

B

SERMON ON MICAH

No. 4

Hebrew 33

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Dr. Carlson

THE COMING KING

Text: Micah 5

INTRODUCTION: The first preacher to ever tell the story of Bethlehem was an eighth century prophet of the Old Testament by the name of Micah. Others before him had prophesied of a coming king, but Micah was the first to name the place of His birth. When the wise men came to Herod inquiring of the birthplace of the King of the Jews the scribes and chief priests quoted from this prophecy.

This message from Micah concerning the coming Ruler came at a desperate time and was sorely needed. The passage (verse 1) reveals that the birth of this Ruler would be preceded by a time of deep degradation and violence. Even the holy city is described as a daughter of troops because she was so filled with violence and bloodshed. Nothing more clearly shows the shame and misery of the nation as does the prophecy that the judges shall be smitten on the cheek. The slap on the cheek indicates the reproach which would fall upon the people as a result of their unrighteousness. We have heard much in our time about a loss of prestige!

The blessed message of Micah is a contrast between the shame and reproach of God's people and the glory that shall come when their King appears. It is a message of hope and promise. It is a message needed in this hour. We are facing the same situation, both political and religious. But our real hope is in the King whom Micah prophesied would come and whom we know has come and is reigning in our hearts and whose kingdom shall someday cover the earth as waters cover the sea.

Significance of Bethlehem:

Emperor Augustus inaugurated a worldwide persecution - Heard that there were
two relatives of the Jesus who claimed to be King - sent for them, to put them
to death - But when they came, he asked them to hold up their hands, &
seeing how poor & chopped up they were, he ~~dismissed them~~, saying,
"From such slaves we have nothing to fear." But they turned
the wheel upside down -

Text: Micah 5

Danger of S. Bapt. to ruin us in health, etc.

"Common people heard him gladly."

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the earth as waters cover the sea.

Let us consider the message of the coming King.

Prophecy of Messiah

I. CONSIDER THE PERSON OF THE KING.

(Verse 2)

a Poor King

too small to be on the map - but all the world knows of it. The presence of Jesus gives dignity to the most lowly places & things

1. He is a King of poverty.

He was born not in Jerusalem where men might expect the King to appear, but in lowly Bethlehem. The birth of the Messiah in Bethlehem presupposes that the family of David, out of which it sprang, will have lost the throne and fallen into poverty. Bethlehem was too small to be on the map. Micah means to emphasize the rustic and popular origin of the Messiah.

Imagine how such a promise would affect the crushed peasants of Micah's day. A Saviour, who was one of themselves, not born up there in the capital, foster-brother of the rich who oppressed them, but born among the people, sharer of their toils and of their wrongs--it would bring hope to every broken-heart of the disinherited poor of Israel.

"The poor had the gospel preached unto them, and the common people heard Him gladly."

2. He is a King of perpetual power.

a Powerful King

(שׁוֹמֵר)--The word "ruler" means the right or the power to do anything. The participle carries the idea of continuous, perpetual rule and power. He eternally rules in power. Ruling is recognized in prophecy as one of the chief functions of the Messiah.

Isa = "Government on his shoulders."

3. He is a King of pre-existence.

a Pre-Existent King

(וְהוֹלֵךְ מִיְמֵי קִדְמוֹת), "His goings forth are from old, from the days of eternity. The word is derived from a word meaning, "to be hidden;" hidden beginning.

When we celebrate Xmas, we're not celebrating the birth of a baby but the humiliation of a God!

Poor English

This birth was heralded by the angels but
His coming is hidden from even the angels.

Let us consider the response of the Virgin King.

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CONSIDER THE VIRGIN OF THE KING. I

Imp with - imperfect - repeatedly - man once - Came further
at birth - again at Second Coming -

A prophet is a man who speaks of a greater truth than he knows -
of a world he didn't understand all his system -

The prophets didn't know there would be two comings of
the messiah = hence the seemingly contradictory prophecies -

to be absolute ruler over all regions over man and

coming forth

See notes from Lutzsch on gospel of Matthew

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This generation from eternity distinguishes the child from all other descendents of David, and this generation also qualifies Him for His work eternal Ruler of Israel. He was be-
He appeared.

II. CONSIDER THE PROGRAM OF THE KING.

(Verses 4-6)

What follows is a description of the blessings which the Messiah will bring; the fruit of the birth-pangs.

1. He will provide for His people. (Vs. 4)

phi 4:19

(וַיִּשְׁׁטַט וַיִּשְׁׁטַט), "And he shall stand and feed in the strength of Jehovah." These two verbs are perfects with the waw conversive, having the force of the imperfect. They denote repetition, practice, habit of life. His program will be one of repeated provision for His people; as often as they have need, He will provide.

(1) The country folk knew what the figure of standing meant: the habitual, alert attitude of the shephard.

(2) This feeding is done in the strength and majesty of Jehovah, implying endless resources.

Provide a dwelling place

(וּבְיָמֵינוּ וּבְיָמֵינוּ), "in the strength of Jehovah, in the majesty of the name of Jehovah." This is His authority to be our shephard.

2. He will give His people a permanent dwelling place.

(Vs. 4)

(וַיִּשְׁׁבְּ וַיִּשְׁׁבְּ), "And they shall dwell (in peace and safety)." The verb is imperfect to denote permanence.

The word means to "remain undisturbed." This is the

result of His feeding and strength.

*He gives nothing apart from Himself.
He is peace, many want the blessing of
but not He. Actually only this He
gives to Himself - & in Him we
have everything.*

- 3. He brings peace to His people. (Verse 5)

(וְשָׁלוֹם יְהוָה יְהוָה!), "And this shall be peace." Actually He does not bring peace, or give peace--He is peace; peace personified. By receiving Him we receive peace. The peace comes only from "this One."

- 4. He protects His people. (Verses 5,6)

- eternal security

(וְיִצְרָאנוּ), "He will rescue us." The perfect with waw conversive shows that He will continually deliver us in times of distress and danger.

Asshur, the great world-power of Micah's time, stands as a type of all the enemies of the Messiah and His people.

NOT a sentence

The seven shephard: perfect number of seven; the eight princes of men: perfect number plus one---more than enough. In the hour of need God can raise up a super-abundance of capable of men.

(וְיִדְרָאנוּ), "tread," in the imperfect shows that a continual struggle will go on between the enemy and God's people; but He will continually rescue us.

(וְיִשְׂרָאנוּ), "waste," literally means "feed." The shephards shall feed the enemy with swords! The perfect with waw conversive carries the idea of repeatedly, as often as necessary.

III. CONSIDER THE PEOPLE OF THE KING

(verses 7-14)

1. His people are a precious people. (Verse 7)

(וְרֵשֵׁי יַעֲקֹב בְּמִלְיוֹן עַמִּים), "And the remnant of Jacob shall be in the midst of many peoples a dew."

The people of this King are as precious and life-giving as dew and showers. They are refreshing, promoting new life among the nations. Dew in Palestine during the hot months was the only source of life for the plants.

2. His people are a powerful people. (Verse 8)

(כְּאַרְיֵל)-"As a young lion," among Satan's flocks, depriving him of his sheep and tearing down the strongholds of sin. This is a strange contrast to the dew. We often forget that while Christ is the Lamb, He is also the Lion.

In verse 9 (וְיָרָם יָדוֹ), the hand lifted is a sign of strength, as contrasted with the hand hanging down in weakness and ineffectiveness.

3. His people are a purified people. (Verse 10-13)

These verse give a picture of the cleansing of the people. The Lord purifies His people by removing all forms of idolatry and taking away all military might so that their trust may be in God alone.

(1) (וְהָרַסְתָּ אֶת מֵרְכָבֶיךָ), "I will destroy your horses." They will be deprived of the implements of war. The power of God's people is not to be ^{material} military but spiritual.

Purified = 10-14 - "I will eat you" 4 times

"I will pluck up"

"I will destroy"

This purification is painful - no easy, soft repentance, etc.

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Such as they have not heard - they heard about

Sodom & Gom., flood - but this will be worse

Jesus in Matt. such as which has never been, will

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(2) (וְיִשְׁרָף אֱסֻדּוֹתָיִם וְיִשְׁרָף אֱסֻדּוֹתָיִם), "I will root up your idol."
(Verse 14). They are deprived of the comfort of
false religion. *operation, tooth*

The removal of all these things by Jehovah is a blessing
from the Lord. These verbs have the imperfect sense; this
work is going on at present and will continue.

CONCLUSION: The King has come and these things have been realized
in our lives. To those who bow in submission to the King there
is peace and safety. To those who do not heed this word, God says
in verse 15, "I will execute (imperfect--repeatedly) vengeance."
(וַיִּשְׁמָע), "heard," is a perfect, indicating a time in the
experience of the people when they made a definite decision not
to accept this King and obey Him. To those who yield there is
His blessings; to those who refuse there is His wrath.

Faint handwritten notes at the bottom of the page, including the word "Blessings" and other illegible scribbles.