

God's sovereignty in saving and convicting sinners (Quality: Very good)

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Date: 06 October 2002

Preacher: Pont, Philip

- [0 : 00] I would ask your attention again to Paul's epistle to the Romans, chapter 9, verse 21. Paul's epistle to the Romans, chapter 9, verse 21.
- Hath not the potter power over the clay, but the same lump to make one vessel unto honour, and another unto dishonour?
- Hath not the potter power over the clay, but the same lump to make one vessel unto honour, and another unto dishonour?
- Each of us here are sons and daughters of Adam, as he was created out of the dust of the earth.
- So we indeed continue that inheritance. As Adam, Eve and Adam fell by, and sin came into the world, we therefore are born in sin, and shape and iniquity.
- [1 : 27] And that really is the lot of the whole of mankind, because each have a fallen nature.
- very solemn to live and die in it. Tremendously solemn, my friends, if a company that fallen nature is a deceitful heart, and especially in the things of religion.
- living and living and dying in that dreadful state, my friends, will be but one place to be found in for all eternity.
- I read, and I didn't know what to read. I begged the Lord to show me what to read. There was a place in the book of Daniel I wanted to read, and then there was an account of Simon the sorcerer and the eighth of the axe.
- And then I eventually settled on the first chapter, because there it speaks of this man Judas, who had part of this ministry, dear friends, you do not know what those words mean.
- [2 : 54] Part of this ministry. It's no good looking, you know, to all the religious leaders of the day, the bishops, the archbishops. Oh, no good looking at all the reverence that there are in places of worship.
- My mind doesn't go to them. What they are, the Lord knows. Whether they are dead or alive in religion, the Lord knows. My friends, such words as we have here come home.
- They rest upon one's own spirit. And it is only the Lord that shall make it straight either. There's nothing you will say, there's nothing I can say.
- It is the matter of the Lord's own divine teaching. And indeed, something which I believe all believers seek for, that's the sweet confirmation of an interest in Christ.
- And that will tell you which side of this text you are found. Because I'm sure of this, as I stood up, it came to me that each one of us has something of an interest in this text.
- [4 : 12] Somewhat of an interest. Oh, that it may be our blessed lot, my friends, that we might be found a vessel unto honour.
- But everyone in this assembly really has an interest in this text. Oh, you avoid it at your peril.

You put aside this text, my friends, to ease your conscience, you do at your peril. But may it dwell in our hearts and may it work in our hearts.

And may it cause much exercise of spirit. Because as we said this morning, as we begun this morning, there is divine sovereignty in this word.

And that divine sovereignty, my friends, indeed must be found in both sides of this text. Oh, as we read this morning, Jacob have I loved, but Esau have I hated, and nothing changed it.

[5 : 17] Nothing changed it. Your immortal standing, your eternal standing, my friends, nothing can alter it.

Nothing at all. There's not a power on earth or in heaven, or in hell either, can change the standing, the eternal standing of any one of us.

Because, my friends, it says here, hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour.

It's a word that will be spoken against. The doctrine of divine sovereignty, the doctrine of election, the doctrine which teach us, that God has a choice, God had a choice.

That choice was rested upon where he placed his love, in the councils of Jehovah, my friends. Oh, this is not fatalism.

[6 : 29] This is a most solemn, solemn consideration. And may it dwell upon us, may it work within us, may it exercise us.

It did many of the poets of the words that we sing. Many of the poets were troubled, and indeed, godly men, and godly men only, are troubled with such a word as this.

You just sung that hymn which of Isaac Watts, and the last verse in thy fair book of life and grace, oh, may I find my name recorded in some humble place beneath my Lord, the Lamb.

That will be your exercise. It will indeed. Nor Gabriel asks the reason why, nor God the reason gives, nor dares the favourite angel cry beneath the folded leaves.

Hath not the potter power over the clay? Oh, don't let anyone say, well, in that case, it doesn't matter. If I'm lost, there's nothing I can do about it.

[7 : 53] If I'm saved, there's nothing I can do about it. I won't hinder it. Oh, let none get into that dreadful, lethargic condition. Oh, may we never be found there, my friends, looking at the word of God in the letter of it, and as it were, let's throw our hands up in despair or indeed in any careless attitude to such a word as this.

Because I'm sure of this, the blessed spirit of truth, oh, may he use the word, apply the word, bring us into concern, and you know, you know, you've been steeped in religion, coming to chapel all the days of your life doesn't put the life of God in your soul.

Doesn't for a second. My friends, chapel going is not the way to glory in itself. My friends, people go to church and chapel all their days and die destitute.

But may it please the Lord to use such a word this day to cause us to look within. How stands the case, my soul with thee?

Is heaven thy credentials clear? Is Jesus' blood thine only plea? Is he thy great forerunner there? That lovely hymn of John Newton, my friends, was on the subject, wasn't it?

[9 : 33] Tis a point I long to know. Oft it calls this anxious thought. Do I love the Lord or no? Am I his or am I not?

One of the marks of grace, you know, is the exercise of a living soul does not want to be deceived. Does not want to be deceived.

A person in religion that speaks lightly of salvation, that goes about in an unconcerned state of mind, settled upon anything.

Settled upon anything, my friends. Doesn't question it. never causes any thought or concern as whether they're right or wrong in the things concerning their soul.

Oh, beware of that condition where there's a folding of the hands and saying, well, whatever's to be will be. if you value your soul, my friends, the blessing in this word will be when the Lord makes it clear and indeed confirms to you that it is a right standing.

[10 : 56] Hath not the pot of power over the clay of the same lump to make one vessel unto honour and another unto dishonour? What's the answer to the question? My friends, you've got a divine power.

Divine power. Our very soul, our eternal existence is in his hand. Our walk and pathway, you believe that?

You believe that in all your steps along this journey of life that the Lord has those steps in his hand and he directs, guides and leads, the cross, raises up, pulls down, my friends, which is all according to the sovereignty of God and much more so concerning the eternal standing of one's soul.

Hath not the pot of power over the clay of the same lump to make one vessel unto honour and another unto dishonour?

and I believe one of the clearest comforts I suppose we might describe it is when such souls are concerned about it.

[12 : 16] Oh, I've known people which they don't have the slightest fear that they are wrong. they look on sin as being settled at Calvary and therefore they can do as they list and they go about with the world in one hand and religion in the other and they speak lightly of these eternal matters.

My friends, when you value your soul, what is more valuable? the Lord Jesus Christ said of this subject what shall a man give in exchange for his soul?

Though he should gain the whole world, what shall he give in exchange for his soul? My friends, he'll give nothing. He can't give anything.

It has, I believe, another meaning also. if you look at the man of sorrows, what did he give for the souls of the people that are his?

His own life, his own sacrifice. Hath not the pot of power over the clay? And it is a power that none can alter and none can change.

[13 : 42] Oh, what a solemn thing it will be, you know, to come to the judgment day. To come to the day of one's death, which may well be first, because the judgment day, the second coming of Christ, is indeed before the world and before the church.

But to come to one's, to that judgment day, oh, I've thought often, I remember years ago those words of the Lord Jesus Christ came home to me with great solemnity.

Many shall say to me in that day, we have done this or that, and I shall say, I never knew you. I never knew you.

know, on one occasion, the Lord Jesus Christ was speaking of the Pharisees, and he called the white walled sepulchers.

very strong language from the Son of God, in every appearance, of course, respectability. Well, what's in a white walled sepulchre?

[14 : 56] Everything that's dead. And one said to him, dost thou offend the Pharisees? And those words remained with me as they did from that moment onwards.

The Lord Jesus Christ said, let them alone. My friends, what a solemn, solemn declaration that the Son of God, speaking of those Pharisees, self-righteous, self-opinuated, deceived, characters that walked about shining in their own goodness, the Son of God said, let them alone.

Hath not the potter power over the clay? of the same lump to make one vessel unto honour and another unto dishonour.

But there, my friends, we must also look at this word as it respects the Church of Christ. We believe, surely we believe as a cause, indeed as a denomination of divine sovereignty, authority of the doctrine of election, that doctrine which is hated by majority of religious people.

But we stand upon the truth of those things, and rest, I hope, our salvation on the truth of it, that before you and I ever was breathing in this world of sin and woe, and even before the world itself was created, that God had a people and he chose them for himself.

[16 : 45] This people, my friends, and all of them were sinners. All of them were sinners. Why is it so necessary to emphasise that every one of them were sinners?

sinners. Well, not only because it's true, my friends, but it shows this, there's not a grain of merit in them. Not a grain of merit.

Oh, you know as well as I do, my friends, you can't inherit anything from your father or your mother, gracious as they may have been.

But some of them, my friends, were, oh, far more gracious than us. Grace is not to be handed down from in the families.

It is the gift of God. What a wonderful word that is that the apostle wrote, and you hath he quickened who were dead in trespasses and sins.

[17 : 55] Hath not the pot of power over the clay? You've often heard me speak about a dear old saint of God in Kent that I used to listen to until he died, George Rose, one of the most able and beautiful preachers.

Now, if you want to know the sovereignty of God, listen to this. He was brought up in the Midlands, and there was another name, another man with the same name, another man with the same name, and he said, I saw him one day outside a public house.

He said, I was returning from somewhere where I had been preaching, and there I saw the other George Rose, and he said, I wondered at the sovereignty of God.

One shall be taken. Who made a difference, the same name, the same name, the same part of the country. He knew him. My friends, this is the difference.

What we have here hath not the pot of power over the clay of the same lump to make one vessel unto honour and another unto dishonour.

[19 : 16] And all, my friends, of the mercy and goodness of God, hathom it you never will, but a people that are raised out of the dust of the Adam Fall, a people that are indeed the subjects of the love of the Father, a people that were given unto the Son for redemption, a people that shall be in time and any according to the time appointed.

Divine times these are, my friends, called by invincible grace. Like the prodigal, there will come a time when they shall begin to be in want, to be a time like Saul of Tarsus, when it shall only be said and it was only necessary.

These words were the only necessary words. It illustrated the call by grace, behold, he prayeth. My friends, that is the evidences of divine life.

This is the mercy and goodness of God on wretches of the human race, who otherwise would perish in their sins. No choose in the way, no taking up with Christ, no leaning towards religion and the things of it.

This is God's work. Hath not the potter power over the clay? Have you got a religion that God begun? If you have, my friends, it will take you to glory.

[21 : 04] But what did he do? He didn't ask you to accept it. He didn't say, in effect, as men will say, well, it's up to you whether you do or not.

He began, and he began by his grace to put you in trouble, brought you into trouble, brought you to fear his name, brought you to chapel to listen with different ears and different understanding now.

And what did he do? Did he show you the mercy of his grace? My friends, he showed you your own heart. What a perishing sinner you were in your own sight now.

Oh, not in his sight, not in his sight. Every one of his children are in Christ, and he sees them in Christ, and they're eternally safe because they are in Christ, and they're secure, and they are as though they've never sinned.

But the blessed spirit of truth will begin to teach one of these children of God their wretched state by nature. And that's the power that the potter uses.

[22 : 22] He unveils to you your own wretched heart. He puts a groan and a sigh in your heart after him. He puts a cry for mercy in your soul after him.

My friends, these are the evidences of what we read this morning, that he might make known the riches of his glory on vessels of mercy.

Oh, remember that, vessels of mercy. Not a scrap better than a ruined soul that has been left to perish. Not a scrap better.

Oh, go to chapel, my friends, will not make you a scrap better. Oh, you don't do this and you don't do that. You'll say, I don't go to public houses, I don't go to theatres.

I don't possess those things the world possess, I don't want them. My friends, go on, however long your list is. It's all works, and you won't go to heaven on works.

[23 : 29] My friends, it's rather to see the wonder of his grace, because this is a word which the people of God will indeed wonder at it the rest of their days.

Ah, but for free and sovereign grace, I still had lived estranged from God, till hell had proved the destined place of my deserved but dread above.

Amazed, I see the hand that stopped me in my wild career, a miracle of grace, I stand, the Lord has caused my heart to fear.

Oh, blessed be God, there is a people that shall be able to trace their spiritual life back to the potter, back to the glorious and gracious God in glory, who through his spirit causes the day of their spiritual birth to come, and they shall travel no further till that work is begun in their soul, and they have a life which shall never die, and they have an appetite, and a hunger and a thirst, that shall be for eternal matters.

How stands the case, my soul, with thee? Is heaven thy credentials clear? Is Jesus' blood thine only plea?

[25 : 00] Is he thy great forerunner there? You know, Christ and his people are eternally united. This is a union which shall never be dissolved.

They are one with Jesus by eternal union, one. They fall under the condemnation of a broken law then.

They see in the law that was given to Moses, the condemnation. They are brought to see that they cannot honour the law, they cannot keep it, not one iota can they keep it.

And as I said to you, somebody said, one broken law is like one sin. Unforgiven, my friends, will take you to hell.

One sin, unforgiven, will take you to hell. But all that gracious spirit's work unfolding and making one feel the wretched state of their own soul, the wretched state of their past iniquities.

[26 : 20] Oh, have you ever had that, as it were, brought before you a sight of the iniquities of the past? Do you not still have to groan and sigh in wonder at the sight and also the mercy of God that in so bearing with you in your sinful state but causing you to grieve over sin?

But then the cry in the soul, like we mentioned the jailer, like we mentioned the publican, like was mentioned in prayer in the vestry, that woman who said, Lord, help me.

My friends, the blessed spirit of truth will teach you yourself, little by little, this is what it means by growing in grace, it's unveiling to the eye and it's hurtful too.

But then, you know, hath not the pot of power over the clay of the same lump to make one vessel unto honour? the purposes of God is this, that that dear soul is being prepared for eternal glory, to be taken to a place after death, after passing through the Jordan of death into that place where there is no sin and where Christ reigns on the throne of his love.

you know, my friends, you and I shall never find any delight or desire, any beauty in Christ Jesus other than through the gracious spirits revealing and teaching.

[28 : 19] Perishing sinners will indeed be brought to cry, God, be merciful to me, a sinner. prayer. But then, you know, to have a view of the saviour.

I love that hymn, I can't quote it, but it begins, I saw one hanging on a tree. It's a beautiful hymn, you know. My friends, I would that you all saw that.

I would that you did. I believe I can humbly say, I've walked in that path. But to see our precious Christ revealed as the way of salvation, revealed as the only peace which a poor sinner shall ever know, see him in his ignominy, in his shame, see him in his suitability as a saviour, see him as the sinner's surety, in the place of a sinner, seeing in the substitutional work that he was indeed willing to be, in the sinner's place.

Oh, he that was sinless, harmless, holy, undefiled, took upon himself the burden of their sins, didn't make him a sinner, my friends, but he made him a surety, took upon himself the burden of their sins.

You can see it, you know, if you read the sufferings of Jesus. You go back to the garden of Gethsemane, I've often felt, and I believe it is right to say, you know, the whole of his walk, from the day of his birth to the day of his going back to glory, glory.

[30 : 15] Oh, that tender spirit of a holy person, the Son of God, must have been duly, surely, hurt by the sin of the world.

But oh, in particular, when he prostrated himself on the ground in Gethsemane's garden, when it is recorded, he sweat as it were, great drops of blood falling down to the ground, all for sinners, the burden of the iniquity of the sin, and iniquity and sin of the church, was therefore there laid upon him.

Can you, you cannot understand it, I can't understand it. And I've often said, you know, if you ever fall on your knees as a condemned sinner, you know the weight of your own sin, what must it have been to the saviour, what must it have been when the whole of the church's sin was laid on him.

Oh, I was going to have at the ordinance tonight, that last part, the second part, I'm not going to now, but I was going to, the last part of that hymn 153, the second part, and there it describes surely the people of God in their fallen state, for love of whom, of sinners based, a hardened herd, a rebel race, too strong, my friends, no, it's not too strong.

that mocked and trampled on thy blood, and wanted with the wounds of God. When rocks and mountains rent with dread, and gaping graves gave up their dead, when the fair son withdrew his light, and hid his head to shun the sight, there stood the wretch of human race, and raised his head, and showed his face, gazed unconcerned when nature failed, and scoffed and sneered, and cursed, and railed, harder than rocks and mountains are, more dull than dirt and earth by far, man viewed unmoved thy blood rich stream, nor ever dreamed it flowed for him.

[33 : 03] Could you go on with this verse? Such was the race of sinful men that gained that great salvation then, such and such only, still we see, such they were all, and such a way.

My friends, how solemn, how solemn, but it was for sinners, sinners, it was for sinners, the basis and the vile, hath not the pot of power over the clay, for the same lump to make one vessel unto honour?

Now that was what the Lord Jesus did. He was the subject of derision, he was mocked, he was spat at, his holy back was thrashed with whips, he was nailed to the tree, a sight, my friends, that will break any hard heart that has a view of it.

death. And there the Lord himself, God the Father, hid his face, and he died in shame and ignominy, but he died a victory, he died accomplishing a victory.

There is very much, my friends, something significant in those words, and Jesus cried with a loud voice and said, it is finished.

[34 : 45] It's significant because the death of a cross is weakening to the body, to the frame, it must surely be, to be hung by the hands and the feet, suspended on a cross of wood, my friends, brings utter weakness of mind and body, but in that crying with a loud voice there is victory gained.

Well, my friends, if you see that, you've seen your salvation, to make one vessel unto honour and another unto dishonour. But when you may enjoy, I hope you do, all of you, some little evidence of an interest in the finished work of Jesus, some knowledge, some sweet assurance of that truth, that you have a saving interest in him, what will be the effect of it?

What should be the effect of it? Well, my friends, again, we must wonder at the blessing of the mercy beyond understanding why me, why me, oh, blessed God, why such a wretch as me, who must forever lie in hell, were not salvation free.

Now, the blessings of this, my friends, cannot be removed, shall never be removed, any inshinings of the Holy Spirit's work, any revealing of the person of Jesus Christ, any hope raised up in the heart of salvation, those blessings, you may lose the sweetness of it, but the substance will never be removed, that covenant love that chose you, that quickening spirit that called you, that precious Christ that saved you, that atonement made for sin, my friends, can never be reversed, can never be changed.

Oh, what mercy lies there for, what solemn mercies, what should be, my friends, the blessed effect of such truths, well surely, my friends, it should make us tender in the fear of God.

[37 : 24] There's not room here, you know, to take up stones to throw. There's no room here for those accusations of sinfulness, of sinfulness of others.

Oh, wonder at the mercy, wonder at the mercy. Oh, rejoice in hope, indeed, but wonder at the mercy that it was indeed not according to your power or anybody else's, but a gracious God in glory.

hath not the potter power over the clay of the same lump to make one vessel unto honour and another unto dishonour.

Oh, the grace and mercy of God that ever put a concern in the heart of any sinner after Christ. Christ, you will live with your sinful nature till it dies.

It will be a burden laid upon you. You'll find there's warfare between the old man and the new man all the rest of your days.

[38 : 37] And you'll find too, as you travel on, oh, you may be able to have some sweet recollection of mercy and goodness revealed to you.

My friends, the more he shows, the more he reveals of his mercy and goodness, that he's not cut you off in your sin, that he's not dealt with us.

You know, what a wonderful word. I've often wondered how him, what an impression those words make of David. That psalm of thanksgiving, you know, says this, he has not dealt with us.

after our sins, nor rewarded us according to our iniquity. You just think about that. When you hear that one sin consigns a sinner to hell, one unpardoned sin, that is, and all the iniquity that we are guilty of.

But what are the blessings? What are the favours? sinners, my friends, there is eternal favours known here on earth. Sinners can say and only they how precious is the Saviour.

[39 : 53] What makes Christ precious? Not only the view of him, but what he's done. Oh, my friends, it would be a question surely unnecessary.

But this is the question, my friends. Oh, have you had a view of his precious blood? This is what is, these are the blessings of Christ Jesus to his people.

You might save you in need of his precious blood, because all that grace will teach you of your own self, will bring you to cry for mercy, to seek for an interest in that precious blood that puts sin away, washes it away.

You know what mercies lie in those words, and thy sins and thy iniquities will I remember no more. This is what this lump of clay will know. This clay that has spiritual life in it.

This one that's called out of nature's darkness. God will put away in his people from them all sin and iniquity, because payment God cannot twice demand, first at my bleeding shore at his hand, and then again at mine.

[41 : 19] You won't pay two debts, my friends. The debt was paid for the child of grace on a tree at Calvary. And that debt once paid, my friends, brought redemption to the fallen and the corrupt sinner.

Hath not the pot of power over the clay to make one of the same lump, to make one vessel unto honour and another unto dishonour.

death. But then again, my friends, what further blessings? What further blessings? You and I know some of these mercies and blessings blessings in this pathway here, this pilgrimage journey.

What blessings are there? As we said this morning, the way indeed for the child of grace is to those who are seeking for Jesus, as it says in John chapter 6.

It's to walk as Jesus walked in a measure that is the grace of God given to them so to walk. But then the pathway that is appointed for them is they shall be led into it and led along it, taught by in deep ways.

[42 : 55] But I must come to an end, but my friends, I wanted to speak a few moments on a subject which is before every child of God, and that's the glories of heaven.

Oh, such a soul that's taken from the, of this time state called by grace, washed in the Redeemer's blood, prepared for eternal glory.

There is such a thing as dying grace, you know. There is such a thing. And may that grace be found in us when we come to die, willing to leave all and follow him into the eternal glories of the kingdom, to be found with Christ which is far better.

But oh, you think of those words, I go to prepare a place for you, for you. What do you say to that sinner?

what would you say to that? Oh, if somebody invited you to the palace, well you'd put on your best things, I suppose, and look respectable and say the right things.

[44 : 14] And everyone would say, well what a privilege, what a privilege. It doesn't compare to anything really, to what it must be to be a gracious soul and taken to glory at last.

Or you think of the prospect of a believer, suffering with sin here below, falling into iniquity, calling out after Christ to know an interest and to know the cleansing power of his precious blood.

But to come to that place where time shall be removed and a soul drops into heaven. My friends, think of the times in this world of sin and woe, when you long for his presence, when you cry out after him, that he will show himself.

I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.

But there's one line of a hymn dropped in, then, when I was thinking of those words. Perhaps of one more than one line.

[45 : 34] What does it describe? These are the blessings for this same lump to make one vessel unto honour. There shall we see his face.

My friends, what a prospect for a sinner. You'll see his face, all sinners will see his face, by the way. All sinners, every one of them that's been born and breathed into this world, will see his face.

But the child of grace will be able to say, there shall we see his face, and never, never sin. And from the rivers of his grace, drink endless pleasures in.

Do you ever wonder, my friends, are you exercised on what side of the judge you stand on the judgment day? It's important, you know. What side of the judge do you stand?

Ever wondered at it? Sheep on his right and the goats on his left is what's written in the gospel. Have you ever wondered what he'll say to you on that great day?

[46 : 40] He'll say one or two things, come or depart, that's what he'll say. My friends, these are solemn things. You and I need reminded of these things, lest we settle down and assume or presume, whichever is the right word in religion.

Oh, the Lord keep us from presumption. The Lord deliver us from being deceived. But may this text work in your heart and mine.

May it cause many errands to the mercy seat. Oh, I love that hymn very well as you know. But the hymn writer said this, now we must leave it.

I love to meet among them now and at thy gracious feet to bow, though vilest of them all. But can I bear the piercing thought, what if my soul should be left out, when thou for them should call?

Amen. Amen. Notices today, Father God willing, there will be a prayer meeting on Wednesday evening.

[48 : 33] And I'm pleased to announce again that there will be a baptising service this coming Saturday afternoon at 3 o'clock.

The ordinance of believers' baptism will follow the preaching part of the service. Next Lord's Day, our pastor is expected to preach.

Fast Close Preaching Service with Him, Number 75 The stopped Preaching Service with Him, Number 75 Behold the potter and the clay.

He forms his vessels as he please. Such is our God and such are we the subjects of his high decrees.

Does not the workman's power extend for all the bands which part to choose and mould it for a nobler end and which to leave for viler use?

[50 : 24] Hymn 75 Behold the potter and the clay.

He forms his vessels as he makes.

Such is our God and such away that some pure soul is my grace.

Hymn 75 Behold the potter and the clay. Behold the potter and the clay.

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[53 : 10] And was to live on my life And was to live on my life And was to live on my life And was to live on my life And was to live on my life And was to live on my life And was to live on my life And was to live on my life

And was to live on my life And was to live on my life And was to live on my life And was to live on my life And was to live on my life And was to live on my life And was to live on my life And was to live on my life And was to live on my life Thank you.

The young and son of the altar raised And all the glad for ever made me choice The young and son of the altar raised

And all the glad for ever made me choice The young and son of the altar raised And all the glad for ever made me choice

The young and son of the altar raised And all the glad for ever made me choice The young and son of the altar raised The young and son of the altar raised And all the glad for ever made me choice The young and son of the altar raised And all the glad for ever made me choice And all the glad for ever made me choice And all the glad for ever made me choice And all the glad for ever made me choice And all the glad for ever made me choice And all the glad for ever made me choice

[58 : 47] And all the glad for ever made me choice And all the glad for ever made me choice And all the glad for ever made me choice And all the glad for ever made me choice And all the glad for ever made me choice And all the glad for ever made me choice And all the glad for ever made me choice Thank you.

Thank you.

Thank you. Thank you.

Thank you.