

MICAH

#1

Micah 1:1 MICAH, THE MAN WHO ASKED THE SAME QUESTION OVER AND OVER

Introduction:

Micah was from Moresheth-Gath. God put this information in so that we would not confuse him with some other man named "Micah."

The word, Micah, is a Hebrew word made up of three Hebrew particles. It means: "Who is like Jehovah?" Therefore, every time he spoke his name he asked the question: "Who is like Jehovah?"

That is the question which I want to raise in this message. However, I want to be a little more specific.

I. Who is like Jehovah in holiness?

- A. The answer is: None!
- B. In Acts 3:21 Old Testament prophets were called "holy prophets."
 - 1. They were holy in the sense of having a holy calling and occupying an holy office. They were holy in the sense of being separated from worldly ways and being dedicated to the service of God.
 - 2. But not one of them was holy as God is holy. (All were sinful.)
- C. The inspired writers of Old Testament scripture were called, "holy men of old," II Peter 1:21
- D. Israel was called a holy nation, Exodus 19:6.
- E. The New Testament apostles were called, "Holy apostles," Rev. 18:20.
- F. The saved were called "holy brethren," Heb. 3:1.
- G. The angels of God were called, "Holy angels," Mt. 25:31
- H. But none were holy like God is holy, 1 John 1:5. (Even in human flesh He remained without sin.)

II. Who is like Jehovah in might and power?

- A. The answer again is: None!
- B. The mighty armies of Egypt and Babylon were no match for God.
- C. Today armies are equipped with mighty weapons such as the world has never seen, but these do not compare with God's power.
- D. The might and power of Satan and all of the forces of hell does not compare with the power of God.
- E. God is repeatedly called: "The Almighty" and it is said that with Him "All things are

possible.”

F. Indeed, there is none like Jehovah in might and power.

III. Who is like Jehovah in punishment of sin (or crime)?

A. Some district attorneys and some attorney generals have had a reputation of being tough on crime.

B. The F. B. I. has been called “The Crime Busters.”

C. Certain court judges have gained a reputation for being hard on the guilty. (It has been said of them that they would “Throw the book at you.”)

D. But none have been as hard on sin as God.

1. When Adam sinned God moved swiftly to punish him severely.

2. God keeps a record of every sin and every sinner.

3. Some day every sinner who has not received pardon by repenting of his sin and trusting Jesus Christ will be judged and sentenced, Rev. 20:12-15.

E. There is none like Jehovah in punishment for sin.

III. Who is like Jehovah in love and mercy?

A. The answer is: None!

B. Mothers have earned the reputation of having more compassion and tender mercy than fathers on an erring child.

1. Some of you may think that does not apply to your mother.

2. Yet generally mothers are more lenient with their children than fathers.

3. This is particularly true when the child has expressed sorrow for his guilt.

C. Courts have been known to show mercy on those who are found guilty and even on those who have admitted their guilt.

D. But none are like Jehovah in love and mercy.

1. He loves with a supreme love and the tenderest of mercy.

2. He loved us when we were at our worst.

3. He wanted to save us from our sin and its consequences.

4. Since there was no other way for Him to be just and the justifier, He sent His Son Jesus to the cross to bear the penalty of our sin.

Conclusion:

Lost sinner friend please repent of your sin and trust Jesus Christ to save you from your sins. Then dedicate your life so worship and serve our Lord and Savior, Jesus Christ.

Micah 1:1 **THE LIFE AND TIMES OF MICAH THE PROPHET**

Introduction:

By studying the life and times of Micah, we can learn some valuable lessons for our own lives.

I. The man, Micah

A. He was a Morasthite. (Moresbeth was a village in the Gaza Strip.)

B. From this we learn two things:

1. He was a country preacher. (One does not need to be in a big city congregation to be of service to God.)
2. He was of the southern kingdom, Judah.

C. The Bible tells us little else about him.

1. It tells nothing about his family.
2. It tells nothing about his work before he was called as a prophet.

D. Everything else we must learn from a study of the times in which he lived.

II. The times in which Micah lived

(This we learn as we study the three kings under whom he served as prophet.)

A. Jotham

1. Jotham was the son of the godly king, Uzziah.
 - a. That is, his father was godly most of his life.
 - b. Toward the end, he tried to burn incense in the temple.
 - c. For this disobedience, he was stricken as a leper.
 - d. His son, Jotham then reigned in his stead.
2. Jotham was a godly man, II Kings 15:34.
3. For 16 years he reigned, living a righteous life.
4. Yet he was unable to lead the people to faithfully serve God, II Kings 15:34.
5. Where does Micah fit into the picture?
 - a. He was a godly young man, loving the Lord.

- b. He must have been impressed with his godly king.
- c. He surrendered to the call of God to be a prophet.
- d. He must have aided king Jotham all that he could.

B. Ahaz

1. Ahaz was a very ungodly man, II Kings 16:2.
 - a. There must have been a generation gap between him and his godly father.
(At least there was a regeneration gap.)
 - b. Ahaz led Judah deeper into idolatry, II Kings 16:3-4.
 - c. He joined forces with Syria and they invaded Samaria, II Kings 16:5. .
 - d. Then when he needed help, instead of turning to God for help, he turn to Assyria, II Kings 16:7-8. .
2. During this time Micah reached his mature years.
 - a. He must have been grieved at the ungodliness of his king and his country.
 - b. He must have been grieved at the war and the servitude of his nation to the Assyrians.

C. Hezekiah

1. Hezekiah was an extremely godly man, II Kings 18:3-6.
 - a. He was faced with invasion by the Assyrians.
 - b. God gave him the victory. (185,000 Assyrians were slain by an angel of the Lord.)
 - c. Then one of the greatest spiritual revivals in the history of Israel broke out under Hezekiah.
2. During this time Micah grew old and died.
 - a. But he must have rejoiced greatly in God.
 - b. And he must have contributed greatly to the revival.

III. Some lessons for us to learn

A. Let us learn to surrender to the Lord's will.

1. Micah was called as a young man to the ministry.
2. He surrendered to that calling while young and gave many years of service to God.
3. No matter what God's will is for us, we should surrender.

B. Let us learn to trust God in times of trouble.

1. When he Assyrians invaded there was no hope to be seen except in God.
2. God gave a marvelous victory.
3. No matter what your circumstances are, trust in God.

C. Let us learn to serve the Lord regardless.

1. When the majority served the Lord, Micah did also.
2. When the majority would not serve the Lord, yet Micah did.

D. Let us learn to lend support to Godly leaders.

1. Micah supported Jotham and Hezekiah.
2. So should we aid and support pastors, Sunday school teachers and youth leaders who seek to be true to God.

E. Let us learn that revival is still possible.

1. It was possible in Micah's day.
2. It is possible today.
3. But it depends to a great extent on us and how we yield our lives to God.

Micah 1L2-5a **A MESSAGE FOR THE WHOLE WIDE WORLD**

Introduction:

This book is made up of three prophetic discourses, each beginning with a call to hear, Micah 1:2; 3:1; 6:1. These are not simply 3 sermons, but a summary of all the sermons of Micah. See Micah 1:1.

The main emphasis in this first message is judgment on Samaria and Judah.

I. A message for all the world to hear

- A. One may wonder, since this judgment is against Israel, why did God want all the world to know in advance?
- B. It was because God did not want the Gentiles to think that the downfall of Israel was a sign of weakness on His part. (If they were well informed in advance they should not think it a sign of God's weakness, but a sign of Israel's sin.)
- C. It was because God wanted all the world to see that His word is sure.
 - 1. The prophecies of the downfall of Samaria and Judah would come to pass just God had said they would.
 - 2. So have many many of His prophecies.
 - 3. Therefore, we conclude that all of God's words are true, even those prophecies which have not yet been fulfilled. .
- D. It was because God wanted the world to have time to observe Israel before the fall and know that God is just in sending His judgment upon them.

II. A message directed against the world

- A. The contents of the message was against Israel, and yet text of the message was also against all the world. Why?
- B. Of all the people in the world the Israelites were the best.
- C. The Gentiles had long ago turned to idolatry and to all manner of base, indecent, immoral and inhuman conduct. (They fed children to crocodiles, burned them in fire, cooked and ate fellow humans.)
- D. Since God was bringing this kind of punishment on the best, then judgment would surely come on the rest of the world. (It was like a parent whipping one child, but will get to the rest of the children before he is through.)

III. A special message about the Lord coming down

- A. This was specifically about God bringing judgment on Samaria and Judah.
- B. It means that the fall of Samaria to the Assyrians and the fall of Judah to the Babylonians is not mere coincidence. (God came down and brought judgment upon them.)
- C. The language reminds of another special event which is yet to come: The second coming of Jesus Christ..
 - 1. Right now Jesus is in heaven at the right hand of God the Father.
 - 2. But eventually He will leave heaven and come back down to earth to bring judgment on a sin cursed world.

Conclusion:

- 1. God wants all the world to know that nobody ---nobody gets away with sin.
- 2. God want all the world to know that judgment will come.
- 3. God wants all the world to know that all need to repent and seek the mercy of God by faith in the Lord Jesus Christ.

#4

Micah 1:5-9 **THE TWIN CAPITOLS AND THE SIN CAPITOLS OF ISRAEL**

Introduction:

Micah, in effect, said, “What city of Jacob leads all the others in transgression?” He answered: “Is it not Samaria?” He also asked, “What city of Judah lead in idolatry and sin?” He answered, “Is it not Jerusalem?”

I. The two cities

A. Samaria was the capitol city of the northern kingdom.

1. It was a rich and beautiful city built on a hill about 300 feet high that rose above a rich basin. (It was surrounded by terraced slopes covered with vineyards.)
2. The first idols of the northern kingdom were in Samaria, but rather were in Bethel and Dan.
3. However, the command from Jeroboam to build them came from Samaria.
4. Here dwelt some of the world's most wicked kings and queens. (Ahab and Jezebel built a temple of Baal there where children were burnt in fire.)
5. The whole city became filled with all kind of evil and it was rightly called the sin capital of the northern kingdom.

B. Jerusalem was the capitol of Judah, the southern kingdom.

1. It was built on a flat plateau about 2,550 feet high. (It was natural fortress, easy to defend.)
2. Judah was called the leading city of idolatry and sin in Judah.
3. This was not because all the kings favored it. (Some of the world's most godly kings lived there For instance: David, Jotham and Hezekiah.)
4. Solomon started the spread of idolatry in Judah by building idol temples for the private use of his wives.
5. Although most other kings did not approve, it grew and spread until it filled the land.
6. King Ahaz (See v. 1) built the temple of of Moloch in the valley of Hinnon, which became most shameful. (This was right outside the city of Jerusalem.)
7. In idolatry and all other sins Judah became the sin capitol of Judah.

II. The message God wanted Micah to portray to the Israelites

- A. God wanted the Israelites to know that both these kingdoms would feel the mighty hand of God against them in judgment.
- B. He wanted them to know that the whole northern kingdom would fall to enemy soldiers and Samaria would be destroyed.
 - 1. Nothing but the foundation stones would be left of the city, V. 6.
 - 2. Their idols would be broken and their wealth carried away, V. 7.
- C. Micah would portray this by himself being stripped and wailing.
- D. The northern kingdom would fall and the invading armies would come unto Judah even to gates of Jerusalem, V. 9

III. The message God wants us to get about His judgment

- A. God wants us to know that He will hold sinful leaders especially accountable to Him.
 - 1. Just as God held the cities Samaria and Jerusalem accountable to Him.
 - 2. Even so God will hold the people responsible who lead in liquor, dope, prostitution, pornography and gambling industries or head up gangs and crime syndicates.
 - 3. He will especially hold responsible those who lead in false religions teaching false gospels and other heretical doctrines.
- B. God wants us to know that all of man's earthly possessions will be taken away in judgment.
 - 1. The Samaritans were told that the city of Samaria would be torn down and their riches would be carried away.
 - 2. In judgment all of man's earthly possessions will be carried away and he will stand naked and ashamed before God.
- C. God wants us to know that in judgment there will be weeping and wailing.
 - 1. Micah howled and wailed like an animal.
 - 2. This was to portray the weeping and wailing of the people in their fall to the Assyrians.
 - 3. It was also to portray the weeping and wailing of all who will be cast into the fires of hell, Mat. 13:41-42.
- D. God wants us to know that time is running out.
 - 1. Micah lived to see the Assyrians come.
 - 2. Some of us may live to see Jesus come.
 - 3. But whether or not we live to see Jesus come, this lifetime is running out for us.

Conclusion:

- 1. Repent, trust Jesus and be saved.
- 2. Do not follow sinful leadership into sin, but follow Jesus in service to God.

Micah 1:10-16 **TROUBLE AT THE GATE**

Introduction:

Micah had already prophesied the fall of Samaria and the invasion of Judah, V. 9. Beginning with V. 10 Micah speaks of a group of cities and portrays the trouble that would come on Judah even to the gates of Jerusalem.

I. The trouble that would come upon Judah, V. 10

A. "Declare it not in Gath," V. 10.

1. Gath was a Philistine city in the Gaza Strip.
2. They had long been enemies of the Hebrews.
 - a. Goliath, their champion, had fought against the Israelites in his day.
 - b. Then at the death of Saul and Jonathan David had said, "Tell it not in Gath" lest the Philistines rejoice."
3. Micah knew that if the Philistines knew that the Assyrians had invaded Judah they would be exceedingly delighted.
4. There was a play on words in this statement. If the word, Gath, were translated, the clause would read, "Declare it not in the place of declaring."

B. "Weep not at all," V. 10.

1. Again there was a play on words. Literally translated it would read, "Weep not at the place of weeping."
2. That is: "Be in shock. Be so stunned that you cannot weep."

C. "In the house of Aphrah roll thyself in the dust," V. 10.

1. The word, Aphrah, would be translated "dust."
2. Thus, "At the place of dust roll thyself in dust."

D. "Pass ye away, thou inhabitant of Saphir, having thy shame naked," V. 11.

1. Saphir means "fair, beautiful, glamorous."
2. The idea is that Judah had been fair, beautiful and glamorous.
3. But soon the people of Judah would march away as captives stripped of their garments and their starved bodies exposed. (They would cease to be glamorous.)

E. "the inhabitants of Zaanan came not forth in the mourning of Beth-e-zel," V. 11.

1. Beth-e-zel means "nearby" and was a neighboring city of Zaanan.

2. "Zaanan" means "rich in flocks." (Every morning there would go out their gates by the hundreds.)
 3. But upon the invasion by the Assyrians no flocks would come forth neither go in.
 4. Neither would any army come forth to help their nearest neighbor when she was in trouble.
- F. "For the inhabitants of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem," V. 12.
1. Maroth was a town near Jerusalem on the route of the invading army of the Assyrians.
 2. The invading army would easily conquer Maroth and move on even to the gates of Jerusalem.
- G. "O thou inhabitants of Lachish, bind the chariot the swift beasts." v. 13.
1. Lachish was the first city of Judah to build golden calves for worship like the northern kingdom of Israel had done.
 2. Thus, God would bring His special judgment upon Lachish.
 3. Micah warned the inhabitants: "Run for your lives."
- H. "Therefore shalt thou give presents to Moresheth-Gath..." V. 14
1. The inhabitants of Lachish would give presents to Moresheth-Gath in exchange for their military help in the event they were attacked by the Assyrians.
 2. But the promise of help would prove to be a lie.
- I. The Assyrians would come as far south as Mareshah and Adullam, V. 15. (Well below Jerusalem.)
- J. Judah would not fall to the Assyrians, but many people of Judah would be killed and many would be carried away captive to Assyria, V16..

II. Some lessons which come to us

- A. We learn that there are those who rejoice at the catastrophe of sinful man.
1. The Devil who tempted him laughs when a lost man dies and goes to hell.
 2. He and all his demons laugh with glee.
- B. We learn that all of the weeping and wallowing in the dust will not bring relief.
- C. We learn that judgment will come on the fair and the beautiful as well as on the homely. (They will not be glamorous as they stand naked and ashamed before God.)
- D. We learn that there will be none who can help or deliver lost sinners when they stand before God in judgment..
1. Just as Zaanan did not go to help Beth-e-zel.
 2. "When God is for us who can be against us;" but when God is against us who can be for us?
- E. We learn that will do no good to have a false hope.

1. The people of Maroth hoped for good to come. (They expected it, but instead bitterness and grief came.”
 2. The lost sinner needs to turn go God now and make his calling and election sure.
- F. We learn that that there will be opportunity to flee.
1. There will be no opportunity to hitch the chariot to the swift beast.
 2. There will be no way to escape.
 3. Right now is the time to flee and the place to which we should flee to is the cross.

Conclusion:

1. Every person who is unsaved should seek salvation while there is time.
2. Every person who is saved should seek the will of God in dedicated service.

Micah 2:1-5 **THE JUDGMENT OF GOD ON PREMEDITATED SIN**

Introduction:

Micah had already announced the fall of the northern kingdom of Israel and the invasion of Judah :even to the gates of Jerusalem.” This prophecy of judgment seems to apply to both kingdoms and emphasizes God's judgment on their premeditated sins.

I. The sin and judgment of Israel

- A. Much of Israel's sin was premeditated.
 - 1. They “devise iniquity,” V. 1. (Not by impulse)
 - 2. They “work evil upon their beds, V. 1.
 - a. That is, they lay awake at night working out their evil plans.
 - b. This is the time when David said that he “thought on God.”
 - c. It is the time when the devout pray and meditate.
- B. They put their evil plans into action: “When the morning is light, they practice it.”
 - 1. At their earliest opportunity they do the evil which they had planned in the night.
 - 2. They act without hesitancy, without misgivings and without remorse.
- C. They do their evil because they are evil: “because it is in their power of their hand.”
 - 1. They do not ask: “Is this right or wrong?”
 - 2. They ask only: “Is it in my power?”
- D. The problem began in their hearts: “they covet,” V. 2.
 - 1. Technically the text says that they covet “fields.”
 - 2. Yet fields are not all they covet, but are an illustration of all that they covet.
 - 3. In the Ten Commandments God had warned: “Thou shalt not covet,” Ex. 20:16.
- E. They not only covet, but they take, V. 2.
 - 1. They take violently --- doing harm to others.
 - 2. They willfully, deliberately do harm to others. (They wound, they hurt, they kill.)
- F. So they had all done. (Not that all had violently taken something away from somebody else, but they had all been guilty of committing premeditated sin, premeditated crime against God.)
- G. Therefore, the judgment of God would come upon them all, V. 3.

1. As they had devised sin, even so God had devised judgment, V. 3.
2. They would wear their suffering like a yoke on their necks, V. 3.
3. They would not be able to remove it from their necks, V. 3.
4. Their haughty spirit would vanish, V. 3.
5. Their lands and their houses would be taken from them, V. 4.
6. Therefore, they would be taken away to a distant land and be removed from the congregation of the Lord, V. 5.

II. The picture concerning the sin and judgment of an unsaved man

- A. Much of man's sin is planned beforehand. (Such as bank robbery, murder, adultery, theft, telling lies, spreading gossip, etc.)
- B. Then at their earliest opportunity, or at least as soon as they work up enough nerve to do so, they put their sinful plan into action. (Beginning very young)
- C. A covetous, rebellious heart toward God is at the root of the problem.
- D. They do their sin without regard to right or wrong and, without regard to whom they hurt.
- E. As they have devised their sin, even so God has devised judgment.
 1. It will be a judgment of great suffering. (A heavy yoke to bear.)
 2. They will never be able to get out of the yoke.
 3. They will have all of their possessions taken from them. "The Lord hath given and the Lord hath taken away."
- F. All of their haughtiness will disappear.
- G. There will not be one unsaved person left to inherit the kingdom of God.
 1. Not one of them will be in the congregation of the Lord.
 2. All of them will be cast into the bondage of a lake of fire and brimstone, Rev. 21:8.

Conclusion:

You know that you have deliberately sinned against God. You know that judgment awaits you. If you hope to ever avoid the terrible judgment of God then turn now in repentance to God place your faith in Jesus to save your soul.

If you are already saved and on the road to heaven, then you ought to rejoice greatly and dedicate your life to God.

Micah 2:6-11 **OPPOSITION TO THE WORD OF GOD**

Introduction:

God's prophets had already declared that the judgment of God would come on Israel because of their sin. An enemy would invade their land and take the people away into captivity. Yet there was much opposition to the word of God which the prophets had brought.

I. The source of the opposition, V. 6

- A. Part of the opposition to the word of God was from false prophets.
 - 1. Of course they did not claim to be false prophets; they claimed to be prophets of God.
 - 2. They prophesied victory over the invading Assyrian army.
 - 3. They strongly opposed the true prophets of God.
- B. Part of the opposition was from the princes, the kings and other governmental officials.
 - 1. They considered any prophecy of defeat to an enemy to be treason.
 - 2. They accused, oppressed and sometimes arrested and imprisoned God's true prophets.
- C. Much of the opposition came from the masses of people.
 - 1. They were offended by the accusations of sin which the prophets had spoken against them.
 - 2. They did not like the truth that an enemy would be victorious against them.

II. The kind of opposition

- A. They demanded that the prophecies stop, V. 6. (“Prophesy not”)
 - 1. It was as if they thought the prophet of God could say to God, “No, Lord. I will not deliver that message. Because I know that it will not please the people.”
 - 2. They accused the prophets of God of babbling and harping or ranting and raving. . (See The Amplified Version.) .
 - 3. It was actually those who opposed God's word who were babbling and harping, ranting and raving.
 - 4. They strongly opposed God's prophets because they strongly opposed God's message.
- C. They were willing to use force if necessary in order to stop God's prophets from preaching

the truth.

III. God's response to the opposition, V. 7-11

- A. God pointed out to the people of Israel that His strong words of rebuke and the threat of punishment were not intended to harm Israel, but rather to correct them and, therefore, to help them, V. 7. (His rebukes would help them if only they would heed His warning and correct their ways.)
- B. God accused His people of treating Him like an enemy, V. 8a.
- C. Their disregard for God and His word could be seen in their mistreatment of the poor and needy, V. 8b. .
 - 1. They robbed them of their garments.
 - 2. They cast women (widows) from their homes.
- D. Instead of having His prophets to stop prophesying of His punishment on the people, God would send them again with a message that they would be banished from their land if they did not straighten up, V. 10.
- E. Yet God knew that the people would be more inclined to accept and believe the false prophets than the true prophets, V. 11.

IV. The opposition to God's word Today

- A. There is a whole new crowd of opponents: Atheists.
 - 1. This is an ever growing crowd.
 - 2. They are becoming ever more vocal in their opposition.
 - 3. They accuse the preacher about ranting and raving about the Bible.
 - 4. Yet they rant and rave about the Christian.
 - 5. If all of God's preachers would announce that God is dead they would love us.
- B. There is much opposition from modern false prophets.
 - 1. They denounced the inspiration of the Bible, Trinity, the Deity of Jesus Christ, blood bought salvation by grace through faith in Jesus, security of the believer, church truth, resurrection of Jesus, the second coming of Jesus and the reality of hell.
 - 2. They denounce the true preacher, but if he preached lies they would love him.
- C. There is opposition from the fun loving, pleasure seeking crowd.
 - 1. The word of God is too straight laced for them.
 - 2. They are offended when he preaches against their lying, drinking, stealing or adultery.
 - 3. If the preacher would have a striptease artist to dance for them, they would love him.

(That is what happened in a church in Arlington, Texas and the people loved it.)

4. If he would approve of their wine, women, song and dance, they would say, "That's my man."

D. There is some opposition from true Christianity.

1. Some Christians are immature in doctrinal understanding and are offended by strong doctrinal preaching and teaching.

2. Some are out of the will of God in own living and offended when they are reprovved.

V. Response to the opposition

A. The truth of God would not change even if the preacher did stop preaching it.

1. Sin would still be sin.

2. The judgment of God would still come.

3. Hell would not go away nor cool off.

B. The danger is real and the people need to be warned.

1. Men, women, boys and girls are in danger of hellfire.

2. Churches are in danger of being swept away into heresy and immorality.

3. Wayward Christians are in danger of chastisement from God.

C. The only way the preacher can help the people is by preaching and teaching the word of God.

Conclusion:

1. Are you ready to hear God's word?

2. Are you willing to be told the truth even when you are wrong?

3. Are you ready to do God's will?

Micah 2:10 **BANISHED**

Introduction:

The word “banished” means to be expelled from one's homeland. It usually applies to a single person or family. In this text it applies to the whole nation of Israel : first to the northern kingdom and then to the southern kingdom. .

I. The banishment of the Israelites

- A. God said, “Arise and depart.”
 - 1 They would not arise and march out in an orderly manner.
 - 2. They would be forcefully driven out.
- B. The reason is given: “because it is polluted.” (The people had polluted the land with their idolatry and with all manner of sin.)
- C. Through Moses God had warned the people that they would be “spued out” of the land if they polluted it, Lev. 18:28..
- D. Micah declared that the threat in that warning was about to come to pass.
 - 1. The northern kingdom was about to be carried away by the Assyrians.
 - 2. The southern kingdom would soon be carried away by the Babylonians.
- E. No time limit given for the northern kingdom to remain in banishment. .
- F. The southern kingdom would be banished for 70 years, Jer. 25:11; 29:10.

II. The banishment of unbelievers

- A. Jesus has forewarned of a time when all who have not trusted in Jesus Christ for salvation will be banished, Mt. 7:23.
- B. The Israelites were banished into Assyria and Babylon, but the unsaved will be banished into everlasting fire. Mt. 25:41.
- C. The people of Judah were banished into captivity for only 70 years, but the unsaved will be banished forever, Rev. 14:11.
- D. The Israelites would be banished because of their sin, but there is a two-fold reason why the unsaved will be banished.
 - 1. The first reason is because of sin.
 - a. All have inherited the sin-nature from Adam.

- b. Also all have committed sin, Rom. 3:23.
 - c. Their sins will be pointed out to them, Mt. 7:23.
2. The second reason is because of their unbelief.
- a. In spite of man's sin, God has provided a way for all to be saved, John 6:14; 3:16, 18; Acts 16:31; Rom. 10:13.
 - b. God has offered salvation to all, John 3:16; Isa. 45:22; Rev. 22:17.
 - c. As many as trust in Jesus for salvation will be saved and will not be banished, John 5:24.
 - d. There will be no sin left to condemn the believer, I John 1:7.
 - e. These shall enter into everlasting glory with God.
 - f. In the final analysis, one's eternal destiny hinges on his faith and trust in Jesus Christ for salvation or his failure to trust in Jesus Christ for salvation, John 3:18.

Conclusion:

Very likely some who will read this message will neglect to trust in Jesus for salvation and will be banished forever into everlasting torment. But what about you? Have you trusted Jesus to cleanse you of your sin and save your soul? If not, do it now! ***DO IT NOW!***

Micah 2:12-13 **A MESSAGE OF HOPE IN TIMES OF DESPAIR**

Introduction:

This prophecy is like a ray of light in the gloom of darkness.

I. Micah's message to Israel, V. 12-13

A. Up to this time Micah had preached nothing good to Israel.

1. He had boldly declared their guilt of idolatry and other sins. (He had not brought any hope and inspiration.)
2. He had pronounced God's judgment on them because of their sin.
3. He said that God would send an enemy to invade Samaria.
4. He said that Samaria would fall to the enemy and that the people would be carried away..
5. He said that the enemy would advance into Judah even to the gates of Jerusalem.
6. He had said that another enemy would come against Judah.
7. He said that Judah would fall to that enemy. (It was bad enough to have someone to prophesy doom upon the nation, but it was much to know that he is right.)

B. In this text Micah suddenly comes forth with a message of hope.

1. God promised to regather a remnant of Israel after the Babylonian captivity. (Some of all tribes would be in this regathering, even some who had originally been in captivity to the Assyrians.)
2. This was a promise that God would keep, Ezra 1:3.
3. God also foretold the coming of a Deliverer and the establishment of the Millennial kingdom, V.13. (Israel has never had a king since the fall to Babylon, but when the Christ returns He will be their King.)

C. Why did Micah preach this message of hope right at the time of greatest despair?

1. God wanted the Jews who went into captivity to know that Israel would return to their homeland.
2. He wanted Jews of all the ages to know that there is a glorious future for those who repent and believe.
3. He wanted them to know that the Savior would come who could save from sin.
4. He did not want them to believe in the false hope promised by the false prophets, but to believe in the Christ who was to come. .

II. The message of God's men today

- A. Like Micah we must speak out against sin.
 - 1. We must tell you that sin brings the judgment of God.
 - 2. We must tell you about the fires of hell.
 - 3. We must tell you that once a person goes to hell there is no way out.
- B. But we would have you to know that there is hope.
 - 1. God loves you and has sent Jesus to die for you that you might be saved.
 - 2. Jesus arose from the grave and, therefore, is available to save you.
 - 3. He has ascended into heaven where He awaits your cry of repentance and faith. (He will save your soul when you repent of your sin and trust Him to save you.
 - 4. One day He will come again to take your body out of the grave and take you to be with Him in glory.
- C. God does not want you to believe in a false gospel.
 - 1. He wants you to know that you cannot stay out of hell by turning over a new leaf and resolving to do better.
 - 2. Neither will you make it to heaven just because you have good Christian parents.
 - 3. Nor does God want you to depend of baptism or church membership to get you into heaven.
 - 4. Nor does God want you to depend on any other good works that you can do.
- D. God wants you to acknowledge your sin, to repent of your sin and to trust Jesus Christ to save your soul and take you to heaven.

Conclusion:

In that day of dark despair it took real faith in God for the Israelites to believe the promises that God made to them through the prophet Micah. When they were being carried away by enemy soldiers, it took real faith in the promises of God for them to believe that some day they would return to their homeland.

Likewise, today it takes real faith in God and in His Son Jesus Christ for you to believe that Jesus will cleanse you of every sin. That He will keep you out of hell and that He will take to heaven. But that is what God has promised and that is what I am calling on you to do. “Believe on the Lord Jesus Christ and thou shalt be saved...” Acts 16:31.

Micah 3:1-12 **THE TRAGEDY OF EVIL LEADERSHIP**

Introduction:

This text points out the evil leadership in Israel in Micah's day. A majority of the judges, the priests and the prophets were corrupt leaders. They claimed to lean on the Lord, but this was only a pretense. Because of their evil leadership the nation would be destroyed and Jerusalem would be in ruins.

Jesus said that Israel in His day was as sheep without a shepherd. But being without a shepherd was not as bad as having evil shepherds.

I. The evil governmental leadership, V. 1-4

A. The governmental leadership was corrupt, V. 1

1. Who were the top governmental leaders spoken of in this verse?
 - a. They were men who gave counsel to the king and, thus, helped to form policies and make laws.
 - b. They were the arm of the law to keep order in the land.
 - c. They were the judges before whom court cases were heard and decided.
2. As leaders they were supposed to know how to administer justice.
3. Yet they knew nothing about justice, but instead they took bribes and perverted justice, V. 2-3.
4. God warned that He would teach them justice, V. 4.
 - a. He would bring an enemy upon them to punish the land.
 - b. They would cry out for help, but they would not receive help.

B. Not all of the evil governmental officials lived in Micah's day; we have a bumper crop.

1. When a man is elected to the senate who is an avowed homosexual and has admitted that he propositioned a 16 year old boy, what kind of justice can you expect from that man?
2. When men convicted of bribery and misuse of thousands of dollars of tax money, are re-elected to office what kind of justice can you expect from them?
3. There is one thing we know: God will teach them a lesson some day.

II. The evil religious leadership, V. 5-12

A. In addition to evil governmental leaders Israel had evil religious leaders, V. 5a.

1. They promised peace when God promised war.
2. They did this in order to get a generous handout from the people.
3. They were cruel and mean to those who would not hand out to them, V. 5b .
(The people were afraid of them.)
4. They were not, in the least, interested in the welfare of the people nor in the will of God.).
5. God pronounced His judgment upon them, V. 6-7.
 - a. They had promised victory over an enemy when God promised defeat, V. 6.
 - b. But when the enemy would be victorious it would be obvious that they had lied to the people, V. 7.

B. It is bad enough for governmental leaders who lie, cheat and steal; but it is even worse to have religious leaders to lead their followers into the fires of hell by preaching false gospels.

1. Yet we have such leaders in our land today.
2. In a recent example a corrupt religious leader led over 900 hundred of his followers to commit suicide by drinking poison.
3. Yet many false religious leaders are looked upon as honored Christian men.
 - a. The Apostle Paul warned of them in II Corinthians 11:13-15.
 - b. They are accepted by the world as the Lord's ministers, but they are, in truth, Satan's ministers.
4. When these men and their followers are in the fires of hell it will be obvious that they lied, but it will be too late for many.
 - a. Those who now say that there is no hell will know the truth about hell.
 - b. All who deny blood-bought salvation will know that it takes the blood of Jesus Christ to save a lost sinner.
 - c. Those who preach any gospel other than salvation by the grace of God through faith in the Lord Jesus Christ will be shown to be the false prophets.

Conclusion:

You may not be able to prevent evil governmental leaders from getting elected, but you can, at least in our country, vote against them.

You may not be able to prevent false religious leaders from rising to positions of prominence. But you can make sure that you do not follow them. You can make sure that you are saved by repenting of your own personal sin and calling upon the Lord Jesus Christ to save your soul. Then you can seek the help of Almighty God in living your life according to Biblical truth and righteousness.

Micah 4:1-8 **THE FUTURE GLORY OF ISRAEL**

Introduction:

Micah had earlier briefly mentioned the millennium, 2:12-13. But most of his earlier writing was to denounce Israel and pronounce her downfall. Now he turns back to the millennial theme and enlarges his prophecy of it. The predominating thought is that there will come a future time of glory for Israel.

I. The re-establishment of the throne, V. 1

- A. The mountain of the house of the Lord is Mt. Moriah, or, more specifically, Mt. Zion.
 - 1. Moriah is the total mountain and Zion is a particular ridge on the southwest looking out over the Valley of Hinnom.
 - 2. It was here that Solomon built the temple.
 - 3. Prophetically it will be the site of the Lord's throne in the millennium.
- B. This prophecy is that "it shall be exalted above the hills."
 - 1. Zion will be physically exalted above all hills.
 - 2. But it will also be politically exalted all other governments.
- C. Jesus will rule the world with a rod of iron. Rev. 19:15.

II. The establishment of true religion, V. 2

- A. Jesus will not only be the chief politically leader of the world, but also the chief religious leader.
- B. The nations will look to Him for religious guidance and instruction.
- C. The saved will aid Him in ruling and teaching, Rev. 1:6.

III. The establishment of peace, V. 3

- A. The result of the Lord's strong rule will be peace.
- B. This will be the first time for peace since Cain took a rock or club and waged war on Abel.
- C. Instruments of war will be converted into instruments which will benefit mankind. (For instance, some will be used to till the ground and some into harvesting the crops.)

IV. The establishment of prosperity, V. 4

- A. This was already shown in V. 3.
- B. It is now more specifically pointed out by the use of Israel's symbols of prosperity, the vine and the fig tree.
- C. Men will own property. (Along with the vine and fig tree)
- D. What vines and figs they will be!
 - 1. One historian speaks of a vine in Israel under which a home was built.
 - 2. Hows much better vines will be grown when the Master Horticulturist is giving instructions!

V. The establishment of a right relationship between Israel and God, V. 5

- A. Down through many years the Gentiles worshiped in idolatry.
- B. Israel, for the most part, has worshiped Jehovah God.
- C. Today, she claims to worship Jehovah, but she rejects the idea that Jesus is the Messiah, the Christ.
- D. In that day the people of Israel will receive Jesus as the Messiah and as Savior.

VI. The regathering and the exaltation of Israel, V. 6-7

- A. Israel has already regathered somewhat. (Sufficient to become a nation in 1948)
- B. But presently the greater numbers of Israelites are still scattered throughout the world.
- C. They will be exalted with Jerusalem becoming the capitol city of he world, Luke 1:32; Rev. 19:15-16.
- D. The key to their exaltation will be their repentance, which will be the result of their future affliction, Jer. 30:7

Conclusion:

God has now used me to send this message to you to warn you that except you repent, you will perish, Luke 13:3, 5. True repentance toward God the Father will result in faith in His Son Jesus Christ. This, in turn, will result in the salvation of your soul, Acts 20:21.

Micah 4:9-13 **SUFFERING AND REPENTANCE TOWARD GOD**

Introduction:

Jesus said, "Except ye repent ye shall all likewise perish," Luke 13:3. This text points out that man is more apt to repent when he is suffering.

I. Micah's prophecy of Judah's Babylonian captivity V. 9-10

- A. They were to cry aloud in great distress V.; 9
 - 1. To add to their distress they would have no king, V. 9.
 - 2. Actually this meant the downfall of the nation.
- B. Their distress was to be very intense, V. 9b; 10a.
 - 1. They were to cry aloud like a woman in travail.
 - 2. There are some of you who know what this is like.
- C. This meant their fall to the Babylonians, V. 10.
 - 1. They would be carried away captive out of the city.
 - 2. Like a herd of cattle they would be bedded down in the field. .
 - 3. They would be carried to Babylon.
 - 4. They would suffer in slavery there.
- D. Yet the time would come when they would be delivered from their bondage, V. 10b.
- E. But their deliverance would only come after their repentance.

II. Micah's prophecy of even greater suffering, V. 11-13

- A. He prophesied of many nations gathering against Judah, V. 11.
 - 1. This prophecy may have embraced all of the many years that they were under Gentile dominion. (The Medo-Persians, the Greeks, The Syrians, the Romans, and the Turks.)
 - 2. It could have embraced the anti-Semitic purges in nations where the Jews have been scattered. (Like Germany and Russia)
- B. But its main fulfillment is to be in the time of the Anti-Christ and the Armageddon War, Joel 3:2; Ezek. 38:1-6; 9; Rev. 16:13-14, 16.
 - 1. This will be the most severe time of suffering in all the history of the world,

Mt. 23:21.

2. It will be a time of suffering for all people, but none will suffer more severely than the Jews, Jer. 30:7.
- C. Yet God will save Judah out of this distress, V. 12-13.
1. He will give them victory over the armies of Anti-Christ.
 - 2.. He will exalt Judah to great heights.
- D. This deliverance will come because of repentance on the part of the Jews. (And because of their faith in Jesus Christ.)
- E. Their repentance would never come except for their suffering.

III. A few observations

- A. No man, whether Jew or Gentile, can be saved without repentance, Luke 13:3,5..
- B. No man is likely to repent without first suffering.
- C. It is the goodness of God that allows us to suffer so that we might repent and be saved.

Conclusion:

1. Have you ever repented of your sin and trusted Jesus?
2. Are you ready to do so now?
3. Are you so sorry for your sin that you are willing do what God requires to get forgiveness?
4. God requires you to trust in Jesus, Acts 16:31; Rom. 10:13; Isa. 45:22.

Micah 5:1-2 **BETHLEHEM, THE BIRTHPLACE OF KINGS**

Introduction:

V. 1 still speaks about the invasion of Judah by the Babylonians and warns the people of Judah to get prepared.

V.2 turns their thoughts to a brighter time. It foretells the coming of the Lord Jesus Christ. It focuses upon the little town of Bethlehem and the great honor that God bestows that small place.

Bethlehem is as small town 6 miles south of Jerusalem. It is on a razorback ridge in a mountain range which runs north and south through Jerusalem parallel to the Jordan River. It is just two miles away from where Rachael, the beloved wife of Jacob, was buried. It is just off the road from Jerusalem to Egypt. The word, Bethlehem, means "House of bread" ("House of food.") It gets its name from the rich valleys about it which were filled with orchards, vineyards, vegetables and pastures.

I. The historic birthplace of King David

- A. Jesse and his family lived there.
 - 1. Among his sons born there was David.
 - 2. He tended his father's sheep in the rich valleys.
- B. Samuel came and anointed David to be the future king of Israel.
- C. In due time David was crowned king.
- D. The town of Bethlehem was very honored, much like the way a small town is honored in our land is honored when a man who was born there is elected President of the United States.
- E. Down through the years they took great pride that the great King David was born there.

II. Micah's prophecy of another King to be born there

- A. Out of Bethlehem would come a future King. (Even after the passing of many years it would still be very small.)
- B. But out of that small insignificant town would come a King who would be mighty.
 - 1. He would re-establish the throne of King David.
 - 2. He would rule in Israel.
 - 3. He would rule in all the world.
 - 4. He would establish peace and righteousness.
- C. He would be of old ----- from everlasting.. (Thus, He would be the Messiah, the Christ, the Son of God, Deity God in human flesh.)
- D. But more important for mankind, He would be the Savior of men, the Savior of lost, sinful

men.

III. The fulfillment of Micah's prophecy

- A. Many many years later an angel appeared and told Mary that she would bring forth the Christ child.
 - 1. He told Joseph the same thing.
 - 2. The child was to be conceived by the Holy Spirit of God. (Thus, He would be Deity.)
 - 3. His name was to be “Jesus” because He saves.
- B. There was a problem: Joseph and Mary lived in Nazareth of Galilee.
 - 1. This was about 65 or 70 miles from Bethlehem.
 - 2. They had no desire nor intention of traveling to Bethlehem for Jesus to be born.
- C. But God had foreseen and planned that Augustus Caesar would order a tax census to be taken at the place of each man's birth.
 - 1. So Joseph and Mary made a trip to Bethlehem, the place of Joseph's birth.
 - 2. Mary was great with child and this made it a long and difficult trip for her.
 - 3. Jesus was born shortly after their arrival and laid in a manger. (A feed trough for animals)

IV. Another problem

- A. Jesus lived and died without being crowned as King.
- B. The reason: He had not come to reign as king at that time.
 - 1. He had come to die for lost sinners.
 - 2. He lived, He died, He arose from the grave and He went back to Heaven. (He had accomplished the purpose of His coming.)
- C. But He lives to come again and when He does come He will rule.
 - 1. He will sit upon David's throne in Jerusalem and rule Israel.
 - 2. From Jerusalem He will rule the entire world.
 - 3. He will be King of Kings and Lord of Lords, Rev. 19:11-16

Conclusion:

- 1. Now He is ready to give you a marvelous gift.
- 2. Also He is ready to aid you in living your life. (Guidance and strength for every occasion.)

Micah 5:3-7 **THE MAJESTIC MILLENNIAL REIGN OF JESUS CHRIST**

Introduction:

Micah had already prophesied about future blessings for Israel during the millennium. In our previous text he prophesied about the birth of Jesus in Bethlehem. In this text he turns his attention back to the millennium.

I. First, he foresees God giving Israel up, V. 3

- A. God gave Israel up to the Gentiles. (To the Assyrians, the Babylonian, the Medes and Persians, the Greeks, the Syrians, the Romans, the Turks and, in the end-time, to the armies of the Anti-Christ)
- B. This was not because He did not love Israel nor because He had forgotten His covenant with Israel.
 - 1. It was because the terms of his covenant with Israel call for such punishment if the Israelites were to forsake His covenant.
 - 2. And Israel had forsaken His covenant.

II. He foresees the repentance and regathering of Israel, V. 3.

- A. The travail spoken of in this verse refers to the great suffering which the people of Israel will endure during The Great Tribulation.
- B. The “bringing forth” speaks about Israel's repentance which will result from her suffering.
- C. The remnant returning speaks of Jews who have been scattered among the nations of the world returning to their homeland to join with the Jews who would already be there.
 - 1. Some will have already returned and established their dwelling back in the homeland.
 - 2. But the main fulfillment of this prediction will be in the millennium.

III. He foresees the majestic rule of Jesus Christ, V. 4

- A. The word, feed, could be translated “rule or shepherd.”
- B. He will rule in the strength of the Lord (Jehovah).
 - 1. He will rule in the strength of Jehovah because Jehovah God, the Father had sent Him and will, thus, support and aid Him.

2. He will rule in the strength of Jehovah because Jehovah God, the Holy Spirit will aid and support Him.
 3. He will rule in the strength of Jehovah because He, Himself, is Jehovah God. (He is one of the Triune Godhead. He is God in human flesh. When He returns to earth He will dwell in glorified flesh.)
- C. He will rule in the majesty of the name of His God.
1. The word, majesty, means “excellency, grandeur, splendor, magnificence, richness, glory.”
 2. Everything that He does will be in the majesty of Jehovah God.
- D. He will rule in the strength and power of Jehovah God.
- E. He will rule in the unlimited knowledge of Jehovah God.
- F. He will rule in the unlimited wisdom of Jehovah God..
- G. He will rule with the same love that sent Him to the cross.

IV. What this means

- A. To Israel it will mean at least 3 things:
1. It will mean victory over all of Israel's enemies, V. 5-6. .
 2. It will mean that the Israelites will dwell at peace in their homeland, V. 5.
 3. It will mean that Israel will be a blessing to all nations of the world. (They shall “as the dew of the grass” to the people of the world.)
- B. But the real question is: What does this mean to you?
1. It means that by repenting of your sin and trusting Jesus Christ to save you from your sin you, too, can have a part in the beauty, splendor, and joys of the millennial reign of Christ.
 2. It also means that you can have a part in the splendor and joys of]the heaven ages which will follow the millennium.
 3. It means that you can avoid the torments of hell and enjoy a glorious future with God.

Conclusion:

1. But if you would avoid the horrors of hell you must repent of your sin and trust Jesus to be your Savior.
2. He who will come to be the King has already come to be the Savior. (Call on Him now and trust Him to save your soul, Acts 16:31.

Micah 5:7-15 **A FORECAST OF IMPROVING CONDITIONS**

Introduction:

For a long while Micah's prophesies had been like a weatherman who almost always forecasts blizzards and storms. But starting with verse 7 of our text he speaks about improving conditions.

I. An improvement of attitude of Gentiles toward the Jews, V. 7

- A. God had foretold the hatred of the Jews by Gentiles, Jer. 24:9; 29:18. (Because of Israel's sin God would remove His protection of Israel and allow the Gentiles vent their hatred upon the Jews.)
- B. The Jews have been a most hated people down through the years. (They have been persecuted in all of Europe and especially in Germany and Russia. Even in the United States there has always been a large number of people who hate them.)
- C. But all of this will change, V.; 7.
 - 1. The Jews will be received as dew from heaven, as rain on parched ground.
 - 2. They will be treated as royal messengers from Jesus Christ, the King.
 - 3. The Jews will be sent to the Gentiles by Jesus Christ, the King, not to take advantage of them in any way, but to be a blessing to them both materially and spiritually.

II. Gentile respect for the rights of Israel to improve, V. 8-9

- A. For many generations many Gentiles have treated Israel like wolves would treat sheep.
 - 1. In the past the Gentiles have taken the land and possessions of the people of Israel almost at will.
 - 2. Even now the Palestinian Arabs claim land which rightfully belongs to Israel.
 - 3. Virtually every nation would like to possess the land and the riches of Palestine.
- B. But this prophecy has begun to be fulfilled. (In their brief history as a nation Israel has repeatedly smashed Gentile armies who make war on her like a lion attacks her prey.)

III. The military might of Israel will be replaced with something better, V. 10- 11

- A. These two verses, at first, may sound to contradict the idea that this prophecy speaks of a time of great peace and prosperity for Israel.
 - 1. However, what these verses speak about is a time when all of the enemies of Israel

have been defeated and Israel's military might will no longer be needed.

2. The horses and chariots in the text are equivalent to the finest kind of modern warfare.
 - a. They will be destroyed.
 - b. This statement is equal to the statement which says that their swords and spears will be made into plowshares and their spears into pruning hooks, Micah 4:3).
 3. Likewise, the walled cities and strongholds mentioned in verse 11 are the equivalents of strong military fortifications of modern times.
- B. With Almighty Jesus Christ on the throne military might will no longer be necessary. (God power is much better than military power.)

IV. Israel to be purged of false religion, V. 12-14

- A. This has already been partly fulfilled by their captivity in Assyria and Babylon. (When the Jews returned from that captivity to their homeland they had been purged of their idolatry and never returned to it, at least not on a large scale.)
- B. Yet there is still much false religion there.
 1. At the present this includes a rejection of Jesus Christ by Judaism and other religious groups which reject true Christianity.
 2. Prior to the return of Christ, the Anti-Christ himself will establish himself in the temple and apparently have a following in the land.
- C. All false religion and all non-religion will be purged from the land and the Christ will be the center of worship for all.

V. Vengeance to be taken on the Gentiles who, V. 15

- A. The Lord will allow the Gentiles to punish Israel, but He will never forget that they are His covenant people and He has pledged to Abraham that He would punish those who seek to harm them, Gen. 12:3.
- B. One of the chief ways that He will punish the Gentiles will be to destroy the Anti-Christ and the armies which follow him.
- C. There will be no need for the Jews to take vengeance on their enemies because God has said, "Vengeance is mine."

Conclusion: What all men, both Jew and Gentile, should do is to repent of sin and trust Jesus Christ and for salvation.

Micah 6:1-9 **ON TRIAL BEFORE GOD**

Introduction:

To be brought before the court of the land and be officially charged with a crime must be a frightening experience. To be brought before the court of heaven must be even more frightening. It must be terrifying.

I. Judah before the court of heaven, V. 1-9

- A. Micah was to speak to the mountains of Israel as if to call the court to order, V. 1-2. (God has a legal controversy with the people of Judah.
- B. God< Himself, presents the charge in the form of a two-part question, V. 3.
 - 1. He spoke with an expression of tender love, “O my people...”
 - 2. He asked, “What have I done unto thee?”
 - 3. He further asked, “Wherein have I wearied thee?”
- C. God not done them wrong, but only good, V. 4-5.
 - 1. He had brought them out of slavery.
 - 2. He had given them good leadership.
 - 3. HE had protected them from Balak.
 - 4. He had caused Balaam to bless them instead of pronouncing a curse upon them.
 - 5. He had miraculously brought them across Jordan into Canaan.
- D. The people confessed, but would not repent, V. 6-8.
 - 1. The Law of Moses required repentance and offerings to show that repentance.)
 - 2. They were willing to bring the sacrificial offerings, but they were not willing to acknowledge their guilt and repent of their wrong.
 - 8;. They were willing to perform the required religious deeds, but they were not willing to repent of heir sins and change their ways.
- E. God pronounced sentence upon them and gave them one final warning, V. 9.

II. The saved before the court of heaven

- A. Did you know that all of the saved will be brought before the court of God and be judged.
- B. The purpose of this judgment will not be to determine where they are going, but to

determine what their rewards will be.

- C. What if God were to ask us the same question which He asked the people of Israel? What if He were to ask us: “How have I wronged you? Wherein have I wearied you?”
 - 1. We would all have to acknowledge that God has been good to us.
 - 2. Yet there have been times when we did not live as though God were good to us. (At times we behaved as though God had mistreated us. There have been times that we displeased the Lord by the way that we lived.)
 - 3. He sent Jesus to this world to die for us that we might be saved.
 - 4. He heard our cry when we called on Him to pardon our sins and save our soul.
 - 5. He could ask us, “Why then have you not been faithful to serve me and do my will?” (And we will be without excuse.)
- D. Yet for the smallest of things that we have done which pleased Him we will receive such rich rewards.
- E. But we will suffer loss because of the things we have done which did not please the Lord and for the things that we failed to do that we should have done.

III. The unsaved before the court of heaven

- A. What if God were to ask you: “Wherein have I wronged you?”
- B. You will have to acknowledge that He has never wronged you.
 - 1. He has clothed you and fed you. He has given you many good things. He has protected you from harm. Every good thing that you ever had came from Him.
 - 2. He has loved you and sent His Son, Jesus Christ to the cross to suffer for you and die for you that you might be saved.
- C. You will be without excuse.
 - 1. You will be without excuse for failing to believe the gospel message.
 - 2. You will be without excuse for failing to repent of your sins and asking Him to forgive you and cleanse you of your sins.
 - 3. You will be without excuse for failing to serve Him and living your life in a way that would please Him.
- D. If at that time you could have another chance to repent and be pardoned for your sins you would gladly do so, but your opportunity will be gone forever.

Conclusion:

- 1. Are you saved? Your opportunity to serve the Lord in this lifetime will soon be over.
- 2. Are you unsaved? Your opportunity to repent and call on Jesus for salvation will soon be over.

Micah 6:10-15 **FRUITLESS LABOR AND VAIN EFFORT**

Introduction:

The people of Judah were filled with sin --- and were still unrepentant toward God. The rich were willing to do almost anything to gain more riches, V. 10-12. God pledges to make them desolate, V. 13. Their desolation would come to them in the Babylonian invasion and captivity. Their desolation is further described in verses 14-15.

I. Judah' fruitless effort, V. 14-15

A. Let us examine the text.

1. They would eat and not be satisfied, V. 14. (The word, satisfied, literally means "filled." They would not have enough to be filled.)
2. "...and thy casting down shall be in the midst of thee..., V. 14." (That is, "Thy hunger shall still be in your middle.")
3. "...thou shalt take hold but shalt not deliver..., V. 14. (You will take up your possessions and flee, but you will not escape.)
4. "...and that which thou deliverest will I give to the sword," V. 14.
5. "Thou shalt sow, but thou shalt not reap..," etc. V. 15. (That is, "Before you can gather the harvest the Babylonians will come.")

B. This would be just punishment for them.

1. It is right and just for them to be hungry, for they have stolen from the poor. (And they stole not because they were hungry, but in order to increase their own riches.)
2. It is right and just for them to be killed, for they have killed others. (And not for their self-protection, but because of their greed.)

C. This was a desolation which would be repeated many times. (They would be suffer under the Babylonians and again under the Medo-Persians, the Greeks, the Romans, and the Turks. Their suffering would especially be great in the Great Tribulation under the Anti-Christ.)

D. They had walked in the ways of evil men such as Omri and Ahab, V. 16.

II. The fruitless effort of men today

A. It is fruitless to seek security in material things.

1. As far as wealth and power is concerned, the people of Judah had it made.

2. But suddenly it was all taken from them.
 3. Even so, it is fruitless to seek security in material wealth and power.
 4. No matter how much you gain, it will all be taken from you suddenly.
- B. It is fruitless to see satisfaction in material things.
1. The people of Judah had all they needed, but they were never satisfied. (They wanted more.)
 2. Just how much would you have to get to satisfy you? (If you got that much today you would want more tomorrow.)
- C. It is fruitless to seek to be saved by your own effort.
1. Some try to get to heaven that way. (They try to stop their bad habits, they get religion and they start doing good deeds.)
 2. But God never promised to save that way, Eph. 2:8-9, Titus 3:5; Gal. 3:11.
 3. It has never worked for anybody.
- D. God has given us a way whereby we can be saved, Rom. 10:13; John 3:16; Acts 16:31.

Conclusion:

What a pity it is for someone to try so hard to go to heaven and still go to hell. Don't let that happen to you.

Micah 7:1-4 **A WORKER IN GOD'S FIELD GLEANING THE HARVEST**

Introduction:

This text speaks of 3 distinct phases of harvest. Each of these phases is used to picture a time in the history of the nation of Israel up to that time. The same 3 phases of harvest can be seen in Christianity.

I. The three phases as they represent Israel, V. 1-4

- A. The time of firstfruits "...my soul desired the firstripe fruit," V. 1.
 - 1. This speaks of the spring of the year.
 - a. The plants were well watered; they had not been set back by dry weather.
 - b. Neither had they been set back by disease nor insects.
 - c. The fruit was larger, better formed and better tasting.
 - 2. This represents the early history of Israel following their bondage in Egypt. .
 - a. Some of God's greatest miracles took place in this time: The crossing of the Red Sea, water brought from a rock, manna from heaven, clothes and shoes that did not wear out, the crossing of the Jordan River, the fall of Jericho, the sun standing still and others.
 - b. It included the early years of Israel in Canaan.
 - c. Micah longed to see such good things in his day.
- B. The time of the summer harvest:
 - 1. This speaks of the late summer and early fall.
 - a. The fruit was more abundant than at any season of the year.
 - b. The hot summer sun makes the fruit mature and ripen faster.
 - 2. This represents the time of David and Solomon.
 - a. The hostile nations which surrounded Israel were brought into subjection.
 - b. Those nations began paying taxes to Israel.
 - c. Israel reached her greatest height of riches and glory.
 - d. Micah must have longed to see times like that again in Israel.
- C. The time of gleaning:

1. The workers had harvested the main crops and were seeking to gather what little was left.
 - a. They would work harder and gather less.
 - b. They would be more appreciative of what they did get.
 - c. They would long for the time of abundant harvest to return.
2. This was how Micah saw himself as a prophet of God in Israel at that time.
 - a. The time of firstfruits was over.
 - b. The time of the main harvest was also over. (He longed for it, but it was over, V. 2-3).
 - c. He was in the time of gleanings. (Even the gleanings would soon be over, V. 4.)
 - d. He was pressed for time because even the time of gleaning would soon be over and the Babylonian armies would soon arrive.
 - e. Yet, as a prophet of God, he was responsible to God for gleaning as many as he could to repentance and godliness.
 - f. The scarcity of converts would make each one all the more precious to him.

II. The same phases in Christianity

A. The firstfruits of Christianity are already past.

1. On the day of Pentecost following the crucifixion, resurrection and ascension of Jesus about 3,000 souls were saved, Acts 2:41.
2. Shortly thereafter at the Gate Beautiful of the temple about 5000 were saved, Acts 4:4.
4. Soon the Jerusalem church was scattered and churches sprung up throughout Judea, Samaria and at least two in Syria. (One in Damascus and one in Antioch.)
5. The Antioch church sent out missionaries and soon churches sprung up as far away as Europe.

B The time of summer harvest. for Christianity is also past.

1. This was the time of greatest harvest.
- 2, Christianity spread throughout the world.
3. Even under the extremely bitter persecution of the Dark Ages Christianity spread rapidly. (The more they were persecuted the more they grew in number.)
4. Colonies were founded in America and Christianity prospered in those colonies.
5. For many years the summer harvest continued for Christianity and huge numbers became Christians, Christian churches multiplied and Christian truth and Christian

principles received great acceptance.

- C. But the time of the summer harvest for Christianity is over and the time of gleaning is at hand.
1. Biblical truth has been polluted with all manner of heretical teaching.
 2. Christian moral principles have been abandoned in favor of all manner of immoral behavior.
 3. The great masses of society have become gospel hardened and it is difficult to get the unsaved to even listen to the gospel message.
 4. Many who claim to preach the gospel do not preach the gospel which the apostles preached. (They preach a gospel which cannot save.)
 5. Greater numbers throughout the world are hostile toward all manner of Christianity and are determined to wipe Christianity off the face of the earth.
 6. Even in the so-called "Christian nations" it has become harder and harder to win lost souls to Jesus Christ.
 7. Yet the Christian still has the responsibility of seeking to win the lost to Jesus and to teach the blessed truths of God.
 8. This makes the Christian witness rejoice all the more when one precious soul trusts Jesus, gets saved and starts living for Jesus.
 9. Time is running out. (It is running out for the lost who needs to get saved. It is running out for the Christian who is trying to reach him with the gospel.)

Conclusion :

1. Won't you who are saved resolve to live for God in these evil times?
2. Won't you help to rescue the perishing?
3. Won't you who are unsaved repent of your sins and trust the Lord Jesus Christ to save your soul?

Micah 7:5-7 **ONE YOU CAN TRUST WHEN THERE IS NOODY ELSE YOU CAN TRUST**

Introduction:

Micah saw an evil time come to Israel. There were probably a few trustworthy people left, but there so many who could not be trusted that one would hardly know just whom he could trust.

I. Micah's warning to Israel, V. 5-7

- A. He warned the people against the very people who could ordinarily be trusted, V. 5.
 - 1. He warned against trusting a friend.
 - a. You ought to be able to trust a friend. (With your watch, your business, your money, your reputation, your wife or your daughter)
 - b. But Micah warned the Israelites not to trust a friend.
 - 2. He warned them not to trust a guide. (An close friend, an intimate friend, a bosom buddy)
 - a. But Micah warned the Israelites not to trust even a bosom buddy.
 - b. Today he may be your friend; but tomorrow he may be your enemy.
 - 3. He warned against trusting one's wife or husband.
 - a. Of all the people you ought to be able to trust your wife or husband.
 - b. It is terrible that the Israelites had reached a point when even husband or wife or one's closest friend could not be trusted.
 - 4. Yet Micah warned against trusting those with the closest family ties, V. 6.
- B. The purpose of Micah's warning was not to make the people overly suspicious of family or friends. (Although it was designed to make them cautious to some degree and, thus, to spare them from unnecessary heartbreak.)
- C. The main purpose of his warning was to make them aware of the one whom they **could** trust, V. 7.
 - 1. Micah fully trusted the Lord.
 - 2. He wanted them to know that they could trust Him, too.

II. The condition which Jesus faced

- A. There was no stronger bond of friendship than that which existed between Jesus and His apostles.

1. He was to them a Friend that sticks closer than a brother.
 2. They were to Him loyal and devoted and they loved Him more than life itself.
- B. But there was one who never felt that way. (Judas Iscariot)
1. He was a pretender from the beginning.
 2. He sold out the Lord to the enemy.
 3. What is more, he betrayed Him with a sign of friendship, a kiss.

III. Micah's warning repeated by Jesus, Mt. 10:35-36

- A. His disciples would be hated and persecuted.
- B. They would be betrayed to the enemy by their friends and family.

IV. The same warning for the last days, II Tim. 3:1-5

- A. Perilous times shall come.
- B. The times will be just as wicked and sinful as were the days of Micah in Israel. (Even more)
- C. Wicked men will be just as dangerous for Christians as they were in the days of the apostles.
- D. They will be betrayed by both friends and family.

V. The main point of the warning for present day Christians

- A. Even when our friends and family love us and are faithful to us and would do anything in the world for us there is one thing we could never trust them to do for us.
 1. We could never trust them to save our souls.
 2. Only Jesus can do that.
- B. But the Lord is a Friend whom we can trust.
 1. We could trust Him to hear us when we called upon and asked Him to save our unworthy souls.
 2. We cannot even trust ourselves to keep us saved, but we can trust Jesus to keep us.
 3. We can trust Him to raise us from the grave in a glorified body.
 4. We can trust Him to see us safely through the Judgment.
 5. We can trust Him to take us to glory.

Conclusion:

1. Have you trusted Him to save and keep you?
2. If not, call on Him today and trust Him to save you.

Micah 7:8 **DOWN, BUT NOT COUNTED OUT**

Introduction:

A classic story in boxing is about a boxer who appears to be beaten, but in the last round he knocks his opponent out and wins the match. This story has been repeated in novels, in many movies and in the real lives of many people. It somewhat pictures the story of our text. Micah speaks of himself as being representative of the whole nation of Israel.

I. The prophecy as it applied to the nation

- A. It pictured the dramatic comeback of Judah after her fall to Babylon.
 - 1. Micah spoke of a real enemy.
 - 2. He said that he would fall.
 - a. That is, the nation of Judah would fall.
 - b. Judah would fall to Babylon.
 - 3. He said that he would arise again.
 - a. That is, the nation of Judah would rise again.
 - b. A remnant would return to their homeland and the nation would again be established.
 - 4. He said that the Lord was his light, his hope. (The Lord was the reason that the remnant would return and that the nation would be re-established in their homeland.)
 - 5. This was an unheard of thing for a nation to make such a dramatic comeback. (It was not so with the Philistines, the Ammonites, the Edomites nor the American Indians). .

II. The prophecy as it pictures the victory of sinful man

- A. It pictured the dramatic victory of man after the fall of Adam.
 - 1. Satan is the enemy and sought to destroy all mankind.
 - 2. It appeared that there was no hope of heaven, no hope of continuing to live on earth and no hope of staying out of hell.
 - 3. But God has given victory to all who repent of their sin, believe the gospel message and trust the Lord Jesus Christ for salvation, John 5:24.
 - 4. Jesus is the Light.
 - a. God the Father sent Him to the to the world to dwell in human flesh.

- b. God the Father sent Him to the cross to provide a way of salvation for sinful man
- c. Jesus is the Light of the world providing salvation for all who repent and trust Jesus for salvation.

B. It pictures the dramatic victory of the backslider who repents.

1. Satan cannot take away the salvation of one who has trusted Jesus and been saved, but he can wreck and ruin the life of a saved person by leading him to live an ungodly life.
2. He can ruin his reputation and destroy his happiness.
3. When that happens it appears that Satan has the victory over his life.
5. But when that backslider repents and trusts Jesus to take charge of his life, he has a great victory over Satan and his joy in the Lord is restored.
6. The Lord is his Light.

C. It pictures the dramatic victory of the child of God in the resurrection.

1. At his death it may appear that the Christian has lost the final battle, that the enemy, Death, has given the final victory to Satan.
2. But God has promised that Jesus will return and give the victory to the Christian, I Thes. 4:13-18..
3. Jesus is the Light.

Micah 7:9 **REAL REPENTANCE**

Introduction:

Repentance means to be genuinely sorry that you are guilty of sin. Micah speaks first of himself. But what he said about himself applied also to the whole nation.

I. Micah's prophecy of Judah

- A. He prophesied of their suffering. (“I will bear the indignation of the LORD...”)
 - 1. Indignation means “anger.”
 - 2. For about 2500 years the people of Israelites have borne the indignation of the Lord.
 - 3. It would begin with the Babylonian invasion and captivity and continue throughout the Great Tribulation.
- B. He prophesied of their confession of sin. (“...because I have sinned...”)
 - 1. Their sin was the reason for their suffering.
 - 2. This foretells a change of attitude in Israel.
 - a. This is to be their attitude in the latter part of the Great Tribulation.
 - b. If only they would have had this attitude earlier, they could have been spared a lot of suffering.
- C. He prophesied of their great deliverance. (“...until he plead my cause...”)
 - 1. He foresees the time when God will stop pouring out His wrath upon Israel.
 - 2. Instead, God's power will be used to deliver the Israelites from their enemies.
- D. He prophesies of Israel coming to the light. (...he will bring me forth to the light...”)
 - 1. Among other things this means that they will come to the gospel light.
 - 2. As of now it is a rare thing for a Jew to turn to Jesus as the Christ.
 - 3. In that day God will send two special Hebrew Christians to preach Jesus, Rev. 11:2-13.
 - 4. This will be the turning point for the Jews.
- E. He prophesied of seeing the Lord's righteousness. (“...I shall behold his righteousness...”)
 - 1. This will come about by seeing the Lord, Himself.
 - 2. He will be visible as He comes in the air to the earth to plead the cause for the Jews against Anti-Christ and his armies, Rev.:1:7; 19:11.

II. Some lessons from Micah's prophecy

A It teaches that all have sinned.

1. As the Jews had sinned against God, even so we have all sinned.
2. It is the blindest man in the world who does not see that he has sinned.
3. The time will come when the Jews will finally admit their sin and so will it come for all.
4. They could have saved themselves a lot of suffering if they could have seen it sooner.
(And so could we.)

B.. It teaches that there is great suffering for sin.

1. The Jews have suffered tremendously for about 2500 years.
2. The unsaved will suffer in hell forever.

C. It teaches that there is a great Deliverer.

1. It is Jesus who will be sent to deliver the Jews. (He will come down to Mt. Olive, Zech. 14:4.)
2. It is Jesus who has already been sent to be the Savior of all who repent and place their faith in Him, Acts 20:21.

Conclusion:

Are you ready for Jesus to come? If not, are you ready to come to Jesus?

Micah 7:10-15 **A FABULOUS FUTURE FOR ISRAEL**

Introduction:

Today the middle east is a powder keg waiting to explode into violence. The fuse is a bitter hatred for Israel and for any nation which is friendly toward Israel. The fuse has been lit and is rapidly getting shorter and shorter. A colossal war aimed at the complete destruction of Israel is ready to explode.

There have been efforts to make peace between Israel and her enemies, but to no avail. Daniel 9:27a predicts that such a peace treaty will be signed. The treaty will provide for a seven year pledge of peace between Israel and her enemies. It will probably involve some specific objectives which will be accomplished in stages and reached in seven years. However, in the midst of that seven year period her enemies will break the treaty and overrun the land, Daniel 9:27b.

It will be at the close of three and a half years of war on Israel that the Lord will come.

I. A change in the attitude of the world toward Israel, V. 10-13

- A. When the Lord returns to the earth things will drastically change.
 - 1. The enemy of Israel and of the Lord will be put to shame. (“Then she that is mine enemy shall see it and shame shall cover her..., V. 10a).)
 - 2. The change of attitude in those nations will be because their armies which fought against Israel and sought to destroy her will be destroyed by the Lord at His coming. (“...now shall she be trodden down as the more of the streets,” V. 10b)
 - 3. The city of Jerusalem, which they have destroyed, will be quickly restored, and representatives from former enemy nations will come to see it, V. 11-12.
- C. Yet even though Jerusalem will be quickly restored, it will take a long long time to repair the destruction wrought by the enemies in the rest of the land, V. 13

II. A fabulous future ahead for Israel during the millennium, V. 14-15

- A. Micah prayed, “Feed thy people with thy rod...,” 14.
 - 1. This is the Shepherd's rod.
 - 2. This is like saying, “Come and be their Shepherd.”
 - 3. It is the rod of the Lord which has now long chastised the people of Israel.
 - 4. But in that day it will bring protection, provisions and comfort to Israel, Psalm 23:4.
- B. Micah prayed for Israel to occupy even the land which once the Northern Kingdom of Israel

had occupied, V. 14. (Not just the land of Judah)

1. Carmel was a fertile land on the east coast east of the Sea of Galilee.
2. Bashan was a pasture land which Syria now holds.
3. Gilead was east of the Jordan River and is now held by Syria.

C. Micah prayed "...let them feed in Bashan and in Gilead as in the days of old," V.14
(As in the height of the nation's glory)

D. God pledged to do marvelous things for Israel, V. 15.

1. Just as marvelous as when He brought them out of Egypt.
2. It was, indeed, marvelous when He brought them out of Egypt. (He opened the Red Sea, caused their clothes and shoes not to wear out, gave them food from heaven and water from a rock.)
3. The deliverance from the Anti-Christ and his armies will be even more spectacular. (The Mount of Olives will split when the feet of Jesus touch it.)

E. In the millennium Israel will have an exalted position in the world. (Jerusalem will be the capital city of the world.)

III. Fabulous things for all who repent of their sins and trust the Lord Jesus Christ of salvation

A. We, too, were once under oppression.

1. We were not oppressed by an enemy nation, but by Satan, himself.
2. We were enslaved to sin and could not set ourselves free.
3. We were in danger of punishment from God in the horrible fires of hell.

.B. But God loved us and sent Jesus to die for us that we might be saved.

1. He died for us that we might be cleansed from all our guilt of sin.
2. He died for us that we might be spared from the torments of hell.
3. He died for us that we might dwell with Him in the new earth that is spoken about in Revelation chapter 21.
4. He died for us that He might share with us the riches of His glory forever.

Conclusion:

Let me now get personal. Have you been saved? Have you trusted Jesus to cleanse you from all your sin? Have you asked Him to save your soul and keep you out of hell? Have you trusted your destiny into His hands and depended on Him --- and **Him only** --- to make sure that you get to heaven?

If not, do it now. He will save you if you trust Him. But don't take my word for it. Read Romans 10:13. .

Micah 7:16-20 **THE GREAT GOODNESS OF GOD**

Introduction:

Micah prophesied through the reign of Jotham, Ahaz and Hezekiah, kings of Judah, Micah 1:1. Micah could see a fast growing trend toward idolatry and sin. He could foresee the fall and the regathering of Israel. As he writes of the blessing of God on Israel during the millennium he marvels at the great goodness of God.

I. The greatness of God as seen in the might and power which He gave to the new nation of Israel, V. 16-17

- A. The Gentile nations have oppressed Israel for about 2500 years.
 - 1. Since 70 A.D. they were scattered until after World War I.
 - 2. They did not exist again as a nation until 1948.
- B. Yet within a very few years they became a mighty nation.
 - 1. As a young nation they have had several major wars.
 - 2. They have had decisive victories.
 - 3. Two of these victories were over the mighty nation of Egypt. (The Six Day War and The Ten Day War)
- C. Egypt was compelled to sign a peace treaty with her.
 - 1. The only reason they signed was because they feared Israel's power.
 - 2. The surrounding nations will eventually sign a peace treaty with her, Dan. 9:27.
 - 3. Before they will sign such a treaty they, too, will get a taste of her mighty power.
- D. Yet, let it be understood that Israel's power is not found in her tanks, her planes her missiles nor in her fire power, but in the power of God.

II. The greatness of God as it will be seen in the great pardon and mercy which He will yet give Israel, V. 18-19

- A. This is better understood in view of the great sins of Israel. (Idolatry, moral corruption, self-righteousness, the crucifixion of Jesus Christ, the persecution of Christians and the continued rejection of Jesus as the Christ)
- B. Yet God delights more in pardon than in punishment; more is showing His mercy than in showing His anger. .

- C. God has already shown Israel mercy even though the people have not yet repented, but He will show them much more mercy after they repent.

**III. The greatness of God as seen in His faithfulness to honor His covenants concerning Israel,
V. 20**

- A. In His covenant with Abraham God promised to make a great nation, to give a land to that nation and to bless that nation.
- B. God confirmed that covenant with Isaac and Jacob.
 - 1. God did not confirm that covenant with any other descendants of Abraham.
 - 2. Therefore, that nation is Israel.
- C. God has not forgotten this covenant. .
 - 1. This is evident in His restoration of this nation.
 - 2. It is evident in the help which He has given this nation since its restoration.
 - 3. It will be much more evident in the blessings which He has promised to this nation in the millennium.

IV. The greatness of God as seen in His mercy toward all mankind, V. 18, 20

- A. Micah, in these verses, did not specifically mention God's mercy to all mankind.
- B. But he did say that God delights in mercy, V. 18. (We, who are Gentiles, must admit that God has been very merciful to us also.)
- C. Furthermore, Micah also mentioned the covenant that God had made with Abraham, V. 20.
 - 1. In this covenant God promised Abraham that He would make His Seed to be a blessing to all mankind.
 - 2. The Apostle Paul said that the Seed is Jesus, Gal. 3:16.
 - 3. Thus, God has promised a Savior to all mankind.
 - 4. God promised to save all who trust in Him for salvation, John 3:16.

Conclusion:

The same great God who blesses Israel offers to save you and bless you through Jesus Christ. Will you not repent of your sins, trust Jesus be your Savior, follow Him in Baptism, unite with a good Scriptural church and seek to do His will daily?