

God's Plan of Salvation

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[0 : 00] Well, in turning to the letter of Paul to the Galatians in chapter 1, we come to one of the earliest of the apostles' writings, and we notice that he's writing to encourage young Christians, new congregations, churches planted in the first and second missionary journeys, who have begun to feel pressure and heat from the world, and there's danger beginning to circle. Indeed, we notice that the gospel is spreading. Churches are taking root, hearts and lives are being changed in towns and cities across the ancient world, but as that spread of conversions takes place, as the gospel is preached and men and women and boys and girls are saved, there's a rising opposition, a pressure, a hardship.

There's danger without, there's the intolerance of the world, but there's also danger from within, because as we know, if we're familiar with the New Testament story, that as the apostles preached and taught and planted churches and showed forth the praises of Jesus in their life and in their ministry, false teachers dogged their steps, it seems, at every turn, and these Galatian Christians are no different, and there's this quite stunning turn of phrase. By the time we come to verse 6, the very opening of this letter, I am astonished you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel. We'll explore a little bit of that this evening. So what Paul is seeking to do is he's identifying a threat, he's identifying a difficulty and a danger, and what he's doing, he's not looking out with the church, he's focusing in the church. And so we find him here speaking about a different gospel, a distorted gospel, and a contrary gospel. And this word here, to distort, to distort the gospel is to change something beyond recognition. And so what was going on was the false teachers had come in and they started to say, we like Paul, we admire the apostles. It's wonderful what's happening with the spread of the message of Christ, but don't forget circumcision. Don't forget the laws and the rules of the Judaism. And what we begin to find is a gospel plus and a gospel minus, as they began to add to what would be, have what had been proclaimed to them, freedom in Christ. And we find right throughout this letter in every chapter, there's a focus on the cross, and there's a very clear emphasis, chapter 5, verse 1, on the liberty we find through faith in Christ. And what's happened is these false teachers have come along and they've started to distort the gospel, to preach a different gospel, a gospel that is contrary to what they've heard before. And what happens, of course, is that the people are troubled. You are quickly deserting him who called you. Not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. So what's happened is the devil has come in and he's sowing tares among the wheat. He's trying to disrupt and destroy. At the very outset, these new churches as they take root in towns and cities around the ancient world. And he's coming in there saying, I might not bring persecution first, but let's bring a false gospel, a false hope, a gospel of, a message of gospel plus.

Let's try and bring them back to their Judaic roots and let's try and insist on circumcision. And so the false teachers come and the pressure grows and the people don't know whether to turn to the left or turn to the right. And so we find them beginning to turn away. They are quickly deserting him. We call you the grace of Christ and are turning to a different gospel. They're being led astray. And so Paul identifies this problem and he sees that what these false teachers have done is they've brought trouble into the hearts of the Lord's people. And this word trouble is to experience unrest, which is the exact opposite of what the gospel brings. And we notice in verse 3 that what the gospel brings is grace and peace.

[4 : 23] So Paul is calling out these false teachers and he's planting himself full square on the cross. And he says, don't forget, this is the gospel that drew you from darkness to light, that took you from death to life. And he focuses on that gospel and that cross and that saviour right to this letter, as we will for a few moments this evening. So this letter is a response to the danger that Paul

has discerned that's beginning to stalk these early churches, these brand new Christians, and he wants their focus to be on the cross and on Christ because there is our source tonight, friends, for grace and peace.

That is what Christ brings. That is what Christ gives. That is what Christ loves to give. And that is what he promises to those who would come to him in repentance and faith. And so before he even gets to the warnings, which kick off in verse 6, we have this wonderful emphasis on the gospel, God's plan of salvation. Grace to you and peace in verse 3 from God our Father and the Lord Jesus Christ, who gave himself for our sins to deliver us from this present evil age according to the will of our God and Father, to whom be the glory forever and ever. Amen. So here then is the focus, first of all, on the heart of the gospel. The heart of the gospel. Now we know and can understand that these young converts were the fruit of Paul's labours in his first and second missionary journeys. And so what he's doing here is he's reminding them of what they heard when he first came into their towns and their cities and their villages, and he brought them the message of Jesus Christ, who gave himself for our sins to deliver us.

What a wonderful summary that is of the grace and peace of the gospel. How do we receive and know the grace and peace of the gospel? It is all of Christ who is the heart of this message. He gave himself for our sins.

There is a Redeemer, Jesus, God's own Son. And that sets the tone for all six chapters to come. And as this letter focuses on the cross, so must we this evening to consider what? Not just what this message is. That's one thing.

Of course it is. But there's something far more important this evening. And that's the question. What is this message to you and to me? How have we responded to this Jesus Christ who gave himself for our sins?

[7 : 05] And what Paul reminds us of here tonight is that it is in Christ we find forgiveness. He gave himself for our sins to deliver us. Full and free forgiveness is set forth in and through the person and work of Jesus Christ, the Son of God. So to the Christian tonight, the message is, do not wander from this message. Do not drift from the cross. Do not be tempted away down a blind alley or a sidetrack.

Stay full square focused on the one who gave himself for you there. And to those who are yet unsaved, the one we may describe you this evening as a seeker, and I hope and pray that's an accurate description, he says, do not neglect so great a salvation. Don't turn away from not just this message, but this Savior who in his grace and mercy and forbearance again in the gospel is saying, come to me and I will give you rest. Grace and peace from Christ. He gives us what no one else can give us.

He gives us what the world doesn't come close to giving us. Peace of heart, peace of mind, and the love of God, undeserving, unearned, and yet ours through the Lord Jesus, our Savior.

This message then is all about a person, and we notice that right away. Paul, an apostle, not from men, not through man, but through Jesus Christ and God the Father. He puts Christ front and center, and that sets the tone for what comes right through this epistle. He's saying, where are you going?

What are you doing? I am astonished you are so quickly deserting him who called you. Then chapter three, oh foolish Galatians, who has bewitched you? Why would you turn from the cross? And if you go through the letter, you'll find at each chapter a wonderful clear focus on the cross of Christ and the one who gave himself there. This then is a wonderful message, and it also in that very brief phrase brings us to not just what the gospel is, but what the gospel does. He gave himself for us, for our sins, to deliver us from the present evil age, according to the will of our God and Father, to whom be the glory forever and ever. Amen. Why did Jesus give himself to that cross and to that death?

[9 : 34] Peter puts it so beautifully when he writes, the purpose to bring us to God. What no one else could do, what nothing else could achieve, he died, the righteous for the unrighteous, to bring us to God.

Jesus Christ is the heart of the gospel, and the church tonight must not deny or dilute this message. We must not seek to take away from God's plan of salvation. We must not seek to come up with our own agendas, our own ploys, our own plans, our own strategies, thinking, oh, that might get us somewhere. We must tonight stay fully focused on what this message is and who this saviour is, the Lord Jesus Christ, who in song it is put of him this way, his love has no limit, his grace has no

measure, his power has no boundary known unto man. For out of his infinite riches in Jesus he giveth and giveth and giveth again. And what does he give? Grace and peace, which is ours through the forgiveness of our sin, which we seek through and in him and in him alone, the heart of the gospel. And so the question, if this is the message, and this is the man at the heart of this message, this Jesus of Nazareth, how have you and how have I responded? And what does he mean to you this evening? I guess that the ultimate question is, if you're going home tonight, are you going home a child of God? Or are you going home tonight still unconvinced, still unconverted? Why is that?

Ask that question of yourself. I don't know what the answer might be, but you will. Why is it tonight, if you're here worshiping the Lord and singing psalms, standing and sitting and opening the Bible, what is it you've done with the message we read of here and the saviour we meet here? What have you done with him? That's what matters most of all. The heart of the gospel is here in verse 4.

Secondly, there's this, there's the source of this gospel. He gave himself for our sins to deliver us from the present evil age according to the will of our God and Father, to whom be the glory forever and ever. Amen. This message is one thing, but it's crucial to remember the source of this message is God himself. Three times already, by the time we get into the first few sentences, Paul thanks God the Father for what he has done, for his provision, for his grace toward us, for all his goodness and for what he has provided for, as in his Son. And in hearing one phrase, in all its glory and grace, is the plan of redemption, God's plan. He gave himself according to the will of our God and Father. And yet people in Stornow tonight will be saying, what's God ever done for me? He's not done enough for me. Never answered the last time I prayed. I didn't get what I, he's got nothing for me. He doesn't give me this. He hasn't done that for me. What's he ever done?

And they are oblivious to what he's already done, that he sent his only begotten Son, so that whosoever believes in him shall not perish but have everlasting life. He gave everything in giving his Son. And so the answer is again, or the question is again, what have you done with this provision that we meet in the gospel, the provision of Christ? This plan of redemption was formed in the Godhead from all eternity between Father and Son and Holy Spirit. There was a determination, a commitment, a covenant agreement that God would save a people to himself. And the empty grave tonight is the declaration of God's plan being fulfilled in and through Jesus. He is an apostle, not through man, but through Jesus Christ and God the Father who raised him from the dead. There again, right in the first sentence is the resurrection front and centre. He was dead and now is alive. Christianity sometimes, it seems, down through the centuries and generations has had a problem with this and has seemed to squirm and move around and try to come around this in some other way. And of course the other faiths in the world will come along and say, well, was he really dead? Maybe he revived. Maybe he was a good man. But they deny his divinity. They focus on his humanity. They say he revived in the cool of the grave and somehow slipped away. Anything but a dead

[14:18] Jesus of Nazareth. Why? Because here is the greatest test. When we come beyond the cross to the grave and going to the cemetery, the world wants us to think that the bones of Jesus of Nazareth are still there, somewhere in the dirt around Jerusalem. They want him dead. They want him consigned to the history books, leaving him there as a good man, a great man, but not the God man. But that's not what the scripture says. And here we see that in the very first sentence, Jesus Christ and God the Father who raised him from the dead. We worship tonight a living, risen, reigning Saviour. To God be the glory.

Great things he has done. The source of the gospel, the plan of redemption is God's plan. And we see it here in Jesus. The gospel's source is nothing else and nothing less than the amazing grace of God. And so we have here the heart of the gospel and the source of the gospel in these first few sentences because there is a battle for the survival of the soul of these early churches, these Christians who were being dragged away from these great truths, who are being brought to think of what rules and regulations they should incorporate and what traditions they need to adopt and maintain and the place of circumcision and the place of the temple in Jerusalem. And they were being dragged back into the shadows that pointed to liberty in Christ. And Paul says, no, don't go there. That's not for a year to go. You've been set free by Christ in Christ. Why would you then take on the yoke of slavery to yourselves when Christ has set you free? The heart of the gospel and the source of the gospel. Thirdly, we see the scope of the gospel. I am astonished, he says in verse 6, you are so quickly deserting him who called you in the grace of Christ and are turning to a different

gospel. Not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. And so we have these two phrases, the grace of Christ, the gospel of Christ. Wonderful language that should thrill our hearts tonight as we think of the wonderful provision that we have and not just the heart of the gospel and the source of the gospel. Now we can think about the scope of the gospel. Who is this message for? It's for you, friends, and me. It's for Stornoway, Lewis, Scotland.

For God so loved the world, he gave his only begotten son. Here is a message of grace and peace to those who would seek forgiveness for sin in Christ.

This is why the hymn is so accurate as it puts it, how deep the Father's love for us, how vast beyond all measure, that he should give his only son to make a wretch his treasure.

Sometimes perhaps the language, we may find it a bit jarring, a bit coarse, a bit rough, but friends, the scripture describe us in ways of the way of sin is to be lost, darkness, chaos, lawlessness, children of wrath. We are indeed a wretch, but in Christ that wretchedness is transferred to being a treasure. We have then this scope of the gospel. Its scope is the authority for what we come to describe as the free offer of the gospel. And the apostles' preaching is very clear in this. As you go through the acts of the apostles, you'll find time and again from the very beginning as to begin to declare the gospel. Let me read to you just a few examples of the apostles declaring Christ.

[18:22] Peter said to them, to the thousands who gathered around him on the day of Pentecost, repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins.

The day of Pentecost, as the apostolic preaching of the cross begins. There it is, the free offer of the gospel, calling sinners to repent and believe in Jesus. Chapter 2, verse 38. Then we turn into chapter 3 and we read in verse 19 these words, repent therefore and turn again that your sins may be blotted out. We go into chapter 4 and we read in verse 2 that the Sadducees and the priests and the captain of the temple came upon the apostles greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. What a picture of the church that is.

And that is our heritage. That is one we must accept wholeheartedly that we are teaching the people and proclaiming in Jesus the resurrection of the dead. As then so now. The church of the first century setting the tone and the agenda for the church of every century. And here we seek to balance ourselves and hold the mirror up and assess how do we compare? How are we getting on in the mission and ministry that we have received? That we have inherited? What is our heritage? But this very same thing. Teach the people and proclaim Jesus Christ as Lord. That's what they were doing in the temple courts that day.

And then again in chapter 4 and verse 12. The clarion called through Peter again. There is salvation in no one else. For there is no other name under heaven given among men whereby we must be saved.

Saved. Saved. But to be saved we need a saviour. And if we need a saviour that means we need to be saved from something. And what we are saved from is being under the wrath and judgment of God.

[20:26] Sinners. Lost. Without hope. Needing grace and peace. The language is so specific in the apostles preaching but also in the preaching of our Lord himself. You know well the words that he said come to me.

All you who labour and are heavy laden. And I will give you rest. It was that personal appeal that the apostles pick up on and replicate as must we. The Philippian jailer falling on his knees in desperation crying out what must I do to be saved? Believe in the Lord Jesus Christ and you will be saved. The devil would have you believe tonight you need to complete a PhD in biblical studies before you could be converted. Don't you believe a word of it. He's a liar. He's a deceiver and a trickster.

And he will try to take your heart and mind away from this and fill you with ideas and concepts that are completely unbiblical. And he'll spread them and sprinkle them with some biblical truths just to add to the confusion. And he'll say you need this and you need that. You should feel this and you should know that. All you need to know friends tonight is that you're a sinner in need of a saviour and that in Christ the saviour is revealed. And in his grace and mercy he is saying come to me and I will give you rest. Would you tonight put your trust in Christ who is the source and scope and heart of the gospel?

Because friends while we talk about his giving himself for our sins to deliver us. His work upon the cross. His finished work upon the cross. Unless and until we come to him personally and unreservedly that sacrificial atonement is ineffectual for us. And we remain lost. We remain under the wrath and judgment of God. And that wrath and judgment is imminent. And so there is this urgency, this personal invitation to life, liberty, and the gospel. That's why Paul was so pained when the news reached him that these false teachers have come in and they're trying to enslave these converts. For freedom Christ has set us free. Stand firm therefore and do not submit again to the yoke of slavery. Keep in step with the spirit because the world out there will not and does not. And so we look to the gospel, the heart of it, the source of it, and the scope of it. And we see here wonderful provision. We see in the gospels Christ himself. The recounts of Matthew, Mark, and Luke, and John. And we see Christ himself there preaching, assuring, warning, revealing the way of salvation. What provision! What provision! And we read of men and women responding. But we also read of men and women turning away. And we hear so little of them ever again. They walk off the pages of scripture and we hear nothing of so many. Friends, I wonder tonight where you stand. This is the question the gospel brings home to us, the need for a personal commitment to Christ that is wholehearted, that is unreserved.

One final thing to make here this evening, to note this evening, that is the effect of the gospel, the impact of the gospel. We only read these first few verses and you'll notice that when he comes down to verse 10 again, he reasserts that he's not seeking the approval of men. He's not concerned what people think of him. Am I trying to please man? No. If I were still trying to please man, I would not be a servant of Christ. So you see the impact the gospel has had in his heart. He's not concerned too much about what people think of him. He's more concerned what his master thinks of him. And so he wants to serve him wholeheartedly and unreservedly. He wants to fight the good fight. He wants to run the race.

[24 : 45] He wants to look unto Jesus and encourage others to do so. And that's exactly what he's doing here when he calls out this different, distorted, contrary gospel. This message that is contrary to the one we preach to you. Let them be accursed. For they were bringing a false hope and they were destroying and they were undoing and such was the impact of what they were doing. They were distorting this message beyond recognition. And Paul is calling them out. So we close with this impact, the impact or effect of the gospel. As these truths and as the Lord himself takes root in our heart and control of our lives, we are changed from the inside out. That's what grace and peace does. There's a new set of rules now dominating. There's a new set of perspectives. There's a new desire. A hungering and thirsting after righteousness.

A longing to be at worship. A longing to be at the prayer meeting. A longing to be with the Lord's people. A love for the word. And a longing for the lost to come to know the saviour you have come to know.

All these things are marks of this newness of life that we experience through Christ. It's what came to be called in years past the effect of the tender conscience.

A conscience that's been tenderised by the Holy Spirit. That sets our inner compass to Christ and his honour and his glory. rather than the prevailing culture around us. And these last few verses focus on the need to live out what God has worked in. And we notice that specifically in a couple of ways. We notice that in the language of verses 2 and 11, we have, he writes of the brothers. Verse 2, all the brothers who are with me. And then again in verse 11, I would have you know, brothers, that the gospel that was preached to me is not man's gospel.

So this word there, adelphoi, in the Greek context, was a word used always in a familial context. And so what Paul is, we could write, and all the brothers and sisters who are with me.

[27 : 07] It would be nice if the ESV had done that, but it's called the extremely safe version for a reason. It stuck to brothers. But it's a word that in its original context had the impact and meaning of brothers and sisters. He's addressing all believers in Christ.

And he's calling them to understand that they too are servants of Christ. We are one in him. And so we are to work out what God has worked in.

There's a single-mindedness here, a determination here. But there's also a stress on unity. Christians, you are in this together. He delivers his people by setting us free to live to his glory. And the truth of the gospel is that in Christ, we have not just union, but unity. Christian friends, it's your calling to work together, to pray together, to worship together, to witness together, to stick together.

Especially when there's a vacancy in the mix. That word always has potential to cause, have an impact, all of its own, in a congregation, in our system, in our Presbyterian world.

[28 : 24] Vacancy. Who? What? When? Why? Where's it going? What's happening next? Not hearing anything. We hear all these phrases, but let me say right away, if anything's happening, you'll be the first to know.

If you don't think you know what's going on, it's because there's nothing going on. The work of trying to fill the vacancy is going on. Friends, we need to pray and work and worship and witness and stick together.

It's so important. For the witnessing of the gospel from you as a congregation throughout and across the town in the community, in homes, in the workplace.

All one in Christ Jesus. I want to tell you a story. Maybe some of you are aware of this story. There's a story of Marcus and Narcissa Wittman and Henry and Eliza Spaulding.

It's a remarkable story. It's an epic story. Maybe they've made a movie of this because it's quite remarkable. In the 1830s, these two couples traveled from the east coast of the United States across to the west coast or the northwest coast.

[29 : 29] They were commissioned and committed missionaries and the American Missionary Board had sent them out to work among the Indian peoples of Oregon in the northwest Pacific region.

And the Wittmans wrote these words, We are devoted to saving souls among the heathen. What a commitment. What a mission statement that is. What a vision. And they showed their commitment by traveling for seven months together.

3,000 miles in the 1830s. It's an epic tale. There's tragedy. There's all sorts in this story. But I just want to tell you one thing about it. When they actually arrived or by the time they arrived in Oregon, they were barely on speaking terms.

And this, friends, is human nature. It is the disruptor in chief. And we need to be aware of it. We need to watch for it. We need to eagerly and earnestly defend and protect and nurture the unity of the spirit and the bond of peace, especially in a time of vacancy.

That's a story very much worthwhile reading. Sadly, as the two couples arrived in Oregon country, because they had fallen out so badly over these few months of traveling together that they separated.

[30 : 47] And they spent their years in mission work hundreds of miles apart. They couldn't even work together for the cause of Christ and the gospel, such as the fallout. So I want to raise that tonight as we draw things to a close, conscious of the current situation of the congregation working toward filling the vacancy since Jimmy retired some 14 months ago.

And let's notice that the distinct kind of circumstance that you are dealing with there, we address it in terms of the unity of the gospel and the bond of peace. The brothers and sisters who are with me, says Paul, is right into the church of Galatia, but he doesn't hold back, does he?

He pulls him back to the center ground. Don't stray, don't drift, stay focused on the cross. That is where the blessing will come.

Because our message is one of salvation and we want to be conscious of the potential for the disruptor of human nature.

The Wittmans and the Spauldings, they fell out so badly. Let's take a lesson from them and try to avoid the mistake that they made. I'm going to close by just reading to you from a passage that our own, to be reading from this book on a Sunday is a bit of a shock in my own understanding as well.

[32 : 12] But there's a passage in our blue book that speaks about, or gives guidance and advice and encouragement to congregations such as yours in the situation of trying to fill a vacancy.

This is what it says. I read this back in July, but that's so far gone. I'm going to read it again.

Brothers and sisters, you are to bear and forbear with each other as you seek the combined result of congregational opinion.

This process is to be conducted in a spirit worthy of the religion you profess, worthy of Christ in whose name you are associated and in a way that promotes unity and brotherly love.

So, strive after that love that seeketh not its own and be willing to give consideration to the preferences of others, resolving to protect the unity of the congregation to which you belong.

Working at unity can be tough. can be sacrificial. Can be demanding. There are no shortcuts here.

[33 : 24] If we try a shortcut, it's not going to end well. What are we thinking about when it comes to unity within the congregation in a time of vacancy?

All we're looking at there is, I'm reflecting on in these few minutes, is the desire of the saviour for his church. Read John 17. The night he was betrayed, how our Lord poured out his heart in prayer that they may be one, as you, Father, are in me and I in you, that the world may know that you sent me. The unity of a congregation, our union in Christ, the unity that flows from that and binds us together in cords of love is a powerful weapon, a powerful gospel weapon in our witnessing, in our outreach, in our evangelism, in our making Jesus known.

And that's why the devil goes after it. That's why he wants to tear it down and rob you of your unity. He doesn't want you to be enjoying the blessings of Adelpoi, brothers and sisters together. He doesn't want you reflecting and reveling in your servant or your service of your Lord and Master. He wants you on each other's throats. He wants you arguing, bickering, finding fault and picking on each other.

[34 : 45] That's what the devil wants because that will undermine the cause of Christ. So we resist him. We call him out. We refuse to go that way. We face him wearing the full armour of God, trusting in our saviour, who is the heart of the gospel, the source of the gospel, the scope of the gospel, and as himself, the impact of the gospel and how we live and move and have our being.

And the great question again, what is this Christ to you? What is this Jesus of Nazareth to you? To many here tonight, he is Lord and saviour, king and friend.

To others, I fear he is a stranger, an uncertain figure, someone spoken of, someone you may have heard about and know about, but you feel you don't know him yourself.

Well, to you, friend, tonight the gospel call is made. Christ himself in his grace and forbearance and mercy and love has seen to it that there be yet another opportunity given on mercy's ground for you to consider where you stand tonight.

in relation to him. And what is he saying to you? Come to me and I will give you rest. That is what he is saying to sinners lost and in need of a saviour.

[36 : 12] And may by grace and mercy this evening, you find it in your heart to seek him until you find him. Let's pray for a moment together. Lord, our God, we pray tonight that you would be with us, that, Lord, you would undertake for us.

We bless and praise your name tonight that we have in this letter to the Galatians such a clarion call to stand firm in the liberty that is ours in Christ.

We thank you that he gave himself for our sins in accordance with the plan of redemption that was envisaged by Father, Son, and Spirit from before the world was.

May that thrill our hearts in you tonight as we go into the week ahead. Lord, bless and watch over your people here, we pray. Bless and protect and guide the congregation in all the work that comes to their hand and go before us, Lord, in the days ahead, we pray for Jesus' sake.

Amen. So we'll turn to sing Psalms this evening to close our service. We'll sing from Psalm 126, Psalm 126, page 171 in our blue Psalm books.

[37 : 29] When Zion's fortunes God restored, it was a dream come true. Our mouths were them with laughter filled our tongues with songs anew. Psalm 126, we'll sing the whole psalm, we'll stand together.

Amen. When Zion's fortunes all his joy, it was a dream come true.

Our mouths were them with laughter filled, our tongues songs anew. Our tongues with laughter filled, our tongues with songs anew.

Our nations said, the Lord has done great things for Israel. The Lord did mighty things for us, and joy our hearts new well.

The Lord did mighty things for us, and joy our hearts new well.

[38 : 46] holy holy holy Snow and fortune's gracious roar, like streams in desert soil.

A joyful harvest will reward the weeping soar's toil.

A joyful harvest will reward the weeping soar's toil. A man who bidding, seated so, goes out with cheers of thee.

Will come again with songs of joy, bidding his harvest shee.

Will come again with songs of joy, bidding his harvest shee.

[39 : 48] May the grace of the Lord Jesus Christ, the love of God the Father, and fellowship of the Holy Spirit be with you all. Amen. Amen. Amen.

Amen.