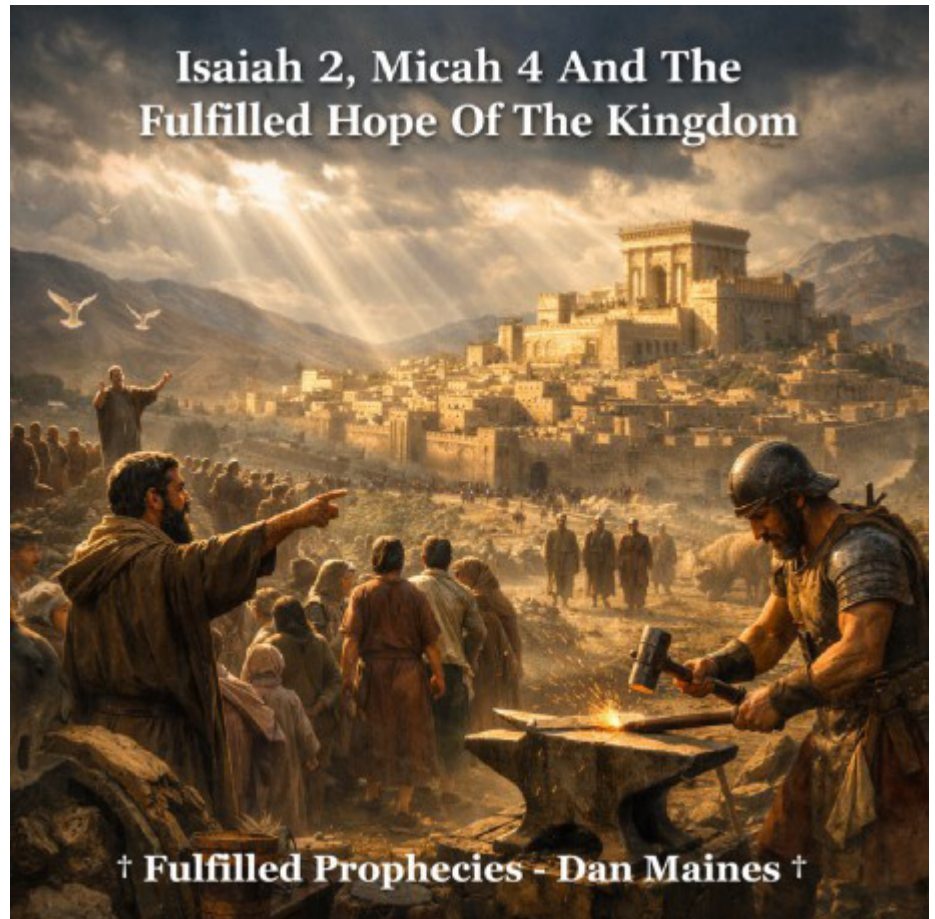


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Isaiah 2, Micah 4 And The Fulfilled Hope Of The Kingdom



By Dan Maines

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Introduction

† What many call future hope, the prophets already placed in the last days of their covenant world, not thousands of years later (Hebrews 1:1-2)

† Isaiah and Micah were not predicting a distant modern age, they were pointing forward to the establishment of Christ's

kingdom in their future, which is now our past (Galatians 4:4)

† The question isn't if these promises are fulfilled, it's when and how, and the New Testament answers that clearly (Luke 21:22)

Isaiah 2:2-3

Now it will come about that in the last days The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills, And all the nations will stream to it. And many peoples will come and say, Come, let us go up to the mountain of the Lord, To the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths. For the law will go out from Zion And the word of the Lord from Jerusalem.

† The latter days are defined in the New Testament as the first century transition period, not our future (Hebrews 1:1-2)

† Peter explicitly says this is that which was spoken by the prophet Joel, identifying the last days as already present in the first century (Acts 2:16-17)

† The mountain of the Lord is not physical geography, it's the kingdom of God established through Christ (Hebrews 12:22-24)

† The mountain language matches Daniel's prophecy where God's kingdom becomes a great mountain filling the whole earth, which was established in the days of those kings (Daniel 2:35, 44)

† The nations flowing to it is fulfilled in the gospel going out to all nations beginning in Jerusalem (Acts 1:8)

† The law going forth from Zion happened when the gospel was first preached in Jerusalem and spread outward (Luke 24:47)

† This was completed before Jerusalem's destruction, exactly as Jesus said all things written would be fulfilled (Luke 21:22)

Micah 4:1-2

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. Many nations will come and say, Come and let us go up to the mountain of the Lord And to the house of the God of Jacob, That He may teach us about His ways And that we may walk in His paths. For from Zion will go out the law, Even the word of the Lord from Jerusalem.

† Micah repeats Isaiah almost word for word, showing this is a central prophetic theme, not an isolated idea (2 Peter 1:20-21)

† The identical language confirms the same fulfillment timing, the last days of the Old Covenant age (Hebrews 8:13)

† The nations coming in is fulfilled in Christ breaking down the barrier between Jew and Gentile (Ephesians 2:14-16)

† This is not a future mass pilgrimage to a physical hill, it's the spiritual gathering of believers into the kingdom (John 4:21-24)

† We are already in that mountain now, not waiting to enter it (Hebrews 12:22)

Isaiah 2:4

And He will judge between the nations, And will mediate for many peoples, And they will beat their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war.

† This is not teaching the end of all physical war on earth, it's describing the peace of reconciliation in Christ (Romans 5:1)

† Christ Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall (Ephesians 2:14)

† The warfare that ended is the covenant hostility between God and man, and between Jew and Gentile (Ephesians 2:16)

† The kingdom brings peace in relationship with God, not the removal of all earthly conflict (John 16:33)

† The language is prophetic imagery, just like many Old Testament passages describing covenant peace (Isaiah 11:6-9)

† Christ already accomplished this peace through the cross, not at a future event (Colossians 1:20)

Historical References

† Eusebius wrote that the prophecies of the nations coming to Zion were fulfilled in the spread of Christianity throughout the Roman world

† Justin Martyr taught that the law going forth from Jerusalem was fulfilled in the apostles preaching Christ to the nations

† Irenaeus connected the last days to the time of Christ's appearing and the establishment of the Church

† Josephus recorded the destruction of Jerusalem in AD 70, confirming the end of that covenant age exactly as Jesus said

How It Applies To Us Today

† We're not waiting for the kingdom to come, we're living in it right now (Colossians 1:13)

† The hope Isaiah and Micah spoke of isn't future, it's present reality in Christ (Romans 14:17)

† The nations have already been brought in, and we are part of that fulfilled promise (Ephesians 3:6)

† We are the fulfillment of what the prophets saw, the nations gathered into one body in Christ (1 Corinthians 12:13)

† Our peace isn't based on world conditions, it's based on what Christ already accomplished (John 14:27)

† Instead of looking for fulfillment, we live out the fulfillment that has already been established (2 Corinthians 5:17)

Q & A Appendix

Q If this is fulfilled, why is there still evil in the world?

A The kingdom deals with reconciliation to God, not the removal of all human sin in the physical world (John 16:33). Christ said we would still have tribulation, but we have peace in Him.

Q Are the nations still flowing to Zion today?

A Yes, through the ongoing preaching of the gospel, people from all nations continue to come into the kingdom (Matthew 28:19-20).

Q Does beat their swords into plowshares mean no more war at all?

A No, it speaks of covenant peace with God and unity in Christ, not the end of all earthly conflict (Ephesians 2:14-16).

Q Are we already in the last days?

A The last days referred to the end of the Old Covenant age, which was fulfilled in the first century (Hebrews 1:1-2).

Q If this was fulfilled in the first century, why do many still expect it in the future?

A Because many ignore the clear time statements and reinterpret prophetic language as literal future events instead of recognizing how the New Testament defines their fulfillment (Luke 21:22; Acts 2:16-17).

Q If Isaiah 2 and Micah 4 are fulfilled, why does the world still look broken?

A Because the kingdom is not about fixing the physical world, it's about restoring relationship with God. Jesus said in John 18:36 My kingdom is not of this world.

Q Does all nations flowing to Zion mean every person becomes a believer?

A No, it means the gospel is open to all nations and people from every nation are entering the kingdom. Revelation 5:9 shows people from every tribe and nation redeemed.

Q Why do people expect a future golden age from these passages?

A Because they read prophetic imagery as literal future conditions instead of interpreting it through the New Testament fulfillment. Luke 24:44 says all things written were fulfilled in Christ.

Q Is Zion still a physical place today?

A No, Zion is now the heavenly reality of the kingdom. Hebrews 12:22 says we have come to Mount Zion.

Q Did the apostles believe these prophecies were being fulfilled in their time?

A Yes, they consistently taught that the promises were happening in their generation. Acts 2:16-17 and Romans 16:26 show the prophetic promises being made known to all nations in their time.

Q What does it mean that the word went forth from Jerusalem?

A The gospel began in Jerusalem and spread outward exactly as prophesied. Luke 24:47 and Acts 1:8 show the starting point and expansion of that fulfillment.

Q Does the peace in Isaiah 2 mean no violence at all?

A No, it refers to peace with God and unity in Christ. Romans 5:1 says we have peace with God.

Q Are we still part of that prophecy today?

A Yes, we are living in the result of that fulfillment. Ephesians 2:19 says we are fellow citizens with the saints.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Isaiah 2:2-4; Micah 4:1-2; Hebrews 1:1-2; Acts 2:16-17; Hebrews 12:22-24; Daniel 2:35, 44; Acts 1:8; Luke 24:47; Luke 21:22; Hebrews 8:13; Ephesians 2:14-16; John 4:21-24; Romans 5:1; John 16:33; Isaiah 11:6-9; Colossians 1:20; Colossians 1:13; Romans 14:17; Ephesians 3:6; 1 Corinthians 12:13; John 14:27; 2 Corinthians 5:17; Matthew 28:19-20; John 18:36; Revelation 5:9; Luke 24:44; Romans 16:26; Ephesians 2:19

† Eusebius, Ecclesiastical History; Justin Martyr, First Apology; Irenaeus, Against Heresies; Josephus, Wars of the Jews

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