

Micah 2:7

Authorized King James Version (KJV)

O thou that art named the house of Jacob, is the spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?

Analysis

O thou that art named the house of Jacob, is the spirit of the LORD straitened? (הָאָמָר בֵּית יַעֲקֹב בַּקְצָר רֹוח יְהוָה) he-amur beit Ya'aqov ha-qatsar ruach YHWH). God responds to censorship demands (v. 6) with rhetorical questions. "Named the house of Jacob" acknowledges their covenant identity. קצָר (qatsar, short/limited/straitened) asks: is God's רֹוח (ruach, spirit/patience/power) limited? Can His patience run out? The question implies affirmative answer—yes, persistent rebellion exhausts even divine longsuffering.

Are these his doings? (אִם־אֶלְהָ מְעַלְּיוֹ) im-eleh ma'alalav). מְעַלְּל (ma'alal, deeds/actions) asks whether judgment fits God's character. The implied answer: yes, these judgments are entirely consistent with His righteous nature. God isn't capricious; judgment necessarily follows persistent covenant violation. Numbers 14:18 states: **"The LORD is longsuffering... but will by no means clear the guilty."**

Do not my words do good to him that walketh uprightly? (בְּלֹא דְבָרַי יְתִיבוּ עָם) halo devarai yettivu im hayyashar holekh). God's דְבָרִים (devarim, words) do yettivu (good/benefit) to (hayyashar, the upright). The contrast is clear: God's words bless the righteous but convict the wicked. The problem isn't God's word but hearers' hearts. Hebrews 4:12 describes Scripture as **"living, and powerful, and sharper than any twoedged sword... a discerner of the**

thoughts and intents of the heart." Those walking uprightly welcome such discernment; the wicked resent exposure.

Historical Context

God's patience has limits—a consistent biblical theme. Genesis 6:3 states: "**My spirit shall not always strive with man.**" God waited 120 years before sending the flood. He endured Israel's wilderness rebellion but eventually barred that generation from Canaan (Numbers 14:29-35). Despite prophetic warnings, Israel persisted in apostasy until Assyrian exile (722 BC). Judah similarly rejected prophets until Babylonian exile (586 BC).

The rhetorical questions challenge Israel's presumption. They assumed covenant status guaranteed protection regardless of behavior—what Bonhoeffer later called "cheap grace." God responds: My patience isn't infinite, and judgment aligns with My character. Romans 2:4-5 warns against presuming on God's goodness: "**Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath.**" Judgment doesn't contradict grace; it's grace's necessary corollary when persistently rejected.

Related Passages

1 John 4:8 — God is love

1 Corinthians 13:4 — Characteristics of love

Psalm 19:1 — Heavens declare God's glory

Colossians 1:16 — All things created through Christ

Study Questions

1. How does the question 'Is the spirit of the LORD straitened?' challenge presumption that divine patience is unlimited regardless of persistent sin?

2. What does God's assertion that His words 'do good to him that walketh uprightly' teach about why the wicked resent biblical preaching?
3. In what ways might modern Christians presume on God's grace while ignoring His warnings about the limits of patience toward unrepentant sin?

Interlinear Text

רַּם	בֵּית	בֶּן	קָצֵר	רַּעַם	יְהִי הָ
O thou that art named	the house	of Jacob	straitened	is the spirit	of the LORD
H559	H1004	H3290	H7114	H7307	H3068
עַמְּךָ אֵם	אֵלֶּה	מְעַלְּלֵי	כֹּל אָ	דְּבָרִי	עֲמַד יְבוּ
H518	H428	H4611	H3808	H1697	H3190
are these his doings			do not my words		do good
					H5973
הַזְּרָחָה:					
uprightly	to him that walketh				
H3477	H1980				

Additional Cross-References

Psalms 15:2 (Parallel theme): He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Psalms 84:11 (Good): For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

Isaiah 50:2 (Parallel theme): Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

Jeremiah 15:16 (Word): Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

Zechariah 4:6 (Spirit): Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

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