

# MICAH

Part 2



# MICAH 1

GOD SPEAKS ABOUT HOW THE  
PEOPLE HAVE TREATED HIM



# MICAH 1:15—ADULLAM

- As late as the early 4th century CE, Adullam was described by Eusebius as being “a very large village about ten [Roman] miles east of Eleutheropolis.





Davidbena





Davidbena





Davidbena



And the heaven departed as a scroll when it is rolled together;  
and every mountain and island were moved out of their  
places. And the kings of the earth, and the great men, and the  
rich men, and the chief captains, and the mighty men, and  
every bondman, and every free man, hid themselves in the  
dens and in the rocks of the mountains; And said to the  
mountains and rocks, Fall on us, and hide us from the face of  
him that sitteth on the throne, and from the wrath of the  
Lamb: For the great day of his wrath is come; and who shall  
be able to stand? (Revelation 6:14–17)



## MICAH 2

GOD SPEAKS ABOUT HOW THE PEOPLE  
HAVE TREATED ONE ANOTHER



I was shown that the people of God should be closely united in the bonds of Christian fellowship and love. God alone can be our shield and strength in this time of our national calamities. The people of God should awake. Their opportunities to spread the truth should be improved, for they will not last long. I was shown distress and perplexity and famine in the land. Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting. (*1T 260.2*)



God's people must take warning and discern the signs of the times. The signs of Christ's coming are too plain to be doubted, and in view of these things everyone who professes the truth should be a living preacher. God calls upon all, both preachers and people, to awake. All heaven is astir. The scenes of earth's history are fast closing. We are amid the perils of the last days. (*1T 260.3*)



Greater perils are before us, and yet we are not awake.

This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan. He controls the minds of unconsecrated Sabbathkeepers, and leads them to be jealous of one another, faultfinding, and censorious. It is his special work to divide hearts that the influence, strength, and labor of God's servants may be kept among unconsecrated Sabbathkeepers and their precious time be occupied in settling little differences when it should be spent in proclaiming the truth to unbelievers. (*1T* 260.3)



I was shown God's people waiting for some change to take place—a compelling power to take hold of them.

But they will be disappointed, for they are wrong.

They must act, they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe. (*1T* 261.1)



What shall I say to arouse the remnant people of God? I was shown that dreadful scenes are before us; Satan and his angels are bringing all their powers to bear upon God's people. He knows that if they sleep a little longer he is sure of them, for their destruction is certain. I warn all who profess the name of Christ to closely examine themselves and make full and thorough confession of all their wrongs, that they may go beforehand to judgment, and that the recording angel may write pardon opposite their names. (*1T* 263.1)



My brother, my sister, if these precious moments of mercy are not improved, you will be left without excuse. If you make no special effort to arouse, if you will not manifest zeal in repenting, these golden moments will soon pass, and you will be weighed in the balance and found wanting. Then your agonizing cries will be of no avail. Then will apply the words of the Lord: “Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh; (*1T* 263.1)



when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of My counsel: they despised all My reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil.” (*1T 263.1*)



Jesus continued: “I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it.” The word Peter signifies a stone,—a rolling stone. Peter was not the rock upon which the church was founded. The gates of hell did prevail against him when he denied his Lord with cursing and swearing. The church was built upon One against whom the gates of hell could not prevail. (*DA* 412.4)



# PASSAGES FROM MICAH

- 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 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)*



# 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 עֶלְמוֹ (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)



He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, **the Son of the living God**. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. (Matthew 16:15–18)



For 1st, it is impossible that this passage can have a direct relation to St. Peter, otherwise the whole would have been expressed in the Masculine Gender. . . . It scarcely admits of doubt that had the Sense usually attributed to this passage been the Sense intended to have been conveyed, it would have been expressed, *And upon thee I will build my Church*. (Herman Heinfetter, *A Literal Translation of the New Testament*, Note 676 on Matthew 16:18)



# 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*)