

How's your Heart?

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 June 2015

Preacher: Rev. Murdo M Campbell

[0 : 0 0] Well, if we could, this morning, with the Lord's help, turn back to the Gospel according to Mark, chapter 4. Gospel according to Mark, chapter 4.

And if we read again at verse 3. Mark, chapter 4, at verse 3. Listen. Behold, there went out a sower to sow.

And it came to pass, as he sowed, some seed fell by the wayside, and the birds of the air came and devoured it up. And some seed fell on stony ground, where there had not much earth.

And immediately it sprang up, because it had no depth of earth. But when the sun was up, it was scorched, and because it had no root, it withered away. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.

And other seed fell on good ground. And it did yield fruit that sprang up and increased, and brought forth some thirtyfold, some sixtyfold, some a hundredfold.

[1 : 0 4] And he said unto them, He that hath ears to hear, let him hear. How's your heart?

How's your heart? How's your heart? It's a question my father-in-law often asks me when I meet him. Every time I meet him, he always starts with a question, How's your heart?

And it's such a searching and a probing question, isn't it? Because the question is asked in relation to the word of God. How's your heart in relation to God's word?

How do you stand in relation to the word of God? What condition is your heart in? What condition is your heart in?

How's your heart? Because as the old saying goes, for many of us, the heart of the problem is the problem of the heart.

[2 : 1 9] But how's your heart? What condition is your heart in? And that's the same question which Jesus is putting before all these multitudes which followed him.

Because as we've seen time and time again in our study of Mark's gospel, we've seen that there were multitudes of people who had heard about Jesus and who came to see Jesus.

And these crowds, they've been this huge emphasis in Mark's gospel. And now as we enter into chapter 4, Mark tells us that Jesus addressed these crowds.

And this is actually the first time in which Jesus has addressed them. Because in previous chapters we're told that when the multitudes came, Jesus healed all their diseases and he cast out demons.

But now Jesus wants to take this opportunity to tell the multitudes about the message of the kingdom of God. And the setting for this first parable which Jesus told the crowds was an area which we are very familiar with now.

[3 : 2 7] Because the congregation of Jesus, they had gathered on the shore of the Sea of Galilee. And there was this vast amount of people which had gathered there.

And because there was a vast amount of people, Jesus sought to climb into a boat and use it as a sort of floating pulpit in order to address the crowd on the shore.

And when Jesus spoke, he spoke to the crowds using parables. But let's not be tempted to think that the parables of Jesus were just sermon illustrations or a little story in order to entertain his crowd, in order to keep their attention.

Rather, the purpose of the parable was to get the listener deeply involved and see that they are actually in the parable.

And because they're in the parable, it will compel them to make this personal decision about the kingdom of God. And Jesus did this by drawing all his parables from incidents and situations in which his listeners were very, very familiar.

[4 : 37] He used things that they were seeing day by day, or perhaps in this case, year by year. But the parables of Jesus, they were to be the test of all his hearers.

And the test was to see if their hearts were open to the truth. And the first of five consecutive parables which Jesus spoke to the crowds with was the well-known parable of the sower.

And what Jesus is stressing to us in this parable is our response to the message of the gospel. How will we respond to the good news of salvation through Jesus Christ?

And in the parable of the sower, Jesus sets out to explain to us that there will be different responses from people with regards to the message of the gospel.

And so the parable of the sower isn't actually about the man who sowed seed. The parable is about the effect that that man's labour had.

[5 : 41] My friend, the parable is about the soil. And on to what type of soil the seed fell. And you can almost imagine this sower, the farmer or the crofter, as he walks out into the middle of his field at the beginning of a working day.

And as he walks out into the field, he pushes his hand down into his bucket, in which he carries this seed. And he lifts it out and he begins to scatter the seed.

Just begins to scatter the seed as best as he can. Scatters it throughout his field. And this seed is what is precious to the sower.

But what we must realise is that there is nothing wrong with the sower. There's nothing wrong with the seed. There's nothing wrong with the method which is being used to sow the seed.

Because all the efforts of the sower depend upon what type of soil the seed lands on. And so the sower sows in his field.

[6 : 51] But when the sower finished sowing in his field, and he looked back at it after a hard day's work, it looked no different from when he had started. The results weren't instant.

But as all good crofters know, waiting is part of the process. But what's unusual about the parable of the sower is that Jesus gives us the explanation of this parable.

And in verse 14, Jesus states that the role of the sower, he states what the role of the sower is, because he says the sower sows the word. The sower sows the word.

Therefore the seed is the word of God. And Jesus tells us that that seed fell by the wayside. It fell on stony ground. It fell among thorns.

And it fell onto good ground. My friend, when the seed was sown, it fell upon the hardened heart. It fell upon the shallow heart. It fell upon the strangled heart.

[7 : 56] And it fell upon the open heart. The hardened heart. The shallow heart. The strangled heart. And the open heart.

And all the time Jesus is asking us the question, How's your heart? How's your heart?

And Jesus tells us that the first type of soil, or the first type of heart, that the seed fell, was upon the hardened heart.

The hardened heart. Because he says in verse 3, Listen. Behold, there went out a sower to sow. And it came to pass, as he sowed, some seed fell by the wayside.

And the birds of the air came, and devoured it up. Jesus tells us that the first area, in which the seed fell, was by the wayside.

[8 : 53] The seed fell along the path, which was often a path, which ran right through the middle, of the fields in Israel. Where it would be this hardened surface, which people walked upon, day by day, year by year.

Often like the peat roads that we have. Where the tractors have been going up and down it for years. Hard ground. That flattened the soil. Compressed and flattened the soil, that there would be no possibility, of seed ever taking root.

And Jesus says that, the result of the seed, landing on this type of soil, is that the seed becomes, easy bird for, easy food for the birds to eat.

As the seed falls onto the hard path, it just lies there. It just lies there, and it can penetrate, no deeper than the surface. And Jesus explains to us, that this is the type of person, who hears the message of the gospel, but doesn't respond.

And the reason they don't respond, says Jesus, is because, when they hear the gospel, their hearts are so hard, that it can't penetrate, any deeper than the surface.

[10 : 03] And we may well ask, well, how does our heart become hard? How does our heart harden? My friend, your heart hardens, when you hear the same message, week in, week out, year by year, again, and again, and again, and you don't respond.

That's how your heart hardens. Maybe there was a day, when your heart was more receptive, to spiritual things. Maybe there was a time, when you were moved to tears, under the preaching of the gospel, and you knew, that you needed a savior, and you knew, that you needed to take that, step of faith.

But the years have rolled on now. You've become more and more, comfortable in your condition. And any interest, that was once there, it's now gone.

Where you've heard the gospel, so often, but you've remained unresponsive, unmoved, unchanged, unconverted. And now coming to church, on a Sunday morning, has just become, a form and a fashion.

It's just part of the routine, in order to make, an appearance, where sermons are preached, but there is no attention, given to them. And it doesn't matter, what is said, or how it is said, or who it is said to.

[11 : 33] You don't respond, to the message of the gospel. And it wouldn't matter, if you were confronted, with the gates of hell itself. You would remain unmoved, and unchanged.

Why? Why? Because Satan, has snatched away, the little seed, that was sown upon your heart.

The enemy of your soul, is at work. And he's trying everything, to prevent this seed, being sown in your heart. And just, just like a bird, ready, ready to get its dinner, Satan, watches, and he waits, and watches the sower, as the sower scatters, and scatters the seed, onto the soil.

Satan waits, and watches, to see where the seed falls. He watches, the trajectory of the seed. He watches the direction, of the seed. And just as the seed, hits the soil, Mark says, immediately.

Immediately. The evil one, snatches it away. Because the last thing, Satan wants, is for this seed, to take any root.

[12 : 47] The last thing, the devil wants, is for you, to have peace with God. The last thing, he wants, is for you, to listen to the gospel. And my friend, you know the frightening thing, about the enemy of your soul.

He never misses church. You might miss church. I don't know why. I don't know why you, wouldn't want to come to church.

But he doesn't miss a service. Never misses church. He's always here. Always trying to steal this, seed from off your heart. And yet this, enemy not only steals, the seed of God's word.

He sows his own seed. He sows his own seed. He comes with his, his seeds of distracting thoughts. His seeds of doubts. Don't listen.

Don't listen. But his seeds of tiredness. Seeds of tiredness. Oh my friend, you've never felt tiredness, until you came to church.

[13 : 54] And you know, some people think, that children can be a distraction, for whoever is preaching. Parents are often, afraid to bring their children, to church, in case they'll make a noise.

And that not, ought to be the case. Church is the place for children. But let me tell you, children aren't a distraction. People who fall asleep, are a distraction.

But why is it, why is church the place, where people sleep? Maybe it's me. Maybe I'm boring you. Why do people doze off, in church?

Especially when, they're hearing about, the best message, in all the world. This glorious gospel, of a saviour, who saves us from sin, and eternal damnation, in hell.

Why wouldn't you, want to hear about that? But does it not, frighten you? That you've heard, the voice of God, and yet it has been, silenced by the enemy, of your soul.

[14 : 54] My friend, how many times, how many times, has this seed, been sown upon your heart? How many sermons, have you heard, in your lifetime? You think back.

How many preachers, have pleaded with your soul? How many ministries, have you sat, under? How many times, have people spoken to you, about Christianity, or Christ?

How many times, has God spoken to you, through providence? Maybe through death? Maybe in your own family, or amongst your own friends? And yet you walk away.

You walk away, unmoved by it. How many, how many funerals, have you attended? How many weeks, have you sat through? How many times, has this seed, been sown in your hearing?

Where the word, is heard, but the heart, it's hard. And you don't respond, to the message of Jesus. How many times?

[15 : 54] How many more times? How long, will you go on, not responding, to the message, of the gospel? my dear friend, will it be said of you, that by the time, you walk out, this door today, that the devil, will have plucked, that seed, from off your heart.

He who has ears, to hear, let him hear. The hardened heart. Secondly, the shallow heart.

The shallow heart. Jesus says in verse 5, some fell on stony ground, but it did not have much earth. And immediately, it sprang up, because it had no depth of earth.

But when the sun was up, it was scorched, and because it had no root, it withered away. The shallow heart. Jesus continues, in the parable, and he explains, that after a time of waiting, the seed which fell, on the other types of soil, they also gave, their own results.

And it seems, as if Jesus describes, these types of soil, to us. In order, of which soil, produced results first. And so, as Jesus tells us, that some seed, fell upon stony ground.

[17 : 12] He explains that, not long after the seed, had been sown, there were signs of life. Signs of life, because the seed, sprang up, out of the soil. But Jesus, is very quick, to point out to us, that this, stony area of ground, it isn't as good, as it may seem.

Because on the surface, everything may look, so promising. On the surface, there are, there are signs of life. On the surface, there are signs of growth. But under the surface, under the surface, there are problems.

And in fact, Jesus tells us, that the stony ground, had three problems. Jesus explains, that there were, three reasons, as to why, the seed was, hindered from growing, and germinating, and bearing fruit.

And the problems, which Jesus highlights, is that, when this seed, was sown, on the stony ground, it was sown, in a place, which did not have, much earth.

And the reason, it sprang up quickly, is because, it didn't have, depth of earth. And what caused, the seed to wither quickly, was that it didn't have, a root.

[18 : 24] And so the problems, which this seed had, when it landed, on the stony heart, or the stony ground, it had no earth, no depth, no root. No earth, no depth, no root.

And what is so sad, is that this soil, may have looked, so promising at first, with the first signs, of the seed taking root, and coming through, and breaking the soil, towards the light.

But all the time, all the time, what went on, under the soil, was unknown, to the sower. The sower, may have thought, to himself, that it's going to be, a good yield, this coming year.

It was all looking, so promising, so hopeful, but the closer, the seed came, to the surface, the more the sun, revealed the true condition, of the soil. And it soon, became apparent, that this soil, had no earth, no depth, and no root.

And because of all, these problems, with this soil, the sown seed, burns under the heat, of the sun, and eventually, it withers, and dies. And Jesus says, this soil, is very similar, to the first.

[19 : 38] Where the shallow heart, is very, is very like, the hardened heart. Because in the case, of the hardened heart, the seed just landed, on the surface, which was hard, and impenetrable.

Which describes, those who don't understand, the gospel. Therefore, they don't respond. But in the case, of the shallow heart, Jesus explains, that it refers, to those, who don't understand, the gospel, properly.

Because Jesus says, that this type of person, when the word of God, is sown, in their heart, they hear the word, they receive it, with joy. And in those, initial stages, there is life, and enthusiasm, and excitement, and enjoyment, of coming to church, and gathering, for worship.

But, but Jesus says, when the seed, lands on the shallow heart, that joy, and enthusiasm, it only endures, for a while. And the reason, why the shallow heart, only endures, for a while, is because, the heat of the sun, reveals, that there is no earth, no depth, no root.

Where all seemed, to be going well, and all seemed, to look so promising. But when the pain, of tribulation arises, or the heat, of persecution, comes, the shallow heart, quickly withers away.

[21 : 03] And Jesus says, that the reason, for tribulation, or persecution, is because of the word. It's all because, of the word. The shallow heart, soon realizes, that following Jesus, requires commitment.

It requires, counting the cost. It requires, denying yourself. It requires, taking up your cross, daily, and following Jesus. And because, of the word, the demands, that the word, places upon, a Christian, and the distinct, lifestyle, that they ought to live, the shallow heart, feels left out.

As they try, and make this, step of faith, to follow Jesus. Because they know, that in doing so, they will lose, all their friends, that they once, sat with in the pub. They once went to, with all their clubs.

And even though, the new things, replace the old things. it only lasts, for a time. Because the person, with the shallow heart, has a love, for the world.

Which is far greater, than a love for Jesus. And there is still, a part of them, that wants back, to the old things, back to the world. We're coming out, from the world, and being separated, is a real challenge.

[22 : 21] And it causes, such a strain. Because the shallow heart, still wants to hold, on to the old, lifestyle, that they once had. But when the heat, of the sun, finally, reaches its peak.

The shallow heart, says, it's too much. Too much commitment. Too much to give up. Too much to lose, by becoming a Christian.

But they wouldn't say, that if they had roots. And we see, so many shallow hearts, in evangelical churches, today. Where their shallow hearts, are attracted, to the noise, and to the excitement, of a large church.

In which, a lot is going on, and they hear the gospel, and they seem, to fit in, and they even make, a profession, of faith. But the shallow heart, it still wants, to go back, to the world.

And the desire, to go back, to the world, said John, Calvin, proves that they have, temporary faith. Temporary faith. There's one sure sign, that someone has, temporary faith, says Calvin.

[23 : 34] Doesn't like to be tested. Temporary faith, flourishes, in the summer. Doesn't like, the winter. Temporary faith, loves the nice, warm days, of sunlight.

But doesn't like, the long, cold nights, of darkness. Temporary Christianity, loves it, when everything, is going well, and when you can, ride on this, emotional high, of excitement, and buzz, and be drawn in, by the crowd, but have, no root.

But lose the emotions, take away, the excitement, go through, difficult experiences, face, illness, bereavement, pain, heartache, loneliness, chastenings, trials, persecutions, under the heat, of the sun, and then see, that there is no depth, of earth, because of all the barrenness, of the soil.

And all that grew upwards, withers, because it didn't grow downwards. Temporary Christianity, is a shallow heart.

He who has ears to hear, let him hear. The hardened heart, the shallow heart.

[24 : 50] Thirdly, the strangled heart. Jesus says in verse 7, some seed fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

Jesus says that the next seed, to germinate, was the seed that, fell among the thorns, and it's clear, that this soil is different, from the last two soils. Because this type of soil, was allowed to grow.

It allowed the seed, to grow. It wasn't hard, but soft ground. It was full of moisture. And it had lots of earth, it had depth, and the seed was able, to put down roots.

And it seems that this soil, had everything it needed, to grow. But it also had too much. Because as soon as the seed, puts down the roots, all the thorns, the roots of the thorns, begin to wrap around the seed, and choke it.

And Jesus explains that, the strangled heart, is someone who hears the word. But just like, the shallow heart, and the strangled heart, it has three problems.

- [26 : 01] Just like the shallow heart, the strangled heart, has three problems. But with this soil, it's not so much, as what was taken away, as it was with the other soils. It's all the other things, crowding in.
- Because as this seed, puts down roots, says Jesus, the cares of this life, the deceitfulness, of riches, and the desire, for other things, crowd in.
- And it chokes the word, and it becomes, unfruitful. And so the strangled heart, is someone which, in which, cares, crowd in. And, riches, crowd in.
- And, other desires, they crowd in. But it's all at the expense, of crowding out, the word of God. And what Jesus, is saying, is that the strangled heart, is someone who has, trust issues.
- Where they feel, safer and more, secure, when they are, trusting in things, rather than, trusting in God. And Jesus warns that, there is a danger, in cares, there is a danger, in anxiety, and worry.
- [27 : 13] He reminds us, elsewhere in the gospel, that we are to be, anxious for nothing. Jesus, never says, be careless for nothing. He says, be careful, for nothing.
- Don't be so, full of care, that you forget, that God is sovereign, in all aspects, of your life, and that he's, promised to be with you, and to help you, and provide for all your needs, says Paul, according to his riches, and glory.
- But for some people, they enjoy the gospel. They love hearing the gospel. They like to be, amongst other Christians, and they love to come to church, and they have, a great respect, for the church.
- Some of them, they even believe, for a while, and it's all good. But then they start, worrying about, different things. They worry about, people.
- They worry about, what others think. They worry about, the cares, of this world. And it begins to, choke the effects, of the gospel. And unfortunately, they come to the conclusion, that they have enough problems, in their own life, without becoming a Christian.
- [28 : 25] And the result is, that the seed is choked, and there's no fruitfulness. There's no outcome. There's no result. But there are others, says Jesus. We're snaring, the wealth is, the snare is wealth.
- And when it comes to wealth, no one ever says, that they have a problem, spending money. Money is not, a problem in the parish. It's a good thing, to have money in your parish.
- Money is not a problem, in the bank. It's a good thing, to have money, in the bank. Money is only a problem, in the heart. Because, it's not money, that's the root of all evil.
- It's the love of money, that is the root, of all evil. It's not wealth, that is the problem, it's the love of wealth, and the love for more, and the covetous desire, for more. That's the problem, says Jesus.
- That's the problem, with a strangled heart. It has too much. Far too much. And you know, there was another occasion, when Jesus told another parable.
- [29 : 36] And he described a man, with a strangled heart. The parable is called, the parable of the rich fool. We looked at it, not so long ago.
- But in that parable, Jesus explained, that there was a man, who had a dilemma. Where he didn't know, what to do. His crop had, yielded so much, he didn't know, what to do.
- He had far too much, to cope with. And instead of, giving away, what he had, or selling it on, this man decided, to tear down, his little barns, which had served him well.

And he tore them down, in order to build, bigger and better barns. But what was wrong, was that, this man's heart, had become, strangled by all the cares, of this life, and the deceitfulness, of riches, and the desire, for other things.

That it had, tempted him, to the place, where it leads, countless millions. To the place, of a false, sense, of security.

[30 : 43] A false, sense, of security. There are many people, where their job, their money, their property, and their wealth, that's their security.

That's what they're, holding on to. That's their security. And don't get me wrong, there's nothing wrong, with having these things. Nothing wrong, with having a secure job, or money, or property, or wealth.

That's not the issue. The issue, of a strangled heart, is where do you find, security? Where do you find, security? Who are you trusting?

Who are you trusting? People often say, that money, doesn't satisfy. Having money, or a job, or property, or wealth, says it.

People often say, it doesn't satisfy. The truth is, it does. It does satisfy. Wealth satisfies, many needs, and many desires.

[31 : 41] Wealth, does satisfy. That's why, there are so many people, in our nation, who don't see, the need of God, or church, or salvation.

They have no interest, in Jesus Christ. They have, their own security. They have, their satisfaction. They've been led, into a false, sense, of security, where they feel, so secure, and so satisfied, by what they have, what they have, and what they have earned, and what they have all, built for themselves, that they act like, the rich fool, who decided, to take life easy.

To the point, that he said, to himself, soul, you have, many goods, laid up for you, for many years. Life is good.

Eat, drink, and be merry. Party your life away. But the problem was, his strangled heart, had crowded, everything else in, but he had crowded out, the word of God.

But when the God, of that word, finally spoke, when he spoke, to the strangled heart, which had been led, into this false, sense of security, and holding on, to everything, in this life, God said, fool, fool, tonight, your soul, is required, of you.

[33 : 16] He, who has ears, to hear, let him hear. the hardened heart, the shallow heart, the strangled heart, and lastly, Jesus highlights for us, the open heart.

The open heart. He says in verse 8, the last type of soil, which Jesus mentions, in the parable of the sower, is the good soil.

The good ground, which sprang up, and increased greatly, and brought forth fruit. And the fruit, which was produced, was a crop, ranging from 30 fold, to 100 fold.

It was this, enormous amount, this, this extraordinary amount. But the point of, the amount, the point of the parable, is not about, the amount of fruit, which was produced.

The issue is that, the seed has now produced. This soil, is an open heart. This soil, is ready to receive the seed.

[34 : 36] And Jesus explains, that the difference, between the open heart, and the hardened heart, and the shallow heart, and the strangled heart, the difference, is the open heart.

Because the open heart, says Jesus, hears the word, accepts the word, and bears fruit. Jesus says, that the open heart, is like, good prepared ground, that is ready, to receive the seed, as the sower, scatters it, upon the soil.

He's saying, that those, who have an open heart, they respond. They respond. They respond, to the gospel. Which is nothing like, all the other types of heart.

Because, the word is ignored, in the hardened heart. The word is undermined, in the shallow heart. The word is overcrowded, in the strangled heart.

But, with the open heart, the open heart, it hears the word, and it accepts it. It accepts it. And you know, I love the way, that Jesus speaks here.

[35 : 44] When he says, that the open heart, hears the word, and accepts it, receives it. The open heart, accepts the word, receives the word, welcomes in, the word.

It gives the word, the place of, priority, in the heart. For the open heart says, I am a sinner, in need of a saviour. The open heart says, I am in a ruin, in need of a remedy.

The open heart says, he must increase, I must decrease. My friend, the open heart, gives the word of God, the greatest, position, in which Jesus Christ, is placed, upon the throne, of an open heart.

Jesus Christ, is placed upon the throne, of an open heart. But what you'll have noticed, and with this, I'll close.

What you'll have noticed, is that, in Jesus' explanation, of the parable of the soul, everyone heard the word. Everyone was under the sound, of the word.

[36 : 51] Everyone heard. But only the open heart, responded in a right manner. And hearing, is what is important, in the parable.

Because the response, of the heart, is directly dependent, upon what was heard. And Jesus is, stressing, to his congregation, before him.

For when he began, the parable of the sower, Jesus called his congregation, to listen. Listen, he says. Listen.

Behold, a sower, went forth, to sow. And when Jesus, concluded the parable, of the sower, he does so, with the plea, to respond, to what has been heard.

He who has an ear, to hear. Let him hear. And so the parable, of the sower, is all about, hearing. Where everyone, hears the word.

[37 : 51] Everyone, hears the message, of the gospel. Everyone, hears the call, to come to Christ, for their salvation. But it is our response. But it is our response.

Our response, to what has been heard, that matters. And our response, all depends upon, the condition, of our heart.

And Jesus says, to those, who hear the word, they either have, a hardened heart, a shallow heart, a strangled heart, or an open heart.

A hardened heart, a shallow heart, a strangled heart, or an open heart. But how is your heart? How is your heart?

He who has ears to hear, let him hear. May the Lord, bless these thoughts to us.

[38 : 57] Let us pray. O Lord, our God, give to us, a hearing ear, and an understanding heart.

O Lord, we ask, that thou, in thy grace and mercy, for thou hast promised, that thy word, will not return unto thee void, but accomplish in the thing, whereto thou hast sent it.

And as the seed, has been sown, may it bring forth fruit. And so prove, O Lord, to bring glory to thy name. Bless us, Lord, we ask, that we might be attentive, to thy voice, to understand, and thy truth, and to walk, in the way of life.

Lord, lead us, we pray, keep us, and go before us, throughout the rest of this day, for Jesus' sake. Amen. We shall conclude by singing, in Psalm 126.

Psalm 126, in the Scottish Psalter, page 419.

[40 : 15] We'll sing the whole psalm. When Zion's bondage, God turned back, as men that dreamed were we. Then filled with laughter, was our mouth, our tongue with melody. They among the heathens, said the Lord, great things for them hath wrought.

The Lord hath done, great things for us, whence joy to us is brought. As streams of water, in the south, our bondage, Lord, recall, who sow in tears, a reaping time, of joy, and joy they shall.

That man, who bearing precious seed, and going forth, doth mourn, he doubtless, bringing back his sheaves, rejoicing, shall return. We shall sing Psalm 126, to God's praise.

When Zion's bondage, God turned back, God sent a dream, where we, then filled with laughter, was our love, our tongue with melody.

They among the heathens, said the Lord, great things for them hath wrought.

[41 : 41] The Lord hath done, great things for us, whence joy to us is brought. The Lord hath done, great things for us, whence joy to us is brought.

As steams of water, in the sound, our bondage, Lord, recall, who sow in tears, a reaping time, of joy, and joy they shall.

Who sow in tears, a reaping time, of joy, and joy they shall. That man who buried precious seed, in going forth, doth mourn.

He doubtless, bringing back his sheaves, rejoicing, shall return. He doubtless, bringing back his sheaves, rejoicing, shall return.

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.