

Micah 4:8

Authorized King James Version (KJV)

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

Analysis

And thou, O tower of the flock, the strong hold of the daughter of Zion (וְאַתָּה מִגְדַּל־עֵדֶר עֹפֶל בַּת־צִיּוֹן, we-attah migdal-eder ofel bat-Tsiyyon). מִגְדַּל־עֵדֶר (migdal-eder, tower of the flock) was a watchtower near Bethlehem where shepherds guarded flocks (Genesis 35:21). Symbolically, it represents Jerusalem as protector of God's flock. עֹפֶל (ofel, stronghold/hill/citadel) often denotes Jerusalem's fortified hill. בַּת־צִיּוֹן (bat-Tsiyyon, daughter of Zion) personifies Jerusalem.

Unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem (עַדֶּיךָ תָּאֵתָה וּבָאָה הַמְּמִשְׁלָה הָרִאשׁוֹנָה מַמְלַכֶּת לְבֵית־יְרוּשָׁלַם, adeikha te'eteh u-va'ah hammemshalach ha-rishonah mamlekhet le-vat-Yerushalayim). הַמְּמִשְׁלָה הָרִאשׁוֹנָה (hammemsha lah harishonah, the first dominion) likely refers to Davidic kingship's glory—or even Edenic dominion (Genesis 1:26-28) before the fall. The promise: original sovereignty will return to Zion, restored and surpassed in Messiah.

This prophecy looks beyond exile to restoration. The "first dominion" suggests return to ideal conditions—David's kingdom, or humanity's original vice-regency under God. Christ fulfills both: He is David's greater son (Matthew 1:1; Luke 1:32-33) and the Second Adam (Romans 5:12-21; 1 Corinthians 15:45-49) who restores humanity's God-given dominion. The kingdom comes to Jerusalem through Him—born in Bethlehem (near Migdal Eder), ministering in Jerusalem, crucified

and resurrected there, sending the Spirit from there (Acts 1-2), and returning to establish eternal kingdom from Zion (Zechariah 14:4; Revelation 20-21).

Historical Context

The tower of the flock (Migdal Eder) was located near Bethlehem, where David shepherded sheep before becoming king. The connection between shepherding, Bethlehem, and kingship is profound. Jesus, born in Bethlehem (Micah 5:2; Matthew 2:1), is the Good Shepherd (John 10:11) and King of kings (Revelation 19:16). Shepherds were first to hear of His birth (Luke 2:8-20)—possibly near Migdal Eder itself.

The "first dominion" may refer to David's united kingdom (circa 1000-930 BC) when Israel reached peak territorial extent and political power. After Solomon's death, the kingdom divided and declined, leading to Assyrian and Babylonian conquests. Micah prophesies restoration surpassing former glory—realized in Christ's eternal kingdom. Where David's kingdom was temporal and local, Christ's kingdom is eternal and universal (Daniel 7:13-14; Luke 1:32-33). The New Jerusalem combines Edenic paradise (tree of life, no curse—Revelation 22:1-3) with Davidic throne (God and Lamb reigning—Revelation 22:1, 3).

Related Passages

John 15:13 — Greatest form of love

1 Corinthians 13:4 — Characteristics of love

Matthew 25:31 — Final judgment

Romans 2:1 — Judging others

Study Questions

1. How does the imagery of the tower of the flock connect shepherding, Bethlehem, kingship, and ultimately Christ as the Good Shepherd-King?

2. What does the promise of 'first dominion' returning teach about God's redemptive plan restoring and surpassing original conditions?
3. In what ways does Christ's kingdom fulfill and transcend Davidic kingship, establishing eternal dominion from Zion?

Interlinear Text

וְאַתָּה הַ	מִגְדָּל	עֵדֶךָ	עַל פֶּלֶא	לִבִּי ת	צִיּוֹן
H859	And thou O tower	of the flock	the strong hold	of the daughter	of Zion
	H4026	H5739	H6076	H1323	H6726
עַד יָבֹ	תֵּאתָּה הַ	וּבָאָה הַ	הַמְּמִשְׁלָה	הָרִאשֹׁנָה	
H5704	unto thee shall it come	shall come	dominion	even the first	
	H857	H935	H4475	H7223	
מִמַּלְכֻת	לִבִּי ת	יְרוּשָׁלַם:			
the kingdom	of the daughter	of Jerusalem			
H4467	H1323	H3389			

Additional Cross-References

Isaiah 1:26 (Parallel theme): And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

Zechariah 9:10 (References Jerusalem): And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

Revelation 22:5 (Kingdom): And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Zechariah 9:12 (Parallel theme): Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;

Genesis 35:21 (Parallel theme): And Israel journeyed, and spread his tent beyond the tower of Edar.

Obadiah 1:21 (Kingdom): And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

Ephesians 1:21 (Parallel theme): Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Mark 12:1 (Parallel theme): And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

Numbers 24:19 (Parallel theme): Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

Daniel 2:44 (Kingdom): And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.