

Micah

#3: Vampires

Micah 3

Dr. Kevin Maurice ---- October 18, 2026

This is my family on Halloween last year. We were characters from Toy Story. We've got Bo-Peep and Jessie, and then the little ones were Slinky Dog. It's a great way to keep your family together as you go trick-or-treating.



Y'all, I love Halloween. I've loved it ever since I was a kid and dressed up like Batman. It's just fun. There's candy, there's costumes, you're just running around the neighborhood—it's great.

But of course, Halloween can also be very scary with all kinds of monsters, like mummies. And the thing that scared me as a kid was vampires.

Vampires are one of those legends that exist all over the globe. Almost every country has some type of vampire story. And vampires are deeply disturbing because they look like normal

people, but they feed on people. They survive by draining the blood from their victims, and they live at someone else's expense.

So, keep that picture in mind, and open your Bible to Micah 3. Because Micah is going to describe something so disturbing, so grotesque, that it belongs in a horror movie. And God gives us this message in His Word because He wants us to be disturbed by what we hear.

Last week we studied Micah 2. And Micah preached judgment on the people of God because they were coveting and taking from the poor and the powerless—the vulnerable.

And yet, Micah ends chapter 2 with this surprising image of hope. God says He's going to gather His people together like sheep, and He's going to put them in a pasture. He's going to bring them together and care for them.

And then Micah 3 opens. And that picture changes. Because the sheep are nowhere to be found. And standing where the flock should be, are the leaders of the people. And their clothes are stained with blood and they're wiping their lips. And it dawns on us that something horrible has happened. And Micah tells us this terrible truth.

Micah 3:1

And I said: Hear, you heads of Jacob and rulers of the house of Israel! Is it not for you to know justice?

If you look with me at verse 1, Micah says, "Hear, you heads of Jacob and you rulers of the house of Israel! Is it not for you to know justice?"

Micah is talking to the people at the top, the people in power. And the question is actually an accusation: "Do you know justice?" Authority has been given to these leaders to do what is right and to protect people. That's the role of rulers.

Micah 3:2-3

... you who hate the good and love the evil, who tear the skin from off my people and their flesh from off their bones,³ who eat the flesh of my people, and flay their skin from off them, and break their bones in pieces and chop them up like meat in a pot, like flesh in a cauldron.

But look at what these leaders have done. Micah says, “You hate what is good and you love what is evil.” It’s this complete reversal.

And this is a tale as old as time. It goes back to the garden in Genesis. God says what is good and true and right, and humanity decides, *Well, we’d rather make those choices for ourselves*. By the time of Noah, evil has so invaded the earth that God sends the flood. And at the time of the judges, everyone is running around doing what is right in their own eyes. And now in Micah’s day, the people are so twisted that they hate what is good and they love what is evil.

And then Micah says this—he gets graphic: “...you who tear the skin from off my people and their flesh from off their bones, who eat the flesh of my people, and flay their skin from off them, and break their bones in pieces and chop them off like meat in a pot, like flesh in a cauldron.”

I told you today was scary. The people who were supposed to be shepherds have become butchers. Leaders meant to care for and feed the people are feeding ON the people. They’re vampires. Micah is condemning corrupt rulers. And in this chapter, Micah is talking directly to their political leaders. And so, for just a moment, we should speak to politics.

God gives us government. Public leadership matters to Him. Laws and justice matter to God. Because decisions made by people in power ultimately impact real human beings that He created.

And so, God does not judge rulers by their intentions or their campaign slogans or whether or not their side won. His question is, “Do you know justice?”

So, when we think about our government and our leaders and our politics, we should ask, *What is this doing to people—to our neighbors—to the sojourner in our midst?. Who benefits and who bears the cost? Who’s being protected and who’s being consumed?* That’s what God wants His people to care about.

And so, I'm going to be overly reductive, so please forgive me. Very broadly speaking, the political right in our country says that what is good is worth guarding. There are moral truths, there are freedoms, there are lives that need protecting. And I agree.

The political left in the United States says that what is broken is worth fixing. There's injustice that needs to be confronted. There are people who have been mistreated and maligned and denied dignity that should be treated justly. And I agree.

There is biblical truth expressed in both of those instincts.

Now that does not mean that every political party or politician or every political position is equally good or wise or just. Certain issues carry greater moral and spiritual significance. Property taxes and the value of unborn human life do not carry the same moral weight.

I don't think I'm going to have to stand before a holy God and answer for my choice of Texas Railroad Commissioner. But I will absolutely stand before a holy God and give an account for how I cared for or failed to care for the orphan and the widow and the vulnerable that God placed right in my sphere of influence, right within my reach.

God gives rulers authority to protect people, to restrain people, and to pursue justice. So, we should care about who governs and how they govern. We should pray and think deeply and think biblically about issues, and we should exercise our authority to vote—sure.

As God's people, we have to ask: Are we pursuing what God says is good? Are we confronting what God says is evil? And do we care about people created in His image? And let's not only ask that question of Washington, D. C., or Williamson County. Let's ask it of ourselves.

Because corrupt rulers don't just live "out there." The same problem runs through every human heart. God's Word is first and foremost a mirror for my soul before it is a window out to the world. And almost every one of us has been entrusted with authority over someone. In some area of your life you are a ruler, a person with power. As a parent or an employer or a supervisor or a teacher or a coach, or maybe as a spiritual leader or a Bible study leader or a mentor, are you using authority—your authority—for the good of the people entrusted to you? Or are you using people for your own appetite? Who bears the cost of your choices? Who suffers when you exert control? Who gets devoured when you're hungry?

One of the places where God has given me authority, where I am a ruler, is in my own family. I'm a husband, I'm a father. And I love my family. I love those girls more than I can tell you. I would do anything for them. I would give my life for them.

And yet, I know that when I get tired and stressed and frustrated ... y'all, half the time I'm just trying to get everyone moving in the same general direction. That's why I link them together at Halloween. When I get stressed, my attitude, my words, my tone—everything just gets a little sharper than it should. And I get so impatient. And that just brings this weight into our family. And my frustration sets the temperature in the room or in the car. And everybody feels it.

And I don't want my kids to look back and remember a dad who used to suck the life out of the home. I don't want to be a vampire feeding on my own family. I want to fill our home with love and joy and peace and patience—the same kind of patience by the way that God Himself shows for a knucklehead like me.

And I can't do that by just trying harder and resolving to do better. I need God to change me. I need His Spirit to make me gentler and more patient and kinder and more like Jesus. Because one day I will absolutely stand before God and answer for the kind of ruler that I chose to be.

Micah is calling out injustice, this abuse of power that grieves God's heart. And so, to God's own people in Jerusalem God gives three judgments.

Judgment #1: God Will Not Listen to Them

Micah 3:4

Then they will cry to the Lord, but He will not answer them; He will hide His face from them at that time, because they have made their deeds evil.

The first one shows up in verse 4: “They they”—the leaders—“will cry to the Lord, but He will not answer them; He will hide His face from them at that time, because they have made their deeds evil.”

The rulers refuse to hear the cries from these people whom they're consuming. So, God says, *The silence that you give is the silence you're going to receive.*

The first judgment is in. God will not listen to these rulers anymore.

Judgment #2: God Will Not Speak to Them

Micah 3:5

Thus says the Lord concerning the prophets who lead my people astray, who cry “Peace” when they have something to eat, but declare war against him who puts nothing into their mouths.

And then Micah turns from the political leaders, and he addresses this next group of people. He’s talking to the prophets now. “Thus says the Lord concerning the prophets who lead my people astray, who cry “Peace” when they have something to eat, but declare war against him who puts nothing into their mouths.”

The rulers are feeding on the people. The prophets are just changing their message depending on whoever feeds them. If you give them something to eat, they’ll say, *Hey, peace and prosperity. Everything’s great. There’s nothing to worry about.*

Their message is for sale. So, they’re not asking, *What does God say?* They’re asking, *Who’s willing to pay? What do you want me to say?*

Last week they told Micah, *Hey, do not preach to us about God’s judgment. Stop telling us things we don’t want to hear. We only want to hear good stuff.* The powerful want their behavior baptized in religious language. And these prophets are willing to do it for the right price.

Have you ever listened to a podcast or watched a YouTube video, and you get that ad break: “And now a moment from our sponsor ...” It’s very annoying, right? But at least they’re telling you, *Hey, here’s who’s paying me. These people give me money to talk about this product.* And somehow every podcast is brought to you by BetterHelp and Claude. That’s maybe a little scary.

Imagine if they didn’t tell you it was an ad, if you just thought, *Oh, I’m hearing this person’s honest opinion.*

That is the problem with these prophets. They use God’s name, but then they lie to the people and lead them astray. And false prophets don’t just happen; people are paying them to say what they want to hear. They’ve created a market for lies.

Because when the truth costs you approval or influence or relationship, but saying what people want to hear gets rewarded, eventually people just learn, *Okay, this is what I'm allowed to say.* And so, when we look at our lives, we need to ask, *Do I create an environment for people to tell me the truth? Do I allow other believers to be honest with me?*

I just told you about my own impatience at home. I am so grateful that my wife Kate speaks truth, even hard truth, to me. I mean, she's the one who said about a month ago, "Hey, you need to know this. The way you're handling things, your tone, affects us. It affects everybody in the house."

And y'all, that's not easy to hear. I don't want that message. I want to keep cruising along, thinking I'm doing great. But I need to hear that. I'm thankful she says it. It takes courage. And I need people in my life who have the courage and who love me enough to tell me the truth. Do we allow people to speak the truth to us? Because if we don't, people will learn, *You can't say hard things to him. You better not bring that up with her. She doesn't want to hear it.*

This is the ecosystem that these prophets are living in. It's a culture that rewards comforting lies and distances itself from hard truth. It means prophets who use God's name and ignore God's word.

Micah 3:6-7

Therefore it shall be night to you, without vision, and darkness to you, without divination. The sun shall go down on the prophets, and the day shall be black over them; ⁷ the seers shall be disgraced, and the diviners put to shame, they shall all cover their lips, for there is no answer from God.

So, God says, Here's a second judgment. It's for you, the prophets. "Therefore it shall be night to you, without vision, and darkness to you, without divination. The sun shall go down on the prophets, and the day shall be black over them; the seers shall be disgraced, and the diviners put to shame; they shall all cover their lips, for there is no answer from God."

The rulers are going to cry out, and God is not going to hear. The prophets are going to seek a message from the Lord, and He's not going to speak.

Micah 6:8

But as for me, I am filled with power, with the Spirit of the Lord, and with justice and might to declare to Jacob his transgression and to Israel his sin.

And then we get to verse 8. And Micah says, “But as for me ...”—and this is the turning point in this chapter ... “I am filled with power”—*but it’s not my own power. I’m filled* “with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression and to Israel his sin.”

Look at this contrast. The rulers are filled by feeding on God’s people. The prophets are filled by whatever anybody is willing to feed them. Micah says, “I am filled with the Spirit of the Lord.”

And that’s why Micah can be who God calls him to be, and do what God calls him to do, and say what God calls him to say, in this place that is so corrupted by lies and evil. And Micah can do all that because what fills a person also shapes what comes out of them. What fills you shapes what comes out of you.

And you usually find out what’s inside of you when you’re pushed, when life puts pressure on you. Pressure doesn’t create what’s inside; it just reveals what is already there. If I’m holding a cup of coffee and you bump my arm, coffee is going to spill out.

And life does a lot of bumping. Stress at work or criticism from others or just conflict, fear about finances or about your future ... the point is that you’re going to get bumped.

And so, what fills you? The desire for approval or comfort, just keeping the status quo? Or is it ambition or anger? Or is it fear? Because whatever fills you, that’s what is coming out.

And Micah says, “I am filled with the Spirit of the Lord.” And for those who belong to Christ, that same Spirit fills us. He dwells in us.

And so, when life bumps us, what spills out doesn’t have to be anger or fear. The Spirit can produce something different: truth and grace and justice and courage. Because that’s what the Spirit of God produces in a life that is surrendered to Him.

And that's what we see in Micah. The Spirit of God gives him what is required in this moment: telling the truth when lying would be so much easier, preaching justice when apathy is much safer, and having the courage to say these things when it costs him.

Judgment #3: God Will Tear Down Jerusalem

Micah 3:9-11

**Hear this, you heads of the house of Jacob and rulers of the house of Israel, who detest justice and make crooked all that is straight,
¹⁰ who build Zion with blood and Jerusalem with iniquity. ¹¹ Its heads give judgment for a bribe; its priests teach for a price; its prophets practice divination for money; yet they lean on the Lord and say, "Is not the Lord in the midst of us? No disaster shall come upon us."**

And because Micah is filled with the Spirit, here is what he says: "Hear this, you heads of the house of Jacob and rulers of the house of Israel, who detest justice and make crooked all that is straight, who build Zion with blood and Jerusalem with iniquity. Its heads give judgment for a bribe; its priests teach for a price; its prophets practice divination for money; yet they lean on the Lord and say, 'Is not the Lord in the midst of us? No disaster shall come upon us.'"

Micah's just rounding everybody up now. There are rulers, priests, prophets—every institution that is supposed to serve God's people have all become corrupted by self-interest. And here's what is astonishing: they're all still very religious. They've built this society on injustice, but they've convinced themselves, "The Lord is in our midst." *God is with us.*

Hey, we're God's people. We live in the Promised Land, our parents built that temple back there. Nothing bad will ever happen to us. And they believe that their zip code is going to protect them from God's judgment.

But Micah says, *Don't confuse proximity (being close to the things of God) with obedience to God. Your prosperity is not proof of righteousness.*

And if Jerusalem, with the temple and the Ark of the Covenant and its history as the capital of God's people—if Jerusalem itself was not immune from being deeply wrong, deeply sinful, neither are we.

My life can look so stable. My career can be going well. My family is doing fine. And I can still be so far away from God in the way I use power or in the way I treat people, and in the way I refuse to hear the truth.

And that is Micah's warning. Do not mistake: *Things are going okay, for God must be pleased with everything that I'm doing.* Sometimes the most dangerous place to be is doing well enough that we never stop to ask, *God, is there anything in me that You want to confront or that You want to change?*

Micah 3:12

Therefore, because of you, Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.

And so, here Micah delivers his third judgment. It's the final judgment. It says, "Therefore because of you Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house"—the mountain where the temple is located is going to become "a wooded height."

Jerusalem's religious confidence is not going to save her. Zion will be laid low. The mountain of God where the temple sits—God says, *You have so polluted it that I'm tearing it down.*



And there's this image of this, and I can't get it out of my head. It's of Mount Everest. Mount Everest is one of the most magnificent places that I can imagine. I've always wanted to see it in person—maybe not climb it—I enjoy life. But I'd like to see it.



But for the past fifty years Everest has a pretty nasty problem. Because people have left a mess on that mountain. It's a mess up there. There are oxygen cans, there is leftover food, there

is trash. Last year they pulled off twenty-five tons (50,000 pounds) of human waste. And that mess doesn't stay on the mountain. All that stuff high up above makes its way down. It melts into the rivers and the flowing of the lakes and into the drinking water. Because what happens at the top eventually rolls downhill.

And that's exactly the issue of Micah 3. This is Mount Zion in Jerusalem, the mountain of the house of the Lord, the place associated with His presence. The temple wasn't just a temple; it was meant to be a lighthouse to a dark world. God's people were meant to show the nations around them: *This is what the kingdom of God looks like*. Justice should have flowed down from that mountain.

But what's flowing down is filth: corruption and greed and the blood of victims. Because the people at the top consumed those people underneath them.

So, God says in that first judgment, "I will not hear you." In the second judgment, "I will not speak to you." In the third judgment, "I'm going to tear it all down."

That is how seriously God takes injustice. He sees it and He condemns it. And remember, Micah is speaking to God's own people. He's not preaching to the Ninevites or the Assyrians or some evil empire on the horizon. These are God's people. Y'all, we are God's people. That means the Book of Micah is written to us. It's meant to unsettle us. We shouldn't move too quickly past that.

So, Grace, before we apply this to anybody else, let's allow Micah 3 to do its work in us. Where am I abusing authority as a ruler? How do I treat people? How do I treat God's people? Do I make it difficult for people to tell me the truth? Let's ask God's Word to convict us of sin. And when it does and wherever it does, let's repent.

Repentance means "turning"—turning from what is evil and turning toward what is good; turning away from using people for ourselves and turning toward giving of ourselves for the good for others, just as Jesus the Christ has given Himself for us. Repentance means asking Jesus to save you and then continuing to ask His Holy Spirit to change you, to work in you, to become more and more like our King, so that we could love what is good, and so that we could speak the truth, and we could seek justice.

Because God is not going to allow the vampires to feed forever. He will expose everything that hides in the darkness. And He will bring all things into the light. And so, church, let us pray to that end. Let's pray.

Heavenly Father, we ask that You would forgive us of our transgressions. God, forgive us of the things that we do that grieve Your heart. God, forgive us in the areas where we have fallen short. And God, fill us with hope, that while we were sinners, You loved us, and You loved us enough to send Your Son Jesus for us, so that the injustice done by sinful men and women ... God, that You would pour out justice. And You did it on Your Son, so that we could be redeemed and brought back to You, to a holy God.

And so, God, help us to live in that gospel truth and be the men and women that You've called us to be—to be and to do and to say what You've called us to, to be bringers of justice. God, help us to follow You, the King. We pray these things in the name of the Father, the Son, and the Holy Spirit. Amen.