



WEEK 4

1ST SEMESTER · FOUNDATION & IDENTITY

HE. PEACE.

Advent Sermon on Micah 5:1-4

SPIRITUAL THEME

Overview of the New Testament

PERSONAL THEME

Following Jesus – what does it mean practically?

Leaders: David Kyakulaga · Bernd Broschek

Bwembe Jesus Follower Bible School

Bwembe, Uganda · A project of Get it Done – direkte Entwicklungshilfe

verein-getitdone.org

Opening Prayer: "Heavenly Father, thank You for bringing us together today. Please quiet our hearts and open our ears. We do not want to hear human words; we want to hear Your voice. Speak to us now through Your Word. In Jesus' name, Amen."

Text: Micah 5:2–5 (English Bibles; Hebrew Bible 5:1–4)

We live in a time full of problems. Here in the village, the seasons are changing, and the crops are not bringing enough money. The price of food and soap keeps going up, school fees are a heavy burden for parents, and when we go to the health center, often there is no medicine. People look up in desperation.

While the "big fish" in the city drive their air-conditioned cars and hide billions of shillings meant for our roads and hospitals, we still put our hope in them. We wait for the politicians or the "Big Men" to come back from Kampala to fix our problems. We think, "Those powerful people up there must fix it for us down here."

In the time of the prophet Micah—700 years before Christ—it was no different. The Assyrians—the most brutal army of ancient times—were at the door. Israel was shaking with fear. All eyes were on Jerusalem, the capital city. That is where the palace was, with the politicians and the religious leaders. But they were corrupt. They were like a broken borehole—no matter how hard you pump, only mud comes out, never clean water.

What does God do in Micah's time? God turns His back on Jerusalem and the "big shots" in the capital. God looks at a small village. A dusty place, deep in the village, too small to even be seen on a map. Why? Because God wants to teach us a lesson that we still fail to understand today:

Salvation does not come through human strength or money, but through God's work.

Today we look at Micah 5. This is not just a nice text for a Christmas card. This is the living Word of God that smashes our human idea of "We can do it ourselves!"

1. He Comes from Eternity (The Theological Mountain)

Micah 5 speaks very openly about the Savior who is coming—about Christmas, the birth of Jesus Christ in Bethlehem—to give people hope for rescue.

Let's start with the foundation. Who is actually lying in the manger? Look at Verse 2b (in English Bibles, this is usually Micah 5:2).

The text says about this Ruler: "Whose going forth is from of old, from everlasting." Micah uses two Hebrew terms here: *Miqedem* (from ancient times) and *Mimei Olam* (from the days of eternity). Some say this only means that the Ruler comes from the old family of David. But look carefully: David lived about 300 years before Micah—not "in the days of eternity." "From the days of eternity" goes far beyond David. And the New Testament confirms what Micah saw from a distance: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Jesus

Himself said: "Before Abraham was, I AM" (John 8:58). "He is before all things, and in Him all things hold together" (Colossians 1:17).

This means: The baby crying in Bethlehem is not just a normal human who will fix things. He is the true Son of God. He is God Himself coming into the world.

Let's look at the second term: *Mimei Olam* (Days of Eternity). Moses uses this exact word *Olam* in his powerful prayer in Psalm 90:2:

"Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God." (Psalm 90:2)

Everything we see—mountains, earth, world—has a beginning. Everything was created. Only One was *not* created. Only One simply IS. Micah tells us: The child in the manger is not part of the "created things." He stands on the side of the Creator.

Why is this important? Because everything created can break. Your health, your money, your house—these are all "created" and fragile. But the One lying in the manger is *Me-Olam*. He is eternal. He stands above time and space. If you build your life on Him, you are building on the Rock of Eternity, not on the sand of time.

Why is this crucial for us? If Jesus was only a good human or a role model, maybe he could give you tips on how to be nicer. But he could not save you. A human, or you yourself, can help manage your problems. But only the eternal God can solve them forever, defeat death, and give us eternal life. We don't need a "Life Coach" in the manger. We need the Creator who breaks into His creation to make it new from the inside.

2. He Comes into Our Smallness (The Gideon Principle)

Now let's look at where God chooses to land. Verse 2a:

"But you, Bethlehem Ephrathah, though you are little among the thousands of Judah..." (Micah 5:2)

The word for "little" (*tza'ir*) means insignificant, young, or minor. It is the exact same word that Gideon used in Judges 6:15: "I am the least (*tza'ir*) in my father's house." If you remember: God did not save Israel through Gideon's huge army. He reduced them to 300 men so that it was clear: The victory belongs to God.

In Bethlehem, God highlights this principle. He does not save the world through Rome, or through Jerusalem, but through the "Gideon Principle": **Power that becomes mighty in weakness.**

Application: Do you know what our biggest problem is? We all want to be "Jerusalem." We want to

be strong, we want to look holy, we polish our image. But as long as you try to be big and handle everything yourself, God has no room in your life. God only lands where people say: "I need You!" He lands in your personal Bethlehem.

Christ did not come for those who have everything under control. He came for those who are spiritually bankrupt. If you think today, "I have little to offer," then I tell you: That is exactly your ticket. Grace, like water, always flows to the lowest point.

There is something else very interesting about Bethlehem-Ephrathah. Ephrathah is the old name for Bethlehem. It reminds us of a tragedy. In Genesis 35, we read that Rachel lay dying exactly there, near Ephrathah, while giving birth. With her last breath, she named the child *Ben-Oni*—'Son of Sorrow'. But Jacob, the father, stepped in. He named him *Ben-Jamin*—'Son of the Right Hand' (Son of Fortune/Strength).

Do you see the connection? Bethlehem is the place where the 'Son of Sorrow' was born. And centuries later, Jesus comes. He is the true *Ben-Oni*—the Man of Sorrows (as Isaiah 53 calls Him). But He is also the true *Ben-Jamin*—the Son at God's Right Hand. God chooses the place of Rachel's tears to birth the joy of the world. Your "place of pain" is exactly the place where God wants to establish His Kingdom.

3. The Mission: The Breaker

What does He do now? Verse 4 says: *"And He shall stand."*

The Hebrew word *v'amad* means "and he shall stand"—he takes his stand. He stands firm. He does not retreat. We must not forget what Micah calls this Messiah a few chapters earlier. In Micah 2:13, he calls Him the "Breaker" (*Ha-Poretz*).

The image is powerful: We are sitting trapped in the fortress of our sin, our addictions, and our fear of death. We cannot get out—not through doctors, sports, or medicine. Then, not a therapist comes to re-paint the prison walls. No, the **Breaker** comes. He tears down the walls of death and opens the door for you—into eternity, into Heaven.

The birth in Bethlehem was the first blow against the wall. The Cross was the breakthrough. The Resurrection was the victory. He came to tear down walls that separate you from God. He fights for you. We must open our eyes and our hearts to see how much God fights for us. He knocks so often at your door. Open it wide. He has good plans for you.

4. The Provision: The True House of Bread

Now we continue in Verse 4: He will not only stand, He will *"feed His flock in the strength of the LORD."*

A shepherd does not just pretend. A shepherd ensures the sheep survive. And now look at the divine irony in the name of the town. Micah says: **Bethlehem-Ephrathah**.

- **Bethlehem** means "House of Bread".
- **Ephrathah** means "Fruitfulness" (from the Hebrew root *parah*, "to be fruitful").

So God calls this place "The fruitful house where there is bread in abundance." There is a huge sign on the door: "HERE YOU WILL BE FILLED."

But be honest: When we look into the Bible, into the book of Ruth—what was happening in Bethlehem? A deadly famine. Outside hung the sign "Bakery," but inside the shelves were empty. That is false advertising.

Is this not a brutal picture of our religious world? Catholic, Protestant, Pentecostal—and perhaps our own lives? We are masters at hanging up nice signs. The sign says "Christian Family," "Church Worker," "Tradition," "Baptism." We build huge "Houses of Bread"—our religious activities, our morals, our desire to be good. But if you look behind the face, into the soul: Is there really life? or are we spiritually starving right next to the Communion table because we only practice religion but have no relationship with the living God Himself?

Religion is man's desperate attempt to bake his own bread. Eventually, the flour runs out.

And exactly into this "holy emptiness," Jesus is born. He does not say later: "I will show you how to bake bread." He says: *"I AM the Bread."*

For your hunger to "never die," "always be happy," "never lose what I worked for," and "always be healthy"—there is nothing you own that can satisfy you. You will die of hunger first.

This Shepherd from Micah 5 invites you today to drop the mask. Let Him invite you to a feast! Come to Him and say: "Lord, here is my empty house. You fill it with Your presence." That is the only thing that satisfies our hunger forever: Christ in you.

5. The Goal: He IS Peace

And the result of His coming is in Verse 5. Short and powerful in Hebrew: *Wehayah zeh shalom*—"And this One shall be peace."

HE. PEACE.

It does not say: "He brings the peace." It says: **"He IS the peace."** The New Testament says exactly the same about Jesus: "He Himself is our peace" (Ephesians 2:14).

Why do we need peace? Because we are at war. No one likes to hear this today, but we are born as rebels against God—we reject Him, we doubt Him, we are critical of Him. Thinking we can do everything ourselves is actually high treason against the Creator.



- "Thy will be done" is the prayer of peace.
- "My own will be done" is the declaration of war.

As long as this is not settled, you can do yoga, buy expensive creams, trust in doctors, or go on holiday—your heart will remain restless. Real, deep peace (*Shalom*) is not a feeling. It is a Person. *Wehayah zeh shalom*—He IS peace.

Prayer: Lord Jesus Christ, we stop looking for peace in this world. We look to You—because You ARE the peace. Thank You that You are not afraid of our chaos. You come right into the middle of our little Bethlehem. We do not bring You our strength today, but our hunger. Come as the Bread of Life. Break through our walls. Fill us and make us whole. We open our hearts to You. Amen.