

A triplet of character

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[0 : 0 0] Get now to Romans chapter 12, Romans chapter 12 and verse 11. We can read from verse 10b, Kindly affectioned one to another with brotherly love, in honor preferring one another, not slothful in business, fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer, distributing to the necessity of saints given to hospitality. But especially looking at the words that we find in verse 11, not slothful in business, fervent in spirit, serving the Lord. Now it's obvious I think from reading the text that the three terms specified in it are applicable to every area of the

Christian's life. That every area of the Christian's life, not only in specifically spiritual matters, that's in terms of our devotions and our worship and so on, but even in terms of our life in the world, of our work, of whatever it is that we do, that these terms are actually applicable to the overall life that a Christian must exercise.

Yet we also have to realize that Paul is being somewhat more narrow than that in this context. Paul is being somewhat more narrow than that in this context. What he has been dealing with is how the various relations within the church as the body of Christ are what they are by virtue of God's distribution in his wisdom of various faculties and gifts and ministries to various individuals that harmoniously work together so that his body, his church functions as he would have it to be. That is what he's been saying in verses 4 and 5 especially. He's laying out there the principle that he wants them to see, to apply in terms of its working out. It is, he says here, that we are not, in verse 3 he says, to think of ourselves, any one of us more highly than we ought to think, but to think soberly according as God has dealt to every man the measure of faith. There is a measure of spiritual ability that God gives to each of his people in his own wisdom. For as we have many members in one body in one body and all the members have not the same office, so we being many are one body in Christ and every one members one of another. Every one must see that we fit in with the other whatever different works God has given us to do. Then he goes on to elaborate on that in the application of that principle where he says, having then gifts differing according to the grace that is given to us.

And he then goes into the various specific points in which that grace given to us is to be applied depending what kind of ministry God has given to his people. And in the midst of that we come to verse 11 in verse 11, because these terms in verse 9, 10, 11, 12 and 13 especially, are in especially the ways that we are to relate to one another within the body of Christ. There is much that is spoken of later and before this as we are to face the world, as we are to seek to present something to the world. Bless them who persecute you, bless and curse not, recompense to no man, evil for evil, if it be possible as much as lies in you live peaceably with all men.

[4 : 3 0] Therefore if thine enemy hunger, feed him and so on. There's so much there in terms of what we must be to those who are even our enemies. But it's now to those who are our brethren, our fellow children of God, that he gives these verses some space to set out what we must be in those things.

And one of them is this, that we must not be slothful in business, but be fervent in spirit, serving the Lord.

And while these words are related to the other verses, they are also related in the three parts of the verse, are related to each other, just as you find in verse 12.

And then the other part is the other, the other part is the other. For example, here in verse 11, we have first of all, a negative emphasis that we are not to be slothful in business.

And then the next part is the counter to that, the positive counterpart to that. Instead of that, he's saying, we are to be fervent in spirit.

[5 : 42] And then the two are balanced out by emphasizing that we are to always be conscious that we are serving the Lord.

And so we want to give some time this evening to look at these three related emphases in this text, as they belong, especially to the body of Christ and its functions, to in the function that exists within it as believers, one with another engaged together in serving the Lord.

And so we have, first of all, we have, first of all, he says, not to be slothful in business. And what does he mean by this business? What is this business? What is this word that he's using here? What is it applicable to?

Well, if you cast your mind back to verse 8, you can see the same word actually used there, but in fact, it's translated differently. It's translated there with the word diligence. He that ruleth with diligence.

But in the original Greek language, it's the same word exactly that you find in verse 11 here. Not slothful in business, not slothful in terms of diligence.

[6 : 59] And it means literally something that is done with haste. It has the idea of speediness or haste or something that's done quickly in it.

Not with the emphasis on carelessness, but with the emphasis on it being done, as you would say, in a business-like fashion. And that, I think, is why the authorised version translators went for the word business.

You could say that what he is really countering here is the whole idea of our being slothful. He is countering in such a way as to make us think of the Christian life and our relations within the church of God, and whatever God has given us to do, that we are to set about it in a business-like fashion. That it is something to which we need to apply ourselves after a business-like fashion. We are not to be slothful in business.

We are to be business-like. Now when you use the term slothful, In the Bible's definition of a Christian, you always find that the word slothful is contradictory to the terms that describe the Christian life.

[8 : 26] To actually have the phrase, a slothful Christian, a Christian who is lazy, who lounges about, is a contradiction in itself.

And it is that, that the apostle is countering, that our minds would never, ever entertain the thought, that a Christian can be in any way slothful in the matter of living, the kind of life, and the kind of office, the kind of function, the kind of work, that is given to us to do.

He is countering the whole idea, of slothful Christianity, of slothfulness and witness to Christ, of slothfulness in whatever we are, in relation to each other, as the church, the body of Christ.

There is never to be about it, the semblance of slothfulness. And that is something which, as the apostle here, of course, is applying to the Romans, that you and I need frequently, to apply to ourselves.

Why is that? Why is the apostle here, why is he making it his business, if you like, to say such a thing, to these Roman Christians, that he commends, in other parts of the epistle, for very much, many of the things, that he finds true of them.

[9 : 59] Well, we need to, have this applied to ourselves, because, the matter of, what follows this, fervency of spirit, and this matter of, applying ourselves, to be businesslike, in the things of God, is not something, that comes, naturally to us.

we tend, to forget sometimes, that just because, we have been converted, and because the spirit of the Lord, inhabits the heart, of the believer, we tend, to forget, our need, to be stirred up, to stir ourselves up, to look upon, the things, of serving the Lord, as things, which we must go about, in a business like fashion.

our work in the world, is much more natural to us, than our service for the Lord. Our being businesslike, about our ways, in the world, is something, that we are far more prone, to doing, effectively, and businesslike, than we are, in the things of the church, in the things of serving Christ, in our relations, one with another, in our fellowship, as the body of Christ, in all the various ways, in which we must function.

It does not come, naturally to us. Our own heart, is not naturally given, to our being, other than slothful, into things, that are spiritual, and in our relation, to Christ.

And we must never, lose sight of the fact, that just because, we are Christians, does not mean, that our own heart, now ceases, to be against us.

[11 : 40] Our own heart, will always contain, an enmity, to the interests of Christ. Our own heart, will always contain, something that will be, counter, to being businesslike, in the things of God.

Our own heart, will always be, something that we must, seek to, overcome, in order to be, what we should be, in the Christian life.

And that is why, it's necessary, for the apostle, to remind the Romans. That's why it's, such a term, as we have in the scriptures, coming to ourselves, this evening, and why it is, necessary for us, because it is not, natural, for ourselves, in the service of the Lord, to be businesslike.

and so, that means, secondly, that this, is, very, necessary for us.

That it is, necessary for us, to apply, this kind of principle, to the Christian life. That it is, to be, a matter of being, businesslike, and, organized, and disciplined.

[12 : 52] Now, we might think, in fact, we do think, don't we, most Christians, at least, when we come, first of all, to know the Lord, and have a, spiritual glow, about us, as it were, we set out, into life, then, thinking that this, new life, that we have come into, is always going, to carry us on, in the service, of the Lord.

That it is something, that's going to, flow out of us, unhindered. Unhindered. That even, thinking of, such things, at that stage, of our spiritual experience, of being, businesslike, of being disciplined, of being, in this particular emphasis, applying that, to the service of the Lord, we might think, in that, well that's only going, to spoil things for us, that's only going, to stifle my energies.

Businesslike, in the things of God, who needs, to be businesslike? I'm always going, to be like this. This may be, what we think.

But you soon learn, don't you? That it is not like that. The warm, glow, of spiritual youth, soon finds, that our energies, in the service, of the Lord, soon give way, before temptations.

that our glow, soon lose, as much of its luster, in the face, of discouragement, and disappointments, that we soon, find ourselves, giving way, to the wiles, of the devil, and our own hearts.

[14 : 36] We learn, pretty soon, that there are times, that come upon us, when things, that we once found, stirring through our souls, now hardly, move us inwardly.

When in our spiritual youth, to hear, of the wonder, of Christ's love, or the depth, of his sufferings, or to hear, of the sinfulness, of sin, would almost immediately, raise up our hearts, into a kind of, fervency of spirit, that we're speaking of here.

It would bring about, a reaction in us. But then we learn, there are times, when even these things, hardly fail, hardly register, at all, in a manner that, moves us inwardly.

We can hear, and read, of the love of Christ, and our eyes weep, at how little it moves us.

We can read, and feel, of the depth of sin, and yet, there is so little urgency, to go to the Lord, with it, that we might meet, again with his grace, and his embrace, in a saving mercy.

[16 : 01] Oh, our heart, promises us so much. But we soon learn, that you cannot believe, his promises. Our spiritual youth, fills us with optimism, but soon, that wanes, and we find, that there are things, in this world, in our own hearts, and in the ways, of Satan, that bind us up, and bring us, to be so cold, we are amazed, that our soul, could become so dull, we would never have believed, that such a thing, could be true of us, when we first came, to know the Lord.

God. Well, these are the kind of things, that lie behind, the necessity, of being businesslike, in the things of God. Do not, he says, in the way of an imperative, become slothful, in business.

Do not lose, that businesslike approach, to the things of God, sometimes they are very necessary.

All and well, if things flow, out of our hearts, without taking the time, and having the necessity, of applying ourselves, in a disciplined, and businesslike way, in the going about, of these things.

But if that is not the case, then we have to learn, that businesslike, is necessary, in spiritual faith.

We mustn't think, of these things, where our heart, is prone, to coldness, to being unmoved, or little moved.

We mustn't make, these things, as if they were, discouragements to us. We must think of them, rather as the Lord, teaching us, of the need, to become more, and more disciplined, and businesslike, in the things, of serving himself.

[18 : 06] Of course, there is such a thing, as being businesslike, without our heart, being in it. Of course, there is such a thing, as being legalistic, in these matters, that we can never, have everything, set out, businesslike, and in a formal fashion, with little or nothing, of our heart, and of our parents, in it.

But when we need, to apply, a businesslike mind, in order that, these things, of the Lord, and of serving the Lord, will be things, in which we engage, meaningfully, and as fully, as we can, then it is to our advantage, to be businesslike.

It is to our advantage, to apply ourselves, in an orderly fashion, to those things. You are not, he says, to be slothful, in business. You are to be businesslike, in the things of God.

Isn't that indeed, what you find, elsewhere, frequently, in the scriptures? That we apply, ourselves diligently, to all that is necessary, in the church of Christ, in the individual Christian life.

Peter has the same emphasis, remember in his second epistle, where he, there in the first, very first chapter, of the second epistle, where he emphasizes, the need, for that, businesslike, approach, to the things of God.

[19 : 27] Of course, he recognizes, the difficulties, the dangers, that are along with that, if there is no, spiritual heart in it. But you notice, what he says, having given us, these things, he says, according as God has given, by his divine power, this knowledge, the things that pertain, to life and godliness, through the knowledge, of him that has called us, to glory and virtue, whereby are given to us, exceeding great, and precious promises, that by these, you might be partakers, of the divine nature.

But he says, beside this, along with this, giving all diligence, add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, to patience, godliness, to godliness, brotherly kindness, brotherly kindness, charity, for if these things, be in you and abound, they make you, that you shall neither be, barren nor unfruitful, in the knowledge, of our Lord Jesus Christ.

There's the counter, to being slothful, being slothful, is being, largely barren, in the knowledge, of our Lord, and Savior Jesus Christ.

For he says, so an entrance, shall be ministered, unto you abundantly, into the everlasting kingdom, of our Lord, and Savior, Jesus Christ. Where he mentions there, that we are to give diligence, to make our calling, and election sure.

And so that means, that when you and I, don't feel, like doing the things, we know the Lord, has commanded us to do, sometimes we must be, as the psalmist, in Psalm 103, and we must talk, and we must talk, vigorously, to ourselves, to our soul, to be stirred up, so that we can even, force ourselves, if need be, into the way, of our duty.

[21 : 20] we don't always feel, like praying, or however long it is, we need to pray. We don't always feel, like coming, to the prayer meeting, or coming, to the services, of God's house.

We don't always feel, like witnessing, to the world, about us. We don't always feel, like seeking, opportunities, and using, the opportunities, God gives us, to bring Christ, before perishing souls. There are times, when we need, to be business like, with our own souls, so that, we apply, these principles, that the apostle, is setting out, for us here, even to force, ourselves into, because it will, never be to our, disadvantage, when we go, on our knees, and we confess, to the Lord, that we don't, at that time, feel drawn, burdened, for prayer, for communion, with himself, or himself, or whatever it is.

When we bring, before the Lord, the fact, that we have been, to church, and we have felt, so little, attached to our soul, of the wondrous truth, of his word, affecting us, moving us, yet we bring, ourselves in, before the Lord, and we wait, in his presence, and we would, apply ourselves, to the way, of our duty, until he, come to bless us.

not slothful, in business, being, business like, being disciplined, being regular, in all our, devotions, that principle, applies, whatever we, feel like, whatever discouragement, we've met, this is what, we are called upon, to be, and to do, never to be slothful, but rather, secondly, fervent, in spirit, now that, follows on, we said already, it's the counterpart, to the first, part of the verse, that we've just looked, not slothful, in business, but rather, being fervent, in spirit, and being fervent, really, literally, again, the meaning of the word, is something, like, happens to, to water, or some liquid, when it's boiling, and boiling over, being fervent, is reaching boiling point, and then flowing over, but then, there is a fervency, of the wrong kind, and there's this fervency, that's biblical, there's a fervency, that is no help, to biblical Christianity, there's a fervency, that is no friend, to biblical Christianity, there's a fervency, that is really, at the bottom of it, a serving, and a seeking of self, the kind of fervency, that majors, on emotional highs, this fervency, this fervency, is a fervency, that's designed, to kill off, the wrong kind, of fervency, a fervency, that's designed, to sanctify, this wrong, kind of fervency, where there is, that central emphasis, on emotion, itself, where self, is really, at the

bottom of it, this fervency, is a fervency, that seeks, to be honoring to God, to uplift the Lord, to live by the joy, of being in Christ, that knows, that his word, and his spirit, controls, our believing souls, not slothful in business, but fervent in spirit, by which he means,

[25 : 34] I think, primarily, as it's translated here, with a small s, as it's spelt here, with a small s, our own spirits, but of course, it could also be taken, as fervent, in the spirit, of the Lord, because we are ultimately, dependent, on the spirit, of the Lord, now we are not, to be afraid, of, fervency, just because, there's a wrong, kind of fervency, and just because, we ourselves, perhaps by our way, of background, most of us at least, are not given, to show much, emotion, and spiritual things, we must, avoid, going to extremes, on both sides, of the issue, we must never, be afraid, of fervency, we must be afraid, of the lack, of fervency, and I'm sure, to everyone, of us this evening, what the apostle, is saying, is a very great challenge,

I know it is to me, as I seek, to preach to you, that one of the things, that I find, frequently, in my own life, as I'm sure, you are saying, of yours, that fervency, of spirit, is something, that is, so sadly, lacking, compared, to the kind, of thing, that you'll read, about in the scripture, as that which a Christian, ought to cultivate, and seek to be, the fervency, of spirit, by which in serving, the Lord, we would go about it, briskly, and fervently, with the right, kind of emotion, with that, stirred up heart, that recognises, something, of the privilege, that is given us, to be servants, of Christ, you remember, the apostle Paul, himself, take himself, as an example, of the wrong, kind of fervency, and then, of the right kind, there he was, one of the things, you could never say, about him, was that he lacked, fervency, look at him, as he goes about, what he regards, as his business, as an unconverted man, persecuting, the church of Christ, causing them, to be put to death, some of them, to be imprisoned, others, he is so fervent, boiling over, but it's, a fierceness, of fervency, it's a hot headed, fervency, it's a fervency, even that could be, in some way, from, a striving, for something, that he's not quite, getting to, a fervency, that's born, of a bad conscience, but then he comes, to meet the Lord, and he comes, to enter, into the service, of Christ, and it is, in that service, not in the least, but below, the energy, that he had, as an unconverted man, if anything, it's even more, in the service, of the Lord, but notice, his fervency, when you read, his writings, as a Christian man, as an apostle, it's a fervency, that's filled, with peace, it's a fervency, that's tied, to faith, walking, through love, it's a fervency, that is controlled, by the spirit, of God, and by his obedience, to Christ, it's a fervency, that comes, under the principle, that for him, to live, is Christ, and to die, is gain, you can never say, that he's not, fervent, that he's not, boiling over, but what a different, fervency, he now has, to the fervency, he once had, he's now, fervent, in spirit, as he calls, upon the Romans, to be fervent, in spirit, you and I, must see, that, lack of fervency, is in fact, grievous, to Christ, being slothful, in business, and unfervent, in spirit, is grievous, to Christ, Christ, we can be, orthodox, to dot, the I's, and cross, the T's, of our theology, and still, lack, fervency, in spirit, and even, if we are, that orthodox, in our theology, and lack, that fervency, of spirit, we are, in a position, where we are, grieving, the spirit, of the Lord, we are grievous, to Christ himself, take that church, in Laodicea, Revelation, chapter 3, and verse 14, following, there was a church, that was not, found wanting, in terms of, orthodoxy, there was a church, that could say, they had, biblical teaching, in its theology, there was a church, that could say, well whatever else, we are, we are not cold, but then the Lord, said to them, neither are you, fervent, you are, lukewarm, and he makes it, very plain, from that passage, that's written, to the church, in Laodicea, that lukewarmness, to Jesus, is nauseating, that lukewarmness, to our Lord, the head of the church, is something, that he finds, not just offensive, but that leads him, to say, because thou art lukewarm, and not hot or cold,

I am about, to spew you, out of my mouth, lukewarmness, the lack of fervency, it is in fact, more offensive, to the Lord, than to be out, without cold, I would, he said, thou art hot or cold, but thou art lukewarm, therefore I will spew you, out of my mouth, fervent, in spirit, warm, in our service, of the Lord, and our devotions, lukewarmness, is a terrible thing, in the opinion, of Christ, you find, the average, Jehovah's Witness, or Mormon, or New Ager, that comes to your door, whatever it is, and you will find, that whatever else they are, they are not lacking, in fervency, in zeal, how much more, should it be, for the children, of the living God, who know, through Jesus Christ, God as their father, who have the advantages, that Peter was talking about, when we have been brought, into the promises, that have been made, ours in Christ Jesus, to be made partaker, of the divine nature, oh how much more, then should you, and I, be given, to fervency, of spirit, to seek, more and more, of that, warmness, in our souls, that truly, sets out, what it means, to be a Christian,

as one writer, put it, I think it was, Thomas Watson, in his book, on the godly man's picture, when he said, what something like, what a terrible thing, it is, to be warm hearted, and live in sin, and to be called, when we're engaged, in prayer, by which he meant, the zeal, of the Christian, the warm heartedness, of the Christian, is to be something, that burns, in favor, of righteousness, and spiritual devotions, and all that we must be, within the body, of Christ, in our relations, one to another, this fervency, of spirit, applies, to every single thing, that's outlined there, in terms of, our distribution, and the necessity, of saints, our being given, to hospitality, our being kindly, affectioned, one to another, with love, in honor, preferring one another, and so on, we are not to do it, slothfully, but a business like, and we are to be, fervent in spirit, in it, isn't that how, we find, our Lord himself, didn't he say, about his own life, in this world, as we've been seeing, at the prayer meeting, recently, when he said, to the disciples, when they came, to the well, of Cypher, where he had been, speaking to the woman, in John 4,

[35 : 01] I have meat, to eat, that you know not of, my meat, is to do, the will of him, that sent me, and to finish, this work, oh what fervency, the Lord showed, in the application, of himself, to the work, given him to do, the difficulty, what the difficult, work that was given, him to do, with what fervency, he applied himself to, when he said, I have a baptism, to be baptized with, and how am I, straightened, till it be accomplished, what fervency, he showed, at twelve years of age, when he laid down, a principle, that every child, of God, can claim, as his, and her own, at whatever stage, of life, they can use it, and say, this is my norm, this is what I must see, as normative, in the life, of a Christian, you remember, when his, mother Mary, and Joseph, questioned him, having found him, disputing, with the doctors, of the Lord's one, who, who is he not, and I must be, about, my father's, business, it was a business, too, and he went about it, in a business, like fashion, not that there was, ever any occasion, of course, when he needed, to stir up a heart, that was cold, his never was, and yet, he is the supreme, model, of being, fervent, in spirit, fervent, in prayer, fervent, in preaching, fervent, in hearing,

God's will, fervent, in waiting, upon his God, his father, not slothful, in business, fervent, in spirit, and then he says, serving, the Lord, now that is both, an antidote, to the first one, and a stimulus, to the second, it's something, that is, an antidote, to slothfulness, in the reminder, to us, that we are always, serving the Lord, discouragement, sometimes, can lead us, to have that slip, from the forefront, of our minds, when we think, that our service, is primarily, a service to men, we must think, of everything, to the very money, that we put, in the plate, every Lord's day, as given, not even, to the church, but to him, who is our great head, and if we let that, slip from our minds, that it is the Lord, that we are serving, then in some way, or other, we are going to slip, back from, the quality, of life, that he expects, of us, demands of us, and has every right, to have from us, serving, the Lord, is much found, in the New Testament, and it's found, in terms of, fervency, of spirit as well, for example,

Ephesians 6, and verse 5, in terms of, our relation, even to our employers, servants, he says, be obedient, to them, that are your masters, according to the flesh, with fear, and trembling, in singleness, of your heart, as unto Christ, you see, the ultimate, even there, is to, think of ourselves, as serving the Lord, not with thy service, as men pleasers, but as the servants, of Christ, doing the will, of God, from the heart, with good will, doing service, as to the Lord, and not to men, knowing that, whatsoever good thing, any man doeth, the same shall he receive, of the Lord, whether he be bond, or free, it is always, to be serving, the Lord, that is our ultimate, direction, in our work, but not only so, but for the apostle, serving the Lord, is something that he is not, only doing fervently, but also something, he can never get enough of, serving the Lord, for the apostle, is something, he can never truly, get enough, of, you remember, how he concluded, that wonderful chapter, in first Corinthians, 15, that deals, almost entirely, with the subject, of the resurrection, how does he finish, that's what he says, my beloved brethren, be ye steadfast, unmovable, always, abounding, in the work, in the work, of the Lord, for as much, as you know, that your service, your labor, in the Lord, is not in vain, see what he's saying, be ye steadfast, unmovable, not only, in the work, of the Lord, but always, abounding, in the work, of the Lord, this man, is not content, to do, a little, but to do it, fervently, he is seeking, to do, as much, as he possibly can, and to have, fervently, characterize, everything he does, what about you, and I, tonight, where does that, leave ourselves, what are we doing, for the Lord, how much, do we anticipate, doing for the Lord, of course, the Christian life, is not all, about doing, we're well aware, of the fact, that you can emphasize, doing to the neglect, of other things, what we must be, is as important, if not more so, than what we are doing, you can

never, separate the two, from the other, one from the other, but that doesn't mean, that doing, is not really, all that significant, how much, are we doing, for the Lord, tonight, we read in Psalm, 103, that we sang together, of the angels, in heaven, and how they are, described there, as the ministers, of the Lord, how they are, called to, by the psalmist, to bless the Lord, ye ministers, of his, ye hosts, that do his will, that do his plenitude, angels, in heaven, are always, going about, in a business, like way, in their service, of the Lord, in their service, of the Lord, and isn't that, how it is, in heaven itself, don't we read, in Revelation, chapter 22, and verse 3, where, Revelation, there pictures, the end, of all things, the consummation, of all things, that final, glorious, heaven, of God's people, the new Jerusalem, having come down, and God, dwelling in the midst, of his people, with his name, in their foreheads, what does he say, his servants, shall serve him, it is one element, of the blessedness, of heaven, that it is a place, of perfect service, to the Lord, Jesus Christ, shall we look, and hope, for serving God, in heaven, and be content, in this world, to do as little, for him, as we can, shall we expect, an eternity, of serving the Lord, and yet, not be too concerned, to serve him, fervently, and to abound, in his service, in this world, or surely not, surely it will be, the other side, of the issue, our father's business, will mean, that we cannot, do enough, for our Lord, who gave himself, for us, all this, he says,

I have done, for you, what hast thou done, for me, there were, at one time, four ministers, in the USA, who met together, to discuss, various translations, of the Bible, and each of them, began to speak, of their, favourite translation, of the Bible, and why, they regarded it, as the most, fitting translation, one of them said, well I prefer, the authorised version, it's the most, literal rendering, of the original text, I think, is the best translation, another one said, the second one then said, this other translation, and so on, until the fourth one said, my preference, has always been, he said, for my mother's translation, and one of them, said to him, your mother, your mother, has translated, the Bible, and he said, yes, she translated it, from the time,

[44 : 47] I was a little boy, she translated it, into her life, and I have never read, a more convincing, translation, there is no atheist, tonight, can do more, against, the cause, of Christ, than a Christian, who is slothful, in business, let us be, do it, of the word, and not, the earth, we thank thee, for the privilege, of serving thee, as our Lord, we pray, for thy forgiveness, O Lord, for the many, failures, of our service, we pray, for thy forgiveness, for that, which we know, is through, of our hearts, at many times, we pray, for thy forgiveness, to meet, the demands, that thou dost rightly, make of us.

Thank you.