

In our focal verses in chapters 4 and 5, Micah writes of the LORD's promises to Israel that will be fulfilled in Christ's millennial kingdom. The nations of the world will finally be at peace with one another as they come to worship the LORD in Jerusalem. The LORD will permanently regather Israel to dwell safely in their land, in contrast to the worldwide rise in anti-Semitism that we see today.

Micah 4

1 But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

“But in the last days it shall come to pass” – Micah now turns his focus from the judgment of the LORD against Israel to the future millennial kingdom of Christ when Israel will be the focus of His blessings.

“that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills” – Being “established in the top of the mountains” and “exalted above the hills” could be interpreted as meaning that Mt. Zion (the location of the temple of the LORD) will be glorified as the most important mountain in the world. However, it is more likely that a physical interpretation is intended. Zechariah 14:10 tells us that the region surrounding Jerusalem will be flattened into a plain (an area some 40 miles long) with Jerusalem itself being elevated above the surrounding countryside. The temple will be on the highest mountain in the area. So not only will the temple of God be exalted in importance, it will also be exalted geographically.

“and people shall flow unto it” – The temple in Jerusalem will be the center of worship for the whole world and there will be a constant stream of people coming to worship the LORD.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

“And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob” – Expanding on the ending statement of v. 1 (“and people shall flow unto it”), this verse describes the desire that people from many nations of the world will have to come to Jerusalem to worship the LORD at the temple. This is in great contrast to today, where most nations of the world either hate the LORD or have no interest in worshipping Him. We see Satan's influence in the world, causing people to hate God and His people (Christians and Jews). However, in Christ's kingdom, people will love the Jews and will want to come to Jerusalem to worship their God, the LORD.

“and he will teach us of his ways, and we will walk in his paths” – The people of the world will have a desire to know the ways of the LORD and to obey them, because they will love Him and want to please Him.

“for the law shall go forth of Zion, and the word of the LORD from Jerusalem” – In addition to being the center of worship for the whole world, the people will recognize that Jerusalem will be the place from which the LORD will speak. It will be the center of the knowledge of Who He is and what He commands.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

“And he shall judge among many people, and rebuke [judge; decide; correct] strong nations afar off” – Jesus Christ will govern the world from Jerusalem. Even “strong nations,” which might otherwise believe that they can decide what to do for themselves, will submit themselves to His decisions and corrections.

“and they shall beat their swords into plowshares, and their spears into pruninghooks” – The LORD will do what the United Nations has never been able to do, for He will bring peace between the nations and they will no longer have a need for weapons.

“nation shall not lift up a sword against nation, neither shall they learn war any more” – There will no longer be a need to train and maintain armed forces because military conflicts between nations will have come to an end.

4 But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

“But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid” – Not only will there be national peace, but individuals will also be at peace. They will be able to enjoy the fruits of their labor in their fields and gardens without the fear that an enemy will take it from them by force.

“for the mouth of the LORD of hosts hath spoken *it*” – These things will come to pass because the LORD will cause it to happen. He has promised that He will do it and the LORD always does what He says He will do.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

This follows in the context of the last part of v. 4. Everything written about the millennial kingdom in vs. 1-4 will certainly happen “for the mouth of the LORD of hosts hath spoken it.” Even though the people of the earth (and even many in Judah and Israel) currently walk in the name of their god, the remnant of the Jews who trust in the LORD will follow Him forever and ever in the millennial kingdom. Why? Because the mouth of the LORD has spoken it.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; 7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

The LORD describes the regathering of His people, describing Judah (and even Israel as a whole) as “her that halteth” (is lame), “driven out” (banished) and afflicted. The LORD will have caused these things to happen to His people as a punishment, but He will once again gather them together into His kingdom, establishing and blessing them permanently in the land as His people.

Micah 5

2 But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

When Herod became troubled by the quest of the wise men from the east, he called for the chief priests and scribes to discover where the scriptures said that the Messiah would be born and they quoted to him this verse (Matt. 2:1-6). They correctly recognized that this verse referred to the Messiah but they did not recognize that it was fulfilled by Jesus of Nazareth. Here, Micah identifies Bethlehem as the birthplace of the Messiah, distinguished by the name “Ephratah” from a Galilean town also named Bethlehem. Bethlehem was the birthplace of David and, despite it being a small town, God chose it to be the birthplace of the Messiah, Jesus Christ.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

“Therefore will he give them up, until the time *that* she which travaileth [labor pains] hath brought forth” – Commentators disagree on who is meant by the woman with labor pains. Some say the virgin Mary, but the context of this verse seems to include the previous chapter (Micah 4:9-10) where Israel is described as having labor pains until her judgment in Babylon is completed. That context seems to indicate that the “he will give them up” refers to God setting aside Israel after Christ’s crucifixion and resurrection for a period of time until God decides that Israel’s judgment is once again complete. This period is also known as “the times of the Gentiles” and “the fullness of the Gentiles” (Luke 21:24; Rom. 11:25).

“then the remnant of his brethren shall return unto the children of Israel” – This line refers to God’s regathering of His people in Christ’s millennial kingdom. The “his” seems to refer to Christ. Thus, vs. 2-3 have both Christ’s first and second advents in view, as well as the span of time in between.

4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

“And he shall stand and feed in the strength of the LORD” – This verse refers to Christ in His kingdom, ruling with power and glory. He will “stand,” speaking of His permanence, and “feed” (the Hebrew word refers to a shepherd feeding his sheep). Christ will feed and care for Israel like a shepherd caring for his sheep. Christ will do this “in the strength of the LORD,” referring to the fact that it will be done with His Father’s approval and strength.

“in the majesty of the name of the LORD his God” – Christ will possess all of the glory and authority of His Father. There is no question that He is God.

“and they shall abide” – “They” refers to Israel and “abide” speaks of permanence. Israel will forever dwell in the land with God’s blessing.

“for now shall he be great unto the ends of the earth” – Speaks of Christ’s sovereign power and control over the entire earth. His glory will be seen throughout the earth.

Verses 5-6: Christ will be the One Who brings peace when the enemies of Israel (represented by the Assyrians) invade the land. This may be referring to the Battle of Armageddon when Christ returns. These enemies will be totally destroyed.

7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

In Christ’s kingdom, the Jews will be a blessing among the peoples of the earth, like dew and showers of rain. The words “tarrieth” and “waiteth” have the idea of looking to others as a hope for help. Like the dew and rain does not need men’s assistance to fall onto the ground, Israel will not depend on other nations for help because their help comes from the LORD.

8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

Instead of being the target of oppression, Israel will be strong like a lion in Christ’s kingdom. Anyone who would try to oppress them will be “ripped apart” like a lion does his prey.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

The LORD promises that Israel will be able to destroy any enemies in His kingdom through His strength and power. They will no longer be the victim of oppression or the targets of hatred. Anti-Semitism will no longer exist. Alternatively, this could refer to Christ’s hand being able to destroy all of His enemies.