

The experience of a personal relationship with Christ. (ii) Quality: Average

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[0 : 00] I am crucified with Christ.

Nevertheless I live, yet not I, but Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me.

I noticed this afternoon how the Apostle Paul was himself.

A man who had known his very real union with the Lord Jesus Christ. The secret of all real religion is a personal spiritual relationship with the Savior of sin.

And that personal relationship the Apostle Paul most certainly had, in spite of all that had happened earlier in his life. He noticed how in the first chapter the Apostle speaks of what God had done for him.

[1 : 29] He might preach the Lord Jesus Christ among the demons.

I want this evening to look particularly at the verse which I'm afraid I said very little about this afternoon. This is a very strong and confident assertion of Paul's own personal relationship to the Lord Jesus Christ.

Over and again in the New Testament epistle, Paul and Peter and others emphasize the blessing and preciousness of this privilege of union with Christ.

If we look just for a moment at the beginning of the following epistle to the Ephesians, we'll see there how Paul lays down these precious truths and draws our thoughts and attention to that which happened before the foundation of the world.

And as you read through the chapter, you will surely realize that there is one predominating theme all the way through the chapter. And that is union with Christ.

[3 : 00] Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him, before the foundation of the world, we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, forgiveness of sin.

And that's not all. I must leave you to read through the rest of the epistles and see how again and again the Apostle Paul emphasizes to the Ephesians that their presence, comfort and blessing and spiritual life is simply a result of this eternal purpose of God, a result of this eternal union between them and the Son of God in that eternal counsel of the Trinity.

It is indeed a covenant relationship. The Bible speaks much of covenant. And covenant relationships are relationships which have attached to them promises and assurance.

But the spirit of the covenant is that there is love, that there is union, that there is relationship. The glorious God, that Trinity of blessed person, is a covenant God.

There is an intimacy and a perfection of relationship between the Father and the Son and the Holy Ghost. There is perfect agreement.

[5 : 07] It is no wonder then that when God makes himself known, when God works in the earth and amongst men, he works according to his own divine character.

He is a God of faithfulness, a God of unchangeableness, a God of commonness, a covenant God. Here we see an eternal and covenant relationship between God the Son and those whom the Father has given to him.

And in life and its experience, you see, the outworking of that covenant relationship as believers, one by one, are called into the union of faith and love with Jesus Christ.

real spiritual life, real Christianity, proper sense, I feel can be summed up in two words.

There are many other ways of describing it, much more could be said. But simply for this evening, to sum it up in two words, one is justification and the other is sanctification.

[6 : 23] Now in this epistle to the Galatians, Paul has much to say about both justification and sanctification. The problem in the churches of Galatia was a fairly common problem in the early church.

Many misconceptions, many false teachings, and many false teachings. And at the root of so much of this error and false teachings were misconceptions regarding the great truth of justification and of sanctification.

We noticed, reading this afternoon, that just previous to the verse I've read as a text, the apostle says, in verse 16, a man is not justified by the works of the Lord.

How is a man justified? Wherein lies a man's justification? How does God, in his holiness, his absolute purity, his righteousness, receive sin?

The clue, very simply, is given to us in the gospel record. This man, this man, receiveth sin and eateth with them.

[7 : 47] And the precious truth of the doctrine is expanded for us by the apostle Paul as he writes in his epistle to the Romans. In chapter 5, verse 6, he says, when we were yet without strength in due time, Christ died for the ungodly.

God commended his love towards us in that while we were yet sinned, Christ died for us. How then is a man justified?

How does a man become acceptable before God? How does God receive a man who is both by birth and nature and practice a sinner?

How can God, to ask the old question, how can God be just and justify the ungodly? And friends, the answer, again, is simply this, because as God views this situation, there is a real and eternal covenant relationship between Christ and his people.

Between Christ and the church, between Christ and every believer, there is this covenant relationship. It is because God the Father, in his infinite purity and holiness, sees these people in Christ.

[9 : 22] He sees them covered by the righteousness of Jesus. He sees their sinful life, their life of disobedience, their life of unbelief, their life of wickedness.

He sees all their life covered by another's life. He sees all their sins blotted out by the precious blood of his own dear son.

He sees them in a covenant union and relationship with Jesus. And that is why the apostle is so emphatic here.

He says, I am crucified with Christ. But, although I have tried not very well, but I have tried to express the truth of justification and so much more could be said, I do want to emphasize that these are not just theories and doctrines, they are not just theological arguments.

To the apostle Paul, there was something intensely real about the person of the Lord Jesus Christ, about his life and his suffering and death upon the cross.

[10 : 36] And as he preached, why he preached Christ and him crucified. And as these early apostles preached and thought the truth, there was such a mighty work of God's spirit that it was as though the very people they preached to could see the Lord Jesus Christ.

It wasn't anything visionary. it was a very blessed spiritual work that was accomplished amongst them. Now look in the following chapter, the third chapter and verse one, Paul says, O foolish Galatians, who hath bewitched you that ye should not obey the truth?

Now notice, he says, before whose eyes Jesus Christ hath been evidently set forth, crucified among you.

Now Jesus was not literally crucified amongst the Galatians. He was crucified on Calvary's cross. He was crucified outside the city wall, Jerusalem.

He was not crucified amongst the cities of Galatians, not in any one of them. Yet the apostle said, to all these Galatian believers, he was crucified among you.

[11 : 54] now, when he had preached the gospel in so many places, it's very evident to me that his preaching was attended with such a sacred power and blessing of the Spirit of God, there was an intense reality about the person and life and suffering and death of Jesus.

Jesus hanging upon Calvary's tree that was so clear to these people. and being clear to these people, they saw their salvation, they saw their hope, they saw their forgiveness, they saw their reconciliation to God in the person of Jesus Christ.

And there, by a precious and living faith, they reached out their arms, as it were, to the Savior and embraced him. The apostle speaks about receiving the atonement.

Christ, our Passover, his sacrifice for us. Such intimate expression, such personal expression, Jesus Christ has been evidently set forth.

Oh God, grant that your pastor and every preacher of the word might be able to set forth Christ amongst you. Friends, if only that would be so today, as I'm trying to speak to you, that you could see in a way more clear than you have ever seen before, that there is Jesus crucified before you.

[13 : 32] Going back to what I said just for a moment this afternoon, you see, as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.

Now, there was something of an intimate relationship between the dying Israelites and the serpent upon the pole. They could look at the serpent, they could see it.

And so when the gospel was preached in these early days, there was the eyesight of faith that could see Jesus. There was the arms of faith that reached out to receive Jesus.

Jesus was pre-eminently real to them. He was a living saviour, a mighty God. Christ has been evidently set for crucified among you.

And that really leads on to the first phrase in the text, I am crucified with them. Now, that wasn't literally true.

[14 : 36] the apostle Paul wasn't on Calvary's tree, he wasn't on Golgotha's Mount when Jesus was crucified, as far as we know, and he certainly wasn't hanging on a cross at that time, not personally and literally.

But there is such an intense reality about the relationship that Paul feels between himself and his saviour. he says, I am crucified with Christ.

Read about the thieves, the word, as Matthew says, crucified with him. But that means quite literally, there they were, one on one side, one on the other.

They certainly weren't hanging on the same cross. It doesn't mean that. It means that they were there beside him. even if they had hung on the same cross. I suppose the same language would have been used, they would have been crucified with him.

But this means more. It means more. It means, really this, that one of those thieves, the penitent thief, was a man who was crucified with Jesus Christ in this way.

[15 : 51] Jesus was there dying on the cross next to him, and Jesus was dying for him, even as he himself was dying. See, not the other thief upon the other cross, but the poor dying penitent thief was one who was in both senses crucified with Christ.

He was crucified beside Jesus, but he was crucified with Jesus, because there was this relationship between him and the Savior.

and the apostle Paul, this precious truth of union with Jesus Christ is so real.

He says, I am crucified with Christ. Now, then this leads me immediately to one of the precious truths which have given to us as a people our very name.

we are called particular baptism because we believe, I hope we still believe, in particular redemption. Now, particular redemption is personal redemption.

[17 : 04] It is Jesus in the sinner's place. That's particular redemption. Jesus in the sinner's place. Jesus, as he dies upon the cross, blessedly aware of those for whom he was dying.

A union which was not just a kind of list of names which the Lord Jesus Christ didn't know anything about. A list of people who were just people but not individuals.

No, then. The precious covenant of God's love and mercy is a covenant which has individuals in it. Personality, people, real living people whom God foreknew and before the foundation of the world.

That they are real individual people, sinners like you and me. Now, friends, it is this vital truth that is so important to me.

And this is why Paul could say, I am crucified with Christ because he really did believe that when Jesus died on Calvary's cross, Jesus was dying in his place instead of him knowing for whom he was dying.

[18 : 28] This used to stumble me greatly when I was young. I used to think, how was it possible for anybody to know all these people?

I knew it was a number which no man could number. people. I only know a limited number of people. I only know very, very few people intimately. I don't know anybody like I know myself.

people. I used to say in my sentences, well, how is that possible? How could Jesus die instead of all these other things?

How could he know who he was dying for? Now, friends, if Jesus was a mere man, then the question is valid, and there is only one answer that he could not have known.

But he is not merely man. He is the God man. He is the glorious Son of God. He has infinite knowledge. He has perfect understanding.

[19 : 30] He is the mediator of the new covenant. The one who can say all that the Father giveth shall come to me, and him that cometh unto me, I will in no wise cast out.

You know them. I should hear my voice, and I know them. Have you ever met a shepherd? Have you ever talked to a shepherd about a sheep?

If he is a good shepherd, he can tell you about a sheep. If he is a good shepherd, he is going round his flock every day, watching his sheep. He knows when there is one missing.

But even that friend does not fully express the intimacy of this relationship. Jesus knew, and Jesus loved those for whom he died individually, personally.

I said a moment ago, there are very few people I know in. I know many of you here, but only remotely. I know just a little about you. I recognize your face. I know some of your name, but I know hardly anything about you.

[20 : 43] If you were to ask my wife, she would say, well, I know much more than you could know about my husband. But she doesn't know me like I know myself.

But friend, there was one who died on Calvary's tree who knew me better than I know myself. That's the wonder of it. He knew those for whom he died better than they can ever know themselves.

Why do I say that? Well, for one reason among to many, I can't even remember how many sins I have committed. Many of my sins are forgotten.

I didn't even know that some of the things I did were sin. God, Jesus Christ, the Savior knew on Calvary's cross.

He knew who he was dying for, and he knew why he was dying. I very little leave, friends, he knew what burden was upon his own holy soul, and why that burden rested there.

[21 : 51] Surely, the apostle then said, I am crucified. God. Now, if I go back to what I was saying a moment ago about yesterday, you see, sin requires punishment.

You can't hold it back. It's all that sin shall die. Every sin requires punishment. Sin is exceeded sin. Sin abounds in our lives, and every sin deserves divine punishment.

sin. How can we escape that punishment? How can we be delivered from the consequences of our sin? How can we be free from our sinful conditions?

Our friend, here is the great and precious secret of our just and grace. It is in the righteousness and death of Jesus that we see our acceptance with God, Christ.

I am crucified, with Christ. Therefore, the whole penalty of the law has been exacted. Paul says in the previous verse, I through the law am dead to the law.

[23 : 13] The law condemned me with the sentence of death, but I died. I died. and so the law can have nothing to do with it. The law cannot condemn me twice.

It cannot exact its payment twice over. God cannot payment twice, demand. First at my bleeding shortest hand and then again at mine.

I'm crucified. this is how Paul knew the crucifixion of Jesus. He saw himself there in union with the land from condemnation free.

Crucified with the land. And it's the precious truth of justification and seeking communion with the land.

All that Christ has done for us, all that Christ is. Yes, there is our unrighteous life that has to be covered by a life of perfect obedience and righteousness.

[24 : 23] There are our multiplied sins which have to be atoned for by the precious, blood-shedding and poured out life and tears. I am crucified with Christ.

Friend, is that how you look to Jesus? Look unto me and be ye saved or ye end of the earth for I am God. There is none else. There is no one else who could die such a death.

No one else who could accomplish what he accomplished on Calvary's trip. There is salvation in no one. There is none other name given under heaven amongst men whereby we must be saved.

I am crucified with Christ. Well, you may say to me, it is very deep and profound truth.

And it surely is. Friend, there is a wonderful sentence who is crucified. You put it this way.

[25 : 33] Every true believer in Jesus Christ is crucified. every simple believer in the Savior who, in all the simplicity of their heart, can say, my hope is built on nothing less than Jesus, love, and like you.

That man, that woman, that boy, that girl, just come. Forgiven. that person is crucified with Christ.

Why do I say this? Because I believe that when Jesus Christ died upon the cross, one of the things he obtained for his peace was the precious gift of faith.

God has ever put in your heart that precious gift of faith to Jesus. It was because Jesus was dying for you and because you are crucified with Christ. that's the reason.

There is no other reason why you should be favoured to believe in Jesus Christ and another person is not. There is no other reason why you should be distinguished in that way, except that God had this eternal covenant for the foundation of the world.

[26 : 51] You were chosen in him. Yes, the apostle goes on in writing to the Ephesians to tell us exactly that truth. By grace are you saved, through faith, that not of yourself, it is the gift of God, not of works, lest any man should vote.

So, and if you in your very heart this night are you on a crucified deed, if your hope and trust spreads holy upon him, if you're looking alone to his love and righteous, then the reason is because he died for you.

There is no other way that this precious gift could ever have come to you. And that means that you are indeed crucified with Christ.

You may not yet have seen this precious truth clearly as the apostle thought to him, but that's why he teaches these things in these epistles. That's why he wrote these epistles to the Romans and the Galatians and the Ephesians.

Their hearts might be comforted and established in this precious truth. I'm crucified with Christ.

[28 : 11] And don't you begin to say, well, that must apply to specially holy people. That must apply only to specially gracious people. And I'll tell you the sort of people this applies to the people described by Paul and he wrote to the Romans.

God commanded his love toward us in the while we were yet sinners. Christ died for us. And it is sinners that are justified, not holy people.

Perfectly holy people don't need to be justified. They're not in need of justification. Sinners that need justification it's sinners that need pardon and forgiveness.

Oh, it's so simple, so obvious. There you are arguing about all sorts of holy things that you think will commend you to God.

God says, no, I'm not going to look at anything that you think will commend you to me. What I have said is this, is I commend my love to you. Not that you've got to commend yourself to me.

[29 : 24] That's an impossibility. But I commend my love to you. That's how the Lord speaks. Oh, how sad.

So many are struggling in this darkness of bondage of spirit to justify themselves before God. And friend, it never will be sad. You never can. ever might for soul be said, it is Christ must be the way and he will have all the honor, all the preeminence and dignity in the matter.

He will share nothing of his honor with you or with me or anyone else. Now, the preeminence. is the precious truth of justification.

The Savior alone, the Savior alone is our justification. It's for to the Corinthians, he's made unto us wisdom, righteousness, sanctification and redemption.

crucified with the Christ. Nevertheless, I will be by the side of Jesus God.

[30 : 39] One went to hell, the other went to heaven. One was saved and one was loved. Neither of them lived a life again on the earth.

Here, for us, nevertheless, I will be crucified with Christ. Now, I'm alone. That sounds strange.

A man say, I am crucified as I live. What sort of life did this crucified man live? It says, the life which I now live in the flesh, yes, the life in the flesh, all the ordinary things that were necessary.

He had to eat and drink and sleep and work sometimes. He had to suffer. He had to travel here and there to preach the work. He had a life to live. He had a work to do.

How did he live that life? say, well, just the same way as he always had? He's altogether a different way of living for the Apostle.

[31 : 52] How had he lived before? He had lived as a legalist. His religion had been a religion of duty. He was a legalist, a parisier.

By the deeds of the law, he thought he could live. He thought his life was a life that he could live before God because of all the things that he was doing.

His religious life. Now, friends, his religious life, before God dealt with him, was just nothing more or less than complete and utter death.

Spirit was dead, dead, in trespasses and sins. Now, being crucified in Christ, he lived.

But he said, not I. Not like I was, not the old life that I was living, not in my own strength, not in the way of my choosing, yet not I, but Christ liveth in me.

[33 : 00] And here we come, the second point, see, and that is saying, what is the secret of sanctification? Depends of the sanctification.

Justification and sanctification are distinct things and are not to be confused, but they're never to be separated. Not to be confused, but never separated.

They're always found together. A justified man is sanctified, man has been justified. They are distinct.

Now it's this life that Paul is living that is the secret of real sanctification. He's living this way. The life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me.

Friend, are you troubled about the way you're living? You've made some profession for the name of Jesus. Are you troubled about the kind of life you live?

[34 : 15] Or are you completely satisfied? Is it a life as holy as you want? Is it a life of such intimate union with the Lord Jesus Christ, in a conscious sense of it, as you want it?

Is your walk as close to God as you think you are? Can you always do the things that you would or could?

As good as I would, I do not, and the evil that I would not, that I do. And he was deeply discontented because of it. Deeply dissatisfied because of it.

You sit down and say, oh well, can't be helped, everybody's like that. All Christians suffer from the same kind of trouble. No, never for a moment did Paul sit down like that.

He said, oh wretched man that I am, who shall deliver me from the body of this death. He wanted to be delivered. He most sincerely and earnestly wanted to live a perfectly holy life.

[35 : 25] We don't talk about perfect holiness. We don't believe in that. Friends, I believe in perfect holiness because it's something I want, desperately want.

I shan't be content till I get it. I think there's been far too much easy going talk about things like it.

Apostle Paul was deeply free because the flesh lusted against the spirit and the spirit against the flesh. He didn't think that his fleshly nature was a mark of grace.

Hated it. sin. Oh, hectic man that I hated his sin. So did the hymn write it. I hate the sins that made me mourn. Drove thee from my dress.

Now, can you live as you want? Are you satisfied about the situation? What about these besetting sins?

[36 : 31] Oh, we're too respectable, aren't we? Talk about besetting sins these days. But I'm too respectable. Now, friends, there are very real problems facing every real believer.

And one of the greatest problems of all is our sinful nature. Powerful temptations of the enemy. We find a ready ally in our sinful nature.

So it becomes a pressing question. How can I live differently? How can I live a more holy, more gracious, more spiritual life?

How can I resist the enemy? How can I fight against these temptations? How can I overcome my simple inclination? Look for a moment, just at the end of this epistle to the Galatians.

The works of the flesh are manifest, which are these, adultery, fornication, and cleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, drop, strife, sedition, heresies, envying, murders, drunkenness, revelings, and such like.

[37 : 49] And as some of those, you say, don't mention to me, I'm not guilty. But there'll be others that you'll have to hang your head in shame about.

and if you'll really do understand the scriptures, you'll hang your head in shame about every one of them. You'll find the seed of every evil in your own sinful nature.

You'll find that in this wicked and evil world that we're living in, some of these evil things which are suppressed and never rise to the surface, but they're still there. They're being stimulated in the most evil way in this world in which we're living in, and it becomes a very real pressing problem.

How are we going to face up to this situation? What strength have we got to fight against this evil inclination? Uncute.

Secret. Union. Secret when you're beset with temptation. Union with God. It is to see him hanging on the tree in agonies and love.

[39 : 03] That's the answer. The danger is this. The people are beset with some evil besetment, and they think, oh, this is desperately wrong.

I ought not to think like this. I ought not to feel like this. I must fight against it. I must resist it. Now, what is the approach to that?

This only would I learn and receive you, the Spirit, by the works of the Lord, or by the hearing of the Lord? Are you so foolish, having begun in the Spirit? Are you now made perfect by the flesh?

Are you going to find some resource in your own sinful nature that will be strong enough to deal with the situation? Are you going to try and be made perfect by the flesh?

why so many people's Christian mind is just nothing but a long succession of diseases?

[40 : 01] They talk about being saved by grace, and they delight in the doctrine of free justification, but when it comes to sanctification, they're as legal as Saul of Tarsus was before he was converted.

When it comes to sanctification, the answer is still the same.

It is the sovereign, gracious love of Jesus Christ. It is this sacred union between your soul and the Savior. It is faith looking to Jesus. It is me in my weakness finding strength in Jesus Christ.

Strength, as Paul, is made perfect in my weakness. Now, when you have some evil resentment presenting itself to you, you may think I'm talking to very few here tonight, but I rather think I should be talking to most if not all here tonight.

When you are beset with some evil suggestions, some powerful, attractive evil, seems to get a grip upon you in a terrible way, how are you going to deal with it?

[41 : 18] What is the answer to this situation? you? And there is only one. The answer of Christ.

Have you ever been able to sin? When Jesus Christ is evidently set forth and crucified among you, can you divide in us?

Can you find satisfaction in us when Jesus is crucified among you, when your eyes fixed upon us suffering saving on Calvary's cross? That is the word in which sin is out of you.

The early apostle speaks in the final chapter in this epistle, verse 14, that God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world.

There are three crucifixions in that verse. There's a crucified Jesus, there's a crucified believer, and a crucified world. Those three are joined together by God.

[42 : 42] the crops of our Lord Jesus Christ by whom the world is crucified unto me. So we tempted to find your satisfaction and pleasure in the world and maybe in some very respectable, refined sort of way, rather than in the loose and licentious way that other people would find their satisfaction in the world.

It matters. They hold on some powerful bricks. Don't know what to do. It's death again. How does it perform?

The promise of our Lord Jesus is trying to the world is very high. See the world as something accomplished. And I am to the world.

and the world sees me as so many repulsors because I'm so distant from my spirit now because my gaze is fixed upon the front of my face is alone indeed. So there is a separation.

There must be a separation. It's a magical outworking of this that is so important. receivers are in separation against their old evil happiness.

[44 : 14] I'm not yet learned Sp Natomiast the apostle supuesto so well and however said thiscom Christ our navigate with communion with Jesus and her I crucified, I crucified, nevertheless I live yet.

Not I, but Christ liveth in me, the life which I now live in. I live, I take, for me. That's the same, wonderful, I know, I could love you.

How are you doing that? I've got to know. The Father says, I could never know why he looked. There's something, his own wondrous thing, which we can never understand why he should love me.

But he loved me. If you look for reason in yourself why he should love you, then you'll never find it. Look for what he's known.

Look for Jesus on the throne. For looking to Jesus on the throne, I say, he loved me. And I see Jesus dying. I say he gave himself for me.

[45 : 35] Oh, Jesus. We shall never have chosen. But what we shall need all the days we live right in. And so far, the trust of our Lord Jesus Christ, has grown dims at work in our spiritual experience.

So far, you'll find that you are led captive by evil, and that the truth of his spirit.

I want to speak a little more about God in justification and sanctification. There is the cross of our Lord Jesus Christ, union with Jesus Christ.

There is that personal sense of blessing of it in our own souls, by the gracious works. and the spirit of his spirit.

The truth of his spirit. His works so graciously in our heart. The truth of the spirit. His love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

[46 : 45] Against such there is no law. And they that are Christ, and they that are Christ, and they that are crucified, and crucify his attention with the attention that we live in the spirit.

And that is also what we live in the spirit. That is why the spirit takes the things of Jesus and reveals. That is why the spirit is set to reveal this Jesus upon the cross.

This is how the spirit accomplishes this wonderful work, so that there is fruit in the lives of believers. Do you find your spirit's wrath, the wound, the harshness and bitterness?

Do you believe as the members of church, and do you find there is a rising bitterness in your heart against other members of the same church? Do you find there is a simple jealousy?

Do you feel others have breathed you, or wounded you, or spoken partially about them as a spirit of reaction? Do you know it's wrong?

[47 : 46] Do you know there is something inside you that says, well, they deserve all they get? How is this to be given? How is this spirit to be driven and a feeble spirit of justice?

Well, by the work of the blessed spirit of God, showing you, leading you again to the throne, showing you how utterly ended there was your salvation?

Amazing grace. How sweet, sir. Save a wretch like me? End of grief. You see more often our own wretchedness at the foot of the cross.

We should have less time to look at the wretchedness of others. Save a wretch like me? I once was lost, but now I am angry, but long I was blind, but now I see.

The truth of the spirit, with love, joy, peace, long-suffering, young, glorious, and making peace.

[48 : 50] For I say, again in conclusion, it is the only to consider the Lord, such confidence in the sin of the young people, that you will be real and thankful.

true so as this day. Tsch sad to work the father's voice. Me.. you're millions of ops! It's pathetic to monitor. It's kind of like you may need your ears at home, it's hurt your upbringing, that you're making a lot of joy, and where you are alive!

That you are supposed to remember, because if you didn't need your support. You've all got a fucking kiss. That's a soon failure, so you can play that your!ON. Wow. So the reward keep my tears outside, so the peace is, Let me tell you to look.