

**Micah 3**  
**When We're Crushed by Corrupt Leaders**  
**Pastor JD Farag**

KAPONO: Would you join me as we pray? Lord, we thank You for this time. Lord, we thank You for gathering us here in safety. Lord, would You please continue to look over us this evening, Lord? Would our eyes and our minds be fixed on You, Lord, that through Your Holy Spirit, You would speak to us the things that is needed, the things that are true, the things that would just bless our lives, Lord.

We thank You for Your amazing grace. We give You all the glory. We ask these things in Jesus' name, we pray. Amen.

PASTOR JD: Amen and amen. Wow, you guys! You've braved the storm and came to the Bible study. You have huge treasures in heaven.

Hey, a couple things. We are back on our backup power because the electricity went out, I think was, what, 2:30 this afternoon? And we, a couple years ago, started a project to install a backup power source for such a time as this. So we set it up. We got amazing people. They set it up to where it's contiguous, so seamless, so you didn't know in here that the electricity went out again, and it went right to our backup power source.

So the electricity did come back on 15 minutes before the service. I thought, you know, the Lord is good. Then it went off again. So we went back to our backup power source. But we didn't want to, you know, if it comes back on, we're just going to stay on the backup power, so there's no, you know, anything.

So now, for those of you online, hi! (Chuckling) Welcome, first of all; we're glad that you're joining us. We have, as maybe some of you have heard, a flash flood warning, not watch. Warning, right? And we've got quite a storm, and a lot of people have no electricity, of which we were one and still are, but we have electricity. (Chuckling) Okay. Sorry.

But so there should be no interruption in the livestream tonight. But the one thing we can't control is if Hawaiian Telecom, which is our internet provider, if they go down, you'll get cut off. So... but we'll have the whole video, because we have electricity still, uploaded within minutes after the Bible study is over. So if that happens, you can go to bed earlier, depending on what time zone you're in. Because I know some of you stay up and, you know,

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because we're — it's only 7:28 here, and it's like 1:28 a.m. there. So good morning. But I just kind of wanted to give you a rundown and a heads up, so to speak.

So just to give all the glory to God for giving us the discernment, the wisdom, the provision to be able to do this and have electricity. Because here's what would have happened if we didn't have this backup power. We wouldn't have this Bible study because there would have been no power. And then how do you let everybody know, hey, there's no church tonight. So we didn't have to do that. We wouldn't have been able to do it anyway. So it worked out well.

Okay, enough of that. Just all the glory to God just for the electricity. When we do pray before we get into the Word, I do want to pray just as Jesus, in His public ministry here on earth calmed the storm, that He would do the same and restore electricity to those who don't have it. Some have not had it for quite some time. So the winds are pretty bad, especially this side. And the rain is just all the flooding. Anyway, so glad you're here, though, you guys.

Okay. I want to let you know, though, also before we get started that Tuesday coming up, the 4th, is our prayer meeting, 7:00 p.m. And I really encourage you to make plans to come.

And I'm going to begin the prayer meeting — I spent some time inquiring of the Lord — and it was actually birthed out of Sunday's Second Service sermon in *Revelation*. And I just want to do a brief message, keyword brief, of course, right, titled: 'When God Delays Answering Prayer.' And so then after that, we're going to pray very specifically, effectually, fervently, and then we'll open it up for all-church prayer. So that will be livestreamed as well, at least that first part, until we open it up for all-church prayer. So that's coming up Tuesday the 4th, 7:00 p.m.

And tonight is *Micah Chapter 3*. So we're doing just one chapter again. I know they're short chapters, but I think you'll see why shortly, especially those of you who read ahead to stay ahead, because when we get to, Lord willing, next week, *Micah Chapter 4*, we're going to turn a very sharp corner. In fact, we're going to have a couple U-turns, too. Because Micah, by the Spirit of God, just goes into marvelous and grand and glorious promises of restoration in the Kingdom Age. There's even mention of the Tribulation. But then he comes right back

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to the present prophecies, of which there are a total of three that are given principally to Southern Judah vis-à-vis the Northern Tribes.

See the Northern Tribes, for the most part, had, for lack of a better way of saying it, already sealed their fate. The Assyrians were going to come and completely destroy the Northern Tribes, the Northern Kingdom of Israel, steeped in idolatry. And that would be the end of the Northern Kingdom of Israel. It would never return again.

So what Micah is called to do is to warn Southern Judah ahead of time using what's going to happen to Northern Israel, ahead of time, because it was just a matter of time before the Assyrians would come and take captive the Northern Kingdom and destroy it. So it wouldn't be the Assyrians, though they tried. We're going to talk a little bit about that. They tried to besiege and destroy Southern Judah and more specifically, Jerusalem, and even more specifically, the temple. But God intervened because of Hezekiah. And we're going to see that in a very interesting way.

I suppose you could say the Book of Micah is full of surprises, twists, and turns, literally in some cases, I mean, figuratively. But I mean, it — and here's one more thing I want to mention. We're still in the introduction, so just be patient. Micah is what I would call an unsung hero. You know what I mean by an unsung hero? So stay with me on this.

Isaiah prophesied. They did not take heed. Jeremiah prophesied. They did not take heed. Amos prophesied. They did not take heed. Micah prophesied. They took heed. Yet when we talk about these prophecies, these prophets, Micah's name never comes up.

And maybe this is an issue for me. I don't know. You know he's — not that he's wanting the glory, but he basically gets no press coverage, no credit because it was Micah's prophecies that caused, as we're going to see, Hezekiah, King Hezekiah to repent and spare Judah from a similar fate with the Northern Tribes.

Now in *Chapter 1*, we dealt with sins against God. In *Chapter 2*, last week, we dealt with sins against people. Now here in *Chapter 3*, we're going to deal with the sins of the leaders. Let me expound on that just to bring it into context.

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These are political leaders, spiritual leaders, church leaders, government leaders. These are people in positions of power and specifically their sins, which were unthinkable acts of evil, against God's people. And they were — they would claim the name of God, as we're going to see.

So God, through Micah, now and right out of the chute — I hope it's okay to use this metaphor, this saying. He comes out with all guns blazing. And it's like a shock and awe, you know, and they're standing to attention. I mean, it's inspired by the Spirit, of course, but I mean, he just lays it on the line, and it gets pretty intense.

So here's what I'm hoping to accomplish with tonight's Bible study. It's really more geared towards those who have been crushed under corrupt leadership.

You know, I was watching some of the Senate confirmation hearings. And these politicians, you know, they love to hear themselves talk. And they're always talking about how many years they've been in public service. They're public servants, right? They're not. They may have been. I don't want to paint all of them with one broad brush stroke. But I'm speaking generally that they're not public servants. Rather, the public has become the servants.

They don't serve the public. The public serves them. And this is just going to come screaming out of this chapter tonight. Abuse of power, taking advantage of the people. Oh, but we're public servants. Yeah, right. So the problem is that the public that they're supposed to serve, but don't, suffer needlessly because of their corrupt leadership.

So you understand that whenever I title an expositional teaching like this, the title is synonymous with the takeaway. That's what I want us to take home with us tonight is an encouragement. And the encouragement is that God is going to take care of it better than we ever could. And God sees everything they do. And like we saw last week; God takes how we treat others very seriously and very personally. It's as if you've done it to Him, like Jesus would say. On the flip side of that, when you gave them, the least of these, My brethren, a glass of water to drink or food to eat, it was as if you were giving it to Me.

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Well, it works both ways. You abuse that power that you've been given, that position you're in off the backs of the people, well, that's like you're doing it to Me. So I'll have the final word. You're just going to have to wait.

So I want this to be an encouragement to anyone that has been on the receiving end, the recipient of just corruption, judiciously, occupationally, and even sadly, religiously, the abuse from corrupt church leaders that have just — well, let's —

I'm getting ahead of myself because it's akin to the parable that Jesus taught about the shepherd, the true shepherd, and the hireling. The hireling is just in it for what they can get out of it. And that's what we're going to see.

So let's pray, and then we'll jump in. Father, I am so thankful to You for these that have come and braved the storm to get here tonight. I'm so thankful that You prompted us and really led and even provided for us to be able to have this backup power so that we could.

Lord, I know there are many that are still without electricity. Lord, would You restore their electricity swiftly? And just as You calmed the storm, literally when You were here, would You calm this storm? Minimize the damage. People driving on the roads, just encamp around about them and protect them. And just the property damage from storms like these, just calm that wind, just — all You have to do is effortlessly speak the word.

So Lord, would You do that for us? Not that we deserve it. We've done nothing to merit it. It's just all of Your grace and mercy and for Your name's sake and for Your glory.

Lord, the thunder, the lightning, I know, is very terrifying to some. Would You stop that too? Bring back the sun and the blue sky. You know we'll give You all the glory in the heavens above. Lord, we thank You.

Now, as we get into this prophecy in *Chapter 3* of Micah, would You, especially in the intense portions of this chapter, would You, as only You can, just teach us, and guide us, and speak to us, and minister to us in and through Your word personally, clearly, applicably, so that we don't leave here having just attended another Bible study? Lord, we want to leave here with something from You for us to take home with us. So will You do that too, Lord? We're asking You for all of this in Jesus' name. Amen and amen.

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*Verse 1. "And I said: "Hear now, [We're going to see some 'hear nows' from here on out] O heads of Jacob, [This is important] and you rulers of the house of Israel: Is it not for you to know justice?"*

Okay, first verse, again, right out of the chute: You ought to know better. These are not leaders of the Baal worshipers. These are the rulers of the House of Israel. Is it not for you to know justice? No. You know better. You know justice.

This is going to come into play shortly because we talked about the delineation between sin and iniquity. Sin being falling short, missing the mark. And we sin because we're sinners. It's not that we sin that makes us a sinner. That's not, again, a play on words. But iniquity is deliberate. So this is knowingly done. And he's addressing them, specifically the judges, the rulers, the leaders. These were the ones who would mete out justice. And they were corrupt.

And *verse 2* says it all, and it echoes Isaiah, or Isaiah echoes Micah. *Verse 2, "You who hate good and love evil."*

Stop right there. Wait a minute. Now we know this well. And again, Isaiah gets all the credit for the, you know, woes, the six woes. Woe unto them who, you know, call evil good and good evil. Well, Micah; he's actually quoting Micah. But Micah doesn't, you know, get the, you know, the footnote that this, you know, this is a quote from the prophet Micah.

So there's something here that's easily missed at first read. And it's this: That you hate good. How can you hate something that you know nothing about? Let me rephrase. How can you hate someone that you know nothing about? In other words, you know the difference between good and evil. That's not the issue. You know what's good and evil. You know the difference between right and wrong, as we teach our children. We want to teach them what's right and what's wrong, the difference between right and wrong because we want them to do good.

So you can't hate good if you don't know good. Let me try that again because I don't think that... In other words, you know the difference between good and evil. You just hate the good and love the evil.

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Now, here's where it gets a little bit gnarly, if I can use that word from back in the '80s.

Because he's going to now tell us who the "you who are" are. (Chuckling)

**"You who hate good and love evil; who strip the skin from My people [This is, of course, figurative] and the flesh from their bone; [It gets worse, verse 3] who also eat the flesh of My people, flay their skin from them, break their bones, and chop them in pieces like meat for the pot, like flesh in the cauldron."**

Wow! Tell us how you really feel. I mean, okay... Okay, I know it's figurative, but you know that expression, they made mincemeat out of them. They weren't shearing the sheep. They were skinning them alive. They were taking everything from them so that they were down to flesh and bones. That's how corrupt they were. That's how evil they were. And they loved it. They didn't just do evil. They loved evil. And they didn't just love evil. They actually hated good.

What an apt description of the day in which we're living. Did you know — I hope this does not come as a surprise to you — that you're the bad guy? Right? Because you stand up for righteousness, what's right and good. But they hate you. And they hate good.

And Jesus even warned us and the disciples at the time, don't take it personally. They hate you because they hated Me first. They hate you because of your association with Me. It comes with the turf. It's a package deal.

That's why He would also say count the cost. Because if you want to follow Me, this is the fine print. You're gonna be hated. You better count the cost. Make sure. You know, the true — we're going to get to the false prophets here in a moment. But the true, righteous teachers of God's word, it costs. The false, unrighteous teachers of God's word, it pays. Do you see the contrast there? That's what they're in it for. It pays. Pays good.

I remember a number of years ago learning firsthand from some Christian, contemporary Christian music artists. And they were telling me about these groups that crossed over, you know, the other way, from secular music to Christian music. They're not even Christians. Well, why are they doing that? Because there's more money and less competition in

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contemporary Christian music than there is in secular music. There's money to be made here.

Anyway, thankfully, I was pretty grounded at the time, Man, that would have really messed me up and stumbled me if I was still young in the Lord. But this is what they were doing. It was what can I get out of them? What can I take from them? What can I get off them? That's evil.

*Verse 4.* Now, this is interesting because **“Then they [Micah says, by the Spirit] will cry to the Lord, but He will not hear them; He will even hide His face from them at that time, because they have been evil in their deeds.”**

Now please, please, please, please, before we get to *verse 5*, hear me when I say this. God will always hearken unto the voice of our cry. But this was not genuine.

There's two kinds of sorrow, Paul, writing to the Corinthians, says. There's the sorrow of being caught. I'm sorry. But then there's a godly sorrow that leads to genuine repentance.

I always use traffic illustrations, not from my own life personally because I'm a law-abiding citizen. I always drive... There's lightning. I better not take that any further.

[ Laughter ]

But you know, so you exceed the speed limit. The officer pulls you over. And the dialog goes something like this.

“Do you know how fast you're going?”

“No.”

“You were 20 miles an hour over the speed limit.”

“I'm sorry.”

“No, you're not.”

Oh, you're sorry, all right. But you're sorry that you got caught. You got caught with your hands in the cookie jar. We used to sing to our boys when they were kids. That's a different kind of sorrow. And it's not genuine. It's not from the heart.

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I'm emphasizing this because that's the reason why God does not hear them and turns His face from them. He knows the difference. You think you're going to get one over on God who knows all, all-knowing?

Now, let's contrast the sorrow of getting caught versus the godly sorrow that leads to genuine repentance.

What's repentance? Change. 180; you do a 180. If I'm truly, genuinely sorry and God has convicted me, it will lead to a genuine, sincere repentance. And it will be evidenced by me changing.

So if I'm truly sorry when I get pulled over, I will change my driving habits, because I'm genuinely sorry and it will lead to a godly repentance.

If you have a better illustration than the traffic one, just let me know. I'm happy to employ it next time. I just want you to make sure you don't misinterpret *verse 4* as God doing that to us. No. When it's genuine, God will always hearken unto the voice of our cry.

The writer of Hebrews assures us that we now can come boldly, not arrogantly, confidently, not in ourselves, but in the finished work of Christ to the throne. We have unfettered access to the throne during our time of need, the throne of grace. And what are we going to get from God when we boldly, confidently approach His throne of grace? Mercy. Why? Because it's genuine. It's sincere.

Now, *verse 5*, we — this is — I love Micah. Are you starting to, as we get to know Micah, I'm loving this guy, man I — you know, I — when I prepare the studies, I'm just — I picture the prophet in my mind's eye because he was a real man. I mean, a real man's man. (Chuckling) But I'm just — I like this guy, man. This is somebody I would have loved to have hung out with.

Listen to what he says. *Verse 5*, **“Thus says the Lord concerning the prophets [Slash teachers, slash pastors, slash leaders] who make My people stray; who chant, “Peace”**

[Brah]

[ Laughter ]

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*[Listen to this]* **while they chew with their teeth, but who prepare war against him who puts nothing into their mouths."**

What? What is Micah saying here? He is prophesying against the false teachers. They know better. But they make God's people stray away from the truth because they don't teach the truth. Why? Because they're false teachers. False teachers don't teach truths. They teach false.

And here's what they were saying. This is reminiscent of Isaiah, right, Jeremiah? Just hey, stop being such a doom and gloom guy. Stop prophesying. We don't want, aaaaahhhh! We don't want to hear that. We only want to hear what our ears are itching to hear.

And if you don't tell us what we want to hear, we're going to flock in great numbers, as Paul writing to Timothy, as a prophecy marking the last days. In great numbers, we're going to go to somebody who will.

I don't want to hear judgment. I want to hear only smooth things. In other words, just tell me I'm a good person, that everything — it's all good. It's all good. God's love. You know, it's okay.

And it's so bad that it was kind of like you got to pay to play. In other words, these false teachers — I'm using teachers synonymously with prophets. So the people would come to them for, you know, counsel, and they would say, listen, what do you got for me? "Oh, man, I got some prime rib, baby."

"All right, well, I'm going to prophesy peace to you."

Now, the next guy in line. "What do you got for me? How much you going to pay me?" We'll see that again here in a moment. "Well, you know, I don't have anything."

"Well, then I'm going to prophesy against you because you don't put anything into my mouth, you don't put anything into my pocket."

This is a textbook case of a false teacher or leader, spiritual leader that is in it for what they can get out of it. They're in it for themselves. What's in it for me?

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You know, again, this is the — the cost verses the pay. They're — they're unwilling to pay the cost, but they're so willing to receive the pay. True shepherds, it costs. False shepherds, it pays. They were getting paid. It's kind of like, you know, this what's your fee today? Well, I can't pay it. Well, thus says the Lord, you're going to die. Bye.

Now, *verse 6*, Micah goes on. **“Therefore you shall have night without vision, and you shall have darkness without divination. The sun shall go down on the prophets, [These false teachers] and the day shall be dark for them.”**

This is interesting, *verse 6*. Bear with me. This **“the day shall be dark for them”** carries with it the idea of gloom, lawlessness, despair. They're going to be in darkness. And this comports with our day today.

Man, the parallels, you guys, I — I probably could be rightly accused of not drawing all of the parallels from a chapter like this to the world today. I mean, I — I could; I mean, just when you start talking about false teachers not teaching the Word, only selectively, topically teaching the good stuff, the smooth stuff. Peace, peace when there's no peace.

And then they hear about this guy on the windward side of the island that's the doom and gloom guy. Judgment's coming. Jesus is coming. The rapture could happen at any time. The world is crashing.

In fact, that's kind of the title of the Prophecy Update on Sunday. 'This Evil World's House of Cards Will Crash Down.' And *Daniel 2* makes that very clear in no uncertain terms with that final kingdom when Jesus, the mountain, the rock comes just, I mean, crashing down, that final empire, that final kingdom of man.

So you know, man, right now, I'm doing — I'm not going to — that's all you're going to get out of me. Okay, one more thing. (Chuckling) You know, so man's building the infrastructure. Build back better. Yeah, go ahead! We were told you would. Spoiler alert: It's not gonna work. And it's all going to come crashing down because Jesus, the rock not cut out by the hands of man, is going to come and crash that thing into pieces. And I can't wait! Is that bad?

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*Verse 7.* **“So the seers shall be ashamed, and the diviners abashed. Indeed they shall all cover their lips; for there is no answer from God.”**

So this is, you know, the “lost in the translation” thing from the original Hebrew. So the lepers would have to cover themselves, and they would have to cover their lips and cry out, “Unclean. Unclean.” And leprosy in Scripture is a type of sin. So they are not receiving an answer from God because he's not hearing them, hearkening unto them, turning His face from them.

And now they are going to be brought down because sin, the Bible says, is its own reward. **“Be sure your sin will find you out.”** That should send chills up and down every single one of our spiritual spines, assuming we have one. But this is still not repentance.

Now this is going to be the Second Service in *Revelation*. We're going to — oh, man, Sunday the bowls get poured out. You got to be here for the bowls. We're going to do the first four. That's all you're going to be able to take anyway. The final judgments of God are poured out.

And there's this — and this is the only thing you're getting out of me for the sermon. But there's this one verse where John, by the Spirit, says — and it's so astonishing — and they still would not repent. And we saw that last week. I mean, it's just — it's — this is them. This is them.

Now *verse 8* — and this is why, I'm really liking this prophet, Micah. Because he's going to, in the power of the Holy Spirit, explain that he is full of the power of the Holy Spirit, whereas they are not. So let's read *verse 8*.

**“But truly [*Watch this*] I am full of power by the Spirit of the Lord and of justice and might [*Unlike you*] to declare to Jacob [*Israel*] his transgression, and to Israel his sin.”**

Notice again the delineation. Okay. This is, no pun intended, a very powerful verse that speaks to the power of the Holy Spirit. When the Holy Spirit is in fullness of power in the life of a Christian, then the justice and the might will always ensue. And conversely, absent the power of the Holy Spirit, injustice and weakness will ensue.

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You know if you think about it, the corruption and injustice, that's just an outward manifestation of an inward problem, and the problem is spiritual. Immoral outwardly. Spiritual inwardly.

And he's not saying this in a snarky way, by the way. What he's trying to get across to them is you guys don't have the Spirit of the Lord. That's your problem.

You know, we talk a lot about dealing with symptoms, and I used the illustration of a headache. So what do you do? You get an over-the-counter pain reliever, and it says right on there: temporary relief from pain. Temporary. So it's just a temporary solution to whatever the problem, the core problem is that's causing the —

see, the headache isn't the problem. The headache is the symptom. So you get temporary relief, and then it comes back. Why does it keep coming back? Because you haven't dealt with the problem. What's the problem? You got a tumor. And it's got to come out. And until you deal with the core issue, the core problem, the symptoms are going to keep coming back. And all we do is we just deal with symptoms. You're not solving the problem. Solve the problem. Away go the symptoms.

And this applies in every arena of life. This is one of those principles you don't break. It breaks you if you go up against it. Because it's just — this is a problem of the heart, a matter of the heart. They were corrupt to their core, you could say. So what he's saying is your problem is not what you think your problem is.

Well, maybe better said or asked, why do you hate good and love evil? That's the problem. It's a matter of the heart. You don't have the Holy Spirit indwelling you, empowering you. Because if the Holy Spirit was empowering you, then you would be just not unjust. You would not be corrupt.

I know I've mentioned this before, but it bears repeating. I won't belabor it, but you know, churches today — see the Holy Spirit, the sole purpose of the Holy Spirit is to exalt the name of Jesus Christ, not the name of your church or your ministry, or your denomination.

So what happens is a ministry, a leader, a pastor, a church goes off in a different direction and starts exalting the name of the leader or the denomination. And here's the Holy Spirit

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writhing in pain, grieved, quenched. And the Holy Spirit says, I'm sorry, I can't — I can't be a part of this because that's not what I'm here for. I'm not here to exalt anyone or anything other than the person of Jesus Christ. And if you're going to exalt anything or anyone other than Jesus Christ, I'm out of here. So then the Holy Spirit's gone.

Well, now we got a really big problem because we got to fill that vacuum, that void left by the Holy Spirit once present, now absent. So that's where you get all the cheap, fancy Nancy, fake, phony, you know, smoke machines and disco — I don't think they have disco lights. But — do they? I don't know. I don't get out much. I don't want to know. You know, smoke, light show, performers — oh, the — did you hear that worship band? Wow! Holy Spirit's going, I didn't come to exalt the worship team. In fact, if the spotlight's on them and all the glory goes to them, then I can't be a part of that. So are you following me? In other words, when the Holy Spirit is gone, you got to — you gotta come up with stuff.

I feel sorry for those guys. I would survive 30 minutes without the Holy Spirit. I mean if I had to come up with a new gimmick each week: Free iPads. We're going to have a drawing. Put your name up there.

No, that's for real, by the way, on this island. That's all I'm going to say. I don't want to talk stink about another church. But you know, just to get the people in, because see, the — you don't have the Holy Spirit.

Hey, you know my job description. It's so easy. Preach the word. Equip the saints. Make disciples. Boom. I mean, you don't even need a full page for that. I'm not a job description guy. Ask my staff. We have no job descriptions. The best job description is no job description at all.

So — so I've — I've made the decision now. I've lost confidence now in the Holy Bible and the Holy Spirit because it's not relevant. So I gotta come up with something every week.

You know, back in the seeker sensitive movement days that was modeled by Bill Hybels. And, you know, they tried to replicate it, man. I mean, there were skits. Wow! Cool. Did you see that skit that tied into the message? And there was music, and you're just like, hypnotized, mesmerized. Wow. And it's not worship. You're not — it's not praise and

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worship. It's a performance. And you can know. Kapono will tell you. Actually, he signed NDA. But here's the litmus test.

When people in church during the praise, and worship are like this, (Looking like a zombie) that's not praise and worship. The worship leader leads the people into worship. Isn't that deeply profound? What a novel idea. The worship of God.

You know I — I know I've shared this. We're almost done. So this is on the mainland, so please, I never want to use examples. My first church on the mainland, I had three worship teams. Church grew too fast, too big, too much.

I had somebody come up to me after one of the services — we had three services — and they said to me, you know, I didn't really like the worship today. You know, I didn't really get — you know, it just, it wasn't, you know, the song selection. They were starting to, you know, pick apart the, you know, the worship and the song selection and the worship team and the worship leader. “Yeah, I just, you know, I didn't really like the worship today.”

Now, back then, I had more energy. (Chuckle) I was younger, and I was also stupider. But I just said to them, well, that shouldn't be a problem because the worship is not for you. It's for Him. Oh, I'm sorry. There must be some huge misunderstanding here. You must be under the impression that the request lines are now open. They didn't do How Great Thou Art. Oh, well, excuse me!

And by the way, I'm going to take it a step further. Just let me have this one. This goes for the teaching of the word too. You know, I didn't really get much out of the message today. Oh, really? What should I resign? Step down? You want a new pastor? Go to different church? What?

Listen, I've said this before, and I hope it doesn't come off wrong, but I have an audience of one. And if you're not pleased, but God's pleased, then that's your problem. Because I'm not a man pleaser. In fact, the fear of man, the Proverbs says, is a trap. You get trapped into that, and sometimes you'll never get out of that, because now they — you dance to the beat of their drum, and you cater to them.

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They do demographic studies. You know, what do people want? What do people want? That's Laodicea. The laity decide. Leo = Laity. Dioceses = Decide. The lukewarm church that Jesus was trying to get back into, knocking on the door. "Hey! Can I come in, have dinner with you, and you with Me? I miss you." Like, you know, one time He was there, and then apparently, they said, "Hey, we don't need You anymore." He's like, "Okay, wow." He's not going to stay where He's not wanted, not going to force Himself on anyone.

So... but it's just — you know what lukewarm is, right? And I know we did this in *Revelation 3*. I don't want to rehash it, but I think it's apropos for this, in the context of this chapter. But you know, you take a cold glass of water and let it sit. It acclimates to the temperature of its surroundings. And the same thing with hot boiling water.

Jesus said, I wish you were either hot or cold. But you're neither. You make Me sick. I want to vomit you out of My mouth. What happened? Well, you take hot water, you leave it. It acclimates to its surroundings and will ultimately and eventually become lukewarm.

That's what the church has done. That is a description of the church today. They have acclimated, can I say accommodated the world. So now you go to a church and they're trying to be like the world to win the world, which is weird because when I came to Christ, I wanted out of the world. Why would I go to a church that's just like the world that I'm trying to get out of?

And by the way, churches can't compete with the world, anyway, when it comes to that. It's a cheap imitation. They're just — they're trying to copy. It doesn't work. And I tell you, it doesn't last either. The burnout rate? I mean, you — you're just chewing people up and spitting people out because it's all about the performance, the skit, the drama, the music, the people. You know, what do they want? Let's give them what they want. The pastor? Let me — I'll only teach what you want to hear so you'll come back.

You know what is so ironic? And I'll stop and we'll finish up. What's so ironic is that it's the very opposite that's true. Cotton candy will rot your teeth. Cotton candy Christianity. You're not getting fed, so you're malnourished. So when, not if, that trial hits and the trial hits, you are ill prepared because you've never been taught the word of God. And I don't lay

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the blame solely at the feet of the leadership. We have access to the word of God like no other generation in the history of mankind. And we are without excuse.

**Verse 9. "Now here this, you heads of the house of Jacob and rulers of the house of Israel..."**

It is so important to understand these were people known as God's people. These weren't Baal people. They were God's people.

And listen to this. They **"...abhor justice."** That's a strong word. You hate good, and you **"...abhor justice and pervert all equity, [They were so corrupt] who [Verse 10] build upon Zion with bloodshed and Jerusalem with iniquity: Her heads judge for a bribe, her priests [Pastors] teach for pay, and her prophets divine for money. Yet they lean on the Lord, and say, 'Is not the Lord among us? No harm can come upon us.' "**

You know what they were saying there? Hey, we have the temple. It's our good luck charm. We're God's people. No. That's not — nothing's going to happen. Don't listen to that Micah a guy when he does his Prophecy Updates. That not going to happen. Nothing's going to happen.

Now *verse 12*. Last verse. **"Therefore because of you Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, and the mountain of the temple Like the bare hills of the forest."**

The end. Have a good evening. We're not done yet.

What if I told you that Jeremiah actually quotes this prophecy from Micah? Some believe it was maybe 100 years after. Because remember, Micah preceded Jeremiah. Some believe that when Jeremiah quoted Micah, it was the reason his life was spared, and the prophecy was heeded, and it staved off the Babylonian siege for a century. It changed history. And it was all because of Hezekiah.

Let me just quote, and then we'll close. *Jeremiah 26:17-19*.

**"Then certain..."** They're about to kill him. He's about to be put to death. **"Then certain of the elders of the land rose up and spoke to all the assembly of the people, saying: "Micah**

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of Moresheth prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, 'Thus says the Lord of hosts: 'Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, and the mountain of the temple like the bare hills of the forest.' "

Direct quote from Amos from 100 years prior. Now their response? They are stunned.

**"Did Hezekiah king of Judah and all Judah ever put him to death? Did he not fear the Lord and seek the Lord's favor? And the Lord relented concerning the doom which He had pronounced against them. But we are doing [Listen] great evil against ourselves."**

Wow! Mic drop. Mic drop. They spared Jeremiah's life. Micah. They spared Jerusalem for a hundred years. Micah. And they repented. Micah. That's why I call him the unsung hero who really isn't talked about much.

All these other prophets prophesied, and they did not take heed. Here comes Micah. Another like Amos, un-famous Amos, remember, from my hometown, my homeboy from Tekoa. He's just from a small town, 25 miles southwest of Jerusalem. A little country boy. And they send him to prophesy. Because God chooses the foolish things of this world to confound the wise, the weak to shame the strong so that He gets all the glory.

Micah changed the whole course of Jerusalem's history for 100 years because they took heed. And Jeremiah quotes and it saves his neck, saves his life.

What's your point? My point is, if you are a recipient of corrupt leadership, please know and never forget that God will always have the final word. God sees everything. He keeps perfect records. He's got an accounting system; unbelievable, out of this world. Literally. And He will recompense, proportionately. We're going to see that next week in *Chapter 4*.

I hope you're encouraged. I know I am. When I've been wronged, on the receiving end of some unjust, unfair action or decision by someone that was unjust and even corrupt, one of the things that has really helped me, and maybe it'll be a help to you: It's not what's been done to you. It's who did what for you. And as Oswald Chambers says, it's not have you been wronged. It's have you wronged? In other words, when I think about the wrongs done

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to me, I take my eyes off of that and I focus on Jesus dying for me instead. And that's a game changer. That's a life changer, really.

So okay. Not bad. Kaponono, come on up. Stand up. We'll close and pray, and you can just go home to no electricity.

[ Laughter ]

No, I hope not.

Father, thank You so much. We're — (Deep sigh) Thank You for Micah. Thank You for this record that we have in the canon of Scripture. Boy, so apropos for us today in this world in which we live. How corrupt has the government become. How corrupt has the church become. How corrupt has the justice system become.

Lord, You, through Micah, have hit the proverbial nail on the head as it relates to politicians and judges and leaders and pastors and teachers. And Lord, doubtless there are some here or watching online that have been really hurt by this. But Lord, just encourage their hearts that You will right every wrong when You have the final word. Lord, thank You for Micah and thank You for this chapter. In Jesus' name, Amen.