

*Book of Micah*  
(NASB)

*Chapter 4:1-13*

<sup>1</sup> **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.

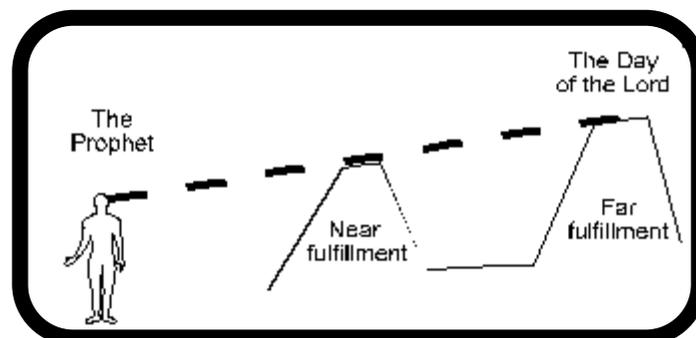
**And** > This is a connective verse ... tying this chapter to what was revealed in the last one. "And" what did we see in verse 12 of the last chapter ... The destruction of Jerusalem!?! Micah says that in the *last days* Jerusalem will be lifted up and people will *stream to it!*

**J Vernon McKee** > The little prophecy of Micah could be compared to a Jewish day in that it goes from evening to morning. It opens in the darkness of night ... the first three chapters pronounce judgment, as we have seen ... now we have come to a new section, in which Micah prophesies future glory.

**Last days** > (Barnes) Literally, *the end of the days*

**Keil and Delitzsch** > By the phrase "*at the end of the days*," which always denotes the Messianic era when used by the prophets (see at **Hosea 3:5**), the predicted exaltation of the temple mountain is assigned to the period of the completion of the kingdom of God.

**Hosea 3:5** > <sup>5</sup> *Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the last days.*



**Mountain ... raised above the hills** > (Wiersbe) Does the exaltation of Jerusalem mean only that it will be honored and distinguished by the Lord, or that there will be actual changes in the topography of the land? The latter seems to be the case. The NIV translates verse 1, "It will be raised above the hills," which suggests the literal raising of Mount Zion to a place of special prominence.

**Stream** > (Preceptaustin.org) *Stream (nahar)* means to flow literally. Figuratively as used here in Micah 4:1 to describe the movement of something like the flow of a river. This metaphor congers up a picture of a great host of Gentiles coming from the nations and forming a mighty river of people being sweep upwards to the King of kings and Lord of lords.

The **Septuagint** translates this verse as -> *And at the last days the mountain of the Lord shall be manifest, established on the tops of the mountains, and it shall be exalted above the hills; and the peoples shall hasten to it.*

**Preceptaustin.org** > The Septuagint translates *nahar (stream)* with the verb *pseudo* which means to make haste, to hurry, even with eagerness, earnestness or zeal. Like a mighty rushing river is this throng of Messiah worshippers! Oh my, what a beautiful sight upon which to meditate.

<sup>2</sup> *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.*

**House of the God of Jacob** > Compare to verse 12 of the previous chapter > the temple was destroyed). And, again, in 70 AD -> the temple was destroyed. Then look at the Book of Revelations ... clearly there is a temple.

**Teach** > (Strong's) to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach

**Ways** > (Strong's) a road (as trodden); figuratively, a course of life or mode of action

**Paths** > (Strong's) a well-trodden road (literally or figuratively); also a caravan

**G Campbell Morgan** > Having denounced the false rulers and revealed the evil principle of their exercise of authority, the prophet described the true order in a prediction concerning its establishment. His outlook was that of the true Israelite; he recognized the Divine purpose in the national life of His people. Not for themselves did they exist in an isolation of privilege, but rather as a rallying centre for humanity, an order to which the people (the Gentiles) would flow, a revelation and realization, attracting the nations and inspiring them to inquire for the ways of Jehovah, the God of Jacob.

<sup>3</sup> 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.

**Hammer their swords into plowshares** > (Preceptaustin.org) eliminating the need for swords, but necessitating the need for plowshares, because in that day "the plowman will overtake the reaper" because of the incredible fruitfulness of the land (Amos 9:13)

**Teach** > (Strong's) to goad, i.e. (by implication) to teach (the rod being an Oriental incentive) (Compare to verse 2 above. This is the second word for *teach* in the Hebrew)

**Micah 4:1-3** > <sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> 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.

**Isaiah 2:2-4** > <sup>2</sup> 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.

<sup>3</sup> And many peoples will 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 concerning His ways and that we may walk in His paths." For the law will go forth from Zion and the word of the LORD from Jerusalem.

<sup>4</sup> And He will judge between the nations, And will render decisions for many peoples; and 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 learn war.

<sup>4</sup> ***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.***

**Each of them will sit ...** (Walton) > Egyptian tomb paintings, Assyrian reliefs and the biblical writers commonly use the phrase [sitting under one's vine and fig tree] to refer to a people who control their own lives, without foreign interference, and are able to cultivate the land which the gods/God has given to them. (The author gives us two biblical illustrations:

**1Ki 4:25** > <sup>25</sup> *So Judah and Israel lived in safety, every man under his vine and his fig tree, from Dan even to Beersheba, all the days of Solomon.*

**Is 36:16** > <sup>16</sup> *Do not listen to Hezekiah,' for thus says the king of Assyria, 'Make your peace with me and come out to me, and eat each of his vine and each of his fig tree and drink each of the waters of his own cistern,)*

<sup>5</sup> *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.*

**Clarke** > This shall be the state of the Gentile world; but after the captivity, the Jews walked in the name of Jehovah alone; and acknowledge no other object of religious worship to the present day.

The **Septuagint** translates this verse as -> *For all other nations shall walk everyone in his own way, but we will walk in the name of the Lord our God for ever and ever.*

<sup>6</sup> *"In that day," declares the LORD, "I will assemble the lame and gather the outcasts, **Even those whom I have afflicted.**"* <sup>7</sup> *"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.*

The **Septuagint** translates these verses as -> *In that day, saith the Lord, I will **gather** her that is bruised, and will receive her that is **cast out**, and those whom I rejected. And I will make her that was bruised a remnant, **and her that was rejected a mighty nation:** and the Lord shall reign over them in mount Sion from henceforth, even for ever.*

This is the time to re-read Romans 9-11! The Jewish folks will be brought back!

<sup>8</sup> *"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.*

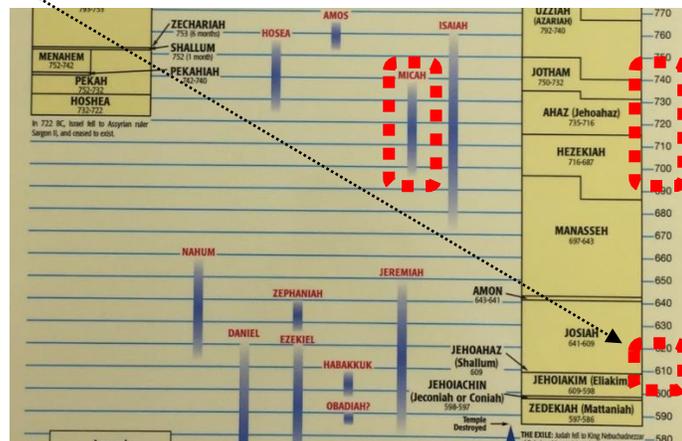
**Tower** > (Preceptaustin.org) *Migdal* can mean "watchtower." The Septuagint translates it with *purgos* which refers to a lookout for watching over a field or vineyard.

**Tower of the flock** > (This appears to be a prophecy I had never seen before!) (Barnes) > "Tower of Ader,' which is interpreted 'tower of the flock,' about 1000 paces (a mile) from Bethlehem," says Jerome who lived there, "and fore-signifying (in its very name) by a sort of prophecy the shepherds at the Birth of the Lord." ... there (since it was hard by Bethlehem) the shepherds, keeping watch over their flocks by night, saw and heard the Angels singing, "Glory to God in the highest, and on earth peace, good will toward men." The Jews inferred from this place that the Messiah should be revealed there.

<sup>9</sup> ***"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?"*** <sup>10</sup> ***"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.***

**Now** > (Preceptaustin.org) This expression of time describes a "time change" - Micah goes from the far future back to the pathetic present as he prophesies of Judah's coming punishment as a prisoner in **Babylon**. Remember that in 700BC Babylon was not even the reigning world power and yet this prophecy was perfectly fulfilled.

Wikipedia > **Assyria**, also called the **Assyrian Empire**, was a Mesopotamian kingdom and empire of the ancient Near East and the Levant that existed as a state from perhaps as early as the 25th century BC (in the form of the Assur city-state) until its collapse between **612 BC** and **609 BC**



***There you will be rescued ...*** Let's look at some very familiar passages to reinforce Micah's comments:

**Jeremiah 25:11** > <sup>11</sup> ***This whole land will be a desolation and a horror, and these nations will serve the king of Babylon seventy years.***

**Jeremiah 29:10** > <sup>10</sup> *“For thus says the LORD, ‘When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place.*

**Daniel 9:1, 2** > <sup>1</sup> *In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans — <sup>2</sup> in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years.*

<sup>11</sup> *“And **now** many nations have been assembled against you who say, ‘Let her be polluted, and let our eyes gloat over Zion.’ <sup>12</sup> **“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. <sup>13</sup> *“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.**

**Now** > (Preceptaustin.org) > While this verse alone could point to Micah's day, the context (Mic 4:11-13) supports the premise that now Micah jumps from the preceding prophecy which historically would have a near fulfillment (in 100+ years Mic 4:9-10 will be fulfilled with Judah's exile to Babylon) to a distant future time when the nations come against Israel. From other Scriptures, this gathering of **many nations** against Israel (Zion) corresponds to the **Time of Jacob's Distress**, (Jer 30:7), that time which Jesus designated as the "**Great Tribulation**," (Mt 24:21), which corresponds to the last 3.5 years of the Seven Year Tribulation (**Daniel's Seventieth Week**). At this time, the "**kings of the whole world**" are gathered together (by demonic spirits) "**for the war of the great day of God, the Almighty**" in "**the place which in Hebrew is called Har-Magedon**" or Mount of Megiddo (popularly referred to as **Armageddon**)

The unbelieving Gentile nations of the world that have been gathered (in the sovereign plan of God) against Israel most likely think they are going to crush Israel. Micah says "Not so" because they don't understand the sovereign plan of Jehovah for His chosen people.