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**C1036 – October 13, 2010 – Micah 2:12-13**  
**The Breaker Goes Forth**

Question: What do we do without eminent domain? What if someone needs an easement to get on to their property through your property? What if the state needs to build a road through someone's property to transport goods and services?

Answer: This is a very good question and I'm glad somebody asked. The basic answer is that since eminent domain does not belong properly to man but only to God then there can be only one solution. And that solution is this - if there are technological problems then some other technological solution must be discovered. We don't know how we could survive without roads for 18 wheel vehicles or four wheeled vehicles, but we do know that the rights of eminent domain do not exist within man. And therefore if we trust God and pray for wisdom to solve these technological problems then God will supply the wisdom and give new technologically innovative solutions. This is what it means to walk by faith. But we shouldn't trample these rights. The rights of God, which are eminent domain, are not human rights.

Tonight if you to open your Bible to Micah chapter 2 verse 12. I want to start with a review of the basic structure of the book. Micah can easily be outlined into three basic sections. Chapter 1 verses 1 through chapter 2 verse 13 is the first cursing-blessing cycle. Chapter 3 verse 1 through chapter 5 verse 15 is the second cursing-blessing cycle. And chapter 6 verse 1 through chapter 7 verse 20 is the third cursing-blessing cycle. These basic divisions are almost completely cursing except at the end there is a short glimpse of blessing and tonight we come to the glimpse of blessing at the conclusion of the first cursing-blessing cycle in chapter 2 verses 12 through 13. This is a glimmer of hope for the nation Israel. Up to this point in Micah's prophecy it has been all doom and gloom but tonight we get to see that at the end of the dark tunnel there is a ray of light.

Now keep in mind that in the time of Micah, circa 745-690BC, the Kingdoms were Divided. You had ten tribes in the north and two tribes in the south and both kingdoms were in the period we refer to as the Kingdoms in Decline. This period basically teaches us how God handles a disobedient nation, a disobedient son and the way He does that because they are his son, because they're elect and chosen of God is He disciplines them. The purpose of discipline in the nation's life is that the nation might confess and be restored to fellowship. God wants His nation to grow to learn loyalty to Him and if they rebel and refuse to heed his commandments and obey his statutes then He will discipline them with a rod of men. So this discipline, which is so prevalent in the Scriptures, is a response which comes out of God's love and not out of God's wrath. God's wrath comes forth from his Holiness in its unharnessed judgment of sin. But God's discipline comes out of His love and is administered to produce holiness in his people. Be ye holy as I am holy. So when we study the Kingdoms in Decline we're studying disciplinary truths.

By parallel, in the New Testament church we are God's chosen; we are God's elect children and so understand that the same disciplinary principles hold. He disciplines us so that we will confess our sin and be restored to fellowship. God wants us to grow to learn loyalty to him and if we rebel and we refuse and we put on the brakes, we grieve the Holy Spirit, we quench His work in our life, and then He will discipline us in various means - by the church leadership, by sickness, by physical death. But again God's discipline of His children comes out of his love for us. As Hebrews 12 teaches if we are without discipline then we are not His children. This becomes what I would consider, the key test to see whether one is a genuine believer not. Not whether he has good works, not whether he commits some atrocious sin, but if a person can sin and sin and sin and never receive any divine discipline then that sinner is not a genuine believer, a genuine child of God. That's the logic of Heb 12. So if we sin and we do receive discipline then it indicates that we are a genuine child of God, a genuine believer.

Now the nation Israel was God's elect and their problem was not just one or two or three or four sins; their problem was that they had a whole pile of sins. And the problem when you have a whole pile of sins is that the sin darkens your mind. And that means we can't see God clearly. When you can't see God clearly and since He's the standard for what is right and wrong then it

becomes difficult to confess your sin because you're not sure in your mind whether you really are in sin or not and the tendency is not to confess anything and just sink deeper and deeper. And that's the dark picture Micah is portraying.

But another aspect of being God's elect is that the discipline doesn't go on forever.

when all is said and done, God will get us in shape and there will be final blessing. Tonight we come to that final blessing. We get to glimpse ahead into Israel's future. One of the great things of God's word is that when things are bleak, when the world becomes very dark, He gives us prophecy of the future. He gives us a foreview of things to come. Prophecy is a vital part of Christian thinking in Christian living. Prophecy is very practical. Because what prophecy does is it gives you a motive to live your life in the present in light of the future. Despite the circumstances that surround us, the economic recession, the political corruption, the religious deceit and the social chaos, who is in control? God is in control. God has a plan for world history and God is providentially working out that plan. History is going someplace. History is not just a pile of marbles rolling around bouncing against one another at random. History is precise, history is right on schedule, history is going to a very certain conclusion which God has written beforehand. And therefore it's very practical for us to dwell on the future, on our eschatology. Everybody has an eschatology. The word is from a Greek word *eschatos* which means "last things, future things." And last things are a very important element in Christianity. It's very important for everyone. Christians aren't the only ones who have an eschatology. Everyone has an eschatology. Obama has an eschatology and it's spelled out in Saul Alinsky's *Rules for Radicals* - it's a socialist utopia brought about by a gradual revolution. Anytime someone says, "Things ought to be this way and not the way they are" they have just shared with you a piece of their eschatology. Because what they're saying is things are not this way but we need to take steps to get things to be this way. And so they have an eschatology in their brain of how things ought to be and they say, "Here's how we ought to live in the present to bring it about." That's an eschatology. So eschatology has very practical results whether you're Christian or non-Christian. False eschatology's have caused more death, suffering and misery for the general populace than any other area of thought I'm aware of because every one of them has to take radical action in the present to bring in their vision of the future. So don't, don't be ashamed as a

Christian to believe in prophecy and talk about the future and what God has in store. Everybody talks about their eschatology, why should the Christian eschatology be excluded from the forum of discussion. If you listen to people talk you'll hear their eschatology come out and it gives you an opportunity to talk about the true eschatology. What really is coming in the future? And we know what's coming in the future and we know how it's going to come about because the Scriptures, which are the infallible, authoritative, inspired word of God, reveal the future in advance.

Granted, Christians have argued about how it's all going to take place. But remember, we're not even to the NT yet. So what we have in Micah is purely OT revelation. So let's go back to the Call of Abraham and the origin of the kingdom of God in the OT. In this situation, we talk about the kingdom, and that's a theme in the OT, the Kingdom of God. Abraham was told that kings shall come forth from him, and they shall rule, they shall have dominion. In the Exodus we have God starting His theocratic kingdom. When we come to Mt Sinai we have Him giving the constitution of the theocratic kingdom? What was the constitution? The Mosaic Law. Question: Where's the Church in all this? That's the big question. The Church is not visible at all in any of this kingdom business. This is all Israel. The Church has nothing to do with this in the OT, because the Church doesn't exist in the OT. It's Israel and Israel alone that's in this. So forget all the NT, the NT hasn't come yet. So you have this kingdom, and we know as we go through the OT kingdom, there was a period of blessing in the time of the monarchies of David and Solomon and then there was a period of cursing, that's the discipline we're studying. So blessing and cursing on Israel, not the Church, on Israel.

Then in 722BC the northern kingdom of Israel faced its most severe cursing, they disappeared at the hands of the Assyrian armies under Shalmaneser V. The ten tribes of the northern kingdom were totally defeated and sent into Exile. In 586BC the southern kingdom of Judah was destroyed by the Babylonian armies under Nebuchadnezzar. The two tribes of the southern kingdom were thrashed thoroughly in three campaigns; 605BC, 597BC and finally 588-586, the final campaign where the southern kingdom was utterly defeated and taken in captivity to Babylon. During the period leading up to the Exile God sent the prophets with these glimpses of a future kingdom, that one day God would restore the kingdom on a far greater scale. Here's a question for Bible interpretation. If you were a reader of the prophecies, not

now in the NT, but of the prophecies of Amos, Hosea, Isaiah, Micah, Jeremiah, the prophecies of Daniel, of Zechariah, what would we think when we read of a glorious, restored kingdom? What would be your thoughts about the nature of that kingdom? Let's think about that before we get screwed up, because believe me, this is a central point, and if you miss it here you'll miss the rest of the whole discussion, so that's why I want to take a few minutes and think about this.

Would you interpret that to be an inner spiritual thing? Would you interpret that to be a pie in the sky heaven thing? Or would you interpret it to be an earthly, political thing? Earthly, political! What was it back in David's time? It was earthly, political. Was there spirituality to it? You bet there was, of course there's spirituality to it because God kicked people out of it when they rebelled spiritually against Him. So there's spirituality there. But what else is there besides just spirituality? A political king with a political administration ruling from a physical throne over a physical land inhabited by physical people that worshipped at a physical temple. So the kingdom of God is not some inner spiritual thing, it's not just pie in the sky heaven. We've got to watch it here because there's sloppiness in people's thinking. The kingdom of God is not a synonym for heaven. People get that because they skip the OT and start with the NT and they just float off into outer space never understanding that the nature of the kingdom was defined long before John the Baptist and Jesus in the NT.

Don't float off into heaven, stick with the idea of the OT kingdom that the prophets said would be restored. Micah 2:12. There's more than you might imagine embedded in these verses so let's read, **I will surely assemble all of you, Jacob**, This is God talking. God is talking in verse 12. **I will surely assemble all of you, I will surely gather the remnant of Israel. I will put them together like sheep in the fold; Like a flock in the midst of its pasture They will be noisy with men.** <sup>13</sup>**"The breaker goes up before them;** Now Micah is talking, the speaker shifts from God in verse 12 to Micah in verse 13. He says, **The breaker goes up before them; They break out, pass through the gate and go out by it. So their king goes on before them, And the LORD at their head."**

Now if we start with verse 12 I think you'll be shocked to find how much is in here. **"I will surely assemble all of you, Jacob, I will surely gather the**

**remnant of Israel.** What's that describing? Notice the language used of the gathering. I will assemble all...I will gather the remnant. From the language, is this a local situation or a universal situation? A universal situation. It's an assembly of **all** and that all is then defined as **the remnant**. So let's make some observations, four observations, there are probably more but we'll limit it to four.

The first thing to observe is **Jacob** and **Israel**. **Jacob** is who? He's the father of the twelve tribes. **Jacob** was the one who wrestled with the pre-incarnate Christ over in Genesis 32 and because he would not give up, because he was a perseverer. That was his defining characteristic. **Jacob** was not a quitter, he was always trying to conquer by the flesh, and because of that persevering character the pre-incarnate Christ re-named him **Israel** which means "wrestles with God. So the twelve sons that came out of him were known as **Israel** because they were his sons. And this characteristic of perseverance so strong in Jacob was passed on to his twelve sons, the whole nation **Israel** inherited this perseverance and they have continually wrestled with God. The reason they wrestle is because they want the blessing and so they're fighting with God for it, it's all an operation of the flesh, just like Jacob wrestled the pre-incarnate Christ, he wanted to be blessed. But the only way to be blessed is to submit to God, there's no other way to the blessing. Now Jacob finally learned this lesson at the end of his life. And we suppose from that pattern in Jacob's life that near the end of Israel's life, when they're on the brink of total extermination they'll also learn the lesson and will submit and finally receive the blessing. So the first observation is that Jacob is the father and Israel is the son and they will finally receive the blessing.

Now when you ask, what are these blessings recall the line of promise. It started at the Call of Abraham, then it was repeated to Isaac and finally it came to rest upon Jacob and all his descendants which are the twelve tribes of Israel. The promised blessings, we usually state as three-fold; the land, the seed and the worldwide blessing. Understand however, that those are not solely physical blessings, there are also spiritual blessings involved because the two go hand in hand. The physical and the spiritual are not locked in eternal combat. In fact, it's the spiritual that must precede the physical. You can never get to the physical blessings apart from the proper spiritual orientation to God. It was true in the OT time of David and it's true for the future. The spiritual must precede the physical.

The second thing to observe in this verse is that spiritual orientation will be met by a subset in the nation, referred to here as **the remnant**. The remnant doctrine emerged more and more toward the end of Israel's OT history. The prophets became more and more aware that Israel could not produce the righteousness necessary to satisfy God. Therefore they recognized that the righteousness necessary would have to come from some external source. Even though it became clearer and clearer there has always been a subset of Jews who recognized their failure to produce the righteousness necessary. That group of Jews is called the remnant. In the NT Paul referred to them when he said, "they are not all Israel who are descended from Israel," and that there were Jews who were "circumcised in heart" and not merely "in flesh" and the remnant came to be known as "the Israel of God." That's not the whole nation Israel, that's every believing Jew. There has always been a subset of believing Jews within the nation, **the remnant**. But the Bible looks forward to a time when the whole nation is the **remnant**. So you won't have a subset anymore, the whole set of Jews, the whole nation Israel, will be believers. At some future time the number of believing Jews will increase rapidly and will merge to constitute the whole nation of Israel and God will gather them to a place of safety.

The third thing to observe is that God is the subject of the action of gathering. They will not assemble themselves nor gather themselves, ultimately it's the sovereign providence of God that will assemble them; God will gather them to a specific location on earth. So far we've said that Jacob is the father of the son nation Israel who wrestles for the blessing but they can't get the blessing that way, they'll have to submit. Second we said at some point in the future the whole nation will submit and become identified with the believing remnant. And third, at that time God will gather them to some location of safety.

The fourth thing is the location of this gathering. You can't see it in the NASB but we'll point it out. Verse 12, **I will put them together like sheep in the fold**; the Hebrew word translated **fold** in the NASB is *botsra*, *b-o-t-s-r-a*, and refers to the ancient rock city of Petra in the Mountains of Seir located in modern day Jordan, SE of the Dead Sea. This is one of the three regions mentioned in Dan 11:40-45 that will remain unconquered by the Antichrist; namely Edom, Moab and Ammon, all parts of modern day Jordan.

So the Antichrist will take control of the entire world but this region will remain as a last stronghold. As such God will **put** the remnant **together** in the place called Bozrah which is the area around the city of Petra, the ancient rock fortress of the Nabateans and later the Romans. The word *bozrah* means an enclosure or pen and describes accurately the ancient city of Petra. Now this ancient city has a number of unique features. First, there is only one entryway to the city and it's a long narrow corridor, approximately 1 mile long called the *sic*. There are no other entryways. And you can't drive tanks or cars through it, it's too narrow, at one point it's only about three people wide, so you can't send a massive force in there, you have to go in rank and file by foot or horseback. Second, this makes the city easily defensible. And in ancient times many a foe lost entire armies trying to defeat its Nabatean inhabitants. Third, inside Petra is very large, it can easily hold millions of inhabitants. The archaeologists who study Petra have stated that they have only uncovered 2-3% of the ancient city. The Nabateans built dwellings and tombs in the rock, they carved it all out of solid rock. So there's only one entryway, it's easily defensible and it can accommodate millions of people. And fourth, it's inside the only area not conquered by the Anti-Christ in the future. So God says **I will put them together like sheep** in Petra. It's like a sheep pen, an enclosure.

Hold your place here and turn to Rev 12. Here's what the Shepherd will do for His sheep inside Petra. What does a Shepherd do for sheep? He cares for them, He protects them and He feeds them. Notice verse 13, we can't go into all the details but I'll try to explain. "And when the dragon," that's Satan, "And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male *child*." The woman is the nation Israel, the nation Israel gave birth to the male child, who is the Messiah. So Satan will persecute Israel. Verse 14, "But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place," what's that describing? Again, who's the woman? The woman is given two wings to fly into the wilderness. The woman is Israel so Israel is fleeing into the wilderness. Petra is in the wilderness, God is supernaturally helping them get there. He gives them two wings as an eagle to fly to Petra. Now the only problem with Petra is where are all those millions of Jews going to get food and water? That's the problem. But notice what God will do for His sheep, He'll not only put them in the sheep pen, but what does verse 14 say? "where she was nourished for a time and times and half a time, from the

presence of the serpent.” So God will supernaturally provide food and water for them inside Petra just as He supernaturally provided food and water for her in the wilderness wanderings for 40 years. There are a lot of parallels between God’s past supernatural deliverance of Israel from Pharaoh and provision in the wilderness and His future supernatural deliverance of Israel from the Antichrist and provision in the wilderness. History has a pattern to it and when you recognize these patterns you’re recognizing the plan of God. He gives us patterns so we can detect truth from error. There are a lot of ideas out there but man can’t create patterns in history like God can. So He does this to stimulate faith, so we’ll trust Him.

So here we see Israel supernaturally given wings to escape to Petra, supernaturally nourished with food and water but then verse 15 notice what Satan does, “And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood.” We’d say that the Anti-Christ has now entered this region and is at the gate of Petra, the *sic*, trying to break in and exterminate the Jewish people. Back in Micah. End of verse 12, **Like a flock in the midst of its pasture They will be noisy with men.** That last expression should rather be translated, “They will be distraught by reason of men.” That is, the remnant of Israel inside the city of Petra is in a state of fear and anxiety because outside the gate of Petra is an entire army of men trying to break in and exterminate them.

Now, before we go to Micah 2:13 and see their deliverance we want to develop a time frame for when these events will occur. Turn to Daniel 9:24-27. Daniel 9:24-27 is the most elaborate and complex prophecy the entire Old Testament. What Daniel prophesies is that Israel is on the calendar. The calendar is broken into seven weeks, 62 weeks, and one week. The seven weeks and the 62 weeks are distinct but not separated by a gap of time. The seven and 62 weeks are 69 weeks after which the Messiah is cut off or crucified. Then there is a gap of time between the 69th week and the 70th week. Each of these weeks is a period of seven years of 360 days each. So if the Messiah was cut off after the 69th week, then we know that was completed at the triumphal entry of Jesus into Jerusalem and 33 A.D. That leaves one remaining week, a week is seven years, a week known as the 70th week of Daniel. If you look in Daniel 9:27 we see the beginning of the 70th week. "And he," that's the Antichrist. "And he will make a firm covenant with

many for one week," so the Antichrist is going to make a contract with the leadership of Israel for a period of seven years. This is a peace contract. He's going to guarantee Israel peace and security for seven years. But then look what happens, "but in the middle of the week he will put a stop to sacrifice a grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate." So at the midpoint of those seven years the Antichrist will break his peace contract and he's going to enter into the Temple and desecrate the Temple, committing the abomination of desolation. So he turns on the Jewish people. What we learn from this passage is that in the future there is one week remaining on Israel's calendar. It's called the 70th week of Daniel. It lasts for a period of seven years. The seven years will begin when the Antichrist makes a contract a piece contract with the leadership of Israel. In the middle of that seven years he will break the contract.

Now turned Matthew chapter 24:15. What is Israel going to do when he turns against them in the middle of the seven years? During this time when they have the peace treaty with the Antichrist you learn in the book revelation that God has sent Elijah, the 144,000, and the two witnesses. They all come during the first half those first 3 1/2 years. They're going to be preaching the gospel of the kingdom and of Jesus Christ to the nation Israel. The question then is what is their response? When the Antichrist turns against them and they hear the gospel of the kingdom of Christ how will they respond? Matthew 24:15 is at the midpoint of the 70th week of Daniel. "Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16 then those who are in Judea must flee to the mountains." Pay attention here where they fleeing to? We've been reading in Micah and Revelation. They're headed to where? Petra. Verse 17 "whoever is on the housetop must not go down to get the things out that are in his house. 18 whoever is in the field must not turn back to get his cloak. 19 but woe to those who are pregnant to those who are nursing babies in those days! 20 but pray that your flight will not be in the winter, or on the Sabbath. 21 for then there will be a great tribulation, such as is not occurred since the beginning of the world until now, nor ever will." So they're going to flee, these Jews are going to flee. But what's the presupposition underneath their fleeing? Who spoke these words? The Lord Jesus Christ. So if Jesus Christ is just some Carpenter boy from

Bethlehem, who is not really the Messiah, why would they be listening to what he has to say? So what's the presupposition behind verses 16, 17, 18, and 19? It's that they have believed that Jesus is the Messiah. That's why they're going to obey His word and flee to Petra. So this is at the midpoint and a large portion of the Jewish people have believed, they have become the remnant.

Now turn to Leviticus 26:40 - 42. At this point the remnant of Israel has believed, they have heeded Matthew 24:15, and they have headed to Petra. Now when I gather there as a nation, it is at least the great majority of the nation. Notice Leviticus 26 verse 40, "If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me," question: what is God interested in here? Confession. Individual confession or national confession? National confession. Now we have the nation gathered in Petra, so that condition can be fulfilled. God's national confession requires a national sin to confess. What's the national sin? Is it the crucifixion of Jesus their Messiah? Now why is confession of this required? They're already believers. Yes. But a national sin requires not an individual confession but a national confession so now that the nation is gathered they can confess the national sin. Notice verse 42. This is an if then. If they confess... Then verse 42 "then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land." Aha, what covenant is v 42? The Abrahamic Covenant. And so when the nation confesses God is going to remember the Abraham covenant and began to take steps to fulfill it. The nation Israel's all bottled up in Petra; the Antichrist and his armies are at the gate of Petra. So the nation is going to confess their sin of crucifying their Messiah Jesus. Now turn to Isaiah 53:1-9 to see the actual confession that the nation will make inside the city of Petra. The modern nation of Israel does not believe that Isaiah 53 refers to the suffering Messiah. They believe since the time of Roche he and Maimonides in the Middle Ages, that the suffering one here is not Messiah but the nation Israel; that the nation is suffering for the world. Now they may be suffering but they're not the suffering servant of Isaiah 53. Neither the ancient rabbis before the time of Jesus nor the future rabbis who are with the nation in Petra will believe this is the nation Israel. They will believe this is written of the Messiah. So here's their confession. "Who has believed our message? And to whom has the arm of the LORD been revealed? <sup>2</sup>For He grew up before Him like a tender shoot,

And like a root out of parched ground; He has no *stately* form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. <sup>3</sup>He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. <sup>4</sup>Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. <sup>5</sup>But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed. <sup>6</sup>All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. <sup>7</sup>He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. <sup>8</sup>By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke *was due*? <sup>9</sup>His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.”

As they confess Isaiah 53 a second thing will occur, a period of intense mourning. Zech 12:10, “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.” Hos 5:15 goes on to tell us that the mourning will last for two days and on the third day they will be rescued. “I will go away *and* return to My place Until they acknowledge their guilt and seek My face; In their affliction they will earnestly seek Me.” Where is their affliction? It's in Petra with the Antichrist and his armies at the gate. Hos 6:1, here's what they say, “Come, let us return to the LORD. For He has torn *us*, but He will heal us; He has wounded *us*, but He will bandage us. <sup>2</sup>“He will revive us after two days; He will raise us up on the third day, That we may live before Him. <sup>3</sup>“So let us know, let us press on to know the LORD. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth.” This is the last three days of the 70th week of Daniel and they have no other solutions, no other gimmicks. They want their Messiah.

And what did the Messiah say in Matt 23:39? “You will not see Me until you say, Blessed is He who comes in the name of the Lord.” If they won't see him until they say this then what do they have to do to get Him to come back? Answer: call upon the name of the Lord. And Joel 2:32 says, “And it will come about that whoever calls on the name of the LORD Will be delivered;” so the nation Israel, the remnant inside Petra, is going to call upon the name of Yeshua, who is, they recognize as Yahweh. And now we have located the GPS coordinates on Earth where the Messiah will return to. It's Petra.

Now let's look at Micah 2:13, the Second Coming, **“The breaker goes up before them; They break out, pass through the gate and go out by it. So their king goes on before them, And the LORD at their head.”** The **breaker** in the Hebrew is singular; it refers to a single person. He **goes up before them**. Going **up** always refers to going to Jerusalem in the Scriptures so the **Breaker**, capital B, will lead them up to Jerusalem. He's also their **king**. And He's also the **LORD** in this verse. The Breaker, King and LORD are all one single individual. His name is Jesus. Is Jesus YHWH? According to the remnant of Jews in Petra He is. According to the rest of the Bible He is. He's God and man but His deity is here set forth in great power. So the Antichrist and his armies were blocking the only entryway to Petra, but the breaker, the King, the Lord Jesus Christ will come down from heaven to Petra and will initiate the final destruction that the campaign of Armageddon. The remnant from within Petra will **break out through the gate** of Petra and go out by it up to Jerusalem, the house of the King, where God chose to put His name forever. And the kingdom will be issued in. Finally there will be blessing, after all the cursing and discipline there is light at the end of the tunnel.

Now I want to leave time for questions. There are other related passages we could go to and I want to leave room for us to turn to those if you have questions. Anything related to prophecy and the sequence of these events? I heartily recommend to you Isa 63 for a portrait of the Lord Jesus Christ at His Second Coming. It's not a picture for the faint of heart. It's not the meek and mild Jesus. It's a portrait of Him in bloody war garments. He's going to crush millions of people and blood is going to spurt everywhere in a big sloppy mess. Don't ever forget that salvation is always accompanied by judgment. You can't separate the two. Sin is messy and so the solution, when

God decides to resolve the good/evil issue and separate the two out, is a messy solution. It's not a pretty picture. Everybody wants to talk about baby Jesus laid lowly in a little manger in Bethlehem, but the Jesus of Isaiah 63 is Jesus of holy war. And he's cleansing the planet of the garbage which had every opportunity to believe in Him and rejected Him and hardened their hearts against Him and cursed Him and shook their fists at Him. So the solution is not a nice, pristine, sterile solution. It's a bloody mess. And the NT parallel to the OT Isa 63 is found in Rev 19. Those two passages show you the horror of sin and what it takes to remove it from the earth and establish a righteous kingdom of God.

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