

Micah 1:9

Authorized King James Version (KJV)

For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

Analysis

For her wound is incurable (אָנוֹשׁ, ki anush ah makkoteihā). anush means incurable, desperate, mortal—describing a wound beyond remedy. Israel's spiritual disease had reached terminal stage; exile was inevitable. The medical metaphor appears frequently in prophetic literature (Jeremiah 8:22, 30:12; Isaiah 1:5-6; Hosea 5:13)—sin as sickness requiring divine cure, yet often reaching fatal progression when persistently untreated.

For it is come unto Judah; he is come unto the gate of my people, even to Jerusalem (כִּי בָּאָה עַד־יְהוּדָה בָּגָע עַד־שַׁעַר עַמִּי עַד־יְרוּשָׁלָם). The threefold "unto" (עַד, ad) creates ominous progression—judgment hasn't stopped at Samaria but spreads to Judah, reaches the gate, arrives at Jerusalem itself. בָּגָע (naga, touch/strike/afflict) suggests plague-like contagion. Sin spreads; judgment follows.

The Northern Kingdom's collapse (722 BC) didn't remain isolated. Assyria invaded Judah (701 BC), conquering 46 fortified cities (Sennacherib's annals). Only divine intervention saved Jerusalem (2 Kings 19:35-36). Yet Micah warns: military deliverance doesn't guarantee spiritual health. Judah's wound was also "incurable"—temporarily bandaged but festering beneath. A century later, Babylon completed what Assyria began, destroying Jerusalem and temple (586 BC). The lesson: God's patience has limits; persistent covenant violation brings inevitable judgment. Jeremiah 6:14 condemns false prophets crying "Peace, peace" when treating the wound "slightly"—superficially.

Historical Context

The period 722-701 BC saw massive geopolitical upheaval. Assyria conquered the Northern Kingdom (722), deported Israel's population, and resettled foreigners (2 Kings 17:6, 24). Twenty years later, Sennacherib invaded Judah, boasting in his annals: "As for Hezekiah the Judean, I besieged 46 of his fortified cities... Himself I shut up like a caged bird in Jerusalem." The Lachish reliefs (British Museum) depict Assyrian siege warfare against Judah.

Micah witnessed these crises, warning Judah not to assume immunity. Jerusalem's miraculous deliverance (2 Kings 19:35) created false security—believing God would always protect the temple city regardless of behavior. A century later, Jeremiah combated this presumption (Jeremiah 7:4, 8-11), warning that persistence in sin would bring Babylonian exile despite temple presence. The "incurable wound" wasn't military but spiritual—covenant violation, social injustice, idolatry. Military symptoms merely revealed underlying disease.

Related Passages

1 John 4:8 — God is love

1 Corinthians 13:4 — Characteristics of love

Study Questions

1. How does the concept of "incurable wound" challenge the assumption that repentance is always available and judgment can be indefinitely delayed?
2. What warning does Judah's false security after 701 BC provide about presuming on God's past deliverances?
3. In what ways might churches today suffer from "incurable wounds"—entrenched patterns of sin creating vulnerability to judgment?

Interlinear Text

וְהִזְכִּיר הַיּוֹם אֲנוֹשׁ הַיּוֹם
H3588 is incurable H605 For her wound H4347 מִפְוַת יָפָת H3588 for it is come H935 בְּאֵה עַד H5704 unto Judah H3063

וְהִזְכִּיר הַיּוֹם אֲנוֹשׁ הַיּוֹם
H5704 he is come H5060 unto the gate H5704 שְׁעָרָתִי H8179 עַד H5971 שְׁעָרָתִי עַד עַד עַד עַד
unto the gate of my people even to Jerusalem H3389

Additional Cross-References

Jeremiah 15:18 (Parallel theme): Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail?

Micah 1:12 (References Jerusalem): For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

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