

Congregational handout; outline sermon text on following pages

## Sermon Notes & References

### Christ, The King Micah 5:2-5

November 24, 2013

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<sup>A</sup> Acts 15:28,22; Deuteronomy 31:9,26; Joshua 24:31, 1Samuel 8:3-9,19-20

<sup>B</sup> Psalms 89:3-4

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<sup>C</sup> Philippians 2:9, 1 Corinthians 15:25, Revelation 19:16

A. Declining Institutions

1. the Second House

- a. the House of Lords in Britain is again a target for reform, for being changed to an elected body, or even for being abolished as a useless anachronism, a vestige of the past, a road-block to progress
- b. the scandals in our own Senate have resulted in the same pressures – the prevailing pragmatic view has come to be, ‘what need is there of a “sober second thought” by a Senate not accountable to voters?’
- c. then, there is

2. the Monarchy

- a. Elizabeth II (or, perhaps in Scotland, the first) is the titular sovereign of each of the countries of the British Commonwealth of nations
- b. that includes Canada, Australia, New Zealand among others
- c. but what actual power does she have?
- d. besides good-will tours and cutting ribbons, what use is she?
- e. once the monarch was the court of last resort – to whom one could appeal to gain a stay of execution or imprisonment or to seek retrial
- f. but now that responsibility is largely taken over by the judiciary – the courts of appeal, the supreme courts
- g. even the royal prerogative of mercy – of being able to pardon a criminal offender, is diminished
  - (A) in Britain, the Queen only pardons upon recommendation from the Cabinet Minister responsible for that class of crime
  - (B) in Canada, the Governor-General, representing the Queen, only pardons upon recommendation of the Federal Cabinet;
  - (C) much of the mechanism of pardons is now legislated
- h. “fine,” say many, “that is the way that things should be in a democracy.”
- i. but, God’s plan for His people is not a democracy

## B. God's People

### 1. A Theocracy

- a. they are to be a people whose ruler is God
- b. even though Baptists have a congregational government
  - (A) that does not make them democratic – i.e., ruled by the people
  - (B) the basis of church governance is a unity in the Spirit
  - (C) as expressed by the words of Acts 15:28a, “For it seemed good to the Holy Spirit and to us ...”, which gives the key to the understanding of a preceding verse, Acts 15:22, “Then it seemed good to the apostles and the elders, with the whole church”
  - (D) which unity we should strive for in the decisions of this church
- c. for Israel, there was no need for any doubt or uncertainty
  - (A) God gave through Moses a set of laws for the nation
  - (B) Moses delivered that law to the priests to keep with the ark of the covenant and as a witness (Deuteronomy 31:9, 26)
  - (C) God appointed Joshua and later the judges to lead His people
  - (D) God provided the promised prophets to make His will known
  - (E) the result: “Israel served the Lord all the days of Joshua and all the days of the elders who survived Joshua, and had known all the deeds of the Lord which He had done for Israel.” (Joshua 24:31)
- d. but Israel kept falling away from God,
  - (A) these God-given institutions declined
  - (B) they became corrupt and people despised the offering of the Lord
  - (C) Samuel, a prophet and a great judge appointed his sons as judges; but, ‘3 His sons, however, did not walk in his ways, but turned aside after dishonest gain and took bribes and perverted justice. 4 Then all the elders of Israel gathered together and came to Samuel at Ramah; 5 and they said to him, “Behold, you have grown old, and your sons do not walk in your ways. Now appoint a king for us to judge us like all the nations.”’ (1 Samuel 8:3-5)
  - (D) ‘19 Nevertheless, the people refused to listen to the voice of Samuel, and they said, “No, but there shall be a king over us, 20 that we also may be like all the nations, that our king may judge us and go out before us and fight our battles.”’ (1 Samuel 8:19-20)

- e. but like their pagan neighbours, they wanted a king: one whose word was law, a conquering general for their army
- f. `6 But the thing was displeasing in the sight of Samuel when they said, "Give us a king to judge us." And Samuel prayed to the Lord. 7 The Lord said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them. 8 Like all the deeds which they have done since the day that I brought them up from Egypt even to this day – in that they have forsaken Me and served other gods – so they are doing to you also. 9 Now then, listen to their voice; however, you shall solemnly warn them and tell them of the procedure of the king who will reign over them." (1 Samuel 8:6-9)
- g. it was God who was their real King; and they did not want Him
- h. so God gave them kings

## 2. Saul, a Manly Man

- a. there was Saul
- b. everything that a person could want in a king
- c. head and shoulders above the crowd
- d. handsome
- e. a valiant fighter, as David's eulogy at his death shows
- f. eminently suitable to this people Israel, starting off well, but finishing poorly – rejected by God

## 3. David, a Godly Man

- a. who was what God wanted in a King
- b. a man after God's own heart
- c. a valiant fighter, but also merciful
- d. not a perfect man, yet the Lord said to him, "3 I have made a covenant with My chosen; I have sworn to David My servant, 4 I will establish your seed forever And build up your throne to all generations." (Psalms 89:3-4)
- e. yet, over the centuries, the descendants of David sitting on his throne, declined in power with both God and man

- f. until we come to the time of Ahaz
  - (A) a time of economic prosperity and spiritual decline
  - (B) Ahaz, fighting against Israel, the northern kingdom, and Syria
  - (C) Ahaz, seeking an ally in Assyria which rather became an enemy
  - (D) a time when the Assyrian was in the land, threatening both the northern and southern kingdoms
  - (E) a time when Isaiah was preaching in Jerusalem, Amos in Samaria, and Micah to both
  - (F) a time when the kings of Judah and Israel were weak and failing
- g. a time for God to announce ...

#### 4. Christ, the God-man

- a. Christ, the Messiah, anointed King from God
- b. Micah 5:2-5 – ‘2 “But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.” 3 Therefore He will give them up until the time When she who is in labour has borne a child. Then the remainder of His brethren Will return to the sons of Israel. 4 And He will arise and shepherd His flock In the strength of the Lord, In the majesty of the name of the Lord His God. And they will remain, Because at that time He will be great To the ends of the earth. 5 This One will be our peace. When the Assyrian invades our land, When he tramples on our citadels, Then we will raise against him Seven shepherds and eight leaders of men.’
- c. this is the prophecy of Christ, The King, of which we have already read the fulfilment in Matthew

#### C. The Nature of the King

##### 1. His Proclamation

- a. the little village is given its full title, Bethlehem Ephrathah
- b. not, because as some have maintained, to distinguish it from other Bethlehem’s, such as that in Zebulon
- c. because the next phrase bringing in the tribe, Judah, does that
- d. but rather because this is a solemn proclamation, spoken officially by God’s herald, the prophet Micah
- e. the herald who went ahead of a coming king in order to prepare those on his route for his coming and entrance into their midst

- f. what an honour for this little village
- g. the word rendered 'clan' in the NASB is 'aleph, meaning 'thousand'
- h. for the purpose of governing the land, it was divided into groups or clans of increasing size: tens, hundreds, thousands – according to the number of soldiers that could be raised from their families
- i. Bethlehem Ephrathah could not even raise 1,000 soldiers
- j. You; Bethlehem Ephrathah, get ready for your coming ruler

## 2. Significance of Bethlehem

- a. Bethlehem was the hometown of David, that shepherd boy who rose by God's choice to become king and deliverer of Israel
- b. and it was to David that God promised, to establish his seed forever on his throne – but those descendants, now represented by Ahaz, did not look to continue on that throne
  - (A) the northern tribes were already being swept away into captivity
  - (B) the same future awaited a century later for the southern tribes
  - (C) the outlook was dim – but still, Jerusalem was still standing and was the location of the king's palace
- c. in Samuel's days, Israel had formally and finally abandoned God as their King – no give them a king like the nations
  - (A) now the chickens are coming home to roost
  - (B) in verse 3 Micah 'Therefore He will give them up until the time', God will cease to act as Israel's king; He would abandon them
  - (C) in a century or so, the nations will henceforth rule Israel
  - (D) for 600 years the Jews would be subject to pagan nations one after another: Babylon, Persia, Greece, Rome
  - (E) beyond a 400 year period when no prophet spoke to Israel
- d. so Micah is foretelling of an event to happen after those years
  - (A) when the king sitting on the throne in Jerusalem was not even a Jew but the Edomite, Herod
  - (B) when the descendants of David in God's purposes
    - (1) were a carpenter, Joseph, to be an adoptive father,

- (2) and a poor young woman, Mary, to be a virgin mother
  - (3) living not in Jerusalem, the city of David
  - (4) but in the rather despised city of Nazareth in Galilee
  - (5) using a pagan emperor's decree to bring them to Bethlehem because they were of the house and lineage of David
- (C) 'Therefore He will give them (that is, Israel) up until the time When she who is in labour has borne a child.'
- (D) this is to be the true Ruler of the people of God
- e. God worked all this together even as He foretold in Micah 5

### 3. His Goings Forth

- a. we spoke before of the herald that would go ahead crying to a city or town that the king was coming
- b. the opening of this prophecy was just such a cry as we said
- c. but this entrance of this King – which is why the scribes at Herod's question answered as they did – was not the entrance in imperial majesty with a parade of servants and great fanfare
- d. but the birth of one, small, very human child
- e. not into the palace of Jerusalem, but in a humble stable
- f. not of perceived royal parents – but to a poor young couple
- g. this child, who will go forth from Bethlehem to live about thirty-three years among us, to go forth through Israel as an itinerant teacher and healer
- h. this One, to be ruler in Israel, is Christ, The King
- i. but these are not His only goings forth, for indeed, 'His goings forth are from long ago, From the days of eternity.'
- j. that baby, born that day, God the Eternal Son, existed before Moses, before Abraham, before the world
- k. the words in this verse, taken separately and out of the context of what is being said, could be weakened merely to say, 'in the old days'
- l. but when you stop and consider that Micah is speaking of a baby, born in the future – remember the scribes understood this to be speaking of Messiah's birth: 'Where is He that is born...?' – as having already gone forth prior to the prophet's words, 'you cannot imagine that the intention in using these

words can mean anything else than the pre-existence of the Messiah, <sup>{2}</sup>, so that one writer has commented, 'This is an illustrious testimony to the Divine generation, before all time, of Christ the Eternal Son of God. <sup>{3}</sup>'

#### 4. Christ, The King

- a. Jesus said, 'My kingdom is not of this world'
- b. Jesus Christ, Son of God in human form obeyed His Father God in heaven unto death, even death of the cross
- c. "For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name," (Philippians 2:9)
- d. "For He must reign until He has put all His enemies under His feet." (1 Corinthians 15:25)
- e. Christ now rules over His church, and one day He shall appear for all to see, "KING OF KINGS AND LORD OF LORDS" (Revelation 19:16)
- f. but of that we shall, Lord willing, speak another day



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ASV            American Standard Version of 1901  
AV            Authorized (King James) Version of 1769  
NAS           New American Standard version © 1960, 1995 The Lockman Foundation (usually the 1995 edition)  
NIV           New International Version © 1984 by the International Bible Society  
NKJV          New King James Version © 1979 Thomas Nelson Inc., Publishers  
WEY           The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

Some of the commentaries and resources used in the preparation of this message are identified as follow:

Barnes –     *Notes on the New Testament, et alia*, by Rev Albert Barnes, Gall & Inglis, Edinburgh  
BM –     *Biblical Museum*, Editor James Comper Gray, ca 1870  
EBC –     *The Expositor’s Bible Commentary*, © 1986 Zondervan, Grand Rapids, 49530, Michigan  
EGT –     *The Expositor’s Greek Testament*, Hodder & Stoughton  
Gill –     *Exposition of the Old Testament, Exposition of the New Testament*, by John Gill, D.D.  
K&D –     *Biblical Commentary on the Old Testament*, by C. F. Keil, D.D., & F. Delitzsch, D.D., Wm. B. Eerdmans Publishing Company  
Kerux –     The sermon & illustration data base compiled by Rev. David Holwick at the web-site, [www.holwick.com](http://www.holwick.com).  
RWP –     *Robertson’s Word Pictures of the New Testament*, by Dr. A. T. Robertson

2. Speakers Commentary, adapted, *in loc*

3. Wordsworth, quoted in Biblical Museum, *in loc*