

# Communion

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[ 0 : 00 ] Will you turn with me now to the chapter that we read, Philippians chapter 1 from verse 9 to verse 11. Philippians chapter 1, and we'll look at verses 9 to verse 11, where Paul says, And this I pray, that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

We have here a letter, the letter to the Philippians, written by Paul, written to the first church in Europe. The first European church was the church at Philippi, and this church was particularly good to Paul.

They were forever sending him gifts and presents and money and things that he required. And when they heard here that he had been imprisoned in Rome, they sent him gifts again.

They sent him money and things again that were necessary to him. And they sent it by a young man called Epaphroditus. And while Epaphroditus was in Rome with this message to Paul, he got very ill and he was close to dying.

And the church at Philippi were very concerned about him, they were worried about him. And as soon as Epaphroditus got well again, Paul and himself thought it was the best thing that he would go straight back to Philippi, so that they would see for themselves that he was well again.

[ 1 : 37 ] And as he was going back, Paul took the opportunity of writing a letter to the Philippians, and he sent it by the hand of Epaphroditus. And we find that although Paul was in prison in Rome, and although he was tied in bonds most of the time, that this letter is full of joy.

Full of joy and full of rejoicing. The word joy or rejoice is found in every single chapter of the letter. It's really a very loving letter from Paul to a church that loves him, and to a church that he knows loves him.

It is really the sweetest of all Paul's writings. And Paul rejoices, and he gives us an idea of why he rejoices. He gives us a three-fold reason for his rejoicing.

He says that he rejoices because Jesus is preached amongst them. It wasn't any false doctrine. It wasn't any sort of gospel of any other kind. It was the gospel of the Lord Jesus Christ in all its purity that was being preached to them.

And Paul was rejoicing in that knowledge. And he was also, he had a lovely warm feeling where he rejoiced again because he remembered them. And he knew that they were so nice to him.

[ 2 : 46 ] And the love and the fellowship that he had with them was a reason for rejoicing within himself. But above all, we read in verse 21 that he rejoices in Jesus himself.

Jesus, the one who made it all worthwhile, the one who gave meaning to everything, he rejoices in Jesus. And we find in the first eight verses there that Paul addresses and greets the Philippian church.

And then in verses 9 and 11, he prays for them. So I want to look just for a few moments at this prayer of Paul. And what he says in the prayer.

And I think it seems to us straight away that he understands a Christian as a plant that is growing. And that is growing steadily from a seed.

And that it's shooting out branches with leaves and blossoms until the fruit of harvest time. He sees it's an ongoing growth beginning from a seed.

[ 3 : 49 ] And that it grows outwards and upwards until the time of harvest when the fruit is collected by the master of the harvest himself.

And we find that the seed that he tells us about is love. That it all begins with love. And Paul looks for a vigorous growth from this seed of love.

He sees that it's not just something that has to lie dormant there at all. But he sees that it demands a vigorous growth as it abounds yet more and more.

Now to abound means to overflow. To be copiously supplied with. To be brimful. So if the seed of love is to abound it means it's going to be brimful of growth.

It's going to be bursting to grow. It is not just going to sit there quietly. It is going to be bursting out into a plant. And he doesn't really point out any particular target for this love.

[ 4 : 54 ] He doesn't say that the love has to go in any particular direction. But this love should be something that will be all pervading.

Which shines out of a Christian. Which prompts and motivates everything the Christian does. All his thoughts. All his actions. All his attitude.

Must be motivated. And must be affected. By this all pervading love. It's as if he was to be soaked in love. And that there wasn't going to be any part of him.

That wasn't going to be affected by this love. You know yourself how some people are lovable. In other words it's easy to love them. Others it is very difficult to love them.

But the Christian love that Paul is praying for here. That the Philippians would have. Would be a love that would reach out to everybody. And would compass and engulf everybody.

[ 5 : 52 ] It wouldn't just pick here and there. But would be an all pervading love. That would reach out to everybody. And Paul is not boasting. When he himself says that he loves the Philippian church.

He knows how he loves them. And he knows that it's a real and sincere love. And he's bold enough and confident enough of his love. To call upon God himself. As his witness.

He says that he longs for them. That he yearns for their company. That he yearns for their fellowship. He's restless. Until they meet again.

The Greek word that is used here means a longing. Something like homesickness. Something that almost makes you sick. With longing and desire. And that is the love. That Paul has for the Philippian church.

And that he is praying that the Philippian church. Will have for each other. And for the world. And this phrase here. In the bowels of Jesus Christ. Is the old Greek way of saying. With the affection of Jesus Christ.

[ 6 : 53 ] Because they reckon that the bowels. The stomach. Was the seat of the affection. So it is just. What was used by Paul. So it really means with the affection of Jesus Christ. That is he patterns his love.

On that of Jesus Christ. But it's much more than a pattern. It's much more than just mere imitation. It's Paul's coming across. That the love of Christ.

Has taken complete possession of him. That he's absolutely in his grip. It is the center of his life. And it overflows to others. And it's the love of the Lord Jesus Christ.

Within him. That is overflowing. That is overflowing to the Philippian church. And this is the love. That he wants the Philippian church. To have amongst them.

And he knows that it's already begun to grow. The seed that's already been planted. Because he says. Your love. It means that they already have that love. And that is just a question that he's praying. That it will grow.

[ 7 : 49 ] That they won't do anything to stifle it. Or to muffle it. Or to suffocate him in any way. But that it will grow. And that's what he's praying for. And they already had examples. Of this Christian love.

In Philippi. You remember Lydia. Immediately she was converted. She persuaded Paul. And the people who were with him. To come to her house for hospitality.

She opened her door straight away. Because her love became. Something that blossomed straight away. And then. We find that the Philippian jailer.

Remember at the beginning of the night. He was so cruel. He was so unfeeling. As he tied Paul. And Silas. In the stocks. Within the innermost prison. And all he was caring about.

Was that they would be there in the morning. He didn't care if they were suffering or not. And he himself went. Off to sleep. And was told that he slept. And that he slept soundly. But immediately he was converted.

[ 8 : 46 ] What did he do? He got down on his hands and knees. And bathed. The wounds. That Paul and Silas had. So. Paul knew. That they already knew. The love that was there.

And that was just a question. That it should grow. And that's what he's praying for. And today as we approach. The Lord's table. Let us not forget. That the seed of all goodness in us.

Is love. That the truth of the love of Christ. Is central. To our Christian witness. That is gentle. And pitying. But also potent.

Because that is the seed of the church. The love of Christ. And that's what Paul is saying. And then we find that the growth of this seed of love.

This abounding more and more. Is not just letting it grow wild. It has to be carefully controlled. And it is here controlled and directed. By two things. Knowledge. And judgment.

[ 9 : 47 ] He says that. Love. Mustn't just grow wild. But that it has to be carefully nurtured. And controlled. And directed. And the word he has used for knowledge.

Isn't just general knowledge. It isn't just education. It is knowledge of the things of God. It is religious knowledge. It is spiritual knowledge. It is theological knowledge.

It is knowledge that you get from the word of God. It's knowledge that you get from praying. It is knowledge that comes from getting to know the Lord. It is knowledge that comes from the Holy Spirit working in you.

And explaining to you what the Bible is all about. And what the word of God says. That's the knowledge that he talks about here. But lest we sit back. And think that that is fine.

That we read Bibles. That we read our Bible. And that we have concordances. And that we know our Bible off by heart. And that everything is fine. Because of our tremendous knowledge of the Bible. He rushes in straight away.

[ 10 : 43 ] With another twin as it were. To put with it. That we must have judgment. And judgment there means discretion. So that what Paul is saying.

That you must have this discretion. So that you say. It isn't sufficient to know what the Bible says. It isn't sufficient to know what the Bible teaches. But we have to know that.

And then we have to ask ourselves. How does that apply to my life? How does it apply to the way I live? How does it apply to the way that I behave in this world?

Paul is saying there. That truth is not just to be marked. And filed away for information only. Truth. The knowledge of the Lord Jesus Christ.

The knowledge of the Bible. And the knowledge that the Holy Spirit gives you. Must be put in the action file. It's for immediate action. It must be passed into obedience. The only point in knowing things.

[ 11 : 43 ] If we don't carry it out. And then we find that as the seed of love grows. Knowledge and judgment. As I say. Are the twin stakes. Side by side.

That keep it growing straight. Not allowing the love to waste itself on unworthy objects. Not at the same time. Letting this love bestow itself.

On maybe proper objects. In an unworthy way. Keeping this love. Directed towards the things. That the Lord Jesus Christ himself.

Would approve of. It's giving love direction. You could say. That I may love what thou dost love. And do what thou wouldst do. That's what he's saying.

And what the Christian must say. What the Philippian people. Must be taught as well. Love modeled on the love of the Lord Jesus Christ. Learned from scripture.

[ 12 : 42 ] And applied in obedient living. That's what he's saying. And then in verse 10. Paul speaks of the growth. As being very steady. And progressive. It's not a sudden sprouting.

Or a sudden shooting. Outwards and upwards at all. But rather like a healthy plant. That grows steadily. And grows inwardly and outwardly. It grows roots as well.

It's not just shooting up to reach the light. It is something that grows healthily. Maybe slowly.

Because the Christian has to grow inwardly. There's no use if a Christian is all show.

And he does everything right on the outside. If he's not growing inwardly. The Christian must have new principles. He's got a newness inside him now. Which tells him what he has to do.

And Paul says what these new principles teach the Christians to do. Is that they approve what is excellent. You see. He's now got something where he can judge. And say this is excellent.

[ 13 : 44 ] That's rubbish. And he chooses. Because of the new principles. That's the way the Christian grows. Things that were of tremendous importance to him before. Things that he thought he couldn't live without.

Now he sees. He says. What rubbish. And the things maybe he didn't have time for before. Now he says. Aren't they wonderful. And he thinks about things. About the Lord Jesus Christ.

And about other things. And the tears come into his eyes. Because. He now approves what is excellent. There was a day when we lacked spiritual sensitiveness.

When good and evil. Merged together. And we couldn't really. Honestly we couldn't. Tell where the dividing line was. But now.

As a Christian grows. We recoil from evil. And we're drawn to the good. That is the way the Christian grows. When a Christian becomes a Christian.

[14:44] First of all he thinks. That he will never be able. To get away from the love. And the desire he has for dancing. Or for some football. Or something. But slowly and gradually.

As he grows within the man's. Seed of love for the Lord Jesus Christ. Rose. As the education of the Holy Spirit. Goes on in his life. Then all of a sudden. Things seem to come.

In their proper order. And things that ruled his life before. Suddenly they take a back seat. So that the moderation. That is required.

From the Christian. Comes almost without him knowing it. And Paul says. That we must do this. Choosing of the good.

And recoiling from evil. We must do it with sincerity. That is there's not much good in doing it. If we do it just for the sake of others. Or because we want to keep up a good front.

[15:42] Our motives. Must grow pure. Again. We know that there was. A day when our reasons for doing things. Were governed.

By our own weaknesses. Even when we did good. We were still a contradiction. Because we might do good things. Because it looked good.

And we wanted the praise. Of our fellow man. Or because of some other ulterior motive. So that we're a contradiction. Doing good. And yet thinking evil.

But Paul says. No. Your motives must grow pure. Your actions alone aren't good enough. Your behavior isn't good enough. But your motives. Your desires. Must grow pure.

All insincerity. And all impurity. Must leave. As the love. The seed of love grows. And that is what happens with the Christian.

[16:42] As the Christian grows. As he grows in maturity. Then he knows. That it isn't people who are important. He knows that it is the all seeing God.

Who is looking at his open heart. And telling him. Passing judgment on it. So that the Christian strives. For sincerity and purity.

And it grieves him. When he is not. In any way. Approaching. What he ought to be. It grieves him. And then as there is growth inwardly.

So there is growth outwardly. Because Paul says. That our conduct must be without offense. That we must. Be careful of the witness that we give. That we must. Make sure that the world.

Sees a difference in us. That the outward behavior becomes such. That no change. That no charge. Can be laid against it.

[17:40] That the world can't say. Oh he's a Christian. But. Look what he's done. The world must be able to look at it. And say he's innocent. And they must say the same.

As they said about the Lord Jesus Christ. Even as they condemned him. That he was a just man. That he did no harm. They had to get false accusers. People who told lies. Because those who told the truth.

Said that he was a just man. Said that he was innocent. They couldn't find anything against him. And that's what we must strive to be as well. Even that the world. Will have a good report about this. That we don't cause offense. Because the example we set. Could cause someone to stumble. The number of times.

That you hear of people. Who have been turned away from the church. Because they've seen a hypocrite. Coming to the Lord's table. Well it's no business of theirs really. But at the same time.

[18:37] It is bad. That they could still consider. That somebody was a hypocrite. Coming to the Lord's table. That won't save them. But still. It is something that we must think about.

And see that our witness. Must not cause anybody else. To stumble. That we mustn't take our witness. To the Lord Jesus Christ. In a lighthearted way. That we must be aware.

That we are responsible to the world. And that we might be the only thing. That the world will ever see. That will remind them. Of the Lord Jesus Christ. In our speech.

At work. At play. We must. Make the way of salvation clear. To everybody. We are a witness. We are going out.

Into the world. And then Paul says. That this has to go on. To the day of Christ. You see the Christian. Has an objective in you. He's not just wandering through.

[ 19 : 36 ] Through the world. With no time limit. He's got a deadline. To keep. He's a busy man. He's got to be doing things. Because. There's a deadline. There's a harvest time coming.

When we must have our fruit ready. For the Lord of the harvest. The Lord of the harvest is coming one day. He's coming to collect his fruit. And we are to be either filled up.

Or covered. With the fruit of righteousness. We have to work at it. The time is short. The Lord Jesus is coming back. For his fruit. That's what Paul says.

Until the day of Christ. Christian growth is geared for the day of Christ. He's on his way. And we must be prepared for it. We as Christians.

Tend sometimes. To despair. Or to fret. Or to worry. Because we're not really growing as we ought. You hear Christians. And it's also very very good ones.

[ 20 : 37 ] In my estimation anyway. That are more worried about themselves. Because of the way that they let Jesus down. The way that they don't do things right. The way they take the blame to themselves.

Because when things don't work out right. They're the first ones who are willing to take the blame. So that they're always fretting. That they're not growing as they would wish. They feel that they should be like.

That part of the Negev Desert. Where at the first shower of rain. There are millions of flowers burst out straight away. They feel that they should be Christians. Once they're converted.

And they realize the love of Christ within them. And they realize all it means to have a savior. Like the Lord Jesus Christ. That they seem to think. That they should be saints. Straight away. Doing everything properly.

But that's not the way the Lord works at all. It's not the way the Lord works. It's not his plan at all. There is no quick way to holiness. If there was.

[ 21 : 34 ] Paul would have told it to the Philippian church. Paul would have told them. He would have told them the seeker. Of changing overnight. Into a mature Christian. But Paul tells them exactly how it is.

The way God has decided it. As the psalmist puts it. There must be a sowing in tears. Before there is a reaping with joy.

The seed must be carried out. Before the sheaves can be carried in. There's work to be done. There's things to happen. And before the Christians.

And we despair. Remember. Who has laid down. Your training. Remember who's in charge of the training. Remember who has taken and looked at your life.

And said yes. This will be the course. That this person will follow. The Lord Jesus Christ. He is in charge of sanctification. He is the one who's taking you through.

[ 22 : 32 ] Who's giving you the tests. The private tuition. Bringing you finally. To the day when he will say. You're ready. Come home. Jesus.

Is the one who does it. Verse 11. The fruit comes to its fullness. Through Jesus Christ. To the glory and praise of God.

You see there's a mystery. In the growth of an ordinary plant. The farmer sows this evening. Walks away. He can't do anything else. He doesn't know what happened. There's a mystery about it. Just so there is a mystery. In the growth of the believer's life. Our struggles to be better Christians. Must go on.

Conversion is not the end of the road. Conversion is the beginning. Coming to the Lord's table is the beginning. You're not saying you're a Finnish Christian. You're not saying you're better than anybody else. What you're saying is.

[ 23 : 32 ] I've got my foot on the first rung of the ladder. The Lord Jesus has called me. And I'm beginning. To attend his college. So our struggles to be better Christians are not insignificant.

Nor are they optional. If there was another way. Then Paul would have told the Philippine church. But they weren't optional. They had to go on struggling. Because not only are they not optional. But they are God's own plan for our growth. But let us always remember. As we struggle. And as we sometimes find the road hard and weary.

Let us always remember. That all is done through Jesus. To the glory and praise of God. He has done it all already. We have passed all the examinations.

The work that has begun in us. Will take us safely home. Yes the roads might be hard and weary and dusty.

[ 24 : 38 ] We may suffer along the way. But home we will come. Because of the Lord Jesus Christ. Because of what he's done.

And because he's in charge of us. So as we come to his table today. Let us remember. And let us understand.

That we're not retreating from reality at all. We're not coming. In a sort of daydream. To leave aside the things of the world.

Because they've overcome us. No. We are coming. To the Lord's table. To a place. Where we will be fed. Where our enthusiasm will be rekindled.

Where we show our love. For the Lord Jesus Christ. Where we will show our longing. For his coming. And our willingness.

[ 25 : 36 ] To fight on. For the victory that he has already gained for us. Turn your eyes upon Jesus. Look full in his wonderful face.

And the things of earth will grow strangely dim. In the light of his glory and grace. So fight on my friend. Particularly the ones who are coming for the first time.

Fight on. The course has been mapped out for you. By the Lord Jesus Christ. But he has sown this seed in you. And he will take the work to its proper conclusion. The Holy Spirit is taking up residence within you.

And the love will blossom. And let it blossom. Do nothing to muffle it. Or in any way to suffocate it. Become somebody. That even the world.

Will stand back. And be amazed at. But remember. No matter what happens. You are a victor. Through the Lord Jesus.

[ 26 : 35 ] And he. Will take us safely home. Amen. Let us pray. O Lord of heaven and earth. We give thee thanks. For the glorious message of the gospel.

We give thee thanks. For the way that. Prayers that were offered. So many years ago. Speak. So clearly. To us today. Help us to see then.

That it is an ongoing thing. And help us not to. Stifle the love. That we ought to have in our hearts. But help us to work at it. Give us the Holy Spirit.

We pray. In order that we will be able to do those things. That we ought to. Give us guidance. In everything that we say and do. Help us to seek after knowledge.

Give us discernment. That we may behave like Christians. And at all times. Help us to work towards that day. When the Lord of the harvest will come.

[ 27 : 33 ] To collect the fruit. And we pray. That he will find a bountiful harvest. From each one of us. Bless us then we pray. And go before us in everything that we are doing.

From now on. For we ask it. In the name of the Lord Jesus Christ. Amen. Amen. Now us.

Before we. Come to the Lord's table. It is a practice now church. To. Pense the table. That is to. Ensure that everybody knows. Exactly. What the Lord's table. Is. And who is meant to come. And who is not. We find.

That there is. No. Biblical warrant. For this. As such. We can't point to any. Part of scripture. Any specific part of scripture. That says. That we must. Pense the table.

[ 28 : 36 ] But at the same time. We do accept. Our responsibilities. That we are entrusted. With. The Lord's church. That we are entrusted. With his table. And that we have.

To keep things. In good order. So. Everyone. At the Lord's table. Should. Be able. To give. A good reason.

For his being there. Everybody who comes. To the Lord's table. Should know. Why they are there. The same way. As every Christian. Should know. Why. They have a hope.

And what. Their hope is. They must be able. To give a reason. For the hope. That is within them. Because. The Lord Jesus himself. Is the one.

Who comes. And says. What doest thou here? Now the Lord's table. We find. That down through history. There have been. Three main abuses.

[ 29 : 34 ] Of it. We find that. Paul himself. Speaks to the Corinthians. And accuses them. Of gluttony. He says. You came. Just for a meal. You came for the wine. You came for the bread.

And you brought your food. And you just made a. A wee party of it. And he tells them. No. That's. That's not right. It's not.

Very common. That. Nowadays. Another thing. That. Another abuse. Of the Lord's table. Down through history. There has been. Superstition. Which is still practiced.

By some churches today. Where they give a magical quality. A magical. Possession. To the actual bread. And the wine. Where in some magical way.

The bread. And the wine. Changes into the body and blood. Of the Lord Jesus Christ. That is just pure superstition. Because the Lord Jesus Christ himself.

[ 30 : 32 ] Instituted the Lord's Supper. He gave bread. And he gave wine. To be eaten. And to be drunk. Whilst he himself. Was there. So that.

Is pure superstition. To think that there is any magical quality. At all. In the bread. Or in the wine. Also. Some people down through history. Have thought. That by coming to the table.

They can become Christians. That. Well. They are very misguided. Because they do feel. Their sins. They do feel. That. By coming to the table.

It would. It would strengthen them. In some way. And yet. They. Don't know. The Lord Jesus Christ. As their own saviour. So we must point out. Straight away.

That there is nothing. Of salvation. In. The actual. Taking of the bread. And the wine. In itself. The other.

[ 31 : 27 ] Reason. Which is probably. Most prevalent. Most common. In the churches of our land. Is. That. They come as a formality. That after you've been. To the church. Two or three times. Then you automatically.

Come to the Lord's table. Well this. Of course. Is absolutely ludicrous. As well. Because that. Is not what it's meant to be. It's not a reward. For coming to church.

Two or three times. It has nothing to do. With that at all. Others come. Because it's a done thing. Because the circle they move in. Is. A circle. Where people.

Are members of the church. And they feel that. Their standing in the community. Will be affected. If they don't come. And that their very. Standing. And dignity. Will be affected. Because.

They're not members. Of the church. Again. This is wrong. The road. To this table. Is. Via Calvary.

[ 32 : 22 ] Nobody. Nobody can come. To the table. Properly. Without first. Going to Calvary. If you have not gone.

To Calvary. With your sins. If you have not gone. Acknowledging. That you are deceased. Then please.

Go there. Before you come. To the table. For there. At Calvary. And at Calvary.

Alone. Will you get. The wedding garment. That entitles you. To sit at the table. Not only. Entitles you. To sit. But demands.

Of you. That you sit. At the table. So the person. Who goes. To Calvary. And sees. What the Lord. Jesus Christ. Did there.

[ 33 : 20 ] That he died. For sinners. The person. Who's been there. And sees. His own sins. Nailing. The Lord. Jesus Christ.

To the cross. But because. Of that. That he now. Is free. Of those sins. Then that person. Must.

Come to the table. We read Galatians 5. Verses 19 to 21. Which gives us a list.

Of those. Sins and those. Habits. That debar a person. From the table. Now the works of the flesh. Are manifest. Which are these.

Adultery. Fornication. Uncleanliness. Lassiduousness.

[ 34 : 17 ] Idolatry. Witchcraft. Hatred. Variance. Emulations.

Wrath. Strife. Strife. Seditions. Heresies. Envy.

Murder. Drunkenness. Revelings. And such like. Of the. Of the. Which I tell you before.

As I have also told you in time past. That they. Which do such things. Shall not inherit the kingdom of God. For those who indulge. In those practices.

Must not. Come. To the table. People. But please note as well. That it is the present tense. They which do such things.

[ 35 : 21 ] Because it doesn't mean that if you were once guilty of them. That you are debarred from the table forevermore. Read verse 24. And they that have Christ. Have crucified the flesh.

With the affections and lusts. So you see how it is. That even if you are guilty of all of these. If you have met with the Lord Jesus Christ. At Calvary.

Then the efficacy of his sacrifice at Calvary. Makes you fit. To come. To the table. But if you still indulge in any of those.

And you yourself. You are the best judge of the matter. We can't say. The elders can't say. The church can't say. Maybe your neighbours can't say. But you know. And you know that it is the Lord Jesus.

Who comes to you. And says. Friend. What doest thou here? Where is your wedding garment? But as I say.

[ 36 : 24 ] If you have come. Via Calvary. Then you are welcome. Now whilst we are saying.

In Psalm. 118. From verse 15. The elders.

Will bring the elements. In on to the table. And the Lord's people. Will please. Make their way to the table. Without any undue delay.

And if there are any members. Of any other church here. Who will love the Lord Jesus Christ. And you know. And accept him.

As their one and only saviour. Then they are welcome. To come. To the table. Because the table. Belongs to Christ.

[ 37 : 22 ] And if your trust. And faith. Is in him. And in him alone. Then you do this. In remembrance. Of him. Psalm.

Psalm 118. From verse 15. Until the elements. Are on the table. And the people. Are seated. At the table.

Psalm 118. From verse 15. In dwellings. Of the righteous. Is heard the melody. Of joy. And health. The Lord's right hand. Doth ever valiantly. The right hand.

Of the mighty Lord. Exalted is on high. The right hand. Of the mighty Lord. Does ever valiantly.

Psalm 118. From verse 15. Until. The elements.

Are on the table. And the people. Are seated. In dwellings. Of the righteous.

[ 38 : 20 ] In dwellings. Over in dwellings. To open days.

Of the righteous. I'll bow from lying. Those dois. On the sides. In heels. If best of lies. In Umm. Inittel ■. Of the holy Timothy. Is a good sensation. To open days. Of the■. In felievous. To open days. At the house.

In first rainy. Inaccordrico. On the middle. Of the righteous. In fact. All morning. In awhile. Of the rich.■■ görünuais. In grouping. So, Inpe■■.

Inriminal Choice. countries. In ■■. In junction. In■■■■■■. In Eli.