

St. Andrew's Presbyterian Church, Perth
Sunday, June 21st, 2026
Rev. Gerry Gallant

The True Measure of a Man
Proper 7
Micah 6:8

Welcome

Announcements

Call to Worship

Come, let us worship the Lord, our righteous Father, who upholds justice and delights in mercy.

We come with grateful hearts, seeking to walk in His ways.

He is the God of steadfast love, slow to anger, and abounding in compassion.

We come to adore Him who binds Himself to His people in covenant faithfulness.

He stoops low in humility to draw near to the broken and the weary.

We come to bow before Him, offering our lives in humble dependence.

Let all the earth praise the name of the Lord, who is just, kind, and worthy of all glory.

We worship You, O God—Father, Son, and Holy Spirit. Amen.

Prayer of Adoration and Invocation

O most high and holy God,
Father, Son, and Holy Spirit,
we praise You for Your perfect majesty,
Your spotless righteousness,
and Your unfailing mercy.

You are light, and in You is no darkness at all.
You are just in all Your judgments,
kind in all Your ways, and glorious beyond all our thoughts.

We bless You that You are not like man
wavering, changing, or incomplete
but You are the same yesterday, today, and forever.

Your word is pure. Your ways are perfect.
Your mercy is from everlasting to everlasting upon those who fear You.
You are patient with the weak,
near to the brokenhearted,
and faithful to all Your promises.

We confess that apart from Your grace we are restless, proud, and needy.
Yet You have opened for us the way of approach.
You draw sinners near, not because of their worthiness,
but because of Your abundant goodness and mercy.

We praise You that You do not cast off those who come to You in humility,
but receive them for the sake of Your beloved Son.

So now, O Lord, as we gather in Your presence,
quiet our hearts and turn our minds heavenward.
Remove distraction. Silence pride. Subdue unbelief.
Grant to us reverence without fearfulness,
joy without flippancy,
and tenderness of conscience under Your word.

Let our worship be sincere,
our prayers believing,
our singing hearty,
and our attention fixed upon You.

Pour out Your Spirit upon this congregation.
Help us to behold Your beauty,
to tremble at Your truth,
and to delight ourselves in Your steadfast love.

Make this hour holy, fruitful,
and full of Your presence.
We ask it in the name of Jesus Christ, our Lord.
Amen.

Opening Hymns (2)

Jesus Strong and Kind

Jesus said that if I thirst,
I should come to Him.

No one else can satisfy,
I should come to Him.

For the Lord is good and faithful.
He will keep us day and night.
We can always run to Jesus.
Jesus strong and kind.

Jesus said if I am weak,
I should come to Him.
No one else can be my strength,
I should come to Him.

For the Lord is good and faithful.
He will keep us day and night.
We can always run to Jesus.
Jesus strong and kind.

Jesus said that if I fear,
I should come to Him.
No one else can be my shield,
I should come to Him.

For the Lord is good and faithful.
He will keep us day and night.
We can always run to Jesus.
Jesus strong and kind.

Father, We Love You

Father, we love you,
we worship, we adore you,
glorify your name
in all the earth,

Glorify your name,
Glorify your name,
Glorify your name
in all the earth.

Jesus, we love you,

we worship, we adore you,
 glorify your name
 in all the earth,

Glorify your name,
 Glorify your name,
 Glorify your name
 in all the earth.

Spirit, we love you,
 we worship, we adore you,
 glorify your name
 in all the earth,

Glorify your name,
 Glorify your name,
 Glorify your name
 in all the earth.

The Lord's Prayer

**Our Father, who art in heaven, hallowed be thy name
 Thy Kingdom come; Thy will be done on earth as it is in heaven
 Give us this day our daily bread
 And forgive us our debts, as we forgive our debtors
 And lead us not into temptation, but deliver us from the evil one
 For Thine is the kingdom, the power, and the glory,
 Forever and ever, Amen.**

Responsive Reading

Psalm 15

¹O Lord, who shall sojourn in your tent?
 Who shall dwell on your holy hill?

²**He who walks blamelessly and does what is right
 and speaks truth in his heart;**

³who does not slander with his tongue
 and does no evil to his neighbor,
 nor takes up a reproach against his friend;

⁴ in whose eyes a vile person is despised,
but who honors those who fear the Lord;
who swears to his own hurt and does not change;
⁵ who does not put out his money at interest
and does not take a bribe against the innocent.
He who does these things shall never be moved.

Prayer for illumination
(Congregant Prepared)

Scripture

Micah 6:8

⁸ He has told you, O man, what is good;
and what does the Lord require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

Sermon

On a day like this we come together with mixed hearts.

For some of us, Father's Day brings gratitude. We remember fathers and grandfathers, spiritual fathers and steady men, men whose prayers were often quieter than their labor, and whose faithfulness shaped the atmosphere of a home more than they likely ever knew. Some of us remember a father's Bible open at the table, a father's voice lifted in prayer, a father's strength softened by grace. And we give thanks to God for that gift.

For others a day like this touches wounds as well as joy. Some remember a father with sorrow because he is no longer here. Some remember a father with pain because what should have been safe was not safe, what should have been warm was cold, and what should have been faithful was absent.

Some men come here today with the weight of their own fathering pressing in upon them. They think of years lost, words spoken too sharply, prayers not prayed, children not shepherded as they ought to have been shepherded.

So, we do not gather this morning merely to celebrate fathers in the abstract. We gather to hear the Word of God. And that is our one true hope. Because in this world where

fathers have been faithful, the Word teaches us to give thanks and where fathers have failed, the Word tells the truth.

And most importantly where every one of us has fallen short, the Word gives us Christ. Micah 6:8 asks us a question that slices through appearances and reaches straight to the conscience: what does the Lord require?

Not what does the world applaud. Not what earns attention. Not what fills a resume. Not what gains status.

But what does the Lord require?

And that matters because every time and culture has its own sermon about manhood. One praises strength, another worships money, another bows to power and influence. Still others measure a man by his accomplishments, his charisma, his image, his possessions, his body, or his control.

Men are told that they matter if they can dominate, provide, perform, impress, and never show weakness.

However, the truth is that human history has proven that the world's measurements of men are shallow. A man may build a business and lose his family. He may gather admiration and lose his soul. He may command people in the boardroom and yet not know how to kneel before God or he may appear successful to everyone around him and still be spiritually bankrupt at home.

Micah spoke to a world not very different from ours.

He prophesied in the eighth century before Christ, during the days of Jotham, Ahaz, and Hezekiah. The Assyrian threat loomed on the horizon. The nation of Israel was outwardly religious but inwardly compromised. They still knew how to make sacrifices. They still knew how to speak religious language. They still knew how to keep up the appearance of devotion. But underneath the surface there was moral decay, exploitation, dishonesty, spiritual pride, and covenant unfaithfulness. The wealthy crushed the poor. Leaders despised justice. Merchants used deceitful scales. Worship of God might have been happening, but its righteousness was missing.

In Micah chapter 6. The Lord is bringing a covenant case against His people. He calls the mountains as witnesses. He reminds Israel of His faithfulness, His redemption, His mercy, His covenant love.

And the people respond in the same way that sinners often respond.

They ask, in effect, 'What do You want from us? More sacrifices? More extravagance? More religious display? Shall we bring burnt offerings, calves a year old, thousands of rams, ten thousand rivers of oil?'

They are speaking the language of bargaining religion. Tell us the price. Tell us the ritual. Tell us what to do so that we can manage You. Tell us what you want us to do to make you happy, but to leave us in control of our lives.

But God's answer is astonishing in its simplicity: 'He has told you, O man, what is good.' In other words, God is not hiding His will behind fog. He has spoken plainly. The issue that the nation of Israel has is not lack of information, it is the lack of obedience.

And what God requires is not a show, but character. He is not concerned with what a man brings to the altar, but what kind of man approaches the altar.

And so, on this Father's Day, the Lord sets before us His measure of a man: do justice, love kindness, and walk humbly with your God.

The first phrase is striking in its simplicity: 'to do justice.' The Hebrew word is *mishpat*. It carries the sense of what is right according to God's holy order, righteous judgment, moral straightness, what aligns with the nature, character and law of the Lord.

This means that 'mishpat' isn't treating people fairly by the world's shifting standards or by what culture approves, it means maintaining the rights of the vulnerable according to God's strict, unchanging covenant. To always do what God says is right, even when it goes against what culture says is right. For a father, doing justice means your home is ruled by God's objective truth, not your subjective mood.

And notice the prophet does not say admire justice, talk about justice, post about justice, or applaud justice. He says do justice. Biblical faith is never content with just talking about doing the right thing. God is not impressed by men who can speak clearly about what it means to live obedient while at the same time living crookedly in private. He is not impressed by religious words that are not connected to righteous lives. In our own time, the language of justice is everywhere, but it is often detached from truth.

People use the Word while emptying it of God, holiness, righteousness, and moral absolutes.

But in Scripture justice is not an idea that is defined by culture or emotion.

Justice begins with God. God defines what is right. God names evil and good. God is the one who sets the measure. So to do justice means to live in submission to God's standard, to live according to His Word.

Which means justice begins by living with integrity.

A man does justice when he tells the truth, even when lying would make life easier.

A man does justice when his word means something.

A man does justice when he refuses to cut corners in secret.

A man does justice when he does not exploit weakness but protects it.

A man does justice when he steps toward responsibility instead of away from it.

A man does justice when he is the same man in the dark that he is in the light.

Joseph is a wonderful example of this. He had been sold by his brothers, uprooted from home, and carried into Egypt. Humanly speaking, he had plenty of reasons to become bitter, cynical, or self-justifying. No one from home was watching. No one would likely know.

Yet when Potiphar's wife tempted him, Joseph refused. And he refused because he feared God more than the consequences of denying Potiphar's wife. He understood that sin is not first against worldly things, Sin is anything that goes against God. That is *mishpat*. That is justice in action.

Boaz gives us another picture. In the days of the judges, when everyone was doing what was right in his own eyes, Boaz stands out as a man of covenant integrity.

Ruth is vulnerable, poor, and exposed. He could have used his position to exploit her. Instead, he protects her, honors her, and acts lawfully at a cost to himself. He proves by his conduct that manhood is not measured by forcefulness, but by faithfulness. And fathers, this comes to us where it matters most.

Justice begins at home.

A father does justice when he is fair with his children, when discipline is governed not by mood or fatigue or frustration but by principle, love, and truth.

A father does justice when he keeps his promises. A father does justice when he treats his wife with honor. A father does justice when he refuses to be one man in public and another man at home. A father does justice when he models integrity, responsibility, and repentance.

Children learn right and wrong not only from what a father says, but from who their father is.

They read his life like a daily instruction manual. They learn whether Christianity is merely what happens at church on Sunday or whether it is the air that is breathed in the home.

They learn what authority feels like when it is sanctified, and what authority feels like when it is selfish. They learn whether holiness can be joined to tenderness, whether conviction can be joined to consistency, and whether discipline can be joined to love. Imagine a builder setting the foundation for a house. If the line is off at the beginning, the problem does not stay in one corner. It moves through the whole structure. Walls begin to lean, doors do not close properly, pressure spreads, cracks appear.

In the same way, when the moral line of a father's life is crooked, the effects do not remain isolated. They spread. They affect the tone of the marriage, the emotional life of the children, and the spiritual convictions of the home.

When a father walks in integrity, there is blessing in that house. Not perfection. Not sinlessness. But a straightness that brings stability.

The truth is that human beings are always eager to put on religious performances for others while neglecting the plain duties God has already commanded. That is exactly what Micah is exposing. That we would often rather do something dramatic for God than live faithfully before God in the ordinary places of life.

Yet the Lord says: do justice.

And if we are honest, that command should humble us. Because not one of us has done justice perfectly. Not one father here has always been straight, courageous, consistent, and pure. There have been moments of cowardice, compromise, excuse-making, selfishness, passivity, anger, and neglect. And if the Word stopped there, it would crush us. But praise God, the Lord who commands justice is also the God who calls us to love mercy.

Which is the second phrase 'to love kindness.'

The Hebrew word there is *hesed*, which is one of the richest and most meaningful words in the Old Testament. It means steadfast love, covenant mercy, loyal love, faithful compassion. It is not just being nice, it is not sentimentality, it is not warmth.

'Hesed' is God's 'covenant-keeping love.' It is the love that says, 'I have bound myself to you, and I am not going anywhere.' When a father shows 'hesed', he is showing his children a micro-picture of God's unshakeable covenant promises. It is a tenderness with a backbone.

It is love that stays. A mercy that remains. A tenderness that has a backbone. It is the kind of faithful love God shows to His people again and again through the Bible.

And notice Micah does not merely say be kind. He says to love kindness.

The Lord is not content with just an outward display of kindness. He wants it present in our hearts. He wants a man who delights in mercy, a man whose affections have been so re-ordered by grace that kindness itself becomes lovely to him.

That cuts directly across the world's distorted picture of masculinity.

The world teaches us that real men are hard, emotionally distant, untouchable, and unbending. They should never cry, never admit weakness.

But Scripture gives us a much deeper and stronger vision. Strength and gentleness are not opposites. In fact, true gentleness is power under control. And the strongest Man who ever lived was the Lord Jesus Christ.

Look at Him in the Gospels. He welcomed children when others dismissed them. He touched lepers when others would not go near them. He wept at the grave of His friend. He forgave sinners.

Jesus had compassion on crowds who were harassed and helpless, like sheep without a shepherd. He rebuked the proud and He restored the fallen. No one ever held authority more perfectly, and no one ever wore authority with greater tenderness.

This matters because many men in this world have learned to provide materially while failing to nurture personally. They know how to work. They know how to pay bills. They know how to shoulder duties. And all those things are honorable and necessary.

But a child needs more than provision. A child needs affection. A child needs patience. A child needs encouragement and kind words after hard days.

A child needs to know not only that their father has standards, but that their father's heart is warm.

So what does loving kindness look like in a father?

It looks like being approachable. It looks like listening before reacting. It looks like speaking with gentleness instead of sharpness. It looks like knowing the difference between childish weakness and high-handed rebellion. It looks like correcting without humiliating. It looks like not using authority as an outlet for irritation. It looks like slowing down when tears appear. It looks like warmth in the eyes and tenderness in the voice. It looks like not making the home feel like a courtroom where every mistake becomes a catastrophe.

We also need to remember that Biblical kindness is not indulgence. Mercy is not permissiveness. Gentleness is not the absence of discipline.

Weak fathers do not honor God any more than harsh fathers do. Children need correction. They need boundaries. They need truth. But the issue is the heart from which discipline comes. The Lord does not call fathers to abandon authority, but to sanctify authority with tenderness.

One old church father spoke of the home as a little school of holiness.

A father is always teaching his children something. The tone of his voice is teaching. His reactions are teaching. Even his silence is teaching.

The way he responds to inconvenience, interruption, weakness, and failure is shaping the souls of those who observe him day after day.

Some of the holiest acts of fatherhood are very small things.

A father kneeling beside a child's bed in prayer. A father stopping after discipline to remind a son or daughter of the grace of God. A father saying, 'I love you.' A father saying, 'I am proud of the grace I see in you.' A father saying, 'I was wrong.' A father noticing sorrow and slowing down. A father looking into the eyes of a disappointed child and saying, 'Let us seek the Lord together.'

Those are not small things and at the same times those are eternal things.

And once again, Micah's words humble us and bring us low.

Because so often in this world we do not love kindness as we should.

We love being right more often than being gentle. We love efficiency more than patience. We love control more than compassion.

We often choose to defend ourselves before we listen.

We can be more polite and understanding with strangers than we are to our own families.

Which means if there is to be hope for fathers and homes, it must come from somewhere deeper than our own personalities. It must come from walking humbly with God.

This final word that Micah uses, *hatsnea* is the root that nourishes the first two: 'and to walk humbly with your God.'

To walk humbly isn't just hanging your head. It means to walk watchfully, intentionally matching your stride to the Lord's. It is the opposite of running ahead in pride or lagging behind in laziness

To walk in Scripture speaks of the patterns of life.

Not a momentary mood. Not a religious burst which happens now and then.

A walk goes in one direction and follows a course.

Notice that Micah does not say to walk before God in a vague understanding. He says walk with your God. He is speaking of a covenant nearness, fellowship, communion, dependence, and companionship. The God of heaven stoops in His grace and says to His people, live your life in fellowship with Me.

And the manner of that walk is humility.

The original language carries the sense of lowliness, carefulness, modesty, a bowed posture of soul. Humility is not pretending to be worthless. It is not denying gifts God has given. It is not weakness.

Humility is seeing yourself truly as you are before God. It is the death of self-sufficiency. It is the renunciation of our pride. It is the refusal to live as if you are self-made, self-explaining, self-governing, and self-saving.

A truly humble man knows these things:

He knows he is a creature.
 He did not make himself.
 He is not ultimate.
 He belongs to God.

He knows he is a sinner.

His problem is not merely that he is misunderstood or underappreciated. The problem is deeper. There is sin within. And he knows he is dependent on God's grace.

He knows that he cannot father well in his own strength. He cannot shepherd a home using his own wisdom.

He knows he needs the Lord.

This is deeply offensive to the world's vision of manhood.

The world tells men to project invulnerability, while the Gospel teaches men to confess need.

The world says never admit weakness, and at the same time the Gospel teaches blessed are the poor in spirit.

The world says protect your image, and the Gospel says to take up your cross and crucify your pride.

The world says you are what you make of yourself and the Gospel says bow before your Maker.

Moses is an extraordinary example of this type of man.

Scripture calls him the meekest man on earth, and yet he stood before Pharaoh, confronted rebellion, led a nation, and interceded for Israel.

His meekness was not weakness. It was his strength submitted to God.

And after Moses came the greater Moses, the Lord Jesus Christ.

Though He was in the form of God, He humbled Himself. The eternal Son entered our world in lowliness. The Creator took the form of a servant. The King wore a crown of thorns. The sinless One bowed Himself even to death on a cross. There has never been humility like this.

Which means humility is not the erosion of manhood but is its restoration.

Pride did not make Adam glorious; it is pride that ruined him. Humility did not lesson Jesus Christ; it displayed His beauty.

And fathers, there may be few things more powerful in a home than humble repentance.

Children do not need fathers who appear flawless. They need fathers who live honestly before God.

They need to see a man pray. They need to see a man confess sin. They need to see a man receive correction.

They need to hear a father say, 'I was wrong. I sinned against you. Will you forgive me?' That sentence may be one of the most masculine sentences a man can ever speak, because it is the language of strength under the rule of grace.

A proud man cannot apologize. A proud man must always explain himself, protect himself, justify himself, and harden himself.

The reality is that pride may look strong, but it is brittle.

Humility, by contrast, can bear weight. Humility can kneel. Humility can grow and humility can seek help. Humility can say, 'Lord, teach me.'

This means when a father walks humbly with God, the whole home feels it.

Why?

Because he leads differently. He listens differently. He disciplines differently. He handles inconveniences differently. He receives criticism differently. He treats his wife differently. He prays differently. He opens the Scriptures differently.

The atmosphere changes when the man of the home knows he is not God. This is one reason the ordinary means of grace matter so much.

Men open your Bible. Pray with your wife. Pray with your children. Turn off the noise. Keep short accounts. Refuse the secret life. Worship with the church. Confess sin quickly. Receive the Word with meekness. Walk with God. Walk with God and walk with God.

Because without that, justice becomes moralism and kindness becomes temperament. But where a man walks humbly with his God, truth and tenderness begin to ripen together.

Which brings to the heart of the message, Micah 6:8 is beautiful, but if we hear it honestly, it also condemns us.

Who among us has always done justice? Who among us has always loved kindness?
Who among us has always walked humbly with his God?

Not one of us.

And this is where a sermon can go wrong, it can turn into little more than moral advice for religious people: try harder, be better, improve yourself, clean it up, go home and do these three things.

However, that is not the Gospel. The law exposes what is lacking, but it cannot produce what it commands. The command is holy, but the sinner is weak. The standard is righteous, but we are all fallen.

Which mean we are left with a new question: Where do we find such a man?
And the answer of the Gospel is glorious.

There has only ever been one Man who fulfilled Micah 6:8 perfectly.
Jesus Christ did justice perfectly.

In Him there was no deceit in Him, no twisted motive, no corruption, no unrighteousness.

He loved righteousness and hated wickedness. Jesus Christ loved kindness perfectly. He was rich in mercy, filled with compassion, abounding in steadfast love. He welcomed the weak, forgave the guilty, and drew near to the needy.

Jesus Christ walked humbly with His God perfectly. In flawless obedience, in unbroken fellowship with the Father, He lived the life every one of us should have lived.
And then, wonder of wonders, the perfect Man went to the cross.

At the cross, justice and mercy met.

God's justice against sin was not ignored, softened, or postponed. It was satisfied.
Our guilt was not excused; it was judged.

The punishment our sins deserved fell fully upon the Son.

And at that same cross, mercy flowed freely to sinners.

The Holy God remained just, and yet He became the justifier of the one who has faith in Jesus. This is the glory of substitutionary atonement. Christ stood where sinners should have stood so that sinners might stand where only the righteous ought to stand. That is the hope of this text.

Not that fathers begin by proving themselves worthy. Not that men climb their way into God's favor by improved performance. But that broken, guilty, failing men come empty-handed before Jesus Christ and submit to him as Lord and Savior where they will find pardon, cleansing, righteousness, and new life.

Some of you gathered here need to hear that said clearly and plainly.

Your greatest need is not to improve yourself as a father.
Your greatest need is not a stronger personality, a sharper plan, or a better image.
Your greatest need is Christ!

Until you are reconciled to God, you cannot become what you were made to be.
Until you are humbled by grace, you cannot lead with grace.
Until you are forgiven by God, you will not know how to forgive.
Until you are loved by the Father in Christ, you will keep seeking worldly substitutes.

The Gospel is not only for your conversion. It is for your fathering. It is for your marriage. It is for your speech. It is for your private life. It is for your repentance tonight and your obedience tomorrow.

It is for the way you discipline, the way you encourage, the way you work, the way you worship.

It is for the moments when you fail again. It is for the days when regret sits heavy on your chest. It is for the long obedience that slowly turns men into something more like Christ.

And if Father's Day brings grief because your father failed you, hear this as well: the failures of earthly fathers do not define the Fatherhood of God.

The Lord is not a magnified version of the worst man you have known. He is the Holy and merciful Father revealed perfectly in His Son. He does not abandon His children. He does not neglect those who are in Christ. He is full of steadfast love. He disciplines in wisdom. He welcomes prodigals. He gives grace to the humble. Whatever earthly fathers have lacked, there is no lack in Him.

So whether this day brings gratitude or ache, hope lies in the same place. Come to Christ.

Fathers, one day your children will stand at your funeral.

They may remember many things about you, but it will not be your salary that shapes them most. It will not be the size of your house, the kind of vehicle you drove, or the title that appears on your business card. It will not be your hobbies, your tools, your trophies, your schedule, or your worldly success.

They will remember what kind of man you were.

They will remember whether you were honest.

They will remember whether you were gentle.

They will remember whether you repented.

They will remember whether the name of Jesus seemed precious to you.

They will remember whether your Christianity had weight.

They will remember whether home felt like a place where grace lived.

The Lord's Word comes with incredible simplicity: do justice, love kindness, walk humbly with your God. Not perfectly in your own strength. Not in order to earn the favor of God. But as a forgiven man. As a redeemed man. As a man who is united in fellowship with Christ. As a man who has the Holy Spirit at work within him.

Perhaps one of these three phrases landed on you this morning more heavily than the others.

For some of you it might be justice. You need to become a straighter man, a truer man, a more dependable man, a more responsible man.

For some of you it might be kindness. You provide, but you do not nurture. You correct, but you rarely encourage. You are present, but not tender.

For some of you it might be humility. You have led from pride. You have resisted correction. You have hidden behind authority. You have not walked closely with God. If any of these weighs heavily on you today. Do not just admire the standard. Bring it to Christ. Repent specifically. Pray urgently and seek forgiveness where needed.

Begin at home. Begin with honesty. Begin with prayer. Begin with confession. Begin with the small obedience's that, by the grace of God's, change the atmosphere of a house. And to all of us gathered here today, whether fathers or not, this text teaches something profoundly important.

God's measure of a life is not what the world's measure is. The world celebrates what glitters. God values what is godly. The world prizes image. God prizes holiness. The world asks how high you climbed. While God asks whether you walked with Him. When all the noise has faded, when every accomplishment has been laid down, when the final reputation has become dust and only truth remains, what matters? Not whether the world thought you were impressive, but whether by grace you belonged to Christ and were being conformed to Him.

So do not settle for the thin, exhausting, disappointing definitions of manhood in this world.

Look to Christ, the perfect Man. In Him we see justice without cruelty, kindness without compromise, humility without weakness, authority without selfishness, holiness without harshness, power clothed in mercy.

He is everything that Adam failed to be. He is all that Israel failed to be. He is what every father in human history has failed to be. He is what every man was meant to reflect. Which means the call this morning is not just to, 'Be a better man.' The call is, 'Be united to Christ.' The call is, 'Repent and believe.' The call is, 'Walk with God and by the power of the Holy Spirit, become more like the Son.'

And if God grants that in our homes—fathers become men who do justice, love kindness, and walk humbly with their God—then even if our children are not left with a perfect legacy, they may be left a holy one. Not a flawless home, but a Gospel-shaped one. Not a house without sin, but a house where sin is confessed, grace is treasured, and Christ is worshiped.

That is the true measure of a man.

Let us pray,

O Lord our God,
 grant that what we have heard with our ears we may keep in faithful hearts,
 and what You have planted in us by Your word,
 cause to grow by Your grace.
 Deliver us from empty hearing and barren knowledge.
 Make us doers of the good, lovers of mercy,
 and lowly before Your face.
 Let not the noise of this world steal away what is holy,
 nor the pride of life choke what You have sown.
 But make us steadfast, sincere, and fruitful,
 that in thought, word, and deed

we may please You through Jesus Christ our Lord.

Amen.

Augustine

Invitation to Offering

Offering

Offertory Prayer

(Congregant Prepared)

Closing Hymn

Blessed be Your Name

Blessed be Your name in the land that is plentiful
 Where your streams of abundance flow blessed be Your name
 Blessed be Your name when I'm found in the desert place
 though I walk through the wilderness blessed be Your name.

Every blessing You pour out I'll turn back to praise
 When the darkness closes in, Lord still I will say

Blessed be the name of the Lord,
 Blessed be your name
 Blessed be the name of the Lord,
 Blessed be Your glorious name

Blessed be your name when the sun's shining down on me
 When the world's "all as it should be" blessed be Your name
 Blessed be Your name on the road marked with suffering
 though there's pain in the offering blessed be Your name.

Every blessing You pour out I'll turn back to praise
 When the darkness closes in, Lord still I will say

Blessed be the name of the Lord,
 Blessed be your name
 Blessed be the name of the Lord,
 Blessed be Your glorious name

You give and take away
You give and take away
My heart will choose to say
Lord, blessed be Your name

Blessed be the name of the Lord,
Blessed be your name
Blessed be the name of the Lord,
Blessed be Your glorious name

Pastoral Prayer

Gracious Lord, as we prepare to leave this time of worship,
we acknowledge that the true test of our faith begins when we step into the world we
live in.

We pray that the truth we have encountered today would reshape our homes,
our workplaces,
and our private thoughts.

May our households become gospel-shaped spaces where sin is readily confessed,
grace is deeply treasured, and Christ is genuinely worshiped.
Deliver us from the thin and exhausting standards of this world,
and anchor our identity firmly in our union with Jesus.

We also thank You for the gift of Christian community.

As we transition now into a time of fellowship and refreshment,
we pray that Your Holy Spirit would continue to knit our hearts together.
Bless the conversations we will share, the laughter, and the burdens we carry for one
another.

May our time together over food and drink
be a true extension of the grace we have received here,
building up the body of Christ in love and mutual encouragement.

Keep us mindful of the lonely,
welcoming to the stranger,
and quick to show the same kindness You have poured out on us.
In Jesus' name, **Amen.**

Benediction

Now may the God of justice who calls us to walk uprightly,
the God of mercy who fills us with steadfast love,
and the God of all grace who invites us to walk humbly with Him,
strengthen, equip, and keep you in His perfect peace— both now and forevermore.
Amen.