

PROTOTYPE

"MODEL SUPREMACY"

MICAH 4:1-5

This Week's Core Competency

Eternity – I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish his eternal kingdom. John 14:1-4 *Do not let your hearts be troubled. Trust in God; trust also in me. 2 In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. 3 And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. 4 You know the way to the place where I am going.*

Our Lord taught us to pray, "your kingdom come, your will be done on earth as it is in heaven." As Christians, we often think about going to heaven, and we often think about the coming of Jesus Christ—and rightly so. We don't, however, think that often about the coming of the kingdom of God. When it comes to thinking about the kingdom of God our infrequent thoughts appear frequently muddled. According to Jesus, the kingdom of God has to do with what goes on not in heaven but on earth; it has to do with God's will being done on earth then even as God's will is being done in heaven now. And we ought to pray for that day to come.

Here are a few things you should know about the kingdom of God. First, Jesus proclaimed the gospel of the kingdom of God. According to Mark, "After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 'The time has come,' he said. 'The kingdom of God is near. Repent and believe the good news'" (1:14, 15). This theme is so prominent in the Gospels that two distinguished authors wholeheartedly agree, "One dare not think he or she can properly interpret the

gospels without a clear understanding of the concept of the kingdom of God in the ministry of Jesus" (Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All its Worth*, 3rd ed., 145).

Second, according to the Old Testament, at the end of this age God will establish an everlasting kingdom on earth. When interpreting the Babylonian monarch's dream, Daniel told Nebuchadnezzar, "While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth" (2:34, 35). Lest the king miss the fact that the various parts of the statue represented various kingdoms that would follow his own, the prophet went on to say, "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end. But it will itself endure forever" (Dan 2:34-35, 44; cf., Lk 1:32, 33). Isaiah and Micah describe what life will be like in God's kingdom using practically the same words—perhaps because both reflect widely held expectations regarding it (2:2-4; Mic 4:1-8). In a nutshell, they share a vision of the future in which "Jerusalem and its temple will become the center of global justice and righteousness and of international peace and prosperity" (Bruce K. Waltke, "Micah," in *The Minor Prophets*, ed. by Thomas Edward McComisky, 676).

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Third, Messiah will rule over Israel and the nations in this future kingdom (Dan 7:13, 14, 27; Isa 9:6, 7; 11:1-5; Jer 23:5-9; 33:14-16). After alluding to the rule of the LORD (*Yahweh*) in these words, "He will judge between many peoples and will settle disputes for strong nations far and wide," Micah makes it clear that he is referring to the Messiah. In verse 8 he assures the city of David with these words from the LORD, "As for you, O watchtower of the flock, O stronghold of the Daughter of Zion, the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem." And in the following chapter he declares these famous words from the LORD, "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old from ancient times," and then adds these words of his own, "He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth. And he [Messiah] will be their peace" (5:2, 4, 5).

Fourth, in connection with Messiah's rule, God will fulfill the Old Testament promises he made: (1) in the Abrahamic covenant (Ge 12:1-3; 13:14-17; 15:18-21; 22:15-18); (2) in the Davidic covenant (2Sa 7:8-16; 1Chr 17:7-15; Ps 89; 110; 132); and (3) in the New covenant (Jer 31:31-37; Eze 11:19, 20; 36:22-37:14). Messiah is the son of Abraham through whom the whole world is blessed; he is the son of David who is a Savior and Christ the Lord (Lk 2:11); he is Jesus who exalted to the right hand of God has poured out the promised Holy Spirit on those who believe (Ac 2:33). In connection with atoning for sin and bringing in everlasting righteousness, "the Anointed One" has been cut off (Dan 9:24, 26); this one like a "tender shoot" (Isa 11:1) has died for the sins of others (53:1-12).

In summary, scripture teaches that the kingdom of God "would be a time of righteousness (e.g., Isa 11:4-5), and people would live in peace (e.g., Isa 2:2-4). It would be a time of the fullness of the Spirit (Joel 2:28-30) when the new covenant spoken of by Jeremiah would be realized (Jer 31:31-34; 32:38-40). Sin and sickness would be done away with (e.g., Zech 13:1; Isa 53:5). Even the material creation would feel the joyful effects of this new age (e.g., Isa 11:6-9)" (Fee and Stuart, 146).

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

Micah 4:1-5

1 In the last days

the mountain of the LORD's temple will be established

as chief among the mountains;

it will be raised above the hills,

and peoples will stream to it.

2 Many nations will come and say,

*"Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob.*

He will teach us his ways,

so that we may walk in his paths."

The law will go out from Zion,

the word of the LORD from Jerusalem.

3 He will judge between many peoples

and will settle disputes for strong nations far and wide.

*They will beat their swords into plowshares
and their spears into pruning hooks.*

*Nation will not take up sword against nation,
nor will they train for war anymore.*

4 Every man will sit under his own vine
and under his own fig tree,

*and no one will make them afraid,
for the LORD Almighty has spoken.*

5 All the nations may walk

in the name of their gods;

we will walk in the name of the LORD

our God for ever and ever.

EXAMINE – what the passage says before you decide what it means.

* Bracket "in the last days" in v. 1.

* Underline "LORD" (sm. caps.) in vv. 1, 2 (2x), 4, 5.

* Circle "mountain" in v. 1.

* Circle "nation/s" in vv. 2, 3 (2x), 5.

* Box "so that" indicating *purpose/result* in v. 2.

* Underline twice "the law" in v. 2.

* Circle "judge" in v. 3.

* Bracket v. 4a.

* Box "for" indicating *reason* in v. 4.

* Write "but" in parentheses after the semicolon in v. 5.

day 2

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. "In the last days," when is that?
2. To what does "mountain" refer—verse 1 isn't literally about geography and topography, is it?
3. What does "chief" mean in light of what "mountain" means?
4. See anything remarkable in what the nations say and do? Explain.
5. Who is "the LORD," i.e., Yahweh?
6. According to verse 2, "the law" will go out from Zion." What law?
7. Verse 3 is no description of heaven—right? Explain.
8. War will become passe. How come?
9. How does the imagery of verse 4 differ from that of verse 3?
10. **Discussion:** Talk about the implied *contrast* in verse 5.

day 3

EXAMINE – an explanation of the message to better understand the meaning of the passage.

Micah prophesied during the reigns of Jotham, Ahaz, and Hezekiah, three kings of Judah who ruled between 750 and 686 B.C., making him a contemporary of Isaiah (Isa 1:1) and Hosea (Hos 1:1). His book contains messages of doom followed by messages of hope. The first based on Israel's disobedience to the mosaic covenant; the second based on God's faithfulness to his promises. Some divide the book into two parts, (chaps. 1-5 and 6-7) each with a number of messages of judgment followed by a number of messages of blessing. For example, chapter 3 ends on a note of judgment: "Therefore because of you Zion will be plowed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets" (v. 12), while chapter 4 opens on a note of blessing: "In the last days the mountain of the Lord's temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it" (v. 1). Verse 12 predicts the ruin of Jerusalem in 586 B.C., while verse 1 predicts the rule of the LORD from Jerusalem "in the last days." With regard to the messages of hope in chapters 4 and 5, chapter 4 describes the messianic kingdom, while chapter 5 describes the messianic king.

Micah reveals the chief characteristics of the coming messianic kingdom or the coming kingdom of God in verses 1-4 of chapter 4. The first of which is the centrality of the temple mount in Jerusalem (v. 1). It will be preeminent for it will be the place from which the LORD rules. The second is the universal rule of the God of Jacob (vv. 2-3a). He will rule Israel and the nations from Jerusalem. All peoples will stream to his capital voluntarily driven by a desire to

know his ways so that they can walk in his paths. He will arbitrate disputes between nations worldwide. He will settle their disputes thus making war passe. The third is the unparalleled peace enjoyed in that day (v. 3b). Nations will reduce their military budgets to zero because they will no longer need to go to war. They will replace their useless armaments of war with useful implements of agriculture. Peace will pay its big dividend! And the fourth is the unbroken prosperity and security that will make it possible for everyone to sit under his own vine and under her own fig tree. This common figurative expression for peace and security will finally be realized from one end of the earth to the other.

But that's what will be "in the last days;" what about now? "Verse 5 addresses the present situation in Micah's world—and in ours. At the moment, there is no universal worship and obedience of Yahweh on this planet. The nations give their allegiance to many different gods and goddesses. Each of the people of the world goes it own way and pursues its own power-struggles for prosperity and security. But knowing the promised outcome of history, Israel's faithful respond liturgically with the words of verse 5c-d; 'we will walk in the name of the LORD our God for ever and ever.' God's kingdom of peace will come. Therefore the faithful will conduct their lives in accordance with the nature of that kingdom that is coming (cf. 2 Pet. 3:11-12; 1 John 3:2-3)" (Elizabeth Achtemeier, *Minor Prophets I*, NIBC, 329-30).

The Message of the Passage

In the last days the kingdom of God will come—a time of worldwide peace and prosperity, a time when Messiah will rule over Israel and the nations from Jerusalem.

day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

- **Journal your thoughts on the passage:**

- Write about what God wants you to know . . .

- Write about how God wants you to feel . . .

- Write about what God wants you to do . . .

“Model Supremacy”
(Use the space below for Sunday’s message notes)

notes **N** STUDY – the commentaries to answer the questions.

v. 1 **in the last days** Cf., Isa 2:1-4. This expression refers to an indeterminate future time distinguished by events associated with it, in this case, the birth of the Messiah (5:2), his universal rule, and everlasting peace (4:1-4; 5:4). "A key feature in Old Testament eschatology concerns a future kingdom that God will set up on this earth and which will be everlasting in duration. We can see this in Daniel 2:34-35, 44; Isaiah 2:2-4; and Micah 4:1-8. This kingdom is not simply a higher order of spiritual reality that coexists with the present course of affairs, but it is a complete replacement of present conditions on earth with a new worldwide and multinational world order. Promises found throughout the prophets regarding the future restoration of Israel are coterminous with this expectation of a worldwide kingdom. Personal and national blessings are extended to Gentiles as well" (Craig A. Blaising, "Premillennialism," in *Three Views on the Millennium and Beyond*, ed. Darrell L. Bock, 193).

v. 1 **mountain** Cf., "the Lord's temple mount" (the NET Bible). By metonymy of place it refers to the Lord who rules from there. "The Temple Mount in the Old City of Jerusalem measures today approximately 45 acres in extent. It is surrounded by a trapezoidal wall: The south wall measures about 910 feet, the North about 1025, the east wall about 1520 and the west wall about 1580 feet in length. The average height above sea level on the platform is about 2400 feet above sea level. Most of the buildings and surface features are Islamic-no visible traces of the First or Second Temples can be found on the platform today. The area is park-like in its settings with plants of trees and shrubs and many ancient buildings and monuments added over the past 1300 years of Moslem stewardship of the site.

The present-day platform area of the Temple Mount lies topographically just below the peak of a Jerusalem ridge system known as Mount Moriah. This is the site David purchased from a Jebusite named Ornan late in his reign. King David prepared the area in order to build a permanent House of God to replace the Tabernacle of Moses which accompanied the Jews after their Exodus from Egypt to the Promised Land. David had the plans drawn up for a building whose dimensions were twice those of the Tabernacle, and he amassed great quantities of building materials: stone, cedar, and much gold and silver. However, it was his son Solomon who actually built the First Jewish temple (1 Chronicles 22:14-15, 28:11-20).

The ridge system where the Temple Mount is now located is believed by many reputable sources to be the site where Abraham was told to sacrifice Isaac (Genesis 22:1-2). While Solomon built the First Temple about 3000 years ago, Abraham's visit to Mt. Moriah was about a thousand years earlier" (see <http://www.templemount.org/> for more regarding the original site of Solomon's temple).

v. 1 **LORD's** "In regard to the divine name *YHWH*, commonly referred to as the Tetragrammaton, the translators adopted the device used in most English versions of rendering that name as 'LORD' in capital letters to distinguish it from *Adonai*, another Hebrew word rendered 'Lord,' for which small letters are used" (preface to *The NIV Study Bible*, xii). Cf., "I know that the LORD [*Yahweh*] is great, that our Lord [*Adonai*] is greater than all gods" (Ps 135:5). God's personal name is represented by four Hebrew consonants *YHWH* sometimes translated "Jehovah" or "Yahweh" or simply rendered "LORD" in sm. caps. One writer chooses to render it "I AM." He explains why: "God's name is a sentence, and in his own mouth means 'I AM,' and in the mouth of Israel, 'HE IS'. His personal name paradoxically invites the hearer to enter into intimacy in his protective nearness and to stand in awe of him in his eternal being in contrast to human mortality. He is both 'I am here' and 'I am eternal'" (Bruce K. Waltke, *An Old Testament Theology*, 11).

v. 2 **the law** I.e., "the word of the LORD from Jerusalem" (see parallel line). "The nations will go up to Zion because they desire to learn how to walk according to Yahweh's *tÛr*, or instruction, in accordance with God's will, verse 2" (Achte-meier, 328). "Not the Mosaic Law" (John A. Martin, "Micah," *The Bible Knowledge Commentary: Old Testament*, 1484).

v. 3 **judge** Cf., "arbitrate" (the NET Bible; NJB); "mediate" (NLT). "Yahweh will be judge, settling the nations' quarrels, and implements of war will be put to peaceful use, for the threat of war will give place to a state of universal security, when men will no longer be called away from their quiet pursuits for military service" (D. Winton Thomas, "Micah," in *Peake's Commentary on the Bible*, ed. by Matthew Black, 632).

v. 4 **sit under** "To sit under the vine and fig tree (4) was a proverbial expression for rural calm and prosperity (1 Kg. 4:25; Zech. 3:10)" (632).

v. 4 **spoken** "This was not merely the wistful aspiration of human hearts but a promise made by the God of power, certain to be kept" (Leslie C. Allen, *The Books of Joel, Obadiah, Jonah and Micah*, NICOT, 326).

Family Time

Family time will help you take a break from your busy schedule and spend time connecting with your family.
Tips for your Family Time: Keep it simple! Be flexible! Do it often! HAVE FUN!!

Board Game Olympics

If your family is like mine, Family Game Night can quickly turn into Family Fight Night if we can't agree on a board game to play. In this version of Family Game Night everyone gets a chance to play his or her favorite game! Have each family member choose a favorite game. (A particular kid in my family always chooses Hide-and-Go-Seek as his game, so flexibility is ok!) List the games on slips of paper and put them in a bowl. Randomly draw the order in which the games will be played. The fun part of this game (and to make sure everyone is in bed on time) is to set a time limit, ten minutes or so, for playing each game. Set a timer and when the buzzer sounds, it's time to move on to the next game. Whoever is winning at the buzzer is declared the winner for that game. Make sure you are taking the opportunity to talk to your kids as you play. Children are more open to talking when they are playing and having fun. Ask questions. Who is your best friend? What do you want to be when you grow up? Where is your dream vacation spot? Have fun connecting and playing!

What Does The Bible Say

Weekly Verse: Matthew 6:10

"your kingdom come, your will be done, on earth as it is in heaven."

*Whose kingdom was Jesus praying for?

*Whose "will" did Jesus pray would be done?

*Where did Jesus pray that God's "will" would take place?

What Do You Think

*How would you describe God's kingdom?

*Why is it more important to pray for God's will to be done than your own will?

*How can you know God's will?

What R U Going To Do

To know God's will for your own life write out John 3:16. Replace the word "world" with your name and "whoever" with "I".

MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

Core Comp

Eternity - I believe in heaven, hell and one day Jesus will come again.

Memory Verse

Matthew 6:12 "Forgive us our debts, as we also have forgiven our debtors."

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn tokens by completing the Bible study portion of this page.
Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

Tom Bulick (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than thirty-five years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for twelve years before accepting the position of Spiritual Formation Pastor at Pantego Bible Church. He and his wife Ruth have been married forty-two years and have one son, Zach.

Keith Smith (B.A. in Speech Communication, Texas Tech University and M.A. in Religious Education, Southwestern Baptist Theological Seminary) is the Family and Children's Pastor at Pantego Bible Church. Keith speaks at children/student camps across the country. He has developed a number of relational parenting seminars designed to motivate parents to empower their parenting by emotionally connecting with their kids. Keith lives with his wife, Denise, and their two children, Jordan and Alex.



8001 Anderson Blvd.
Ft. Worth, TX 76120
1-866-PANTEGO
Fax 817-275-6403
www.pantego.org

The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is tbulick@pantego.org.