

# OpenTheo

## Micah Overview



### **Bible Book Overviews** - Steve Gregg

Micah Overview, presented by Steve Gregg, provides an in-depth analysis of the life, prophecies, and teachings of Micah, a prophet who spoke on behalf of God and brought a complaint against the wrongdoing of the people of Israel. Through word plays and puns, Micah criticized the society for its treachery and lack of trust, stressing the need for justice, mercy, and humbleness instead of mere sacrifices. The presentation covers historical references, poetic writing, and prophecies of the Babylonian conquest of Israel and the coming of the Messiah, providing a glimpse into the past and future of Israel's redemption.

## **Transcript**

Micah uses what we call plays on words more than most prophets, what we almost might call puns. His name means, who is like Yahweh? Now, obviously his name sounds very much like another familiar name, Michael, which means, who is like God. Michael ends with L and Yahweh.

And Micah ends with Yah. And both names are almost formed as a question. Who is like? In this case, Yahweh.

And if his name is Michael, it's who is like God. But if you look at Micah chapter 7 and verse 18, as he's closing his book, he says, who is a God like you? So pardoning iniquity and passing over the transgression of the remnant of this heritage. Who is a God like you? Who is God? Who's like God? There's none like God, obviously.

But this is kind of a play on the meaning of his own name. And likewise, we have quite a few names that are kind of formed the basis of puns. In the latter part of chapter 1, where he lists quite a few cities that are going to be judged and destroyed by the Assyrian invasion.

And in verses 10 through 15, there's a list of cities, most of which you will not be familiar with, nor I, if I had not studied this. They're not familiar names of cities. But they are cities of Judah that are, that were mowed down by the Assyrians as they were approaching Jerusalem and before they besieged Jerusalem.

But these names of cities, like names of people in the Bible, actually have meaning in the Hebrew language. And usually what he says about each one has some connection. Sometimes it's not a very close one.

Sometimes it's very close to the meaning of the cities. And we're going to look at that and identify those as we get to that point. We're going to start earlier in the chapter.

But when I get to that, we'll see that there's quite a few deliberate plays on words that Micah uses. So he kind of likes to be creative that way. I want to say this also, if you turn to the back of your notes, the influence of the book of Micah is seen in three different places elsewhere in scripture.

Micah 3:12 says, therefore, because of you, Zion should be plowed like a field. Jerusalem shall be heaps of ruins and the mountain of the temple, like the bare hills of the forest. Now, this prophecy was made 100 years before the time of Jeremiah, but it was remembered by those in Jeremiah's time, interestingly enough, because they quoted in Jeremiah chapter 26.

When Jeremiah was in trouble for predicting the destruction of Jerusalem, as Micah had done 100 years earlier, somebody quoted Micah as a precedent for letting Jeremiah get away with it, more or less, because they were going to kill him for that. In Jeremiah 26, verses 16 through 19, it says, So the princes and all the people said to the priests and the prophets, this man, Jeremiah, does not deserve to die. This is when the crowd was trying to kill him for he has spoken to us in the name of Yahweh, our God.

Then certain of the elders of the land rose up and spoke to all the assembly of the people saying Micah of Morisheth prophesied in the days of Hezekiah, king of Judah, and spoke to all the people of Judah saying, Thus says the Lord of hosts, Zion shall be plowed like a field. Jerusalem shall become heaps of ruins and the mountain of the temple like the bare hills of the forest. Did Hezekiah, king of Judah and all Judah ever put him to death? Did he not fear the Lord and that is Hezekiah did and seek the Lord's favor and the Lord relented concerning the doom which he had pronounced against them.

But we are doing great evil against ourselves. Now notice these people in the midst of a riot where the crowd wanted to kill Jeremiah because he was saying controversial things about the imminent doom of Jerusalem by the Babylonians. These people stood up on his side and said, Hey, you know, this is not really any different is it than what Micah said a hundred years ago in the time of Hezekiah.

And by the way, what Micah said didn't come true. Why? Because Hezekiah listened to him and repented and it didn't happen. So we know a couple of things.

One is that Micah's influence prevailed for at least, well, a hundred years in Jerusalem. And the other thing we know is that that prophecy Micah made didn't come true because

Hezekiah repented. And this is going to be true in some of the prophecies.

There's prophecies of doom that God brings, but there's always a condition, maybe not stated, but always at least implied. In fact, Jeremiah himself said that in Jeremiah chapter 18 verses 7 through 10, God said, whenever I prophesy against the nation to uproot and to destroy, if that nation whom I prophesied against turns from their wicked ways, I will repent of the evil I said I would do to them. Now notice, of course, that's very much what happened when Jonah preached to Nineveh.

He said Nineveh perishes in 40 days. He didn't mention anything about repentance, but they repented and God repented of the evil he said he'd do to them. That's what Jeremiah 18 verse 7 and following says God will always do, whether He states the conditions or not.

But then he says, and whenever I prophesy to a nation to build and to plant them, if they turn from their righteousness to do wickedness, I will repent of the good I said I'd do to them. Now, obviously, that is a reference to Israel because there's never been another nation in history that God ever promised to build and to plant. And therefore, he says, yeah, I made these promises, but if they rebel and do evil, I'll repent of the good I said I was going to do.

Now, Jeremiah said that and Micah predicts the destruction of Jerusalem, actually, in his book. But it didn't happen. Not in his day, though.

Interestingly enough, it did happen later when Nebuchadnezzar came and destroyed it. And again, in AD 70, when the Romans came and destroyed it, what's interesting is when the Romans destroyed Jerusalem in 70 AD, an official Roman official named Tarnus Rufus actually did command a plow to be pulled over the ruins of the temple courts. Remember, Jesus said not one stone of the temple would be remaining standing on another.

It was leveled that low. And then they actually plowed it like a field with a plow. So although this didn't happen to Jerusalem at the hands of the Assyrians, when Micah was predicting it, it did happen much, much, much later, over 800 years later, when the Romans destroyed Jerusalem.

But the fact that Jeremiah's contemporaries quoted Micah here is interesting. More than that, another 600 years later, Micah was quoted again. When the wise men from the east came to Jerusalem saying, where is he who's born king of the Jews? Herod, who is biblically illiterate, didn't have a clue.

So he called for the chief priests and scribes and said, well, where's the Messiah going to be born? And they quoted Micah 5.2 in Bethlehem. Micah 5.2 says, proffering to the city of Bethlehem, Bethlehem, you, Ephrathah, which is another word for Bethlehem, though

you are little among the thousands of Judah, yet out of you shall come forth to me the one who is the ruler of Israel, whose goings forth have been from of old. Remember, last thing, that's the Messiah.

The scribes and chief priests knew that was about the Messiah and quoted it. And of course, it turned out to be true. That's where Jesus was born.

But this is a quote of Micah well over 700 years after the time of Micah writing the book or giving the prophecies. Then in chapter seven and verse six, we have a passage that Jesus quotes Micah seven and verse six. You could read verse five and six there together, though Jesus only quotes verse six.

Do not trust in a friend. Do not put confidence in a companion. Guard the doors of your mouth from her who lies in your bosom for son dishonors his father and daughter rises against her mother, daughter in law against her mother in law.

And a man's enemies are the men of his own house. Now, Jesus quotes that, of course, in Matthew 10 and verse 36. The main difference is, although Jesus takes pretty much all the phrases from this passage, he speaks to them in the future.

Micah speaks of it as something that was presently so Micah was not predicting it. He was saying he's making a social commentary on who you can't trust anybody, even your wife. You know, if you've got any secrets, don't tell him to her.

You know, the woman who lies next to you, even your children. Or their mates can't be trusted. This is a society where everyone has become treacherous.

And that's a complaint Micah's making God's making about the time that Michael is in. This is how people were. Jesus predicts it as a future thing.

He says, Do not think that I came to bring peace on the earth, but a sword for and he says, you know, mother in law should be against her mother, daughter in law and all this stuff. And a man's enemies will be those of his own household. So he basically takes this statement.

Which Micah simply uses to describe the universal treachery that exists in his society. And she said, Hey, that's how it's going to be if you're following me. Because you're going to have members of your family will be your worst enemy sometimes.

And of course, many have found that to be true, especially people of other religions who turned to Christ, Jews and Muslims and others who turned to Christ often find that their worst enemies are the families. Not always. We have a friend who's a Jew up in Seattle area who was raised Jewish, but he became a Buddhist like many other Jews have in his adult life.

And he became he got a master's degree in Eastern religion, things I use it really big on Eastern religion. Then he became a Christian. As near as I can tell it might have been from listening to my show.

It was at least about the same time that he started with my show. I can't take credit for sure about him becoming a Christian, but he has become a friend and he did begin listening. I show and he became a Christian.

But he said it is harder for him to tell his mother that he had become a Christian than it was when he had to tell her he'd become a Buddhist. His Jewish mother was not offended by him becoming a Buddhist, but she was offended by him becoming a Christian. And that's partly because of the European history of the past 2000 years and the relations between many Europeans who were called called Christians wrong.

So in many cases and Jews who. So there's been a long hostility between, for example, the medieval church and the Jewish people. And there was no such long hostility between Buddhists and Jews.

So. But in Jesus day, he's warning that some people, his listeners were Jewish, would find that if they follow him, their parents would be offended, their children would be offended, that members of their household would oppose them. Actually, in the law of Moses in Deuteronomy, it said that if you're you know, if somebody in your own household worships idols, you have to expose them.

You have to be the first one to throw a stone at them to kill them. If you know, if it's your wife, even talk about someone who's very close to you. And no doubt the Jews who persecuted the Christians in the first century saw them as worshipping a false God.

And therefore, even family members are supposed to not be loyal to each other when they see themselves departing from God. And Jesus was viewed and is viewed by many Jews as an idol to the Christians because Christians worship. So anyway, Micah makes this comment about his own day.

Jesus quotes it more or less and makes it as a prediction of what his own disciples will experience. Now, here's an outline of the book very quickly, then we'll go through rapidly. There are three oracles, three separate prophecies given on three occasions.

The chapter divisions are not original. Micah did not write seven chapters. He just wrote a book.

And centuries after his time, somebody divided into chapters and verses. So the first two chapters are one oracle. And this is the one that was given before Samaria fell to the Assyrians and therefore predicts that event.

The second oracle is chapters three through five. And in that place, Judah is referred to

as Israel, which means that the northern kingdom no longer exists to be a contrast to Judah by that name. And then there's again a later prophecy, no doubt in chapters six and seven.

Now we can see punctuation between these by the fact that each one of them begins with the word here. For example, chapter one, verse two, he says, hear all you people. And he gives this prophecy for two chapters.

Then in chapter three, he says, and I said here now, oh, heads of Jacob. And then in chapter six, it begins here now with the Lord says. And so these are the way that a new oracle is introduced in each case.

And there's no break between them. The first oracle is two chapters long. The second one is three chapters long.

And the last one is two chapters long. Now, there's it divides up in some other interesting ways. In chapter one, verses one through five, it begins by God calling Israel and Judah both to stand trial before him and hear his complaints.

But then after verse five, verses six through 16 prophesy the Assyrian invasion, which did come against Israel and Judah, though Judah survived it because of Hezekiah's prayers. King Hezekiah of Judah. But the northern kingdom, of course, was destroyed in Samaria.

Its capital is destroyed. Then in chapter two, which part of the same oracle, the first five verses is against the rulers of the northern kingdom of Israel, apparently, or maybe Judah. I'm sorry.

Could know this is the same same oracle. So it's still against the real Israel to the north. First against the rulers.

But then in verses six through 11, against the false prophets of Israel. And then finally, there's the messianic age described briefly in chapter two, verses 12 through 13. That brings us to the end of that oracle.

So you've got prophecy against the rulers of Israel, against the false prophets of Israel and then a prediction of the Messiah and his age. Now, then when you come to chapter three, the first four verses are also against the rulers. The sum of Judah, chapter three, verses one through four are against the rulers of Judah.

And then verses five through 12 of chapter three are against the false prophets of Judah. So we have in chapter two prophecy against the rulers of Israel and against the false prophets of Israel. Then in chapter three, we have against the rulers of Judah and against the false prophets of Judah as well.

And then, of course, followed by a description of the messianic age. So it kind of the same structure as the previous oracle. And that takes us through chapter five.

Then the last oracle is chapter six through seven. And it's in particular addressed to Jerusalem. We've had both the northern and the southern kingdoms addressed.

Now, Jerusalem is addressed. Now, Samaria is not because Samaria is gone. Samaria has been destroyed.

So all that remains is the southern kingdom and its capital, Jerusalem, and predicts the destruction of Jerusalem and even predicts them going into Babylon, which did not happen for a very long time after this. Over 100 years later, they went to Babylon. In fact, at the time that Micah was writing, Babylon was not even a considerable threat to anybody.

The Assyrian Empire ruled the region, including Babylon. They ruled over Babylon. Babylon was a less powerful, less significant nation than Assyria, which was the current threat.

And yet Micah prophetically, like Isaiah before him, does foresee Babylon becoming the nation that will conquer Israel and take them into captivity, which, of course, came true. But over 100 years later, something that neither Micah nor Isaiah in their times, though they both predicted it, neither of them could have foreseen it by natural means. And then we have a longer section, which is a prayer basically for God to bring the Messiah and the Messianic age again is in view.

So that's how the book is laid out. And now we want to actually look at the book. Chapter one, verse one, the word of the Lord that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem, again, the capitals of both kingdoms.

Hear all you people, listen, O earth and all that is in it. Let the Lord God be a witness against you, the Lord from his holy temple. For behold, the Lord is coming out of his place.

He will come down and tread on the high places of the earth or of the land. The word Eretz in Hebrew can be earth or land. If it is land, it usually means the land of Israel and not the planet Earth.

The mountains will melt under him and the valleys will be split like wax before the fire, like waters poured down a steep place. All this is for the transgression of Jacob, which is Israel, and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem? Now, I want to say something about this.

It says in verse three, the Lord is coming out of his place. Now, when we find language like this, we who have the New Testament to inform us often think in terms of, oh, this must be the second coming of Christ. The hills melt like wax before him.

There are several places actually in the Psalms, three places in the Psalms, the earth or the hills melting before God and so forth. This is what we call apocalyptic imagery. It's poetic.

There actually never were any hills that melted like wax that we know of in the presence of God. And he's not here talking about the second coming. Now, that that will happen when Jesus comes back, because the Bible says the elements will melt with a fervent heat and the earth and the works in it will be burned up and the heavens will be dissolved.

That says that in second Peter, chapter three, when Jesus comes back, this earth will be burned up. And we look for, Peter says, a new heavens and new earth when Jesus comes. So Jesus will melt the earth when he comes.

But this is not talking about this. This is talking about what's coming on Samaria, which, by the way, doesn't exist anymore. So this had to be before then, he says, all this is for the transgression of Jacob and for the sins of the house of Israel.

And he's talking about Samaria and Jerusalem, he says. They are the transgression and the sins of Jacob and Israel. So he's talking about the God coming to destroy the northern kingdom and to threaten, of course, the southern kingdom as well.

To say that God is coming out of his place is not an unusual expression in the Old Testament prophets to speak of something other than what we would. When we think of God, can we think strictly of the second coming? Because we think in very literal terms he's in heaven, he's going to come here. Well, of course that is going to happen.

But in the Old Testament, God's coming is often figurative. And it refers not so much of God himself showing up visibly for people, but him coming through his agency of armies that he is bringing to bring judgment upon some nation. It might be on Babylon, it might be on Assyria, it might be even on Israel.

In one case, in Isaiah chapter 19, it's on Egypt and we can see the language of Isaiah 19, verse 1. It says, and this is talking about the Assyrians coming to destroy Egypt. We know that because you can read the whole passage in your own time. But in introducing this invasion of Egypt and its defeat by Assyria, it says this in verse 1 of Isaiah 19.

Behold, the Lord rides on a swift cloud and will come into Egypt. The idols of Egypt will totter at his presence and the heart of Egypt will melt in its midst. This is the kind of language, this is not the Assyrians coming against Egypt, but it's God coming because he's bringing judgment upon them.



In Isaiah 10, it talks about God bringing the Assyrians against Israel. And Assyria boasts that they're doing this, but God says, can a saw boast against the one who's sawing with it? Can an axe boast against the one who's using it to cut wood? Assyria is boasting as if it's their own accomplishments. God says, I'm the one using them.

They're the tool I'm using to bring judgment. But you see, when God brings judgment in the poetry of the Old Testament, it's often said that God comes. That is, he comes in a very menacing way in judgment.

He's not sitting still. He's not going to watch this evil anymore without moving. And so also in Micah, the Lord is coming out of his place and it uses the same kind of poetic language.

But it's made very clear that what's talking about is the threat against Samaria and Jerusalem in verse five. Verse six is, therefore, I will make Samaria a heap of ruins in the field. This is what the Assyrians will do to them.

Places for planting a vineyard. I will pour down her stones into the valley and I will uncover her foundations. That's a little bit like what Jesus said in Luke 19 about Jerusalem.

Your enemies will besiege you and they'll leave not one stone upon another in you. He said that about Jerusalem in Luke 19. He said the same thing about the temple in Luke 21 and Matthew 24, Mark 13.

Anyway, Samaria is going down. All her carved images shall be beaten to pieces and all her pay as a harlot shall be burned with fire. All her idols I will lay desolate for she gathered it from the pay of a harlot and they shall return to the pay of a harlot.

Now, what I think this means is that, of course, when Israel worshipped idols, God saw that as harlotry. Ezekiel has some very graphic chapters. Chapter 16 of Ezekiel and Chapter 23 of Ezekiel describes Israel and even Judah as very lewd women whom God married.

But they went out and slept and fornicated and committed adultery with every other man in town, which meant the idols of other nations. God considered idolatry on the part of Israel to be adultery on the part of his wife because she was bound by covenant to him at Mount Sinai. Just as a husband and wife are bound at marriage.

And of course, Israel's to worship only God. And when they worship idols, it was like a woman cheating on her husband. So they have idols throughout their whole Old Testament history.

They had idols. And he says, your idols, you receive them as the pay of a harlot. That is, you gave yourself away as a harlot in order to receive idols in your land.

But they're going to be taken from you. But they're going to return to the pay of a harlot, meaning they're going to still be worshipped by pagans. They're just not be worshipped by you.

They were your pay for your harlotry. And now they're going to go back to the pay of a harlot, but not not you. It'll be a Syria that worships them now.

They'll be Syria be the harlot. Therefore, I will wail and how I will go stripped and naked. I will make wailing like a like the jackals and a morning like the ostriches never heard ostriches mourn.

But then again, I haven't spent much time on ostriches. Interesting that they must make a morning kind of sound for her wounds are incurable. For it has come to Judah.

It has come to the gate of my people, even to Jerusalem, which, of course, the Assyrian wave did come to the gate. But didn't get through it because an angel of the Lord stopped when hezekiah prayed. Tell it not in gas.

Weep not at all in Bethphara. Roll yourself in the dust. Pass by in naked shame.

You inhabit of Shaffer, the inhabitant of Zayin and does not go out. Beth Ezel mourns its place to stand is taken away from you for the inhabitant of Marath pined for good. The disaster came down from the Lord to the gates of Jerusalem.

Oh, inhabitant of Lakeish, harness the chariot and the swift steed. She was the beginning of sin for the daughter of Zion for the transgressions of Israel were found in you. Therefore, you shall give presence to more shift gap.

That's my cousin hometown. The houses of active should be a lie to the kings of Israel. I will yet bring an heir to you.

Oh, inhabitant of Maryshaw, the glory of Israel shall come to a dolem. Make yourself bald and cut off your hair because of your precious children. Enlarge your baldness like the eagle or possibly the vulture, for they shall go from you into captivity.

So you're going to weep for your children because they're going away into captivity. Now, these towns I mentioned, he's making plays on words for them. The word gaff.

Sounds very much like the Hebrew word for tell. Gath was a Philistine city and the statement, tell it not in Gath is actually a quote from David. When Saul and Jonathan were killed in battle and David mourned for their death.

In Second Samuel, one 20, David said, tell it not in gas. And what he meant by that is that the Philistines were the ones who had in fact killed Saul and Jonathan. And David said, oh, now they've fallen at the hands of Philistines.

Don't tell Gath. Gath is one of the main Philistine cities. And he didn't want them gloating over the death of these.

Don't tell him. Don't tell him this has happened. Implying less they should gloat.

But the reason he says that even quotes David is because the word gath sounds like the Hebrew word for tell. So don't tell. Tell about this.

It's kind of a way that he is frames the statement. Weep not at all. Now, I have to say, all the English translations I find rendered just like this.

Weep not at all. However, the Young's literal translation and also the amplified classic edition say that. The Septuagint here says, weep not at a call.

Now, that a call doesn't mean all actually a call means weeping or town of weeping. I don't know why the Hebrew text doesn't have this, but the Septuagint does. And so weep not at the town of weeping is what it would say in the Septuagint.

A call is the town of weeping. It means weep. Then he says, roll in the dust.

Beth Afra Afra is the Hebrew word for dust. Afra means the town of dust. He says, roll in the dust, which is a means of showing mourning, covering yourself with dust.

So Schaefer, which is, of course, in verse 11, says, pass by naked. You inhabit of Schaefer. Schaefer means beautiful.

And just like we saw in Isaiah, chapter three, where the women were decked out beautifully and so forth, but and they were proud, walking with their neck stretched out and their jewelry all over them and stuff. They're beautiful. But he tells them they were stripped bare.

That's what happened when the Assyrians came and conquered a city. They would strip people naked. They put hooks in their noses and leave them naked into captivity with hooks in their nose.

That's that's after they did a whole lot of cruel things to them. And the ones that survived got the privilege of being led away naked with hooks in their noses. The ones that weren't so lucky were the ones who got disemboweled and impaled on spikes and things like that.

That was a common Assyrian treatment. Nobody liked the idea that a serious coming in vain because, first of all, no one could defeat a Syrian in those days. And secondly, it was going to be an ugly thing.

But Schaefer means beautiful and says, well, you're going to be stripped naked. You're not going to be beautiful anymore. Zayinan, which is mentioned in verse 11, the

inhabitant of Zayinan does not go out.

The word Zayinan means going out. The statement probably means they didn't go out to battle to rescue their surrounding towns because they were terrified and they stayed in their city. And they got defeated anyway.

But they didn't go out. The name Zayinan means going out. Beth Ezel is mentioned.

Beth Ezel mourns. Its place to stand is taken away from you. Beth Ezel means the house standing nearby.

And its place of standing is going to be removed. Meroth, in verse 12, means bitterness, like Mara or Miriam. Both mean bitterness from the same root.

Maroth, bitterness, looked for good, but disaster came down. They experienced bitterness rather than sweetness that they were looking for. Lachish actually is a Hebrew city that sounds like the Hebrew word for a team of horses.

Team actually is the term that in Hebrew sounds very much like Lachish. And this is what he's saying. The inhabitant of Lachish harnessed the chariot to the swift steeds.

She was the beginning of sin to the daughter of Zion. For the transgression of Israel was found in you. Now, this is before Jerusalem.

Before Jerusalem became idolatrous, Lachish, which is a city southeast of Jerusalem, a Judean city, bought into the idolatry of the northern kingdom. And therefore, it was the beginning of idolatry in Judah. But then it had spread from there.

Moresbeth, Moresbeth Gath in verse 14, means possession of Gath. And he says, give presence to Moresbeth Gath. Probably possessions, give presence speaks of the possessions they will have.

And it's probably referring to the act of when you would divorce your wife, you'd give her some money and things to take with her so she won't be desolate. And so a man divorcing his wife would give presents or possessions to her. And that's probably what is alluded to here.

God is divorcing them, sending them off. Akzib, which is mentioned next, the houses of Akzib shall be a lie to the kings of Israel. Akzib actually means or the very similar word, Akzab in Hebrew means lie.

A lie or deception. So he's obviously making a play on words there. Mereshah means an inheritance.

And he says, yet I will bring an heir to you, O inhabitant of Mereshah. Now an heir is someone who gets an inheritance. So it's a play on words.

The heir, of course, will be the Assyrians who are going to inherit them, going to take them and own them. So he kind of makes a play on the word inheritance, Mereshah. Then Adolim, Adolim means refuge.

But the reason for mentioning it in this particular case is because David and his loyalists hid in the cave of Adolim from Saul. So that the string of statements against these cities begins with a statement of David, tell it not in Gath, and ends with a reference to the area, Adolim, where David hid from Saul. This was, of course, 300 years earlier than Micah's time, but everyone knew these stories.

Now, when it says the glory of Israel should come to Adolim, the glory of Israel in this context means the high-ranking people, the men of rank in Israel. Now, you'd think Yahweh would be the glory of Israel. In other contexts, he is.

But this is talking about the men of rank who've been defeated in Israel. They're going to run to the caves to hide out, like David at one time had to do in Adolim. By the way, in the book of Revelation, it actually says in chapter 6, when the sixth seal is broken, that all those who come under judgment, they hide in caves and dens of the earth, seeking to hide from the wrath of him that sits on the throne and of the Lamb.

And so hiding in caves, Josephus actually said that that's what happened when 70 AD occurred, and the Romans broke through the walls of Jerusalem. Josephus said the last refuge for these tyrants, not the Romans but the Jewish tyrants who were taking advantage of the people during this siege, was to hide in caves and dens under the earth, hoping, he said, to escape from the Romans. But he said that they could not hide either from God or from the Romans, and they were taken from there and killed.

But that people hid in caves, even in Jerusalem, when Jerusalem fell in 70 AD. This is not talking about that. This is talking about those who are fleeing from the Assyrians.

Some will no doubt try to hide in caves, even the mighty men, men of rank, like cowering, like cowards in these caves, rather than suffering boldly the fate of the rest of the people. Anyway, so it talks about they should go into captivity. Now, chapter 2 continues this oracle.

Woe to those who devise iniquity and work out evil on their beds. At morning light they practice it, because it is in the power of their hand. Now, they lie up at night plotting to do evil things, and wake up as soon as the morning light comes, they go out and do it.

These people are so full of evil that they don't even do... it's not that they just do evil on an impulse, they plot it out. They lose sleep over it. Oh, how can I do something really evil tomorrow? And it says they carry it out because it's in their power to do.

And this, of course, raises issues about how there may be things that we can do, we shouldn't do. I mean, you know, there's a lot of questions about, well, should we clone

human beings now? I mean, should we take stem cells from fetuses and use those to heal sicknesses of adult people? Well, we've got technology now, medical technology can do those kinds of things. It's not a question of can we, it's a question of should we.

Unfortunately, modern man thinks that anything they have the power to do, they might as well do. They're without a moral compass, and therefore many terrible things, obviously, are done in our age, because we can. Remember what God said when they were building the Tower of Babel? He said, if I let them get away with this, anything they want to do, they can do.

He had to make it very clear to them that although they can do these things, he's not going to let them. So they confounded their languages. But it says here they plot these evils while they're on their beds at night.

They can't sleep, they're so excited about making their plans for the next morning to go out and do horrible things to people. And they do it because it's in the power of their hand to do it, because they can. There's no suggestion that they give any thought to whether they should.

They covet fields and take them by violence. Now, this might be a reference to what Ahab did, of course. Ahab actually had Naboth killed.

It was actually his wife, Jezebel, that had Naboth killed and seized a field or a vineyard. Ahab was a king of the northern kingdom, but some considerable time earlier than Micah's time. But just accusing the people of doing that kind of thing.

They take violence, fields, also houses. They seize them. I am devising disaster.

You're devising things on your bed? I'll tell you what I'm devising. You lay on your bed at night and devise evil things and you carry them on your back? I've got some plans of my own I've got devised against you. Let me tell you what they are.

He has changed the heritage of my people. How he has removed it from me. To a turncoat, he has divided our fields.

Therefore, you will have no one to determine boundaries by lot, as Joshua had done when he gave them their portions of the land. Their lands will be taken from them and no one's going to be dividing it to them back in. They're not coming back.

And they haven't. In the congregation of the Lord, there'll be no one to divide your land by lot, as Joshua once did. Do not prattle, you say to those who prophesy.

This is something we find in Jeremiah. We find it in Ezekiel. We find it in Amos that when these prophets spoke, the people said, oh, shut up.

Stop prattling. Stop talking. What do you you're out of line saying these kinds of things.

We saw that they almost killed Jeremiah for saying things like that. And it was Micah's example that prevented it from happening in Jeremiah. But this is the response of the people to Micah and to the prophets in general.

Do not prattle, you say to those who prophesy. So they shall not prophesy to you. They shall not return insult for insult.

You who are named the house of Jacob is the spirit of the Lord restricted. Are these his doings? Do not my words do good to him who walks up rightly? In other words, you tell us prophets not to speak. Well, Jeremiah tried not to speak once.

He said, I said, I'm not going to speak in the name of the Lord anymore. I get too much trouble for that. He says, but his word was in me like a fire and I could not hold back.

Amos said, the Lord God has spoken who can but prophesy these prophets. When the spirit of God came on, they could hardly hold it in. He says, you know, the spirit of the Lord is not restricted.

You can't tell us to stop because it's not really us that have planned to do this. It's God's spirit in us making us do as prophets. Are these his doings? Do not my words do good to him who walks up rightly? Now, what he said is what? What is it you don't like about what the prophets are saying? His words are words of good and benefit to those who walk up rightly.

Are you not those? Are you admitting that you are the wicked ones that these words are denouncing? Because if you're good people, you should have nothing to fear from the words of the Lord. He only says good things about the righteous. But obviously you are not righteous.

Lately, my people have risen up as an enemy. You pull off the robe with the garment from those who trust you as they pass by. Like men returned from war, the women of my people, you cast out from their pleasant houses, from their children, and you've taken away my glory forever.

Now, this may be what the wicked were actually doing to women and to men, just stealing their robes as they walk by and throwing women out of their houses. Certainly, there have been corrupt governments who have taken people's possessions from them with no good cause and put them out of their homes. Or he might be referring to the fact that this is what's going to happen because of the sins of Israel.

You who are doing these evil things, you're bringing this judgment. You're bringing the Assyrians in. They're going to put you out of your houses.

They're going to take your clothes away from you. He could be saying you wicked people are doing this not directly, but by bringing the Assyrians in by your wickedness, God has

to bring the Assyrians in. They're going to do these things.

In any case, you're the ones responsible for your women going away into captivity and out of their houses. Arise and depart, for this is not your rest. Now, Moses spoke of the promised land as the rest that God was bringing Israel into.

Psalms 95 refers to it as God's rest also. And in Hebrews chapter 4, it talks about the promised land as the place of rest, though it said that Jesus has a better rest than Joshua was able to give them. But the land of promise was called the resting place that God gave them.

He says, now, this is not your rest. I'm taking it. It's not yours anymore.

And God can do that. Because again, like we quoted Jeremiah in our last session, anything God promises he'll do for people, if they turn wicked, he can repent of the good he said he'd do to them. He gave them this land, but it was conditional.

He told them in Deuteronomy 28 that if they break the covenant, he'll destroy them from off the land which they're going over to Jordan to possess. And this is very common in the prophets to say this kind of thing. This land, it's not your rest anymore.

It was, but not anymore. You're losing it because it is defiled. It shall destroy you even with your utter, with utter destruction.

If a man should walk in a false spirit like a false prophet and speak a lie saying, I will prophesy to you for wine and drink or of wine and drink, even he would be a prattler to this people. Anyone who speaks to you and say you're going to have plenty of food, plenty of wine, plenty of product of your vineyards and your fields. Well, anyone who prophesies prosperity, oh, you can be my prophet.

You can be my prattler. He says they're calling the real prophets prattlers, but it's these false spirited prophets that are prophesying prosperity. They're the ones who are the real prattlers.

They're the prattler that you want. I will surely assemble all of you, O Jacob. This is the messianic passage here.

Verse 12, 13. I will surely assemble all of you. Oh, Jacob, I will surely gather the remnant of Israel and put them together like sheep of the fold, like a flock in the midst of their pasture.

They shall make a loud noise because of so many men. One who breaks open will come up before them. They will break out, pass through the gate and go out by it.

Their king will pass before them, meaning the Messiah, with the Lord at their head. Now, one who breaks open, there's two images here. One is a shepherd leading sheep.



The other is of someone delivering people from apparently prison and leading them out through, you know, the gate of the prison to a safe place. This is what the Messiah will do. He'll lead his flock like a shepherd.

Jesus himself said, I am the good shepherd of the sheep. And he said to his disciples in John 10, I think it's verse 16 if I'm not mistaken, he said, I have other sheep too that you don't know about. I'm going to call them and gather them too.

And then there'll be one flock and one shepherd, meaning the Gentiles, of course. So the Jewish remnant and the Gentiles who also come to Christ through the testimony of the Jewish remnant, which were the disciples, these are the flock. There will be one flock and it will be made up of the faithful Jews and the faithful Gentiles.

Who will not be part of it? The unfaithful Jews and the unfaithful Gentiles. In other words, God does not define people racially. He defines them in terms of loyalty to him, faith.

It's faith that makes someone one of God's people, not ethnicity. And so he says, I will surely assemble all of you, O Jacob. I will surely gather the remnant of Israel.

It's interesting that he talks about the remnant of Israel and then all of you, O Jacob, I believe refers to those that will become part of Israel, basically through conversion to Israel's Messiah. In the Old Testament, it was always an option for a Gentile to become part of Israel. There are many laws that said if they want to keep the Passover, let them get circumcised.

You'll let them keep the Sabbath. Then they can be like a native of the land. They're part of Israel now.

They can be what they call proselytes. This was permitted throughout the Old Testament. It's permitted in the New Testament, too.

The faithful remnant of Israel, they're the people of the Messiah. Those who are circumcised of heart, who are Gentiles, are part of that Israel, too. That's the faithful remnant.

And Paul describes it that way in Romans 11 where he talks about the olive tree. The olive tree is Israel. It's an image that Paul borrows from Jeremiah 11, 16.

He says if the root is holy, the branches are holy, meaning the Jewish people that are part of Israel were the branches of that olive tree that's called Israel. But he said some of those branches are broken off because of their unbelief, so they're not part of that tree anymore. And other branches, Gentiles who are faithful, have been grafted in.

So what do you have in that olive tree, which is Israel? The faithful Jews who were not broken off because they didn't have unbelief, the disciples being among them, all the

early Christians were Jews, and then the Gentiles are grafted into it, and now the Israel tree, still the same tree. Some people call that replacement theology. There's no replacement except, I mean, the branches got broken off, were replaced by branches, got put on, but it's the same tree.

It's not as if someone plucked up the tree and planted a new tree. This entity is Israel. It always was Israel.

And it always was made up of the faithful Jews and those faithful Gentiles in the Old Testament, those who were proselytes. And so it's just that there's a lot more Gentiles have joined since Jesus became the new covenant giver for Israel. But that new covenant was made with Israel.

According to Jeremiah 31, God said, I'm going to make a new covenant with the house of Israel and the house of Jacob. And he did with the remnant in the upper room when he said, this cup is the new covenant in my blood. And then later, to the surprise of those disciples, Gentiles were grafted in as well.

But after Paul has given that description, he says, therefore, I don't want you to be unaware of this mystery. Now, when Paul talks about the mystery in Ephesians and Colossians, it's very clear, the mystery is that the Jews and the Gentiles are one body in Christ. Just read the first five verses of Ephesians 3, you'll see that's what the mystery is.

He says in Romans 11, I don't want you to be ignorant of this mystery, that hardness or blindness in part has happened to Israel till the fullness of the Gentiles come in. And so the word so means in this way, all Israel will be saved. But he's just described that part of Israel that's not blinded.

And then Gentiles who apparently are not blinded, Jews and Gentiles, like those branches on that tree he's just described. That's how all Israel is being saved. But he said that those branches were going to, they're not part of Israel.

And neither are the Gentiles, the believing Jews and Gentiles, that's all Israel. It's the remnant of Jacob and it's the Gentiles that become part of that. Just like I said in the Old Testament, a Gentile could become part of Israel.

They can now too, through Christ. Christ is the King of Israel. Christ is the new covenant maker with Israel.

And he has made that covenant with his remnant of Israel and with whatever Gentiles have partaken with him in it. So that's why I think we find, I will assemble all of you, O Jacob, all Israel, the whole olive tree, and surely gather the remnant of Israel. Usually Jacob and Israel are synonymous.

But when he says all Jacob and remnant of Israel, sounds like he's not using those terms

synonymously this time because that's not the same idea. Anyway, chapter 3 then is the second oracle. And it says, I said, Here now, O heads of Jacob, and you rulers of the house of Israel.

Is it not for you to know justice? Yeah, there it is, justice, the fruit God's looking for. He expects the rulers to produce it. When the tenants of the vineyard, Jesus said, were approached by the master's servants like Micah and said, Where's the fruit, you guys? And then they beat him up and throw out of the vineyard.

Here's an example. One of those servants coming to the rulers, the tenants of the vineyard, saying, Hey, aren't you supposed to be doing something just instead of what you're doing? Isn't it for you to know justice? You who hate good and love evil, who strip the skin from my people and the flesh from their bones, who also eat the flesh of my people, flay the skin from them, break their bones, chop them in pieces like meat for a pot, like flesh in a cauldron. Now, this is not talking about actual cannibalism.

This is just, again, hyperbole. It's poetic. But it might be saying that this is how they treated some of the sacrifices, at least the pagan gods.

And he says, You are, by leading our people into paganism and into worshipping idols, it's as if you're sacrificing the people themselves. You might as well be cutting them up when you're cutting up that animal. When you're taking the skin off that animal, you might as well be flaying my people.

It's all the same because you're bringing destruction upon them. Verse 4, Then they will cry to the Lord, but he will not hear them. He will even hide his face from them at that time, because they have been evil in their deeds.

Thus says the Lord concerning the prophets who make my people stray, who chant peace while they chew in their teeth, but who prepare war against him who puts nothing in their mouth. The idea is that prophets were mercenary. You feed them, give them something, they want food, and they'll prophesy peace for you.

If you don't, they'll prophesy evil against you, make war against you, as it were. Therefore, you shall have night without vision. Now, here's where night and darkness refer to calamity.

You shall have darkness without divination. The sun shall go down on the prophets, and the day shall be dark for them. So the seers shall be ashamed, and the diviners abashed.

Indeed, they shall all cover their lips, for there is no answer from God. But truly, I am full of the power of the Spirit of the Lord. Micah, in contrast to those other prophets he's just been referring to, he's full of the Spirit of God.

They're diviners. And of the justice, and of justice in might. Now, he's got the Word of the

Lord and the Spirit of the Lord, and he's full of justice, because that's what God is, that's the message of the prophets.

And might to declare to Jacob his transgression, and to Israel his sin. Now hear this, you heads of the house of Jacob and rulers of the house of Israel, who abhor justice and pervert all equity, who build up Zion with bloodshed and Jerusalem with iniquity. Her heads judge for a bribe, her priests teach for pay, and her prophets divine for money.

Yet they lean on the Lord and say, is not the Lord among us? No harm can come upon us. Therefore, because of you, Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, and the mountains of the temple like the bare hills of the forest. We already talked about how that verse came to pass, and how it was used later on.

Chapter 4, 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 peoples shall flow into it. Many nations 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 the law shall go forth, and the word of the Lord from Jerusalem. He shall judge between many peoples, and rebuke strong nations afar off. They shall beat their swords into plowshares, and their spears into pruning hooks.

Nations shall not lift up sword against nation, neither shall they learn war any more. But everyone shall sit under his vine, and under his fig tree, and no one shall make them afraid. For the mouth of the Lord of hosts is spoken, for all people walk, each in the name of his God.

But we shall walk in the name of the Lord, Yahweh our God, forever and ever. Now this is the passage that's almost identical to the wording of Isaiah chapter 2, verses 1 through 4. It's the same prophecy. The mountain of the Lord's house shall be exalted above the hills.

All the nations, Gentiles, will flow in to be instructed in the ways of the Lord. Those people who are instructed will stop fighting each other. They'll beat their war implements into farming implements.

Because instead of spreading the kingdom of God by violence, like they did in the Old Testament time, it's now spread by farming. That's why Jesus gave so many parables. There's a sower sowing seeds.

There's a sower without sowing seeds. The word of the kingdom, and it grows, and it produces fruit of the kingdom. And so they take their war instruments and give them up, because they don't make war against each other anymore.

This is, again, what Paul said in Ephesians 2. The Jew and the Gentile had hostility, but in Christ he is our peace. And he's made the two one and broken down the middle wall of partition. So we don't fight.

Christians, real Christians, those who've come to Mount Zion and have learned the ways of the Lord do not fight and kill each other. Now, nations have, who call themselves Christians, even denominations have. Catholics versus Lutherans shortly after the Reformation had bloody wars against each other.

But the people who were killing each other were not really following Jesus. That's one of the great reproaches of the Christian church, of its history. People who called themselves Christians did the very things that Christians are forbidden to do and which real Christians following Christ don't do.

Unfortunately, the world doesn't know the difference between someone who calls himself a Christian and one who is. But real Christians follow Jesus. And he said, love your enemy, do good to those who persecute you, bless those who curse you, and so forth.

I mean, Jesus did not. He would never have approved of Catholic versus Protestant wars or any other kind of conflict. He prayed for unity of his people.

He prayed that we'd be one as he and his father are one. The Bible says God hates those who sow discord among brethren. So this is a prophecy about Gentiles coming into Mount Zion and learning God's ways and walking in them and giving up their warlike behavior by doing so.

Now, the writer of Hebrews, I'm sure, had this particular passage in mind in Hebrews chapter 12. He doesn't quote it, so one could say that he didn't. But I believe he did.

It says in Hebrews chapter 12, verse 22, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, and to God, the judge of all, and the spirit of judgment made perfect, and to Jesus, the meteor of the new covenant. This is what we have come to. We who are Christians, Jews and Gentiles, many nations have flowed into this.

He says you have come to Mount Zion. It's not a future thing. This has happened.

It happened in the first century. It's still happening. We are still coming to Mount Zion, which he refers to as the general assembly and church of the firstborn.

But Jesus is the firstborn, so anyone who's coming to the general assembly and church of Jesus has come to the heavenly Jerusalem, to Mount Zion, to the city of God. These are the things that Isaiah and Micah both said many Gentiles will do. And what happens

when you come in, if you're a Gentile or a Jew, you come into this kingdom of God.

What happens then? Well, you learn his ways. Jesus said go and make disciples and teach them to observe everything I've commanded you. That's what the real church does.

A lot of churches don't. I'm not trying to pick on any, but let's just face it. I've been in churches all my life.

I'm almost 70. I've never spent any time outside of churches. And I've seen many, and I don't know if I've ever been in a church where they spent all their time teaching people to observe everything Jesus commanded.

But that's what Jesus said people should be taught when they're being disciples, to do what Jesus said. And here we have them flowing into Mount Zion and saying, let's learn. He'll teach us his ways.

We'll walk in his ways. We'll love our enemies. We won't fight them anymore.

And this is what Micah and Isaiah both said. Now, some people think, of course, this is describing something that will happen after Jesus comes back. But the problem with that is it says in verse 5, as a conclusion of the section, for all people walk each in the name of his God, but we will walk in the name of the Lord our God forever.

So those who come to Mount Zion walk in the name of God, but there's others who don't. There's others who walk in the name of other gods. Now, that's been true during history and still is true to this day.

I don't think it'll be true after Jesus comes back. I don't think people are still be worshipping other gods. That doesn't seem to be fit into any of the pictures of the second coming and what happens after that.

Then verse 6, in that day, says the Lord, I will assemble the lame. I will gather the outcast and those who have been afflicted. So Jesus said he's gonna go out to those other sheep that they don't know about and bring them into the flock to he's gathering them to himself.

I will make the lame a remnant and the outcast a strong nation. So the Lord will reign over them in Mount Zion. That is, we have come to Mount Zion and he reigns over us.

It's the heavenly Jerusalem, he says in Hebrews. From now on, even forever. And you, O tower of the flock, the stronghold of the daughter of Zion, to you shall it come, even the former dominion shall come, the kingdom of the daughter of Jerusalem.

The kingdom came when the king came. And Jesus said it came when he began to preach the kingdom of God is at hand or has drawn near is what the Greek actually says.

Verse 9. Now, why do you cry aloud? Is there no king in your midst? Has your counselor perished for pangs have seized you like a woman in labor? Be in pain and labor to bring forth, O daughter of Zion, like a woman in birth pangs.

For now you shall go forth from the city. You shall dwell in the field and you shall go to Babylon. Now, again, that Michael would predict that Israel or Judah would go into Babylon at a time when Babylon was not a threat to anybody in the whole world.

And 100 years before it actually Babylon actually rose to power under Nebuchadnezzar and accomplished this very thing is an astonishing thing. There's nothing on the horizon in geopolitical situation. Micah's day that would have given anyone the impression that Babylon would be significant.

Certainly not that Israel would go into captivity there. You shall go on even to Babylon and there you should be delivered. Of course, God did bring him out of out of that one.

There the Lord will redeem you from the hand of your enemies. Now, also many nations have gathered against you who say, let her be defiled and let our eye look on Zion. That is in a negative way.

But they do not know the thoughts of the Lord, nor do they understand his counsel, for he will gather them like sheaves to the threshing floor. He'll gather the nations, the evil nations to the threshing floor. What happens at a threshing floor? You bring the grain there and threshing means separating the wheat from the chaff.

The threshing floor is where they beat the grain, they throw it up in the air with shovels and let the wind blow away the chaff and separates the wheat from the chaff. That's what the threshing floor is. God's bringing all the nations to the threshing floor.

He's going to separate the wheat from the chaff. That has been, in fact, what he's been doing for the last 2000 years. The gospel goes to the nations, the wheat, the ones worth preserving, they come to Christ.

The chaff are separated from it. And the church is a separated community from the unsaved people in their midst. God is threshing among the nations, gathering the wheat to himself, the remnant, both of Jews and Gentiles, and dispensing with the chaff.

He says, for he will gather them like sheaves to the threshing floor. Arise and thresh, O daughter of Zion. See, we are the ones who are out there preaching the gospel.

We're the ones who are separating between the wheat and the chaff out among the nations through the missionary efforts. For I will make your horn iron, I will make your hooves bronze. They often used oxen to thresh the grain.

And the hooves and the horns being of iron means nothing will stop you. You're

invincible. The church will never be defeated in its progress in carrying out this mission of threshing the nations.

It's like an ox doing the threshing, but it's got horns and hooves of iron or bronze, excuse me. Horns of iron and hooves of bronze. You shall be in peace as many peoples.

I will consecrate their gain to the Lord and their substance to the Lord of the whole earth. So once people become Christians, their stuff becomes God's stuff. It says about the church in Jerusalem that no one said that the things he possessed was his own.

Everything they had was God's. Jesus said, unless you forsake all that you have, you cannot be my disciple. When you become a follower of Christ, God not only accepts you, but your stuff and the possessions of the whole earth, then, or the substance becomes consecrated to the Lord.

Now gather yourself in troops, O daughter of troops. He has laid siege against us. So back to Micah's time now.

Been looking at the messianic age. Now let's look back at our own age for the moment. Oh yeah, the Assyrians, they've surrounded us.

We're in trouble. He has laid siege against us. They will strike the judge of Israel with a rod on the cheek.

It's tempting to see this judge of Israel as a reference to Christ because he got struck on the cheek too. But in all likelihood, this means the king or the leader of the nation of Israel is going to be struck on the cheek, humiliated as his people are fallen. But the Messiah is coming.

Verse two. But you Bethlehem Ephrata, though you are little among the thousands of Judah, yet out of you shall come forth to me one who is to be the ruler of Israel, whose goings forth have been from of old, from everlasting. Jesus never had a beginning, although he did have a beginning of his earthly life in Bethlehem.

But his goings forth from the very beginning were actually from before the beginning of anything, from of old, from everlasting. Jesus eternally existed as part of God's triune existence as the word of God prior to coming to earth in Bethlehem. So it's saying, yeah, he's coming out of Bethlehem, but he really comes from a lot further back than that.

In history, he comes from Bethlehem. In terms of his existence, he's always been around. Therefore, he shall give them up.

That means in Isaiah's and Micah's time, God's giving up the people until the Messiah comes. He says he shall give them up until the time that she who is in labor has given birth. Then the remnant of his brethren shall return to the children of Israel and he shall



stand and feed his flock in the strength of the Lord.

In the majesty of the name of the Lord, his God, and they shall abide. For now, he shall be great to the ends of the earth. And this one shall be peace.

That's that Paul quotes that Ephesians two for he himself is our peace. He says, you know, so this one, Jesus shall be peace when the Assyrian comes into our land. And when he treads on our palaces, then we will raise against him seven shepherds and eight princely men.

They shall waste him with the sword, the land of Syria and the land of Nimrod, which is Syria at its entrances. Thus, he shall deliver us from the Assyrian when he comes into our land and when he treads within our borders. Now, since the Messiah is seen as having already come here, this invasion from a Syria must stand for invasion from anybody.

Any time the church is under attack from enemy. God will defeat those enemies and the church will stand. The church will survive.

There is no enemy of God's kingdom that can destroy it. It says in Isaiah 42 about the Messiah that he will establish justice in the earth. It says he will establish justice among the Gentiles.

It says he will not fail or be discouraged until he has established justice in the earth. That's Isaiah 42 verses one through four. Jesus isn't going to fail.

He's not going to be discouraged. Nations, persecutors, Gentiles may come against God's people, but he will deliver us from them. It says for seven, then the remnant of Jacob shall be in the midst of many peoples like dew from the Lord, like showers on the grass that tarry for no man, nor wait for the sons of men.

And the remnant of Jacob shall be among the Gentiles in the midst of many peoples, like a lion among the beasts of the forest, like a young lion among flocks of sheep, who, if he passes through, both treads down and tears in pieces and none can deliver. And your hand shall be lifted up against your adversaries and all your enemies shall be cut off. Now, this is not talking about involved in physical warfare, though that imagery is used.

There's this symbol. The people of God, the remnant who follow Christ, they'll be in the midst of people like dew on the grass. How so? Well, for one thing, dew is a refreshing blessing from heaven.

Jesus said, you're not of this world. If you are of this world, the world would love you. We have our origins.

His kingdom is not of this world, but it's in the world, like something from heaven. The

kingdom of God, of heaven, means from heaven. We are a nation, a kingdom that is as its origins with our king who's in heaven.

It's like dew comes down from heaven and it is refreshing to the grass. And it also is not under the command of man. He says the dew, it doesn't go away.

No man can make it go away. It'll go away when it's time to go away. But men do not control the dew.

Neither can man or human forces control the kingdom of God. It's supernatural. But it's also like a lion.

He says it's like dew and it's like a lion. The remnant of God's people among the Gentiles, even at this present time, are like dew. We bring forth fruit.

We nourish the people. We refresh with the presence of God from heaven. No man can control us.

But we're also like a lion. And now God's aggression toward the kingdom of darkness is pretty fierce. That's why the demons, when they saw Jesus, screamed in terror.

They said, are you here to torment us before the time? He didn't look dangerous to anyone else. He looked like gentle Jesus, meek and mild, wouldn't hurt a child. But the demons knew better.

They knew he was there to tear up their kingdom real bad, like a lion. And that's what the church is among the nations. We are dew, but we're also like a lion among them.

Okay, verse 10. And it shall be in that day, says the Lord, that I will cut off your horses from your midst and destroy your chariots. I will cut off the cities of your land and throw down your strongholds.

This has gotten back to Micah's own day, obviously. I will cut off the sorceries from your hand and you shall have no soothsayers. Your carved images I will also cut off and your sacred pillars from your midst.

You shall no more worship the work of your hands. I will pluck up your wooden images from your midst. Thus, I will destroy your cities and I will execute vengeance in anger and fury on the nations that have not heard.

OK, let's move on now. This is a messianic passage. Well, it isn't quite yet at the beginning.

It becomes one before it's over. At the beginning, this is kind of like a dialogue between the prophet and the people. He says, Hear now what the Lord says.

Arise, plead your case before the mountains and let the hills hear your voice. Hear, O ye mountains, the Lord's complaint and you strong foundations of the earth. For the Lord has complaint against his people and he will contend with Israel.

Then Israel speaks back sort of a snarky kind of way, like to imply that God is really a little too demanding. It's not fair. What's he want from us? It seems like he wants too much from us.

He says, Well, I guess that's it. It's actually verse six is where that begins. Isaiah is to Mike is still speaking of verse three.

Oh, my people, what have I done to you? And how have I wearied you testify against me for I brought you up from the land of Egypt. I redeemed you from the house of bondage. I sent before you Moses and Aaron and Miriam.

Oh, my people, remember now what Balaam, king of Moab, counseled and what Balaam, the son of Beor, answered him from Acacia Grove to Gilgal. That you may know the righteousness of the Lord is talking about how God interfered with Balaam's ability to curse the people when Balaam hired him to do it. Then then the people respond this way with what shall I come before the Lord and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? What they're saying is, you know, we're already offering sacrifice and stuff.

And you say God's not happy with this. What more does he want? Does he want thousands of rams? So you want thousands of rivers of oil? Does he want us to sacrifice our firstborn? Again, they're being snarky. They're being rebellious.

And they're saying, you know, we're doing enough. What does what more does God want? All of this. And the answer of the prophet is he has shown you a man what is good.

And what does the Lord require of you? But to do justly, to love mercy and to walk humbly with your God. Again, the justice emphasis. The Lord's voice cries out to the city.

Wisdom shall see your name. Hear the rod. Who has appointed it? As you've been struck by the rod, why don't you get the message? Why don't you listen to it? Who's appointed? God has appointed it.

Are there yet treasures of wickedness in the house of the wicked and short measure? That is an abomination. That's the corruption in the marketplace. With the false measures and false weight.

Shall I count pure those with the wicked balances and with the bag of deceitful weights for her? Rich men are full of violence. There's Jerusalem's. Her inhabitants have spoken

lies and their tongues.

Their tongue is deceitful in their mouths. Therefore, I will also make you sick by striking you by making you desolate because of your sins. You shall eat, but not be satisfied.

Hunger shall be in your midst. You will carry some oil, but you should not save them. And what you do rescue, I will give over to the sword.

You shall sow, but not reap. You shall tread the olives, but not anoint yourselves with oil. And make sweet wine, but not drink wine.

For the statutes of Omri, which was Ahab's father, a very wicked king of Israel, are kept, meaning they're kept in Jerusalem. Omri was not a king in Jerusalem. He's a king of the northern kingdom.

And now Jerusalem is following the wicked practices of the northern kings. And all of Ahab's house, the works of Ahab's house are done. And you walk in their councils that I may make you a desolation and your inhabitants a hissing.

Therefore, you shall bear the reproach of my people. Now, there's a little more before we have the final messianic passage. Woe is me, for I'm like those who gather summer fruits, like those who glean vintage grapes.

There's no cluster to eat of the first ripe fruit which my soul desires. The faithful man has perished from the earth and there is no one upright among men. They all lie in wait for blood.

Every man hunts his brother with a net, that they may successfully do evil with both hands. The prince asks for gifts and he bribes. The judge seeks a bride and the great man utters his evil desire.

So they scheme together. The best of them is like a briar. The most upright is sharper than a thorn hedge.

Today of your watchmen and your punishment comes. Now shall be their perplexity. Do not trust in a friend.

Do not put confidence in a companion. Guard the doors of your mouth from her who lies in your bosom. For son dishonors father, daughter rises against her mother.

Daughter-in-law against her mother-in-law. A man's enemies are the men of his own house. Therefore I will look to the Lord.

I will wait for the God of my salvation. My God will hear me. In a time where everyone is treacherous, no one can be trusted.

Many people just say, can't trust anybody. But the prophet says, I know who I can trust. I'll look to the Lord.

I'll wait for him. You know, I don't care how bad people are. I don't care if there's no one on earth I can trust.

God can still be trusted. Like Paul said, let God be true and every man a liar. In Romans chapter 3. So God is still always a solid rock you can stand on, even when the whole society has gone into dishonesty and betrayal and awful behavior.

Now, this is a prayer for the messianic age. Do not rejoice over my enemy. When I fail, I will arise.

When I sit in darkness, the Lord will be light to me. I will bear the indignation of the Lord because I have sinned against him until he pleads my case and executes justice for me. He will bring me forth to the light and I will see his righteousness.

Then she who is my enemy will see probably meaning is Jerusalem has been referred to as she previously. And shame will cover her who said of me, where is the Lord your God? My eyes will see her. Now she will be trampled down like mire in the streets.

In the day when your walls are to be built in that day, the decree shall go far and wide. In that day, they shall come for you to you from Assyria and the fortified cities from the fortress to the river, from sea to sea and mountain to mountain. Yet the land should be desolate because of those who dwell in it and for the fruit of their deeds.

Now, it seems to talk about people being restored from Assyria, but the land is not going to be any better. And therefore, it's not talking about being restored to the land. It's no doubt referring to the again, the gathering of the remnants into the kingdom of God.

When the Messiah comes, he'll still get he'll gather all the remnants of Israel from wherever they are into his church, into Mount Zion. But the land of Israel won't be any better than it was. Shepherd your people with your staff.

Now, this is prayer for the Messiah to come. The flock of your inherited of your heritage who dwell solitarily in a woodland in the midst of Carmel, let them feed in Bashan and Gilead as in days of old, as in the days when you came out of the land of Egypt. I will show them marvelous things.

The resurrection of Christ being the main one that was like bringing them out of Egypt. It's the the Exodus that God that Jesus was about to accomplish in Jerusalem, of which Moses Elijah spoke to him. The nation shall see and be ashamed of all their might.

They shall put their hand over their mouth. Their ears should be deaf. They shall lick the dust like a serpent.

They shall crawl from their holes like snakes of the earth, and they shall be afraid of the Lord our God and shall fear because of you. Who is a God like you pardoning iniquity and passing over the transgression of the remnant of his heritage? Again, this is what Christ did at the cross. Now, the nation's seen it and being ashamed of coming crawling out of their holes and licking the dust.

This speaks of great humiliation of the nations. These are the Gentiles. Now, this could be a reference to the final judgment of the Gentiles, but it could also be the Gentiles that humble themselves and come before God.

Come to the shepherd, come to the Messiah. It doesn't say they're coming to oppose him. They're coming to submit to him.

And that's what I have done as a Gentile. And that's what all you Gentiles who are Christians have done. You've come and submitted.

You've humbled yourself. You put your face to the dust. That's repentance.

And then he pardons their iniquity, our iniquity, passes over our transgression. He does not retain his anger forever because he delights in mercy. He will again have compassion on us and will subdue our iniquities.

You will cast all our sins into the depths of the sea. Again, this is saying that the exodus that Jesus accomplishes a spiritual one. It's not Pharaoh's armies cast in the sea.

It's our sins that were delivered from through the Messiah. You will give truth to Jacob and mercy to Abraham, which you have sworn to our fathers from days of old. Now, this predicts that what he will do in the end is what he promised to their fathers and to Abraham from days of old.

As we quit, I want to show you how this idea is quoted in the New Testament. And then we'll be done here. In Luke chapter 1, when John the Baptist was born, his father, Zechariah, who had been dumb, unable to speak for nine months, suddenly had his mouth open.

He was filled with this very prophesied the significance of the birth of his son, John the Baptist, who was, of course, a. Pre for the Messiah. And if you look at Luke chapter 1. Verse 68, Zechariah says, Blessed is the Lord God of Israel, for he has visited and redeemed his people. He has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets who have been since the world began.

That would include Micah. That we should be saved from our enemies, which Micah said, and from the hand of all who hate us to perform the mercy promised to our fathers. That's what Micah said in his final verse.

You will show mercy like you promised to our fathers to Abraham. He says to perform the mercy promised our fathers and to remember his holy covenant. The oath which he swore to our father, Abraham, to grant us that we being delivered from the hand of our enemies, which are sins.

Might serve him without fear and holiness and righteousness before him all the days of our life. This is a prophecy applied to the birth of John the Baptist in view of obviously the imminent birth of Jesus. That is to say this God fulfilling his promise that he made to Abraham and to all the prophets.

It's happening when John the Baptist was born. He says, this is it. This is what God promised.

And that's one of the places God promised it is in the final verse of Micah. As we saw where Micah said, you will give truth to Jacob and mercy to Abraham, which you have sworn to our fathers from days of old. That's exactly what Zechariah said.

This is what God swore to our fathers and what he promised Abraham. And so it's clear that Micah is viewing the birth of John the Baptist and the coming of Jesus. Those are things that be inspired.

Zechariah said in interpreting this verse and other verses like it. So we have, as I say, three messianic passages in this. We've run considerably over time.

So we'll stop right there.