

The Minor Profits

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[0 : 00] Well, thank you all for being here. Let's have a word of prayer, shall we? We're grateful, Father, for this new day you've given us. We want to give it back to you and ask you to be pleased to use us in it in any way that you see fit. We want to be at your disposal.

Thank you for the truth before us, for the meal that we'll be enjoying shortly, and for this time of fellowship to appreciate and enjoy together. We commit our day to you in Christ's name. Amen. Well, since we've had a couple of weeks off from the Minor Prophets, we return to Micah with Unfinished Business, and we will be in the latter part of chapter 4, and I'll spend a little bit of time in rapid review regarding this content, and we'll be getting into some prophetic area that will kind of set the stage later on for our more extended study that will be required when we engage the prophecy, the visions and prophecies of Zechariah, and they are somewhat extensive, so it'll take us a while to get through that, and we're going to be in these minor prophets for a while, but the content that is upcoming is absolutely fascinating, and it is laced with prophecy as Zechariah is sometimes referred to as the book of the revelation of the Old Testament, right along with Daniel, so eventually we'll get there, but right now we have

Unfinished Business in Micah to 10-2, and I would ask you to turn, if you would, to chapter 4, and we will begin in verse 6 with this expression, and I just want to run through a few things here because it's very, very significant, and it is all speaking of a time that is future to Micah and his time. He's looking into the future, and he says in verse 6 of chapter 4, in that day, which of course is going to be dramatically different from the day in which he is living and speaking, and as you go on through, it is remarkable how that phrase occurs time and again, and if you will look at chapter 5 and verse 10, and it will be in that day. Now he's not actually talking about a 24-hour period. He is talking about a time in history that is referred to as in that day, and when we see the word day, we tend to think of a 24-hour period, but you know as well as I do that if you were recounting something, for instance, to your grandchildren, and you said something like, well in my day when I was a kid, well you're not talking about a 24-hour period, but you're talking about an era of time, a block of time, and I'm confident that is what is in mind here, and as you just turn the pages and look, if you will, at, well let's see here, that expression that is used time and again, well let's go back, let's go back to Zechariah, it's the next to the last book in the Old Testament, it's right before Matthew, but in Zechariah, chapter, let's see, it's chapter 12, yeah well it really, it really, it really ratchets up in, in chapter 11, if you will look at that, at verse 11, well you can, I'm sorry I'd be jumping around like this, but to precede in verse 3, verse 3 of chapter 11 of Zechariah, in that day, declares the Lord, I will strike every horse with bewilderment, and his rider with madness, but I will watch over the house of Judah, while I strike every horse of the peoples with blindness, this is prophetic, and it is speaking of tribulation content, and in verse 6, in that day, I will make the clans of Judah like a fire pot among pieces of wood, and a flaming torch among sheep, and verse 8, in that day, the Lord will defend the inhabitants of Jerusalem, and the one who was feeble, we're in chapter 12 now, chapter 12, and then chapter 12, and verse 11, in that day, in verse 9, in that day, and in verse chapter 13, in that day, a fountain will be opened for the house of David, for the inhabitants of Jerusalem, and verse 2 of chapter 13, in that day, and verse 4, in that day, and as you turn the page and go into chapter 14, and verse 4, in that day, his feet will stand on the Mount of Olives, this is second coming content, which is front of Jerusalem on the east, the Mount of Olives, and so on, and then in verse 8, of chapter 14, it will come about in that day, all of this is synonymous with what the scriptures call the day of the Lord, but again, it is in a 24-hour period, and verse 9, and the Lord will be king over all the earth, this is after the tribulation, this is millennial content, in that day, the Lord will be the only one, and his name the only one, and in verse 13, will come about in that day, that a great panic from the Lord will fall on them, they will seize one another's hand, the hand of one

will be lifted up against the hand of another, and that might very well have reference to Ezekiel 38, we'll be looking at that later, and if you want to look at verse 20 of chapter 14, in that day, and look how Zechariah ends his prophecy in verse 21, there will be no longer a Canaanite in the house of the Lord of hosts in that day, in other words, there will not be the presence of any corruption, which of course is what the Canaanite was famous for, so keep that in mind, because that's where all of this stuff is going, and it is prophetic, the minor prophets,

I do not think there is one of them, that doesn't deal with some aspect of prophecy, but none so thoroughly, and so deeply, as Zechariah, so eventually we'll get there, Joe?

[6 : 49] Isn't there more reference in the Old Testament to Christ's second coming than his first coming? There's actually more reference to his second coming? Oh yeah, absolutely, absolutely, it is far more prevalent, matter of fact, matter of fact, that is one of the great stumbling blocks for the Jewish people.

They overlooked the prophecies regarding the first coming of Christ, the incarnation, and dwelt primarily upon the second coming, and in the second coming of Christ, which is far more prevalent, far more prevalent, and far more frequently mentioned in the Old Testament than is the first coming of Christ.

So, unfortunately, it's kind of easy to overlook the first coming, because the second coming is not going to be quiet, it's not going to be a baby in a manger.

You talk about fireworks. Boy, the second coming is going to be something. I mean, and every eye shall see him, and it will be absolutely incredible.

So, it's very easy in studying the Old Testament to kind of bypass the prophecies that relate to his first coming, one of which we'll be considering this morning, and overlook those and see the second coming where Christ comes in power and great glory.

[8 : 19] That's the way the Jewish people expect the Messiah to be when he comes, and he will be. But that's second coming stuff, not first coming.

So, when Jesus was here the first time, they had every reason to say, well, where's the fireworks? Where's all the power? Where's all the glory? Where's all the routing of the Romans?

He didn't do any of those things, and it was rather easy for some of them to dismiss him as the Messiah, because he didn't have the credentials that they expected. But that's reserved for the second coming.

So, let's look at Micah. Micah chapter 5, chapter 4 and verse 6. In that day, declares the Lord, I will assemble the lame, gather the outcasts, even those whom I have afflicted.

I will make the lame a remnant of the outcasts a strong nation. And the Lord will reign over them in Mount Zion from now on and forever.

[9 : 18] Has this ever happened? Well, of course not. And that isn't happening now either. It is future. And as for you, a 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.

Now, why do you cry out loudly? Is there no king among you? Or has your counselor perished? That agony has gripped you like a woman in childbirth.

Writhe and labor to give birth, daughter of Zion, like a woman in childbirth. For now you will go out of the city, dwell in the field, and go to Babylon. There you will be rescued.

There the Lord will redeem you from the hand of your enemies. And now, many nations have been assembled against you. And in Zechariah 14, the Lord says that he is going to bring many nations into Israel.

That's Zechariah chapter 14. We won't go back there again. But verse 12 says, But they do not know the thoughts of the Lord. They do not understand his purpose. People today don't either, but they certainly will not then.

[10 : 26] For he has gathered them. And that will be the nations of verse 11. He has gathered them. And it makes it sound like a historical thing.

But it's a prophetic thing. Yet he is speaking of it as if it were already accomplished. Because in the mind of God, it certainly has. He has gathered them like sheaves to the threshing floor.

Arise and thresh, daughter of Zion. For your horn I will make iron. And your hoofs I will make bronze. That you may pulverize many peoples.

That you may devote to the Lord their unjust gain and their wealth to the Lord of all the earth. You can look in vain to these verses and try to find when did this ever happen?

It never did. It's going to, but it never did. And many times prophetic utterances are given as though they are accomplished facts. And that's looking at it from God's perspective.

[11 : 24] Because in his eyes it has. Now here we get a chronological switch. And this is going to revert back in history. Actually it will still be prophecy.

It will be prophecy 500 years into the future before it's fulfilled. Because that's approximately when Micah was written. About 500 years before Christ was born.

But it opens this way. Chapter 5. Now muster yourselves in troops, daughter of troops. They have laid siege against us. With a rod they will smite the judge of Israel on the cheek.

But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah. From you one will go forth.

I don't know what translation of the scriptures you have, but mine is the New American Standard. And the word one is capitalized. Well, it isn't capitalized in the original Hebrew.

[12 : 28] Because they didn't use capital letters in the original Hebrew. They just use all the same case. So those who translated this into English were of the opinion that this one here refers to none other than Jesus Christ.

And they capitalized the word one in honor of him. And I think they were probably right in doing so. But all I'm saying is the one here that is being capitalized does not in and of itself make it Christ.

But I think the context requires that it be a reference to Christ, especially when you read on further into the context. From you one will go forth for me to be ruler in Israel.

Well, is he ruler in Israel now? Of course not. Of course not. He isn't even recognized as the ruler, much less to be ruling. But he is the one who will be ruler in Israel.

And his goings forth, which is another way of saying his existence, coming and going, his goings forth are from long ago, from the days of eternity.

[13 : 47] What does that mean? It simply means that that is an expression that predates the incarnation. While it is true, Jesus in his humanity did not exist before Bethlehem.

But the Son of God in his deity existed from eternity past with the Father. We have an eternal Father and the eternal Son and the eternal Spirit of God and the three comprising one God and subsisting in three persons.

And I do not begin to understand that other than to say that God lives, operates, and functions on an entirely different plane than us humans.

And I remember hearing an interesting comment by Howard Hendricks. He's with the Lord now, but he taught for several years at Dallas Theological Seminary.

And they were having a Q&A; session one time, and one of these young seminary students asked him, says, Well, Professor Hendricks, could you explain to me the Trinity?

[15 : 01] And Hendricks said that he waxed eloquent for maybe 10 or 12 minutes and did the best that he could with trying to explain the Trinity, realizing, of course, that all explanations of that, of necessity, are deficient.

And when he finished, the student said, Well, Prof, is that the best you can do? And Dr. Hendricks said, Yes, I guess that's the best I can do.

Tell me, does it really bother you that there is something different about the eternal, infinite God that you cannot comprehend?

Well, that kind of put it in perspective. I mean, after all, fellas, who are we to demand that God reveal Himself in His character and nature and essence in a way that is thoroughly understandable by us?

Well, just who do you think you are that we could make that kind of a demand of the Almighty? All I know is the Scriptures make it very clear that the Father is God.

[16 : 18] It is equally clear that the Son is God. It is equally clear that there is, the Spirit is God.

And it is equally clear that there are not three gods. There is but one God subsisting in three persons.

If you understand that, explain it to me. I know I've heard all of the examples about the egg and the shell and the yolk and the white of the egg and yet it's all one egg.

That doesn't begin to explain it. And I know there is the explanation where there is the vapor, it is liquid water, and it is steam, and it is ice so that it is solid, and yet it is all water.

None of those things even begin to do the character, nature, and essence of God justice in so far as understanding His very nature. In fact, I am persuaded that it is the very essence, character, and

nature of God that is, of all things, the most profound in all of the universe.

So who are we to think we ought to be able to get our mind around that? I've given up on that. I just say, let God be God and let every man be a liar and go on from there.

[17:33] So, this is speaking of the eternity. He is going forth from of old from days of eternity. And I think we've seen examples of what we call a Christophany, which is a pre-Bethlehem, pre-incarnate revelation of Christ.

And I think some of the first examples is in, frankly, in Genesis 1, where we find in the beginning, Elohim created the heavens and the earth.

And that is a plural form for the deity. but it is rendered singular. In the beginning, God created the heavens and the earth.

In the Hebrew, it is in the beginning, gods, which is plural. What do you do with that? Well, apparently, most were so uncomfortable with it, they didn't translate it with the plural.

They translated it with the singular. And I think that is nothing more than a way, a tacit way of trying to explain the plurality of persons in the Godhead. And it came up with gods.

[18:44] And, of course, the scriptures go on to make it clear that there is but one God and one mediator between God and man, the man Christ Jesus. So, interesting concept.

And when he is referred to as his going forth are from of old, from the days of eternity, that simply suggests that the eternal Son of God always existed with the Eternal Father.

And yet, I guess it would be correct to say that Jesus, in his humanity, of course, did not exist until the Incarnation.

And he probably never went by the name Jesus because the angel told Mary that thou shalt call his name Jesus because he shall save his people from their sins.

And the word Jesus, of course, is from the Old Testament term. It's Joshua. It means deliverer or rescuer. So, it's a fascinating concept. And it is part of the mystery of Christ.

[19:56] So, therefore, verse 3, he will give them up until the time when she who is in labor has born a child. Then the remainder of his brethren will return to the sons of Israel and he will arise and shepherd his flock in the strength of the Lord in the majesty of the name of the Lord his God.

And they will remain. This is all second coming material. Because at that time, he will be great to the ends of the earth. And this one, and there it's capitalized again.

And it is speaking, of course, of the Messiah. This one will be our peace. That's one of his names. Prince of Peace. When the Assyrian invades our land, when he tramples on our citadels, then we will raise against him seven shepherds and eight leaders of men.

And they will shepherd the land of Assyria with the sword, the land of Nimrod at its entrances, and he will deliver us from the Assyrian when he attacks our land and when he tramples our territory.

And then, and this is all future stuff. And by the way, this is all Mideast things, which is exactly where all this action is going to take place. And you know something? That's where it all began.

[21:12] And that's where it's all going to end. In the Mideast. Then, verse 7, then the remnant of Jacob.

And the remnant suggests a minority faction, a smaller number. Not the larger, but the smaller. And this is the remnant that we've referred to in the past.

This is the remnant that I believe will occupy Petra and will be there when Christ returns. Then the remnant of Jacob, and if that's talking about an individual, it's talking about a nation.

Jacob is Israel, is the nation. He's not. Jacob, the man, has of course been long since dead and gone. This is the descendants of Jacob. Will be among many peoples like dew from the Lord, like showers on vegetation, which do not wait for man or delay for the sons of men.

And the remnant of Jacob will be among the nations, among many peoples, like a lion among the beasts of the forest. And like a young lion among flocks of sheep, which if he passes through, tramples down and tears, and there is none to rescue.

[22:26] Your hand will be lifted up against your adversaries, and all your enemies will be cut off. This is all second coming content. And verse 10, And it will be in that day, declares the Lord, that I will cut off your horses from among you, destroy your chariots, I will also cut off the cities of your land, tear down your fortifications, I will cut off sorceries from your hand, and you will have fortune tellers no more.

And I will cut off your carved images. This is Israel in repentance and contrition for their idolatry, and your sacred pillars from among you, so that you will no longer bow down to the work of your

hands.

That's idolatry. I will root out your asherim, these are false deities, false idols, from among you, destroy your cities, and I will execute vengeance and anger and wrath on the nations which have not obeyed.

Hear now what the Lord is saying. Arise, plead your case before the mountains, and let the hills hear your voice. Listen, you mountains, to the indictment of the Lord, and you enduring foundations of the earth, because the Lord has a case against His people.

This is an indictment that is being leveled against Israel. Even with Israel, He will dispute. My people, what have I done to you?

[23 : 56] How have I wearied you? Answer me. He's delivering a case against Israel, and He's saying, how have I offended you?

How have I wronged you? Why have you disobeyed me? Indeed, I brought you up from the land of Egypt and ransomed you from the house of slavery, and I sent before you Moses, Aaron, and Miriam.

My people, remember now what King, what Balak, King of Moab, counseled, and what Balaam, the son of Beor, answered him, and from Shittim to Gilgal, in order that you might know the righteous acts of the Lord.

With what shall I come to the Lord and bow myself before the God on high? Shall I come to Him, this is Israel's response, it's the response of the godly, shall I come to Him with burnt offerings, with yearly calves?

Does the Lord take delight in thousands of rams and ten thousand rivers of oil? Oh, you just sacrifice a whole bunch of animals, and that'll keep God quiet, that'll satisfy, and that's not going to do it.

[25 : 06] That's man's way of thinking, and it's perverse. Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? This is Chemosh, the deity of Chemosh, of the Moabites, that caused their children to pass through the fire, to sacrifice their own young to the god Chemosh.

And he's rejecting all of this as nonsense. What is it that God requires of the Jew of Israel? What does he look for from Israel? He has told you, oh man, what is good, and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God.

And you really haven't been very good at any of that. The voice of the Lord will call to the city, and it is sound wisdom to fear thy name.

Here, O tribe, who has appointed its time? Is there yet a man in the wicked house along with the treasures of wickedness and a short measure that is cursed? Can I justify wicked scales?

That scales with your thumb on the thing, you know, to affect the true balance. So that's a picture of corruption is an imbalanced scale that is deliberately deceitful and cheating.

[26 : 28] Can I justify wicked scales and a bag of deceptive weights? For the rich men of the city are full of violence. People who have power can pay to have things done that shouldn't be done.

Her residents speak lies, and their tongue is deceitful in their mouth. So also I will make you sick, striking you down, desolating you because of your sins.

You will eat, but you will not be satisfied. And your vileness will be in your midst. You will try to remove for safekeeping, but it will not preserve anything.

And what you do preserve, I will give to the sword. You will sow, but you will not reap. You will tread the olive, but not anoint yourself with oil.

And the grapes, but you will not drink wine. This is all retribution stuff. This is all payback. This is all judgment for their apostasy. The statutes of Omri, one of the wicked kings of the north, and all of the works of the house of Ahab.

[27 : 36] This is the husband of Jezebel. They were a pair and a half. Wicked, evil people. And in their devices you walk. Therefore, I will give you up for destruction and your inhabitants for derision, and you will bear the reproach of my people.

And this, of course, is talking about either the northern, the Assyrian captivity that will invade the ten tribes of the north or the Babylonians in the south. Woe is me, for I am like the fruit pickers and the grape gatherers.

There is not a cluster of grapes to eat or a first-dried fig which I crave. The godly person has perished from the land. Who's left?

Only the ungodly. And there is no upright person among men. All of them lie in wait for bloodshed. This is dog-eat-dog. Each of them hunts the other with a net.

Concerning evil, both hands do it well. The prince asks, also the judge for a bribe. Some things never change, do they?

[28 : 46] And a great man speaks the desire of his soul so they weave it together. The best of them is like a briar. Who would like to have a briar in their pants or in their foot and their shoe?

The most upright, like a thorn hedge. The day when you post a watchman, your punishment will come. And then their confusion will occur.

Do not trust in a neighbor. Do not have confidence in a friend from her who lies in your bosom.

Guard your lips. For son treats father contemptuously. Daughter rises up against her mother.

Daughter-in-law against her mother-in-law. Men's enemies are the men of his own household. This is family conflict. This is destabilizing of the family unit where there is animosity and bitterness between the family and broken relationships and evil and backstabbing and all the rest that goes on.

But as for me, I will watch expectantly for the Lord. I will wait for the God of my salvation. My God will hear me. Do not rejoice over me, O my enemy.

[29 : 53] Though I fall, I will rise. Though I dwell in darkness, the Lord is a light for me. I will bear the indignation of the Lord because I have sinned against him.

This is contrition and admission and confession. Until he pleads my case and executes justice for me, he will bring me out to the light and I will see his righteousness.

Then my enemy will see and shame will cover her who said to me, Where is the Lord your God? My eyes will look on her. At that time, she will be trampled down like mire in the streets.

Well, more of the same is coming, but I just want to skip down and close with that passage from which a wonderful hymn was taken in verse 18. Who is a God like thee who pardons iniquity?

Who is a pardoning God like thee? Remember that song? Wonderful old hymn. And it's taken from this verse here and passes over in verse 19, He will have compassion on us.

[30 : 56] He will tread our iniquities underfoot. Yes, you will cast all their sins into the depths of the sea. Thou wilt give truth to Jacob. This is the blessing that follows repentance and contrition.

And then He says, You will give truth to Jacob and unchanging love to Abraham, which thou didst swear to our forefathers from the days of the Lord.

And thus, ends the words of Micah the prophet. So, thank you for your kind attention. And ladies, thank you for your excellent service as usual. Yes?

Dana? Chapter 5, verse 5. And we will raise against Him seven shepherds.

Would David be among those shepherds? Let me find here. You're in chapter 5? Yes. 5-5. 5-5.

[31 : 55] This one will be our peace. Well, I think that's messianic too. It's referring to Christ. So, Christ will be one of the seven shepherds?

Oh yeah. Well, does that include David? Well, David will be here also.

This will be in verse 4. He will arise and shepherd his flock. And he, of course, will be that shepherd.

This is, you know, he referred to himself in John's Gospel, chapter 10, as I am the good shepherd.

He gives his life for the sheep. So, it is speaking, of course, messianically of him and this will be the second advent. And he will not be ruling by himself, but he will be the principal ruler and David will be under him.

Yes? One other thing, when I was in Sicily, and I don't remember if it was Greek or Roman, but they talked about sacrificing animals. Uh-huh. Oxen and such.

[32 : 57] So, it was more than just the Israelites that were... Oh yeah. Absolutely. Oh yeah. And in fact, there are some that still practice the sacrificial system to this day.

There are different groups, but they're all, again, they're all in the Mideast. I don't know of any place else in the world where they do that.

Well, thank you. Thank you guys for your kind attention. We covered a lot of material, but finally, we did get through the prophecy of Mike. And next up, by the way, will be the little book of Nahum.

And it too has got some real surprises in it. So, we'll be getting into that, Lord willing, in our next session together.