

Micah Chapter 4

Verses 1-3 (compare Isaiah 2:2-4).

Micah 4:1 "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."

In a reversal (of 3:12), Micah shifted from impending judgment to prophecies of the future millennial kingdom ("the last days"), in which Mt. Zion (verse 2), the center of Messiah's coming earthly kingdom, shall be raised both spiritually and physically (Zech. 14:9-10). This discussion continues to (5:15).

The phrase "In the last days," as well as a comparison with other prophecies (e.g., Isa. 2:2-4), indicates that the prophet is looking beyond the restoration from the Babylonian captivity to the days of the Millennium when every promise given to Abraham and to Israel will ultimately be fulfilled.

Micah suddenly turns to the last days. The last days are definitely speaking of the coming of the LORD to the earth. This is a time, when Jesus will reign as King of kings and Lord of lords. He will set up His kingdom upon this earth. He will reign from the holy mountain in Jerusalem.

People from all nations will come to Jerusalem to worship with their King. The temple will be re-established as the house of the LORD. It will be a time of perfect peace.

Acts 2:17-18 "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:" "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:"

Micah 4:2 "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."

"Many nations": People throughout the earth, not just Israel, will come as a spontaneous "stream" (verse 1), to worship the Lord in Jerusalem during the Millennium (Zech. 8:20-23).

"Zion" is speaking of the church. "Many nations" speaks of not just the Hebrew, but people of all nationalities. Christianity was opened to people of all nations, as we see in the following verse.

Luke 24:47 "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Acts 1:8 "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

This is speaking of salvation being offered to all mankind. Jesus is the Word of God. Everything He speaks is the Word of God.

Romans 10:12-13 "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." "For whosoever shall call upon the name of the Lord shall be saved."

Read the rest of chapter 10 of Romans.

Micah 4:3 "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."

"Beat their swords into plowshares": Because the Almighty One is ruling in Jerusalem with a rod of iron (Rev. 2:27; 12:5; 19:15), and because of the unprecedented fruitfulness of the land (Amos 9:13), military hardware will no longer be needed.

This turn to God by people of all nations, will bring universal peace. Jesus is King of Peace, and He will bring the peace. Mankind cannot bring peace. Only God can bring this peace. They will no longer have any need for swords and spears. They will remake them into something usable.

Jesus will rule from Jerusalem. He will cause nations to be in harmony, and there will be no more war. Satan, who caused the conflict with men, will be chained for 1000 years. He will not be around to cause one nation to believe a lie about another nation. Peace will reign.

Micah 4:4 "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]."

"The "vine" and "fig tree" are both native to Israel. They flourish into luxuriant, natural arbors under which people can sit and enjoy fellowship while being shaded from the heat of the day. Both were used symbolically to represent the basic covenant between God and Israel in all its potential fruitfulness.

"Under his vine ... fig tree": Once employed as a description of the peaceful era of Solomon (1 Kings 4:25), this phrase looks forward to greater peace and prosperity in the Millennium (Zech. 3:10).

Fear is the opposite of faith. The people this is speaking of are the faithful. They will not know fear, because they have faith in Jesus Christ the King of peace. When perfect peace reigns, there will be prosperity.

Each person will have all he or she needs. There will be no need to covet. Everyone will be filled. The LORD has spoken it and it will happen. God is Truth.

Micah 4:5 "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."

Even if all others were walking after other gods at the present, the godly remnant of Israel would no longer pursue other gods but would walk after the true God in the millennial kingdom (Joshua 24:15).

I teach that we must walk in the salvation we receive. We must walk in the straight and narrow path every day. God left us rules to live by, and the only happy successful life is living by those rules. This statement just means that all people will live good wholesome lives.

They will not even be tempted to cheat, and steal, and do all the things the lust of their flesh had caused them to do before. Satan was the tempter, and he is locked up. Christians will walk in the name of Jesus Christ. It appears, while they are walking in the name of their heathen god, we believers are walking in the name of the True and Living God.

Verses 6-8: Micah continued to describe the wonderful conditions of the coming earthly kingdom of Messiah. Repeating the figure of sheep (2:12-13), the "tower of the flock" depicted the city of Jerusalem, the future dwelling place of Messiah, as watching over the people.

Micah 4:6 "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;"

At that time, I will assemble her that is weak or bowed down; namely, the Jewish people, weakened with the hard usage of oppressing conquerors. Meaning Judah which was driven out from their own land.

That I have subjected to great calamities. The calamity of the seventy years' captivity in Babylon seems to be chiefly referred to. As if he had said, though I have broken the power of my people, removed them into captivity afar off, and afflicted them; yet will I restore them to their country. I will send them the Messiah, and will be always their king.

In the Messianic age, the Hebrews will be returned to God and to Israel. Israel is spoken of as a woman, because she was the wife of God.

Micah 4:7 "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."

“For ever”: The Hebrew term does not always mean “without end,” but signifies a long, indefinite period of time, the length of which is always determined by the context. Here it refers to the 1,000 year reign of Messiah on earth (Rev. 20).

The "remnant" is speaking of those of the physical house of Israel who have accepted the LORD as their Savior. The LORD reigning over them in mount Zion is speaking of all Israel. Zion is the church. Jesus will reign forever and ever.

Micah 4:8 “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.”

Israel having been compared to a flock, Jerusalem is called its tower, or protection. And in Messiah the ancient dominion shall return to the Holy City.

This is a more satisfactory interpretation than that which makes the tower of the flock Migdol-Edah (Genesis 35:21), a place near Bethlehem.

We see from the following Scripture, that the daughter of Zion is speaking of Israel. Jerusalem towered over the rest of the land. David was the first true dominion by a Hebrew. The daughter of Jerusalem is specifically speaking of the part of Israel that was in Jerusalem.

2 Kings 19:21 This [is] the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, [and] laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Verses 9-10: Judah will be taken captive to Babylon (verses 9-10a), but the Lord will release them from there (verse 10b). By the edict of Persian king Cyrus (ca. 538 B.C.), allowing them to return to Jerusalem (Ezra 1:2-4).

Micah 4:9 “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.”

The prophet places again, side by side with his vision of returned glory, the circumstances of misery which will intervene. The king and the counsellors of Jerusalem will be powerless to help in the moment of emergency.

Be like a woman in travail, bow thyself down, and show all the signs of excessive pain, for there is a sufficient cause.

All of this has to do with the judgment spoken upon Jerusalem. God allows Babylon to take them, because of the sin in their lives.

Hosea 13:11 "I gave thee a king in mine anger, and took [him] away in my wrath."

Hosea 13:13 "The sorrows of a travailing woman shall come upon Him: he [is] an unwise son; for he should not stay long in [the place of] the breaking forth of children."

Micah 4:10 "Be in pain, and labor 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."

“Be in pain, and labor”; carrying on the metaphor of a pregnant woman. Thou shalt be affected with bitter sorrows before thy deliverance shall come.

Thou shalt not only have troubles, sorrows, and dangers, in the wars against the Babylonians. But shortly thou shalt be driven out from thy city and country, and have no habitation of thy own, but be forced to dwell in a foreign land.

The Jews’ captivity is expressed thus, because their city and temple being destroyed, they should live in an obscure state. The same condition is elsewhere expressed by their living in the wilderness (Ezek. 20:35).

Micah also declared, “THERE shalt thou be delivered:” and in the time of Cyrus the Jews were delivered there. Cyrus again, being the type of the greater Deliverer who shall finally restore Israel.

Their sorrow was great, because they thought God would not allow them to be taken. They just knew at the last moment of their sorrow, that God would deliver them. God allows them to be taken by Babylon to teach them the error of their ways. He will deliver them, but it will be after their confinement in Babylon.

Just as God, through Moses, had delivered them out of Egypt, God would deliver them from Babylon, but they would have to repent and turn to God.

Isaiah 66:8 "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? [or] shall a nation be born at once? for as soon as Zion travailed, she brought forth her children."

Verses 11-13: Micah switched again to the time of the Second Advent. The gathering of “many nations” and “many peoples” depicts that future battle of Armageddon (Zech. chapters 12 and 14). In that day, the Lord will empower His people (5:7-9; Isa. 11:14; Zech. 14:14).

Micah 4:11 “Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.”

This may be understood of the Chaldeans and their associates, who pleased themselves with the thoughts of profaning the temple, laying waste the city of Jerusalem, and looking upon it in that condition.

Or, it may be understood of the heathen nations round about Jerusalem, who should take occasion to insult the Jews in their calamity, should please themselves with seeing the temple profaned, and should gratify their spite with viewing Jerusalem in a forlorn condition.

The seventy-fourth Psalm records the calamity foreseen by the prophet: "They have cast fire into Thy sanctuary, they have defiled (by casting down), the dwelling-place of Thy Name to the ground."

The nations around her had been envious of Israel and her God. They were glad that God had punished Israel. Her punishment was of an adulterous wife.

Micah 4:12 "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."

But while they act in such a manner, and take pleasure in insulting over thee in thy calamitous condition, they are altogether ignorant of God's designs in permitting this, and what is soon to follow.

Namely, that he will gather them as sheaves into the floor, to be trodden under foot, and broken in pieces, while he will deliver and restore to their own land his people, whose miseries these their enemies now please themselves with the thoughts of beholding.

God may punish them, but He will never abandon His own. Even the captivity in Babylon was to cause repentance in the people for their worship of false gods, and to turn them back to God. God still loved His people. He would never destroy them all.

The heathen people were used of God to punish His precious people. They did not know God's thoughts, because they did not know God. God will destroy the enemies of His church and restore the wheat to his barn.

Micah 4:13 "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."

"Horn ... iron ... hoofs ... brass": Using the figurative language of an animal with metal features, the Lord looked to a day when Israel will permanently defeat their enemies.

The "horn" speaks of great power, or strength. For the power to be like iron speaks of just how great it is.

The hoofs of brass symbolize judgment on the oppressors of God's people.

John 4:35 "Say not ye, There are yet four months, and [then] cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

The Christians will be involved in this harvest, and then, they will reign over this earth as subordinate to Jesus for 1000 years.

Micah Chapter 4 Questions

1. What time is set in this chapter?
2. What is that time definitely speaking of?
3. "Zion" is speaking of the _____.
4. Who is the statement "many nations" speaking of?
5. _____ is the Word of God.
6. They shall beat their swords into _____.
7. Neither shall they learn _____ anymore.
8. _____ is King of Peace.
9. Where will Jesus rule from?
10. Where will Satan be for the 1000 years of peace?
11. Fear is the opposite of _____.
12. The author teaches that we must _____ in the salvation we have received.
13. Who was the tempter?
14. While the world is walking in the name of their heathen God, we Believers are walking in the name of the _____ and _____ God.
15. Why is Israel spoken of as a woman here?
16. Who is the "remnant" speaking of?
17. Who is the daughter of Jerusalem speaking of?
18. What is verse 9 speaking of?
19. Why was their sorrow so great?

20. Why did God allow them to be taken by Babylon?
21. The nations around had been jealous of whom?
22. What was their captivity for?
23. Arise and _____, O daughter of Zion.
24. What does the "horn" speak of?
25. The _____ will be involved in this harvest.
26. The Christians will reign as subordinate to Jesus for _____ years.