

Micah 4 - The Coming Kingdom; The Millennial Reign; Ezekiel's Temple

III. Condemnation of Israel's corrupt leadership in comparison to future kingdom glory and messianic deliverance (Micah 3:1—5:15)

(2) Eventual future blessing (Micah 4:1—5:15)

(A) Coming kingdom (4:1-13)

(a) Preeminence of Jerusalem (4:1-5)

(b) Regathering and restoration of the nation (4:6-8)

(c) Regathering from Babylon (4:9-10)

(d) Victory over gloating enemies (4:11-13)

Micah 4

Messianic Kingdom: Basis for Belief, Characteristics, Government, Israel's Role, Gentiles

(2) Eventual future blessing (Micah 4:1—5:15)

(A) Coming kingdom (4:1-13)

(a) Preeminence of Jerusalem (4:1-5)

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.

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1 "But in the last days it will come about that the Temple Mount of the LORD will be firmly set as the leading mountain. It will be exalted above its surrounding hills, and people will stream toward it.

1 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" - Micah is now moving beyond the destruction of Jerusalem by Nebuchadnezzar and the destruction under Titus the Roman, and beyond all other destructions, to the last days.

- "...the mountain of the house of the LORD" - this is the "mountain" that is profiled in the famous dream of Nebuchadnezzar (Dan 2)

- “mountain” of mountains: often as an idiom of government (Cf. Dan 2:35,45) from the “stone cut without hands”: the Rock of offense, the stone which the builders rejected that becomes the headstone of the corner” (Ps 118:22; Matt 21:42; Acts 4:11; 1 Peter 2:7).
- Zion will be the governmental and spiritual center of the world. The Temple (or a palace?) will be rebuilt...the “tabernacle of David” (Amos 9:11).
- There will also be dramatic physical changes in the region (Cf. Zech 14:9-10)
- The prophet that received the most revelation regarding the mountain of YHWH’s house was Ezekiel (Cf. Ezek 17:22-24; 20:40-41; 40:1-4; 45:1-8; 48:8-20)
- The “flow” of the people will be spontaneous (meaning of the Hebrew original) (Cf. Zech 8:20-23 for a similar prophecy of the same time)

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.

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

2 Many nations will approach and say, ‘Come, let’s go up to the mountain of the LORD, and to the Temple of the God of Jacob. He will teach us about his ways, and we will walk according to his directions.’ “Indeed, the Law will proceed from Zion, and the message of the LORD from Jerusalem.

2 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.

- Disputes will be crisply resolved: The Law will be enforced “with a rod of iron” (Cf. Ps 2:9; Rev 2:27; 12:5; 19:15).
- The Temple will only be open on Shabbat and the New Moon!? (Ezek 46:1; Is 66:23)

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.

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

3 And he will judge among many people, rebuking strong nations far away; and they will reshape their swords as plowshares and their spears as pruning hooks. No nation will threaten another, nor will they train for war anymore.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

- His rule is quite literal and effective. Peace, finally.

- "...beat their swords into plowshares" - military weapons will be converted to peaceful uses

The first three verses of this passage are the same as Is 2:2-4 that speak of the Mountain of Jehovah's House becoming the center of attention to the world's Gentile population, the Kingdom being characterized as a time of messianic teaching, and the absence of war as universal peace permeates the entire Kingdom. Micah adds that the Kingdom will be a time of personal peace and prosperity (v4), with Israel's total allegiance being to God (v5).

(b) Regathering and restoration of the nation (4:6-8)

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.

4 Each of them will sit under his vine And under his fig tree, With no one to make *them* afraid, For the mouth of the LORD of hosts has spoken.

4 Instead, each man will sit in the shade of his grape vines and beneath the shade of his fig tree," since the LORD of the Heavenly Armies has spoken.

4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

- This verse is said to be George Washington's favorite bible verse/biblical allusion; he referred to it more than 40x in his writings

- This verse is not found in the corresponding Isaiah passage, but it continues the thoughts of peace, prosperity and security (Cf. 1 Kings 4:25; 2 Kings 18:31; Zech 3:10)

— Both the vine and the fig tree were native to the area and common fruits (Cf. Ex 23:11; Lev 19:10; 25:3-4; Deut 20:6)

— The vine was often a symbol of the nation of Israel among the prophets and psalmists (Is 5:1; Jer 2:21; Hosea 10:1; Ps 80:8).

— It was even used on some later Jewish coins

— The fig tree is also a frequent reference (Deut 8:8; 2 Kings 8:31) and was used idiomatically by Jesus Himself (Matt 21:19-21; 24:32; Luke 13:6-7; John 1:48; Rev 6:13)

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.

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.

5 "Because all of the people will walk, each person in the name of his God, and we will walk in the name of the LORD our God forever and ever.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

- A verse easily misunderstood: although heathen peoples worship their own particular gods now, Israel will be worshiping the Living God

Regathering of Israel

6 "On that day," declares the LORD, "I will assemble those who limp And gather the scattered, Those whom I have afflicted.

6 "In that day," declares the LORD, "I will assemble the lame And gather the outcasts, Even those whom I have afflicted.

6 "At that time," declares the LORD, "I will assemble the lame; and I will gather those whom I have scattered, along with those whom I have afflicted.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

- Before Israel can enjoy the glories of the Messianic Kingdom, she must be regathered from her worldwide dispersion and settled in her own land. [The figure of the scattered flock resumes the image of the restoration in Micah 2:12-13]

- This is another passage with the perspective of the Great Shepherd (Ps 23:1-4; 100:3; Is 40:10-11; John 10)

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.

7 "I will make the lame a remnant And the outcasts a strong nation, And the LORD will reign over them in Mount Zion From now on and forever.

7 I will transform the lame into survivors, and those who were scattered into a strong nation; and the LORD will reign over them in Mount Zion, now and forever."

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

- The remnant is a key focus of Scripture (Is 9:6-7; Dan 7:14,27; Luke 1:33; Rev 11:15); this verse emphasizes the salvation of the remnant in the future.

— It was only a remnant that came out of Egypt; virtually an entire generation died in the wilderness

- Even in Elijah's day, 7,000 had not bowed the knee to Baal (1 Kings 19:10,18)
- Even in Christ's day, there was a remnant that received Him

Zion's Captivity

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.

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

8 "And you, watchtower of the flock, you stronghold of the daughter of Zion, it will happen even to you: The former dominion, even the kingdom of the daughter of Jerusalem, will come.

8 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.

The Babylonian Captivity

Micah now turns from the ultimate glory of the Millennium to the dark future immediately before them: the Babylonian invasion and the captivity of Judah. (Yet this would not come until *a century after Micah's day!*)

(c) Regathering from Babylon (4:9-10)

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?

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?

9 Why are you crying so loud now? There's no king among you, is there? Perhaps your advisor has died? For pain has overtaken you like a woman in labor.

9 Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

- "...cry out loudly" - this is viewed by some as a taunt in her distress. It may simply be an indication of her helpless condition when her king is taken captive by the Babylonians (Jer 52:9; Lam 4:20; Ex 12:13)

— Judah would lose all kingly rule. The repetitive comparison to the birthpangs of a woman in travail—a frequent metaphor regarding the end times, too (Matt 24:8; 1 Thess 5:3; et al.).

— They have been "crying aloud" over the approach of the Chaldeans. Why don't they turn to their king and counsellor?

Prophetic Perspectives



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.

10 "Writhe and labor to give birth, Daughter of Zion, Like a woman in childbirth; For now you will go out of the city, Dwell in the field, And go to Babylon. There you will be rescued; There the Lord will redeem you From the hand of your enemies.

10 Be in pain! Be in labor, you daughter of Zion, like a woman about to give birth, because now you will depart from the city, living in the open fields. To Babylon you will go. There you will be delivered, there the LORD will rescue you from the power of your enemies."

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

- Micah, like Isaiah, looks beyond the then current power of Assyria to the subsequent coming rise of Babylonia

— Isaiah, also, prophesied of the Babylonian captivity (Is 39:3-8) when King Hezekiah foolishly flaunted his treasures to the Babylonian emissaries

- "...There you will be rescued" - they will be delivered in that place—Babylon—through the hand of Cyrus (Is 43:14; 44:28; 45:1-4; 48:20)
- They would be cured of idol worship in the caldron of Babylon

The Final Siege

Many commentators assume that the following is a continuation of the Babylonian siege. Others, that the Assyrians are in view. We believe that this looks ahead to the final siege rather than the siege of v9. The Holy Spirit looks ahead to the last great attack *by the nations of the world* against Israel. These subsequent events are those of Joel 3, Zech 12; 14, and other portions of the OT Scriptures. See **(3) The 3rd Stage: The Fall of Jerusalem** in [Armageddon: Chronology to the Second Coming](#).

(d) Victory over gloating enemies (4:11-13)

11 "And now **many nations have been assembled** against you Who say, 'Let her be defiled, And let our eyes gloat over Zion!'

11 "And now many nations have been assembled against you Who say, 'Let her be polluted, And let our eyes gloat over Zion.'

11 "Now many nations have gathered against you, saying, 'Let her be defiled,' and 'Let's look down on Zion.'

11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

— "...many nations have been assembled" - the great confluence of peoples and nations to Jerusalem summarized in v2 will be preceded by a final onslaught of nations against Jerusalem and the people of God

— Their purpose is to defile Zion. They will look with delight on the calamities of the Jews.
— The Holocaust in Germany took one Jew in three. The next holocaust will take two out of three (Zech 13:8-9).

— The Armageddon campaign will be targeted on Jerusalem; but they follow with the pursuit of the remnant which had fled (under Christ's instructions in Matt 24:16ff) to Bozrah/Petra.

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**.

12 "But they do not know the thoughts of the LORD, And they do not understand His purpose; For He has gathered them like sheaves to the threshing floor.

12 But they don't know the thoughts of the LORD, and they don't understand his tactics, for he will gather them like harvested grain to his threshing floor.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

- "...threshing floor" - this gathering of nations is nothing less than the Lord's assembling of them as sheaves to the threshing floor

— The threshing floor is often seen as an idiom referring to the Great Tribulation (Is 41:15-16; Jer 51:33)

— If so, it is significant that Ruth, the eventual bride of Boaz, the Kinsman-redeemer—is at Boaz's feet during at threshing floor scene in Ruth 3:9ff

Some suggest that Micah was writing about the threat by the armies of Sennacherib of Assyria, which caused King Hezekiah to seek the Lord. A revival followed, and God delivered Jerusalem by having an angel kill 185,000 Assyrian soldiers. When Sennacherib saw the carnage, he was appalled and withdrew (2 Kings 18-19; 2 Chr 32; Is 36-37). He and his successors never again attacked Jerusalem.

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.

13 "Arise and thresh, daughter of Zion, For your horn I will make iron And your hoofs I will make bronze, That you may pulverize many peoples, That you may devote to the LORD their unjust gain And their wealth to the Lord of all the earth.

13 Get up and smash them to pieces, daughter of Zion, because I will make your horn like iron and your hooves like bronze! And you will beat many people to pieces, and I will consecrate their dishonest gain to the LORD and their assets to the Lord of the entire earth."

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

- All this will be done for the glory of God (Is 60:1-9)

— He will then be known as "the Lord of the whole earth"

[The Hebrew text divides the verses differently: 5:1 is the last verse of Chapter 4 in the Hebrew text]

- There now appears to be a return to thought in 4:9, the forthcoming Babylonian siege.