

Misguided Zeal

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- [0 : 0 0] Good afternoon, it's a joy and a privilege to worship the Lord together on this day of creation. We have no announcements officially, just to say that, I forgot to take it with me, there are some business cards with the Mance number on them.
- I hope we have them next week and probably this evening and next week. Just to say that the visitation that's been going on the last few weeks and trying to visit as many homes as possible each week.
- But please do, I said it before, I said it again, please do make full use of your minister. I'm here to serve you. If there is any issue, any thought, anything at all, even if someone comes to mind who you think might appreciate a visit, just get in touch, let me know.
- Again, I'm here to serve you. Even those in care homes and those who are even just vaguely attached to the congregation. I'm here to serve as best I can, so please do let me know.
- It's good to be back amongst you. It's quite an encouraging week at the General Assembly. The biggest takeaway point is that God is truly blessing his work across Scotland.
- [1 : 1 5] One highlight was hearing that there's, this September, God willing, that there will be 24 men altogether through all the years of college, there will be 24 men training for free church ministry.
- That is a very high number. We praise the Lord for that. Big encouragements and just to remember the wider denomination in prayer. We're here to worship God.
- Let's sing to God's praise from Sing Psalms. Sing Psalms in Psalm 9a. Sing Psalms in Psalm 9a.
- That's on page 8 of the Blue Church Psalm books. Sing Psalms in Psalm 9a. We can sing verses 7 down to verse 12 of a psalm.
- Psalm 9a, verses 7 to 12. The Lord forever reigns on high. His throne for judgment stands. He'll judge a world unrighteousness. With justice rule the lands.
- [2 : 1 6] We can sing verses 7 down to verse 12 to God's praise. Stand and sing, if you're able. Amen. The Lord forever reigns on high.
- His throne for judgment stands. He'll judge the world near righteousness.
- With justice rule the lands. The Lord will be a high in place.
- For those who are of us. And here will be a strong in the end.
- For those who are of us. Like our to love eternal being. The Lord will rest.
- [3 : 4 1] The Lord most will be, This is the sound of thy light. Vowen may the Wow. In the Congress book booths. Thank you.
- Thank you.
- Thank you. Thank you.
- Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[5 : 47] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. know that our praise is accepted, perhaps for lack, Lord, of our own ability, for lack of our own understanding at times. But out of the way, Lord, we know that you're a God who hears the prayers, who hears the praises, who accepts it from your people. Help us understand that this day we come before a God who is holy, that you are holy in all your ways, all that you have done in all you will do, that you're perfect in all that you are. There is no unrighteousness, no uncleanness, no darkness to be found in you. As we come to you, we come to a God who is holy, holy, holy. As we come, as we find ourselves in the light of that holiness, we look to ourselves and we see the lack of, we see the darkness, we see the stain, we see the stains of rebellion and of unbelief. We see our own misery at times. And we come and we find ourselves in amazement, wondering how you, our holy God, would have anything to do with us. We give you praise that we stand before you today. We come before you today as brothers and sisters and as sons and daughters. And we are here as evidence that you, the holy, perfect God, out of your love for your people, that you made a way for us to come to you. You made a way for us to come and to have that sure hope, that full confidence, that for all who cry out to the Lord

Jesus Christ, for all who come to him for salvation, that they will find it. That we are here today as living testimony of that. Those of us who once lived lives in such rebellion to you, who once lived lives in such darkness and such misery, we now find ourselves worshipping you and praising your name, knowing your love and your care upon us. We pray that same understanding would be known by everyone here today. We thank you especially just now for those here and perhaps those who may listen online, who as of yet, as of yet cannot say that they know Jesus, who as of yet cannot say that they truly love him. We thank you that they're here, that they find themselves in this place of worship. Lord, once more that they would know our care for them, indeed our love for them, that they would know how thankful we are that they are here. But we pray as always more importantly, and eternally more of importance. But even this day they would come to listen to your word, listen to perhaps truly for the first time. As we hear from your word in a short while, as we hear you speak to us through your living word, you would impact their lives, you would change their hearts, you would bring them to a saving knowledge of yourself, all for your glory.

[9 : 22] If you look back one day and see and say that this is the day they first met the living God, who transformed them and who changed them. We pray, Lord, for those who are not here today, but who would long to be here, who would love to be here. Brothers and sisters who, through illness, through age, through other various reasons, cannot worship with us publicly as often as they like to.

Lord, we ask you to bless them and be with them wherever they are today. We pray, Lord, just now, for those who are brokenhearted, even as we sang from your word just now. You're a God who cares for the oppressed. You're a God who loves those who are low, those who are without hope and without help, that you see them, that you know them, that you are beside them. Would you pray for those here today, those of us who perhaps are going through situations which are difficult, hard days and dark days.

Lord, you alone know the details. You alone know the specifics. We pray for those here who are confused at this time, confused because of a life situation, a family situation, a personal or a health situation perhaps. Again, Lord, you know. Give you praise that you're a God who is not distant, not a far away, uncaring creator who then stepped back out of creation. No, you're a God who is close to all who cry out to you. You're a God who has numbered the very hairs and the heads of your people. A God who has named the stars but also who knows our names. A God who is close and who shows your eternal covenant-keeping, never-ending love to your people.

Lord, help us to know that love today, to understand that love truly for ourselves this day. We pray once more, Lord, for the boys and the girls. We thank you for them. The boys and the girls that come here to spend a wee bit of time with us and then to go to Sunday school. Lord, we ask you, bless them today. We thank you for the boys and the girls. We thank you for how you made them, the personalities you've given them. Lord, how different they all are and how loved they all are.

We pray also, Lord, for our mums and dads and our granddads and our great-granddads and our great-granddads and all who look after them and all who love the boys and the girls. We pray, Lord, also for their teachers in Sunday school week after week, those who work hard behind the scenes to serve you in that ministry. We ask that they would feel your blessing. They would know your blessing.

[11 : 55] They would know that the work they do is of vital importance as they seek to build and give gospel knowledge to the next generation of your people. We thank you, Lord, for the privilege we have of worshipping you here so freely and so openly. We remember just now the brothers and sisters who are worshipping you under fear, fear of our lives and fear of destruction of property. We pray especially just now for our brothers and sisters in northern India. Lord, you know the specifics. Those who are suffering, those who have seen their church buildings burnt down, those whose villages have been burnt down, simply for daring to proclaim the gospel. Those who have lost loved ones. We pray, Lord, for those who are mourning today in that place. Those who are mourning brothers and sisters in the Lord who have been taken away from them because they are steadfast in our faith. Lord, we ask you to remember these brothers and these sisters. Although we are so far removed from them in distance and perhaps even in language and culture, we give you praise that we are right beside them in our unity in you. We are right beside them as we pray for them. That you close that distance for us. We remember these brothers and these sisters, these suffering Christians who are willing and who have seen the destruction of their homes, of their villages, of their livelihoods. We have seen generations of history being erased in an evening because they would not back down. Lord, we ask you to comfort them. Come alongside them as they begin to rebuild their lives physically. Lord, you be with them and encourage them in these strange days ahead for them. We pray, Lord, for the gospel cause in Scotland. We pray just now remembering our brothers and sisters next door as they worship you also just now. We pray for them in their time of vacancy that you provide for them an under-shepherd who lead them and who would guide them. Lord, we also pray,

Lord, for that denomination just now. We pray, Lord, for the recent loss, Lord, the sad news of one taken, Lord, in such a dark, Lord, in such a sad way. Lord, we pray for him and his family. We pray, Lord, for the life you gave him, Lord. We pray, Lord, for his legacy. We pray, Lord, for his family.

Lord, as he is now in your glory, Lord, we pray for those who are left behind. Lord, the family. Lord, his young family. I pray, Lord, you comfort them. Lord, we pray, Lord, that the words you gave him in his short ministry, the words you spoke through him, Lord, that these words would be used to glorify you. Indeed, we would see and hear of lives changed by that gospel proclamation.

We pray, Lord, for that denomination as they mourn the loss, Lord, of one taken so quickly and taken so young. Lord, we give you praise, Lord, as we come just now, as we acknowledge that there is much pain in this world, much pain, Lord, even in our own communities. We pray just now for those who are grieving, those who are grieving recent loss and those who are grieving a loss of many years ago.

Give you praise that in our mourning, in our grief, that you are not distant, but rather you are close to those who love you. You are a loving father. In your spirit, you promise us that your spirit, that he is the ultimate comforter. And those of us who have relied on his comfort know that to be true. Where human words often fail us, he does not. Where our own efforts fall so short, his work never falls short.

[15 : 33] Lord, he accomplishes what it is he has set to do, for he is the Holy Spirit. Lord, help us this day to have a heart and a mind set on worshipping you, to lay aside the various many distractions and worries and anxieties that press upon us today for this short time to focus on you and on your living word.

We pray for those in this community who do not pray for themselves, our friends, our family, Lord, our spouses, our siblings, Lord, those who are close to us, family members and friends who have no gospel interest as of yet. We ask you would use us, use us to show them in our lives as gospel witnesses. Help us in our conduct, in our words, in our actions, in our very thoughts towards them, to glorify and to show something of a Jesus and the Savior we love. We ask we would see days of refreshing and days of gospel revival in this place. Again, not for the glory of this denomination of this congregation, but for your glory. We would see your name glorified, your name known.

But we ask that knowing it's a prayer beyond our ability, but it's not beyond yours. Lord, we come just now, Lord, confessing sin. We have sinned against you in our thoughts, in our words, Lord, in our actions. We have done and said and thought things against you, the holy and true and living God. Lord, we ask you forgive us for these sins. We give you praise that for those of us today who know Jesus, that we know that the full wrath of all the sins of all his people that he took unto himself. He became sin for us on that cross so that we would be covered in his righteousness and know and know for certain that at this moment and for all eternity, when you look on us, when you look on your people, you look on us in love because you see us covered in our Savior. In his name and it's for his sake we ask all these things. Amen.

Well, that's the boys and the girls to please come down for a second. Good morning. Good morning. It's been a week and don't be quiet already. How are we all? Good?

Sleepy. Sleepy. Sleepy? No? Yeah, some sleepy faces here. Yes. So, we've been looking at what?

[18 : 18] Well, stuff in the room. Jesus? Jesus. So, today we're going, we've uproared back to our house, okay?

Not your house, but Emma and I's house. We bought some flowers two weeks ago. So, I love the flowers. I love the flowers. Peonies. Peonies, yes. You buy them and they're quite like small, they're like lollipop sticks almost, right?

And the packet said they'll grow big and beautiful and nice and red or white. We bought these flowers two weeks ago. And last Thursday, last Friday, I said to Emma, these flowers are still not opened up yet.

We're going to go off soon. I think we should dump the flowers. I think we should dump them. We paid for them, but I think we should dump them. They won't work. They won't open up. But Emma very wisely said, a few more days. A few more days. We'll see what happens to them.

A few more days came and yesterday, I was like, well, Friday, I was saying to Emma, I think we should dump them now. I know we paid for them and over there, but they haven't opened yet. They might start smelling soon.

[19 : 30] There'll be bugs in them soon. They'll be all horrible in the house. I think we should dump them. Well, guess what happened yesterday morning? You can guess. They started to open up.

They're not quite open yet, but we're getting there. And they opened up. And this morning, they'll open a wee bit more. And hopefully by tomorrow, they'll all be open. And these horrible wee flowers that I wanted to dump and get rid of because I was so impatient.

They actually might be really, really, really beautiful in the end. And actually, they'll be lovely. And actually, they'll actually last for a long, long time.

The boys and girls, and you guys know this by now, it's actually saying to mums and dads too, mums and dads, grandas, grandas, for everyone behind the boys and the girls, sometimes we are really impatient.

Now, you guys aren't, are you? You guys are always patient, aren't you? No, I know you're not. I know you're not. I see mums and dads shake their heads too. We're all, mums and dads and the elders and the minister, we're all sometimes very, very impatient.

[20 : 36] We hate waiting for things, especially if it's something exciting. Like, I couldn't wait even a few days for these flowers to actually open. But actually, the Bible tells us quite a lot about waiting.

It tells us that sometimes we have to wait. Because, do we know everything? Do we not? Do you not? Do you know everything?

Do you know everything? Do you know everything? Why not? Why don't you know everything? It's a hard question, isn't it? Because, we just don't. We can't. We don't know what's happening tomorrow, do we?

Now, you hope we go out and go to school. We plan to go to school and wake up in the morning and brush our teeth and get dressed and go to school and I'll do my work. And mums and dads will do bits and pieces tomorrow and get dressed and live our lives.

But we don't know, do we? Anything could happen. Anything at all could happen. The Bible tells us we have to sometimes be patient. And sometimes there's things we want to happen, but God says, yes, but you have to be patient.

[21 : 40] Boys and girls, there's mums and dads here and granddads who love Jesus, who know Jesus. And they've been praying for years and years and years.

And know what we've been praying for? They've been praying for you guys. Even before you were born, mums and dads and granddaddads here, we were praying for you guys. And even people who are long since gone away, old, old Christians who died years ago, they've been praying for you guys too.

You think, how is that possible? Because they've been praying that God would give boys and girls to come and to hear all about Jesus. And these old Christians, they died years ago, never seeing you guys.

But still, they were patient and they prayed and they prayed. And God brought you guys out. And we pray, don't we? We pray, even just now, we've prayed that lots of people in this village would come and know Jesus.

Now thankfully, unlike me, God is very, very patient. And we pray that mums and dads and granddaddads would come and love Jesus and know Jesus.

[22 : 44] And it might not happen for a long time. It might be weeks, it might be months, it might be years. But what do we do? Do we give up straight away? No. We keep praying.

Because God listens to the prayers of his people. And God actually cares what we say. And unlike me, God won't give up and one day just throw everything into the bin.

No. He will keep being patient. The Bible tells us that God is long suffering. Long suffering. He is slow to wrath. In other words, God's very patient. We get angry and grumpy quite quickly, don't we?

Some of us. Yes, all. You're very honest this morning. This is good. We get angry and grumpy very quickly. God doesn't. God tells us he is patient. And he is very patient. And he'll wait years and years and years.

And keep praying, boys and girls. And mums and dads, guys and granddads, we keep praying. And don't we all pray for the boys and girls? Yes, we do. We pray for the boys and girls. We pray that you guys, if you haven't already, you come and know Jesus for yourselves.

[23 : 46] I promised you last week, or two weeks ago now, we go to Gary Beach. I haven't gone to Gary Beach yet. Next week we'll get to Gary Beach and we'll talk about something else. Probably a road that doesn't go very far.

Road to nowhere. So that's not a good fan. Boys and girls, you guys listen so well. Can I do a quick prayer for the boys and girls before you guys go to Sunday school? Lord, we thank you for the boys and girls. We thank you that they listen so well.

We ask that you would remind us that you're a God who is patient. And who promises to be patient with us. Who promises that if we keep waiting on you, that you will not let us down. Lord, we pray and we admit that often we grow frustrated sometimes.

We grow frustrated and we grow so impatient and we're grumpy sometimes. And when things don't work out as we planned to. We give you praise that you're a God and you see the end from the beginning. That everything is known to you.

Lord, help us to trust that your plan is perfect. Even things aren't happening as we want them to happen. But you are still in full control. We pray, Lord, for the boys and girls who as of yet don't know Jesus as their friend.

[24 : 48] As their best friend, Lord. Who would come to know him as their friend. We pray the same thing for mums and dads and grandkids, Lord. We pray, Lord, we would know this day Jesus in Sunday school and in church here.

We pray all these things in and through his name. Amen. Get up, guys, girls. As the boys and girls head to Sunday school, let's turn and read in God's word.

And turn to the Gospel of Luke, chapter 9. Luke chapter 9.

I can read from verse 43 of the chapter. Luke chapter 9. That's on page 815 of the church Bibles.

Luke chapter 9 on page 815. Reading from verse 43 of 44. Let's hear the word of God.

[26 : 00] Verse 43. And we were all astonished to the majesty of God. And while they were all marveling at everything he was doing. Jesus said to the disciples, Let these words sink into your ears.

The Son of man is about to be delivered into the hands of men. If they did not understand this saying, And it was concealed from them, so that they might not perceive it.

And we were afraid to ask him about this saying. An argument arose among them as to which of them was the greatest. But Jesus, knowing the reasoning of their hearts, took a child and put him by his side and said to them, Whoever receives this child in my name receives me, and whoever receives me receives him who sent me.

For he who is least among you all is the one who is great. John answered, Master, we saw someone casting out demons in your name, and we tried to stop him because he does not follow with us.

But Jesus said to him, Do not stop him, for one who is not against you is for you. When the days drew near for him to be taken up, he set his face to go to Jerusalem.

[27 : 20] And he sent messengers ahead of him who went and entered a village of the Samaritans to make preparations for him. But the people did not receive him because his face was set toward Jerusalem.

When the disciples, James and John, saw it, they said, Lord, do you want us to tell fire to come down from heaven and to consume them?

But he turned and rebuked them. And they went on to another village. As they were going along the road, someone said to him, I will follow you wherever you go.

And Jesus said to him, Foxes have holes, and birds of the air have nests. But the Son of Man has nowhere to lay his head. To another he said, Follow me.

But he said, Lord, let me first go and bury my father. And Jesus said to him, Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God.

[28 : 21] He had never said, I will follow you, Lord, but let me first say farewell to those at my home. Jesus said to him, No one who puts his hand to the plough and looks back is fit for the kingdom of God.

Good praise to God for his holy and his perfect word. Let's again sing to God's praise. Once more from Sing Psalms, this time from Psalm 77.

Sing Psalms in Psalm 77. It's on page 100 of the Blue Psalm book.

Sing Psalms, Psalm 77, on page 100. We can sing verses 6 down to verse 14.

Psalm 77, verse 6. Throughout the watches of the night, my songs I call to mind. I pondered deeply while my heart an answer tried to find.

[29 : 24] Psalm 77, from verses 6 to 14. To God's praise. Psalm 77, from verses 6 to 14. To God's praise. Psalm 77, verse 6 to 14. Amen. Psalm 77, verse 6 to 14. In the world's eyes of the night, my songs I call to mind.

I pondered deeply while my heart an answer tried to find.

Forever, forever, forever, forever, forever, again. I remember to know his friends.

I see with all his stead of love. Psalm 78, verse 6 to 14.

O Lord, I am God, it is promised in a strong, strong, never mind.

[31 : 03] I see you in this, dear God, this is the night of my child of his mind.

And to my heart, let me in this hope, on this I've been behind.

Let the air and snow them right now know how to open with the angels' heart.

I will be called the Lord's gate, you and so long, now I will.

I will be called the Lord's gate, you and so long, never mind. I will be called the Lord's gate, you and so long, never mind.

[32 : 38] O God, most of me are you, Jesus. I will be called the Lord's gate, you and so long, never mind.

I will be called the Lord's gate, you and so long, never mind. Let's turn back to God's word.

We can turn and read the chapter we had, just for sake of a text for us. We can turn to verse 51, Luke 9 and verse 51.

I'm reading this short section again. When the days drew near for him to be taken up, he set his face to go to Jerusalem. He sent messengers ahead of him who went and entered a village of the Samaritans to make preparations for him.

But the people did not receive him because his face was set toward Jerusalem. And when his disciples, James and John, saw it, they said, Lord, do you want us to tell fire to come down from heaven and consume them?

[34 : 09] But he turned and rebuked them, and they went on to another village. We are, of course, carrying on our series, our short morning series, looking at the lives of some of the disciples, some of those who followed Jesus.

We here arrive today at James, the Apostle James. Some call him James the Greater. That's just to differentiate him from James the Brother of Jesus.

This is James the Greater, James the Brother of John. James, of course, and John, they met Jesus. We covered this before several times just throughout God's word.

We met Jesus as they were both fishing, sons of Zebedee. Jesus calls them to follow him. He tells them he'll make them fishers of men, and they follow him.

Like we said last week, James doesn't really get much of a mention. He appears periodically throughout the Gospels. But really, we want to see three major sections where James is mentioned.

[35 : 28] We see him here, and like how we read it in Luke chapter 9. We also see him in Mark chapter 10, and then we'll see later on in Acts chapter 12.

These three interactions, there is one word we could use to describe this Apostle, this man, James.

He is zealous. He is certainly zealous. The three times we see him, we see him as a man who is full of zeal.

He is a man who, we could argue, at least means well. And we'll see in a second, sometimes that zeal is better placed than other times.

Sometimes that zeal, although he might mean well, it is not from a place of Gospel truth. Zeal, friends, is good.

[36 : 30] Zeal for the Gospel is good. But our zeal must always be Gospels informed and Gospels minded. It was Calvin, quoting from others, but Calvin famously quoted, that zeal without the Gospel is like a sword in the hand of a madman.

Zeal is good if it's used properly. But if it's used without Gospel mindedness, then zeal can actually be incredibly dangerous and damaging to the Gospel cause.

And we'll see that as we look at James today. We saw last week, of course, poor Philip. And we saw how he was, at the end of the day, just a man.

A man who the Lord chose to serve him. As we come to look at James, we see nothing different. Of course, he was just a normal man.

And like us, he had his own ideas, his own ways, his own quirks, but also his own sins, his own failings, his own faults. And we'll see that more as we go on.

[37 : 43] Just two very broad points looking at the life of James. First of all, he is a man who showed and who held and who had unhealthy zeal.

Unhealthy zeal. And later on we can see how also he did have healthy zeal. Two points. Unhealthy zeal and healthy zeal. Brothers and sisters, as we look at the life of James, this is a reminder for us not to misplace our zeal.

Don't misplace our zeal. Yes, there is a good reason to be zealous for the Gospel. To be full of joy for the Gospel. Full of eagerness to serve the Lord in our homes and in his place.

But we must not misplace our zeal. We'll see this just now in a few minutes of the Lord's help. If the reason for our zeal becomes anything other than to see God and his name glorified.

If our zeal is based on anything other than the risen Lord Jesus. Our zeal might look good and might sound good. But it will cause Gospel harm and have no Gospel benefit.

- [38 : 57] For those here who as of yet cannot say that you know Jesus. You as of yet cannot say that you love Jesus. As always we praise the Lord that you are here.
- And we know that in our culture that many of us who as of yet have no personal, we could say, knowledge of Jesus. No personal relationship with Jesus.
- There are many in our community. And many here. And you are zealous for the things of God. You care for the church. You care for what the church looks for.
- What the church stands for. And we praise God for that. But whilst zeal for the church and zeal for the things of God is a good thing.
- If that zeal doesn't have a saving knowledge of Jesus at its very root. Then it's zeal for nothing. Zeal for nothing.
- [39 : 57] You can support the congregation and love the congregation. And we value that and we appreciate that. But if that support and love is not based on the fact that you know Jesus.
- That you love Jesus. At the very root, very foundation. Then that zeal doesn't mean anything in the end. At least not for you. Zeal doesn't carry you to glory.
- Only knowing Jesus. Only loving Jesus. Only having Jesus as your Lord and your Saviour. That alone is what saves. First of all, unhealthy zeal.
- And the few examples we see of James. Arguably the three examples. Two of these examples. Examples of unhealthy zeal.
- First one is the one we have here. In Luke chapter 9. The text we had. We see that Jesus is making his way towards Jerusalem. Verse 51.
- [40 : 57] When the days drew near for him. For Jesus to be taken up. He set his face to go to Jerusalem. He is making his final way towards the city.
- He knows that what lies ahead of him is pain and torture and death and misery. Agony at the hands of sinful men. What lies ahead of him is the full wrath of all the sins of all his people placed on his shoulders.
- He makes his way towards Jerusalem. But on the way there he passes through this Samaritan village. And we've covered before the Samaritan woman at the well.
- But just as a recap. The Samaritans of course and the Jews were less than friendly. There was years and years and decades. Of ethnic, real, deep, ethnic, tribal hatred amongst the Jews and the Samaritans.
- They hated each other. Real sectarian hatred. Real violence towards two different groups. But they passed through this village.
- [42 : 10] And as they passed through of course Jesus sent the disciples to go on to prepare whatever forum, accommodation or food for the group as they travel through. But of course as you expect the Jews who enter this village are met.
- And they seem to be accepted. But why didn't the people accept or receive Jesus and his group? Because Jesus wasn't stopping with them.
- Verse 53. But the people did not receive him because his face was set toward Jerusalem. They wanted him to stay with them for a long time.
- To be with them for a long time. But Jesus of course is completing his work on earth. He is heading toward Jerusalem. All that to say there is tension here.
- There is an issue here. The plans have fallen to bits. The plan was to stay in this village and to spend time in this village. But of course this village hasn't received them.
- [43 : 15] And James and John take great offence at this. They have seen their master being rejected. They have seen his name being talked about.

They have seen his commands not be listened to. They have seen the village ignore him. And James and John with him. What do they say?

What is the first place they go to? Verse 54. Lord. Lord.

Do you want us. To tell fire. To come down from heaven. And consume them. James and John. Of course Jesus named.

The sons of thunder. Sons of thunder. And we begin to see perhaps. Why that name was given to them. These were two brothers. And James was a man.

[44 : 16] Who would just. As we see from these examples. It would take just nothing for him. To get into a full. Zealous. Say rage.

And justifiably say rage. And we see here. One small slight towards his saviour. And James is jumping. The most horrifying.

Large scale destruction. He can think about. See this is not just a phrase. He's using. He wants this to happen. As he faces.

A village. Of people who have not received. His Lord. As he sees this group of people. Who have no time for Jesus.

Because Jesus won't listen to them. He won't go along with their. Their ideas. And their desires. As he faces a village. Of unbelieving people. Who have rejected Jesus.

[45 : 17] James goes straight. To the. Dramatic reality. Of Lord. We call down. Fire from heaven. James is saying.

We have rejected you Jesus. We have ignored you Jesus. We haven't received. You or your people. Therefore. I want to see them destroyed. Do our minds.

Perhaps go back to. Another man. We looked at. A few months ago now. Poor Jonah. As he sat. Under that tree. And the hill. And overlooked Nineveh.

And waited. Eagerly. To see. The destruction. Of these sinners. These men. And women. And children. Who rejected. Yahweh. And he says.

I will wait. And see. While Yahweh. Destroys them. Of course. Yahweh. Did not destroy them. He showed mercy. To Nineveh.

[46 : 14] He saved. Nineveh. And he ended up. Reminding. Poor Jonah. That his mercy. Is ongoing.

His mercy. Is beyond. Understanding. In calling down. Fire. From heaven. We see. That zeal.

Has made James. Make several mistakes. Just three. We can note here. First of all. Zeal. Has made James. Undertake.

For himself. A role. A position. That is not his. To take. Lord. Do you want. Us. Do you want.

Us. To tell fire. To come down. From heaven. James. You're a disciple. You're an apostle. You're a disciple.

[47 : 09] Following this man. You're a disciple. Following. The son of God. It is not for you. To do this. Zeal.

Makes us. Assume. It gives us. Unhealthy zeal. Ungospeled. Zeal. Arrogant. Zeal. Is what we see here. This kind of zeal.

Which does not have Christ. As its root. This is zeal. Based on anger. Now he means well. Perhaps. He. He. Doesn't want to see. Jesus's name. Being destroyed.

And slighted. He hates to see. Jesus rejected. But this is based on anger. This is based on arrogance. And this angry. Arrogant zeal. Of poor James.

He assumes. A role. That is not his. Lord. Do you want us. As if. Jesus. Needs them.

[48 : 02] To tell him. What to do. He doesn't. Of course he doesn't. The zeal of James. Makes him forget. Just who he is.

We've all heard it said. Perhaps. And we've seen examples of it. Of something similar. Perhaps. In our own. Our own. Our own. Our own experience. As Christians.

Perhaps. We ourselves. To our shame. Have felt. Something similar. Now. We wouldn't. Perhaps. Say it. Or think it. At the same level. As poor James did. But as we.

Perhaps. Share the gospel. As we see. The name of our saviour. Being. Blasphemed. And attacked. As we see the gospel. Cause being trampled on. Do we find ourselves. Being filled with.

An anger. An anger. A zeal. And we. Think it's zeal. But really. It's just anger. How could we say that. About my Lord. How could we say that. About Jesus. When in reality.

[48 : 58] Our Lord. And our saviour. He needs. Nothing. From us. He is able. With respect. To fight his own battles. He is the eternal. Son. Of God.

Zeal makes. James. Assume a role. That's not his. Zeal also. Allows. Or makes James. Unholy zeal.

Unjustified zeal. Makes James assume. A power. That's not his. Do you want us. To tell. To tell. Fire. To come down.

From heaven. Heaven. James doesn't have that power. He's a man. Man. The zeal. The arrogance. In him. Has made him forget.

Just. Who he is. He is a man. Commissioned. By Jesus. His job. Was to go. To the village. And to prepare. A way for Jesus. Instead.

[49 : 55] Because he is rejected. Because his saviour. Was rejected. The job. He has taken on himself. Is then. To become. Both judge. And jury. And here. Very much.

Executioner. On these people. Ungodly. Ungospel. Based. Zeal. Gives us. Or makes us. Think. That we have power.

That's not ours. To have. And finally. We see. That. Ungodly. Ungospel. Based.

Zeal. It makes. And it made. James. It makes us. Forget. Our purpose. Again. Their purpose. Is to bring. The gospel. Their purpose. Is to show.

The love. And to spread. The gospel. Of grace. And peace. And forgiveness. To all who will hear it. The call. Jesus gave.

[50 : 49] These men. Was to turn. The other cheek. In the face. Of anger. And persecution. And instead. James. Goes back to himself. The son of thunder.

This man. Who is so naturally. Inclined. To anger. And to arrogance. He then. Ignores. All. He's been called. To be. And called. To do. And as the zeal.

Burns him up. He wants to see. These people. Destroyed. Jesus. Rebukes him. Verse 55.

But he. But Jesus. Turned. And. Rebukes him. He turns. And.

Rebukes him. We perhaps. Are guilty of this. Are we not? As a people. Perhaps.

[51 : 47] Guilty as a church. Not. As a congregation. As a wire. Church of God's people. Across the domination. At times. We're guilty of this. We preach.

The reality. And we must. Preach the reality. And the danger. Of not following Jesus. We do preach hell. We do preach. The gospel reality. If you do not. Come to trust in Jesus.

You will find yourself. In a lost eternity. You will find yourself. In hell. We believe that. We preach that. We hold to that. It should terrorize us. And it should. Horrify us.

But that is. The truth. That those. Who die without Jesus. Will be sent. To a lost eternity. We know that. To be true. But it's never our job.

To call that down. On to people. We're to share about it. To warn them. With pleading and tears. To tell them. They're in danger. But we're never to call.

[52 : 44] That danger. As a word down. On to people. Well intentioned. But misplaced zeal. It destroys. Our good witness.

Destroys it. Let's never. Confuse. Our own zealousness. With true gospel zeal.

True gospel zeal. It's honest. It's clear. But it's also. Given. The love. And the care. That we ourselves. Received.

From our saviour. Yes. There is danger. And our family. And our friends. Our community. Must know that danger. They are heading towards. A lost eternity.

They will die in their sins. And be in hell. That is the danger. That is the biblical truth. But as we share. That biblical truth. We must not do so.

[53 : 39] Calling down. As aware. Of the fire of heaven. Upon them. It's not our job. To do that. Not our place. To do that. Not our role. To do that. We are sent. Much like James. We were sent.

As messengers. To go ahead of Jesus. That is where our role begins. And that's where it ends. The rest belongs to the Lord. We go and tell. And prepare.

And point towards Jesus. Very briefly. One other example. We have. Of just. The unhealthy zeal. Is in Mark. Chapter 10. Mark 10.

Verses 35. To verse 40. Again. We see James. This time. The zeal. Isn't from anger. This time. It's more from arrogance. We can see. Mark.

Chapter 10. And we see this time. Of course. James. Is walking along. Beside Jesus. And he's asking Jesus. Asking Jesus. Perhaps. Quite innocently.

[54 : 35] For us. But. We know. That it's. Something more going on here. Of who. Will sit beside you. Who will have that place. Of prominence. Beside you.

In the glory. In your kingdom. Who. Amongst us. Will be. Beside you. Mark 10. Verse. 35.

James and John. The sons of Zebedee. Came up to Jesus. And said to him. Teacher. We want you. To do for us. Whatever we ask of you. Again. The arrogance. The zeal. Do for us.

What we want from you. Literally. And he said to them. What do you want me. To do for you. Jesus. Entertains. Their arrogance. And they said to him. Grant. Us.

To sit. One at your right hand. And one at your left. In your glory. Jesus said to them. You do not know. What you are asking. Are you able.

[55 : 30] To drink the cup. That I drink. Or to be baptized. To the baptism. Of which I am. Baptized. He said to him. We're able. The arrogance.

Of place. The arrogance. Non. Gospel. Based. Zeal. Will lead. To an arrogance. Assuming.

That we are more. We are better. Than we actually are. As servants. Of him. James and John. Assumed. Perhaps. Because of their. Their years of service. Because of their.

Their zeal. Because of their. Great effort. That they somehow. Now deserve. This place. Of Jesus. Again. Jesus reminds them. That. No. He reminds them.

That their zeal. Is not based on him. But it's based. On their own pride. Their own arrogance. Their own. Desire. Lord. Do for us. We want you.

- [56 : 26] You teacher. To do for us. Whatever we ask of you. Imagine. The pride. It takes to say that. The level of arrogance. It takes to say that. Because we know.
- From the other gospel. The results then. And the other disciples. Being not so keen. On poor James and John. The other disciples. Understandably. Hear that. And say. And look at James and John.
- And think. What do you say? Who do you think you are? A zeal. Not based on the gospel. A zeal for Christ.
- Not based on the gospel. Will result. Will result. In arrogant people. Result. In the arrogance we see here. And we as Christians. If we're honest.
- We have seen this. Not just in others. But at times. We see it in our own lives. A zeal. That's not based on Christ. Is a zeal. Based on ourselves.
- [57 : 23] Who we are. Our achievements of the Lord. Who we think we are in the Lord. We see that. And we know there's Christians. Who. To the shame of the gospel.
- Will walk with a swagger. Will walk with a swagger. And have done so. And we know. Going back years. And we covered this. In the evening sermons. There are. And have been.
- Servants of the Lord. Who have walked with a real swagger. And that caused. And it causes. Such gospel problems. Such. Gospel divisions.
- Causes an arrogance. We're to be zealous. Zealous. Christians. Zealous. Servants. But our zeal.
- Has to be based on the gospel. Not our own knowledge. Our own understanding. Our own position. Otherwise. Like James. Like John. We'll get nothing. But rebuke from Jesus.
- [58 : 20] And derision. From our brothers and sisters. Rightfully so. Very briefly. We see. As we saw last week. Philip. Philip ends. Being mentioned. And named. With the rest of the disciples.
- Even though he had a life. Of little faith. And little understanding. We still see. He is named. When do we last. See James.
- We'll last see James. In Acts. Chapter 12. How does this zealous man end up? How does this zealous life. Seeking to serve Jesus end?
- Acts 12. Verses 1. Verses 1. To verse 3. About that time. Herod the king. Laid violent hands.
- On some who belonged to the church. He killed James. The brother of John. With the sword. Zealous.
- [59 : 18] James. By this point. At the point of his death. Had obviously learnt. Holy. Zeal. Gospel based zeal.
- So much gospel based zeal. But even in the face of persecution. In the face of danger and death. He did not stop sharing the gospel.
- So much so. That this poor man. Who got it wrong. Perhaps a good few times. By the end of his life. We see. The final mention of this man.
- Is a zealous man. He is so zealous. He is willing. To die. And be killed. For the sake of the gospel. There is real gospel zeal. Real gospel zeal.
- Has a real cost. Arrogance. Self based zeal. For us to look good. And sound good. But has no cost. No real cost. That swagger.
- [60 : 13] Some of us may have. At time to time. It has no real cost. Real. Gospel based zeal. Always carries a cost. And James. Finds that out.

Poor James. But glorious James. He lived obviously. A life. Of such gospel beauty. And such gospel filled zeal.

That at this point. The very king himself. Declares. And demands. That James. Be killed.

As prophesied by Jesus. As prophesied by Jesus. In the previous reading. They would indeed drink. From the same cup. He would drink from. They would indeed face pain.

And injury. And death. And persecution. Real zeal. Will have. Real consequences. Real zeal. Carries with it. Real.

[61 : 10] Cost. James. Dies. As a martyr. He dies. As one.

Proclaiming. The Lord. And proclaiming. The gospel. We can know. Almost for certain. Real zeal. Real gospel zeal.

Brothers and sisters. Is not for show. Gospel zeal. Through gospel zeal. Results. The gospel. Being glorified. God. Being glorified. And the gospel. Being spread. As we seek.

To see. This village. This area. This district. Come. To know the gospel. We must be zealous. The task. Is great. The calling. Is great.

There are so many. Homes here. We have no. Gospel understanding. Whatsoever. And we must be zealous. Full of that zeal. To serve the Lord. But our zeal.

[62 : 04] Must always be gospel based. Not for the glory. Of my ministry. Not for the glory. Of our congregation. Not for the glory. Of our denomination. But we long.

To see. Men and women. And boys and girls. In this community. Come to know Jesus. Come to hear about Jesus. Come to serve Jesus. Come to love Jesus. Because we have a real.

Gospel based zeal. That comes from knowing. The Lord ourselves. We want others to know him. As we know him. Not calling down fire. From heaven.

Not a zeal. That leads us. To be arrogant. Of our own positions. Our own. Our own abilities. But no. A zeal. Like James finds out. It has real cost.

Perhaps. But a zeal. That is for the benefit. And the glory of God. And for the benefit. Of the gospel work. Where we are. That is. Our desire.

[62 : 59] Isn't it? We would be a zealous people. Full of love for our Savior. And that love for our Savior. Then ignites in us. That desire. More and more.

To serve him well. In this place. That's about our heads now. A word of prayer. Amen. Lord of God. We thank you.

For the privilege we have. Of coming around your word. And the reminders we have. And the warnings. We thank you Lord. For the reality. That you share with us. The truth. Of what it is.

To live as one of your people. You share. And you show us in your words. The downfalls. And the pitfalls. And the mistakes. That your people have made. Throughout the years.

So that we ourselves. Can see the same mistakes. In our lives. And know that we're not alone. And know that. That you use people. Who are faulty and failing. You use people.

[63 : 50] Who are often not. Acting as we should. Lord we ask that. For those of us here. Who know and who love Jesus. Who give us a true zeal. This new week. A gospel based.

And gospel fuelled. And gospel filled zeal. To see your name glorified. And known. Throughout this place. Throughout our own homes. Throughout this village. This district.

We would see hearts and minds. Come to know. And come to love. And come to serve you. Help us Lord. To come to sing. Our final item of praise.

We give you praise. Once more. For the ones. Week by week. Who lead. The sung praise. Lord. We ask you. You would thank. You would know. Our thankfulness for them. That they would know. Your blessing.

As they serve you. In the way that they do. Lord give them Lord. Both the words. The tune. Week by week. Help us as a congregation. To understand. The benefit of what it is. To have sung praise.

[64 : 44] To lift up our voices. To praise. You the living God. The actual word. Would lodge in our hearts. This day. Help us to be. Not just hearers. But doers of the word. As God.

These things. In and through. And for Jesus. Precious name's sake. Amen. We sing. In conclusion. To God's praise. The Scottish Psalter.

The Scottish Psalter. In Psalm 69. Scottish Psalter. In Psalm 69. It's on page.

308. Psalm 69. On page. 308. We can sing. Verses 30. Down to verse 36.

Of the Psalm. Psalm 69. Verses 30 to 36. The name of God. I with a song. Will cheer. Most cheerfully. Will praise. And I in giving.

[65 : 47] Thanks to him. His name. Shall highly raise. This to the Lord. A sacrifice. More gracious. Shall prove. Than bullock. Ox. Or any beast. That have.

Both horn. And hoof. Psalm 69. Verses 30 to 36. To God's praise. The name of God.

And live. That song. Most cheerfully. Will praise.

Everyone.

He hasnis. The true Lord, the star-spangled banner yet wave, O'er the stars shall build the moon of the earth, O'er the stars shall build the moon of the earth, O'er the stars shall be, O'er the stars shall be, O'er the author, the star-sp Sabbath tale, the oh

[68 : 22] Oh God who they may For God who will stand His children and he will respond in your to-day The pain in hell ■■■ prueba And the pain is ■■■■■ estás

CHOIR SINGS CHOIR SINGS