

# Micah 1:14

Authorized King James Version (KJV)

Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel.

## Analysis

**Therefore shalt thou give presents to Moresheth-gath** (לֶכֶן תִּתְּנִי שְׁלֻחִים עַל־ מוֹרֶשֶׁת גַּת, lakhen titteni shilluchim al-Moresheth Gat). מוֹרֶשֶׁת גַּת (Moresheth-Gath) was Micah's hometown (1:1), located near the Philistine city Gath. שְׁלֻחִים (shilluchim) means sending away, parting gifts, or farewell presents—the kind given to a departing daughter (Genesis 31:16). The wordplay suggests מוֹרֶשֶׁת (Moresheth) sounds like מְאֻרָּסָה (me'orasah, betrothed)—Jerusalem must give parting gifts as if divorcing a betrothed bride.

**The houses of Achzib shall be a lie to the kings of Israel** (בֵּיתֵי אַחְזִיב לְאַחְזָב לַמְּלָכִי, bottei Akhziv le-akhzav le-malkhei Yisrael). אַחְזִיב (Akhziv) means "deceptive/lying"; the town becomes an אַחְזָב (akhzav, deception)—like a wadi that promises water but runs dry (Jeremiah 15:18; Job 6:15-20). Kings expected Achzib's support but found betrayal or collapse. The wordplay emphasizes covenant unfaithfulness produces unreliable relationships—you reap what you sow (Galatians 6:7).

Micah personalizes judgment—his own hometown faces devastation. Prophets didn't deliver abstract theology but costly, personal truth. Jeremiah's hometown Anathoth rejected him (Jeremiah 11:21-23); Jesus noted prophets aren't honored in hometowns (Luke 4:24). Micah's willingness to prophesy against Moresheth-Gath demonstrates prophetic integrity—he valued truth over popularity, God's word over hometown loyalty. The parting gifts symbolize irreversible loss—what was intimately connected must be released in judgment.

## Historical Context

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Moresbeth-Gath's location is identified with Tel Goded, about 25 miles southwest of Jerusalem near the Philistine border. The compound name (Moresbeth-Gath) indicates proximity to the Philistine city Gath. This region saw repeated conflict between Judah and Philistia, making it culturally hybrid and militarily vulnerable. During Sennacherib's 701 BC invasion, border towns like Moresbeth bore initial assault.

Achzib (possibly Tell el-Beida) was another Shephelah town. The prophet's wordplays emphasize that these towns—including his own birthplace—wouldn't escape judgment. The phrase "kings of Israel" in Micah sometimes refers to Judean kings (as Northern Israel had already fallen by 722 BC). The message: covenant violation produces systemic unreliability. Towns that should support the kingdom become deceptive disappointments. The theological principle extends beyond geography—unfaithfulness corrupts all relationships, personal and political.

## Related Passages

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**Genesis 1:1** — Creation of heavens and earth

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. What does Micah's willingness to prophesy judgment against his own hometown teach about costly obedience to God's word?
2. How does the concept of Achzib as 'deception'—a dry wadi that betrays expectations—illustrate the unreliability of anything built on covenant unfaithfulness?
3. In what ways might churches or Christians become 'Achzibs'—promising spiritual resources but proving unreliable in times of need?

## Interlinear Text

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לִכְן	תִּתֶּנּוּ י	מֹכַר שֵׁת עַל שְׁלוֹחַ ים	גַּת	
H3651	Therefore shalt thou give	presents	H5921 H0 to Moreshethgath	
	H5414	H7964	H4182	
בֵּית י	אֲחִזִּיב	לֹאֲכֹז ב	לְמַלְכֵי י	יִשְׂרָאֵל:
the houses	of Achzib	shall be a lie	to the kings	of Israel
H1004	H392	H391	H4428	H3478

## Additional Cross-References

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**Joshua 15:44** (Parallel theme): And Keilah, and Achzib, and Mareshah; nine cities with their villages:

**2 Kings 16:8** (Kingdom): And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.