

Sola Gratia - Grace Alone

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 22 October 2017

Preacher: Rev. Murdo M Campbell

[0 : 00] Well, if we could, with the Lord's help this evening, if we could turn back to that portion of scripture that we read in Ephesians chapter 2, Ephesians chapter 2, and if we read again at verse 8, where Paul says, for by grace you have been saved through faith, and this is not your own doing, it is the gift of God, not a result of works, so that no one may boast, for we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

So this evening I'd like us to continue our study on the five reformation solas, and as we said before, the five reformation solas, they're five Latin phrases which summarize the theological convictions of the reformers, and they teach us and they emphasize to us the foundation of true biblical Christianity.

And as I've mentioned before, the reason we're studying these reformation solas is not only because it's good for us to be reminded of the foundational truths of the Bible, but also because on the 31st of October this year, it marks 500 years since the beginning of the reformation.

It was the 31st of October 1517 that Martin Luther nailed his 95 theses to the church door in Wittenberg. And those 95 theses, they highlighted the specific perversions of the truth that were being taught and promoted by the Roman Catholic Church.

And as we know, Luther's stand against these heresies which plagued the church of Rome. Luther's stand was the catalyst for the Protestant Reformation spreading throughout Europe.

[2 : 08] And because of the great theological conflict between Roman Catholicism and Protestant, well, Reformation, these five reformation solas, they emerged in order to provide this solid foundation for the church to stand upon.

And these five reformation solas, they are sola scriptura, scripture alone, sola fide, faith alone, sola gratia, grace alone, sola Christos, Christ alone, and sola deo gloria, the glory of God alone.

And we've already considered the first two of these reformation principles. We saw that sola scriptura, it emphasizes that scripture is our sole authority.

Scripture is the only rule to direct us. And because scripture is God's infallible and inerrant word, it doesn't derive its authority from the church or tradition or the Pope, but from God alone.

And the church tradition or the Pope, they don't have the authority to interpret scripture. Because if scripture is our sole authority, then the only authority to interpret scripture is scripture itself.

[3 : 29] And therefore, all our opinions, all our doctrines, all our experience, the way we govern church, the way we worship, the way we live our lives, it must all conform to sola scriptura, scripture alone.

But you know, it was building upon that foundation of scripture alone, that the reformers said that salvation must also be according to scripture alone.

And for many years, we mentioned this before, that Martin Luther, he had this personal struggle with assurance and peace with God. And Martin Luther, he repeatedly asked the question, how can I be right with God?

How can I have this right relationship with God? How can I have peace with God? And Luther, he tried everything. He did as much as he could by following the system of Roman Catholicism to the letter, but it still didn't bring him any peace.

And that was until Luther discovered what scripture alone taught about salvation. Because when Luther read the words of Romans 1.17, which says, The righteous shall live by faith.

[4 : 42] Luther's entire understanding of salvation, it was transformed. Because Luther came to realize that a sinner is made righteous before God, not by their good works, not by their acts of penance, not by their monetary gifts.

He says, A sinner is made righteous in God's sight by sola fide, faith alone. That's how we're made righteous.

Faith alone. The just shall live by faith. But you know, the reformers, they couldn't leave it there. Because then there was the question of how a sinner is made righteous in God's sight.

They're made righteous by faith, yes, but how does a sinner receive that salvation? How do they receive it? Is it by the sacraments? Is it by our merits?

Is it by our charitable deeds? Is it by indulgences? How does a sinner receive salvation? And in contrast to Roman Catholicism, the reformers, they taught from Scripture alone, they taught that a sinner is saved by sola fide, faith alone, and that they receive salvation by sola gratia, grace alone.

[6 : 02] The sinner receives salvation by grace alone. And what we have to see is that for the reformers, sola fide and sola gratia, they're very closely connected.

And they're closely connected because that's the emphasis of sola scriptura, Scripture alone. It teaches that faith and grace, they are closely connected. And we can see that from the passage here in Ephesians 2, that a sinner is saved by grace through faith.

But from what Paul teaches here in Ephesians 2, the reformers stress that in order for a sinner to be saved by sola gratia through sola fide, in order to be saved by grace alone through faith alone, a sinner must understand three things.

And they say, a sinner must understand how awful he or she is, how abundant God is, and how amazing grace is.

In order for a sinner to be saved, in order for a sinner to understand what salvation is, they have to understand how awful he or she is, how abundant God is, and how amazing grace is.

[7 : 22] And that's where Paul begins here, at the beginning of chapter 2. He says that in order to be saved, a sinner must first of all understand how awful he or she is.

And so that's what we're looking at first of all. How awful. How awful. Look at verse 1. Paul explains, he says, You were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work, and the sons of disobedience, among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

And so in order to explain how a sinner can become a recipient of all the blessings and benefits of salvation, Paul says that we have to realize that it's nothing of ourselves.

Nothing of ourselves. And you know, that's why Paul begins this chapter by telling us how awful we really are. Because before Paul can tell us how abundant God is and how amazing grace is, Paul has to tell us how awful our condition is.

Because in Paul's mind, and also in the mind of the reformers, they were saying that you'll never truly understand what you've been saved to, unless you first of all understand what you've been saved from.

[8 : 52] You'll never understand how abundant God is and how amazing grace is unless you first of all understand how awful your condition is.

And the truth is, without Christ, you're in bondage to sin, you're under the condemnation of God, and you are a hell-deserving sinner.

And you know, when you read Ephesians 2, you know, we have to think of it, just when you read this passage, think of it as if you're sitting down with the Apostle Paul to talk to him.

And when you sit down with Paul, you ask Paul, Paul, tell me, how bad is it? Really, how awful is my condition?

How much has sin affected my life? And you know, I have in my mind that Paul would just shake his head and he'd say to you, awful.

[9 : 55] Oh, it's awful. The effects of sin is awful because sin has brought death. The wages of sin is death.

And without the amazing grace of God in your life, says Paul, you're dead. You're spiritually dead. You're dead in your trespasses and sins. And your sin has brought you down into the grave.

And because there's no life in you, you don't respond to the call of the gospel. You hear the call to come to Christ, certainly, but you don't respond because you're spiritually dead. You don't respond because you can't see the awful ruin that you're in.

And if you can't see your ruin, then you certainly can't see the need of a remedy. But the reason you can't see your ruin, says Paul, is because your mind has been blinded by sin.

You're walking in darkness. And you're walking according to the course of this world. And the darkness and the awfulness of your sin, it has caused you to follow the prince of the power of the air, who is the devil.

[11 : 03] And Paul says, without the grace of God in your life, the law of God condemns you. It's awful. He says, you're an heir of Satan. You're a child of disobedience.

You're under God's wrath and curse. The awfulness of your sin, says Paul, is that you are fit for hell. And not for heaven. That's how awful it is.

You are fit for hell. And not for heaven. And you know, in the day and age we live in, we don't stress enough the awfulness of sin and the awful effects of sin.

Because we take sin lightly. We brush it off and we think that it's, we think of it as something that's just naughty and bad things that we do and, well, we just can't help doing it.

But you know, when we read our catechism, you know, there are seven questions in the catechism on the subject of sin.

[12 : 05] And that's because the Puritans who wrote the Shorter Catechism in the 17th century, they had this huge emphasis upon sin. Because the Puritans believed that the only reason a sinner would ever, ever seek Jesus as this great physician is if they first of all understood how awful their condition is.

And the Puritans stressed, they stressed the law of God and that the law of God condemns us because of our sin. And that the law of God shows us the nature of our sin and the awful effects of our sin so that we will desperately seek a remedy to our ruin.

And that's why the Puritans, they put questions in the catechism such as, why is there sin in the world? Where did sin come from? What is sin?

Does everyone sin? What is the extent of our sin? All these questions. And with every question that the Puritans were asking, they wanted us to see the misery that sin has brought upon all mankind.

And you know, in question 19 in the catechism, it asks, what is the misery of that estate wherein to man fell? In other words, how awful is our sin?

[13 : 28] And the catechism says, all mankind by their fall lost communion with God. They are under his wrath and curse and so made liable to all the miseries of this life, to death itself and to the pains of hell forever.

That's how awful it is, they say. Our sin has separated us from God. We are under his wrath and curse because of his law. We are liable to the miseries of this life, to illnesses and diseases and all these things.

And he says, to death itself and to the pains of hell forever. That's how awful our sin is. My friends, sin has left you in a state of condemnation where you are condemned spiritually, physically and eternally.

You are spiritually dead and liable to physical death. And you are under the condemnation of eternal death.

death. How awful is it? Paul, tell me. He says, you are a hell deserving sinner. That's how awful it is.

[14 : 41] How awful is it? You are a hell deserving sinner. But of course this method of Paul and the reformers and the puritans, this method of telling us how awful our sin is, it was done with the intention of telling us how abundant God is.

Because Paul, the reformers and the puritans, they all present to us the problem before revealing the provision. They emphasize how sinful our sin is before they impress upon us how sufficient our saviour is.

They press upon us the need for sinners to see how awful their sin is so that they will see how abundant God is. Are you listening to this?

I want you to listen to this. Are you seeing the extent of your own sin as a sinner? Are you seeing how awful your sin is as a sinner?

Because you need to see how awful your sin is as a sinner in order for you to see how abundant God is as a saviour. And that's what I'd like us to consider secondly because in order for us to understand sola gratia grace alone a sinner must first of all understand how awful he or she is but then secondly they must understand how abundant God is.

[16 : 10] How abundant God is. This is where Paul brings us in verse 4. He says but God being rich in mercy because of the great love with which he loved us even when we were dead in our trespasses made us alive together with Christ by grace you have been saved and raised us up with him and seated us with him in the heavenly places in Christ Jesus so that in the coming ages he might show the immeasurable riches of his grace in kindness towards us in Christ Jesus.

And so having told us how awful our sin is that it has left us under the power of darkness we're in bondage to sin we're separated from God having stressed to us that without Christ we are totally depraved incapable of saving ourselves we are hell deserving sinners having told us all that Paul now seeks to tell us how abundant God is.

And this teaching of Paul it was key for the reformers because Roman Catholicism it's taught and it still teaches today that we have this ability to please God and merit his grace and Roman Catholicism it often used the illustration of salvation by using this two story building the two story building where you could say God is upstairs in heaven and man sinful man the sinner is downstairs on earth God is upstairs man downstairs and that's probably where the blasphemous phrase comes from the man upstairs because in Roman Catholicism with God upstairs in heaven and the sinner downstairs on earth Roman Catholicism taught that the sinner has to try and climb as many stairs as they can in order to reach up to God and they say that if the sinner tries their best and does as much as they can by being a good person and partaking of the sacraments and doing all these good things the charitable deeds then they will climb these stairs towards heaven they won't climb all of them that's impossible they would say but they will reach so high on these stairs that God will see their efforts and he will see the grace that they have merited and because of this

God is now obliged to come and meet the sinner halfway and accept them for what they have done and you know with this stairway theology if I can call it that this stairway theology that has been taught and promoted by the Catholic Church and Roman Catholicism would say that the first step on the stairway of theology the first step is your baptism because if you're not baptized well you're outside the church and anyone outside the church they are anathema they're condemned to hell for all of eternity but Roman Catholicism teaches that those who are baptized their baptism guarantees that all their sins are forgiven which includes original sin personal sins and the punishment meant for sin and you know when all sin is forgiven at baptism the sinner they say is justified but the sinner is justified not by faith alone as the

Bible teaches and as the reformers emphasize but by faith and baptism and so for Roman Catholicism they teach that baptism equals justification baptism equals salvation but I don't need to remind you that that's not found in the Bible because baptism is a sign and a seal of God's promises to the sinner it doesn't save you it doesn't save anyone it has no power to change the heart of a sinner but for Roman Catholicism baptism is only the first step in their stairway theology to heaven but once they're baptized a sinner can't stay on that first step they have to keep climbing towards heaven and they have the only way that they can climb this stairway towards heaven is by receiving God's grace and the sinner receives God's grace through the sacraments and by acts of good works and for

[20 : 48] Roman Catholicism the sacraments they are integral to their salvation because they teach that if you don't receive the sacraments you don't receive grace grace comes to the sinner they say it comes through all the channels of hierarchy grace comes from God the father to through the only begotten son Jesus through Mary through the pope through the cardinals through the priests through the sacraments to the sinner that's how they come in Roman Catholicism there are seven sacraments which infuse grace to the sinner there are the sacraments of baptism confirmation mass penance anointing the sick holy orders and matrimony marriage and by partaking of the sacraments Roman Catholics believe that grace is given to the sinner and the more grace a sinner has along with their accumulated merit and acts of good work the more grace they have the higher they climb on their stairway to heaven and at the last day when

God sees the sinner on the stairway to heaven God will be pleased and therefore God will be obliged to reward the sinner for all their good works and you know this stairway theology it was regarded by the reformers in the 16th century as the word semi-pelagianism semi-pelagianism in other words God will meet you halfway God will meet you halfway but the truth is this stairway theology it's all man-centered it's all based upon how much you do for your salvation it's all about the sinner climbing up to God and doing his bit for his own salvation that if a sinner tries their best and does as much as they can by being the good person partaking of the sacraments then they receive the grace to climb to heaven and God is obliged to reach down and take the sinner into heaven with him after all that they've done but you know the reformers said no no no no no no this is not it they say our sin is so awful and we are so depraved that we are completely incapable of even climbing onto the first step we are enslaved to sin we are enemies of

God we walk in darkness yes we're not as sinful as we could be in the sense that we haven't physically murdered anyone or done despicable acts but it's not impossible for us to do these things we're not as sinful as we could be but our sin makes it impossible for us to please God in any way and this is the whole point we are completely incapable of pleasing God by our good works and we're incapable of meriting God's grace and saving ourselves as Isaiah says he says from the sole of our foot to the crown of our head there is no soundness in us and this is why the reformers stress the importance of sola gratia grace alone because from Paul's words here in Ephesians 2 the reformers discover that salvation doesn't begin with us it begins with God and that's what Paul says but God but God you were walking in darkness following the course of this world according to the prince of the power of the air but God being rich in mercy because of the great love with which he loved us even when we were dead in our trespasses and sins he made us alive together with Christ by grace you have been saved through faith but God he says but God and you know without those two words sinners would never be able to know the richness and the fullness and the blessedness of God's salvation because we would remain dead in our trespasses and sins we would still be walking in darkness according to the course of this world we would still be trying to fulfill the desires of the flesh and of the mind without that but God we would still be trying to climb this stairway to heaven only to realize at the end that we're on the highway to hell and that's the truth the Bible is saying to us it's but

God being rich in mercy for his great love with which he loved us even when we were dead in trespasses and sins by grace are you saved but God but God he didn't abandon us in our sin and misery but God he reached down but God he provided a savior for sinners but God he plucked us as brands from the burning but God drew us to himself but God washed us in his blood but God made us children and heirs of the promise but God my friend if you are ever doubting your salvation cling to those words but God if you are ever anxious as to how you are going to get through trials in life but God for were it not for him we would never cope because he's our rock and his mercy is rich and his grace is amazing and his love is overflowing but

God my friends salvation doesn't begin with us it begins with God that doesn't mean that we don't have to respond to the gospel because the Bible says that God so loved the world that he gave his only begotten son that whosoever whosoever believes whosoever responds whosoever comes whosoever commits their life to Jesus Christ they will not perish but have eternal life and you know this is the wonder of it God gave the gift of his son and that's what grace is it's a gift grace is not earned it's not merited it doesn't grant us another step higher towards heaven grace is a gift it's a free gift Paul says in

[27 : 58] Romans 23 26 the wages of sin is death but the free gift of God is eternal life through Jesus Christ our Lord and my friend grace is free and grace is free only because the giver himself has borne the cost and I know I've told you this before but I've always been so thankful for someone teaching it to me the acronym for grace grace God's riches at Christ's expense God's riches at Christ's expense grace is and my friend grace is free only because the giver has borne the cost and this is the beauty of salvation but you know we have to be clear God was under no obligation to provide a redemption he didn't need to provide a redemption there was nothing in us that suggested that we were ever worthy of a redemption our sin is so awful that he had every right never to provide us a redemption but

God spared not his own son and gave him up for us all and you know as we consider how awful our sin is and how abundant God is it should make us realize how amazing grace is how amazing grace is and that's what I like us to consider last of all because in order for a sinner to understand sola gratia the sinner must understand how awful their sin is how abundant God is and how amazing grace is how amazing grace is he says he says for by grace you have been saved through faith and this is not your own doing it is the gift of God not a result of works so that no one may boast for we are his workmanship created in Christ Jesus for good works which God prepared beforehand that we should walk in them as we mentioned earlier the reformers stressed that sola fide and sola gratia they're very closely connected because of sola scriptura scripture alone teaches that faith and grace are closely connected and that's what

Paul says to us here that we are saved from an awful condemnation in hell by grace through faith but the question is how do we receive this salvation how are we made righteous with God how are we saved from the wrath to come by grace through faith and Paul has made it very clear to us that salvation is not of works because he says if it was of works we would make it about ourselves we're very good at that we would boast we'd be proud we'd think highly of ourselves we'd think what a good job we did and that we saved ourselves that we climbed the stairway to heaven up towards God but grace is not of works we receive God's gracious and free gift of salvation through Jesus Christ not of works not of the sacraments not by our merits but by faith alone faith alone it's sola gratia through sola fide grace alone through faith alone it's not grace through good works it's not grace through the sacraments or grace through merit it's grace alone through faith alone my friend

God has reached down to us in our awful condition and he has abundantly provided for us the gracious gift of eternal life through Jesus Christ and you know we have to grasp this this is what we need to grasp God's saving grace is a gift it's free it's undeserved favor but what makes saving grace amazing grace is that saving grace is not for the undeserving it's for the hell deserving saving grace is not for the undeserving but for the hell deserving grace and this is where we get salvation so wrong because we think that we need to do something or we need to pay something or we need to follow certain procedures in order to be saved and even as

Christians we sometimes think that we need to do something or read our Bible more or pray more in order to be saved and be a Christian but the Bible says sola fide through sola gratia grace alone through faith alone that's all it is it's a gift to us that we receive by faith alone and you know I love that question in the catechism question 86 what is faith in Jesus Christ what is faith in Jesus Christ and the catechism says faith in Jesus Christ is a saving grace whereby we receive and rest upon him Jesus alone for salvation as he is offered to us in the gospel faith in Jesus Christ is a saving grace whereby we receive and rest upon him alone for salvation as he is offered to us in the gospel my friend salvation which is the cleansing from sin the forgiveness of sin the freedom in

[34 : 12] Christ and the newness of life it is freely and graciously held out to us in the gospel it's held out to us and the way in which we receive that salvation is by resting upon the finished work of Jesus Christ and you say to me Murdo how do I receive and rest in Jesus Christ by faith how do I do it my friend realize that Jesus died for you make it personal realize that Jesus died for you and you take God at his word take him at his word because he says to you if you confess your sin I will forgive you and cleanse you from all your sin take God at his word he says to you trust in me with all your heart and you shall be saved so take

God at his word he says to you if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead you will be saved take him at his word if you make what is private in your heart the longing to be saved I don't doubt for one minute that any of you in here don't want to be saved but the Bible says if you confess with your mouth that Jesus is Lord and that's the point that's where you experience liberty in Christ with the confession of your mouth I want to be saved I want to be a Christian I want to follow Jesus I want to commit my life to Christ it's a confession of your mouth it's what is private in your heart that you make it's when you make what is private in your heart public that the

Bible promises that you'll experience liberty in Christ that you'll find assurance you'll find salvation that if you confess that Jesus is your Lord and you want to put him first in your life then you will be saved my friend how do you receive and rest in Jesus Christ by faith you take God at his word and you trust him with all your heart and you know this is where fear meets faith this is where fear meets faith because fear doesn't want to let go fear wants to hold on to self fear wants to put self first fear wants to stay back from these things and put that to one side fear even tries to convince us that salvation it can be achieved some other way but you know faith faith lets go faith lets go of self faith puts Jesus first faith takes that step of public commitment faith says

Jesus is the only way my friend faith receives the gift of salvation offered to them the free gift offered to them and faith clings to Jesus faith clings to Jesus and this is what makes saving grace amazing grace grace because as we've said saving grace is not for the undeserving it's for the hell deserving and you have to see yourself as a hell deserving sinner in order to understand how amazing this gift of grace is because it's amazing grace and I'm sure that whenever we hear those words amazing grace we're always reminded of what John Newton wrote and without doubt John Newton he was a trophy of God's grace so you know John Newton he spent much of his life as this

African slave trader he was abusing them and he was trafficking them from the coast of Africa to the Caribbean the sugar cane fields out in the Caribbean but not only that Newton he lived this rebellious hardened lifestyle constantly drinking and blaspheming but you know that was until he was faced with the reality of death one night on his ship he encountered this violent storm and the ship began filling with water and while he was trying to pump this water out of his ship Newton began saying if this will not do Lord have mercy upon me if this will not do Lord have mercy upon me and you know it was at that moment in his life that Newton knew that he needed the mercy of God and in all those hours of trouble of hauling water out of his ship Newton spent his spent time thinking back over his life and he thought about how much time he had wasted all the opportunities he had let go and the darkness that he had enveloped his soul and when Newton recorded his own thoughts of that experience of that night he said I stood in need of an almighty saviour.

[39 : 51] and such a man I was a man and such a man and such a man and such a man and such a man I found described in the New Testament. The Lord wrought a marvellous thing. I was no longer an infidel. I heartily renounced my former profanities.

I was sorry for my misspent life. I sought immediate reformation. I was freed from my habit of swearing and to all appearance I was a new man.

I was a new man. And you know it's no wonder that John Newton when he looked at his life he could see how awful his sin is. And he could see how abundant God is.

And he could also see how amazing grace is. And that's what led him to write those beautiful words. Amazing grace. How sweet the sound. That saved a wretch like me.

I once was lost. But now I'm found. Was blind. But now I see. My friend.

[40 : 55] My longing. Is that each and every one of us will be able to say. What John Newton says. Is that each and every one of us will receive this gift.

Of eternal life. By discovering it. That we receive it by. Grace alone. Through faith alone.

Because in order for us to understand. Grace alone. We must see how awful we are. How abundant God is. And how amazing grace is.

So my friend. Don't let another opportunity go by. Don't waste. This offering of a free gift of salvation. That's handed out to you.

Take it by faith. And cling to Jesus. And you know. May we all be able to say with John Newton. Through many dangers.

[41 : 57] Toils and snares. I have already come. Tis grace that brought me safe thus far. And grace. Will lead me home. May that be our experience.

For each and every one of us. May the Lord bless these thoughts to us. Let us pray. O Lord our gracious God. May we give thanks to thee.

For. The reminder in thy word. That we are those who are. All hell deserving sinners. We do not deserve anything from thee. But thy wrath and thy curse.

But we bless and we praise thee tonight. That thou art a God who. Does not deal with us as we deserve. But a God who deals with us in mercy. And in grace and in love. And help us then we pray.

To see the abundance that. That was provided in Jesus Christ. Help us to see the amazing. Nature of what grace does. And what grace is. That it is able to.

[42 : 57] Pluck us as brands from the burning. O Lord we plead. This evening. That we would. Lord. Not neglect. This great salvation. Because thy word reminds us.

That how shall we escape. If we neglect. So great salvation. Help us we pray. Not. To put it off any longer. But to cast our lot in with Jesus.

And to follow after him. For time and for eternity. Bless us then we pray. Bless us in the week that lies ahead. A week Lord. That is unknown to any of us. But we give thanks that it is known to thee.

That whatever is before us. That we know that the Lord has been there. Before us. O keep us then we pray. For we ask it in Jesus name. And for his sake. Amen.

We shall conclude by singing. Psalm 136. Psalm 136. We're singing from the beginning. Down to the verse marked 8.

[43 : 58] Amen. Psalm 136. It's page 426. In the Scottish Psalter.

And this psalm. Is a psalm that testifies. To God's mercy. And to God's grace. The psalmist. You'll notice that when you look at it.

Every second line is. For mercy hath he ever. For his grace faileth never. So all the way through the psalm. Give thanks to God. For good is he.

For mercy hath he ever. Thanks to the God of gods. Give ye. For his grace faileth never. Thanks give the Lord of lords unto. For mercy hath he ever.

Who only wonders great can do. For his grace faileth never. Down to the verse marked 8. For psalm 136. To God's praise. God's praise.

[44 : 54] For mercy hath he ever. Give thanks to God. For good is he. For mercy hath he ever.
Thanks to the God of gods. God's praise. For mercy hath he ever. For mercy hath he
ever.

For mercy hath he ever. For mercy hath he ever. Who only wonders great can do. For his
grace. For mercy hath he ever.

For mercy hath he ever. For mercy hath he ever. Who only wonders great can do.

For his grace faileth never. God's praise.

[46 : 00] Heala's praise. Who only wonders great can do. Life hath he ever. For mercy hath he
ever. For mercy hath he ever.

Who■■■■ hath he ever. Whoaper hath he ever. Who Oh, God. Beloved supreme
quantum phenomena. God'sorsch twenty- Jakob. Blue philippe enough him. For mercy
hath he ever.

Who sowie bad are you. faileth never to him that may the great light shine for mercy hath
he ever the son to rule till day decline for his grace faileth never the grace of the Lord
Jesus Christ the love of God the Father and the fellowship of the Holy Spirit be with you all
now and forevermore Amen