

The Lord's voice crieth unto the city

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Date: 01 January 2000

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- [0 : 0 0] We shall now turn to words in the chapter we read together in the prophecy of Micah. Micah chapter 6 and we shall again read verse 9.
- The Lord's voice crieth unto the city and the man of wisdom shall see thy name. And here ye the rod and two have appointed it.
- There are times fairly frequently when we feel that. That word is especially applicable to ourselves.
- The Lord's voice crieth unto the city. I grew here in the Shivala. And I had thought of relating to you.
- Perhaps I shall desist from that. But the thought did cross my mind moments ago. That perhaps I ought to illustrate this.
- [1 : 3 7] As a matter of very recent experience. Within the past week. How one felt in a very special way that the Lord's voice is to the city.
- Is to us here in our own part of the world. And indeed maybe in our own part of the island of Lewis. I had visited one lady, a member of this congregation.
- In the evening. Middle of the week. And the first piece of news I heard the following morning. Was that she had passed from time into eternity.
- That same morning I had to go off to a funeral. To my own native village.
- And on the way to that funeral. I was informed of the death. Of another friend. A member of a family well known to me.
- [2 : 5 3] Not in my home village. But in one of the neighbouring villages. Who had died. While helping his wife.
- Who had taken ill. Through the night. And who as far as his wife knew. As far as I gathered anyway. Was feeling perfectly well.
- And able. As well as willing to help. Anyone else who needed help. And in a moment. He himself was struck down. While helping her.
- I went to visit. A cousin of that man's. That same day. In the early afternoon. And there was a family.
- In that home. Who had come. Home. Because of. A bereavement. Within their own. Images. Family.
- [3 : 5 5] Family circle. One young woman. Had just arrived. In the island. Hoping to see her mother.
- Alive. In the first piece of news. She was given. When she came. When she came off the ferry. Was that her mother was dead. Her father had died.
- Practically. A morning. Or two mornings. Before then. The Lord. The Lord. The Lord. The Lord. The Lord's voice. Micah.
- Says. Quiet. Unto the city. Now. There is. There is. A grave danger. That. Even.

In times. When the Lord's voice. Christ. In unusual ways. That we. Harden. Our hearts.
Against his voice.

[4 : 57] There is. Grave danger. That we can. Become. So familiar. As we grow. Older. With the
voice. Of the Lord. Crying. Into the city. That.

It shall have. Less. And less. Effect. Upon us. We have. Beware. Of that. Hardening. Of
our heart. Against the voice. Of the Lord.

And. For a little. While. Tonight. We. Might. Think. Of. The reasons.

Of. Why. Micah. The prophet. In his own day. Made. Such. Declarations. Of. Why. Did the
Lord.

Have. To cry. Unto the city. And. I am not. Going to. Try and preach. Any. Very.

[5 : 53] Profoundly. Theological. Sermon. At all. But. To address. You. Very simply. And. Directly.
First of all.

As to. The reasons. Why. The Lord. Should. Have to cry. To any city. Or to any people.
As. He.

Did. At. This. Particular. Time. And. The answer. Is very. Very simple. It was. As clear. As
daylight. To Micah. Himself. Why.

The Lord. Was crying. To the city. Because. Micah. Himself. Was. In fact. The voice. Of
the Lord. In a very special way.

To the city. And. To the people. Of his generation. If there was any. Very definite.
Purpose. For his.

[6 : 48] Own. Personal. Existence. It was. In order. That the voice. Of the Lord. Should sound.
For. Among.

His generation. There was. No other purpose. For his existence. I'm sure. In the eyes. Of
Micah. Or any. Of the other prophets. More important. Than that.

You remember. How. When. God. Foretells. The coming. Of. His own. The. The. The.
Savior's. Forerunner. John. The Baptist. He actually.

Names him. As the voice. Of one. Crying. In the wilderness. Prepare. Ye. The way. Of the
Lord. It was. Very clear. To. Him.

And to them. Of why. The Lord. Had. To. Cry. To the city. And to the people. It was.
Because. Of sin. Because.

[7 : 43] Of sin. One. Word. Answers. The question. It was. Because. Of sin. And. We. All.

Are sinners. And every member. Of the race. Of mankind. In every generation. Is a sinner.
Sinner. But we. Are members. Of a race. Surely.

That. Is. Is. Peculiarly. Sinful. Within. Modern. Times. In our own. Nation. And is it true. In
our own.

Island. As well. Is it. Correct. To say. That the generation. Now. Living in this. Island. Is.
More. Blatantly.

Sinful. More. Boldly. Rebellious. Against. God. And his word. His law. And his gospel.
Than. Several generations.

[8 : 38] Before us. Have been. Certainly. There are. Sins. In our generation. As a whole.

That. Clearly. Demonstrate. That our generation. Has risen. In. In. Defiance. Against. God.

And his law. And. Hoping. In hope. That I will not. Be too. Burdensome. Upon. Your
minds.

And spirits. I must. Make. At least. Reference. To some. Of the sins. That I have. Noted. Down. Of which.

Characterize. Our. Generation. There. Is. Mentioned.

[9 : 32] By Micah. Himself. As a. As a. Characteristic. Sin. Of. His own. Generation. The sin. Of. Idolatry. Now.

Dealing. Very simply. With the question. Of. Why. Is. The glory. Of. The Lord. God. The triune.

God. Jesus. Christ. The head. And Lord. Of the church. So. Obscured. In our generation. As a whole. In the churches.

And out. With the bounds. Of the churches. Surely. One answer. At least. Must be. That other. Gods. Many.

No doubt. And Lords. Many. Have. Assumed. The place. That he. The one. Living. And true God. Ought to have.

[10 : 30] Amongst. The people. As the one. The sole. Object. Of. Our adoration. And our worship. Surely. He cannot.

Have. Departed. So. Visibly. From our nation. And this. Generation. Unless. Other. Gods. Have.

Taken. His. Place. And where. Can. These. Gods. And Lords. Have. Taken. His. Place. If not. In the hearts. And minds. In the.

Confidences. And wills. And affections. Of the people. Because. The Lord. Will not. Depart. When. Men. And women.

Young. And old. Boys. And girls. Have. The Lord. In their hearts. And have. In their heart. A supreme. Affection. For him. As the first.

[11 : 24] And foremost. Object. Of their hearts. Love. The Lord. Will not. Hide. His countenance. He will not. Depart. He will not. Remove. His candlestick. His presence.

Will not. Leave. A people. Who are. Thus. In love. With himself. Desirous. Of worshipping. And adoring him. Who are. Crying.

For his presence. And despising. Every other. Substitute. That they. Themselves. Or others. Might put. In his place. There is. Surely. Idolatry.

In. Our generation. And. We. We can. Think of. Our sinfulness. As a generation. Perhaps. In.

In. A negative sense. That is. In terms. Of a particular. Kind. Of sin. That can be very.

[12 : 20] Plentiful. Beyond. Number. Or reckoning. In the life. Of any one of us. And. We may. Remain.

Quite content. In that. Condition. While at the same time. Grieving. The spirit. Of the Lord. Beyond measure.

I refer to. Sins. Of a mission. Sins. Of a mission. And I cannot think. Of anything. That is so destructive.

Of human pride. In. So far. As men. Feel. Proud. Of their own. Righteousness. Than.

To. Think. For just. A moment. Of. The sins. Of omission. That can. Fill up. The lives. Of people. While they.

[13 : 13] Themselves. Pride. Themselves. And vote. Themselves. In their own. Righteousness. And we have to remember. That sins. Of omission. Are sins. Just as surely.

As sins. Of commission. What do you mean. By a sin. By a sin. Of omission. You mean. Very. Very simply. That there is.

Some. Purpose. Perhaps. You ought to have. In your heart. And you do not have it. You have always to define. And think of sin.

In terms of our hearts. Basically. And you try and remember that. And let me try and remember that. Always. When I think of my own.

Righteousness. Or unrighteousness. That I begin to think. In terms of my heart. And not in terms of my speech. Or of my actions. But in terms of my heart.

[14 : 10] Not in terms of. Any upward appearance. Or show. That I may make. In the presence of my fellow men. But must think of my heart.

Firstly. And foremostly. Now as that applies. Supposing I were preaching. To a congregation. Of men. And women. Who had not attended church.

For years. Godless men. In the most absolute sense. Of the term. We have to remember. The same within the walls. Of a church. That sees witnesses.

Week after week. The same preacher. And the same audience. Both of us. Have to. Consider. First. Our heart. Do we have.

In our heart. At any given moment. The purpose. That ought to. Constrain. Our hearts. To action. Do we have.

[15 : 07] At any given moment. In our minds. The thoughts. What thoughts. Have you in your mind. Right at this moment. Are there thoughts. That you ought to be having. And you know.

How people can. Can. Not only excuse themselves. But justify themselves. And perhaps. Especially when you're. Called upon. To listen. To someone preach. Not just speak.

But when you are called on. To listen to someone preach. You can exercise. Some kind of tolerance. Towards. Other speakers. But when you are called upon.

To listen to someone preach. On a Sabbath day. You can very easily. Justify yourself. When you fall asleep. Now I ask you.

Do you think. It is sitting. With your mind. Under the power. Of sleep. Mental sleep. If not.

[16 : 04] Physical. Bodily sleep. Do you think. That is the way. God wants you. To be sitting. Listening to his own words. With a dead. Sleaky mind.

At rest. Nobody sees you sinning. Sin of omission. You are not thinking.

The thought. That you ought to be thinking. And when you think. Of your speech. What.

Ought I. To have said. At any given moment. On any given day. In any given company. What ought I to have said.

Well there is no question. Whatsoever. That there are words. That I ought to have said. But. There is a big question. Have I said them. The words. That I ought to have spoken. Have I said them.

[17 : 06] There is no doubt. With regard to many of us. That we have spoken much. Over many years. But the question remains. But the question remains.

How we sinned. In a sense of omission in speech. For all our speaking. Or for all our silence.

Whichever it might be. There are some people. Pride themselves upon their. Oratory. Or their. Or their. Or their eloquence. Or their. Willingness to speak.

In any company. But the question. Has to be asked. Have they. Been guilty. Of omitting to say. The things. That they ought to have said. There are many.

Who pride themselves. On their silence. Many. Who pride themselves. For example. Upon the secrecy.

- [18 : 03] In which they. Hide. From others. Their. Perhaps. Their. Personal. Experiences. And. Perhaps. Especially. Their. Spiritual.
- Personal. Experiences. Because. They. Acknowledge. And. Appreciate. The. Sacredness. Of these. Things. And. Therefore. They remain. Silent. But.
- This. Question. Has to be. Faced. Have you. Sinned. Continuously. Sinned. Sins. Of omission.
- By reason. Of your silence. In that. You have not. Spoken. What. You should have. Spoken. You know.
- For example. Also. How. People. Can. Gain. Gain. A great deal. Of popularity. With others. Perhaps. With the most.
- [19 : 01] Rebellious. People. Even. With the most. Wicked people. For one. The reason. And one reason. Only. That they are. Pleased.
- To remain. Silent. Rather. Than. Speak. In condemnation. Of what is. Wrong. And evil. And wicked. God. But this question.
- Has to be. Sins. Of omission. Sins. Of omission. Which are. Sins. Bearing.
- With them. A burden. Of guilt. As surely. As the. Positive wickedness. Of the most. Wicked person. On earth. And then.
- How many. Are aware. For example. Of. The sinfulness. Of.
- [19 : 56] Of. Our own nature. As I. Express. In.
- These. Few words. A fact. Of my life. My. Personal life. While I am.
- Speaking. What do they mean. To me. Or do they have any meaning. To me. Have I any. Awareness.
- Of. What I am. Giving expression. To. The sinfulness. Of. My nature. Are you aware.
- Of the sinfulness. Of your nature. Are you aware. For example. Of. The. Want. Just to mention. Two or three things. Are you aware. Of. The want.
- [20 : 57] Of. The fear. Of God. In your soul. Perhaps. You might be very aware. Of the fear.
- Of. Other. The fear. Of your fellow men. For example. But are you aware. That there is. God. A God.
- One God. Who ought. To be feared. Above all gods. The fear. Ought. To cast. Every other fear. Out of your heart.
- A fear. That should always. Be. Dominant. In your soul. A fear. That you do not. Call into. Operation. When you are.
- Perhaps. Before the eyes. Of your fellow men. It matters. Not at all. Before whose eyes. You are. If you have.
- [21 : 57] God's fear. Governing your heart. It will govern your heart. When you are. On your own. Supposing. You were to be. Forevermore. Alienated. From all of your fellow men.
- If you had. Truly. The fear of God. In your soul. It would continue. Just as. Dominant. In your soul. On your own. As long as you lived.
- Yes. And throughout. Eternity. There are some people. No doubt. Who hope. For a glory. Where there is no fear. Of God. But there is no such glory. Where there is no fear.
- Of God. Where there is glory. Meaning the glory. Of God. There must be fear. On the part. Of every creature.
- And there is no escaping it. How much of the fear of God. Are we to accuse ourselves.

- [22 : 59] Justly. Of. A sin. Of omission. In our nature. We do not have. In that we do not have the fear of God.
- As we are. You ought to examine yourself. Regarding. Faith. Faith. And instead of.
- Giving glory to God. By means of faith. In your heart. Are you chargeable. With the sin of.
- Omission. Of believing. The omission of believing. And replacing faith. With unbelief. What hope do you exercise.
- In your heart. Everyone has a hope. There is a hope. That gives glory to God. Apart from which. No man can glorify.
- [24 : 01] God. And enjoy him. The hope of the glory. Of God himself. The hope of heaven. The hope of eternal life. The only hope. That shall not put to shame.
- Based upon. The only solid foundation. For any hope. Worth the name. Are you guilty. Of a sin. Of omission. In your.
- Inmost being. In that you do not. Exercise. That hope. And. You can examine yourself. As to you. Want of love. The want of God's love.
- What a want. That is. This is the essence. Of all. That God requires. Of all. His creatures. But the love of himself.
- How? No one again. Or with a corner. Of your heart. Always. The divine. The divine.
- [25 : 05] Injunction. Remains the same. God. Does not give a law. To you and me. At the beginning of our lives.
- And at intervals. Relieves us. From any. Consideration. Of that law. It is always the same. Like himself. Thou shalt love the Lord.
- Thy God. With all thy soul. With all thy heart. With all thy strength. And with all thy mind. And thy neighbor. As thyself.
- And when you examine. Your heart. In the light of that command. Are you not guilty. Of a sin. Of omission. You may not be chargeable.
- With any crime. That could land you. In prison. But you are chargeable. With a terrible sin. Even although.
- [26 : 01] A sin of omission. When you are wanting. In your soul. And heart. The love of God. Now.
- That one. Shows itself. In many ways. Sins of omission. In regard. To God's. Law. In regard.
- To God's word. That man. The psalm. Says. The very opening. Of the book of psalms. Says. That man. Has perfect. Blessedness.
- Who walk. With not a strain. Counsel. Of ungodly men. Nor stands. In sinner's ways. One of the things. That the.
- The blessed man. The man. Of blessedness. Has. His. Love.
- [26 : 55] For God. In his heart. That manifests itself. In that he delights. In the law. Of his God. And studies it.
- Continuously. He cannot. But. Study. His heart's delight. Nor siteth in the scorn.
- Of cheer. But placeth his delight. Upon God's law. And meditates. On his law. Day. And night. Sin. Of omission.
- And then the want. Of the love of God. Surely. Shows itself.
- In the want. Of delight. In the worship. Of God. A person. Who wants. The love of God. In his heart. Does not have.

- [27 : 51] The adoration. For God. In his heart. And the reverence. And that constrains them. To. Worship him. How does your life.
- And my life. Measure up. To the requirements. Of. God. As the being. Who alone. Has to be worshipped. By each one of us. Secretly.
- And privately. Is it true. That over the past week. Or month. Or year. Or year. God has. Beheld you. Frequently. Not just. Momentarily. But infrequent.
- And long. And often. But often. And often. Going apart. To be on your knees.
- [28 : 48] In his own company. To enjoy his own fellowship. Pouring out your heart. Before him. Has he been seeing you.
- Here in this house. Now. Perhaps. For years. A house. That you. Visit every sabbath. In the evening.
- At least. In the evening. Has he been seeing you. Doing so. With delight. Constrained. In the evening. In the evening. In the evening. In the evening.
- Constrained. By the desire. To worship himself. With his people. Saying in your heart. How lovely. Is thy dwelling place. O Lord.
- Of hosts. To me. The tabernacles. Of thy grace. How pleasant. Lord. The deep. God. And those. Who love him. Surely. Say.
- [29 : 44] Amen. To these sentiments. In their own hearts. And then. What about. The sins. How which we may be guilty. In relation. To our fellow men.
- Although. None of us. We hope. Shall never be accused. With any crime. Does God charge us. For example.
- With malice. In our heart. With ill will. In our spirit. Towards. Our fellow creatures. And do I hear one.
- As it were. Answering. And saying. Do you mean to all of my. Do you fail. Before God.
- To rejoice. At the. Success. Or prosperity. Of any of your fellow men. In the world. What is a.
- [30 : 44] Heinous. Sin of omission. In your nature. Does God hear you. Even if others.
- Don't hear you. Uttering unkind words. Perhaps under your breath. Even. Some are not bold. To. Make. Such expressions.
- Very audible. Amongst their fellows. In case. They come off. Washed. By being. Reported. To someone. Whom they.
- Claim. To be. Friendly. Towards. And who might. Expose. Their characters. And. Rob them. Of their. Reputation.
- Were it. Known. Publicly. That they. Have spoken. Evilly. Against them. God knows. Do you speak.
- [31 : 40] Derogatory words. Do you speak. Even. Slandorous words. Against others. Slandorous. I was going to add. Unjustly.
- It's not a question. Of unjust. Every. Slandorous word. Every. Derogatory word. Every. Word. That expresses. Hatred.
- Out of your heart. Towards any of your fellow men. Is an unjust word. A word. That shall not. Stand.
- The scrutiny. Of the judge. Of all the earth. When. You. And I. Must stand. In his presence. Giving an account. Not only of our actions. But of our words.
- And of thoughts. At the judgment day. These things.

- [32 : 35] Are. Near. The bone. Sins of omission. Sins of our nature. How many people. Feel any sense of. Loss. Or guilt. That because of. Original sin. How many people. Have any. The feeling of guilt.
- Because. Of Adam's sin. Because of Adam's. First sin. Not because of Adam's sin. Generally. But because of his. First sin.
- Now I want you. To stop. And think. About that. For just. Two or three moments. Do you. Do you.
- Do you. See. The. The guilt. Of Adam's. First sin. As usual. Do you.
- [33 : 38] Confine. God. Just. Dealing with yourself. To. Only.
- To sins. That have. Pained. Your own. Conscience. Sins. That you have. Committed. Against the lack. Of your. Confidence. God.
- Doesn't. All mankind. Come into existence. Sins. No.
- No. Carrying. With them. The guilt. Of Adam's. First sin. And that is. The root. Explanation. For every sin.
- And for every judgment. And for every misery. In this life. To which mankind. Is liable. All. But the big question. For us is. Have we ever had. Any feeling of guilt.
- [34 : 40] Have we made. Confession. To God. Of that sin. Then in addition.
- To. Such. You can. Take a more. Expansive. View. Of the generation. Of which. All of us. Are members. Micah here.
- Mentions. The city. We can think. Of the city. In a. Specialized sense. And the city. Sometimes.
- Makes news. In that. Specialized sense. And you discover. That it is full of. Fraud. Of deceit. In men's. Dealing.
- One. With another. In men's. Dealings. With. Other people's. Money. It's full of. Fraud. Fraudulent.
- [35 : 42] Dealing. Dishonesty. Theft. Of property. Is a common sin. In our generation. And.
- I must address. Address. Address. Address. Address. Address. To you. And I know. That the most of you. Will not. Turn against me.
- For being. Direct. In my address. To you. But it is a thing. That has to be addressed. To many.
- Perhaps. To every congregation. And perhaps. In particular. To many. Who do not attend. In order. To hear it. Spoken. In their hearing.
- How people. Ought. To apply. This question. To themselves. Am I. Guilty. Of theft. Apart.
- [36 : 41] Altogether. From. Lifting. Of any. Other man's. Possessions. Of property. In a place. A rural area. Such like.
- The island. Of Lewis. Would we not. Have to ask. Ourselves. For instance. Do we claim. For example.
- Subsidies. Of the government. For what we do not have. Through.
- Does the laws. Do we. For example. Withhold. Items. from income tax forms that ought to be included.
- Because if we don't include them, we are guilty of theft. We are not paying our proper share of the country's taxes.

[37 : 53] I know there are plenty of people even in the island of Lewis who would say that no minister has any right to be talking about any such thing. But I don't know of any calling to the ministry that frees anyone from bringing to the notice of their people God's moral demands upon them and upon the minister himself as well.

And if any of my elders or any of you are aware that I am guilty of theft in any of these forms such as I have mentioned, it would be your Christian duty in love to me to point it out to me directly without delaying for one day or preferably for one hour not to let this night pass without bringing it to my notice.

And this is a terrible question to have to put to ourselves for a minister to remind people of in a place such as the island of Lewis.

Do we make or have we made purchases which we have no intention to pay?

Well, I have been told that there are people who are the poor God and men chargeable with that sin purchasing things that they have no intention to pay.

[39 : 37] perhaps someone could say you ought to name people I say that I am not obliged to name anyone I am only dealing with of what I am told are sins of which some are chargeable and it is not a matter of doubt is it that it is a common sin in our generation theft in these forms that I have mentioned it is a matter of universal knowledge in fact are people living in homes which they call their own which are not in fact in God's eyes their own at all.

No, I do not find it possible for myself to believe that there is anyone here guilty of these sins.

I cannot find it in myself to believe that there is anyone here any regular frequenter of this house guilty of these sins. but I have to ask myself am I guilty you have to ask yourself are you guilty there are other more widely broadcast sins like drug addiction terribly destructive and we are thankful to God the limits to which that has been kept in our own island drug addiction we know however bad it is that it could be worse the extent of drug addiction but we find it less easy to make the same kind of comment on another addiction alcohol addiction and just now all that I can say about that particular sin is this a plea to you to do anything you can not just to escape that terrible sin yourself from that sin yourself but to do everything in your power to help others escape from that snare do everything you can pray for others that they are not victimized that is the way you should look about alcohol addiction men and women and boys and girls becoming victimized by a combination of alcohol and their own sin it is a combination people trying to divorce the two to rid the charge of sinfulness from the alcohol but it does require alcohol for a person to become guilty of alcohol addiction however strictly scriptural you define alcohol as a creature of God it does require alcohol to make a person an addict does it not therefore do your best to save others along with yourself from that terrible sin it is not basically a disease it is a sin immorality fornication one of the claims people have made in the past is that when people are poor they are given to these kind of sins that is folly and madness proven to be so if one observes life not just in our generation but in past generations the rich as well as the poor have been given to immorality sensuality

has become very prominent in our generation it has weakened so many people have become incapable obviously of resisting temptation in that particular line and clearly living in comparative riches can be just as morally debilitating as being in abject poverty illegitimacy in our country has increased so frighteningly rapidly that one feels bound to conclude that taking the nation into account as a nation moral restraint must have been thrown aside many years ago must have been moral standard trampled under foot and there are people in our country who are encouraging that debasing of standards and of practices it may not be very much health to know that in one especially of the philosophies that seeks to dominate all the world the communist philosophy part of its code is to undermine family life the breakup of family life and we know do we not all know that the family in the divine ordering of society for every generation is the foundation for society there is no hope of any order or harmony but every reason to dread that state of anarchy and chaos total disorder in society if the family unit is broken up and there's nothing that more easily breaks it up than immorality

I think that's all you need results in marriage and marriage and faithfulness and without adding to these we may say that with Micah in regard to his own generation it is no wonder that the Lord cried unto the city is it is not the wonder that the Lord spares the sinner the spares creatures who pollute the world physically and who pollute the world morally great wonder that God spares her and he cries unto the city he cries in

[48 : 55] Micah's day through the prophet himself and we find Micah in his prophecy giving utterance to different kinds of as it were voices from the Lord someone has said that the thunder cloud of blackness descending descends upon sin again and again in the message of Micah darkens with the suddenness of a storm his bright visions of glory for he had such and on the other hand there is always visible through the heaviest clouds the rainbow of hope from the sunshine of God's mercy light and darkness are in constant juxtaposition sometimes God speaks with a voice that expresses his glory and his majesty it is the voice of the most high the voice as

Ezekiel says as of the almighty himself as if there was something in his utterance that proclaims there is no limit to his power his thunder is marvelously Job declares the voice of his thunder is in the heavens and we find in the epistle to the Hebrews Paul or the writer anyway to the Hebrews describing changes that God had brought about in the nation of the Jews and in the church state on earth as the voice of the Lord shaking the earth and shaking the heavens now when he brought about a new church state in the world that was to be the final church state when the old covenant gave way to the new the glorious voice even in nature when he heard this voice there is a multitude of waters in the heavens and he causes the vapors to ascend from the ends of the earth he maketh lightnings with rain and bringeth forth the wind out of his treasures his voice even when it is uttered through the person of the saviour can be an awesome voice a voice as

John tells us in the first vision we have in the book of revelation that was as the sound of many waters and elsewhere he speaks of a great voice out of the throne of God in heaven a voice of majesty that is intended to inspire men with awe a formidable voice that proclaims to men that God is a God to be feared a portentous voice you might say that should warn people of what yet might be a voice that is intended to terrify sinners out of their complacency and some often are dismayed at the voice of the Lord when it thunders from heaven some become paralyzed with fear some have actually felt as it the day of judgment we're already at hand when

God's voice has spoken forth in a very special way some have been filled with dread and some have been and are still filled with reverence in the presence of the glory of the one who speaks and such are those who hear God's voice in the gospel well pleased hear ye him like the voice heard by

Elijah you remember when the hills were made to shake and quake and the rocks were rent by the wind and by the fire and to him was God was not in the earthquake or in the fire but then he heard a still small voice and he discerned the voice of the Lord his Lord and his God and his Saviour his master whom to serve was his chiefest honour a voice that is joy a cause of joy to his friends the voice of the bridegroom is being heard the friends of the bridegroom rejoice a voice which he says is recognised by those who are his true followers my sheep know my voice he said himself speaking as their shepherd a voice that stood at the entrance to the church in

[54 : 49] Laodicea behold I stand at the door and knock and if any man hear my voice and open the door I will come into him and sup with him and he with me and we find Micah here as I already indicated speaking words of grace for example in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountain and it shall be exalted above the hills and people shall flow unto it and many nations shall come he foretells and say come and let us go up to the mountain of the Lord and to the house of the God of Jacob and he will teach us of his ways and we will walk in his paths for the law shall go forth of Zion and the word of the Lord from Jerusalem.

And you remember how he speaks in the name of the Lord answering those who are questioning in the very chapter before us tonight.

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, with the Lord be pleased, with thousands of rams or with ten thousands of rivers of oil?

As you are. All offerings that men hardly were able to give, with the Lord be pleased, with the Lord, with the Lord, with the Lord of the Lord of the Lord, with the Lord of the Lord and the Lord, with the Lord of the Lord.

As a matter of material possessions that he might receive from them to atone for their sins, to make their peace with him, shall I give, they ask, my firstborn for my transgressions.

[56 : 45] the fruit of my body for the sin of my soul. He hath showed thee, O man. Now this is the voice of God's grace coming forth in the midst of the thunderings with which he thunders against the sins of the city.

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.

And then the Lord's voice trieth unto the city and the man of wisdom shall see thy name. And I had wanted to say a little about the blessings specified there on the part of those who are wise, men of wisdom.

And perhaps the best way is to take one example of a special visitation in God's providence which makes people feel that they are under the chastising hand of God, that the rod of the Lord is upon them.

And there is none more common perhaps than when, and as the time has gone, I just want to direct our thoughts to a specific experience common in our own midst and that shall be yet in the experience of everyone here tonight when the Lord lays his hand upon us in removal of one of our loved ones.

[58 : 26] A husband from whose side has helped me this morning.

A wife from whose side her husband is to me. And often I have thought that no one has any true understanding of such an experience except just those who have understood on the call themselves in a nurse can have.

I have said that before, no one. But it keeps impressing itself upon my spirit. Time after time when I am in the church.

Nobody can enter into their real experience. But when we are visited in these ways or with other afflictions, we are to see as might have existed the name of the Lord.

the name of the Lord. We are to see the character of the Lord. We are, for example, to behold with faith in the matter of death the truth of God.

[59 : 56] Even the gloom of death is itself a reflection in a sense of the very glory of God. But the question is do we have the wisdom?

Are we like those men of wisdom who see the snake shining in that room of a particularly trying providential dispensary?

Do we have the faith that seems to the glory of God in the midst of that room? Well, in death we are to see God's glory as the God of truth.

Was it not God who said at first in the day thou eatest thereof dying thou shalt die? Death is inescapable if you eat that forbidden fruit we are to see the glory of the Lord shining in the gloom of death.

We are to see the glory of God not only as the God of truth in such providences but as the God of wisdom and of knowledge who has ordered things in relation to an innumerable company of people who make up this race of ours in such a way that none of them shall escape none shall escape once it is appointed of him that men must die they must and he will find them at the foreappointed hour and moment no invention of man no skill of man or of woman can even for a moment delay the experience of death because he is a God of knowledge and of wisdom.

[62 : 01] Every little detail of mankind's experience be it in life or in death wherever they are or whenever they are is put in place in an intricate plan that is itself the yoke working of a wisdom that is full of infinite eternal and unchangeable glory and men of wisdom with faith ought to see the glory of that being as the God of wisdom in their own trying experience and they should see him as showing forth the glory of his power however deep the glum be sure and see in the glum the outshining of the power of the almighty whose word will not cannot be allowed to fail because never shall his power diminish to disable him from accomplishing whatever he has spoken we should see the glory of his power we should see the glory of God as the holy

God and the just God shining forth in these resistances of providence and when we are afflicted with trials on the part of those who are in Christ when we are visited with the removal of those who are blessed in Christ in the glum of their death that brings about such sorrow and sadness and longing and yearning in the hearts of those who are left still in this sin-wearied world we should see the upshining of another glory the glory of the love that is from everlasting the love that is accompanied with power eternal love that was strong as death jealousy for his people that was cruel as the grave a love that many waters could not quench that has hold of each and every one of them as they go down into the valley of death shadow they are only being laid hold of in a peculiar way by that mighty power of God's love for them the love that compelled himself to die for them compels them to die for him so that they shall go with him they are his and he must have them with himself not to do them any injustice nor to do them any harm not that they must suffer any loss but in order that they shall gain all things for they shall appear then in his presence to behold his countenance shining forth in all its majesty and to enjoy his presence in the house of many mansions where their son shall no more go down we should see by faith that we are men of wisdom we should see the name of

God the glory of the Lord God in these trying visitations when the Lord's wife cries into the city the man of wisdom will see his name hear ye the rod and who have appointed it may every one of us then be blessed in these ways as strangers and pilgrims on the earth to whom the Lord is constantly addressing his mighty voice to repent and turn away from every idol to himself and to seek him and to serve the living God while we are left a little while in this world may he bless these thoughts to us to thou lift on us thy countenance O Lord and do us good fill our hearts we pray thee with that love that would constrain us to count it a delight and pleasure to turn away from idols to serve the living

God and to await his son from heaven even Jesus who has saved us from the wrath to come and the glory shall be thine forever Amen Amen