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Micah 4

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Micah 4.

Topics.

- In latter days God will establish Jerusalem as the highest of mountains.
- Christ will teach the Gods law to the nations from Jerusalem.
- Strong nations from afar will beat their swords into plowshares.
- The redeemed will walk in the name of God forever and ever.
- The glory of David’s throne and kingdom will come to Jerusalem.
- Zion will devote the wealth of the nations to the Lord of the earth.

INTRODUCTION: Micah prophesied in Judah during the reigns of Jotham, Ahaz, and Hezekiah (about 750–700 B.C.), at about the same time as Isaiah. It was a time of prosperity, and Micah denounced the wealthy, who were oppressing the poor, and warned of impending judgment. The Northern Kingdom actually fell during Micah’s ministry, in 722, and Judah almost fell in 701 (2 Kings 18–20). The book contains three sections, which alternate between words of warning and messages of hope. Micah told of a day when there would be peace among all nations, who would then be able to beat their swords into plowshares (4:3), and of a royal deliverer who would save Israel from all her enemies. This deliverer would be born in Bethlehem (Micah 5:2).

FOR INFORMATION: concerning people, places and the meaning of words see the title: “Map Locations and People of the Bible,” and the title: “Bible Dictionary” on Website Menu.

MICAH 4:1

God will Establish Jerusalem as Highest of Mountains.

- **Micah 4:1:** it shall come to pass in the latter days that the mountain (Jerusalem) of the house of the LORD shall be established as the highest of the mountains, and it (Jerusalem) shall be lifted up above the hills; and peoples shall flow to it.

The mountain in this context refers to Mount Zion. Mount Zion is called God’s Holy Mountain because God’s Holy City Jerusalem sits on it. In most instances when the Bible uses the term Mount Zion it embraces the city of Jerusalem and its inhabitants. In a limited sense this verse applies to Ezra and Nehemiah because they led the people of Israel back to Jerusalem with triumphant rejoicing and singing to rebuild the City after their seventy years in captivity to Babylon. But the following verses will show that Micah’s prophetic words cannot be contained to the era of Babylon only, but pause only for a moment in history to settle on Ezra and Nehemiah. It then takes up wings and transcend time and history to arrive at their final destination when the Lord Jesus Christ returns as King of kings and Lord of lords (Rev. 19:14-16) to establish God’s Kingdom of righteousness, justice, joy and peace on earth and the Holy City of God, Jerusalem is exalted as the highest mountain (nation) during Christ’s glorious millennial reign on the earth.

MICAH 4:2

Christ will teach the God’s Law to the Nations from Jerusalem.

- **Micah 4:2:** and many nations shall come, and say: "come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Micah says, many nations will go to Jerusalem and God will teach the people the LORD'S law, His word and His ways and the nations will follow His teaching and do them. Obviously this was fulfilled (with limitations) when Israel rebuilt Jerusalem and the Temple, multitudes of scattered Jews returned to their beloved city Jerusalem to hear the word of the LORD, but in the Book of Revelation we read of an elderly and godly man named John having amazing visions of Christ and of a future age that also has secular nations coming up to Jerusalem to hear the word of the Lord. The following verses are John's words concerning a future age:

- Who will not fear, O Lord, and glorify your name? For you alone are holy. *All nations will come* and worship you, for your righteous acts have been revealed." (Rev. 15:3-4).
- By its (Jerusalem's) light will *the nations walk*, and the *kings of the earth* will bring their glory into it, ²⁵and its gates will never be shut by day—and there will be no night there. ²⁶They (kings of the earth) will bring into it the glory and the honor *of the nations*. (Rev. 21:24-26).
- Through the middle of the street of the city (Jerusalem); also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the *healing of the nations*. (Rev. 22:2).

MICAH 4:3

Strong Nations from Afar will Beat their Swords into Plowshares.

- **Micah 4:3:** he shall judge between many peoples, and shall decide for strong nations afar off and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

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The words, "Nations from afar will beat their swords into plowshares," not only means there will be no more war, but also means there will be peace amongst all nations. Throughout all generations there has always be wars which means that this is referring to a future event. The word "He" at the beginning of the verse three refers to God, but God, has given all His authority and power to Christ, so in the future age God the Father speaks and acts through Christ. The following verses show God has given Christ all power and authority:

- Jesus came and said to them (his disciples), "All *authority* in heaven and on earth has been given to me. (Matt. 28:18).
- For he (Christ) whom God has sent utters the words of God, for he (God the Father) gives the Spirit (of God) (to Christ) without measure (without limitations). ³⁵The Father loves the Son and has given *all things into his (Christ's) hand*. (John 3:34-35).
- For "God has put *all things* in subjection under his (Christ's) feet." But when it says, "*all things* are put in subjection," it is plain that he (God) is excepted who put *all things* in subjection under him (Christ). (1 Cor. 15:27).
- Paul prayed all believers would know, ¹⁹ the immeasurable greatness of his (God the Father) power toward us who believe, according to the working of his (God's) great might ²⁰that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, ²¹far *above all* rule and authority and power and dominion, and *above every name* that is named, not only in this age but also in the one to come. ²²And he put *all things* under his feet and gave him as *head over all things* to the church, ²³which is his body, the fullness of him who fills all in all. (Eph. 1:19-23).
- Therefore God has highly exalted him and bestowed on him the name that is *above every name*, ¹⁰so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth. (Philip. 2:9-10).

- From his (Christ's) mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. ¹⁶On his robe and on his thigh he has a name written, *King of kings and Lord of lords*. (Rev. 19:15-16).

An age in which war has ceased: there has never been an age in which war has ceased, and especially when nations have turned their weapons of war into farming equipment (Micah 4:3).

MICAH 4:4-7

The Redeemed will walk in the Name of God Forever and Ever.

- **Micah 4:4-7:** but they shall sit every man under his vine and under his fig tree, and no one shall make them afraid, for the mouth of the LORD of hosts has spoken. ⁵for all the peoples walk each in the name of its god, but we (the redeemed) will walk in the name of the LORD our God forever and ever. ⁶in that day, declares the LORD, I will assemble the lame and gather those who have been driven away and those whom I have afflicted; ⁷and the lame I will make the remnant, and those who were cast off, a strong nation; and the Lord will reign over them in mount Zion (Jerusalem) from this time forth and forevermore.

In that day refers to the previous verse, the day when no one will be afraid and everyone will feel secure, in that day the LORD will gather the remnant (survivors) and reign over them from Jerusalem, this can apply (with limitations) to the rebuilding of Jerusalem after Israel's seventy years in captivity to Babylon, when Cyrus the king of Persia who the LORD called His anointed shepherd (Isaiah 44:28) showed Israel favour (Isaiah 45:1), but the words, "The Lord will reign over them in mount Zion (Jerusalem) from this time forth and forevermore (v7) show that Micah's prophetic words embrace more than just the rebuilding of Jerusalem in the time of Cyrus. In the New Testament we read of a unique man named Jesus who came for the LORD'S salvation and for gathering the lost sheep of Israel. Both Matthew and Jesus pick up on the Micah's theme of the Lord assembling the lame, the afflicted and those who have been cast off. The following verses show that Jesus came for those who were cast off:

- These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, ⁶but *go rather to the lost sheep* of the house of Israel. ⁷And proclaim as you go, saying, 'The kingdom of heaven is at hand.' (Matt. 10:1-7).
- Jesus told his disciples ²⁴"I was sent only *to the lost sheep* of the house of Israel." (Matthew 15:24).

The following verses show that the lame and the afflicted came to Christ:

- Great crowds came to him (Christ), bringing with them the lame, the blind, the crippled, the mute, and many others, and they put them at his feet, and he healed them. (Matthew 15:30).

The following verse shows that the Jews were looking for one to come that would gather the lame, the afflicted and those that were cast out, they would have read the words of Micah many times over the centuries.

- Now when John heard in prison about the deeds of the Christ, he sent word by his disciples ³and said to him, "*Are you the one who is to come*, or shall we look for another?" ⁴And Jesus answered them, "Go and tell John what you hear and see: ⁵the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. (Matt. 11:2-5).

It shall come to pass in the latter days: (Micah 4:1) the latter days Micah refers to may embrace a long period of time it certainly encompasses different eras of God's history in dealing with man. It may (with limitations) have applied to Israel's deliverance from bondage in

latter days of their seventy-year captivity in the time of Cyrus and the rebuilding of Jerusalem. Then Micah message can be seen travelling through time and history until it settled on Christ and his ministry to the lame, the afflicted and those that were cast off, but though Micah's brilliant and transcending prophetic words may have rested for a little while during the era when Christ walk on this earth they do not pause there very long, as they have a final destination to reach when there will be no more war and weapons of destruction will be turned into farming equipment.

MICAH 4:8

The Glory of David's Throne and Kingdom will come to Jerusalem.

- **Micah 4:8:** and you (Jerusalem) O tower of the flock, hill of the daughter of Zion, O you shall it come, the former dominion shall come, kingship for the daughter of Jerusalem.

The former dominion that will come to Jerusalem refers to the dominion of King David, Micah is saying the authority, power, and dominion God's Holy city Jerusalem had in David's era will return to Jerusalem, but before all of the above happens Judah will go into captivity to Babylon, nevertheless while in Babylon the LORD will Redeem Judah.

MICAH 4:9-10

- **Micah 4:9-10:** now why do you (Judah) cry aloud? Is there no king in you? Has your counsellor perished, that pain seized you like a woman in labour? ¹⁰writhe and groan, O daughter of Zion, (inhabitants of Jerusalem) like a woman in labour, for now you shall go out from the city (Jerusalem) and dwell in the open country; you (Judah) shall go to Babylon. There you shall be rescued; there the LORD will redeem you from the hand of your enemies.

The LORD uses secular nations, kings, and people to achieve His plans and purposes, sometimes to bless and other times to bring judgment. In the Old Testament God called Babylon His great army. He used King Nebuchadnezzar and the nation of Babylon to bring judgment on Judah and Israel. Many times God through the prophets warned Judah and Israel they would be taken into Babylonian captivity for seventy years, because of their rebellion against the LORD, but God would look after them while held captive and at the end of the seventy years He would deliver them, but Judah never listened to the prophets. Babylon invaded Jerusalem and took its inhabitants (Judah the two tribes) into captivity later Babylon conquered Assyria who had previously taken Israel (the ten tribes in the land of Samaria) captive. Israel and Judah were under Babylonian rule for seventy years. They went into captivity to Babylon as two rebellious nations who had turned from God to idols and who were even sacrificing their own children to pagan gods. While in captivity God moulded them like a master potter moulds a beautiful clay jar. They went into Babylon as two unfaithful nations that had turned away from the LORD to idols and other gods. Seventy years later, Cyrus (King of Persia) who the LORD called His Anointed Shepherd (Isaiah 44:28) gave permission to Israel to return to Jerusalem. Under Ezra and Nehemiah God brought Israel back to their beloved city Jerusalem as one nation faithful to only one God, the LORD their God, the God of Abraham Isaac and Jacob (Israel never turned to pagan gods again). Sadly, they did not recognise their Messiah when he did come, but even this rejection of their Messiah was in the sovereign plan of God until the following glorious day comes that Zechariah speaks of:

- The LORD will give salvation to Jerusalem. ⁸On that day the LORD will protect the inhabitants of Jerusalem and the angel of the LORD, will go before them. ⁹And on that day the LORD will seek to destroy all the nations that come against Jerusalem. ¹⁰And will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and

pleas for mercy, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. ¹¹On that day the mourning in Jerusalem will be great, each priest and each family will mourn by themselves. (Zech. 12:7-14).

MICAH 4:11-13

Zion will devote the Wealth of the Nations to the LORD.

1. **Micah 4:11-13:** now many nations are assembled against you (Judah) saying, "let her be defiled, and let our eyes gaze upon Zion." (Jerusalem) ¹²but they do not know the thoughts of the LORD; they do not understand his plan, that he has gathered them as sheaves to the threshing floor. ¹³arise and thresh, O daughter of Zion for I will make your horn iron, and I will make your hoofs bronze; you shall beat in pieces many peoples; and shall devote their gain and their wealth to the LORD of the whole earth.

Micah in this vision sees many powerful nations assembled against Jerusalem ready to attack, invade and defile the city and the temple of God, but the LORD says these nations gathered together against Jerusalem do not know that it is the LORD who has gathered them as sheaves to the threshing floor, meaning He will pour out His wrath upon them. The LORD did gather Babylon and her allies including Edom against Jerusalem, and they did invade Jerusalem and defile the city and the temple of God and take the inhabitants captive for seventy years. But it was Cyrus who latter destroyed the Empire of Babylon not Israel which means the words, "the inhabitants of Jerusalem will break in pieces the nations and gain control of their riches and wealth," refer to a future age yet to come. Micah's final words of this chapter are words of comfort. The LORD has told His people they will be taken captive, but now gives them a beautiful message of future hope, saying that they will have a King (the horn of iron) (v13) who will be as strong as iron and their feet will be as bronze, meaning they will have the power to judge nations and bring them under God's rule, even more they will gain and control the wealth of the entire earth.

This future age is of course referring to the return of the Lord Jesus Christ in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his glorious millennial reign. The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever.

He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God. The book of Revelation states:

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth (Revelation 1:5-7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth (Revelation 5:9-10).

It is during this latter age (Micah 4:1) that following prophecies of Micah will come to pass:

- Jerusalem will be established as the highest of nations. (Micah 4:1).
- People of many nations will say: "Come, let us go up to the house of the God that he may teach us his ways and we may walk in his paths." (Micah 4:2).
- The law and the word of the LORD will go out from Jerusalem. (Micah 4:2).
- Swords (weapons of war) will be beaten into plowshares, and there will be no more war. (Micah 4:3).
- The redeemed will walk in the name of the LORD their God forever and ever. (Micah 4:5).
- The Lord will reign from Jerusalem forever. (Micah 4:7).
- The redeemed will have power and control over the wealth of the nations of the whole earth. (Micah 4:13).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory. For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.
