

MICAH

PASSAGES FROM MICAH

- Micah 4:8—Tower of the flock
- Micah 5:2—Bethlehem, goings forth from everlasting
—(Isaiah 9:6; John 17:5; John 1:2; Colossians 1:17;
Proverbs 8:22, 23; DA 19)
- Micah 6:8—(Isaiah 57:15)
- Micah 7:18, 19 (Lamentation 3:22, 23; Ps 103:8, 11;
Heb 4:15; Ex 34:6)

Micah was a younger contemporary of Isaiah, prophesying during the reigns of three kings of Judah: Jotham (750–731), Ahaz (735–715), and Hezekiah (729–686). Jotham did right in God’s sight, but the high places were not removed (2 Kings 15:34, 35) His son Ahaz was a most wicked king of Judah. He practiced idol worship, burning “his children in the fire, after the abominations of the heathen” (2 Chronicles 28:3). One of Ahaz’s son was Hezekiah, who served the Lord.

The name *Micah* comes from a Hebrew word meaning, “Who is like Yahweh?” His hometown was Moresheth, or Moresheth-gath (Micah 1:14), situated about 25 miles southwest of Jerusalem.

During time of Micah, who prophesied in Judah, the northern kingdom of Israel was taken into captivity by Assyria. He was the first biblical prophet to predict the destruction of Jerusalem (Micah 3:12).

The accession of Ahaz to the throne brought Isaiah and his associates face to face with conditions more appalling than any that had hitherto existed in the realm of Judah. Many who had formerly withstood the seductive influence of idolatrous practices were now being persuaded to take part in the worship of heathen deities. Princes in Israel were proving untrue to their trust; false prophets were arising with messages to lead astray; even some of the priests were teaching for hire. Yet the leaders in apostasy still kept up the forms of divine worship and claimed to be numbered among the people of God.

(Prophets and Kings, p. 322)

Micah states that his ministry fell in the time of the kings Jotham, Ahaz, and Hezekiah. Since Jotham's sole reign began after the death of his father Uzziah in 740/39, the initial date for Micah's prophetic ministry should probably be placed after that date. He was therefore a somewhat younger contemporary of Isaiah, to whose vocabulary and terminology his prophecies show great similarity (Micah 4:1–4; cf. Isa. 2:2–4). Also, Jeremiah (ch. 26:18), quoting Micah (ch. 3:12), testifies that Micah ministered during Hezekiah's time. All this leads to the conclusion that Micah prophesied from about 740 to about 700 BC—*The S.D.A. Bible Commentary*, vol. 4, p. 22.

MICAH 4:8—TOWER

- Tower—*Migdal*—tower; small fortress; watchtower; podium. The word occurs about 50 times in biblical Hebrew.
- Genesis 11:4—And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
- Micah 4;8—*mig-dal' -ay' -der—ayder*—a muster of animals, a flock or herd
- Genesis 35:21—***The tower of Edar.*** Continuing southward, Jacob halted just beyond *Migdal 'Eder*, meaning “tower of the flock.” Watchtowers were commonly erected for the convenience of shepherds in guarding their flocks and for protection against approaching enemies (2 Kings 18:8; 2 Chron. 26:10; 27:4). The site of this particular tower is uncertain.

MICAH 4:8—STRONG HOLD

- ‘*ôphel*—a hill, mound, acropolis
- 2 Chronicles 27:3—*Ophel*

MICAH 4:8—DAUGHTER OF ZION

- Zechariah 9:9—daughter of Jerusalem; 2:7—daughter of Babylon
- Isaiah 59:20—Redeemer shall come to Zion
- Matthew 21:5; John 12:15—Jerusalem, quoting Zechariah 9:9
- Mt. Zion—heavenly Jerusalem—Hebrews 12:22; Revelation 14:1
- Zechariah 2:1, 2—measurement of Jerusalem

The first dominion is Eden. The dominion has been temporarily lost, but it will be restored through Christ.

“O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion.” Micah 4:8. The time has come to which holy men have looked with longing since the flaming sword barred the first pair from Eden, the time for “the redemption of the purchased possession.” Ephesians 1:14. The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored.

(GC 674.3)

The dominion that once was Adam's passed to the usurper. But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion forfeited. It is of this restoration that Micah prophesied when he said, "O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8. (*PK 682*)

At his creation Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became "the god of this world." 2 Corinthians 4:4. He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second. Says the prophet, "O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8.

2 CORINTHIANS 4:4

- **God of this world**—The title “god of this world” alludes to Satan’s attempt to usurp God’s sovereignty over this world. The devil claims to be the god of this world.
- Matthew 4:8, 9—temptation of Christ
- 1 John 5:19—whole world lies in wickedness

MICAH 5:2

- But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.” Micah 5:2, margin. *We know that Christ “proceeded forth and came from God” (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man. (E. J. Waggoner, Christ and His Righteousness, pp. 9–10)*

David was a native of Bethlehem, a town also called Ephrath (Gen. 35:19). In the town of Bethlehem, the prophet Samuel anointed Jesse's youngest son, David, who was to be king over Israel (1 Sam. 16:1–13, 17:12). When the wise men came looking for the newly born “king of the Jews,” King Herod asked the chief priests and scribes where Christ should be born (Matt. 2:4–6).

MICAH 5:2

- Waggoner quotes Micah 5:2 and interprets this to mean that Christ was brought forth “so far back in the ages of eternity as to be far beyond the grasp of the mind of man” (Ibid.). The Hebrew word translated “eternity” or “everlasting” is *עֹלָם* (*olam*). *Olam* is defined as a “vanishing point; generally, time out of mind (past or future), i.e. (practically) eternity” (Strong’s #5769). This word is used in such places as 1 Samuel 1:22, where we read that Samuel was to “appear before the LORD, and there abide for ever.” The phrase “for ever” comes from *olam*, and Adventists have been quick to point out that this means only as long as he lived. Another usage of *olam* is found in Jonah 2:6, where Jonah describes his experience in the fish: “I went down to the bottoms of the mountains; the earth with her bars was about me for ever [*olam*]: yet hast thou brought up my life from corruption, O LORD my God.” This was only a three-day period. *Olam* is also translated “everlasting” in Proverbs 8:23, a text that Sister White applies to Christ. *Olam*’s usages vary and must not violate the weight of evidence from other Scriptures. (Stump, *Foundation of Our Faith*, p. 90)

MICAH 6:8

- **Do justly**—Hebrew *mishpat* from the root *shaphat*, “to judge.” To do *mishpat* is to order one’s life according to the “judgments” of God.
- **Mercy**—Hebrew *chesed*, a word describing a wide range of qualities as indicated by its various translations, such as “goodness,” “kindness,” “loving-kindness,” “merciful kindness,” “mercy.”
- **Humbly**—From the Hebrew *šana*‘, which in the form here found occurs only once. A suggested meaning besides “humbly” is “circumspectly,” “with caution,” “carefully.”
- To do justly, and to love mercy” is to act with justice and kindness.

MICAH 7:18, 19

- Lamentation 3:22, 23
- Ps 103:8, 11
- Heb 4:15
- Ex 34:6

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, "Follow Me," and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, "My sheep hear My voice, and I know them, and they follow Me." He cares for each one as if there were not another on the face of the earth. (*DA* 480.1)

The God whom we serve is long-suffering; “His compassions fail not.” Lamentations 3:22. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?” Ezekiel 33:11. It is Satan’s special device to lead man into sin and then leave him there, helpless and hopeless, fearing to seek for pardon. But God invites, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.” Isaiah 27:5. In Christ every provision has been made, every encouragement offered. (*PK 325.5*)

In every age, **for the sake of those who have remained true**, as well as because of His infinite love for the erring, God has borne long with the rebellious, and has urged them to forsake their course of evil and return to Him. (*PK 324.3*)