

Micah 2:5

Authorized King James Version (KJV)

Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

Analysis

Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD (לֹא־יִהְיֶה לְךָ מַשְׁלִיךְ חֵבֶל בְּגוֹרָל בְּקֶהַל יְהוָה, lakhen lo-yihyeh lekha mashlikh chevel be-goral bi-qehal YHWH). מַשְׁלִיךְ חֵבֶל (mashlikh chevel, casting a measuring cord) refers to land redistribution by lot—the method used when Israel originally received Canaan (Numbers 26:55-56; Joshua 18:10). בְּגוֹרָל (be-goral, by lot) was how families received inheritance allotments.

The judgment: oppressors will have no descendants participating in future land redistribution. They seized others' inheritances; their own lineage will be cut off. They won't participate in קֶהַל יְהוָה (qehal YHWH, the assembly/congregation of Yahweh)—the covenant community. This echoes Deuteronomy's warnings: covenant violators and their descendants would be excluded from Israel's assembly (Deuteronomy 23:1-8).

The threat carries weight because family continuity and land inheritance defined Israelite identity. To have no one casting lots means complete family extinction or permanent exile—you and your descendants are excluded from covenant restoration. This ultimate penalty demonstrates sin's devastating multigenerational consequences. Yet Scripture also promises gracious restoration for repentant remnants—the New Covenant includes Gentiles and restores outcasts (Acts 10; Ephesians 2:11-22). God's judgment is severe but His mercy endures for those who return (Isaiah 55:6-7).

Historical Context

The original land distribution under Joshua established family inheritances that defined Israelite identity for centuries (Joshua 13-21). The Jubilee system ensured land returned to original families every 50 years (Leviticus 25:8-28), preventing permanent dispossession. Yet the wealthy circumvented these protections, accumulating massive estates while peasant families lost ancestral land.

Micah prophesies that oppressors' families will be excluded from any future restoration land distribution. When exiles returned under Ezra and Nehemiah (538 BC onward), they redistributed land. Those whose families had been judged and cut off wouldn't participate. This wasn't arbitrary vindictiveness but covenant justice—persistent oppressors and their unrepentant descendants forfeit covenant privileges. The principle extends to spiritual inheritance: **"The wicked shall not inherit the kingdom of God"** (1 Corinthians 6:9-10; Galatians 5:19-21). Covenant participation requires covenant faithfulness.

Related Passages

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does exclusion from future land distribution represent losing not just property but covenant identity and community belonging?
2. What does this verse teach about sin's multigenerational consequences—that unrepentant oppression can affect descendants?
3. In what ways does the New Covenant offer hope to those excluded from earthly inheritances through adoption into God's family?

Interlinear Text

לָכֵן	לֹא	יְהִי הָ	לְךָ	מִשָּׁל יָדְךָ	חֵבֶל
H3651	H3808	H1961	H0	H7993	H2256
Therefore thou shalt have none that shall cast					a cord

בְּגוֹזֵל	בְּקֶה לְ	יְהוָה:
H1486	H6951	H3068
by lot	in the congregation	of the LORD

Additional Cross-References

Deuteronomy 32:8 (Parallel theme): When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

Joshua 18:4 (Parallel theme): Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

Joshua 18:10 (References Lord): And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.