

Micah 2:12

Authorized King James Version (KJV)

I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

Analysis

I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel (אָסֵף אָסֵף יִשְׂרָאֵל קָבֵץ אַקְבֵּץ שְׁאָרִית יִשְׂרָאֵל). The infinitive absolute construction (אָסֵף אָסֵף) and (קָבֵץ אַקְבֵּץ) intensifies certainty—"I will surely, surely gather." Despite judgment (v. 3-11), God promises restoration. (שְׁאָרִית, remnant) indicates not all perish; a faithful minority survives.

I will put them together as the sheep of Bozrah, as the flock in the midst of their fold (אָשִׁים כָּצָאן בָּצָה בָּעֵדֶר בְּתוֹךְ הַצְּבָרָה). (Botsrah) was Edomite city known for sheep; (eder, flock) and (davar, pasture/fold) depict security. God as shepherd regathering scattered flock is powerful imagery (Ezekiel 34:11-16; John 10:11-16). **They shall make great noise by reason of the multitude of men** (תְּהִימָּנָה מְאֻם, tehiymenah me-adam)—the restored community will be numerous and joyful.

This sudden shift from judgment to hope is prophetic pattern—God's justice demands judgment of sin, but His mercy preserves a remnant. Isaiah similarly oscillates between judgment and restoration (Isaiah 10:20-23, 11:11-16). Romans 9:27-29 quotes Isaiah's remnant theology. The New Testament church understands itself as the remnant—Jews and Gentiles united in Messiah (Romans 11:5;

Galatians 3:28-29; Ephesians 2:11-22). Judgment isn't God's final word; redemption is (Revelation 21:1-5).

Historical Context

The prophecy points to exile's end and return. After 70 years Babylonian captivity, a remnant returned under Zerubbabel (538 BC—Ezra 1-2), Ezra (458 BC—Ezra 7-8), and Nehemiah (445 BC—Nehemiah 1-2). Yet these returns only partially fulfilled restoration prophecies. The ultimate fulfillment began with Christ's first advent—He is the Good Shepherd gathering God's flock (John 10:16, 11:51-52). Pentecost inaugurated regathering Jews and Gentiles into one body (Acts 2; Ephesians 2:11-22).

The messianic age features Messiah as Shepherd-King (Ezekiel 34:23-24; Micah 5:2-5). Jesus fulfilled this role, declaring: "**I am the good shepherd: the good shepherd giveth his life for the sheep**" (John 10:11). His second advent will complete the regathering (Matthew 24:31). The sheep imagery pervades Scripture—Psalm 23, Isaiah 53:6, John 10, 1 Peter 2:25, Revelation 7:17. God's covenant faithfulness ensures the remnant's preservation despite judgment's severity.

Related Passages

1 John 4:8 — God is love

John 15:13 — Greatest form of love

Study Questions

1. How does the remnant theology balance divine justice (judgment on covenant-breakers) with divine mercy (preservation of faithful minority)?
2. What does the shepherd imagery teach about God's personal involvement in gathering, protecting, and restoring His people?
3. In what ways does the New Testament church fulfill and expand the remnant concept to include both Jews and Gentiles?

Interlinear Text

אֶתְכֶם כָּל־גַּם־בָּאָסֶר אֶתְכֶם
I will surely O Jacob all of thee I will surely
H622 H3290 H3605 H6908

אֶתְכֶם כָּל־שְׁאָר־יִתְּשַׂרְאֵל אֶתְכֶם כָּל־יִשְׂרָאֵל אֶשְׁפִּיחַ כִּי
all of thee I will surely the remnant of Israel them together I will put
H6908 H7611 H3478 H3162 H7760

כָּאַבְדָּל בְּאַבְדָּל כָּאַבְדָּל בְּאַבְדָּל כָּאַבְדָּל
as the sheep of Bozrah as the flock in the midst of their fold
H6629 H1223 H5739 H8432 H1699

מְאֹדָם תְּהִימָּנָה
they shall make great noise by reason of the multitude of men
H1949 H120

Additional Cross-References

Ezekiel 36:37 (References Israel): Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

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