

#1812
Cf. #630 #1277

Micah 5:2-5a¹
Jesus, the Shepherd born in Bethlehem,
will rule & give peace to his people.
2nd Sunday after Christmas
Supplementary Lectionary Series “B,”
Old Testament

Pastor A. J. Kunde
Grace WELS Durand MI
January 5, 2014
Installation of Officers
Elders’ Meeting

² “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,
whose goings out are from before
days of eternity.”

and the rest of his brothers return
to join the Israelites.

⁴ He will stand and shepherd his flock
in the strength of the LORD,
in the majesty of the Name of the LORD
his God.

³ Therefore Israel will be abandoned
until the time when she who is in labor
gives birth

And they will live securely,
for then his greatness
will reach to the ends of the earth.
⁵ And he will be their peace.

JESUS IS OUR PEACE ...
I. OUR SHEPHERD
II. OUR RULER

In the Name of Jesus, who gives us peace and is our peace, Dear Fellow-Redeemed,

In was only a few days ago that we celebrated Christmas and recalled the song of the angels:
“Peace on earth, good will toward men” (cf. Luke 2:14). That is what the angels sang, but
we know that there is no peace on this earth.

Jesus said that, until the end of time, there will be wars and rumors of wars; nation will rise up
against nation and kingdom against kingdom. Until the end of time there will be natural
disasters such as earthquakes, famines, hurricanes, volcanoes, and tsunamis (cf.
Matthew 24:6&7). There will be no peace among mankind. Worse yet, is the absence of
peace with God.

There is no peace between natural man and God. The reason for this is sin. Sin, transgression
and wickedness, prevent any peace between man and God. God said through his Old
Testament Prophet Isaiah, “There is no peace,’ says the LORD, ‘for the wicked” (Isaiah
48:22; cf. Isaiah 57:21); and Isaiah noted that sin separates mankind from God (cf. Isaiah

¹ *The New International Version*, (Grand Rapids, MI: Zondervan Publishing House) 1984.
All Scripture references are taken from this translation unless noted otherwise.

59:2). That means that by nature, you and I too are not at peace with God. The reason is sin, wickedness and transgression of which we all are guilty in thoughts, words, actions, attitudes and behavior (cf. Psalm 5:9; 10:7; 14:1-3; 36:1; 140:3; Ecclesiastes 7:20; Isaiah 53:1-3; 59:7&8; Romans 3:10-20, 22b&23). But our LORD God changed all of that.

God changed that lack of peace to a peaceful relationship with him when he sent his One and Only Son, Jesus, into the world. St. Paul writes to the Ephesians

¹⁴ For [Christ Jesus] himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, ¹⁵ by abolishing in his flesh the Law with its Commandments and Regulations (Ephesians 2:14&15a).

In the context, St. Paul is speaking about peace being established between Jew and Gentile believers. But such peace cannot take place unless there is first of all peace with God. Jesus achieves this peace by his life and death.

Jesus lived a perfect life. Peter reports that Jesus “committed no sin” (1 Peter 2:22a; cf. Isaiah 53:9b). On the cross, Jesus suffered the punishment all mankind deserved. Thus, Jesus served as the substitute for all. By his substitutionary work, Jesus achieved peace between God and man.

Jesus’ holy, perfect, sinless and righteous life, has been substituted for the sinful and wicked lives of all people. The punishment Jesus received on the cross, is the punishment all people deserved because of their sinfulness and wickedness. These benefits are for all and credited to all, but the benefit is enjoyed only by those who grasp by faith what Jesus did and suffered.

The peace that Jesus won between God and man is credited to all. Only those who believe, receive the benefit of that peace. Thus by faith in Jesus, JESUS IS OUR PEACE. JESUS IS OUR PEACE by being I. OUR SHEPHERD; and, II. OUR RULER.

JESUS IS OUR PEACE ... I. OUR SHEPHERD

Micah says in our text, “He [the Messiah, the Christ] will stand and shepherd his flock in the strength of the LORD, in the majesty of the Name of the LORD his God” (5:4a). Jesus will stand in strength. This strength is seen especially in his resurrection from the dead on Easter Sunday morning. Jesus suffered and died on the cross on Good Friday. Three days later on Easter Sunday, Jesus arose from the grave. This was in keeping with what he said on many occasions to his disciples.

Jesus told them,

³³ “We are going up to Jerusalem ... and the Son of Man will be betrayed to the Chief Priests and Teachers of the Law. They will condemn him to death and will hand him over to the Gentiles, ³⁴ who will mock him and spit on him, flog him and kill him. Three days later he will rise” (Mark 10:33&34).

Jesus made this same proclamation to the Jews when he described himself as the Good Shepherd.

Jesus said,

¹⁴ “I am the Good Shepherd; I know my Sheep and my Sheep know me— ¹⁵ just as the Father knows me and I know the Father—and I lay down my life for the Sheep. ¹⁶ I have other Sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be One Flock and One Shepherd. ¹⁷ The reason my Father loves me is that I lay down my life—only to take it up again. ¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This Command I received from my Father” (John 10:14-18).

What great strength and might Jesus has not only to lay down his life but also to take back again his life! What majesty, honor, glory and praise are due Jesus for this redemption he brings to mankind! And, note that this redemption is for all.

Micah writes, “Therefore Israel will be abandoned until the time when she who is in labor gives birth and the rest of his brothers return to join the Israelites” (5:3). A woman, namely, the virgin Mary, would give birth to this God-man who would be the Good Shepherd; and, he would be the Good Shepherd for all people.

Jesus would be the Good Shepherd for all people, for Micah prophesies that “the rest of his brothers [would] return to join the Israelites.” Who are these brothers?

We go back to the time following the flood. Three brothers form the nucleus of the human race from then on: Shem, Ham and Japheth. Gradually these brothers and their descendants were separated – separated from Israel, who was one of the descendants of Shem (thus, the Semites). But Jesus would be the Good Shepherd of all. We could go back even further than that.

As we review the Book of Genesis – the First Book of Moses, the First Book of the Pentateuch – we note the separation that took place. Cain murdered his brother Abel and was separated, excommunicated, from the rest of the people (cf. Genesis 4:8-16). The line of the Savior was carried on through Adam’s son Seth and his descendants. During this same time, the Gospel of a coming Savior, who would crush the head and power of Satan (cf. Genesis 3:15), was being proclaimed. Those who believed would be part of Jesus’ flock of believers whom Jesus would shepherd and deliver.

Jesus points to the fact that he is the Good Shepherd of all believers when he says,

¹⁴ “I am the Good Shepherd; I know my Sheep and my Sheep know me— ¹⁶ I have other Sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be One Flock and One Shepherd (John 10:14&16).

The “other Sheep” about whom Jesus is speaking are the Gentiles – all non-Jews. This truth that Jesus would be the Good Shepherd of all believers regardless of whether or not they were Jews or Gentiles was prophesied also in the Old Testament.

Jesus said in the Old Testament through the Prophet Isaiah,

**⁵ And now the LORD says—
he who formed me in the womb
to be his Servant
to bring Jacob back to him
and gather Israel to himself,
for I am honored
in the eyes of the LORD
and my God has been my strength—**

**⁶ he says:
“It is too small a thing
for you to be my Servant
to restore the Tribes of Jacob
and bring back those of Israel
I have kept.
I will also make you a Light
for the Gentiles,
that you may bring my Salvation
to the ends of the earth”
(Isaiah 49:5&6).**

Clearly the Old Testament pointed to the fact that Jesus would be the Savior and Good Shepherd for all who believed in him both Jew and non-Jew – Gentiles. The way in which a person would become part of Jesus’ flock of believers – his sheep – was by the proclamation of the Gospel.

The Gospel was to be proclaimed to all people. After his resurrection from the dead, Jesus said, “Go into all the world and preach the Good News (the Gospel) to all creation” (Mark 16:15). Jesus said, “Go and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, and teaching them to observe everything I have commanded you” (Matthew 28:19&20a). Luke records in his account of Jesus’ resurrection that Jesus said,

⁴⁶ ... “This is what is written: The Christ will suffer and rise from the dead on the third day, ⁴⁷ and repentance and forgiveness of sins will be preached in his Name to all nations, beginning at Jerusalem. ⁴⁸ You are witnesses of these things (Luke 24:46-48).

And Luke also records in the Book of Acts that Jesus told his disciples before his Ascension into heaven, “You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8b). Clearly, the Gospel or Good News about Jesus is to be proclaimed to all people, and through that Gospel, people would be brought to faith in Jesus as their Savior. This is the truth about which St. Paul spoke in his Epistle or Letter to the Romans.

St. Paul said, "I am not ashamed of the Gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile" (Romans 1:16). Paul also wrote in his Second Epistle to the Thessalonians,

¹³ ... from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the Truth. ¹⁴ He called you to this through our Gospel, that you might share in the glory of our LORD Jesus Christ (2 Thessalonians 2:13b&14).

Through the Gospel, which St. Paul proclaimed, people were brought to faith in Jesus as their Savior – as their Good Shepherd. Through that same Gospel, you have been brought to faith in Jesus, so that Jesus is your Good Shepherd who brings you peace.

APPROPRIATION

Jesus is your Good Shepherd. Jesus is your peace. The Good News that Jesus laid down his life for you and that, for you, Jesus took back again his life, is the Gospel that has brought you to faith in Jesus. You are among the "other sheep" not of the sheep pen of the Jews, who have been brought to faith in Jesus your Good Shepherd. How do you know that you have this faith?

How do you know that you have faith in Jesus? Listen to what St. Paul wrote to the Romans,

⁹ ... if you confess with your mouth, "Jesus is LORD," and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. ¹¹ As the Scripture says, "Anyone who trusts in him will never be put to shame" (cf. Isaiah 28:16b). ¹² For there is no difference between Jew and Gentile—the same LORD is Lord of all and richly blesses all who call on him, ¹³ for, "Everyone who calls on the Name of the LORD will be saved" (Joel 2:32a) (Romans 10:9-13).

Can you make the confession with your mouth and heart that Jesus is your LORD and Savior? Indeed, you can! Do you believe that God raised Jesus from the dead? Indeed, you do believe this, for the Bible tells you so! Do you call on the Name of your LORD Jesus, your Good Shepherd, for forgiveness, courage, and strength? Indeed, you do in your prayers! The Holy Spirit has worked this faith in Jesus in your heart through the Gospel. St. Paul states this also.

Again, St. Paul writes to the Romans, "Faith comes from hearing the Message, and the Message is heard through the Word of Christ" (Romans 10:17). The Message, or the Word of Christ, is the Gospel, which has been and is now being proclaimed and told to you. Through that Message, the Gospel, you are brought to faith in Jesus and your faith in Jesus is strengthened.

So, Jesus is your Good Shepherd; Jesus is your peace. Jesus is also your Ruler.

JESUS IS OUR PEACE ...
II. OUR RULER

Micah writes in our text, “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, whose goings out are from before days of eternity” (5:2). Jesus was born in the little town of Bethlehem about which we sang earlier (cf. “O Little Town Of Bethlehem,” CW 65).² This town was little and insignificant compared to its larger and famous neighbor, Jerusalem. It was, however, “the town of David,” in which King David had been born centuries earlier. In this small town of Bethlehem, King David’s greater Son and LORD would be born, and he would be ruler over Israel.

Jesus would be the Ruler over Israel. The Angel Gabriel announced this fact to the virgin Mary. Gabriel said,

³⁰ ... **“Fear not, Mary, you have found favor with God. ³¹ You will be with Child and give birth to a Son, and you are to give him the Name Jesus. ³² He will be great and will be called the Son of the Most High. The LORD God will give him the Throne of his father David, ³³ and he will reign over the House of Jacob forever; his Kingdom will never end”** (Luke 1:30-33).

Gabriel notes that the virgin Mary’s Son would sit on King David’s Throne, would “reign over the House of Jacob forever,” and that “his Kingdom [would] never end.” Jesus is the Ruler forever.

Gabriel also noted that Jesus would be “the Son of the Most High” (Luke 1:32a); “the Son of God” (Luke 1:35b). The Prophet Micah points to this truth also.

Micah says that “the goings out” of this “Ruler over Israel,” “are from before days of eternity!” (5:2b&c). “Before days of eternity!” The writer to the Hebrews states this truth in these words, “Jesus Christ is the same yesterday and today and forever” (Hebrews 13:8). There was never a time when Jesus was not. There will never be a time when Jesus will not be. Yet this Jesus is born of the virgin Mary in the little town of Bethlehem. Jesus is both human and divine; Jesus is the God-man! Moreover, Micah gives an indication of the time of Jesus’ birth.

Micah writes, “Therefore Israel will be abandoned until the time when she who is in labor gives birth” (5:3a). Indeed, Israel as a nation was abandoned. Israel was subjected to one tyrannical government after another – the Babylonians, then the Medes and Persians, then the Greeks, then the Romans. It was while the Jews were subject to Rome, that God sent his Son, born of a woman, born under the Law, to redeem those under the Law (cf. Galatians 4:4&5). During a point in history, when it seemed impossible for the Ruler

² *Christian Worship, A Lutheran Hymnal, Authorized by the Wisconsin Evangelical Lutheran Synod* (Milwaukee, Wisconsin: Northwestern Publishing House, 1993).

of all to be born of the Jews, God sent his Son, for with God all things are possible (cf. Luke 1:37; Matthew 19:26; Mark 10:27). This Ruler is born and establishes peace between God and man. Just how far does the Kingdom and Rule of this Ruler from Bethlehem extend?

St. Paul gives us the description of Jesus' power and rule. St. Paul writes to the Ephesians that God exerted his mighty power and strength ...

20 ... in Christ when he raised him from the dead and seated him at his Right Hand in the heavenly realms, 21 far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. 22 And God placed all things under his feet and appointed him to be Head over everything for the Church, 23 which is his body, the fullness of him who fills everything in every way (Ephesians 1:20b-23).

Putting it simply: Jesus rules, guides, controls and directs all things for the benefit of his Church – all who believe in him as their Savior. Jesus is Ruler and King of all. And by his life and death, Jesus established peace with God.

It has already been noted that Jesus' perfect and sinless life has been credited to all people, just as if all people had been perfect and sinless. It has already been noted, that Jesus' suffering of punishment on the cross is for all people, just as if in Jesus all people were punished. God is reconciled and at peace with all people in Jesus. Now by faith in Jesus, believers benefit from that peace and are at peace with God through Jesus.

APPROPRIATION

Jesus your Ruler is also your peace. When Dr. Martin Luther was assailed by his sins and worked desperately to cleanse himself of the guilt of his sin by whipping himself, sleeping on a hard cold floor and by other deprivations, Dr. Staupitz told him, "The peace you are seeking, you will find in Jesus."³ You have peace with God through Jesus.

Yet in this world, there is no peace. You see countries, nations, communities in turmoil. There is crime, envy, jealousy and lying – mendacity. But Jesus is your Ruler and the LORD and King of all.

With Jesus as your Ruler, you live securely, even though daily confronted by trouble and sorrow. You have peace now, as you deal with the daily struggles and disappointments of life. You have peace, because you know who is in charge and who the real and most powerful Ruler is: Jesus is your Ruler. Jesus, your Ruler, has established a lasting peace for you with God. Finally, in heaven, you will enjoy that peace with God forever.

³ Cf. Kuske, David P. *Luther's Catechism, The Small Catechism of Dr. Martin Luther and an Exposition for Children and Adults Written in Contemporary English* (Milwaukee, Wisconsin: Northwestern Publishing House, 3rd ed., 1998), P. 21.

CONCLUSION

Jesus is your peace. Jesus is your Good Shepherd who laid down his life for you and took back again his life for you. Jesus is your peace who redeemed you with his holy precious blood and his innocent suffering and death on the cross. In doing this, Jesus established for you peace with God.

Jesus is your peace. Jesus is the Ruler who guides, controls and directs all things in heaven and on earth for your benefit.

Jesus is your peace. Amen.

- I. Prelim Obsv
 - A. Bethlehem the House of Bread, would be the birth place of Jesus, the Bread of Life.
 - B. Bethlehem, small, despised; yet the birth place of King David – the site of the birthplace of King David's greater Son and LORD, Lord!
 - C. NB ref to J' human & divine nature
 1. He comes out of Bethlehem, Judah to be Ruler over Israel.
 2. His origins are from of old, from anient times; before creation; J is true G w the Father and the HG.
 3. J is the God-Man, the Son of Man and the Son of God.
 - D. But time will pass before this all happens. Abandonment of Israel – by God who punished them forsaking him; by grtr rulers of the earth – Babylon, Medo-Persia, Greece, Rome.
 - E. But the virgin Mary (Isaiah 7:14, Luke 1, Matthew 1), in labor, gives birth.
 - F. The rest of his brothers join the Israelites – not join Judah –
 1. The New Israel of blvrs only in Jesus.
 2. Who are the rest of these brothers?
 3. Go back to the brothers of Shem, Ham & Japheth
 4. These brothers are brought back to join the true Israel of blvrs > the Gospel proclamation.
 5. Isaiah 49:5&6.

⁵ And now the LORD says—
 he who formed me in the womb to be his Servant
 to bring Jacob back to him
 and gather Israel to himself,
 for I am honored in the eyes of the LORD
 and my God has been my strength—
⁶ he says:
 “It is too small a thing for you to be my Servant
 to restore the tribes of Jacob
 and bring back those of Israel I have kept.
 I will also make you a Light for the Gentiles,
 that you may bring my salvation to the ends of the earth.”
 6. John 1:4&5.

⁴ In him was life, and that life was the Light of men. ⁵ The Light shines in the darkness, but the darkness has not understood it.
 7. Luke 24:46&47.

⁴⁶ ... “This is what is written: The Christ will suffer and rise from the dead on the third day, ⁴⁷ and repentance and forgiveness of sins will be preached in his Name to all nations, beginning at Jerusalem. ⁴⁸ You are witnesses of these things.”
 8. Acts 1:8. “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”
 9. Revelation 7:9&10.

⁹ After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the

Lamb. They were wearing white robes and were holding palm branches in their hands. ¹⁰
And they cried out in a loud voice:

“Salvation belongs to our God,
who sits on the throne,
and to the Lamb.”

10.
11.
12.

- G. This Ruler over Israel, Son of Man and Son of God, would shepherd his flock – blvrs
1. J is the Good Shepherd John 10.
 2. He will stand, not fall or falter.
 3. His strength will be in the LORD his God and the fact that he too his LORD ...
 4. He will have the majesty of the Name of the LORD God w whom he is One
 5. > all glory, laud, honor & praise to our Redeemer King ...
 6. His flock, blvrs, will live securely thru him
 - a. Secure in the knowledge of their salvation in this life in spite of tttts.
 - b. Secure when he brings them to heaven w himself forever and ever.
 7. The greatness of his Ruler will reach the ends of the earth.
 - a. Mmbrs of his KgdM will be from every nation, tribe, people & language (Rev 7).
 - b. > reach to the ends of the earth.
 - c. The Gospel will be proclaimed to all nations thru/out the wrld, then the end.
 8. He will be their peace.
 - a. Staupitz to Luther, “The peace for which you are seeking you will find in Jesus.”
 - b. Jesus is our peace.
 - c. Peace betw God and man
 - i. Not the natural relationship
 - ii. Natural relationship = hostility, war
 - iii. 2 Cor 5:19, reconciled to G thru CJ, sins forgiven to all nations
 - iv. Romans 5:19. “For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.”
 - v. Peace thru our LJC alone.
 - d. Not the peace of this wrld.
 - i. No peace in this world
 - ii. Wars & rumors of war till the end of time
 - iii. Neighborhoods, cities, nations
 - e. Eternal peace in Jesus alone.
 - H.
 - I.
 - J.

II. Exegesis

hd;+WhyÒ ypel]a'B] t/yh]li ry[ix; ht;r;p]a,
 µj,l,AtyBe hT;a'wÒ ^{1.5}
 l=aer;c]yIB] lve/m t/yh]li a+xeyE yli òM]m
 µl;/[ymeymi µd,Q,mi wyt;aox;/mW
 h=d;l;y: hd;le/y t[eAd[' µnE+T]yI ÷kel; ²
 .laer;c]yI ynEB]Al[' ÷WbWvyÒ wyj;+a, rt,y<wÒ
 wy=h;l;aô hw:hyÒ µve ÷/a+gÒBi hw+:hyÒ z[oB]
 h[;r;wÒ dm' [;wÒ ³
 .År,a;Aysep]a'Ad[' lD'gÒyI hT;['AyKi Wbv;+y:wÒ
 µ/l=v; hz² hy:h;wÒ ^{4a}

hd;+WhyÒ ypel]a'B] t/yh]li ry[ix; ht;r;p]a,
 µj,l,AtyBe hT;a'wÒ ^{1.5}
 l=aer;c]yIB] lve/m t/yh]li a+xeyE yli òM]m
 µl;/[ymeymi µd,Q,mi wyt;aox;/mW

Vocable & Root	I.D.	Definition	Comment/Significance
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hT; a' wò hT; a'	Pronoun, 2ms + wò conjunctive, copulative		
ht; r; p] a, n pr loc 1) a place near Bethel where Rachel died and was buried 2) another name for Bethlehem n pr f 3) wife of Caleb ⁴ Both the concept of “ash heap” and “fruitfulness” are appropriate. The Son of God would become man – earth to earth, ashes to ashes, dust to dust. However, he would be fruitful in bringing redemption to mankind. “5:2 <i>Ephrathah</i> is the name of a clan in Judah, to which David belonged, <i>Bethlehem</i> the town in which the clan dwelt (Ru 1:2; 1 Sm 17:12). The two terms can therefore be used synonymously, as here and in Ru 4:11.” ⁵	Proper name.	Ephrath or Ephratah = “ash-heap; or, place of fruitfulness”	
ry[ix; t/ yh] li hy: h; + l]	Little, small	Infin const qal + l]	To be.
ypel] a' B] ypel] a' + B]		Thousands; clan, district, tribe.	
the intention of Micah, according to whom Bethlehem was not <i>too little</i> in God's eyes. Neither Micah nor Matthew is			

⁴ *Enhanced Strong's Lexicon*, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995.

⁵ Roehrs, Walter R.; and Franzmann, Martin H., *Concordia Self-Study Commentary*, (Saint Louis, MO: Concordia Publishing House) 1988, c1979.

Vocable & Root	I.D.	Definition	Comment/Significance
hT; a' wÒ hT; a'	Pronoun, 2ms + wÒ conjunctive, copulative		
interested in Bethlehem merely as a place; for both little Bethlehem stands in contrast to great Jerusalem, the humanly 'likely' birthplace of the Messiah. For both evangelist and prophet <i>little Bethlehem</i> signifies that 'God chose what is weak in the world to shame the strong ... so that no human being might boast in the presence of God.' (1 Co 1:27, 29) ⁶			
ylì òM]m	From you to me, for me; what comes out of Bethlehem is for me and for all.		
a+xeyE ax; y:	3ms imf qal	Come out/forth; go out/forth.	
lve/m lv; m;	Qal ptc, masc sg.	Rule, govern, tyrant, exercise dominion.	Ruler.
wyt; aox; / mW ha; x; /m + w]	Noun. Fem pl const + 3ms sfx	Origin. Latrine	Related to a; x; /m , noun, masc sg: outlet for water, what comes out, going out. Whose goings out.
µd, Q, mi µd, q, i +	Noun. Masc sg.	From ... in front, east, before, ancient times,	

⁶ Roehrs, Walter R.; and Franzmann, Martin H., *Concordia Self-Study Commentary*, (Saint Louis, MO: Concordia Publishing House) 1988, c1979.

Vocable & Root	I.D.	Definition	Comment/Significance
hT; a' wÒ hT; a'	Pronoun, 2ms + wÒ conjunctive, copulative		
÷mi		antiquity, primeval times.	
μl; / [ymeymi μd, Q, mi	From before days of eternity.		

- 1) But you, Bethlehem Ephratha, through you are little among the tribes (clans, thousands) of Judah, from you for me will come one who will be Ruler in/over Israel – whose coming forth / going out is from before days of eternity.
- A. From Bethlehem, one of the smallest in Judah, would come the Ruler of Judah, of Israel, of all, esp blvrs.
 - B. The OT indicated that the Scepter wld not depart from Judah, until he comes to whom it belongs, and the rest of his brothers wld return.
 - C. The existence, going forth or coming out, of this ruler is not just from the time of his birth in Bethlehem but from ancient times, from eternity; from before days of eternity.
 - D. “*origins ... from of old*. His beginnings were much earlier than his human birth (see Jn 8:58). *from ancient times*. Within history (cf. 2Sa 7:12–16; Isa 9:6–7; Am 9:11), and even from eternity (see NIV text note).”⁷
 - E. “5:3 For the birth of the Messiah as a child of mysterious parentage (with mention only of the mother) and connected with the return of the remnant.”⁸

⁷ Hoerber, Robert G., *Concordia Self-Study Bible*, (St. Louis, MO: Concordia Publishing House) 1998, c1984.

⁸ Roehrs, Walter R.; and Franzmann, Martin H., *Concordia Self-Study Commentary*, (Saint Louis, MO: Concordia Publishing House) 1988, c1979.

- F. The baby born in a barn in Bethlehem, is the eternal Son of God.
- G. The incarnation.
- H. The mystery of God made flesh.
- I. This is what it takes to redeem mankind.

h=d;l;y: hd;le/y t[eAd[' μnE+T]yI ÷kel; ²
 .laer;c]yI ynEB]Al[' ÷WbWvyò wyj;+a, rt,y<wò

Vocable & Root	I.D.	Definition	Comment/Significance
μnE+T]yI ÷t;n:	3ms imf qal + 3mp sfx objective.	Give, deliver, present, offer, surrender.	
hd;le/y dl;y:	Fem sg qal ptc	The one giving birth, the one in labor.	
h=d;l;y: dl;y:	3fs perf qal (in pause)	Gives birth.	
rt,y<wò rt,y< +wò	Noun. Masc sg const.	The remainder, the rest.	
wyj;+a, ja;	Noun. Masc pl const + 3 rd mas sg sfx possessive	Brothers. Relatives, kinsmen, kindred.	Those of the same parents; cld be reflected back to Adam and Eve.
÷WbWvyò	3mp imf qal + paragogic nun.	Turn, return; go back, come	

Vocable & Root	I.D.	Definition	Comment/Significance
bWv		back.	

2) Therefore, he (the LORD) will deliver them over (abandon Israel) until the time when she who is in labor gives birth, and the remnant of his brothers will return unto the sons of Israel.

- A. Israel and Judah wld be abandoned until the time of the birth of the Messiah.
- B. The LORD wld deliver them over, abandon them to the invader and various invaders: Assyria, Babylon, Medes, Persians, Greeks, Romans. It would seem as if there were none left.
- C. Yet Isaiah 11:1ff spks of the root of Jesse sprouting from an apparently dead stump.
- D. Then she who is in labor wld give birth – Mary.
- E. The remainder of his brothers, his kin, of the kind he is, mankind, blvrs wld return to the sons of Israel. They wld become the new Israel of blvrs. Shem, Ham, Japheth’s descendants – which includes us. Those amg those descendants who have been brought to faith.
- F. “(the rest of his brethren) cf. Is 7:3, 10–17.”⁹
- G. This is our blessing thru the Gospel.

wy=h;ḷiâô hw:hyò μve ÷/a+gòBi hw+:hyò z[oB]
h[;r;wò dm' [;wò³
.År, a;Aysep]a'Ad[' lD'gòyI hT; ['AyKi Wbv;+y:wò

Vocable & Root	I.D.	Definition	Comment/Significance
h[;r;wò h[;r;	3ms perf qal	Pasture, tend, keep, shepherd.	

⁹ Roehrs, Walter R.; and Franzmann, Martin H., *Concordia Self-Study Commentary*, (Saint Louis, MO: Concordia Publishing House) 1988, c1979.

Vocable & Root	I.D.	Definition	Comment/Significance
÷/a+gòBi ÷/agò + B]	Noun. Masc sg const.	Height; majesty. Pride, arrogance, haughtiness.	The last three usages do not apply to our Savior for he comes in humility.
Wbv;+y:wò bv'y:	3mp perf qal	Dwell. Sit. Live.	
hT; ['		Now, but now. Then. From then on.	
lD'gòyI ld'g:	3ms imf qal	Be great.	
ysep]a' sp, a,	Adverbial particle, construct.	Ends of.	

3) And he will stand, and he will shepherd in the strength of the LORD, in the majesty of the Name of the LORD his God.
And they will dwell from then on he will be great until the end of time.

- A. Recall the announcement to the virgin Mary, that the child born to her would reign over a kingdom that would never end.
- B. He will stand; no one will topple him.
- C. He will shepherd, tend, care for, his people.
- D. He will stand and shepherd, tend and care for in the strength of the LORD, the God of free and faithful grace
- E. He will stand and shepherd, tend and care for in the majesty of the Name of the LORD his God.
 - 1. LORD, God of free and faithful grace.
 - 2. God, strength. J: I am returning to my God and your God, your Father and my Father.
 - 3. Yet J is One w the Father and the HG. From days of eternity.

4. Majesty, height, none higher. Before him every knee will bow. Glory.
5. Name – everything that God has revealed in his Word to bless and to save us.
- F. “*strength ... majesty*. The Messiah will shepherd and rule in the strength and majesty of God the Father.”¹⁰
- G. Those whom he protects (stands) and tends (shepherds) will dwell safely and securely. None will ever again threaten or harm them. Revelation 7 & 21.
- H. He will be great forever and ever. For the LORD God Omnipotent reigneth.
- I. His reign will be forever and ever and ever and ever. His kingdom will have no end.
- J. This is what we have in this baby born in Bethlehem’s barn.

$\mu/l=v; hz^2 hy:h;w\grave{O}$ ^{4a}

4a) And this One will be peace.

- A. He brings peace between God and man.
 1. No peace for the wicked says the LORD
 2. Estab peace by ...
 - a. His perf life substituted for that of mankind, so that God no longer sees mankind’s sin but sees the r/ness of his Son.
 - b. His suffering & death on the cross, so that God’s anger, wrath, and punishment against the sins fo the world has been assuaged, satisfied, done: It is finished!
 - c. The proclamation of the Gospel which brings mankind into a right relationship with God, no longer angry and rebellious against God – by grace, thru faith, wrk of the HG, new man, new creature.
 3. Hymn: God and man are reconciled
 4. 2 Cor 5:19,21.
- B. He brings peace between man and man.
 1. natrl relationship between man & man not peace
 - a. wars rumors of wars
 - b. nation v. nation, kgdm v. kgdm
 - c. hatred
 - d. genocide
 - e. murder & mayhem
 - f. Iraq, terrorists

¹⁰ Hoerber, Robert G., *Concordia Self-Study Bible*, (St. Louis, MO: Concordia Publishing House) 1998, c1984.

- g. Crime & disorder
- h. Rape robbery incest thievery stealing
- i. Selfishness & self-love
- j. Sexual immorality, shacking up, homosexuality
- k. Cursing, blasphemy
- l. Gossip, slander,
- m. coveting
- 2. Xians no longer at enmity w mankind,
- a. May have to suffer in this wrld, from those of the world
- b. St. P, I know that our present sufferings not worth comparing
- c. Do not retaliate, return cursings with blessings.
- d. Feet fitted w the Gospel of peace.
- 3. peace on earth, good will toward men
- C. “*their peace*. Jesus is “our peace” (Eph 2:14). In addition to freedom from war, the Hebrew word for “peace” also connotes prosperity in the OT. See **notes** on Isa 9:6 (“Prince of Peace”); Lk 2:14.”¹¹
- D. His peace is everlasting.
 - 1. His days are from everlasting to everlasting.
 - 2. His peace extends to the ends of the earth.
 - 3. In his peace, his people dwell safely forever.
 - 4. He himself is their peace.
 - 5. My peace I leave with you, not as the wrld gives give I to you.
- E. Jesus is our peace.

¹¹ Hoerber, Robert G., *Concordia Self-Study Bible*, (St. Louis, MO: Concordia Publishing House) 1998, c1984.

III. Law & Gospel; Sin & Grace

A. Law & Sin

1.

B.

C. Gospel & Grace

1.

D.

E.

IV. Preaching Values

A.

B.

C.

D.

E.

V. Common Taters

- A. Kretzmann, Paul E., *The Popular Commentary of the Bible, Old Testament, Vol. 2* (St. Louis, Missouri: Concordial Publishing House), 1924; at <http://www.kretzmannproject.org/>

MICAH CHAPTER 5.

The Person and the Rule of Messiah.

Having described the conditions and circumstances under which the period of Messianic glory would be established, the prophet now turns to the direct prediction concerning the person and the work of the coming Redeemer. V. 1. **Now gather thyself in troops**, namely, in order to resist the enemy, **O daughter of troops**, Jerusalem herself being so designated as the type of the Church Militant; **he hath laid siege against us**, rather, impersonal, "siege is laid against us," by the enemies which never rest; **they shall smite the judge of Israel**, the ruler of the people, **with a rod upon the cheek**, for the Messianic period was preceded by Judah's deepest humiliation, when all the former glory was taken away from the nation. But at this time of the deepest humiliation of the Lord's people the greatest glory of all would come upon it. V. 2. **But thou, Bethlehem Ephratah**, the little city of Judah south of Jerusalem being addressed with impressive solemnity, **though thou be little among the thousands of Judah**, among the districts of the country containing a thousand families, the town being of little importance over against the mighty Jerusalem so near by, **yet out of thee shall He come forth unto Me that is to be Ruler in Israel**, the selection of the Messiah as the true King of Israel serving the Lord's plan of salvation, **whose goings forth have been from of old, from everlasting**. Thus the Father's will and purpose from eternity was made manifest in the coming of the Prince of Peace. And even as His outgoings were from eternity, since He is the everlasting Son of the Father, so His generation as man is from Bethlehem, for as a true human being He became subject to time and permitted Himself, as a rule, to be

governed by the limitations of space as well. V. 3. **Therefore**, because Israel, the people of the Lord, is to be redeemed not by his own power, but by the gracious gift of the Messiah, **will He give them up**, the Lord giving the covenant nation into the hands of the enemy, **until the time that she which travaileth hath brought forth**, until the Messiah would have been born; **then the remnant of His brethren shall return unto the children of Israel**, for at that time the Lord would bring together from the various nations of the world those whom He intended to add to His true Israel, to His spiritual nation. The humiliation of the house of David and of Israel had been included in the plan of God, but the final result would be that the Messiah, like His ancestor David, would go forth from the humble city of Bethlehem. To this end it was necessary for the people to remain under the rule of the enemies. V. 4. **And He shall stand and feed**, both ruling and nourishing, as the Governor and Shepherd of His people, **in the strength of the Lord**, He Himself being the mighty God, Is. 9, 6, **in the majesty of the name of the Lord, His God**, which was communicated to Him even in His state of humiliation; **and they shall abide**, namely, the true spiritual children of Israel; **for now shall He be great unto the ends of the earth**, His kingdom, the Church of the New Testament, extending over the entire earth. V. 5. **And this Man shall be the Peace**, the name rightly applied to the Messiah by Paul in the wonderful passage describing the effect of His redemption for all mankind, Eph. 2, 14. Cp. Is. 9, 6.

- B.
- C.
- D.

VI. PSS & T&Ps

The Ruler who comes out of Bethlehem gives peace to his people.

The Ruler who comes out of Bethlehem is peace for his people. Is he your peace?

The Ruler who comes out of Bethlehem is the Son of Man and the Son of God

The Ruler who comes out of Bethlehem brings together all of the brothers of the Israelites – Shem, Ham, Japheth. Ends of the earth.

The Ruler who comes out of Bethlehem is the Good Shepherd – stands, strong, majestic, securing security for his people, great,

The Ruler comes out of Bethlehem

He is the Shepherd of his people

He is the Peace for his people

He is for all people

THE ONE BORN IN BETHLEHEM IS ...

THE RULER OF HIS PEOPLE

THE SHEPHERD OF HIS PEOPLE

THE PEACE OF HIS PEOPLE

VII. Outline

INTRO (tipt)

- A. Do you have peace in this life?
- B. “Evrything’s coming up Roses for you and for me”
- C. \$ good
- D. Marriage good
- E. Kids & grandkids good
- F. No worries re grandparents
- G. No worries employers
- H. Employees if you have any
- I. Future looking great
- J. Not so and never will be in this world
- K. But ...
- L.
- M.
- N.

THE ONE BORN IN BETHLEHEM IS ...

- I. THE RULER OF HIS PEOPLE 2, 3,
- II. THE SHEPHERD OF HIS PEOPLE 4
- III. THE PEACE OF HIS PEOPLE 5

- I. THE RULER OF HIS PEOPLE 2, 3,
 - A. 2a&b, comes out of Bethlehem
 - 1. Small esp cf to nearby Jerusalem
 - 2. Messiah to be born there
 - 3. emph his humility
 - B. 2c, but this humble Messiah, is from eternity
 - 1. His goings out are from days before eternity.
 - 2. > he is eternal
 - 3. The eternal Son of God
 - C. This God-man wld be the Rule of his people
 - D. Who are his people
 - E. 3b his brothers return to join the Israelites
 - 1. Back to the time of Noah
 - 2. Shem Ham & Japheth formed the nucleus of all future peoples, nations, tongues and languages
 - 3. > Rev 7:
 - 4. Isaih 49 spks of the suffering servant for not just Jews but for Gentiles – all nations
 - 5. J commands to his disciples
 - a. Matthew 28:19&20a
 - b. Mark 16:15
 - c. Luke 24:
 - d. Acts 1:8
 - 6. Thru wh peoples of all nations are brought to faith
 - 7. John 20:31.
 - F. 3a, Israel abandoned till the time of Messiah’s coming

1. Looked hopeless
2. How cld the Messiah come from such a defeated, humiliated nation
3. Babylon et al
- G. But Is 11:1
 1. God wld fulfill his gracious promise to send the Savior
 - H.
 - I.
 - J.

APPROPRIATION/APPLICATION

- A. Jesus the Ruler of all his people have come
- B. By faith in J you are numbered amg his people
- C. Ro 10:9-13.

⁹ That if you confess with your mouth, “Jesus is LORD,” and believe in your heart that God raised him from the dead, you will be saved (cf. Deuteronomy 30:14). ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. ¹¹ As the Scripture says, “Anyone who trusts in him will never be put to shame” (cf. Isaiah 28:16). ¹² For there is no difference between Jew and Gentile—the same LORD is Lord of all and richly blesses all who call on him, ¹³ for, “Everyone who calls on the Name of the LORD will be saved” (cf. Joel 2:32).

- D. You have been called to this faith by the wrk of the HG in the Gospel
- E. 2 Thessalonians 2:13&14
- F. By faith in J, he is your Ruler
- G. Treats you forgivingly, gently, tenderly, compassionately ... gentle like a shepherd.
- H.
- I.
- J.

THE ONE BORN IN BETHLEHEM IS ...

- I. THE RULER OF HIS PEOPLE 2, 3,
- II. THE SHEPHERD OF HIS PEOPLE 4
- III. THE PEACE OF HIS PEOPLE 5

II. THE SHEPHERD OF HIS PEOPLE 4

- A. 4a
 1. feed
 2. nourish
 3. care
 4. heal
 5. give life
 6. gentle
- B. Yet strong against the enemies of his flock
- C. 4b
 1. “he will stand”
 2. “shepherd his flock in the strength of the LORD his God”
 - a. How strong is the LG?

- b. Omnipotent, Almighty
- c. = this Shepherd too
- d. J re Good Shepherd,
- e. John 10:11-18

¹¹ “I am the Good Shepherd. The Good Shepherd lays down his life for the sheep. ¹² The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. ¹³ The man runs away because he is a hired hand and cares nothing for the sheep.

¹⁴ “I am the Good Shepherd; I know my sheep and my sheep know me— ¹⁵ just as the Father knows me and I know the Father—and I lay down my life for the sheep. ¹⁶ I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be One Flock and One Shepherd. ¹⁷ The reason my Father loves me is that I lay down my life—only to take it up again. ¹⁸ No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.”

- f.
- g.
- h.
- 3. “The majesty of the Name of the LORD his God” 4c

- a. Glory
- b. Laud
- c. Honor
- d. Praise
- e. None higher
- f. > none can overcome him
- g. > none can overcome his sheep
- h. John 10:24-30.

²⁷ My Sheep listen to my voice; I know them, and they follow me. ²⁸ I give them eternal life, and they shall never perish; no one can snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand. ³⁰ I and the Father are One.”

- i.
- j.
- k.
- 4.
- 5.
- 6.
- D.
- E.
- F.

APPROPRIATION/APPLICATION

- A. “J Shepherd of the Sheep”
- B. J is your G S
- C. Provides your needs daily, nourishes
- D. Nourishes both soul & body

- E. Body
- F. Soul, wrd
- G. Sacraments
- H. Protects
- I. No harm
 - 1. even tragedy, disaster
 - 2. even death
 - 3. Ps 23, dwell in house of the L forever
 - 4. J w us always
 - 5.
 - 6.
 - 7.
- J. To bring us to faith and keep us in faith him
- K. For eternal life in heaven
- L. By his establishing peace betw us & God thru his +
- M.
- N.
- O.

THE ONE BORN IN BETHLEHEM IS ...

- I. THE RULER OF HIS PEOPLE 2, 3,
- II. THE SHEPHERD OF HIS PEOPLE 4
- III. THE PEACE OF HIS PEOPLE 5

III. THE PEACE OF HIS PEOPLE 5

- A. 5a
- B. J will be there peace
- C. Natural relationship betw G & mankind no peace
- D. Ro 3:10 ... 21,22
- E. All
- F. Result is no peace
 - 1. Isaiah 48:22
 - 2. Isaiah 57:21
 - 3. Isaiah 59:8 // Ro 3:10ff
 - 4. No peace for the wicked, sinners, transgressors > all people
- G. But J is peace & estab peace betw G & Man
 - 1. Eph 2:14&15a
 - a. J is our peace, the peace for all, blvrs benefit
 - b. Destroyed the barrier, dividing wall ... of sin wh sep from God
 - c. + in his flesh, sacrif, abolished the law & its Cs
 - d. No longer in force
 - e. Another way to describe the forgiveness of sins
 - f.
 - g.
 - h.

2. Joel 3:15b. "But the LORD will be a refuge for his people, a stronghold for the people of Israel."
- 3.
- 4.
- 5.
- H.
- I.
- J.

APPROPRIATION/APPLICATION

- A. You will not find peace in this world.
- B. J: in this wrld you will have trouble. ...
- C. But in J is your peace
- D. Dr. Staupitz to Luther, In J you will find the peace you are seeking
- E. Can you say you have "peace"
 1. Everything fine in your family
 2. no disappointments at wrk
 3. marriage relationship peaceful
 4. your life a bed of roses
 5. not in this wrld
- F. But in J you have peace
- G. Broke dwn the barrier betw you & God
- H. Removed the barrier of sin
- I. One w God thru your dear LJC
- J.
- K.
- L.

THE ONE BORN IN BETHLEHEM IS ...

- I. THE RULER OF HIS PEOPLE 2, 3,
- II. THE SHEPHERD OF HIS PEOPLE 4
- III. THE PEACE OF HIS PEOPLE 5

CONCLUSION

- A. No peace in this world
- B. Tttt for all, even blvrs in J
- C. But J is our peace
- D. A lasting peace because J the ruller of his people is from everlasting to everlasting > no interruption of this peace
- E. Shepherd, peace, dwelling place heaven
- F. Our Good Shepherd
- G. Proved, lay dwn life ...
- H. The Ruler
- I. Rh of God ...
- J. Theme & parts.
- K.

L.
M.

II.

JESUS IS OUR PEACE ... 5a

I. OUR SHEPHERD 4a,3b

II. OUR RULER 4b,2,3a

INTRO

- A. Only a short time ago, celeb Xmas, hrd the angels sing, "peace on earth ..."
- B. Be we know that there is no peace on earth
 - 1. wickedness & sin prevent it
 - 2. J wars & rumors of war
 - 3. In this wrld trouble
 - 4. no peace amg mankind
 - 5. By nature no peace w God
 - 6. because of sin
 - 7. there is no peace says the L for the wicked
 - 8. by nature all
 - 9. > no peace
- C. But LG changed that when he sent his One and Only Son Jesus into the world as the substitute for all mankind
 - 1. J' perf life
 - 2. J' suffering & d. on the +
 - 3. J' res proclaims
 - 4. sins of wrld forgiven
 - 5. Perf life credited to all
 - 6. suffering for all
 - 7. grasped and enjoyed by faith alone
- D. So that J is our peace
- E.
- F.
- G.

JESUS IS OUR PEACE ... 5a

I. OUR SHEPHERD 4a,3b

II. OUR RULER 4b,2,3a

I. OUR SHEPHERD

- A. 4a
- B. Stand & shepherd > strength
- C. "in the majesty" > strength, glory, success for w G all thgs possible, no defeat
- D. His flock = blvrs
- E. Who
- F. 3 > 3b
- G. His brothers
- H. Shem ...
- I. All people

- J. Gospel proclaimed to all
- K.
- L.
- M.

APPROPRIATION/APPLICATION

- A. John 10 Good shepherd ""
- B. J = GS, lays dwn his life, takes it back again, only J God-man
- C. NB I have other sheep – ref to Gentiles
- D. Isaiah 49, too small a thing
- E. You are recipients of this grace of G in CJ
- F. You have been called to faith in J by the Gospel, def
- G. HG at work
- H. In that faith in J, you are part of J' flock of blvrs
- I. 4b, live securely
- J. How possible
- K.
- L.
- M.

JESUS IS OUR PEACE ... 5a

- I. OUR SHEPHERD 4a,3b
- II. OUR RULER 4b,2,3a

II. OUR RULER

- A. 2
- B. Beth Eph
- C. Small cf nearby Jerusalem
- D. Yet from this small town came Kg David of OT
- E. & from this small town wld come Kg David grtr Son, the Messiah, CJ
- F. Ruler over Israel
- G. Grtr than David for
- H. 2c, "his goings out are from before days of eternity."
- I. Yet, 3a, she gives birth
- J. Ruler is divine & human
- K. God-Man
- L. Up to the time of his birth Israel abandoned
- M. Under the thumb of Babylon ...
- N. Seems impossible for Israel to rise
- O. But this Ruler is born
- P. & estab peace betw G & man
- Q. Reconciled
- R.
- S.
- T.

APPROPRIATION/APPLICATION

- A. Jesus is our peace
- B. Staupitz to Luth, the peace you are seeking you will find in J
- C. Peace in J
- D. How can this be when we see wrld nation communities in turmoil
- E. Crime, jealousy, lying & mendacity ...
- F. J is ruler
- G. How strong
- H. Eph 1:20, 2:19
- I. This ruler estab peace w God
- J. Forever
- K. 4b thus live securely
- L. In this life amg turmoil confident
- M. For looking forward to eternal life w confid, courage & faith in J
- N. This ruler establ lasting peace
- O. Finally enjoyed in heaven
- P.
- Q.
- R.

JESUS IS OUR PEACE ... 5a

- I. OUR SHEPHERD 4a,3b
- II. OUR RULER 4b,2,3a

CONCLUSION

- A. J is our peace
- B. Our GS who lays dwn ...
- C. Our GS who ahs brought us outside of the clans of OT Israel into the new Israel of faith in J
- D. J is our peace
- E. Who rules all thgs for our benefit
- F. J is our peace who redeemed us w his holy precious
- G. J is our peace
- H.
- I.
- J.