

“He Shall Be Their Peace”
Micah 4-5 Pt 1
December 12, 2021
Faith Presbyterian Church – Evening Service
Pastor Nicoletti

We return, tonight, to the Book of Micah, after some time away.

We’ll be looking at two chapters this evening, though we will be focusing on one theme of these chapters tonight, and we may return to them another evening to focus on a second theme.

But for now we come to Micah, chapters four and five.

Please do listen carefully, this is God’s word for us this evening.

^{4:1} It shall come to pass in the latter days
that the mountain of the house of Yahweh
shall be established as the highest of the mountains,
and it shall be lifted up above the hills;
and peoples shall flow to it,
² and many nations shall come, and say:
“Come, let us go up to the mountain of Yahweh,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths.”
For out of Zion shall go forth the law,
and the word of Yahweh from Jerusalem.
³ He shall judge between many peoples,
and shall decide disputes for strong nations far away;
and 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 war anymore;
⁴ but they shall sit every man under his vine and under his fig tree,
and no one shall make them afraid,
for the mouth of Yahweh of hosts has spoken.
⁵ For all the peoples walk
each in the name of its god,
but we will walk in the name of Yahweh our God
forever and ever.

⁶ In that day, declares Yahweh,
I will assemble the lame
and gather those who have been driven away
and those whom I have afflicted;
⁷ and the lame I will make the remnant,
and those who were cast off, a strong nation;

and Yahweh will reign over them in Mount Zion
from this time forth and forevermore.

⁸ And you, O tower of the flock,
hill of the daughter of Zion,
to you shall it come,
the former dominion shall come,
kingship for the daughter of Jerusalem.

⁹ Now why do you cry aloud?
Is there no king in you?
Has your counselor perished,
that pain seized you like a woman in labor?

¹⁰ Writhe and groan, O daughter of Zion,
like a woman in labor,
for now you shall go out from the city
and dwell in the open country;
you shall go to Babylon.
There you shall be rescued;
there Yahweh will redeem you
from the hand of your enemies.

¹¹ Now many nations
are assembled against you,
saying, "Let her be defiled,
and let our eyes gaze upon Zion."

¹² But they do not know
the thoughts of Yahweh;
they do not understand his plan,
that he has gathered them as sheaves to the threshing floor.

¹³ Arise and thresh,
O daughter of Zion,
for I will make your horn iron,
and I will make your hoofs bronze;
you shall beat in pieces many peoples;
and shall devote their gain to Yahweh,
their wealth to the Lord of the whole earth.

^{5:1} Now muster your troops, O daughter of troops;
siege is laid against us;
with a rod they strike the judge of Israel
on the cheek.

² But you, O Bethlehem Ephrathah,
who are too little to be among the clans of Judah,
from you shall come forth for me
one who is to be ruler in Israel,
whose coming forth is from of old,
from ancient days.

³ Therefore he shall give them up until the time
when she who is in labor has given birth;
then the rest of his brothers shall return
to the people of Israel.
⁴ And he shall stand and shepherd his flock in the strength of Yahweh,
in the majesty of the name of Yahweh his God.
And they shall dwell secure, for now he shall be great
to the ends of the earth.
⁵ And he shall be their peace.

When the Assyrian comes into our land
and treads in our palaces,
then we will raise against him seven shepherds
and eight princes of men;
⁶ they shall shepherd the land of Assyria with the sword,
and the land of Nimrod at its entrances;
and he shall deliver us from the Assyrian
when he comes into our land
and treads within our border.
⁷ Then the remnant of Jacob shall be
in the midst of many peoples
like dew from Yahweh,
like showers on the grass,
which delay not for a man
nor wait for the children of man.
⁸ And the remnant of Jacob shall be among the nations,
in the midst of many peoples,
like a lion among the beasts of the forest,
like a young lion among the flocks of sheep,
which, when it goes through, treads down
and tears in pieces, and there is none to deliver.
⁹ Your hand shall be lifted up over your adversaries,
and all your enemies shall be cut off.

¹⁰ And in that day, declares Yahweh,
I will cut off your horses from among you
and will destroy your chariots;
¹¹ and I will cut off the cities of your land
and throw down all your strongholds;
¹² and I will cut off sorceries from your hand,
and you shall have no more tellers of fortunes;
¹³ and I will cut off your carved images
and your pillars from among you,
and you shall bow down no more
to the work of your hands;
¹⁴ and I will root out your Asherah images from among you
and destroy your cities.

¹⁵ And in anger and wrath I will execute vengeance
on the nations that did not obey.

This is the word of the Lord. (Thanks be to God.)

Introduction

Now, there is a lot going on in our text tonight. And while there is order too it, it is not an order that is easy to discern or follow.

I am reminded once again of Martin Luther's complaint about the prophets, which I shared with you at the beginning of our series on Micah. Luther wrote of the prophets: "They have a queer way of talking, like people who, instead of proceeding in an orderly manner, ramble off from one thing to the next, so that you cannot make head or tail of them or see what they are getting at." [Quoted in Waltke 1988, 156]

Now, I wouldn't say it's quite as bad as that. But I would say that there are several things going on in this passage, which overlap. And so we will consider one of the themes here tonight, and we may consider another theme on another evening.

But tonight I want to consider the problem that would strike Micah's original audience at the start of this passage, and then consider the path he calls them to, and the promise he assures them with.

So the problem he confronts us with, the path he calls us to, and the promise he assures us with.

The Problem He Confronts Us With

So, first, the problem he confronts us with.

Now, it's been a while since we have been in the Book of Micah, and over the last few sermons we moved around a bit, especially between the first three chapters of the book. So we may need to begin with a refresher on what came before this passage in order to see exactly what the problem is.

Israel and Judah, at the time of Micah, faced an internal threat and an external threat.

The internal threat has been much of the focus of the first three chapters of the Book of Micah.

The book begins with the words:

^{1:2} Hear, you peoples, all of you;
pay attention, O earth, and all that is in it,
and let the Lord Yahweh be a witness against you,
the Lord from his holy temple.
³ For behold, Yahweh is coming out of his place,
and will come down and tread upon the high places of the earth.

⁴ And the mountains will melt under him,
and the valleys will split open,
like wax before the fire,
like waters poured down a steep place.
⁵ All this is for the transgression of Jacob
and for the sins of the house of Israel.

From there, Micah spoke of the many sins of Israel and Judah. He condemned the idolatry, the oppression, the injustice, the refusal to hear correction, the preference for vain and flattering words, the predatory abuse and exploitation carried out by their leaders, the self-serving ministries of their prophets – all things found in Israel and Judah in Micah's day.

The people of God were filled with sin and corruption. They had rejected the love of God and love of neighbor, and they had pursued idolatry and injustice instead. That is the internal threat.

The external threat has to do with the looming danger of Assyria against Israel. Assyria presented a real threat against Israel in their present, and Babylon would be a great threat to Judah in their future.

And Micah did not shy away from that those threats, or their connection before God. For after all he said about the sin and corruption in Israel, he ended chapter three with these words:

Therefore because of you
Zion shall be plowed as a field;
Jerusalem shall become a heap of ruins,
and the mountain of the house a wooded height.

That is what lies ahead for Israel and Judah – that is their current trajectory. They are filled with sin, and corruption – hypocrisy and injustice – they are faced with a great external threat, and because of their sin, their own God, Yahweh, has said that he will give them up to their enemies – they will be reduced to a heap of ruins by the surrounding nations.

And it's in that context – after all that has been said – that we then come to the first four verses of chapter four. And we read this:

^{4:1} It shall come to pass in the latter days
that the mountain of the house of Yahweh
shall be established as the highest of the mountains,
and it shall be lifted up above the hills;
and peoples shall flow to it,
² and many nations shall come, and say:
“Come, let us go up to the mountain of Yahweh,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths.”
For out of Zion shall go forth the law,
and the word of Yahweh from Jerusalem.
³ He shall judge between many peoples,
and shall decide disputes for strong nations far away;
and 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 war anymore;
⁴ but they shall sit every man under his vine and under his fig tree,
and no one shall make them afraid,
for the mouth of Yahweh of hosts has spoken.

These verses give a picture of how God say things one day will be, but coming where they do in the book, they also present a picture of how things should be. Yahweh reigns in Israel. His people follow him faithfully. And as a result, the nations around Israel all come to Jerusalem to learn from Yahweh, and to change their lives to conform to his commands.

Verse three can sound like vague sentiment to us, but it was a concrete picture of something profound in the ancient world. In a world where it was a real threat that a surrounding nation could show up with swords to kill and to ravage, it was a striking thing to hear the words:

and 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 war anymore;

As one commentator puts it, the picture here is of the people changing their ways, so that from now on they will use their resources “to cultivate life instead of crafting death.” [Mays, quoted in Waltke, 1988, 185]

These verses give a wonderful picture of what life is supposed to be.

The problem is the great gulf between what life is and what it is supposed to be.

Because Israel and Judah were not at all like how they are described in the early verses of chapter four. So far from being higher than the nations, they have sunk into sin and evil. So far from being teachers of God’s law, they have become willful transgressors of God’s law. So far from standing out among the pagan nations, they have blended in with the pagan nations.

And as a result, Israel and Judah’s relationship to the nations was nothing like what was described in these verses. So far from nations wanting to come to Israel to worship, they were poised to come to Israel to plunder. So far from beating their swords into plowshares, Assyria was poised and ready for war with a great standing army. So far from the people being free from fear of the nations, Israel lived under the threat of occupation and exile.

This was the gap that Israel was confronted with by these words in chapter four: the gap between how things should be and how they actually are.

And we are often faced with similar gaps, aren’t we?

Where are you most feeling that gap right now –the gap between how things are and how they should be?

We can see it in a number of areas of life.

We see it in terms of our own spiritual and moral state. When we are struggling with a besetting sin – a sin that we feel like we cannot shake – then we can feel the distress of the gap between how we know we should live and behave, and how we are living and behaving.

Other times we especially see the gap in a relationship. It may be a friendship, our place in a community, a marriage, or a close family relationship. But we see the distance between what that relationship should be and what it is. Maybe we are the ones who have damaged the relationship. Maybe it's someone else who has done most of the damage. Maybe it's a bit of both. But when we look at it, we feel the sadness and the distress of the distance between how things are and how they should be.

Other times the gap may not be moral or relational, but in terms of creation. At the fall of humanity, God cursed the ground, and with it, all of creation. And so sickness, and pain, and death, and brokenness have taken root in this world, like thorns and thistles. And when we see those kinds of thorns in our lives, and the gaps they create from how God intended life to be when he made the world, we can feel the distress caused by such pain, and brokenness, and death that is present in this world.

Or still other times it is the larger state of the human world that distresses us. We see what human society is so often like – we see its ugliness, its coldness, its brutality, its sinfulness, and we feel distressed by just how much human civilization around us and around the world is not the way it is supposed to be.

We see it in our moral and spiritual lives. We see it in our relationships. We see it in the created world. We see it in our societies.

Where are you most feeling that gap right now between how things are and how they should be? Where is that gap causing you the most pain and distress tonight?

Micah points to the gap in many ways by setting the beginning of chapter four next to all that he has recounted in chapters one through three. But where do you feel that kind of disparity in your own life?

And when you're faced with such gaps – when you're faced with the problem of the gulf between how things are and how they are supposed to be, what do you usually do?

There are at least four common responses.

Sometimes when we see the gap, we try to minimize the problems in our minds. We try to look on the bright side. We try to be optimists, and look for the silver lining by downplaying what is wrong with our hearts, or our relationships, or our world, or our society.

Other times, we go in the opposite direction and rather than trying to minimize the problems of reality, we try instead to kill hope that life can ever approach what it was meant to be. And killing hope can make us feel better, because if we have no hope then maybe we won't feel so disappointed anymore. And as we kill hope, we often retreat more and more from the parts of life where the struggle between how things are and how they should be exists – whether that means

retreating from our spiritual lives, retreating from relationships, or avoiding acknowledging the brokenness of this world. Other times we don't retreat but we just despair. Either way, we give up on the way things are supposed to be.

Still other times we try to manage the problem. We try to set up fences between the things that are broken and the things that are still working well, and then we just paper over the broken parts and hope no one will notice. So we try to manage rather than battle our sin – giving it its own space and just trying to contain it. We try to manage our relationships, avoiding bringing up the problems while focusing on the parts that still work. We try to gain control over the brokenness of our world, hoping that enough technical proficiency will help us navigate and manage things. In each case, we grasp at control in order to segment and then manage our lives.

In that area where you are feeling the gap, how do you tend to handle it? Do you try to minimize the brokenness? Do you try to kill hope and retreat from the problem? Do you try to manage things, and hope you can muddle through with the good and the bad of your life separated and controlled? Or maybe it's some combination of the three.

We each tend towards these kinds of responses.

But Micah here will not allow them. Each of these responses is a way of avoiding the problem – a way of running away from the reality of the gap between how things are and how they should be. And in the first four chapters here, Micah refuses each way of doing that, and instead he pushes the gap right in Israel's face.

Micah forces us to see the problem: to see the gap between how things are and how they should be.

The Path He Calls Us To

Now, if Micah will not allow those options, then what are we left with?

And with that, we come to the path Micah calls us to.

And we see this in 4:10-13

Micah says:

¹⁰ Writhe and groan, O daughter of Zion,
like a woman in labor,
for now you shall go out from the city
and dwell in the open country;
you shall go to Babylon.
There you shall be rescued;
there Yahweh will redeem you
from the hand of your enemies.

¹¹ Now many nations
are assembled against you,

saying, “Let her be defiled,
 and let our eyes gaze upon Zion.”
¹² But they do not know
 the thoughts of Yahweh;
 they do not understand his plan,
 that he has gathered them as sheaves to the threshing floor.
¹³ Arise and thresh,
 O daughter of Zion,
 for I will make your horn iron,
 and I will make your hoofs bronze;
 you shall beat in pieces many peoples;
 and shall devote their gain to Yahweh,
 their wealth to the Lord of the whole earth.

Micah says several things here, but the key image he gives us in the first half of verse ten:
 Writhe and groan, O daughter of Zion,
 like a woman in labor,

Though, that translation loses what is probably a significant element there.

To see that more clearly, we might look to the marginal translation, found in a footnote of the ESV (though not printed in the bulletin). It renders the passage:

Writhe and push, O daughter of Zion,
 like a woman in labor,

Bruce Waltke discusses the translation issues there. The Hebrew, he explains, is unclear, but after considering a range of possibilities, he concludes that the second word of verse ten “probably means ‘to burst forth’ into the light in connection with childbirth.” The phrase “be in pain and labor” gets at what the first two verbs in verse ten are communicating.

But what does this mean, exactly? Waltke writes: “H. Wolff suggests that the two imperatives sound like a midwife who challenges Daughter Zion not to despair but to strain every nerve to persist through the pain to the delivery. Similarly, Renaud says: ‘The suffering of the present moment prepares for the liberation to come.’” [Waltke, 2007, 242]

Elsewhere Waltke puts it like this – he writes: “Zion’s present suffering is not locked up in misfortune, but opens the door of hope to salvation and victory.” [Waltke, 1988, 194] The prophet commands Israel “so to labour that she causes a new-born child to come out into the light. The kingdom of God comes through trial, and so Israel must pass through trial.” [Waltke, 1988, 195]

And with the metaphor of labor pains, and the command here for Israel to push – to be in labor – we see three very important things about how God often works in the gaps between how things are and how they should be in the lives of his people.

First, we have an affirmation that the pain and the distress of these gaps are real.

I've never been in labor. But I've heard enough and seen enough to know that the pain is very real. And one interesting way to drive this home is to read stories of women who did not know that they were pregnant until they went into labor. It is an odd phenomenon, and there has actually been a TV series documenting such cases. But setting aside all the other curiosities, one thing to note is that when these women go into labor without knowing they are pregnant, they often think something terrible is happening to them. They think something is seriously wrong. The people around them call 911. An ambulance shows up. And people are afraid that the woman is gravely ill or even dying.

Labor pains can be agony. And labor pains, if you don't know about the baby, can be mistaken for impending death.

And the Bible affirms this. The Bible never minimizes the pain of childbirth. In fact, as I looked more and more at the mentions of labor pains in the Bible, I was struck by how often the Bible uses labor pains as a metaphor for intense agony and distress. It comes up again and again.

And so, the first thing that is clear from this central metaphor is that the pain, the distress, the agony of how far things are from how they are supposed to be, is real.

But second, the metaphor also affirms that with God, the labor pains will result in new life.

If God is for us, then just like a woman in labor, the distress of these gaps in our lives will result in new life.

And the Bible affirms that, because it uses this same metaphor of being in labor for each of the kinds of gaps we mentioned earlier.

First there is the distress we feel because of the moral and spiritual gaps in our hearts and lives. And in Romans 8 the Apostle Paul says that we, as God's people, groan with the pains of childbirth as we wait eagerly for the completion of our salvation – the day when we will be made new, and live as sons of God, free from sin. [Romans 8:22-23]

Then there is the distress we feel because of the gaps and brokenness in our relationships. And in his letter to the Galatians, the Apostle Paul writes of his distress for the Christians in Galatia, and their spiritual crisis, and the brokenness it has brought to his relationship with them, and he writes to them: "I am again in the anguish of childbirth until Christ is formed in you!" [Galatians 4:19]

Speaking of the brokenness of the creation – the curse of thorns and thistles that invades every aspect of human life with the presence of sickness, pain, and death, Paul writes that "the creation was subjected to futility [...] in hope that the creation itself will be set free from its bondage to corruption [...]. For we know that the whole creation has been groaning together in the pains of childbirth until now." [Romans 8:20-22]

And describing the transformation of this world at the return of Christ, Jesus repeatedly speaks of the change from sin and brokenness in this world, to life and wholeness, as birth pains that will end in the joy of new life. [John 16:20-22; Matthew 24:8; Mark 13:8]

Now, to be clear, none of these verses promise that the fullness of new life will come in this life. Some elements do come in this life. Some do not come until the life to come – until Christ's return.

But in each case, the distress now, is part of how God is bringing new life in the future. We may not understand that connection, but it is there. New life will come – in part in this life, and in fullness in the life that is to come. God promises new life that looks more like life as it is meant to be.

So, first, the metaphor of childbirth affirms that the pain and distress is real. Second, it tells us that *with God* the distress will lead to new life.

Third and finally, it tells us that to get there, we usually need to run towards the reality of the gap, rather than away from it. We need to engage with the pain and brokenness, rather than fleeing from it.

Our other strategies are all ways of avoiding the gap – avoiding the pain of the discrepancy between how things are and how they should be.

But laboring in birth means engaging with that pain, not running from it. It means pushing into the distress rather than fleeing from it.

That means we need to push into those places where life is not as it should be.

We need to press into the parts of our lives where our moral failings are most significant. We need to press into the parts of our relationships where healing is most needed. We need to engage with the brokenness of our fallen world, and fight the sinful tendencies of our human societies.

Rather than running away, the metaphor of labor means we must run towards the gaps that are exposed in our lives.

For Israel, that meant facing exile. That is what Micah goes on to say. He says in verse ten that the people will go from the promised land out to Babylon. But then he says that it is from there that they shall be rescued, and that Yahweh will redeem them.

In verse eleven he says that the hostile nations assemble against God's people to defile the temple and to tear them down. "But" he says, "they do not know the thoughts of Yahweh; they do not understand his plan." For, he explains, Yahweh will use this suffering and distress to strengthen his people, and to overcome their enemies.

Micah here gives two examples of what the pattern of distress to deliverance will look like for Israel and Judah. God will redeem his people. God will cleanse and refine his people. But the process will be difficult. The process will be one of writhing and pain. The process will be like a woman in labor. But new life really does lie on the other side of all the suffering and distress.

And the same is true for us.

How then do you need to engage with the distressing gaps in your own life? How do you need to embrace the pain rather than deny it? How do you need to press forward in the promised hope of new life?

What does that look like in the area of life where you are most feeling that gap – whether in your spiritual or moral life, in your relationships, in the brokenness of this world, or in the sins of our society?

When we see the gaps between how things are in our lives and how they are supposed to be, God calls us not to minimize, not to kill hope, not to pull back, not to try to manage, but instead he calls us to plunge forward – to embrace the pain and the distress, with the goal of coming out the other side – with the goal, like a woman in labor, of seeing new life come out of what might, from the outside, look like death.

That is the path that the Lord calls us to here.

The Promise He Assures Us With

But now hold on. How can we know that the path of suffering – the path of groaning and pushing and pain – really does lead to new life?

How can we know that we are heading towards new life rather than heading towards death? It often *feels* like we are heading towards death. How can we know that that is not the case?

After all, there is nothing inherent in pain for it to bring new life. Sure, that's true in labor pains, but how can we know that *these* are labor pains? How can we be assured that new life will come from the suffering of the difficult path that is set before us? What guarantee can we have of that?

And that brings us to the promise that Micah assures us with.

And that we get in chapter five. There we read:

² But you, O Bethlehem Ephrathah,
who are too little to be among the clans of Judah,
from you shall come forth for me
one who is to be ruler in Israel,
whose coming forth is from of old,
from ancient days.

[...]

⁴ And he shall stand and shepherd his flock in the strength of Yahweh,
in the majesty of the name of Yahweh his God.
And they shall dwell secure, for now he shall be great
to the ends of the earth.

⁵ And he shall be their peace.

The assurance we have is the promise of a Shepherd.

Here Micah layers a second metaphor on top of the picture of labor and birth. Here he gives us the picture of a shepherd and his sheep.

Judah is being called to a hostile place – a place of pain and distress. Judah is going to be sent into exile. Micah has said that the pain of exile will result in new life for God’s people, but how can they know it is true? After all, sometimes a hostile land is just a hostile land.

And here Micah tells us that Judah can know that the hope of new life is true because of the Shepherd who leads them. It’s the Shepherd who is key.

A sheep cannot tell when a hostile land is just a passage to something better, or a destination of despair. But a shepherd knows. And a good shepherd will only lead his sheep through a difficult land if he knows that it will ultimately bring them to something even better.

And here God promises that Shepherd to his people.

One who is to be born in Bethlehem. One who is to rule among God’s people. One who is from ancient days. One whom we celebrate now as our incarnate Lord.

It is the coming of Jesus that is ultimately promised here, seven centuries before his birth. And it is Jesus, we are assured here, who “shall stand and shepherd his flock in the strength of Yahweh, in the majesty of the name of Yahweh his God.”

It is Jesus with whom we shall “dwell secure,” for “he shall be great to the ends of the earth.”

When the distress of the brokenness of this life come upon us, and we cannot see the way through, it is Jesus who shall be our peace.

We can confront our sin or our spiritual stupor without fear or hopelessness because Jesus, our great Shepherd, is with us, and from that struggle he will bring new life.

We can seek to bring real healing to relationships, because Jesus is our Shepherd, and he is able to restore what we ourselves cannot – whether in this life or in the next.

We can name and face and resist the brokenness of this world in both creation and society, because whatever trials may come, whether we face sickness or injustice, loss or even death, Jesus our Shepherd remains with us, and whether in this life or the next one, he will give us new life. And though we may not understand it, we know that our good Shepherd is working all things together for the good of those who trust in him – those he has called as his sheep. [Romans 8:28]

As you have looked at the gap – as you have considered the pain and disappointments in your life, have you failed to remember that your Good Shepherd is with you? Have you failed to remember that he will care for you? And that even if he calls you into pain and suffering, he does it to bring you healing – he does it to bring new life out of the pain of death?

Conclusion

We live lives where the gap between what things are and what things should be is often painful and distressing.

And when we see it, we are tempted to avoid the distress ... to minimize, or pull back ... to kill hope, or try to manage things.

But God often calls us to run towards the very thing that terrifies us. He often calls us to push into the pain, like a woman in labor, so that we might experience new life.

And he assures us that no matter how bad it gets – no matter how hostile the terrain may be along the way – he will be with us. He will be our Shepherd.

And if he is our Shepherd, we shall not want.

Even though we walk through the valley of the shadow of death, we will fear no evil, for he is with us. His rod and his staff, they comfort us.

Surely goodness and mercy shall follow us all the days of our lives, and we shall dwell in the house of the Lord forever.

For he shall be our Shepherd.

And he shall be our peace.

Amen.

This sermon draws on material from:

Aucker, W. Brian and Dennis R. Magary. Introduction and notes to Micah in *The ESV Study Bible*. Wheaton, IL: Crossway, 2008.

Waltke, Bruce K. "Micah: An Introduction and Commentary" in *Obadiah, Jonah and Micah*. Tyndale Old Testament Commentaries. Downers Grove, IL: Inter-Varsity Press, 1988.

Waltke, Bruce K. *A Commentary on Micah*. Grand Rapids, MI: Eerdmans, 2007.