

# Practical Religion

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 07 December 2016

Preacher: Rev. Murdo M Campbell

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

And we're looking at this last section in chapter 1. James chapter 1, and if we read again at verse 22. James chapter 1.

And so on.

If you haven't read it, to read it for the first time. And if you've read it before, well I'd encourage you to re-read it. Of course when Ryle speaks about practical religion, he doesn't mean a religion of works.

He means a religion that works. Because practical religion is all about putting your faith into practice. And Ryle actually says that himself in the preface of his book.

[ 2 : 06 ] Because he says, And in the book, J.C. Ryan, he addresses lots and lots of issues.

Such as Bible reading, prayer, our self-examination, our love for one another, and even our relationship with the world. He addresses many, many issues.

And he does so from a very practical perspective. Hence the name, practical religion. But as you know, reading about practical religion is only of any good to us if what we read is put into practice.

Because the information we glean from books and sermons and articles or lectures on practical religion, it's only good for us and it's only useful to us if that information becomes application.

It's no use to us only as information. Our knowledge of the Bible is no use to us if we can't apply it practically. It's no use knowing what to do and doing nothing with it.

[ 3 : 21 ] The information we receive, it has to be applied in our life and conduct as Christians. And that's the point which James is now beginning to make in his letter as we move into this new section.

That being a Christian and a Christianity, it's not just about believing certain doctrines and following certain traditions. It's about having your life transformed by the power of the gospel.

And as we said before, the letter of James, it's to be considered as a handbook to Christian living. Because James, his greatest concern in his letter is not for information, but for application.

He wants us to be able to apply the gospel to our lives and live out our Christianity in a practical way. And that's what we've been, well, that's what we're going to see in this section.

And that's what we've seen over the last few weeks we've been looking at this. He wants us to be able to apply the gospel and live out our lives practically.

[ 4 : 27 ] But as we've seen in the opening verses of James' letter, he reminded these persecuted Christians to whom he was writing that living out your faith in a fallen world, it's not an easy task.

Especially because we know that as new converts to Christianity, these Christians, they had been displaced and they had been dispersed outside the land of Palestine.

They were living in a foreign land amongst those who worshipped false gods. And there were temptations all around them to deviate from their newfound Christian faith.

And because these young Christians were living in a Gentile country and facing a hostile environment, their lack of discipleship and teaching, it highlighted issues of worldliness, temptation, gossip, pride and jealousy.

But as we said before, the root cause of it all, it all came down to immaturity. It was all about immaturity. They needed to grow as Christians.

[ 5 : 34 ] They needed to mature in their faith. And in the opening part of this chapter, which we've looked at already, James stressed that the way in which the Lord brings us on in our faith and enables us to grow and develop and mature, the way the Lord does it is through trials and through temptation.

Because in the opening first 18 verses, James says about the faith of the Christian, that it's a faith that will be tested. It will be tried.

If our faith is genuine, then our faith will be tested. But James has also said that when it comes to our trials and our temptations, we need to remember that the Lord has a plan and a purpose in it all. And so as James moves on to the heart of his letter and the handbook, you could say, to Christian living, he makes this valuable point here that if we're not willing to listen and respond to the teaching of God's word, then we are never going to apply that teaching in our lives.

In other words, what uses this handbook to Christian living if all it is is information and knowledge? What uses it to us if it's not applied in our life for our growth and for our maturity?

[ 7 : 01 ] And it's a great point to make because it immediately, well, as soon as we read it, it causes us to be more attentive to what James is going to say. And it causes us to actively seek to put what we are hearing into practice.

When we split these verses up, verses 19 to 27, I believe that James is highlighting three things, three areas which need to be affected by the word of God, three areas that need to be affected in order that we become practical Christians.

And these three areas are very simply our head, our heart and our hands. Our head, our heart and our hands.

And what James indicates is that they're all related. One follows on from the other. Our head, our heart and our hands. And so first of all, if we look at our head, consider our head.

Look at verse 19. He says, I don't know about you, but when I was young and in school, I was always reminded, that on my head, I have two ears and one mouth.

[ 8 : 43 ] And of course, that ratio of two to one, it was impressed upon me because I needed to listen more in class and speak less. And you could say that in the school of Christ, the same can be said to be true.

Then we need to listen more and speak less. Because as we said, if we're not willing to listen and to respond to the teaching of God's word, then we're never going to apply that teaching in our lives.

And as we know, when James made this comment, to listen more and to speak less, he's speaking to us as Christians and not the unconverted.

Because he addresses his readers, as we see in verse 19, as my beloved brother. And he's highlighting that we are part of the family of God. And as those in the family of God, God is our father.

Jesus Christ is our elder brother, the church. Well, that consists of all our brothers and sisters. But as the children of our heavenly father, we have a responsibility to listen to him and obey his voice and reflect his characteristics.

[ 9 : 55 ] Because James says that we are to produce the righteousness of God. But how can we do that if we are slow to listen, quick to speak and quick to anger?

We need to listen more and speak less. And James stresses that this is something we already know as Christians. Because when James says, know this, my beloved brothers and sisters, the word he uses, it carries with it the idea of knowing it already, but always needing to know it again. Knowing it already, but always needing to know it. It's like James is saying, you may have heard all this before, but you need to hear it again. Because you're always learning.

You may have learned to listen more and speak less, but you always need to learn it again. You always need to be reminded of this valuable lesson because we let our guard down so often and we fall.

And he says, therefore, my beloved brothers and sisters, you need to know this and you need to learn this afresh. And with this, James is implying that each and every one of us, no matter where we are in our Christian walk, whether we're a young Christian starting out or an older Christian who's been walking with the Lord for many, many years, we are all learning.

[ 11 : 20 ] And we're all still learning. And we will go on learning even when we reach heaven. And this is why James warns us here, because we're never to think that we've reached a stage in our Christian life where we know it all.

And we don't need to listen and learn anymore. Because a failure to listen and a lack of interest in learning, it's actually the greatest evidence of pride.

But as children of our Heavenly Father, we need to display humility and we need to possess a teachable spirit. We need to have a desire to learn, not only from the Bible, but also from one

another.

Because learning from other Christians and gaining from their Christian experience, it's invaluable. It's invaluable. That's why fellowships and Bible studies are to be a crucial part of our Christian growth and maturity.

And you know, there's one thing I don't want you to ever think. Don't ever think that because I went to college and I stand in a pulpit that I know everything. Please never think that.

[ 12 : 34 ] I have lots to learn. A lot to learn. And I love learning from you and from your experience.

That's what makes the church such a wonderful experience. We can learn from one another. And I would be foolish, and we would all be foolish, to pretend that we know it all or even trying to portray to others that we know it all.

Because as James is reminding us, we all need to use our head. We all need to listen more and speak less. Because when we don't, he says, it only causes us to get angry.

And when we get angry, we're not reflecting the righteousness of God. We're not producing the righteousness of God. And of course, there is, well, there's righteous anger, which is when we are angry at sin, but that's not what James is talking about here.

James is talking about those times that we lose our cool and blow a gasket. In the book of Proverbs, in chapter 17, it reads, a man of knowledge uses words with restraint, and a man of understanding is even-tempered.

[ 13 : 52 ] And what the Proverbs suggests is what James is actually highlighting to us here. That when we are not quick to hear, slow to speak, and slow to anger, we lack self-control.

And as the Proverbs suggests, if we are quick-tempered, we are likely to speak without careful consideration. We're likely to say something without thinking first, and, well, it's going to be something that we will later regret.

And my friend, how often do we find ourselves regretting things that we've said, or even the way that we've said it, the tone that we've said it in? And we only said it in the heat of the moment.

If it had been any other point in the day, we would never have said it. But once it's out, it's out. Once it's out, it's out. And it always reminds me of a children's address I heard when I was little, about a tube of toothpaste.

That once you squeeze the tube and the toothpaste comes out, it can't go back in. Once it's out, it's out. You can't put it back in. And, of course, the same is true with our words.

[ 15 : 02 ] If we hastily say something without thinking when we're angry, we can't take it back.

Once it's out, it's out. And this is why James says that we need to learn to listen more and speak less.

We need to keep learning it because we always fail at it. But if we can learn to listen more and speak less, then we can learn to control our anger.

And if we can learn to control our anger, then we can control our speech. But how do we do it?

Because how do we do this? Because we all know that we need to learn this valuable lesson.

And we know that every time we lose our temper, we are not reflecting the righteousness of God. We're not living as we ought to. We're not being a faithful Christian in that sense.

Well, James says, he says in verse 21, Therefore put away all filthiness and rampant wickedness and receive with meekness, humility, the implanted word, which is able to save your souls.

[ 16 : 09 ] We are to receive with humility the implanted word. You know, even that statement itself, the implanted word, it should remind us of that famous parable, the parable of the sower.

That the seed is the word of God. And, well, the seed was dependent upon what type of soil the seed landed upon.

And as Jesus explains in the parable, there are four types of soil. There's the hard soil, the rocky soil, the thorny soil, and the good soil. But each type of soil, it reflects the kind of person who hears God's word.

And that's what the parable of the sower is all about. It's all about hearing. It's all about hearing. It's all about how we listen and respond to God's word.

That's why Jesus says at the beginning and at the end, he who has ears to hear, let him hear. And so the question is, are we willing to learn? Are we willing to listen?

[ 17 : 18 ] Are we willing to humbly apply God's word in our lives? Do we have a teachable spirit?

And this is why Jesus says also in the parable of the sower, he says, take heed how you hear.

Ensure that the soil which you possess is good soil. Good soil that's fertile and ready to grow and produce fruit. Because any other soil, it's sure to end in failure.

But in the parable of the sower, Jesus not only says, take heed how you hear. He also says, take heed to what you hear. Because it's what goes into our head that makes us who we are.

It's what goes into our mind that makes us a strong Christian. If we're filling our head with the things that are of spiritual harm to us, then it will affect our growth and our development as a Christian.

But if we're filling our head with the word of Christ, then we will seek to emulate and to imitate that Christ more and more. So it's what we hear and it's how we hear that affects our learning as Christians.

[ 18 : 32 ] My friend, it's what goes into our head that affects our heart. And this is what Jesus said. The two are closely related. He said, from out of the heart, the mouth speaks.

He also gave the illustration, the good man says, the good man says that out of the good treasure, out of the good treasure of his heart brings forth what is good.

And the evil man, out of the evil treasure, he brings forth what is evil. For his mouth speaks from that which fills his heart. It's what goes into our head that affects our heart.

And this is how James continues his thread of teaching as he seeks to emphasize that if we're not willing to listen and respond to the teaching of God's word, then we're never going to apply that teaching in our lives.

Because if we're not willing to use our head, then it's never going to affect our heart and our hands. So if we look secondly, if we carry on and look secondly at our heart, our heart.

[ 19 : 40 ] Look at verse 22. He says, But be doers of the word and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he's like a man who looks intently at his natural face in a mirror.

For he looks at himself and goes away and at once forgets what he was like. You know, I was thinking when I was reading this, I was thinking that having children or being with children teaches us not only about them but also about ourselves.

Because when we consider the behavior of children, we can see so readily our behavior towards God and the way we treat God.

For example, I find myself always telling David and Finlay, I shouldn't, I'm always pointing them out but anyway, I tell them day in and day out to do as they're told and sometimes it feels like I'm just talking to a wall because they're not actually listening to me and they're just doing their own things and they're doing what they want to do and I often ask them, Boys, are you listening?

And they say to me, Yes, I'm being a good boy, I'm doing what I'm told but the truth is they're not listening at all. And then when something goes wrong or they hurt one another or they start fighting as boys do, I say to them, Did I not just tell you not to do that?

[ 21 : 05 ] You didn't listen to what I said. I told you not to do that and you still went ahead and did it anyway. You have to listen to what you're being told. But you know, when I speak to David and Finlay, I'm often reminded, Well, this is what I'm like with God.

And I'm more like David and Finlay than I think because I don't listen as I ought to and I don't do as I've been told. But you know, thinking about it, this father-children relationship, it's clearly presented to us throughout the Bible, especially in the case of the children of Israel in which they were called the children of Israel not only because they were the descendants of Jacob but also because God had promised to them, I will be to you a father, you shall be to me a son.

And as you can expect, being part of the children of Israel and having God as your father, they needed to listen. And this is why the Jewish confession of faith that began with a call to hear.

Hear, O Israel, the Lord our God, the Lord is one. And we mentioned this last Lord's Day when we were looking at the first commandment, that the confession of faith for a Jew is referred to as the Shema, which is the Hebrew word to hear.

And for the Orthodox Jew, the Shema was understood to be the heart of the Torah. It was the key to keeping the law of God by confessing that there is no other God except the Lord.

[ 22 : 40 ] But how are they to keep the law of God? By hearing it. By hearing it. And this confession of faith, it was to be recited morning and evening by devout Jews all over the world.

In which they confess the words of Deuteronomy 6, verse 4, Hear, O Israel, the Lord our God, the Lord is one. And they repeat it. But this confession, it summarized the whole law and it's what characterized the Lord's people as to who they were and what they're like.

because by asserting twice a day, every day, that, well, the children of Israel, they're not only confessing that the Lord is one and the Lord is their God alone, but they're affirming that there is no other God besides the Lord.

And this was key to their faith and by repeating it every day openly, Hear, O Israel, the Lord our God, the Lord is one. By repeating it, they were hearing what the commandment required.

The Shema, Hear, O Israel, the Lord our God, the Lord is one. The Shema, it was actually not, not only just this call to hear, it also carried with it the responsibility of obedience.

[ 23 : 59 ] Obedience was required on the basis of what was heard. Hearing required obedience and obedience is not a response of the head. Obedience is a response of the heart.

Obedience is a response of the heart. And that's why you have in Deuteronomy chapter 6 when they say that, well, it gives the Shema, Hear, O Israel, the Lord our God, the Lord is one.

It's then that the Lord says, You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind. And then the Lord said to the children of Israel, And these words, which I am commanding you today, shall be on your heart.

And so there's the command to hear, which is addressed to our head. But the response of hearing is obedience. And obedience is the response of the heart.

Obedience is the response of the heart. And this is the point that James is making here. He says, Be doers of the word and not hearers only, deceiving yourselves.

[ 25 : 08 ] We are to respond to what we hear from God's word by our obedience. Because our obedience is a response of our heart. But James says that if we're only a hearer and not a doer, if we're only a listener to the teaching of God's word, but unwilling to respond to the teaching of God's word, then we're never going to apply this teaching in our lives.

My friend, if we're only responding with our head, it's never going to affect our heart and our hands. And James says bluntly that if we're like that, then we're deceiving ourselves.

Because if we think our knowledge of the Bible and our years as a Christian is spiritual growth, then we're deceiving ourselves. there's no doubt that it's part of our spiritual growth, but what uses our knowledge to us and what evidence is there of genuine spiritual growth if it's not affecting head, heart, and hand?

What evidence is there? What purpose has our reading of the Bible and our listening to sermons and sitting in Bible studies? What purpose has it if we're not applying what we hear to our lives? what effect has the word which we have heard? What effect has it upon our heart if we are not responding in obedience to it? My friend, James is affirming to us that if we think that we're a faithful Christian because of all that we hear, then we're lying to ourselves.

[ 26 : 50 ] And we're blinded by our own self-righteousness. because the truth is all that we hear must be evidenced in our lives by our obedience and the outworking of that obedience.

The word must affect our head, our heart, and our hands. And with this, James gives a helpful illustration. He says, if anyone is a hearer of the word and not a doer, he's like a man who looks intently at his natural face in a mirror.

And he looks at himself and goes away and at once forgets what he was like. And it's a brilliant illustration because everyone knows what they look like. We might not like what we look like, but we know what we look like.

And we're so familiar with our own face that if we were to walk away from a mirror and someone was to ask us what we look like, we could tell them quite easily. We could tell them the colour of our hair, the colour of our eyes, the size of our nose, we could tell them whether we have facial hair or not.

We can tell someone what we look like because we're so familiar with our own face in the mirror. But what James is warning us against is the danger of becoming so familiar with the mirror of God's word that as soon as we've read it, we forget what we have read.

[ 28 : 15 ] We read a passage in the Bible which, well we've read it before, and we assume to know what it says before we've even read it. And the result is that we don't really read it and it has no impact upon it and as soon as we walk away we forget it.

Or we read a particular chapter many times and we've read it so many times which means that we can skim over it in our devotions. Or we know what the Bible says about a particular topic and we have the knowledge and the ability to quote where it is in the Bible we can quote it chapter and verse so we don't need to study it anymore.

Or we've heard a sermon on a passage before therefore we don't need to listen so intently. But James is warning us that such an attitude towards God's word is actually deceiving us and it's blinding to our faith.

because if we think that by our head knowledge we're growing and developing as Christians the truth is we're in danger of growing and developing in self-righteousness because when we become so familiar with God's word we can take it for granted and we can approach it slothfully and in the end it won't have the same effect upon our heart and it won't have the same effect upon our hands. Even though there is a response of the head and a growth in knowledge if there is no response of the heart it can lead to disobedience and laziness.

[ 29 : 51 ] My friend we need to be hearers and doers. We need to come to God's word afresh every day asking for the Lord to teach us something about him.

Asking the Lord to teach us something about ourselves and ask the Lord to teach us something that we need to change. We need to keep reading God's word and studying God's word and obeying God's word.

We need to see that God's word is relevant to us and to our lives because it's inexhaustible. It's unsearchable riches and we don't know it all.

We never will. But we need to respond to the teaching of God's word not only with our head but also with our heart. obedience is the response of our heart.

Obedience is the response of our heart. But we also have to respond with our hands. Which brings us to look at these last three verses in chapter one.

[ 30 : 56 ] So James has continued to emphasize that if we're not willing to listen and respond to the teaching of God's word then we're never going to apply that teaching in our lives. If we're not willing to use our head and respond in obedience with our heart then it's never going to affect our hands.

So let's look lastly and briefly at our hands. Look at verse 25. verse 26. But the one who looks into the perfect law, the law of liberty and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless. Religion that is pure and undefiled before God the Father is this, to visit orphans and widows in their affliction and to keep oneself unstained from the world.

So James brings the opening chapter of his letter to a conclusion by reminding us that our practical religion, the work of our hands, it is the outworking of our head when we hear God's word and our heart in responding to God's word and obedience.

And this is what James says, he says the one who looks into the perfect law, the law of liberty which is the word of God. He's not talking about the moral law or the ten commandments as such but God's word as a whole.

[ 32 : 28 ] And James says that if we look intently at the mirror of God's word, if we study God's word, if we meditate upon it and respond in obedience to it, to it, then we will persevere.

We will persevere. And as we've seen in this chapter already, perseverance is key to Christian living.

Because James has told us when trials come, we need to persevere. He says in verse 2, Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces perseverance.

And let perseverance have its full effect, that you may be perfect and complete, lacking in nothing. And then down in verse 12, James said that we need to persevere when temptations come.

He says, blessed is the man who perseveres under trial, for when he has stood the test, he will receive the crown of life, which God has promised to those who love him. And now, here, when James speaks about the need for practical religion, he stresses that we need to persevere.

[ 33 : 41 ] The one who looks into the perfect law, the law of liberty, and perseveres, be no hearer who forgets, but a doer who acts. He will be blessed in his doing. And you know, it's interesting that in the parable of the sower, Jesus said that when the seed fell into the good soil, it illustrates to us the type of person who hears the word with an honest and a good heart.

And he says, they hear it with humility, and they lay hold of it by responding in obedience. And the result, as Jesus says, is that they bear fruit with perseverance.

They bear fruit with perseverance. But what is it that we are to persevere in? What is James telling us to persevere in? Well, apart from reading God's word and responding in obedience to it, James,

he actually highlights three things in conclusion.

There are more, but he indicates these three things because he will return to them in the main body of his letter. And so there are three things which our hands need to be involved in.

Because if our head is hearing God's word and our heart is responding to God's word and obedience, then our hands will be involved in these things. And the first thing he says is controlling the tongue.

[ 35 : 07 ] Controlling the tongue. James says in verse 26, if anyone thinks he is religious and does not bridle his tongue, but deceives his heart, this person's religion is worthless.

If our Christianity is genuine, then it will be evidenced by the way in which we bridle our tongue. Because failure to keep a tight rein over our tongue, it's very hard, but it undermines the Christ we profess and it undermines our profession of faith and makes it worthless before others.

So the first one is controlling our tongue. The second is concern for the helpless. That's what he says in verse 27. He says, religion that is pure and undefiled before God the Father is this, to visit orphans and widows in their affliction and to keep oneself unstained from the world.

So James says that if our Christianity is genuine, then we will have a concern for others. We will have compassion towards those who are helpless. We will utilise our time wisely and make an effort of visiting those who are mourning or sick or lonely and pray with them.

And you know, this isn't just addressed to the elders of a congregation. James is speaking to all of us, to brothers and sisters in Christ, because practical religion looks out for those who are afflicted and in need.

[ 36 : 41 ] It looks out for everyone. And it involves everyone. So then the third thing, it's not so much what our hands should be involved in, but what they shouldn't be involved in.

Being a practical Christian is not just about what you do, it's also about what you don't do. And James urges us to avoid worldliness. He says at the end of verse 27, well just read 27, religion that is pure and undefiled before God the Father is this, to visit orphans and widows in their affliction and to keep oneself unstained from the world.

And with this, we see that James' concern of displaying our genuine Christianity is not simply a case of performing outward acts or social reform, but in keeping ourselves from being polluted from the world.

That's a great cause for concern for our heart, for our hands. Keep ourselves from being polluted from the world.

And you know, this is what the Apostle Paul was stressing in his letter to the Romans. He had talked about all the theology, the deep theology of God. And then he reaches chapter 12 and he begins to talk about practical Christianity.

[ 38 : 03 ] And he says at the beginning of chapter 12, I appeal to you therefore, brothers, by the mercies of God, present your bodies as living sacrifices, holy and acceptable to God, which is your spiritual worship.

Do not be conformed to this world, but be transformed by the renewing of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

And so there we have it. In conclusion, practical religion involves our head, our heart and our hands.

Our head is to hear God's word. Our heart has to respond to God's word in obedience. And our hands have to live out God's word faithfully.

And so as James has reminded us this evening, it's a tough lesson. I always find it hard to preach on these topics.

[ 39 : 08 ] But James has reminded us if we are not willing to listen and respond to the teaching of God's word, then we're never going to apply it in our lives. In other words, well, what use is this handbook to Christian living if all it is is information and knowledge to us?

What use is it if it's not applied in our life for our growth and for our maturity? So my friend, we need to be hearers and doers of God's word.

May the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we bless and praise thee for thy word. We thank thee that it is the only rule to direct us on how we may glorify and enjoy thee forever.

Lord, we confess that we are those who do not apply thy word to our lives as we ought. We are those who fall short so often. We are those who are slow to hear and quick to speak.

But that thou, O Lord, wouldest teach us, that thou wouldest be our schoolmaster to lead us evermore to Christ, to remind us not only of our insufficiencies, but of his all sufficient grace.  
[ 40 : 26 ] Help us, Lord, we pray, to have that teachable spirit to learn more and more from thee, to learn that we might tell it to this generation following that this God is our God, and that he will be our guide even unto death.

O Lord, give to us, we pray, a desire to learn, a desire, O Lord, that we might respond in obedience. And, Lord, that desire that that obedience would be outworked in our lives, wherever we are, whether in our workplaces or in our homes, in our families or even in our community, that we, O Lord, would serve thee with that servant-like heart to bring glory to thy name.

Bless us, Lord, we pray thee. Undertake for us for the rest of this week and enable us, we pray thee, to do everything in the name of Jesus and for the extension of his kingdom.

Cleanse us, we ask, and do us good for Jesus' sake. Amen. Amen. We shall conclude by singing in Psalm 90.

Psalm 90 in the Scottish Psalter, page 350. Psalm 90, we're singing from verse 14 down to the end of the psalm.

[ 41 : 47 ] O with thy tender mercies, Lord, us early satisfy, so we rejoice shall all our days and still be glad in thee, according as the days have been wherein we grief have had, and years wherein we ill have seen, so do thou make us glad.

O let thy work and power appear, thy servants face before, and show unto their children dear thy glory evermore. And let the beauty of the Lord, our God, be us upon, our handiworks establish thou, establish them, each one.

These verses, to God's praise. O let thy birth, our God, be and still be glad in thee, and still be glad in thee.

O for may not the days have seen, wherein we grief have had, and years wherein we ill have seen, so do thou make us glad.

O let thy work and power appear, thy servants face before, and show unto their children dear, thy glory evermore. O let thy work and power appear, thy servants face before, and show unto their children dear, thy glory evermore.

[ 43 : 58 ] And let the beauty of the Lord, our God, be us upon. And let the beauty of the Lord, our God, be us upon.

Our handiworks establish thou, establish them, each one.

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.