

**Who Is The GOAT?
The King Is Coming!
Micah 5: 1 – 6**

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Every time we begin or end an athletic season, whether it be track and field, football, basketball or baseball; there is the obligatory discussion about who, of the current crop of athletes is the GOAT. This has recently even spread over to discussion about other topics such as Presidents, Generals, and on and on.

This is a topic Micah attacks head on since he brought up the idea of a future King. This future King would have to be the GOAT, right.

Who is the GOAT? GOAT means Greatest Of All Time. There seems to be lots of discussion about that every time someone retires from professional sports. I think the discussion is seriously misdirected.

I know who the GOAT is! I talk to Him every day.

He is the King of Kings and Lord of Lords and He is coming back very soon to take all of us who trust in Him, to be with Him forever.

He is returning to rule this planet.

We learned that fact in chapter 4, the Messianic Kingdom is coming. It is a certainty. The prophecies about Assyria and Babylon were literally fulfilled, so this future King is a slam dunk.

So, who is this King?

What else is there to come before we see Him?

Micah starts off with bad news.

The news is a reference back to Micah 4:9 and the coming exile for both Israel and Judah.

Micah 5:1

“Now muster yourselves in troops, daughter of troops; They have laid siege against us; With a rod they will strike the judge of Israel on the cheek.” (NASB 2020)

Some commentators place this as an additional verse in chapter 4, and it might be because grammatically it aligns in the Hebrew in the previous verses, but the context relates to what is to follow. At least that is my view.

Transition verses such as this link the two thoughts together for us. The Bible has many transition verses.

The verse starts with the word “now.” That tells us that we are to return to the 8th century BC and the time of Micah in Judah.

Since we know that this is about something taking place in the now or happening very soon, what does the verse tell us? The imagery is that of a military siege, a prophecy of events soon to take place with Assyria.

In a siege, the enemy surrounds the city they desire to take and cut off all access in or out. The idea is to starve the inhabitants out by cutting off food and water. Harass the defenses constantly, and attack where they are their weakest.

In order to survive such an event, it was imperative for everyone to have supplies, mobilize, and consider themselves to be part of the military. The picture is one of an active offense cutting off material aid, and the community having an active defense to seek help from each other and the Lord. The community under siege had to support each other as no one could endure a siege on their own. They simply did not have the resources to do so.

This is no different than what we encounter as believers in the 21st century. The enemy is engaged in asymmetrical warfare using any means possible to cut us off from headquarters and our sources of aid. I used the term asymmetrical as that is a term used for guerilla warfare. There are very few frontal assaults in our ongoing spiritual warfare, most of the time it is through the IEDs brought into us by others who are not believers, feigning support for our cause.

The idea is to attack, get our eyes off Jesus onto our situation, then look to something other than our true resources in Him to help us.

Since Satan is an already defeated foe based on what Jesus achieved on the cross, all he has available as an offensive weapon to draw us of course is to lie. Jesus talked about his tactics when talking to the Pharisees.

John 8:44

“For you are the children of your father the devil, and you love to do the evil things he does. He was a murderer from the beginning. He has always hated the truth, because there is no truth in him. When he lies, it is consistent with his character; for he is a liar and the father of lies.” (NLT)

When establishing a siege around a city, the enemy always had difficulty cutting off all message traffic because they did not know where all of the secret paths were in order to block them. Also, there were those who were loyal, who lived outside of town who would pick up the battle and messaging for those in town. Then there was signaling.

Our single most powerful resource is prayer. “I can do all things through him who strengthens me.” (Philippians 4:13, ESV)

The enemy cannot ever cut off our supply source...ever. We have already won because of Jesus. But there are times we act like it is in doubt.

Romans 8:37–39

“No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” (ESV)

You see, our commander, Jesus Christ, has already won the war. Our enemy is a defeated foe. Any power he has over us is because we have surrendered the territory to him due to his lies and threats. We must be armored up all the time; look whose armor we wear.

Ephesians 6:10–19

“A final word: Be strong in the Lord and in his mighty power. **Put on all of God’s armor so that you will be able to stand firm against all strategies of the devil. For we are not fighting against flesh-and-blood enemies, but against evil rulers and authorities of the unseen world, against mighty powers in this dark world, and against evil spirits in the heavenly places. Therefore, put on every piece of God’s armor so you will be able to resist the enemy in the time of evil.** Then after the battle you will still be standing firm. Stand your ground, putting on the belt of truth and the body armor of God’s righteousness. For shoes, put on the peace that comes from the Good News so that you will be fully prepared. In addition to all of these, hold up the shield of faith to stop the fiery arrows of the devil. Put on salvation as your helmet, and take the sword of the Spirit, which is the word of God. Pray in the Spirit at all times and on every occasion. Stay alert and be persistent in your prayers for all believers everywhere. And pray for me, too. Ask God to give me the right words so I can boldly explain God’s mysterious plan that the Good News is for Jews and Gentiles alike.” (NLT)

How often are we to pray and talk to our Commander in Chief?

When I was in the Air Force, I was never asked to confer with the Commander in Chief about tactics or how I could further the mission. The only time I personally heard from him was for him to say, “Thank you.” But Jesus wants us to talk to Him consistently and constantly. He is the source of strength for us and the one who has the best intel on how to deal with the attacks of the enemy.

Paul provided clear operational instructions from the boss for us.

1 Thessalonians 5:16–22

“Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit. Do not despise prophecies, but test everything; hold fast what is good. Abstain from every form of evil.” (ESV)

Simple and direct.

Micah is talking to his brothers and sisters who live in Jerusalem. He has returned to the theme from earlier since a siege is really coming. But if everyone responds as they should, the King of Judah will be embarrassed, but not destroyed. Operational orders from YAHWEH for Judah.

Micah 5:1

“Now muster yourselves in troops, daughter of troops; They have laid siege against us; With a rod they will strike the judge of Israel on the cheek.” (NASB 2020)

It is the fate of the ruler to be struck with a ruler (i.e., rod)! To strike a person on the cheek or side of the face was a sign of stark humiliation (1 Kgs 22:24; Job 16:10; Ps 3:7; Isa 50:6; Lam 3:30). The king as the supreme judge of the nation has been humiliated. This would have been the case during the Assyrian siege of Jerusalem, when Hezekiah was ruthlessly mocked by the Assyrian spokesman (2 Kgs 18:17–19:14). (Dempster 2017, 137)

How could that happen? Easily, see the first three chapters.

But the King will be deeply humiliated; and King Hezekiah was.

Working in the flesh, he attempted to obtain allies from Egypt, and this was against the word of the Lord (Isaiah 19 & 20). Isaiah proved that God knew everything, even the Top-Secret stuff.

God also knew that their chosen allies were absolutely worthless and themselves would be taken off into exile. Isaiah walked around for a time naked to prove that point prophetically (Isaiah 20:2). Doing life on our own is doomed to failure.

All the fortress cities were captured and burned by Assyrian forces. Jerusalem is filled with refugees as a result adding additional pressure for action. Much of the military is now gone. Things are about to get very desperate in Jerusalem, but Hezekiah was a good King, and he eventually got it and would pray and humble himself before the Lord (2 Kings 19).

But there is coming a time when the King will physically be subjected to being humbled but not by the Assyrians, but the Babylonians (2 Kings 24:10-16).

The principal fulfilment occurred in the Chaldaean period; but the fulfilment was repeated in every succeeding siege of Jerusalem until the destruction of the city by the Romans. For, according to v. 3, Israel will be given up to the power of the empire of the world until the coming of the Messiah; that is to say, not merely till His birth or public appearance, but till the nation shall accept the Messiah, who has appeared as its own Redeemer. (Keil and Delitzsch 1996, 322)

Again, a section of scripture which will have multiple fulfillments connected to it.

The first is coming soon with King Hezekiah and the Assyrian army. King Hezekiah will humble himself and pray and the Lord will step in.

Later, it will be the Babylonians, and it would be more than once because the Kings of Judah refused to listen to the word of God given to them by Jeremiah.

First up though, Assyria.

Micah's hearers would have known from coronation hymns and the like that it was the task of the king as judge to strike with his scepter, as it were, the wrongdoer, be he native or foreigner. But what a reversal has taken place here! No solemn exercise of the high dignity of jurisdiction: the king is cooped up in his capital, cringing beneath insulting blows like a criminal. (Allen 1976, 342)

We find the details of the story in 2 Kings 18 & 19 as well as in Isaiah 36 & 37. First the Assyrian military captured most of Judah taking over 200,000 away into exile. This included the cities which were strongholds. Hezekiah tried to make peace by buying off Assyria but that did not work. That was Hezekiah's plan. Then the Assyrian army shows up outside the walls of the city. Finally, Hezekiah humbles himself in sackcloth and ashes and goes to the Temple to seek the Lord and His plan.

Through Isaiah, he is promised deliverance, but then comes a threatening letter.

Hezekiah continues to mourn in sackcloth and ashes, and he goes into the Temple. He takes the letter and spreads it out before the Lord and prays. He has humbled himself before the Lord. Only God can resolve this for Judah.

Isaiah 37:14–20

“And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD. Then Hezekiah prayed to the LORD, saying: “O LORD of hosts, God of Israel, the One who dwells between the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth. Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear all the words of Sennacherib, which he has sent to reproach the living God. Truly, LORD, the kings of Assyria have laid waste all the nations and their lands, and have cast their gods into the fire; for they were not gods, but the work of men’s hands—wood and stone. Therefore they destroyed them. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that You are the LORD, You alone.”” (NKJV)

As Micah had prophesied, the King is humbled. But he had sought the Lord and the Lord delivers Judah.

Isaiah 37:36–37

“Then the angel of the LORD went out, and killed in the camp of the Assyrians one hundred and eighty-five thousand; and when people arose early in the morning, there were the corpses—all dead. So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh.” (NKJV)

Fast forward 100 plus years and now it is the Babylonians who are at the gates. Jeremiah is ignored and things go just as Micah said.

It seems obvious to me that the “judge of Israel” refers to the last king of the Davidic kingdom, Zedekiah. In 2 Kings 25:7 we read, “And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.” I believe that Micah is referring to the shameful treatment which Zedekiah received at that time. It denotes what looks to be the very end of the Davidic line. However, Zedekiah was not in the direct line. You will recall that Jehoiakim rebelled against the king of Babylon. He stood against him at first; then Nebuchadnezzar, king of Babylon, took Jehoiakim into captivity. Then Jehoiachin was put on the throne. Later, he too was taken captive. In 2 Kings 24:15 we read, “And he carried away Jehoiachin to Babylon, and the king’s mother, and the king’s wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.” This was the Davidic line which was carried into captivity, and out of this line came both Joseph and Mary, the mother of the Lord Jesus. (McGee 1997, 789-790)

That was the last time there was a King in Judah. The Romans finished off Jerusalem in 70 AD and took survivors as slaves back to Rome where they were used to build the coliseum. Once again using a siege to end the conflict.

The picture looks dark. There has been promises of a fantastic future for the remnant, but what about now?

Micah steps in, after a prophecy that looks like the end of the Davidic line, by showing that is not the case. The promise is one we hear every year at Christmas time.

Micah 5:2–5

““But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will come forth for Me to be ruler in Israel. His times of coming forth are from long ago, From the days of eternity.” Therefore He will give them up until the time When she who is in labor has given birth. Then the remainder of His kinsmen Will return to the sons of Israel. 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. 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 people.” (NASB 2020)

Starting in Micah 5:2, we encounter one of the most amazing prophecies in the scriptures. Familiar? We cover a portion of this every year at Christmas.

It is so familiar that many assume they know what it is all about.

Let’s see if that is indeed the case as we unpack this.

Bethlehem was in the district of Ephrathah (Ruth 4:11), much as a town in modern Western countries is part of a county, which is in turn a part of a province or state. The location of Ephrathah distinguishes this Bethlehem from the village in northern Galilee (Josh 19:15; Judg 12:8). Thus, the choice of these names indicates that this is a reference to David, for this Bethlehem was the birthplace of Israel’s greatest king. This is the only time in the Old Testament that the birthplace of the coming ruler is mentioned. (Dempster 2017, 137-138)

Bethlehem Today



(Bolen 2012, Used with Permission)

Micah is deliberate with the birthplace identification. He wants to make sure that there will be no doubt.

“This is significant because the Old Testament identifies several criteria that the future Messiah must meet. One of them states that He must be a descendent of King David. In the Davidic covenant God promised David that he would have an heir to sit on his throne forever. David was from Bethlehem, and Micah revealed that his future heir, the promised eternal King, would be born there as well.” (Redmond, Curtis and Fentress 2016, 112)

The Kings, with the exception of David, were all born in Jerusalem. David was born in Bethlehem and became King of Israel. Jesus, of the line of David, will be born in the same place. He will not be a failed King as the Davidic kings who were born in Jerusalem were, but His birthplace is significant in that the one born in this small village will be the one who triumphs overall. Just as David was raised up by God, specifically appointed by Him to be anointed by Samuel as King, this King to come would also have humble beginnings in the same location that saw the birth of David.

Ruth and Naomi came to Bethlehem; there Boaz fell in love with Ruth and married her. Ruth is an ancestor of the Messiah (Matt. 1:5). Of course, David was Bethlehem’s greatest son; and it was through

David's family that the promised Messiah would be born (2 Sam. 7; Matt. 1:1; Luke 1:26–27; Rom. 1:3). The Jews knew that their Messiah would come from Bethlehem (John 7:42). (Wiersbe 1996, 104)

After Jesus was crucified and resurrected, this became a problem for the Jewish leadership.

“This great Messianic prophecy was always reckoned Messianic by the Jews until Christ was born in Beth-lehem, when the difficult task of explaining it away had to begin. The Jewish fable that Messiah was born at Beth-lehem on the day of the destruction of Jerusalem, but was hidden for the sins of the people, was composed to meet the objection of Tertullian and other Christian writers that, since none of David's race were then left at Beth-lehem, this prophecy of Micah could not now be fulfilled—if Jesus was not Messiah.” (Adeney and Horton n.d., 250)

Bethlehem, which means the house of bread, would become the birthplace of the bread of life (John 6:35).

Looking again at verse 2.

Micah 5:2

“But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will come forth for Me to be ruler in Israel. His times of coming forth are from long ago, From the days of eternity.” (NASB 2020)

When David was anointed to be King, Bethlehem was a backwater. By the time of Micah, it still is. It was close enough to be the place where the sheep were kept for future sacrificial purposes in the Temple. But other than the occasional person who might want to see where Rachel was buried, no one really considered it an important place in Judah.

Let's put it this way, in Micah's day, most folks would have no idea how to even get to Bethlehem unless they were from there or passed through it on their way to Jerusalem. But a ruler is coming from this little backwater town.

The words that Micah chooses to use are ones inspired by the Holy Spirit and point to the supernatural origins that this coming leader will have.

Micah's description of this ruler's origin as being from of old, from ancient days, brings a double nuance. It stresses the historic link with King David many centuries before, but it also strongly suggests even older lineage. The word for old is used of God himself in two other passages in the Old Testament, notably in Habakkuk: 'Art thou not from everlasting, O LORD my God ...?' (Hab. 1:12). It is possible, therefore, that 'Micah expected a supernatural figure'. The coming ruler is certainly in radical contrast with any other leader, but still in real continuity with the lineage of David. (Prior 1988, 158)

1 Samuel 16:1

“The LORD said to Samuel, “How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, **for I have provided for myself a king among his sons.**”” (ESV)

Examining the language of the first King to be called from this small village we read the Lord telling Samuel that “...I have provided for myself a king among his sons.”

Contrast that with what YAHWEH communicates through Micah about the coming King.

Micah 5:2b

“...From you One will **come forth for Me** to be ruler in Israel. His times of coming forth are from long ago, From the days of eternity.” (NASB 2020)

“If we can hear the LORD’s own voice speaking through Micah, this phrase finds an echo in the LORD’s plan for a renewed Israel: from you shall come forth for me one who is to be ruler in Israel.

The coming Messiah is a provision not so much for Israel as for the LORD himself. He will fulfil all his purposes, not simply the people’s deepest longings.” (Prior 1988, 158)

We clearly see something else in verse 2 as well, the sovereignty of God. God was so specific in the various prophecies leading up to the birth of the Messiah, there could be no mistake when He would show up.

If it was me, I would have chosen the Messiah to be born in Jerusalem, but that would not convey the message of His ministry and His reach. Jesus came for all of us. Not just those living in seats of power, but for those of us who are just happy to have another day to live. “The Saviour came to teach humility, and to reverse the maxims of the world. Bethlehem was the “city of David,” and Christ was to be of the seed of David. We have also the description of Christ’s office. “Ruler in Israel.” He came to found a kingdom. The description of Christ’s person, the eternity of God the Son, is also contained in the text.” (Exell n.d., 42)

Micah 5:2b

“...From you One will come forth for Me to be ruler in Israel. **His times of coming forth are from long ago, From the days of eternity.**” (NASB 2020)

This future ruler will be a man because the verse tells us and uses language similar to the language used to tell Samuel of YAHWEH’s calling of David, who was a man. Those Jews who are listening to Micah are well aware of the promise made to King David by YAHWEH. They can put the pieces together based on that. Yes, it promises the Davidic dynasty, but more than that, a King who is a man who will rule forever.

2 Samuel 7:8–16

“Now, therefore, thus you shall say to my servant David, ‘Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. **When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.** I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.’ ” (ESV)

Now here in Micah, we learn that this King, promised to David, will be born in the same place as David and there is a lot more than that being promised. David was told this coming King would rule forever, now we learn this coming King will be “from long ago, from the days of eternity.” “The Messiah comes at YHWH’s bidding. He is YHWH’s full and perfect, human, righteous leader, One who accurately and completely reflects the God of Israel.” (Utley 2006, 306)

The announcement of the origin of this Ruler as being before all worlds unquestionably presupposes His divine nature; but this thought was not strange to the prophetic mind in Micah’s time, but is expressed without ambiguity by Isaiah, when he gives the Messiah the name of “the Mighty God” (Isaiah 9:5). (Keil and Delitzsch 1996, 325)

This future ruler, who will be a man per the promise to David, is eternal. He is God. Looking backwards from the cross we fully understand what is being said here.

For a Jew looking forward from this point, “the future Ruler of Israel, whose goings forth reach back into eternity, is to spring from the insignificant Bethlehem, like His ancestor, king David. The descent of David from Bethlehem forms the substratum not only for the prophetic announcement of the fact that the Messiah would come forth out of this small town, but also for the divine appointment that Christ was born in Bethlehem, the city of David. He was thereby to be made known to the people from His very birth as the great promised descendant of David, who would take possession of the throne of His father David for ever. As the coming forth from Bethlehem implies birth in Bethlehem, so do we see from Matt. 2:5, 6, and John 7:42, that the old Jewish synagogue unanimously regarded this passage as containing a prophecy of the birth of the Messiah in Bethlehem.” (Keil and Delitzsch 1996, 325-326)

In the New Testament, the re-establishment of the Davidic throne is found in Luke 1:32–35. All four key aspects of the Davidic Covenant are mentioned here. The Son of Mary is to sit upon the eternal throne over an eternal kingdom, for He was born into the eternal dynasty. The eternalness of the dynasty, throne, and kingdom is assured because they all culminate in the Person who is Himself eternal: the Son of God. (Fruchtenbaum 1994, 805)

What is it that this ruler will do?

Micah 5:3

“Therefore He will give them up until the time When she who is in labor has given birth. Then the remainder of His kinsmen Will return to the sons of Israel.” (NASB 2020)

Yes, this verse does make reference to a birth, once again confirming that this one who is eternal will also become man. This also though is a return to the imagery we saw earlier about the birth process in relation to the nation and what was coming.

In that picture, which we first examined in Micah 4:10, we saw the birth process compared to the siege and exile of the nation.

This is not only talking about the future dispersion of the nation into the nations of the world as a result of the destruction of Jerusalem in 70AD, but it also is talking about a yet future travail. “The Great Tribulation Period is the travail through which the nation must pass. “Then the remnant of his brethren shall return unto the children of Israel.” The Jews will be regathered from their worldwide dispersion.” (McGee 1997, 792)

Micah has already prophesied of that day in Micah 4:6.

The nation is to be regathered by the King. The remnant will be brought to Him after the end of the travail, the end of the Great Tribulation.

Looking at Micah 5:2 & 3 from altitude, we also see something else, we see the two Advents of Jesus Christ. His first coming, and His second coming. Also seen in Isaiah 9:6-7, 61:1-2.

After seeing where He will be born, we see here this King gathering the remnant of His people in order to care for them and protect them. Micah is not the only one to prophesy this.

The regathering of Israel, following the regeneration, is another high point of prophetic revelation to be found in many of the prophets. In Isaiah 11:11–12:6, the final regathering is described as the second of the world-wide regatherings of Israel. The first regathering is the one in unbelief prior to the Great Tribulation in preparation for judgment. The regathering described in this passage is the second one (v. 11a), in faith and in preparation for the millennial blessings. This regathering is not merely local from the nations of the Middle East (v. 11b), but from all over the world (v. 12). (Fruchtenbaum 1994, 797)

Micah 5:4

“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.” (NASB 2020)

In Micah 3:1-11, and 4:9, the people reflected a concern that there was no leadership in Judah or Israel. They had someone with the title of King, but the position was being used for official oppression and promotion of false gods and get rich quick schemes for their cronies.

The coming King will not be like that.

He will shepherd His flock. “Christ’s caring, guiding, and protecting role will be accomplished by the Lord’s strength and for His sake. As He shepherds the nation they will have peace and security (cf. Zech. 14:11) because His greatness will reach to the ends of the earth (cf. Mal. 1:11a). since He will rule over the entire world (Ps. 72:8; Zech. 14:9), all will know of His sovereign power, which will guarantee Israel’s safety.” (Martin 1985, 1487)

Messiah will not be like the unfaithful sons of David who broke the covenant repeatedly, He will be rule in the strength of the Lord.

This is not just a local to Israel only thing, the rule of the Messiah will be global. Micah makes sure there is no doubt about that.

The future King will indeed be the Greatest of All Time. Jesus Christ will rule and reign over the planet from His throne in Jerusalem.

Psalm 22:28

“For dominion belongs to the LORD, and he rules over the nations.” (NRSV)

Messiah maintains the peace and security of His flock by making certain that they will never again be bothered by anyone.

No more enemies to invade since all the nations are now answerable to the King.

How will this even be possible?

Micah comes back to the days about to come upon Judah and lets those listening to him understand that it is because of what the Lord is about to do to Assyria on their behalf. This also points to the future attack from the Assyrian at the end of the age.

Micah 5:5–6

“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 people. They will shepherd the land of Assyria with the sword, The land of Nimrod at its entrances; And He will rescue us from the Assyrian When he invades our land, And when he tramples our territory.” (NASB 2020)

Once again, invasion is not an “if” proposition. When the Assyrian invades. But we see at the outset that Messiah is our peace, our shalom. He is the one who provides that.

In the near future, there will indeed be an invasion from Assyria, and they will indeed trample on the citadels of Judah.

2 Kings 18:13

“In the fourteenth year of King Hezekiah’s reign, King Sennacherib of Assyria marched up against all the fortified cities of Judah and captured them.” (NET 2nd ed.)

The ensuing siege of Jerusalem, or rather, threat of siege, never really quite got of the ground. Hezekiah repented on behalf the nation humbling himself in sackcloth and ashes and YAHWEH took care of the Assyrian forces Himself. There was no assistance from Judah.

2 Kings 19:32–37

“So this is what the LORD has said about the king of Assyria: “He will not enter this city, nor will he shoot an arrow here. He will not attack it with his shield-carrying warriors, nor will he build siege works against it. He will go back the way he came. He will not enter this city,” says the LORD. “ ‘I will shield this city and rescue it for the sake of my reputation and because of my promise to David my servant.’ ” That very night the angel of the LORD went out and killed 185,000 men in the Assyrian camp. When they got up early the next morning, there were all the corpses. So King Sennacherib of Assyria broke camp and went on his way. He went home and stayed in Nineveh. One day, as he was worshipping in the temple of his god Nisroch, his sons Adrammelech and Sharezer struck him down with the sword. They escaped to the land of Ararat; his son Esarhaddon replaced him as king.” (NET 2nd ed.)

This verse talks about leaders being raised up against the Assyrian and then ruling over the land of Assyria with a sword. This points to this verse, like several others we have looked at, having a dual fulfillment.

YAHWEH would deal with the Assyrian in the near term, but there is a future problem with one who carries the same title.

In Isaiah, we see someone referred to as the Assyrian who will also be destroyed on the hills of Israel, but once again, as here, this appears to be not the Assyrian military about to be destroyed on the hills of Israel, but a future one called the Assyrian. “The Prophet Isaiah sees the Antichrist as the “ASSYRIAN.” Isa. 10:5, 12, 24; 30:27–33.” (Larkin 1919, 104)

By the way, there is no historical evidence of any kind that Israel or Judah ever mounted an offensive war against Assyria. This is instead a picture of the Antichrist.

In the book of Zechariah, we read about the military actions taken in conjunction with the return of Jesus Christ in power at the end of the Great Tribulation. I believe that this is what Micah is talking about.

Zechariah 12:4–9

“In that day,” says the LORD, “I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness. And the governors of Judah shall say in their heart, ‘The inhabitants of Jerusalem are my strength in the LORD of hosts, their God.’ In that day I will make the governors of Judah like a firepan in the woodpile, and like a fiery torch in the sheaves; they shall devour all the surrounding peoples on the right hand and on the left, but Jerusalem shall be inhabited again in her own place—Jerusalem. “The LORD will save the tents of Judah first, so that the glory of the house of David and the glory of the inhabitants of Jerusalem shall not become greater than that of Judah. In that day the LORD will defend the inhabitants of Jerusalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like God, like the Angel of the LORD before them. It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.” (NKJV)

Just as He protected Judah from Assyria in 701 BC, He will again do so at the end of the age. As we learn in Zechariah, He will also use those of the remnant to do so dealing with the enemy of the people, who is called the Assyrian, and setting up the future rule of Messiah to be one of enforced peace globally.

Once again, Christ will use just a few, the foolish things, to overpower those who are powerful. A lesson He teaches us throughout the scriptures.

But the hour of His appearance will be the hour of Israel’s deepest sorrow. Jerusalem shall be compassed with armies. The Antichrist will be reigning, with blasphemous pretensions, in the city. The legions of the

revived Roman empire will have entered into a league with him both offensive and defensive. From the south a fierce horde will be pouring into the land. From the north the dreaded power denominated “the Assyrian,” of whom Sennacherib was but as a type, will be marching down in exultant triumph, spreading desolation on every hand. “Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle” (Zech. 14:3), and “this [Man] shall be the peace.” He who has now made peace with God for guilty men by the blood of His cross; He who, seated as Man on Jehovah’s throne, is our peace; He shall be the Peace in that day; and in Him weary, distracted Israel shall find their rest. (Ironsides 1909, 242-243)

This is a natural stopping point for us. Verse 7 is about the remnant, and we will talk more about that, next time.

The bottom line for us is this, Jesus Christ will return again at the end of the Tribulation. When He does so, He returns in power with His Heavenly Hosts and His church.

He is coming for His church incredibly soon. You can be there with us when He returns to take over. Becoming a believer is not hard.

Romans 3:21–24

“But now God has shown us a way to be made right with him without keeping the requirements of the law, as was promised in the writings of Moses and the prophets long ago. We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God’s glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.” (NLT)

Romans 10:9–13

“If you openly declare that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For it is by believing in your heart that you are made right with God, and it is by openly declaring your faith that you are saved. As the Scriptures tell us, “Anyone who trusts in him will never be disgraced.” Jew and Gentile are the same in this respect. They have the same Lord, who gives generously to all who call on him. For “Everyone who calls on the name of the LORD will be saved.”” (NLT)

ABC’s of Salvation

- A. Acknowledge that you are a sinner, tell Him that.
- B. Believe that Jesus died on the cross for our sin and that He rose from the dead.
- C. Confess that Jesus is Lord. Tell someone about what you have done.

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