

**Minor League Announcers:  
He Will Be Their Peace  
Micah 5:1-5**

The prophet Micah makes an amazing prediction 700 years before Christ was born: But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel (Micah 5:2).

The gospel writer, Matthew, will quote this ancient text as he chronicles the birth of Jesus. The Magi show up from somewhere in the East, looking for the “one who has been born king of the Jews.” They assume that everybody is eager to find the Promised One and worship him, especially the Jews.

King Herod is king of the Jews, and he is not happy with the news. His counselors are called together, and they discuss the problem. The religious teachers suggest that the long-awaited Messiah might be in Bethlehem, and they quote Micah’s prophecy.

This is a case where a prophecy is made hundreds of years before the event, and it unfolds just as the prophet declared. Jesus is born in Bethlehem even though it takes a decree of Caesar to make his mother, heavy with child, leave the comfortable environs of her home town and hazard the long journey.

The interplay between the kings of this world and the King of kings is intriguing, startling, and breathtaking. The religious teachers of the day are right to fear the child, and Herod’s fear is also justified. From beginning to end this child pulls down every stronghold and authority that exalts itself against the name of God. Ultimately, he supplants the fiefdoms of this world. All her kingdoms become the kingdoms of our God and of his Christ. And his greatness reaches to the ends of the earth.

Jeremiah got in trouble with the political authorities for his harsh words of judgment against Judah. The politicians wanted him executed. But the elders of Judah, a century after Micah’s work, quoted Micah 3:12 (in Jeremiah 26:17-19). These elders note that Micah’s prophesy was in part responsible for the religious reform under King Hezekiah. They urge the people of Judah to repent of their evil deeds.

Micah 4:1-3 appears to be quote from Isaiah 2:2-5. The prophets are interlocking in their ministries.

Micah and Isaiah are contemporaries along with Hosea.

He will be their peace (v5) is a beautiful expression of the true nature of the Messiah, the King who is coming to reign. Paul will make a parallel statement in

**I. We have God’s PROMISE:** *out of you will come for me one who will be ruler over Israel* (v2). This promise is oft-repeated by the prophets going all the way back to Moses.

A. A Prophet like Moses is coming. The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him (Deut. 18:15).

B. A King like David is coming. Paul preached in Acts 13:22-23: After removing Saul, he made David their king. He testified concerning him: ‘I have found David son of Jesse a man after my own heart; he will do everything I want him to do.’

“From this man's descendants God has brought to Israel the Savior Jesus, as he promised.

That promise is everywhere in the Bible beginning with God's promise to David through the prophet Nathan, “Your house and your kingdom will endure forever” (2 Samuel 7:16).

Jeremiah declared, “They will serve the Lord their God and David their king, whom I will raise up for them” (Jer. 30:9).

C. These are the prophetic roots that give birth to the the GREAT EXPECTATION of a Son of David who will come to rule Israel and the world.

## **II. We have God's PLAN:** His origins—*whose origins are of old, from ancient times* (v2)

A. God has a plan: But they (the hostile nations) do not know the thoughts of the Lord; they do not understand his plan, he who gathers them like sheaves to the threshing floor (4:12).

B. This plan dates back to a time before the world began.

## **III. We have God's PEOPLE:** *His brothers—and the rest of his brothers return to join the Israelites* (v3)

A. This people is greater than just the Israelites, as all the prophets attest. Here it is imbedded in the gathering of “brothers” who will join the Israelites.

B. Paul clarifies the nature of this new people in Ephesians 2:14-18: For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit.

1. The world is divided into Jews and Gentiles.

2. The Gentiles are all of those outside of the Covenant made to Abraham.

3. Jesus brings these two together through his death upon the cross. All who come to the Father come through Jesus, Jew or Gentile.

4. Peter makes this point in 1 Peter 2:9-10: But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God.

## **IV. We have God's PEACE:** And they will live securely, for then his greatness will reach to the ends of the earth, and he will be their peace (v4-5)

A. The Messiah will bring Peace. That is a consistent promise.

B. Paul declares the fulfillment of this truth in Ephesians 2:14: For he himself is our peace, who has made the two one and has destroyed the barrier...