

Mikhah – Part 4

Second Discourse - Continued

Sins of the Rulers

⁹ Hear this, please, leaders of the house of Ya'akov, rulers of the house of Isra'el, you who abhor what is just and pervert anything that is right, ¹⁰ who build up Tziyon with blood and Yerushalayim with wickedness. ¹¹ Her leaders sell verdicts for bribes, her cohanim teach for a price, her prophets divine for money - yet they claim to rely on Adonai! "Isn't Adonai here with us?" they say. "No evil can come upon us."

The corrupt leaders were known to *abhor what is just* and *pervert anything that is right*. They were guilty of *bloodshed* and *injustice*, influenced by *a bribe ... payment*, and *money*. Still, they trusted in **God's** constant presence and blessing. Such false faith misinterpreted **God's** patience and grace as His approval of their actions. They saw **Yerushalayim** and the temple as signs of an irreversible right standing with **God**, overlooking their responsibility for holiness.

¹² Therefore, because of you, Tziyon will be plowed under like a field, Yerushalayim will become heaps of ruins, and the mountain of the house like a forested height.

The **Adonai** cannot look with favor upon sin (Hab 1:13), so the people faced **God's** judgment. **Yerushalayim** would fall, and the Temple Mount would be destroyed, much like Samaria (1:5–7). Micah's sermon spurred King Hezekiah's reform (Jer 26:17–19; cp. 2 Ki 18:1–6; 2 Ch 29:1–31:21) and helped save Jeremiah's life a century later (Jer 26:7–19).

Coming of the Messiah

^{4 1} But in the acharit-hayamim it will come about that the mountain of Adonai's house will be established as the most important mountain. It will be regarded more highly than the other hills, and peoples will stream there. ² Many Gentiles will go and say, "Come, let's go up to the mountain of Adonai, to the house of the God of Ya'akov! He will teach us about his ways, and we will walk in his paths." For out of Tziyon will go forth Torah, the word of Adonai from Yerushalayim. ³ He will judge between many peoples and arbitrate for many nations far away. Then they will hammer their swords into plow-blades and their spears into pruning-knives; nations will not raise swords at each other, and they will no longer learn war. ⁴ Instead, each person will sit under his vine and fig tree, with no one to upset him, for the mouth of Adonai-Tzva'ot has spoken. ⁵ For all the peoples will walk, each in the name of its God; but we will walk in the name of Adonai our God forever and ever.

This oracle (also in Isaiah 2:1–4) refers to **the last days** when **God's** kingdom will be established. The temple mount, representing **God's** dwelling on earth, though previously destroyed (Mikhah 3:12), would *be based at the top of the mountains*. **God** would exalt Himself among the nations (Ps 46:10). Many peoples will be drawn to Him, saying, *Come, let us go up to the mountain of the Adonai*. They will want to learn *His ways*, and they will be changed by the truth of His *instruction* (Torah). **God** Himself will bring peace between **peoples** and **nations**, causing bloodshed to end (3:10) and instruments of death to be remade into instruments of life. Nations will *never again train for war*. Peace and security are certain because *the mouth of the Adonai of Hosts has promised this*. Though outnumbered by unbelievers, faithful worshipers vowed to *walk in the name of Yahweh our Adonai forever*. Looking in hope, they would always follow His leadership, trusting Him to work out His plan in history.

Restoration of Remnant

⁶ *"When that day comes," says Adonai, "I will assemble the lame and gather those who were dispersed, along with those I afflicted."*

When that day comes, see v. 1; 5:10. *assemble ... gather*. Along with *"I will make"* (4:7), these same verbs are found in 2:12–13. Deliverance from the disaster at **Yerushalayim** gate (1:12) thus becomes a type of greater salvation. *I have afflicted*. It is the **Adonai's** doing (2:3).

⁷ *"I will make the lame a remnant and those who were driven off a strong nation." Adonai will rule them on Mount Tziyon from that time forth and forever.*

Adonai will rule ... forever. As in Mikhah 2:12–13, the shepherd theme ("gather," "assemble") gives way to the royal.

⁸ *You, tower of the flock, hill of the daughter of Tziyon, to you your former sovereignty will return, the royal power of the daughter of Yerushalayim.*

This verse is a transition between 4:6–7 and 4:9–5:6. *tower of the flock ... former sovereignty*. As David "shepherded his flock" from **Yerushalayim** so that a new king would rule once more. Again, the **Shepherd-King** language is prominent.

⁹ *Why are you now crying out? Don't you have a king? Has your counselor been destroyed, that you are seized with pain like a woman in labor?*

Don't you have a king? Zion's daughter must look beyond ineffectual human kings to Yahweh alone for salvation (Jer. 8:19). **your counselor**. The **Adonai** executes His plan (Mikhah 4:12; cf. Isaiah 9:6).

¹⁰ *Be in pain! Work to give birth like a woman in labor, daughter of Tziyon! For now you will go out of the city and live in the wilds till you reach go to Bavel. There. The Adonai focuses attention on rescue and redemption after the "labor" of exile. your enemies. In the context, this refers to the Bavelian captivity (586 BCE) There you will be rescued; there Adonai will redeem you from the power of your enemies.*

Go to Bavel. There. The **Adonai** focuses attention on rescue and redemption after the "labor" of exile. **your enemies**. In the context, this refers to the **Bavelian** captivity (586 BCE).

¹¹ *Now many nations have gathered against you; they say, "Let her be defiled, let's gloat over Tziyon."* ¹² *But they don't know the thoughts of Adonai, they don't understand his plan; for he has gathered them like sheaves on the threshing-floor.* ¹³ *Get up! Start threshing, daughter of Tziyon! "For I will make your horns like iron and your hoofs like bronze." You will crush many peoples and devote their plunder to Adonai, their wealth to the Adonai of all the earth.* ¹

In the meantime, **Yhudah** must go into captivity **to Bavel**. Also, before the restoration, **Adonai** will gather the **Gentile nations** together and judge them; **Isra'el** will be His instrument to punish them, and their wealth shall be devoted to *Adonai of all the earth*.

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

¹ Mikah 3:9-4:13.