

Mikhah (Mikhah)~ Part 2

Y'hudah Like Isra'el

This section declares that sinful **Y'hudah** will also face **God's** wrath. **Mikhah** grieved over the towns of **Y'hudah** facing destruction, even his hometown (v. 14). **Sennacherib** of **Assyria** marched through **Y'hudah** to **Yerushalayim** in 701 BC. (Isaiah 10:28–32). He captured at least 46 **Judean** towns in this campaign but failed to take **Yerushalayim**. Using vivid wordplay to evoke dread, **Mikhah** mentioned towns near his home to arouse the people from complacency and bring them to repent of their sin, perhaps preventing the upcoming judgment. Most astounding was the fact that behind this destruction would be the **Lord Himself** (Mikhah 1:12).

⁸ This is why I howl and wail, why I go barefoot and stripped, why I howl like the jackals and mourn like the ostriches. ⁹ For her wound cannot be healed, and now it is coming to Y'hudah as well; it reaches even to the gate of my people, to Yerushalayim itself. ¹⁰ Don't tell about it in Gat, don't shed any tears. At Beit-L'afrah [house of dust] roll yourself in the dust. ¹¹ Inhabitants of Shafir, pass on your way in nakedness and shame. The inhabitants of Tza'anah have not left yet. The wailing of Beit-Ha'etzel will remove from you their support. ¹² The inhabitants of Marot have no hope of anything good; for Adonai has sent down disaster to the very gate of Yerushalayim. ¹³ Harness the chariots to the fastest horses, inhabitants of Lakhish; she was the beginning of sin for the daughter of Tziyon; for the crimes of Isra'el are traceable to you. ¹⁴ Therefore, you must bestow parting gifts upon Moreshet-Gat. The houses of Akhziv will disappoint the kings of Isra'el. ¹⁵ Inhabitants of Mareshah, I have yet to bring you the one who will [invade and] possess you. The glory of Isra'el will come to 'Adulam. ¹⁶ Shave the hair from your head as you mourn for the children who were your delight; make yourselves as bald as vultures, for they have gone from you into exile.

David lamented *Don't announce it in Gath* when **Saul** and **Jonathan** died in battle, for otherwise he knew the **Philistines** would gloat (2 Samuel 1:20). In the same spirit, **Mikhah** did not want the **Assyrians** to gloat in their success. **Beth-L'afrah** (lit "house of dust") would *roll in the dust* as a sign of humiliating defeat (Gen 3:14; Ps 44:25). Those living in **Shafir** (lit "pleasant") would have the unpleasant experience of being stripped naked and led into exile. Neighboring **Tza'anah** (wordplay with Hebrew *yatsa'*; "to go out") would not go out to help, and **Beit-Ha'etzel** (lit "house of taking away") would remove its support. **Marot** (meaning "bitter") wanted something sweet but would instead face the **Lord's disaster**. **Lakhish**, a major fortification and military garrison (2 Chronicles 11:9), would need riding steeds to power chariots in a fast getaway. Like a father giving away his betrothed daughter, **Y'hudah** would have to give away **Moreshet-Gat** (meaning "betrothed") to **Assyria**. Though it promised help, **Achziv** (lit. "deception") would not come through. **Mareshah** (meaning "the conqueror") would be conquered. Israel's leaders would flee to **'Adulam** to hide like **David** had done (1 Sa 22:1; 2 Sa 23:13).

Sin of Covetousness

² ¹ Woe to those who think up evil and plan wickedness as they lie in bed. When morning comes, they do it, since they have it in their power.

Those who devise wickedness do evil because they have the authority and ability to carry out their schemes (cf. Gen. 31:29 for the expression).

² They covet fields and seize them; they take over houses as well, doing violence to both owner and house, to people and their inherited land.

The tearing away of land and property from the weak was a flagrant violation of the covenant (Exodus 20:17) and a primary reason for judgment against **Ach'av's** house (1 Kings 21; 2 Kings 9:24–26; cf. **Mikhah** 6:16).

Reward of Greed

³ Therefore, this is what Adonai says: "Against this family I am planning an evil from which you will not withdraw your necks; or will you walk with your heads held high, for it will be an evil time."

The entire community is accountable for the sins of its leaders. ***I am planning an evil*** reveals the principle of correspondence (Obadiah 15b): the **"evil"** they devised for others (**Mikhah** 2:1) will now be visited on them.

⁴ On that day, they will take up a dirge for you; sadly lamenting, they will wail, "We are completely ruined! Our people's land has changed hands. Our fields are taken away from us; instead of restoring them, he parcels them out."⁵ Therefore, you will have no one in the assembly of Adonai to stretch out a measuring line and restore the land assigned by lot.¹

The land barons' losses will be mocked. These oppressors had seized property from the defenseless (vv. 1–2), so now the apostate will seize the land of the oppressors. The unscrupulous land-grabbers are excluded from the inheritance they denied to others (v. 2). assembly. There yet remains a people to whom land would be distributed after exile. This disputation addresses unprincipled prophets. Those who reject **Mikhah** are exposed (2:6), and the **Lord** brings to light further abuses of the powerful (vv. 8–9). Exile is the sentence for the "uncleanness" of their injustice and their willingness to welcome deceptive preaching (vv. 10–11). We will cover these verses in the next post.

In **Mikhah's** sorrow for his people, we see the power of humility and recognition of one's need for **God**. At home, if pride or stubbornness is leading to conflicts, initiate a 'humility challenge' in which family members intentionally practice acts of service for one another. Encourage everyone to identify specific needs or ways they can serve each other, whether it's taking on chores, cooking a favorite meal, or simply listening. This fosters a spirit of cooperation and reflects **Yeshua's** servant leadership, creating a nurturing home environment.

In our next post, we will continue to learn more about the **Prophecy of Mikhah (Micah)**.

¹ Mikhah 1:8-2:5