

Book of Micah

Micah: Introduction

Micah is a shortened form of the Hebrew Michaiah, which means —Who is like Yah? or Who is like YHWH? Yahuwah began using Micah as a prophet several years after He started using Isaiah; they were then contemporaries into the reign of Hezekiah. Therefore, the information Yahuwah transmitted through Micah occurred roughly between 750 and 700 B.C.

Timeframe

Micah's earliest prophecies were given to him prior to the eclipse of the great material affluence that was being enjoyed by both the Northern and Southern Kingdoms. Their physical prosperity was the result of the peace and security that was achieved during the long, stable reigns of Jeroboam II in Israel and Uzziah in Yahuwah. During that period all of the major trade routes were under their control.

It was also during that period that a major societal upheaval occurred. In the agricultural society Yahuwah had established from the time Israel took possession of the Promised Land, land ownership was guaranteed. This kept the vast majority of the population tied to the land, thereby preventing the extremes of wealth or poverty that tend to occur in urban populations. However, with the lure of easier wealth from trading and commerce in cities, many migrated off the land. The rich bought the land of those who moved to the cities, constantly increasing their estates, which in turn increased their wealth and power. Many used their wealth and power to bribe rulers and judges, who subsequently helped the rich to take even more from the poorer classes. This created urban areas where wealth, luxury and vice existed side by side with poverty, misery and squalor.

Micah's later prophecies came after the fall of the Northern Kingdom during the reign of Hezekiah.

Divisions

Micah's material is in three sections: Chapters 1-2; Chapters 3-5; and Chapters 6-7. Each section is a complete unit composed of three segments: an exhortation to listen, a prophecy of doom, and a prophecy of hope. Since the span of Micah's prophetic revelations occurred within the reigns of three kings (1:1), it is reasonable to assume one section came during each of their reigns. The second section is connected with the reign of Hezekiah in JER 26:18. Based on the historical evidence mentioned in 7:14, the third section must be linked to the reign of Ahaz. This means the first section was given to Micah prior to the fall of the Northern Kingdom during the reign of Jotham.

Purpose

There are two reasons for this book:

1. to show why the Day of Yahuwah will be necessary, which is related to the failure of Israel, and
2. to emphasize the great mercy of Yahuwah, which is the very emphasis established by the name of the prophet—Who is like Yahuwah?

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Micah: Chapter 1

1:1 The word of Yahuwah that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Yahuwdah, which he saw [REB: he received it in visions] concerning Samaria and Jerusalem.

Location

Moresheth was a town in the territory of Yahuwdah about 25 miles west-southwest of Jerusalem, between the highlands and the Philistine plain.

Visions

Like many other prophets, Micah received Yahuwah's revelation through visions. The primary thrust of those revelations concerned the whole of Israel and Israel's descendants.

1:2 Hear, all you peoples! Listen, O earth, and all that is in it! Let Yahuwah Aluhym be a witness against you, Yahuwah from His kadosh temple.

Listen Up!

All nations are put on notice of the judgment that Yahuwah will unleash on the whole earth. Micah emphasizes that all that follows is testimony directly from Yahuwah in heaven.

1:3 For behold, Yahuwah is coming out of His place; He will come down and tread on the high places of the earth.

Yahuwah testifies that He will personally take charge of the judgment He will bring against all nations.

PSA 18:7-10 Then the earth shook and trembled; the foundations of the hills also quaked and were shaken, because He was angry. Smoke went up from His nostrils, and devouring fire from His mouth; coals were kindled by it. He bowed the heavens also, and came down with darkness under His feet. And He rode upon a cherub, and flew; He flew upon the wings of the wind.

ISA 26:21 For behold, Yahuwah comes out of His place to punish the inhabitants of the earth for their iniquity; the earth will also disclose her blood, and will no more cover her slain.

1:4 The mountains will melt under Him, and the valleys will split like wax before the fire, like waters poured down a steep place.

1:4 At His touch mountains dissolve like wax before fire; valleys are torn open as when torrents pour down a hillside. (REB)

Day of Yahuwah

This verse refers to the effects caused by the events of the Day of Yahuwah. It is primarily to be understood literally, depicting the effects of earthquakes and volcanic activity as some scriptures reveal:

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JER 4:23-26 I beheld the earth, and indeed it was without form, and void; and the heavens, they had no light. I beheld the mountains, and indeed they trembled, and all the hills moved back and forth. I beheld, and indeed there was no man, and all the birds of the heavens had fled. I beheld, and indeed the fruitful land was a wilderness, and all its cities were broken down at the presence of Yahuwah, by His fierce anger.

NAH 1:4-5 He rebukes the sea and makes it dry, and dries up all the rivers. Bashan and Carmel wither, and the flower of Lebanon wilts. The mountains quake before Him, the hills melt, and the earth heaves at His presence, yes, the world and all who dwell in it.

As other scriptures disclose, this verse can also be understood metaphorically—the mountains representing the major nations whose powers are as incapable of resisting Yahuwah’s presence as wax resisting a flame; the valleys representing pride-filled men without power:

ISA 40:4 Every valley shall be exalted, and every mountain and hill shall be made low; the crooked places shall be made straight, and the rough places smooth;

ISA 66:15-16 For behold, Yahuwah will come with fire and with His chariots, like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword Yahuwah will judge all flesh; and the slain of Yahuwah shall be many.

ZEC 14:12 And this shall be the plague with which Yahuwah will strike all the people who fought against Jerusalem: their flesh shall dissolve while they stand on their feet, their eyes shall dissolve in their sockets, and their tongues shall dissolve in their mouths.

Although a —valley in ISA 40 represents one who is humble, here in Micah —valleys can represent men without the cumulative power of nations, but who also refuse to repent and submit to Yahuwah—like the ones who will be slaughtered in the Battle of the Great Day of Yahuwah Almighty:

REV 19:17-18 Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, Come and gather together for the supper of the great Yahuwah, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.

1:5 All this is for the transgression of Jacob and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Yahuwdah? Are they not Jerusalem?

Jacob

Although each of the names Jacob and Israel could refer to the combined kingdoms of Israel and Yahuwdah, it is more likely based on the meaning of the names that Jacob refers to the Northern Kingdom and Israel to the Southern Kingdom. Jacob means supplanter or one who replaces, which is what the Northern Kingdom did when the worship of Yahuwah was replaced with the

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worship of Baal by Jeroboam. Israel means prevailer with Yahuwah, which refers to the continued preservation of the worship of Yahuwah by the Southern Kingdom.

Transgression

The blame for the continued transgression of the Northern Kingdom was attributed to its capital city, where the leadership of the nation resided. The sins of the Southern Kingdom are directly linked to the high places of pagan worship (2KI 12:3), which lured the majority of the kingdom away from Yahuwah; the accountability for allowing the continuation of those sins was assigned to the leadership in its capital city.

Yahuwah places the blame for the need of the Day of Yahuwah on the failure of the tribes of Israel to fulfill the responsibility they agreed to perform in the covenant they made with Him at Mount Sinai. Because Israel did not keep its word to obey Yahuwah, it never became the kingdom of priests and kadosh nation that Yahuwah intended it to be (EXO 19:6). As a result the rest of the nations never had the right example to follow, and they were never led to the true Yahuwah. In fact, Israel did just the opposite; by their disobedient conduct they made Yahuwah's name a mockery among the nations; therefore, Yahuwah decided to remove them from His land, causing the nations to perceive the Yahuwah of Israel to be weak, incapable of providing for those who worshipped Him.

EZE 36:17-20 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; to Me their way was like the uncleanness of a woman in her customary impurity. Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols with which they had defiled it. So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds. When they came to the nations, wherever they went, they profaned My kadosh name when they said of them, These are the people of Yahuwah, and yet they have gone out of His land.'

1:6 I shall reduce Samaria to a ruin in the open country, a place for planting vines [NKJ: a vineyard]; I shall hurl her stones into the valley and lay bare her foundations. (REB)
Samaria

The Assyrians heavily damaged Samaria when the Northern Kingdom was overthrown in 721 B.C., but the Assyrian king, Sargon II, claimed he rebuilt the city better than it was before it was conquered. It was not until 107 B.C., in the days of the Hasmonean ruler, John Hyrcanus, that the destruction prophesied here was accomplished. In describing the extent of that event, Josephus states that Hyrcanus demolished it entirely...he took away the very marks that there had ever been such a city there (Antiquities of the Jews, XIII.X.3).

Hurling Stones

Since the city was built on a hill (1KI 16:24), the stones of Samaria were shoved down into the valley, leaving the soil of the hilltop available for cultivation.

1:7 All her idols will be broken to pieces; all her temple gifts will be burned with fire; I will destroy all her images... (NIV)

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Idols

The breaking of her idols was an indictment against Israel for trusting in anything other than Yahuwah. The Assyrians stripped the precious metals from the idols that were plated and burned the wood underneath.

1:7 (cont.) ...Since she gathered her gifts from the wages of prostitutes, as the wages of prostitutes they will again be used. (NIV)

Prostitutes' Wages

The wealth accumulated by the Northern Kingdom during the time of its harlotry with idols would be taken by the Assyrians and offered in the temples of their idols.

1:8 Because of this I will lament and wail; I will go stripped and naked! I will lament as sadly as the jackals [REB: a wolf], as mournfully as the ostriches [REB: a desert-owl]. (TNK)

Lament and Wail

This was Micah's reaction to what he had seen thus far in this vision. He felt he needed to express his sorrow as fully as possible by tearing off all of his clothes. This public display of mourning would serve as a warning of Yahuwah's coming judgment to those of the Southern Kingdom where he lived.

1:9 For her wound is incurable, it has reached Yahuwdah, it has spread to the gate of My people, to Jerusalem. (TNK)

Incurable Wound

The verdict of Yahuwah on the Northern Kingdom was comparable to an incurable wound; the judgment was irreversible. The Southern Kingdom was about to be sentenced to the same judgment. However, it would not become incurable until the reign of Manasseh (2KI 21:11-15).

In fact, the Assyrians came against Jerusalem during the reign of Hezekiah, but due to Hezekiah's relationship with Yahuwah, the city and kingdom were spared (2KI 19:32-36). Prior to and leading up to this event, the army of Assyria, led by its king, Sennacherib, marched through many towns of Yahuwdah on its way to Jerusalem. The next six verses list some of those towns that were to experience the brunt of this invasion. Each of the towns destined for judgment are identified with a phrase that is a play on the meaning of its name.

1:10 Tell it not in Gath; weep not at all. In Beth Ophrah roll in the dust. (NIV)

Tell It Not In Gath

The phrase —Tell it not in Gath was a command David issued concerning the death of Saul so that the enemy of Israel would be kept ignorant of the event (2SAM 1:20). However, Gath had been conquered during the early part of Uzziah's reign and was controlled by Yahuwdah at the time of the Assyrian invasion (2CH 26:6); so the original emphasis of the expression was no longer valid. Since Gath means tell it, the wordplay indicating that those in Gath would be left speechless and numbed by the destruction it would suffer.

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Beth Ophrah

Beth Ophrah means house of dust. One form of mourning was to sit in dust or ashes and throw it over one's head. Rolling in dust would signify extensive mourning.

1:11 Pass on in nakedness and shame, you who live in Shaphir. Those who live in Zaanan will not come out. Beth Ezel is in mourning; its protection [NKJ: place to stand; TNK: support] is taken from you. (NIV)

Meanings

Shaphir means beautiful and pleasant; yet its inhabitants would be stripped of beauty, and shamed. Zaanan means come out; but, they would have no reason to come out and greet those intent on their destruction. Beth Ezel means house that is near, but because of its own sufferings, although it was close to Zaanan, it could not provide Zaanan with protection.

1:12 The people of Maroth are in the depths of despair, for disaster from Yahuwah has come down to the very gate of Jerusalem. (REB)

Maroth means bitternesses; its inhabitants would be in hopeless despair when the report would come to them that the Assyrians had reached the vicinity of Jerusalem.

1:13 You people of Lachish, who first led the daughter of Zion into sin [NKJ: (She was the beginning of sin to the daughter of Zion)], harness the steeds to the chariots; in you the crimes [NKJ: transgressions; NAS: rebellious acts] of Israel are to be found. (REB)

Lachish

Lachis sounds like the Hebrew word for team or group. Despite being one of the most heavily fortified cities of Yahuwdah, Lachish was conquered by Sennacherib after a lengthy siege (2CH 32:9). The pride of its inhabitants caused them to believe the city to be indestructible, so they foolishly remained within its walls, when a wiser decision would have been to flee as quickly as the great horses they used to pull chariots.

There is no scriptural elaboration on how Lachish became the first city in Yahuwdah to succumb to the sin of the idolatry of the Northern Kingdom. However, due to the pride of its inhabitants, which led them to trust in what they could construct with their own hands more than they trusted in Yahuwah, they were already mentally prepared to replace Yahuwah with idols. This event must have happened after Solomon established Lachish as one of his fortress cities and stocked it with chariots (1KI 10:26); this occurred prior to his error of taking pagan wives and delving into their idolatries (1KI 11:5-8).

1:14 Therefore you must give parting gifts to Moresheth-gath. Beth-achzib has betrayed the kings of Israel [TNK: are to the kings of Israel like a spring that fails]. (REB)

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Meanings

Moresbeth, which means inheritance, has a similar sound to the Hebrew word for betrothed. Since a bride was given a dowry as a gift from her father when she left the family through marriage, so this town, which was close to and under the jurisdiction of Gath, was to be given to the Assyrians without a struggle.

Achzib means lie and was a name derived from streams that ran only during the winter months, drying up when their water was most needed during the summer. The town called house of lies was one of the towns apportioned to Yahuwdah when the land was divided (JOS 15:44), so it had been under Jewish control for over 600 years. Yet, despite its seeming permanence, like the streams from which it received its name, at the time when it was looked to for help it provided no resistance to the Assyrian invaders.

1:15 I will again bring a conqueror [NKJ: an heir; NAS: one who takes possession] upon you, inhabitants of Mareshah; the glory of Israel shall come to [REB: will be hidden in] Adullam [MOF: and Israel's pomp shall perish utterly]. (NRS)

Mareshah comes from a root Hebrew word meaning to possess; the word conqueror in the NRS is translated from a related form of the same root with a similar sound. The prophecy states that the town named possessor would be possessed by another one appointed by Yahuwah. The —glory of Israel could refer generally to the people or specifically to the nobility; either one would seek to hide from those who invaded the land.

Adullam was where David fled from Saul and hid in caves (1SAM 22:1). This last of the twelve towns mentioned in this section, like the first one of Gath, brings to mind two major times of sadness in the life of David.

1:16 Shave your heads in mourning for the children in whom you delight; make yourselves as bald as the vulture, for they will go from you into exile. (NIV)

Shave Your Heads

This is metaphorical instruction to the Northern and Southern Kingdoms to prepare for the coming exiles of their inhabitants. Since they were both indulging in forbidden pagan practices such as shaving the head in mourning (DEU 14:1), Yahuwah sarcastically instructs them to do a thorough job of it.

Micah: Chapter 2

2:1 Woe to those who plan iniquity, to those who plot evil on their beds! At morning's light they carry it out because it is in their power to do it. (NIV)

Woe

Yahuwah now reveals the reason the pronounced judgments must be completed: the values and goals of the people were contrary to the application of His law of love. The code of morality He

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gave them at Sinai was being completely ignored as they attempted to satisfy their selfish desires.

LEV 19:1-2, 18 And Yahuwah spoke to Moses, saying, Speak to all the congregation of the children of Israel, and say to them: You shall be kadosh, for I Yahuwah your Aluhym am kadosh...You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am Yahuwah.

These people did not sin by accident; they were guilty of premeditation. Even during leisure time they were focused on themselves, their desires and how to get more for themselves by taking what belonged to others.

2:2 They covet fields, and seize them; houses, and take them away. They defraud men of their homes, and people of their land [NKJ: inheritance]. (TNK)

Since they were obsessed with acquisition for themselves and had no regard for the needs of others, they did not hesitate to use deceit and the threat of violence to achieve their selfish objectives.

2:3 Therefore these are the words of Yahuwah: I am planning disaster for this nation [NKJ: against this family], a yoke which you cannot remove from your necks; you will not walk haughtily [TNK: erect], for the hour of disaster will have come. (REB)

Those who unmercifully took away the basic needs of others will be shown no mercy when all they have will be taken from them and they are forced to relocate. The —yoke refers to the certainty of their being led away as captives.

2:4 On that day they shall take up a taunt song against you, and wail with bitter lamentation, and say, —We are utterly ruined; Yahuwah [NKJ: He] alters the inheritance of my people; how He removes it from me! Among our captors He parcels out our fields. (NRS)

Israel's captors will use the very phrases uttered by their captives to taunt them. The Israelites will bemoan the destruction they suffer, having their land taken from them and given to their captors—and in every case they will blame Yahuwah, rather than admit they have been at fault and brought these conditions on themselves by disregarding Yahuwah's law and committing sin.

2:5 Therefore you will have no one in the assembly of Yahuwah to divide the land by lot. (NIV)

Dividing the land by lot was the method Joshua used to apportion the Promised Land to the twelve tribes (JOS 14:1-2). Once the tribes were expelled, tribal governance ceased and non-Israelites took possession of the land.

2:6 —Do not prophesy, their prophets say. —Do not prophesy about these things; disgrace will not overtake us. (NIV)

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Do Not Prophesy

The false prophets wanted Micah silenced because the message of Yahuwah which he brought condemned the very people who supported them. They then contradicted Micah's message, claiming that all would be well for the nation.

2:7 Should this be said, O house of Jacob? Is Yahuwah's patience exhausted? Are these His doings? [NIV: Is the Ruwach of Yahuwah angry? Does He do such things?]. . . (NRS)

Micah now responds to the false prophets. He challenges their demand to cease delivering Yahuwah's message of coming calamity and their claim that only good lay in store for the nation. Because they were descendants of Jacob, they believed their lineage guaranteed them continuation on the land. The questions they posed indicated that they believed Yahuwah's favor was unconditional toward them.

2:7 (cont.) ...Do not My words do good to one who walks uprightly? (NRS)

Micah responds that they were wrong; Yahuwah's favor is conditional—it only continues if the people with whom He has made a covenant are faithful in fulfilling that covenant. Those who do what they have promised Yahuwah have nothing to fear.

2:8 But you are not My people; you rise up as My enemy to My face, to strip the cloaks from travelers who felt safe or from men returning from the battle, (REB)

Not My People

Yahuwah emphatically states He is under no obligation to show them favor, because, rather than obeying the covenant and being His people, they had become enemies by blatantly disobeying it. Rather than yielding to the ordinance of returning the outer cloak to a debtor every evening (EXO 22:26), they ignored the ordinance, treating the poor who were in their debt and others in need as enemies to be spoiled. These selfish extortionists are condemned for being guilty of highway robbery.

2:9 You drive the women of My people from their pleasant homes. You take away My blessing [NKJ: glory] **from their children forever.** (NIV)

The manner in which the poor were treated was bad enough, but the way widows were treated was even worse. Yahuwah condemned the wicked covenant-breakers for stripping the widows of what was theirs by inheritance the blessing of land and the dwellings on that land. Another blessing Yahuwah apportioned to the widows and their children was the third tithe (DEU 14:28-29), which may have been denied them.

2:10 Get up, go away! For this is not your resting place [NKJ: rest], **because it is defiled, it is ruined, beyond all remedy.** (NIV)

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Resting Place

The Promised Land was to be the rest for Israel (DEU 12:9), subject to their continuance in keeping the terms of the covenant they made with Yahuwah. They were warned that failure to keep the covenant would produce defilement, which would result in their being expelled from the land just like other nations prior to them.

LEV 18:24-30 Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you. For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants. You shall therefore keep My statutes and My judgments, and shall not commit any of these abominations, either any of your own nation or any stranger who sojourns among you (for all these abominations the men of the land have done, who were before you, and thus the land is defiled), lest the land vomit you out also when you defile it, as it vomited out the nations that were before you. For whoever commits any of these abominations, the persons who commit them shall be cut off from among their people. Therefore you shall keep My ordinance, so that you do not commit any of these abominable customs which were committed before you, and that you do not defile yourselves by them: I am Yahuwah your Aluhym.

2:11 If a liar and deceiver comes and says, I will prophesy for you plenty of wine and beer, he would be just the prophet for this people! (NIV)

2:11 The prophet for such folk would be some empty fellow and a liar, who promised to prophesy of wine and spirits! (MOF)

Prophesy Wine and Liquor

The message Yahuwah sent through Micah was unacceptable to those who only wanted to hear smooth things or things to make them feel good about themselves. Like Israel of old, the New Testament Assembly also has its share of those who do not want to hear what Yahuwah has to say to them.

2TI 4:2-4 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.

This verse concludes the first section of prophetic doom. What follows is a prophecy of hope.

2:12 I will surely gather all of you, O Jacob; I will surely bring together the remnant [NRS: survivors] of Israel. I will bring them together like sheep in a pen, like a flock in its pasture; the place will throng with people. (NIV)

Gathering the Remnant

Despite the need for Yahuwah to remove Israel from the land due to their failure to perform the terms of the Sinai Covenant, Yahuwah, at a future time at the close of the Trumpet Plagues will

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extend mercy to Israel and honor the promise He made to Abraham, Isaac, and Jacob, as well as to the descendants of Jacob before the death of Moses.

DEU 30:1-6, 8 Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where Yahuwah your Aluhym drives you, and you return to Yahuwah your Aluhym and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, that Yahuwah your Aluhym will bring you back from captivity, and have compassion on you, and gather you again from all the nations where Yahuwah your Aluhym has scattered you. If any of you are driven out to the farthest parts under heaven, from there Yahuwah your Aluhym will gather you, and from there He will bring you. Then Yahuwah your Aluhym will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers. And Yahuwah your Aluhym will circumcise your heart and the heart of your descendants, to love Yahuwah your Aluhym with all your heart and with all your soul, that you may live...And you will again obey the voice of Yahuwah and do all His commandments which I command you today.

2:13 One who breaks open the way [REB: Their leader] will go up before them; they will break through the gate and go out. Their king will pass through before them, Yahuwah at their head [REB: leading the way]. (NIV)

Their King

At that future time, all of Israel will have righteous leadership. No longer will they languish under corrupt governments and authority figures that are influenced by carnal minds and perverted human reasoning. Amanuwal will be King of kings at that time, and under Him, ruling all of the tribes of Israel, will be the resurrected King David.

EZE 37:21-24 Then say to them, Thus says Yahuwah Aluhym: Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again. They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their Yahuwah. David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.

Micah: Chapter 3

3:1 Then I said, —Listen, you leaders of Jacob, you rulers of the house of Israel. Should you not know justice [TNK: what is right], (NIV)

Jacob and Israel

If this vision came shortly after Hezekiah came to the throne, the Northern Kingdom would not yet have been conquered by the Assyrians. That means Jacob would still represent the Northern

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Kingdom and Israel the Southern Kingdom. However, if this vision was given later in the reign of Hezekiah, which, from the content, seems to be the more likely possibility, then both Jacob and Israel would be references to the Southern Kingdom of Yahuwdah. The leaders were accountable for both guiding and protecting those under their charge. As leaders, to be fit to fulfill both of those duties they had to be accountable for knowing right from wrong, and capable of administering justice.

3:2-3 You who hate good and love evil; who strip the skin from My people, and the flesh from their bones; who also eat the flesh of My people, flay their skin from them, break their bones, and chop them in pieces like meat for the pot, like flesh in the caldron.

Hating Good and Loving Evil

The leaders proved themselves unfit; they perverted justice. They viewed and treated the people who looked to them for leadership as nothing more than animals to be butchered and eaten to satisfy their appetites—to be used and discarded.

3:4 Then they will cry to Yahuwah, but He will not hear them; He will even hide His face from them at that time, because they have been evil in their deeds.

Unheard Cries

At the time Yahuwah's judgment will be unleashed, they will call out for Yahuwah to save them from punishment, but Yahuwah will not intervene because they will not have repented of their sins of perverting right into wrong and wrong into right, nor of ignoring instead of helping those who suffered injustice, and who cried to them for help in their distress.

PRO 21:13 Whoever shuts his ears to the cry of the poor will also cry himself and not be heard.

JAM 2:13 For judgment is without mercy to the one who has shown no mercy...

ISA 59:2 But your iniquities have separated you from your Yahuwah; and your sins have hidden His face from you, so that He will not hear.

3:5 This is what Yahuwah says: As for the prophets who lead My people astray, if one feeds them, they proclaim peace'; if he does not, they prepare to wage war against him. (NIV)

False Prophets

Yahuwah shows that one of the identifying traits of a false prophet is that while claiming to represent Yahuwah he bases his message not on what Yahuwah declares but on what benefit he can receive from those who hear him. False prophets contrive their messages in whatever way will gain them best advantage of the people. They use two main approaches: they lull them into complacency, or incite them to fear.

Knowing that people do not like to change, but prefer instead to be commended for their deeds, some false prophets mislead the people by refusing to show them their sins. Rather than boldly declaring the truth and Yahuwah's displeasure with the people's conduct, the false prophets lull the people into spiritual complacency by telling them Yahuwah is satisfied with their unrepentant

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state of mind. The people who like to hear that Yahuwah accepts them just the way they are then respond by supporting the false prophets.

Other false prophets incite people to fear by telling them Yahuwah is displeased with their failure to support His prophets and will punish them for their negligence; in this manner they coerce the people to support them.

3:6 Therefore you shall have night without vision, and you shall have darkness without divination; the sun shall go down on the prophets, and the day shall be dark for them.

The false prophets claimed Yahuwah guided them by visions and enlightened them through their various methods of divination. Yahuwah would put an end to their claims, by bringing the darkness of calamity that would prove them to be deceivers. Those who blinded the minds of the people to lead them away from Yahuwah and after themselves will reap the darkness they have sown.

3:7 The seers will be ashamed and the diviners will be embarrassed. Indeed, they will all cover their mouths [NKJ: lips] because there is no answer from Yahuwah. (NAS)

Seers claimed that Yahuwah communicated with them through visions. Diviners claimed Yahuwah revealed His will through signs within the created environment and exclusively granted them the ability to interpret those signs; this they claimed to do through astrology, palmistry, tarot cards, examining animal entrails, etc.

When their predictions fail, it will be clear that Yahuwah had never sent them and they will be recognized for the deceitful liars they are.

JER 5:12-13 They have lied about Yahuwah, and said, It is not He. Neither will evil come upon us, nor shall we see sword or famine. And the prophets become wind, for the word is not in them. Thus shall it be done to them.

EZE 13:3, 6 Thus says Yahuwah Aluhym: Woe to the foolish prophets, who follow their own spirit and have seen nothing!...They have envisioned futility and false divination, saying, Thus says Yahuwah! But Yahuwah has not sent them; yet they hope that the word may be confirmed.

Cover Their Lips

Covering the lips is a phrase referring to the covering up of men's facial hair, customarily done as an expression of shame or profound mourning (EZE 24:17).

3:8 On the other hand I am filled with power with the Ruwach of Yahuwah [MOF: inspired by the Eternal] and with justice and courage to make known to Jacob his rebellious act [NKJ: transgression], even to Israel his sin. (NAS)

A True Prophet

Micah reveals what makes a true prophet different from a false prophet. Whereas the false prophet is motivated by selfish ambition and greed, the true prophet is motivated by the power of

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the Ruwach of Yahuwah. Whereas the false prophet has no respect for the truth, but wants only to draw people after himself, the true prophet is totally focused on presenting the pure truth of Yahuwah, regardless of whether it is popular with those who hear it.

3:9 Hear this, you leaders of the house of Jacob, you rulers of the house of Israel, who despise justice and distort all that is right; (NIV)

Micah now courageously does what the true prophet is charged by Yahuwah to do: he delivers the truth of Yahuwah's message to those to whom Yahuwah sends him. The brunt of the blame for the injustices and evil allowed within the kingdom had to be attributed to those in leadership, because they were the ones with the power to enforce law so that all citizens were treated fairly. However, they created their own standards and imposed their own immoral code on the people in place of the standard of morality Yahuwah had given them.

ISA 5:20 Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter!

3:10 who build Zion with bloodshed, and Jerusalem with wickedness [NAS: violent injustice]. (NIV)

Bloodshed and Wickedness

This could mean they were guilty of literal murder to get their way by removing individuals who were impeding their ability to achieve their objectives as when Manasseh put Isaiah to death. The verse could also refer to indirect or symbolic murder that was committed by taking away people's lives by unjustly taking their property and other necessities of life.

EZE 22:27 Her princes in her midst are like wolves tearing the prey, to shed blood, to destroy people, and to get dishonest gain.

3:11 Her leaders pronounce judgment [REB: sell verdicts] for a bribe, her priests instruct for a price, and her prophets divine for money. Yet they lean on Yahuwah [REB: claim Yahuwah's authority] saying, Is not Yahuwah in our midst? Calamity will not come upon us. (NAS)

Leaders, Priests, Prophets

There was no area of leadership within the nation that was reliable for obtaining righteous direction; every office was held by someone who had been corrupted by selfish material pursuits, while claiming divine authority.

ITI 6:10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness...

Bribes, Prices, Money

Obsession for physical acquisition is poison to spiritual soundness! Those who take gifts are under obligation to the giver, which prevents any hope of impartiality in their decisions.

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DEU 16:19 You shall not pervert justice; you shall not show partiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous.

These corrupt leaders used Yahuwah's name, assuring the people that Yahuwah approved of their decisions. In so doing they claimed Yahuwah was blessing the evil they perpetrated and perpetuated.

ISA 48:1 Hear this, O house of Jacob, who are called by the name of Israel, and have come forth from the wellsprings of Yahuwdah; who swear by the name of Yahuwah, and make mention of the Yahuwah of Israel, but not in truth or in righteousness;

3:12 Assuredly, because of you Zion shall be plowed as a field, and Jerusalem shall become heaps of ruins, and the Temple Mount a shrine in the woods [NKJ: like the bare hills of the forest; NIV: a mound overgrown with thickets]. (TNK)

A Prophecy

This verse, which connects the second section of Micah's prophecies to the reign of Hezekiah, was quoted by some of the elders of Yahuwdah in support of Jeremiah for the message he brought during the reign of Jehoiakim.

JER 26:17-18 Then certain of the elders of the land rose up and spoke to all the assembly of the people, saying: —Micah of Moresheth prophesied in the days of Hezekiah king of Yahuwdah, and spoke to all the people of Yahuwdah, saying, _Thus says Yahuwah of hosts: —Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, and the mountain of the temple like the bare hills of the forest.

By allowing Jerusalem and the temple to be destroyed because of the sins of the leaders who led His people astray, Yahuwah establishes that He loves righteousness far more than a physical city or any physical activity.

ISAM 15:22 Then Samuel said: —Has Yahuwah as great delight in burnt offerings and sacrifices, as in obeying the voice of Yahuwah? Behold, to obey is better than sacrifice, and to heed than the fat of rams.

PSA 51:16-17 For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of Yahuwah are a broken spirit, a broken and a contrite heart--These, O Yahuwah, You will not despise.

This prophecy of the overthrow of Jerusalem is immediately followed by a prophecy concerning the glorious future of the city.

Micah: Chapter 4

4:1 Now it shall come to pass in the latter [KJV: last] days that the mountain of Yahuwah's house shall be established on the top [NRS: as the highest; NIV: as chief] of the mountains, and shall be exalted above the hills;...

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Repetition

The first three verses of this chapter are almost identical to ISA 2:2-4.

Mountain of Yahuwah's House

Here the mountain of Yahuwah's house refers to the government of Yahuwah that will be established over the whole earth; all nations will be subservient to it. At that time Amanuwal will be King of kings (REV 19:16).

4:1 (cont.) 2 ...and peoples shall flow [NRS: stream; PHL: swarm] to it. Many nations shall come and say, Come, and let us go up to the mountain of Yahuwah, to the house of the Aluhym of Jacob; He will teach us His ways, and we shall [NIV: so that we may] walk in His paths. For out of Zion the law shall go forth, and the word of Yahuwah from Jerusalem.

Survivors

The people who survive the Day of Yahuwah will be drawn to the place on earth where Amanuwal, the descendant of David (ISA 11:10), will make Himself available to all of humanity who seek salvation.

JOE 2:32 And it shall come to pass that whoever calls on the name of Yahuwah shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as Yahuwah has said, among the remnant whom Yahuwah calls.

Like the patriarchs, prophets and saints who will receive salvation at the close of the first day of judgment to salvation, all who live during the second day of salvation will need to be taught the righteous requirements of the Law and learn how to apply them in living Yahuwah's way of life.

4:3 He shall judge between many peoples, and rebuke [NAS: render decisions for; NIV: settle disputes for] strong nations afar off; they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn [NAS: train for] war any more.

Judge

Rather than allow ethnic groups and nations to go to war to settle disputes, the Aluhym of Israel the Righteous Judge will arbitrate and render righteous judgments to resolve their disagreements, and will then enforce His verdict. Since waging war will then be prohibited, all of the destructive armaments of the nations will be converted into agricultural instruments of production.

4:4 But everyone shall sit under his vine and under his fig tree, and no one shall make them afraid; for the mouth of Yahuwah of hosts has spoken.

Renewal

Due to the absence of any threat of violence, the removal of Satan's influence (REV 20:3), the removal of the curse on the ground (GEN 3:17-18) and the change in the nature of animals (ISA 11:6-9), major changes will occur in the daily lives of the earth's inhabitants. The stressful environment associated with the drive to attain material abundance will cease as people come to

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understand the need to love others as themselves. There will be great agricultural prosperity. Everyone will be able to have their basic needs met, and still have sufficient leisure time every day to reflect on the word of Yahuwah that comes from Jerusalem and learn how to incorporate that word in their lives.

4:5 For all people will walk everyone in the name of his god, and we will walk in the name of Yahuwah our Aluhym forever and ever. (KJV)

Meaning

To walk in the name of can mean yielding to the authority of, following the teaching of and having the strength and character of.

The context in which this verse occurs will allow for two valid meanings:

1. All who come to Amanuwal seeking salvation (verse 2), upon repentance will receive the power of Yahuwah's Ruwach to enable them to walk in the name of their newly found sovereign, the Aluhym of Israel. Micah points out that we (speaking for all the descendants of Israel) will walk in the name of Yahuwah who has always been the Aluhym of Israel.
2. The First Resurrection will provide new immortal members of the Family of Yahuwah (1JO 3:2) who will be given authority to rule with Amanuwal Ha'Mashyach (REV 20:4) over all the nations (DAN 7:27). This verse could be describing that situation. Each of the firstfruits will be given populations to rule (MAT 25:20-23). The people under their jurisdiction will then be yielding to the authority of the immortals over them. And all beings, including the immortals over the humans will yield to the authority of the supreme Yahuwah (1CO 15:28). (REV 3:9; PSA 82:6)

4:6 In that day, says Yahuwah, I will assemble the lame, I will gather the outcast [NIV: exiles] and those whom I have afflicted;

Lame, Outcast, Afflicted

All three of these conditions that indicate weakness and deprivation fit the descendants of Israel. The lame are those who have difficulty walking; Israel did not walk after Yahuwah, due to their spiritual lameness, which necessitated their removal from the land of Israel, by which they became outcasts. Their affliction included being cut off from Yahuwah and having to undergo the calamity of the Day of Yahuwah at the close of the age (JER 30:7). Once Ha'Mashyach returns, all of these conditions attributed to Israel will cease.

4:7 And I will turn the lame into a remnant and the expelled into a populous [NKJ: strong] nation. And Yahuwah will reign over them on Mount Zion now and for evermore. (TNK)

A Remnant

The term remnant designates those to whom Yahuwah chooses to show mercy (ROM 11:1-6), which will initially consist of the descendants of those of Israel who were exiled from the land of Israel. He will show special mercy to the descendants of Israel when He begins the second day of salvation by making them the first nation to have their minds opened and given His Ruwach.

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EZE 36:23-24, 27-28 And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am Yahuwah, says Yahuwah Aluhym, when I am hallowed in you before their eyes. For I will take you from among the nations, gather you out of all countries, and bring you into your own land...I will put My Ruwach within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your Aluhym.

Once established in the land of Israel, the descendants of the tribes will surge in population to the point of needing more territory.

ISA 49:19-20 Though you [the part of Israel's inheritance originally possessed] were ruined and made desolate and your land laid waste, now you will be too small for your people, and those who devoured you will be far away. The children born during your bereavement will yet say in your hearing, This place is too small for us; give us more space to live in.' (NIV)

4:8 And you, O tower [NIV: watchtower] of the flock, the stronghold of the daughter of Zion, to you shall it come, even the former dominion [TNK: monarchy] shall come, the kingdom [NRS: sovereignty] of the daughter of Jerusalem.

The Former Dominion

In conjunction with the return of Israel to the land promised by Yahuwah to Abraham, Isaac and Jacob, there will be the restoration of the throne of David. This will be realized in at least two ways:

1. Amanuwal, the descendant of David, will establish His worldwide dominion from Zion, and
2. David, who will be among the firstfruits in the First Resurrection, will be given the nation of Israel to rule from Jerusalem.

EZE 34:23-24 I will establish one shepherd over them, and he shall feed them My servant David. He shall feed them and be their shepherd. And I, Yahuwah, will be their mighty one, and My servant David a prince among them; I, Yahuwah, have spoken.

After revealing the future certainty of the rule of the house of David over Israel, Micah delivers a prophecy pertaining to the time the Davidic monarchy would cease ruling in the land of Israel until that future event.

4:9 Now why do you cry aloud? Is there no king in your midst? Has your counselor perished? For pangs have seized you like a woman in labor.

Timeframe

Verse 9 refers to the final days of the existence of the Southern Kingdom of Yahuwah, when king Zedekiah was captured, blinded and taken to Babylon in chains (JER 39:5-7).

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4:10 Be in pain, and labor to bring forth, O daughter of Zion, like a woman in birth pangs. For now you shall go forth from the city, you shall dwell in the field, and you shall go even to Babylon. There you shall be delivered; there Yahuwah will redeem you from the hand of your enemies.

Childbirth

The coming exile of the Kingdom of Yahuwah is compared to the birth of a child. Just as a woman experiences pain when giving birth, so the land of Israel would experience the pain of foreign invasion and exile. Just as the infant comes out of and is then separated from its mother, so the people of Yahuwah would come out of and live separately from the land of Israel.

Prophecy

This is a prophecy concerning Nebuchadnezzar's conquest of the Kingdom of Yahuwah and the forced captivity and removal of its people to Babylon. Their exile ended at the time the Medo-Persian Empire under the leadership of Cyrus overthrew the Babylonian Empire.

4:11 But now many nations are gathered against you. They say, Let her be defiled, let our eyes gloat over Zion! (NIV)

This is an end-time prophecy about the beginning of the times of the Gentiles, when the nations allied with the Beast power conquer Jerusalem.

LUK 21:20, 24 But when you see Jerusalem surrounded by armies, then know that its desolation is near...And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

ZEC 14:1-2 Behold, the day of Yahuwah is coming, and your spoil will be divided in your midst. For I will gather all the nations to battle against Jerusalem; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city.

4:12 But they do not know the thoughts of Yahuwah, nor do they understand His counsel [NAS: purpose; NIV: plan]; for He will gather them like sheaves to the threshing floor.

Gathered as Sheaves

Exactly three and a half years after Jerusalem is conquered by the Beast power, the nations which oppose the Beast will gather at the Euphrates for an invasion of the land of Israel (JOE 2:1-2). After the destruction of one-third of humanity during the event of the Sixth Trumpet (REV 9:13-15), the massive army will move southward into the vicinity of the town of Megiddo, located near the Jezreel Valley (JOE 3:2,9-12; REV 16:16). There the Beast and his armies will meet them (DAN 11:44).

4:13 Arise and thresh, O daughter of Zion; for I will make your horn iron, and I will make your hooves bronze; you shall beat in pieces [MOF: trample] many peoples; I will consecrate their gain [NAS: unjust gain; TNK: riches] to Yahuwah, and their substance to the Aluhym of the whole earth.

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With all of the military might of the world concentrated in one place, Amanuwal will harvest remove from the land of the living all who seek to shed the blood of other men, and all who oppose Him. The fruit of that harvest will be a river of blood that would stretch 180 miles at a depth of about five feet (REV 14:20). It is Amanuwal who performs this harvest.

REV 19:15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty Yahuwah.

During this event, the Jews will be in the process of taking back control of the city of Jerusalem.

ZEC 14:14 Yahuwdah also will fight at Jerusalem. And the wealth of all the surrounding nations shall be gathered together: gold, silver, and apparel in great abundance.

Micah: Chapter 5

5:1 Now you are walled around with a wall [NKJ: Now gather yourself in troops, O daughter of troops; REB: Now withdraw behind your walls, you people of a walled city]; **siege is laid against us; with a rod they strike the ruler of Israel upon the cheek.** (NRS)

Walled and Besieged

This verse reflects back to 4:9-10, giving further details of the events that would occur at the fall of the Kingdom of Yahuwdah. The Babylonians laid siege to the city of Jerusalem and humiliated king Zedekiah once the city fell.

This verse sets the stage for the following prophecy; it was to be during the period when the throne of David would no longer be ruling over the land of Israel that the descendant of David, who would be the next king to sit on that throne and rule all nations, would be born.

5:2 But you, Bethlehem Ephrathah, though you are little among the thousands of [MOF: tiniest of townships in all] **Yahuwdah, yet out of you shall come forth to Me the One to be ruler in Israel, Whose goings forth have been from of old, from everlasting.**

Bethlehem Ephrathah

Bethlehem Ephrathah, located about six miles southwest of Jerusalem, was the birthplace of David (1SAM 17:12). Due to its small size it was a very insignificant town in the territory of Yahuwdah; this fact emphasizes the very humble human beginnings of the One who would come forth to carry out the will of Yahuwah and become ruler of all the earth from Jerusalem.

From Everlasting

Although there was to be a point in time when the One to be ruler would come in the flesh, His existence had been eternal. He was with the Most High Yahuwah and was Yahuwah from everlasting (JOH 1:1). His goings forth including creating and maintaining all things, as well as every interaction men have experienced with Yahuwah.

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This verse was understood by the Jewish religious leaders at the time of the birth of Amanuwal to be a prophecy of the birthplace of Ha'Mashyach (MAT 2:4-6).

5:3 Therefore He shall give them up,...

Given Up

Once Zedekiah was removed, Yahuwah changed the manner in which He interacted with the Southern Kingdom; He gave up guaranteeing that the descendants of Yahuwdah would keep possession of the portion of the Promised Land allotted to them. He gave them up to be taken into exile by the Babylonians but, after Babylon was conquered by the Medes and Persians, allowed them to return, although a significant number of Jews chose to remain living in exile.

Yahuwah also gave up allowing the throne of David to be occupied and ruling over any part of the land of Israel. Those who returned and repopulated Yahuwdah lacked a king from the house of David to rule over them. With the exception of a few short periods of time they were given up to be subject to the rule of foreign powers: the Medo-Persians, Alexander the Great, the Seleucids and Roman Empire. It was during the oversight of Rome that the majority of Jews were once again forced into exile from the land of Israel.

5:3 (cont.) ...until the time that she who is in labor has given birth; then the remnant of His brethren shall return to [REB: the people that survive will rejoin their brethren] the children of Israel.

Timeframe

Yahuwah only establishes the order of events here; He does not establish the length of time between the events. With that understood, there are two ways this passage can be interpreted:

1. If the length of time between fulfillment of these events spans centuries, then she who is in labor has given birth most probably refers to Bethlehem and the birth of Ha'Mashyach.
2. If the fulfillment of these events is to occur in swift succession, then she who is in labor has given birth most probably refers to Jerusalem above (GAL 4:26) and the birth of the first of Yahuwah's children at the First Resurrection.

Only after the occurrence of these events will Yahuwah gather the exiles of the two kingdoms—the descendants of Yahuwdah and the descendants of Israel—and reunite them in the land of Israel, and set the throne of David over them again (ROM 11:25-27; EZE 37:21-22).

5:4 He will stand and shepherd [NKJ: feed] His flock in the strength of Yahuwah, in the majesty [TNK: by the power] of the name of Yahuwah His Sovereign. And they will live securely, for then His greatness will reach to the ends of the earth. (NIV)

Shepherd

The manner in which Ha'Mashyach will care for the flock of Israel will be completely opposite to the way Israel was treated by their physical leaders. Amanuwal will extend genuine concern to His people, whereas the physical leaders used the people in order to satisfy their selfish desires

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(3:1-3). The concern that Ha'Mashyach will show His nation will attract the rest of the nations to Him (4:1-2).

5:5 And this One shall be peace...

Ha'Mashyach will make a covenant of peace with and be the source of peace for His people Israel.

ISA 54:7-8, 10, 14 For a brief moment I abandoned you, but with deep compassion I will bring you back. In a surge of anger I hid My face from you for a moment, but with everlasting kindness I will have compassion on you, says Yahuwah your Redeemer...Though the mountains be shaken and the hills be removed, yet My unfailing love for you will not be shaken nor My covenant of peace be removed, says Yahuwah, who has compassion on you...In righteousness you will be established: tyranny will be far from you; you will have nothing to fear. Terror will be far removed; it will not come near you. (NIV)

Amanuwal will also insure peace throughout all the nations of the earth during this millennium rule.

ISA 9:6-7 For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty Yahuwah, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of Yahuwah of hosts will perform this.

These are titles and/or names that are to be bestowed upon him during the millennium – during his government on earth.

5:5 (cont.) ...When [TNK: Should] the Assyrian comes into our land, and when he treads in our palaces,...

The Assyrian

The term, the Assyrian, is used to represent any future enemy of Israel.

A Prophecy

The TNK translates this and the following verse to portray the futility of any earthly power that would attempt to disrupt the peace established by the Prince of peace. However, most translations, such as the NKJ, have rendered these verses to indicate a definite future event. Since Ha'Mashyach will not allow nations to make war (4:3) until the end of His 1000 years' reign (REV 20:7-9), the only future event to which these verses can refer is the rebellion of Gog and Magog, which follows the release of the devil at the end of the 1000 years.

ISA 54:15, 17 Indeed they shall surely assemble, but not because of Me. Whoever assembles against you shall fall for your sake...No weapon formed against you shall prosper, and every tongue which rises against you in judgment you shall condemn. This is the heritage of the servants of Yahuwah, and their righteousness is from Me, says Yahuwah.

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5:5 (cont.)-6 ...then we will raise against him seven shepherds and eight princely men. They shall waste with the sword the land of Assyria, and the land of Nimrod at its entrances; thus He shall deliver us from the Assyrian, when he comes into [TNK: should it invade] our land and when he treads [TNK: should it trample] within our borders.

The use of increasing numbers as in the term seven shepherds and eight princely men is idiomatic in Hebrew and stresses that the seriousness of a condition grows until no option remains except rendering a verdict (AMO 1:3; PRO 6:16). In this case, Yahuwah has appointed a punishment against those who break the peace by attacking His people. That punishment definitely entails directly destroying the armies that converge on the land of Israel; that destruction will be accomplished when Yahuwah will cause them to turn against each other and will then rain fire and brimstone on them (REV 20:9; EZE 38:21-22). In regard to this idiom, the same Hebrew word here translated shepherds is translated devour in PSA 80:13 and eat up in JER 22:22. The word translated princely also means poured out. These terms seem to be connected to Yahuwah's punishment: pouring out on men that which devours.

The same punishment that comes against the armies of Gog and Magog in the land of Israel will also be meted out on the areas from where the armies originate.

EZE 39:6 And I will send fire on Magog and on those who live in security in the coastlands. Then they shall know that I am Yahuwah.

5:7 The remnant of Jacob will be in the midst of many peoples like dew from Yahuwah, like showers on the grass, which do not wait for man or linger for mankind [MOF: needing no help of man, no human aid]. (NIV)

Dew from Yahuwah

Israel will at last become the perfect example for all the nations to emulate.

ZEC 8:13, 23 And it shall come to pass that just as you were a curse among the nations, O house of Yahuwah and house of Israel, so I will save you, and you shall be a blessing. Do not fear, let your hands be strong...Thus says Yahuwah of hosts: In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, Let us go with you, for we have heard that Yahuwah is with you.

ISA 44:5 One will say, I am Yahuwah's'; another will call himself by the name of Jacob; another will write with his hand, Yahuwah's, and name himself by the name of Israel.

Only by Yahuwah's mercy and favor will Israel hold such an exalted position in the world.

5:8 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 mauls and mangles as it goes, and no one can rescue. (NIV)

The nations will recognize the presence of Yahuwah among His people Israel and will no more consider attacking Yahuwah's nation than other animals would dare take on a lion.

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5:9 Your hand will be lifted up in triumph [TNK: shall prevail] over your enemies, and all your foes will be destroyed. (NIV)

The traditional enemies of Israel primarily the descendants of Esau will either be destroyed during the Day of Yahuwah, or their descendants being scattered among all the nations after the time of slaughter has ended.

5:10-11 —And it shall be in that day, says Yahuwah, —That I will cut off your horses from your midst and destroy your chariots. I will cut off the cities of your land and throw down all your strongholds [NAS: fortifications].

Once it becomes the model nation and example for all other nations, Israel will no longer be tempted to put reliance in armies and defense systems for protection because they will trust Yahuwah for their safety.

5:12 I will cut off sorceries from your hand, and you shall have no soothsayers.

Israel will always turn to Yahuwah for direction and understanding nowhere else!

5:13 Your carved images [TNK: idols] I will also cut off, and your sacred pillars from your midst; you shall no more worship the work of your hands;

There will never again be the desire among Israel to seek its own way—only Yahuwah’s way.

5:14 I will uproot from among you your Asherah poles and demolish your cities. (NIV)

All remnants of pagan worship will be purged from the land and the urban areas of decadence will be replaced with communities where families flourish (ZEC 8:4-5).

5:15 In anger and wrath will I wreak retribution [NKJ: execute vengeance] on the nations that have not obeyed. (TNK)

Executing Vengeance

This summarizes the events contained within the Day of Yahuwah.

Micah: Chapter 6

6:1 Hear now what Yahuwah says: Arise, plead your [TNK: present My] case before the mountains, and let the hills hear your voice [TNK: you pleading].

Plead Your Case

The NKJ translation has Yahuwah charging the descendants of Israel in Micah’s time to plead their case—to attempt to justify what they had become. The TNK translation has Yahuwah instructing Micah to present the facts concerning the case He had against Israel. Regardless of which translation is the more correct, the case was to be presented to a group that had witnessed

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the entire history of Yahuwah's interaction with His nation. In fact, at the time He presented the blessings and curses to Israel, Yahuwah had put those witnesses on notice to pay close attention to the words of the covenant between Him and Israel, in regard to what He promised to do according to whether they obeyed or disobeyed.

DEU 32:1 Give ear, O heavens, and I will speak; and hear, O earth, the words of My mouth.

6:2 Hear, O you mountains, Yahuwah's complaint [NAS: indictment], and you strong foundations of the earth; for Yahuwah has a complaint against His people, and He will contend with [NIV: is lodging a charge against] Israel.

The Indictment

About 700 years had passed since Yahuwah spoke the words that would be used for judging Israel, and which He had commanded the heavens and earth to hear. Yahuwah now calls upon those inanimate witnesses to listen to the charges He must bring against His people. Much of what He will testify is summed up by the statement recorded by Isaiah:

ISA 1:2 Hear, O heavens, and give ear, O earth! For Yahuwah has spoken: I have nourished and brought up children, and they have rebelled against Me;

6:3 O My people, what have I done to you? And how have I wearied [NIV: burdened] you? Testify against [NIV: Answer] Me.

Yahuwah asks Israel to give Him a reason that could justify their failure to be faithful to Him. Did they believe He had failed to fulfill any of the promises He had made to them? Did they think He had required more of them than their original agreement?

6:4 I brought you up out of Egypt and redeemed you from the land of slavery. I sent Moses to lead you, also Aaron and Miriam. (NIV)

Yahuwah now recounts critical events in the history of His relationship with Israel. Their existence as a nation hinged on the deliverance Yahuwah had provided them from Egyptian bondage. Yahuwah had also provided them the leadership they needed for developing a relationship with Him. Moses was their lawgiver who taught them how to be a kadosh people. Aaron was their high priest who oversaw the sacrificial system that was intended to keep them mindful of their obligation to be kadosh. Miriam was a prophetess (EXO 15:20) who led the women in praising Yahuwah; the mention of her name immediately brings to mind the deliverance Yahuwah provided Israel at the Red Sea.

6:5 My people, remember what Balak king of Moab plotted against you, and how Balaam son of Beor responded to him. Recall your passage from Shittim to Gilgal—and you will recognize the gracious [NAS: righteous] acts of Yahuwah. (TNK)

Balak attempted to hire Balaam to curse Israel so that his army could drive them out of the country (NUM 22:5-6). However, as a result of Yahuwah's intervention, Balaam pronounced blessings rather than a curse (NUM 23-24).

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Shittim was the final encampment site before Israel crossed the Jordan River; Gilgal was the first encampment site in the Promised Land. Between the two encampments Yahuwah held back the waters of the Jordan River so that Israel could walk over the riverbed into the Land of Promise (JOS 3:17).

If Israel would honestly rehearse all that Yahuwah had done for them, they could reach only one conclusion: Yahuwah had faithfully fulfilled the promises He had made to Israel while they were still in Egyptian bondage. They would then be forced to admit they were the ones at fault, that they were guilty of gross ingratitude.

At this point, knowing the materialistic approach of the people, Micah records the only response possible from those who would admit their failure.

**6:6 With what shall I come before Yahuwah, and bow myself before the High Aluhym?
Shall I come before Him with burnt offerings, with calves a year old?**

Their first inquiry indicated their belief that physical gifts could appease Yahuwah. Their further questions reflected their thinking that Yahuwah desired the bloodshed and death of animals:

**6:7 Would Yahuwah be pleased with thousands of rams, with myriads of streams of oil?
Shall I give my first-born for my transgression, the fruit of my body for my sins? (TNK)**

If a few animals and meal-offerings could satisfy the basic requirements of the sacrificial system at the Temple, then Yahuwah should surely be impressed if they greatly multiplied the quantities of their physical goods they sacrificed to Him. And, if their material goods were insufficient, surely Yahuwah would be overwhelmed by their willingness to sacrifice the lives of their children, just as the pagans did to their idols.

6:8 He has shown you, O man, what is good;...

Rebttal and Rebuke

Yahuwah had shown Israel from the outset of the covenant between Him and them that what was most important was to obey Him.

DEU 10:12-13 And now, Israel, what does Yahuwah your Aluhym require of you, but to fear Yahuwah your Aluhym, to walk in all His ways and to love Him, to serve Yahuwah your Aluhym with all your heart and with all your soul, and to keep the commandments of Yahuwah and His statutes which I command you today for your good?

ISAM 15:22 Then Samuel said: Has Yahuwah as great delight in burnt offerings and sacrifices, as in obeying the voice of Yahuwah? Behold, to obey is better than sacrifice, and to heed than the fat of rams.

When Amanuwal was asked about what is the good that Yahuwah expects from man, He pointed to the need to obey the Ten Commandments.

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MAT 19:16-19 Now behold, one came and said to Him, Good Teacher, what good thing shall I do that I may have eternal life? So He said to him, Why do you call Me good? No one is good but One, that is, Yahuwah. But if you want to enter into life, keep the commandments. He said to Him, Which ones? Amanuwal said, You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and your mother, and, You shall love your neighbor as yourself.

6:8 (cont.) ...and what does Yahuwah require of you but to do justly,...

The requirements Yahuwah places on those who desire to please Him are summed up in three areas of conduct. The first area involves showing concern for others in the way we live our lives; this requires doing nothing that would hurt or harm others.

PRO 21:3 To do righteousness and justice is more acceptable to Yahuwah than sacrifice.

MAT 7:12 Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

ROM 13:8-10 Owe no one anything except to love one another, for he who loves another has fulfilled the law. For the commandments, You shall not commit adultery, You shall not murder, You shall not steal, You shall not bear false witness, You shall not covet, and if there is any other commandment, are all summed up in this saying, namely, You shall love your neighbor as yourself. Love does no harm to a neighbor; therefore love is the fulfillment of the law.

6:8 (cont.) ...to love mercy,...

The second area of conduct involves our reaction to the needs and failings of others. Mercy involves helping those who are truly in need (MAT 25:34-40); it also entails forgiving those who have wronged us.

MAT 6:14-15 For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

6:8 (cont.) ...and to walk humbly with your Yahuwah?

The third area of conduct required by Yahuwah is to live our lives with the constant awareness of Yahuwah's presence with us—just as David expressed in PSA 139. Such a relationship requires a contrite heart.

ISA 57:15 For thus says the High and Lofty One Who inhabits eternity, whose name is Kadosh: I dwell in the high and kadosh place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

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Now that Yahuwah's requirements have been clearly set forth, Micah, in the remainder of this chapter, declares that Israel lacks all of them. He does this by reiterating the sins of the people, which were characterized by injustice, a lack of mercy, and belligerent arrogance.

6:9 Listen! Yahuwah is calling to the city—and to fear Your name is wisdom [NKJ: Wisdom shall see Your name] **Heed** [NKJ: Hear] **the rod and the One who appointed it....** (NIV)

6:9 Listen! Fear Yahuwah if you are wise! His voice is calling out to everyone in Jerusalem: The armies of destruction are coming; Yahuwah is sending them. (NLT)

Listen!

Yahuwah calls out to Jerusalem through His prophets. The thrust of the message of every prophet who was sent by Yahuwah was the need to fear Yahuwah because the people of the covenant had failed to fulfill their obligations to Him. Those with wisdom should consider and recognize that, due to the righteousness of the character of Yahuwah, He would fulfill His promise of bringing curses for disobedience just as surely as He had honored His promises of delivering Israel from Egypt and bringing them into the Promised Land.

The culmination of the curses (DEU 28:63-64) would be the forced exile of Israel (1KI 14:15-16). Micah tells them to listen because the rod of Yahuwah's anger (ISA 10:5) was getting closer—the Assyrian army was soon to come and enact Yahuwah's righteous decree of their exile from the Promised Land.

6:10 Are there yet the treasures of wickedness [CJB: still ill-gotten gains] **in the house of the wicked, and the short measure that is an abomination?**

Wickedness and Abomination

Despite all of the warnings brought to the houses of Israel and Yahuwah by Yahuwah's prophets, there was no contrition, no recoiling from sin; the people continued to do unjustly, ignore mercy and walk haughtily before Yahuwah. Long before entering the Land of Promise, Israel had been warned of their obligation to be obedient if they desired to remain in it.

DEU 25:13-16 You shall not have in your bag differing weights, a heavy and a light. You shall not have in your house differing measures, a large and a small. You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which Yahuwah your Aluhym is giving you. For all who do such things, and all who behave unrighteously are an abomination to Yahuwah your Aluhym.

6:11 Shall I acquit [NKJ: count pure] **a man with dishonest scales, with a bag of false weights?** (NIV)

Yahuwah will not forgive one who persists in doing evil; He forgives only those who stop their wicked practices and begin going the right way.

EZE 33:14-16 Again, when I say to the wicked, You shall surely die, ' if he turns from his sin and does what is lawful and right, if the wicked restores the pledge, gives back what he has stolen,

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and walks in the statutes of life without committing iniquity, he shall surely live; he shall not die. None of his sins which he has committed shall be remembered against him; he has done what is lawful and right; he shall surely live.

6:12 Her rich men are violent; her people are liars and their tongues speak deceitfully.
(NIV)

Those with monetary or political power used violence and the threat of violence to take advantage of those who were powerless to stop them. Yet, even those without power were untrustworthy, which means if the tables were turned and they did have the power, there would be no difference between them and those who oppressed them.

6:13 Therefore I will also make you sick by striking [REB: inflict severe punishment on] you, by making you desolate because of your sins.

Punishment

Yahuwah's case against Israel (verse 2) was solid. Due to the lack of honesty among the people due to the sickening condition of rampant deceitfulness found throughout every class of society Yahuwah would not allow the continuation of their presence on the land. The time for their punishment and removal had come.

6:14 You will eat but not be satisfied; your stomach will still be empty. You will store up but save nothing, because what you save I will give to the sword [TNK: you have been conceiving without bearing young, and what you bore I would deliver to the sword]. (NIV)

As the NIV and TNK reveal, the Hebrew in the last part of this verse can refer to either possessions or descendants.

6:15 You will plant but not harvest; you will press olives but not use the oil on yourselves, you will crush grapes but not drink the wine. (NIV)

The scarcities they would experience were not by happenstance; they were part of the curses Yahuwah promised would come upon them for their disobedience.

DEU 28:15-18, 38-42 But it shall come to pass, if you do not obey the voice of Yahuwah your Aluhym, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you: Cursed shall you be in the city, and cursed shall you be in the country. Cursed shall be your basket and your kneading bowl. Cursed shall be the fruit of your body and the produce of your land, the increase of your cattle and the offspring of your flocks...You shall carry much seed out to the field and gather but little in, for the locust shall consume it. You shall plant vineyards and tend them, but you shall neither drink of the wine nor gather the grapes; for the worms shall eat them. You shall have olive trees throughout all your territory, but you shall not anoint yourself with the oil; for your olives shall drop off. You shall beget sons and daughters, but they shall not be yours; for they shall go into captivity. Locusts shall consume all your trees and the produce of your land.

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6:16 You have observed the statutes of Omri and all the practices of Ahab's house, and you have followed their traditions. Therefore I will give you over to ruin [NKJ: make you a desolation] and your people to derision; you will bear the scorn [CJB: insults] of the nations [NKJ: the reproach of My people]. (NIV)

Statutes of Omri

Rather than observing the statutes Yahuwah had given them, the Israelites chose to follow the path of Omri, the founder of Samaria and father of Ahab. It was Ahab who married Jezebel, entrenched the worship of Baal throughout the Northern Kingdom and persecuted the prophets of Yahuwah. By assenting to the murder of Naboth (1KI 21), Ahab also epitomized the injustice that saturated all of the tribes of Israel by Micah's day.

Following Tradition

Since Israel made the deliberate choice to follow the way of sin rather than the way of Yahuwah, they would suffer the prophesied reproach that would come upon His people: being cast out of Yahuwah's land.

Micah: Chapter 7

7:1-2 Woe is me! For I have become like one who, after the summer fruit has been gathered, after the vintage has been gleaned, finds no cluster to eat; there is no first-ripe fig for which I hunger. The faithful [CJB: godly] have disappeared from the land, and there is no one left who is upright [REB: honest];... (NRS)

Woe is Me!

Micah is speaking either for himself or for the few righteous ones who could be found in Israel. The kingdoms of Israel and Yahuwah had become like an orchard after the summer fruits had been harvested and a vineyard after the grapes had been gleaned. Just as there was a lack of figs from the trees and of grapes from the vines, so there was a lack of righteous men.

7:2 (cont.) ...they all lie in wait for blood [NAS: bloodshed; REB: murder], and they hunt each other with nets [MOF: each man preys upon his fellow]. (NRS)

Murderous Evildoers

Rather than being righteous men who loved their neighbors as themselves (LEV 19:18), the population of Israel had become totally self-centered, devious and deceitful, always alert for an opportunity to take advantage of others.

7:3 Both hands are skilled in doing evil; the ruler demands gifts, the judge accepts bribes, the powerful dictate what they desire they all conspire [CJB: weave it] together. (NIV)

Rather than seeking Yahuwah with all their heart, they pursue evil with all their might. Rather than executing justice, those who are in positions of authority and influence administer injustice instead; this they do for their own selfish ends.

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7:4 The best of them is like a prickly shrub [NKJ: brier]; the most upright, worse than a barrier of thorns.... (TNK)

Although they may give the impression of caring for those under their charge, in reality they have no aversion to hurting others or causing pain in order to get what they want.

7:4 (cont.) ...the day of your watchman and your punishment comes; now shall be their perplexity [TNK: confusion].

7:4 (cont.) ...The day which the watchers foresaw, the day of punishment, has come; now follows utter destruction. (PHL)

Day of Punishment

The time of punishment of which Yahuwah's prophets had warned them had come. Now, all of the material things they had accumulated through their deceit and unjust actions would be stripped from them.

7:5 Do not trust a neighbor; put no confidence in a friend. Even with her who lies in your embrace be careful of your words [PHL: Share no secret with your wife]. (NIV)

Everyone had been affected in varying degrees by the society around them. Since it was impossible for anyone to know to what degree others had compromised with sin and how far they would go in serving the selfish lusts arising from the sins in which they were entangled, it was impossible to know who could be trusted.

7:6 For son dishonors father, daughter rises against [PHL: defies] her mother, daughter-in-law against [PHL: rebels against] her mother-in-law; a man's enemies are the men of his own house.

The pursuit of sinful gratification causes unnatural feelings to replace the normal affections between family members. Amanuwal warned His disciples that such would be the case at the close of the age, so that they would be emotionally prepared (LUK 21:16).

The dire condition of Yahuwah's people, and their certain punishment of being severed from Yahuwah, have been clearly established. Now, in the following verses, Micah looks into the future to the time when Israel's severance from Yahuwah will come to an end, and once again he follows a prediction of doom with a prophecy of great hope.

7:7 Therefore I will look to [NAS: watch expectantly for; NIV: watch in hope for] Yahuwah; I will wait for the Aluhym of my salvation; my Aluhym will hear me.

Wait

Micah, speaking on behalf of Israel, understood there was nothing that could prevent the exile Yahuwah had promised, so it was necessary to wait patiently for Yahuwah to extend His mercy to His people once again.

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7:8 Do not rejoice over me, my enemy; when [NAS: Though] I fall, I will arise; when I sit [NAS: though I dwell] in darkness, Yahuwah will be a light to me.

Any and all enemies of Israel are forewarned that although Yahuwah removed them from His land, He is not finished with Israel. Even during the darkness of exile, Yahuwah's Word holds the promise of the light of deliverance at a future time.

7:9 I will bear the indignation of Yahuwah, because I have sinned against Him, until He pleads my case and executes justice for me [CJB: judges in my favor]; He will bring me forth to the light, and I will see His righteousness.

The severance of the vast majority of Israel from Yahuwah and His land must extend to the end of the present age.

ROM 11:25-26 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that hardening [KJV: blindness] in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: The Deliverer will come out of Zion, and He will turn away unrighteousness from Jacob;

Yahuwah will bring Israel to the light of the truth and the Light of the world. At that time, they will finally know their Aluhym and attain His righteousness.

JER 31:33-34 But this is the covenant that I will make with the house of Israel: After those days, says Yahuwah, I will put My law in their minds, and write it on their hearts; and I will be their Yahuwah, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, Know Yahuwah, for they all shall know Me, from the least of them to the greatest of them, says Yahuwah. For I will forgive their iniquity, and their sin I will remember no more.

7:10 Then my enemy will see, and shame will cover her who said to me, Where is Yahuwah your Aluhym? My eyes will look on her; at that time she will be trampled down, like mire of [NKJ: mud in] the streets. (NAS)

Trampled Enemies

Those who have made light of the Aluhym of Israel will be confronted by Him in the days when Yahuwah shows mercy to the descendants of Israel. The final enemy that takes control of Jerusalem, Babylon the Great, will be utterly destroyed (REV 18).

7:11 In the day when your walls are to be built, in that day the decree shall go far and wide.

7:11 That will be the day for rebuilding your walls, a day for expanding your territory, (CJB)

Meaning

This verse can be understood in two ways:

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1. Yahuwah speaks to the land of Israel concerning the time when all of the tribes will once again be established in their respective areas of the Promised Land.
2. Yahuwah speaks to the city of Jerusalem about its restoration, when it will become the capital city of the whole earth.

The Hebrew is difficult to translate in the latter part of the verse. If the NKJ is correct regarding the pronouncement of a decree, and Yahuwah is speaking to the land of Israel, the decree most likely refers to the calling of all of Israel's descendants back to the Promised Land, to their inheritance. If Yahuwah is speaking to Jerusalem, the decree probably refers to the requirement for nations to come up to Jerusalem to keep the Feast of Tabernacles (ZEC 14:16-19).

7:12 In that day people [KJV: he; NKJ: they] will come to you from Assyria and the cities of Egypt, even from Egypt to the Euphrates and from sea to sea and from mountain to mountain. (NIV)

The understanding of this verse hinges on how the preceding verse is understood. If the land of Israel is being addressed, this verse would refer to the migrations of the descendants of Israel to the Promised Land (ISA 11:11). If Jerusalem is being addressed, this verse would be describing the great influx of humanity from all nations, to Jerusalem, in order to learn from Amanuwal Ha'Mashyach (4:1-2).

7:13 Yet the land [NAS: earth] shall be desolate because of those who dwell in it, and for the fruit [NIV: as the result] of their deeds.

Desolate

Regardless of the mercy Yahuwah has promised to pour out on Israel and all nations, it will not come until after the prophesied punishment has come upon the whole earth (JER 4:23-28).

7:14 Shepherd Your people with Your staff, the flock of Your heritage [NIV: inheritance], who dwell solitarily in a woodland [NIV: forest], in the midst of Carmel [NAS: a fruitful field];...

Shepherd

Once Israel has been returned to the land of Israel and is separated dwelling solitarily from the other nations, Micah petitions Yahuwah, as their Shepherd, once again to provide them nourishment and protection in the land of Israel.

7:14 (cont.) ...let them feed in Bashan and Gilead, as in days of old.

Bashan and Gilead were fertile areas on the east side of the Jordan River. Therefore, Micah is appealing to Yahuwah to restore to the tribes all of the territory which they were originally apportioned.

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This verse reveals that Israel did not inhabit Bashan and Gilead at the time Micah recorded this. The Assyrian king, Tiglathpileser III conquered this area (2KI 15:29) between 733 and 732 B.C., and carried the Israelites who lived there into exile (1CH 5:26). This indicates that Yahuwah gave Micah this prophecy during the reign of Ahaz.

7:15 As in the days when you came out of the land of Egypt, I will show them marvelous things [NAS: miracles].

Yahuwah responds to Micah's prayer by promising to work great miracles in order to reassemble His people and then develop a close relationship with them in the land of their inheritance.

7:16 Nations will see and be ashamed, deprived of all their power [REB: confounded by their impotence]. **They will lay their hands on their mouths and their ears will become deaf** [NLT: They will stand in silent awe, deaf to everything around them]. (NIV)

Other Nations

The nations will witness the miracles of Yahuwah throughout the events of the Day of Yahuwah, when He strips them of all their power. Then, after the plagues are concluded, they will again see the power of Yahuwah displayed when He establishes His people in His land. Observing the great miracles of Yahuwah, the nations will be ashamed for questioning the existence of the Aluhym of Israel and ashamed of their attempts to stamp out the name of Israel (PSA 83:4). They will be left dazed and awestruck.

7:17 They shall lick the dust like a serpent; they shall crawl from their holes like snakes of the earth. They shall be afraid of Yahuwah our Aluhym, and shall fear because of You.

The homage of the nations who survive the Day of Yahuwah will be total submission, a result of their experiencing the fear of Yahuwah.

7:18 Who is an Aluhym like You, pardoning iniquity and passing over the transgression of the remnant of His heritage? He does not retain His anger forever, because He delights in mercy.

Synopsis

The introductory phrase of this verse is virtually identical to the meaning of the name of Micah: —Who is like Yahuwah?. This verse is therefore a synopsis of the meaning of this book. Despite all of the deceit, corruption and injustice for which Israel is guilty, Yahuwah has already promised that He will extend mercy to His people and forgive them for what they have done. It is Yahuwah's boundless mercy that is emphasized in the meaning of Micah's name.

7:19 He will again have compassion on us, and will subdue [TNK: cover up; REB: wash away] **our iniquities. You will cast all our sins into the depths of the sea.**

As Paul pointed out in ROM 11:26, the time is coming when salvation will be offered to all of Israel. At that time Yahuwah will transform the hearts of the Israelites so that they can repent, and He will wash away their sins.

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EZE 36:24-28 For I will take you from among the nations, gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Ruwach within you and cause you to walk in My statutes, and you will keep My judgments and do them. Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your Aluhym.

7:20 You will show faithfulness [KJV: perform the truth] to Jacob... (NRS)

Yahuwah made promises to the Patriarchs. He told Jacob that his descendants would spread throughout the world but, at a future time, He would bring them back to the Promised Land.

GEN 28:13-15 And behold, Yahuwah stood above it and said: I am Yahuwah Aluhym of Abraham your father and the Aluhym of Isaac; the land on which you lie I will give to you and your descendants. Also your descendants shall be as the dust of the earth; you [through your descendants] shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have spoken to you.

The land Yahuwah promised to Jacob was the same land He had earlier promised Abraham: all of the land between the Nile and Euphrates (GEN 15:18) the same land Israel will be given after Amanuwal becomes King of kings.

7:20 (cont.) ...and unswerving loyalty [KJV: the mercy] to Abraham, as You have sworn to our ancestors from the days of old. (NRS)

The mercy connected with Abraham was the promise that all peoples would be blessed in him (GEN 12:3) through his descendant (GEN 22:18), Ha'Mashyach, Who paid the price for sin, making forgiveness possible and reconciliation with Yahuwah a future reality, not only for all of Israel but also for the rest of humanity.