

# **CHRIST IN MICAH Part 1**

## **MESSIANIC PROPHECIES IN MICAH**

### **MICAH 2 V 12-13**

Exegesis of Micah 2:12-13

- Much of the book of Micah revolves around two significant predictions: one of judgment on Israel and Judah (Micah 1:1–3:12), the other of the restoration of God’s people in the millennial kingdom (4:1–5:15).
- **THESE ARE MAJOR TOPICS IN THE PROPHETIC SCRIPTURES**
- **Judgment** and **restoration** inspire **fear** and **hope**, two ideas wrapped up in the final sequence of Micah’s prophecy, a courtroom scene in which God’s people stand trial before their Creator for turning away from Him and from others (6:1–7:20).
- In this sequence, God reminds the people of His good works on their behalf, how He cared for them while they cared only for themselves.
- But rather than leave God’s people with the fear and sting of judgment, **the book of Micah concludes with the prophet’s call on the Lord as the only source of salvation and mercy (7:7), pointing the people toward an everlasting hope in their everlasting God.**
- **Micah does the same in each of the three main MESSIANIC PROPHECIES IN MICAH. These are Chap 2 V 12-13, Chap 4 V 1-7 & Chap 5 V1-8.**
- Today we seek to examine Micah 1:1–2:12&13, and explore, and apply the truths therein to those of us in the Church Age, as we anticipate our eventual entry into the Millennium along with the Jewish remnant mentioned in the passage according to the interpretation of these verses by the law of second mention.

- **Few prophets have had more to say about the coming of Christ than Micah, and the great interest of his book centers round its clear prophecies of the Saviour who was to come, and the fact that through Him, GOD was intent from the beginning, on coming to live among men.**
- **The prophecies about Christ fill the Book of Micah with encouragement and hope, and corresponds with other prophecies describing the details of his entrance into history, and his several roles.**

- As a contemporary of Isaiah and Hosea, Micah prophesied during the momentous years surrounding the tragic fall of Israel to the Assyrian Empire (722 BC), an event he also predicted (Micah 1:6).
- Micah prophesied in the days of Jotham, Ahaz, and in the earlier years of Hezekiah, kings of Judah, some time between the start of the reign of Jotham in 739 B.C., and the end of the reign of Hezekiah in 686 B.C.
- During this period, while Israel was imploding from the effects of evil and unfaithful leadership, as all their kings were bad, Judah seemed on a roller-coaster ride—ascending to the heights of its destiny in one generation, only to fall into the doldrums in another, according to the morals of their presiding king.
- In Judah at this time, good kings and evil kings alternated with each other, a pattern seen in the reigns of Jotham (good), 2 Kings 15:32–34; Ahaz (evil), 2 Kings 16:1–4; and Hezekiah (good), 2 Kings 18:1–7).
- Micah directed much of his prophecy toward the powerful leaders of both Samaria (the capital of the northern kingdom of Israel) and Jerusalem (the capital of the southern kingdom of Judah), but the burden of his prophecy was for Judah.
- His cry was like that of a watchman upon the night air. He brought both the voice of warning (OR **JUDGEMENT**) and the voice of expectation (OR **HOPE**).
- **Similarly we know that though we deserve judgement, we have the blessed assurance (hope) of “peace with God” because of the work of Christ on the cross (Romans 5:1), and that when we concentrate on giving thanks to God, we experience “the peace that passeth understanding”! (Philippians 4:6-7)**

- In Micah chapter 1 through to Micah chapter 2 verse 11, we see that God had warned His people through Micah, that certain judgment was coming upon Israel, and that Israel and Judah would be invaded, profaned and destroyed, and the people sent into exile.
- In Micah 1:2-5, he predicted that the LORD would come to judge Israel and Judah for the transgression of Jacob and for the sins of the house of Israel, for “the time had come for judgment to begin at the house of God” as taught in 1 Peter 4:17.
- Micah’s prophecy in 1: 6-7 about the coming judgment on Samaria, the capital city of Israel, the kingdom of the ten northern tribes, for idolatry and spiritual adultery was fulfilled in 722 B.C. when Samaria fell to the Assyrians and was completely destroyed.
- In Micah 1:8-9, Micah predicted the coming judgment on the nation of Judah, for “her wounds are incurable”. This prophecy was fulfilled by a series of deportations dated to 597 BC for the first, with others dated at 587/586 BC, and 582/581 BC respectively.
- In Micah 1:10-16, Micah used puns and plays on words as he predicted the judgment coming upon the cities of Judah.
- His puns basically showed how the name of these cities was in effect a prophecy of their destiny.
- Due to years of disobedience, rebellion, and oppression of the poor and innocent, and because of wicked and greedy men, and bad leaders who had led the people astray, God was going to punish His people, the whole nation of Israel.

- The destruction resulting from this promise of judgement would be so devastating, that the Israelites would have great difficulties, such that they could never succeed in making a passage from exile for themselves or be unable to recover by themselves.
- Judah's false leaders had promised no judgment; but Micah, though threatening judgment also promised salvation afterwards for the righteous remnant.
- After describing the coming judgment and exile of Israel and Judah, Micah abruptly gave a prophecy of a promise of restoration of a remnant, in Micah 2:12-13 which is a picture of the eventual triumph of Messiah presented by all the prophets that God would one day gather His people.
- Such sudden transitions and promises from threat to promise of restoration are common in the prophetic books.
- This promise provided hope in keeping with the oft repeated prophetic theme that in the midst of His wrath, God always remembers mercy. And so this prophecy was clearly given to provide hope.
- This hope was not "hope so" but was an absolute assurance of future good and comfort to the Jews who would soon be experiencing God in discipline.

- **So though the nation was going to be destroyed, and the people scattered, as God punished His people with exile, God would also gather them together again, and set up a new king to lead His people back, by breaking through their bondage.**
- **Through trouble and hardship, God's people would see a better day, for a remnant would be saved.**
- **Sometimes, the path to victory is through hardship and trouble. Sometimes, in order to get to where we should be, we have to go through some challenging experiences as intimated in 1 Corinthians 10:13. This was certainly true for the Israelites.**

# THE MESSIAH is KING, SHEPHERD, LEADER, BREAKER, LIBERATOR

- **MICAH 2 V 12 - JESUS THE SHEPHERD, THE LEADER**
- "I will surely assemble all of you, O Jacob, I will surely gather the remnant of Israel; I will put them together like sheep of the fold, like a flock in the midst of their pasture; they shall make a loud noise because of *so many* people. (i.e they will be so numerous that they will make a lot of noise)
  
- **MICAH 2 V 13- JESUS THE BREAKER THE LIBERATOR**
- The one who breaks open will come up before them; they will break out, pass through the gate, and go out by it; their king will pass before them, with the LORD at their head."
- The Breaker is come up before them... and their king shall pass before them, and the LORD at the head of them.
- Your leader will break out and lead you out of exile, out through the gates of the enemy cities, back to your own land. Your king will lead you; the LORD himself will guide you." NLT



- The first Messianic prophecy in Micah as recorded in Micah 2:12,13 begins as a pastoral scene, but the pastoral imagery in verse 12, gives way to a military one in verse 13, in this obscure, but very powerful prophecy that basically presents one of the major themes of prophecy- that of Judgement followed by deliverance.
- LET US BRIEFLY NOTE THE CONNECTION BETWEEN JESUS, THE SHEPHERD LEADER in v 12, AND JESUS THE BREAKER & THE LIBERATOR in v13.
- Since Jesus is both Shepherd (cf Psalm 23 & John 10:11&14) and King of his people (cf. Psalm 100:3; Psalm 110:3), this passage anticipates the Messianic Shepherd introduced in Micah chapters 4 & 5. It also anticipates his role as Priest/Intercessor and Warrior King in Psalm 110.
- As we know Christ is predicted to be a Shepherd, who will lead his people/sheep in Isaiah 40:11, thus.....
- He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young
- So in Micah 2:12 Messiah is pictured as the Shepherd and leader of his people/sheep.
- In Micah 2:13 Messiah is pictured as our BREAKER & LIBERATOR.
- The phrase “The one who breaks open” - *The Breaker* can be translated as an obscure, but very precious messianic title of Jesus- God himself!
- In this office, He is the captain and leader of His people, advancing in front of His flock.
- We can also see as is taught in both Micah 4 & 5 & from Ephesians 2 that he is indeed our “our peace, who hath made both one, and hath broken down the middle wall of partition between us”!

- <sup>12</sup> That at that time ye were **without Christ**, being aliens from the commonwealth of Israel, and **strangers from the covenants of promise, having no hope, and without God in the world:**
- <sup>13</sup> **But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.**
- <sup>14</sup> **For he is our peace, (predicted in Micah 4) who hath made both one, and hath broken down the middle wall of partition between us; (predicted in Micah 2 e.g the obstacles faced by Nehemiah and Ezra, and those that preceded the return in 1948)**
- <sup>15</sup> **Having abolished in his flesh the enmity**, even the law of commandments contained in ordinances; for to make in himself of twain one new man, **so making peace (as taught in Romans 5);**
- <sup>16</sup> And **that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:**
- **(cf Romans 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.)**
- <sup>17</sup> And came and preached peace to you which were afar off, and to them that were nigh.
- <sup>18</sup> **For through him we both have access by one Spirit unto the Father.**
- <sup>19</sup> **Now therefore ye are no more strangers and foreigners**, but fellowcitizens with the saints, and of the household of God;
- <sup>20</sup> And **are built upon** the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
- <sup>21</sup> In whom all **the building fitly framed together groweth** unto an holy temple in the Lord:
- <sup>22</sup> In whom **ye also are builded together for an habitation of God** through the Spirit.
- **NOTE THE TRANSITION IN THIS PASSAGE FROM BREAK DOWN TO BUILD UP**
- **It is noteworthy that the word used for “breaking” in the Hebrew, has two roots and can mean both “to break” and “to increase” or “to build up”, according to the context.**
- **IN OTHER WORDS JESUS DOES NOT ONLY BREAK DOWN HE ALSO BUILDS UP**

- **The first part of this prophecy in verse 12, concerning judgement was first partially fulfilled when the Assyrians, and then when the Babylonians, attacked the nation and exiled the people to a foreign city as God's punishment for their disobedience and sin.**
- **Within less than 120 years, verse 12 was further fulfilled when Judah was taken into exile in Babylon, but though judgment was promised because of the great sin of God's people, they could not "out-sin" the grace and goodness of God. (Romans 5:20)**
- **Though judgment was promised because of the great sin of God's people, they were still not beyond the grace and goodness of God, because He still promised restoration to the remnant of Judah, and they were later partially regathered 70 years later as predicted in verse 13.**
- **A similar exile occurred following the sacking of Jerusalem by the Romans in AD 70.**
- **We await still another invasion of Israel by the AntiChrist and his armies at the end of the Great Tribulation.**

- There is a clear abrupt and sudden shift or transition from the preceding pronouncement of darkness of reproach, and gloom and doom in 2:12, stands in stark contrast to the prophecy of hope and of light and liberty for Israel in 2:13.
- While the prophet was hurling destruction upon sin and sinners, he paused to interpose a passage of promise of hope most rich and gracious in the midst of all the doom on Israel and Judah in chapter 2:13.
- **WE GO FROM BLIGHT TO BLESSING BECAUSE EVEN IN JUDGMENT GOD GIVES A PROMISE OF RESTORATION, HOPE AND SALVATION**
- **In keeping with the book's theme that after judgment the Lord will preserve a triumphant remnant, we read in Micah 2:13, that one would come forth who will be both Leader and Liberator.....both Shepherd and Breaker. The message of genuine hope and salvation found in Micah 2:13 stands in contrast to the message of false hope promulgated by the false prophets in Micah 2:11.**
- In Micah 2:13, Micah predicts that though God had judged them for their sin and rebellion and there was no way they would escape that punishment: that in His mercy and grace, God would appoint a leader, a king, who would “break through” for them, gather **a “remnant” as a large flock of sheep** to their fold, and afterward, he will open the door of the sheep pen and will bring them out of there and lead them to freedom (2:12,13).
- Micah's generation was ruled by the mercenary activity of unfaithful governments, judges and prophets (3:1). In great contrast to these leaders, Micah predicts and promises a Leader and Liberator, of whom he also speaks highly in **Chap 4 V 1-7 & Chap 5 V1-8.**

- **This future Shepherd-King, “The Breaker” in Micah 2:13 is none other than the Lord Jesus Christ, the future and long awaited Messiah and the Glory of Israel, and 'the LORD of lords, and KING of kings (Zech 14:1-5; Rev 19:6,11-17) who would one day break down the wall of sin (through His death on the cross) that separates one from God.**
- **“The Breaker” in Micah 2:13 is none other than the "the great shepherd of the sheep" (Heb. 13:20), whose compassion would one day ultimately lead him to deliver himself for them by the shedding of his blood, in the most amazing “break through” ever.**
- **This interpretation is confirmed by the fact that “the Breaker” is also referred to in Micah 2:13 as “their King” and “the LORD.” “The one” portrayed in Micah 2:13, as “The one who breaks open,” this Leader and Liberator or Breaker, is really their "King" and "LORD", and ours.**
- **The phrase “The one who breaks open” - *The Breaker* can be translated as a title- a more obscure, but no less precious messianic title of Jesus. God himself! In this office, He is the captain and leader of His people, advancing in front of His flock.**

- **This dramatic portrayal in Micah's thrilling figure of deliverance & triumph in verse 13 is associated with real scenes in the grazing areas in Palestine.**
- **When feeding among the thorn bushes, sometimes the sheep suddenly become startled because they appear to be entirely encircled.**
- **Then it is that the strong double-horned ram, with head down, plunges forward and breaks through the thorn barrier and opens a way for the sheep to follow.**
- **Micah uses such scenes to picture captive Israel in exile, being held in a place with no way out in a prison or some place with walls that cannot be breached to illustrate God's promise to His people that He, their King would remove them from the place of their confinement and enable them to exit.**
- **With respect to us, this scene certainly portrays our experience, as described in Ephesians 2.**

- **The second portion of Micah 2:12-13 which concerns deliverance** was first partially fulfilled when the Persian king Cyrus conquered Babylon and gave permission for Israel to return to their own land in 539 BC as recorded in 2 Chronicles 36:22-23, as predicted by Isaiah in Isaiah 45:1-3
- The partial deliverance of Judah from the earthly Babylonian captivity by Cyrus, is to be seen as a preliminary stage and pledge of the redemption to be effected by Christ out of the spiritual Babylon of this world in the Millennial Kingdom.
- The Jews returning to Palestine, in 1948 , is another example of this, although we cannot be blind to the fact that many of them are now returning, or have returned there still as unbelievers.
- **Their miraculous continuance as a people down through the centuries, remaining a distinct people, does point to their being preserved by the Lord for a divine destiny.**
- **What is very clear is that in none of the above situations were the Jews able to restore themselves following the nation's destruction, as predicted in Micah 2:12-13, and related prophecies. Neither has another nation ever saved them and brought them back to their land after either of their exiles.**

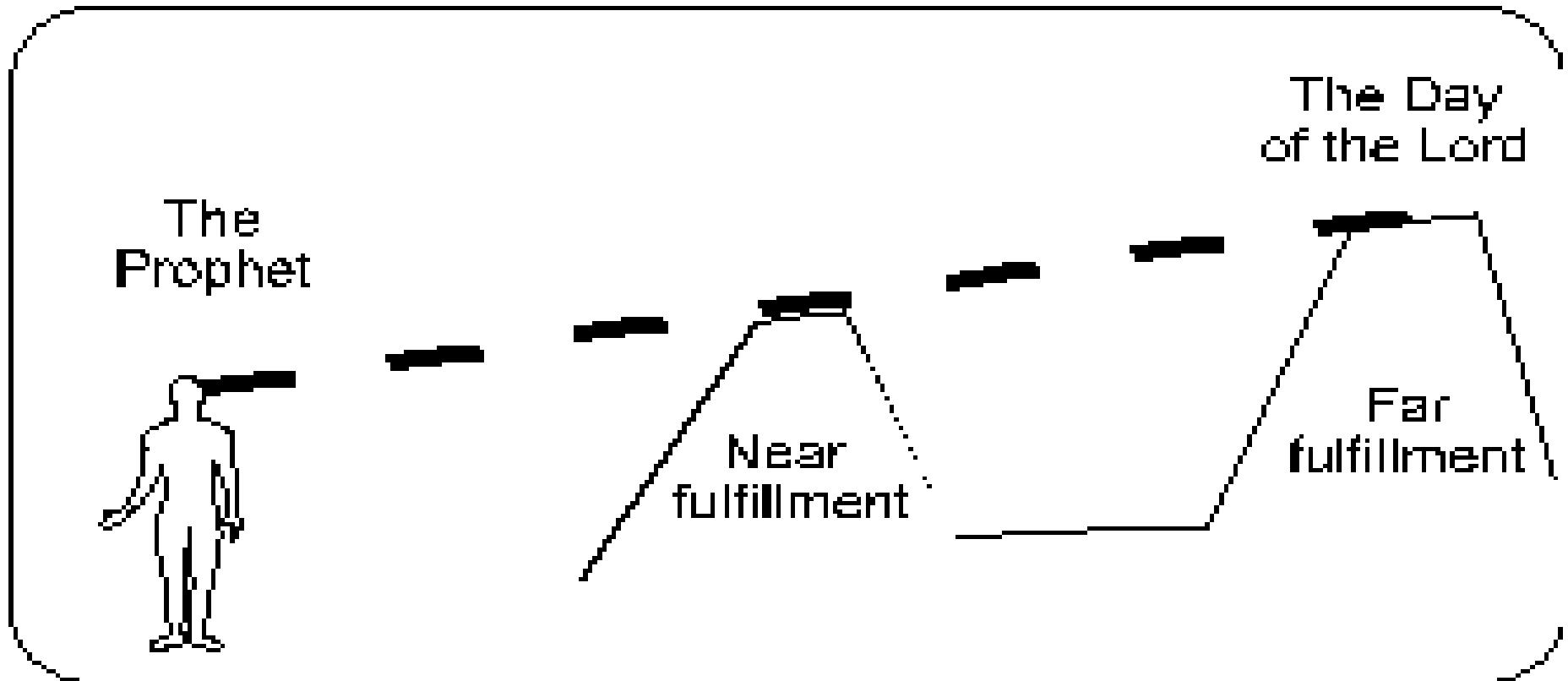
- **We are convinced from our knowledge of the prophetic scriptures that the present unbelief, spiritual blindness and rejection of Israel is only temporary. According to Romans 11:25-26, the time is coming when the Jews will be so moved by the blessing that has come to the Gentiles, that they will be moved to seek that same blessing for themselves.**
- **In God's own time and way, there will be a widespread turning of the Jews to Christ as their Messiah and Saviour in the end time.**
- **•<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits (your own estimation); that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. <sup>26</sup> And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:<sup>27</sup> For this is my covenant unto them, when I shall take away their sins.**
- **We, like Paul here, are anticipating the return of Jesus Christ and the setting up of His throne in Jerusalem. At this time, the Jews will widely accept the Lord. Then, by their acceptance, greater blessing will come to Gentiles, and there will also be glorious possibilities for Israel.**



- The hardening of Israel will eventually pass away and there will be full restoration for Israel. Luke 21:Verse 26- 27 points out that in a future day, Israel's eyes will be open to the Person of Jesus and all Israel will be saved as predicted in Isaiah 59:20, where it is written that "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."
- This is because the Lord's covenant with Israel will be fulfilled as He takes away their sin. God will keep every promise or covenant He has made to Israel! Not one of them shall fail.
- Then the people of Israel will no longer be characterized by a rejection of Jesus.
- God wants us to know that He hasn't forgotten Israel, but He is now filling His house with those who will come to Him during this age of grace.

- Romans 11: 29 teaches that the people of Israel continue to be “beloved” from the point of view of God because *the gifts and the calling of God are irrevocable.*
- God will not go back on His Word. His promise is indestructible and unchangeable. God’s election to mercy is irrevocable.
- Since they were called by the Lord, that calling will be fulfilled and Israel will come to salvation through Jesus Christ.
- When Jesus comes, it will be a great day for the Jew because He will redeem them and receive them unto Himself, as predicted in Isa. 25:8-9; 43:25; 51:3; 55:12, and fulfill His plans on their behalf.
- While these verses speak primarily to the nation of Israel, there is comfort in knowing that God will always keep His promises. He can be trusted! We can take Him at His Word and know that He will do just what He promises to do, Rom. 4:21; 2 Cor. 1:20.)

**This picture gives an important characteristic of prophecy. The prophet might see the final fulfillment a far off, even if he does not always see near fulfillments.**



- **Note that Micah and the other prophets, except Jonah, tended always to see and speak of “The day of the Lord”.**

- I think that we can agree that the first main section of the book of Micah ends in chapter two with two verses about the Shepherd of Israel who gathers His sheep into the protective fold and leads them out as their triumphant King.
- There are several things mentioned in this passage that should be very clear to us.
- **God Will Surely Gather His People**
- **God Will Raise a King to Lead His People**
- **God's People Will Follow This King to Victory c.f Psalm 110:3**
- **This King, called the "Breaker" in verse 13 is the future Messiah, The Lord Jesus Christ, who has since come and broken down the wall sin that separates us from God through his death on the cross).**
- **We learn also that GOD JUDGES SIN BUT IS MERCIFUL AND RESTORES AND PRESERVES A REMNANT AND THIS WILL ALL CULMINATE IN THE RESTORATION IN THE MILLENNIUM**

- I think that we have now basically interpreted Micah 2:12-13 with respect to both what has already been fulfilled and also its future expected fulfillment.
- With such a background we can now delve deeper into an ..... Exegesis of Micah 2:12-13.

# **Exegesis of Micah 2:12-13**

- **The first main section of the book of Micah ends in chapter two, verses 12 &13.**
- **The following promises are made in these two verses about the Shepherd of Israel who gathers His sheep into the protective fold and leads them out as their triumphant King.**
  
- **The following promises are made in Micah 2:12,13.**
  
- **Verse 12**
- **1 I will surely assemble, O Jacob, all of thee**
- **2 I will surely gather the remnant of Israel;**
- **3 I will put them together as the sheep of Bozrah, as the flock in the midst of their fold**
- **4 They shall make great noise by reason of the multitude of men**
  
- **Verse 13**
- **5The one who breaks open will come up before them;**
- **6they will break out, pass through the gate, and go out by it;**
- **7 their king the LORD will pass before them,**
- **at their head.”**
  
- **Ideally we need to examine and interpret each of these promises and determine when exactly they will be fulfilled, and what benefits are there for us in this, the Church Age.**

- **1- I will surely assemble (or gather) all of you, Jacob**
- **The Hebrew literally repeats for emphasis "Gathering I will gather" or "assembling I will assemble"- which most versions render as "surely."**
- **Surely... surely** - God will accomplish what to men seems impossible! because God's Word never fails.
- **There are no "ifs" with God: there are no "peradventures" (uncertainties or doubts) as to whether something is the case where divine predestination rules the day. When God speaks, it is done and when God commands, it shall stand firm.(Psalm 33:9)**
- **Assemble or gather** basically signifies bringing together to a common point, as is the case also in a similar context in Micah 4:6.
- **God promises a full restoration to the remnant of Israel in the millennium.**
- **This passage is an obvious promise of restoration for Israel in the end time also, for God promises a full restoration to the remnant of Israel in the millennium.**
- **Remember that when applying this passage, by either first and second mention that it refers to Israel – not the church, as some opine.**
- **However, in the end time, in the Millennial Kingdom the Church will also be present as taught in Romans 11:11 inter alia**



- *I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel;*  
The first thing to notice about these statements is who has promised to make this happen. It is not the Israelites who would gather themselves either for judgement or restoration.
- It was God who was about to gather the remnant of Israel.
- Their Savior was going to be God!
- **The very same** God, who had judged His people and punished them, would also be the One to assemble them again as His people. God will assemble them. God will gather them. It will be all God's doing!
- In the end time, the phrase **"All of thee... Jacob...will include**
- 1- the whole nation of Israel, which was descended from Jacob, and character matched the meaning of Jacob's name ('deceiver' or 'supplanter').
- 2- those who belonged to the remnant of true believers in Israel. c.f Romans 11:26

- The word "all" here conveys the idea of all without exception, everyone of something.
- The phrase **all of you, Jacob**, thus indicates that this prophecy was given to both the Southern (Judah) and the Northern (Israel) Kingdoms.
- The designation in the phrase **All of you, Jacob... or all of you Israel** strongly supports the premise that God is speaking to the entire nation (all 12 tribes, including the ten so called "lost" tribes).
- It is thought by some even to the present day that the ten northern tribes have not yet been specifically restored to their land, but remain the ten lost tribes! But the ten tribes are lost only to man. God knows their whereabouts, and in His time will restore them completely.
- Clearly the full restoration of Israel as presented here in Micah 2:12-13 awaits a future fulfillment.

- Micah repeats this truth of the blessed hope of God Himself regathering Israel again in Micah 4:6-7 thus...
- “In that day,” declares the LORD, “I will assemble ('asaph) the lame and gather (qabats) the outcasts, even those whom I have afflicted. 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.
- Compare similar promises from other prophets...
- **(Ezekiel 37:21)** “Say to them, ‘Thus says the Lord GOD, “Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land;
- **(Hosea 1:11)** And the sons of Judah and the sons of Israel will be gathered (qabats) together, and they will appoint for themselves one leader, and they will go up from the land, for great will be the day of Jezreel.

- **2 - I will surely gather the remnant of Israel;**
- Although the whole nation was going to be punished by being displaced and exiled to another land, God told Micah that He would bring back a remnant of His people only, i.e. only a portion of the nation.
- The people who would be restored and brought together as God's people would be a chosen group from within the whole.
- **Micah's prophecy regarding this remnant is just one prediction of many on this subject, as such prophecies of the gathering of the Hebrews scattered in exile due to covenant disobedience is an eschatological motif in the OT prophetic books (e.g. Isaiah 10:20–21, Isaiah 11:12; Jeremiah 31:8; Ezekiel 34:13 etc).**
- *Isaiah 10:20–21 In that day the remnant of Israel and the survivors of the house of Jacob will no more lean on him who struck them, but will lean on the LORD, the Holy One of Israel, in truth. A remnant will return, the remnant of Jacob, to the mighty God.*
- **The theme is consistent theologically with the teaching of Moses' prophetic sermon that God would one day gather His people from exile among the nations and restore their fortunes in their ancestral homeland, as presented first in Deuteronomy 30:1-5.**
- **So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where the LORD your God has banished you, 2 and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, 3 then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. 4 "If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. 5 "The LORD your God will bring you into the land (of Israel) which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.**

- In keeping with God's original promise in Deuteronomy 30:1-5, a "remnant" may be discerned, within the national Israel throughout the history of Israel.
- In Elijah's time 7,000 had not bowed the knee to Baal ( cf I Kings 19:18 & Romans 11:4.)
- In Isaiah's time it was the "very small remnant" for whose sake God still forbore to destroy the nation (Isaiah 1:9.)
- During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther, and Mordecai.
- At the end of the 70 years of Babylonian captivity there was the remnant which returned under Ezra and Nehemiah.
- At the first advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" (Luke 2:38) were the righteous (believing) remnant.
- During the church-age the remnant is composed of believing Jews (Romans 11:4.)

- **But the chief interest in the remnant is prophetic or eschatological.**  
The remnant here refers to those Jews who are alive in the last days and who receive Messiah as their Redeemer by grace through faith.
- **During the Great Tribulation,** a remnant out of all Israel will turn to Jesus as Messiah (cf Zech 12:10, Zech 13:9), and will become His witnesses after the removal of the church (Revelation 7:3-8.) Some of these will undergo martyrdom Revelation 6:9-11, but some will be spared to enter the Millennial Kingdom. Many of the Psalms express prophetically the joys and sorrows of the tribulation remnant.
- We see that the remnant will not be few as there will be many people brought back to the LORD and His ways - with the LORD at their head. We see that this is corroborated by the prophesy of Psalm 110:3.
- Note that Micah refers to the remnant 5 times "and each is connected with predictions of hope" because the hope of the remnant is sure (C.f Micah 2:12, 4:7, 5:3 & 7-8, 7:18.)
- **The ultimate and complete fulfillment of this verse will coincide with the fulfillment of Romans 11:26.**
- **The promise is that even though Jacob/Israel (referring to the entire nation, north and south) will be taken into exile (Micah 1:8,16; 2:4,10; 4:10), a remnant will return. Isaiah often refers to the remnant that will survive God's judgment on the nation and will take possession of the land (Isa 4:3; 6:13; 10-21; 11:11,16; 46:3).**
- **That long-awaited time of blessing will come about for the nation of Israel in the Millennium.**

- **3- I will put them together like sheep in the fold (or "as the sheep at Bozrah" KJV )**
- **Some versions (KJV) translate "fold" as a specific place, Bozrah probably because**
- **1- the Hebrew word for "fold" is very similar to the Hebrew word for Bozrah, and because historically, Bozrah was known to be a center of shepherds, and was also known for its woolen garments.**
- **2- There was a city by this name on the east side of the Jordan River, in the land of Moab and Edom.**
- **3- Bozrah, which also means inaccessible, enclosure or fortress, is mentioned also in Isa 34:6; 63:1; Jeremiah 49:13,22; Amos 1:12).**
- **Here, interpreting by first mention, and in the context of Micah's 2:12-13, prophecy 'their fold' refers to the city of the Jews, Jerusalem, where the punished Israelites were besieged by Sennaccherib, and later by Titus in AD 70.**

- **Micah's pastoral imagery depicts God as Shepherd over Israel (cf Psalm 77:20,79:20,Ezekiel 34:15,22), and brings to mind the name Jehovah Roi- The Lord is My Shepherd.**
- **The remnant is likened to a flock of sheep in a pen or enclosure in the midst of their fold.**
- **Remember that whereas "fold" may be interpreted here in Micah 2:12, as a place called Bozrah, it can be read as a common noun, i.e., "a sheepfold," "sheep in a pen." This certainly reminds us of John 10:1-9**



- **Interpreting by second mention, it seems that Micah's prophecy in Micah 2:12-13, interweaves, with Isaiah's prophecy, at the end time, which most conservative scholars interpret as a prophecy of the triumphant return of the Messiah, the One Who is "Mighty to Save" His people Israel from annihilation at the hand of the Antichrist, the Beast, the Man of sin or lawlessness, the Little Horn etc.**
- **In Micah 2:12, the Remnant of Israel will be gathered in Bozrah where they will be besieged by the forces of the Antichrist.**
- **In Micah 2:13, they are finally able to break the siege because Jehovah, The breaker, the King is leading them.**
- **At the Second Coming, the Messiah will enter into battle with the forces of the Antichrist that have gathered at this city.**
- **This is in accordance with the teaching of Isaiah 34:16, and Zephaniah 3:20**
- **At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.**

- The picture God gave about gathering His people in Micah 2:12-13, was “like sheep in a fold, like a flock in its pasture.”
- The prophet Jeremiah prophesied the same:
- *Jeremiah 31:10 Hear the word of the LORD, O nations, .....  
“He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock*
- The sheepfold was a protective area for the sheep to rest during the night as taught in John 10.
- Just as God was going to be the protective Shepherd of His people during the sieges that occurred in Israel and Judah in the past, and just as God will gather and protect Israel in the end time, in our day God has gathered His people together like a shepherd gathers his sheep and he will include us with His people in the Millennial kingdom as taught in Romans 11 .
- **HOW DO WE KNOW THIS?**

- In John 10:16, while teaching the Jews about shepherding matters that they ought to have learned in the OT because of the injunction in Deuteronomy chap 5 , Jesus added something entirely new to all these prophecies, when he announced with respect to us NOW, in our day, And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd!
- After the resurrection, on this same subject he said to Thomas in John 20:29 because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
- **Peter continues this blessed thought in 1 Peter 1:8 when speaking of us, he states**
- <sup>8</sup> Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:<sup>9</sup> Receiving the end of your faith, even the salvation of your souls.
- <sup>10</sup> Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:
- <sup>11</sup> Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.
- <sup>12</sup> Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

# And thus we sing.....

- **O Savior, precious Savior,  
Whom yet unseen we love!  
O name of might and favor,  
All other names above!**  
We worship Thee, we bless Thee,  
To Thee, O Christ, we sing;  
We praise Thee, and confess Thee  
Our holy Lord and king.
- **O bringer of salvation,  
Who wondrously hast wrought,  
Thyself the revelation  
Of love beyond our thought;**  
We worship Thee, we bless Thee,  
To Thee, O Christ, we sing;  
We praise Thee, and confess Thee  
Our gracious Lord and king
- **In Thee all fullness dwelleth,  
All grace and power divine;  
The glory that excelleth,  
O Son of God, is Thine;**  
We worship Thee, we bless Thee,  
To Thee, O Christ, we sing:  
We praise Thee, and confess Thee  
Our glorious Lord and king.
- **O grant the consummation  
Of this our song above,  
In endless adoration,  
And everlasting love!**
- **Then shall we praise and bless Thee  
Where perfect praises ring,  
And evermore confess Thee  
Our Savior and our king.**

- 4- they shall make great noise by reason of the multitude of men. (i.e they will be so numerous that they will make a lot of noise)
- **The NET Bible reports this phrase as "they will be so numerous that they will make a lot of noise."**
- In the first mention, '**A great noise**' refers not so much to the magnitude of sound, as to the magnitude of distress.
- The phrase could be translated: 'a great discomfiting.' The cause of this distress, and the reason that the nation would gather within the city walls, would be the multitude of enemy soldiers which would invade the country and surround the city. Israel's stronghold would become their prison. There, the people/sheep would be held to await their fate.
- **This was the situation, when the Assyrians threatened Jerusalem, in the time of king Hezekiah (721 BC). God delivered the city on that occasion (2Kin 18-19; 2Chr 32; Isa 36-37).**
- **This was also the situation, when the Babylonians laid siege to Jerusalem (586 BC). But there was no escape, at that time (2Kin 25:1-17; 2Chr 36:15-20).**
- **This was also the situation, when the Romans led by Titus laid siege to Jerusalem (70 AD), and tut there was no escape, at that time either.**
- This will also be the situation, when the nations come against Jerusalem at the end of Jacob's Trouble (the Tribulation). But in that day, the Lord Jesus himself, will deliver them. (as foreshadowed in Micah 2:13).

- **When I think of the phrase “they shall make great noise by reason of the multitude of men” I think of the event in Revelation 5, as it pertains to us.**
- **We see a parallel truth to that here in Micah 2:13, in Psalm 110:3 and Jeremiah 31:7-9 with respect to the Jews in the end time.**
- **For thus says the LORD, “Sing aloud with gladness for Jacob, And shout among the chief of the nations; Proclaim, give praise and say, ‘O LORD, save Your people, The remnant of Israel.’: 8 “Behold, I am bringing them from the north country, And I will gather them from the remote parts of the earth, among them the blind and the lame, The woman with child and she who is in labor with child, together; A great company, they will return here. 9 “With weeping they will come, And by supplication I will lead them.**

- **5- The one who breaks open will come up before them;**
- In Micah 2:12, Micah spoke of **what God was going to do** to save His people, then.....
- In Micah 2:13 Micah pointed out **who was going to do it—who would lead God’s people into this “gathering.”**
- Three times in Micah2:13 we are told that God would send a Leader and Liberator or Breaker, and future King to lead His people out of captivity.
- Notice that the verse does not speak of enemy armies breaking in through the city's defenses to assist. Rather, it is the LORD alone, who leads His people out of the city after the conquest of their enemies, as it will be also in the end time.
- ***We have already identified this future Shepherd-King, “The Breaker” as their long awaited Messiah, and the Glory of Israel, and 'the LORD of lords, and KING of kings (Zech 14:1-5; Rev 19:6,11-17.)***
- ***This interpretation is confirmed by the fact that “the Breaker” is also referred to in Micah 2:13 as “their King” and “the LORD.” “The one” portrayed in Micah 2:13, as “The one who breaks open,” this Leader and Liberator or Breaker, is really their “King” and “LORD”, and ours.***
- ***The phrase “The one who breaks open” - The Breaker can be translated as a title- a more obscure, but no less precious messianic title of Jesus. God himself! In this office, He is the captain and leader of His people, advancing in front of His flock.***
- He is the One, “who opens the breach” to be the people’s leader who **“passes on before them,”** and who would open up the way and lead God’s people from exile out of the lands where they have been scattered, and held in captivity?
- He is the One, that will make ready the way, and go before His people to guide them while removing the obstacles which might hinder His remnant’s deliverance and return at the Second Advent (cf. Isa 11:15, 16; 52:12).

- **He is the One who, as the coming King of the Jews, will break open the stranglehold which the nations have placed upon Jerusalem in the end time. All of Israel's future blessings will be realized in the Messiah, our Lord Jesus Christ."**
- **The entire episode wondrously agrees with Jesus' announcement about the liberty of the captives (Luke 4:18), when he will truly free them physically and spiritually.**
- **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and here we see Him doing what He does best (and what He Alone can do) --- Save, Rescue, Deliver!**



- The Scriptures are written with that mysterious wisdom that there is not only in the Old Testament prophecies what is strictly prophetic, but also that which is food for the church of God.
- So let us see the manifold ways in which Scripture reports on that great work of our Divine Redeemer by which He has broken us as the captives from the prison-house of our bondage.
- **Observe how the title of the Breaker, as applied to our Redeemer, is verified or vindicated by the events associated with the crucifixion, like the broken earth, the broken rocks, the broken graves, the broken veil of the temple. All these seem to correspond with the Name of the Breaker!**
- **Having vanquished death, and broken open the closed gate of everlasting life, Jesus has gone before that He may prepare a place for His followers, (John 14:1-3, 2 Corinthians 5:1-9, Psalm 23:6) who through faith and patience, shall inherit His promise (Hebrews 6:12).**
- He is “the Breaker” who as we have cited before whom Ephesians 2:14 refers to as “our peace, who hath made both one, and hath broken down the middle wall of partition between us” and who has “abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”
- **Now all that is now needed of us is that we should respond with broken hearts like David as recorded in Psalm 51:17.**
- **My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise.**

- **6 - they will break out, pass through the gate, and go out by it**
- In this most remarkable prophecy, Micah prophesies how Jesus the Messiah, the Breaker will first open the breach from the enclosure and then people of Israel break out, pass through the gate, and follow their King, Jehovah, their Head or Leader.
- He will break through every obstacle, every barrier, and every impediment that stands in the way of Israel's restoration, and fashion a path for Israel through their enemies, even though formerly He had judged them for their transgressions.
- We have presented to us a magnificent procession, led by a Chief under the expressive title of the Breaker. He heads a vast company, and directs them through a gate, which He presses open by His own energy or labour; and they follow in triumph, and pass on like marching conquerors.
- In Jeremiah 30:8 we are told **"He "will break his enemy's yoke from off their neck and will tear off their bonds,"** which describes The Breaker's liberating power for the remnant of Israel in the end times when He returns to restore Israel, and overturn and overthrow evil against them forever.

- We know that in the sweet bye and bye in the millennium, we will join with Israel in the final fulfillment of this prophesy.
- But what does all of this have to do with us in the nasty now and now on earth in the church age?
- Just as the ram sheep broke through the thorn hedge and provided a path of escape for the sheep, Jesus Christ the Breaker Christ came, underwent crucifixion and thus became the Conqueror over death, and He has thus broken the bondage of sin and the bars of death, and passed through at the head and led His people to larger life and lasting liberty. He serves as our Opener, and our Path, to God. John 14: 6 Acts 4:12
- This "breaking out" of the enclosure by the Jews, pictures us following Christ, the Chief Shepherd (1 Peter 5:4, and "the great Shepherd of the sheep" (Hebrews 13:20).
- This "breaking out" of the enclosure by the Jews, pictures the great work of our Divine Redeemer, by which He has broken us as captives from the prison house of our bondage as described already as declared Ephesians 2:14 ff. Christ in His might has also broken down the middle wall of partition that hindered our approach to God, and by Him we now "have access by one Spirit unto the Father."
- Christ the Breaker is the Captain of our life's march as His sheep because first of all, He gave His life for us (John 10:11). We are told also in John 10: 1-5 that **Jesus was able to enter by the door of the sheepfold because he was the recognized shepherd coming for His sheep.**
- We are told that He calls his own sheep by name, and that they hear Him, because they hear his voice, because they know his voice, and he leads them out. We do not flee from Him because His voice is not the voice of a stranger, and we know Him as the good shepherd v.14.
- We are particularly comforted by His words in vv 27-29. **My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life ; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father , which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.**
- He breaks us out of wrong ways of thinking and lead us in to right ways of thinking. Yes we've made mistakes but because we know his heart we watch in hopeful expectation anticipating this Jesus will come not because we are so lovable but because he is so loving!
- Only Christ could break us from the bondage in which we were held by the chains of sin and bad habits.
- The Lord Jesus Christ has certainly "broken out" against our enemies when He came and defeated our foes who previously held us in their grip and bondage.

- **We can safely sing.....**
- **Proclaim aloud the Saviour's glorious fame,  
Who bears the Breaker's wondrous name;  
Sweet name, and it becomes him well,  
Who breaks down sin, guilt, death, and hell.**
- **A mighty Breaker he,  
Who broke my chains, and set me free;  
A gracious Breaker to my soul;  
He breaks, and oh, He makes me whole!**
- **He breaks through every gloomy cloud,  
Which can my soul with darkness shroud;  
He breaks the bars of every snare,  
Which hellish foes for me prepare.**
- **Great Breaker, oh, Thy love impart  
Daily, to break my stony heart!  
Oh, break it, Lord, and enter in,  
And break, oh, break, the power of sin!**
- **(Samuel Medley 1738-1799)**

- **We can also safely sing.....**
- **He breaks the power of cancelled sin  
He sets the prisoner free  
His blood can make the foulest clean  
His blood availed for me.  
(O For A Thousand Tongues to Sing)**
- **He not only breaks the power of canceled sin but enables each trusting soul to say,**
- **My chains are snapped, the bonds of sin are broken  
And I am free.  
Oh, let the triumphs of His grace be spoken,  
Who died for me.**

- He, by the fact of His Cross and Passion, has borne away the impediments of our own sin and transgression which would have forever been between us and Him, if he had not sweep or broken them out of the way.
- Inasmuch as Jesus has gone up before us, things remain not as they would have been had He never passed that way. He has conquered every foe that obstructed the way.
- So you can cheer up now thou faint-hearted warrior.
- Not only has Christ traveled the road, but He has slain all our enemies.
- **Do you dread sin?** He has nailed it to His cross ([Col 2:14-15](#)).
- **Do you fear death?** He has been the death of Death ([1Cor 15:55](#)) and removed its sting.
- **Are you afraid of hell?** He has barred it against it harming any of His children. They shall never see the gulf of perdition.
- **Whatever foes may be before the Christian, they are all overcome** (cf [1Jn 5:4-5](#), [Jn 16:33](#), [Gal 6:14](#), [Ro 6:12](#), [Heb 2:14-15](#)).
- There are lions, but their teeth are broken (cf [Da 6:16-21](#), [22](#)-; there are serpents, but their fangs are extracted; there are rivers, but they are bridged or fordable (cf [Isa 43:2](#)); there are flames, but we wear that matchless garment which renders us invulnerable to fire ([Da 3:16-18-note](#); [Da 3:23-24](#), [25-26-note](#), [Da 3:27-note](#)).
- The sword that has been forged against us is already blunted; the instruments of war which the enemy is preparing have already lost their point. (cf [Isa 54:17](#))
- God has taken away in the Person of Christ all the power that anything can have to hurt us (cf [Lk 12:4-5](#)).
- **It is noteworthy that the word used for breaking in the Hebrew, has two roots and can mean both “to break” and “to increase” according to the context.**
- **IN OTHER WORDS JESUS DOES NOT ONLY BREAK DOWN HE ALSO BUILDS UP**

## 7 - their king the LORD will pass before them, to head them in the way, even Jehovah (He was their king) on the head of them

- Note the manifestation of power in Micah 2:13 in ‘the three verbs, in this passage which describe in a pictorial manner progress which cannot be stopped by any human power.
- “they break through”, (they have broken up)
- “they march through”, (have passed through )
- “they go out”, (are gone out of it)
- Christ heads them, passes before them, as a trailblazer, and brings them out of the land of their captivity, and brings them into the land of their rest.
- Their King ( who is described in Revelation 19:16 & 17:14 as "King of kings and Lord of lords" goes on before them just as He was at the head of the armies of Israel when he led in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night through the wilderness (Exodus 13:21, Deut 1:30,33, and when he appeared to Joshua as Captain of the Lord's host ([Joshua 5:13-15](#)))
- Isaiah records that God continually led the nation of Israel...(Isa 63:9). In all their affliction He was afflicted, And the Angel of His presence ( the Angel of the Lord) saved them; In His love and in His mercy He redeemed them, And He lifted them and carried them all the days of old **check this**
- The word to translate the phrase ‘Before them’ or before or in front of, frequently refers literally to one's face . **Since the face of a person provides a window into their emotions, their inner intent, here we see that the Face Israel is to keep in continual focus is the Lord Jesus Christ, the Breaker.**
- We are enjoined in Hebrews 12 to **lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.**
- **And we sing often “TURN YOUR EYES UPON JESUS.”**

- **8- the LORD is their head**
- The phrase "**and the LORD is their head**" suggests that the prophet understands God as the King Who will lead the Hebrew people out of exile and back to their homeland.
- Micah describes a triumphant procession into the land, with King Messiah at the head and the Lord leading the people, just as He had led them out of Egypt.
- This promise seems to reach ahead to the end times when Israel and Judah will be united and their King Messiah will reign over them.
- The phrase "**and the LORD is their head**", thus refers to their final restoration, when the Lord Jesus shall become their leader, they having returned unto him as the shepherd and bishop of their souls; and they and the Gentiles forming one fold under one shepherd, to go no more out into captivity for ever. Lord, hasten the time!
- This promise is a good picture for all of God's sojourning saints - the way out of this world has been wrought by Jesus' finished work on the Cross, even though we now face "many snares and toils" and it is imperative that we keep our eyes fixed on Jesus the Pioneer (Source) and Perfector of our faith. ([Heb 12:2](#))
- When we take our eyes off of Jesus, we are vulnerable to being ensnared by the "brambles" or devoured by the "ravenous wolves" of this fallen world!
- We must not rely on our strength, but trust in Christ our Breaker to defeat our foe, but obey Him and enter into the victory He has already provided by the breaking of His own body on the Cross!
- **Whenever we need a spiritual "breakthrough" we must run to the One known as "The Breaker" and cry out and listen to Him.**
- **Can you see any parallels for your spiritual life? Let the words of Martin Luther give you a "clue" as how we can apply the truth that Jesus is the Breaker Who makes the way for us to follow...**

- **We thus sing with Martin Luther**
- *Did we in our own strength confide, our striving  
would be losing;  
Were not the right Man on our side, the Man of  
God's own choosing:  
Dost ask who that may be? Christ Jesus, it is He;  
Lord Sabaoth, His name, from age to age the  
same,  
And He must win the battle.*



# Conclusion

- In closing, Micah prophesied that Israel's sins were going to bring God's stern discipline upon them. This is a warning for us today. Sin brings judgment. People reap what they sow.
- God stands as a witness against us – against our breaking His Law. But, the good news of the Gospel is that our Heavenly Father sent His one and only Son, Jesus Christ, to pay for our debt of sin.
- Our sinfulness and rebellion to God was so serious that it cost the life of His own Son. It should have been us facing God's wrath, punished for breaking God's Law, but Jesus took our place.
- Sin is serious and its consequences are great.
- But the grace of God is real and available to anyone who accepts it.
- The God who judges us and punishes wickedness, is the same One Who gathers His people and leads them to freedom.

- **What Micah prophesied hundreds of years before the birth of Christ, has been fulfilled by Jesus Christ. God's very own Son is the Savior of mankind who brings God's people together and leads them to freedom.**
- **Jesus was born in order to set the captive free. You may ask, "What captivity am I in? What kind of bondage am I in?" It is sin!**
- **Sin holds us captive. We are naturally under the bondage of sin with no way out. The result of sin is death. But God sent His one and only Son, Jesus Christ, in order to set His people free – to be free from the consequences of sin.**
- **And Micah's prophecy is still being fulfilled as King Jesus will one day return to gather His people, the Church, and lead them to everlasting victory where sin no longer corrupts us and death no longer hurts us. Yes, in that day, the remnant of God's people, the Church, will have victory and go on to live forever with her King, with Jesus Christ.**
- **If you are here today and do not know the Lord Jesus Christ., won't you come to Him today? Won't you turn from doing it your way and turn to the one and only Savior who offers forgiveness and reconciliation to God.**
- **His name is Jesus Christ. This is good news. Thanks be to God for Jesus Christ, and the good news of the Gospel. Amen!**