

Men & Women of God

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Preacher: Rev. Murdo M Campbell

[0 : 00] Well, if we could, with the Lord's help and the Lord's enabling this evening, if we could turn back to that portion of Scripture that we read, 1 Timothy chapter 6.

1 Timothy chapter 6. And if we take as our text the words of verses 11 and 12. 1 Timothy chapter 6. And verse 11. Where Paul writes, But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.

But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.

[1 : 13] And fight the good fight of faith. What does it mean to be men and women of God?

What does it mean to be men and women of God? What does that look like? And how is it displayed and demonstrated as disciples of Jesus Christ?

Because men and women of God, they must adopt, as we've said many times before, they must adopt commitment and character and conduct and the conversation of Christ and not the world.

We must not be conformed to the world, says Paul, but we must be renewed by, we must be transformed by the renewing of our mind. And you know, there are many biblical examples in the Old Testament of men and women of God.

There's Noah, there's Abraham, Moses, Samuel, Elijah, and David. They're all known and named before us as men of God. And there's also Sarah and Miriam and Hannah and Rahab and Ruth and Esther.

[2 : 23] They're all known and named as women of God, where they not only walked and worshipped by faith, they also worked and witnessed by faith.

Yes, they fainted and failed, and we see all their failures and their faintings in the Old Testament. But they lived by faith, and they lived out their faith. They were men and women of God.

They were men and women of God. And you know, that's how Paul concludes his letter to Timothy. He says to Timothy, Men and women of God, flee, follow, and fight.

Men and women of God, flee, follow, and fight. And there are our three headings this evening. Men and women of God, flee, follow, and fight.

So first of all, men and women of God, flee. That's what he says in verse 11. But as for you, O man of God, flee these things. Flee these things.

[3 : 29] Now, as you know, and as we've seen throughout our study of this wonderful letter, Paul wrote this personal and pastoral letter to gently guide Timothy through some of these pastoral problems that he was facing as the minister in Ephesus.

And we've sectioned them up under five Ps. Problems, prayer, positions, passion, and pastoring. The problems were because the church leadership was soft on sin.

They were loose on the law. They were glossing over the gospel. And as we said before, Timothy had so many problems to deal with that he just wanted to throw in the towel and walk away altogether.

But as this father figure in his life, Paul encourages Timothy to stay there and stand firm and stay focused. Because it's important to pray through your problems.

And he says to Timothy, pray, pray, pray. Pray for one another. Pray for those in authority. Pray for those in positions of leadership. And Paul sets out the positions of leadership in chapter 3.

[4 : 39] Because those who were in positions of leadership, they were actually the problem in the church. They were erroneous elders and disobedient deacons who needed to be effective elders.

And devoted deacons. And then as we went into chapter 4, Paul exhorted and encouraged Timothy to have a passion for truth. By criticizing and condemning demonic doctrine.

The demonic doctrine of these erroneous elders and disobedient deacons. And Paul said, if you don't do it, it'll only get worse. Satan will subtly and silently get a foothold.

And he will open the floodgates. And then as we came towards the end of Paul's letter, he had addressed the first four Ps. Problems, prayer, positions, and passion.

And then in these concluding chapters, chapters 5 and 6, Paul draws attention to the fifth and final P. Pastoring. Where he encourages Timothy to pastor his people.

[5 : 38] Because they're a church family. And as a family, he says, we're to love one another. We're to look after one another. We're to show care and concern and compassion towards one another.

We're to bear one another's burdens. We're to be prayerful and practical and pastoral in our care for one another. So Paul says, Timothy, pastor your people.

And in chapter 5, Paul encouraged Timothy to pastor widows. That they'll be godly, not gossipy widows. And he was to pastor the pastor so that they'll be effective and effective leadership.

And then in the first half of chapter 6, Paul encouraged Timothy to pastor your people about godliness and about giving. And now as he brings his letter to a conclusion, Paul emphasizes and he explains that men and women of God, they flee, they follow, and they fight.

Men and women of God, flee, they follow, and fight. Because the first thing Paul says is, as for you, O man of God, flee these things.

[6 : 49] Flee these things. And when Paul says, but as for you, the beginning of verse 11. He's saying this in contrast to what he's just said in verse 10.

He's saying in contrast to those who love money more than God. As he said in verse 10. For the love of money is a root of all kinds of evil. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

But as for you, O man of God, flee these things. And you know what Paul is emphasizing and even explaining here, it's just what Jesus emphasizes and explains in the Sermon on the Mount.

Where Jesus, you'll remember, he said, No one can serve two masters. For either he will hate the one and love the other, or he will be devoted to the one and despise the other.

Because you cannot serve God and money. And so Paul was saying, the false teachers are money men. They're money men.

[7 : 55] But as for you, Timothy, he says, you're God's man. You're God's man. They're men of deception. You're to be a man of dedication and devotion. They're men of wrongdoing.

You're a man of righteousness. They're men of sin. You're a man of salvation. They're men of self. You're to be a man of the Savior.

They're men of the world. You're a man of the word. They're men of hell. You're a man for heaven. Timothy, he says, you're God's man. As for you, O man of God, flee these things.

And Paul, he pleads with Timothy to remember to flee these things. These things that hamper and hinder his godliness as a man of God.

Flee these things, he says. Flee sinful and selfish desires. Flee deception and dishonesty. Flee lies and lust. Flee anger and arrogance in your life.

[8 : 54] Flee worldliness and these worthless things. O man of God, he says, flee these things. Flee these things. And you know, the word that Paul uses there when he says, flee these things, it's the Greek word, fugo.

Fugo. Which is where we get the English word, fugitive. And as you know, a fugitive is someone who is always or someone who is on the run.

Therefore, as men and women of God, Paul says, we're to be fugitives. We're to be on the run. We're to flee sinful and selfish desires. We're to flee worldliness and worthless things.

We're to run from them. But what's more is that this word, fugo, that Paul uses for fugitive or to flee, it's a word that emphasizes the continual need and the necessity to flee from sinful and selfish desires.

Because, you know, as Christians, we're not just one-off fugitives. You know, we're to be fugitives all our lives. We're to be continually and constantly fleeing sinful and selfish desires.

[10 : 12] And we're to do it, says Paul, again and again and again. Because the thing is, as we all know, these temptations, they will never go away.

Which is why we need to avoid them at all cost and flee from them. And if necessary, we need to put up protective and preventative barriers and boundaries around ourselves.

And, you know, Paul used this word, fugo. He used it on more than one occasion in his letters. Because when he wrote to the Corinthians, Paul said, a well-known verse, Let him who thinks he stands take heed lest he fall.

But, he says, God is faithful. He will not let you be tempted beyond your ability. But when you are tempted, he will always provide a way of escape that you may be able to endure it.

Therefore, my beloved, flee. Fugo, flee from idolatry. Be a fugitive from idolatry.

[11:22] Paul also wrote, later on in 1 Corinthians, he used the same word, fugo. Flee from sexual immorality. Because he says, every other sin a person commits is outside the body.

But sexual immorality. But the sexual immoral person, he says, sins against his own body. And that's so true. So, when you commit sexual immorality, you always give a part of yourself to the other person.

And even in his second letter to Timothy, I don't know if we'll go on to it yet, but Paul wrote to Timothy. He said, flee, fugo. Be a fugitive from youthful passions and pursue righteousness, faith, love, and peace.

And, you know, it seems that the 21st century equivalent of youthful passions, I would dare to say that that is the use of pornography.

Youthful passions. You know, incidentally, it's something we were discussing actually last week.

Those who were there remember when we were at the Faithful Leaders meeting.

[12:39] We were talking about the MP, Neil Parrish, who recently resigned because he was caught watching pornography whilst in the Parliament chambers. And in relation to the book Faithful Leaders, Rico Tice stated that whenever he gets a new phone or a new laptop, he always gives it to a friend to apply padlocks to it that would prevent him and even protect him from looking at pornography.

And it's so important because if we know that we struggle with a sinful or a selfish desire, whether it's pornography or alcohol or gambling or whatever it is, if we struggle with these sinful or selfish desires and we know it, then the best thing to do is to put up a protective and a preventative barrier and boundary.

And, you know, barriers and boundaries, they're so important. Barriers and boundaries are so important, especially when it comes to the opposite sex. We see that so clearly in the life of Joseph and the incident with Potiphar's wife.

We're told that Joseph was, he was a handsome young man. Potiphar's wife was always after him. She was repeatedly requesting for Joseph to lie with her.

And day after day she would tempt Joseph saying, lie with me, lie with me, lie with me. But Joseph, we're told, was a man of God and he wouldn't listen to her.

[14:15] Joseph became a fugitive because when we read the narrative, when he's been asked to fall into temptation, he flees from her.

He flees from her. And my friend, men and women of God flee. Men and women of God are fugitives. Fugitives, they run from sinful and selfish desires.

Men and women of God flee. But then he says, secondly, men and women of God follow. Men and women of God follow.

He says in verse 11, but as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.

So Paul teaches Timothy that men and women of God are not only to be known by what they flee from, they're also to be known by what they follow after.

[15:13] Because we're not only to prevent and protect ourselves against sinful and selfish desires, we're also to strive after. And we're to seek for righteousness, as he says, godliness, faith, love, steadfastness, and gentleness.

And you know, even that statement there in verse 11, it's very similar to what Paul says again to Timothy in his second letter, when he writes to him and says, flee youthful passions and pursue righteousness, faith, love, and peace, along with all those who call on the Lord with a pure heart. And you know, what's interesting is that Paul mentions this in both his letters. He says the same thing to Timothy in both his letters, encouraging and emphasizing the need for men and women to follow after and to pursue after righteousness, godliness, faith, love, steadfastness, and gentleness.

And of course, the word pursue is the complete opposite to the word flee. They go in opposite directions.

Because as we said, we're to be a fugitive. We're to flee and run away from sinful and selfish desires. But we're to follow after godliness and righteousness.

[16:42] And when you follow after godliness and righteousness, you pursue these things. You run towards them. You don't run away from them. You run towards them. You're running after them. You're striving for them.

You're seeking after them. You're pursuing and pressing and pushing towards righteousness, godliness, faith, love, steadfastness, and gentleness.

And again, you know, the language that Paul is using here in the second half of verse 11, it's the image of an athlete. This pursuing and pressing and pushing towards righteousness and godliness. It's the image of an athlete, which is something Paul often used. We've seen that many times before. He uses the athlete as an image and an illustration of the Christian life.

We saw it even in chapter 4, where Paul exhorted and he encouraged us to be spiritually fit and focused, not spiritually fat and flabby.

[17:47] He says we're to enter the godly gym and we're to train ourselves for godliness. We're to train ourselves for godliness. And even in 1 Corinthians chapter 9, Paul says, he uses the image again, do you not know that in a race all the runners run, but only one receives the prize?

So run, he says. Run that you may obtain it. Run that you may win the prize and obtain the prize. In Philippians chapter 3, Paul uses the image again.

He says, one thing I do. This is how I live my life, he says. One thing I do, I forget what lies behind. And I press on to what lies ahead. I press toward the goal for the prize of the upward call of God in Christ Jesus.

And even in Hebrews 12, we're exhorted and we're encouraged to lay aside every sin and every weight that so easily besets us on what? Run.

Run with endurance the race that is set out before us, looking to Jesus, the one at the finish line. Looking to Jesus, the author and the finisher of our faith.

[19:02] And so Paul is saying, if we're to be men and women of God, we're not only to be fleeing sin, we're to be following after the Savior. We're not only to be preventing and protecting ourselves from falling into temptation by putting up all these barriers and boundaries, but we're also to be pushing and pressing and pursuing towards righteousness and godliness and faith and love and steadfastness and gentleness.

And these godly characteristics, says Paul, they are to be part of our godly character, conduct, and conversation.

They are to make up what we are as men and women of God. And as we said before, godliness is a theme which Paul repeats and returns to time and time again in this letter.

Godliness is mentioned nine times in this short letter, and four of them are in this concluding chapter. Where Paul is telling Timothy to preach about godliness and to pursue godliness and to practice godliness.

Because verse 6, godliness with contentment is great gain. Therefore, godliness or godlikeness is something we are to seek and to strive for.

[20:28] We're to pursue it and press for it and push to imitate and emulate the character and the conduct and the conversation of our Savior. We're to seek to imitate and emulate our great God.

Because God is a spirit and the fruit of the spirit is love and joy and peace and patience and kindness and goodness and faithfulness and gentleness and self-control. And we look at ourselves and we say, yes, we fail and we faint and all these things.

But that shouldn't stop us running the race. We are to keep pressing and pushing and pursuing this godly character as godly men and women of God.

Because as we said before, godliness is not just a Sunday thing. Godliness is a daily thing.

Godliness should not only be evident in our place of worship on the Lord's Day.

Godliness should be evident in our place of work throughout the week. But as you know, that's not a walk in the park. We all know that that's not easy.

[21:45] It's not a walk in the park. No, Paul says it's a fight to the finish. It's a fight to the finish. That's why he says, lastly, that men and women of God, they flee, they follow, and they fight.

Men and women of God flee, follow, and fight. That's what he says. Verse 11. But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.

Fight the good fight of faith. Take hold of the eternal life to which you were called, and about which you made the good confession in the presence of many witnesses.

Fight the good fight of faith. You know, as Paul brings his first letter to a conclusion, his closing comments, they can be summarized and summed up in these two verses, where Paul teaches Timothy that men and women of God are not only to be known by what they flee from and what they follow after, but also what they fight for.

But the fight, he says, it's not with fellow Christians. You're not to fight with one another. No, the fight is the good fight of faith. The fight is against the influence of the world and the infirmity of the flesh and the invasion of the devil.

[23 : 11] The fight is against the influence of the world, the infirmity of the flesh, and the invasion of the devil. It's the good fight of faith, and it's a fight, he says, to the finish.

It's a fight to the finish. And you know, the word that Paul uses for fight, you know, I love how these words relate to the English language. The word Paul uses for fight is the Greek word agonizomai, agonizomai, which is where we get the English word agony, agony. And that's what it's to be.

The fight is to be, it's to cause agony. It's not easy. As men and women of God, fighting the good fight of faith isn't easy or effortless. No, it's difficult. It's dangerous. It's painful.

It's personal. It brings agony and anguish. It's heartaching and sometimes even heartbreaking, especially when there's pushback and even more so when there's persecution.

But fighting the good fight of faith is a fight to the finish. And what's amazing is that our commander-in-chief, our savior, our substitute, Jesus Christ, he has supplied us all with an armor.

[24 : 35] He has supplied us with a full armor, the full armor of God in order to fight the good fight of faith. And you know, every time I think of the full armor of God, I'm always brought back to our study in the Pilgrim's Progress. It always reminds me of Christian in the Pilgrim's Progress. You remember that just before he left that mountaintop experience in Palace Beautiful to descend into the Valley of Humiliation to face Apollyon. You remember that Christian was taken into the armory, and he was shown all the armor and all the weapons that the Lord has provided for all his pilgrims.

And we're told that when Christian left the armory, he was dressed head to foot in the whole armor of God. He was armed for the agony. He was armed for the agony. He was ready to fight the good fight of faith. And of course, Christian's armor, it was all based upon Paul's description of the whole armor of God. In Ephesians 6, where Paul, he exhorts and he encourages us to be men and women of God. He says, be strong. Be strong in the Lord and in the power of his might, and put on the whole armor of God that you may be able to stand against the schemes and the scams and the seductions of the devil. Why? Because we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Therefore, says Paul, take up the whole armor of God. Go into the armory. Put on your armor. Pick up your weapons, which the Lord has provided for his pilgrims, and go and stand firm as a Christian soldier. That's what Paul says. Stand firm, Christian soldier, and put on the belt of truth. Put on the belt of truth to protect you against the lies and false accusations of the devil. Stand firm, Christian soldier, and put on the breastplate of righteousness to guard your heart from all the attacks of the devil. Stand firm, Christian soldier, he says, and put on your feet. These gospels shoes that will walk along the king's highway, and in the way of holiness, and upon the path of righteousness. Stand firm, Christian soldier, and take up the shield of faith, so that you'll be able to defend and divert the fiery darts of the devil. Stand firm, Christian soldier. Put on your head the helmet of salvation, because the battle, it's often in the mind. The battle is in the mind where Satan tempts you to disbelief, and despondency, and despair. But he says, stand firm, Christian soldier, and have in your hand the sword of the Spirit, which is the Word of God. And a good soldier, he says, knows their sword. A good soldier will read his sword, and reflect upon his sword, and even recite his sword to the devil. So take up the whole armor of God, he says, and stand firm, Christian soldier.

Stand firm, Christian soldier. You know, what better message to read as you come towards the end of a letter? Then your father in the faith saying to you, take up your armor. Stand firm, Christian soldier, because men and women of God, they flee, they follow, and they fight. They flee, they

follow, and they fight. And you know, as good soldiers, as godly men and women, Paul is saying to us, we're to stand firm, we're to fight the good fight of faith, because it's a fight to the finish.

[28 : 48] It's going to bring agony, but it's a fight to the finish. And you know, Paul, he's a man who speaks from experience. He says at the end of a second letter, his last letter, what does he say to Timothy?

I have fought the good fight. I have finished the course. I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will award me on that day, and not for me only, but for all those who love his appearing. My Christian friend, put on the whole armor. Stand firm, Christian soldier, because we're to be men and women of God who flee, who follow, and who fight. We're to be men and women of God who flee and follow and fight. And it's a fight to the finish. It's a fight to the finish. Well, may the Lord bless these thoughts to us. Let us pray.

O Lord, our gracious God, enable us, we pray, as Christian soldiers, to put on the whole armor of God day by day. We confess, Lord, that there are days that we forget to put it on, and the devil is so quickly upon us. But Lord, we pray that each and every day we would remember to put it on and to take up our shield, and to carry our sword, and to go into the day pressing on towards the finish, fighting the good fight, knowing that it is a fight to the finish. And Lord, we thank thee for such a wonderful saviour, a commander-in-chief who has gone before us, who has defeated death, who has conquered the grave, who has brought life and immortality to light through the gospel.

O Lord, we ask that as Christian soldiers, we would be enabled and encouraged to flee from sin, and to follow after godliness, and righteousness, and love, and faith, and peace, and gentleness.

[31 : 05] And Lord, we pray that we would fight, and keep fighting, fighting this good fight of faith, until we reach the end. Lord, bless us, we pray, as thy people. Encourage us, we ask. Encourage us to keep on keeping on, because we know, Lord, that this world has so many temptations, so many trials for thy people. But we bless and praise thee, as Jesus assures us, that greater is he who is in us, than he who is in the world. Go before us, and we pray. Bless us, we ask. For we ask it in Jesus' name, and for his sake. Amen.

Well, we're going to sing again, this time in Psalm 119, in the Sing Psalms version, on page 157. Psalm 119. Sing Psalm's version. Singing from the beginning down to the verse marked 8.

And after we sing this psalm, a hand over to Ivan, to lead us through the financial statement. So Psalm 119, we're singing from the beginning.

Blessed are those of blameless ways, who live according to God's word. Blessed are those who keep his laws, who with their whole heart seek the Lord. They keep themselves from doing wrong, by walking in his perfect ways. You have established laws for us, that are to be obeyed always. We'll sing the section of section 1, verses 1 to 8 of Psalm 119, to God's praise. Blessed are those of blameless ways, who live according to God's word.

[33 : 18] Blessed are those of blameless ways, who live according to God's word.

I've walked in His perfect ways. You have established laws for us that are to Thee, O veil always.

O that my ways will stand us, Lord, in their tenure, He pleased my aim.

So when I think on your commands, I would not feel disgrace or shame.

I'll praise you with my heart, but your just laws are learned by me.

[35 : 21] All your deeps I will obey. Do not forsake me under thee.

I'm just going to hand over to Ivan to lead us through the financial statement. So, Ivan. Thanks, Myrtle.

It doesn't seem that long since I was here before doing this, but the years fly in.

Well, as you would have come in the door tonight, you would have been given the summary of the accounts for the year.

If anybody really wants to look at the full set, there is a copy hanging on the notice board, so you can have a look later on if you want. But I'll go through the summary that you have in front of you.

[36 : 41] Firstly, we'll look at the moon. We'll look at the main account, or general account as sometimes is known. The income for the year was £54,844.51, which isn't down that much on the previous year of £55,432.

And it's really encouraging because the majority of 2021, we were actually not here. We were actually at home listening to Myrtle online because of COVID.

So really, we have a lot to be thankful for that you have provided and that God has given to you in your heart the willingness to give us this amount of money.

The other income is smaller this year as well because we haven't had as much.

Sunday School collections, there was £18, but Sunday School was more or less online all the time. Bethesda, we had a collection towards the end of the year and we got £1,340 for that.

[38 : 04] Faith Mission 40, we had a transfer loan from the fabric of £600. When you turn over to the page, you'll see why we needed that.

And we had designated for the Ministry and Evangelism of £2,291. So if we turn over now to the expenditure for the year.

Permittances to central funds, which is up to Edinburgh, we sent up £39,260.04.

That was everything that we were required to send up and slightly more because the £60.04 was sent direct to Edinburgh, which I only found out about at the end of the year.

So that was that one. Just looking down through the rest, you'll see that there's not a lot of difference year on year for our expenses.

[39 : 06] The Ministry's expenses was actually catching up partly on last year as well and the year before, so that's why it's slightly higher than normal. But at the end of the year, as you'll see at the bottom of that page, we had actually only £19 left in our general fund.

It's not a lot of money, but it's still positive. But I'll speak about that later on. I'll just finish these accounts first before I continue on for this year.

If you turn over then, there's a couple of notes for what some of the money's made up of. For instance, the Ministry costs or what were sent to Central funds were Ministry costs of £30,000, Administration Levy £9,200, and direct to Edinburgh £60.

So that was that. And also on the miscellaneous expenses, you'll see Andrew McLeod website.

That was a donation we gave to Andrew who created our new website. So that's what that was for.

If we turn over then to the last page, which is...

[40 : 23] can be more complicated because we've got... We renovated the church, as you all know. So there was a lot of movements between accounts and that.

The fabric account... This year we had £18,717 into it. £13,000 off it was from offerings from the envelopes.

And we got a grant of £5,000 for whiteboard and equipment and that for the Sunday school and toddlers and the rainbows and all the rest.

So that's there. It hasn't been actually spent yet. So... Some of it has, but not all of it. So we have to finish getting that sorted this year. The expenditure, church improvements...

That... Majority of that is the... Sound system and carpet. Half the carpet we had to put down a deposit before we...

[41 : 37] Before it was ordered. So that was what that is. And then the manse maintenance. We have started on the manse to insulate it. And we're doing it room by room as Myrdo is able to move between rooms.

And get them done. But we are getting there and we're... I think we've got two rooms to go. Two. Two or three to finish off. So we will get there through that. But it's easier on us. And then as you'll see, we've transferred...

We transferred 24,500 through to the special projects. That's... Because that's what we had gathered up in the fabric for doing work. And this was the majority of it.

And then if we go down to the special projects. We've had £11,900 in donations. The £24,500 from the fabric fund.

Gifted of £1,250 on one of the big donations that we got. And then we got a loan of £24,000. It just happened that when we were going for the loan.

[42 : 47] Because of Covid and all the rest. There was a government rate that we were able to get a loan. That the first year's interest was interest free. So...

It's only... And it only had to be started to be paid until March this year. Was the first payment that we had to make. So we actually had a year without having to make any payments to it. So we've been able to save up and pay off a fair chunk already this year.

Which... Okay, this is last year's. This is 2021's accounts. So that's still shown as the full amount of £24,000. But actually at the minute we're actually... Over half of it paid off.

Off that loan. And then lastly, on the accounts. The Benevolent Fund is... Well, it's £1,026 left in it at the end of the year.

So there was. So it goes up slightly every month. So... But I want to go back mainly to the main account. And... Really...

[43 : 51] The bank balance that we had at the end of the year. Of £19. I don't normally worry about finances because it's partly my job.

But... When I came to doing our accounts for 2021, every month was a struggle. We got there in the end. But unfortunately, 2022 has not been as easy.

And that's why I want to have a quick word about it. 2022... We are... We have to send up so much to Edinburgh every month to cover Myrtle's salary.

Myrtle doesn't like me talking about this. So that's why it's hard. And it's probably hard because... I think anybody in the church knows that... We all depend on...

Yourselves... Giving freely. And... Because we haven't... Well, so far we haven't been able to send up everything we need for the first six months for Myrtle's salary.

[45 : 02] Which is worrying for the next six months. But I was trying to work out how best this could be rectified. And... I don't like asking people for money.

Because... I know that... Times are getting hard. They're getting harder. We know prices are going up. But... I was looking at it and I thought, well...

If everybody who's got... An envelope number... So whether you're giving... Everybody's got an envelope number if you give by direct debit or by envelope. Or standing order or by envelope bank transfer.

From that, I was thinking, well... If everybody gave up taking a paper once a week. Which on average is about £1.50. We would cover...

Everything we need for... To take a send up... To pay up Muro... By the end of the year. It's just... A small amount... Every week extra.

[46 : 12] And it maybe is something that we need to... Look at ourselves. If we do pay by standing order. Maybe it's a case of... It goes in... It goes out.

And we don't really think about it. If it is... A standing order that you do... Maybe you could think of... If you're able to... Give that extra... Maybe £1 a week. Put it in the envelopes that you get. Just so as you know you've got your envelope number. That was all. But...

I would just... Ask that you pray... And ask the Lord to put in your heart... What you give. It might be just to leave it the way it is.

Or it might be... To give extra... If you can. And when you can. But it's just something for us all to think about. Because we do really want to keep Myrtle.

[47 : 17] Here. Before I can sit down. I need to ask. Is there any questions... You have on the... Financial statement?

Angus. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

The gift aid fee is from Edinburgh. It's what Edinburgh... More or less charges for putting through our gift aid. I submit all the... Figures to Edinburgh.

But then they have to put it from... Ourselves to HMRC. And that's what they charge us. It's about... Sixteen pound a quarter. I think it is. Pardon?

No, it's been there... As far as... As far as I... I've been there every year. So... Yeah.

[48 : 31] Any other questions? Then can I ask somebody from the court to approve and second? Stephen and the same.

And that's me. Thank you. Thank you. Thank you. Well, thank you, Ivan.

I'm not sure I understand everything in the statement. But we're thankful that there are people who do understand these things. And as you can see from the statement, and obviously besides that as well, Charlotta goes on behind the scenes that we just don't really know about.

So we're very thankful for Ivan for all the work that he does. And for his work as treasurer. It's... I couldn't do it. I couldn't do it. Put it that way.

I couldn't do it. I said, every man to his trade. And we'll just... We'll leave it at that. But we're very thankful for all that you do, Ivan. We're very, very thankful. Well, we're going to bring our service to a conclusion this evening.

[49 : 37] We're going to sing in Psalm 116. Psalm 116. It's on page 396 in the Scottish Psalter.

And we're going to sing from verse 5 down to the verse marked 12. We'll sing down to the verse marked 12 of Psalm 116 to God's praise.

Psalm 116. God merciful and righteousness, Yea, gracious is our Lord.

Though since the midnight was brought low, He did me help afford.

O thou, my soul, do thou return Out to thy quiet rest.

[51 : 10] For, archly low, the Lord to thee Is bound in a place's place.

For my distresses stole from death, Delivered was by thee.

Thou didst my mourning, I strong tears, My pain from falling free.

I, in the hand of those that live, Will walk the Lord before.

I did believe, therefore I spake, I was afflicted sore.

[52 : 28] I said, when I was in my age, Thou dole men liars me.

What shall I render to the Lord, For all it is given to me?

The grace of the Lord Jesus Christ, The love of God the Father, And the fellowship of the Holy Spirit

Be with you all, now and forevermore. Amen. Amen.