

The last great day of the feast.

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Preacher: Malcolm Macdonald

- [0 : 00] We can resume our public worship of God by singing Psalm 113. Psalm 113, we're singing the whole psalm.
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- Above all nations God is high, above heavens his glory raised. And to the Lord our God that dwells on high, who can compare himself that humbler things to see in heaven and earth that are.
- He from the dust doth raise the poor, that very low doth lie, and from the downhill lifts the man oppressed with poverty.
- That he may highly him advance, and with the princes set, with those that of his people are, the chief even princes great.
- [1 : 22] The barren woman, house to keep, he maketh unto be of sons and mother, full of joy. Praise to the Lord give ye. The whole of Psalm 113, to the praise of God.
- Praise God, ye servants of the Lord. Praise God, ye servants of the Lord.
- O praise the Lord. Praise God, ye servants of the Lord. Praise God, ye servants of the Lord. Yea, blessed be the name of God.
- From this time for the way. From rising sun to where it's set, God's name is to be praised.
- Above all nations, God is high. Above all nations, God is high. Above all nations, God is high.
- [2 : 49] Above all nations, God is high. And to the Lord our God that dwells on high, Who can compare, And self-attemptless things to see, In heaven and earth and earth and earth and earth.
- He from the dust shall raise the fear, That very Lord has lie, And from the jungle live the man, Oppressed with poverty, That he may highly in advance, And with the princess state, With those that often fear the love,
- The chief in princess grace, The parent woman has to keep, He maketh them to be, Of sons of mother, Full of joy.
- Praise to the Lord, God's name. Let us join together in prayer.
- Let's pray. O Lord our God, as we come into your presence once again, We bless your name, Bless your name, That the fact that you are a God who is holy, High and lifted up, Inhabiting eternity, Surrounded by angels who are far more holy than we can ever begin to comprehend.
- [5 : 57] And yet you have permitted us to gather in your name, And to seek your face and your favour in this act of worship.
- Some may think that we are remote from you, That you are in heaven and we are here on earth, That you inhabit eternity and we are creatures of time, Even the dust.
- And yet you have deigned at times to make yourself known to us in a very real and significant way. You have revealed yourself to us in your word.

You have revealed yourself to us in the company of your people, Even granting to us the recognition that we are numbered amongst your people, As our spirit communes with the spirit of those who possess that same experience of salvation brought in them by Christ.

We pray that you would encourage us with these thoughts even today. We would ask that you would open out the truth, That we sing and that we read, And as we seek to reflect upon it, That we may gain access even to this hidden manna, That is able to sustain our souls.

[7 : 25] We bless your name for the way in which you have nourished your people, As they live out their lives here in this world. We are reminded even through the teachings of the Old Testament, That as you took your people out of bondage, Where they were subject to the wiles and the activities of Pharaoh, Who did with him as he pleased.

They were taken out of his power and brought out of bondage into liberty, By the power that you alone possess.

And yet you took them through the sea, And you led them into the wilderness. And through that journey, You taught them, Not just about yourself, but themselves.

Because even as they discovered the true privilege of liberty, They also discovered the true iniquity of their heart.

And as the wilderness journey becomes the journey of your people, We give thanks that as they sojourn, That they will encounter many experiences.

[8 : 56] Sometimes they will have to drink of the bitter waters, Just as they will find that these waters are turned to sweetness by your own hand.

Sometimes they will experience fiery trials and temptations, Just as surely they will be enabled to persevere through all of these with your help.

And many of the experiences writ large on the pages of Holy Scripture, And the experiences of your people to this day.

May the eyes of our understanding be open to that, That we may have that wisdom and discernment of what the truth concerning your people truly is.

And we give thanks that you have so determined, Not only to save them, But to make them like yourself in the person of Jesus Christ.

[10 : 03] And that the day will come when that salvation will be not only wrought in them, But brought to fruition, Whatever it would mean for them. So we pray for your people, Thankful that, Not only are they found in this place, But in all the congregations of your people throughout the world.

Whatever their background may be, Whatever their cultures, Whatever their languages, Whatever nation they belong to, Where your gospel has been preached, Where Christ has been lifted up, Where men and women, young and old, Are treated to turn to Christ for salvation.

Inevitably, by the power of your spirit, So they do. When that number is without, Without number, We cannot begin to, To speculate as to how many will be saved at the, At the end of this world's ways.

And we give thanks for that. That there is a, A predetermined number. That the elect of God will be brought home, To salvation.

That is complete. And not one of that number will be lost. We pray for the wisdom to understand, That the need that we have, That is said before us, It's nothing to do with, Electing ourselves, That has been done.

[11 : 34] But to make our election and calling sure. And to do that, By ascertaining, Whether the life that we live, In the light of your word, Is in accordance with the, Instruction that you give to us, By way of your truth.

So remember your people today, With all their needs. Remember those who are present,
Who may be, In some way concerned, About their own well-being.

Some, They have ■■ Silicon, Some, But their own well-being, Some, Some have buried
some consistent, Some have had some empirical need. A combination of both.jas for you.

others and we give thanks that there are those in this world who carry your burdens with
us that you have not allowed us to shoulder all the responsibilities that may come our way
by yourselves that there are those who are concerned for us, who pray for us, who
support us verily and prayerfully we pray Lord your blessing upon all who form part of the
body of Christ here in this world they bear his image and they follow his example in
speaking the truth in love to all who would hear it, we ask that you would bless the labours
of your church the witness that belongs to it throughout this corner of your vineyard and
beyond we remember all the homes of the households that mark us out as communities
and we give thanks that you are able to make inroads amongst us even amongst those
who have not been inclined to show an interest in the things of God that can change in
the twinkling of an eye that is our prayer that you would prove yourself to be the God who
has not changed and just as surely as it was in times past when there was darkness
enveloping the land that you chose to break into that darkness with the marvellous light of
your own love and we give thanks that the fruit of that is still seen to this day so we pray
for your blessing to be upon the labours of your church preachers and hearers alike as
they live out their life in the light of the testimony of truth bless the communities bless the
island bless the nation bless the nations of the earth in total your eye is upon them all and
we give thanks that there is nothing that is outside the sphere of your interest or your
power to intervene in it for the good or even for evil remember the places of this nation
that are visited by sorrows and sadnesses when we read so often of families torn asunder
by the wickedness that men perpetuate against one another they are guilty of taking the
lives of those who are with them in the world cheaply we hear of young middle aged and
elderly taken from this world hastily and we pray Lord that you would remember the
grieving and the sorrowful who must look upon empty places remember the parts of the
world where there have been natural disasters or various descriptions sometimes by
reason of the great winds that have affected parts of the

Americas and also the wars that have afflicted Eastern Europe and Africa and other
places perhaps that we know let love all of these things are ongoing and they are not
unbeknown to you so we pray for those affected those who are displaced those who are
homeless those who are left without parents and those elderly who are left without any to
care for them in their weakness Lord hear our prayers and allow us to express our
concerns before a God who is who is able to answer far far above our asking bless the
world to us now as we turn to it remembering all that we entrust to your care and keeping
from our own midst here those who are unwell those in hospital those who are confined to
homes permanently be with them where they are watch over us each one cleanse from
sin in Jesus

[16:54] Amen I'm going to sing to God's praise Psalm 42 from the beginning the first six stanzas
Psalm 42 from the beginning like as the heart for water brooks in thirst doth pant and pray
so pants my longing soul O God that come to thee I may my soul for God the living God
the thirst when shall I near unto thy countenance approach and in God's sight appear my
tears have unto me been meet both in the night and day while unto me continually where
is thy God they say my soul is poured out in me when this I think upon because that with
the multitude I heretofore had gone with them into God's house I went with voice of joy
and praise yea with the multitude that kept the solemn holy days

O why art thou cast down my soul why in me so dismayed trust God for I shall praise him
yet his countenance is mine aid and so on these verses Psalm 42 like as the heart for
water brooks in thirst of pant and pray like as the heart for water brooks in thirst of pant
and pray so pants my longing soul O God that come to thee I may my soul for God

God the living God the third then shall I lead up and to thy kind Guitar moyen pouss ■■
out and will out upon god aims for honey■ up to mete pey mata iv bill■kr aur thu I'll see
you next time.

I'll see you next time.

I'll see you next time.

[21 : 26] I'll see you next time.

I'll see you next time.

John from chapter 7. Gospel of John chapter 7. And we're going to take up the reading at
verse 37.

John chapter 7 at verse 37.

[25 : 14] Let us sing now from Psalm 36. Psalm 36. And from verse 5 to verse, down to the end of
the psalm.

Psalm 36.

Let us sing. Let us sing.

Let us sing. Let us sing these verses 5 through to the end of the psalm.

Psalm 36. Thy mercy, Lord, is in the heavens. Thy truth doth reach the close. Thy mercy,
Lord, is in the heavens.

[27 : 12] Thy truth doth reach the close. Thy justice is like mountains. Thy judgment, thy judgment,
thy judgment, keep us blood.

Lord, thy grace, thy grace, thy grace. Lord, thou praise the heaven's man and peace. How
precious is thy grace.

Therefore, in shadow of thy wings, thy grace, thy grace, thy grace, thy grace.

Thy grace, thy grace, thy grace, thy grace. They with the fatness of thy house shall be well
satisfied.

From rivers of thy place. From rivers of life, pleasures thou will drink to them provide.
From rivers of life, pleasures thou will drink to them provide.

[28 : 37] Because of life, the salt, mountain purity means a lifeline. Like the mountain fury, remains
alone with thee.

And in the purest light of thine we clearly light shall see thy lovingkindness unto them
continue that they know.

And still on men of brightened heart thy righteousness be stalled.

Let not the fruit of cruel pride command against me stand.

And let me not pray with thee, Lord, by the wicked's hand.

[30 : 16] There fallen are they, unruly in that work in equities.

Cast only a rock never shall be able to arise.

I'd like us to turn to the Gospel of John, chapter 7.

And we can read again at verse 37. In the last day, that great day of the feast, Jesus
stood and cried, saying, If any man thirst, let him come unto me and drink.

He that believeth on me, as the Scripture hath said, out of his belly shall flow river of living
water. It's hard for any one of us who may read the Gospel to remain oblivious to the fact
that the Lord Jesus was constantly the focus of enmity in the world.

[32 : 04] It may be that towards the end of his life, as he went to the cross, that that came to a sin, that came to a point that was undeniable.

But it would be foolish of us to imagine that the Lord Jesus was ever without those in the world turned against him in some way or the other.

It doesn't matter how they revealed that. Some just remained silent. Some just awaited their time and we're reminded of that here again.

We see how there are so many who are voicing an opinion concerning who he is.

They are suggesting that this might indeed be the prophet, the promised Messiah. But there are, at the same time, those who are ready to contradict that.

[33 : 26] many of the people, when they heard this thing, said, of a truth, this is the prophet, others, this is the Christ.

But some said, shall Christ come out of Galilee? Hath not the scripture said that Christ cometh out of the seed of David and out of the town of Bethlehem? So, on.

But the very one that they are opposed to is the very one that will bring life to those who seek it at his hand.

The passage that we're looking at refers to a feast. And the feast that is referred to is the last in the annual cycle of feasts observed by the Jews.

And depending on how time is estimated, the feast that is referred to here lasts for either seven days or eight days.

[34 : 32] It goes from Sabbath day to Sabbath day. Some count that as seven days, some count it as eight days. But it is a feast that is associated principally with the harvest.

Comes round about our September time, October time, when the fruit trees have been harvested and they've been gathered in.

And it is a time of celebration, a time of great joy. And God in his wisdom offered to establish these festivals so that always the mind or the heart of the people would be upon himself.

But they wouldn't be distracted by these things themselves, but in the God who is the God of the harvest, for example. And the feast of tabernacles, which this one is, was a feast that reminded them of God's provision.

A provision that God had made to them, not just of the harvest, but it pointed back also to their time in the wilderness as a people and as a nation.

[36 : 10] So there are several layers to the keeping of the feast. There is a celebration, and part of that celebration requires that they erect a form of tent using the boughs, the limbs of the trees and leaves.

And they are required for the seven days of the feast to reside in them and to mark out how this was the provision that God made for them in their sojourn.

It was a temporary dwelling place, but God meant to instruct them concerning that. So if we go back to the Old Testament and the book of Leviticus, you'll find the instruction given to them concerning that.

You'll read it for yourself, hopefully, Leviticus 23, I think it is. But, as I said, there are several layers to it, and it's always interesting, suppose if you were interested in that kind of thing, to find out how the Jews themselves interpreted the words of Scripture.

and the words of Scripture subsequently over the passage of time. And the rabbis very often developed the thoughts that came with the teachings of Scripture.

[38 : 00] They built upon them. They did so sometimes in very imaginative ways, far removed from the truth. But because it is an occasion that celebrates and rejoices God's provision, the rabbis taught, and they still go on teaching, that if a person has never been to Jerusalem during the time of the Feast of the Tabernacles, that they do not know what to rejoicing is.

As they have yet to experience it, because it is in the very nature of what is brought to their attention and what they experience by it, that it stimulates that great joy in their heart.

And I think it's always good to look at the sequence. This is the last one of these festivals. And each one has a spiritual dimension more than anything else that is prophetic in nature, just as surely as it looks back.

It is anticipatory. It considers some of the great joys that yet await the people of God. Part of the festival itself, as I said, it's the longest lasting of these festivals, and it lasted for either seven days or eight days, depending on how you count.

The first day of the festival, we are told that the priests would offer thirteen bullocks. they would sacrifice thirteen bullocks on the first day.

[40 : 05] On the second day, they would sacrifice twelve. On the third day, they would sacrifice eleven, and so on down until the last day where they would sacrifice seven.

And if you total all of these up, the number of sacrifices offered are fifty. now again, if you're a Jew and you're wanting to understand the meaning of that, the meaning they took out of it was that God meant a Jewish nation to be blessed by him and to be a blessing to others.

So that they understood that the nations, all the nations of the earth would one day be incorporated into the Jewish form of worship and the Jewish practice.

And that is how they applied it. But as we understand from the scripture, that is not the way it is to be understood.

The Jews as a nation are dependent upon the word of God being fulfilled in a way that excludes the passion of the Lord Jesus Christ.

[41 : 40] The prophecies of scripture are yet to be fulfilled as far as the Messiah is concerned. and all the promises that point to Christ as far as the gospel interprets these prophecies as far as they understand it, that is not yet realized in the experience of Judaism.

So when we look at the passage here, we look at a forum of worship that was historic as given to them by the God of heaven in order to instruct them by way of prophecy what awaited the people of God and also be a commemoration of what God had already accomplished and achieved in their lives.

There is that both of these elements in it as it is in most of the Jewish festivals. There is looking back and looking forward a commemoration as well as a response of thanksgiving to what God has done.

And two main elements of the festival or the feast that is referred to here are referred to by Christ and are spoken of as having been fulfilled or to be fulfilled in himself.

And the first of these is what we're looking at this evening which is that Jesus speaks of himself here in this passage as the one who is going to satisfy the thirsty soul.

[43 : 48] If any man thirsty says let him come unto me and drink. And the connection between that and the festival is that during the time of the festival each day the priests would emerge from the temple in procession carrying with them golden vessels which they walked with to the pool of Siloam and they would fill their vessels with the water from the pool and make their way back to the temple and they would ceremoniously pour out the contents of these vessels before the altar.

Each day the same procedure. The water was poured out and God was teaching them what he had taught them throughout the wilderness journey that when they cried out of a desperate need for lack of water he was the source that would meet that need.

Whether it meant the opening of a new well or whether it meant the breaking of the rock in order that water poured out of it he would be reminded of that and Christ at that very moment when it seems that they were engaged in this at the last day of that great feast when they were ceremoniously taking this water and pouring it out Christ is saying I am the one who is going to satisfy your thirst and that is important it is not just suggesting to them that he knows who it is or that he can direct them to somebody that can do that for him it is much more clear than that he that believeth on me he says as the scripture has said out of his belly shall flow rivers of living water he is the one he is the one if any man thirst let him come unto me many believe that the words that the Lord is using here are a quotation from the prophecy of Isaiah and the Lord anticipates the fulfilment of that prophecy in his own life in chapter 12 of the prophecy we see these words in that day thou shalt say

O Lord I will praise thee though thou wast angry with me thine anger is turned away and thou comfortest me behold God is my salvation I will trust and not be afraid for the Lord Jehovah is my strength and my song he is also become my salvation therefore with joy shall you draw water out of the wells of salvation so as you study the prophecies of the Old Testament as you see them interact with the various types and images that direct you always to Christ you recognize that the wisdom of God is for it is right in your face all the time God has made a provision in the passion of his son and he means us to understand the significance of it he is identifying himself as the one that will satisfy thirst and that that is really the point of his words

Jesus is saying to all that he is the one who will satisfy thirst so the question is a simple one are you thirsty tonight now you might think that that is a question that invites the unconverted to to ponder the question and to respond to it that it is simply a question that needs to be addressed by the unconverted because the unconverted clearly need to satisfy their thirst in the passion of the Lord Jesus Christ but it is much more particular than that in the sense that the thirst that is spoken of here is a thirst that marks out every child of

[49 : 34] God and if the child of God is not thirsty and if that thirst is not directing them to the source that would satisfy that thirst then there is something that needs to be addressed it's not simply placing before the unconverted mind the fact that there is a desperate spiritual need in the life of all men all women all ages that by nature we have this spiritual thirst which we seek to meet in any way but the way that God has ordained and if we follow that practice we will never satisfy that thirst because there is only one way by which that thirst is satisfied and that is by going to the source going to the water that is pure and going to the one who is saying to us that here is that very thing the one that will satisfy now having established that that is what takes place it is clear that the believer will never ever be satisfied in the sense that we spoke of it this morning when we spoke about the need that there is to understand that conversion is one thing to go on with the

Lord is another the believer is somebody who has gone to the well and drunk deeply of the well but never will that person say that he has drunk his food never will that person say that the water that he has drunk will leave him in any way or her in any way desirous of anything other than that to satisfy the longings of the soul because the thirst that is being quenched by Christ is no ordinary thirst it is a spiritual thirst it is a thirst that is always there that only God and the person of Jesus Christ can satisfy physically I can say that I'm not somebody who drinks a lot of water although probably

I need to drink more than I do and usually what I drink I drink by way of tea or juice or whatever so probably my body will satisfy itself with that but I do understand my body teaches me that if I have allowed my body to run down as far as the moisture content of my body is concerned then it will cry out for satisfaction there will be a thirst created in me physically that needs to be met by a drink of water however you take it in now much more so the truth applies to the spiritual need that we have as God's created beings he has created us for himself and only with himself can we be satisfied the believer knows the wisdom of satisfying it by going to

Christ because he himself is the one who has satisfied them and goes on to satisfy them now he's not just he's not here saying to us just in case you're thirsty that's not what he's saying but because I know you are and I know that you will be and I know that you're the longings of soul that mark you out as God's creature made in his image you will need to find your thirst for the holy the thirst for the divine the thirst for the son of the living God to be met only by the son of the living God but this is the thing do we know that thirst if we know it then we understand that it is something that is never going to be satisfied by anything other than what

Christ has determined will satisfy it and sometimes he creates a thirst after himself don't think I've ever thought of these words without remembering well I've spoken of it before a Sunday school teacher we had in Shawpost a man by the name of Angus Murray he was a survivor during the war and the ship he was in the SS Richmond Castle was a merchant ship carrying produce back to the United Kingdom during the war and was torpedoed and he was one of the survivors and he was adrift in a lifeboat and his story is well told and he was he was later on in his life he was given the British Empire medal for the harrow that marked him out but the point that

[56 : 28] I want to make is that part of the experience that those who were adrift with him was that he took control of the rationing of water aboard that life raft or lifeboat and they were only allowed four tablespoons of water per person per day four tablespoons of water per person per day and the only way they got water was by erecting some device that allowed the dew to trickle down into a collecting vessel because they lost everything but he took I think in his story we told that the only things that he collected by way of possession was his bible and one or two other essentials but you can imagine being adrift in the north atlantic for so long and in all kinds of weather and the raging thirst that affected them and this was all they were allowed nobody would have to tell them what thirst was nobody would have to help them understand what it was like because they were experiencing it every day of life spiritual thirst is something that

God creates in us and it is something that only he can satisfy and it is the truth concerning God's people that that thirst remains they have never God's people have never come to the point in their experience where they would say well it is enough I'm satisfied what they wish what they want what they pray for is more of the same they want more of the experiences that were so wonderful to them at the very outset of their Christian experience they want more of the experiences that they enjoyed in the company of the Lord's people they want more of the experiences that they enjoyed in the privacy of the throne of grace where God met with them there and these things remain with them so that they know to go to Christ for that satisfaction and the invitation that he extends here is the invitation that includes that if any man thirst let him come unto me and I suppose even when it comes to the services of God's house a book that came to mind as I was preparing this I had no idea it's probably a modern author and the title of the book is come thirsty come thirsty and if my memory serves me that person is just simply saying that's what you do as a believer you come but you come thirsty because when you come thirsty and you're coming to the right person you're coming to the source of the water of life you're coming to the well that springs up eternal life and it's no wonder that he encourages you to come and to come to him because he has that provision

Calvin insists that while all are exhorted to come only those who appreciate who he is will really come and avail themselves of the invitation and it may well be the case it's a mystery I suppose in many respects while the provision of gospel privileges is ours and they are how few having these provisions made for them avail themselves offered how few really appreciate that the gospel which offers this copious amount of refreshing water that enlivens that quickens that stimulates spiritual life and yet it is as if they walk past it and they remain thirsty in the craft in my home village of

Shawbust where I lived till I left to go in for the ministry there was a village well and as long as it was kept clear of the dirt that gathers on the top of it you wouldn't get any water the lack of it anywhere else it was clean it was sweet it was unadulterated if you tasted that water and you went to the tap you would almost spit out what came from the tap because of what was put in it because it was so different in taste and that's what Christ encourages us to understand that those who taste of his life-giving refreshing drink then anything else is something that you would spit out and that's the sad thing that that's not the way it is at all times perhaps in the mind of some there is uncertainty about the meaning of the words of the text because it goes on to say he that believeth on me as the scripture hath said out of his belly shall flow rivers of living water and the scholars have problems with the punctuation in the original term there how it should be written because they suggest that this is really all about the Holy

Spirit and it is this big key of the spirit which they believe on him should receive and what is Christ saying about the Holy Spirit well I think the simple answer to the question is this that Christ confers the Holy Spirit on every believer every person who comes to him to drink of the life-giving refreshing water that he provides will be satisfied by it and they will continue to be satisfied by it and he will accomplish in them and through them still more wonderful things because of the role of the Spirit in their experience Bishop Ryle explains it like this the Spirit who dwells in him shall make him a fountain of good to his fellow men so that at the last day there shall be found to have flowed from rivers of living water every believer is the temple of the

[65 : 30] Spirit the Spirit becomes theirs the Holy Spirit is bestowed upon him Christ is teaching that here it is still to take place but it will but with the Spirit the hunger the thirst is going on unabated it is it's not all it's not about satisfaction but the longing created in us that remains that cannot be satisfied in this world do you think that is possible for for you I've heard it said that there were occasions in the experience of some where they were so full of the Spirit so full of the sense of the presence of God that they said to

God no more that is enough they could not abide the thought that more was going to be in their experience in the sense that it was too much for them that's what I mean to say well if that was the case then it's rare I would suggest because most Christians who long for more of the experience of Christ's presence and more of the experience of Christ's love being shed abroad in their heart more of the experience of the desire that they have that others would be Christ's people that is not something that will go away that is not something that will be suppressed that is not something that will be ever accomplished in their experience

I don't think but Christ says to us very clearly here if any man thirst let him come unto me and drink and drink and drink and drink because what you have from him what the what the priests were showing there they poured out in celebration what God himself had given to them reminded of the way that David was longing for a drink of the well at the gates of the city and the strong men went and gave to David what he desired and yet David he poured out what they brought to him because they didn't want to to to to despise

I suppose the sacrifice of these men on his own mere satisfaction and God is teaching us that the well that has been opened for sin and for uncleanness is open and Christ invites all to go to it and drink of it and do so often and as they so do as believers they confer the blessings that they enjoy on others by sharing it with them as the spirit so enables them may that be true if you've yet to taste well go to him to taste of it he's invited you to do that if you've done it already you know the wisdom of doing it again so come and drink as he says let us pray ever blessed

God we give thanks that your word commends to us that water that is ever flowing that is clean that is pure that cleanses that purifies that satisfies thirst we bless you for it and we pray that the Christ who has revealed himself in his word would be the one that draws us to himself here is in his name amen going to conclude by singing the words of psalm 118 psalm 118 at verse 24 singing to the end this is this is the day God made in it to joy triumphantly save now I pray thee

[71 : 08] Lord I pray send now prosperity blessed is he in God's great name that cometh us to save we from the house which to the Lord pertains you blessed have God God is the Lord who unto us hath made life to arise bind ye into the altar's horns with cords to sacrifice thou art my God I will be praise give thanks to God for he is good his mercy lasts always this is the day God made in it will joy triumphantly this is the day God made in it will joy triumphantly save now

I pray thee Lord thy grace send thy prosperity blessed is he in God's great name that come and us to save we from the house which the Lord pertains you blessed have God is the Lord who and to us have made life to arise find he and to the altar forms with heart the sacrifice thou thou art my

God and thee next all my God I will thee praise give thanks to God hand for andro Shirley Möglichkeiten good he he as always Mary grace, mercy, and peace from God the Father, the