

Micah 4

Verse 1

**And it will come about in the last days
That the mountain of the house of the Lord
Will be established as the chief of the mountains.
It will be raised above the hills,
And the peoples will stream to it.**

"In the last days" was a term used to communicate four different times depending on the context of the writing.

1. It could mean during the time of Christ.
2. It could also mean from the time of Christ until the end of time.
3. In other cases it could mean the period of time during second coming of Christ.
4. In addition, some prophecies talk about what it will be like when the new heavens and earth have replaced the corrupted physical universe that we live in now.

Here in verse 1 the context seems to point to the time of Christ when Jews from many nations had assembled on the Day of Pentecost.

See Acts 2:5 - 12

⁵ Now there were Jews residing in Jerusalem, devout men from every nation under heaven. ⁶ And when this sound occurred, the crowd came together and they were bewildered, because each one of them was hearing them speak in his own language. ⁷ They were amazed and astonished, saying, "Why, are not all these who are speaking Galileans? ⁸ And how *is it that we each hear them* in our own language to which we were born? ⁹ Parthians, Medes, and Elamites, and residents of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, ¹¹ Cretans and Arabs—we hear them speaking in our own tongues of the mighty deeds of God." ¹² And they all continued in amazement and great perplexity, saying to one another, "What does this mean?"

This was a very special time because it was the beginning of the early church. This group of people would establish a church in Jerusalem that became a focal point for the early church. Many others would return to their homes in the various nations where they lived and spread the good news to others.

Verse 2

**² Many nations will come and say,
“Come and let’s go up to the mountain of the Lord
And to the house of the God of Jacob,
So that He may teach us about His ways,
And that we may walk in His paths.”
For from Zion will go forth the law,
And the word of the Lord from Jerusalem.**

The law referred to in this verse was not the Old Testament law but rather the New Law that Christ had delivered to His disciples. This including all of the following:

1. Under the law to Christ.

See 1 Corinthians 9:21

²¹ to those who are without the Law, I became as one without the Law, though not being without the law of God but under the law of Christ, so that I might gain those who are without the Law.

2. Fulfill the law of Christ.

See Galatians 6:2

² Bear one another’s burdens, and thereby fulfill the law of Christ.

3. The law of the Spirit.

See Romans 8:2

² For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

4. The law of faith.

See Romans 3:27

²⁷ Where then is boasting? It has been excluded. By what kind of law? Of works? No, but by a law of faith.

5. The law of liberty.

See James 2:12

¹² So speak, and so act, as those who are to be judged by the law of freedom.

6. The perfect law.

See James 1:26

²⁶ If anyone thinks himself to be religious, yet does not bridle his tongue but deceives his *own* heart, this person's religion is worthless. ²⁷ Pure and undefiled religion in the sight of *our* God and Father is this: to visit orphans and widows in their distress, *and* to keep oneself unstained by the world.

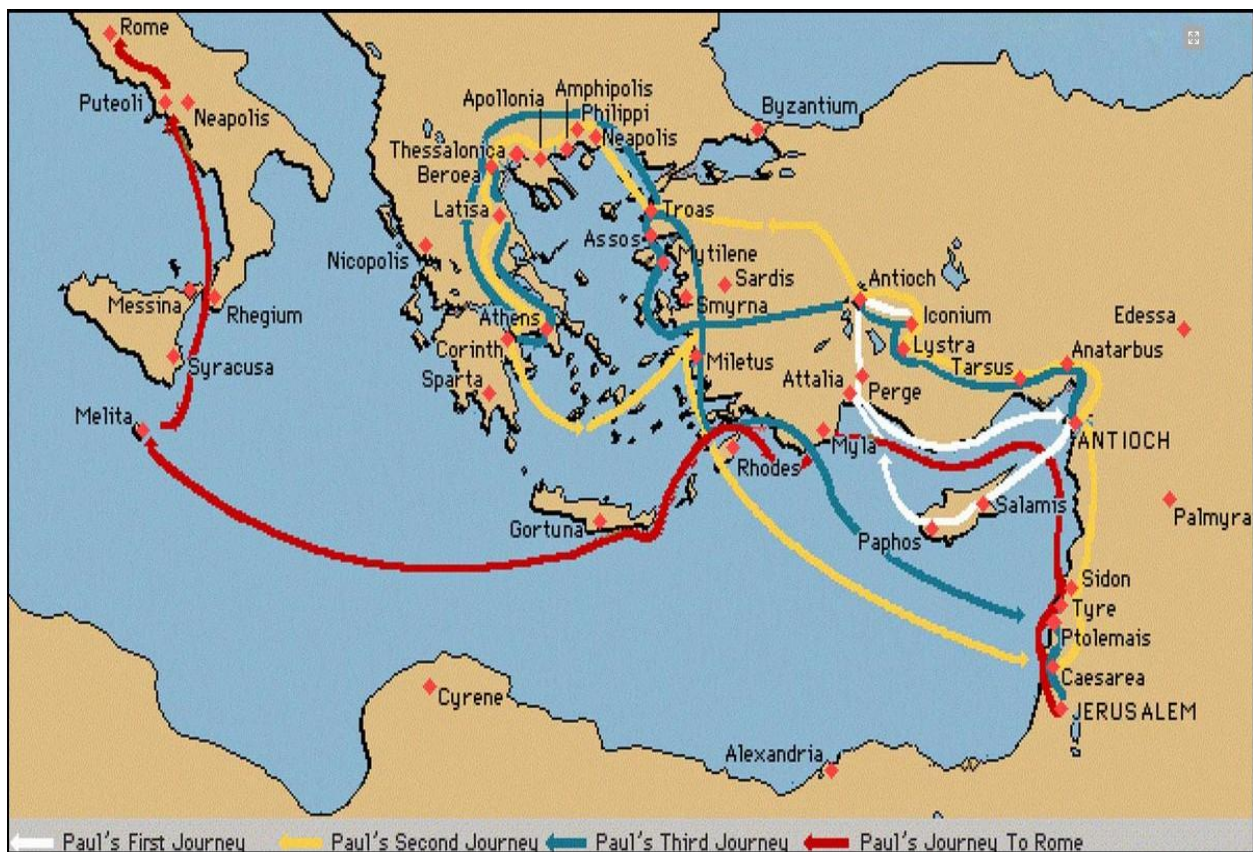
7. The royal law

See James 2:8

⁸ If, however, you are fulfilling the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well.

This New Law, the Gospel message, was preached first in Jerusalem but it was soon taken to the Western World when Paul began his three missionary journeys.

See map 405



Following the destruction of Jerusalem and the Temple in 70 AD, the church in Jerusalem fled to the city of Pella in Transjordan.

See Map 410



However, the importance of the Jerusalem church had greatly waned because the church had spread throughout the known world, become decentralized, and was mostly Gentile in its membership.

Verses 3 - 4

**³ And He will judge between many peoples
And render decisions for mighty, distant nations.
Then they will beat their swords into plowshares,
And their spears into pruning hooks;
Nation will not lift a sword against nation,
And never again will they train for war.**

**⁴ Instead, each of them will sit under his vine
And under his fig tree,
With no one to make *them* afraid,
Because the mouth of the Lord of armies has spoken.**

As long as mankind is living in a fleshly body there will be wars and rumors of war.

See Matthew 24:5 - 7

⁵ For many will come in My name, saying, 'I am the Christ,' and they will mislead many people. ⁶ And you will be hearing of wars and rumors of wars. See that you are not alarmed, for *those things* must take place, but *that* is not yet the end. ⁷ For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places.

Therefore, this must refer to a time after Christ returns when all will be at peace. In addition this language is symbolic because there will be no need for swords nor plowshares in the life to come. There are two reasons why this will be true.

1. Heaven is a place of peace because there will be no sin.

See 2 Peter 3:13

¹¹ Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, ¹² looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! ¹³ But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

2. We will have a spiritual body, not a physical body.

See 1Corinthians 15:42 – 43

⁴² So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*; ⁴³ it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; ⁴⁴ it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*.

Before leaving verses 1 thru 3, it should be noted that these verses are very similar, in fact, almost identical with a passage in the Book of Isaiah.

See pic 415

Micah 4:1 - 3	Isaiah 2:2 - 4
<p>And it will come about in the last days That the mountain of the house of the Lord Will be established as the chief of the mountains. It will be raised above the hills, And the peoples will stream to it. 2 Many nations will come and say, "Come and let's go up to the mountain of the Lord And to the house of the God of Jacob, So that He may teach us about His ways, And that we may walk in His paths." For from Zion will go forth the law, And the word of the Lord from Jerusalem. 3 And He will judge between many peoples And render decisions for mighty, distant nations. Then they will beat their swords into plowshares, And their spears into pruning hooks; Nation will not lift a sword against nation, And never again will they train for war.</p>	<p>2 Now it will come about that in the last days The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And all the nations will stream to it. 3 And many peoples will come and say, "Come, let's go up to the mountain of the Lord, To the house of the God of Jacob; So that He may teach us about His ways, And that we may walk in His paths." For the law will go out from Zion And the word of the Lord from Jerusalem. 4 And He will judge between the nations, And will mediate for many peoples; And they will beat their swords into plowshares, and their spears into pruning knives. Nation will not lift up a sword against nation, And never again will they learn war.</p>

Verse 5

**⁵ Though all the peoples walk,
Each in the name of his god,
As for us, we will walk
In the name of the Lord our God forever and ever.**

This verse affirms that those who seek after other gods will not partake in the Kingdom of God because it is only those who walk with the Lord in this life that will receive the promises spoken of in verses 2 thru 4.

The phrase “As for us” is reminiscent of the words of Joshua when he spoke to the Israelites who had conquered the Promised Land.

See Joshua 24:14 - 15

¹⁴ “Now, therefore, fear the Lord and serve Him in sincerity and truth; and do away with the gods which your fathers served beyond the *Euphrates* River and in Egypt, and serve the Lord. ¹⁵ But if it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve: whether the gods which your fathers served, which were beyond the *Euphrates* River, or the gods of the Amorites in whose land you are living; but as for me and my house, we will serve the Lord.”

Verses 6 - 7

**⁶ “On that day,” declares the Lord,
“I will assemble those who limp
And gather the scattered,
Those whom I have afflicted.
⁷ I will make those who limp a remnant,
And those who have strayed a mighty nation,
And the Lord will reign over them on Mount Zion
From now on and forever.**

Israel will become like a flock of sheep that has suffered from an attack (those who limp) and been scattered abroad (deported to a foreign land). Nevertheless, those who repent and follow the Lord will become part of the remnant that will one day become a mighty nation. Those who returned from Babylon, about 50,000, were hardly a mighty nation and over time many of their descendants were unfaithful but verse 7 looks to a much longer period of time including the era of the church.

When it says “the Lord will reign over them on Mount Zion from now on and forever” this cannot be referring to physical Jerusalem because it was destroyed in 70 AD and has been controlled by pagan nations for nearly 2,000 years. God now dwells in the hearts of Christians all around the world and they make up the true “church of God”.

Verse 8

⁸ As for you, tower of the flock,
Hill of the daughter of Zion,
To you it will come—
Yes, the former dominion will come,
The kingdom of the daughter of Jerusalem.

The expression “tower of the flock” comes from the custom of shepherds in Israel building stone watchtowers in order to monitor their flocks. These stone structures provided an elevated position in order to spot predators, thieves, and to provide shelter for the shepherd. Here it is used as a metaphor for Jerusalem which will once again attain the glory it possessed during the time of David and Solomon. This will take place when “The Son of David” (The Christ) presides over the kingdom of Jerusalem.

Verses 9 - 10

⁹ “Now, why do you cry out loudly?
Is there no king among you,
Or has your counselor perished,
That agony has gripped you like a woman in childbirth?
¹⁰ Writhe and scream,
Daughter of Zion,
Like a woman in childbirth;
For now you will go out of the city,
Live in the field,
And go to Babylon.
There you will be rescued,
There the Lord will redeem you
From the hand of your enemies.

The Southern kingdom would soon be taken captive and they would no longer have a king from the line of David on the throne. So how do we square this with the prophecy in the book of Genesis that says the following:

See Genesis 49:10 (The Scepter Prophecy)

¹⁰ The scepter will not depart from Judah,
Nor the ruler’s staff from between his feet,
Until Shiloh comes,
And to him *shall be* the obedience of the peoples.

There is also another prophesy that says God will establish the throne of David and Solomon forever.

See 2 Samuel 7:12-16 (The Davidic Covenant):

¹² When your days are finished and you lie down with your fathers, I will raise up your descendant after you, who will come from you, and I will establish his kingdom. ¹³ He shall build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴ I will be a father to him and he will be a son to Me; when he does wrong, I will discipline him with a rod of men and with strokes of sons of mankind, ¹⁵ but My favor shall not depart from him, as I took *it* away from Saul, whom I removed from you. ¹⁶ Your house and your kingdom shall endure before Me forever; your throne shall be established forever.””” ¹⁷ In accordance with all these words and all of this vision, so Nathan spoke to David.

The reason these two prophesies were nullified by God for a period of time was based on the fact that Israel had rejected God and the covenant.

See Ezekiel 21:25 - 27

²⁵ And you, slain, wicked one, the prince of Israel, whose day has come, in the time of the punishment of the end,’ ²⁶ this is what the Lord God says: ‘Remove the turban and take off the crown; this will no longer be the same. Exalt that which is low, and humble that which is high. ²⁷ Ruins, ruins, ruins, I will make it! This also will be no longer until He comes whose right it is, and I will give it to Him.’

However, not all was lost because God then promises that He will rescue Israel from their captivity in Babylon. This took place when Darius released the Jews and allowed them to go back to Jerusalem and rebuild the temple. It had been 70 years from the destruction of the temple in 586 BC until it was rebuilt and dedicated in 516 BC.

The period of time that Israel did not have a King on the throne of David was 482 years (586 to 104 BC). The following explains the time frame suggested here.

1. The Jews were allowed to return to Jerusalem under Darius I, and the Jewish community was led by Zerubbabel, a direct descendant of King David and grandson of the exiled King Jehoiachin. While he was of royal blood, he was officially appointed as a governor by the Persian Empire, not as an independent king.
2. The Maccabean revolt began in 167 BC under Mattathias ben Johanan, but the first ruler to adopt the title "King" was Aristobulus I (104–103 BC). His predecessors Judah Maccabee was a military leader, while Simon Maccabee and John Hyrcanus acted as leaders and the ruling High Priests.

Verses 11 - 13

11 And now many nations have been assembled against you

Who say, 'Let her be defiled,

And let our eyes gloat over Zion!'

12 But they do not know the thoughts of the Lord,

And they do not understand His plan;

For He has gathered them like sheaves to the threshing floor.

13 Arise and thresh, daughter of Zion,

For I will make your horn iron,

And I will make your hoofs bronze,

So that you may pulverize many peoples,

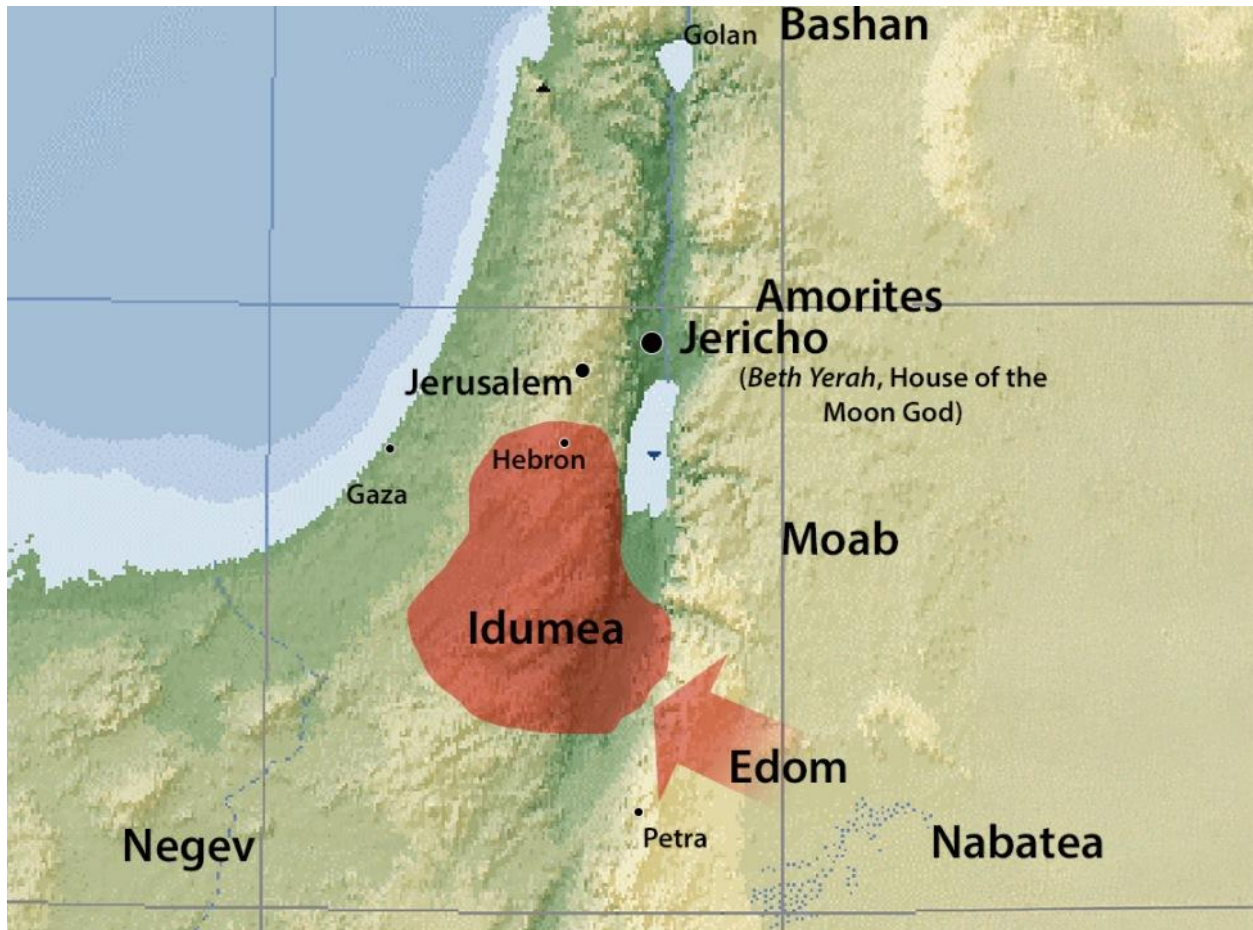
And dedicate to the Lord their unjust profit,

And their wealth to the Lord of all the earth.

The Maccabean Revolt (167 to 160 BC) fits the facts of this prophesy quite well because the Jewish rebellion against the Seleucid Empire included a number of surrounding nations who supported the Seleucids, including people from Ammon, Gilead, Idumea, and the coastal plains.

See maps 420 & 425





The nations against Israel thought they were assembling to destroy Israel but God used that situation to thresh the wicked. Threshing was a process of taking sheaves of wheat and dragging a board over them that had iron spikes in order to separate the wheat from the chaff.

The iron horns and bronze hooves were symbols that represented supernatural strength that God gave to His people to achieve this victory. The war was not for selfish gain but a fight for the freedom to keep God's word and when they won they gave a portion of the plunder to the Lord, thereby acknowledging the One who gave them the victory.