

Parable Of The Sower

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[0 : 00] What I want to do today is look at Galatians chapter 5. So if you have a Bible and want to turn to there, you may find it helpful.

And Galatians is the first book after Corinthians and the fifth chapter. And this is what it says, if you begin at verse 16.

I say, walk by the Spirit. Now, what we've done so far is this. And I tell you this.

We dealt with the seed and the soil. And how the soil receives the seed. And how our experience, our spiritual experience relates to that simple and yet profound story.

Then we talked about the vine and the branches. So we had the seed and then the vine. And now the fruit of the vine, which is the fruit of the Spirit.

[1 : 15] And how that works in our world. And the text that I want to work from is this fifth chapter of Galatians. Galatians. And I guess we can look at it from about verse 16 down to the end.

So let's just pray for a minute and then I'll talk for a few minutes. And then we'll see what happens. Our God and Father, as we come to the end of this weekend.

We just thank you that you've stirred us up in our minds and in our hearts.

To think about a whole lot of things that are way beyond us. And maybe to dimly see and try and grasp the reality of a world in which Jesus Christ is Lord.

And not a world in which we are lords and kings ourselves. But a world in which we have to learn obedience.

[2 : 27] And that comes hard to us. So our God help us to comprehend and to come to terms with. The kind of world in which.

You are God. And Jesus Christ is Lord. And we are called to be. Your servants.

And your children. Help us in Jesus name. Amen. Amen. And it says. I say walk by the spirit.

And this is in 5 and 16. I walk by the spirit and do not gratify the desires of the flesh. Now.

You've got to understand here. That there is flesh. And there is spirit. And there is a deadly feud going on between them.

[3 : 28] They are capable of destroying each other. And so that Paul. Having talked about the seed that is sown. Having talked about the vine that is pruned.

Is now talking about the spirit. And the fruits of the spirit in our lives. And how they come to fruition. If you want. How they come to fullness in our lives. But he says. You've got to recognize. That there is a war. Going on inside you.

Now. Once you're taken prisoner. You're no longer subject to the conflict. But before. But before. So that.

You know. A lot of people don't find this spiritual thing too exciting. Because. They've been taken prisoners so long ago. That they've lost interest in the battle. They've just submitted to the imprisonment.

[4 : 30] Which their life has imposed on them. And there's no battle left. But if you're still. If you're still in the war. Then you're aware that there is this battle going on.

And so he says. The spirit. The desires of the flesh are against the spirit. The desires of the spirit are against the flesh.

And that's the battle of which. I am. The battleground. Right here. I had a terrible battle last night.

For no reason that I can understand. But just. It's just a terrible thing. And. Depression.

And discouragement. And disillusionment. And bitterness. And hatred. Can just come pouring out of you. So fast. And you can do so much damage to yourself.

[5 : 29] And those that are near to you. Because of this. This battle. And because the things of the flesh. Are against the spirit. And the things of the spirit. Are against the flesh. And you're the

battleground.

And. That's hard. Hard work. And yet. I don't know any way around it. Because. That's what Paul is saying to us here. And that's what he's writing to the. To the Galatians.

And that. These things are opposed to one another. To prevent you. From doing. What you would. You know. What you want to be. What your ideal is. What your goals are.

What your ambition is. What your self image is. All that is what you want to be. And yet. The reality of what you are. Is in. In contradiction.

To this. When. I used to work in Toronto. There was lots and lots of alcoholics. And I used to. They were.

[6 : 27] They were great men. I used to think of them as kind of secular saints. And. To learn quite a lot from them in a way. Because. With alcohol.

In sufficient quantities. They were wise. And they were brave. And they were noble. And they were visionary. And they were generous. And they were all those things.

But boy. When the hangover came. And when they. You know. When they just. Had gone as far as they could go. They were. They were just absolutely.

Tragic. Because. The freedom. And the fulfillment. Which they found in alcohol. Was. Was false. And.

And. And. And it just didn't have any. Sustaining power. Sure is. Healthful. Over the hard spots. But if it. It becomes.

[7 : 23] A way of life. For you. It's a tragedy. And. And it's just. Extremely. Difficult. And that's. That's a.

Kind of. Parody. If you want. About. Of. Of. The Christian life. That. That there is. A battle. Going on. And there's a battle. Between. The guy.

Who is high. And how. Happy. On alcohol. And the guy. Who wakes up. The next morning. They're two. Different people. Completely different. And there is a battle.

In the same way. For the Christian. Between. Who he is. In the. In the flesh. And who he is. In the spirit. And that battle.

Is. In a sense. The battleground. That you're going to be. Involved in. For the rest. Of your life. You're never going to get. Away. From that battle.

[8 : 17] Unless you're taken. Prisoner. By. By. By the flesh. And you. You simply give up. From despair. But that's. That's not a very.

Happy. Consummation. Of the battle. So. He says. This is the battle. And in verse 18. He says. But if you are led. By the spirit. You're not.

Under the law. Huh. And. Well. We'll come back. To that. I think. If we don't.

I will. But if you. It goes on to say. Now. The works of the law. Are plain. Immorality. Impurity. Licentiousness. Idolatry. Sorcery. Enmity.

Strife. Jealousy. Anger. Selfishness. Dissension. Party spirit. Envy. Drunkenness. Carousing. And the like. Which is a fairly. Complete catalog. And.

[9 : 11] No doubt. You can find yourself. Somewhere in there. The particular. Classification. That you specialize in. Now.

Some of you. I know. Are generalists. And you're good at all. Of them. But others. Of you. Are particular. About the ones.

That you get involved. In. So. Can I break them down. For you. Into three. Into four categories. They deal with. Sex. Religion. Society. And alcohol. And.

Those are the four areas. Now. Generally. We consider. Sex. Religion. And society. To be good. And alcohol. To be bad. But Anglicans. Are very adventurous. And they say.

They're all good. In moderation. And. And if you look at them. They are. Basically. I mean. Who wants to get along.

[10 : 04] Without sex. Religion. Society. And. And then say. You're not allowed. To have any alcohol. If you have to put up. With the first three. You might as well. Put up with the fourth. And.

So you get. That kind of. Catalog. Of. Of. Things that are. Are happening. And. If you look at them. You see. Under the heading.

Of. Of. Sex. Immorality. Impurity. And. Licentiousness. And of course. All those. Just refer. To. The. Well. Just to the distortion. Of a good gift. That's all. Taking something. That is. Is beautiful. And good. And. Using it.

In the wrong way. For the wrong reason. And that's. That's all. That happens there. And then it goes on. And talks about religion. And. And in the area of religion.

[11:02] It has to talk about. Idolatry. Sorcery. And. Those are. Again.

You see. They're. Like. In the area of sex. Where. Impurity. Licentiousness. And immorality. Are destructive. So. In the area. Of religion.

Idolatry. And sorcery. Are. Destructive. And yet. They're much more convenient. They're. They're both. Religions.

In which. You are in control. Rather than religions. In which God is in control. In idolatry. You create the idol. And.

In sorcery. You're the one. That pronounces. The incantation. That brings to pass. Some weird. And wonderful thing. And so. That's. That's the same.

[11:56] Kind of distortion. In the area. Of religion. As there was previously. In the area. Of. Sex. And then it goes on. And talks about. Society. And how.

In society. What happens. Is. Strife. Jealousy. Anger. Selfishness. Dissension. Party spirit. And envy. And all those things. Again.

Are. Simply. Distortion. Of. The. Social. Process. The way. People live together.

The way. Communities. Are built. The way. Congregations. Hang together. If. Into. This. Mix. Of. People. These.

Things. Enter in. Then they are. Destructive. There's nothing wrong with. With sex. There's nothing wrong with religion. There's nothing wrong with society.

[12:51] It's just. What happens. When. These things. Enter in. And then they become. Literally. A form of hell. On earth.

And so. All those things. Are required. And then. The last two. Drunkenness. And carousing. Are. Are the results. Of alcohol. Well.

That's. That's just. The picture. Of. Of. Of. The battle. That is. At work. Now. The thing is. You can. You know.

That. All those things. In a sense. Are. Are. Are. Bad. Not. Bad. In themselves. Because. You know. A world. That didn't have. Sex. Religion. Society. And alcohol. Would be. A difficult world. People.

Uh. But. All of them. Have the potential.

[13:44] For. A terrible. Distortion. And it's. The distortion. Of all these. Good gifts. That creates. The agony.

Of human existence. It's. Why. There is. Gotta. Be. An alternative. Because. As. Paul. Says. I warn you. As I warned you.

Before. That those. Who do. Such things. Shall not. Inherit. The kingdom. Of God. This. Is. A no. Return. Investment. That you're.

Making. You're. Cutting. Yourself. Off. From. The inheritance. That belongs. To you. You are. Essentially. Denying. Who you are.

As a person. That's. What it means. And that. You're. Cutting. Yourself. Off. In that way. And.

[14:39] Therefore. The kingdom. Of God. Is. Not. To be. Inherited. And. They. Don't. They. Don't. Give you. The right.

To claim. Your inheritance. You. Claim. Another. Kind. Of. Inheritance. Altogether. So. That's. How. The flesh. Works. Everything. About. It. Is. Good. Up. To. A. Limit. And.

The law. Sets. The limit. But. You. Go. Beyond. The limit. And. The process. Of. Destruction. Starts. To. Happen. And. That's. Just. A. Fairly. Simple. Statement. Of. How. It. Works. Then. In. Contrast. To. That. What. He. Says. Is. The fruit. Of. The spirit.

[15:33] Is. Love. Joy. Peace. Patience. Kindness. Goodness. Faithfulness. Gentleness. And. Self. And. Self. Control. And. Against. These. There. Is. No. Law.

In. Other. Words. You. Can. Have. As. Much. As. You. Like. You. Can. Really. Have. An. Orgy. Of. These. Things. They. Can. Be. Broken. Down. Into. Simple.

Categories. In. That. The. First. Three. Love. Joy. And. Peace.

Refer. To. Our. Relationship. To. God. The. Next. Three. Really. Refer. To.

Our. Relationship. To. Our. Fellow. Man. And. That. Is. Patience. Kindness.

[16:27] And. Goodness. And. Then. The. The. Next. Three. Refer. To. Our. Relationship. Really. In. Our. In. Our. Own. Life. Our.

Self. Relationship. The. Faithfulness. And. Gentleness. And. Self. Control. And. The. Difficulty. Is. That. All.

The. All. The. Works. Of. The. Flesh. Are. Are. Destructive. If. Taken. In. Excess. They. Have. Their. Place. And. Lots. Of. Christians. Have. Decided. That. That. They're. Going. To. Live. Without. Any. Of. The. Works. Of. The. Flesh. And. That. Creates. A.

Distortion. A. Distortion. That. Most. People. Recognize. That. You're. Not. Meant. To. You're. You're. You're. Not. That.

[17:19] These. Things. Are. Are. Part. Of. The. Inheritance. Of. Our. Human. Nature. But. Then. There. Is. Another. Thing. Which. Is. Which. Is. Described.

Here. Not. As. The. Works. Of. The. Flesh. But. As. The. Fruit. Of. The. Spirit. And. We. Talk. Yesterday. About. The. Seed.

Being. Sown. About. The. Fruit. On. The. Vine. And. This. Is. The. Fruit. That.

Comes. From. That. Seed. Which. Is. Sown. The. Vine. Which. Is. Grown. And. Then. The. Fruit. Which. Results. In. In. Our. Lives. And.

So. The. Fruit. Is. Is. Recognized. As. Love. Joy. Peace. Patience. Kindness. Goodness. Faithfulness. Gentleness. And. Self.

[18:10] Control. So. That. Those. Are. The. The. The. Fruits. Of. The. Spirit. The. Result. Of. That. Operation. Of. The. Grace. Of.

God. In. Our. Lives. But. There. Is. A. Conflict. And. You. See. The. Way. It. It. It. Described. Here. And. I. Think. It. It. Important.

For. You. To. Recognize. This. Is. That. When. It. Says. Against. Such. There. Is. No. Law. It. Means. That. That. These. Are. The. Things.

By. Which. Our. Life. Is. To. Be. Dominated. Then. It. Goes. On. And. Says. Those. Who. Belong. To. Christ. Jesus. Have. Crucified. The.

Flesh. With. Its. Passions. And. Desires. Now. If. Ever. Crucifixion. Was. Used. In.

[19:04] A. Comic. Sense. It. It. Almost. Used. In. A. Comic. Sense. Here. Because. Crucifixion. Is. As. You. Know. A. Terrible. Kind.

Of. Death. But. One. Of. The. Important. Things. To. Remember. About. Crucifixion. Is. That. It. Doesn't. Kill. You. Crucifixion.

Nails. You. To. The. Cross. And. You. Live. There. Sometimes. For. A. Protracted. Period. Of. Time. It.

There. Is. Nothing. There. Is. No. There. Is. No. Coup de. Gras. A. Bullet. To. The. Head. There. Is. No. Dropping. Of. The. Floor. So. That. Once. Minute. One. Second. You're.

Alive. And. The. Next. You're. Dead. There. Is. No. There. No. Electric. Shock. Which. Crucifixion.

[19:59] Is. Something. Which. May. Go. On. For. Days. And. In. The. Fall. Of. Jerusalem. The. Hillside. Was.

Simply. Covered. With. Men. Nailed. To. Crosses. Dying. There. Hour. After. Hour. And. Day. After. Day. They.

Were. There. And. So. When. Paul. Picks. Up. This. Picture. Of. Crucifixion. He. Says. Something. Very. Peculiar. About. It.

He. Says. Those. Who. Belong. To. Christ. Have. Crucified. The. Flesh. Now.

This. Doesn't. Mean. That. They. Have. Been. Crucified. With. Christ. Which. You. Come. Across. In. Romans. It. Means. It. It. It. It. It. It. It. It. It. It. It. It. It. It. It. It.

[20:51] It. It. You. That. No. In. It. As. Honey. You.

Have. Done. It. To. You. And. That. That's. The. Picture. That. Comes. Out. In. In.

Galatians. Five. And. It. It. When. I. Say. It. It. It. Kind. Of. Comic. Picture. All I mean by that is that it's a kind of picture showing what's happening, but it's something that, in a sense, you do to yourself.

Nobody else does this to you. You do it to yourself. It's a total humiliation. Now, what he means by saying this, I think, is that all your crucifixion doesn't kill you.

It certainly wounds you terribly, but you're still there. You're still conscious. And, in a sense, this is, here, a kind of voluntary crucifixion, one you have submitted to.

[22:30] And one you've submitted to because you want the victory to belong to, you want your life, in a sense, to bear the fruit of the Spirit.

Not your life to be a prolonged indulgence in the works of the flesh. Because they, ultimately, they don't lead anywhere.

They are their own reward, and they don't reveal to you the discovery of who you are.

The discovery of who you are is the result of the fruit of the Spirit beginning to show in your life.

That's who you are. That's what you're meant for. Now, you can dismiss all that and say, well, what I meant for is anger, selfishness, dissension, party spirit, drunkenness, carousing, and the like.

[23 : 37] That I am, and that's what is called here, the works of the flesh. But, it's a very intriguing thing that it says, those who belong to Christ Jesus have crucified the flesh with its passions and desires.

Because that isn't the direction they're going in. Somebody has got to take control. And so, this becomes a kind of ongoing experience for people.

It's something that's the part, it's a picture, albeit a dreadful picture, of Christian discipleship.

It's what's involved. Yesterday, we talked about the pruning of the vine so that it produced fruit.

And this is another, in a sense, picture of this kind of imposed discipline, this pruning that is going to produce fruit.

[24 : 53] Well, you see, with Christ, the thing that I find a remarkable statement is that Christ died on the cross, but he didn't die as the result of the cross.

Because crosses don't kill people. They die on it, but they don't die as the result of it. And you remember when the soldiers went to see Christ, to break his legs.

So, presumably, he would drop down and suffocate himself as the whole weight of his body came onto his arms. And so, one soldier drove a spear into his side.

And there came out blood and water, showing that he was dead already. He had died on the cross.

But the significance, it seems to me, of this, and that I understand, is that Christ gave up his life on the cross.

[26 : 21] That ultimately, nobody took it from him. Now, any other form of capital punishment, it would have been taken from him. But in this particular form of capital punishment, he gave it up.

And that's why, central to the whole understanding of the Christian faith, is the reality of crucifixion.

Nobody is going to take it from you. Nobody is going to take it away from you by force.

You are invited to give it up. To give up your life to the purpose of God, as he has made it known to you in Christ.

And the picture of the cross and being crucified with Christ is the picture of having chosen to be obedient to God.

And it's a picture of having chosen to live your life as one who has been crucified. That we are crucified with Christ.

[27 : 33] Nevertheless, I live. But not I, but Christ lives in me. Now, the experience that I talk about, and that I, you know, the conflict between the flesh and the spirit, is that you want to get down from the cross.

You know, you want to break. You know, you don't want to just hang there all the time. You want to break. And that, in a sense, is something we can do.

But that's not the purpose of God for us. The purpose of God is having been crucified with Christ.

We now live not the life which is the fulfillment of all our desires, which is what's cataloged under the heading of the works of the flesh, but it's a life which is deliberately given to the obedience of Christ.

And that it's, I have to admit, it's a dreadful picture. But it's the picture which is at the heart of Christian discipleship.

[28 : 54] That you have chosen to be obedient to Christ. You have chosen that your life should be marked, essentially, by the fulfillment of Christ's purpose in your life, not your purpose.

And that the way Christ's purpose is fulfilled in your life is by you being crucified with him. And that's the way to fruitfulness as a Christian.

Now, this contradicts, in some ways, all the contemporary pictures of the fulfillment of our life, as we see it in a worldly sense.

It contradicts all those pictures. Because what it's saying is that you are, that you recognize that the only way that you can handle this life is by baptism into Christ, by being crucified with Christ.

If you're left free to fulfill your own purposes, then you drown in a welter of idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, immorality, impurity,

and licentiousness.

[30 : 41] And so, this terribly powerful picture is given to us. And with it, the kind of gracious invitation that Christ makes to us to belong completely to him, to be baptized into Christ.

And that's why baptism is pictured as a drowning and being pulled up out of the water and starting a new life with Christ.

You see, the significant reality of contemporary, immediate, personal experience in Christian life is that death is no longer ahead of you as something to be dreaded, the contemplation of which is too awful for you to consider.

But now, death is behind you. It's finished with. It's done. You're dead.

You have been crucified with Christ. And now you have a freedom to live your life in obedience to him because that's finished.

[32 : 17] That's over with. And now you have an entirely new kind of life that you can live. And that's, that's what happens.

And you see, the picture of crucifixion is the picture of the Christian here on earth, you know, struggling to be set free from the cross.

And, you don't want to be set free from the cross because it's as you are identified with that cross and in a sense nailed to that cross that, you know, that you really know who you are and where you're at.

And your life is something that, that goes on from there. If you were, if you were to be let down from the cross, then, well, what would you do?

How would you do? How would you do? how would you handle it?

[33 : 45] And that's why it's, Christianity is very forward-looking. It's forward-looking in terms of the thing that I desire most is not the freedom for self-indulgence which being let down from the cross would allow, but staying in the place where I can be fruitful, staying in the place where I can give the whole of my heart and mind to the service of Christ.

And that's why in the deep mystery of the reality of Christian life, it's a kind of masochistic embracing of the reality of suffering.

I take up my cross daily, he talks about. I die daily. I am crucified with Christ.

Nevertheless, I live. No, it's really Christ living in me. It's really entering into the risen life of Christ now.

And it's different from the world which, with all its attraction and all its glamour and all the things that it can offer you, says, look, we can give you good time if you want to play it the way we suggest.

[35 : 26] And you have to answer that by saying, no, I choose to find the ultimate reality of my life which is in Christ. And as far as your invitation goes, I'm sorry, I'm not free to answer it because I am crucified with Christ.

I have chosen that. Now, there's so much more to say and I don't know how to say it to you because I feel I'm over my own head even talking like this.

I don't much like it. I don't even much understand the full implications of it. and my mind boggles when you read this and see what it is that Christ is inviting us to.

Not to live this side of death in fear of its encroachment, but to live the other side of death in anticipation of the kingdom.

Just as C.S. Lewis described it in that movie last night and said, term is over. I'm finished. And now I'm going on to something far beyond anything I've ever known.

[36 : 54] And that is the basic conscious experience of the Christian. That as far as this world and all it can offer is concerned, I will not be deceived.

I will not be deluded. I will not be drawn in on it as though the fundamental reality of my life is to be found here.

It isn't. The fundamental reality of my life is the other side of the cross. That's Ken was telling me the other thing about the TV show on the astronauts and how quite a remarkable number of them have a new view of Christian faith having been far enough out in space that they could see the world at about that size and things suddenly came into perspective.

Well, that's the perspective you have in the experience of being crucified with Christ. You see the world in perspective, all that it counts for in contrast to all that God has promised us in Christ.

God has and that's where the Christian is. And the world considers him a traitor by and large because he's not involved wholeheartedly in trying to preserve life on this planet.

[38 : 40] He regards this planet as being an existence here as being a kind of transitory thing on the way to a greater reality, on the way to a fulfillment without which I make this as a categorical statement that I dare any of you to try and contradict, without which the meaning of our life doesn't really exist.

and we can be robbed of it having any meaning at all. And so join the ranks of existential despair and submit to the meaninglessness of our own existence ultimately.

And that's why the profundity of what God says to us in Christ is that life is infinitely bigger than what you make of it by yourself.

And if you want to see how big it is, get yourself nailed to a cross, so to speak. And that will give you a view of life, as it really is.

But it will also give you a view of a greater purpose of God. the beginnings of which we haven't even begun to dream.

[40 : 17] And that's why Paul says to us in Galatians, look at this business of this business of the work of the flesh is a dead-end street.

It's not going to live it, go anywhere. the capacity to enjoy all that your body is able to enjoy and the short span of your life is able to accommodate does not really explain who you are.

The only thing that explains who you are is the reality of the purpose of God in Christ which transcends time and space.

and that's the reality in which you are to live as a disciple of Christ. And that's why in a communion service you take into your hands the body of Christ broken and the blood of Christ shed Christ because this is in a sense the food of another kingdom.

This is the thing that makes you aware of a kingdom that transcends all the narrow dimensions of our earthly existence.

[41 : 54] And this is what we're called to in Christ. But it doesn't detour the cross. The pruning of the vine and the nailing to the cross are the same thing in order to produce something far greater.

And this is what Christ has called us to. This is what the gospel is all about. The seed in the ground and then the vine and then the fruit and the fulfillment of the purpose of God which is so infinitely more than the greatest artists can conceive, the greatest musicians can express, the greatest philosophers can understand.

It's just that hope which is ours in Christ, a hope into which we are baptized, and a hope which so transcends our life that to be nailed to a cross is an essential discipline to remind to remind us of the reality which is beyond and the reality for which we have been born and of which God wants to bring us in Christ.

That's why in that I think it was in that film last night, or in that sermon that he gave in Cambridge, where he went in and preached and said, you know, that a man is capable of becoming that which would compel you to fall down and worship him because of the destiny he has in him.

And that's the basic basis of Christian respect for our fellow men, that in your fellow man you see someone who is virtually a God, as the purpose of Christ is being worked out in his life.

[44 : 18] And virtually a demon, if he rejects that purpose and won't submit. And, uh, that's what the fruit of the Spirit is.

And, uh, and that's what God has called us to in Christ. And, uh, I regret the only way you can see it, I guess, is...

the Lord. I have a heart, by me, our giver, the gift of heaven, thou, the true redeemer, God.

Our souls awaken, our hearts awaken, who trust me, surely, has built securely, each and forever, hallelujah.

Our hearts are crying, to see the shining, dying or living, to be our cleaving, not can us ever, hallelujah.

[45 : 35] Let's all try together. in me, in me, is sadness, the middle sadness, Jesus, sunshine of my heart.

By me, I'm given the gifts of heaven, thou, the true redeemer heart. Our souls awaken, our ones that break us, who trust me, surely, God still, thank you, thee, he stands forever, hallelujah.

Our hearts are piling, to see thy shining, dying or living, to be our cleaving, not can us ever, hallelujah.

I think that just, we have time to do the first verse, that one verse, one more time. If we just sing the first verse again, we know the words a bit now, and it will be a bit more familiar. So let's just do this

song once more. It's full of the joy and the happiness that we find in Christ, the words as well as the melody, really try to spell that out.

So let's just do it one more time. In me is gladness, found in all sadness, Jesus, sunshine of my heart.

[46 : 59] By thee are given the gift of heaven, thou the true redeemer art. Our souls awake, starved on the breakest, who trust thee surely, have built strength purely, he stands forever, hallelujah.

Our hearts are pining to see thy shining, dying or living, to thee are cleaving, not cannot sever, hallelujah.

Great, thanks a lot. Thank you. to aqui.

Amen. Bring the Lord Hallelujah Hallelujah Hallelujah Hallelujah Hallelujah Let's try You can You can You can You can You can You can You can

You You You You You Feel You You Yeah Yeah I I Thank you.

[50 : 20] 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.

I don't want to tell more about the women. All right. And those two will. And this is to Matthew 5-8.

[52 : 11] And de equals macht compete. And then he gives us a million listeners.

And those two will be worthy, learned dlatego.ativos to non pancake eat n' Namaste.

Pat Patterson. He's up there. This is in another language.

It says from Rosie. I'll get away. Better take another song. Okay.

We're going to do our next song. Seeking first the kingdom of God. I don't have the words for that. I don't think I need it. I think everybody knows that. Seeking first the kingdom of God. And his righteousness.

[53 : 19] And all these things. Give it unto you. Alleluia. And after we've sung the verse. We start with the four times the hallelujah. Starting at high. Alleluia.

Alleluia. Okay. Let's just do the verse and the alleluia. Open to it in D. Alleluia. Alleluia. Alleluia. Alleluia.

Alleluia. Alleluia.

Alleluia. Alleluia. Why don't we divide up in two groups. This group will sing the C-E first, the kingdom of God, and this group will sing the Alleluia.

And then when we've done it through, once we'll switch around. Okay? Okay? Okay? We'll start off with C-E first, and you people come right in with the Alleluia at the same time.

[54 : 42] Okay? Yeah. And. Keep it back that our kingdom of God, at this time that's never last, as always, rain shall be answered to you.

Alleluia. Now switch around. Alleluia! Alleluia!

Alleluia! Alleluia!

Alleluia! I think we should do yet.

We didn't sing the grace this morning, but I don't think that this can need only to be sung at the meal time. I think that we can be really thankful for the times that we've had together up until now, and especially yesterday was a great day and ended up really marvelously with that film.

[55 : 53] I think we can sing the thankful part of that song together now. Do we all remember how the words go and the music? Oh, yes, I cry for the Lord, for He is all gracious, for He is all gracious, He is all gracious, for He is all gracious, for He is all gracious, for His dead past mercy endures forever.

Okay, let's sing it through once, so we'll just divide it through one, two, three, four. And... Oh, give thanks unto the Lord, for He is all gracious, and His dead past mercy endures forever.

Oh, give thanks unto the Lord, for he is so gracious.

For his death has mercy, and for him forever. For he is a praise God, for he is a praise God.

And for he is a praise God, and for him forever. For he is a praise God.

[57 : 31] Actually, the old trick is when the hand goes up, that's the last one you're on. Okay, fine, thanks. Just a couple more here. John Cartwright, where are you?

Yes.

Oh, hallelujah. Oh, hallelujah. Oh, hallelujah.

Praise the Lord. Oh, hallelujah. Oh, hallelujah. Praise the Lord.

Amen. Amen.

[59 : 59] Amen. Amen.

Amen. Amen.

Hallelujah. When I survey the wondrous call, I wish the Prince of Glory died.

My angels be like a hope that lost, And Lord, the dead on all my pride.

For me, Lord, that I should boast, May with the cross the Christ my Lord, Of all His feet that shall be bold, I sacrifice them to His blood.

[63 : 31] We've brought His head, His hand, His feet, Sorrow and love, no need, no doubt.

It is such love that sorrow be, For thorns come close, so creates a crown.

The love of nature, And the love of nature, O ■ coule sorrows, Let us cry.

The life of life is How divine savez bah from me, My soul, my life, my hope.