Response Regarding Mic. 3:12

Intro: In my lesson during the lectureship on Realized Eschatology, I mentioned the passage in Micah 3:12 “12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.” In an hour long video, Holger Neubauer and Steve Baisden attempted to answer my argument dealing with this passage. I want to review their attempted answer.

I. THEIR VIEW REGARDING THE LAW’S ENDING.

A. The Law of Moses continued till the destruction of Jerusalem.
   1. They also admit that the Law of Christ was also in effect from Acts 2.
   2. Marion Morris called this an “overlapping of the covenants” (39).
   3. Max King states regarding the covenants “they overlapped a little (239).
   4. Don Preston writes, “The law did not die at the Cross…. A common view says the Old Testament passed away at the Cross [Preston cites Mat. 5:17-18]. What did Jesus mean when he said the Old Law would not pass until “heaven and earth” passed away? If he meant the physical heaven and earth then THE OLD TESTAMENT WILL NOT PASS AWAY UNTIL THE DESTRUCTION OF PHYSICAL CREATION. Could it be that…Jesus was saying the Old Law would not pass away until Israel’s World was destroyed? …this is precisely the case (qtd. in Whitlock 1).
   5. Preston continues, “Those who place the passing of the Law at the Cross have all things fulfilled too soon! …the law did not pass until the fall of Jerusalem” (qtd. in Whitlock 1).

B. Preston’s comment regarding having “all things fulfilled too soon” is a key to understanding one of their main arguments.
   1. Mat. 5:17-18 “17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”
   2. Since everything was not fulfilled by the time of the cross (specifically the destruction of Jerusalem), then the Mosaic Law could not be taken away at the time of the cross.
   3. This argument gives them little comfort and actually falsifies their own doctrine.

II. MY ARGUMENT

A. Dan. 2.
   1. The four world empires:
      a. Babylonian
      b. Medo-Persian
      c. Greece
      d. Roman
   2. The Lord’s house would be established during the days of the Roman empire.
   3. The Lord’s house would break in pieces and destroy the image.
      a. Dan. 2:34, 44 “34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces…. 44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the
kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

b. Rome’s destruction did not take place till the 5th century.
   (a) A few hundred years after the destruction of Jerusalem.
   (b) According to their doctrine, the Law of Moses would have to continue till the 5th century, but that does not fit their false theology.

B. Mic. 3:12 “12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.”
   1. Notice that Jerusalem would be “plowed as a field.”
   2. There is a limited fulfillment in the immediate historical situation with Nebuchadnezz destroying Jerusalem in 586 BC.
   3. True complete fulfillment is not till AD 135 and the time of Simon Bar Kokhba (Kosiba) rebellion against the Romans.
      (1) The Jews made an attempt to rebuild Jerusalem and its temple (AD 132-135).
      (2) This is 65 years after the destruction of Jerusalem in AD 70.

III. THEIR RESPONSE

A. Jeremiah’s quotation of Micah.
   1. Jer. 26:18 “18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.”
   2. Notice the context.
      a. Jeremiah was commanded to speak in the court of the Lord’s house.
         (1) He called upon the people to repent.
         (2) If they failed to repent, God would destroy the city.
      b. The priests, prophets and all the people started to put Jeremiah to death for his prophecy against the city.
      c. The response.
         (1) Jeremiah’s; Jer. 26:12-15 “12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard. 13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you. 14 As for me, behold, I am in your hand: do with me as seemeth good and meet unto you. 15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.”
         (2) The princes; Jer. 26:16-19 “16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God. 17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, 18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying. Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. 19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.”
d. Jeremiah’s usage of Micah.
   (1) They claim that Jeremiah was saying that Micah’s prophecy referred to the Babylonian captivity.
   (2) Truth: The princes were making an argument that Hezekiah did not put Micah to death for making such a prophecy; we should not put Jeremiah to death for making such a prophecy.

B. The next verse:
1. Mic. 4:1 “But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.”
2. Their argument:
   a. Since this verse immediately follows our text and is joined to it with “But,” the plowing like a field must have taken place prior to this verse. (Steve Baisden said this was an excellent observation.)
   b. They admit that this Mic. 4:2ff is referencing the Lord’s church.
3. Does the principle they state hold true?
   a. No.
   b. Isa. 7:14-16 “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. 15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. 16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.”
      (1) Rezin (king of Syria) and Pekah (king of Israel) were going to war against Jerusalem (ruled by Ahaz).
      (2) God sent Isaiah to Ahaz telling him not to fear because they would not succeed.
      (3) God tells Ahaz to ask for a sign (miracle) as evidence of Rezin and Pekah’s failure.
         (a) Ahaz refuses to ask for a sign.
         (b) God gives a sign, not to Ahaz but to the house of David.
      (4) God would give a sign of a virgin birth.
      (5) There is still a time element dealing with Rezin and Pekah.
         (a) Before the child would grow to an age of discernment, Rezin and Pekah’s land would be forsaken.
         (b) This time element is tied directly to the virgin birth.
   c. Taking their position, Jesus would have had to be born prior to Rezin and Pekah’s ruin.
4. This shows the argument they presented is simply wrong.

C. Someone plowing in Jerusalem.
1. They claim that if I saw someone plowing in Jerusalem today I would say, “it is still being fulfilled.”
   a. Can you understand the difference between someone plowing in Jerusalem and Jerusalem being plowed?
   b. Someone plowing in a field is not Jerusalem being plowed.
2. Simon bar Kokhba (Kosiba) revolt.
   a. A couple of matters regarding prophecy:
      (1) The original context was the destruction of Jerusalem by Nebuchadnezzar in 586 BC.
      (2) Rex Turner said, “Prophets often saw the future as one would view a mountain range with the peaks being in the scope of their vision and the valleys between being left out.”
      (3) The aspect of Jerusalem being plowed as a field was not literally accomplished (fulfilled) until the Romans did it after putting down the Simon bar Kokhba resurrection some seven centuries later.
   b. Events leading to the revolt.
      (1) Hadrian (became Caesar in 118) originally allowed the Jews to rebuild the temple.
      (2) Hadrian went back on his word:
         (a) He requested the site of the temple be moved.
         (b) He began deporting Jews to North Africa.
      (3) Jews started making preparations for a rebellion and in 132 began making surprise attacks against the Romans.
      (4) Hadrian brought a legion and forbade circumcision.
      (5) Hadrian left in 132 and the Jews began their rebellion on a large scale.
   c. Under Simon bar Kokhba the Jews captured about 50 strongholds and 985 undefended towns and villages including Jerusalem.
      (1) Jews for other places and some Gentiles joined in the rebellion.
      (2) They minted coins which said, “The Freedom of Israel.”
   d. Hadrian:
      (1) He dispatched General Publus Marcellus, governor of Syria, to help Rufus, but the Jews defeated both Roman leaders.
      (2) He finally sent one of his best generals from Britain, Julius Severus, along with former governor of Germania, Hadrianus Quintus Lollius Urbicus.
      (3) By that time, there were 12 army legions from Egypt, Britain, Syria and other areas in Judea.
      (4) They finally demolished all 50 strongholds and 985 villages.
      (5) The Romans, however, suffered heavy casualties.
      (6) The final battle of the war took place in Bethar, Bar-Kokhba’s headquarters, which housed both the Sanhedrin (Jewish High Court) and the home of the Nasi (leader).
   e. Romans and Hadrian’s Jewish solution:
      (1) Hadrian wanted to wipe out even the memory of the Jewish people.
         (a) To do this he had to destroy Judaism also.
         (b) He issued decrees to outlaw Judaism on pain of death.
         (c) Teaching the Torah invoked the death penalty.
         (d) He renamed Jerusalem, Aelia Capitolina and forbid Jews from living there.
(2) Hadrian employed an army of slaves to plow over the Temple Mount. He simply lowered it almost 1,000 feet.
   (a) Today the mountains around the Temple Mount are taller (Mount of Olives and Mount Scopus).
   (b) Before Hadrian Mount Moriah (the mountain upon with the Temple stood) was the highest mountain there.

(3) Hadrian unleashed an 8 to 10-year reign of persecution almost unmatched in Jewish history.

3. After Hadrian’s death, his successor, Antoninus Pious, overturned his decrees and was benevolent to the Jews.

Conclusion: While the immediate context of our text is the Babylonian destruction, Jerusalem was not “plowed as a field” till after the Simon bar Kokhba revolt.