

**Micah 6**  
**God Empowers Me to Do Justly, Love Mercy, and Walk Humbly**  
**Pastor JD Farag**

KAPONO: Would you join me as we pray? Lord, yes, Lord, we need You. Wow, as this world is just, man, the evil is just out and about, Lord, walking the streets, and so is the sickness, Lord, the man-made sickness. So would You heal those, Lord, we ask, all those who are under the weather, Lord, those who are not feeling right, Lord? May we rely on Your strength, Lord, and Your word to empower us, to cleanse our body and mind, Lord.

Lord, would You heal our physical bodies as well? Bless our time in Your word, Lord. We thank You so much for this time together. Oh, how important it is. So Lord, would You speak to us this evening? Lord, we bless Your name. We ask these things in Your name only, Jesus. We say Amen.

PASTOR JD: Amen. Well, good evening and welcome. So glad you're here tonight. So glad you came. Those of you online, we're so glad that you're joining with us as well. A couple things, though, before we get started, the first of which is that I would like to ask that you keep praying for Pastor Leitu, which we're going to do, actually, in a moment. He's back in the hospital after experiencing more chest pain, which he thinks may be due to A-fib flux, but suffice it to say, we need to pray.

Also, and we're going to do this too, please pray for Pastor Tim Newman, his family, and his church family. Tim's wife, Kathy, went home to be with the Lord after battling cancer which had swiftly and aggressively spread. As some of you know, Pastor Tim's the pastor of Calvary Chapel Windward there in Aikahi Park Shopping Center. Kellie and I knew them well. That's where we landed when we moved here, moved my Kailua girl back to Kailua. And I just reached out to him, and he just asked for prayer, so would you join me as we pray?

Father, I thank You so much for prayer because it's, I mean, it's everything. What would we do if we couldn't pray to You and bring to You everything and anything at any time, and ask for anything?

And so, Lord, we're thankful to You that we can come to You. Well, we need to do that now. As Kapono beautifully has just sung, we need You, Lord. We need You right now. Please, for Pastor Leitu, would You — You're the God who heals — would You, as only You can, just touch him, heal him miraculously, supernaturally, if need be, so much so that it's unmistakably You. God, please keep him for us, us for him, but return him to us too.

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I pray for Jeanie and just that You'll strengthen her and Ben and the family. God, we're just going to look to You, trust You, and believe by faith that You're going to bring him out of this for Your name's sake, for Your glory.

Lord, for Pastor Tim, for his family, his son, daughter, their families, his church family, God, just the rawness, the realness of the pain is such that only You can minister and comfort by the Holy Spirit. Would You, God, just please envelop them? Give them that supernatural peace and comfort and calmness as they navigate just the loss of Kathy. She was such a big part of that church family and loved her family, loved her kids, her grandkids.

For Tim, God, I pray for a, just a special measure of Your grace, Your all-sufficient grace for him. Lord, help him, comfort him, strengthen him. Lord, I thank You that my wife is stronger, doing better, able to come to church. God, Your ways are unsearchable. Your ways are higher than our ways. And who can know Your mind, Lord, Your ways and whys, even? But we know You. And we know that You're good.

So Lord, bring good. Lord, tonight our study in Micah, we want to commit to You and ask of You for the Holy Spirit to be present here in our midst, that the Holy Spirit would teach us, guide us, minister to us, show us what it is that You want us to see. Speak in that still, small voice what You want us to hear. We have ears to hear, Lord, not only ears to hear, but we want to take it further and not just be a hearer of Your word, but a doer, especially as we're going to see tonight.

So God, meet us here in this place. We know that You are here. You inhabit the praises of Your people, David said in the Psalms. And You even said wherever there are two or more, You're here with us in the spiritual realm, this sanctuary, this Bible study. Your angelic hosts are here. The Holy Spirit's here. You're here.

So Lord, now with us here, we just, we don't want anything to rob us. This is that one night of the week that we can come together as a body of believers and just put everything aside and not let it try to distract us but just focus and concentrate and give You — it's the least we could do — our undivided attention. But Lord, You have to get our attention and You have to hold our attention, so our minds don't wander.

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So will You do that for us tonight, Lord? We're hungry for You. We're thirsty. And we know that only You can satiate that hunger and that thirst that we have. So will You? We ask You in Jesus' name. Amen and amen.

All right. So *Micah Chapter 6* tonight. So you know we only have one more chapter after this, and then the rapture is going to happen. This chapter is — and I know I probably say this about most of the chapters in most of our studies, but it is a very interesting study. And as you can probably already tell by the title, which, as you know, is synonymous with the takeaway, this chapter has a very well-known verse that many have made a life verse, the dominant verse of their lives, namely that of doing justly, loving mercy, and walking humbly before your God.

Now I deliberately chose to include how that God empowers me to do those three things and actually, only God can enable me to do those things. It's unfortunate, for lack of a better word, that some have taken this verse — and when we get to it, we'll expound on it — but some have taken it and sort of turned it into something that God never intended it to be. It is not a prerequisite. What does the Lord require of you, require, prerequisite? This is not a prerequisite or a condition for salvation. No, He's talking to a people that have already been redeemed, as we're going to see.

So in its context, it is something, really the only thing, that God desires and requires. It's not a requirement for salvation. It's what He desires from those who have come to salvation. And again, as we see the Lord — and it's going to start off a little rough. I just want to get that out of the way. I also should probably explain why I have a mark on my forehead. I know you're looking at it. That's okay. It's not what you think. I didn't accept any...

[ Laughter ]

I hate this part. I asked my wife, I said, "What do I do?" She said, "Just tell them you got into a fight with the thorns on my bougainvilleas and lost."

[ Laughter ]

So that's my story, and I'm sticking with it. I hope it's not a distraction. She said, "Let me try to put something on it." So you should have seen it before. It was gnarly. You would have been staring at me the whole night, miss the whole teaching, you know. Did I make it worse

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by bringing it up? I hope not. Just, that's what happened, okay? I didn't have anything inserted or stamped. (Chuckle) Okay, you got to laugh.

So it's going to start off a little rough. God is going to plead His case that He's going to bring against His people, but in so doing, He's going to simplify all that He requires and desires, then empowers us to do. Please don't miss that because if you miss that, you're going to miss the whole point. What does the Lord require of you? “Well, there’s a requirement. This is mandatory.”

No, this is better understood: What the — this is all the Lord desires. This is all the Lord requires. And the good news is that the indwelling Holy Spirit will enable us and empower us to do that which God desires and requires us to do because God cannot be party to our disobedience. We're going to see this come leaping off the pages of this chapter.

Because God, when He calls you or commands you or requires of you, He will never call you, command you, require anything from you without also enabling you to do it. Because if He didn't, think about it, He'd be party to our disobedience. And that's impossible. That's inconsistent with the character and the nature of who God is and how God is.

So when God requires of you, commands you, calls you, it comes packaged with the empowering of the Holy Spirit's indwelling. How do you live a holy life? Well, how about those passages — and we will get to the text. Don't worry, don't hurry. How about when we're told in scripture, “Be holy as I am, holy.” “Okay, I'll get right on it. I'll start tomorrow.”

Well, how’s that working out for you? It's not, right? Why not? Because we're trying in the energy of our own strength, our own flesh. We're trying to please God, appease God, do that which God requires, desires. And we always fail. Enter the Holy Spirit. I know this is — I hope it's not an oversimplification. How can I be holy as He is holy? By way of the Holy Spirit. Holy Spirit = Holy life, holiness, obedience.

See, God will always create an environment in our lives that is conducive to our obedience. He'll never, conversely, set us up in our lives for disobedience. That's impossible. It's not that He won't. He can't. That's just not who He is. So I like to say it like this. And I see it like

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this, that God choreographs the steps of our lives so that we're in the middle of His will.

Because God wants us in His will more than we ourselves even want to be in His will.

We all want to be in the will of God. What's the will of God? I want to be in the will of God.

Well, guess what? God wants you in His will more than you want to be in His will. So He choreographs the steps, and He orchestrates the circumstances that are conducive to our obedience.

God will never — could you imagine — God will never play like a heavenly chess game, you know, to outmaneuver us and beat us. “Oh no, he almost figured it out. Get down there! Hurry up! Mess it up! We can't have him knowing.” I mean, no, God wants us to know what His will is and be in His will. God wants the one thing that God doesn't necessarily have. You know what it is? Obedience, which is better than sacrifice. That's going to come out as well.

So that was my introduction. You ready? Okay, let's jump into *verse 1*. **“Hear now what the Lord says...”**

Now, you understand there are three sermons/prophecies in these seven chapters of Micah. This is the beginning of the third and final one.

**“Hear now what the Lord says: “Arise, plead your case before the mountains, and let the hills hear your voice. Hear, [Verse 2] O you mountains, the Lord's complaint, [The Lord's case, the Lord's charges] and you strong foundations of the earth; [He's calling upon His creation to testify] for the Lord has a complaint [A case, a charge] against His people, and He will contend with Israel.”**

And *verse 3*, oh, how I wish it were not in our Bibles, but it is. The Lord's going to ask a question, and it's just, I mean, it's heart wrenching because His question is, *verse 3*, **“O My people, what have I done to you? And how have I wearied you? Testify against Me.”**

Bring your case against Me. What do you have against Me? What is your charge against Me? What are you charging Me with? How have I wronged you? What have I done to you? What have I done to weary you? Just name one thing. Crickets. Why? Because there isn't anything.

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I don't know, sometimes, you know, they — they, I'd like to meet “they” someday. You know, they always say, “they say...” Wow, man. They're smart. They say a lot of stuff. They say that sometimes it's good to put your name in the verse. I don't recommend it for the faint or weary at heart because it is way convicting. I tried it once with *1 Corinthians 13*. I made it to like the third word, and I was done. I was busted. It was already — it was ridiculous at that point.

You know the love chapter? Love is kind. JD is kind. JD is kind: Three words. Ha ha! So I'll do it. I'll take one for the team. I'm going to — “Oh, JD, what have I done to you? How have I wearied you, JD? What have I ever done wrong to you? When am I ever failed you? Ha! How is it that I ever wearied you? Go ahead. Testify. Bring your charges. Bring your case. Get up there and give your testimony against Me if I'm guilty.”

Well, there's a conspicuous silence. No response. It reminds me of when Jesus was on trial and the times in the Gospels when He's questioned and silence. You've heard that expression, “The silence is deafening.” Well, so too is the silence telling. You know why there's silence? Because there's no charge against God.

So what's God going to do now? He give them a chance. He asked them. Go ahead, bring your charges against Me, and testify against Me, and let Me know. When did I ever do you wrong? When did I ever let you down? When did I ever disappoint you? When was I ever unfaithful to you? No, the Lord has always been faithful.

There have been times when it didn't seem like it. And every single time, without exception, it was because God was still being faithful, but just not on my terms or on my time. No, He's always been faithful. Those who put their trust in the Lord will never be disappointed. He will never let you down. He can't. It is an impossibility.

Now what — this is interesting beginning in *verse 4*, what He's going to do here. He's going to pick three of countless times that He has been faithful to them, redeeming of them, delivering them, directing them, protecting them. I find it rather fascinating the ones that He would choose. This is God still speaking now because apparently nobody has anything to bring against Him for obvious reasons. So listen to what He goes on to say.

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**“For I brought you up from the land of Egypt, I redeemed you from the house of bondage.”**

This is important. I purchased you from the slave auction and delivered you from slavery out of Egypt. So you could fill volumes with all the things that God had done. But He's selected these particular ones for a reason, which we're going to see in a moment. So I redeemed you. I saved you. I purchased you. I delivered you out of bondage, out of slavery, Egypt, a type of the world, sin, bondage to sin, a slave to sin. I redeemed you. So they're saved. That's why He calls them “My people,” not “those people.”

I would have done that. I would have said, “Not 'O My people.' I would have said, 'O, you people.’” So He is kind of giving them this much-needed reminder of how faithful He's been to them from the very beginning. I redeemed you.

Then He picks a second one, very interesting. **“And I sent before you Moses, Aaron, and Miriam.”**

These are brothers and sister. Moses was the youngest brother, Aaron, the older brother, Miriam, the older sister. Why does He remind them of that? Because not only did I deliver you, I led you. Not only did I redeem you, I directed you. I led you out of Egypt, and I used Moses, Aaron, Miriam as the leaders. God will direct us. And then He's going to go from I have directed you, to now O My people, I have protected you. Remember? It's a much-needed reminder because apparently you forgot.

**Verse 5. “O My people, remember now what Balak king of Moab counseled, and what Balaam, son of Beor answered him, from Acacia Grove to Gilgal, that you may know the righteousness of the Lord.”**

I've done right by you. I have never done wrong to you. Do you remember? I protected you from a curse that was going to be pronounced upon you. And not only did I protect you from the curse that Balak paid Balaam big bucks to pronounce, not only couldn't he curse you because I was protecting you, instead, all he could do was bless you.

And you know why, right? From the *Book of Numbers* when he took him four times, man, higher and higher still. And the camp of the Israelites, some estimate perhaps 2 million-plus Israelites, 12 tribes camped, three each in four directions: east, west, north, south. And

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we're given the numbers in the Book of Numbers, which is why it's called the *Book of Numbers* because it's a book with the numbers.

And if you look at those numbers in *Numbers 6*, by the way, you'll see that we have the totals. And then the tabernacle was right smack in the middle with the Levite, the priestly tribe. This is *John 1:14*. **“The word became flesh [Jesus] and tabernacled amongst us”** in the midst of us, became one of us.

So you look at those numbers. Boring. East, West. Yeah, about the same. North, yeah. South, whoa! Tabernacle in the middle. No wonder. Doesn't matter how high of a mountain top Balaam goes to.

And if you go into Numbers and just read the blessing that come, it is so glorious. I mean, he's trying. He's like, I cur-r-r... I cur-r-r... I bless you. All that could come out of his mouth was a blessing. And God is wanting to remind His people, these are His people. They're redeemed. They're saved. These are not unsaved people. He delivered them, and they crossed the Red sea.

They crossed the Jordan to enter the Promised Land, not representative of heaven, a representation of entering into all the promises of God. And sometimes there are battles, as there were for the Israelites. You know that they never possessed all of the Promised Land, just like we as Christians never possess all of what one counted as over 3000 promises in the Bible. They're there for the asking. And just like the Israelites never possessed all of the Promised Land, so too do we as Christians not possess all of the promises of God.

So this formation of the camp of the Israelites that he couldn't curse, he couldn't curse because it was in the shape of a cross before they had even come up with the cross as a cruel form of crucifixion. And this is *Romans 8:1*. **“There is [No curse] no condemnation [No guilt] for those that are in Christ Jesus.”** Why? Because **“It is finished,”** the finished work on the cross.

They were saved as, they looked forward to. We look back on the Savior who redeems. He's our Redeemer. I redeemed you. I directed you. I protected you. They were out for you to curse you, and I made it, so they blessed you instead. Did you forget about that? Anybody

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else have any other questions or charges they want to bring up at this point? I sure don't; I'm crawling underneath my seat right about now.

But notice He says these reminders are so that you, we, me would know the rightness of the Lord, the righteousness of the Lord. All of His ways are righteous and true, not wrong. Think about this. I know this might seem like a firm grasp of the obvious, but has the Lord ever done anything wrong to you? I'll wait.

No, not one time. I mean, the only time it seemed like it, again, was when it wasn't on my time or in my way, according to my plan. And God just has to remind me: I'm doing this for My glory, and My way, and My time, and for your good too, by the way. I'm going to be faithful.

You know, when Paul writes to Timothy, he makes a very powerful statement of truth that even when we're faithless, He remains faithful. How's that one? We'll talk maybe a little bit more about that in *Chapter 7* next week. Okay. So *verse 6 and 7* are — I'm going to use the word gnarly. I know that dates me. But for lack of a better one, these are two verses I wish weren't in my Bible either because they're rife with cynicism and sarcasm. They're riddled with accusatory. It's just got this accusatory tone because now this is their response.

God just opened up, started out. "I'm bringing this charge against you. Here's My case. I'm going to plead My case. The mountains and all of creation is going to testify as witnesses. And I'm going to ask you: Do you have any charge against Me? No? The only thing that you could ever say of Me is that I've never failed you. I redeemed you."

Now, listen to the snide, snarky, snotty — I'm running out of words. You can come up with your own. I'm going to read it in a way that I believe that it would have been spoke. You know, it's hard sometimes.

It's like with emails, right? You just have words in the email that can oftentimes be misunderstood. You don't, you know, have the way what's said is said, the benefit of, you know, the body language, the voice tone. Because you know, it's not so much what you say, it's how you say what you say.

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So the common denominator with what we're about to read in *verses 6 and 7* is this. Nothing is ever good enough for You, God. Oh! I'm waiting for a lightning bolt to come down. No, listen, listen. This is their — this is their snide remarks.

**“With what shall I come before the Lord, and bow myself before the High God? Shall I come before Him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?”** [*Which was expressly forbidden*]

Did you catch the tone there? You know what they're basically doing here? They're like, what in the world is going to satisfy You? Nothing ever seems to be good enough for You. What shall we sacrifice to You? What shall we offer You? Shall we offer You our firstborn son? Shall we offer You 10,000 rivers of oil? Would You be satisfied then? Would that do it? Man, that would have been a very short conversation at that point. Well, listen to *verse 8*, and here it is.

**“He has shown you, O man...”**

Can you just let me have this one? He's already shown you, man. I mean, that's the essence of what he's saying. **“He has shown.”** That's past tense. He has shown you. It should be known by you, man. **“...what is good and what does the Lord require of you...”**

I mean, here you're going off on, you know, what do You require? What do You want? What do You want from me? You want 10,000 this or firstborn that? What do You want, man? Was that too much? I mean, I'm really getting into this. I'm getting worked up by this, is what's happening. Here, let me try a softer, more pastoral tone. He's already shown you, man, what is good and what the Lord requires and desires of you.

**“...but to do justly, to love mercy [*Notice this*] and to walk humbly with your God?”**

Whoa! You know what, again, the common denominator here? I just want you to obey Me. Do justly. Not just show mercy, love mercy. That's kind of a game changer, just right there. And walk humbly with your God.

Now, how am I going to do that? If I don't have the Holy Spirit, I have no hope of doing what's right and just and honest and fair. Because they were doing just the opposite. They

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were merciless in their injustice and so full of themselves and full of pride. I mean, these three things were the antithesis, the polar opposite of what they were doing.

You remember when Samuel, whose got cataracts filling his eyes? He's basically almost legally blind. But he goes to King Saul, who was commanded to eliminate all of the Amalekites, a type of the flesh, by the way. But he disobeyed God. He disobeyed God's command. So Samuel shows up, and Saul thinks he's late. He's not. He shows up, and Samuel can't see, but he can hear.

And he says to Saul, "Saul, did you do it?"

"Yes."

"Well, then what's the — why do I hear sheep? Because you were to eliminate livestock, everything."

"Oh, I was going to sacrifice them to the Lord."

Forget about the fact that he also took the king of the Amalekites, Agag. And wouldn't it just, I mean, talk about, I mean, the world calls it poetic justice. But you know, Saul was killed by an Amalekite. That's a lesson right there. Mortify the deeds of the flesh. Kill the flesh before the flesh kills you. Kill all the Amalekites. "Oh, but it's just a little bit of sheep and a little bit of livestock. You know, we're going to sacrifice them to the Lord." And what does Samuel say? **"Obedience is better than sacrifice."**

Again, I'm going to pose the question a different way. What's the one thing you can give God that He doesn't necessarily have? Your obedience. I mean, you know when it comes time to buy a gift for someone, what do you buy the guy that's got everything? What kind of gift do you buy that guy? They got everything. What are you gonna give him? And we're talking about God. What am I going to give to God that He doesn't already have? Cattle? He owns the cattle on a thousand hills, I'm told.

No, there's one thing He doesn't necessarily have. Because He's sovereignly, in His love and justice too, by the way, given us all free will to choose whether or not to obey Him or disobey Him.

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So stay with me, and we'll move on to *verse 9*, but I just gotta warn you, it's not going to get any better. This is the crux of the matter. This is why I chose the title I did for this expositional teaching of this chapter tonight. You understand, the title is synonymous with the takeaway. This is what we take away when we go our separate way at the end of the Bible study. This is the takeaway, what we take home with us from this chapter. Okay?

The only thing — I'm going to simplify it for you. I mean, you want to give Me all these sacrifices? All I want is obedience. And not only have I desired your obedience; I've even given you all that you need in order to be obedient: The Holy Spirit. See, if I try to do what's right without the Holy Spirit, it ain't going to happen. Love mercy? Forget about it. Did that sound too New York? Forget about it. And walk humbly with your God? That's not even on my radar.

But wait a minute. Aren't those like the fruit of the Holy Spirit that grows in the life of a Christian? **“The fruit of the Holy Spirit, [Galatians 5] is love, joy, peace, gentleness, goodness, meekness, kindness, gentleness, patience, [Working on that one] and self-control.”**

Now, did you make the connection? Okay, God, how am I going to do justly, love mercy, and walk humbly? By the power of the Holy Spirit. What if I told you that God is humble? Now think about this. You know, power corrupts, and absolute power corrupts absolutely, except when you're talking about God, who is all-powerful. Can you imagine being all-powerful? I mean, you possess all power, omnipotence. And yet you're humble.

I always marvel in the Gospels that children would flock in great numbers as they would run to the Savior. And I marvel at it because children don't run to me. They run from me. My point is there had to be something about the Savior that was so approachable. You know what it was? His meekness. His love. He wasn't intimidating.

And we're told in Isaiah there was nothing outwardly about Him that stood out. That's why Judas, when he betrayed Him, he had to say to the Romans, it's the guy that I kiss. That's how you'll know. They didn't even know who He was. They wouldn't recognize Him if He walked in the room. He looked like everybody else. He didn't stand, you know, like, 6 feet, 5

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inches tall, you know, good looking. No, there was nothing that outwardly that would make you, you know, go, “Whoa!” But it was all outward what they were offering as sacrifices.

And the problem with that is what the Lord desires is inward. Notice these are all matters of the heart. And again, it's the Holy Spirit. And please, this is — if you hear nothing else that I say tonight, and we will finish up, here this, please. I implore you. Do not make this a condition of salvation. It's not. He's already redeemed them. They're already saved.

They're already His people, His people, Israel. We're His people, as Christians. We're God's people. “O My people.” We're already saved. We're already redeemed. We're already purchased. This is not a condition of salvation. This is all that the Lord desires from us when we come to salvation.

See, here's how it works, and we'll move on to *verse 9*. Lastly, we believe in Him, put our trust in Him. It's that simple. We don't have to do anything. See, they were trying to do something. What do You want us to do? Nothing. It was already done. I already did it.

So then, if there's nothing that we can do to make You happy, then what happens now? Well, I've already shown you, man. This is what is good. And these three things are what characterized the life of a Spirit-filled Christian. We are never more like Satan than when we're arrogant and haughty and proud.

And conversely, we are never more like Jesus than when we're meek and we're humble. And, you know, humility is attractive, and pride is repulsive. And this is why it is, by the way, that you root for the underdog because they're just like, I'm just, you know, so “I can't believe I get to be in this and play on the same field with this amazing team.” You know, you're like, “Oh, they're so humble.” Then the amazing team that they deem a privilege to play against comes out. “Crush 'em! Beat them! You know, kill them!” And you're like, “Oh, well, you guys think you're all that.” And you want them to lose like 100 to 0. Okay. That — that... You get the point?

All God is desiring and requiring is that by the Holy Spirit, with the fruit of the Holy Spirit, we do what's right. We love mercy. How merciful has God been to you? You know, Luke, I think it's — I forget the chapter. I think it's 7. I'm probably wrong. It's been taken out of

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context, you know, by televangelists who want your money. **“Give to God, and He'll give to you pressed down, shaken together, packed down and running over.”**

There's only one problem. Jesus wasn't talking about money. You know what He was talking about? Mercy. In other words, the measure you use to show mercy will be the measure that's used when you're shown mercy. Oh! I need one of those, you know, those rolling measuring tapes they have now, you know, that you just — because the same measure comes back, and not only that, but, you know, picture this: A container. I'm going to pack it in, you know, and I'm going to fill up some more to pack it in more. And then it's going to be overflowing. And then that's the measure I'm going to use and return to you in mercy because you love mercy. **“Blessed are those who are merciful.”**

And when — I mean it's a whole sermon unto itself — but when it comes to being humble, oh, my goodness, I'm so humble about my pride, and I'm so proud of my humility too. It ruins the whole thing. All you have to do is start talking about your own humility, and you blew it. Because that's pride. It just goes out the window.

Wait, you're bragging about your humility? That's pride. Again, the only way to walk humbly with our God is to have the power of God, the Holy Spirit. There's no other way. You know the proverb that says, **“Humble yourself in the sight of the Lord and He will lift you up.”** Well, in the JDV it goes like this: Humble yourself in the sight of the Lord, or He'll do it for you.

*Verse 9.* **“The Lord's voice cries to the city— Wisdom shall see Your name: “Hear the rod! Who has appointed it? Are there [Verse 10] yet the treasures of wickedness in the house of the wicked, and the short measure that is an abomination? Shall I count pure those with the wicked scales, and with the bag of deceitful weights?”**

They were ripping people off and getting very, very rich doing it. Shortchanging them. Dishonest weights and scales. This is the evidence He's presenting. And now comes the ruling.

**“For her rich men are full of violence, her inhabitants have spoken lies, and their tongue is deceitful in their mouth. Therefore [Here it comes, verse 13] I will also make you sick by striking you, by making you desolate because of your sins. You shall eat, but not be**

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**satisfied; hunger shall be in your midst. You may carry some away but shall not save them; and what you do rescue I will give over to the sword.”**

I think of the Israelites trying to ka ka roach more of the manna for the next day, you know. Did I say that right? That wasn't too bad. I learned it from my wife. Man, when she breaks out in pidgin, you would think you're talking to a whole different person. She's very eloquent, you know, when she's not talking, you know, pidgin, you know. “Yes. I'm fine. And how were you today?” And then she breaks out, and I'm going, “What did you do with my wife?” Anyway, I digress again.

So this is the ruling. The judgment has come down. The gavel has come down. You cannot try — you're going to eat — you'll never — you're going to — you'll know hunger like you've never known hunger. . You'll eat, but you'll never satiate your hunger. And you might try to save some, you know, maybe just kind of put some away, but I'm going to give it away over to the sword.

**Verse 15. “You shall sow, but not reap.”**

How's that? You're going to do all the work, plant all the seeds, and nothing's going to grow. “You shall tread the olives, but not anoint yourselves with oil...” In other words, you can, you know, shred the olives, but no oil is going to come out of them. This is the ruling. This is the judgment. And He's the judge, and He's just. “...and make sweet wine, but not drink wine. How's that one? You're going to make it, but you ain't going to drink it. Somebody else is going to drink it. Not you. And here's why.

**Verse 16. “For the statutes of Omri are kept; [Who was that?] [Oh, one of the most evil of the evil kings in Judah] all the works of Ahab's house are done; and you walk in their counsels...”**

Who was Ahab? He was even eviler. Is that a word? In fact it said — remember, Jezebel, his wife? Isn't she just a honey? Talk about evil. It's said of Ahab that he exceeded all of the evil kings who did that which was evil in the sight of the Lord. He was the most evil of all in the Northern Tribes of Israel. And the Israelites had taken their idols, their idolatry, and walked in their ways and kept their traditions, and they were evil.

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And so here comes the hammer, the gavel. **“...that I may make you a desolation, and your inhabitants a hissing. [They're going to hiss at you] [You're going to be the laughingstock of the surrounding countries] Therefore you shall bear the reproach of My people.”**

What's that saying? “You do the crime. You do the time.” Did I get it right for a change? Basically, you're going to get what you deserve. Didn't have to be this way had you, but repented and obeyed. That's all I asked. But you didn't. You didn't walk humbly before Me. You walked arrogantly. You didn't love mercy. You were merciless, and you didn't do justly. You were so unjust and crooked in all of your dealings. You directly disobeyed Me. And here I've given you the Spirit of the Living God in order to enable you to be obedient, and you grieved and even quenched the Spirit and walked in your own ways.

It reminds me, and I'll close with this, of that spine-chilling statement made that, “Every man did that which was right in his own eyes.” That's what they were doing. They weren't doing justly. They weren't loving mercy, and they certainly weren't walking humbly. So what's the takeaway for tonight? The Holy Spirit, who indwells us and empowers us and enables us, but we have to ‘let’ the Holy Spirit rule.

You know, it's an interesting word in Peter. It's where we get our English word for umpire. Let Him. Strike. Fair. Foul. Thank you. Foul. Foul. Isn't that a bird too? Fowl? Yeah. So in other words, let the Holy Spirit — and the Holy Spirit is very gentle, and, you know, He speaks in a whisper, a still, small, quiet, refining voice. And you know it's the Holy Spirit's voice because you know. You know, like my voice.

I was sitting in a restaurant one time. The server comes up to me and goes, “Are you JD Farag?” To which I always respond, “It depends. If it's good, yes. If not, no. That's my evil twin.” He said, “No, I just, when I heard your voice, I listen to you on the radio and I heard your voice, and I recognized it.” What did Jesus say? “My sheep recognize My voice.”

You know that's the Holy Spirit. Don't ignore it. Don't blow it off. Take heed to it. “Don't do that. That's not right. That's not just. That's not fair. That's not honest. Don't act like that. That's not meekness. That's not like the Lord. That's not humility. And don't treat them like that. That's not showing mercy, let alone loving it.” The Holy Spirit will give you all that you need at the ready for the asking.

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Okay, I'm done. Kapono, come on up. Why don't you to stand up? We'll close in prayer. I'm still getting smoother on my closings, yeah? The transition's just seamless. Good stuff though, yeah?

Oh, Lord, I don't think there's a one of us here tonight or even online watching that doesn't want to be numbered amongst those of whom it is said they do justly, they love mercy, they walk humbly before the Lord. Oh, we want that. And we know that You've shown us that, and You've given us the Holy Spirit in order to be obedient to that.

Please, Lord, as we go our separate way, now take this, and start that process of applying it to our lives so it's real, so we don't leave here just having heard another Bible teaching and Bible study, but we left here tonight with something from You that is pleasing to You. Thank You, Lord, for this chapter. Thank You for Micah. We love You so much. In Jesus' name. Amen.