

# Luke (Quality: Very poor)

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Date: 02 May 1971

Preacher: Rowell, F Leslie (1902-1973)

[ 0 : 00 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[ 2 : 30 ] Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Shall be courtesy number 138.

The End The End The End

[ 5 : 36 ] The End The End And the servant said,

Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servants, Go out into the highways of the hills, and compel the covenant that my house may be filled.

For I say unto you that none of those men which were bitten shall face on my supper. I should say unto them so many of those that raise the East the Spirit.

There is a remark by Father Graves of the Santa Fe, who will be described. It seems to me to have been preliminary of this remarkable passage of the word of God, spoken by the Lord Jesus Christ.

This person says, in the name of Christ, and of the name of the Atlas, and I shall receive any bread in the kingdom of God. Now, think about this time, friend, about what the kingdom of God is.

[ 7 : 46 ] I feel that we do well to feel a little man of sympathy, according to the regulations, but what may it speculate upon the differences that they seem to be between the usage of the word, the kingdom of God, and the kingdom of God.

So it seems to me that if we talk about the kingdom of God, immediately we are forced to think about a king. We cannot have a kingdom without a king. The king is the rule of the kingdom, and the kingdom of God is who serve the king.

The kingdom without a king, the kingdom without subjects, would not be a kingdom. And therefore we must be lenient to realize that the kingdom of God is a kingdom of people, and of whom the God is their king.

But in the script of the post, we do read, and let Jesus try to be king of kings and rule the world. And therefore we are a great apostle of the bank. And therefore, my friends, the great ruler of the kingdom of God is Jesus.

But then if we speak about the kingdom of heaven, surely, my friends, the one who is in the center of a quality, worship, and glory in heaven is the Lamb that is in the midst of the flood.

[ 9 : 00 ] And therefore, if we see, according to the book of the Revelation, we are the object of the animation and praise and glory of those persons who are in heaven's power. Who is that right king?

Who has done great things to man? Who is still doing great things to man? Who are eternally the great one of the heavens? And therefore it seems that any language that the kingdom of heaven is a people who are in Christ at their hand, who by God's grace are brought to their views and Jewish wealth.

I feel that man should be loved and he doesn't make those two remarks right at the beginning. To that degree, this man who made the statement, how the realization of this true I cannot say.

In my opinion, I read that he was using the word of Lord and Lord, not some sort of inquiry with the Lord of Jesus Christ. In my opinion, that he did realize that God had a kingdom and that there was a good example of that kingdom, and that lost his blood in that eternal kingdom of the heavens, who he needed that character.

And there he read the verse of the Nucky, who had upon the protection of the stifling of this man, blessed his deed, that he had to be. And he actually prayed in the kingdom of God.

[ 10 : 18 ] Because he was able to look now upon the feast of the world of Jesus Christ as a preacher. And he looked at the prayer, and he walked out of the prayer to the very fruits of that feast. And he said, ah, that there is a greater peace from this, and I'm sure he is.

Yes, there is a more greater peace than anything he knows upon his own. And he was speaking, and he looked my friend, about the things of this world being a bubble, an advantage of the miracle.

The highest pleasure, the greatest joy, the most fondness of the provision that may ever be made for a natural being. I ought to be compared with the people that are heavenly.

We are not sure of this thing, concerning all of the places that we may enjoy upon this earth, that are the damage and good and good of them. The real meaning of the world is this, that they are transient, that they must be sent to be passed away.

That they are going to be dead at the end of them, and we shall actually leave them behind. How curious the space of things that forever we may present upon ourselves in our lifetime.

[ 11 : 22 ] When we die, we live and we live in the image of about six foot of the world. Where there, after a moment, we will just be conglid by reason of corruption with us, and there to be rest until the great rise of resurrection.

And it is the good experience that vanity is written upon us. I sometimes think that we do not believe to put the very few chances as we might ever do.

Well, it is real, Mr. Clarendon. The dear man who worked very well, he had opportunity to dress over a happy thing that made us seem open to this life. He had wealth, he had honor, he had position, he had glory, he had trust, he went to the names of the earth, and he had granted all sorts of remorsement and exotic things, he always may not be brought to the pain of the truth.

He may be personable, and they, my friends, he person, and his enjoyment of all of them. In the balances of the sanctuary of God, in the declaration of the Lord's Word, he has to say vanity advantages, all these things on the ground.

It is a good thing, my friends, of every voice, that the good things of this life that we possess are the gifts of both of all of us. We need to acknowledge the truth of that world of every food, and every public fear coming from the ground, from the power of the light.

[ 12 : 45 ] In you is no way, no way in this, nor shadow of turn. But all may you remember, that the tender things must have been said in the heart of the night, that we shall only have them for little time.

You wonder, therefore, that the Lord is eternal wisdom, and our sacred stories, lay out for yourselves, chained in heaven, where neither lost nor rust nor corrupt, and where it be, you not wait for the most people.

That is really the purpose of our cutting-edge environment. It is a good desire, then, that we may raise and lie up some treasure in heaven. Or that we may be by faith a treasure that is ours, that is laid up in heaven.

Or that we may have some sweet confirmation, from the spirit of writing in our own hearts, that we have a vision in that treasure that is laid up in heaven. May God not allow you to substitute somebody concerning which badity is written, but those who are now coming to this place may even be seen in a path, that we may have a portion in those things concerning which badity will never be written upon him.

And that on my side, the saints of this man seem to be so correct, doesn't it? Who is it? He is a blessed man, a healthy man, a tiny man, a man who is something not the temple, private, but the temple, but the temple, a little.

[ 14 : 18 ] But that it is me that you need bread in the kingdom of heaven. And of course, my friends, we recognize that we are, that the difference there is between the kingdoms of this earth, all the good things of this earth, and the kingdoms of heaven and the good things of heaven, they are so different, these two beings are so really different, that we expect the bread that we need any heaven to be different, to a bread that we need upon this earth.

And what I want to say to you is this, that as the heavens are high above the earth, and the glories of the heavens are far beyond any glory as we may now upon this earth, and the blessings and the comfort, the abiding comforts of heaven, are far beyond the blessings and the comforts that we may now in the sun.

When we want to consider the words of this man, whoever he was, who says, blessed in his feet that Jesus breathes in the kingdom of heaven, we must recognize that that word is true, statement, and that signifies something that is his angelic spiritual.

You see, when we want, and then go on to a so-marned-full mercy, our spirit should be taken of the heaven and love. Is that where we long to be?

Is it my sense that we are in Christ, who is being made a real friend and stranger of our soul? Is it me or me? Where are we should be taken there, friend? We shall not be taken there to be within our bodies, we shall believe our bodies in Christ.

[ 15 : 49 ] And all the things that can be to the good or the grandification of our bodies, we must be left in Christ. You see, we shall be able to take them to Christ. My friends, there won't be grammar is up there, there won't be deep creed is up there, there won't be bath hands is up there, there won't be, you know the, the words of a chef up there, friends, with all these wonderful things that we provide, in order to sort of mitigate our act in time and give us a, a, a good idea of Christ's things, it won't be like that in heaven.

You see, God is a spirit. God is a spirit. And there, my friends, with God in heaven, there are the spirits of just men, made perfect. And therefore, the brain, the living the body of the people of God in heaven, sight, sinner, very good nonsense, will be spiritual brain.

And friends, there will be that, about the nature of the spiritual brain is in it. My brain is living in me, my God is living in me, said Jesus Christ. Even as the soul has preached it spiritually, upon the Lord Jesus Christ, upon this earth, at least in compassion.

There, my friends, we have the power. Christ, will be walking through spiritual facing, and there, in perfect liberty, that will have right to the creation. When we have the traitorous thing, all of the peace things, upon the glory of the beauty of the voice of the darkness, of the Lord and the Son of Jesus Christ.

My dear friends, sometimes, a few of the time of this world, the last of the day of the earth, a wet, full of our hearts, your joy. I, the minister, I stood in this full of time, when the Lord was wrong with me, a little bit, the glory of the Lord and the glory of Jesus.

[ 17 : 39 ] As I have been able to proclaim to you, whatever may be, your opinion with regard to the man of the proclamation, For as I have been able to proclaim to you, there be such a sweetness, and such a joy, and such a comfort, and all such a shame, from which are my soul, I do, but in the proclamation of the work, as well as in the reading, and the preparation of the proclamation, that really I said, yes, Lord, I know that thou art the bread in my soul.

I know that thou art the one that doeth the good. All I am very lucky enough to take the place of Jesus You know, once you have a religious prayer this evening, I had to pray to you and remind him of the time that he made him the sanctuary, he further devised the starrows of the book of so-called.

Oh, this is nice, how it might, to be invited by those whose mountains are so pure, so calm and so well because of mindery, the way he is invited by a person who knows him to that nature. And pray to my God that I must hang the last of my Lord that he might be able to meet with a Jewish crowd that frequents the place of the Lord, when my name here comes, where my spirit comes here, and the day of God he would turn out from my son the wires and the cells of the type of action on him. Oh, so easy to pray in the time, that our attention is not through all the words of Jesus' heart because of something that is coming up halfway, something that they are anticipating or looking for, or so that it's still around the affection in our hearts through the Lord Jesus Christ. I was particularly impressed by the name of this parable of the Bible. In reading a passage of the Word of God from the Apostles' Ten, it's in the 1 Corinthians of the 2nd chapter, there seems to be a bearing upon certain aspects of this particular parable that he was trying to say before us. I would like to read it to you. The Apostle is speaking about the values of the Church, the reading of that time, the temptations that were bounding, and how many, they were very many of the heads of the Church, and they wanted to be prepared for it, and the only separation that they had to be in Jesus Christ. And he was a great friend, there were so many other things, that he would remind their attention from God under his words, and true words, and he would be able to give their head. And so, in this same camp, the verse of the different Corinthians, I shall read the verse 29, the Apostle gives his learning. Not my friend, but, you know, he was sympathetic, the load in the verse of the whole sort of responsibility, he would pray for and make a part of the different ways he was able to deal with the responsibilities, but he said, this is my son,

Gregory, the time is short. If you make it, that those they that have rise, be as though they have none, and they that we, as though they may not, and they that rejoice, as though they may be blessed not, and they that died as though they suggest not, and they that we do this world, but under the evening, for the passion of this world's heart to the body. And I would I would have you without care for me.

I would have you concerned to the care of the glory of God. I would have you concerned to the God's care of the glory of God. I would have you concerned to the God's care of the honor of the name of your body, Jesus.

[ 21 : 19 ] I would have this, primarily you say, this care of God and glory of the God of Jesus Christ. That's how we do that. It's not because he might be perfect.

He knows that his people have gone there as well. He adjuds at my grace and he'll be honest with you and faithfully with those leaders of the committee of the Lord.

He says, oh, don't let me be a nasty factor of your life. Seek the difference and bondage that these things might bring you in. I'm proud that you might be proud to have my pleasure in you.

I'm literally, I'm posing under the throne of grace in Jesus Christ. I'm living in the name of God and you're living in your life with him serving me. Oh, why are you about to give up your back? That's how my best.

Yes, I'm speaking about these things. Of course, there's a lot of applications of that kind of things that we found in which I'll take to call the Father. I'm not going to give you a speech about the remarks of this man that he's married at the beginning of the power of the Lord.

[ 22 : 16 ] He's been on the same thing that he's been given by reference to this man. This man who's always told great truth when he says great to see the great in the kingdom of God.

He said unto him, a certain man made a great supper. And he madman. Oh, the information brought to you to God's house. There have been loads of publicity concerning the supper of being given to.

I have no doubt by the fact that there is a rest here in the fact that the Lord has chosen view of the Hebrew view, the sense of labor. And there is an agent that people throughout the ages who have made a revelation of the fact that there is a time coming for a great supper to be revived.

It says, when great and wonderful to be able to be revived, and of course the way he comes when Jesus appeared upon the earth in him, I am the great life he said. All then in him there is a religious fair, you can't find fair to go, than that is not Jesus.

Where the 400 souls have something of a measure of spiritual loss, and there he brought to a program of emergency to see all the favor, the favor of the master's face, and all the favor of the Lord has chosen to be denied revelation, Jesus, and that I will never have no eye on the God.

[ 23 : 33 ] So none of the provisions of the Lord should give his own dear son in all the fullness of the nine greats, facing with all that authority and ability that is rightly his, for every man who are invested with it.

For the fullness shall there be provided in the need of the reckoned and reckless, hungry hands that can be followed with it. So then, I want you to know yourself to hear that man that is like suffering back.

Oh, then, the gospel title was discussed. And it has to be discussed, I have to wait. I think that there is another active creation to be done. And there is this, where I am put. Even if I am as a gospelist, the kind of the mix of the people, there are a way in front of all the astounding, marvelous, most of the people.

And all there has been a bidding that this was our devotion. All I am in the guide, the expectation of the gospel, of the core and the meaning of the helpless, by the rest of the earth, which is God.

And if I have an affection, then I know it will be right under the attention, and I will say, you're vanity. He does know you're wrong. He does know you're property. He does know you're good. That's right. He doesn't look like you. But if the Lord is worthy of understanding and in your heart will believe what he will say, then you will know something about vanity and meaning of the following.

[ 24 : 53 ] It means you will. But all my friends, the meaning of the gospel name, will be a very massive deed for your soul. You will say, that's the only thing that you will do with any human world. If I have a very decisive, very long-term life, for the early 30 years of hope, and there in Jesus at the day, we need to receive that my soul from all the churches.

Of course, if you don't believe, you won't appreciate that. If I have a great day, if I have a great day, if I have a great day, if I have a great day, and I have a great day, of course, you won't know the wonderful nature of the building.

But I ask, well, there is a wonderful truth in this other way. And he said to his servants, that Sabbath night, the sign of the day, that the people come, for all things in our days.

He said, John, there's a forewarn at the coming of the Lord Jesus Christ. He said, I come to come after me, that shall be different before me. For he will speak for me. And then I went to find the day, and the Lord Jesus Christ, after he's been down and grew in distress, and then he was forced to be tempted and said, and he comes to the Lord and the conqueror over the revisions of the day.

The Lord Jesus Christ, and that was true, in the times of the day, that he's here, as a family. But I come to all things in our days. All in all the lives, there's nothing like this.

[ 26 : 12 ] Then I will be a plentiful come to Jesus, that's made of the Holy Ghost, and you know, when I think about finding something that's in the community of the family, that I found out that they're not managing themselves, if I need, that will be the answer of that problem, that now never have I been inside any policy in Jesus, where is being a working life, there's no manning cross, to the need of prohibition, as many of us.

And I come to all the Christians on our road, that are all the people who are involved with this, so we're planning out for the things that we have in the world. that's made, that we have a great time for my friends in the world, and what's your life to believe in Jesus?

What's your life perceiving I am having? I have the pants on theay, what's your life, is living a good man of what is received? How is your lifezi hard? How is feeling about your life? My friend, my daughter well asked her, is no way too an answer given by the truth.

No way is an answer, there's given by the milk and the light is ■■■ jednak Jesus Christ. No way is an answer perch uh bare my Legência between these things of God who's met QUT. Myheiten, high forest, reward me, strategies, within my lifetime, work Nachanre.

For what? When I look like soain coloca seasonary and I dwell with that.

[ 27 : 31 ] The issue on the inner part is the Left■■■ondes and Humanity over the west with But my forgiveness Christ's children, when they Christ's age would, or when they would go over to the world, or when they would divide it up to the very, very things.

But all this one can say, the man to make excuse. See the same as our spirit is wrong. See the same energy as the effects of a man's heart.

The effect of the word of the Holy Spirit is all. He's giving man a new life for all this one can say. So he gave the main excuse to the whole thing. I've heard thousands of them say, excuse me, excuse me, excuse me.

We are conscious of that, sure, we know that we know the time. We know the thing we've done, we know the interest of the blackening society. We know why, then why, the pure rest of that morning or that evening.

You know why you did not believe me to the great. You know about, you knew about your will, because it was so bizarre, with a kind of such a way just to the Lord's power. You know, my dear, that there wasn't a dire preparation.

[ 28 : 41 ] It was a sense in entertainment of the presence of your own person. You know all these dirty things, my friend. Here's the Lord to see your teacher. If you hadn't been your teacher, then of course at all, one can say you will make excuse about it.

If anything would be your teacher and my teacher, then I, in the front of you, will have to cross-way my desk, in the nut-proof or my garden, and say, you are I'm the sinner, I'm the sinner. And I end up by giving you excuse the number of my guilt.

They were scared of me, but I may excuse myself. I'm a guilty man, you know what, and I need power to do this, and I need less to write this for the sake of my needs. I need less to write this.

And I've done, this is the right of all the years, the children of the Lord, and all the sons and sons, and the sons, and the sons, and the sons. But I'm not guilty of a guilt man.

And I've already seen the family and the sons too, and I'll tell you that. You see the guilt man. It's not a man. It's not a man. You see the word a man.

[ 29 : 43 ] Now it's not a man. The good is a dirty man, it's not a lot of money, isn't it? It's a brat, you know. A lovely man. All over this world, and this sick and this and this whole says the word, and it takes the world and it becomes uncivil.

It will be thought it was going to be fruitful and nevertheless, my dear, because deceitfulness of riches chokes the world in domination and it becomes uncivil. The Lord is one who sets rich and the world.

The Lord is one who sets the land. Do you think, my dear, of what gracious reasoning would be with that bit of land? Gracious reasoning.

Here's the sun of morning. Here is the reason of grace before the first. Here is what a piece of land. They've got money. They've got wealth. What the gracious reasoning is like.

There was a God. When my master required me to work on the Sabbath morning to feed tablets and to stock and I left had the word and I'd better be coming upon me to work.

[ 30 : 47 ] But now I've got three of that kind of thing. I'm a free man now. I've got some money. I've been able to buy than a man. I've been four hours to do with you. I need to do it myself. I'm a good fan.

Thank you to God for this. He's made me do it. Shed all the actions in the place of thank you. He's given me that liberty and he's given me grace within my soul.

And above and beyond the provision of a little man, he's given me a blessed hope that he's saved with a great salvation through his precious blood. Will I not be there? They are saved.

Wherefore the three are gathered together in my name I'll be with you. Lord, I will be with you. I will be with you. You see, my friends, they began to make this just an institution.

One is a very possession of the man. To thank my friends that well-cubed has been a little bit sometimes he does, perhaps. For I was also to be used in a righteous way as to be crying in the heart to do those things that would be a sinner in the future.

[ 31 : 48 ] I can't back to these daughters and I'm not but God bless his needs of God. I'm just saying to him, I've got five years of option. I'll go to three of them and I'll pray to him and get to you.

Of course, he was a position of care in my five years of option. You might just have to take off the money if you can get to it. And five years of option to die if I'm careful.

You don't understand what it are. You don't do a few shepherds and every time every little there's a couple of years. And of course, you know, there are certain readings that have come around and he says, I don't have time to die.

I don't have time to leave the line. I will, my children. It's absolutely the first time he told me. I'll be crying all my power in his eyes and come to the bar with one and two to find what it was.

I will. Go. God's name is God. The Lord requires us to neglect the things we should be in church.

[ 33 : 00 ] Rather we oppose the very careful position. We should feel that this is not the gift, and we should use it and not use it. We should care for it. But my friend, we need to think, and I believe that there is a command about that that thou have given to care for us.

Everything else that thou have given, that is the care for the Lord and the glory of the Lord, to seek thy glory about everything. They all have done everything.

And I will say that I know it once. And there I can't find. A hundred. Well, I thought it seemed like a good day.

And of course, it was quite a few days off. Now, I will wait for the hundred. I've never done. That's all I can't find. Let the Lord show us the light, and he's got to do it with a hundred.

To me, for the Lord, that we went and I've gone to a hundred. And he's been to it. And I believe, we are an animal that's been a hundred. We can't see him, Lord.

[ 34 : 19 ] And we will. He's got an excuse, I don't know. But he has always taken it. One, two, three, seven.

And he doesn't want to be lying, insisting upon. A very clothing, a church in the midst of the Indians. With all the tempting, how the day of the circle, it's dry. With all the things facing the bad way.

Yes. Your wife may wear a hand to the wife, but she can't help you. Life, not her. When you come in a real danger, then you'll need to go.

When you have a real temptation, then you'll need to hold the grace. And when you go in and say, no, you'll need Jesus. No, you'll need Jesus there. No, you'll need Jesus.

No, you'll need Jesus. And what they're going to be a temptation. The vital necessity of Jesus Christ, the same. Point of temptation. I feel the use of Mount Summer Diffie.

[ 35 : 16 ] Why, why have life made full of impressive choices? Why do you have to go on, and increase in good? Why did you have to be of any conspoken love, and conspoken women?

Why do you have to be like that? Why do you have to be like that? You've got to be like that they come upon the new subtle Algom march, and they're thankful, and nowadays things will be cut off, well, my it can lead to what he seaside against me.

That is true. Theices Are the answers on moon the absolute imperative, we're■ You can not please our evening.

That's why we actually have heard Jesus Christ in Christ. The servant came back to the life of the earth.

He told the world about the service. He excuses me. Maybe I'm going through the service. But he told me someday he'll be excused.

[ 36 : 21 ] I can't go on. But we really want that in peace. The action that I have taken at certain times. And to the Lord, I open my eyes to see the nature of the sinfulness of the excuses.

That they were excuses and made about that agree. Oh, what a distinguishing point this is. What ways of discernment we need, my friends, to know.

Whether we're making excuses. Or whether there is a real bad reason for our age. Try and show us your priesthood.

Great marks for the house with anger. Right? Jesus is speaking about himself here. He's telling us that very angry with the heart of God.

He's telling us that God is angry with the excuse. But God is angry with the sick of the excuse. But God has a very angry man. God is angry with the good of God.



[ 37 : 20 ] He's telling us that God is angry. God is angry with the good of God. He is. He is. Oh, he's a good brother. Huh? He's a merciful brother. He is a merciful brother. He is a brother. He is a brother. He is a brother.

reflecting the city of Leicester, whether to be a willingness on the part of a ministry, having this unrably to be a truth concerning God, that God can be angry. Not only can be angry, God is angry with the king every time.

It is the attitude of the Holy Spirit of God against all kinds of wickedness and against his men. And pray, I don't say this to you, but the way the love is true is the one to love.

I say that it's love will cause in the term a blind idea to be. Why do you know? That there is a wise, lying father who is true, he will certainly take the wrong chances into his head and surely drop the hold in his mansion against sin in any shape or form that they might not be told.

So do you all know? We know that we have the consequence of sin in us, that they can prove as if we found within our persons. He says, if he's ever been that chance, Jesus, where all these characters are the haters, then are ye bastards in my heart.

[ 38 : 42 ] You don't bear the mark to be a child of God. Unless you can know something of the fact that God is angry with the king every time. And you think the sign that you now deny is nothing worth it.

you know what I keep praying for those words that the prophecy comes here are crucial to a friend in the bank he gets to. How shall I give me a few bucks and I bowels of the moon to the Lord of the days?

And the Lord has been making all sorts of excuses, carrying all sorts of excuses, despite the fact that he was a man in an ancient because we loved God. The Lord said, yes, I will chase you and he's unchaced in it.

And for that child and I give you that, my loudest voice, for you. Oh, thanks, the comfort that there seems to be there, that love will be denied, love will be denied.

Oh, I think God will be able to save the bottle that we've been denied. God will be mixed with his own dear son, all the terrible joy and terrible suffering, and the holy will be going to be sin that he bears on the people.

[ 39 : 48 ] And by the less love will be denied. I will be denied. The heart of the way he will have a patient with us, but not God will be without him. There are people in the streets, and I'm in the city being in the whole of the mind, the whole life, and the good imagination of the character of this person.

Beware, the holy spirit rose to the blessed one, the great work, this mighty power, and there he brings in, the whole world of the way you have all the time.

As the church said, the whole of the life, the power has to man, and which can be good. We have friends, my will rise, the focus of this application, and how we have confidence.

left We have become short of our faith, the importantes, that leave, and the faith of the earth to die.

Oh, you have to confess this to God's life. It is God, it is God. Oh, the faith is God, it is God.

[ 41 : 16 ] Even as the Lord is heaven, even as the fall of the song of the Holy Spirit, the Holy Spirit is God. It is God, it is God. And yet, there is the dear Master, where are you?

To the service of God, you are high, you are in the faith of the hell, you are in the faith of my hands, I am in the faith of the Lord. In my Father's hands, how many ancient people that have told you, I know it is the third place to you, is where I am, where you may be.

And my heart is now in the faith of the Lord. Not my name, not my spirit. All those who have been relished about that, it is God, and God, and God.

You might say, blessed you, you say, this is the high of my son. You are my friend, you are my son. Oh, the infirmity of my person. And the we that is familiar to you in my ministry, is thy worship of the kinds of my life, thy Lord.

My Holy Spirit, my Hewere, shall not find it, in the commission of great purposes, that we affirm the God and Father of our Lord Jesus Christ.

[ 42 : 32 ] And shall not find it, the great purpose of the great purpose of the people, for which He's huddled, Lord God. May the Lord have been blessed. Amen.

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Thank you.

Thank you.

[ 44 : 11 ] Thank you.

Thank you.

Thank you.