

Can Two Walk Together Unless They are Agreed?

Genesis 5:21-22—"Enoch lived sixty-five years, and begot Methuselah. After he begot Methuselah, Enoch walked with God three hundred years, and had sons and daughters.

Amos 3:3—"Can two walk together, unless they are agreed?"

Micah 6:8—"He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God."

Let's pray:

Heavenly Father, we are grateful that You have brought us to Yourself. And Lord, it was all in Your heart and all in Your mind to do this. Some of us did not even know that You are and that You are the Lover of our souls. But You knew, and You reached down to us and brought us to Yourself. And Lord, this morning as we come we thank You that You have given us this place with You at great cost to Yourself, and you dearly want to show us what You desire, what Your plan is for us, what You want for us in our lives. And Lord, only You could express this, and so I pray that Your Holy Spirit would express what is on Your heart through Your Word to us this morning. We look to You for this. We look to You for Your own speaking into our hearts. And Lord, we open ourselves to You now. In Jesus' name. Amen.

Examples of How to Live in the End Days

The last time I shared I began this topic of walking with God, and I gave you a reason why. How do we live in the end times? We have an example of how we are to live in the end times in Genesis, and it is Enoch. As the end times were happening the flood was coming. What was the man doing that God gave him to us as an example? It says, "He

walked with God.” And there are only two men that it says they walked with God and that was Enoch and Noah. They were both living in what they would call, and we would call, the last days of their generation. So why isn’t it the same for us who are living in the last days? What is God’s will for us? I believe He wants a people who walk with Him. Their testimony is that they were walking with Him. Enoch walked with God. That was his testimony. It did not say he was a great preacher of anything. It just says in that little phrase: “He walked with God,” and people knew it that he was walking with God. That is the whole purpose in a nutshell for us in these last days, that God is looking for a people, individuals who will walk with Him in these days; in the darkest days, He is looking for this.

Then I wanted to reiterate this. It is not what we do that enables us to say, “I am walking with God.” In other words, it is not even that I have a quiet time every day, and I go to meetings on Wednesday, Friday and Sunday; therefore I am walking with God. That is not so. That is not necessarily walking with God. Now it might be that it is part of what comes out of walking with God, but you cannot say because I do these things I am walking with God. To walk with God means that you are aware of Him, and you are in communion with Him. I can go to a meeting or I can have a quiet time and not communicate or be aware of God at all. I am just reading my Bible because that is what I am supposed to do as a Christian. I am going to meetings because that is what I am supposed to do. Then I am going to go home and watch the Dodgers. But that is not walking with God.

I shared the last time that when I started dating my wife, our first dates were just walks. However, in those walks we became aware of who each other was, and in that awareness there was an attraction that grew. That is much like walking with God. Now last time we looked at it this way. We are not saying this is how you walk with God. This is not a

‘how to’ kind of thing because you will find out as you go along how to. So it is not something like, ‘do these things and you are walking with God.’ But it is being awakened to God. The great revival in the 1700’s was called the Great Awakening. So we can be woke in a whole different connotation. I am woke to God.

We are looking at the ‘why,’ the ‘what,’ and the next time it will be ‘where’ of walking with God. Last time we looked at the ‘why.” It was not like why should we walk with God, but why God would desire us to walk with Him. We just shared about how God wants to make Himself known to us. That is why He wants us to walk with Him. He wants us to know Him, and so He walks with us. When you walk with someone, I doubt that you just walk side by side and never say anything. That would be a really weird way of walking. But when you walk with somebody, you talk with them. It is like going to a restaurant with somebody. You do not go just to eat; you go to fellowship. Jesus said, “If anyone hears Me I will come in and sup with him and he with Me” (Revelation 3:20). It does not mean that I just want to eat your food. It means that I want to have some kind of reciprocal conversation with you. It is not just us talking to God but also God talking to us. There is an exchange that goes on. There is fellowship, a sharing of one with another.

Last time we looked at why God desires to walk with us, and we talked about through creation God shows us that He is. We look out around us and say how can this be chance? It must be somebody, some entity, something that has made all these things because we see someone must be behind the beauty and the order and the power that we see in nature, and we become aware of Him.

Then by walking with God we become aware that He is with us and He begins to unveil who He is, not that He is, but who He is. When we talk about who He is, we are not simply talking about the attributes of

God—God is love, God is righteousness, God is holy. We are not talking about the attributes that we rightly attribute to God, but we are talking about the One who has all these attributes. I have been reading Tozer's book, "Knowledge of the Holy" which portrays God as a whole. You cannot separated Him. You cannot take just a segment and say, "Okay this is God." He is a whole. He is all of these things in one; therefore all of these things are together when He is with you. All of them. We do not just need His love. We need all of Him.

The verse we started with in Micah "and what does the Lord require of you?" is what we want to have our attention on. What does the Lord require of us in walking with Him? Let me begin by saying, walking with God is meant to be a lifetime thing. It is a life of walking with the Lord. Enoch walked with God for 300 years, not 300 days, but 300 years of his life. He began to walk with the Lord at sixty-five, and then he lived another 300 years, and in those 300 years he walked with Him. Now this gives me great hope to think that he was sixty-five before he started to walk with the Lord. The whole thing is that once he began that walk he continued it for the rest of his life. So walking with God is a lifetime thing.

Another thing is that He walked with God within all the responsibilities of his life, within his being a father, within his being a husband, within what he did to provide for his family, within his leisure time. Walking with God is not separated from our lives as a whole. In other words, we cannot compartmentalize our lives and say, "Okay, here is where I go to work, and here is the part where I walk with God." No, it is part of our whole life, and our whole life is incorporated into our walking with God. Our whole life becomes part and parcel of our walking with Him.

Secondly, let me compare walking with God as being betrothed to someone. When you are betrothed to another, all that means is you are

moving together towards that day you will officially be married and the time you will actually be one. That is why sometimes when you are engaged, there is such an anticipation of the consummation of the marriage. I remember when I would say good-bye to Barb on her porch, and I would wish that I did not have to leave and go home. And there is a day coming when we will be completely one with the Lord. It is a wonderful thing to be filled with that anticipation. And being betrothed is committing to one another, to walk one road together through life. That is another way we can look at what walking with God is.

What Does the Lord Require of Us?

So what is it that God requires of us when we walk with Him in an ongoing, committed journey? I know using the word journey is a new Christian age word. So for you guys that are older I would say, “committed to our sojourn with Him” because that sounds more spiritual.

Agreement

We are going to start with just this word—agreement. In Amos 3 it talks about agreeing. What is required of you to walk with God? Agreement. There must be agreement between the two that are walking together. Now this word in the Hebrew symfonia is translated differently into English depending on the translation that you are reading. We are going to look at it both ways because it can mean both, and both of these ways are relevant to what we are talking about today in walking with God, and I want to look at the way it is translated to make this point.

The King James translates it, “Can two walk together except they be agreed?” And we are going to look at that a little bit later. But that is one way it is translated.

The New American Standard is translated this way. “Do men walk together unless they have an appointment?”

In other words, you have to agree on a place to meet before you start walking. It’s like this: “Let’s go for a walk tomorrow. Let’s meet at the park.” So now you have a meeting place. So both have to be there, and then from there you are going to start your walk together. God agrees to meet us in certain specific places to walk with us. He has meeting places where He wants you to meet Him and walk together with Him. He has specific places, and we are to come to those places to meet with Him so that we can walk.

Now of course He does meet us in all sorts of ways. For example, sometimes we are in dire circumstances, and He comes and meets us in those circumstances. Sometimes He meets us in nature. All of a sudden we are looking at something, and we see something in nature which reminds us of God. We are made aware of God, and He meets us in that beauty. But that is more like Him showing up unannounced. All of a sudden He is here. I do not know how I am going to get through this, and then God appears. He is there with you, and you sense God’s presence with you. But these places where we are to meet Him, He has specifically said, “I want you to meet Me here.” You are coming to meet Him; He is already there. “I am going to be here at this place. You meet Me here. I am going to be at Panera’s, come and meet Me and we will have coffee.”

He Meets Us at The Mercy Seat

The Lord says, “I have three places in which I want to meet you.” The first place is the mercy seat. This is where we were this morning; we came to meet Him at the mercy seat. Now let me say something about the mercy seat. First of all, we have already talked about in our worship time this morning about this being the place of sins forgiven.

But we have to realize this about the mercy seat. The mercy seat is in one way a terrible place, and in another way a wonderful place. It is both and it has to be both. It is a terrible place because that is where we meet the judgment of God. We meet the judgment of God at the mercy seat. Now when I talk about the judgment of God, we see the broken body and poured out blood for us. This means there is no understanding of mercy, there is no understanding of what mercy is without being confronted with judgment. Mercy has no meaning outside of that. If we do not see what judgment is, if we do not see that we are to be judged, that judgment is hanging over our heads, we have no idea what mercy is because we must be confronted with judgment first. If we are not confronted with judgment we see no need for mercy. There is no need at all for mercy if we do not see what judgment is and we do not see that we are in the place to be judged. It is a place of judgment because here at the mercy seat we see that our sins are judged. When we came this morning, we saw the bread and the cup. That is a symbol to us that our sins have been judged because they have all been laid upon the Man, Jesus Christ when He was crucified. And that penalty for us is not just the physical death, but it is the separation spiritually, mentally and physically from God that was taken away from us in the Lord Jesus.

“Why have you forsaken Me?” That’s it. Our place without mercy is to be forsaken, and forsaken because of us; for no other reason except for us. We have nobody to blame it on. But here we see that our sins are judged. God has judged our sins by Jesus Christ dying on the cross; therefore, we can know His mercy that is shown to us by God forgiving our sins. This is the place that God wants us to be. He said, “I want you to meet Me in the place where you know that I have reconciled you. You do not come to Me with some kind of appeasement because I have already been satisfied through Jesus Christ. This is the place where I will meet you.” This is what we celebrated this morning. Our reproach has

been rolled away. That is the wonderful thing in Joshua when they came out of the river, and they placed those stones in Gilgal which had come out of the river as if resurrected. Gilgal means, “I rolled away the reproach.” The reproach for us has been rolled away. One sister prayed this morning that our sins have been removed as far as the East is from the West. God says, “I will meet you here.” We do not have to do anything other than say, “Lord, I am coming to the place that You appointed, and that place is the place where I have been reconciled in Jesus Christ. I come here and meet You in Jesus Christ.”

He Meets Us in the Library

Secondly, He meets us in the library, and the library is the Word of God. Yes, we are supposed to read it, meditate on it, and all those things which we have heard over and over again. But the reason we are supposed to do all these things such as reading it, studying it, and meditating on it is because here is where we find His instructions. He instructs us through His Word, He makes His will known through His Word, and His comfort is found in His Word. When people are feeling low or are in despair, where do they turn in the Bible? The Psalms, because that is where they find the comfort of God. They also find the extremity of man, and in that extremity they find God’s comfort. His wisdom is revealed in His Word, but most of all He is found in it. We have a living history, a real history of how God acts in the world. Look at the history of the Jews, and you can see how God acts. You find Him for who He is in the Bible. Not only that but we are found out by it. What do you mean by that? How many times have you read something and you have been convicted? You have been convicted about some action you did or whatever. You have been convicted because you are found out. In other words, when we read the Bible, sometimes we find that He is looking back at us, and He is looking into us, and He is making eye contact with us. Sometimes when someone makes eye contact with

you, you kind of look away, but sometimes when someone makes eye contact with you, you cannot look away. And God makes eye contact with us in His Word. It could be to convict us of our sins or it could be to say, “You know, this is who I am, and you are treating Me wrongly by looking at that.”

Barb and I have been reading the Bible together, and we are in the prophets right now, in Jeremiah. How grieved God is because His people are turning to idols. We do not even realize it, but it is like you look at Him and He says, “You hurt me.” God is alive; He is a living personality, and we find Him in the Word, so He says, “I will meet you in the library. I will be there.”

He Meets Us in the Closet

Thirdly, He meets us in the closet. So instead of coming out of the closet, we want to go into the closet, and in the closet we are talking about prayer. He meets us in prayer, and I really want to talk about this as being of individual prayer. When we talk about praying, we are not just talking about intercession when we are praying for someone or something, when we are praying out of our need because we need something. Prayer is that, and I am not downing that at all; I am just saying prayer is more than that. When you pray, it is also a seeking; it is a searching: “Lord, I am searching for You. I am trying to find You, I am trying to get to where you are as I pray.” That is why it is so wonderful to read the Psalms. “Where are You? These things are happening, where are You?” This is the prayer of a man’s heart coming out and saying, “God, I am looking for You and I cannot find You.” This is part of prayer.

Prayer is also a place of worship. When we come to the prayer meeting on Wednesday night, how do we start? We start worshipping. We start recognizing who God is. That is why it is so wonderful to use a hymnal as an appetizer before you pray, to read a couple of hymns and

see what they say about God or to read this book that Tozer has written, “Knowledge of the Holy.” It just turns your mind to who God is so You worship Him. Prayer is a place of worship. It is a place where we turn our eyes off ourselves, and we turn towards God. So these are specific places that God has chosen to meet us. He says, “I will meet you there. I choose this place. I choose this place to meet you.” And in meeting us He then gives us access to Himself. This is where we find Him.

God’s Access to Us

Now if God has given us access to Himself, how does God get access to us? You may say, “I need to pray more, I need to do this.” Let me put us on a whole other ground. He has gained access to us by giving us the Holy Spirit, the very Spirit of the Lord Jesus, to dwell in us. This is really, really important for us to understand. It is not again the things that we do; it is what He has done and what He has given us, and His access to us is really that He has put His Spirit in us. And remember that Spirit in us is the One who cries out “Abba, Father.” It brings us into that relationship with Him, brings us into a whole other way of thinking. The Holy Spirit indwelling us is our Helper. He is our Inspirer. He is the very energy of the life that walks with God. It is God, the Holy Spirit who works in you “to will and to do His good pleasure” (Philippians 2:13). He works in you to will, to come into agreement with His will. If we want to will to do God’s good pleasure, we have to come into agreement with His will, and when we find out what His will is, the Holy Spirit is the One who brings us into that agreement. It is the indwelling Holy Spirit that brings us into agreement with God and makes His will clear to us. Then He directs us into it to keep us walking with God.

In a sense, the Holy Spirit is the divine GPS, and let me clarify that. We tell our GPS where we want to go, and the GPS says to us, “I will direct you. I will get you there.” And then we begin to follow its leading.

Now we are not forced to follow its leading. How many of you have disobeyed the GPS? Sometimes you say, “Well, you know something, I know a shortcut. I know an easier way to get there.” Then what does the GPS do? It seeks to redirect us— “Redirecting, redirecting.”

That is exactly what the Holy Spirit does in our lives. We say, “I want to go to the place where I am like Jesus. That is where I want to go. That is where I want to be.” And the Holy Spirit says, “I will lead you there.” And we want to go this way or we want to make it easier, and the Lord is always redirecting us. How gracious He is! Aren’t you glad your GPS does not talk back to you? So I thought of ways, if I was a GPS and someone was going the wrong way, I would say, “You idiot, what is wrong with you?” But He doesn’t do that. He is so gracious. And sometimes He will just be quiet until you have come to the place of saying, “Where am I?” And you plug in the thing again and it goes, “begin route.” And He takes you from the place where you are. He does not take you back to the beginning; He takes you from the place where you are and says, “Okay, from here this is how we go.”

The Holy Spirit’s Work in Us

So God’s access to us is through the indwelling Holy Spirit. And the Holy Spirit works in a couple of ways. There is an inner working of the Holy Spirit in us. The Holy Spirit is the inner working of the divine nature that we have been made partakers of (II Peter 1:4). The divine nature that we have been made partakers of is the inner working. That is the Holy Spirit. He is bringing us into that.

Convicts Us of Sin

John 14 says the Holy Spirit convicts us of sin. And some versions translate this to say “convince.” He convinces us of sin. We have to be

convinced in our own minds of what sin is. We are not always aware of what sin is. We are not always aware of the things that separate us from God, that grieve God. And so He has to convince us. He has to let us know; “No, no, no, you cannot do this. No, no, no, this is wrong.” And we have to come into agreement with Him. We have to agree that these thoughts, these actions, these words are sin. What we have done is sin. We have to come into agreement with Him so that we can receive forgiveness and keep on the path, and also so that we can restore the things that we have messed up by our sins.

Again, sometimes it is not that He convinces us of sin, but He convinces us of things that are hindering our walking with God. He might say, “You are just too caught up with your job. You are too caught up with your studies. That friendship is taking you away from your walk with God. It is taking you away from Me. You are too attached to this habit. You love baseball more than you love Me.” We have to be convinced of those things, and that is what the Holy Spirit does.

The Inward Working

The second thing the Holy Spirit does is through the inward working He begins to work out, to outwardly manifest that we are walking with God. How is this done?

In chapter 6:8 Micah says, “If you are walking with God, you will do justly and love mercy.” So doing justly and loving mercy are the fruit of walking with God. If you are walking with God you are going to find out that your actions and your whole heart are changed. The context of Micah 6:8 is that the people of Judah were living lives that were not honoring God. As a matter of fact, they were living in such a way that it was causing people to blaspheme the name of God. So God was calling them out on it. That is what prophets do, they call you out. So their response to the prophet was, “Okay, okay, You got us. You are right. So what do we have to do to make it up to You? You want more sacrifices?

We will give You more sacrifices. I'll tell You what, I will sacrifice my son, my daughter. Will that do it for You? What do You want?" For us we might say, "You know, I will read my Bible more. I will read my Bible every day, even on Sunday after I go home from church, even though I have heard the sermon, I am still going to go home and read my Bible. I just want to make it up to You, God. This is what I want to do. I will even go to a midweek meeting. Will that do it for You? What do You want from me?"

And God says to them, "You know what I require. You know what I am seeking from you. I want a life that portrays who I am. I want a life that shows what I am like. I want you to carry Me into your world. I want you to carry me into the place in which you live, the place where you play, the place where you work, the place where you breathe. I want you to carry Me into the culture that you are surrounded by. He has made Himself known by the out-working of the life brought out by the inner working of the indwelling Holy Spirit. He is working in our hearts to change the way we think. We get a renewed mind, and all of a sudden it changes the way we act. This is what God is doing. He works from the inside out.

Do Justly

"Do justly." The root of the English word "do justly" is the word 'justice.' What is justice? Justice in whose eyes? Let's bring it down in really simple terms. To do justice is simply to do what is right. I want you to do what is right, and it has to be right in God's eyes first and foremost. Not right in the world's eyes, it is not right in your neighbor's eyes, it is not right in your kid's eyes; it is right in God's eyes. God is the One who is leading us into doing what is right.

John 14 not only talks about the Holy Spirit being given to convince of sin, but it also says that He will convince us of righteousness. In other

words, we will be convinced that this is the right thing. This is what is right. This is what is right for the time I am living in. This is what is right for the situation I am in. This is the right way. This is the right thing to do. This is the right thing to say. Therefore, a fruit of our walking with God is that we come to agree with Him on what is right, on what is the right thing to do or say. In other words, it is the rhema of the Word. We talked about the Word—graphe, which is word on the paper, logos which is given a concept, but the rhema is like that little red light that comes on when there is something wrong with your engine, and you have to act now. So the rhema of the Word is that word that says, “Act now!” And it is lived out not as “known”, but it is acted out. We do what is right in the place where we live, in the community in which we live, which is wider than the meetings of the church. It is the place where we live; it is our neighborhood; it is our workplace. We are not just Christians at church. We are not just walking with the Lord in our own home. We are walking with the Lord everywhere. Right actions that are right in the sight of God because He is leading us to act. Right actions are the good works we are created for in Christ Jesus, and which are the adornment of the church.

In Revelation 19:8 it says that she is dressed in white linen which are the righteous works or righteous acts of the saints. This is not an imputed righteousness; these are the righteousnesses that are good works because God is moving us to do these things, and they are righteous in the eyes of all men. All men will see those things and say, “That is right. What that person is doing is right.” And they will know it in their hearts, even sometimes to their condemnation and sometimes to their salvation.

Love Mercy

“Love mercy.” This speaks about our attitude toward others whether they are in the faith or they are unsaved. Two times in the gospel of Matthew Jesus uses this phrase: “I desire mercy and not sacrifice.” In the Geneva translation of the Bible it says, “I will have mercy and not sacrifice.” In the New Living Translation it is worded: “I want you to show mercy and not offer me sacrifices.” This carries the meaning that, “I would rather that you show mercy to others, than religiously offer Me sacrifices. That is what I desire when I say that you should love mercy.” This reply was in Matthew 9:13 when Jesus said, “Go and learn what this means, I desire mercy and not sacrifice.” This reply was in response to the Pharisees complaining. Remember, Matthew left his tax office and he threw a big party in his house celebrating his selling out everything to Jesus. He invited all his friends and tax collectors, and Jesus came and was eating and drinking and talking with them, and the Pharisees came out and said, “Why are You eating with sinners and tax collectors?” And Jesus said, “Because they are sick. I did not come to save the righteous but the unrighteous, the sinners.” Then He said, “Go find what this means that I desire mercy and not sacrifice.”

In the Jesus generation the guy on the West Coast was Chuck Smith, and he had a story that goes with this. In Santa Ana they built a new church and put in some new really nice carpet. At that time all the beach hippies, which were the Jesus generation, were getting saved. The Lord was calling them, and uninvited they would come into the church barefoot, all sandy, and they would sit on the carpet and listen. They would not even sit on the pews. The elders had a meeting and said, “We have to put a sign out front: ‘You cannot come in here barefoot and covered with sand because you are ruining the carpet.’” Chuck Smith said, “They are getting saved. How can we close the door to them?” I desire mercy and not sacrifice.

Matthew 12:1-7 was when they were eating on the Sabbath, rubbing grains of corn in their hand, and the Pharisees said, “They are doing work here, dishonoring the Sabbath.” And it was the idea that He said, “You have not learned it, have you? That was three chapters ago I said it, what about now? Go, learn what this means, ‘I desire mercy and not sacrifice.’” In other words, people were trying to put them in a religious box.

I remember as young believers we were having our Bible study at Floyd Police’s house. We had just started going as a group to Pointe Valley Fellowship. One day after a meeting some of us were going to go bowling, and we invited Floyd, who was the head man there, to go with us. So we said, “Floyd, why don’t you come bowling with us?” And Floyd said, “Okay.” So we went and after we had bowled a frame Floyd said, “I can’t do this.” Now Floyd was brought up Holiness. Holiness is like you honor the Sabbath and you do these things and you do not do other things, and he got to the place where he had to say, “Brothers, I cannot do this. I am going to have to go home, but you keep doing it. It’s okay.” He did not try to say, “You know, it is the Sabbath, you cannot do these things, and you should go home too.” He did not do any of that. “I desire mercy and not sacrifice.” What did that do for us? It showed us what grace is, that God was not trying to hammer us into a box, and it gave us a freedom not to go and do things, but it gave us a freedom to say, “You know something. I can do things until God shows me that I should not be doing them. I have that grace given to me in Jesus Christ and through the brethren.”

The other big example of loving mercy is that we forgive. We forgive one another just as Christ as forgiven us. Forgiveness plucks out the root of bitterness. It restores fellowship; it reconciles relationships and it redeems what is lost. This is such a big practical thing, but this is part

of walking with God. You remember that parable about the man who was forgiven of a big thing and then he went out and thrashed his brother for doing a smaller thing. When we are walking with God and we see Him for who He is as He is dealing with us, we have grace for other people. That comes out as one of the fruits of walking with God because you see that walking with God is not that we tow the line on these things. As we walk with God, as He shows us who He is, we change because we see how He is to us. He is our teacher. The Holy Spirit is our teacher.

So let me sum all of this up in this way. It is by the indwelling Holy Spirit that we walk with God. It is by the Spirit that we walk with God. His life leads us, energizes us, convinces us to walk in agreement with Him. If we follow His leading we will do the works of God and escape the things that hold us captive to sin, this world, and the love of it, to self and to the devil. It will be like these things have no hold on us, or no grip on us. Jesus said in John 16: “The prince of this world is coming and he has nothing in me.” He has no place to grip. He has no hold on Me. Isn’t that a wonderful thing to think that that is for us! Jesus as a Man walked with God. In the same way we are to walk with God. It is not trying to not do something but just to walk with God as you are. And all of a sudden those things that the enemy could grip, that the world grips us with, all of a sudden they are being sanded off. Little by little they are being sanded off so there is no grip.

The Lord is My Strength and Song

If we would give ourselves daily and continually to the indwelling Holy Spirit to lead us into walking with Him, then we would find that this verse would be our song, “The Lord is my strength and song, and He has become my salvation.” He has not become my sacrifice, but He becomes the very life that saves me to the uttermost. This verse is found three times in the Old Testament. Once in Psalms, once in Isaiah,

and once in Exodus. In Psalm 108:14, it is a kind of contemplation. It is a wonderful thing to contemplate the Lord being these things. In Isaiah 12:2 it is more like it becomes my hope; this is my hope. In Exodus 15;2 it is right after they came through the Red Sea and it says, “This has become my experience.” And this is what walking with God is. First, it becomes contemplation; I want to walk with God. Then it becomes a hope. Then it becomes an experience. These are the things that the Lord wants for us. Then my testimony becomes God’s life seen through me. It is God’s life seen through me by the things that I do, “Do justice”, and by the way I view and treat others, “Love mercy.” He becomes my adornment. In other words, it is the righteous works of the saints. He becomes my adornment.

Breathe on me, Breath of God

I want to end with a hymn 456, and this really is a picture of, not the experience, but what happens to us when we walk with God. It is a song about the Holy Spirit. It is called “Breathe on me, Breath of God.”

“Breath on me, Breath of God, fill me with life anew that I may love what Thou dost love and do what Thou wouldst do.” (That is that agreement.)

“Breathe on me, Breath of God, until my heart is pure, until with Thee I will one will, to do and to endure.” (Agreement)

“Breathe on me, Breath of God, till I am wholly Thine, till all this earthly part of me glows with Thy fire divine.”

“Breathe on me, breath of God, so I shall never die, but live with Thee the perfect life of Thine eternity.”

This is what walking with God does. This is what it does for us when we walk with God. In other words, we are not trying to do something, but we end up doing something because we walk with Him. He has

impressed us with who He is, and He has put that press into us with His Holy Spirit, and that is how we walk with God. We need to understand that the Holy Spirit has been given to us for this very purpose so that we do not have to try to please God, but we follow His lead. That is the wonderful truth about it, isn't it? So we can say like the Jesus generation chorus:

“Spirit of the living God, fall afresh on me. Melt me, mold me, fill me, use me. Spirit of the living God, fall afresh on me.”

Heavenly Father, we want to thank You that You desire to walk with us, and it is not only your desire but You have given us a helper to come along side of us so that we can walk with You. Lord, we want to thank You for Your Holy Spirit who is so precious. Forgive us, Lord, that we so often diss Him and put Him to the backside. We do not even realize that He is in our lives. Forgive us when we grieve Him, but thank You that You have given Him to us, and that He wants to live in us and through us. Lord, we thank You. We pray that You would make us aware of all the good gifts You have given us that we might walk with You. Lord, we do want to walk with You, and these places that You require us to meet You, help us to be aware that You are in these places, and help us to seek You out and find You because we know that when You are playing hide and seek with us, You are not trying not to be found; You are trying to be found. You are hiding in a place where You can be found because You love us. So we want to commit ourselves to You. We want to open ourselves afresh to the Holy Spirit and ask again to be made aware of His presence that is living in us. In Jesus' name. Amen.