# Micah - Commentaries by Henry Allan Ironside

Daily Sacrifice, May 19

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“He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”—Micah 6:8.

THROUGHOUT all dispensations, and transcending all legal regulations, we see in Scripture the precious truth that eternal salvation is only through the matchless grace of God in Christ Jesus. But different tests have been put upon men in the various ages of time, in order to show them their own unworthiness and inability to earn divine favor. Nevertheless, whether before or after the cross, all who profess to have entered into relationship with God are called to walk in obedience to His revealed will. In the legal dispensation no one was ever justified by either the law itself (Rom. 3:20) or by the sacrificial system (Heb. 10:4) which foreshadowed the one offering of our Saviour. But the practical righteousness of believers consisted in obedience to the commandments of God. In this present dispensation of grace we are saved through faith alone, but are now called to walk as obedient children, glorifying God in our daily lives. If we fail in this, we come under divine discipline (Heb. 12:6-12).

Daily Sacrifice, May 18

“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 everlasting”—Micah 5:2.

THE birth of Jesus Christ was in exact accord with the prophetic Word. It was foretold that He was to be the Seed of the woman (Gen. 3:15), therefore the Child of a virgin (Isa. 7:14). The place of His holy nativity was mentioned by name seven centuries before He was born in Bethlehem. That He was to be both God and Man was plainly declared (Isa. 9:6). The name “Immanuel” means “God with us.” The last clause of the verse declares, “Whose goings forth have been from of old, from everlasting.” This could never be said of one who was merely a man, however great and good he might be. This Man is Jehovah’s Fellow (Zech. 13:7), destined to share the throne of Jehovah with the Father (Psa. 110:1). It was His rightful place because He was one with the Father from all eternity (Psa. 102:25, 26; 45:6, 7).

— Gerhard Ter Steegen.

Continual Burnt Offering: Daily Meditations, May 15

“But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem” — Micah 4:1, 2.

TO MICAH, as to all the seers of the old Testament, the era of universal peace was still in the future and was linked up with the coming and reign of the Branch of Jehovah (Isa. 4:2), who was destined to be born in Bethlehem (Mic. 5:2), but would be rejected when He came the first time and presented Himself as the appointed Ruler of Israel. Because of this, the earthly people were to pass through a long period of affliction, which will come to an end only when the promised Redeemer shall appear the second time to bring in the long-predicted Kingdom of peace founded upon righteousness.

Until our Lord’s return there can never be settled peace among the nations in spite of all man’s best and well-meant efforts, for He has declared that until the end of this age there will be wars and rumors of wars, nation rising against nation, and kingdom against kingdom (Matt. 24:6, 7). In Ezekiel 21:27 God says, “I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him.” This refers, as the context shows, to the first dominion which God has promised to Israel as His representative people on the earth. The Jew is, therefore, the key to the prophetic plan.

—H. Bunn.

Continual Burnt Offering: Daily Meditations, May 14

“Truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity” — Micah 3:8, 9.

THE ministry of the prophets was always corrective. They were sent by God to call His people back to the path of obedience. While prediction of things to come was included in their messages, this by no means exhausted their content. They were men who spoke for God in days of

declension. They had, therefore, an authority which no servant of God has today, so far as any civil community is concerned. Israel was a theocracy. God was their acknowledged King. The prophets were His messengers to His own covenant people. The ministers of Christ today are a gift to the Church from the ascended Lord (Ephesians 4:7-14). They are given for the perfecting of the saints, not for the regulating of the world. On the other hand, they are called to proclaim, fearlessly, those principles of righteousness upon which Christ's kingdom is to be set up, in order that men may see their true condition before God and turn to Him in repentance.

—Fanny Crosby.

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