

Food For Thought

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Date: 04 October 2020

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- [0 : 0 0] Well, if we could this morning, with the Lord's help and for a short while, if we could turn back to that portion of Scripture that we read in the Gospel according to John.
- John chapter 4 and if we read again in verse 27. John chapter 4 and verse 27. Just then his disciples came back.
- They marvelled that Jesus was talking with a woman. But no one said, what do you seek or why are you talking with her? So the woman left her water jar and went away into the town and said to the people, come see a man who told me all that I ever did.
- Can this be the Christ? They went out of the town and were coming to him. Now last Lord's Day, as we said, we considered the first half of this passage in John 4.
- And we began by asking the question, if you had half an hour with Jesus, what would you ask him? If you had half an hour with Jesus, what would you ask him?
- [1 : 0 2] And what we discovered was that a Samaritan woman, she had half an hour with Jesus and it changed her life. She had half an hour with Jesus and it changed her life.
- But you know, this past week I was wondering, I was wondering my unconverted friend, that did that half an hour which you had last week, did it change your life?
- You know, we often say that a lot can change from one week to the next. But did that half an hour which you had with Jesus last Lord's Day, did it change your life? Did it transform your life?
- Did it make a difference to your life? What I mean is, did you respond to the gospel? Did you respond to the gospel with contrition of sin, confession of the Son and commitment to the Saviour?
- Did that half an hour with Jesus change your life? Or have you done what you've always done when you've had half an hour with Jesus? Did you just get up, walk away and you went from one Sunday to the next, unaffected, unmoved and unchanged?
- [2 : 1 7] But you know, if you were to count up every half an hour that you have had with Jesus in your life, you know, I wonder how many hours that would be.
- Because you know, the thing is, my friend, you have to give an account. I have to give an account for every minute that I've had with Jesus. So my plea to you this morning is, please don't waste this half an hour with Jesus.
- Because as we said, last week we considered a Samaritan woman who had half an hour with Jesus and it changed her life when she embraced the gospel. But this week, as the story continues, we see that the disciples also needed half an hour with Jesus because they didn't understand the gospel.
- They thought that the gospel was for saintly Jews, not Samaritan sinners. They thought the gospel was for law keepers, not law breakers. They thought the gospel was a gospel of glory rather than a gospel of grace.
- Therefore, having given the Samaritan woman living water, Jesus now gives his disciples food for thought. He gives his disciples food for thought.

- [3 : 31] And I'd like us to consider Jesus' food for thought under three headings. A ravenous saviour, a reaping saviour, and a reviving saviour.
- A ravenous saviour, a reaping saviour, and a reviving saviour. So first of all, a ravenous saviour.
- A ravenous saviour. Look at verse 31. It says, Meanwhile, the disciples were urging Jesus, saying, Rabbi, eat. But he said to them, I have food to eat that you do not know about.
- So the disciples said to one another, Has anyone brought him something to eat? Jesus said to them, My food is to do the will of him who sent me, and to accomplish his work.
- Now you remember that John, he introduced this section back in verse 4, by telling us that it was necessary for Jesus to pass through Samaria.
- [4 : 30] And so this half an hour meeting with the Samaritan woman, it was not only by chance or coincidence, it wasn't fate and it wasn't fortune, but it was by divine appointment.
- It was a necessary appointment. And we see that from the passage that half an hour with Jesus changed her life. Because this Samaritan woman, as we learn, she was a woman with a past.
- She had been in and out of relationships all her life. She had had five husbands, and the man she was now living with wasn't her husband. And she'd come to Jacob's well in the heat of the midday sun, not only to draw water to quench her thirst, but also because she was ashamed of her life.
- She was ashamed of the choices that she had made in her life. She was ashamed of her relationship that she was currently in, and the way that she was living her life. And she wanted to avoid meeting anyone.
- But as we saw, it was only when she met with Jesus that she came to discover that she had spent her life searching for satisfaction in all of the wrong places.
- [5 : 40] Because she had searched for satisfaction in all her relationships and also in her religion. And what she discovered is what everyone discovers when they have half an hour with Jesus.
- And what they discover is that you'll never find satisfaction for your soul in your relationships or your religion until you come to Jesus Christ for salvation.
- You'll never quench the thirst of your dehydrated desires until you embrace Jesus Christ as he's freely offered to us in the gospel. My friend, the truth is, you will continue to be disappointed, dissatisfied and discontent until you come and drink from this living water.
- And that's what this woman did. Because like the hymn writer, her testimony was, I came to Jesus and I drank of that life-giving stream.
- My thirst was quenched, my soul revived. And now I live in him. But you know, John tells us that it was as she drank from that life-giving stream that the disciples returned from the Samaritan town of Sychar where they had gone to buy food.
- [6 : 57] But when they arrived at Jacob's well, they were shocked to see Jesus sitting with this stranger. But not just a stranger, a Samaritan. Not just a Samaritan, a woman.
- Because the truth was, Jewish rabbis never talked to women. And they certainly didn't have any dealings with Samaritan women. And yet the disciples, when they see Jesus sitting with a stranger, they don't say anything.
- But their silence spoke louder than words. Because, you know, Jesus knew what they were thinking. And John even tells us what they were thinking. That they had questions in their mind, even though nothing came out of their mouth.

Because no one said to the woman, what are you doing here? And no one dared say to Jesus, why are you talking to this Samaritan woman?

You can always imagine it was just this awkward silence. The disciples are so shocked that they don't really know what to say. But the wonder is, this woman knows what to say.

[8 : 02] Because we're told that she leaves her water pot and she runs from Jacob's well. And she goes into her town of Sychar to share with anyone she can find this life-giving message of the gospel.

She goes into her town and she says, Come, see a man who told me all things that I ever did. Is not this the Christ? But, you know, meanwhile, while the woman went into the town of Sychar, we're told that after she had had half an hour with Jesus that changed her life, the disciples now need half an hour with Jesus.

Because they fail to understand the gospel. And as we said, the disciples thought the gospel was for saintly Jews. Not Samaritan sinners. They thought the gospel was for law keepers, not law breakers.

They thought the gospel was a gospel of glory rather than a gospel of grace. But, you know, after the Samaritan woman had half an hour with Jesus where she received living water, the disciples were now going to have half an hour with Jesus.

Where Jesus would give them food for thought. Because when that Samaritan woman left Jacob's well, we're told in verse 31, the disciples were urging Jesus, saying, Rabbi, eat.

[9 : 24] But Jesus said to them, I have food to eat that you do not know about. So the disciples said to one another, Has anyone brought him something to eat? Jesus said to them, My food is to do the will of him who sent me, and to finish his work.

The disciples, when they came back from the town, they were just preoccupied with lunch. And they wanted to make sure that their wearied rabbi had something to eat.

But Jesus, he assures his disciples, that there are far more pressing matters to be dealt with than food for the body. Because Jesus says that what's of the utmost importance, and what's of eternal value, is food for the soul.

Jesus says, My food is to do the will of him who sent me, and to finish his work. My food is to do the will of him who sent me, and to finish his work.

But you know, with all that's going on here, we have to remember that the location, the location where the disciples had half an hour with Jesus, is important. Because like the Samaritan woman, who was a woman with a past, she was at a well with a past.

[10 : 41] She met Jesus at Jacob's well. And as we said last week, Jacob's well was a well with a past, because it was a historical monument, marker, and meeting place.

It was a memorial of God's covenant faithfulness towards sinners. That's what Jacob's well represented to God's people. It was a memorial of God's covenant faithfulness towards sinners.

And you know, as Jesus and the disciples had half an hour together at Jacob's well, the disciples of Jesus, they should have remembered what this well spoke of.

They should have remembered God's covenant promise, that through God's promised son, all the nations of the earth would be blessed. That's what Jacob's well spoke of.

It spoke of God's covenant promise, that through God's promised son, all the nations of the earth would be blessed. And that's something not only the disciples of Jesus in the first century had to remember, but also the disciples of Jesus in the 21st century too.

[11 : 51] Because although we might not do it intentionally, sometimes we can often put up barriers and boundaries to the gospel, where we make people think that the gospel is only for a certain type of person.

It's only for a good person, or a religious person, or a spiritual person, or a moral person. But as Jesus said to the Samaritan woman, a woman with a past, Jesus said to her, salvation may be from the Jews, but salvation is certainly not just for the Jews.

Because as Jesus explained to this Samaritan woman, salvation is freely offered to whosoever. It's an offer to whosoever will believe.

And Jesus is saying to his disciples now, that's my food. That's my food. My food is not your lunch that you've brought to me.

My food is to do the will of him who sent me, and to finish his work. My food is that God so loved the world, that he gave his only begotten son, that whosoever believes in him will not perish, but have eternal life.

[13 : 08] My food is to do the will of his father. The food of Jesus was to live the life we should have lived. The food of Jesus was to die the death we deserve to die.

The food of Jesus was to suffer the hell we would have suffered. The food of Jesus was to be obedient unto death, even the death of the cross. The food of Jesus was to finish the work, that he was given to do.

My food, he says, is to do the will of him who sent me, and to finish his work. And you know that word that Jesus uses here, about finishing the work of his father, it's the same word that Jesus cried from the cross, when he said, it is finished.

It is finished. He finished the work of salvation for sinners. And Jesus says, that's my food. My food is to do the will of him who sent me, and to finish his work.

My friend, the food of Jesus is that the gospel is freely available to whosoever. Whosoever. And the thing is, there is no boundary too big, and there's no barrier too high.

[14 : 28] There's no sinner too sinful, and there's no cause too lost. There's no past too checkered, and no present too sinful, to keep Jesus away from you.

Nothing can stop you from Jesus, my friend. Nothing is in your way, because the glory of the gospel is that Jesus is able to meet you today, at your point of need.

And the thing is, he's more than willing to forgive you, and to cleanse you, and make you his, if you will only come to him. If you'll only come to him, and seek him with all your heart.

My friend, there is no one, there is no one, to whom Jesus ever said, the gospel is not for you. The gospel is for whosoever.

That includes you. There is no one, to whom Jesus ever said, the gospel is not for you. It's for whosoever.

[15 : 29] That includes you. And you know, this is a lesson the disciples, in the first century, and the 21st century, needed to be reminded.

Because as the disciples, had half an hour with Jesus, he gave them food for thought. When he described, a ravenous saviour, but then secondly, he describes a reaping saviour.

A reaping saviour. He says in verse 35, Do you not say, that there are yet four months? Then comes the harvest.

Look, I tell you, lift up your eyes, and see that the fields are white for harvest. Already the one who reaps, is receiving wages, and gathering fruit for eternal life. So that sower, and reaper, may rejoice together.

For here, the saying holds true, one sows, and another reaps. I send you to reap that for which, reap that for which you did not labour. Others have laboured, and you have entered into their labour.

[16 : 34] Now everyone has a favourite parable, because the parables of Jesus, they're so vivid, and so memorable. In fact, Jesus, he never spoke to the crowds, without using a parable.

My favourite parable, is the parable of the sower. Because it's in the parable of the sower, that we are reminded about the preciousness, of the seed. Because as Jesus says, the seed, is the word of God.

And that seed, is to be sown, in season, and out of season. Because, as every sower knows, his actions of sowing the seed, can have life changing, and heart transforming effects, upon the soil.

And that's because, there's a lot of power, packed into that, tiny little seed. It doesn't matter, even how eloquent, or how expressive, how structured, or how stimulating, even how passionate, or persuasive the sower is.

The power, is all in the seed. Because the seed, is the word of God. And the word of God, is the power of God, unto salvation. And my friend, there's only one seed, to be sown.

[17 : 45] And there's only one seed, to be scattered. And that seed, is the word of God. And you know, nothing else will do. Nothing else will change lives.

Nothing else will convert sinners. Nothing else will bring people to Christ. Nothing else will give hope, in the midst of hopelessness. Nothing else will bring comfort, in the midst of sorrow.

Nothing else will convey encouragement, in the midst of discouragement. Nothing else will remind you, of God's faithfulness, in times of your faithlessness. Nothing else will give you, peace in life, hope in death, grace by the way, and glory in the end.

Nothing else will do your soul, any good, apart from, this precious seed. The seed, is the word of God. Therefore, the story of salvation, the glory of the gospel, the Christ of Christianity, he must be set forth, consistently, constantly, and compassionately.

My friend, the call to come to Christ, it must be issued, without conflict, without contradiction, and without compromise. And you know, that's what Jesus was doing here.

[18 : 56] He was giving his disciples, in the first century, and here, in the 21st century, he was giving us, food for thought, by reminding us, that the purpose of the church, is sowing and reaping.

The purpose of the church, is sowing and reaping. Because notice what Jesus says, in verse 35. Do you not say, there are yet four months, then comes the harvest.

Look, I tell you, lift up your eyes, and see that the fields, are white, for harvest. You know, as all good crafters know, when they finish, each sowing seed, on their craft, after a hard day's work, it looks no different, to when they started.

Because the results, they aren't instant. Waiting is always part, of the process. You have to wait, four months, until the harvest comes. You have to wait, for the seed, to take root, and to germinate, and to grow.

But Jesus says, to his disciples, in the first century, and the 21st century, he says, in God's kingdom, things are different. In God's kingdom, things are different.

[20 : 08] Jesus says, yes, waiting is often, part of the process. But sometimes, the results, are instant. And Jesus says, don't think, that there must be, a certain time lapse, between sowing, and reaping.

Because, as Jesus implies, I've just sown the seed, and the harvest, is ready to take place. He says, do you not say, there are yet four months, when then comes the harvest.

Look, I tell you, lift up your eyes, and see that the fields, are white for harvest. Jesus says, lift up your eyes, look at the town of Cypher. Look at that community.

It's white, and ready, for harvest. And that's because, that Samaritan woman, that woman, whom you met here, at Jacob's well, she has left her, her water pot behind, and she's gone, into her community, to tell everyone, who is searching, for satisfaction, for their soul.

She's gone to tell them, to come and drink, from the fountain, of living and true water. Do you know what she's doing, right now, says Jesus. Do you know what she's doing? She's living, her Christian life.

[21 : 21] She's being a witness, in her community, and she's calling people, to come to Christ. That's what that woman, is doing. She's saying right now, come, see a man, who told me all things, that I ever did.

Is not this the Christ? And Jesus, is saying to his disciples, in the first century, and here, in the 21st century, he's saying, that's what you should be like.

That's what you should be like. Because the purpose of the church, is sowing and reaping. The purpose of the church, is sowing and reaping.

My Christian friend, Jesus is exhorting us, and encouraging us, as his disciples, to keep sowing, and to keep reaping, even in the face, of obstacles, and opposition.

We're to keep sowing, and keep reaping, even in the face, of obstacles, and opposition. And you know, over the past few months, with the church buildings, being closed, and so many activities, cancelled.

[22 : 28] You know, at first, we all thought, that the coronavirus, would be an obstacle, to the gospel. And yet, as time has gone on, it has actually served, as an opportunity, to advance the gospel.

Because this precious seed, it has been sown further, and wider, than ever before. This seed has been scattered, in places that, we never thought possible, and places that, we'll never hear of.

But, you know, this season, in our lives, has not only been, an opportunity, for the church, to advance the gospel. It has also been, an occasion, for the church, to engage, with the technology, of the day, in order to communicate.

the gospel. My friend, this season, of sowing, has certainly, challenged the church, especially, where it had been, reticent, or even reluctant, to change, in the past.

It has been, the church has been, challenged, to come into, the 21st century, and to use, the technology, of the day, in order to, communicate the gospel. Not to change, the gospel in any way, but to communicate, the gospel, gospel.

[23 : 40] And you know, we even see that, in the early church. You look at, the New Testament. Because like us, in the early church, in the first century church, the Christians there, they longed to see, one another, face to face, just like we do.

They wanted to enjoy, friendship, and fellowship, with one another, but at the time, it was impossible. And so what, what did they do? They used the technology, of the day, to communicate, communicate the gospel, by writing letters.

They didn't, see what, they were going through, as an obstacle, to the gospel. Rather, they saw it, as an opportunity, and an occasion, to advance the gospel. And you know, my friend, Jesus is saying, to his disciples, in the first century, and here in the 21st century, he's saying, that's what you should be like.

That's what you should be like. Because, as Christian disciples, we've been called, commanded, and commissioned, to go with the gospel, to whosoever.

Whosoever, that's who we're to go with. There's to be no exception, no boundaries, no barriers. Whosoever. And you know, the thing is, we might not have to appear, on YouTube, or Zoom, but you know, we can all lift the phone.

[24 : 55] We can all send a text. We can all write an email. We can all use, the technology of the day, to communicate the gospel. We can all use, the technology of the day, to communicate, the gospel of Jesus Christ.

And as my good friend, J.C. Ryle says, where is our faith? Where is our faith, if we believe, that souls around us, are perishing, and that Christ alone, can save them, and yet we remain silent?

Where is our love, he says, if we can see others, going to hell, and yet say nothing to them, about Christ, and salvation?

My friend, the purpose of the church, is sowing, and reaping, sowing, and reaping, sowing, and reaping. And Jesus says, in verses 36, and 37, he says, the sower, and the reaper, are to rejoice together, because as the saying goes, one sows, and another reaps.

And you know, it's with that, that Jesus reminds his disciples, both in the first century, and the 21st century, he reminds them, that the work, of both the sower, and the reaper, is essential.

[26 : 14] He says in verse 38, I sent you to reap, that for which you did not labour. Others have laboured, and you have entered, into their labour.

Jesus says that, as his disciples, we're not only to, to scatter, in our sowing, but we're also to remember, in our reaping. We're not only to scatter, in our sowing, but we're also to remember, in our reaping.

We're to remember, that when we reap, we are reaping, from someone else's labour. Don Carson, the New Testament scholar, he writes in his commentary, he says, And you know, that's so true, because I know, that my ministry, here in Barvis, it is the result, of the faithful praying, of God's people, and the faithful preaching, of God's servants.

And as Christians, you look at your own life, as a Christian, you are the fruit, of the faithful praying, of your parents, and your grandparents, and other people, God's people.

We're the fruit, of faithful preaching, and faithful pastoring, of God's servants. And the thing is, we're to rejoice, in our reaping, because others have sorrowed, in their sowing.

[27 : 43] We're to rejoice, in our reaping, because others have sorrowed, in their sowing. You know, is I not how it's described, in Psalm 126, where the psalmist says, that man, who bearing precious seed, in going forth, doth mourn, he doubtless, he doubtless, he doubtless, bringing back his sheaves, rejoicing, shall return.

The psalmist says, the person, whose sorrows, when sowing, has the assurance, he is doubtless, he has the assurance, that others, will be rejoicing, when weeping.

The psalmist, says, the person, whose sorrows, when sowing, has the assurance, that others, will be rejoicing, when weeping.

And you know, it should give us, encouragement, to continue, to be faithful, in prayer, and faithful, in preaching. It should give us, the encouragement, to sorrow, when sowing.

It should give us, the encouragement, to sorrow, when sowing, the good seed, of God's word, into the lives, of those in our home, and our family, and in our community, and in our workplace.

[28 : 56] It should give us, the encouragement, to plead, even for the next generation, that we might be assured, of the promise, that although we may not see it, although we may not see it, others will rejoice, when weeping.

My friend, the person, whose sorrows, when sowing, has the assurance, that others, will be rejoicing, when weeping. The purpose of the church, is to be sowing, and reaping, sowing, and reaping, sowing, and reaping.

And Paul said, do you remember, what the apostle Paul said, whoever sows sparingly, will reap sparingly. But, whoever sows bountifully, will reap bountifully.

My friend, the person, whose sorrows, when sowing, has the assurance, that others, will be rejoicing, when reaping. And you know, that was about to come through, in the experience, of those from the, the Samaritan town, of Sychar.

They were about, to experience rejoicing, and reaping. You know, I fully believe, that this Samaritan revival, it was the fruit, of the faithful prayers, of Joseph.

[30 : 10] Joseph, was a descendant, of the Samaritans, or the Samaritans, were descendants, of Joseph. And you know, I have no doubt, that Joseph prayed, that generations, in the future, generations, that are yet unborn, will praise, and magnify the Lord.

My friend, Joseph, even sorrowed, when sowing, in the assurance, that others, would rejoice, when reaping. And that's what we see, lastly, and very briefly, under the heading, a reviving saviour.

A reviving saviour. You know, when the disciples, had half an hour, with Jesus, he gave them, food for thought. And he described, a ravenous saviour, a reaping saviour.

And then lastly, a reviving, saviour. A reviving saviour. Look at verse 39. Many Samaritans, from that town, believed in him, because of the woman's testimony.

He told me, all that I ever did. So when the Samaritans, came to him, they asked him, to stay with them. And he stayed there, two days. And many more, believed because of his word.

[31 : 17] They said to the woman, it is no longer, because of what you said, that we believe. For we have heard, for ourselves, and we know, that this is indeed, the saviour, of the world.

You know, while the disciples, experienced half an hour, with Jesus, while Jesus gave them, food for thought, about the purpose, of the church. While all that was going on, the woman of Samaria, was busy, sowing and reaping.

She was sowing and reaping, because, as we know, she went into her, hometown of Sychar, and she lived her Christian life, by being a faithful Christian witness, and calling people to come.

Come see a man, she said. Come see a man, who told me all things, that I ever did. Is not this, the Christ? And the wonder is, they responded, to her gospel invitation.

And they believed, because of her testimony. And the community of Sychar, they came out, to meet Jesus. They came believing, and confessing him, to be the Christ, the saviour, of the world.

[32 : 23] They all came out, to Jesus. The harvest came. My friend, the harvest had come, and much to the disbelief, of the disciples, there was a Samaritan revival.

There was a Samaritan revival. And you know, as disciples of Jesus, that's what we should be longing for. We should be longing, for the harvest to come.

We should be praying, for the harvest to come. We should be pleading, for the harvest to come. That through our sowing, and our reaping, our community, would come out, to meet Jesus.

And they would come out, believing, and confessing him, to be the Christ, and the saviour, of the world. You know, we should be longing, for revival. Not so that, we become lazy, and lethargic, in our sowing, and our reaping.

But we should be longing, praying for revival, so that through our sowing, and our reaping, the harvest will come. The harvest will come. We should be praying, like the prophet Habakkuk.

[33 : 25] Oh Lord, revive thy works, in the midst of the years. In the midst of the years, make known. In thy wrath, remember mercy. And you know, my friend, our hope, for the harvest, is the Lord's promise, to Habakkuk.

Though it tarry, wait for it, because it will surely come. Though it tarry, wait for it, because it shall surely come.

Now that doesn't mean, we should be lazy, in our sowing, and our reaping. It means that, through our sowing, and our reaping, we should be pleading, and praying, that the harvest will come.

We should be longing, for the reviving Saviour, to come and work, through all our sowing, and our reaping. But you know, I love the way, this passage closes.

And with this, I'll close, this morning. I love what it says, in verse 40, about the Samaritans, when they came out, to meet Jesus. Because we're told, that they asked Jesus, to stay.

[34 : 33] They asked Jesus, to stay. It's actually much stronger, than that in the Greek. Because it says, they appealed, they appealed for Jesus, to stay. They pleaded with Jesus, to stay.

They begged Jesus, to stay. Now, now that they had come, to believe, and confess, that Jesus, is the Christ, and the Saviour of sinners.

These Samaritans, they were saying to Jesus, half an hour with Jesus, is not long enough. Half an hour with Jesus, is not long enough.

You know, my friend, can you say that, this morning? Can you say that, half an hour with Jesus, is not long enough? Half an hour with Jesus, is not long enough.

And you know, as your, half an hour with Jesus, comes to an end, this morning, are you asking Jesus, to stay? Are you asking Jesus, to stay?

[35 : 34] As your half an hour, with Jesus, comes to an end, this week, are you asking Jesus, to stay? To stay with you, not only through, the rest of this week, but also the rest, of your life.

Are you asking Jesus, to stay? Well, you know my friend, if you are asking, Jesus to stay, you make sure, that you come to him, like these Samaritans did, you make sure, that you come, believing in your heart, and confessing, in your mouth, that he is the Christ, and that he is the saviour, of the world.

Oh my friend, come, see a man, who told me, all things that I ever did, is not this, the Christ. Well may the Lord, bless these thoughts, to us, and let us pray, together.

Oh Lord, our gracious God, we give thanks to thee, for the glory, of the gospel, that it is a gospel message, on offer to whosoever, and that thy people, have been called, to sow, and to reap.

And Lord, help us to be faithful, help us to be faithful, in our sowing, and Lord, help us to be rejoicing, in our reaping, that we would know, that Paul may plant, and Apollos may water, it is God, who gives the increase, and our prayer is, that the harvest, would come, that souls, would be won, to Christ, that there would be many, like there was, in Samaria, many believing, and confessing, that Jesus, is the saviour, of the world, oh Lord, remember our homes, and our families, speak to us, we pray, and Lord, open the eyes, of the blind, unstop the ears, of the deaf, that thou wouldest, cause those, who are dead, in their sin, to be made alive, in Christ, oh Lord, do us good, and we pray, watch over us, we ask, and help us, to give thee, all the glory, in all that we say, and do, lead us, by thy spirit, and go before us, for Jesus sake, Amen.

[37 : 41] Well we're going to, bring our service, to a conclusion, this morning, by singing, in the words, of Psalm 126, Psalm 126, we're singing, the words, in the Scottish Psalter, and we're going to sing, the whole Psalm, and Psalm 126, you could say, in many ways, it's a Psalm, that calls for revival, that when, the Lord's people, returned, they wanted, the Lord, to bless him, they wanted the Lord, to bless their people, the people of the Lord, and to bless them, with weeping, that they were those, who sorrowed, when sowing, and they longed, to experience rejoicing, in their weeping, just like we were saying, this morning, 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, the 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, in going forth, doth mourn, he doubtless, bringing back, his sheaves, rejoicing, shall return, we'll sing, we'll sing, the whole psalm, to God's praise, when Zion's bondage, God turned back, as men have been, weary, then filled with laughter, a new,

The Lord hath done great things for us, which joy to us is brought.

As steams of water in the surf are on His glory called.

Earth's falling tears are leaving time, all joy and joy they shall.

[40 : 30] Thine unruly precious seed, in glory for the Lord.

In the best bringing of His feet, rejoicing shall return.

The Lord hath done great things for us, which joy to us is brought.