

Micah 5:10

Authorized King James Version (KJV)

And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

Analysis

And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots. The phrase "in that day" (בַּיּוֹם הַהוּא, ba-yom ha-hu) refers to Messiah's eschatological reign—the day of His rule. Remarkably, God promises to remove Israel's military assets: "horses" (סֻסִים, susim) and "chariots" (מְרַכְבּוֹת, markevot)—ancient equivalents of tanks and aircraft. Why? Because Israel trusted military power rather than Yahweh. Deuteronomy 17:16 forbade kings from multiplying horses; Psalm 20:7 contrasts trusting chariots/horses with trusting God's name.

God's removal of weaponry teaches radical dependence. Israel's security doesn't rest on military might but on covenant faithfulness. Isaiah 31:1 pronounces woe on those who "trust in chariots...and in horsemen" but "look not unto the Holy One of Israel." God strips away false securities to cultivate genuine trust. When Messiah reigns, His people won't need armaments—His presence guarantees protection. Zechariah 9:10 echoes: "I will cut off the chariot from Ephraim, and the horse from Jerusalem...and he shall speak peace unto the heathen."

This principle applies spiritually: believers must abandon self-reliance. Paul boasted in weaknesses that Christ's power might rest upon him (2 Corinthians 12:9-10). The Church conquers not through political power, cultural influence, or institutional strength but through gospel proclamation and Spirit-empowered

witness. When we trust our resources, God removes them. When we trust Him, He provides sufficiently.

Historical Context

Israel's history is littered with misplaced trust in military alliances and armaments. Solomon accumulated horses and chariots, violating Deuteronomy 17:16 (1 Kings 10:26). Later kings trusted Egypt's cavalry (Isaiah 30:1-2, 31:1). King Asa relied on Syria rather than God (2 Chronicles 16:7-9). This pattern led to judgment: the very powers Israel trusted for security often betrayed them. God used Assyria and Babylon to discipline His people, demonstrating that horses and chariots cannot save (Psalm 33:16-17). The promised messianic age reverses this: instead of trusting weapons, God's people trust Messiah. Christ entered Jerusalem on a donkey (Zechariah 9:9; Matthew 21:5), symbolizing humble peace rather than military conquest. His kingdom advances through suffering love, not coercive force.

Related Passages

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Study Questions

1. What modern equivalents of "horses and chariots" tempt you to trust human resources rather than God's provision?
2. How does God's removal of false securities in your life cultivate deeper dependence on Him?
3. What does this passage teach about the nature of Christ's kingdom—how it advances and what sustains it?

Interlinear Text

וְיֹאכַל	בַּיּוֹם	יְהִי הַ	נָאָם	בַּהֲוָא	מְרַכְבָּתִים:
H1961	And it shall come to pass in that day	H1931	saith	the LORD	
	H3117		H5002	H3068	

וְיֹאכַל הַ	סֹס יְבָ	מִקְרָב בְּ	וְיִמְאַבְּדָת	מְרַכְבָּתִים:
that I will cut off	thy horses	out of the midst	of thee and I will destroy	thy chariots

H3772	H5483	H7130	H6	H4818
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Additional Cross-References

Zechariah 9:10 (Parallel theme): And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

Hosea 14:3 (Parallel theme): Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.

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