

## Three Significant Quotations from the Book of Micah

*Micah 3:12; 5:2; & 7:6*

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Introduction: We introduced the Book of Micah this morning by way of a court scene & public execution. The Book itself involves primarily judgment & restoration with a plea for repentance. Wiersbe suggests the Book can be outlined: “A warning message: judgment is coming (1-2); a promise message: a deliverer is coming (3-5); & a challenge message: trust the Lord now (6-7).” The Book can be divided according to the use of the word “*hear*” found in 1:2; 3:1; & 6:1, which gives 3 basic sections dealing with the themes of judgment & restoration. Tonight I want us to consider 3 quotations from the Book of Micah of which one is found in the O.T. & two are found in the N.T. I believe these quotations can be identified as the truth at Jeremiah’s defense, the town of Christ’s birth, & the turmoil about the Gospel’s message.

### I. The truth at Jeremiah’s defense > Micah 3:12 quoted in Jeremiah 26:18

#### A. Jeremiah’s prophecy: repent or be judged (Jer. 26:1-6):

1. The possibility of God’s mercy (:1-3).
2. The pronouncement of God’s judgment (:4-6).

#### B. Jeremiah’s predicament: recant (?) or be killed (Jer. 26:7-19):

1. The **desire** for Jeremiah’s death (:7-11).
  - a. Their rejection of the Lord’s message.
  - b. Their retribution upon the Lord’s messenger.
2. The **defense** for Jeremiah’s life (:12-19).
  - a. They could repent & live (:12-15).
  - b. They could learn from Micah’s prophecy to Hezekiah (:16-19). [Compare Micah 3:12 with II Chronicles 32:26.]

### II. The town of Christ’s birth > Micah 5:2 quoted in Matthew 2:5-6

#### A. The place of Christ’s birth:

1. His **tribe** > “*Judah*” (cf. Genesis 49:10).
2. His **town** – “*Bethlehem Ephratah*.”
  - a. It is situated 6 miles south-west of Jerusalem.
  - b. It is symbolic - “*Bethlehem*” – means “House of bread” & “*Ephratah*” – means “Fruitful.”  
Summary: the names speak of the fertility of the land (grain fields, vineyards, etc.).
  - c. It is significant - Christ is the Bread of Life (John 6:35 & *Bethlehem* is “House of bread”) Christ is the Vine (John 15:1 & *Ephratah* is “Fruitful”).

#### B. The purpose for Christ’s birth:

1. His **role** for God > “*unto Me*” (literally, “for Me” – to do God’s will; fulfill His purpose).
  - a. He is God’s satisfactory sacrifice – I John 4:10, “*Herein is love, not that we loved God, but that He love us, & sent His Son to be the propitiation for our sins.*”
  - b. He is God’s substitutionary Savior – I John 4:14, “*And we have seen & do testify that the Father sent the Son to be the Savior of the world.*”

Summary: At His first Advent, Christ came to die.

2. His **reign** over Israel > “*Ruler in Israel*” [“*Ruler*” – the word emphasizes leadership & administration, the authority & power of a Sovereign; one having no rivals, for He rules with a “*rod of iron.*”]

Summary: At His Second Advent, Christ comes to reign (Isaiah 9:6-7).

C. The perspective on Christ’s birth:

1. The prior **activity** of Christ > “*Whose goings forth have been from of old*” [“*goings forth*” – “activities” – especially a king’s plans & actions in war time; see II Sam. 3:25].
  - a. Speaks of His earthly appearances (pre-incarnate).
  - b. See Judges 13:18, “*secret*” (“Wonderful”) & other references to the “*Angel of the Lord.*”
2. The personal **identity** of Christ > “*from everlasting*” [literally, “days of eternity”].
  - a. Speaks of His eternal existence, His preexistence into the farthest past. He is not bound by time; He is divine. See John 1:1-3.
  - b. See Isaiah 9:6, “*Everlasting Father*” – “Father of Eternity.”

III. The turmoil about the Gospel’s message > Micah 7:6 quoted in Matthew 10:35-36

A. The interpretation of Micah 7:6:

1. The moral breakdown of the **society** (Micah 7:1-4).
  - a. No grapes to eat could be found (:1).
  - b. No godly man to trust could be found (:2-4).Illustration: Commercial, “I may not be able to trust my husband...”
2. The moral breakdown of the **family** (Micah 7:5-6).
  - a. Neighbors may betray you (:5).
  - b. Family members may oppose you (:6).

B. The application in Matthew 10:35-36:

1. The Gospel **brings** persecution.
  - a. There is no immediate world-wide peace when the Gospel is preached.
  - b. There will be ultimate world-wide peace when the Prince of Peace comes.
2. The Gospel **divides** families.
  - a. There may be strained family relationships.
  - b. There may be separated family relationships.

Conclusion: What lessons can we learn from these 3 quotations of Micah? From the quote in Jeremiah we see a truth found in Psalm 59. The psalmist declares God to be his defense (verses 9, 16, &17) & the Lord can use His Word to defend His children. God’s Word is also our offensive weapon as we read in Ephesians 6:17. How well do you handle God’s Word – as your defense & as your sword?

From the quote in Matthew 2:5-6 we learn of those who had a head knowledge of the Messiah but not a heart belief in the Messiah. They could tell Herod where Christ was to be born but they had no desire to see Him for themselves. Do you know only about God or do you really know God? How well do you know Him (cf. Hosea 4:12)?

And from the quote in Matthew 10:35-36 we learn that following Christ may well lead to persecutions or family disruptions. Christ warned in this passage: “*He that loveth father or mother more than Me is not worthy of Me: & he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, & followeth after Me is not worthy of me. He that findeth his life shall lose it: & he that loseth his life for My sake shall find it*” (:37-39). How much are you willing to suffer for the cause of Christ? Are you willing to endure strained or even separated family relationships because of your stand for Christ & His Word? May God help us to hear & heed these lessons from the Book of Micah!