

I Will Wail Like the Dragons: Micah 1 Explained **Scriptures for Today**

Micah 1:8-16

Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls. 9 For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem. 10 Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust. 11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing. 12 For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem. 13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee. 14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel. 15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel. 16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

Introduction — The Book of Micah

The book of Micah happens during the time when Israel is divided into two kingdoms. There is the northern kingdom called Israel, and the southern kingdom called Judah. Micah is preaching during a time when both kingdoms are in sin.

On the outside, things look fine. There is activity, there are cities, and there is life moving forward. But spiritually, the people are not right with God at all.

Micah 1:1

The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

This is the word of the LORD. And it is directed to both Samaria and Jerusalem, which means both kingdoms are guilty before God. No one is excluded. No one is innocent here. Before we get to our passage, verses 8 through 16, God already makes it clear what is about to happen.

Micah 1:3

For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

God is not distant. God is not ignoring sin. God is coming. And when God comes in judgment, things change in a serious way. He will come down meaning He is already far above. He will step all over the high places of the earth. The earth is below God Almighty.

Micah 1:4

And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

This shows the power of God. Nothing can stand against Him. Then God explains exactly why this is happening.

Micah 1:5

For the transgression of Jacob is all this, and for the sins of the house of Israel.

This is because of sin. Not bad luck. Not coincidence. Sin. Now in verse 8, Micah shows how serious this really is. Let's take a close look starting there in verse 8.

Wailing Like the Dragons

Micah 1:8

Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

Micah does not take this lightly. He says he will wail and howl, which means loud crying and deep sorrow. This is not quiet. This is not hidden. This is open sorrow. He's going to let it all out. He understands what is coming, and it affects him deeply.

When he says he will go stripped and naked, he is describing mourning and shame. He is not covering it up. He is not pretending everything is fine. He is showing grief openly.

Then he says he will make a wailing like dragons and mourning like owls. These are lonely sounds. These are sounds you hear in empty, destroyed places. If you've ever heard coyotes before, it's usually in the dark of the night. The darkness is lonely.

Micah understands that judgment brings destruction, and it brings loneliness. That is why he reacts this way. He knows what it's going to be like.

The Wound Is Incurable

Micah 1:9

For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

The Bible says the wound is incurable. That means it cannot be fixed. The damage is too great, and the sin has gone too far. There is no turning this around at this point.

Then it says it has come unto Judah. This shows that the problem is spreading. It started in one place, but now it is reaching everywhere. Sin spreads, and judgment spreads with it.

Then it says the enemy has come unto the gate of Jerusalem. That means judgment is right there. It is no longer far away. It is at the door. There is no more delay. "He is come unto the gate of my people."

Where Are These Cities?

In **Micah 1:10–16** (the Scriptures we're looking at next), Micah is naming a group of towns that are located in **Judah**, especially in the **southern and southwestern part** of Judah. These are not random cities.

Most of them are in the **lowland region**, which is the area between: the mountains of Judah (where Jerusalem is), and the Philistine cities (like Gath). So this is basically the **path an invading army would take** coming toward Jerusalem.

Micah is not just listing names. He is showing **judgment moving step by step through Judah**. It's like watching a map as the enemy advances. City after city is being affected, getting closer and closer to Jerusalem.

Do Not Let the Enemy Hear

Micah 1:10

Declare ye it not at Gath, weep ye not at all: in the house of Aphrah roll thyself in the dust.

Gath was a city of the Philistines, enemies of Israel. This is saying do not let the enemies hear about this. Do not give them a reason to rejoice over your downfall.

Then it says to roll in the dust. This is a picture of deep mourning and humiliation. When someone is in the dust, they are low, broken, and grieving. That is the condition of the people.

Now, you see the phrase "in the house of Aphrah." Who is this or what does this mean?

The house of Aphrah is not just a building. It is a place. And the name Aphrah means dust. So this is actually a play on words. He is saying, "in the place called Dust, roll yourself in the dust." In other words, that place is going to be brought low. That place is going to be humbled. And the people there will be in deep mourning.

City After City Is Judged

Micah 1:11

Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the mourning of Beth-ezel; he shall receive of you his standing.

Now Micah begins naming cities one after another. This shows that judgment is moving. It is not staying in one place. Each city is affected. Each one experiences shame, fear, and loss.

There is no safe place. There is no escape. When God judges, it spreads. It affects everything around it.

Saphir — a town in Judah; its name is connected to beauty, but now it is exposed in shame.

Zaanan — likely a town near the border; it says they did not come out, meaning they were helpless or afraid.

Beth-ezel — another nearby town; the name has the idea of “house beside” or “neighbor,” but even neighbors can't help.

The point is not the exact map location. The point is what is happening here and why it is happening. The judgment of God because of great sin is coming. It's spreading throughout. It's getting closer and closer and closer.

They Expected Good — But Got Judgment

Micah 1:12

For the inhabitant of Maroth waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

The people of Maroth, meaning bitterness, were waiting for things to get better. They expected good to come. They believed things would turn around.

But instead, evil came down from the LORD. This is very important. This judgment is from God. It is not random. It is not an accident. God brought it because of sin.

And it reached Jerusalem. The center of the nation was affected.

Sin Has a Starting Point

Micah 1:13

O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

Lachish is called out specifically here. God points directly at this place and says it was **the beginning of the sin** to the daughter of Zion. That means sin started there and then spread into Jerusalem.

This is how sin works. It does not stay in one place. It does not stay small. It moves. It spreads. It grows.

Lachish became a source. What started there did not stay there. It made its way into the heart of the nation. And notice what the Bible says: **“the transgressions of Israel were found in thee.”**

That means the sins that were already in Israel were now showing up in Judah too. Sin was spreading from one place to another. That is exactly how it works in life. Sin spreads from person to person. It spreads from place to place. What starts in one area does not stay contained. It moves outward and affects everything around it.

People ignore it. People think it is not a big deal. People think they can control it. But they cannot. And when it spreads, it brings destruction with it. God points to Lachish and holds it accountable because it was the starting point. It was the place where it began. And God makes it clear: the source of sin will not be ignored.

What You Trusted Was a Lie

Micah 1:14

Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel.

This verse is talking about **false trust** and **false security**. It says they will give presents to Moresheth-gath. That means they are trying to make deals. They are trying to give gifts. They are trying to fix the situation by their own efforts.

They are trying to avoid judgment by making agreements with others. But it will not work. Then it says, **“the houses of Achzib shall be a lie to the kings of Israel.”** The word **Achzib** means lie or deception. So this is saying the places they trusted in are going to fail them. They thought they had help. They thought they had support. They thought they had protection. But it was all a lie.

When trouble came, those places did not help them. Those alliances did not save them. What they were trusting in did not hold up. That is the point. They trusted in the wrong things.

Instead of trusting God, they trusted in people, places, and their own plans. And when judgment came, everything they trusted in failed. That is how it always works. If you trust in the wrong things, they will fail you when you need them most. Only God does not fail.

A Conqueror Is Coming

Micah 1:15

Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.

God says, **“I will bring an heir unto thee.”** That means someone is coming to take possession. An heir is someone who comes in and takes what is not currently his. He takes ownership. He takes control. This is not a good thing for them. This is not a blessing. This is an enemy coming in to take over.

God is saying He is the one bringing this. This is not just an invasion. This is judgment. Then it says, **“he shall come unto Adullam the glory of Israel.”** Adullam was known as a place of refuge in the past. David used the cave of Adullam for safety. It was a place people would run to when they were in trouble. But now look at what is happening.

Instead of being a place of safety, it becomes part of the path of the enemy. The one coming to take over will reach even there. In other words, there is no safe place. Even the places that once felt secure will not protect them anymore.

So the message is simple. An enemy is coming. God is bringing him. He will take over. And nowhere will be safe.

The Result — Captivity

Micah 1:16

Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

This verse shows the **end result of everything we just read**. God tells them to **make themselves bald** and **poll themselves**. That means to shave the head. In the Bible, that is a sign of deep mourning. This is not normal sadness. This is grief over something devastating.

Then He says, **“for thy delicate children.”** That is important. These are their children. The ones they loved. The ones they raised. The ones they cared for. And what happened to them? **“They are gone into captivity from thee.”** They are gone. Taken away. Removed from their families. This is not temporary. This is loss.

Then it says, **“enlarge thy baldness as the eagle.”** That means increase the mourning. Make it greater. The picture is of extreme grief, not something small or quiet.

So what is God saying? Judgment has reached the point where families are broken, children are taken, and nothing can be done about it. This is the result of sin that was not stopped. This is not just cities falling. This is people losing their children. This is homes being emptied. This is deep, painful loss. And God is telling them to mourn because of what has happened. This is what judgment brings when sin is allowed to grow.

Practical Applications

1. **Sin will catch up with you.** You can ignore it for a while, but eventually it comes back and brings consequences.
2. **God is the one who judges.** This did not happen by accident. God brought this judgment because of sin.
3. **People often trust the wrong things.** They thought they were safe, but they were not.
4. **Sin spreads if it is not stopped.** It starts small and then moves into everything.

Conclusion

Micah did not take this lightly. He cried, he wailed, and he mourned because he understood what was coming. The people thought everything was fine. They believed things would get better. But judgment was already at the door.

That is how sin works. It starts small, it spreads, and it grows. If it is not stopped, judgment comes. God sees everything. God knows everything. And God will deal with sin. That is the message of Micah 1.

Let's pray.