

## **Who is Like the Lord?**

**The restoration of the Israel's former dominion (4:6-8).**

**Intro:** The prophecies of Micah, spoken by him in the 8<sup>th</sup> century BC, provide some of the clearest pictures of the kingdom of Jesus Christ. In our last lesson on Micah's prophecies we examined together his prediction of "Jehovah's Influence upon the Nations" (Mic. 4:1-5).

**In the next paragraph Micah presents an equally intriguing and exciting prophecy.**

*"In that day," declares the Lord, "I will assemble the lame, and gather the outcasts, even those whom I have afflicted. 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. And as for you, tower of the flock, hill of the daughter of Zion, to you it will come—even the former dominion will come, the kingdom of the daughter of Jerusalem. (Micah 4:6-8)*

### **The context for this statement**

*Remember from our last study that the prophecies of Micah 4 are prefaced with a prediction of the destruction of Jerusalem and the kingdom of Israel. Therefore, on account of you, Zion will be plowed as a field, Jerusalem will become a heap of ruins, and the mountain of the temple will become high places of a forest. (Micah 3:12)*

*But this passage presents a remarkable and glorious future for Israel.*

### **Israel's future dominion (4:6-8)**

*God would assemble Israel, (those who He had afflicted) and make them a strong nation again.*

The "lame" and the "outcasts" presumably would be those who God had judged by the captivity because of their sins against the Lord.

God would assemble these into a nation.

*The former dominion they had enjoyed as the kingdom of God would be restored to them.*

Jerusalem would again be the center or seat of this kingdom.

*In ancient times shepherds built towers in which to go up to give them a lofty place from which to view their flocks and watch for enemies.*

*Mt. Zion or Jerusalem then is referred to by this figure as the place from which God's flock would be overseen by the Lord.*

The "former dominion" refers to the period when the Lord had ruled over them through godly kings like David.

*Through David's conquests the kingdom had been enlarged and Israel's enemies conquered. Thus, the name "David" is sometimes used as prophetic codeword for the Messiah and the*

*kingdom of David is viewed as a prototype of the kingdom to come.*

*Amos, a contemporary of Micah, has an interesting parallel passage:*

*“In that day I will raise up the fallen booth of David, and wall up its breaches; I will also raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom and all the nations who are called by My name,” declares the Lord who does this. (Amos 9:11-12)*

***The Lord would reign over them in Mount Zion forever.***

The Lord would be king of Israel’s remnant.

But this time they would no longer be destroyed or taken away into captivity.

**How was this prophecy to be fulfilled?**

***Most Jews through the centuries have read such passages as declaring that God would at some future time give Israel its kingdom again. Through the Messiah, the king to come, Jerusalem would become a seat of power and dominion over the world and able to exist in peace without the threat of any enemy. Many Jews still look for this Messiah and kingdom to come.***

***Premillennialists of course believe that Jesus is the Jewish Messiah; but the Jews simply have not recognized it. They believe that at some future time Israel will turn to Jesus Christ and that Jesus will return to be their king on earth in a millennial reign.***

***I believe that neither of these views harmonizes with the NT explanations of the OT prophecies.***

Two weeks ago when we looked at the first paragraph we saw a passage that serves as a key to opens up these OT prophecies, showing us how they were to be fulfilled.

*Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”*

*Then He opened their minds to understand the Scriptures, and He said to them, “Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. (Luke 24:44-47)*

To that text can now add another about the kingdom:

*Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm.” (John 18:36)*

What Jesus teaches in this passage is that the OT kingdom of prophecy is not a geo-political government like those of the earth established and maintained by carnal warfare, but a spiritual kingdom, with a king

and subjects established and maintained by spiritual warfare, on the basis of truth!

### **The proper application of Micah's prophecy**

***God is now gathering the lame and the outcast into a nation again.***

John reveals that Caiaphas' prophecy concerning Jesus' death for the nation was an inadvertent but Spirit-guided statement of what Jesus was about to do.

*Now this he did not say on his own initiative; but being high priest that year, he prophesied that Jesus was going to die for the nation, and not for the nation only, but that He might also gather together into one the children of God who are scattered abroad. (John 11:51-52)*

*The very word "church" used to describe the saved is a translation of the Greek word "ecclesia" meaning "an assembly".*

Peter shows that those who make up the kingdom of Christ or His church are a "holy nation".

*But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; (1 Peter 2:9)*

### ***The Lord is now reigning over them in Mount Zion forever.***

The Lord is reigning in the person of Jesus Christ.

*"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; and He will reign over the house of Jacob forever; and His kingdom will have no end." (Luke 1:32-33)*

Peter explains on the day of Pentecost that Jesus was raised from the dead for this purpose:

*"For it was not David who ascended into heaven, but he himself says: 'The Lord said to my Lord, "Sit at My right hand, until I make Thine enemies a footstool for Thy feet.'"*

*"Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified." (Acts 2:34-36)*

Jesus will reign "forever" (i.e. to the end of this age) when He will return to deliver up the kingdom to the Father.

*For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. For He has put all things in subjection under His feet. But when He says, "All*

*things are put in subjection,” it is evident that He is excepted who put all things in subjection to Him. And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all. (1 Corinthians 15:22-28)*

**The former dominion as the kingdom of God has been restored to Israel.**

*The former dominion was restored to Israel through the Messiah, Jesus Christ.*

*The gospel declares that Jesus is now “Lord and Christ” and that He is “King of kings” (Rev. 19:16) Since he is of the “seed of David”, His rule satisfies the requirement of the prophecy that “the former dominion” or the “fallen tent of David” is raised up again.*

*Note how James statement about the Gentiles presumes the restoration of David’s kingdom:*

*Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name. “And with this the words of the Prophets agree, just as it is written, ‘After these things I will return, and I will rebuild the tabernacle of David which has fallen, and I will rebuild its ruins, and I will restore it, in order that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name,’ says the Lord, who makes these things known from of old. (Ac. 15:14-18).*

The church is the new Israel of God and the prophesied kingdom of the OT.

*“And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it. “I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven.” (Matthew 16:18-19)*

*For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, (Colossians 1:13)*

*and He has made us to be a kingdom, priests to His God and Father; to Him be the glory and the dominion forever and ever. Amen. (Revelation 1:6)*

**Conclusion: Thus we can see once again that Micah’s prophecies of the kingdom are being fulfilled now in the kingdom of God, the church of Jesus Christ.**

**Today we can see God’s influence over the nations. Today we can see the restoration of God’s rule through David fulfilled in the kingdom of Jesus Christ.**

**Such truths should not be to us merely a curiosity or intellectual puzzle to solve but an important and faith sustaining truth. We are a part of that kingdom that**

**shall never be shaken. We are a part of that dominion that shall last forever. We are a part of that victory that Jesus will have over all His enemies. We are a part of what God revealed through Micah over 700 years before Jesus was ever born.**