

# Micah 1:15

Authorized King James Version (KJV)

Yet will I bring an heir unto thee, O inhabitant of Mareshah:  
he shall come unto Adullam the glory of Israel.

## Analysis

**Yet will I bring an heir unto thee, O inhabitant of Mareshah** (עד פִּירֶשׁ אָבִי לְךָ), od hayyoresh avi lakh yoshevet Mareshah). מִרְשָׁה (Mareshah) was a fortified city in the Shephelah; the wordplay involves יוֹשֵׁשׁ (yoresh, heir/possessor/conqueror)—God will bring a "possessor" to Possession-town. The term can mean legitimate heir or violent conqueror; here it's the latter—Assyria will possess/dispossess Mareshah. The irony cuts deep: the town named for possessing will be possessed by enemies.

**He shall come unto Adullam the glory of Israel** (עד־עֲדָלָם יָבוֹא כְּבוֹד יִשְׂרָאֵל), ad-Adullam yavo kh evod Yisrael). עֲדָלָם (Adullam) had historical significance—site of David's refuge cave when fleeing Saul (1 Samuel 22:1; 2 Samuel 23:13). That glory would return: Judah's leaders fleeing to caves like David, but without his eventual victory. כְּבוֹד (khevod, glory/nobility) ironically describes Israel's elite hiding in Adullam's caves—"glory" reduced to desperate fugitives.

The progression is devastating: from fortified cities (Lachish) to hometown (Moresheth-Gath) to ancestral refuge (Adullam), every location falls. Even places associated with past glory become refuges of desperation. The allusion to David is bittersweet—Adullam witnessed David's rise to kingship; now it witnesses Judah's humiliation. Yet David's experience offers hope: exile isn't final; God restores repentant remnants. The New Testament identifies Jesus as David's greater son who similarly experienced rejection before exaltation (Matthew 21:42; Acts 4:11; 1 Peter 2:7).

## Historical Context

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Mareshah (Tel Marissa) was an important Shephelah fortress, later fortified by Rehoboam (2 Chronicles 11:8). Archaeological excavations reveal strong fortifications and prosperous Hellenistic period occupation. During Sennacherib's 701 BC invasion, cities like Mareshah fell to Assyrian forces. Adullam (possibly Khirbet esh-Sheikh Madkour) was located in the Shephelah, famous as David's refuge cave.

The historical and theological parallel is powerful: David hid in Adullam when fleeing Saul's unjust persecution as anointed but not yet crowned king. Judah's nobles fled to similar caves—but fleeing righteous judgment as rebellious covenant-breakers. The contrast highlights the difference: David fled as innocent victim awaiting God's timing; Judah fled as guilty rebels reaping covenant curses. Yet even in judgment, hope glimmers—David's cave experience led to eventual kingship; Judah's exile would eventually lead to return and ultimately to Messiah (Matthew 1:1-17).

## Related Passages

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**1 Corinthians 13:4** — Characteristics of love

**John 15:13** — Greatest form of love

## Study Questions

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1. How does the irony of Possession-town being possessed illustrate the principle that covenant unfaithfulness leads to losing what we thought secure?
2. What does the allusion to David's Adullam cave teach about God's pattern of humiliation before exaltation?
3. In what ways might Christians experience 'Adullam moments'—humbling refuges that prepare for future restoration and service?

## Interlinear Text

וְעַד	מִרְשָׁה	יְוָשֵׁבֶת	לְרִבְבָּוֹת	יְבָבָוָא	הַיְרִישָׁה	וְעַד
H5750	<b>an heir</b>	<b>Yet will I bring</b>	H0	<b>unto thee O inhabitant</b>	<b>of Mareshah</b>	H5704
H3423		H935		H3427		H4762

## Additional Cross-References

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

**1 Samuel 22:1** (Parallel theme): David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

**Joshua 15:35** (Parallel theme): Jarmuth, and Adullam, Socoh, and Azekah,

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