

Book of Micah

Chapter 5:1-15

¹ “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.

Judge of Israel > Two different directions taken by the commentators:

1. That the “Judge” spoken of is the Lord Jesus (and, therefore, this verse is the beginning of chapter 5)
2. That the individual is King Zedekiah ... the last king of the southern kingdom (and, therefore, this verse should be the ending of chapter 4)

Preceptaustin > While some generally conservative commentators interpret the stricken judge as Jesus, the context does not support that interpretation, for the first part of the verse seems to refer to the Babylonian siege. Certainly, Jerusalem was not under siege when Christ was smitten. Most writers interpret the smitten judge as King Zedekiah.

² “But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.”

Bethlehem Ephrathah > (Ironside) > Thus, in plain language, seven centuries before God incarnate appeared on earth, the place of His birth was distinctly indicated. To David’s city should this honor be given. This, as is well known, is the passage to which the scribes turned when they explained to Herod where Christ was to be born. They held prophetic truth, and searched the Scriptures: but the truth held not them, nor did they permit the Scriptures to search them.

(Ironside) The lesson is important for us all. Mere familiarity with the written Word of God will only make us the guiltier if it be not that which controls all our ways. To read the Book; to study its various lines of truth; to be able to speak intelligently of the great doctrinal principles of Scripture—and yet not to have received that Word in an honest heart, to be controlled and guided by it, is dreadful indeed!

Too little to be among > (Barnes) > Literally, "small to be," that is, "too small to be among" etc. Each tribe was divided into its thousands, probably of fighting men, each thousand having its own separate head. Places too small to form a thousand by themselves were united with others, to make up the number. So lowly was Bethlehem that it was not counted among the possessions of Judah.

Clans > (Strong's) a thousand.

In each case below “divisions” and/or “families” is the Hebrew word for *Thousands*.

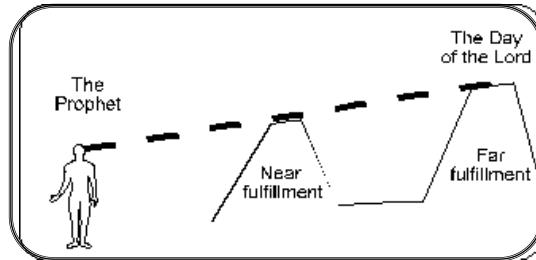
Numbers 1:16 > ¹⁶ These are they who were called of the congregation, the leaders of their fathers' tribes; they were the heads of **divisions** of Israel."

Numbers 10:4 > ⁴ Yet if only one is blown, then the leaders, the heads of the **divisions** of Israel, shall assemble before you.

Joshua 22:21 > ²¹ Then the sons of Reuben and the sons of Gad and the half-tribe of Manasseh answered and spoke to the heads of the **families** of Israel.

From the days of eternity > (Barnes) > The Hebrew names, here used, express as much as our thoughts can conceive or our words utter. They mean literally, from afore, (that is, look back as far as we can, that from which we begin is still "before,") "from the days of that which is hidden."

³ **Therefore** He will **give them up until the time when she who is in labor has borne a child.** Then the remainder of His brethren will return to the sons of Israel.

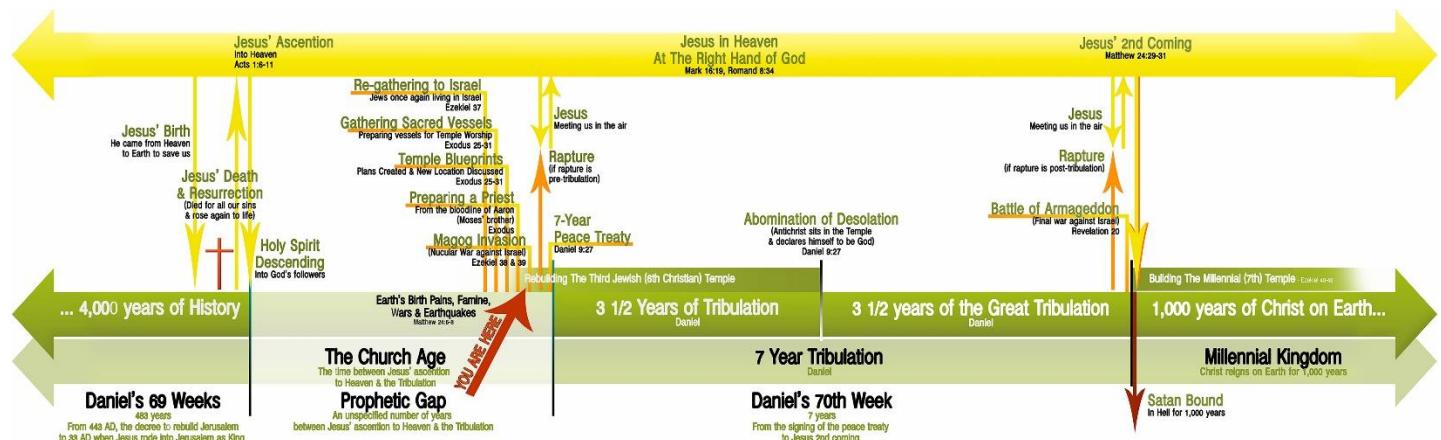
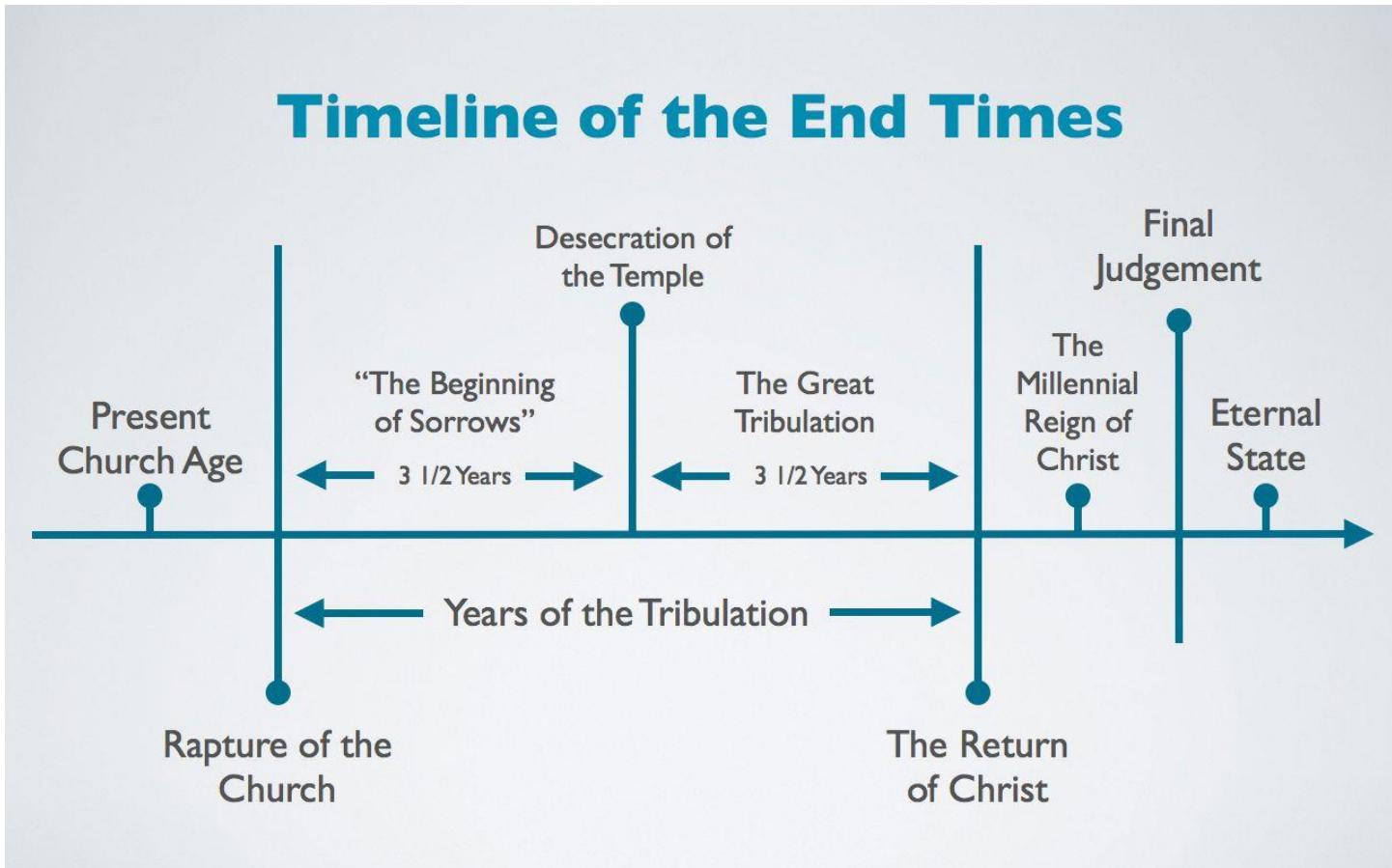


Remember the above from last week (and many other studies you've seen before)? Micah has jumped **from his** present (710 BC) > **to** the time of Christ (verse 2 above) > **to** the Great Tribulation and the glory that follows (verse 3 and beyond).

Therefore > (Benson) > The particle *therefore*, should rather be here rendered, *nevertheless*. The meaning is, Notwithstanding the promise of so great a blessing, God would give up his people into the hands of their enemies, or leave them to be exercised with troubles and afflictions, till the appointed time of their deliverance should come.

Give them up > (Barnes) > "shall give them up, that is, withdraw His protection and the nearness of His Presence, "giving them up:" (1) into the hands of their enemies. (2) But also, all were, more than before, "given up" to follow their own ways. (Ken > But the Lord has a purpose in this as we'll see later in this chapter).

Until the time when she is in labor > Gaebelein takes us the *Jeremiah 30:5-7* as an answer to this time >⁵ "For thus says the LORD, I have heard a sound of terror, of dread, and there is no peace. ⁶ Ask now, and see if a male can give birth. Why do I see every man with his hands on his loins, as a woman in childbirth? And why have all faces turned pale? ⁷ Alas! for that day is great, there is none like it; and it is the time of Jacob's distress, but he will be saved from it.



⁴ 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, because at that time He will be great to the ends of the earth. ⁵ **This One will be our 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. ⁶ 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.

Shepherd > (Strong's) > to tend a flock; i.e. pasture it; intransitively, to graze (literally or figuratively)

This One will be our peace > Not “will bring us peace”, but, “will be our peace”.

The **Septuagint** translates these three verses as follows > *And the Lord shall stand, and see, and feed his flock with power, and they shall dwell in the glory of the name of the Lord their God: for now shall they be magnified to the ends of the earth. And she shall have peace when Assur shall come into your land, and when he shall come up upon your country; and there shall be raised up against him seven shepherds, and eight attacks of men. And they shall tend the Assyrian with a sword, and the land of Nebrod with her trench: and he shall deliver you from the Assyrian, when he shall come upon your land, and when he shall invade your coasts.*

⁷ **Then the remnant 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.

Remnant > (Barnes) > And the remnant of Jacob - Micah (Micah 4:7), as well as Isaiah (Isaiah 10:21), had prophesied, that a remnant only should return unto the Mighty God. These, though very many in themselves, are yet but a remnant only of the unconverted mass; yet this, "the remnant, who shall be saved" Romans 9:27, who believe in Christ,

Micah 4:7 > *I will make the lame a remnant and the outcasts a strong nation, and the LORD will reign over them in Mount Zion from now on and forever.*

Isaiah 10:21 > *A remnant will return, the remnant of Jacob, to the mighty God.*

Romans 9:27 > ²⁷ *Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;*

Like dew from the LORD, like showers on vegetation> (Preceptaustin) > The simile of **dew** is a symbol of divine blessing. Dew and rain are given by the sovereign timing of God, not men. **Like showers on vegetation** – This suggests Israel will be a source of blessing to the Gentile nations in the age to come.

Zech 8:22, 23 > ²² So many peoples and mighty nations will come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD.' ²³ Thus says the LORD of hosts, 'In those days ten men from all the nations will grasp the garment of a Jew, saying, "Let us go with you, for we have heard that God is with you."'''

⁸ **The remnant of Jacob will be among the nations, among many peoples like a lion among the beasts of the forest, like a young lion among flocks of sheep, which, if he passes through, tramples down and tears, and there is none to rescue.** ⁹ Your hand will be lifted up against your adversaries, and all your enemies will be cut off.

(Honestly, I'm not sure how these two verses fits in.)

¹⁰ "It will be in that day," declares the LORD, "That I will cut off your horses from among you and destroy your chariots. ¹¹ I will also cut off the cities of your land and tear down all your fortifications.

Cut off ... horses, chariots, cities, fortifications > (Preceptustion) > Israel stripped of all human resources (cf Israel's false reliance in Hosea 10:13), will be forced to rely solely on their Savior.

Hosea 10:13 > You have plowed wickedness, you have reaped injustice, you have eaten the fruit of lies. Because you have trusted in your way, in your numerous warriors,

¹² **I will cut off sorceries from your hand, and you will have fortune-tellers no more.**

Cut off ... Sorceries, fortune-tellers, > (Preceptustion) > Israel will be finally and fully purged of these evils **in that day**.- Sorceries was strictly forbidden. The Septuagint translates *sorceries* with the Greek noun *pharmakon* which meant a drug, and then a drug used as a controlling medium (enchanting or magic potion, spell, charm. Pharmakon is used once in NT, in the "occult revival" just before Messiah returns, which shows the strong correlation between illicit drug use and the demonic world!

¹³ **I will cut off your carved images and your sacred pillars from among you, so that you will no longer bow down to the work of your hands.** ¹⁴ **I will root out your Asherim from among you and destroy your cities.**

Cut off ... carved images, sacred pillars, bowing down to works of your own hands, Asherim, cities > (Preceptustion) > (freestanding stones associated with abominable Canaanite fertility cult worship - their utter destruction commanded) . Idolatry will be removed for now Israel will bow down to the true and living God, their Messiah!

¹⁵ "And I will execute vengeance in anger and wrath on the nations which have not obeyed."

Execute vengeance in anger and wrath ... > Our Lord is the Lord of the world ... His creation ... they are all His and He, rightfully, expects obedience from all.

What did we learn from this chapter?

What do we understand from Micah 5:2?

- 700 years before the Messiah was born we were told where He was to be born. Yet it was also revealed in other prophecies that He was to be from the Galilee area ... and, in yet another ... “out of Egypt”.
 - He was to be “born” in Bethlehem ... yet existed from eternity
 - For some reason the religious leaders of Jesus’ day missed the eternal side of this prophecy.
 - Take a look at **Matthew 22:41-45** > *Now while the Pharisees were gathered together, Jesus asked them a question: “What do you think about the Christ, whose son is He?” They said to Him, “The son of David.” He said to them, “Then how does David in the Spirit call Him ‘Lord,’ saying, ‘THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET”?’? If David then calls Him ‘Lord,’ how is He his son?”*
 - The eternal Lord became a human in a little non-descript town ... was tempted in all points like we are (yet without sin) ... became obedient to death ... even the death on a cross ... *For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,* ¹⁰ so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, ¹¹ and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (**Phil 2:6-11**)