

Micah 2:10

Authorized King James Version (KJV)

Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

Analysis

Arise ye, and depart; for this is not your rest (קומו וְלֹכְדֵי לְאֵזֶת הַמָּנוּחָה, qumu u-lekhu ki lo-zot hamenuchah). The command קומו וְלֹכְדֵי (qumu u-lekhu, arise and go) announces exile. Canaan was promised as מָנוּחָה (menuchah, rest/resting place—Deuteronomy 12:9; Psalm 95:11). But covenant violation forfeited this rest. The land itself vomits out covenant-breakers (Leviticus 18:25-28). They must leave what was meant to be permanent inheritance.

Because it is polluted, it shall destroy you, even with a sore destruction (בַּעֲבוּר טָמֵאָה תִּמְבַּל וְחַבֵּל נִמְרָצָה, ba'avur tam'ah techabbe l we-chevel nimirats). טָמֵא (tame', pollute/defile) describes cultic/moral contamination. Israel's sins defiled the land, making it uninhabitable. חַבֵּל (chavel, destroy/ruin) is repeated for emphasis—utter, painful (נִמְרָצָה, nimirats, severe/grievous) destruction. The land itself becomes hostile, rejecting polluters.

This theology treats land as having moral responsiveness to human behavior. Genesis 4:10 personifies earth crying out over Abel's blood. Leviticus 18:25-28 warns the land vomits out wickedness. Romans 8:19-22 describes creation groaning under sin's curse, awaiting redemption. Sin doesn't just offend God abstractly; it corrupts creation, which rebels against corruption. Hebrews 4:1-11 reinterprets "rest" spiritually—ultimate rest is found in Christ, not geography. Yet the principle remains: persistent sin forfeits blessing, whether temporal (land) or eternal (fellowship with God).

Historical Context

God promised Canaan as Israel's "rest" (Deuteronomy 12:9-10; Joshua 21:44, 23:1). This rest was conditional—obedience secured possession; disobedience brought exile. Leviticus 26:27-39 and Deuteronomy 28:15-68 detail exile as covenant curse for persistent rebellion. Micah prophesies this curse's fulfillment: because Israel polluted the land through idolatry, injustice, and violence, the land will expel them.

Both Assyrian (722 BC) and Babylonian (586 BC) exiles fulfilled this warning. Lamentations 1:3 mourns: "**Judah is gone into captivity... she findeth no rest.**" Yet prophets also promised return after exile (Jeremiah 29:10-14; Isaiah 40:1-2). The pattern: sin brings judgment, judgment prompts repentance, repentance yields restoration. The New Testament applies this to church discipline—persistent unrepentant sin requires removal from fellowship (1 Corinthians 5:1-13), yet restoration follows genuine repentance (2 Corinthians 2:5-11).

Related Passages

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does the concept that the land itself rebels against sin reflect creation's moral responsiveness to human behavior?
2. What does forfeiting 'rest' in the promised land teach about how sin robs us of God's intended blessings?
3. In what ways does Hebrews 4 reinterpret 'rest' spiritually, and how do we enter that rest through Christ?

Interlinear Text

בְּשֻׁב וְרַקְמֹנֶת הַמִּנְוָת הַז אֶת לֹא כִּי וְלֹכֶד קְרִימָתוֹ

Arise

H1980

H3588

H3808

H2063

for this is not your rest

H5668

H6965

H4496

טָמֵא הַ

תְּחַבֵּל

וְעַל

גַּמְצָז:

because it is polluted it shall destroy destruction you even with a sore

H2930

H2254

H2256

H4834

Additional Cross-References

Deuteronomy 12:9 (Parallel theme): For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

Psalms 106:38 (Parallel theme): And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

Psalms 95:11 (Parallel theme): Unto whom I sware in my wrath that they should not enter into my rest.

Jeremiah 10:18 (Parallel theme): For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

Jeremiah 9:19 (Parallel theme): For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

Deuteronomy 30:18 (Parallel theme): I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

1 Kings 9:7 (Parallel theme): Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

2 Kings 17:6 (Parallel theme): In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

2 Kings 15:29 (Parallel theme): In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

2 Chronicles 7:20 (Parallel theme): Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

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