

"Do justly - Love Mercy - Walk Humbly With Thy God"

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- [0 : 00] Welcome to our service this morning as we come together to worship God we pray this blessing on our time together around this world.
- We shall begin singing to God's praise from Psalm 33. Psalm 33 and at the beginning of the psalm.
- By the breathing of his mouth he all their hosts did make.
- The waters of the seas he brings together as a heap. And in storehouses as it were he layeth up the deep. And so on we can sing these verses Psalm 33 from the beginning.
- The righteous in the Lord rejoice it comely is and right. The righteous in the Lord rejoice it comely is the bride.
- [2 : 10] The righteous in the Lord rejoice it comely is and right. The righteous in the Lord rejoice it comely is and right. Good grace the Lord all night.
- Praise God with heart and love to them.
- Sing with the soul buried. Upon a dancing instrument.
- Make peace with melody. A new song to hear him sing and play.
- With love in all his glory. For all his glory.
- [3 : 26] God's word all his words are done in liberty.
- To God's man and to God's man.
- The Lord rejoice it comely is and right. Namely we praise him. The Lord in kindness of the Lord.
- The earth to our God will. The heavens by the word of God in their beginning day, and by the breathing of His life, He all let glory be.
- The waters of the city bring together our sun give, and men's own heart is not still where He lay as other things.
- [5 : 30] Let us join together in prayer. Let us pray. Lord, help us to pray. Help us to experience the unity of your people in the bonds of peace.
- Help us to enjoy the privilege that we have of meeting together under the word of God.
- And sharing in the experience of being instructed in the word, and by the word.
- And having the word that was made flesh, make Himself known to us through the Spirit, as He presences Himself in our midst.
- For we have the assurance from your word, that where two or three are gathered together in your name, that there you are also.
- [6 : 52] Do not allow these words to be mere words, to be words that we are familiar with without being familiar with the reality of what they teach us.

Do not allow us to despise the day of small things. Thankful that you are able to speak to us mightily and powerfully, even though we might think that you are guilty of neglect, because we are not as aware of you being here with us, or that we are not able to detect or determine the work of your hand, as we should.

But as another said before us, that you are there and you are not silent. You are always speaking to us, even through the elements that remind us of the fragility of our very being.

The wind, the rain, the storms, they may rage and they may abate and be followed by the still calm.

You are the one who is regulating them all, as the God who has created all things. Your word teaches us that by the word of your power in the space of six days, you made all things and all very good.

[8 : 40] This world and all we survey, what we see around us and what lies beyond us, going out into the outer atmosphere, where there are stars and planets and maybe even other universes that we do not know much about.

We hear so-called experts speak of mysteries that are discovered through their study of what lies beyond what I can see.

And yet they have never seen the great mystery of the God who created all things. We bless you and thank you that you have chosen to reveal yourself to us.

And preeminently that has taken place in the person of your Son who is the only begotten of the Father and yet who became one with us in nature.

He was ever in your bosom from eternity. There was not a moment in which his presence was not your presence.

[10 : 07] There is a unity in the Trinity of divine passions that we cannot explain or delve into except on the surface.

And yet your word teaches us that God is one God, the same in substance, equal in power and glory.

And yet you are Father, Son and Holy Spirit. Before the world was you, were the God who existed before all things.

And when this world will run its course, and when the end is decreed, that will bring all things to an end. As we recognize it today, the day will come when you will reveal yourself as the one before whom every knee shall bow and every tongue confess.

We pray, Lord, that you would remind us even through your word today of the truth of these teachings. Bless us together, the number that are here.

[11 : 22] We pray for each one, their own needs, personal, intimate, private, needs of their home, their family, their relatives, whoever they may be, whatever their love is, in this time, we pray that you would bless them and that they would know your blessing.

that they would know what it is to be blessed. That they would know what it is to have the God of heaven visit them in mercy and reveal to them that you are the one who has a super abundance of good things to bestow on the undeserving.

We pray for those who are unable to be with us and we think of our young people especially when Sunday school has been put off for today because of ill health on the part of those who teach and we think of the teachers and we think of the children that they teach, some of them who have also succumbed to illness.

we are still in the midst of a raging pandemic and the aspects of it are perhaps more known to us now than they have previously been.

To those affected, we pray that you would remind them that there is one who is the great physician to whom they can entrust all their cares and concerns.

[12 : 59] remember those whose role it is to minister to the sick, pray for doctors and nurses and those who are charged with the various aspects of delivering care within the Western Isles.

Think of our hospitals and care homes and the hospice. Think of those who are directing care in homes where there are weak and vulnerable who need to be remembered.

May each of us learn to do our duty with regard to what we are able to do with discretion and with an insight that we can seek from yourself so that what we do is to the good of those that we seek to do good to.

We pray for those who are grieving and sorrowing. The voice of death is often heard and you speak through it to us reminding us of our weakness physically.

The most long-lived will see their term come to an end here in this world. With the passage of time so the ravages of age will impact upon each of us.

[14 : 21] We pray for those who are confined to their homes as a result of that and we think of those whose sorrows are unable to be assuaged by the word of man.

Thankful that we can plead to the God of heaven who knows our need and who is able to bestow a peace that no man can into the hearts of the burdened and the grieving.

We pray for our nation we pray for the governments of our nation who remember them to you and ask for wisdom to be imparted to them that they would know wisdom to seek wisdom and not depend on the wisdom that is their own which is inadequate at the best of times.

We ask that you would remember the deliberations of those who are gathered to think of the implications of climate change and we see so much being declared as man's responsibility and so it is but do not allow us to at any moment divorce our responsibility to the God who is creator and sustainer of all life that we may in the first instance seek wisdom from above.

hear our petitions on behalf of this world of ours thankful that we can pray and that there is a great intercessor at your right hand who pleads our cause and our prayers may seem inadequate and of little import and yet if we receive a hearing here in the presence of the Most High we are assured that an answer will be given that is far above our asking continue to watch over as we pray forgiving sin in Jesus name Amen We are going to read from the Old Testament scriptures and from the book of Micah the prophet Micah and we are going to read chapter 6 the book of the prophet Micah chapter 6

[17 : 02] 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 a controversy with his people and he will plead with Israel O my people what have I done unto thee and wherein have I wearied 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 Balak king of Moab consulted and what Balam the son of Beor answered him from Shittiman to Gilgal that ye may know the righteousness of the

Lord wherewith shall I come before the Lord and bow 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 and with ten thousands of rivers of oil shall I give my firstborn for my transgression the fruit of my body for the sin of my soul he hath showed thee O man what is good and what did the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God the Lord's voice crieth unto the city and the man of wisdom shall see thy name hear ye the rod and who hath appointed it are there yet the treasures of wickedness in the house of the wicked and the scant measure that is abominable shall I count them pure with the wicked balances and with the bag of deceitful weights for the rich men thereof are full of violence and the inhabitants thereof have spoken lies and their tongue is deceitful in their mouth therefore also will I make thee sick in smiting thee in making thee desolate because of thy sins thou shalt eat but not be satisfied and thy casting down shall be in the midst of thee and thou shalt take hold but shalt not deliver and that which thou deliverest will I give up to the sword thou shalt sow but thou shalt not reap thou shalt tread the olives but thou shalt not anoint thee with oil and sweet wine but shalt not drink wine for the statutes of

Omri are kept and all the works of the house of Ahab and ye walk in their councils that I should make thee a desolation and the inhabitants thereof and hissing therefore ye shall bear the reproach of my people Amen and may the Lord that his blessing to a reading of his word and to his name be the praise I'm going to sing now from Psalm 119 Psalm 119 verse 97 O how love I thy law it is my study all the day it makes me wiser than my foes for it doth with me stay than all my teachers now I have more understanding far because my meditation thy testimonies are in understanding

I excel those that are ancients for I endeavored to keep all thy commandments my feet from each way I stay that I may keep thy word I from thy judgments have not sworn for thou hast taught me Lord how sweet unto my taste O Lord are all thy words of truth yea I do find them sweeter far than honey to my mouth I through thy precepts that are pure do understand and get I therefore every way that's false with all my heart do hate you can sing these verses of psalm 119 the section of the psalm from verse 97 O how love I thy law it is my study all the day it makes me wiser than

I hold pardoned and with me sin thy almighty church of light have more understanding thy power because my men is given thy have ardentaurs his conf ■■■ I am

[23 : 43] I am I am O sweet unto my taste O Lord are all thy works so good yea I do find them sweet earth thou love me to my mouth

I through thy research the dark view understanding gate I therefore every way that was with all my heart to me we can turn now for a short while to this passage that we read together from the Old Testament scriptures the book of the prophet Micah chapter 6 we can read again verse 6 verse 6 wherewith shall I come before the Lord and bow 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 and with ten thousands of rivers of oil shall I give my firstborn for my transgression the fruit of my body for the sin of my soul he hath showed thee O man what is good and what does the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God so on when we come to study the Old Testament there are parts of it that may appear mysterious to us for the simple reason that it's not often easy to be sure of who the writer of these portions of scripture are, or when they were writing, or who they were writing to, whatever.

But it seems when we open this prophecy, read the first verse of it, we're told quite a bit in the very first verse.

The word of the Lord that came to Micah the Moreshite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

In the very first verse, he's given some detail as to who he was, and who he was speaking to, and when.

[27 : 46] We can simply read these verses and know something about him, and the kind of generation that he was called to minister to.

It is clear from the names that are cited there that he is a contemporary of both Isaiah the prophet and Hosea the prophet.

Sometimes when kings are mentioned or particular troubles cited, that you can fairly accurately identify the time in which he was called to minister.

But he himself is not wanting us to think about him. His role is not to speak about himself, but about his God.

And in chapter 3, he writes there about his role, and who has given him this role amongst his people.

[29 : 00] Thus saith the Lord concerning the prophets that make my people heir, that bite with their teeth and cry peace, and he that putteth not into their mouths that even prepare war against them.

Therefore night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine. And the sun shall go down over the prophets, and the day shall be dark over them.

Then shall the seers be ashamed, and the diviners confounded. Yea, they shall all cover their lips, for there is no answer of God. But truly, I am full of power, by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

He is a prophet, not by choice, but by virtue of his calling. He is not pursuing his calling in order to seek his own ends, but to declare the word of the Lord, as the Lord gives it to him.

To declare. The author, John Blanchard, who's got a very readable book, which is a summary of the minor prophets, He writes about the prophet Micah, and he says often in the ministry that he has, that he's speaking to governments that were rotten to the core.

[30 : 46] He says the following, he challenges the government, the judiciary, the civil establishment, and the religious leaders. Exposing their corruption, injustice, and blatant godlessness.

He needed to be fearless before he could do that. But his fearlessness came from his dependence upon God.

If I were to ask you, what do you think of our own government? Of our own political leaders? Do they meet your standards?

More importantly, do they meet God's standards? Can we think of anyone in our day and generation who would stand up and confront them in the way that Micah confronted the political leaders of his own day?

Is there anyone of the caliber of Micah? For our day? Well, perhaps we need to look to God to provide someone.

[32 : 01] Because Micah didn't just do this of his own volition. He did not do it simply with the natural abilities that he possessed.

What doubtless he had them. He was endowed by God to do such a work. And if we think that our governments are not behaving in the way that they should be, we can't perhaps ourselves stand out and stand up and confront them.

We may not have that ability. But we don't dare overlook the fact that God can supply such a one or such a people.

And if the need is there, then surely the need is there for us to turn to that God and seek from him a provision that would meet our need.

When we read through this prophecy, we can find that out for ourselves.

[33 : 14] That whatever it is that is required, it has to be supplied by the Lord. Well, in the wishes that we want to look at, we first of all have to understand that there is something that God is not looking for.

And I suppose that's an obvious place to start, or maybe not the most logical place to start. But it has to be a starting point, because clearly there is a misconception among the people who bear God's name, that this is what God wants from them.

And all they have to do is supply what God wants from them. And then God, in some way, will respond. But the prophet wants us to understand, wants the people to understand, that we need to be clear in our minds what God is looking for.

And the first thing we do is we dismiss from our thinking the things that we are believing that should not be believed.

We then notice that what God is looking for, he himself supplies it.

[34 : 44] That is always the case. And we again are deluded in thinking that God would want us to come with anything to himself, and us being unable to supply it because we don't have it.

It is never the case that God would ask anything of us that we can't give to him, because he is the source of every good and perfect gift.

And everything he looks for, he provides, even though he requires us to bring it. If we don't have it, then we go to him, and from him we get what we give to himself.

That's the order. It's not just simply... And many people make this excuse about the way that they conduct themselves with regard to spiritual things.

They say, well, I can't do this. It's more than I can do. God never asks you for more than you can do if you have access to him as the resource that is inexhaustible.

[36 : 06] And the third thing that we discover here is the threefold elements that they are to carry out, if you want to put it like that.

What did the Lord require of thee? To do justly, to love mercy, and to walk humbly before or with thy God.

So a few thoughts based on these words. Now when you look at the words that we have in verses 6 and 7, I suppose, in many ways you have to ensure that when you think about what they're saying, you fix them figuratively in the context in which they are found.

Because if we do not do that, then we think that these people have a legitimate argument to make before God.

To many people the things described in verses 6 and 7 is what our relationship with God is all about. Especially in the Old Testament times.

[37 : 26] Where religious life was determined or understood by the way in which they observed the various rituals and the various sacrifices that were expected to be offered by a covenant nation.

They had the word of God that stipulated what these were and when they were to be offered, in what way, and by whom. There was nothing left to chance.

There was nothing left that they could add to or subtract from. They were told specifically, this is what God requires of you. In my worship, you observe the days, you observe the times, you observe the beasts or the fruit that you come with.

How you come with them, who brings them, and for what reason. So it seems that when these people look at how God expected them to come, that there were no shortcomings on their part.

But what was true was that they were not picking up on the truth. That what they were doing was entirely external.

[38 : 55] All it was, was a form of religious expression that could be seen in the outward manifestation.

What was true about the inner man was overlooked or ignored altogether. Now those who are giving this description would be happy with it and even consider what was expected of them unreasonable.

But we have to remind ourselves of the criticism that has been levied against them by God. And they have not taken kindly to that. Because when God judges, and I'm using that word judge, not in the way that you would usually come across it in Scripture.

When God judges, that he brings judgment to bear. But I'm talking about it in a way that God considers. God looks upon.

God examines. God arrives at a conclusion by looking at what is being done by the hand of man, by the feet of man, by the mouth of man.

[40 : 10] He also goes beyond that to examine the heart that is behind it and the reasons that they have for coming with these offerings. And when God says, look, I'm not impressed by the way that you come with your super abundance of observance of the things that you believe are going to interest me.

And their answer would be something along these lines. And I'm sure you've given it when somebody's been critical of you. And you'll say, oh yes, but.

Yes, but. That word, but. You say to God, well, I hear you. But. And that but says everything.

And this was the way these people were. They were misunderstanding the place that their worship had in the eyes of God.

As is clear, they were of the opinion that it was of the nature of sacrifice to placate God by way of the offerings.

[41 : 29] Do you think that can possibly happen to any of us? That in some way our conduct of a religious life is placatory.

If I do this. If I do this. If I go there. Then in some way I am going to deflect.

I am going to protect the eye of God from what's really going on in my heart and in my mind. As is clear, they were of the opinion that it was of the nature of sacrifice to do that very thing.

They completely missed the point of it. And when you think of it in that way. They were no different to the pagan idolater.

They were no different to the many who came with their beasts and hoped that their vicious idol gods would in some way be placated by their shedding of blood.

[42 : 40] Or by doing something that they hoped would be served in some good coming. If you read stories that there are of various Roman idols and gods and Greek Roman and Greco-Roman deities that were worshipped.

And I suppose every one of them the same. Not just Roman and Greek but throughout the world. You always find that there is the superstition that governs the religious life of people.

And that superstition governs the way that they conduct themselves. Because they are always afraid. They are always afraid that this God or that God will in some way hold it against them.

That they haven't done this thing. So they will do all kinds of things. Now, the religion of the Jew did not allow for that.

And yet, in some way, what is part or partial of our fallen humanness allows us to succumb to that kind of thinking.

[44 : 02] And it adulterates the religion that is whole and pure. The Puritan John Owen writes the following.

It is this the prophet calls them from. This thinking, this idolatrous perception of how the religious life of the believer should be carried out.

It is this the prophet calls them from. Telling them it is not their business, their duty. God has provided another way to make reconciliation and atonement.

It is a thing above their power. Their business is to walk with God in holiness. Their life is not a life to be lived where the fear of God, who is vicious and who is unpredictable and who is liable to do anything but a win, and who cannot be trusted.

That is not their God. So what does he identify for us? First of all, he says, it is nothing but what God has revealed.

[45 : 30] They are not being asked to do something mysterious in the sense that it is hidden from them. And they know exactly what to do as God's worshipping people.

And I said it before. Many people excuse themselves for not coming to faith by suggesting that it is a lack of understanding that lies behind it.

If only God were to explain things more clearly. If only the word that is the Bible would be more easily understood. Then we would know what to do in order to come to faith.

But I am afraid that the reality is that they know altogether too well what is expected of them. And it is too much for them to do. Believe in the Lord Jesus Christ, we are told.

And you shall be saved. And when they analyze and weigh up what it means to believe in the Lord Jesus Christ. What that means.

[46 : 38] What it means for the kind of life that they live. What it may result in. It becomes too much. It becomes too dear, of course.

John L. Mackay, the late professor John L. Mackay, taught Old Testament theology in the college at one point. In his consideration of these words, he was always somebody who was deeply interested in the covenant relationship that existed between God and his people.

And that much of what he had to say through his prophets always led them back to the relationship that God had with his people through the covenant.

And he says, and Professor Mackay says this, that what is good in this case looks back to the covenant where it is determined and expressed by the terms of the covenant relationship of God.

And the things that we come to that I listed there are all things that you can reasonably be expected to understand that follow on from the relationship that God has with his people.

[48 : 16] And he understands, they understand what God expects from them. Because of who he is and because of what they are.

They are his people. They are to live according to the life that he has given to them on his word. And how that word is to exercise and influence on their life as delivered here in this world.

Now look at the three that he mentions here. They are to act justly. Or to do justice as one translation has it.

To carry it out. God shows us by example what they are to do. And how they are to behave.

And what example does he give? Well he starts with, not low down. He starts with himself. He points then to himself.

[49 : 24] And he says, about himself. This is what true justice is all about. This is what righteousness is all about.

This is what holiness is all about. Many of the commentators direct us to the words that we have in the book of Deuteronomy. In the song of Moses.

And we read there, Spoken words of the Lord. He is the rock. His work is perfect. For all his ways are judgment.

A God of truth and without iniquity. Just and right is he. Moses sings the song of praise of his God.

As God has revealed himself to him. A just God. A God who is sinless. A God who is righteous. A God who cannot have his character impugned by anyone who would look upon it.

[50 : 29] Then and now, the adage is not really what does God expect of me. But how much can I get off with without being found out?

Don't get found out whatever. And you see that so often. Especially within the political realm.

And you look at this passage and you remind yourself of the fact that this was what was at the heart of what his message was all about. A corrupt leadership that were responsible for leading the people on a downward trajectory that would bring not only God's condemnation but God's wrath to bear upon them.

Blanchard writes in his comments This people casually set their own convenient moral standards which allowed confiscating other people's property perverting the course of justice and financial chicanery To make matters worse they seemed to believe that this kind of behaviour was perfectly acceptable as long as they took part in a busy round of religious ceremonies.

In this past week alone can you think of any situation within our own parliament that brings that kind of thought to mind?

[52 : 11] I'm not focusing on any party I don't need to because I believe all the political parties of our generation are equally culpable They are markedly self-serving in the way they carry out their business and it is no wonder that the displeasure of God can be detected if you dare say that or betide you but it is the truth I wonder if present day governments of whatever political life or hue have read this prophecy of Micah but we can't just point the finger at governments Our own lives need to be held up to the light of God's word

We all want our own way We all want the easy way if at all possible I enjoy watching a programme there on television where it's called a bargain hunt called a bargain hunt and I've often thought of the what lies at the heart of that is you go out and you buy a bargain and it's not really a bargain unless you get it for less than it really costs and then you make a profit after it by selling it for more than you paid for it or perhaps selling it for more than it's worth

Now you think about how that works in practice we all want to pay a fair price don't we if somebody says to you I'm going to sell you this and this is its value and if you prepare to pay that fair and well but if you can in some way pay less for it than it's worth and especially if the person who's selling it to you doesn't realise the value of it and you're getting the better of them the Bible points it out to us that this prophecy points it out to us that there were many there who were prepared to to do this very thing it was called dishonest gain it was called making a prophet on the back of somebody else's inexperience perhaps or whatever and that's what it boils down to if we are if we were honest and if we were earnest about doing what the prophet is reminding us here is the way of

God to do justly to love mercy then that would not be a person well think about for example again the way charity shops work many of us contribute to charities through the charity shop we give them goods and the goods are sold and we buy them and sometimes we get a bargain but very often you come across somebody who is able to buy something that is valuable let's for example use something an illustration that's highly unlikely but let's say for example somebody was put in a box of costume jewelry and that costume jewelry was valued by the shop and it was put in the shop window and in that bundle of jewelry there is the cohenor diamond somebody comes along and he sees the box and he buys the box realising that there is this diamond in it and he pays the price that's being offered is that dishonest is it unjust what does

God say society says you're doing alright society says well it's a fair game what does God say is it is it right for me to profit from somebody's ignorance negligence when I know that's what I'm doing well you know when God teaches us these things we can't just do a surface analysis of what his word is saying it's all very well to be gender and specific but his word requires us and me to apply that word to every area of my life and to apply it with rigor and diligence in order to live out the principle that's involved it and what I'm saying to you is every one of us without exception would be found out because whether we like it or not we imbibe the thinking of the generation that we are part of whereas what God commends to us is the example that he has himself of his own holiness and purity and righteousness love mercy he says

[58 : 56] John Eldie says the idea of willingness and delight in acting towards one's fellows with the fidelity and consideration God requires again this is something for you to ponder and something for me to ponder it is never a nixum performance of duty bestowing mercy on a person is not when you do it against your will it is not mercy it is doing something that should be spontaneous should be without question should be without the thought in it well what is in it for me what is in it that would benefit me in the long run the spirit of the gospel the spirit of

God that teaches us what mercy is it tells us it is undeserved the recipient does not deserve it and the person who bestows it is equally reminded of the need that there is to bestow it without question without thought about what you're doing no obligation if that were not so where would you be where would I be who is the greatest beneficiary of mercy in this world do you know any beneficiary of mercy in this world well I am and I'm sure you are and if you're a believer in the word of

God you know that God bestows mercy on the undisserving in a way that no other can you know in the book of exodus God reminds us of the truth which is at the heart of the gospel the fact that he is willing to show mercy to the undisserving the Lord remember when he dealt with Moses at the burning bush he passed by before him and proclaimed the Lord the Lord God merciful and gracious long suffering and abundant in goodness and through keeping mercy for thousands forgiving iniquity and transgression and sin that will by no means clear the guilty visiting the iniquity of the fathers upon the children upon the children to the third and fourth generations and so on the mercy of

God is at the heart of the gospel if God was not a God of mercy there would be no gospel brief word conclusion walk humbly with your God would you describe our society as markedly humble well I've said it often there's no such thing within our society society is self promoting society is more desirous of promotion self promotion and elevation tell people show people how good you are how able you are and so on I was interested to notice in this last week well you know that I'm interested in football I never denied it and the death of

Walter Smith former manager of rangers carried a lot of it was very newsworthy and a lot of comment was available online and you had a lot of people talking about how they knew him and what they thought of him as a person and one thing that many people commented on was his humility that he was a humble man in their estimate I don't know I didn't know the man personally and I don't know a lot about him and I understand what they were saying about him that his humility was seen in the way that despite him for a time being one of the most respected football managers in Scotland that you never detected that in the way that he spoke to others but society you see appreciated this human humility or what they perceived as humility and it makes you wonder well if it's something that people appreciate even when it's seen in that way even when it's identified in somebody in a way perhaps that you would not normally associate that appreciation you know people's appreciation of it why if we appreciate it so much are we so reluctant to be humble and when

[64 : 54] God holds it out as something that is praiseworthy not just to be humble but to walk humbly without God what does that mean to walk humbly with your God well when you walk with God you walk with someone who is not your equal he is not your equal whatever you may think of God he was never your equal he is your creator he is your sovereign he is the king of kings and for you to be able to walk with him is an amazing matter in its own right but to walk humbly with him suggests that you give him the place that is his as your God and as your king and as your sovereign as your saviour as your redeemer whatever else you've discovered about him marked humility where you acknowledge your total dependence upon God

Noah walked with God we are told people he not walked with God what did that say about them to use God for who he was and acknowledged him as such is that what is true of you today as your walk with God consistent with the walk of a humble man or woman who knows who he is and your total dependence upon him well may it be so may his word give us some something something to ponder not just to while we've heard it and we'll pass it by reflect on it think about what God was wanting this generation to learn what God is wanting our generation to learn and to live by his word let us pray ever blessed

God we give thanks that your word always brings us to yourself and always reminds us of the need that we have of yourself of your son Jesus Christ that we can do nothing by ourselves and that without you we can do nothing bless us together bless us individually bless us as homes and families remembering all we leave in your care and keeping cleansed from sin in Jesus name amen our closing psalm is psalm 119 and we're singing from verse 129 psalm 119 verse 129 thy statutes lord are wonderful my soul them keeps with care the entrance of thy words gives a light makes wise his simple are my mouth my mouth I have wide opened and panted earnestly while after thy commandments

I longed exceedingly look on me Lord and merciful do thou unto me prove as thou art wont to do to those thy name who truly love oh let my footsteps in thy word arise the lord be let no iniquity obtain dominion over me and so on these four stanzas thy statutes lord are wonderful my soul them keeps with care channel Jajack I such a j long out wonderful I sold them kids we Pr vodka■■ might HOAA your■■allah th■■ Lam Bottom It's farisued.

Seλocie Thank you.

[70 : 19] As thou art wonderful, dear Lord, thy hymn to be held.

O let my first church in thy blood arise and order thee.

Let no matter what he is, O God, the Son of the Holy Spirit rest in a fight with you, Lord, ever and always. Amen.

Amen.