

Israel And The Great Reset
“All Things New” Becomes Reality When Messiah Returns
Micah 4:1 – 5

Scripture quotations are taken from the following translations:

ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

**Scripture quotations taken from the New American Standard Bible® (NASB),
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,
1975, 1977, 1995, 2020 by The Lockman Foundation
Used by permission. www.Lockman.org**

Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996, 2019 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.

Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

The Good News Translation Bible (GNB) text used in this product is being used by permission. Copyright © American Bible Society, 1966, 1971, 1976, 1992

Scripture taken from the Holy Bible: International Standard Version® Release 2.0. (ISV) Copyright © 1996–2011 by the ISV Foundation. Used by permission of Davidson Press, LLC. ALL RIGHTS RESERVED INTERNATIONALLY

Scripture quotations contained herein are from the New Revised Standard Version Bible (NRSV), Copyright © 1989, Division of Christian Education of the National Council of Churches of Christ in the U.S.A., and are used by permission. All rights reserved

**Scripture taken from the New King James Version (NKJV).
Copyright 1979, 1980, 1982 by Thomas Nelson, Inc.**

We are still in the 2nd message of Micah. We only had two verses of good news in the first message, but now we get an entire chapter of good news.

This also reminds us of something about prophecy in the Old Testament that we must remember as we study it.

I say this because we are jumping between two scenes which are thousands of years apart. But Micah would not necessarily know that.

Prophesies often included near and far fulfillments without the prophet necessarily understanding that they were separate events or that these events were separated by long periods of time. In Micah, the judgments of the Assyrian and Babylonian crises anticipate the judgment of the last days, and the deliverance of Jerusalem in 701 BC anticipates the final deliverance of God's people and the coming of Messiah to rule over the earth. (Fuhr and Yates 2016, 196)

What we do know so far from this message is that the ruling elites, all of them in Israel and Judah, are doomed unless they repent.

After gloom, doom and horror – time for some good news.

Bang, and we are now at the end of the age.

You can see the sun rising off in the distance and hear the birds chirping. We are coming to the ultimate Great Reset. Messiah is back.

Off in the distance the vultures are worshiping the Lord and serving Him by dealing (Revelation 19:17 & 18) with what is left of the armies of the Beast.

We have been transported to the last days. **Those days after the Tribulation has ended.**

I say that because in the NT, the founding of the Church issued in the beginning of the last days.

“In the first sermon preached after Pentecost (Acts 2:17), Peter seems to go out of his way to identify the new age of the church with ep’ eschatōn tōn hēmerōn “upon the last days.” Pentecost, he says, is what Joel was prophesying, but he curiously and interpretively transforms ’aḥrê-kēn = meta tauta in Joel 3:1 (2:28) into en tais eschatais hēmerais “in the last days,” apparently linking the church age with such passages as Mic 4:1. The author of Hebrews considered himself to be living ep’ eschatou tōn hēmerōn toutōn “in these last days,” a period of time he radically contrasts with the time of Moses and the prophets. One would do an injustice to the NT not to equate Micah’s vision of “the latter days” with the advent of Jesus Christ and of Pentecost. To be sure, the NT looked beyond this age to the resurrection of the body, the judgment of the wicked, and the glorious appearing of Jesus Christ, and beyond that to a new heaven and new earth, but it does not apply the expression “the last days” to that hoped-for future beyond the present age.” (Waltke 2007, 208-209)

Recall that in the last verse of chapter 3, the vision is one of Zion being plowed like a field. But all this changes as we come to chapter 4, we now see the true Great Reset which will be experienced at the end of the Great Tribulation. “The first and fundamental element in the vision is a transformation of the earthly dwelling of God.” (Hillers 1984, 50)

We will be looking at some of the best-known verses in the Old Testament.

This is a picture of reversal, the coming time of the greatest reversal in the history of the planet, the day that Messiah rules.

“One of the great pictures of God’s blessing on his people in the entire Old Testament is found in a passage shared by Micah and his contemporary Isaiah. The first part of this prophecy, Micah 4:1–3, is nearly identical to Isaiah 2:1–4. This is a prophecy about the “last days,” the era ushered in with the coming of the Messiah. The prophet pictures Mount Zion, the “mountain of the house of Yahweh” as being raised higher than all other mountains and all nations streaming to it (Mic 4:1). God’s people will come from all nations, eagerly seeking him, and he will teach them to live in peace.” (Steinmann, et al. 2006, 485)

Micah 4:1–3

“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. 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. 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.” (NASB 2020)

Micah is not the only prophet to use these terms, Isaiah uses them as well.

Isaiah 2:1–4

“The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. Now it shall come to pass in the latter days That the mountain of the LORD’s house Shall be established on the top of the mountains, And shall be exalted above the hills; And all nations shall flow to it. Many people shall come and say, “Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.” For out of Zion shall go forth the law, And the word of the LORD from Jerusalem. He shall judge between the nations, And rebuke many people; 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.” (NKJV)

Micah and Isaiah both talk about the last days and Zion becoming “THE” chief of mountains. Did they compare notes?

So, let’s dig a little more into this by trying to see the world as Micah’s audience would in the 8th century BC, since our 21st Century minds are struggling, at least mine is.

“The Hebrews did not face the future as we do. Rather, they faced the past and backed into the future. So the past was before them and the future behind them.” Call it a rowers view of history. (Oswalt 1986, 116)

History is a series of days, not years. For example, the book of chronicles, “the original title in the Hebrew Bible read, “The annals (i.e., events or happenings) of the days.” (MacArthur 2003, 111)

“More specifically it can mean a later (the future), in contrast to an earlier (the past), phase of an epoch. The traditional “the latter days” has acquired associations with later eschatological notions of the time before the end of the world. In none of the occurrences of *bē’ aḥārīt hayyāmīm* (in the last days) in the Hebrew Bible do the associated statements permit the precise idea of termination (the end of time). Yet the expression is technical. It is more than a vague reference to an indeterminate future. It is more precise than “days to come” (NJB, REB). Here it marks the time of fulfillment of the Creator’s intentions and purposes for the world.” (Anderson and Freedman 2008, 401)

Because of that understanding, when we see the use of the term “in the last days,” we are talking about the day or days that come towards the end of history. “When these days come to an end, in their last part, human history on this earth will end.” (Constable 2003, Is 2:1)

Based on the context we see, and in light of Ezekiel 39:25 – 48, Micah 4, Zechariah 8 & 14, we know this is immediately after the Second Coming of Jesus Christ.

Since Isaiah also makes reference to this time period much the same way as Micah when we look at Isaiah 2, “the expression “the last days” (*acharith hayyamim*, “the end of the days”), which does not occur anywhere else in Isaiah, is always used in an eschatological sense. It never refers to the course of history immediately following the time being, but invariably indicates the furthest point in the history of this life—the point which lies on the outermost limits of the speaker’s horizon.” (Keil and Delitzsch 1997, 74)

By looking at the future as something they would have at their back, in the last days looking forward, the understanding of the next phrase, “the mountain of the house of the Lord,” would immediately bring the Temple into view and the fact that it was there that God met man in the Holy of Holies at the mercy seat. It is already, due to that simple fact, exalted and holy, but the future is even more amazing than anyone can even imagine.

“The prophet here predicted that the mountain which bore the temple of Jehovah, and therefore was already in dignity the most exalted of all mountains, would one day tower in actual height above all the high places of the earth.” Literally, or at the very least, in importance, or maybe, both. (Keil and Delitzsch 1997, 74)

Zion the name given to the future mountain, and it is a real place where that mountain currently, in the eyes of the Prophet, sits. The Temple is what is being pictured here and, in the future, at the end of history, the Temple on Zion will be the chief of the mountains. It will become the most important place on the face of the planet because YAHWEH will be there.

In the book of Enoch, we see a conversation between Enoch and the Archangel Michael

Enoch 25:1–7

“And he said to me, “Enoch, why do you ask and why do you wonder at the smell of the tree, and why do you want to learn the truth?” Then I answered him, “I want to know about all things, and especially about this tree.” And he answered, saying, “**This high mountain, of which the head is like the seat of the throne of God, upon this the great holy Lord of glory, the King of eternity, sits whenever he goes down to consider the earth with goodness.** And as for this sweet-smelling tree, no flesh has power to touch it until the great judgment, in which there is vengeance for all and a completion until eternity. Then its fruit will be given to the righteous and holy chosen ones for life and for food; and it will be transplanted to the holy place from the house of God, King of eternity. Then the cheerful will be cheered and will rejoice. And they will go to the holy place. Its fragrance is in its bones, and they will live much more life upon earth, such as your fathers lived. (Ezekiel 47:12) And in their days, torments and blows and whips will not touch them.” Then I blessed the God of glory, the King of eternity who prepared such things for righteous humans. He created them and declared that he would give to them.” (Brannan, et al. 2020)

Because of what Isaiah and Micah said, Second Temple Jews, those who returned to the land after the Babylonian exile, would be looking forward to the day that Zion becomes “THE” mountain of earth.

So, about this Zion becoming a tall mountain. Here it is today. Hardly a tall mountain.

One wonders what Zion was being discussed in Psalm 48. To the east, right in the picture, is the City of David. Rising behind that to the north and east is the Temple Mount.



(Bolen 2012, Used with Permission)

Psalm 48:1–2

“Great is the LORD and greatly to be praised in the city of our God! His holy mountain, beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King.” (ESV)

Zion isn't in the north, it is towards the south, it isn't very tall either right now, but it is all about who will live there, ultimately.

“In the Bible, Zion refers to the City of David or Ophel; and, by extension, to the city as a whole. So ‘Zion’ and ‘Jerusalem’ become synonymous: frequently occurring as parallel terms in poetry. The name ‘Zion’ is

commonly found in passages that refer to Jerusalem as a sacred city: especially as the city of Yahweh and the place of his dwelling or cultic manifestation. Zion language, therefore, was an important part of the ideology of the Jerusalem Temple. In mythic terms, Zion could be described as a majestic mountain of unique stature and a perpetual source of life and prosperity. Because the Zion ideology included an eschatological component, this conceptualization held true even when the Temple lay in ruins and the city was abandoned.” (McCarter 1999, 940-941)

Ezekiel makes it very clear that it is where YAHWEH will come and dwell (Ezekiel 43).

“In the OT world, mountains were often viewed as the dwelling places of the gods. Israel's God (Yahweh) had his residence on Mount Zion (Jerusalem), and his domain would eventually prevail over all other mountains.” They would understand to mean He would prevail over all other gods. (Walker and Martens 2005, 26)

Those false gods, those fallen divine beings who are echoing the hubris of Lucifer who said in Isaiah 14:13 that he would ascend to heaven and raise his throne above that of God's, will not succeed. Recall God's future for them in Psalm 82.

Zion will become the seat of global government under Messiah as well as the place where YAHWEH, the King of the Universe, dwells. It will become the place to be.

Micah 4:1

“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.” (NASB 2020)

We are talking about Mount Zion. Currently, it really is not much of a mountain, more of a hill really. It is in Jerusalem adjacent to the City of David southwest of the temple Mount adjacent to the Hinnom Valley.

People get confused when we use the term so what does this truly look like? What is the significance and why is it so important?

And what about references to the heights of the north?

Really now, heights of the north (Isaiah 14:13), what is that about? “This description would be a familiar one to Israel's pagan neighbors, particularly at Ugarit. It's actually taken out of their literature. The “heights of the north” (Ugaritic: “the heights of tsaphon”) is the place where Baal lived and, supposedly, ran the cosmos at the behest of the high god El and the divine council. The psalmist (Psalms 48:2) is stealing glory from Baal, restoring it to the One to whom it rightfully belongs—Yahweh. It's a theological and literary slap in the face, another polemic. This explains why the description sounds odd in terms of Jerusalem's actual geography. This is why Isaiah and Micah used phrases like “the mountain of the house of Yahweh” (Isa 2:2; Mic 4:1). **The description is designed to make a theological point, not a geographical one.** Zion is the center of the cosmos, and Yahweh and his council are its king and administrators, not Baal.” (Heiser 2015, 227)

We know that at the end of the Tribulation, there has been significant terraforming taking place.

Revelation 16:18–20

“And there were flashes of lightning, rumblings, peals of thunder, and a great earthquake such as there had never been since man was on the earth, so great was that earthquake. The great city was split into three parts, and the cities of the nations fell, and God remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath. **And every island fled away, and no mountains were to be found.**” (ESV)

We cannot assume that the Jerusalem we see today will look the same as the Tribulation ends and the Millennium begins.

Zechariah 14:4

“On that day his feet (Messiah) shall stand on the Mount of Olives that lies before Jerusalem on the east, and **the Mount of Olives shall be split in two from east to west by a very wide valley**, so that one half of the Mount shall move northward, and the other half southward.” (ESV)

“The thought that Mount Zion will be on the top of the mountains seems unnatural. Rather, the point seems to be that I AM’s mountain will be established as the chief mountain by its height, as the parallel clarifies.” (Waltke 2007, 194)

Zechariah 14:10

“All the land will change and become like the rift valley from Geba to Rimmon, south of Jerusalem. **Jerusalem will be raised up and will stay in its own place from the Benjamin Gate to the site of the First Gate and on to the Corner Gate, and from the Tower of Hananel to the royal winepresses.**” (NET 2nd ed.)

What it appears to say is that a plateau is lifted, higher than anything else in the world at the end of the Tribulation. Towering over the landscape at 4,000 to 4,500 feet. For contrast, Jerusalem today is at 2556 feet above sea level in contrast to the Dead Sea at -1400 feet, bottoming out at -2300 feet.

“This geological upheaval, making Mount Zion the center of the earth, has the symbolic significance that it, and the God worshipped there, will be established as the true place of worship in contrast to pagan temple-mountains that rival it.” (Waltke 2007, 194)

As New Testament believers, we know, based on teachings in the OT and the NT, that this is a period that takes place immediately after Messiah returns to rescue His people. A part of the impact we just read in Zechariah 14. The world has just experienced this.

Revelation 19:11–21

“Then I saw heaven opened and here came a white horse! The one riding it was called “Faithful” and “True,” and with justice he judges and goes to war. His eyes are like a fiery flame and there are many diadem crowns on his head. He has a name written that no one knows except himself. He is dressed in clothing dipped in blood, and he is called the Word of God. The armies that are in heaven, dressed in white, clean, fine linen, were following him on white horses. From his mouth extends a sharp sword, so that with it he can strike the nations. He will rule them with an iron rod, and he stomps the winepress of the furious wrath of God, the All-Powerful. He has a name written on his clothing and on his thigh: “King of kings and Lord of lords.” Then I saw one angel standing in the sun, and he shouted in a loud voice to all the birds flying high in the sky: “Come, gather around for the great banquet of God, to eat your fill of the flesh of kings, the flesh of generals, the flesh of powerful people, the flesh of horses and those who ride them, and the flesh of all people, both free and slave, and small and great!” Then I saw the beast and the kings of the earth and their armies assembled to do battle with the one who rode the horse and with his army. Now the beast was seized, and along with him the false prophet who had performed the signs on his behalf—signs by which he deceived those who had received the mark of the beast and those who worshiped his image. Both of them were thrown alive into the lake of fire burning with sulfur. The others were killed by the sword that extended from the mouth of the one who rode the horse, and all the birds gorged themselves with their flesh.” (NET 2nd ed.)

This takes place immediately before the time being addressed here in Micah. Mountain may talk about relative height, but it also is about importance, and who rules from there. I personally can see a towering Temple Mount.

One more thing about the term we see, “in the last days.” In the Hebrew this is *bē’āḥārīt hayyāmīm*. This term also has a technical meaning attached to it, “specifically to restoration after a calamity. The

perspective is the same here. The prospect is the restoration of Israel after the appointed period of rejection to follow the destructions described in chapters 1–3.” (Anderson and Freedman 2008, 401)

Once Messiah returns and all of Israel is regathered to one place and are regenerated and filled with His Spirit, then a message has been forcefully communicated to the entire globe. YAHWEH is the only true God. He is the one who has done this.

When that is seen as reality post Tribulation, those who have survived and been allowed by the King to enter into His 1,000 year rule know that as reality. The addition of Edenic like conditions being also restored around the planet coupled with serious lifestyle changes, health and longevity, make it irrefutable. So, we see this as a natural follow on.

Micah 4:2

“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.” (NASB 2020)

Everything has changed. The old-world order has been replaced and the Great Reset has taken hold. “And he who was seated on the throne said, “**Behold, I am making all things new.**” Also he said, “Write this down, for these words are trustworthy and true.”” (Revelation 21:5, ESV)

On Mount Sinai, God protected His holiness from sinful man by fire. After much preparation, He did have a meal with His people.

Exodus 24:9–11

“Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up, and they saw the God of Israel. Under his feet there was something like a pavement made of sapphire, clear like the sky itself. But he did not lay a hand on the leaders of the Israelites, so they saw God, and they ate and they drank.” (NET 2nd ed.)

But earlier, when first understanding who He was and hearing what it was He wanted them to do, they understood why God protected His holiness, they were not holy.

Exodus 20:18–21

“Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off and said to Moses, “You speak to us, and we will listen; but do not let God speak to us, lest we die.” Moses said to the people, “Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.” The people stood far off, while Moses drew near to the thick darkness where God was.” (ESV)

In the latter days Jerusalem will become the place to worship, thus establishing the LORD God of Israel as the God of the nations: ‘The enthronement of Yahweh here celebrated carries with it a dethronement of all other gods.’ (Prior 1988, 149)

This is a worldwide movement. The natural result of hearts made whole through Jesus Christ and filled with the Holy Spirit. Hearts filled with love for the Savior. Now the world wants to draw near.

The movement of the nations toward Zion and to Yahweh’s instruction corresponds to an opposite movement that goes out from Zion. Indeed, the promised “exodus” of the word of God from Jerusalem provides the primary basis and reason for the nations’ coming to Zion. (Wolff 1990, 121)

They are not told to come to Mount Zion, they want to come to Mount Zion. They will be bringing those Jews who have not made it to Israel yet with them (Isaiah 49:22).

We hear what they are saying to each other as they go to Jerusalem. There one thing the nations of the world want. They are waiting on the action of God. Their desire is to hear the Word of the Lord. The deepest longing of the nations after the Tribulation has ended is to be taught in the ways of God by God Himself. They are waiting on Him for that.

Micah allows us to listen into the nations after the initiation of The Great Reset. The Millennial Rule and Reign of Jesus Christ. Everything has changed. No one could have even dreamt of this future just a few years earlier when the church disappeared.

Micah imaginatively portrays this reversal of history, a reversal beyond human engineering and manipulation, by allowing his audience to overhear the conversation of the elect nations in their dramatic, liturgical procession to the new Jerusalem. (Wiseman, Alexander and Waltke 1988, 185)

The goal of Yahweh's teaching is to direct the steps of the nations. Yahweh's instruction does not provide knowledge in general; rather, it leads to a concrete "walking in his paths." Therefore his instruction is called "way," and his word is called "path" (cf. v. 2a* and b*). (Wolff 1990, 121)

Those who are left after the return of Jesus, and who have made it through the sheep and goats judgement, are those who Messiah has allowed in. They are still in human bodies and still have sin natures.

It isn't the reign of the Messiah itself that will change the heart of man. Citizens of earth will still need to trust in Jesus and His work on their behalf for their personal salvation during the millennium. (Guzik 2001, Mic 4:1-3)

He rules with a rod of iron (Revelation 2:27, 12:5, 19:15). This implies that not everyone will be a 100% willing subject as time goes by.

Micah 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." (NASB 2020)

It is important to see that this is not the peace of capitulation. This is the peace of enforced righteousness. There is no more war, and no more need for swords—so why not make them into plowshares? There is no more war because there is a new ruler on earth, Jesus Christ. Psalm 2:9 tells us what the Messiah will do to the disobedient in that day: You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel. (Guzik 2001)

Will there still be disputes between nations during the millennium? Yes, but it will not be acceptable to sit around and talk about it for awhile and then move onto killing each other in order to impose your will on another nation. The Lord is ruling with a rod of iron. His decision will be the right decision, always. The people Micah is talking to didn't want to follow the Word of God. Following Torah was not good for business, as we learned from chapter 3. Here, everything is reversed, at the point of time being discussed here, the nations of the world, all of them, must submit to the King.

The prophet Zechariah provides an image of what governance will look like during that time. He gives us a real-time picture of what Messiah's rule requires.

Zechariah 14:16–19

"Then all who survive of the nations that have come against Jerusalem shall go up year after year to worship the King, the LORD of hosts, and to keep the festival of booths. If any of the families of the earth do not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain upon them. And if the family of Egypt do not go up and present themselves, then on them shall come the plague that the LORD inflicts on the nations that do not go up to keep the festival of booths. Such shall be the

punishment of Egypt and the punishment of all the nations that do not go up to keep the festival of booths.” (NRSV)

Because Messiah now calls the shots, He closes all of the military academies and dissolves all of the military forces worldwide. They are no longer needed.

The Trillions that are spent for defense are now spent on better ways to harvest or plant crops. The entire economy of the world is stood up on its collective ear and all governmental spending now, is to benefit those being governed. Not the way outlined in chapter 3, but now He renders decisions.

Micah 4:4

“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.” (NASB 2020)

We were given, in chapter 3, the cause and effect of selfishness, oppression and theft. It was compared to cannibalism. Micah continues with that picture but now, under perfect government under the King of the Universe, there are totally different things happening. The cause-and-effect equation still is there, but now it is dramatically changed as a result of the one who is on the throne.

The Great Reset (Global Shalom)

- Jerusalem becomes the capital of the world. It is the center of everything.
- Everyone, all the nations, want to go to Jerusalem.
- Everyone wants to know the Word of the Lord.
- Everyone wants to walk in His paths, following what it is that He teaches about life in the Kingdom.
- The law comes from Zion, the rule is absolute. There is no other law other than from Zion. The Word of the Lord ensures compliance globally.
- Because of that, He is the one judging between the nations. His Word will be final and as such, the need for warfare is gone, it simply will not be tolerated. Espionage is not needed, anywhere.
- All industrial infrastructure oriented towards warfare is removed.
- He is also the one judging between peoples. All courts are answerable to Him and His standards and law.
- All resources for all nations must be used on behalf of their citizens.
- Global infrastructure changes to accrue to the benefit of those living on the planet.
- School systems globally change and military academies, War Colleges, and any other school oriented to the study of armed conflict is made illegal.
- Militaries are systematically disbanded and all operations cease.
- Agricultural production, transportation and building the infrastructure of peace becomes the requirement worldwide.
- Fear of theft, war, famine, sickness, disease all become things of the past.

Why?

The reason why is based in the Lord and points back to the events that led to the Great Reset, the invasion and takeover of the planet by the Armies of the Lord.

The rewards of righteousness on the international level work themselves out to peace for everyone. Instead of having to flee to the narrow confines of fortified cities as in times of war, in the new era of peace everyone can sit peacefully “under his own vine and under his own fig tree.” The concrete image depicts the full enjoyment of God’s abiding peace and prosperity without fear of danger. (Waltke 2007, 212)

Micah points out that this Great Reset, is guaranteed. “But they are a statement of intent from God himself, here referred to by his military title, The LORD of hosts, which is equivalent to something like ‘Supreme Commander of Angelic Forces in Heaven and Earth’.” (Prior 1988, 151)

The same God who just took over the planet by force, the one who came with all of His armies, still has them and will enforce rule on the planet.

Micah 4:5

“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.” (NASB 2020)

Micah now addresses the remnant, which he considers himself to be part of. All of the peoples in the past walked after false gods and doing so in the present as well. The remnant sees that and has suffered because of it.

We see it today as well. We see the results of those who decide to no follow the Lord but to follow something else. They may not call it a god, but if you are in it for the money, then that is your god. We have seen so far in this message the proclamation of doom if repentance does no take place. Now we have seen the future and the glory of God when He rules the planet. This should drive us to worship in the here and now. That is the expectation of Micah and that is what his plan is. Peter talked about this as well.

2 Peter 3:10–13

“But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.” (NKJV)

In the future all will walk in His paths, but in the present, we should do the same. “In solemn pledge the call is taken up by Israel at least. Here is one nation that steps forward, the first to obey the invitation to a life of pilgrimage. They vow to “walk in Yahweh’s name,” acknowledging his claim upon their lives and their desire to obey his will. He is our God—no proud and selfish vaunt, but a humble recognition of the responsibility of the covenant.” (Allen 1976, 328)

How are we doing in our walk? Are we walking in His paths and faithfully following Him. Are we also able to say “As for us, we will walk in the name of the Lord our God forever and ever?”

The call of Micah to his people is one of repentance and that is repeated still today. For those of us who know Him but have drifted, we need to exercise what we are told in 1 John.

1 John 1:9

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (NKJV)

If we have never made that decision, that is easy to do as well.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

Works Cited

- Allen, Leslie C. 1976. *The Books of Joel, Obadiah, Jonah, and Micah, The New International Commentary on the Old Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Anderson, Francis I., and David Noel Freedman. 2008. *Micah: A New Translation with Introduction and Commentary, Anchor Yale Bible*. Vol. 24E. New Haven, CT: Yale University Press.
- Bolen, Todd. 2012. "Mount Zion aerial from south." *Pictorial Library of Bible Lands Revised & Expanded, Volume 3, Jerusalem*. Prod. Todd Bolen.
- Brannan, Rick, Ken M. Penner, Michael Aubrey, Israel Loken, and Isaiah Hoogendyk. 2020. *The Lexham English Septuagint*. Second Edition. Bellingham, WA: Lexham Press.
- Constable, Tom. 2003. "Micah 2022 Edition." In *Tom Constable's Expository Notes on the Bible*, by Tom Constable. Galaxie Software.
- Fuhr, Al, and Gary Yates. 2016. *The Message of the Twelve: Hearing the Voice of the Minor Prophets*. Nashville, TN: B&H Publishing Group.
- Guzik, David. 2001. *Micah, David Guzik's Commentaries on the Bible*. Santa Barbara, CA: David Guzik.
- Heiser, Michael S. 2015. *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*. First Edition. Bellingham, WA: Lexham Press.
- Hillers, Delbert R. 1984. *Micah: A Commentary on the Book of the Propheet Micah, Hermeneia-a Critical and Historical Commentary on the Bible*. Edited by Paul D. Hanson and Loren R. Fisher. Philadelphia, PA: Fortress Press.
- Keil, Carl Friedrich, and Franz Delitzsch. 1997. *The Prophecies of Isaiah*. Vol. 7, in *Commentary on the Old Testament*, by Carl Friedrich Keil and Franz Delitzsch, translated by James Martin. Peabody, MA: Hendrickson.
- MacArthur, John. 2003. *The MacArthur Bible Handbook*. Nashville, TN: Thomas Nelson Publishers.
- McCarter, P. K. 1999. "Zion." In *Dictionary of Deities and Demons in the Bible*, edited by Karel van der Toorn, Bob Becking and Pieter W. van der Horst. Leiden: Brill.

- Oswalt, John N. 1986. *The Book of Isaiah, Chapters 1-39, The New International Commentary on the Old Testament*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- Prior, David. 1988. *The Message of Joel, Micah and Habakkuk: Listening to the Voice of God, The Bible Speaks Today*. Edited by J. A. Motyer and Derek Tidball. Nottingham: Inter-Varsity Press.
- Steinmann, Andrew E., Michael Eschelbach, Curtis Giese, and Paul Puffe. 2006. *Called to Be God's People: An Introduction to the Old Testament, Vol. 1 Called by the Gospel*. Edited by Andrew E. Steinmann. Vol. 1. Eugene, OR: Wipf & Stock Publishers.
- Walker, Larry L., and Elmer A. Martens. 2005. *Cornerstone Biblical Commentary: Isaiah, Jeremiah & Lamentations*. Vol. 8. Carol Stream, IL: Tyndale House Publishers.
- Waltke, Bruce K. 2007. *A Commentary on Micah*. Grand Rapids, MI: William B. Eerdmans Publishing Company.
- Wiseman, Donald J., T. Desmond Alexander, and Bruce K. Waltke. 1988. *Obadiah, Jonah and Micah: An Introduction and Commentary, Tyndale Old Testament Commentaries*. Vol. 26. Downers Grove, IL: InterVarsity Press.
- Wolff, Hans Walter. 1990. *A Continental Commentary: Micah*. Minneapolis, MN: Augsburg Fortress.