

240714pm Sermon Transcript

Matthew Seymour

Micah 5:1-5

(This sermon transcript is an extract of a video recording of the full service. The numbering is auto-applied and reflects the number of minutes into recording that the transcript relates to.)

39:23

Great works of music lead to a central movement in the piece.

39:29

Great matches turn upon central moments of sporting brilliance.

39:37

And this week we come to the central section in the book of Micah.

39:43

We've been working through this book over the last few weeks as a church, and this section in Micah Chapter 5 sits at the very centre of the book.

39:53

Now it's a centre book in terms of the structure, just as the book as a whole.

39:58

We know that Micah is made-up of three oracles 3.

40:03

Words from the Lord through Micah.

40:06

We're in the second word from the Lord, and this is the very end of that word, the climax of what God is going to give this message of hope.

40:15

But it's also central.

40:17

This passage is central because it reminds us the great hope of the book of Micah.

40:24

Last week we were in Micah chapter 4 and in that chapter God promised a great Kingdom that was coming.

40:31

There was a hint of the return of kingship in chapter 4 and verse 8, but we might ask the question, if there's a Kingdom, who's the king?

40:41

Who rules over it?

40:42

We get the answer to that in Micah chapter 5.

40:45

It's also central because in this passage God provides what was lacking at the time.

40:53

If you remember, the central sin that God highlights in the time of Micah was corrupt leadership.

41:02

The business leaders were exploiting the people.

41:04

The political leaders were standing back and letting them do whatever they wanted to do.

41:09

So who then will lead what we find out in Micah chapter 5?

41:15

But it's also central in giving the solution to the problem that Israel was it was facing.

41:21

They were under pressure.

41:23

They were being surrounded by their enemies.

41:26

There was exile that was to come that was prophesied.

41:29

There was trouble ahead of them.

41:30

And we get a hint of that in in verse one of of chapter 5.

41:34

If you look down there at verse one, we read that statement.

41:37

Marshall, your troops now, city of troops for a siege is laid against us.

41:42

They will strike Israel's ruler on the cheek with a rod.

41:45

So this is probably a reference to what's going to happen about 100 years after these words are spoken by Micah, when Nebuchadnezzar, the king of Babylon, is going to come and siege, put Jerusalem to siege and King Zedekiah's eyes will be taken out.

42:00

He'll be struck.

42:02

So there's great problems in the day.

42:04

They need rescue.

42:06

They need a solution to all these difficulties.

42:10

And as we've been working through the book, we find this promise of a true king in Micah Chapter 5 is what we've all been waiting for.

42:20

It's a wonderful passage.

42:21

It's one that perhaps we know well.

42:24

And all of the book has been building towards this glorious description of God's true king.

42:31

And it's here this evening so that you and so that I might look to this king by faith.

42:40

It's not just interesting intellectually, it's not just amazing in terms of the literature.

42:45

It's not just wonderful in terms of the historical narrative.

42:47

It all holds together.

42:49

It's here for a purpose tonight for you this evening that you might look to this king, that you might be a member of his Kingdom, one of his subjects, and that you might trust him by faith.

43:00

So let's work through together.

43:02

In these verses we see God's true king.

43:05

In verses one to four, God's true king.

43:10

We're going to look at first of all, this true king in his heritage, God's true king, his heritage.

43:16

There in verse two, we read these famous words that are often read in Carol services at Christmas.

43:23

But you, Bethlehem Apathra, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are evolved from ancient times.

43:40

So we zone in on the village of Bethlehem, and we hear that from this village a great king is going to come.

43:48

Now we know that Bethlehem was a very small place.

43:53

It was an insignificant place.

43:55

It was so insignificant and small, you had to distinguish it from another Bethlehem that was in the north of Israel.

44:03

It was small among the clans of Judah.

44:06

It was so small that when the land was divided out to the Israelites as they came in with Joshua and as the way they defined the areas that each of the tribes is going to have was to name the significant cities and towns in those areas.

44:24

And in the tribal region of Judah of which Bethlehem is found, over 100 different places are named in the book of Joshua to define that area, and Bethlehem's not one of them.

44:35

It doesn't make it on to the record of the area that is given to the tribe of Judah.

44:41

It's a little place.

44:44

It seems so insignificant.

44:47

But of course, if you know your Bible, it's not that insignificant because there was actually a great king who came from Bethlehem, a great king, a ruler over Israel, and his name was David.

45:02

King.

45:02

David was this king who was after God's own hearts.

45:08

He didn't look like he was going to be a king.

45:10

He was small and little like the place that he came from.

45:12

He seemed insignificant.

45:14

But from David came a great dynasty.

45:19

And we know that this king whom God, that this King David was given promises of a king who would follow him.

45:29

In the book of two Samuel in Chapter 7 and verse 11 to 13, God makes some amazing promises to David about a king who will follow him.

45:40

God says the Lord declares to you what the Lord himself, that the Lord himself will establish a house for you for David, a line for David.

45:48

When your days are over and you rested your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his Kingdom.

45:59

He is the one who will build a house on my name and I will establish the throne of his Kingdom forever.

46:06

So the the Davidic line was a great line.

46:11

And I think actually that is that is Micah's purpose in highlighting Bethlehem, because if you look down at the end of verse two, it says this ruler will come, this king will come, whose origins are from, of olds from ancient times.

46:28

Now people talk about the, the way to translate at the end of verse two.

46:31

And if you know the King James Version, it says that it translates those words at the end, that it will be an everlasting or, or eternal king and something that's a reference to the eternal origin of this king, that he's a, that he's a, an, a, a never dying king in that sense.

46:54

And maybe that's the case, but actually it's probably more likely that in verse two, what's being highlighted is that the origins, the heritage of this king that God will raise up from Bethlehem will be coming from this great historic ancient line of David's kingly line.

47:13

This is going to be a king coming from Bethlehem who will have this heritage of coming from David's line.

47:19

He is going to be the true Davidic king.

47:24

But then we jump down to verse four.

47:26

That's his heritage.

47:28

What do we learn of God's true king and his rule?

47:30

Verse four.

47:31

And here we have some amazing statements about this king.

47:34

There we read.

47:35

He will stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God, and they will live securely, for then his greatness will reach to the ends of the earth.

47:48

Let's see three things about his rule.

47:51

He is a standing leader.

47:53

Do you see that?

47:53

It says he will stand.

47:56

What does that mean?

47:57

It means he's going to be active in the work that he's going to do.

48:01

He's not going to be passive or inactive like the rulers of Micah's day who would do nothing when people are in trouble.

48:09

He's going to do things and he's not going to be a ceremonial figurehead who just sits in a throne and receives gifts and their gifts.

48:18

And that's all he does.

48:20

He is going to do things.

48:22

He is going to do good things for his people because he's going to be a shepherd leader.

48:29

He will stand and shepherd his flock.

48:33

He will care for his people like a like a shepherd.

48:36

He will lead them and feed them.

48:38

He will protect them and strengthen them.

48:42

Good shepherds have happy, contented flocks.

48:46

But not only will he be a standing leader, not only will he be a shepherding leader, he will be a powerful leader.

48:54

Because notice with what strength he leads.

48:58

He will lead in the strength of the Lord, in the majesty of the name of the Lord his God.

49:06

No foe will overcome this leader.

49:10

No threat will be beyond him.

49:12

No need will be beyond his power.

49:15

He has divine strength, the strength of his Lord, of the Lord, for his people when they need it.

49:22

Then if you saw in the news this week, there was a man who walked on a slack line from Italy to Sicily.

49:30

Now, Jonathan, you had a slack line out yesterday that was maybe 10 metres long.

49:35

If that's well, this slack line was 2 miles long from Italy to Sicily, and he walked across it with great endurance and strength.

49:45

Except with less than 100 metres to go from Sicily, he slipped.

49:51

He was caught by the safety harness, but he couldn't make it.

49:54

He didn't have the strength to make it all the way across.

49:58

Well, not so with this powerful leader, because this powerful leader has the Lord's strength to shepherd his people.

50:06

This powerful leader cares for his people in the majesty of the name of the Lord.

50:11

He's got the name you act in, defines the source of your authority.

50:18

So working in God's name means that this leader, this shepherd has ultimate authority.

50:26

And what does it mean, therefore, for those who are under his care?

50:32

Well, there at the Andrew Reid that because of all this, his subjects, those who are cared for by him, will live securely.

50:42

They are totally safe.

50:45

In fact, you could translate the word behind live, live as sit.

50:50

They're going to sit securely in his reign because he stands in active rule.

50:58

They can rest wherever they are because He cares for them, and their security will be everywhere because He has worldwide greatness.

51:08

His greatness will reach to the ends of the earth so His subjects will be safe wherever they are.

51:16

He's a glorious king, a standing leader, a shepherd leader, a powerful leader who provides security for His people so they can sit in the comfort of His care.

51:30

Now, friends, these verses are a prophecy of this coming Messiah, king of David's line.

51:37

And when the people heard these promises, they clung to them for centuries, and they kept hold of them because they knew how precious they were.

51:49

All the Jews knew that the great Messiah King will be born in Bethlehem, and they held on to that promise because they knew the one born there would bring deliverance and hope.

52:00

It's striking that as we read in Matthew chapter 2, that when the the wise men come from the East and they say they've come to seek to worship the King who has been born, and Herod goes to the Jewish teachers and says, where is he going to be born?

52:14

They say immediately where Bethlehem because they cling whole to this promise and the Jewish people in general in John Chapter 7, they are certain the Messiah will be born in Bethlehem.

52:28

And of course, Jesus Christ is the great King whom Micah is speaking about.

52:34

And we know that because that is where Jesus was born.

52:38

Matthew and Luke tell us that that Jesus was born in Bethlehem.

52:42

And that's an amazing thing as you think about it, because you and I have no control over where we're born.

52:47

On my passport it says I was born in York.

52:50

Our name is, it says in Stoke on But God so worked to bring the details of Christ's birth together so that he would be born in Bethlehem.

53:16

His father Joseph, a descendant of David, lives in Nazareth, 70 miles away in the north.

53:22

And yet he needs to go to Bethlehem with his heavily pregnant wife because his family are from there.

53:28

And Caesar wants a census because he wants more taxes.

53:32

And so a Mary is just about to give birth.

53:35

It seems just hours before she does, they go and arrive in Bethlehem and Christ is born there.

53:42

So Jesus is born in the right place to be this great Messiah king.

53:48

But not only that, friends, not only is he born in the right place, he has the right character to be this true Messiah king.

53:57

He's a standing leader for his people.

54:01

He is active, not passive, in providing care.

54:05

He is a shepherd leader for his people.

54:08

He He gathers his people through his preaching.

54:11

He He feeds them with the bread of heaven.

54:13

He He gives them living water to drink because he gives them spiritual life.

54:18

He strengthens them and nourishes them.

54:21

He heals our wounds through his sacrificial death.

54:26

And then He is a powerful leader.

54:29

He defends and protects them, laying down His life for them and holding them securely eternally in His hands.

54:39

So friends, these verses speak of the Lord Jesus and all He is and all He did, and how sad it is that so many did not accept Him as King.

54:53

How sad it is that whilst the crowds were drawn by His miracles, they turned away from His searching teaching.

55:01

How sad it is that whilst the religious leaders should have bowed before this great King, instead they sought to crucify Him.

55:10

They refused to connect the dots and so remained in stubborn unbelief.

55:18

The evidence was all there.

55:21

They knew Micah Chapter 5 so well and yet they would not receive Him as King.

55:29

And I wonder this evening, can I ask you, have you responded to Christ, God's Messiah King?

55:37

Have you connected the dots from his birth and his character to say yes, Jesus Christ is this king?

55:45

Have you become one of his flocks so that you are under his protection and therefore receive his provision?

55:54

If you haven't, why not do it this evening?

55:57

But for those who have, and if you have trusted in the Lord Jesus, He is your peace, start at verse five.

56:06

Notice He is not the source, just the source of peace.

56:10

He is not just the cause of peace.

56:12

He is peace to you.

56:17

And this promise of a coming king was given to the Israelites in the time of Micah when things were so bleak.

56:26

The northern Kingdom had fallen.

56:28

The southern Kingdom was under pressure.

56:31

They were told of further problems to come.

56:33

They had been told that exile was, was on the horizon.

56:38

And we see this, this mixture of both hope and immediate trouble here in the passage.

56:44

Because in verse one, we saw it there, didn't we?

56:46

A prophecy of a, of a coming siege against Jerusalem.

56:49

And we see it also in verse three, this promise that Israel for a time will be abandoned, for a time they will go into exile.

56:59

And in the midst of all that, God's people were to trust in the promise of this coming king to rest in his rule, to rejoice in the peace that he brings.

57:11

And friends, the same is true for us when things are looking bleak, when earthly rulers are letting us down, when circumstances look that like they are bad and getting worse, when the people of gods seem so weak and feeble.

57:29

Look to King Jesus.

57:33

Sit down because he stands.

57:36

Dwell securely in his reign, because your king is great.

57:41

And wherever you live, wherever you are, because his greatness reaches to the ends of the earth, you live secure in him wherever you are.

57:53

But but notice, and just before we move on, notice the certainty of this work of the Lord Jesus as our King in verse 2.

58:01

There's a really interesting detail because it says very in the middle of the verse, But you at Bethlehem Apaphra, though you are small among the king, among the clans of Judah, out of you will come for me one who will be ruler over Israel.

58:17

Do you notice that who he comes for out of you will come for me, this ruler.

58:23

So, so God is saying that he, that this Messiah, this rescuer King comes for him.

58:31

For God comes because God wills that he would come.

58:36

And all that he does for his people, he does for the Lord.

58:42

It reminds us that that we don't deserve to receive this king.

58:47

We don't deserve that a king would come for us.

58:50

We don't deserve that Christ would come and rule over us.

58:53

And yet he has.

58:55

We have no claim to demand that he would be our king, and yet he is.

58:59

And he does it because God wills that he would be our king.

59:04

You know, we sometimes say, don't we, in human terms, that people get the rulers they deserve, But not so with Jesus Christ.

59:14

He is not the ruler we deserve.

59:17

He's the ruler that we don't deserve.

59:20

And so when we think, well, I don't feel worthy of his care, we can say we we're not worthy of his care.

59:28

He comes to care for us because God wants him to do that.

59:32

And we think, well, I'm such a difficult, troublesome sheep.

59:37

I'm such a hard sheep to care for.

59:40

Well, it doesn't matter because He cares for you, Christian, because He does it for the Lord his God, His rule in your life, His work of peace in your life happens because God desires it.

59:56

It is for Him.

59:57

It rests upon the certainty of His will.

1:00:01

And so you can be totally certain that He is and will and He is doing it and will keep on doing it.

1:00:09

Friends, what comfort we have because Christ is our King.

1:00:14

The king has come, but then secondly, we come to see life under the King's rule.

1:00:21

God's true king has come.

1:00:22

Now we come to see life under the King's rule.

1:00:24

And here we're going to look at verses 5 through to verse 11.

1:00:29

Now I was, I was listening to a podcast this week and it was a politics podcast and they were discussing what it was like to be inside Keir Starmer's government.

1:00:40

And the observation that these journalists were all making was that none of them could find out anything about what it was like to be inside Keir Starmer's government.

1:00:50

Because normally they'd pick up the phone, they'd speak to ministers or people who are working with him and they'd all be willing to talk.

1:00:57

But no one's willing to talk at the minute because there are so many Labour MPs that if anyone talks, they'll remove them, replace them with somebody else because there's ten people lined up to take someone's place if they cause a problem.

1:01:09

But here we get an inside look at what it's like to be in the Kingdom of Jesus Christ.

1:01:17

We get an insight into what it's like to be in his Kingdom.

1:01:22

And we see that's going on because there are four will be statements in verses 5 through to 10.

1:01:31

If you look at verse five, it says and he will be our piece and then describes what that looks like.

1:01:37

If you look at verse seven, it says the remnant of Jacob will be.

1:01:41

If you look at verse eight, it says the remnant of Jacob will be.

1:01:44

And in verse 10, it's not in our NIV, but it's there in the Hebrew and it will be.

1:01:53

So these are all insights into what it's like to be in Christ's Kingdom.

1:01:58

We're going to work through them together.

1:02:00

So if you are in this Kingdom of Jesus Christ, if he is your shepherd king, if you are trusting in him by faith, and we see first of all, verse five and six, your worst enemies will be defeated.

1:02:15

Verse 5 is a poetic description of the very worst thing that could happen to you because they're in the ancient world.

1:02:25

For the Israelites, the Assyrians are the very worst enemy, and the very worst enemy comes and do the very worst thing they could do.

1:02:34

What they do, they come and they March through your fortresses.

1:02:38

Your fortresses are the strongest places in your land.

1:02:42

So you've got the worst enemy of the Assyrians coming and marching through the strongest place in your land.

1:02:48

So it's the worst thing that could happen.

1:02:51

And the Assyrians here represent all the dangers that the people of God could face.

1:02:58

So this enemy who was there at the time, represents all the dangers, the very worst danger, the very worst thing that could happen.

1:03:06

And what we see is that our king, Lord Jesus, deals with that very danger.

1:03:13

In verse five he reads that when that danger comes, the Assyrians come and invade our land.

1:03:18

What will he, what will happen?

1:03:19

Well, there will be 7 shepherds or even 8 commanders.

1:03:23

He will provide help.

1:03:25

Now, why is it 7:00 and 8:00?

1:03:27

Well, seven, of course, is a number of perfection.

1:03:30

And if you've got one more than seven, what have you got?

1:03:33

Well, you've got, you're absolutely perfectly supplied because you've got one more than you need.

1:03:37

Yeah.

1:03:38

So you've got 7 or 8 human leaders provided by our good shepherds who will protect us from this danger.

1:03:47

But not only will they protect us from this danger, they will defend and dominate the danger.

1:03:53

Because in verse six, it tells us not only will they defend against the danger, they will rule over the Assyrians, not just delivering, but subduing and ruling over those enemies through his strength.

1:04:08

So what's the picture?

1:04:10

The picture is the worst enemy that the Israelites could face will be defeated by the rule of this great king and the logic his friends that because he deals with the very worst danger and enemy, he can deal with every danger and enemy.

1:04:29

For the believer, this is what Jesus Christ has done for you.

1:04:33

He has defeated the three greatest foes you could face, sin, the flesh and the devil.

1:04:43

He has paid for your sin through His death on the cross.

1:04:47

He has dealt with that battle with the sinful nature, the flesh within you because he's broken its power and he's given you his Spirit to overcome in the battle.

1:04:57

And on the on the cross, the devil was defeated through the Lord Jesus Christ.

1:05:03

That's exactly what Paul picks up in the book of Colossians where he explains the work of Christ in Colossians 2 and in verse 13 to 15.

1:05:13

Listen to how Jesus dealt with your enemies, Christian, When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ.

1:05:26

He forgave us all our sins.

1:05:29

Having cancelled the charge of our legal indebtedness, which stood against us and condemned us, He has taken it away, nailing it to the cross.

1:05:39

And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

1:05:50

That is what Christ has done for you as your shepherd King.

1:05:54

He has defeated your very worst enemies.

1:05:58

And because your worst enemies are defeated, you do not need to fear any enemy.

1:06:06

If you have a missile shield which defends against the most sophisticated high speed missile, then you can be defended against any missile.

1:06:18

And we need to apply that truth, friends, to know peace today we can be anxious or fearful about many things.

1:06:29

And the route out of those fears is to remember that Christ has defeated more fearful things, that Christ has defeated stronger foes.

1:06:40

And so he will not allow any of those dangers to overcome us.

1:06:45

That's how we know peace, by dwelling upon the true extent of Christ's victory over our enemies.

1:06:53

Already, if you are in this Kingdom, your worst enemies will be defeated.

1:06:59

But then secondly, we see that if you're in this Kingdom, you will have an impact in the world.

1:07:04

And that's in verses 7:00 and 8:00.

1:07:08

And here in verses 7:00 and 8:00, there's this picture of the remnant of Jacob who are scattered in the midst of many peoples, verse seven, and among the nations, verse 8.

1:07:22

And that's God's people today, isn't it?

1:07:25

The people of God today are scattered all over the world.

1:07:30

We have been.

1:07:31

We are not just in one place.

1:07:33

We are all over the world.

1:07:35

And what does God do for His people?

1:07:37

Well, through His people God does two things.

1:07:39

In verse seven He refreshes the world, brings refreshment to the world like dew falling on the grass.

1:07:49

We bring nourishment and growth and good things to the world.

1:07:53

In Israel they had very little rain, so the way that vegetation was watered was by morning dew, which came from the sea and from the mountains.

1:08:04

And that's the picture of what the people of God do in the world.

1:08:08

We are like that Jew, bringing refreshment and growth in the world, bringing goodness, because the people of God bring that goodness as they go forth, living as Christians and speaking God's truth.

1:08:23

I've been reading recently the story of William Wilberforce again.

1:08:27

Wilberforce again, of course, the only thing in his story.

1:08:30

He was converted in his 20s, became a Christian then and greatly burdened from a very early stage as a Christian man about the plight of slaves who were treated horrendously.

1:08:46

And he laboured for decades to bring about the end of the slave trade in Britain.

1:08:52

And God worked through him to do that.

1:08:54

That is the the refreshment and nourishment that God brings about through his people.

1:08:59

But of course, the greatest refreshment we bring is what?

1:09:03

It's the gospel, isn't it?

1:09:05

It's peace with God that we can speak God's truth and we can bring that refreshment of knowing the Lord Jesus Christ.

1:09:14

So we bring refreshment, verse 7, but also God's people trouble the world or unsettle the world.

1:09:21

In verse eight, we are like a lion, a young lion among a flock of sheep.

1:09:28

Now what's the picture here?

1:09:29

Well, it's not speaking here, of course, of physical harm that we bring, but the challenge we bring, the trouble of the challenge we bring as we live the Christian life and we speak the gospel message among many peoples.

1:09:48

And if people don't believe, they find the presence of Christians troubling.

1:09:54

The gospel doesn't sound refreshing if you don't believe.

1:09:57

It's a word of judgement.

1:10:00

So you might say verse seven and verse eight, this picture of refreshment and trouble and challenge that the people of God bring in this world as we're scattered, as we live the gospel and speak the gospel.

1:10:11

You might say that's the Old Testament mirror image of what Paul speaks of the work of the people of God today in Two Corinthians chapter 2, because there in Two Corinthians chapter 2 and in verses 15 and 16, we read this.

1:10:29

For we are to God the pleasing aroma of Christ among those who are being saved and those who are perishing.

1:10:37

To one we are the the aroma that brings death and to the other the aroma that brings life.

1:10:45

So we, we as God's people, as we speak the truth of the gospel and as we live out the truth of the gospel, we bring both the aroma of life as people come to trust in Jesus.

1:10:56

That's the refreshing Jew, but we also bring the aroma of death as we bring that challenge of conviction to the world as we speak the gospel.

1:11:07

So God's people impact the world through their King, Lord Jesus.

1:11:11

But then thirdly and finally, in this section we read that God's people will be purified through the work of their shepherd.

1:11:21

Our lives right now are messy and sinful, but here God promises that he will resolve that for those who are in his Kingdom.

1:11:32

You look at this as 10 to 15.

1:11:35

We might ask the question as it speaks of horses and Chariots that will be destroyed.

1:11:42

Whose are those horses and Chariots?

1:11:46

Well, you might think maybe they're the nation's horses and Chariots.

1:11:51

They're people who don't believe in the Lord God.

1:11:53

But that's not right because God brings wrath upon the nations in verse 15, not upon their idols, their horses and Chariots and other idols.

1:12:05

So here God isn't Speaking of something he's going to do among the nations.

1:12:10

He's Speaking of a work of purification that he is going to do among his people.

1:12:16

God is saying here that he will remove false idols from his people.

1:12:22

He will destroy them.

1:12:25

And the key thing to notice is this is not a command for us to remove those idols from our hearts, but rather an announcement from God that He will do that among his people.

1:12:39

It's a promise of God's purifying work among his people.

1:12:45

Now, the list in verses 10 through to 14 speaks of all kinds of false idols.

1:12:50

You've got military false idols in verse 10 and 11.

1:12:54

You've got the best weapons, horses, and Chariots.

1:12:57

You've got the best defences, cities and strongholds, and God's people are not to trust in those things.

1:13:04

You've got God removing the idols of occult worship in verse 12, in witchcraft and spells.

1:13:11

You've got created idols in verse 13 and 14 stones, asherith poles and images of gold, and God is saying that He will tear down those idols so that we will not bow down to them.

1:13:29

This, friends, is a promise that God removes the idols from His people today.

1:13:36

He works to purify His people today.

1:13:39

He makes us more holy.

1:13:42

Now that will be painful work.

1:13:45

Notice the strong verbs that are used.

1:13:47

It will require God to tear down and destroy, but it will be good work.

1:13:52

This is a good promise that God is going to do this.

1:13:56

It will lead to lesson in our lives and more purity as we live for the Lord God.

1:14:03

Now think of the hope of that.

1:14:04

Friends, you know you and I wrestle with sin in all kinds of ways.

1:14:09

And as we wrestle with our sin as God's people, we can feel very alone.

1:14:15

We can feel like the progress is hard.

1:14:17

It can be tiring and weary work, but the promise of these verses is that you are not alone in that battle, that God is working in you.

1:14:31

That whilst you might feel you are half hearted in your commitment to holiness, God is fully committed to your holiness.

1:14:39

As a Christian, it's a hopeful thing to see.

1:14:43

It stirs us up to keep on pursuing holiness, to keep on turning from sin in the knowledge that God is doing this in US and one day he will complete it.

1:14:54

But he's not just doing it in US personally, is he friends?

1:14:58

He's doing it among his people collectively.

1:15:02

And consider what these verses teaches about God's work of purifying his church.

1:15:08

You know, as you think of the church and we think of it.

1:15:11

Well, it's made-up of people like me.

1:15:14

How can it ever be holy?

1:15:17

How can God's people ever be that holy people?

1:15:20

Well, that is what Christ has done, and that is what Christ will ultimately complete among His people.

1:15:28

A couple of about a month ago we met together as with the students, and we were thinking about all kinds of things, but Bill kindly came and preached to us from the book of Ephesians in Ephesians chapter 5, and he pointed out the commitment of the Lord Jesus Christ to make his people holy.

1:15:49

Read there in Ephesians chapter 5 that this statement that husbands love your wives just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the Word, to present her to himself as a radiant church without stain or wrinkle or any other blemish, but holy and blameless.

1:16:16

Now that's what Christ has done through his work on the cross, and that's the work that Christ will complete fully and finally when we go and we meet with the Lord as his people and with that fully purified church.

1:16:31

And isn't it a great thing to remember that God will do it?

1:16:37

So for those who live under the rule of King Jesus, they will be purified from their sins personally, and they will live among those who are being purified.

1:16:50

There will ultimately be no conflict with sin within and no conflict with sin with each other because the church will be fully holy.

1:17:01

So, friends, what a glorious set of promises for us to think about in Micah chapter 5.

1:17:07

And the effect of upon it upon us should be to lead us to worship our King, the Lord Jesus Christ.

1:17:16

To give thanks that He is our great King, to trust in Him and in Him alone, because He cares for us perfectly, because He defeats our enemies, because He has purposes for us in this world, and because He promises one day to purify us personally and collectively as His people.