

# **Dr. Perry Phillips, Micah, Prophet Outside the Beltway**

## **Session 6, Micah 5**

### **Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

#### **1. Abstract of Phillips, Micah, Session 6, Micah 5, Biblicalelearning.org, BeL**

This lecture by Dr. Perry Phillips **explains Micah chapter 5**, verse by verse. He **reviews previous chapters** to establish context, focusing on **covenant disputes and the coming Messianic ruler**. The lecture **examines the themes of defeat, restoration, and the ultimate victory of God's people**, considering both historical and messianic interpretations. Phillips **discusses multiple translations and their implications**, drawing parallels with other biblical texts to support his interpretations. Finally, he **considers the application of Micah's prophecy to both Israel and the church**.

**2. 16 - minute Audio Podcast Created on the basis of Dr. Phillips, Micah, Session 6 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Minor Prophets → Micah).**



**Phillips\_Micah\_Session06.mp3**

### 3. Briefing Document

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided excerpts of Dr. Perry Phillips' lecture on Micah chapter 5:

#### Briefing Document: Dr. Perry Phillips on Micah 5

**Overall Theme:** Micah chapter 5 transitions from a depiction of Israel's dire circumstances to a prophecy about a future Messianic ruler who will bring deliverance and justice, ultimately impacting not just Israel but the entire world. The chapter also addresses the future of Israel among the nations, and God's ultimate judgment of those who oppose Him.

#### Key Concepts & Ideas:

##### 1. From Defeat to Hope (Micah 5:1-4):

- **Immediate Context:** The chapter opens with a call to arms in Jerusalem amidst a threatening siege, likely alluding to the Assyrian advance in 701 B.C. The city is personified as the "daughter of Zion," highlighting its vulnerability.
- **Humiliation and Defeat:** The phrase "strike the judge of Israel on the cheek" signifies a profound humiliation and implies the initial battle will be lost. This humiliation is linked to historical examples of humiliation in 1 Kings 22:24, Job 16:10, and Isaiah 50:6, which prefigures the treatment of Jesus, as well as possibly referencing Hezekiah's humiliation via Sennacherib's letter.
- **Alternate Translation:** There's a discussion of the alternate translation of "muster your troops" as "gash/cut yourself," implying a lamenting of defeat. The Greek translation, "wall yourselves in" also emphasizes defeat.
- **Hope in Bethlehem:** Despite the bleak situation, Micah 5:2 introduces the prophecy of a ruler coming from Bethlehem Ephrathah, a small and seemingly insignificant clan of Judah. This ties to David's origins and demonstrates God's tendency to use the weak to accomplish his purpose (1 Cor. 1:27).
- **Messianic Ruler:** The ruler is a "Moshel," the only time Micah uses that word. His "goings forth" are described as "from of old, from ancient days," implying his active existence over time, and not just an origin, referencing his role in going out to conquer. This is a key verse pointing toward a messianic figure, seen by some as a reference to Jesus.

- **Birth of the Ruler:** The passage refers to a woman in labor, likely representing Bethlehem or the nation of Israel, who will give birth to the ruler, as opposed to the specific virgin birth of Christ. This refers to an inversion of the lamentation of exile described earlier.
- **Gathering and Shepherding:** The ruler will gather his brothers, which implies bringing together all of Israel, unifying it. This is a continuation of the shepherd theme from Micah 2, where a shepherd breaks out the people from captivity, and also extends to the gathering of believers, as described in Ephesians 2 and Galatians 3.
- **Rule and Greatness:** The ruler will shepherd his flock with strength and majesty and will eventually be great to the ends of the earth, implying a global scope. They will also dwell securely with no future exile.

#### 1. **Peace and Protection (Micah 5:5-6):**

- **Peace of the Ruler:** The phrase "he shall be their peace" is discussed as fitting more naturally at the end of verse 4, emphasizing the peace and security brought by the ruler.
- **The Assyrian Threat:** While the Assyrians are the immediate enemy of Micah's time, "Assyria" becomes a metonymy for all of Israel's enemies. The ultimate attack against Israel will not be limited to local enemies but encompass all those who oppose Israel.
- **Divine Provision:** God will raise up seven shepherds and eight princes, an idiom expressing an abundance of leaders to defend Israel.
- **Shepherding and Deliverance:** These leaders will "shepherd" (conquer) the land of Assyria with the sword and deliver Israel from their oppressors. Nimrod, another term for Assyria and also correlated with Babylon in Genesis 10, indicates this attack may look ahead to future enemies as well.

#### 1. **The Remnant Among Nations (Micah 5:7-9):**

- **Dual Imagery:** The remnant of Jacob is depicted with two contrasting images: dew/showers and a lion.
- **Dew/Showers:** This image represents the scattering of Israelites among the nations, which may be interpreted as a blessing to the nations because of Israel's contributions, or a sign of unfaithfulness as fleeting, as seen in Hosea. The dew

also acts as a military reference to a widespread attack as described in 2 Samuel during the flight from Absalom.

- **Lion:** The image of a lion tearing prey emphasizes the eventual power of Israel and their ability to overcome enemies.
- **Remnant in the Midst:** The phrase "in the midst" (Hebrew *bekereb*) is interpreted in two ways. Firstly, that the scattered Israelites are found individually throughout the nations, and secondly, that Israel, as a nation, is situated amongst other nations in the Middle East.
- **Victory:** "Your hand shall be lifted up" refers to both God's action, as well as, potentially, Israel's remnant rising up with help from the ruler. This will culminate in the cutting off of all of their enemies.
- **End Times:** These verses point to the end times destruction of Israel's enemies, with peace to follow.

#### 1. **God's Judgment and Israel's Future (Micah 5:10-15):**

- **Commentary on Victory:** This section acts as a commentary on Jacob/Israel's victory over the nations, though its meaning is debated; it may also refer to God's future dealings with Israel.
- **Elimination of Idolatry:** God states he will cut off horses, chariots, cities, sorceries, and carved images. This emphasis on "cutting off" highlights the elimination of idolatry and human power in favor of relying on God. God will root out their idols and destroy their cities
- **Judgment on Nations:** The ultimate purpose of this judgment is that God will execute vengeance on the nations that did not obey him, and the idolatrous nations will be destroyed by the Lord.
- **Sin of the Nations:** God judges the nations for sins such as pride, brutality, oppression of refugees and violations of God's holiness.
- **Ruler as Savior:** God will take care of Israel's sin, but not before the coming of the ruler. The day is coming when God will judge all nations that refuse to honor Him.

### Key Quotes:

- “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.” (Micah 5:1)
- “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 origin is from of old, from ancient days.” (Micah 5:2)
- “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.” (Micah 5:4)
- “And he shall be their peace. When the Assyrians come into our land and tread in our borders.” (Micah 5:5b-6)
- “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.” (Micah 5:7)
- “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 the sheep.” (Micah 5:8)
- “In that day, declares the Lord, I will cut off your horses from among you and will destroy your chariots.” (Micah 5:10)
- “...in an anger and wrath I will execute vengeance on the nations that did not obey.” (Micah 5:15)

### Implications:

- **Messianic Prophecy:** Micah 5 is a significant messianic prophecy foretelling the coming of a powerful and just ruler from Bethlehem.
- **Global Impact:** The ruler’s reign extends beyond Israel, impacting the entire earth.
- **God's Sovereignty:** God's sovereignty is evident in the rise and fall of nations and in his plan for Israel.
- **Hope for the Future:** Despite Israel's past and present struggles, there is an ultimate hope for future restoration and deliverance.

**Conclusion:**

Dr. Phillips' analysis of Micah 5 highlights the complexity and richness of the text, showing how it moves from immediate historical circumstances to broad eschatological themes. The chapter offers a powerful message of hope, judgment, and the coming rule of a messianic king who will ultimately bring peace and justice to the world. The lecture also explores the different ways of interpreting the images of Israel, the meaning of certain keywords, and the context in which the prophet may have understood his message.

## 4. Phillips, Micah, Session 6, Micah 5

### Micah 5 Study Guide

#### Quiz

**Instructions:** Answer each question in 2-3 complete sentences.

1. What is the significance of the phrase "daughter of troops" in Micah 5:1, and what does it imply about Jerusalem's state?
2. Explain the play on words in Micah 5:1, involving "strike" and "judge" in Hebrew. How does this wordplay contribute to the meaning of the verse?
3. Why is Bethlehem Ephrathah considered significant in Micah 5:2, despite being a small clan of Judah?
4. What is the meaning of the phrase "his goings forth" in Micah 5:2 in the context of the messianic ruler? How does it relate to the concept of a king?
5. According to the lecture, who or what is "she who is in labor" in Micah 5:3? How does this interpretation differ from a more common reading of the text?
6. In Micah 5:4, how is the ruler depicted as a shepherd, and what does this portrayal suggest about his leadership style?
7. Why is the mention of the Assyrians in Micah 5:5 significant? How does the term "Assyria" function as a metonymy in later scriptures?
8. Explain the significance of the numerical sequence "seven shepherds and eight princes" in Micah 5:5. What does it imply about God's provision?
9. What are the two possible interpretations of the image of the remnant of Israel as "dew" and "showers" in Micah 5:7?
10. How does the lecture explain the contrasting images of the remnant of Jacob as both dew/showers and as a lion among the nations in Micah 5:7-8?

#### Answer Key

1. The phrase "daughter of troops" refers to the city of Jerusalem and emphasizes that it is being attacked and must muster its defenses. It highlights the city's vulnerable state and the need to prepare for battle against an invasion.
2. The Hebrew words for "strike" (shavat) and "judge" (shaphat) are similar, highlighting the humiliation of the judge by being struck and suggesting a defeat.

This wordplay emphasizes the injustice and shame brought upon the leadership of Israel.

3. Bethlehem Ephrathah is significant because it is the birthplace of David, and it will be the birthplace of the future messianic ruler. This emphasizes God's choice of the small and insignificant to bring forth greatness.
4. The phrase "his goings forth" refers to the ruler's actions as a king going out to war and conquest. It suggests an active and powerful ruler who is not just of ancient origin, but is active in battle throughout history.
5. The lecturer suggests that "she who is in labor" refers to Bethlehem or the nation of Israel, which is giving birth to the messianic ruler. This differs from the common interpretation of the virgin Mary.
6. The ruler is portrayed as a compassionate shepherd who cares for his flock in the strength and majesty of the Lord, in contrast to the ruthless leaders of Micah's time. This portrays a leadership style rooted in divine power and care for his people.
7. The mention of the Assyrians is significant because they were the current invading power, however, the name Assyria comes to represent all future enemies of Israel, a metonymy, that is a substitute term for enemies. This highlights the historical reality of the time, but also its future symbolic representation.
8. The numerical sequence "seven shepherds and eight princes" is a poetic way of expressing that the supply of leaders will be sufficient to meet all demands. It signifies an abundance of manpower available to overcome Israel's enemies.
9. The image of Israel as dew and showers can either be seen as a blessing to the nations or as a sign of unfaithfulness and fickleness because dew is fleeting, a warning. This duality shows that being scattered amongst the nations can have both positive and negative connotations.
10. The lecturer explains these contrasting images as representing the duality of Israel's role among the nations— both as a blessing spread over the world like dew/rain and as a powerful force that will ultimately rise up against its foes like a lion.

## Essay Questions

**Instructions:** Develop a well-organized essay for each of the following prompts. Your essay should include a thesis statement, supporting evidence from the text, and a clear conclusion.

1. Discuss the cyclical pattern of condemnation and promise in Micah 5. How does this pattern reflect God's relationship with Israel, and how does it contribute to the overall message of the chapter?
2. Analyze the significance of the messianic ruler in Micah 5. How does this figure relate to both historical and future events, and what characteristics are emphasized in his description?
3. Explore the use of imagery in Micah 5:7-8, comparing the images of dew/showers and the lion. How does this imagery help to interpret the role of Israel among the nations, and how can the church apply this interpretation to its own role?
4. How does the lecture interpret Micah 5:10-15? Is this a continuation of the previous theme of judgment on Israel or a shift toward God's judgment of the nations? What specific elements within these verses support your interpretation?
5. Evaluate the idea that the Church is the current manifestation of the Remnant in verses 7-8, as discussed in the lecture, and whether there remains a future plan for national Israel?

## Glossary of Key Terms

**Assyria:** A major ancient Mesopotamian kingdom that was a significant threat to Israel during Micah's time. In later scripture, "Assyria" is used as a metonymy for any enemy of Israel.

**Bethlehem Ephrathah:** A small town in Judah, the birthplace of David and prophesied to be the birthplace of the Messiah.

**Clan:** An extended family group based on a shared bloodline; also rendered as tribe in some translations.

**Daughter of Zion:** A personification of Jerusalem, emphasizing both its vulnerability and its special relationship with God.

**Dew/Showers:** Images used to describe the scattering and influence of Israel among the nations. They can symbolize blessing or a fleeting faith, depending on the context.

**Gazal:** Hebrew word meaning injustice, the opposite of Mishpat.

**Goings Forth:** (Miqedem/Mimei Olam in Hebrew): Refers to the messianic ruler's active and eternal nature, suggesting not just an ancient origin but also a history of action.

**Judge/Shaphat:** In the Hebrew, the word for a judge that is in play with "strike," shavat.

**Mishpat:** Hebrew word meaning justice.

**Moshel:** The Hebrew word for ruler, used only once in Micah.

**Nimrod:** A figure from Genesis associated with the founding of Babylon, used as a metonymy for Assyria, or enemies of Israel.

**Remnant:** The portion of Israel that remains faithful to God and is scattered among the nations.

**Ruler (Moshel):** The messianic figure prophesied to come from Bethlehem, who will shepherd and deliver Israel.

**Shepherd:** A common metaphor for a leader who cares for and protects their people, used to describe the coming ruler.

**Shavat:** The Hebrew word for strike, that plays off "shaphat," or judge.

## 5. FAQs on Phillips, Micah, Session 6, Micah 5, Biblelearning.org (BeL)

### FAQ on Micah Chapter 5

- Why does Micah 5 begin with a call to arms or a lament of defeat?** Micah 5:1 picks up on the theme of impending attack against Jerusalem. The call to "muster your troops" or alternately, "gash yourselves" implies either preparation for defense against an invading force or a lamenting of the imminent defeat, highlighting the vulnerability of Jerusalem. This verse reflects the historical context of the Assyrian threat in 701 BC and emphasizes the nation's weakness and humiliation, particularly in the striking of their judge/king. The Hebrew wordplay between 'strike' (shavat) and 'judge' (shaphat) underscores the humiliation inflicted. The alternate translation of "gash yourselves" implies the futility of resistance, highlighting the despair of the moment.
- What is the significance of Bethlehem Ephrathah in Micah 5:2, and who is the ruler that will come from there?** Micah 5:2 reveals that a future ruler will emerge from Bethlehem Ephrathah, a place considered too insignificant among the clans of Judah. This is significant because it echoes the story of David, who was also from Bethlehem and was the least of his family. This emphasizes God's pattern of using the weak to accomplish His purposes. The ruler's origins "from of old, from ancient days" imply an existence that predates human history and suggests this ruler is not just any earthly king. The term "goings forth" indicates a ruler who is active in history, going out to war and to conquer, which is a stronger interpretation than "origin." This passage is understood as a prophecy of the Messiah, Jesus Christ.
- How does Micah 5:3 portray the relationship between the Lord, Judah, and the coming ruler?** Micah 5:3 describes a period of abandonment by the Lord ("He will give them up") because of Israel's sins. This abandonment will continue until the coming of the ruler. The reference to "she who is in labor" may refer to the nation of Israel, or Bethlehem itself, giving birth to the ruler. The "remnant of his brothers" who are brought back are those who have been scattered or exiled. It emphasizes the role of the ruler in unifying and restoring all of Israel and by extension, the rest of those that believe in him.
-

- **What are the defining characteristics and actions of the ruler described in Micah 5:4?** Micah 5:4 emphasizes that the ruler will stand and shepherd his flock with strength from God and in the majesty of God's name. This ruler is not like the oppressive leaders of Micah's time, but a compassionate shepherd, similar to King David. The ruler will provide security, and his greatness will be known to the ends of the earth, indicating a future, eschatological kingdom that extends beyond Israel. His actions are connected to the will and strength of the Lord, highlighting the divine nature of his rule.
- **How does Micah 5 address the Assyrian threat and what broader implications does this have?** Micah 5:5-6 notes that the ruler is "their peace" until the Assyrians, a contemporary threat, come into the land. However, "Assyria" becomes a metonymy for all enemies of Israel throughout time, not just the historical Assyrian Empire. The passage states that seven shepherds and eight princes (an expression for indefinite, sufficient numbers) will be raised to oppose these enemies. These leaders will "shepherd the land of Assyria with the sword" and "deliver us from the Assyrian," highlighting a future victory for Israel and the defeat of all enemies, not just the Assyrian Empire of Micah's time.
- **How does Micah 5:7-9 portray the remnant of Israel among the nations?** Micah 5:7-9 presents a complex image of the scattered Israelites as both a blessing (like dew and showers) and a force of power (like a lion). As dew and showers, they will be a blessing to the nations, which has been fulfilled throughout history with Jewish contributions to all facets of society. They will be like a lion bringing judgement on their enemies. The verses describe an active, rather than passive, scattering of Israel which brings to light the idea that Israel, within a geographic area, would become central amongst many surrounding nations. Eventually, this remnant will be victorious over their enemies, likely through the help of the Messiah.
- **What is the meaning of the "cutting off" imagery in Micah 5:10-14?** The "cutting off" imagery in Micah 5:10-14 does not primarily refer to the destruction of Israel, but to the destruction of idolatrous nations who refuse to honor God. These verses are a commentary on Israel and Jacob's victory over the nations, as well as God's ultimate judgment on nations which do not obey him. The consistent "cutting off" imagery—horses, chariots, cities, sorceries, carved images—represents a total elimination of things that are opposed to God's will and the establishment of a kingdom that honors the one true God. This is in anticipation of the future judgment that is to come.

- **What is the ultimate message of Micah chapter 5 and its relation to Israel and all nations?** Micah 5 emphasizes that despite Israel's sins and present subjugation, God has not abandoned them. He will raise up a ruler who will bring ultimate restoration and peace, first to Israel, and eventually to the ends of the earth. The chapter also underscores the idea that God's judgment will extend to all nations that do not honor Him, addressing pride, brutality, and oppression of the nations. The chapter ultimately points to a future time when all nations will recognize the Lord and be subject to his rule. The ultimate destruction of the nations is necessary for the coming of the Messiah and his reign.