

**Bible Study Class**  
**Clayton Presbyterian Church**  
**Lesson 3 Micah**

**Chapter 4 Prophecies of last day**

This fourth chapter of Micah's prophecy is one of the most remarkable parts of the Scriptures. The Holy Spirit not only moves back and forth between the near and distant future but also between the agony of judgment and the joy of restoration. The deportation of the inhabitants of Samaria took place during Micah's lifetime but the fall of Jerusalem did not occur until well over a century after the prophet's death. The return from the captives lay about 200 years in the future when Micah began to prophesy.

**Read Micah 4:1-3** Zion is the center of a renewed earth.

V 1-3 This is a prediction of the millennial kingdom, with Jerusalem as the center of worship and government.

V 4 This is millennial kingdom and pictures the security of Israel.

**1 Kings 4:25** During Solomon's lifetime Judah and Israel, from Dan to Beersheba, lived in safety, everyone under their own vine and under their own fig tree.

**Zechariah 3:10** "In that day each of you will invite your neighbor to sit under your vine and fig tree," declares the Lord Almighty."

**Read Micah 4:4-5**

V 5 This verse brings us back from the future to the present. The nations have not yet decided to go up to Mount Zion in order to walk in the paths of the God of Jacob. Guzik reminds us that in 1941 Franklin Roosevelt gave a famous speech about four freedoms: Micah addressed these freedoms in the first five verses of this chapter.

- Freedom from ignorance (He will teach us His ways)
- Freedom from war (Neither shall they learn war anymore)
- Freedom from want (everyone shall sit under his vine and under his fig tree)
- Freedom from fear (no one shall make them afraid)

**Read Micah 4:6-8** The gathering of restored Zion.

V 6-8 Israel is to be regathered. God's restoration isn't just for the strong, but the weak and disadvantaged will especially know the blessing of His restoration. This promise was meant to carry them through the night.

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**Read Micah 4: 9-10** The pain before Zion's restoration

V 9-10 The Babylonian captivity was also in the future at the time of this writing and would intervene before the regathering of Israel. After spelling out the glory of restored Zion, now Micah tells them of some of the pain they will experience before it comes. As a theocracy, Israel was never without a king. Their rejection of God as the supreme authority was the ultimate reason for their going into captivity. It sounds like a complete contradiction: "You will go to Babylon; there you will be rescued. None of the captives will have felt that they went to Babylon to give birth to a new nation. Yet, this is what God promises the people about a century before it would happen."

**Read Micah 4: 11-13** The strength of restored Zion among the nations.

V 11 Though the nations were set against Israel, the Lord was for them. They like us don't understand the thoughts of the Lord. On the Day of Judgment, man's wealth will turn out to be his shame but God's glory. This astounding turn of events is predicted all through Scripture.

**Chapter 5 Prophecy of first coming of Christ before second coming**

**Read Micah 5:1-2** From the lowly and humble in Israel comes a Ruler.

V 1 Israel will be humbled by foreign powers, and even her judges will bear insults.

**Read 2 Kings 25:7**

V 2 The first mention of Bethlehem is the place where Rachel died giving birth to Benjamin. Bethlehem was well known as the hometown of David, Israel's greatest king; yet it was never a great or influential city. From a human perspective, this seems an impossibility. Yet God chose it as the birthplace of the Messiah, the Ruler in Israel.

**Read Matthew 2:2, 5-6**

The birth of Christ. This was quoted by the scribes to Herod when the wise men came, looking for "he that is born King of the Jews". The pharisees and scribes of Jesus' day seem to have not paid attention to this part of Micah's prophecy. now

**Read Micah 5:3-5A** The Ruler serves His flock.

The rest of this chapter shows Christ is a shepherd to both Israel and the church. This bridges the gap between the first and second comings of Christ and beyond the second coming.

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V3 Micah anticipates a future time - partially fulfilled in the Babylonian exile and return, ultimately fulfilled in the *Great Tribulation* and restoration of Israel - when the Lord will seem distant from Israel until the time for restoration is ready.  
V 4 After the time of Israel's captivity the Lord will restore gloriously.  
V 5 Guzik translates this based on Ephesians 2:14 that He doesn't bring peace, He is peace. This verse is split.

**Read** Micah 5:5B-6 The Ruler delivers Jacob from Assyria

V 5B-6 After the pattern of the prophets, Micah blends near and distant ages in his prophecy. The threat of the Assyrian would come against both kingdoms shortly, but Micah also uses the idea of the Assyrian for any pagan nation or empire set against God's people.

**Read** Micah 5:7-9 The remnant is large and triumphant.

V 7 When God delivers Zion it won't be a "small" deliverance. It will spread as wide as the dew and showers on the grass.

V 8-9 When God delivers Zion, it won't be a "weak" deliverance. It will strengthen Israel so that she will triumph over her enemies like a lion against sheep. Think of the strength of the Jewish people.

**Read** Micah 5:10-15 The Lord is exalted among the remnant.

V 10-14 In restored Zion, the Lord will not allow any of the idolatries Israel once indulged in.

V 15 God will not only look after Israel's purity; in the Millennial Earth the nations will also need to walk in purity before Him.

Schultz concludes his comments on this chapter by saying "it remains true of course that God's children can be polluted by the world in which they live. They will only have the strength of a lion if they are cleansed from the elements Micah condemns in the nations in these verses." He then cites

**James 1:27** Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world. English Standard Version.