

Micah 1
Weeping for the Coming Destruction
Pastor JD Farag

KAPONO: Would you join me as we pray? Lord, we glorify Your name this evening. Thank You, Lord, that we have a place that we can come to and gather to dig into Your word, Lord, in the middle of the week and just be refreshed. Even if it's correction, Lord, it's so refreshing. And we need whatever it is and all of what You have for us, Lord.

So Lord, would You be with us this evening? Would You take away the stresses of the world and everything that's gone on so far, that we would be able to focus in, dial in, sit with You this evening? Speak to us in Your word through Pastor JD, Lord, as he delivers Your O so mighty word. We pray in Jesus' name. Amen.

PASTOR JD: Amen and amen. Good evening.

[Congregation says, "Good evening."]

You can be seated. Glad you're here. I was going to ask you how you're doing, but I think I already got my answer. Those of you online, we're glad that you're joining with us as well. But before we get started, I would like for us to pray for Pastor Mac. I don't know if you know that he was admitted to the hospital Sunday night concerning some heart issues, which he's had for 20 years, but just kind of an irregular heartbeat. Didn't want to take any chances. Ended up at Queens. They ran a bunch of tests, kind of found nothing, and then released him yesterday.

So he was home yesterday. And then — so we talked. We've been talking. I'm calling him, like, you know, like if he sees my name on the caller ID, it's kinda like, "It's Pastor JD again." I just, you know because I want to know. So anyway, I kept calling him. Pastor Leitu went and prayed with him before his release.

Earlier today I get a text message. Well, we talked on the phone for a while. Prayed. We were just rejoicing, you know that it wasn't — No stent was required, no — no blockage. So they sent him home. But I get a text, and it says, "I've got symptoms that have come back suddenly."

Well, I call him right back. I'm like.... "And my left arm's numb." I'm like, "Don't take any chances." And I hope you don't mind, Dr. Christopher, if I mention you. But he said, "You know, I'm going to just call Dr. Chris about this." And thank you for the time you spent with him on the phone because it was huge. Because, you know, the last person he needs to be

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talking to when he's getting the symptoms back that they just sent him home because he didn't have any more is me.

So I'm like, (Stumbling over words) "Take this seriously! It sounds like you're gonna have a heart attack." You know, just real calming, you know, just — I have this effect on people anyway.

So I let him go spend some time with Dr. Chris, and then I called him back and said, "Hey, keep me posted. How you doing?" He said, "You know, I'm doing a lot better." The numbness was maybe more related to an elbow thing, right?

So not necessarily cardiovascular related. So he is going to get a follow-up. And I asked him about — I have permission, by the way, to — and I said, "How much detail do you want me to go into." So at this time, I'd like to have Dr. Christopher come up and show you his lab report. No.

[Laughter]

Anyway, so he's just taking it easy. He sounded great. I talked to him a couple hours ago. And he's — you would never know — but there's still — you know, he does have, you know, heart issues and has had heart issues and will have a follow-up. But I just really wanted for us to pray for him tonight. Of course, he's not here tonight. You know, being the gracious man that I am, I gave him the night off. And so...

[Laughter]

It's the least I could do. But we're just going to pray that — and by the way, the fact that he came out of there without having to have surgery was a total answer to prayer and an absolute miracle. When they went in, they didn't find any blockage. You know, there's some issues there that they have to keep an eye on. But anyway, so we're just going to pray, if you would join with me, for Pastor Mac. And as the Lord puts it on your heart, please pray for him, and we're just going to trust God for a good report.

Father in heaven, we're so grateful to You for our brother. And thank You, Lord, that this was not more serious. Although there were a couple of moments there where we thought it could be. I thank You, Lord, that he was released and there was no surgery required, no

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stents required to be put in, no blockage found. Lord, I do pray — and for Tanya too — just the — the “what” comes packaged with this the uncertainty, the anxiety even, Lord, that You would just completely replace it with peace and calm and...

Lord, You can heal heart disease and cancer as effortlessly as You can heal a headache. So we're never going to stop asking You for a miracle in the supernatural. Lord, that You would completely heal him. Lord, keep him for us, us for him, but keep him for us. And Lord, I just pray — he sounded so good when we talked a short while ago, but I just pray that he'll get rest, and be back up and running, and back to his ornery self, and here on Sunday. And we're just going to trust You for a good report.

But Lord, above all, we want to thank You for the good report that he's okay, that the symptoms that he experienced today were likely an interaction with the new medication which mimicked the symptoms of a potential heart attack. So Lord, thank You for that. Thank You that they're gone, that he's feeling so much better.

So Lord, we're just going to commit him into Your hands, into Your care. And again, we love him so much. And we thank You for him, Lord. Do this, not for us, for our sake, but for Your name's sake and for Your glory, all to Your glory, Lord. We ask You, please, Lord.

Tonight we're going to begin what is arguably a tough book, the Book of Micah. We're going to get to know the prophet Micah, and we desperately need for Your Holy Spirit to give us eyes of understanding. Because unless You do that, we're not going to see what it is that You want to show us tonight in this first chapter.

Lord, would You be our teacher? Would You speak? And when You do, Lord, would You do so clearly, so clear that a fool could not err thereof. And that we would not only hear when You speak clearly, but that we would take heed to what it is that You have for us tonight.

We're looking forward to what it is that You would desire to do tonight in this chapter, in our lives, as You speak into our lives in and through Your word. So would You do that for us, Lord? We're asking You for this, Lord. In Jesus' name. Amen and amen. And thank You.

All right. We're just going to take *Chapter 1*. This is a seven-chapter book. This first chapter is really going to be about sinning against God. The second chapter, which, Lord willing, we'll get to next week, will be about sinning against others. And then the third chapter — the

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book — it's a very interesting book. And even its placement is interesting because you understand this is not chronologically in order. The canon of Scripture is not chronologically in order. In fact, Micah was a contemporary of Isaiah, and he was actually prior to Jeremiah, I think some, if my memory serves me correctly, some maybe 100 years before Jeremiah. And even Jeremiah quotes Micah.

And Micah is a prophet that is, and this is again unique to this prophet. He's going to prophesy to both the Northern Kingdom of Israel and Southern Judah but not in the way one might think because judgment's already coming. They've already sealed their fate. The Assyrians will take them captive. It's too late. They're past the point of no return.

And the unique placement of — of course, the minor prophets are all grouped together — but chronologically, I am personally of the belief that we have the Book of Micah after the Book of Jonah because of the contrast between the prophet Jonah and the prophet Micah.

Let me explain. The prophet Jonah, as we saw and learned, much to our consternation, I'm sure, was weeping over the salvation of the people. And this is the polar opposite, by contrast because the prophet Micah, as we're going to see, is going to weep and wail over the judgment that is coming to the Northern Kingdom of Israel. And he's going to prophesy concerning the Northern Kingdom of Israel so that the Southern Kingdom, Judah and Jerusalem, would take heed so that a similar fate does not befall them. And it works.

About another, I want to say, I guess, 100 years or so, the Assyrians, though they try — I'm kind of getting ahead of myself. We'll see Micah refer to it. You remember in 2 Kings when Sennacherib sent King Hezekiah that letter, King Sennacherib from Assyria. God's speaking through me to you. And then what does Hezekiah do? He just takes that letter and lays it out before the Lord.

And the Assyrians come anyway, 185,000 of them. Remember this? And one angel of the Lord — we're not told his name — he was an intern — is sent, and he slays all 185,000 Assyrians at the gates of the city of Jerusalem. And he's going to make reference to that.

What's the point? The point is, is that Southern Judah would take heed, learn the lesson from the judgment that came upon their brethren in the Northern Kingdom of Israel. So this

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Book of Micah is unique in other ways, too. It's actually — (Chuckling) it's like an abbreviated version of the Book of Isaiah. We're going to see some spillover.

I was — man, I spent a lot of time just trying to get my hands around this book and this prophet and this chapter for tonight. And there's much debate, as it turns out, much to my surprise, that they don't know if because Micah was a contemporary — in other words, Micah and Isaiah knew each other. But Isaiah's prophecies, you know, as a major prophet, not better than the minor prophet, just bigger, longer, the prophecies, the books, the writings. But they went unheeded. Micah's were heeded.

But they — it's almost like there's — you're reading Isaiah. Wait, that's Micah. Is Micah quoting Isaiah, or is Isaiah quoting Micah? We don't know. If you know, let me know. I'd like to know. We don't know. So it's an abbreviation of the Book of Isaiah.

But here's the thing. It's heartbreaking. Why? Because Micah is called to prophesy this coming judgment. And it just tears him apart. And he has the polar opposite reaction that Jonah has. Instead of weeping over the salvation of the people, he's weeping over the coming destruction on his people.

Now, as we go through this, I'm going to ask you to, with me, look to the Holy Spirit, particularly for *Chapter 1*. Well, actually, when we get to *Chapter 3*, it's the sins of the leaders. That's going to be fun. We're going to see some referencing of that tonight because of the capitals that are going to be addressed. But I'm going to ask you to look to the Holy Spirit for tonight's study, specific to the Holy Spirit drawing the parallels in these dual prophecies with where we're at in the world today.

What do you mean? What I mean is Micah, *Chapter 1* could be written to the United States of America, the church in America. It would certainly — *Chapter 3* we need to send to Washington, DC. Do you understand when I say dual prophecies, I'm talking about it has the near fulfillment when the Assyrians take captive the Northern Kingdom. And by the way, that's the end of the Northern Kingdom.

But it also has a future fulfillment. And it's called the coming judgment during the Tribulation, the 7-year Tribulation after the rapture and prior to the Second Coming. The sins of the people are almost — well, not almost. They are eerily similar to the sins of this

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nation in particular. Because what Northern Israel did was they completely turned their back against God. This country has turned its back against God. We have sinned against God. And that's what the whole chapter is about, is sinning against God and the horrors of not just what they did to people in taking advantage of people, which God takes seriously. We'll see that next week, by the way.

But, they had no conscience. Their consciences: I think of what the Apostle Paul said, had been seared as if with a hot iron. No compassion. Steeped in idolatry. And God was the furthest thing from their minds. Now, you have to understand that *Deuteronomy 28 and 29* — this is something you can read in your time in God's word — it was a conditional promise made to Israel that their possession of the land would be predicated upon their obedience. If you obey Me, these blessings will come.

When I say disobedience, I'm talking about deliberate disobedience. If you deliberately disobey Me, then these curses will follow. This was one of those conditional promises. The land, the Promised Land, and their being in the Promised Land was predicated upon their obedience to God.

So this is kind of the backdrop that we have as we now jump in. And *verse 1* is packed pretty full. So I'm just going to do it. We're doing this. **“The word of the Lord that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah...”**

Stop right there. Notice conspicuously absent is any mention of the kings of the Northern Tribes, the Northern Kingdom. Why? Because they never had one good king, of whom it is said they did that which was right in the sight of the Lord. All the kings in Northern Israel did that which was evil in the sight of the Lord.

So this is, by the Spirit, deliberate on the part of the prophet Micah. And it also gives us, another one of those prophetic timestamps so we can get our footing. We're in about 700 B.C.-ish, heavy on the ish. But remember, Hezekiah was a good king, one of only nine, by the way, in Southern Judah. Jotham also was a good king. And they did that which was right in the sight of the Lord, kings of Judah.

Now, this is when and we're also told where. Where? Moresheth Where's that? About 26 miles southwest of Jerusalem. This is another country boy like Amos. Remember him? So

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here's a country boy being sent in to prophesy to the big city, the capital city. And we see that next. "...which he saw concerning [Watch this] Samaria and Jerusalem." Why, in that order? Because Samaria is going to be destroyed. And Samaria is the capital of the Northern Kingdom, whereas Jerusalem is the capital of southern Israel. So he is given now these prophecies concerning chiefly, Samaria, but it's to spare Jerusalem. Now *verse 2* starts off, and we're going to see this throughout, "Hear [Hear] all you peoples! Listen, O earth, [The whole world] and all that is in it!" This for us. This is what I mean by dual prophecies, near fulfillment, yet future far fulfillment. "Hear, all you" in the world. "Let the Lord God be a witness against you." Listen, you don't want God testifying against you. You don't want the Lord being a witness against you because that means He has a case against you. "The Lord from His holy temple. [Now *verse 3* is interesting] For behold, the Lord is coming..." I can just stop right there and preach for another two hours just on that. But I do that every Sunday, so I'm not going to do that tonight. "...the Lord is coming out of His place; [What?] He will come down [This is serious] and tread on the high places of the earth. The mountains [*Verse 4*] will..." Listen to the imagery, and again, look to the Holy Spirit to draw the parallels when the judgment of God comes, and it's coming, on a Christ-rejecting world. Listen to the imagery. "The mountains will melt under Him, and the valleys will split like wax before the fire..." Let that one sink in for a second. Wax? Fire? Guess who's going to win that one. Like it — and he even takes it further. "Like waters poured down a steep place." That wax is going to melt in the fiery judgment that's coming from God, who comes out of His place and comes down to meet out that judgment. That's what the Lord's going to do when this world is judged. Are you making the connection? *Verse 5*. "All this [We're going to get the "why" now] is for the transgression of Jacob and for the sins of the house of Israel." Now, we're all prone, and I'm just as prone as the next, to see transgressions and sins as synonymous. They're not. To transgress, that's deliberate disobeying God. To sin — we all sin and we will all sin until we're raptured or we're ushered home, whichever comes first. And the reason we sin is because we're sinners. Let me try this. I hope I don't botch it. I usually do. I'm not a sinner because I sin. I sin because I'm a sinner. That's not a play on words. We're about to see a play on words that is, I mean, stunning. But do you understand that? In other words, we were born sinners. That's why we sin. Transgressions are

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deliberate disobedience, where you deliberately, knowingly disobey the commands of God. Now, this is why judgment is coming: “For the transgression of Jacob and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? [Ah! The capital] And what are the high places of Judah? Are they not Jerusalem? [These were the capital cities] Therefore [Verse 6] I will make Samaria a heap of ruins in the field, places for planting a vineyard; I will pour down her stones into the valley, and I will uncover her foundations.” You go to Israel today, Samaria is exactly this. In fact, you can see the very stones that were, quote, “poured down into the valley.” They remain there to this day exactly as God would have the prophet Micah say. And it was leveled. Oh, how specific is this? “A place for planting a vineyard.” You go to Samaria today, you'll see they planted vineyards, olive trees, exactly as was foretold. Now, *verse 7*, we kind of get a little more into the details of why. “All her carved images...” What are those? They're idols. They're idolatry. Thou shalt not make for thyself any, you know, images and bow down and worship them. So what do they do? They make for themselves images and bow down and worship them. They made their gods, carved them out of wood in their own image. (Stumbling) Stay with me as I flip this around. God created us in His image. They created these idolatrous wooden carved gods in their image. That's why they had eyes, ears, nose. But God, through the prophet Micah says, “All her carved images shall be beaten to pieces, [And it gets a little bit graphic here] [This is idiomatic] And all her pay as a harlot shall be burned with the fire; All her idols I will lay desolate, for she gathered it from the pay of a harlot, and they shall return to the pay of a harlot.” I mean, God's going to bring an end to not only the Northern Kingdom of Israel, but he's going to bring an end to their idolatry. *Verse 8*. This is why I chose the title, which you know, is the takeaway from the chapter, ‘Weeping Over (For) the Coming Judgment.’ Look at Micah's response in *verse 8*. “Therefore I will wail and howl, I will go stripped and naked; [He's not completely naked] [He's going to take off his robes] [And then he says this] I will make a wailing like the jackals and a mourning like the ostriches.” Jackals and ostriches. Can I ask you a question? It's rhetorical in a way. Have you ever heard a jackal wail? Okay, I'm going to take that as a no because I haven't either. You know what? You don't want to. I'm certain you can, if you're so inclined, you can do a — use YouTube's search of a jackal wailing. But I would just be ready and steady before you do because from what I hear, it is

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bone chilling. The sound, the tone, it's such a chilling tone. And he's likening his weeping and his wailing to the wailing of a jackal. And he doesn't stop there. Now he says he's mourning like the ostriches. I don't want to even talk about ostriches. I'm still stuck on jackals. But I don't know what ostriches... I don't even think I've seen an ostrich in a zoo. Have you? Have you ever heard them moan or groan? I don't want to hear them. This is quite a picture we're having painted on the canvas of this prophet's devastated, broken heart for his people. I want to camp on this just a little bit longer, if you'll indulge me. Because again, relying upon the Holy Spirit to draw the parallels to us today, I often think to myself, if people only knew what was coming. Now I have to confess that I, unlike Micah, have not wept or wailed like a jack or mourned like an ostrich. But my heart is grieved. I think about what Solomon wrote in Ecclesiastes. It's about how with much knowledge comes much sorrow. And see the world, the non-Christian knows nothing of this. See, we know as Christians the judgment that's coming. And what comes packaged with it is a sorrow, a cry, grief for the people who have no clue. And like Micah, we grieve for them, we weep for them, and we want for them to know what's coming so that they avoid what's coming. But *verse 9*, and this is tough, but Micah says, that his wailing and howling was because "...her wounds [*Verse 9*] are incurable." Now, there's no remedy. There's no cure. It's terminal. You know, the prophet Jeremiah, when he says, the heart, it's translated, is desperately wicked, deceitfully wicked, is the same Hebrew word that's used here for incurable. So it could be better understood that the heart of man is incurably wicked. That's why God has to give us a new heart because we need a spiritual heart transplant. That was pretty good, I thought. Was that good? I thought that was good. Thank you. Yeah. One person thought that was good.

[Laughter]

Okay, two counting me. But you see, the heart is incurably wicked. Who can know it? In other words, they had passed the point of no return. Their fate had already been sealed. Their mind had already been made up. Their heart had already been hardened. There's a proverb. I hope I don't paraphrase it too loosely, but it goes something along the lines of, "One who stiffens his neck or hardens his heart will be destroyed suddenly and without remedy." It's terminal. There does come a point, and we see it throughout Scripture. One

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example is Pharaoh. It's a — you really have to — this is where the Holy Spirit has to minister the Holy Word to God's holy people. Because absent the understanding of the Holy Spirit, you would misunderstand when it says, “And God hardened Pharaoh's heart.” Wait, what? That doesn't sound fair. It's like Pharaoh didn't have a fighting chance. God hardened his heart. No one — And then He's going to judge him. Wait, wait, wait, wait. I think it's about eight times. Don't quote me on this, but if you're going to correct me on this, be nice. But I think about eight times we're told “And Pharaoh hardened his heart.” “And Pharaoh hardened his heart.” “And Pharaoh hardened his heart.” And we're told in Genesis that “The Spirit of God will not strive with man forever.” Romans 1, I'll never forget. This is many years ago when I taught through Romans. Talk about a meaty book. Oh, that was a tough book. Romans and Hebrews, (Deep sigh) I have scars. I mean, talk about so doctrinally weighty. Romans 1, right out of a chute, “God gave them over.” What does that mean? He gave them over because they'd already made up their minds, hardened their hearts, and sealed their fate. And I'm not going to force them. I'm just going to give in to them so they can burn with lust one for another. I'm going to give them over to their sin. It's too late. There's no cure. I tried. But their ears were stopped. They would not hear. They would not heed. Now, before we go any further, I think it would be important to mention that only God knows the heart. We only see the outward appearance. So we, just like the farmer, broadcast the seed. Upon which soil the seed falls, that's not on us. The onus is not on us. That's between them and the Lord. As long as we're faithful to broadcast the seed, share the Gospel, make disciples, go to the uttermost parts of the earth, the Great Commission. Because, see, we don't know what is in the heart. God knows what's in the heart. But sometimes I think we do err greatly when we try to argue people into the kingdom. I have never been able to succeed in arguing. You'll forgive the silliness with which I illustrate this, but can you imagine you're sharing the gospel and it's getting a little bit heated. And you're going back and forth. And then all of a sudden, the person that you're sharing Jesus with goes, you know what? You're right, I was wrong. What must I do to get saved? I've never had that happen. You know why? Romans 2:4 is why. “It's the kindness of God that leads a man to repentance. It's not the justice of God, the wrath of God. It's the kindness of God. It's like God, in His love, in His mercy, in His kindness, in His

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grace, He just, He pours it out upon you, and you're undone before Him. And that's what brings you to Him. Because you know you don't deserve it. And now with Jonah — I'm still stuck on Jonah. Is that okay? I just think the only time in the whole book we ever see Jonah appreciative of anything is when God has that big bean plant that grows a foot and a half a day, branches for shade to ease his misery because he's miserable and he's grateful. But we're not told he's grateful to God. He's grateful for the plant. And then God prepares a worm and the plant dies. And now he's mad at God again. I think, wait a minute. You were just the recipient of the kindness and the mercy and the grace of God. And you won't acknowledge it? It requires discernment. That's — only the Holy Spirit will give you that discernment and the words that you are to speak at the time that you are to speak them. Have you ever been in a conversation, you're sharing your faith and and you're sharing the Gospel and what you're saying, you know it's not you because you're like, wow, this is really good stuff. You want to like, record it. And, you know it's the Holy Spirit speaking through you. You're only the vessel, you're the mouthpiece, you're the instrument. But this requires discernment. And there comes a time where, I hate to say it, but Jesus said it, you just have to shake the sand off your slippers — that's the local version — and move on. Don't cast your pearls before the swine. Their minds are already made up. You're not going to change it. Their fate is already sealed and you're not going to change it. “Their wounds are incurable. [There's no cure] [And then he says] For it has come to Judah; [We're still in *verse 9*] it has come to the gate of My people—To Jerusalem.” This is that aforementioned reference of when the Assyrians came to the gate of the city of Jerusalem, and that at night one angel comes down, slays all of them. The Israelites wake up the next morning, have their cup of coffee and... (Chuckle) That's too much. I just want to make sure you're still with me. And they look, and there's a 185,000 dead Assyrians. One angel. That's what he's referring to here. It's recorded in 2 Kings. The reason I am emphasizing this and repeating this even, is because everything that we're reading here either came to pass exactly with 100% accuracy as Micah the prophet prophesied, or is about to happen exactly as the prophet Micah is prophesying. Now, from *verse 10* on, we get into what one called puns, play on words in the Hebrew. But when you translate it into the English, it's a textbook case of losing it in the translation. So I'm just going to humbly ask that you bear with me as I try

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my best, with the help of the Holy Spirit, to give you a flavor because otherwise this is just makes no sense at all. What he says next, starting in *verse 10* I want to try to, give you an understanding of the meaning in the original Hebrew when he prophesies this to the people. He starts off in *verse 10* and says, "Tell it not in Gath..." Now we're going to get these names of these actual towns. And as you know, the name is the nature. The name means or is a type of what that person or place is like. The best example I use is Isaac. We pronounce that Isaac in English, Yitzhak in Hebrew. In Arabic, my native tongue, it's Yithak. Literally it means laughter. Why? Because for Sarah, at 90 years of age, to have a biological child was laughable. So the name is the nature and because Sarah laughed too. So my name, another example. Last one, I promise. Wahid. That's my given name, my birth name. The name is the nature. Wahid is one in Arabic. The numbers one through five are: Wahid, ithnane, thalatha, arba'a, khamsa. Wahid = number 1. It actually, literally, in the literal interpretation it means "only one." So if you have an Arabic Bible, wahid is in an Arabic Bible, the only begotten son = el wahid. Is there a lightning bolt anywhere coming here? But the name is the nature. That's why my parents named me Wahid. I never liked that name. That's why I got the nickname, the aka JD, Jesus disciple. I mean, come on. Wahid Farag? Anyway, enough of that. I had to get that off my chest. The name is the nature. Only one, only begotten son. Wahid. The name is the nature. So these names of these towns are the nature of these towns. Gath = Weep Town. That's what it means. He says, "Tell it not in Gath, weep not at all." So let me try. Bear with me Don't weep in Weep Town. "In Beth Aphrah..." House of dust. Dust town. Beth is Hebrew. Bayt is Arabic. House, the house of dust. Doesn't mean your house has dust. This is the house of dust. Dust house. Dust Town. "Roll yourself in the dust." So now we've got weep town and dust town. Now we got beauty town. *Verse 11*. This is a little bit gnarly. "Pass by in naked shame, you inhabitant of Shaphir." Shaphir carries with it the idea in the original of beautiful. In other words, you're going to be shameful in beautiful. You see the play on words, the puns? It's almost like a sanctified sarcasm in the prophesying of these specific towns with these names. How about this one? "The inhabitant [We're still in *verse 11*] of Zaanan..." In the original carries with it the idea of exit. So now we got Exit Town, except it does not go out. So we got Beauty Town, Dust Town. I looked for Motown, but that's a whole different thing. Now we got Exit

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Town, but there's no exit. "Beth Ezel [Now this is House of closeness, or hometown] mourns. Its place to stand is taken away from you." In other words, it was once your home town, close. Now it's far away. Hometown. "For the inhabitant [Verse 12] of Maroth..." This is Mara. Remember when the Israelites in the Exodus reach the waters of Mara? Bitter. Bitter. "...pined for good, But disaster came down from the Lord to the gate of Jerusalem. O inhabitant of Lachish, [Now there's some debate on this] [Horse Town because it says] Harness the chariot to the swift steeds (She was the beginning of sin to the daughter of Zion), For the transgressions of Israel were found in you." So in other words, harness the chariots. Get ready the horses in Horse Town, but not to fight, but for flight. You see the — again, it's so hard because in the Hebrew it — if it's of any consolation because I probably butchered it worse than I thought I would. But if it's of any consolation, they got it. They got it. They knew exactly what he was saying. For lack of a better comparison, it would be like somebody telling you something in a roundabout way, to get the point across. Now, if he would have just directly pronounced and prophesied this, it wouldn't have had the same impact. It wouldn't have packed as much punch, if you prefer. But the riddle, the pun, the roundabout way in which he communicates this, well, let's just put it like this, it would have hit home with them. We read *verse 14*, "Therefore you shall give presents [This is a gift exchange] to Moresheth..." This carries with it the idea of a betrothal, a wedding where they would exchange gifts. Except that the exchanging of gifts where you're exchanging the headship of your home now to the headship of your husband as a bride, this is going to be the exchanging of the headship when the Assyrians take you captive. And again, they would have got it. There's just a couple more. Hang in there. We're almost done. There's hope. "The houses of Achzib [This town, this name carries with it the idea of deceit, disappointment] shall be a lie to the kings of Israel." In other words, this is Lie Town. Is that like Sin City? That's a different thing too. Now *verse 15*, we turn a corner. And there is some debate. And I spent some time inquiring of Lord because there are some who suggest that this is speaking yet future of Jesus Christ. But I can't quite get there because of *verse 16*, the last verse. Let me read *verse 15* first. "I will yet bring an heir to you, O inhabitant of Mareshah." Mareshah means to possess or inherit. No. Who's going to possess the Northern Kingdom of Israel? The Assyrians. But this is where it gets a little bit — I guess I

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could see where the debate would come in. “The glory of Israel shall come to Adullam.” Now, if this were Jesus, I think “heir” would be capitalized. And if this were Jesus and yet future that would possess or inherit, then I don't think we would see what we see in *verse 16*. Notice, I'm very hesitant to read this last verse but I will. It says, “Make yourself bald...” I have no comment on this.

[Laughter]

Okay. Now what's this about? Well, this was an outward sign of mourning and sorrow at the death of a loved one. They would shave all of the hair off their head when a loved one died. So that's all I'm going to say about it. And then it says it again. “Cut off your hair...” I don't have to cut it off. It's falling off. And this is why I believe it is not speaking of the coming King. “...because of your precious children.” This is why you're going to cut off all your hair and make yourself bald because of your precious children. “Enlarge your baldness like an eagle...” Bald eagle. So we have an ostrich... So you can tell people what was the Bible study about. It was about, jackals, ostriches, and bald eagles. Praise the Lord. Enlarged your baldness like an eagle. Why? Because your children are going to “go from you into captivity.” No wonder Micah is weeping for them. You see, he knows it's going to happen. In fact, it's written in such a way that it's as if Micah, by the Holy Spirit has already seen it happen. Fast forward to the New Testament. You know that account when Jesus is standing there on the Mount of Olives and He's weeping for His people? Why? Because He knows what's coming. He knows the destruction that's coming and He saw it. And He said, oh, how I would have gathered you as a mother gathers its hens (Chicks), but you wouldn't let Me. And He wept over Jerusalem. Why? Because He saw the judgment that was coming. Not one stone would be left on another. And it happened. And Jesus is weeping as if it had already happened. It would be 70 A.D., when it was literally fulfilled exactly as Jesus said. In fact, the disciples were so astonished and flabbergasted because they're there with Jesus, alone with Jesus on the Mount of Olives and they point out to Him — and for those of you that have been to Israel with us, man, when that sun — I mean, the temple is not there, but just the wall, the outer wall — when the sun hits it at the right angle, it's just stunning, breathtaking. Can you imagine? There they are. Maybe it's about sunset and the sun is hitting that temple, and the disciples are pointing it out to Jesus. Jesus is like, pfff! Do you

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remember who you're talking to here? And basically He has to — they force Him into it. And of course they asked. They asked for it. So He tells them. You know, they ask about the, you know because He tells them of this coming judgment. When will these things happen? What will be the signs of Your coming and the end of the age? And they wanted to know more, and Jesus obliges them. And that's why we have *Matthew 24*, which is one of the most prophetically packed chapters in all of the Bible. There are others. But He says, you're so enamored by this thing? I'm weeping over it because I know what's coming. It's all going to be destroyed. I'm going to end because that's the end of the chapter, right? "For they shall go from you into captivity." The end. Let's pray. I mean, let's try to — I'm going to try to — I'm working on being a little bit smoother on the closings, okay? So just be gracious to me on this one, okay? This is a parallel. This is a dual prophecy. This is going to happen yet future. And we're not talking distant future. We're talking soon and very soon future. Exact — we're in Revelation right now. Oh my goodness! You think this is just — you know, we need one more book to complete the canon of Scripture. John, get over here. You're not doing anything anyway. You're there on the — banished on the island of Patmos. Let's — I'm going to give you a revelation. Let's just do one more book. No. I know, again, forgive the silliness of the illustration. This is the revelation of what's coming. That's what John is told to write: That which you have seen, past tense; that which is now, present tense; and that which is coming after, future tense. I've shared this before, and this is how I'll end. And I hope it doesn't come off wrong, but I — when I do go out and about, which, as you know, is not very often, I pray for people, "Lord..." And it's very simple. It doesn't have to be fancy Nancy praying. It's just very simple. I look at especially tourists and I pray, "Lord, if they're not saved, will You send somebody into their life to share Jesus with them because they have no clue what's coming? You know, right now the world is on the cusp of the worst period in human history, the last seven years. And do you know that more is written in the Bible about our lifetime and that last seven years than any other period of human history? Why do you think that is? Because God wants us to know what's coming and to have a heart for the lost while there's still time. I pray for people that their eyes will be opened, that their hearts will be opened. Some of it's a little bit selfish because I know that last Gentile has to get saved before we can go home. And I want to speed His coming, like Peter says. So you

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know, who knows, maybe that tourist that I'm praying for in Kailua town, maybe that's the last Gentile. And so let's get this show on the road. I want to go home. So it's selfish. But that's the heart of God. That's the heart of God. I hope that tonight we'll all leave, myself included, with this lesson that I think is very clear here about not only knowing what's coming, but grieving for people who don't know what's coming. Because it's coming. And I would even go as far as to say, lastly, that it is sooner than any of us, myself included again, can possibly even imagine. There's a word that keeps popping up in Bible prophecy, and it's the word sudden, suddenly, sudden. 1 Corinthians 15 "In the twinkling of an eye." That's on a blink. It's like a sparkle. It's going to happen so fast. Okay, that wasn't very smooth, still. But Kaponono, come on up. Why don't you to stand up. Thanks for your patience again. We'll close in prayer. You know, when you have a heart after God's own heart, the things that break God's heart break your heart. And that's what I hope we leave here with tonight. Father, thank You. As tough and rough as this first chapter is, it's good. It's good. We need this. We need to have a change in our attitude towards the lost and towards this world. Don't shake our fist in protest. Pray. Reach the lost. Weep over the lost. They're lost and judgment's coming. Please, O God. I want to pray and say make us like Micah, but more importantly, infinitely more importantly, make us more like You because this is who You are. So thank You, Lord. And Jesus, Maranatha! Come quickly. In Jesus' name, Amen.