

“Zion Restored”
Micah 4
(Preached at Trinity, January 22, 2023)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. In **Chapter 3** Micah delivered God's message of condemnation upon the injustice of Israel's leaders. Micah was continuing to follow the pattern of preaching demonstrated in the first two chapters. He begins by proclaiming God's judgment upon the wicked. Their hearts were wicked but they presumed to have God's favor. After all, the Temple was in their midst. Micah declared that the mound upon which the Temple was built would be plowed like a field.
2. And judgment indeed arrived, although it was delayed another 100 years. In 587 B.C. Nebuchadnezzar descended upon Jerusalem and it went up in flames.
Jeremiah 52:12-14 NAU - "Now on the tenth *day* of the fifth month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan the captain of the bodyguard, who was in the service of the king of Babylon, came to Jerusalem. ¹³ He burned the house of the LORD, the king's house and all the houses of Jerusalem; even every large house he burned with fire. ¹⁴ So all the army of the Chaldeans who *were* with the captain of the guard broke down all the walls around Jerusalem."
3. Micah faithfully preached God's warning but preaching that is not received will be of no profit. Hezekiah received Micah's message and began a national reformation. But when Jeremiah preached the same message a century later it was rejected and he was arrested.
Jeremiah 26:18-19 NAU - "Micah of Moresheth prophesied in the days of Hezekiah king of Judah; and he spoke to all the people of Judah, saying, 'Thus the LORD of hosts has said, "Zion will be plowed as a field, And Jerusalem will become ruins, And the mountain of the house as the high places of a forest.'" ¹⁹ "Did Hezekiah king of Judah and all Judah put him to death? Did he not fear the LORD and entreat the favor of the LORD, and the LORD changed His mind about the misfortune which He had pronounced against them? But we are committing a great evil against ourselves."
4. After declaring God's judgment we now enter **Chapter 4** where Micah begins the second aspect of his message—God's mercy presented in the Gospel. As I've stated previously, this is the nature of all preaching. We preach the universal problem of sin and God's universal condemnation – “For all have sinned and come short of the glory of God.” But then we preach the hope of the Gospel:
Romans 3:24 NAU - "being justified as a gift by His grace through the redemption which is in Christ Jesus"
5. **Chapter 4** opens with the words, “And it will come about in the last days . . .”
 - a. We've seen these words spoken by Paul in 2 Timothy 3:1 –
"But realize this, that in the last days difficult times will come."
The “Last Days” in the New Testament refers to the period of time between the ascension of Christ and His return. It refers to the church age.

- b. But what does Micah mean here? It is referring to a future time but not an undefinable time. This is speaking of the period Paul was referring to but in a broader sense. It includes the God's remnant returning from Babylon, the birth of Christ, and His universal rule and everlasting peace. Micah is prophesying of the Kingdom of Christ.
 - c. On one hand, it is an affirmation of God's judgment upon Jerusalem. Jerusalem's future glory would come after the desolation. The last verse of **Chapter 3** describes the desolation. The word "and" connects **Verse 1** to God's judgment in **Chapter 3**.
On the other hand Micah is declaring God's promise of restoration.
6. Micah is describing blessedness, restoration, and peace.
The word "established" in **Verse 1** describes permanence. Zion will be established, never again to fall into ruin and desolation.
This is describing a condition beyond the physical condition of this plot of ground in Israel. It describes the glorious Kingdom of our Lord.
- I. Micah is declaring God's promise of the Kingdom of Christ.
- A. It is an eternal Kingdom with Christ upon His throne.
Isaiah 9:6-7 NAU - "For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. ⁷ There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this."
Luke 1:30-33 NAU - "The angel said to her, "Do not be afraid, Mary; for you have found favor with God. ³¹ "And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. ³² "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; ³³ and He will reign over the house of Jacob forever, and His kingdom will have no end."
 - B. Micah describes the glory of the New Zion
 - 1. People will flock to it—an ingathering of the nations.
The nations will desire to be taught of God's ways. God's Word will become the delight of all.
Micah 4:2 NAU - "That He may teach us about His ways And that we may walk in His paths." For from Zion will go forth the law, Even the word of the LORD from Jerusalem."
The people will want to know of the covenant promises of God.
 - 2. Peace will characterize this new Zion.
Micah 4:3 NAU - "Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, And never again will they train for war."
Isaiah 2:4 NAU - "And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war."

- a. Jesus Christ is the "Prince of Peace" - Isa. 9:6
 - b. The Bible equates our reconciliation with God with being brought to peace with Him
 - c. The Gospel changes men from men of war to men of peace. Matthew Henry: "Angry passionate men, that have been fierce and furious, shall be wonderfully sweetened, and made mild and meek. Those who, before their conversion, did injuries, and would bear none, after their conversion can bear injuries, but will do none. As far as the gospel prevails it makes men peaceable."¹
3. There is hope for the outcasts
Micah 4:6-7 NAU - "In that day," declares the LORD, "I will assemble the lame And gather the outcasts, Even those whom I have afflicted. ⁷ "I will make the lame a remnant And the outcasts a strong nation, And the LORD will reign over them in Mount Zion From now on and forever."
 On one hand it refers to the outcasts from Jerusalem battered and conquered by the Babylonians. On the other hand, God redeems those who are bruised and battered by sin.
4. There is surely a "not yet" aspect to **Verses 3-4**.
- a. Jesus described this present age as being characterized by war growing in intensity until the end.
Mark 13:7-8 NAU - "When you hear of wars and rumors of wars, do not be frightened; *those things* must take place; but *that is* not yet the end. ⁸ "For nation will rise up against nation, and kingdom against kingdom; there will be earthquakes in various places; there will *also* be famines. These things are *merely* the beginning of birth pangs."
 But it is also true that the Kingdom of Christ is a Kingdom of peace in the midst of the chaos of this world. In this sense we should understand Micah's words as having a spiritual fulfillment as Jesus declares, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."
 - b. Bruce Waltke writes: "Micah does not have in view a universal carnal kingdom but a spiritual kingdom that originates in heaven, is directed by the law of heaven, and is journeying heavenward. It finds a victorious fulfillment in the church age stretching from Christ's first advent to His Parousia, and a consummation in the eschatological new heaven and earth when the spiritual kingdom is coextensive with creation. The future is unfolding, and the completion of that which already exists in Christ and the Holy Spirit will be carried through triumphantly in spite of sin, suffering, and death."²

¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 1537–1538.

² Waltke, Bruce K., *A Commentary on Micah*, Grand Rapids: William B. Eerdmans's Publishing

II. How does one enter so great a Kingdom?

A. We must understand its universal nature

1. Israel was a unique kingdom. They alone were the people of God. They alone received the oracles and the Law.
Romans 3:1-2 NAU - "Then what advantage has the Jew? Or what is the benefit of circumcision? ² Great in every respect. First of all, that they were entrusted with the oracles of God."
2. Micah is declaring the Gospel of God's redeeming grace through which all the nations of the earth would be blessed.
 - a. This was God's promise to Abraham
Genesis 22:18 NAU - "In your seed all the nations of the earth shall be blessed"
 - b. Now God's promises have been extended to the Gentiles.
Ephesians 2:12-14 NAU - "*remember* that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. ¹⁴ For He Himself is our peace, who made both *groups into* one and broke down the barrier of the dividing wall,"
 - c. God is gathering His people from the four corners of the earth. He will rescue them from their bondage.
Micah 4:10-12 NAU - "here you will be rescued; There the LORD will redeem you From the hand of your enemies. ¹¹ "And now many nations have been assembled against you Who say, 'Let her be polluted, And let our eyes gloat over Zion.' ¹² "But they do not know the thoughts of the LORD, And they do not understand His purpose; For He has gathered them like sheaves to the threshing floor."

B. It is a holy Kingdom that must be entered only through our Righteous King.

1. It demands faith and repentance – it demands trusting the merits of Christ, turning away from our sin and embracing Him as King.
It demands a willingness to joyfully submit to Him
Micah 4:2 NAU - "Come and let us go up to the mountain of the LORD And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths."
2. The Psalmist described it well in the Old Covenant context.
Psalms 2:6-12 NAU - "But as for Me, I have installed My King Upon Zion, My holy mountain." ⁷ "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. ⁸ 'Ask of Me, and I will surely give the nations as Your inheritance, And the *very* ends of the earth as Your possession. ⁹ 'You shall break them with a rod of iron, You shall shatter them like earthenware.'" ¹⁰ Now therefore, O kings, show discernment; Take warning, O judges of the earth. ¹¹ Worship the LORD with reverence And rejoice with trembling. ¹² Do homage to the Son, that He not become angry, and you perish *in* the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!"

- C. It demands a personal turning to the King – a personal surrendering to the King.
1. **Verse 2** describes “Many nations”
But **Verse 4** says, “Each of them will sit under his vine.”
 2. Christian salvation is personal, individual.
Every individual must trust Christ.
Romans 10:11 NAU - "For the Scripture says, "Whoever believes in Him will not be disappointed."
Romans 10:13 NAU - "Whoever will call upon the name of the LORD will be saved."

Conclusion:

1. Have you entered this Kingdom?
2. Is Jesus Christ your King?
Micah 4:7 NAU - "And the LORD will reign over them in Mount Zion From now on and forever."