

I Am Among You As He That Serves

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- [0 : 0 0] We're going to worship God by singing to his praise from Psalm 8. We'll sing the whole psalm, Psalm 8. How excellent in all the earth, Lord, our Lord is thy name, who has thy glory far advanced above the starry frame.
- From infant's and from suckling's mouth thou didst strength ordain, for thy false cause that so thou mightst the avenging forest rain. When I look up into the heavens, which thine own fingers framed, and to the moon and to the stars which were by thee ordained, then say I, what is man, that he remember this by thee?
- Or what the son of man that thou so kind to him shouldst be? For thou a little lower hast him than the angels made, with glory and with dignity thou crowned hast his head.
- Of thy hands works thou made'st in, Lord, all under feet it lay, all sheep and oxen, yea, and beasts that in the field do stray, fowls of the air, fish of the sea, all that pass through the sea.
- How excellent in all the earth, Lord, our Lord is thy name. The whole of Sámi to God's praise. Our excellence in all the earth, Lord, our Lord is thy name.
- [1 : 2 5] O excellent in all the earth, Lord, our Lord is thy name.
- Who has thy glory advanced above the sky, Through heaven and earth as well as such and consternations, O I am espion Coorwell than The earth is your heart.
- O God, O Sword and culture, work of Constable and sádanus cast out of light, strength harding for thy foes cause the soul of the might ravaging for restraint when I look up to the heavens which thy own fingers streamed and to the moon and to the stars which were by thee ordained then say
- I want this man that he remembered is by thee but what the son of man that there so kind to this be for for the who are written the whole hands and the angels lead with glory glory and with dignity the crown it has received all the of thy hands work the misty roar of land her feet it sleep all sheep and oxen and and bees and in the field you stray bowels of the air fish off the sea on the path through the sea how excellent it of the earth

Lord our Lord is thy name let's join together in prayer let's pray okay let's pray gracious god as we gather in your name we would seek your face and that the word of the word of the the god who is the one created heaven and earth the one who created the very hosts of heaven sun moon stars planets that we see and many that we cannot no matter the ability that man possesses to gaze into the outer atmosphere and their discern perhaps with the advances planets and stars that were previously undiscovered and yet we believe that each one of them is the work of your hand if we are to believe anything other than that we are living in contradiction to what your word declares our puny minds are unable to discern the imprint of your hand on all that we survey you are a god who is eternal and because of our limitations as creatures we would bring you down to our level and suggest that because we cannot comprehend a power that can exercise such creative experiences and creative demonstrations of power that therefore they do not exist that therefore they do not exist and yet that is so so much of our fog that we cannot cannot anticipate or cannot delineate the very things that you are capable of doing not just in the natural world but in the spiritual realm also that you are able to to demonstrate power within the church that bears your name on earth but you are able to speak to it at this very moment in time all the elements that make it up every person every persona whenever they are found whether they are awake or asleep whether they are in worship publicly publicly and privately we know that you are able to to deal with each individual just as you are able to deal with the whole of the same and we pray for wisdom to be able to discern the working out of your providence and understand that your glory that your glory is bound up with it and that we may magnify you by yielding our intellect to to things that we cannot comprehend we pray for your blessing upon us

[9 : 30] as individuals that which you know about us and which we may manage to hide from others and which we may manage to hide from others we acknowledge it before you and seek mercy for all shortcomings we confess knowing that we are required to do so but not just that we are required to do so but that we should appreciate the reality of such sin and the impact that it has upon us in our lives and in our relationships with others we pray for your blessing upon the congregation here at the your best every member offered those who profess your name and those who are yet to be numbered amongst them may you may you bless us as a Christian people seeking to walk collectively and individually in the in the eye line of God knowing that you are always looking upon your own people as the apple of your eye to your all people as the apple of your eye as those who are named for our souls organize with valuable and vital nations that we can bring giving out your silver that your own people as an apple of your eye as those who are still to recognise the true privilege of being looked upon by God that we would be brought to that place where we would yield ourselves to all that it has to say to us as one of old said when she was cast out from her family home driven from it by reason of the petty jealousies that so infect the lives of many that she drew comfort from the fact that although she was in a solitary place that God knew her thou God seest me and we give thanks that that is true wherever we are or whatever our need is we pray for your blessing upon the proclamation of truth this day here in this place and for all who have been under the sound of the gospel in the congregations that surround us throughout the island we pray for blessing we pray for those who have gathered in your name in connection with the sacrament of the Lord's Supper those who in obedience fulfilled their commitment to Christ in that respect may they be blessed may they be encouraged and may the graces that you have endowed them with be strengthened and confirmed we pray for the congregations in our island that are without a regular pastorate we ask that you would fill these vacancies in your own appointed time with your own appointed people we pray for the gospel to go out to the far corners of the earth an earth that has been plunged into darkness because of sin it is not new for sin to envelop us and to create distortions in the reality of who God is but you are the one God the only living and true God and you are able to bless this world and to withhold blessing it is the side of our heart that you would bless and that you would pour out blessing upon us as a sin-seek generation remembering our own nation in particular our king, his family those who govern in his name

the parliaments in Holyrood and Westminster our own local council on those who serve the community there the various elements of our society that are necessary for maintaining peace and order we commit them to your hand and your keeping we pray for the armed forces all aspects of the peacemaking organization that they are whether they are at sea on land or in the air especially in a time of challenge when we see so readily that there are those who are willing to use the might of their arms to not just defend themselves but to attack others we have a right to defend but we have no right to oppress those who are our neighbors which is what we see so much evidence of we pray Lord for your blessing in that respect remember the nations that are affected by various calamities diseases trials arising out of lack of water lack of food we see so many affected by diseases that are reasonably easily cured and yet because resources are diverted elsewhere many have died and suffered as a consequence this is evidence of sin being so predominantly infecting all of mankind so we pray for you for you to intervene and for you to undertake for us and for your people who are often affected by that even though they are not in any way responsible for the evils that surround them whatsoever is now the short time that we are together under your word blessed to us as we sing your praises as we read your word and as we reflect upon it grant mercy for our sins in Jesus name amen we're going to sing from psalm 25 psalm 25 the second version of the psalm and we're going to sing from verse 10 to verse 16 the whole paths of the Lord our God are truth and measure sure to such as keep his covenant and testimonies pure now for thine own name sake O Lord I humbly thee entreat to pardon mine iniquity for it is very great what man fears God him shall he teach the way that he shall choose his soul shall dwell at ease his seed the earth as air shall use the secret of the Lord is with such as do fear his name and he his holy covenant will manifest to them towards the Lord my waiting eyes continually are set for he it is that shall bring forth my feet out of the net O turn thee unto me O God have mercy me upon because I solitary am and in affliction let

us sing these verses psalm 25 the second version of the psalm from verse 10 to 16 the whole paths of the Lord our God are truth and mercy sure the whole paths of the Lord our God are truth and mercy sure to such as keepest covenant and justice of his cure now for thy known sake O Lord I am ready to pardon my iniquity for it is best be great what man fears

God him shall he teach the way that he shall trust his soul shall dwell that he his sea the earth as he shall use the secret of the Lord is with such as could fear his name and he is only covenant will manifest to them towards the

Lord my waiting eyes continually accept for he it is that shall bring forth my feet out of the net O turn me and to me O God have mercy me upon because I saw it me and in affliction

[21 : 22] Amen.

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes thought how they might kill him, that is Jesus, for they feared the people.

Then entered Satan unto Judas, surnamed Iscariot, being of the number of the twelve. And he went his way and communed with the chief priests and captains, how he might betray him unto them.

And they were glad and covenanted to give him money. And he promised and sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the Passover must be killed. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

[22 : 53] And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water.

Follow him into the house where he entereth in. And ye shall say unto the good man of the house, The master saith unto thee, Where is the guest chamber?

Where I shall eat the Passover with my disciples. And he shall show you a large upper room furnished. There make ready. And they went and found as he had said unto them.

And they made ready the Passover. And when the hour was come, he sat down and the twelve apostles with him. And he said unto them, With desire I have desire to eat this Passover with you before I suffer.

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

[24 : 04] For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and break it, and gave unto them, saying, This is my body, which is given for you.

This do in remembrance of me. Likewise also this cup after supper, saying, This cup is the New Testament in my blood, which is shed for you.

And there was also a strife among them, which of them should be accounted for.

And he said unto them, The kings of the Gentiles exercise lordship over them. And they that exercise authority upon them are called benefactors.

But ye shall not be so. But he that is greatest among you, let him be as the younger. And he that is chief as he that doth serve.

[25 : 32] For whether is greater he that sitteth at meat or he that serveth, is not he that sitteth at meat. But I am among you as he that serveth.

Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

And so on. May the Lord add his blessing to a reading of his word and to his name be the praise. We're going to sing now from Psalm 143.

Psalm 143. And we're singing from the second version of the psalm. From verse 6 to verse 8.

Three double psalms as. Verses 6 to 8. Lo, I do stretch my hands to thee, my help alone.

[26 : 46] For thou well understandst all my complaint and moan. My thirsting soul desires and longeth after thee, as thirsty ground requires with rain refreshed to be.

Lord, let my prayer prevail, to answer it makes speed. For lo, my spirit doth fail, hide not thy face in need. Lest I be like to those that do in darkness sit, or him that downward goes into the dreadful pit.

Because I trust in thee, O Lord, cause me to hear thy lovingkindness free when morning doth appear. Cause me to know the way wherein my path should be.

For why, my soul on high, I do lift up to thee. These three double stanzas, Psalm 143, the second version.

Lo, I do stretch my hands to thee, my help alone. Lo, I do stretch my hands to thee, my help alone.

[28 : 01] For thou well understandst all my complaint and moan.

My thirsting soul desires and longeth after thee, As thirsting soul desires and longeth after thee, As thirsting soul desires and longeth after thee, As thirsting soul desires and longeth after thee, With rain refreshed to be.

Lord, let my prayer prevail, to answer it makes speed.

For though my spirit doth fail, Hide not thy face in need, Lest I be like to those that do in darkness sit, For him that ten word goes into the dreadful pit.

Because I trust in thee, O Lord, cause me to hear Thy lovingkindness free, When morning of the pier, Cause me to know the way, Where did my path should be?

[30 : 05] For why my soul on high, I do lift up to thee?

Amen. We turn again to the passage that we read together, The Gospel of Jesus Christ according to Luke, Chapter 22.

And at verse 27. For whether is greater he that sitteth at meat, Or he that serveth, Is not he that sitteth at meat.

But I am among you as he that serveth. I am among you as he that serveth. We know for certain that the scripture does not spare our blushes.

It identifies sin in all its forms, And in all its ugliness. And it doesn't matter where such is found.

[31 : 21] And scripture is what we need to turn to, To discover our need, And how that need is to be remedied.

I am sure you know the story of, Oliver Cromwell. You know the name anyway. It's a famous figure of English history.

And at the time of his protectorate, We are told that, As the custom was then, That he appointed a portrait painter To come to draw his picture.

And whether this is a true story or not, This statement has remained with us. I think the man who painted the portrait had previously been used by Charles II for his own portrait.

But Cromwell said to this artist, Now he says, I want you to paint my picture warts and all.

[32 : 39] And if you don't do as I say, You will not get paid. What he meant was that, He painted what he saw.

And Cromwell, It is alleged, Wanted people to see, The life, That he had lived, Full of its hardships, Brought out, In the lines that were in his face.

I am sure today what we would do, Would be airbrush the picture, Sometimes happens. But the Bible does that.

It paints a picture warts and all. And that is true of the picture that we are given of the Lord's people.

And some of the images that we are presented with are not very pretty. They are not very attractive.

[33 : 45] And they show the need that each one of us, Whoever we are, Has of the grace of God.

And when we see the account here of the way that the Lord has to speak to his own disciples, It is a reminder to us, To us each one, Of how we should exercise caution, With how we think, And how we act on the basis of what we think.

In this chapter we see, It is a wonderful account that we are familiar with I am sure, Because the writer describes to us the wonderful privilege that was given to the disciples.

To sit with the Lord, To be instructed by the Lord. In preparation for his death, He took them aside, And he granted to them the privilege of not just being taught by him, But given this most precious privilege of the sacrament of the Lord's Supper.

As he sat with them, And as they kept the Passover, He prepared a gospel meal, And he presented them with the sacrament of the Lord's Supper, Which was to be observed by the church, Whenever he ceased to bring it to an end.

[35 : 36] And we see the intimacy of the fellowship that they enjoy, We see the beauty of it, And all of it, Interestingly enough, Being a memorial to his death.

You know, this is the thing, At the heart of the instruction that Christ was given to them, It was necessary for them to understand that his death was imminent.

And that it was only through his death that life was going to come to them. And yet, it seems that they failed to detect the solemnity of what he had to teach them.

And they failed to comprehend it as much as they could have by what he told them. And he encourages them, But he also forewarns them of the temptation that awaits them, And what they will need to encounter.

We have in this chapter, The warning to Peter, And the warning to the disciples, Not just Peter, Of the sifting of Satan. But what I want us to look at this evening, Are the words of the text that we identify here.

[37 : 09] Verse 27. I want us to think of these words, In order to understand the meaning of these words, We need to take the timing of these words, We need to take on board when Jesus actually uttered these words to them.

I don't think it was the first time, Or the last time that he would have to remind them of his mission into the world. That he was not in the world to act as a lord over them.

He was there to serve. And his service was going to take him to the cross. But they needed to understand the full implications of that.

So these words are brought before us, And we need to understand how he was prompted, Or how he was provoked into making this statement.

Secondly, the Lord's example. He is giving to the disciples an example that they are to follow.

[38 : 36] As he did on many occasions. And we often need to guard against the mindset where we think, This is what a Christian is.

He's somebody who lives their life following the examples that Jesus sets before us. Now, there is no doubt that we should be influenced by many of the Lord's examples.

But the example that he sets before us here of his servanthood, Is a servanthood that takes them to the cross. And no Christian can quite follow perfectly that example.

Because there was much contained within the death of the Lord on the cross, That they could not possibly follow by way of example.

And the third thing, as well as this example, We need to remind ourselves how that example is to be implemented in our own experience.

[39 : 52] Examples are designed to inform, to instruct and to inspire a response. If you listen to a mathematician.

Well, I was never a mathematician. I was never good at maths. And you would be presented with an equation. And the teacher would say, Now work out, work out the answer.

And it wasn't enough for you to show that you had the answer. You had to be able to support how you arrived at the answer by supplying the working out.

What was the process that you followed in order to supply the answer? Now the example that Jesus sets is not just there to be envied or to be admired or even to be spoken about.

It is an example that the Christian believer requires to have before his mind or her mind as they live out the Christian life in the world.

[41 : 05] Well, it is often the case that many of us miss the point of many of the Lord's teachings.

They might appear simple to us. They might appear to be ones that we are familiar with. And we think, well, I've understood this.

I've grasped this. I've sorted it. It's something that I've got a handle on. And yet it is so often the case with regard to the disciples who were most closely associated with him.

Who heard most of what he had to say. That they often missed the point. And given all that he had to say, you would imagine that they would have a clearer understanding of what he was actually saying or what he meant by it or what he meant them to understand by it.

At the very least, you would understand that at this solemn hour, because we're told that Jesus is going to Jerusalem to die and he's on a course that will take him to the cross.

[42 : 30] And he's told them unambiguously, clearly, and without any need for further elaboration, that this is what awaits them. And yet they somehow miss out on the, well, you would think that he would sense, you know, as he spoke to them, as he shared this word with them.

As he used these elements that we are so often using, the symbols of the broken body of Christ, the symbols of the shed blood, as he handled these before them.

And as he said, this, my body is broken for you. This is before the cross. And they would probably ask themselves the question, well, what possibly can he mean by these things?

Well, we're solemnized by it, surely, on the occasion of a sacrament. If not, there's something wrong.

There should be a sense of the solemnity of the occasion every time we handle these elements that remind us of the death of Christ and the need for it, and the part we had to blame it, and the burden that it brings to our attention that the Lord was under.

[43 : 57] But we know, as we read this passage, that he tells them that somebody is going to betray them. Betray him, rather. That's a very serious statement to make.

And it's no wonder that we read, they began to inquire among themselves which of them it was that should do this thing. So they're not ignorant people.

They're not incapable of exercising judgment with regard to the meaning of the language that he is using. He is saying, somebody is going to betray me.

And they're asking the question, Lord, who is it? Is it me? And it's something that tells you of the seriousness of what he has to say and the effect of it.

But you see again how far out of step they are when we get to verse 24.

[45 : 17] And it seems almost impossible that this could be the case. There was also a strife among them. Which of them should be accounted the greatest?

It seems there's a quantum leap from one thought. The thought of the Lord's betrayal. The thought of somebody from amongst the inner circle being responsible for it.

And there they are tossing this idea around amongst themselves. Which of us is going to be greatest in the kingdom of Christ?

It seems that there is a failure to comprehend the seriousness of what the Lord has been teaching them. If you go back just a couple of chapters.

And you read there of the conversion of Zacchaeus. At the beginning of that chapter we're told of how the Lord dealt with Zacchaeus.

[46 : 28] And the disciples were witnesses to that. But then after that is done we read that in verse 11.

Now this is the way that mind is working.

They are seeing evidences of this man that is their Lord. That he is a great power.

That he possesses great power. And he has been able to convert this sinner. This tax collector. This somebody who was ostracized.

And on the extremes of society. And yet Jesus had told them that his kingdom was to come.

[47 : 43] And this is what they grasped. And they wanted to be part of it. And if there was to be a kingdom. Surely there would be a hierarchy amongst that kingdom.

And they wanted to be part of it. At the very least what you're seeing there is a desire on their part for elevation. And possibly they were governed by a spirit that is more prevalent than we give credit for it.

In Matthew's gospel we see James and John and their mother. And they're both described as seeking this place.

This place of priority in the Lord's kingdom. And if you go and read that. Matthew 20 verse 20. You also read of the disciples indignation.

Because they're seeing these two. Seeking greatness for themselves. Encouraged by their mother. And they're indignant because they're sensitive to where this is coming from.

[49 : 00] Perhaps. Or maybe as some authors suggest. They're just peeved as we say. Because they didn't get a first opportunity.

At the greatness that they were seeking before them. The preacher and teacher R.C. Sproul. Suggests.

That one of the greatest burdens of leadership. Is the propensity for people to compete with one another. Rather than to cooperate as a team.

The propensity that there is. For people to compete. Rather than cooperate. As a team.

You could say that's true within society. And you're saying. Oh well that's the norm of society. But when it encroaches into the activities of the church of Christ.

[50 : 04] In whatever way it demonstrates itself. It is something that is poisonous. Somebody quotes Martin Luther.

And he identifies it in this way. The flesh. The flesh. The flesh. He says lusts against the spirit. In all God's children.

The flesh ever seeks to be glorified. Before it is crucified. And if we are discerning. If we are discerning.

If we are able to examine our own hearts. And our own motivations. Then this is something that is not strange to us. This is not something that is.

That is entirely news. Because we have encountered it closer to home. Than we care to admit. It's not something that is healthy or wholesome.

[51 : 11] And it's something that the Lord recognized. And it's something that the Lord chose to speak on. At this critical juncture. In his own experience.

In preparation for going to the cross. He had to reprimand. His closest allies. And speak to them about something. That should have been kept.

In check. Consider the example that Jesus gives. We know that Jesus' whole life is exemplary.

We know that he lived a life. That showed why he was in the world. But the greatest illustration of it.

We cannot follow him. As we said. Is the illustration of him. In his suffering. We know that that is how. The Old Testament.

[52 : 09] Do you remember the writings of. Isaiah. He speaks of the suffering servant. He speaks of someone.

Who is. A mysterious figure. To many. Behold my servant shall deal prudently. He shall be exalted.

And extolled. And be very high. As many were astonished. At he. His visage was so marred. More than any man. And his form. More than the sons of men.

So shall he sprinkle many nations. The kings shall shut their mouths. At them. For that which had not been told. Them shall they see. And that which they had not heard.

Shall they consider. And so on. And the suffering. Seventh. There. That. The prophet. Isaiah.

[53 : 04] The prophet. Isaiah. Identifies. And the New Testament. That scriptures. Conclude. Is none other than the person. Of the Lord Jesus Christ.

John Calvin insists. That this is one. Of. The Lord's. Proper. Designations. The servant. The servant of God. The servant of Jehovah.

One of his. Official titles. Just as surely as Messiah. Or Christ. Is an official title. So also. The suffering. Servant.

Or the servant of Jehovah. And he is called. To fulfill this role. He is in this world. We know from Paul's writings.

No. In the epistle to the Philippians. That describes to us. How Jesus came into the world. He made himself.

[54 : 05] Well. Read it all. Let this mind be in you. Which was also in Christ Jesus. Who being in the form of God. Thought it not robbery. To be equal with God. But made himself.

Of no reputation. And took upon him. The form of a servant. And was made in the likeness of men. And being found in fashion. As a man. He humbled himself. And became.

Obedient. And to death. Even the death of the cross. And so on. He embraced. Servanthood.

He experienced. Humiliation. In. Embracing. Servanthood. And he did that. In order that. Salvation.

Redemption. Be purchased. For a people. That God. Had given to him. His life. Was a life. Of self-denial. It's exemplary.

[55 : 06] And we. Who follow Christ. We. Who. Suggest. That we believe. In Christ. We may. Say. That we want. To follow him.

Wherever he leads us. But do we follow him. In this respect. In our willingness. To yield. Our own. Will. To.

To others. One of the. Commentators. Says. That there was nobody. Whoever lived. Whoever lived. In this world. Who was so worthy.

Of complete. Obedience. And. Complete. Allegiance. If not Christ. And yet.

He did not receive that. And though he did not receive it. It did not deflect him. From his purposes. That he was in the world. To serve.

[56 : 10] He was in the world. To serve. The third thing. We have an example.

Which. Presents to us. The kind of. Service. That we can't possibly. Follow.

But while we cannot. Follow. Him. In his. Footsteps. Exactly. We are still. Reminded. That this is.

What we are called. To do. The Christian. Believers. Should remind. Themselves. Of that. The spirit. Of self. Denial.

For the good. Of others. It's a Gaelic. Him. I can't really. Get to grips with it. But I. I know. That. The spirit. That dominates. The heart.

- [57 : 07] Of man. Is. To be big. To be big. To the fore. To be. In the. I. Line.
Of others. And it so. Contradicts. The place. That the Christian. Should have. The spirit.
Of self. Denial.
For the good. Of others. For the glory. Of God. The church. Is teaching us. Rightly.
Enough. How we should. Prepare. Those who are.
God's people. To live their lives. As disciples. Of. The living God. How they should. Live
as disciples.
And how they should. Carry out. Their function. As God's people. Discipling. Others. And
that's all. Right.
- [58 : 01] And proper. That's the way. It should be. But we cannot. Prepare. Ourselves. For
leadership. If we do not know. What it is. To be led.
We cannot. Lead others. If we. Ourselves. Have not. Allowed. Ourselves. To be led. By
others. And most importantly. To be.
Under. The. Governance. Of Christ. Himself. Under. The supervision. Of Christ. Himself.
Under the. Overlord. Ship. Of Christ.
Himself. John Calvin. Has an interesting. Word. About his own.
Situation. When he was in Geneva. He was sent. Away. From Geneva. Prevented. From
ministry. And he said. This. If I had merely.
- [58 : 56] Served. Men. This. Would have been. A poor reward. But my happiness. Is. That I have.
Served him. Who never fails.
To reward. His servants. To the full extent. Of his promise. And I think. That is something.
There's something.
At the heart. Of that thought. That should govern. The way. We are doing. We are used.
Enough. To the spirit.
Of instant. Gratification. That we need. Our rewards. Now. In the here.
And now. We are. And we are not prepared. To defer. Gratification. In order for that. To be
so. Now.
- [59 : 49] If that. Intrudes into our life. As Christians. We have lost sight. Of the person. Whose
kingdom. We are called into. And whose.
Kingly. Service. That we have. Willingly. Entered. Into. And I say. Willingly. Because there
is. No person. Who is a Christian.
Who has not. Become. So. Willingly. We are. Made. Willing. In a day. Of his power. And
that. Willingness.
Embraces. All that we do. In his name. Whatever it may be. How we serve. Christ. Should
not. Matter. To us. But.
Whether we are. Serving Christ. Should. His choice. As to how. He should use us. His
choice.
- [60 : 46] And his. His calling. His claim. On our life. To serve him. Wherever. I was talking about
this. The other day. I've used the illustration.
Often. An elder. Is now in glory. We believe. And. He was. At a question. Meeting. And.
He wasn't. Called upon. To speak. There were. A lot of people. Present. And I said. Do
you mind. Not being called. After having.
Travelled so long. A distance. To be present. And all he said. Was. And I believe. It was
the true spirit. Of a servant. I was there. He said.

If I was needed. I was there. And. If I wasn't needed. Then. There was somebody else there.

[61 : 41] I think that's. The true spirit. Of a servant. We look at others. And we say. Well. Why him. Or why her. Why not me.

That's not good. It's not. The spirit. That Christ. Encourages us. To possess. Jesus. Tells them. There is a reward.

Beyond measure. Awaiting. Those. Who follow. His example. Of service. Did you notice that? I am among you. He says. As he.

That service. Ye are they. Which have continued. With me. In my temptations. And I appointed. Unto you. A kingdom. As my father. Hath appointed.

Unto me. That you may. Eat and drink. At my table. In my kingdom. And sit on thrones. Judging the twelve tribes. Of Israel. That's what awaits.

[62 : 40] God's people. And whether they are. Amongst those. Who. Are officiating. Sitting at the top table. Whatever. Or if they are simply.

Doing. The menial tasks. Which we call menial. But which are. Every bit as important. In the kingdom of Christ. I'm sure you've heard. The story. About the two angels.

One was sent. To the garden. To mop. Jesus Christ's brow. And the other. Was sent. To sweep. The streets. Of Jerusalem. Which.

Had the greatest. Honour. Placed upon it. Oh. You would say. The one. Who was sent. To mop. Jesus's brow. But they were. Both servants.

Sent to serve. In the way. That Christ. Appointed them to. Do. And no greater honour. Was bestowed on anything. To do. What Christ. Had entrusted to them.

[63 : 39] Whatever it was. Great or small. Who now rise. All equal in his. May we. Hear what he has to say to us. And may we. Live in its life.

Let us pray. Lord of God. We give thanks. For the patience. Of Christ. For the love. That motivated him.

To bring. To light. Our failings. And our shortcomings. That you have not. Left us to go on. In ignorance. And that you teach us. What it is. To serve.

You. The holy living. And through God. Watch over us. We pray. Forgive sin. In Jesus name. Amen. Our closing psalm.

Is Psalm 119. Psalm 119. And we're singing. From verse 137. To verse 142.

[64 : 37] Four stanzas. Psalm 119. O Lord. Thou art most righteous. Thy judgments.

Are upright. Thy testimonies. Thou commands. Most faithful. Are and right. My seal. Hath even consumed me.

Because mine enemies. Thy holy words. Forgotten have. And do thy laws. Despise. Thy words. Most pure. Therefore.

On it. Thy servants. Love is set. Small. And despised. I am. Yet I. Thy precepts. Not forget. Thy righteousness. Is righteousness.

Whichever doth endure. Thy holy law. Lord. Also is. The very truth. Most pure. O Lord. Thou art most righteous.

[65 : 30] Thy judgments. Are upright. O Lord. O Lord. Thy art most righteous.

Thy judgments. Are upright. Thy testimonies.

Thouceliz. God.

My seal.ues. O'er than me. Considunk the. with me because my enemies thy glory words
all God could have and give thy love despised thy words most pure than for on it thy
sermons love is safe more and despised thy am did I thy precepts not forget thy
righteousness is righteousness which ever death and share thy holy love for

God so is the many truth most pure may grace and peace from God the Father the Son
and the Holy Spirit rest and abide with you all now and always amen