

All right. If you want to get out your Bibles, you can make your way to Micah Chapter 6. That's where we'll be this morning as we journey through the Old Testament. And as you guys are settling in, let me remind you that Micah really can be divided into two easy sections. The first section is chapters one through six, where we have Micah's public messages, and then Chapter 7, which is his private contemplations or his musings, or his frustrations. You might say in chapters one through three we are introduced to the painful retribution that's coming in Chapter 1, God states the reality of this retribution. It's this judgment coming because of their the people's rebellion. And then in chapters two and three, he gives us the reasons the retribution is justified and the reasons that there's going to be judgment or that the people, the politicians, the prophets, the priests, they're all corrupt. Mercifully, in chapters four and five, we have a glimpse into promised restoration. And he does so because their path, since they won't repent without being deported, is one of captivity to rid them of their idolatry so they can return a restored people group. And we talked about how sometimes when we won't repent, God removes us from a situation or removes something from us so that we can then actually return and be restored. Well, when we get to Chapter six, we have God pleading for their repentance as he pleads his case before them. Chapter six, Verse 1 reads like this. Here. Now what the Lord says. Arise, plead your case before the mountains, and let the hills hear your voice and hear, O you mountains! The Lord's complaint, and you strong foundations of the earth. For the Lord has a complaint against his people, and he will contend, or he will strive with Israel. So here the Lord calls for the people to plead their case before the mountains. If you've got any case to be made, plead it before the mountains and the hills. God's creation poetically picture witnesses in the divine courtroom. And as the Lord is going to present the formal charges against Israel, he's pleading for them to repent and to return to him. And so Verse 3, he begins, O my people, what have I done to you, and how have I wearied you? Testify against me. God asked them to explain to him what he has done, that they would turn their backs on him, hurt his heart. Rebelled to such a degree, and as he asked that question, he's going to answer it by saying, the truth is, what I've done is I've saved you. I've blessed you. I've kept you. Now God will remind them of his keeping by allusions to the story of the Exodus. Before I get to that, I just want to say that so often in Scripture, the Bible presumes a lot of knowledge about the Bible upon its reader, not just in the prophetic books, but also in the New Testament. They're constantly quoting from the old, which makes me think about my appeals to the church for 2025, and that was that. I appealed early on that you would bookend your day in prayer, start your day with prayer to end your day with prayer. For me, that's going through the Lectio 365 app. I promoted where prayer is formed by scripture instead of me just listing off things to God. But either way, to begin or end your day in prayer, no matter how that looks. And then to fast one day a week for for me, that's Thursday evening through Friday evening. So that from Thursday to Friday I'm denying my flesh to hopefully feed the spirit. But then I also ask that if you hadn't read your Bible ever through that, you would. That you would take a stab at it in 2025, you'd read through your Bible. And I know that February is tough. The weather is, uh, somewhat less than desirable, and some of you have started in on your Bible reading and you haven't made it out of the law yet. And so you've quit. And so I'm encouraging you to take a mulligan, go to wherever you should be, and start back up and keep going. And the reason is this I personally read through my Bible every year, and by reading I listen. And I like to read it on years like this recreationally, I'll call it that, and that I've got other things I'm doing, but I read through my Bible at whatever pace I feel like reading it, so I might not read it at all one day or yesterday, I listened to two hours of Bible. And so that's how I interact with the Word of God recreationally. And what I find is the Bible always meets me where I'm at. That's one of the benefits to reading through your Bible every year, even if you're not getting some diamond in the rough every time you open it up. In fact, last night I was talking to my friend Daniel Messiah, my Egyptian friend who he's here every year we support his ministry. And as we were ending up, he asked me, well, hey, what have you been up to? How's it going? I said, well, I've been reading through my Bible again and I made it to Deuteronomy Chapter 11 so far this year. And he said, well, what did God show

you today when you were reading through Deuteronomy? I said, well, it's just never ceases to confound me how God just meets me right where I'm at. And so I told him about how Deuteronomy Chapter ten is a direct correlation to Micah Chapter 6. And so I gave him about half of the message I'm going to give you today. And he listened patiently, because that's what you do when you talk to pastors. And then I said, you know, and on top of that, uh, just all the, the stories of the Old Testament, I just love that they come to life. And he said, it's funny that you mention this. I was in Deuteronomy today as well. And there's this, this part that I was reading where God says, when I take you out of Egypt, you were in a place where you're going to be planting and plowing and irrigating. That's Egypt, but I'm going to bring you into a promised land, and that land is going to be contingent on rain that I'm going to give you. Do you not have any idea where that is? That's that's in Deuteronomy 11, right? Where I ended up today. So I love that that happens all the time if you just read through your Bible, but then past that, even though I'm not getting nuggets like that every day and there's not correlations like that every day, uh, what you're doing is you're laying down a base of knowledge so that when you get to passages like today, you can go, I don't know if I know exactly the Chapter in Verse, but I read that somewhere. I understand the context. That's that's ground that I'm familiar with. And so keep going. If you're reading your Bible and even if you don't get something every day, you're doing good work that God's going to bless at a later time. So all that said, then when I'm reading through the Old Testament stories in the law and all of the the types and the imagery, they're there's a beauty because the types and the foreshadowing all point to Jesus Christ. So the Exodus story, Egypt is a type of bondage to sin. Egypt is a type of the world. And by the way, in Egypt there was a river that ran through Egypt that no one actually believed was there. And locally it was known as denial. Okay, so Egypt, it's a type of of bondage to sin when God actually listens to their cries, he sends ten plagues on the Egyptians. And the final plague is the death of the firstborn. But for the Israelites, instead of requiring their firstborn, he allows them to sacrifice a lamb and put the blood over their doorposts. And then the angel of death would pass over. And in instituting the Passover, we have a picture of salvation that the blood applied to lives saved that soul and that household. When they finally are let go by Pharaoh and they cross the Red sea, the Red sea crossing foreshadows baptism. That's their coming out party. They're saved. But now the old life of Egypt is dead. And on the other side, a new life with Jehovah as their king. And yet when they get to the wilderness. The wilderness wanderings represent a saved life, but one that doesn't walk according to faith or by the spirit. And so there they wander. For 40 years, a whole generation of faithless people had to die off. And there, as it's been said, hobby became complaining. So their occupation became burying. And yet, after 40 years of wandering in that wilderness, by the way, it was a prescribed, legitimate wandering experience. God has for each of us seasons of prescribed wilderness. It was true for Jesus. It's going to be true for us. And yet that prescribed wilderness experience was supposed to take about a month. The Bible says that its 11 day journey from Mount Sinai to Kadesh Barnea, which is the edge of the land they were supposed to stop at Mount Sinai, get the law, and they would be into the promised land. But because of their faithlessness, they turned a legitimate one month wilderness experience into an illegitimate 40 year wilderness experience. And so these saved people. God's people walked around in circles, frustrating and debilitating for 40 years. So when they get to the Jordan River finally, and they cross over the Jordan into the promised land, this picture has been distorted by our hymnology because so many of our hymns talk about Jordan as crossing over into heaven. That's not the picture the Bible gives, because once they cross over into the Promised Land, there are still battles. There'll be no battles in heaven. That what it's prefiguring is that as they cross over Jordan and the sea, or the in this case, the river parts again a second time. Miraculously a parting so that they can enter the Promised Land. They're now crossing into abundant life. The spirit filled life of faith. And while there are going to be battles, they're going to win more than they lose, which is what God has for us in an abundant life on this side of heaven. And so, Joshua, once they cross over, is told by the Lord, even the place that the sole of your foot treads every spot you put your foot down will be yours for the taking. So what happens is they

enter in and they take as much land as they want to. Where in the wilderness they took no land for 40 years. And so God too wants us to take land. And second Peter Chapter 1, starting in Verse three, as his that is God's divine power has given to us all things that pertain to life and godliness through the knowledge of him who called us by glory and virtue, by which we have been given exceedingly great and precious promises, that through these we may be partakers of the divine nature, having escaped the corruption that is in the world through lust. God wants us to walk in abundance through the precious promises that he's given us. So he's going to remind them, I was there with you. I was in the Exodus with you. I was there in the wilderness with you. I was good to you even when you weren't good to me. And so his testimony is Verse four, for I brought you up from the land of Egypt. I redeemed you from the house of bondage. And I sent before you Moses, Aaron, and Miriam. And so I redeemed you. That word is, I brought you back. I bought you back from slavery. And I sent before you these siblings, Moses and Aaron and Miriam. I sent you gifted leaders to take you from a place of bondage to a place of freedom. Out of Egypt, out of the world, as it were. Verse five O my people, remember now what Balak, king of Moab, counseled, and what Balaam, the son of Beor answered him from Acacia grove to Gilgal, that you may know the righteousness of the Lord. And so now he refers them towards the end of their wilderness wanderings, I took you out of Egypt. I provided for you leaders in the wilderness. And then when it was time for you to go in, I led you right up to the edge of the Promised Land. And there we have a story from numbers, Chapter 22 through 25, the story of Balak and Balam. Now, Balaam is most well known for him beating his donkey and the donkey, speaking to him. In fact, years ago we used to have our kids when they were little. Watch this certain Bible series. It was animated. They watched it over and over and over. My wife took the kids to, I think it was Grant's Farm, and her friend was atheist. She took her friend with her and they were there looking at the donkey. My firstborn was 2 or 3, and the atheist girl said to my son, what's a donkey say? And my son said.

Why are you beating me?

But anyway, numbers 22 through 25 recounts a story of Balak, who is the king of Moab, actually. Moab was on the east side of the Jordan. The Moabites were actually cousins to the Israelites through Ruth, and so they weren't supposed to mess with the children of Israel. And the children of Israel weren't supposed to mess with them. They had to go near their land to get into the promised land. And the king of Moab, Balak, was threatened by them. So he hires this guy, Balaam, who's one of the craziest guys in the Old Testament. He's part witch doctor. He's part soothsayer, he's part prophet. He's connected to dark magic. He's connected to God. And yet Balak knows that this guy can bless or curse people. So he pays Balaam to curse Israel. And Balaam really wants paid. And what happens is four times Balaam tries to curse Israel, and four times God causes Balam to bless Israel. And so God says here, this man paid to have you cursed, and I caused you to be blessed. I did that. I'm the one who took care of you, and I did it at the Acacia grove all the way to Gilgal. Notice that because you see, after Balaam couldn't curse Israel, the Bible says in numbers Chapter 25 that he wanted paid so bad that he still kept an alliance with Balak. And he said, I know a way you can get Israel, even if I can't curse them. Israelite men love themselves. Some Moabite women, and if they'll go dirty, dance before them. You'll get everything that your heart desires. And so, at a place called Acacia Grove, which is Shittim, which is their last stop before they entered the Promised land, after 40 years of wandering, the men joined themselves together with Moabite women. And so this place, their very last stop in the wilderness, is associated with moral failure. And what God did is even through that he stopped the moral failure. He led them through the Jordan River, parting it as he had the Red sea. And they went to Gilgal, their last stop in the wilderness is Acacia Grove or Shittim, their first stop in the Promised Land is Gilgal, which you have to know about Gilgal is that it sits in a plain between the Jordan and the Judean foothills, and it sits within sight of Jericho, the first city that they would have to take, and the most formidable city. And what God did at

Gilgal. And the name Gilgal means rolling is he asked the people to come across the Promised land, and then he commanded all fighting age males to be circumcised, because they hadn't followed that procedure in the wilderness. And so they circumcised themselves within sight of their enemy. And for three days they rolled around in the fever of their healing completely at the Lord's protection. It could have been taken, presumably at any time. And there, in that act of faith, their sin was, you might say, rolled away at the place of rolling Gilgal. And this first stop in the promised Land renewed their righteousness, just as it says here in Verse 5, I was with you. God says, now with that Verse 6, because of all I've done with what shall I come before the Lord is the question, 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 thousands of rivers of oil? Shall I give my first born like the pagan nations did for my transgression, the fruit of my body, for the sin of my soul? So now the people's response should be, well, how should I respond to all the goodness of God? I sacrifice? Isn't that enough? Here Micah takes, as I've told you, every time we've opened Micah he takes from Isaiah and I'll refer you back to Isaiah, Chapter 1. And starting in Verse 10, Isaiah wrote to Judah, hear the word of the Lord. You rulers of Sodom, give ear to the law of your God. You people of Gomorrah, nation of Israel, is so torn up that he refers to them symbolically as Sodom and Gomorrah. To what purpose is the multitude of your sacrifices to me? Says the Lord, I have had enough of burnt offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, or the lambs, or the goats. When Verse 12 you come to me and appear, who has required this from your hand to trample my courts? Bring no more futile sacrifices. Incense is an abomination to me. The new moons, the Sabbaths, the calling of assemblies. I cannot endure iniquity in the sacred meeting. Your new moons and your appointed feasts, my soul hates. They are a trouble to me. I am weary of bearing them. When you spread out your hands that is in prayer. I'll hide my eyes from you. Even though you make many prayers I will not hear. Your hands are full of blood. Verse 16. Wash yourselves. Make yourselves clean. Put away the evil of your doings from before my eyes. Cease to do evil. Learn to do good. Seek justice. Rebuke the oppressor. Defend the fatherless. Plead for the widow. And Verse 8. Come now. Let us reason together, says the Lord. Though your sins are like scarlet, they shall be white as snow. And though they are red like crimson, they shall be as wool. And so Micah takes from Isaiah what's being communicated here is the flesh loves to sacrifice the flesh, says, Lord, I did what you asked. You set up a system. I'm doing the work. I'm doing the system. But with the Lord. The heart is always at the heart of the matter, and so the flesh loves to sacrifice, but the flesh struggles deeply with obedience. The spirit is very willing, but the flesh is so weak, and yet the flesh must be destroyed. Or the Bible says that the flesh will always come back to kill us. Whatever we leave alive. Paul would talk about this in Romans Chapter 6. He would say in Verse 11, likewise, you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. And therefore do not let sin reign in your mortal body, that you should obey its lusts. Picking up that theme in Romans Chapter 13, Verse 14, he says, but put on the Lord Jesus Christ, and make no provision, or make no treaty with the flesh to fulfill its lusts. And herein is the struggle with the Christian life. We're always prone to make a treaty or provision for the flesh, and yet it will always come back to get us. King Saul learned this in the hardest possible way. If you'd go back to first Samuel Chapter 15. Saul is the first king of Israel. And in Chapter 15, Verse 1, after many victories and great success, the last judge who is also a prophet, an old man named Samuel, comes to Saul, and he says that the Lord has for you to punish Amalek for what he did to Israel. And he's referring back to Exodus Chapter 17. You know the story where the children of Israel were about to enter the Promised Land. And there is they went. The stragglers were getting picked off by the Amalekites. Which. Is emblematic of what's true about us spiritually, that often in transition, we're the most vulnerable. We get busy, our routines get upended, we don't stay with the Christian herd as much. Maybe that's when Satan always picks off the weak and the stragglers. Satan never says, oh, they're having a bad day. I'll show them some quarter. Now he always picks off the weak and the outcast. So there Israel had to defend itself, and God sent Joshua out to fight. The problem was,

you may know the story Moses set up on the hill, and as Moses raised his arms, the nation had victory. When Moses arms dropped, they began to be defeated. So two men, Aaron and Hur, propped up Moses's arms, and they defeated the Amalekites. And after it was done, the Lord told Moses, I want you to write this down. I have something against the Amalekites for what they did to my nation. And so some day I'm going to utterly destroy the Amalekites. Every man, every woman, every child. Well, first Samuel Chapter 15 Saul is the guy who gets that commission. In Verse 3. He's told to go and attack Amalek and utterly destroy all that they have. And don't spare them. Kill both man and woman, infant and nursing, child and ox, and sheep, and camel and donkey. This nation is so far gone that they have to be completely eradicated, or their influence would disintegrate. The spiritual condition of the Israelites. Saul gathered his people together. He went out and had a resounding victory. And yet it says in Verse 9, But Saul and the people spared Agag, that is the king of Amalek, and the best of the sheep, and the oxen, and the fatlings and the lambs, and all that was good, and were willing to destroy everything. Now Samuel tracked Saul down, interestingly enough, at Gilgal, and when he tracked him down, Saul, he saw Samuel coming. And he said, blessed are you of the Lord. I performed all that the Lord has commanded me. This point the old prophet, he was blind. He says, I might be blind, but I can still hear. If you did everything that God told you to do, then why do I still hear the bleating of the sheep and the lowing of the oxen? Saul said, oh, well, well, I saved the king. That was protocol in those days. You saved the king to kill him as a spectacle in front of your people. I save the king. But the people, your people, they took the best of the sheep and the oxen. You know why? So we could sacrifice to you. And Samuel then said to him in Verse 22, has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord. Behold, to obey is better than to sacrifice, and to heed is better than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. And because you have rejected the word of the Lord, he has also rejected you from being king. At this point, Saul gets ready to walk away, and he cries out to Samuel. He says, but I know I've sinned. Please, would you just just pray for me? And Samuel said, nope. And as he turned to go, Saul grabbed his garment and it rent in half. And Samuel said to him, so the Lord has torn this kingdom from you, and he's given it to one better than you. It's my take that even at this point Saul could have repented. He may not have kept the kingdom, but he could have spared himself. And yet his hard heartedness caused him to stalk God's chosen man, David, for some ten years and experience all kinds of moral and political and economic failure along the way. And that'd be bad enough if that was the end of the story. But the story concludes in first Samuel Chapter 31, as Saul and his son Jonathan, David's best friend, are killed on Mount Gilboa by the Philistines. The story says there that overrun Saul was wounded, and he asked his armor bearer to go ahead and run him through so that the Philistines didn't abuse him and say, well, that's a tragic end of Saul. But then we have second Samuel, Chapter 1, Verse 10, where shortly after that battle, David has an amalekite boy run to him and say, hey, I happen to be at Mount Gilboa. And I saw King Saul, and he was there wounded. And he said, hey, run me through, because I don't want to be abused by the Philistines. And so I did what he asked me to do. And here's his bracelet and his crown and stuff, so you'll know that it was him. And essentially what we find is that Saul didn't kill the Amalekites. Not at least all of them. He left some alive. He is still a Malachi running free. And Amalekite ended up being the death of King Saul, which is a picture that the flesh will always come back to get you no matter what you. Think. And so here in Micah, you can sacrifice all you want, but God is about obedience. And so if sacrifice isn't going to do it, what does it? Verse eight, he shown you, O man, what is good and what does the Lord require of you but to do justly, and to love mercy, and to walk humbly with your God? This is basically a summation of the law. I was, as I told you, reading through Deuteronomy and Deuteronomy. Chapter ten is Deuteronomy is a second giving of the law. That's what it means. Moses said to the people there in Chapter 10, Verse 12, and now Israel, what does the Lord God require of you but to fear the Lord your God, and to walk in all his ways, and to love him, and to serve the Lord your God with all your heart, with all your soul, and to keep his commandments and the statutes that are for

your good. And so he shown you, O man, what is good. When the boys were little, I had these grandiose ideas that, as a Bible teacher, our daily life would be earmarked by me having family devotions, and my kids would sit around feeding off my every word of God. Quickly, they burned that down to ashes. So I regrouped and my second attempt for many years was to do worship with them and then to take some scriptures. And I had read somewhere that we learned better through recitation and singing, and so I, I would take scriptures and put them to music. And this is one I would sing.

To them. He is shown you, O man, what is good, but to do justly, and to love. Mercy, and to walk humbly before your God?

I can't imagine why they hated it so badly. They would. They would be writhing in the middle. They'd be like, stop!

No!

So for what it's worth, I mean, the one thing that did happen in our family is we all do pray together all the time. Uh, but the Bible studies are long gone, and my singing is long gone. Uh, but here we have a summation, essentially, of the law. I told you that in the laws contained 613 laws and commandments that God knows we can't keep. So he narrows it down to ten, ten big ones that are the moral code for everybody to be accountable to. But when we get to Micah at the end of the Old Testament, essentially he's narrowed it down to just three graciously, to do justly, to love mercy, and to walk humbly with your God. This is how Jesus lived. To do justly is to take action and righting wrongs. In Matthew Chapter 21, Jesus, there he is at the temple, and he sees the money changers who it wasn't that they were selling things, it's that they were extorting people. And he went into the temple of God and drove out those who bought and sold in the temple. Notice he overturned the tables of the money changers and the seats of those who sold doves. He was righteously angry. He wanted justice. They were taking advantage of God's people. And so he righted the wrong. Look how in control Jesus was. He overturned the tables of the money changers, but of the seats of those who sold the doves. If he flips over the tables of those who sold the doves in cages, the doves would have been damaged. So Jesus only overturns the seats of those who sold the doves. There is a difference between how Jesus acted when he exacted justice, and how most of us act when we exact justice. I'm flipping over everybody's tables. Doves are just collateral damage. Verse 13, he said to them, it is written, my house shall be called a house of prayer. And you've made it a den of thieves. Do justly. He healed the sick. He cared about the lame. He actually touched the lepers. He did justly, but he also loved mercy. Mercy, as we've said, especially when we talked about mercy in Hosea. Mercy is distinctly not giving people what they deserve in the sense that they deserve punishment for their sins. But mercy says, nope, I'm not going to do that. I'm going to bless them when they don't deserve it. And this was something the religious couldn't get their minds around. In Matthew nine, it says that it happened, that Jesus said at the table, at the tax collectors and sinners were gathered around, and the people, the Pharisees, the religious, saw it. And they said, how do you eat with tax collectors and sinners? And Jesus, when he heard that, he said, those who are well have no need of a physician, but those who are sick. But go and learn. It's the only time Jesus ever said, go and learn everything. Go and learn what this means. The only thing Jesus ever wanted them to go and learn was I desire mercy and not sacrifice, for I did not come to call the righteous, but sinners to repentance. And then finally to walk humbly before your God. Jesus. He was one who said that I don't do anything of my own accord. But he said in Matthew Chapter 9 and the excuse me in John Chapter 5, in the 19th Verse he said this, that most assuredly, I say to you, the Son of Man can do nothing of himself, but he does only what he sees the father do. He actually learned obedience through his suffering by doing only what God had him to do. He submitted himself to the father, and he walked humbly with him. And when

Jesus was asked about the greatest commandment, by the way, he again Pharisees, Sadducees, scribes trying to trap him, they said in Matthew Chapter 22, Verse 36, what is the greatest commandment in the law? You know that, he said, quoting from Deuteronomy six, which is called the Great Shema hero Israel, the Lord your God is one. You shall love the Lord your God with all your heart, with all your soul, with all your mind. And this is the first and greatest commandment. And the second is like unto it, you shall love your neighbor as yourself. He said, on these two hang all the law and the prophets. It's all summed up in this. And that's how Jesus lived, and that's the power that he gives us to live. And so Jesus in his mercy took 613 commandments and boiled it down to one for all of us, completely attainable by his spirit. Verse nine. They weren't living like this. The Lord's voice cries to the city, wisdom shall see your name. He says here the rod who has appointed it are there yet the treasures of wickedness in the house of the wicked, and the short measure that is an abomination you guys are doing unjustly. Shall I count pure with those wicked scales and with the bag of deceitful weights? You guys cheat people with with deceitful weights and measures. Four Verse 12. Her rich men are full of violence. Her inhabitants have spoken lies, and their tongue is deceitful in their mouth. And therefore I will also make you sick by striking you, by making you desolate because of your sins. You shall eat but not be satisfied. Hunger shall be in your midst. You may carry some away, but shall not save them, and that you do rescue. I will give over to the sword. You shall sow, but not reap. You shall tread the olives, but not anoint yourselves with oil, and make sweet wine, but not drink wine. So what's going to happen? Because they haven't repented is they're going to have a bunch of pain and no gain. They've rejected the wisdom of God and therefore they're about to pay for it. They've cared only about the almighty dollar. They've cheated people to get ahead. And so now they're going to eat but not be satisfied. They'll rescue those that get carried away captive, and they'll be retaken. Remember the series of movies taken? My buddy asked me one time why they keep taking that guy's kid. Don't they know what they're going to get at this point? No matter what they do? Retaking is what's going to happen here. And they'll sow and not reap. And the reason is they've given themselves over. To selfishness and greed. And Verse 16, for the statues of Omri are kept, and all the works of Ahab's house are done. And you walk in their counsels that I may make you a desolation, and your inhabitants a hissing, or people are just going to whistle and say, wow, look at God's people. Therefore you shall bear the reproach of my people, or my people will actually bear the reproach of nations, because they're walking like other nations. As we get ready to close here, and we're just about done, he mentioned specifically that they followed in the sins of Omri and Ahab. Excuse me, Omri and Ahab, our father and son in first Kings 16. It tells us that Omri actually bought Samaria and built it, and it became the capital of Israel. But then as he did it, Verse 25 says, Omri did evil in the eyes of the Lord, and he did worse than all who were before him. That's not great, for he walked in the ways of Jeroboam, the son of Nebat. And in his sin by which he made Israel to sin, provoking the Lord of Israel to anger with their idols. So he doubled down on idolatry. But then his son Ahab, it says of him in Verse 30, Now Ahab, the son of Omri, did evil in the sight of the Lord more than all who were before him. And it came to pass as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat. By the way, the only thing it ever says of Jeroboam, son of Nebat in the Bible, is that he caused Israel to sin. Don't let that be on your epitaph, he said. Here the writer of Ahab. It was no small thing for him to walk in the sins of Jeroboam, son of Nebat, but he also took his wife Jezebel, the daughter of Ethbaal, king of the Sidonians. And he went and served Baal and worshiped him. And Jezebel actually talked him into to stealing a guy named Naboth's vineyard, actually killing that guy so that they could take his vineyard. And she introduced the Baal worship. And also he made wooden images, which is the Asherah worship, which is where they did their cult prostitution and ritual sexual acts at the Asherah pole. And Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel who were before him. Now, lest we end on that high note. I'd just like to refer you to a few titles in Micah and prepare you for a glimmer of hope next week. There are titles or references to Jesus in Micah. And one of the things that's beautiful about the Bible is that if we had enough knowledge, I think we could find

Jesus on every page. Uh, it was told to me one time that part of heaven may be Jesus teaching us Bible studies every day. Every day you open up, say, Micah. And there you think there's no Jesus. And Jesus gives a Bible study just pins your ears back. Like what.

In the world? I never saw that.

Could be, I don't know. But if you look hard enough, most of us can find Jesus on most pages. And in Micah he's in Chapter four, Verse two, the God of Jacob, the God of the deceiver. He cares for even the one who's a heel catcher. In Micah Chapter four, verses three and four, it's inferred that he is the God or the king of the millennium. Jesus is. He's going to rule and reign. Which leads us to Chapter 5, Verse two. He's the one capital O that is coming to be ruler from Bethlehem. And in Chapter 6, Verse 6, even though I didn't cover this today for lack of time, he is the high God. There's a lot just in that phrase. And next week, in Chapter 7, Verse 18, he is the merciful God who pardons sins, and he puts our sins away where they can never be found. And so thank you, Lord Jesus, for the mercy of God and all these difficult scriptures in the Old Testament. And we pray, Lord, that you would help us submit our lives to you, and that we would daily, as Galatians Chapter 5, Verse 24 says, crucify the flesh, and may we make no provision for it, so that we have abundant life. Instead of wandering in the wilderness, chased down by our faithlessness and compromise, we thank you for your goodness. How you bear with us. In Jesus name, Amen. Would you guys stand?