

**Micah 5:1 – “Now muster your troops, O daughter of troops;
siege is laid against us;
with a rod they strike the judge of Israel
on the cheek.**

1. This verse is in response to the talk of an invasion in chapter 4
2. “daughter of troops” is the literal Hebrew. It is a phrase referring to Jerusalem and the troops that are stationed in the city of Jerusalem.
 - a. It could be a warning of judgment against the city of Micah’s day that treated the common people (middle class) of the Jerusalem in a war like fashion. The social crimes are described in military terms in Micah: 2:8; 3:2-3; 3:9-10; 7:2-6.
 - b. Thus, the leaders who ruled their own people like war lords (“troops”) will now have to face a real military battle, an invasion from Assyria.
3. “judge” – *sopet* – translated “ruler” in NIV and “judge” here in ESV - is the king of Israel. Striking the king on the cheek indicated total defeat of the culture and the king’s troops.
 - a. Sennacherib’s Assyrian records record his treatment of Hezekiah as “I shut him up like a bird in a cage” and “I surrounded him with an earthwork”
 - b. Isaiah speaks of the Assyrian coming with a rod – Isaiah 10:24 – “Therefore this is what the Lord, the Lord Almighty, says: “My people who live in Zion, do not be afraid of the Assyrians, who beat you with a rod and lift up a club against you, as Egypt did. (Also, concerning Philistines in 14:29 and the Lord’s own rod in 30:31)
4. “rod” – *sebet* – the sound of the Hebrew may be why Micah chose to use *sopet* for “king”
5. This opening statement is a statement of doom for Jerusalem. And, may be part of the reason Hezekiah responded to Micah’s message.

**5:2 – “But you, O Bethlehem Ephrathah,
who are too little to be among the clans of Judah,
from you shall come forth for me
one who is to be ruler in Israel,
whose coming forth is from of old,
from ancient days.**

1. Here is a statement of hope following the statement of doom in verse 1.
2. There is a coming king who will be noteworthy and not like the present government of 720 BC.
3. “Ephrathah” is the ancient name of Bethlehem as in:
 - a. Genesis 35:16 and 19 – “Then they moved on from Bethel. While they were still some distance from Ephrath, Rachel began to give birth and had great difficulty...So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).”
 - b. Genesis 48:7 – “As I was returning from Paddan, to my sorrow Rachel died in the land of Canaan while we were still on the way, a little distance from Ephrath. So I buried her there beside the road to Ephrath” (that is, Bethlehem).”
 - c. Ruth 4:11 – “Then the elders and all the people at the gate said, “We are witnesses. May the Lord make the woman who is coming into your home like Rachel and Leah, who together built up the family of Israel. May you have standing in Ephrathah and be famous in Bethlehem.”
4. There was also a Bethlehem in Zebulum (Josh 19:15)

5. Yahweh is speaking and says this ruler “shall come forth for me” clearly indicating this king is coming to serve God’s purpose.
6. “whose coming” and “whose coming forth” indicates this is a yet future event around 720 BC
7. The statement saying this ruler is coming “from of old” and “from ancient days” are terms which can indicate a time from great antiquity and also mean eternal time past. The reference is determined by the context:
 - a. “old” – *qedem* –
 - i. Deut 33:27 and Habakkuk 1:12 refers to God himself
 - ii. Isaiah 37:26 and Lamentations 2:17 refer to God’s purposes
 - iii. Isaiah 45:21 and 46:10 refer to God’s declarations
 - iv. Psalm 68:33 refer to the heavens
 - v. Proverbs 8:22-23 refer to time before Creation
 - b. “ancient times” – *yeme ‘olam* –
 - i. Micah 7:14, 20 it means Israel’s earliest history
 - ii. But, the use here in reference to a king who is yet to appear seems to also give this a supernatural element
 - c. Isaiah 9:6 anticipated the future king would be called ‘el, “God”.

5:3 – “Therefore he shall give them up until the time when she who is in labor has given birth; then the rest of his brothers shall return to the people of Israel.

1. “Therefore” indicates the logical result of verse 2 is given here
2. Since God is sending a God-king in the future Israel’s defeat in Micah’s day will only be temoral.
3. Israel will face a time of total abandonment by God – 1:5-6; 2:1-5; 3:4; 3:9-12; 4:10; 6:9-16
 - a. Hosea spoke of the same abandonment by God in Hosea 1:9 and 3:4-5 calling the people *lo ammi* (“not my people”) until the remnant returned and sought the king called “David”
4. “labor...birth”
 - a. “she” is referring to someone already mentioned in the text, so Mary is not “she”
 - b. Micah 4:9-10 refers to Jerusalem giving birth. “Jerusalem” can refer to the nation since it is the capital. Jerusalem has been the subject of suffering throughout Micah which supports this understanding.
 - c. Bethlehem was just mentioned and the city would be a “she”
5. This future day includes not just the coming of the Messiah, but the return of “his brothers” “to the people of Israel.”
 - a. Zechariah 10:10 – “I will bring them home from the land of Egypt, and gather them from Assyria, and I will bring them to the land of Gilead and to Lebanon, till there is no room for them.”
 - b. Isaiah 11:11-12 – “In that day the Lord will reach out his hand a second time to reclaim the surviving remnant of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the Mediterranean. He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth.”
6. In this line of thinking the actual captivity would continue until the Messiah came. And, this lines up with the loss and return of the Ark of the Covenant.

**5:4 – “And he shall stand and shepherd his flock in the strength of the Lord,
in the majesty of the name of the Lord his God.**

**And they shall dwell secure, for now he shall be great
to the ends of the earth.**

5:5 – “And he shall be their peace.

1. The Shepherd/King image is presented
2. “in the strength of the Lord” and “in the majesty of the name of the Lord”
3. This king is the nature of God in a ruler on earth
4. This king is peace, not just the peace maker.
 - a. Isaiah 9:6 – “Prince of Peace”

**When the Assyrian comes into our land
and treads in our palaces,
then we will raise against him seven shepherds
and eight princes of men;**

**5:6 – “they shall shepherd the land of Assyria with the sword,
and the land of Nimrod at its entrances;
and he shall deliver us from the Assyrian
when he comes into our land
and treads within our border.**

**5:7 – “Then the remnant of Jacob shall be
in the midst of many peoples
like dew from the Lord,
like showers on the grass,
which delay not for a man
nor wait for the children of man.**

**5:8 – “And the remnant of Jacob shall be among the nations,
in the midst of many peoples,
like a lion among the beasts of the forest,
like a young lion among the flocks of sheep,
which, when it goes through, treads down
and tears in pieces, and there is none to deliver.**

**5:9 – “Your hand shall be lifted up over your adversaries,
and all your enemies shall be cut off.**

**5:10 – “And in that day, declares the Lord,
I will cut off your horses from among you
and will destroy your chariots;**

**5:11 – “and I will cut off the cities of your land
and throw down all your strongholds;**

**5:12 – “and I will cut off sorceries from your hand,
and you shall have no more tellers of fortunes;**

**5:13 – “and I will cut off your carved images
and your pillars from among you,
and you shall bow down no more**

to the work of your hands;

**5:14 – “and I will root out your Asherah images from among you
and destroy your cities.**

**5:15 – “And in anger and wrath I will execute vengeance
on the nations that did not obey.**