

our sin and that he saves us through his blood. That's what Satan hates worst. But next to that there is nothing he hates worse than the fact that on this very earth here where He had His greatest victory, that here on this very earth the time is coming when there need be no fear, there need be no training for war because the Lord will rule in righteousness and there will be perfect safety right here upon this earth.

So Micah is a wonderful book for many reasons and one of them is that it contains this wonderful millennial prediction. Then after that we'd better go on though I'd like to linger over this marvelous picture. Our time is moving. We'd better go on in this chapter. In 4:6, "In that day declares the Lord . . ." "In that day" is a term which in Scripture means there is going to be a day. There are cases where it means in the day I've just spoken of. That may be what it means here. But don't be misled by taking "in that day" in the English sense. The Heb. word rendered "in that day" really means "there is going to be a day like this." In the day I am about to describe, rather than in the day I have described.

Then he tells how God is going to bring future blessings here. "I will gather the lame; and those I have brought to grief. I will make the lame a remnant, those driven away a strong nation. The Lord will rule over them in Mount Zion from that day and forever." After v. 8 there is a sharp break. In v. 9 we have a question: "Why do you now cry aloud, have you no king?" It is interesting to notice that this is somewhat echoed, "Why do you now cry aloud, have you no king?" with v. 11, "but now many nations are gathered against you." The next ch. begins "Marshal your troops, O city of troops, for a siege is laid against us." ? We have here a section composed of three parts each of which starts with a situation. Here is a situation which Micah predicted of nearly 150 years before the Babylonian captivity! When he did it Assyria was the great conquering nation. Assyria had taken the northern kingdom into exile as described in the first chapter of Micah. But this had happened no doubt by the time he had written this chapter here. Here he starts, (3:9) "Why do you now cry aloud, have you no king? ~~Has your counselor perished~~ that pain seizes you like that of a woman in labor? Write in agony O Daughter of Zion, like a woman in labor..." Here he is looking forward to the terrible misery of the kingdom of Judah as they go into exile.

Now Israel had gone into exile as the Assyrians had conquered them during Micah's time. But now he says to them (v.10) "But now you must leave the city to camp in the open fields." The people driven out after Jerusalem is conquered a little more than 100 years later. "Now you must leave the city to camp in the open field. You will go to Babylon. You will go to Babylon! Assyria was the great enemy when Micah wrote. Now he refers to Babylon which Assyria had conquered and subjected for a long time. It was 100 years after that before Babylon became important. But God enabled Micah to see that it would be the Babylonians not the Assyrians who would take the people of Judah into exile. So he says, You must leave the city to camp in the open field, you will go to Babylon. There you will be rescued. There you will be redeemed out of the hands of your enemies. So Micah lived to that situation and he predicted their being taken into Babylonian captivity and their being released from it! Another 100 years later. A marvelous prediction.

And then he moves on to another situation, one which he hardly knew when to place. I think it is still to come. In v. 11, "Now (a different Now than the other) Now many nations are gathered against you. They say, Let her be defiled. Let our eyes gaze over Zion. But they do not know the thoughts of the Lord. They do not understand his plan, he who gathers them as sheaves to the threshing floor.