

A Lesson on Humility

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Date: 19 May 2024

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[0 : 01] As we head to Sunday school, let's join together in a word of prayer. Let's pray. Lord, we come before you today and we once more humble ourselves before you. Thank you as a reminder just now of just the gift of these boys and girls, of these young people.

We give you praise, Lord, as we see that bench almost having doubled, Lord, in size in the last year. We thank you, Lord, as we see new faces and returning faces. Thank you, Lord, not just for the boys and the girls, but thank you, Lord, for parents and grandparents and great-grandparents and loving neighbours and family friends who take the boys and the girls out to church, who care enough about them, Lord, to bring them to this place just for an hour a week so they can hear your word. Lord, we ask that they would know that we love the love of them. We ask more than that. The boys and the girls would know the love of a saviour who loves them more than we can ever begin to. A love of a saviour who knew them and who set his love on them before time itself. We ask as they grow up in Sunday school and leave Sunday school and go into the Nicholson and as they go through the stages of life, Lord, that we would be found close to you and relying on you. Help us just now in our time together to listen carefully to your word. We admit, Lord, that we, perhaps at times worse than the children, that we are so bad at losing track. We are so bad at drifting off, our minds drift, our thoughts drift. As we gather just now for a time of worship, we find our hearts doing everything else other than worshipping you. Lord, forgive us for that. We ask for a short time together, you would throw our minds together, throw our hearts together. We would engage in this time of worship around your living word. We ask we would understand the solemnness and the joy of this occasion. The solemnness as we come before a sovereign, holy God who sees us and who knows us, who knows all that we are, who sees all that we are. But the joy is we come and worship that God, knowing that if we know and love Jesus, we come today no longer as enemies, no longer as slaves to sin, but we come today as sons and daughters, brothers and sisters, servants and friends of our Saviour.

As to his name, we come today bringing glory. We ask he would be glorified in our midst. We ask also this week especially he would be glorified in our village. Would you pray for the wider gospel work in North Tulsa? Before we pray for ourselves, we remember our brothers and sisters next door. We remember them. We pray for them. We pray for them especially in this ongoing time of vacancy.

Lord, we know that the damage that a long vacancy can do. We ask you to keep them united. We ask, Lord, although it seems to us to be impossible, we ask, Lord, you prepare one for them who would be a minister in their midst. Pray just now for those involved in our congregations who live in North Tulsa. Pray for their witness and for their walk. Pray, Lord, for days of unity and days of joint service.

These days seem distant to us and seem perhaps impossible to us, but these things are not impossible to you. Pray that together we would see the greater work of the gospel, to look past ourselves and look past our differences and see the unity we have and the hope in our risen Savior.

[3 : 55] We pray just now for this area. From the Glen to Gary, we pray for the full area of North Tulsa, every home represented in this place.

Lord, you have placed your people here. We ask that you would make full use of us. We ask especially this week, and we pray a bold prayer that is, that perhaps seems too bold for us, but we know that you're the God who answers bold prayers, spoken by small, weak people.

We ask the bold prayer that you would give us gospel-sharing opportunities this week. Help us to be reconciled to the job we've been given, to the duty we have, to be salt and light.

We pray you would give us gospel-sharing chances with our neighbours, with our friends, with our family, as we, with your power and with your assistance, and with you alone, leading and guiding.

We ask, Lord, we would seize just one or two new faces who are coming to hear the gospel, perhaps for the very first time.

[5 : 10] And if not that, Lord, we ask just the same way that some would gather, who have gathered with us week after week, and year after year, and perhaps next week, or this week, would for the first time actually truly listen to the gospel call.

That there is hope for them, there is life for them, if only they would come to Jesus, the one who has prepared the way for them. We confess, Lord, and we understand that we at times have been such poor witnesses.

Forgive us for that. Forgive us for our lack of service. Forgive us for our failing words, our actions which mark us out for those who have not served you well.

Pray just now for any who are longing for hope in our community. Those who are just waiting just now for an invite to come to church. Those who have been waiting for years for that invite.

Lord, we ask that this week they would receive an invite. We pray that bold prayer. We pray for the salvation of North Tulsa, for every single home here to know and to love Jesus as their saviour.

[6 : 20] We cannot make it happen. We cannot change a single heart. But you can, and we come just now to you. Help us to trust you enough. Help us to be faithful enough to you to know that you hear the prayers of your people.

The prayers that come with genuineness. The prayers that are for your will to be done on earth as it is in heaven. We ask we would see that will carried out perfectly this week, even in our midst.

We ask this not for our glory. We ask for more people here, not for the sake of our congregation. If we see gospel growth, Lord, we pray it for those next door.

We pray it for your gospel cause. We ask that as we see perhaps new faces coming, as those come asking about the situation of your eternal souls, we ask, Lord, you be glorified through it all, that we will receive none of the glory, not this ministry, not this congregation, not our denomination, but you and you alone.

We leave it, Lord, with you. Help us to be a praying people this week, to remember your work in this village and the hope we have that you're not yet done here.

[7 : 37] And we know that is true because we are here as that living evidence that as long as you have your people here, there are more to still come in. Help us, Lord, then, to serve you humbly this week.

We bring before you the wider issues which weigh heavy on us. We bring just now before you family worries. We bring just now before you our own personal health worries and the health worries of those we love and care for.

We bring just now before you perhaps the complicated situations that some here are walking through. Lord, you alone know. Help us to take these things to the throne of grace and to draw alongside a saviour, a suffering saviour, a loving saviour who cares for us and who cares for our situations and who cares for our loved ones even more deeply than we do.

We thank you, Lord, for the gift we have of the gospel. Pray especially the gift we have of the gospel in our own language. We thank you just now for the gift of having the freedom to preach and to share the word openly, to have banners and cattle grids, to have invites given out.

We understand there are many brothers and sisters who long for the gospel sharing freedom that we have and that we often neglect. We pray for them just now, brothers and sisters who are sharing the good news and who are willing to go out to their neighbours and are doing so at the very risk of imprisonment, the risk of their lives, and yet they do it for the sake of you.

[9 : 21] I ask you to bless them today. Especially if you're ongoing work in Central Asia. Lord, you know the details of these various aspects of mission and ministry there.

I ask you to bless your people there who are seeking to serve you in countries that are difficult to live in and to serve in for those who know and who love you. Thank you, Lord, for the privilege that we, together just now, that we join with them.

Different language, different colour, different culture, but we are brothers and sisters together, united in our hearts and our souls for a glorious Saviour.

And one day, together, we will join with these brothers and sisters across the world in the glorious kingdom to come. Until we see these days of glory, until we see these days of beauty, help us to serve well.

We pray that each one of us would finish well, would finish our service on earth having served you well. Pray just now, especially, for the mourning congregation of Oban.

[10 : 29] Pray, Lord, for the service of your late servant there. Thank you, Lord, for the life of Reverend Morrison. We pray, Lord, for all who are mourning him just now.

We pray, especially, Lord, for his children who are dutiful to him in so many ways. We confess that providence is not ours to understand.

We may have many questions and many thoughts, but he lived, and we know that he passed away in eternity, worshipping and seeking to serve in every way possible his Saviour.

Pray, Lord, for that congregation that the homes and the families represented as they lose a pastor. Pray, Lord, for them as they now begin the heartbreaking but necessary journey of finding a new pastor over them.

Also, Lord, pray for the family and those who are impacted by the ministry of the late Reverend Shaw. Lord, be with his family, those who mourn, the many who have shared the impact that you used him for through the preaching of your word over many years.

[11 : 44] We mourn not as those without hope. Pray just now for any mourning here, mourning the loss perhaps of many years ago. His anniversaries are so hard and grief changes, but grief never goes away.

I pray just now for that hope we have in the gospel. Those who, as it were, sleep in the Lord, that they are now with you right now.

Help us, Lord, to at one time more and at the same time to find joy in the fact that we have a glorious hope awaiting us, a glorious rest awaiting us that our brothers and sisters have gone to before us.

Until we find that rest, until we arrive at that place, help us to serve you well and to serve you humbly, seeking your glory. Ask all these things, asking and crying out for forgiveness of sin.

We confess we have sinned against our holy God. This week, this day, we have gone against you. Lord, we ask you to revive us, restore us, and forgive us.

[12 : 51] Ask all these things, in and through Jesus, Jesus' precious name's sake. Amen. Let's turn to read in God's word.

Reading just now in Matthew chapter 20. Later on, we'll be carrying on our series in Mark, but for now, reading Matthew chapter 20. That's on page 774.

Matthew chapter 20, page 774. We're going to read verses 1 down to verse 19. Matthew 20, verses 1 down to verse 19.

Let's hear together the word of God. For the kingdom of heaven is like a master of a house who went out early in the morning to hire laborers for his vineyard.

After agreeing with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the marketplace.

[14 : 00] And to them he said, You go into the vineyard too, and whatever is right, I will give you. So they went, going out again about the sixth hour and the ninth hour, he did the same.

About the eleventh hour, he went out and found others standing. And he said to them, Why do you stand here idle all day? They said to him, Because no one has hired us.

He said to them, You go into the vineyard too. When evening came, the owner of the vineyard said to his foreman, Call the laborers and pay them their wages, beginning with the last up to the first.

when those who hired, when the eleventh hour came, each of them received a denarius. Now when those hired first came, they thought they would receive more, but each of them also received a denarius.

And on receiving it, they grumbled at the master of the house, saying, These last worked only one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat.

[15 : 03] But he replied to one of them, Friend, I am doing you no wrong. Did you not agree with me for a denarius? Take what belongs to you and go.

I choose to give to the last worker as I give to you. Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?

So the last will be first and the first last. As Jesus was going up to Jerusalem, he took the twelve disciples aside and on the way he said to them, See, we are going up to Jerusalem and the Son of Man will be delivered over to the chief priests and scribes and they will condemn him to death and deliver him over to the Gentiles to be mocked and flogged and crucified and he will be raised on the third day.

Amen. We praise you God for his holy and his perfect word. Let's again sing to God's praise this time from the Scottish Psalter. Scottish Psalter, Psalm 125.

Scottish Psalter, Psalm 125 on page 419. Psalm 125. The Lord that firmly trust shall be like Zion Hill, which at no time can be removed, but standeth ever still.

[16 : 38] As round about Jerusalem the mountains stand alway, the Lord has folked of compass so, from henceforth and foray. Psalm 125. The whole psalm.

To God's praise. Amen. Amen.ämme The road that buckle cou■ have accepted unto him to the IU is whoop cometh of seinem to the Dame that mustold of finger and are the Spirit of■■■.

So, read and act of cheese. In not Amazon, Kingdom, insol apps that disturber ofcatg their rush.

Byad, the month bed, the month bed before of Wan■■■, the month bed, The Shallow angels and sets for their hands and good in liberty without to all those that be good, thy goodness start in heart and through the room to wash that have a pipe within their heart but does for such us turn aside after death you get with

God shall be forth when we give pain from this felt we shall sing that's a turn to the gospel of Mark carrying on our series Mark chapter 9 we're taking a break from the series soon enough we can carry on just now Mark chapter 9 we've got down to verse 33 Mark chapter 9 verse 33 it's on page 794 Mark 9 verse 33 we can read verse 33 down to verse 37 and they came to Capernaum and when he was in the house he asked them what were you discussing on the way but they kept silent for on the way they had argued one another about who was the greatest and he sat down and called the twelve and he said to them if anyone would be first he must be last of all and servant of all and he took a child and put him in the midst of him and taking him in his arms he said to them whoever receives one such child in my name receives me and whoever receives me receives not me but him who sent me amen so we're carrying on our series if you recall two weeks ago we were at the transfiguration and then last week we were back down on earth back at the bottom of the mountain where Jesus healed that boy that was demon possessed and we saw the sadness and the pain that surrounded that and here we see just more sin more sadness going on last week we saw the evil in the world we saw the demons we saw the darkness darkness but this week we see more darkness but this time it's with those who know the Lord who love the Lord who should know better but now we see the sin in the lives of the disciples quite sadly we see today what it looks like for those who know and who love

[21 : 56] Jesus brothers and sisters us what it looks like for us to not understand who our saviour is and quite sadly what it looks like to begin to abuse the power of what it is to know who our saviour is the disciples don't yet understand what it is to be truly humble brothers and sisters there is great power in knowing the gospel there is a power in knowing that we are loved and forgiven and saved but the second that power is used in a wrong way we see everything start to unravel and because of the disciples having a discussion we can apply that to elders and to myself as an elder we know ourselves that in one sense you as a congregation you have chosen your elders you have elected them and you have called me you have chosen in one sense to place us in spiritual authority over you you have given us humanly speaking the power and the

Lord has done the work and this is a calling for us too as elders and we apply this to ourselves today too what it looks like to be careful with power just three headings to help us understand this passage better first of all arguments then arrogance then ambition arguments arrogance and ambition first of all then arguments and really we can take arguments and arrogance together but starting with arguments verse 33 and verse 34 just to help set the scene we're walking a fair distance here and as was tradition and we can assume from this context what was happening was quite often the rabbi would walk ahead for parts of a journey and even quite normally if you walk in a group you walk staggered sometimes there's 12 plus of them here you walk in groups and they're walking and they're walking a distance and Jesus waits until they're together in the house note that and when they came to

Capernaum and when he was in the house then he asked them Jesus has been listening or perceiving we should say perhaps the whole way what's going on but he waits till they're all together and note the tone here of Jesus he is not harsh towards the disciples although deservedly so they deserve harsh words as we'll see in a second but he's not harsh to them he gently teaches them and there's a reason for that because he's about to show them and remind them of what real power is and although he has the eternal divine right to speak to them in no uncertain terms he can speak to them as God speaks to created creatures he doesn't Jesus speaks to them kindly you can see that the tone in this interaction it is kind it is gentle even though he's dealing with something which is bad something which is quite dark and quite nefarious and we'll see that again in a second so they are gathered together in this house and he asks them the question and you can imagine the silence just the awkwardness of his disciples as Jesus asks them the innocent question what were you discussing on the way what were you talking about whilst we walked probably a question he had asked them plenty of times before it's not a bad question to ask it's an innocent enough question what were you talking about on the way here and again you can imagine the silence and scripture tells us there was silence but they kept silent what a silence that must have been you can imagine the heads bowed down as they think oh no as they realise what they've been doing they've been wasting valuable time with their saviour having an argument over what well they kept silent for on the way they had argued with one another about who among them was the greatest they know there's a discussion that Jesus would not approve of brothers and sisters myself included in the past week in the past month how many of our conversations how many of our interactions with fellow brothers and sisters even interactions concerning gospel matters or church matters how many of these conversations would you be embarrassed to tell your saviour about in the last year how many interactions have you had with brothers and sisters which were quite curt which were a bit too harsh perhaps which brought no honour to him and no glory to him how many of us would be with the disciples here cringing in silence as we're asked the question by our saviour what were you talking about what were you discussing to our shame brothers and sisters we often find ourselves embroiled and in the middle of conversations that really centre around ourselves and not around him how much time we as a church perhaps not ourselves in Tolstice uniquely but I say church the church of our

Lord across the whole of time and space but how much brothers and sisters of the church have we wasted wasted time discussing issues that are no way beneficial or promoting to the Lord or the gospel work a further question then based on this interaction brothers and sisters what about our conduct of one another if Jesus was to ask you what were you discussing this past week this past day this past year how would you rate your conduct to your fellow brothers and sisters not only were they wasting time asking and having discussions which were just stupid questions and discussions which were so embarrassing but note how they were doing it it's one thing if they discussed it freely together but they were arguing about it they kept silent from away there they had argued argued now there's a place for solid disagreement disagreement brothers and sisters there's a place for solid disagreement between opinions and ideas that's healthy we're a church family every family every good functioning family has solid disagreements but as we know disagreements are not arguments you can disagree and not argue you can disagree state your point make your facts back up your argument and not fall out over it but here they're not having a debate they're not having disagreement they are having argument just full on divisive argument brothers and sisters if you find yourself if not verbally at least in your spirit arguing with other brothers and sisters you are like the disciples here and together we're just back in the world again back in the world there is place for disagreement yes but in the church of the Lord

Jesus Christ there is no place for argument disagreeing yes discussion yes debate absolutely but not arguing not that wrath filled anger filled arrogance based arguing as we see the disciples engaging in here perhaps like the disciples we are guilty of letting our our passion overtake what it is we've been called to be and and called to do we like them have been called to follow Jesus but at times we like them have put ourselves first and ignored the basic simple call to follow rather than follow we get caught up in our ourselves we take our eyes off him and look to ourselves and engage in arguments the arguments which are at the very base of it just arrogance just arrogance we can note the arrogance on display here by these disciples and just remind us they were not immune to the sins that we fall into they were just like us they were normal human beings who loved their

[31 : 40] Lord who followed their Lord and I'm not being too harsh on them today don't think I'm having a go at them because I apply it to them I apply it to myself and to ourselves they were normal like us but don't think for a second that we and they don't suffer from the exact same pitfalls the exact same sins and just think how sad this is here they are walking behind Jesus arguing about which one of them is the best the greatest they have seen their saviour they have seen the messiah they have seen him serve and serve and serve again they have seen him level himself and lower himself they have seen him talk to women at the time of course a rabbi did not talk to women you wouldn't lower yourself to talk to a woman perish I thought culturally speaking he's seen them talk to women he's seen them address women as equals he's seen them talk to children and be nice to children again you wouldn't do that children are nothing he has seen them interact with sinners and tax collectors prostitutes the worst of the worst of the day their humble servant leader and they take their eyes off that and instead they're arguing about which one of them is the best the arrogance of it all the arrogance of these men and what's even more heartbreaking is not just their arrogance but the time they're wasting they only have so long before Jesus they only have so long with him before he is gone and we know that quite literally they're walking here to his final few months on earth you go ahead a few pages you see the story of Mark the account of Mark it begins to rapidly decline and decline and it's heading one direction what is it two chapters on three chapters on we see

Judas betray Jesus we're heading that direction and we're walking behind our saviour their time is so short and rather than spend time just basking in his glory and spending time conversing with him spending time listening to his words they're too preoccupied arguing one another too preoccupied having a go one another taking their eyes off their saviour brothers and sisters how short is our time they had three years but I know I'm young yet sitting 30 this year my goodness I'm already feeling what you've all felt I'm sure before me and told me before me that time goes by so quickly the older you get and it does and think how short a time frame we're given on earth and brothers and sisters think how short a time frame you have to follow and to serve our master our saviour and how much of our time do we waste on other nonsense that does not bring him glory arguments fallings out nonsense like that which brings shame to the gospel cause and distracts us from our calling we could be walking just now and learning so much more about Jesus learning so much more about us to follow him to know him but yet they waste their time walking and arguing the greatest in the kingdom are the least the greatest in the kingdom are the least those who think it's little of themselves in terms of worldly things who think much of Jesus arguments and arrogance who then see ambition what it is to have real godly ambition brothers and sisters what should we strive for we shouldn't be argumentative of one another we shouldn't be high in our arrogance and said what does it look like to follow our lord well what does our saviour say they kept silent verse 35 and he sat down and called the twelve and he said to them if anyone would be first he must be last of all and servant of all who then takes a child excuse me and says whoever receives one such child in my name receives me and whoever receives me receives not me but him who sent me in the parallel passage in Matthew 18

Jesus says about the child whoever humbles himself like this child is the greatest in the kingdom of heaven whoever humbles himself like this wee child as he holds on to the child's shoulders is the greatest in the kingdom of heaven so what does greatness in the kingdom look like it's not arguments it's not arrogance what does it mean then to follow the lord well it's not arguing over which one of us is greatest to the lord which one of us serves the best true ambition true greatness in god's kingdom it's the opposite isn't it verse 35 the greatest of christians the best of christians those who are greatest in the kingdom those who are foremost in the kingdom are those who are the least least and the last if anyone would be first he must be last of all and servant of all being greatest in god's kingdom to list off a few qualities that it's not it is not showy knowledge it is not knowing all the theology it is not aspiring to a position of church leadership it's not becoming a minister we said this before but and i hope you don't perhaps sometimes from our culture and from our own sin we go into thinking that somehow ministers are that bit holier or that bit better or that bit greater than the rest of the brothers and sisters we're not and to ascribe extra holiness or extra greatness to ministers it is to lose sight of what it is we've been called to be and to do and brothers and sisters by ascribing ministers extra glory extra greatness we have seen the sin and the destruction the arrogance and the arguments that arise from that over the years the greatest is to be the servant of all again the title i have reverent forget reverent a title which never have started and we didn't start that that was never in our culture that was never in reform culture minister as i were there for a reason pastor minister we were to minister literally to serve we serve the lord first and foremost and we do that service we serve him by serving his people that's what i'm here to do elders we're here to serve the lord by serving you by making sure the church is run effectively and well it's not showing knowledge it's not church leadership church positions it's not the right clothing we have to wear to church we know that it's not about how we present ourselves it's not about keeping history it's not about winning debates what then does it mean to be a great christian to be the best of the lord's people what jesus says it's about humility it's about humility it's about gentleness it's about forbearance it's having a solid strong faith without arrogance it requires being a servant both in thought and in action brethren sisters the damage that's been done to the gospel cause to god's work and to our gospel witness the witness

the world sees when we are nothing like we've been called to be how often we've been called to be humble and we're the opposite we've been called to be the least and we make ourselves great again ministers and elders who have wielded control and an iron fist who are revered but in their conduct they show themselves to have no understanding of these verses none whatsoever none whatsoever ministers and elders Christians who are feared by the world not feared because of our holiness to god but feared because of our arrogance and our arguments and thus destroying the teaching of our saviour in these verses we respect our ministers we respect our elders we respect the calling and the duties that are given to them by the lord we respect we've been called and set aside for a purpose

I assure you I just remind you that presbytery is an open meeting and all are welcome to come to presbytery there's always some seats out you can come and attend and sit if you want please genuinely do come along it's a meeting you're free to come along to and you'll see there that ministers I hope you know this we're just men we're just men and we try and we serve the lord with better ability but we're just men we're just men elders we're just men we know that we feel that brothers and sisters we're just men and women who love our lord and seek to serve our lord let's then have a mindset of our saviour here why does he grab a child as we said women and children the lowest really classes of the time in that thought that sister so he grabs a wee child that wee child who has no value apart from to his parents of course but to a wider world there's no children's rights that child has zero value economically speaking socially speaking and Jesus says if you deceive this child in other words if you are humble enough to know that this valueless individual has real value then you're on the right path to becoming the greatest in the kingdom of

[43 : 34] God it shows you are humble enough you are lowly enough we have a saviour who is what there is one time we are shown in scripture and words we are shown into our saviour's heart where he himself uses two terms to describe himself what is it he calls himself gentle and lowly the great high king the second person of the godhead the divine son who deserves eternal glory the whole universe and time and space made through him for him by him the one who sustains every atom of creation by his power he is gentle and he is lowly and for to follow after him we are called to be gentle and lowly brothers and sisters the greatest in the kingdom is the least let's watch ourselves and be careful we don't engage in fruitless not discussions but arguments let's check our ambition is a godly ambition that seeks to glorify him not to glorify ourselves and friends if you have experienced and if you have seen over the years in your various congregations perhaps ministers and elders who have not displayed these verses know that it is not the Jesus they are serving who is arrogant who has earthly human ambition but he is the one who is servant of all the world the world hates this message we know ourselves the message of the world is if you want to do well in life you must go for it be brash be bold the gospel says no be gentle be lowly be a servant be a servant leader brothers and sisters at this moment we have in our possession we are sons and daughters we are heirs of the full kingdom of our father in heaven we lack nothing why then do we have ambitions for anything else we're called to serve we're called to share let's end this new week especially this week and in

God's providence again things work together if you ever think my sermons are speaking to you or my sermons are good timing I assure you it's not my planning I promise you you should see my planning diary it is not tidy or neat or well done this was planned out a long time ago this series of sermons start of the year and the outreach of this week the back to church Sunday was planned out not that long ago but this week especially as we're reminded today how do we serve our Lord well we are humble we are lowly and we're to be good witnesses to our friends to our neighbours to our family in our conduct in our words but also our very thoughts towards them I know we are and I think we show our humbleness we show our willingness to serve this week especially grab a sheet or if not she's left but more tonight and just pray this week that the

Lord would give you a chance to share the good news and perhaps to invite someone along to our services a week today to hear the word we're to be humble servants and lowly servants at times every single atom of our body goes against that we want to make ourselves great we know that and we feel that but we kill that we mortify that sin in the words of John Owen we kill that sin we take it to the cross and we say Lord let me serve you well there's a quote from a minister who was a German minister whose name I can't remember I can't write it down but the funny thing is he'd be quite happy I forgot his name because the quote the famous quote that his life's ambition was preach the gospel die and be forgotten preach the gospel die and be forgotten that's our conclusion from this be a servant serve the

Lord well preach the gospel live a life in your actions and your words that share and show the beauty of God die well knowing you have served the Lord well and be forgotten it's not a morbid thing to say that our family remember us we remember the brothers and sisters have gone before us but he means don't seek worldly ambition don't seek the good and the great live a life of service to God die knowing you've done a good job and this world be forgotten but shine like a glorious star in your father's kingdom forever brothers and sisters it's a high calling it's a heavy calling but it's a glorious calling the first must be last if anyone would be first he must be last of all and servant of all let's bear our heads in a word of prayer lord we thank you once more for your word we ask especially just now that you would forgive us as your people especially just now that

I've gone against you and forgive us for times we have established ourselves rather than establishing your kingdom we have sought our own ambition and acted in an arrogant way rather than acting in a way that glorifies you we ask for gospel sharing chances this week chances for us to serve you well by sharing the good news to our friends family and neighbours we ask lord you be glorified in all that you are doing in this village and in this area thank you once more lord for the gift we have of singing that we can lift our voices together singing your praise knowing that you hear and receive our worship through the finished work of our saviour in his name and it's for his sake we ask these things amen we can close in sing psalms psalm 131 sing psalms psalm 131 we had this psalm recently

[50 : 31] I know but it speaks well of our verse here sing psalms psalm 131 psalm page 173 psalm 131 my heart's not proud o lord nor haughty is my eye I do not occupy myself with things too great or high my spirit I have calmed my heart is pacified my soul is like a little child close to its mother's side psalm 131 behold psalm to god's praise my heart's my heart's not proud o lord not what is my eye I do not occupy myself with things to up as in life my thy spirit thine have hantan thy shall

Little child, who still is mother's side. Just like a little child, my soul is kind in me.

O Israel, open God the Lord, now and eternally.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, for with you now and forevermore. Amen.