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C1040 – November 17, 2010 – Micah 4:1-8
The Leadership Of The Messiah

We've been out for a week, two weeks, let's come back to the book of Micah. We want to start with the question, "what have we seen so far?" So far as Micah 1 and 2 are concerned the basic principle is that theological evil is underneath and prior to social evil. Observe Micah 1:5. God is giving the reason for the military destruction of Samaria which occurred in 722 BC, and Jerusalem, which occurred in 586 BC. And observe the basic problem in verse 5 is not social evils. You don't read anything in verse 5 about rampant immorality, murder, fornication, lying, deceit, or any of the other five o'clock news items. And the reason you don't find it is not because those things weren't going on, they were going on. But those are not the substance of the problem. The substance of the problem is described in verse 5, "All this is for the rebellion of Jacob And for the sins of the house of Israel. What is the rebellion of Jacob? Is it not Samaria? What is the high place of Judah? Is it not Jerusalem?" What was in Samaria and Jerusalem? What did these cities represent? They were the capital cities of the two kingdoms. But how did God see them? As the centers of idolatry. They were high places of worshipping other gods and goddesses. Verse 7, "All of her idols will be smashed, All of her earnings will be burned with fire," that's the profits of idolatrous religion. "And all of her images I will make desolate, For she collected them from a harlot's earnings," observe that rampant sexuality is mixed in with the religious idolatry. So there's social evil involved in the theological evil. But the basis of the social evil's involvement is the theological perversion that happened before.

Here is man and man is fallen, he's a sinner, which means he's at enmity with God and separated from the life of God. And the fundamental agenda of a sinner is to hide from God. It's the very first thing we see Adam and Eve doing in the garden after they sinned. They're hiding. People read that as a

naïve little the logical literary product of ancient Hebrew mystics missing the entire point, or deliberately avoiding it. It is the nature of fallen man to hide from God and the technique for hiding from God is to distort truth, pervert it and develop false religions and philosophies to shield and protect themselves from the God with whom they have to do. And that's all of us. And were it not for the grace of God that would still be all of us.

Now it's because of this that the northern kingdom and the southern kingdom, centered in Samaria and Jerusalem, respectively, would be destroyed. So you want to understand the linkage between idolatry, which is what? It's an exchange that takes place in a person's mind. We have the creator and the creator has certain attributes; we have the acronym SRJLOOOIE and this is just a device that we can use to recall the nature of our creator. He's sovereign, he's righteous, he's just, he's loving, he's omniscient, he's omnipotent, he's omnipresent, he's immutable, and he's eternal. That's our God. He's the creator of everything. And as such we call these attributes, collectively if you will his glory, his radiance. He's the only rightful object of worship. So, the essence of idolatry is that I take things which only rightfully belong to the creator, these attributes and move them over onto something in creation. There is an exchange that takes place in that the glory which belongs only to the creator God are transferred over onto the creation. For example, I posit an eternal universe, a popular position for pagan worldview because now I don't have to explain the origin of the universe. I just claim that there is no origin of the universe, that it's always been, that the so-called singularity and Big Bang cosmology is simply another stage in the everlasting process of the universe. See how I've taken an attribute of God, that rightly belongs only to him and I transferred it over onto the universe? That's my explanation, that's how I hide from God. If there is anything such as a God then that God is the universe. That was Einstein's theology. And at the heart of it is what idolatry is all about. You take any one of these attributes and you transfer it over to some aspect of creation. And so we must conclude that all men worship. It's not just quote unquote religious people that worship. All men worship. And men who believe in an eternal or unbounded universe worshiped the universe. Other people choose to worship one aspect of the universe, say, a person, a person that in their eyes takes on gargantuan proportions. And if they can only have this person then they'll have everything that they need. So, in the sense idolatry is trying to teach, to answer to something which is in man and that

is that our hearts are craving something that satisfies, and all men are going to attempt to fill the void in our hearts and so we project out onto created objects this glory and we think that once we get that object then we'll be satisfied. So idolatry in one sense is hiding from God; in another sense it's trying to fill a void which can only be filled by God with something that is not God that is some created thing. And that's the essence of what idolatry is all about. And all men, all men are idolaters - including most believers. We can go back and forth. We can be worshiping and serving the creator who is to forever be praised or we can be worshiping and serving the creature. And then we all do both to some degree. And it's a part of our sanctification, our spiritual growth to try to learn how to think God's thoughts after him so that we are guarded against the idols. Because the idols come through the thought forms, the great ideas that are floating around in our society. Something like global warming in the environmental movement. We have a lot of ideas floating around concerning the environment, and were not denying there are problems in the environment. It's just that from a biblical framework of reference how do I interpret the environment, what's my role in the environment, what is the biblical vision of man's responsibility for the environment? And how you answer that question will be either one which worships and serves the creator or one that worships and serves the interests of the creature. Those are two totally different worldviews.

Now, if we adopt the worldview of theological evil which worships and serves the interests of the creature rather than the creator then, yes, there are ethical consequences. And that's where all the social evil starts breaking out. In chapter 3 we have the social evil breaking out. Verse 1, "hear now, heads of Jacob and rulers of the house of Israel. Is it not for you to know justice? 2 you who hate good and loved evil, who tear off their skin from them and their flesh from their bones, who eat the flesh of my people, strip off their skin from them, break their bones and chop them up as for the pot and as meat in a kettle." That's the leadership of the nation Israel, particularly in the judiciary, ripping people to shreds and destroying their life through court decisions. And God says you want to act that way in the courts then when you go to the altar to pray I'm not going to listen to you. You guys are far from Me. Don't come to me with your prayers because I don't want to hear them. I look down there and I see what you're up to.

So understand that the cure for societies social problems, all the things that we hate so much that is the subject of every news story, the corruption, the vice, the murder, the theft, the adultery and all the mess is not a social crusade. Ultimately, the solution is theological in nature. And that's where the discussion has to come to. We're not comfortable with that discussion. Religion has become privatized. It's interpreted as a religious experience, as a private endeavor and that makes it very difficult to communicate the gospel, that man is at enmity with God and basically is an idolater, fundamentally he's at war with God; he's hiding from him in the bushes and he needs a life from outside of himself to be substituted for his since he has no life. And that message is increasingly difficult to communicate. The fortunate thing in my mind is that our society has to really cycle back to the kind of society, the kind of paganism that Paul had to deal with in his preaching when he got out into the Gentile world. When he goes into Europe and you have his gospel presentations given to Gentile audiences, in Lystra and in Athens, which are systematized in the book of Romans, therein we have a model for what our evangelism ought to look like. If only we could convince people to do evangelism in the way that Paul demonstrated. Paul is all about the gospel, Christ and him crucified. That's the heart of everything. But how do you contextualize the gospel so as to communicate the Christ of history and not some amorphous, abstract, impotent Jesus. There are 100 Jesus' running around. We're interested in people hearing about the biblical Jesus. And since the rule of thumb is that if I'm going to interpret Jesus correctly (his life, his birth, his death), then I have to get the greater context of the Old Testament that prepares me for Jesus. Jesus is God and man in one person without confusion forever and that's hard stuff. Finally the categories of the doctrine of God and man have to be clear in my thinking before I can have Jesus clear in my thinking, the Jesus of Scripture, that is. That's the only way it will work. And that's why Paul went to creation with the Gentiles and he explained about the God who created the world in all things in it and how he created man in his image to worship God and God alone and that man is fallen and separated from the life of God and that God judges. God has a certain character and that character is the basis for the judgment. And so if you are not adjusted to his character then you have a serious problem with the God of the universe. And graciously God has provided a means of adjustment through the Lord Jesus Christ. Then once we see that great solution and we're no longer hiding from him, but were coming to him and we're submitting to him in faith then we can start to work out the social evils

and those things will begin to fade out as societies transformed by the grace of God in the gospel of Jesus Christ. But you're not going to solve it with a picket, you're not going to solve it through legislation, and you're not going to solve it through an election. The only way to solve it is to get back to the gospel and the word of God. That's the lesson of chapter 1 through 2. And when Israel learns this lesson, observe chapter 2:12, then the solution comes, here comes the breaker. When Israel learns the lesson and she responds to the theological propositions in the gospel and begins to learn loyalty to their Messiah then comes verse 12, "I will surely assemble all of you, Jacob, I will surely gather the remnant of Israel. I will put them together like sheep in the fold; like a flock in the midst of its pasture they will be noisy with men. ¹³the breaker goes up before them; they break out, pass through the gate and go out by it. So their King goes on before them, and the Lord at their head." Then they can get to the enjoyment of life in all its details. Because the theological issues have been worked out they'll be delivered.

In chapter 3 we learn that the basic center of corruption is among the leadership of a nation. The principle is that if the leadership of a nation is corrupt then the nation itself will be corrupt. We looked at verses 1-4, the heads of the nation, which is a metaphor for the judicial branch of government, they are the heads; the heads being that which directs the course of the entire nation. The judiciary has this powerful position, more often than not undetected, and that is over the issue of language and the ability to corrupt through words and sentences, by techniques of interpretation. Language is a powerful tool. We need it to preach the gospel so men can be saved and so Satan likes to corrupt in this area, to blind men to the gospel and he does that through corrupting language so people don't think we can get any real meaning out of the Bible. So we have to be very careful here as Christians and understand that where the real corruption is occurring is in an area most people never think of, not the bedroom but the classroom and the courts where we're taught theories of language that are deeply offensive to the gospel.

Then we saw the prophets in verses 5-8 and the prophets were the revelatory agents of God. They were simply to declare the word of God to the people. Yet the whole nation was full of false prophets and so this group of leadership was corrupt; they were making a lot of money off of the people. If people paid them money they gave them a good message, what they wanted to hear,

prosperity, blessing, agricultural fecundity and it was all a big farce. In Micah was one of the few true prophet's who didn't abuse gifts and consult with the demonic beings. He says he's filled with power, with the spirit of the Lord, and with justice and courage to make known to Jacob his rebellious act, even to Israel his sin, which fundamentally is idolatry, and that's what Micah is after - a conviction of sin, a conviction of idolatry, which can lead the nation to confession of their idolatry and will result in their restoration. That's why all this sin is mentioned by Micah. He wants a conviction, this is a court of law and if the nation doesn't get convicted and she won't confess then she won't be restored. And here's Micah. Micah is a true patriot, and Micah wants his nation to confess so they can be restored. So he's all about a conviction.

Then finally, in verses 9-12 we have a summary of the corruption of the leadership in the nation Israel, not only the heads, the judicial branch, the prophets, the religious branch, but also the kings, the executive branch and the priests, which were also involved in the religious branch of government, and were responsible to teach people the word of God. They all failed miserably. So the principle of chapter 3 is that if the leadership of the nation is corrupt then the nation itself will become corrupt. The solution is given in chapter 1 and that is a recognition of the basic problem, which is a theological issue and from there we can get ultimately to restoration.

Tonight we come to chapter 4. The end of chapter 3, the very last verse describes the destruction of Jerusalem. That verse, let's look at that verse, and put yourself in the shoes of the King. There was one godly King who ruled during this period that Micah prophesied. Anyone know the name of the King? Hezekiah. Now if you look at this verse there should be a reference in your margin, if you have a study Bible to where this is referenced later. Where is this reference quoted? Jeremiah 26:18. So let's turn to Jeremiah 26:18. Jeremiah lived over 100 years after Micah. Samaria was already destroyed. Jerusalem was still intact. But Jerusalem in the southern kingdom had decayed spiritually. And Jeremiah is prophesying of it's soon destruction. Verse 9, "why have you prophesied in the name of the Lord saying, "this house will be like Shiloh and this city will be desolate without inhabitant?" And all the people's gathered about Jeremiah in the house of the Lord. 10When the officials of Judah heard these things, they came from the King's house to the house of the Lord and sat in the entrance of the New Gate

of the Lord's house." So now we're going to have a little meeting about Jeremiah. What are we going to do with Jeremiah? Verse 11 "then the priests and the prophets spoke to the officials and to all the people, saying," now who are these priests and prophets? Do you think these guys are good priests and good prophets or are they evil priests and evil prophets? They're evil. So look what they say, "A death sentence for this man! For he has prophesied against the city. As you have heard in your hearing." They want to knock Jeremiah off. Why? Because he said a bad thing about Jerusalem. Is that a valid reason for a prophet to be capitally executed? Is the test for a true prophet whether he speaks against Jerusalem or not? No. The test basically is, two tests, whether he makes a prediction that fails or if he makes a prediction that occurs then we consider his theology and test that. Neither of those is brought into this analysis of Jeremiah. The issue here is what? Do we like what Jeremiah's saying about Jerusalem. And obviously they do not like it. They want to hear all the good things, all the pretty words, a positive message. We don't want to hear about judgment. It's always the sign of apostate society when all they want to hear is the good, positive message. We have so many preachers like this, they're a dime a dozen. But they're all false. It's a waste of time to go listen to these men who are leading people down the primrose path right to destruction. In verse 12, here's a true prophet, "then Jeremiah spoke to all the officials and to all the people, saying, "The Lord sent me to prophesy against this house and against the city all the words that you have heard. 13 Now therefore amend your ways and your deeds and obey the voice of the Lord your God; and the Lord will change his mind about the misfortune which he has pronounced against you. 14 But as for me behold, I am in your hands; do with me as is good and right in your sight." You gotta love this guy; I mean he's not afraid of anyone. And you know why he's not afraid of anyone? Because he's afraid of God. And when you're afraid of God that will put steel in your bones. So go ahead, do whatever you want to me, bring it on. Verse 15, "only know for certain that if you put me to death, you will bring innocent blood on yourselves, and on the city and on its inhabitants; for truly the Lord has sent me to you to speak all these words in your hearing." And they go on to decide, oops, we made a mistake here, maybe we shouldn't kill the guy. Verse 17 "Then some of the elders of the land rose up and spoke to all the assembly of the people saying, "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," and then he quotes Micah 3:12, "Zion will be plowed as a field, and Jerusalem

will become ruins, and the mountains of the house as a high places of a forest." So now we know what text Hezekiah was reading that stimulated his reforms. He was reading Micah 3:12. And we went to that earlier in our studies. Hezekiah reinstated the Levitical priesthood, he cleaned out the Temple, he rededicated the Temple, he called the whole nation to join in celebrating Passover which hadn't been done in hundreds of years and after the extended Passover, the people left Jerusalem and went back to their homes and destroyed the high places. Ultimately, Hezekiah becomes a picture of a godly king, of godly leadership. And because of Hezekiah and his godly leadership of the nation God delayed judgment upon Jerusalem. So that's what we read in verse 19, "Did Hezekiah king of Judah and all Judah put him to death?" They're talking about Micah. No, they did not; they followed his book and it says "the Lord changed His mind about the misfortune which He had pronounced against them." And so they see the wisdom of Hezekiah following Micah and because of that they choose to follow Jeremiah.

With that said we emphasize the godliness of Hezekiah as a good leader, a man who followed God's prophets. And the result was delayed judgment, and actually a short period of blessing. But as the people reverted back to their idolatry and reversed every reform Hezekiah made, judgment hastened and Jerusalem came to destruction in 586 BC.

But that note of godly leadership introduces us to Micah 4:1. If corrupt political leadership leads to a corrupt nation and finally to destruction, then godly leadership leads to a godly nation and finally to blessing. That's the link between chapter 3 and chapter 4. We have had in chapter 3 all the attempts of political leadership to bring in a kingdom of man that is rich and prosperous. It failed. And so now we see in chapter 4, the solution, how do we ever get to a rich and prosperous kingdom? Well, it must be through a political leadership that is godly. That's the only solution.

Verse 1, **And it will come about in the last days That the mountain of the house of the LORD Will be established as the chief of the mountains. It will be raised above the hills, And the peoples will stream to it.** Now, when are the **last days**? Turn to Deut 4. From the standpoint of the nation Israel history looked like this. We have the Call of Abraham. God calls Abraham and promises him a land, seed and worldwide

blessing. These promises continued to Isaac and to Jacob and to Jacob's 12 sons who go down to Egypt for 400 years. Through Moses, God delivers the nation out of Egypt in the Exodus. This is the birth of the kingdom of God into history. At Mt Sinai God becomes their first King, not a King like the other nations, but a unique situation in which the Creator of the universe is their King. And he gives them their law, the 613 laws of the Israeli Constitution. As their King, he will fight their battles and he leads the conquest. As the people walked by faith and trust in the King's strategy for taking the land, the King fights for them and gives them victory, no matter how strong the enemy. This period of conquest and settlement issues in a period of great freedom in Israel. But finally this great period of freedom ends in social chaos and anarchy. The people's solution to this problem was we want a King like all the other nations. They wanted a human King to go out and fight their battles and to bring law and order and stability to society. This was a rejection of God as their King. And so we have the introduction of the monarchy in Israel and the rise of the first King, King Saul. King Saul appeared, for all intents and purposes, to be a King like all the other nations; he was strong, he was handsome, he was a head taller than anybody else. And so the people looked to him as their King. But spiritually it was a disaster. And though God offered him a conditional eternal dynasty, Saul failed to learn obedience and the kingdom was torn from him and given to another man, David. David was also given a conditional eternal dynasty, and David learned obedience. And this was confirmed to him as an eternal dynasty. Now the scepter rule shall not depart from the house of David. Through the line of David will come a King who restores all things. So when the nation of Israel in the north goes into exile in 722 BC, they expect ultimately final restoration under their King, who is the Messiah. When the nation of Judah in the south goes into exile in 586 BC, they expect ultimately a final restoration under their King, who is that same Messiah. Now it's at that time that Daniel expects restoration and he prays in Dan 9 a confession for the nation because Daniel isn't stupid; Daniel knows the word of God and he knows that for the nation to be restored the nation had to confess. So he's praying. Daniel thought he was in the last days. And here's why. Notice Deut 4:27, the nation is in Exile and Daniel is aware of this flow of events. "The Lord will scatter you among the peoples, and you will be left few in number among the nations to which the Lord drives you. There you will serve gods, the work of man's hands, wood and stone, which neither see nor hear nor eat nor smell. But from there," from the Exile, where is Daniel and his people? In

Exile. "But from there you will seek the Lord your God, and you will find Him if you search for Him with all your heart and all your soul. ³⁰When you are in distress" what's the distress? In Daniels eyes it's being in Babylon, living in a pagan kingdom. "When you are in distress and all these things have come upon you," all what things? The blessing and the cursing, when "all these things have come upon you, in the latter days you will return to the Lord your God and listen to His voice." There's the first usage of the expression, latter days or last days. And what does it relate to? The nation Israel returning to the Lord their God and listening to His voice. Has that occurred as of yet? Daniel hoped it would, it didn't. But it will come. Verse 31, "For the Lord your God is a compassionate God; He will not fail you nor destroy you nor forget the covenant with your fathers which He swore to them." What covenant? What covenant was made with the fathers of Israel? The Abrahamic Covenant. What are the legal terms of that covenant? Land, seed, worldwide blessing. And we have Christians running around, God's already given the land to Israel, God's already fulfilled that promise. Excuse me? When exactly did God fulfill that? Oh, in the book of Joshua it says God gave them all the land. Well, if that's the right interpretation of Joshua maybe you ought to do a little land survey and check a little closer, Joshua never had all the land, and Judges begins with a curse that says you will never have all the land until the Joshua par excellence comes, Jesus, Yeshua. Those names are the same names for a purpose. Joshua led the Conquest in the OT; he failed to complete it, who's going to complete the Conquest? Yeshua. What do those names mean? The Lord is salvation. It's going to take the intervention of Yeshua to finally conquer the land. That's what verse 31 is all about. God's not through with the Jewish people. He made promises to them. He swore to them on His own character. And unless I'm sorely mistaken, God does not, God never violates His character. He's absolutely faithful. It's we who are faithless, but it's He who is faithful. So in the latter days, the last days the nation Israel would turn to God.

Now turn to Hosea 3:5. This is the next usage of latter days. If you were here for the book of Hosea then you know the context. Hosea was told to go marry a prostitute. So he went down to the red light district and picked up Gomer. He married her and adopted her children of prostitution and had other children with her. This was to illustrate what? What God was having to be married to. The nation was a spiritual prostitute. This is stuff the Old Testament prophets had to go through to communicate the message. So you

have this man Hosea married to this prostitute; she violates the covenant of marriage over and over as she goes back into the prostitution ring and yet Hosea continues to provide for her as God did for Israel and then look in verse 1. "Then the LORD said to me, "Go again, love a woman *who* is loved by *her* husband, yet an adulteress, even as the LORD loves the sons of Israel, though they turn to other gods and love raisin cakes." ²So I bought her for myself for fifteen *shekels* of silver and a omer and a half of barley." He's buying her out of slavery, because she's gone into such debt she can't pay. She's down and out and so her true husband goes and buys her back. Where's the nation Israel today? She's in slavery, she's hated, she is down and out. The parallels are real there. Verse 3, "Then I said to her, "You shall stay with me for many days. You shall not play the harlot, nor shall you have a man; so I will also be toward you." What's the parallel? For Israel it's the millennial kingdom. Their King will take them and stay with them for many days. Then in verse 4 he explains, "For the sons of Israel will remain for many days without king or prince, without sacrifice or *sacred* pillar and without ephod or household idols." That's the present day is it not? No King, no prince, no Temple. Verse 5, "Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the last days." Aha, there it is. When will this all happen? In the last days. Finally they will return to the Lord their God, just like in Deuteronomy 4.

Then we come to Micah 4:1 and we know what the last days are, they are when Israel will return to the Lord their God and be restored. And Micah says, **And it will come about in the last days That the mountains of the house of the Lord**, and the word for house in the Hebrew is word for Temple, so were talking about the Temple here, a last days Temple. He says a Temple **of the Lord** is going to be built up on **the mountain**. What mountain? Mt Moriah. The same mountain that is there now, but it's also a different mountain because if we read the rest of the verses we see drastic geological changes in the Middle East occur to this mountain. This mountain **will be established as the chief of the mountains**. It's the same word as the heads from chapter 3, the judicial branch, but here it's not translated the head of the mountains, but the chief of the mountains, meaning the highest mountain in the world. Mt Everest will not remain the tallest mountain in the world. In the last days Mt. Everest will be flattened and Mt Moriah will elevate. This will give geologists in the millennial kingdom some interesting

geology to work with (Zech 14:9-10). So in the millennium the chief of the mountains will be Mt. Moriah. And it's on that mountain that the future Temple will be built. Notice what else he says in verse. **It will be raised above the hills**, so everything else will be lower elevation. **And the peoples will stream to it.** That's not the Jews, though, the Jews will be there. But that's the Gentiles, the *goyim*, the nations. That's us or rather people descended from us that enter into the millennial kingdom in mortal bodies because they were believers. So everyone that walks into the millennial kingdom in mortal body will be a genuine believer. What prior event do we have in history that sets us up for this truth? How many people from the world before the flood passed over to the world after the flood? Eight. Were they all believers or were they a mixture of believers and unbelievers? All believers. So our modern civilization, which began with Noah and his family began exclusively with believers. There's a pattern to history and this pattern will be repeated. All who survive the tribulation and the judgments and go into the millennium will be believers. It will start all over again and see just how good man is. See, that's always the lesson. It's a major lesson the Bible teaches over and over and over; man is a dirty rotten scoundrel. There is nothing good in man. Man's a sinner and without God he has no hope. So in the millennium, let's pick up in verse 2 **many nations will come and say, come and let us go up to the mountain of the Lord into the house, that's the Temple again, of the God of Jacob.** See we're not to go up to the Temple of Mohammed, we're not to go up to the Temple of Buddha, we're going to go up to the Temple of the God of Jacob. All the nations of the world are going to then come and feast off the spiritual riches of the Jewish nation. What's the third promise that God gave Abraham, Isaac and Jacob? That they would be a what? A worldwide blessing. Well, here it is. Here is the fulfillment of the worldwide blessing aspect of the Abraham covenant. The nations will be blessed ultimately through the Jewish nation. The means to blessing is not by destroying the Jews. That's what all the nations on earth at this moment accept as a basic political philosophy. If we can destroy the Jewish nation, then we can get the blessing. It's exactly the reverse. Blessing only comes through the Jewish nation, in particular through one Jew. Jesus Christ. So they will come and go up to the mountain of the Lord, to Mt. Moriah, which is the highest place on earth in the millennium and they will go to the Temple, the millennial Temple for what reason?

That He may teach us about his ways. That who may teach us? Who's He? *Moreh ha tzedeq*, the teacher of righteousness. Who is the teacher of righteousness? He's the Messiah. I want you to observe a major function of the Messiah in the kingdom. What is the Messiah doing? Is he leading a praise and worship band? Is he running a marketing campaign for his program? Is he holding elections as to who will be the governmental ruler of this earth? No. He's teaching. He is fundamentally a teacher. The ultimate teacher of righteousness is the Messiah. That ought to tell you how critical the function of teaching is. So what you have in the millennium is the greatest teacher, the perfect teacher and what is He going to teach? He's going to teach us **about His ways**. You want to talk about some interesting lesson plans. Isn't it in Isaiah that we read my ways are not your ways, my thoughts are not your thoughts? Yes, it is. He's going to teach us about His ways. I mean, we cannot fathom, there is no parallel in any of our university campuses today, there are some interesting courses on those campuses, courses that show the tremendous complexity of life, tremendous detail in the mathematical structure of God's world, and people are quite frankly shocked by a lot of the fantastic complexities that they discover even though they're unbelievers, but these lessons are going to be far more fantastic and complex. He's going to teach us **about His ways**. You know when I was working this in your life, I was doing 20,000 other things you never saw. I'm your God.

And then he tells us why. I want you to observe the linkage between teaching and the very next expression, the reason for the teaching. **That we may walk in His paths**. Observe the linkage. Notice you don't just don't walk the walk. The teaching has to precede the walk. We have a whole generation of Christians that thinks we don't need teaching, doctrine that's out, that's boring, that's dry, I already know that all anyway. If you walk out the doors of Fredericksburg Bible Church and you ask 9 of 10 Christians what is the hypostatic union they will look at you with a blank stare. If you ask 900 Christians what is the doctrine of kenosis they'll look at you with a blank face. And that's because we live in a generation that is just absolutely turned off by doctrinal teaching. But when we get in the millennial kingdom it's going to be the main thing the Messiah does. **That he may teach us about his ways** then, what's the logical conclusion of why He teaches us about His ways? So **that we may walk in his paths**. You can't walk in his paths if you don't learn his ways. That's why we teach the Bible so much here, and we emphasize that it's not wrong emphasis. If the emphasis of the Messiah

himself when He's on earth is to do this it just might be important. What did he do the first time he was on earth? He taught and taught and taught and taught. Why? That men may walk in his paths. Same approach at both the First and Second Comings. Teaching.

Now we come to more content, the teaching of the Lord Jesus Christ is content rich. **For from Zion will go forth the law, even the word of the Lord from Jerusalem.** So now we have the law, this is not the law of Moses or the law of Christ but this is the millennial law. It, too, is the law of Christ, but there's a tremendous amount of legislation that will go forth from Jerusalem that will not be limited to the nation Israel. This is when we have global law. If we have a global King then we have a global law. And the center of the global government will be Zion, the city of Jerusalem, the capital of the world.

And he will judge between many peoples. Hold it right there and ask yourself, "Will there be sin in the millennial kingdom?" If you have a judge you have sin. So he's the legislative branch, he makes the laws, he's the judicial branch, He judges and He's the executive branch, He's the King. Now are we seeing what it takes in leadership to give blessing? It takes a perfect ruler. I've heard a number of times the story that one time a university professor political philosophy asked the students to question what would be the qualities of a perfect ruler? One student said he would be benevolent, another student said he would be just, another student said he would be honest, another student said he would be intelligent, another student said he would provide world peace, and they went through all these; they had this big list on the board of all these qualities of the perfect ruler and then one student raises his hand and says, hey, you know there's a guy that has those qualities. And the whole class turns to look at him like who meets these criteria? And the kid said, that's Jesus Christ. That's a description of Jesus Christ. And that's basically correct. We need a perfect lawmaker, a perfect judge and a perfect King. The only person who can fulfill all those criteria is a person that is impeccable. By that we mean the doctrine of impeccability, that ultimately the world must be ruled by the perfect person, the person who is not able to sin. And there's only one Person who was not able to sin and that's the Lord Jesus Christ. So only He can do all this.

Look at what he does in verse 2 - He's a teacher and He's a lawmaker, in verse 3 He's a judge. Then look what comes in the middle of verse 3, this speaks of the nations. **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.** That's a description of what? World peace. Why don't we have world peace today? Because the Jews have yet to repent. What do Deuteronomy and Hosea teach? That in the last days Israel will return to the Lord their God and will seek Him. Until they do that the perfect, impeccable King will not return. So here's another thing that this perfect King will do; he will provide world peace, **they will hammer their swords into plowshares and their spears into pruning hooks;** equipment that was once used for war. We could speculate here that during the tribulation the means of warfare will not be high-tech weaponry, because Isaiah talks about in the tribulation they will beat their plowshares into swords and their pruning hooks into spears is it's an exact reversal of this verse. So the tribulation is a time of war when farming equipment will be transformed into weaponry and the weaponry is primitive indicating a massive loss of technological capability in the tribulation. But when the millennial kingdom comes since world peace will exist there'll be no more need for the weaponry and so it will be turned back into agricultural equipment.

There will be no war in the millennial kingdom, that's 1000 years. And since there won't be any war there won't be any need for military colleges, combat training facilities, war colleges, any of that, no need in the millennial kingdom for any of those skills.

Notice the description of verse 4, this is a description of peace, in the Bible. This is always a description of peace; **Each of them will sit under his vine and under his fig tree, with no one to make them afraid, for the mouth of the Lord of hosts has spoken.** In other words what is characteristic the true characteristic of peace? It's that you get to enjoy the labor of your hands. That's what it means to sit under your own vine, to sit under your own fig tree. Why do we have to face today? Do we get to enjoy all the labor of our hands? Before you even get your paycheck the government has already taken a percent. You never even see it. That's called theft. It's one thing if you get to see the money and then you pay a portion of it back to them. But it's a wholly other thing for them to just steal it. Who worked for

that? You did. And they said it goes to government services and so forth that are enjoyed by all people. That's all we know - that portions of it are given for certain public services. But the great majority of it just goes for a number of things far beyond public service. You don't sit under your own fig tree today. You work and other people get to sit under the fig tree you built them. Well, not in the millennial. The Lord Jesus Christ is going to straighten all that out. You will get to enjoy the labor of your hands and the product. Much to the chagrin of the Christian socialists the Bible is very capitalistic.

And notice the authority by which these pronouncements come: **for the mouth of the Lord of hosts has spoken.** That's a description of the armies of the Lord, the Lord of hosts. Who are the hosts? They're the angels. The angels are the Lord's armies. The Lord is the commander of the angelic army. So when he speaks that's it. If you don't like it, you better get out of the way.

Verse 6, **In that day**, what day? The day when all these things are taking place, which is the millennial kingdom. **In that day, declares the Lord, I will assemble the lame and gather the outcasts, even those whom I have afflicted.** That is, now what is He doing? He's gathering Israel who has been afflicted by the nations and he's comforting them. The reference to the **lame**, the nation of Israel has been abused yet they'll be restored, they'll be assembled up on mount Zion. **And he will gather the outcasts**, who are the outcasts? More of the nation Israel. They're the only people in the world that can never amalgamate. Everywhere they have tried to go they lose their identity, get lost in Egypt, get lost in Europe, get lost in Russia, get lost in Africa, they can't do it. Everywhere they go they are repelled and rejected and blamed for everything under the sun from political conspiracy to economic depression, you name it, Israel did it. They're blamed for everything under the sun, they are the outcasts. And God says I'm going to gather them. **Even those whom I have afflicted**, that is those who came under his direct cursings as outlined in Leviticus 26 and Deuteronomy 28. They too will be regathered to the land of Israel. So we have the ultimate fulfillment of the land aspect of the Abrahamic Covenant.

Verse 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.** Question: is God going to fulfill his covenants to the nation Israel? Or is He through with the Jews? Who is it that is going to come and

reign over them? Yahweh. Don't you see? Who is Yahweh? He's God. And yet He's also a descendent of David. So that makes him human. He's going to reign on David's throne. Don't you see how foolish it is to try to say that Jesus is not truly God? Every week we have a verse somewhere in the teaching that covers the fact that the Messiah would be God. In here we have the Aryans, and the Jehovah's Witnesses and the Mormons and everybody else that had a religious permutation come up with some ridiculous belief that Jesus was sort of semi-God or just plain human. That is so far from what the Bible teaches. It's not even close.

And once he begins his **reign** he says it, it will last from that moment and forever, from **now on and forever**. What that means is that once Yahweh establishes his kingdom on the Earth, installs the son of God, Jesus Christ on the throne of David, He will from that point forward never cease to reign, ever. There will be no reversals, there will be no rebellions that are successful. Think about what that means. Here we have an earthly king installed in office and he's never removed from office. What do you have to be in order to never be removed from office by any other opponent? You have to be sovereign over everything. Because if there's one thing that you're not sovereign over then that one thing becomes a threat to your throne. So the Messiah has to have the attributes of God, He has to be God.

And then we have it all summed up in verse 8, **As for you, tower of the flock,ⁱ Hill of the daughter of Zion, to you it will come – even the former dominion will come**, what did we say earlier? That in the last days what would occur? The restoration of Israel's kingdom. There is described very plainly for all theologians to see, **Even the former dominion will come**. What former dominion? The dominion of David and Solomon. That was the Golden Era, the time of Israel's greatest wisdom, greatest choirs, greatest architecture, greatest literature, greatest artistry, all the higher aspects of man were amplified and enjoyed. It was a great biblical culture. Jesus is going to establish a kingdom and culture even greater than the former kingdom and culture of David and Solomon. And all the nations will stream to it to hear of Messiah's wisdom. They will be blessed.

So in conclusion, in the last days we will have the nation Israel return to the Lord your God and learn loyalty to him and upon their calling upon him to be delivered from Antichrist and his armies their Messiah, Jesus will return,

and all Israel will be saved. Then will come the restoration of all things. The Earth. Having been newly renovated by great geological catastrophes will have Jerusalem as its highest point and the millennial Temple and from there the Messiah King, who is Yahweh will rule on the throne of David from that point in time and for ever more. He will teach the nations about his ways so that they will be able to walk in his paths. He will issue forth the millennial law, which stems from the perfect righteousness of himself and he will judge according to it perfectly. He will bring an end to all war and to all training for war. Each man will enjoy the labors of his hands and will rest in peace. Though all peoples in the world today walk according to their idols, in the future Israel will walk in the name of Yahweh their God forever and ever. In that day the Lord will gather the lame, the outcasts, and the afflicted and make them a strong nation of Israel from which and through which the whole world will be blessed. And the Lord will reign over the whole earth from Mt Zion in the city of Jerusalem forever. Finally, the kingdom as it was known in the times of David and Solomon at its peak of wisdom and strength will be known once more as Israel sits at the head of the nations.

ⁱ Migdal-Eder, about 1 mile from Bethlehem, signifying the place of David and Jesus' birth (Mic 5:2).

[Back To The Top](#)

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