### Micah

## Chapter 7

1‘I’m like a man who gleans stubble in the harvest,  
 Or one who gleans grapes after they’re gone…  
 Those ripe ones for which my soul craves (woe is me)!  
  
 2‘For the upright have all been wiped from the land…  
 Those who walk straight, no longer exist,  
 And all righteous blood has been squeezed  
 By the oppression of their neighbors,  
 3Whose hands are doing whatever is bad.  
  
 ‘Your rulers now ask you for gifts  
 And your judges [give rulings] for bribes…  
 Yet, this is what your souls have wanted!  
  
 4‘So He’ll take away all your good things  
 Like a moth chewing through woolen clothes  
 [On behalf of those] found walking straight lines  
 In the day that they’re being inspected.  
  
 ‘Yes, woe to you, for your punishment is due,  
 And soon you all will be weeping!  
  
 5‘So, don’t confide in your friends,  
 And put no hope in your leaders!  
 Watch out for the one who sleeps in your bed…  
 To her, show nothing at all!  
  
 6‘For, sons will dishonor their fathers,  
 And daughters will oppose their own mothers…  
 It is daughters-in-law against mothers-in-law,  
 And your enemies will be those in your own homes.’  
  
 7‘But, I’ll look to my Lord…  
 On my Savior, Jehovah, I’ll wait,  
 And my God will listen to me.  
  
 8‘So, enemies of mine, don’t rejoice,  
 For although I’ve fallen, I’ll rise again.  
 And if I must sit in the darkness,  
 Jehovah will provide me with light.  
  
 9‘Yes, I’ll endure the rage of Jehovah;  
 For against Him, I’m also a sinner.  
 But I’ll wait until He sends justice…  
 Until He shows me His judgments  
 And leads me into the light,  
 Where I’ll look to His righteous ways.  
  
 10‘Then, upon my enemies, I’ll gaze,  
 For then, they must bear all their shame;  
 Since they’re the ones who once asked me:  
  
 ‘So, where is Jehovah, your God?’  
  
 [‘But God says]:  
  
 ‘My eyes have noticed these things,  
 So I’ll trample on her like mud in the streets…  
 11Like mortar on bricks, she’ll be wiped away,  
 And her rules will be gone in that day.  
  
 12‘Your cities will then all be leveled  
 And by the And by the <span class="placename">AssyriansAnd by the <span class="placename">Assyrians</span>, they’ll be subdivided.  
 Yes your fortified cities will be given away  
 From From <span class="placename">TyreFrom <span class="placename">Tyre</span> down to the [From <span class="placename">Tyre</span> down to the [<span class="placename">NileFrom <span class="placename">Tyre</span> down to the [<span class="placename">Nile</span>] river…  
 From mountain to mountain and sea to sea!  
  
 13‘For the land will all be destroyed,  
 Along with [the people] who live there…  
 It’s the fruitage of what they’ve done!’  
  
 14[‘O God,]  
  
 ‘Tend Your people with Your mighty rod;  
 For, they’re Your inherited sheep…  
 May they camp all alone in the woods  
 And [on the sides] of [Mount] And [on the sides] of [Mount] <span class="placename">CarMel And [on the sides] of [Mount] <span class="placename">CarMel</span>!  
  
 ‘In ‘In <span class="placename">BaShan ‘In <span class="placename">BaShan</span> and ‘In <span class="placename">BaShan</span> and <span class="placename">GileAd ‘In <span class="placename">BaShan</span> and <span class="placename">GileAd</span>, please feed them  
 As You did for them back in that age  
 15When [You led] them from When [You led] them from <span class="placename">EgyptWhen [You led] them from <span class="placename">Egypt</span>.  
  
 16[‘And God replies:]  
  
 ‘Yes, wonderful things, I’ll show them,  
 Which the nations will see in disgrace.  
 For [the nations will lose] all their strength…  
 They’ll place their hands over their mouths  
 And they’ll cover their ears.  
 17Then they’ll lick the dust just like snakes  
 That slither along on the ground.  
 And because of this, they’ll then be confused.’  
  
 ‘Yes by God, they’ll be amazed…  
 But, they must learn how to fear Him!  
 18For, to what other god can He be compared?  
  
  
 [‘O God,]  
  
 ‘As You remove the unrighteous,  
 [Please overlook] the irreverence  
 Of Your inherited ones who are left…  
 Hold back Your rage for the things that You’ve seen,  
 And please show mercy upon us!  
  
 19‘Please turn around and show pity on us,  
 But, sink our unrighteous ways…  
 Cast our sins into the depths of the seas.  
  
 20‘Then to Jacob, please send what’s true,  
 And on AbraHam’s [offspring], please show mercy,  
 As You swore in Your oath to our fathers.’

# Nahum

Nahum is the record of a prophecy by the Prophet Nahum.  
  
It was written sometime during the mid-7th Century BCE, and is a proclamation against the Assyrians (the world empire of that time), who had destroyed the northern 10-tribe Kingdom of Israel in the previous century.  
  
Nahum refers to himself as an Elkoshite, which may be a reference to the City of Alqosh in Assyria, where the Bible tells us that the 10 tribes of IsraEl had been relocated by the Assyrians in the 8th Century BCE. Interestingly, Kurds live in that area today, and DNA evidence shows that Kurds are closely related to modern Jews.  
  
  
Most of this book is poetry  
  
Something that only a Bible translator would notice is when words are in the form of Hebrew poetry. There’s a definite cadence that can be seen in the original language. Therefore, because this is the chosen style of God, we’ve tried to recreate it as it was originally intended: in poetic verse.  
  
  
Why use poetry?  
  
Poetry must conform to a certain rhythm and style. These act as memory aids, helping you to recall the words, making it easier for messages to be spread via the most common communication method of the time: song.  
  
  
Who was talking?  
  
When translating the words of the Prophets, you can’t help but notice the constant changing personal pronouns (I, you, he, they, etc.) used in the text. It makes it very confusing to figure out exactly who’s talking.  
  
However, we now realize one reason for the confusion that’s usually overlooked: God didn’t speak to the Prophets personally. Rather, He sent His messages through a mediator, either referred to as a messenger (an angel), or sometimes as ‘The Word’ (which some interpret to mean Jesus).  
  
So there are actually three voices speaking:  
  
 1. That of the Prophet, who sometimes quotes himself,  
  
 2. That of the angelic messenger who’s bringing the message from God,  
  
 3. The words of God Himself (which we put in italics).  
  
  
How can we tell the difference? From the context, the pronouns, and the tenses:  
  
 1. When the Prophet speaks, he’s either clearly reporting what he said or did, or is simply saying what was happening.  
  
 2. When the angelic messenger speaks, he talks about God in the third person.  
  
 3 When God is speaking, all references to God are naturally spoken in the first person.  
  
  
Did we get it all right? Probably not, but it has been an honest attempt at doing so. If you think you’ve spotted a place where our choice is incorrect, please let us know and we’ll reconsider it.