

# Food For Thought

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[ 0 : 0 0 ] 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 marveled 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. 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? And what we discovered was that a Samaritan woman, she had half an hour with Jesus and it changed her life.

[ 1 : 0 9 ] 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?

Did that half an hour which you had with Jesus 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? What 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? 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.

[ 2 : 3 1 ] 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 lawkeepers, not lawbreakers. They thought the Gospel was a Gospel of glory rather than a Gospel of grace.

For having given the Samaritan woman living water, Jesus now gives his disciples food for thought. He gives his disciples food for thought.

And I'd like us to consider Jesus' food for thought under three headings. A ravenous saviour, a reaping saviour and a reviving saviour.

[ 3 : 43 ] A ravenous saviour, a reaping saviour, 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 four by telling us that it was necessary for Jesus to pass through Samaria.

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.

[ 4 : 41 ] 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 learned, 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, 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.

[ 6 : 03 ] 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 Hivriter, 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.

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.

[ 7 : 10 ] 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.

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.

[ 8 : 15 ] She goes into our town and she says, come, see a man who told me all things that I ever did. It's 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 failed 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 lawkeepers, not lawbreakers. 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.

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.

[ 9 : 40 ] 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. She meant 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.

[ 10 : 53 ] 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 : 52 ] 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 sent to the Samaritan woman, a woman with a past, Jesus sent to her salvation, maybe 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 on 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 : 09 ] My friend, the food of Jesus was 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.

[ 14 : 13 ] 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.

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 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.

[ 15 : 15 ] 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. 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 savior. But then secondly, he describes a reaping savior.

A reaping savior. 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.

[ 16 : 14 ] So that sower and reaper may rejoice together. For here the saying holds through one source and another reaps. I sent you to reap that for what, reap that for which you did not labor.

Others have laboured and you have entered into their labour. 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.

[ 17 : 16 ] 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.

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 and death, grace by the way, and glory in the end.

[ 18 : 22 ] 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.

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?

[ 19 : 24 ] Look, I tell you, lift up your eyes and see that the fields are white for harvest. You know, as all good crofters know, when they finish 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.

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.

[ 20 : 38 ] 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 Sifa. Look at that community. It's white and ready for harvest.

And that's because that's Samaritan woman, that woman whom you met here at Jacobswell, she has left 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 through 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. 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. It's 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.

[ 21 : 46 ] 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 canceled, 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.

[ 23 : 03 ] 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.

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 did they do? They used the technology of the day to 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, saying, that's what you should be like.

[ 24 : 29 ] 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.

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, JC Ryall 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?

[ 25 : 30 ] 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're always 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.

He says in verse 38, I sent you to reap that for which you did not labor. Others have labored and you have entered into their labor.

Jesus says that as his disciples, we're not only 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.

[ 26 : 39 ] We're to remember that when we reap, we are reaping from someone else's labor. Don Carson, the New Testament scholar, he writes in his commentary, he says, the sower labors in anticipation of what is to come, but the reaper must never forget that the harvest he enjoys is the fruit of another toying.

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.

We're to rejoice in our reaping because others have sorrowed in their sowing. You know, as I know 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.

[ 28 : 09 ] The psalmist says, the person who sorrows when sowing has the assurance, he is doubtless, he has the assurance that others will be rejoicing when reaping.

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

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.

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 reaping.

[ 29 : 12 ] My friend, the person who sorrows when sowing has the assurance that others will be rejoicing when reaping. 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 who 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 Samaritan town of Syche.

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.

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.

[ 30 : 26 ] 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 savior.

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

And then lastly, a reviving savior, a reviving savior. 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.

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 savior of the world.

[ 31 : 29 ] 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 savior of the world. 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.

[ 32 : 44 ] 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 savior 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. And we should be longing 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. 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.

[ 34 : 00 ] 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.

They asked Jesus to stay. It's actually much stronger than that in the Greek because it says they appealed for Jesus to stay. They pleaded with Jesus to stay.

They begged Jesus to stay. 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. Do you know my friend, can you say that this morning? Can you say that half an hour with Jesus is not long enough?

[ 35 : 18 ] 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? 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.

All 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.

[ 36 : 25 ] O 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 Paul may water.

It is God who gives the increase and our prayer is that the harvest would come, that souls would be one to Christ, that there would be many like there was in Samaria, many believing and confessing that Jesus is the Saviour of the world.

O Lord remember our homes and our families, speak to us we pray and Lord open the eyes of the blind and stop the years of the deaf, that Thou wouldest cause those who are dead in their sin to be made alive in Christ.

O 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.

[ 37 : 38 ] Amen. Well we are going to bring our service to a conclusion this morning by singing in the words of Sam 126.

Sam 126 we are singing the words in the Scottish Salta and we are going to sing the whole Sam. And Sam 126 you could say in many ways it is a Sam that calls for revival.

That when the Lord's people returned they wanted the Lord to bless Him. They wanted the Lord to bless the people of the Lord and to bless them with reaping.

That they were those who sorrowed when sowing and they longed to experience rejoicing in their reaping. 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. The among the heathens said the Lord the great things for them hath wrought.

[ 38 : 36 ] The Lord hath done great things for us when 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.

Well sing the whole Sam to God's praise. When Zion's bondage God turned back as men that dreamed were we then filled with laughter was our mouth our tongue with melody.

When Zion's bondage God turned back as men said the Lord the great things for them hath wrought.

When Zion's bondage God turned back as men that dreamed were we then filled with laughter was our mouth our tongue with melody.

[ 40 : 28 ] That man who bearing precious seed in going forth doth mourn he doubtless bringing back his sheaves rejoicing shall return.