

**Back to the Future, Again?  
The Glory That Is The Millennial Kingdom  
Micah 4:6 – 13**

**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](http://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.**

Last time together we began to get a peek at a future that is so diametrically opposite to the current reality in Israel and Judah, it makes you wonder about what it is you just read. It is prophecy, it is all true, but it reflects the way the prophet prophesied, many times looking at two separate mountain tops without any reflection of the valley in-between.

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)

We started chapter 4 by going to the beginning of the Millennium, which takes place right after the Second Coming of Jesus Christ ending the Great Tribulation.

Contrary to what the false prophets of chapter 3 were selling, true shalom (peace) is only possible in the Lord and we have witnessed the beginning of that global event in the first 5 verses of Micah 4.

Micah was blown away for a verse, but now back to the future.

Now we pick up, back in the Millennium, with a statement from YAHWEH.

Micah 4:6–7

““On that day,” declares the LORD, “I will assemble those who limp And gather the scattered, Those whom I have afflicted. 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.”” (NASB 2020)

On that day is a continuation of proclamation that began in verse 1. That day is the day all of us who are believers in Jesus Christ are looking forward to, the beginning of the Millennium.

What does that all mean?

In order to help us better see what the entire picture is, prophetically, let’s take a quick look at the basic background and lay of the land as the Millennium kicks off.

Jesus is on the throne of the planet, and everything has suddenly changed. What is the global picture?

### Global Conditions

- The world has been devastated by the Tribulation, 7 years of man exercising his sinful dominium over the planet, serving Satan while doing so and enduring God’s judgement and wrath in the process (Daniel 9:24 – 27, 12:1, Matthew 24:21, 29 – 31, Revelation 13).
- The survivors of the Tribulation who have passed through the sheep and goats judgment (Matthew 25:31 – 46) are few, perhaps only a few hundred million humans.
- Jesus Christ is on the throne of the planet.
- Edenic conditions have been reinstated globally by the King.
- God’s intent has always been to live with His creation in Eden. This was disturbed by the rebellion of Genesis 3 which involved both divine and human participation. Now, at the end of the Tribulation, the divine rebels have been relegated to cooling their heels in the abyss for 1000 years (Revelation 20:1 – 3), YAHWEH Himself has come to the Temple to dwell (Ezekiel 43:1 – 12), and we have learned that wherever YAHWEH, His Divine Council is. All the human rebels remaining at the end of the Tribulation are in hell (Matthew 25:41).
- As believers in Jesus Christ, we have a central role to play in all of this. In fact, we are now members of the Divine Council (Daniel 7:9 – 14, Revelation 4).

Galatians 3:26–29

“For in Christ Jesus you are all sons of God through faith. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female—for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham’s descendants, heirs according to the promise.” (NET 2nd ed.)

“Paul’s logic makes sense if believers are Yahweh’s children, especially given the merging of humanity with the divine presence back in Eden. Even now we are “sharers of the divine nature” (2 Pet 1:4), but one day we will be made like Jesus (1 John 3:1–3; 1 Cor 15:35–49) and rule with him over the nations. Believers, the spiritual offspring of Abraham, will ultimately reverse the disinheritance of the nations along with the curse of death that extended from Eden’s failure.” (Heiser 2015, 160)

That is what is taking place here in Micah.

Additional global conditions.

- As a result of the sheep and goats judgement, all humans on the planet, at present, are believers (Matthew 25:34).
- They will have kids and those kids will need to decide for Christ as they grow. Not all will.
- Life spans are now like all the patriarch’s life spans in Genesis 5 (Isaiah 65:20).
- There is no disease, hunger, sickness anywhere.
- Death is still around though (Isaiah 65:20).

As this time kicks off, there is the need to physically return all His chosen people back to the land. We pick up that operation here in Micah 4:6.

Those who have been dispersed across the planet, many due to the actions of the beast that Jesus talks about in Matthew 24, have been living rough for 3 ½ years. Jews have been in hiding globally, some are not in the best physical condition either and need a touch from the Master. The term also refers to the why of dispersal.

Limping denotes the miserable condition into which the dispersed have been brought (cf. Ps. 35:15; 38:18). And this misery is inflicted by God. The limping and dispersed are those whom Jehovah has afflicted, whom He has punished for their sins. (Keil and Delitzsch 1996, 311)

God is the one who has caused the affliction which, at the time Micah is speaking this, is yet in the future for both Israel and Judah. But it was coming because the people were not being faithfully obedient to YAHWEH, as they had agreed to be at Mount Sinai (Exodus 24:7).

The covenant promises were enjoyed, but faithfulness and obedience to YAHWEH was no longer happening, so the covenant curses are now coming into play.

Our intent is not to cover the covenants involved, if you want to dig deeper on this, Exodus 34 and Deuteronomy 27 & 28 would be a good place to start.

There is an unconditional covenant we call the Abrahamic Covenant, then there is one which is conditional on faithfulness and obedience. The Mosaic Covenant.

Quite simply, the unconditional Abrahamic Covenant had conditional blessings attached to it. Those blessings would be obtained by faith that evidenced its genuineness through obedience. But obedience to what? Obedience to the Mosaic Covenant. In other words, the Mosaic Covenant was added alongside the Abrahamic Covenant (Gal. 3:19) in order to define and delineate the obedience that was required in order to obtain the blessings promised by the Abrahamic Covenant. (Pentecost 1995, 86)

Because of unbelief, we are now here.

“Divine intervention is promised which will radically alter the present situation of despair. Now that God’s people have been so reduced, they qualify for the cluster of prophetic promises that surround like sentinels the idea of the remnant and wrest new life from the jaws of death. The depleted nation is eventually to constitute a dynamic nucleus, a sturdy stock from which to breed and develop with new strength. Israel will enjoy the status and stability of nationhood, taking a bold place among the nations as a power to be reckoned with instead of a victim of powerful aggression.” (Allen 1976, 330)

Both Kingdoms were about to enter the time of the gentiles. That time which Daniel provided more information about. What is the time of the gentiles?

“The times of the Gentiles” are the times during which Gentiles control the affairs of the Jews, Israel having lost her sovereignty. These times began when Nebuchadnezzar destroyed Jerusalem and took the Jews into exile in 586 B.C., and they will end with the return of Jesus Christ to the earth at the Second Coming. (Constable 2003, 2022, Mic 4:6)

We see Israel being regathered today, but in unbelief. Micah is talking about the believing remnant at the end of the Tribulation. Dr. Fruchtenbaum provides us some insight.

“The doctrine of the remnant means that, within the Jewish nation as a whole, there are always some who believe and all those who believe among Israel comprise the Remnant of Israel. The remnant at any point of history may be large or small but there is never a time when it is non-existent. Only believers comprise the remnant, but not all believers are part of the remnant for the remnant is a Jewish remnant and is,

therefore, comprised of Jewish believers. Furthermore, the remnant is always part of the nation as a whole and not detached from the nation as a separate entity. The remnant is distinct, but distinct within the nation.” (Fruchtenbaum 1994, 601)

Here in Micah, YAHWEH is doing the final regathering of His people. This will be in belief. Not to be confused with what we see taking place right now.

The remnant is being regathered, in belief, by the King, the Messiah. This idea of the Kingdom is a major theme of the Prophets. “Indeed, it was the high point of Old Testament prophecy and every writing prophet with the exception of Jonah, Nahum, Habakkuk, and Malachi had something to say about it.” (Fruchtenbaum 1994, 793)

On that day, the Lord will gather the remnant of His people together. The remnant are the ones who remain after He afflicted Israel and Judah due to their sin and unbelief. Now they have recognized their Messiah and are no longer in unbelief. He says the small group that are left, the ones who limp, He will make into a remnant.

“YHWH will make the wounded into the mighty, the outcasts into a nation, and show himself to be the God who chooses what is small and weak to manifest his glory (Deut. 7:7f.; 1 Cor. 1:28). The way in which the term ‘remnant’ (še’ērīt) is used is remarkable. The notion (in profane usage: what remains of any entity after most of it is used or destroyed) is employed in a variety of ways in the theological language of prophecy for the status of the people created by judgment (e.g., Isa. 4:3; 10:20–23; 28:5f.; Jer. 23:3; 31:7; Zeph. 2:7, 9).” (Mays 1976, 101)

He tells us that those who have strayed, who are the remnant, He will make into a mighty nation. This is not for the reinstatement of the Kingdom as they once knew it under Kings David and Solomon, but for the establishment of the Kingdom with Messiah on the throne after the invasion of earth by Messiah and His Heavenly Armies (Revelation 19:11 – 16).

Unlike that earlier Jewish kingdom, which wound up splitting into two parts with one going into exile within less than 300 years and the other following along shortly thereafter. This Kingdom will not be subject to being split or ended. Ever.

Micah 4:7b

“...And **the LORD will reign over them on Mount Zion From now on and forever.**” (NASB 2020)

This Kingdom will not have an end but will last forever. The regathering at the end of the Tribulation marks the starting point, there is no end point.

Does Israel end at the end of the Millennium? No.

Does it continue into the eternal state? Yes.

Zephaniah 3:15

“The LORD has taken away the judgments against you, he has turned away your enemies. The king of Israel, the LORD, is in your midst; you shall fear disaster no more.” (NRSV)

Micah talks a lot about this remnant, and this is just the beginning. Spoilers. “Micah 4:7 emphasizes the salvation of the Remnant. This means that the sins of the Remnant will be forgiven, according to Micah 7:18–20. This will also mean that the Remnant will spread the Word of God among the Gentile nations, according to Micah 5:7–8. The Remnant will also be in possession of the Land, according to Zephaniah 2:7, 9 and Zechariah 8:12. They will be sinless in the Land and live in security according to Zephaniah 3:13. (Fruchtenbaum, The Messianic Bible Study Collection 1983, 38)

No wonder, as he communicated this message that Micah, back in verse 5, paused and proclaimed his being part of that remnant.

Micah 4:8

“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.” (NASB 2020)

The regathering of His people is significant enough that the Lord refers to Jerusalem as a watch tower. We see the term tower of the flock and wonder what that means.

It was customary to erect watch-towers in the vineyards for the guards (Isa. 5:2), and such round and tapering structures may still be seen in the vineyards of Judea. Similar towers were built for the protection of the flocks by the shepherd, in the enclosures in which the animals were placed for the night (comp. the term “tower of the flock,” Gen. 35:21; Micah 4:8). (Singer 1901-1906, 214)

For those who were involved with the Temple, there was a place where the sacrificial flocks were kept, and the term used here in Micah is one they would know. The Tower of the Flock has another name. Genesis 35:19–21 “So Rachel died, and she was buried on the way to Ephrath (that is, Bethlehem), and Jacob set up a pillar at her grave; it is the pillar of Rachel’s tomb, which is there to this day. Israel journeyed on, and pitched his tent beyond the tower of Eder.” (NRSV)

Tower of Eder, Gen. 35:21, or Tower of the Flock, as it is called in Mic. 4:8. This is supposed to have been a particular tower about a mile from Bethlehem, and to have been erected, like other towers, for the use of shepherds and herdsmen to superintend their flocks and descry the approach of danger, 2 Chr. 26:10. Some have supposed that the phrase “tower of the flock” had prophetic reference to Bethlehem as the birthplace of the Saviour. (Schaff 1880, 875)

It was at the Tower of the Flock where the shepherds, watching over their flocks the evening that Messiah was born, would have seen and heard the heavenly announcement. The sheep they were watching were sheep destined to be sacrificed, that would make this a site appropriate for the announcement of the birth of the lamb (John 1:29) which the Lord will provide (Genesis 22:8). Jesus.

This implies there is more of a meaning to this verse. The Aramaic version translation points to this.

Micah 4:8

“And you, O anointed One of Israel, who have been hidden away because of the sins of the congregation of Zion, the kingdom shall come to you, and the former dominion shall be restored to the kingdom of the congregation of Jerusalem.” (Cathcart, McNamara and Maher 1990, Micah 4:8)

This tells us that under the rule of Messiah, He is the one in the tower overseeing His flock. The moment spoken of in Hosea 5:15 has happened, He has returned from His place. Jerusalem will be restored to include their lost authority and lost territory.

...we learn that Jerusalem will be exalted and become the seat of government (“tower of the flock, the strong hold of the daughter of Zion”). Israel had been ruled primarily by false, ungodly shepherds ever since King David’s godly reign. But in the last days, the coming Messiah, the Son of David, will rule His people as the faithful Shepherd-King (see Mt. 18:11–15; Jn. 10:14–16; Ps. 80:1; Is. 40:10–11; Je. 31:10; Eze. 34:23–24; 37:24; Mi. 5:4). (Leadership Ministries Worldwide 2008, 286-287)

To those who are listening, this probably sounds too good to be true. They are thinking no way. The Lord hears those concerns so He emphasizes, “To you it will come.” “He was not like the many false prophets of that day who were telling the people of Jerusalem that there would be an immediate peace. Micah makes it clear that their former dominion would be restored to them at some time in the future. He meant that strong, permanent kingship would come once again to the city and people of Jerusalem.” (Bentley 1994, 58-59)

Even though they still had a kingdom when Micah spoke these words, the kingdom was puny compared to former glory days of David and Solomon. This is a promise to them as well, that the former glory of the kingdom will return. They will not always be a small kingdom beset by constant threats of enemies. Despite their sin and the coming conquerors, the kingdom belongs to the Daughter of Jerusalem (cf. Hillers, 56). (Hoyt 2018, 710)

So that is what those listening to Micah have to look forward to. Those who are faithfully following YAHWEH, the remnant, have that as something they can look forward to in the far future.

Of course, this would lead to a question. “Well, what about today? You have prophesied of dark days ahead. What does that look like?”

Micah will respond to that question. He does so by moving from promise, to threat.

Micah 4:9–10

“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? 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.” (NASB 2020)

Israel and Judah act like they have no King, they are in despair because the civil government has failed. But they forget that they have always had a King over them. He has never abdicated His throne. But they removed Him.

This is a double fulfillment prophecy. That is a prophecy that has an application taking place very close to the time it was given, call it a present-day application. It also has a future application as well.

“In Micah's day God was preparing to send Israel into Assyria and Judah into Babylon. Micah said that after an appointed time, God would rescue His people from the Babylonians. As we know, the people of Judah were captives in Babylon for 70 years before Ezra and Nehemiah began to lead people back to Jerusalem during the reign of Cyrus of Persia. God fulfilled this promise for the people. But there is a future application to this promise that will be fulfilled during the reign of Messiah.” (Redmond, Curtis and Fentress 2016, 105)

Talking about the current day, it is the people who rejected their King. That took place during the rule of the judges.

YAHWEH was the King and leader of all Israel. He ruled through judges, usually because of sin.

Samuel was one of the judges. As he grew older, the elders finally gathered the courage to deal with the elephant in the room. “Why can't we be like the nations around us?”

Well, they were God's chosen people after all, and we could go into a great amount of detail solely from that point.

But the people desired to look like everyone else. This argument still plays today. Today we hear our kids use this argument, “Everyone else is doing it?” The culture says, “be like us.” Jesus reflected His concern for that argument.

Matthew 7:13–14

“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.” (ESV)

John 14:6



“Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.”” (ESV)

In other words, yes, everyone is doing it. To be successful in the culture, you need to conform to their desires. All this means adhering to citizenship here on planet earth. Except, we aren't from around here anymore if we are in Christ.

Ephesians 2:19

“Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,” (NKJV)

Getting back to our example from the life of Samuel. When he was told about the desire of the elders of the nation, he was upset. They wanted a King, just like everyone else.

In the middle of his despair over what, in his eyes, was a very poor choice; we see YAHWEH give a word to Samuel.

1 Samuel 8:7–9

“And the LORD said to Samuel, “Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them. According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you. Now then, obey their voice; only you shall solemnly warn them and show them the ways of the king who shall reign over them.”” (ESV)

Here in Micah, the people are suffering. It was as if they were no ruler at all. But that is not the case.

“...the theological problem reflected in the text is that, in spite of YHWH's being Israel's king and wise advisor, Israel suffers greatly as if it had no king or advisor from the two viewpoints that can be discerned here. From the perspective of the monarchic audience addressed by the speaker, in the world of the text, Israel will be exiled to Babylon.

From the perspective of the readership of the text, not only was monarchic Israel (i.e., Judah; → 1:2–16 and bibliography there) led to exile, but also they themselves—that is, the readership—recognize their king to be YHWH, and yet in the world of realpolitik, they (postmonarchic Israel) seem to be kingless, powerless, and, from their own perspective, in pain, like the woman in labor mentioned in the note about disaster that follows (on that image cf. Jer 6:24–26, a unit within which a few motifs found in Micah occur). (Zvi 2000, 115)

A time is coming where there will indeed be no king over Israel or Judah. That will be the case post exile. Right now, the problem is the ruling elite misusing their power.

The results are the same. That is not leadership, that is not a King. “‘Counsellor’ is a title for the king whose wise plans and decisions should provide for the security of his kingdom; note the attribution of wise counsel to the ideal king in Isa. 9:6; 11:2; Ps. 20:4.” (Mays 1976, 105)

They have no one fitting that job description.

So, coming soon to both Kingdoms, exile. The agony being sustained by the people is like that of a woman experiencing childbirth. In that day and age, you couldn't say like my daughter did, “drugs, bring me drugs.” All they had was natural childbirth and in verse 10 the people are encouraged to finish the process of birth. The process being spoken about, figuratively, is that of siege, defeat and exile in Babylon.

These are all painful experiences and by using terms talking about the complete childbirth process, we are finding out that this is not something that can be mitigated once it begins.

You can't say wait a minute; I want to rethink this idea of having a baby. My nephew discovered that when the baby decides it is time, even though you made it to the parking lot of the hospital, now is now.

Does Ford have a delivery suite option for the front seat?

The city of Jerusalem will be defeated by the Babylonians. As part of the consolidation of power and the taking of anything of value, those who survive will live just outside the city, watching it burn, awaiting transport to Babylon. And then they will be subjected to the enemy's whims for a 1,000-mile walk.

These are painful experiences but necessary ones, just as childbirth produces children, exile will produce a believing remnant.

This is a picture not only of physical pain and suffering but also of mental, emotional, and psychological distress. The people would be completely spent and exhausted by their sufferings, like a woman giving childbirth. (Leadership Ministries Worldwide 2008, 287)

Suddenly here in the middle of verse 10, we go again from the near future to the far future of the Millennium.

Micah 4:10

“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.” (NASB 2020)

The fulfillment of the second part of this verse is still in the future. When Messiah returns at the end of the Tribulation. “We must therefore not restrict his threats in Mic. 3:12 and 4:10 even to the Chaldean catastrophe, nor the promise of Israel's deliverance in Babel out of the hands of its foes to the liberation of the Jews from Babylon, which was effected by Cyrus, and their return to Palestine under Zerubbabel and Ezra; but must also extend the threat of punishment to the destruction of Jerusalem by the Romans and the attendant dispersion of the Jews over all the world, and the redemption out of Babel promised in Mic. 4:10 to that deliverance of Israel which, in the main, is in the future still. These two judgments and these two deliverances are comprehended in an undivided unity in the words of the prophet, Babel being regarded not only in its historical character, but also in its typical significance, as the beginning and the hearth of the kingdom of the world.” (Keil and Delitzsch 1996, 318)

The future deliverance being referred to here, begins with the return of Messiah. We see that in Zechariah.

Zechariah 12:1–5

“This message concerning the fate of Israel came from the LORD: “This message is from the LORD, who stretched out the heavens, laid the foundations of the earth, and formed the human spirit. I will make Jerusalem like an intoxicating drink that makes the nearby nations stagger when they send their armies to besiege Jerusalem and Judah. On that day I will make Jerusalem an immovable rock. All the nations will gather against it to try to move it, but they will only hurt themselves. “On that day,” says the LORD, “I will cause every horse to panic and every rider to lose his nerve. I will watch over the people of Judah, but I will blind all the horses of their enemies. And the clans of Judah will say to themselves, ‘The people of Jerusalem have found strength in the LORD of Heaven's Armies, their God.’” (NLT)

Micah picks up on this thought as he describes the campaign battlefield of Armageddon at the end of the Tribulation. He gives us a view of the future of the armies daring to fight against His people.

By the way, Armageddon is not a single battle, but a campaign. It is a series of engagements.



Engagement	Action
One	The Euphrates River dries up and the Kings of the East arrive (Revelation 16:12)
Two	Allies of Antichrist assemble in Israel (Revelation 16:12-16)
Three	Capital city of the Antichrist is nuked (Revelation 18)
Four	Jerusalem is attacked and a portion of it falls (Zechariah 14:1-3) Jewish people pray for Messiah to save them. (Zechariah 13:9). Christ responds and the Invasion begins.
Five	Christ descends upon Bozrah/Edom and delivers the remnant (Isaiah 63:1-5, Joel 3:19)
Six	Christ arrives at the Mount of Olives (Zechariah 14:4)
Seven	The troops arrayed against Jerusalem are destroyed. (Zechariah 14:12 – 15)
Eight	All remaining forces are destroyed. (Revelation 19)

Micah 4:11–13

““And now many nations have been assembled against you Who say, ‘Let her be defiled, And let our eyes gloat over Zion!’ 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. 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.” (NASB 2020)

Micah has a view of the final military campaign of Armageddon. He is provided a view of this future campaign.

The number of nations that have shown up to fight against God’s people is amazing to him. We were provided a similar picture in Joel.

Joel 3:1–2

“For look! In those days and at that time I will return the exiles to Judah and Jerusalem. **Then I will gather all the nations, and bring them down to the Valley of Jehoshaphat.** I will enter into judgment against them there concerning my people Israel who are my inheritance, whom they scattered among the nations. They partitioned my land,” (NET 2nd ed.)

Zechariah also saw the same battlefield.

Zechariah 14:2–3

“**For I will gather all the nations against Jerusalem to wage war;** the city will be taken, its houses plundered, and the women raped. Then half of the city will go into exile, but the remainder of the people will not be taken away. Then the LORD will go to battle and fight against those nations, just as he fought battles in ancient days.” (NET 2nd ed.)

And of course, John was taken to the same location and also provided a report of what he saw in Revelation 19:11 – 19.

The nations are being sucked into thinking they have won. They outnumber the Jews; they have superior firepower, and they have the advantage. Victory is all but certain.

In fact, a portion of Jerusalem has already been taken (Zechariah 14:1 – 2). It appears that the forces of the beast have moved into operations intended to remove the remaining asymmetrical threat posed by those who remain in the city. They have forces to the south intended to keep the large numbers who fled 3 ½ years ago from Jerusalem, pinned down and unable to render assistance.

They have no idea that the nation, almost as one, has prayed to YAHWEH in repentance (Zechariah 13:9) asking for Messiah to come.

Hosea 5:15

“I will return again to My place Till they acknowledge their offense. Then they will seek My face; In their affliction they will earnestly seek Me.” (NKJV)

This point has been reached and they seek Him. He responds. Here we see His plans.

Micah 4:12–13

““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. 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.”” (NASB 2020)

Again, there is the possibility of two fulfillments to these verses. The first one could be what is going to take place when the Assyrian military shows up to take Jerusalem. King Hezekiah prays.

Isaiah 37:33–37

““Therefore thus says the LORD concerning the king of Assyria: ‘He shall not come into this city, Nor shoot an arrow there, Nor come before it with shield, Nor build a siege mound against it. By the way that he came, By the same shall he return; And he shall not come into this city,’ Says the LORD. ‘For I will defend this city, to save it For My own sake and for My servant David’s sake.’ ” Then the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead. So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh.” (NKJV)

But it could also be about Armageddon. I think it is both.

Everything is at the disposal of Yahweh, “the Lord of the whole earth.” The title here refers not only to Yahweh’s sovereign disposition over the land promised to Israel (Isa. 3:11, 13), but also to his authoritative command and direction of all the powers within history (Zech. 4:10, 14; 6:5), and of all spheres of nature (Ps. 97:5) in the earth (cf. Isa. 54:5). It is for the comfort of the city conquered by the powerful nations that Yahweh, whose sanctuary is destroyed, will demonstrate through his chastised people that he is the absolute, universal Lord of all nations. He empowers the daughter of Zion anew so that she is able to rule over the sovereign powers of the nations. Here, too, in the novel content of this saying, the relationship of conqueror to conquered is reversed by Yahweh’s intervention. (Wolff 1990, 142)

Again, we need to look at Zechariah again since he talks about this reversal of fortunes.

Zechariah 12:6–9

““**On that day I will make the clans of Judah like a flame that sets a woodpile ablaze or like a burning torch among sheaves of grain. They will burn up all the neighboring nations right and left,** while the people living in Jerusalem remain secure. The LORD will give victory to the rest of Judah first, before Jerusalem, so that the people of Jerusalem and the royal line of David will not have greater honor than the rest of Judah. On that day the LORD will defend the people of Jerusalem; **the weakest among them will be as mighty as King David!** And the royal descendants will be like God, like the angel of the LORD who goes before them! For on that day I will begin to destroy all the nations that come against Jerusalem.” (NLT)

We still have more of this second message to cover. In fact, we are going to be given a specific location for where this future King will come from.

The key again though, this is the remnant. This is what those who are in faith will experience. When Jesus returns, He does so with all His forces including the church. As believers, we will get to see this all happen. Join us. It isn’t hard to do.

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.
- Bentley, Michael. 1994. *Balancing the Books: Micah and Nahum Simply Explained, Welwyn Commentary Series*. Darlington: Evangelical Press.
- Cathcart, Kevin J., Martin McNamara, and Michael Maher, . 1990. *The Aramaic Bible, The Targum of the Minor Prophets*. Translated by Kevin J. Cathcart and Robert P. Gordon. Vol. 14. Collegeville, MN: The Liturgical Press.
- Constable, Tom. 2003, 2022. "Notes on Micah 2022 Edition." In *Tom Constable's Expository Notes on the Bible*, by Tom Constable. Galaxie Software.
- Fruchtenbaum, Arnold G. 1994. *Isrealology: The Missing Link in Systematic Theology*. Revised Edition. Tustin, CA: Ariel Ministries.
- . 1983. *The Messianic Bible Study Collection*. Vol. 191. Tustin, CA: Ariel Ministries.
- Fuhr, Al, and Gary Yates. 2016. *The Message of the Twelve: Hearing the Voice of the Minor Prophets*. Nashville, TN: B&H Publishing Group.
- Heiser, Michael S. 2015. *The Unseen Realm: Recovering the Supernatural Worldview of the Bible*. First Edition. Bellingham, WA: Lexham Press.
- Hoyt, JoAnna M. 2018. *Amos, Jonah, & Micah, Evangelical Exegetical Commentary*. Edited by H. Wayne House and William D. Barrick. Bellingham, WA: Lexham Press.
- Keil, Carl Friedrich, and Franz Delitzsch. 1996. *Micah*. Vol. 10, in *Commentary on the Old Testament*, by Carl Friedrich Keil and Franz Delitzsch, translated by James Martin. Peabody, MA: Hendrickson.
- Leadership Ministries Worldwide. 2008. *Joel-Nahum, The Preacher's Outline & Sermon Bible*. Chattanooga, TN: Leadership Ministries Worldwide.
- Mays, James Luther. 1976. *Micah: A Commenary, The Old Testament Library*. Edited by Peter Ackroyd, James Barr, Bernhard W. Anderson and John Bright. Philadelphia, PA: The Westminster Press.
- Pentecost, J. Dwight. 1995. *Thy Kingdom Come: Tracing God's Kingdom Program and Covenant Promises throughout History*. Grand Rapids, MI: Kregel Publications.
- Redmond, Eric, William Curtis, and Ken Fentress. 2016. *Exalting Jesus in Jonah, Micah, Nahum, Habakkuk*. Nashville, TN: Holman Reference.
- Schaff, Philip, ed. 1880. *A Dictionary of the Bible: Including Biography, Natural History, Geography, Topography, Archaeology, and Literature*. Philadelphia, PA: Sunday-School Union.
- Singer, Isidore, ed. 1901-1906. *The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day*. 12 vols. New York, NY: Funk & Wagnalls.
- Wolff, Hans Walter. 1990. *A Continental Commentary: Micah*. Minneapolis, MN: Augsburg Fortress.
- Zvi, Ehud Ben. 2000. *Micah, The Forms of the Old Testament Literature*. Vol. 21B. Grand Rapids, MI: William B. Eerdmans Publishing Company.