

(Micah 5:1) - Micah was a prophet in Judah for 59 years, during the reigns of Jotham, Ahaz, and Hezekiah. He prophesied in Judah, about 750 years before Christ, while Hosea and Amos prophesied in Israel, and he was a contemporary of the prophet Isaiah. His message was one of God's judgment and wrath against Israel (1:6) and Judah (4:10) for their sins and idolatry. Both Israel and Judah had failed to live up to the covenant conditions God imposed on them in which there would be blessings in the land for obedience and cursing for disobedience. Eventually, they would be driven from the land of promise and destroyed, BUT THERE WOULD BE RESTORATION, not through a human king, earthly things and promises, BUT THROUGH THE PROMISE OF GOD IN AND BY THE MESSIAH WHO WAS TO COME. In each of his messages, Micah repeated the truth of GOD'S REMNANT (2:12; 4:7; 5:3,7-8; 7:18). This remnant would be made up of God's elect out of Israel but ultimately God's elect out of all nations, spiritual Israel, brought under the headship of Christ, the Messiah-King.

(Micah 5:2) - Micah begins to speak of the future coming of the Messiah-King. This prophecy is quoted in *Matthew 2:6* when the magi were searching for the king born in Bethlehem. These wise men from the East were told that from the tiny village of Bethlehem would come forth the Prince of Peace, the Light of the world. Micah's message of sin, repentance, and restoration finds its ultimate fulfillment in Jesus Christ Who is the propitiation for our sins (*Rom. 3:24-25*) and the only way to God (*John 14:6*). "Bethlehem" was a small, insignificant village in Judah. The name means "house of bread." "Ephratah" (an ancient name for Bethlehem) means "place of fruitfulness." This pictures Christ, the Bread of life, and the Vine from which all fruitfulness in salvation comes. The name "Bethlehem Ephratah" was used to distinguish it from another Bethlehem of Zebulun (*Joshua 19:15*). Its history is full of Messianic promise (*Gen. 35:16-20; 35:11; Ruth 1:19-22; 4:11ff.*). Bethlehem is also known as the City of David. The city was David's family home (*1 Sam. 16:1; 17:12*) and the place where he was anointed king (*1 Sam. 16:4-13*). Christ, the Messiah-King, according to His humanity came from the lineage of David (*Gen. 49:10; John 7:40-42; Rom. 1:3*).

Christ came forth as sent from God the Father according to the covenant of grace of which He was made Surety for His people before the world began (*Gal. 4:4-6*). He also came forth of His own will as He willingly agreed in the covenant to be Surety, Substitute, Redeemer, and Preserver of God's elect (*John 10:16-18; 13:1; Heb. 12:1-3*). This prophecy also speaks of His deity as He is One "whose goings forth have been from of old, from everlasting." Jesus Christ is the eternal Son of God. He is the great "I AM," the "ALPHA AND OMEGA" with no beginning and no end (*John 1:1-2; 8:58; 2 Tim. 1:9-10; Rev. 1:8*).

(Micah 5:3) - "He will give them up" - The Northern kingdom was destroyed by Assyria, and the Southern kingdom was destroyed and captured by Babylon, and ultimately destroyed by Rome. This is a testimony of God's justice to punish sin where it is imputed. Consider this as a picture of our fall in Adam. God chose us before the foundation of the world, but for a time, He gave us up unto sin, death, and depravity. He let us go the way of our sin, our earning, our deserving before He revealed Himself to us in Christ. "Until the time that she which travaileth hath brought forth" - Judah was to be delivered from Babylon after 70 years, but the nation would then sink into obscurity and be conquered time and time again. This was God's message to the nation of their sin, inability, and not to look for salvation in a physical nation or law covenant, but to look to the future time of the Messiah-King. This could also be a reference to the virgin birth of Christ (*Isa. 7:14; 9:6-7; Mt. 1:21-23*). "Then the remnant of His brethren shall return

unto the children of Israel” - This is the remnant of God’s elect according to His grace from every tribe and nation. All of these names, “remnant” (Rom. 11:1ff.; Rev. 12:17), “brethren” (Heb. 2:9ff.; Matt. 12:48-50; Rom. 8:28-29), “children” (Rom. 9:6ff.; Gal. 3:24ff.), and “Israel” (Rom. 2:28-29; Gal. 6:14-16), refer spiritually to the people of God under the headship of Christ.

(Micah 5:4) - “And He shall stand” - This speaks of His resurrection after His death - “For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth:” (Job 19:25). “And feed His flock in the strength of the LORD, in the majesty of the name of the LORD His God;” - Christ will stand for and with His sheep. He will shepherd His flock and feed them in the power of and for the glory of the LORD. “And they shall abide, for now He shall be great to the ends of the earth” - This is the work of God in the preservation of His people in Christ unto final glory to live forever and ever with Him (John 6:37-45; 10:27-30; 2 Tim. 1:12; 1 John 3:9; Jude 24-25).

(Micah 5:5-6) - “And this Man shall be the peace” - Christ is the Prince of peace Who made peace by the blood of His cross, for He is our peace (Eph. 2:14). The peace that Christ gives His people cannot be destroyed by the enemies of God. The “seven shepherds, and eight principal men” represent the whole testimony of the Gospel of God’s grace in Christ Jesus. “Seven” symbolizes the finished work of Christ to save His people, and this is what God’s witnesses preach. “Eight” symbolizes the new beginnings of Christ work on earth in time establishing the New Covenant, and the new birth of His people because of the righteousness He established at the cross (Rom. 8:10). Nothing will hinder or stop the salvation of God’s chosen people. They will all be brought to Christ and preserved unto glory (John 6:37-45).

(Micah 5:7-9) - “The remnant of Jacob” refers to God’s spiritual people, His elect out of all nations, both Jew and Gentile (Mal. 3:6; Rom. 9:13–10:4; 11:1-5; Gal. 6:14-16). This prophecy shows how the LORD in His wisdom and power will use His remnant (elect) among the Jews to be instruments of salvation for His remnant (elect) among the Gentiles (Rom. 1:16-17). The “dew” and the “showers” symbolize the Word and blessings of God in Christ (Deut. 3:22; Isa. 55:10-11; John 4:14). “As a young lion among the flocks of sheep” - When Christ delivers His people, it will not be a weak or temporary deliverance. His people will go forth in His strength and grace and triumph over all enemies as a young lion among sheep. This has its ultimate fulfillment in the salvation accomplished by Christ, the Lion of the tribe of Judah, conquering His sheep. It also looks forward to the time of the peace which Christ brought to His people symbolized in the lion who will lie down with the lamb (Num. 23:24; Gen. 49:10).

(Micah 5:10-14) - This is the language of repentance of dead works and idolatry. The LORD will bring His people to faith in Christ and repentance of dead works and idolatry (2 Pet. 3:9). When He reveals to His people the glory of the Person and finished work of Christ to accomplish righteousness by which He justifies us and from which He gives us life, He removes all our confidence in everything else including every thought that exalts itself above Christ and His righteousness alone for salvation (Php. 3:3-9).

(Micah 5:15) - This part of Micah’s prophecy ends with a statement of God’s just wrath against those who refuse to hearken to the Word of God, to the voice of Christ in the Gospel, but have turned a deaf ear to it, and despised it. They live and die in unbelief and shall perish in their sins. Christ, the Messiah-King, will be their Judge (Psa. 1:6; Luke 13:3,5; John 3:36; 5:28-29).