

Micah 6:1-8

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[0 : 00] Micah chapter 6 will begin reading in verse 1 says, Hear ye now what the Lord saith, Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth, for the Lord hath controversy with his people, and he will plead with Israel. O my people, what have I done unto thee, and wherein hath I weary thee?

Testify against me, for I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Baelic king of Moab insulted, and what Baelic son of Bior answered him from Shedham unto Giggilgal.

Then ye may know the righteousness of the Lord. Wherewith shall I come before the Lord, and thou myself before the High God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of old? Shall I give my first born from my transgression, the fruit of my body, for the sin of my soul?

God gives his answer. He hath shooed thee, O man, what is good, and what does the Lord require of thee, that to do justly, and to love mercy, and to walk humbly with our God?

That finishes that passage of scripture. God bless you for standing. I appreciate you, and I appreciate the word of God. Back to the first couple of verses of this passage of scripture. He says, here you know what the Lord says. As I said in introducing this in chapter four, we see a promise that Israel is going to be brought into this standard of a great nation, or into the status of a great nation. Chapter five, we see the leader in Jesus Christ, the promise of Messiah, that's been promised ever since Genesis chapter three, that would come into the world. He was going to lead this great nation of Israel. But we see these things, and now in chapter six, God has the prophet tell the people, here you know what the Lord says, arise, contend thou before the mountains, and let the hills hear thy voice, hear thee, bow mountains to the Lord's controversy, and be strong foundations of the earth, and the Lord has the controversy with this people. He will plead with Israel. He tells his man here, he tells the prophet, like a, make this pronouncement, under the hills, make this pronouncement, under the mountains, under the rocks, under the trees, those

[2 : 45] God had been pleading with Israel for hundreds of years at this point. Israel from the time that God had delivered them out of Egypt from the time that he had delivered them from the shackles of the bondage that they were in. They were slowly going away from God. They would go away from God.

They would come back to God. They would go away from God, and they would come back to God. You read in the book of Judges, it was a vicious cycle that these people were in.

They would come to God. They would worship God. They would bring the offerings. They would do what God told them to do, and slowly they would go off into the idolatry. Slowly they would go off into the things that God warned them against, and then they would find themselves underneath the bondage of another nation, underneath the bondage of other kings, and they would go crying into God, and God would bring them out once again. It happens over and over and over in the history of the Israelite, in the history of the Jewish nation post.

The church isn't in a whole lot better shape right now than the Israelite's where in the Old Testament, both churches you go to, they will not preach you. The true gospel of Jesus Christ, they will not preach you. The true word of God, they will preach you. You just come here. You just put your money in the plate. You just say a little prayer once in a while, and really God will be fine.

Folks, that is not what the Bible says. The Bible says that God saves those that are of a contrary heart, that are of a broken heart, and a contrary spirit. The Bible says that you and I are guilty, rotten, no good sinner have deserved hell, but God has made a way through Jesus Christ that we

can be redeemed from the condemnation that is upon us. Hallelujah.

Praise God. He didn't tell me the day he saved me. I don't know what kind of conversation God had with you when he saved you, but God showed me what I was. He showed me where I was.

[4 : 57] He showed me what kind of shape I was in. He showed me I was on my way to hell. Hey folks, I was raised in church. I was raised under true preaching. I was raised under all these things, but I didn't pay any attention to it. I didn't pay it taking any heed to it. When I was younger, hey, I didn't get saved until I was 33 years old. But I give God 33 years. I give his case prepared to present to me. It gave him three decades worth of sin and a field that I was involved in. Just show me and say, I can set you free. Hallelujah. Yes. That's the God that I say. We got a lot of preachers now. So, I so call preachers and preachers. We got a lot of preachers that preachers love you no matter what. I thank God that the Bible says the first John God is love. I praise God for that.

But we sing the loose, loose side of the fact that in the Bible it also describes God as a consuming fire. It also describes God as one who takes vengeance and he is the only one that takes vengeance. Folks, my God is not a sissy. My God is a very one that stroke this universe into existence. My God is the one that came there, suffered, and died on the cross that I have taken on the floor. My God is on the panacea. My God is the Savior of the world.

Hallelujah. Amen. Amen. The Bible says here, here you old man, God has been containing with Israel and pleading with Israel. So, with the Israel loss over here, the very apple of God's eye, folks, you the church of the living God, you are not the apple of God's eye. The Bible describes Israel of that. Israel, the Jewish nation is the apple of God's eye. He had been pleading with the apple of his eye. Come back to me. Come back to me. What is he saying about Isaiah chapter one? We hear it quoted all the time.

Come now. Come now, say, let us reason together. Though your sins be a scarlet, they shall be one of them. Though they be read like crimson, they shall be as wool. That which is pleading under Israel. As I said, he wasn't pleading to the heathen. He wasn't pleading to the pagan or the couple leaders. He was pleading to his own people.

That's something we lose sight of in the book of Revelation. We get through the seven churches.

We get to the book or the church of Laodicea. We say, what's the picture of Jesus?

[7 : 52] Knocking on the heart's door. No, it's not. What did he say? When I talk about Jesus, stand him there. Knock me. He's knocking on the door of the church. It's a church. It's the church of Laodicea. It's for blessing believers in Jesus Christ.

He's knocking on the door. Say, let me if any man will open up unto me, I will come in and sit with him and he with me. Hallelujah.

Hey, it was a message to the entire church but it's all down to an individual. If any man, any one man opens up unto me, I will come in and I will come in and sit with him and he will open up unto me. Hallelujah.

I tell my operate. Now listen. In the Bible, read the back of my God promise. In the Bible, throughout the Old Testament, up until the book of Ezekiel, the day individuals were dealt with sometimes but Israel was dealt with as a whole.

Up until the book of Ezekiel, you get to Ezekiel. You read Ezekiel 18. God says every man's going to be responsible for his own transgressions. Every man's going to be responsible for his own sin because that was the attitude that these Jews had. That was the attitude that the Hebrew people had.

[9 : 22] Well, I may sin. I may do this or I may do that. But it'll come down on the whole nation. Not just on me. God says, uh-huh. He says your sin will be your sin and their sin will be their sin.

And folks, your sin may be different than mine and mine may be different from yours. But either way, the Bible says that all has sinned and come short of the glory of God.

The Bible says all we like see have gone astray. The Bible says in the nation's free and the scripture has concluded all under sin. We are all guilty before God.

And the only one who can do anything about that is God himself. The only one that can do anything about that is God through Jesus Christ. Through His dead blood. These people here in Micah's day, they didn't have Jesus. This was 700 years before Jesus was ever born.

700 years before He ever was placed in that manger. But He was promised. As I've already said in Genesis chapter 3, there was a seed that was promised that bruised the head of the serpent.

[10 : 36] That was Messiah that was promised. He'd been promised since the beginning of this name, folks. He'd been promised since the very beginning. And these people here, they had the

prophecy of the cross of the Messiah.

Isaiah gave the prophecy of the cross of the Messiah. You read about it in Zechariah. You read about it in the author of the Psalms. You read about this promise of the Messiah, folks. That's why when Jesus finally, when He came to the grave, the Bible says He began to be about 30 years old. When He began His ministry, folks, when that happened, those Jews, they should have seen the signs. They should have seen the wonders. They should have seen the miracles. And they should have seen that this was indeed Messiah.

Too many of the monastic Israel was blind by their own choice. They were blind by the choice of that whole other serpent. Here in the old mountains, the Lord's controversy. Any strong foundations of the earth for the Lord had controversy with His people.

And He will plead with Israel. He will plead with Israel that He tells the prophet, brought the sign into the mountains. Tell the mountains, tell the rocks, tell nature. And nature can be a testimony against these Israelites that they have been warned.

[11 : 54] Folks, when we go out, we present the gospel. We're sitting around the table at our house. We go out to a street corner on the sidewalk. I know Brother Berners, some street preachers, the preachers on the campuses. And I admire that and I commend him for that. And brother, I pray for you.

Well, only those matters. I pray that souls get saved through that ministry. The folks when we present the gospel, it testifies against the sinner. It testifies against the life that they live. It testifies against the thoughts that they have.

That's why this book, hey folks, this book doesn't condemn me any less now than it did when I was lost. This book still condemns me. It still condemns you. But folks, we have an advocate with the Father.

We have an intercessor between, but we have an intercessor named Jesus Christ between us and God the Father. How do you know the Father is the one that's angry with many God? Jesus Christ came to give his life, a ransom for many. He came to make us laugh and have it more abundantly. How do you know that my God, for that, for the God, for the shed blood of Jesus Christ, you and I would still be under the condemnation of Almighty God.

[13 : 08] This is blood. Hold on people, what have I done under thee? This is God. Lady, to who? To his people. Hold my people, what have I done under thee?

And where have I worried thee? Testify against me. Leave and backstab. Testify against me. What have I done to you? Oh, he had done nothing but good to the Israelites.

He had done nothing but bring them up out of the bondage and he gets into a list. Of just a few of the things that he done for them here in the next couple of verses. He had never done anything but good for these Jews.

And what did they do? They turned their back on them. Weed the church. Hey, we're in the same boat as these Jews were. God will work in our lives. God will heal our sick. God will save our lost. And we still forget what God has done. The next time, bad times arrive in our life.

God, where are you? Where are you now, Lord? We forget about the times that he healed us. We forget about the prayers that he did to us. We forget about the times that our coverage were absolutely full and the freezer was full where we didn't put another piece of meat. And we forget about the times that God has blessed us. Folks, you have no right whatsoever to ask God, why are you in the bad circumstance? That you're in? That you're not also willing to ask God why he has blessed you the way that he had.

[14 : 37] Because he's not obligated to do it. He is not obligated to do those things. God blessed me. We say it all the time. We've heard it. God's been tongue-tied to times. Bless me more than I deserve.

Most of you have never done another thing for me. I'm going to save my soul. That's more than I deserve. That is more than I deserve. I know what it was. I know who I was. I know the place I'm at. I know the thoughts that I had. I know the people I've been with. I know all of these things. And I know the deep down dark black secrets that I had to my great Lord and God. I know all these things.

And God still can't do where I was one day. And he said this is what I had to offer. The blood of the crown of the heaven. This is what can redeem you.

This is all. It came to me. It's all for that. I preached to all that about John chapter 5.

[15 : 36] In Christ, he was in full Bethesda. And he passed by all those in the temple. All those that were burned. All those that were helped.

All those that were named. All those that were gathered there by that bull. He passed by all those people to get to that one me. I don't know what kind of relationship those other folks have with God. I don't. But I know that more than that Jesus Christ had my soul. He passed by a lot of people to get to me. He knew the shape that I was in. He knew. He knew he had been working on me. He had been dealing with me.

He had been tearing up my heart. He had been messing with my sleep. Messing with my appetite. He knew the proper time to come and redeem his chosen.

Praise God. That's precisely what he done that morning. He redeemed me and I have been the same since. How long you have been? For I've walked you up out of the land of Egypt and redeemed you out of the house of servants. And I said before the Moses, Adam and Mary, he says not only did I redeem you out of the house of bondage.

[16 : 48] Out of the house of the servants as the scripture said. But I give you leaders. I give you Moses to lead you through the wilderness. I give you Aaron to be your high priest. To be your mediator. To me from you. I give him hey in fault. Whenever I went out of the holy of holy's he was taking the entire nation of Israel and they're with them in fall.

He was doing that in heart. He was doing that with his job as high priest on the day of the Coleman when he came into the holy of holy's with the bottle of proper sacrifice. He was coming in there on behalf of himself and the entire nation of Israel.

But now the bottle is served by the blood and the bulls and goats. Jesus Christ entered into the holy place one time. One time. Yeah. To the pay the redemption of me. Amen.

One time he did that. Aaron and his office is finished. The leave us there all the system is Jesus Christ is not a great high priest. Jesus Christ reported in the book of Hebrews. Hebrews he is the high priest for all of many times for the year two or whether you're Gentile.

The Bible says. And the gospel of Jesus Christ. Is the power of God. And the salvation to the Jew first. Then to the Greek. And the Jew gets to God. It will be by the same way.

[18 : 17] There will be no difference. He's both a little better beacher. He gave them leaders to give them Moses. He gave them Mary. He gave them Mary. Mary inspired them to worship.

Mary dancing with her timbrels. You also watch a lot of them about dancing in church. Now I of course somebody getting up in church has niggas other than dancing and all. But. But. Mary and worship God would dance. Mary and worship God.

By the shaking of the timbrel. Which would be what we call nowadays a timbrel. She shook the timbrel. She danced. She inspired. But people do what we call nowadays a worship leader. And she inspired the Israelites today.

When God got them through the Red Sea. Mary was the one that inspired them to worship God for his deliverance. Mary was the very one that did this. He gave them a leader. He gave them a high priest.

And he gave them someone that inspired them to worship. Oh my people remember now what Baelic. He can go out consulted. And what Baelic is son of B or answer to him. From Shillem and the good Gilgau.

[19 : 24] That he may know the righteousness of the Lord. My people remember now what Baelic was telling me. What Baelic. The king of Baelic. The king of Moab.

Y'all remember that story. Y'all remember that account in the scriptures. The Israelites were going through Moab. They were kicked out of the plains there in Moab. Then Baelic called for Baelic. Baelic being a prophet.

Now across from the God this man was a false prophet. He was an evil man. He had evil eyes that was sleeved. And he was a preacher for hire. That's exactly what the man Baelic called for him. Asking him to pronounce a curse on those Israelites. Because Baelic the king of Moab. And he got protection for them. He had seen oh God. They brought them through the wilderness. He had seen they got a death in Manah.

He had provided them water. He had provided them the well. He had seen the miracles of God. And he called on Baelic to curse these folks. What a bad man. I don't think that he didn't want to do it.

[20 : 24] He couldn't do it. My God is all powerful. I don't know what kind of God you worshiped. My God is all powerful. He controls the tongues of men at his disposal. Whenever he wants to. He

can control the mind of men at his disposal. He can make an ass talk in the scripture.

I promise he can control your tongue anytime that he wants to. But because Baelic calls on Baelic to pronounce a curse.

Baelic says, I did not curse those that have not been cursed. In other words, God does not curse them. Baelic may have been in false prophets.

Baelic may have been an evil man. But Baelic had an idea, if you hope, of God. He had an idea of who he was dealing with. He said, how can I curse those that have not been cursed? And instead he blessed them. God turned the curse, the potential curse, that was to be laid on the children of Israel into a blessing. And from Shem, under Gilgal, Shem began the last encampment before they crossed the river into the promised land. Gilgal began the first place they laid their heads.

Once they passed into the promised land. From there, they crossed the Jordan River. Hey, the Red Sea went the only time in the scripture they got over part of the waters. Be part of the Jordan South, the Israelites can get across there. Not only be part, be part of the waters, but be part of it, you're the heaviest part of the flood season for them.

[21 : 51] That's why when they got to Jericho, when they got to Jericho, right, she believed. Other people were like, how can this be? How can this be? The waters have flooded up.

How can they possibly cost a fish a whole year? Red Hat was the only one that believed him.

Because she believed, her and her household would say it, I ain't gonna preach that message.

But, folks, God tells the people, remember, remember what they think the king did well with, what he wanted to do to you through Baal. The Israelites, listen, that was 100 years before these Israelites had been written to them, had been spoken to and preached to right now.

100 years before that, but they would have heard it from their forefathers. They would have read it in the scriptures. They would have known the account that God was referring to here. Those Israelites that were down there in the valley in the plains of Moa, they had no idea that Baalic and Bala were up down on that mountain top. They had no idea that two men that purposed evil and that alive and evil on their people, evil on their entire nation, they had no idea that they were being looked upon from the mountain top. But God here is reminding that even when you don't know, I'm on the scene.

I am there. I know what is in the darkness. I know what you're dealing with. I have been through what you are doing right now.

[23 : 21] I've experienced a little pain you can feel. Including abandonment. That's another prayer. Another message we won't get into that. God knows. God knows what you deal with. He knows your physical pain.

He knows your mental pain. Well, tell me Jesus didn't suffer a little pain. The man swam as he began. He right drops of blood on the ground as he was going to God. As he was saying, God will push another way around this while he was out in the garden. It gets so many. God does it any other way.

But nevertheless, not by will, but by will. Be God. He knows exactly what mental language is like. He knows what all these things are like. He knows our pain.

He knows our weaknesses. He knows it all folks. He comes to send it from heaven. He comes to send it from the throne. To do what? To fulfill the Old Testament.

God wished to tabernacle with His people. God wished to do that. You recognize that in John chapter one of the New Testament. You read that all throughout the Old Testament. God wanted to tabernacle.

[24 : 30] He wanted to live with little monks living in the midst of His people. And not against what Jesus Christ ascended. And the Holy Ghost came. And now whenever born again the believer, believe in the name of Jesus Christ.

And they receive the Holy Ghost. God is truly tabernacling among His people. He is truly tabernacling amongst you brothers and sisters. He is truly tabernacling with me. He is living within me.

And you have Him. Lord, that's living with His people. Where shall I come before the Lord? And I'll come before the High God. And each of the people in response to what God has said. Where shall I come before the Lord?

And I'll come before the High God. Shall I come before Him to break off things with cats of a year old? Will the Lord be pleased with thousands of grains or ten thousands of rivers of oil? Shall I give

my first born from my transgression the fruit of my body for the sin of my soul?

These people live better than that. They do better than that. Now listen, the law stipulates. The law stipulates you are to bring an offer. And that law was given by Almighty God. It did stipulate that.

[25 : 46] And it's said that with certain meat offerings you're to bring in an all offer. That's where they're getting these ideas from. But my goodness, where did they get the idea? Should I give my first born the fruit?

The fruit of me, the fruit of my flesh. My own flesh and blood should I give them for the transgression, for the indigree, for the sin of my soul? This shows how deep, how deep in the evil that God's people have gotten.

This shows how the inner memory of God's people within the pagan nations that were all around them. Both such as why God told them not to marry into the pagan nations.

It had nothing to do with the color of their skin. It had nothing to do with ethnicity. It had to do with vapor idolaters. They were pagans. They were heathens. And he knew that they would introduce those beliefs and those sacrifices and that system into the system he had prescribed for his own people.

As I said at the beginning, folks, there's a lot of churches introducing false doctrine right now. And they have them for years. It ain't a new thing. It is not a new thing for that to happen. They introduced the doctrine.

[26 : 57] As I said before, you just, you do a few little things and God will be fine with you. You do this and do that. You say to me, you teach Sunday school.

You open your Bible once a week. You do it daily devotional. God will be pleased with that. Let me tell you something. God is pleased with nothing less than his son. He is pleased with nothing less than the righteousness of Jesus Christ. If you come before God, without the righteousness of Christ, you come before God. I don't care how many coats, how many pairs of pants, how many dresses, or anything else you've got on. You will come naked before all money.

God, if you don't come in the form, in the fashion, in the form of the righteousness of Jesus Christ, his only big God, if you don't come in the form, in the fashion, in the form of the righteousness of Jesus Christ, his only big God, your son, praise God. He has made a way for us to do that. He has made a way through his ship.

How can I come before the Lord? They knew I would come before the Lord. Should I bring sacrifices? One of these people listening here, listening to these, they have cost him a lot of money. Thousands of burnt off things.

Tens of thousands of rivers of oil. Oh, that's a, that's not even comprehensible. Uh, so what's comprehensible to them? This is about like Peter. Say, Lord, should I forget my brother seven times?

[28 : 20] And Jesus said, I'll tell you now, seven times seven. That would be even comprehensible to Peter. I'm saying he's getting your simple multiplication. I'm saying Peter thought he was doing a good thing by saying seven times.

And the Lord says, you just keep on forgiving and keep on forgiving. You keep proud on doing it. If he comes to you, hey, if he comes to you, if your brother, uh, does something against you, you rebuked him. But if your brother comes to you and repents you are to forgive him, if we don't forget, I don't question the love of God is even inside of us.

How can I come before the Lord? Where was I come before the Lord? And I bowed myself before the high God. Should I come before him? Burnt off things, a can of hero. Little big please with thousands of ratings of 10,000 rivers of oil. Shall I give my first board from my immigration? And I said, we're talking about in the first couple of things in this there, don't let things go cost him a lot of money.

Things that would, that would cost him monetary substance. Then they're talking about things that are dear to him. Shall I get my first board? From the scent of my soul. And God says that wouldn't even be good enough.

Nowhere in scripture, nowhere does God prescribe human sacrifice. Now I understand when the Old Testament, I understand that God says that everyone that opens the matrix and every firstborn male is God. I understand that. But what happened after that? What happened after they were given to God?

[29 : 53] There was some restitution to be made because God didn't mold their life. This was hateable. Their blood. Their blood was done to you and me no good. Their blood was done to God

no good. They were done to him absolutely no good.

I understand those scriptures. The only blood that is worth a dime as far as salvation goes and it's worth far more than the dime for his God. It's the blood of Jesus Christ. The blood of Jesus Christ is shed for us.

The blood of these firstborn. The blood of the, as the scripture says here, the fruit of my body. Would have done no good. Not only that, but this shows how Intermarion with those tribes had infected the people of God even though he done giving them a perfect prescription. A perfect prescription as to how they were to act, how they were to worship, what offerings to bring, what to bring them and all of these other things. They were ready to then outlaw religion into the sea. They were ready to then to the worship of God and churches now are doing that very thing that lives so much of the world.

And now you can't tell the world from the church in a lot of places that you go. You can't tell the difference between the two of them. Hey folks, if you belong to God, if you're a born again child of God, you ought to act like it.

You ought to talk like it. You ought to dress like it. You ought to do all these things with ladies. I ain't saying you got to wear a dress everywhere you go. I ain't saying you got to have your hair down to your knees.

[31 : 17] I ain't saying that you can't wear makeup. I'm not saying any of those things, but I will say that if you go out as a whore, you'll come home as a whore man. If you go out as a whore monger, you will come back as a whore monger. You, the children of God, don't act in such manners. If they do, they are not truly born again.

Let's drop the hands. No. Let's go home. When they all be pleased with thousands of rooms, I've heard of that. He is to be, old man. What is good? And what does the Lord require of thee?

That you do justice, and love mercy, and walk with me without God. Three little requirements. I've coded this verse. I don't know how many times in my ministry.

This is the very verse I just want to say. He is to be, old man. God has thrown it into high gear in this statement. It may seem like three small statements, but he doesn't say he is to be for my people.

He doesn't say what is real.

He doesn't say, oh, the Jews. He doesn't say, oh, sons and daughters of Abraham, Isaac and Jacob. He is to be, old man. He has killed every one of us humans in our life.

[32 : 35] What is good? And what does the Lord require of thee? But to do justice, do we do justice in our lives? God loves justice. As I said at the beginning of this thing, God is a just God, and justice to God. Folks, if I got the justice of God, what I deserve, I will be in hell right now. And you will too.

Every one of us, every one of us has a conscience of what is right and what is wrong. Every one of us will be in hell if we truly got what we deserved.

If we truly got the justice of God, it's the kind of show of mercy too. But we need to do justice in our lives. If something's wrong, call it wrong.

If something's right, call it right. That's doing justice. That is justice. Hey, God, God pulls out those stops when he calls out sin in the Bible.

You should pull out those stops when you're on your own home. You should pull out those stops when you're on that sin within the walls of the church. I don't care whose daughter it is. I don't care whose grandson or granddaughter it is, or who nephew or niece that they're sitting in the house of God.

[33 : 49] They need to be stopped. They need to be warned. They need to be told what they're doing so that they can repent on the God. Forget repenting unto you. I need to repent to God for that. I don't care who they are, whether it's me, whether it's you, whether it's one of my grown children or my grandson. I don't care if they're sin going on that needs to be called out. The issue they always did and what the Lord required they to do justice and to love mercy.

First, the word love is used. We're the love somebody. Love being used as a verb. Mercy can be used as a noun. We're the love mercy. Folks, we're the love regardless.

We're the love our neighbor as we love ourselves. We're the love one another. Yes, we should love them. Brother, my goodness, if you read, if you read, I want you to church history. The apostle John, that was his last few years of preaching. That's all he would preach. That God is love and brethren love you one another. That's all the man did to say.

That's time to put the gospel in a hole. What did Jesus say when they asked him what the greatest commandments were? He said, he said, the love God and the love your neighbor.

Nothing to do with yourself. Hey, if I love God and I love my neighbor, love for myself is going to come naturally. I don't need to let that come to a point where it becomes a prideful thing in my life.

[35 : 19] But if I love God and I love my neighbor and love for self is going to come naturally, you read the commandments sometimes. That first table was all about how we were to treat God. It was all about how we were to treat God. That second table, that shall not kill, that shall not commit adultery, that shall not commit, that shall not do this and do that. That second table was all about how we treat one another.

It's all about how we treat our neighbors. The first one, that shall not put no God before me. That shall not make a great image. That was all about how we treat God. Folks, you are not in that. It is how we treat God and how we treat our neighbors.

If we love mercy, we will be merciful to those people. I say, you've got to accept their ways. A lot of people have misconstrued what love means and how we should act.

If we love someone, love does not mean that I'm accepting of sin. It doesn't mean that I'm accepting of a lifestyle. It doesn't mean that I'm accepting of anything outside of all that he got in his blood of his son, Jesus Christ. That's what I'm accepting of. I'm accepting that his word and his word tells me that I should love mercy.

I should love showing mercy. Hey, God loves mercy. He loves to show mercy. He showed it to the Israelites over and over. He showed it to me countless times and he showed it to you more times than you can count. He loves mercy and he loves to show mercy and the greatest show of mercy ever was in a man hanging on a tree on the cross with Calvary. That was the greatest show of mercy. People say, my goodness, that wasn't merciful at all. I understand that the Bible says he was bruised for our iniquity. I understand that since the chest has been of our peace was upon him and I understand it says with his straps we are healed. Hey folks, the Bible says, and please God, to bruise him. It pleased him to bruise his only begotten son. Why was that?

[37 : 22] Because in that bruising, in those straps, in his blood, it was making a way for you and God and all of America. Help me. That's why I pleased God and that was a great show of love and that was a great show of mercy. People say, I can do it to my son. He wouldn't do it to me if he did it to me if he did it to me if he did it to me if he did it to one of my own boys.

This was what I told them earlier. Jesus Christ was abandoned there on that cross. He was abandoned. He had to suffer by himself. He had to bleed by himself. He had to do it all by himself. What does the Lord require? The Lord requires you to do justice, do love and mercy, and walk humbly, humbly with that God. Not in prayer. We need to do justice in our lives. As I say, if something's right, call it right. If it's wrong, call it wrong.

That's justice. We need to love mercy regardless of who it is. If you're on the same boat as I, sometimes you hear the same sad sob stories over and over and over. And it's hard to be merciful on those people when they've gotten themselves into those messes. It is. I ain't no bigger than you and I have the same thoughts that you do. But nevertheless, God doesn't say except in this matter or except in that one. God says love mercy. He also says walk humbly with that God.

That's the very importance God has. And listen folks, unless you're bored again, you can fulfill those requirements. You cannot do it. I'm not saying this is a prescription of the salvation. This is something you practice after your save. This is something you practice after all your saving. These people had no idea what salvation through Jesus Christ was. They knew what salvation was. God had brought back to their remembrance what salvation was. Salvation was God bringing the Jews out of Egypt and through the Red Sea and through the wilderness and into the promised land. That was salvation. They knew what salvation was, but they had no idea what redemption through the blood of Jesus Christ was. You and I do. You and I have the entirety of scripture.

You've got it in your lap. I've got it on this pulpit. We've got hundreds and thousands of copies floating around in our homes and in hotels and everywhere else. Everybody has access to you. What mercy is and what justice is and what to walk humbly with God is but it is impossible to do unless you are in trouble of God. I mean, I say I know some lost people that are pretty found folk. They can't walk humbly with God. It's impossible. They can't walk with God at all.

[40 : 15] Can they do justice? Of course they can do justice. Can they love mercy? Sure they can, but they cannot walk with God. They cannot do it. Before I was saved, I didn't believe in God.

33 years of my life, I spent as an atheist. And I believed. The more I went to church, as a young man and as a teenager, the less I believed. The less I believed the Bible. But when I was 33 years old, God got ahold of me. Folks, in that time though, there were certain things that I despised. Even as an atheist, I despised abortion. I hated abortion. I knew it was murder. Even as an atheist, I didn't need the Bible to tell me that folks, that's a simple equation of right and wrong. That's in everybody's mind. That's something that we should all have within our heads, but those that believe otherwise, they are blinded by the God of this world. They are blinded by the principalities and by the wickedness. They are blinded by all these things that we read about Paul writing to the churches. It's a new testimony, folks. They are blind because they want to be blind. They are blind because they truth to be blind if they have not heard that Gospel. It is yours and my fault. And that scripture, 1st Corinthians chapter 15, all wraps to the church, to the church, according to the believers in Cori, some have not the knowledge of God. I speak this to your shedding. Some have not the knowledge of God. It's my fault.

And the most exciting is my fault to people in India who don't have the Gospel of God. But those that are directly around me, my neighbors, my friends, people that I've grown up with, my family, people that I work with, if they have nothing, knowledge of God, it is a my shame that they don't have that. The Bible also says, Paul also wrote that the Gospel be hid. It's hidden in the flaws. It ain't hit the baby. I've received the Gospel. If you're born again, it ain't hit you. You receive salvation. You receive the good news. If it's had, it is had to know another than the loss. And that is not justice. That is not mercy.

And that is not walking with God. God commands us Jesus to hear and to show you all four chords of the earth and preach the Gospel. That ties you to the name of the Father and the Son and the Holy Ghost. We're to give it to everybody that we can, everybody when come and come to the Lord. And I know that some people either present to the others. I know that for a fact.

[42 : 56] You know who are the hardest people to tell about Jesus is? Your family. You know why? Because they've seen how you act. They've seen how I act. They've seen what I do when I get up. They've heard me get angry. I ain't saying that I go off because of the blue streak or anything like that, but folks the world, the lost world, they will be the first one to tell you how a Christian should live. They will be the first one to tell you how you should act. They will be the first one to tell you, you should have more patience than that. Ain't that what your Bible teaches? People have never even read the Bible. We don't tell some Christians more about the Bible than what they know. Shame on us. Shame on us the leaders for that. Those three small requirements of God. Mine is that it does not be saved. The only requirement to be saved is Jesus Christ.

I get so sick of people saying, well, you know, how are you doing? The Holy Ghost is no day that you're working all the way home. Now, if you read it, you can work your way home. You can work your way ahead. That works done, man. Already done. That works been accomplished by Jesus Christ.

We can do nothing to get home, but once we're on our way, we should do justice. We should do justice. We should love mercy and practice mercy. Not only to our brothers and sisters who cries, but to everyone we come to contact with. And we should walk humbly with God. With my God. I should walk humbly with my God. Folks, if you're anything like me, they've been tired of crying, gotten in the way. They've got to humble you down.

God will humble you right back down. Don't, don't review God from that praise God for it. That just shows you what He is. That just shows that you belong to Him, but He's the one that brings that rather chastisement down on you. And you read just a little bit further back in the next verse in Micah. You read the phrase, here you do the rod. And who had the point that Micah said, uh, at first time, hey, God wanted those people to know who was bringing that rod. It wasn't from another country. It wasn't from an Assyrian army or a Balaamian army. God says, I'm bringing that rod myself. And He will do it to His own to this very day. New justly, love mercy, and walk humbly with that rod.