

CHRIST CHURCH

# ORDER OF SERVICE

*May 2, 2021*

## **Next Week**

May 9, 2021

**CHRIST CHURCH | 8:30 AM**

FIELDHOUSE | DOUG WILSON

**CC DOWNTOWN | 9:30 AM**

NSA NORTH CAMPUS | JOSHUA DOCKTER

**CHRIST CHURCH | 10:30 AM**

FIELDHOUSE | DOUG WILSON

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# ORDER OF SERVICE

## ANNOUNCEMENTS & MEDITATION

### - CALL TO WORSHIP -

#### + ADORATION

Minister: The Lord is risen!

*Congregation: He is risen, indeed!*

#### + SCRIPTURE

Ezekiel 44:4

Minister: Lift up your hearts!

*Congregation: We lift them up to the Lord!*

#### + PRAYER

#### + HYMN

*May God Be Merciful and Bless Us.....126*

### - CONFESSION -

Exhortation

#### PSALM

*How Long, O Lord, Will You Forget?.....25*

#### CONFESSION OF SIN

*Congregation is invited to kneel if able.*

Ezekiel 44:6

#### + ASSURANCE OF PARDON

Ezekiel 36:25-28

Minister: Your sins are forgiven through Christ.

*Congregation: Thanks be to God!*

#### + CONFESSION OF FAITH: APOSTLES CREED

Minister: Christian, what do you believe?

*Congregation: I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only begotten Son, our Lord. He was conceived by the Holy Ghost, and born of the virgin, Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hades. On the third day He rose again from the dead, ascended into Heaven, and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.*

#### + RESPONSIVE READINGS

*Minister: From the world, the flesh, and the devil,*

**Congregation: May the good Lord deliver us.**

*Minister: From the snares that would entrap us,*

**Congregation: May our God defend us**

*Minister: So that we may walk in His liberty.*

**Congregation: Amen.**

#### + PSALM

*Great God of Wonders!.....306*

## - CONSECRATION -

### + SCRIPTURE READING

Genesis 27:22-29; Romans 9:6-16

Reader: The Word of the Lord.

*Congregation: Thanks be to God!*

### + NEW MEMBER

Chris Owsley, Daniel Goode - CC 1st

### HYMN

*Their Foundry Is Deceit*.....228i

### CONGREGATIONAL PRAYER

Opening: Ezekiel 39:21-22

Thanksgiving: Psalm 140:13

Petitions: 2 Chronicles 6:39

### + HYMN

CC: *The Son of God Goes Forth to War*.....666

CCD: *The King of Love my Shepherd Is*.....44

### SERMON

CC 1st: *The Man of Sin* (Doug Wilson)

CC 2nd: *Assurance/Covenant Life Together 3*

(Doug Wilson)

CCD: *The Shepherd* (Ben Merkle)

### PRAYER

Ending with *The Lord's Prayer*.....725

### + OFFERTORY

Prayer

*Come Down, O Love Divine*.....662

## - COMMUNION -

### THE BREAD

*Behold! the Mountain of the Lord*.....538

### THE WINE

*Rise Again, Ye Lion-Hearted*.....665

## - COMMISSIONING -

### + CLOSING DOXOLOGY

*The congregation may raise hands*

*All glory to the Father be*.....536

### CHARGE & BENEDICTION

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.

Ephesians 3:20-21

## NEXT WEEK

CC/CCD: Doug Wilson, Joshua Dockter

SCRIPTURE READING: Job 19:21-27; Hebrews 2:9-15

MUSIC: 348, 32, 336, 80, 124, 713, 513, 536

## "MAY I COME TO THE LORD'S TABLE?"

The Lord's Supper is observed every Lord's Day at Christ Church. We warmly invite to the Lord's table all those who are baptized disciples of Jesus Christ, under the authority of Christ and His body, the Church. By eating the bread and drinking the wine with us as a visitor, you are acknowledging that you are a sinner, without hope except in the sovereign mercy of God, and that you are trusting in Jesus Christ alone for salvation. You also acknowledge to the elders of this congregation that you are in covenant with God, being active in a congregation which is covenantally bound to the triune God through Word and sacrament. If you have any doubt about your participation, please speak to the elders before or after the service.

## CC 1ST: THE MAN OF SIN

### INTRODUCTION

And now we come to the challenging passage, the one I have been warning you about. Who is the man of sin? What temple are we talking about? Who is the one who prevents this from happening? Good questions all.

### THE TEXT

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Thess. 2:1–12)

### SUMMARY OF THE TEXT

Paul pleads with the Thessalonians in the name of the Lord’s coming (v. 1), that they not be unsettled through thinking that the final events were happening right then (v. 2). The day of Christ will not come unless the man of sin comes first (v. 3). This man of sin will set himself up in the Temple as God (v. 4). Paul had already explained all this to them (v. 5). Some mysterious power is holding this lawless one back (vv. 6–7). Then the lawless one will be revealed in order to be destroyed by the Final Coming of Christ (v. 8). He will be destroyed despite his ability to work miracles (v. 9). Those who love the truth will be saved in the truth, and those who love the lie will be damned in the lie (vv. 10–12).

## THE CHALLENGES

The description here appears to include the Final Coming of Christ, which is still in our future. The coming of the Lord (*parousia*) could be His coming in judgment on Jerusalem, except that the phrase “our gathering to him” is used. And the man of sin who exalts himself as God will be consumed by the Spirit of the Lord’s mouth and destroyed by the brightness of the Lord’s coming. All this certainly sounds like the final eschaton. But then what is the temple of God here? The Jewish temple was destroyed in 70 A.D. So if the man of sin set himself up there, then these events would be in the distant past and not a description of the Final Coming. This is one of the reasons why dispensationalists argue that the Temple must be rebuilt. Another argument is that the Temple is the Christian church, and that this false teacher who claims to be God is something like a wicked pope.

## A BASIC PATTERN

Realize that Paul is telling the Thessalonians *not* to think that these events are right on top of them (v. 2). Don’t be unsettled, he says. A number of other things need to happen first. There needs to be an apostasy, a falling away first (v. 3). There needs to be a miracle-working false teacher (v. 9), one who claims to be God (v. 4). He needs to be enthroned in the Temple (v. 4).

At the same time, Paul argues that the spirit of all such things is already at work in his day (v. 7). He says that there is an unnamed external power that is restraining the outbreak of this lawless one (vv. 6-7). He says that the mystery of iniquity is already at work (v. 7), and is pushing against that which restrains it.

So here is my understanding of all this (the third option in the previous message). The events that happened just a decade or so before this, when Caligula attempted to set up a statue of himself in the Temple, was the *kind* of thing Paul was talking about, but was not the event itself. It was the spirit that was already at work, but was not the final convulsion of mankind’s sin. That is yet in our future, and Paul teaches us that it will run along the same lines. The advance of the kingdom of God is all part of *the same long war*. It is a protracted conflict, and it is all the same conflict. We are two thousand years after this prediction from Paul, but when Jesus preached to the spirits who were rebellious at the time of Noah (1 Pet. 3:19-20), He was 2400 years after the Flood. And it was all still relevant.

History is a river, not a string of ponds.

## GOD-GIVEN DELUSION

The issues are therefore perennial, and they come down to every man and every woman, every boy and every girl. Those who have their pleasure in unrighteousness, and who reject the truth because they did not love it, are going to be sent something that lines up with what they love and hate. This passage

says that God will send them a strong delusion so that they should believe a lie. And why is this? It is because they loved the lie. It is because they did not love the truth. Salvation is a function of loving the truth. Damnation is a function of loving a lie, preeminently the lies you tell yourself. Self-deception is the prince of all deception, and so God sends all such a strong delusion. The wrath of God is seen in this, when God gives people over to what they have loved all along.

And the one who causes delusions to evaporate is a preached Christ. And He is a preached Christ only because He is a crucified Christ, and a buried Christ, and a risen Christ. He is the truth, and He is preached. Do you love Him? If not, then the strong delusion is already resting upon you. If so, then you are loving the truth, by which you are saved.



 **CHRIST CHURCH**

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### INTRODUCTION

Last week you were exhorted to be prepared to give a reason for the hope that is in you. But whenever we give our testimony, we will be cross-examined by somebody, and we will be asked, “How can you be *sure* . . .?” Perhaps you sometimes ask yourself these questions. And so we come to the matter of assurance.

### THE TEXT

“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 John 5:10–13).

### SUMMARY OF THE TEXT

We can see from John 3:32 that the Son of God has the testimony (*marturia*). When we believe His testimony, we are acknowledging that He speaks the truth (v. 10). And so what is the testimony that He gives? It is both objective and subjective. This is the record (*marturia*)—God has given us eternal life, and has done so through His Son. Note that God’s testimony *lands* in our inner life. The objective side of it is that all life in in His Son (v. 12). If you have the Son, you therefore have life. If you do not have the Son, you do not have life. These things were written, not so that we might be tormented with uncertainty, but rather so that we might know (*assurance*) that we have eternal life, and that we might *know* this because we *believe* on the name of the Son of God (v. 13).

### TWO EXTREMES

Now if it is true that not every person baptized into the visible church is saved, and that is true, then the obvious question becomes “how can we tell the difference between those who truly have the testimony, and those who simply say that they do?” It is a most reasonable question, but that has not kept many people from doing many unreasonable things with it.

There are two extremes to avoid—one is to assume that if your baptismal papers are in order, then you are automatically in, as though the kingdom of God were like a purebred line of golden retrievers. The other extreme is to flinch whenever sin is mentioned and question your salvation at every little thing. And often, ecclesiastical professionals will manipulate both tendencies for their own profit. *Don’t give way to either temptation.*

### THAT YOU MAY KNOW

Going back to 1 John 5:13, if we have the Son, if we have eternal life, God wants us to *know* that we do.

## DOUBTS AND QUESTIONS

There is a vast difference between doubts and questions. Doubts can never be answered in principle because they are phrased like this: “What if . . .?” Questions have answers. They can be posed, you follow it out, and you learn something. Here is the difference. Suppose a happily married woman suddenly has a panic attack out of nowhere. “What if my husband is cheating on me?” The only appropriate answer to this is “what if he isn’t?” That is quite different from a wife asking “who is the blonde in the red convertible out front, the one who is honking for you, who is *that*?” That’s a *question*.

## BIBLICAL MARKS OF REJECTION

We are not to over-engineer this. In the context of a biblical community, the burden of proof is on the one who insists upon excluding himself. Note two things about a particular way of living “Now the works of the flesh are manifest, which are these . . . they which do such things shall not inherit the kingdom of God” (Gal. 5:19, 21). It is *manifest* who will not inherit the kingdom.

## BIBLICAL MARKS OF ADOPTION

We are supposed to make our calling and election sure (2 Pet. 1:10). We are supposed to examine ourselves to see if we are truly in the faith (2 Cor. 13:5). This can be done without morbid introspection. But how? Keep in mind that in all that follows, it is not so much what you look to as the way you look to it. Baptism, Bible, etc.

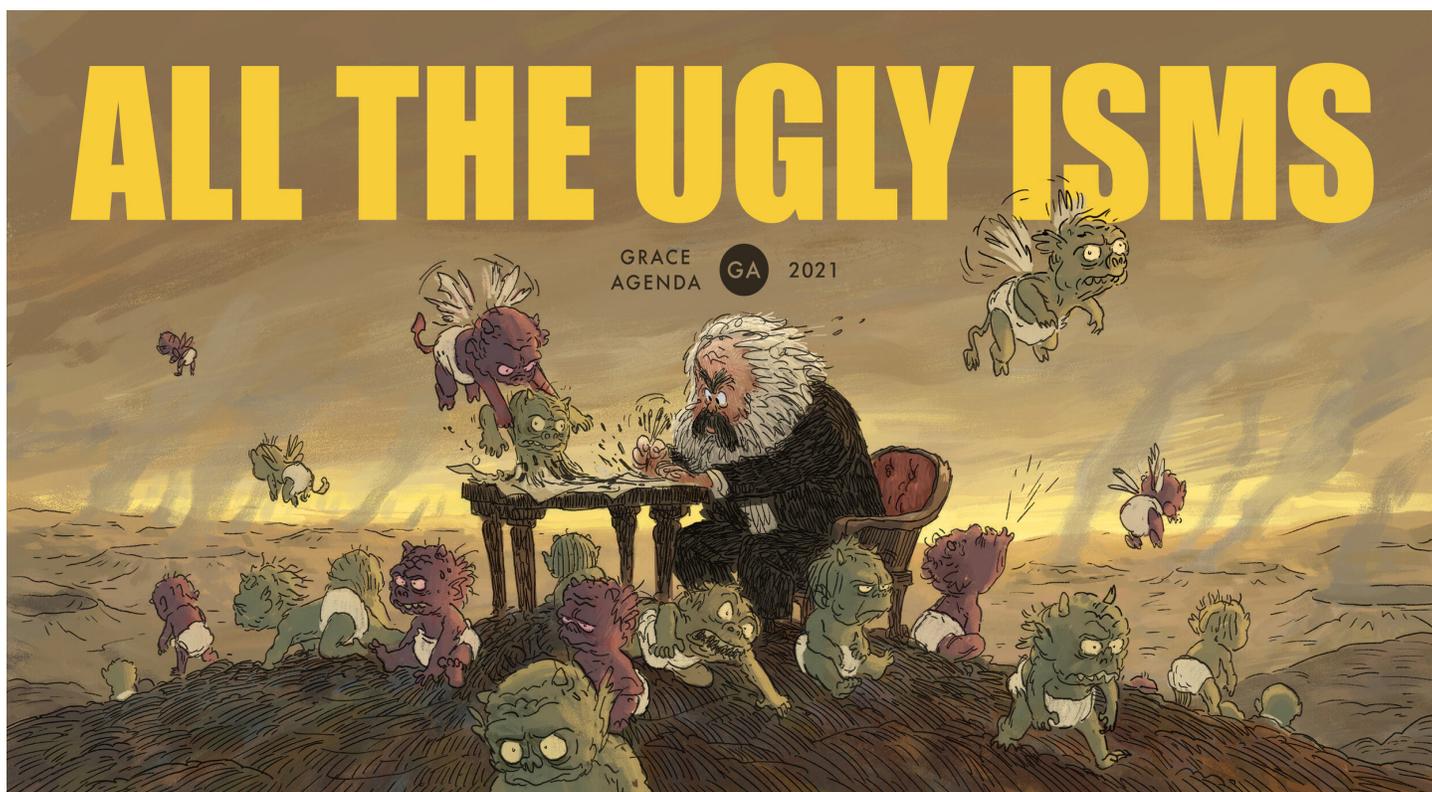
- We saw in 1 John 5:13 that we are to believe on the name of Jesus. We are to hold fast to Jesus Christ (Rom. 10:9). This is the foundation of everything else. Do you trust in Jesus?
- “*Hereby know we* that we dwell in him, and he in us, because he hath given us of his Spirit” (1 John 4:13). The Spirit is given as a guarantee (Eph. 1:13-14; 2 Cor. 5:5-6). The Spirit is given to us as an assurance. How do we know we have the Spirit? He grows things (Gal. 5:22-23; Eph. 5:9). He *kills* things (Rom. 8:13).
- “*We know* that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (1 John 3:14). What is your attitude toward those you know love God? Do you want to be with them, or are you repelled by them?
- “And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (Matt. 18:3). Jesus says that a mark of true conversion is *humility of mind*, becoming like a little child.
- “As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious” (1 Pet. 2:2-3). A marked characteristic of life is *hunger*—in this case, hunger for the Word.
- “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God” (1 Cor. 1:18). There are two kinds of people in the world—those

who are perishing and to whom the cross makes no sense, and those who are saved, to whom it does.

- “And hereby *we do know* that we know him, if we keep his commandments” (1 John 2:3). Here is another explicit statement of how we know. We know because we obey Him.
- “For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” (Heb. 12:6). But the previous mark should not be clutched in a false perfectionism. We do still sin. But what happens then is *another* mark of true conversion.

## THE CONCLUSION OF THE MATTER

What is the conclusion of the matter? We are saved by the grace of God in Christ, plus nothing (Eph. 2:8-9). We are not saved *by* good works. But we are saved *to* good works (Eph. 2:10).



## CCD: THE SHEPHERD

### THE TEXT

John 10

The Shepherd and the Thieves v. 1-10

The Shepherd's Sacrifice v. 11-21

Hanukkah v. 22-30

I Said You Are Gods v. 31-41

From Psalm 67

1. <sup>1</sup>May God be mer - ci - ful and bless us, Il - lu - mine us  
 2. <sup>3</sup>Let all the peo - ples come be - fore Thee To sing their prais -  
 3. <sup>5</sup>O God, let ev - 'ry tribe and na - tion Shout forth Thy prais -

with light di - vine; May He to us be ev - er gra - cious  
 es to Thy name; <sup>4</sup>Let all the hea - then tribes a - dore Thee,  
 es far and wide. Let all men come with ju - bi - la - tion:

And cause His face on us to shine. <sup>2</sup>May He to all na - tions  
 With joy Thy might - y deeds pro - claim. Thou dost rule the na - tions,  
<sup>6</sup>The earth its har - vest did pro - vide. God is good and gra - cious;

Show His rev - e - la - tion And His way un - fold. Great is God  
 Judge their pop - u - la - tions, Show - ing eq - ui - ty. Jus - tice Thou  
<sup>7</sup>Rich - ly shall He bless us: He, our God and King. Let all peo -

our Sav - ior; Let all see His fav - or And His pow'r be - hold.  
 pro - vid - est; Thou all peo - ples guid - est. Let them hon - or Thee.  
 ples fear Him, All the earth re - vere Him, Of His glo - ry sing.

# How Long, O LORD, Will You Forget?

From Psalm 13

1. <sup>1</sup>How long, O LORD, will You for - get? I lift my pray'r to You and yet  
 2. How long will all my foes ex - ult? Why must they taunt and still in - sult?  
 3. <sup>4</sup>Why should my foes my fort-ress scale? Why do You let them still as - sail?

<sup>2</sup>You do not hear my med - i - ta - tion; You still re - fuse my  
<sup>3</sup>O LORD, my God, my pray'r con - sid - er; Sus - tain my eyes, my  
<sup>5</sup>But I have trust - ed Your sal - va - tion, And I re - joice with

<sup>4</sup>sup - pli - ca - tion. I live in sor - row and re - gret.  
 cry con - sid - er, Lest I come down to death's cold vault.  
 ex - ul - ta - tion. <sup>6</sup>I sing; God's boun - ty will pre - vail.

Music: Timothy Dusenbury, 1999 ©

Text: Douglas Wilson, 2000 ©

HOW LONG, O LORD

88.998.

Christ-ian, what do you be - lieve? I be - lieve in God the

Fa - ther Al - might - y, Mak - er of heav'n and earth. And in Je - sus

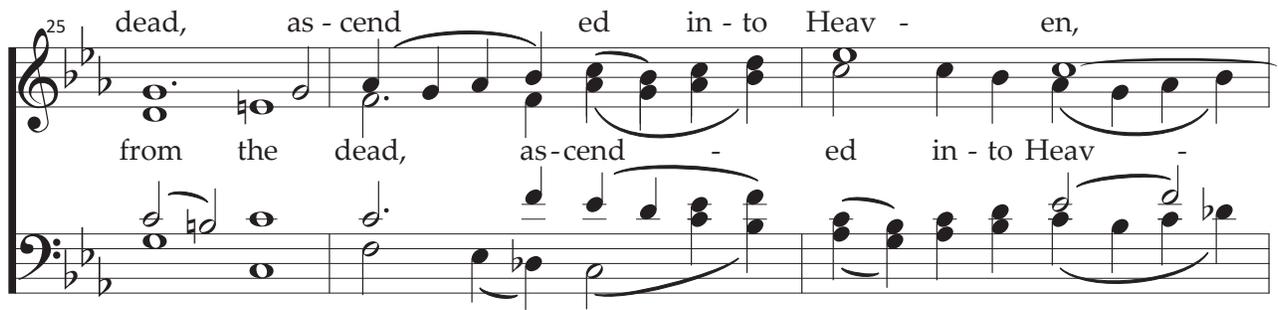
Christ, His on - ly be - got - ten Son, our Lord. He was con - ceived by the Ho - ly

Ghost, and born of the vir - gin Mar - y. He suf - fered un - der

Pon - tius Pi - late; was cru - ci - fied, died, and was bur - ied. He de - scend - ed  
Pon - tius Pi - late;

rose a - gain from the  
in - to Ha - des. On the third day He rose a - gain

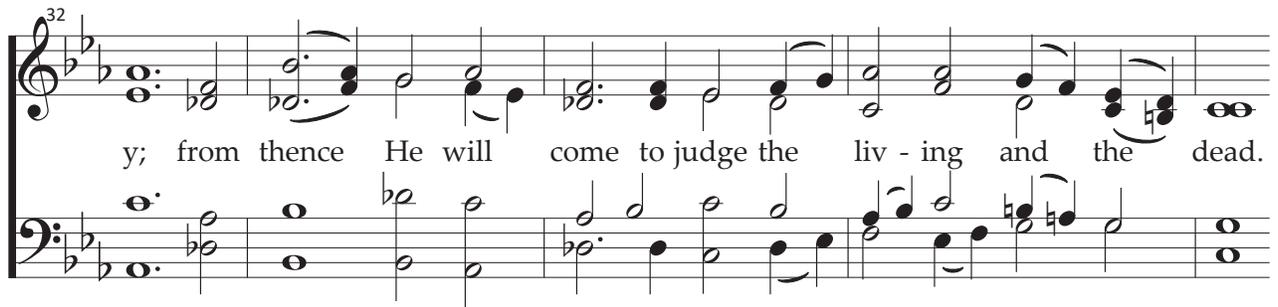
25 dead, as - cend ed in - to Heav - en,  
from the dead, as - cend - ed in - to Heav -



28 en, and sits at the right hand of God the Fa - ther Al - might -



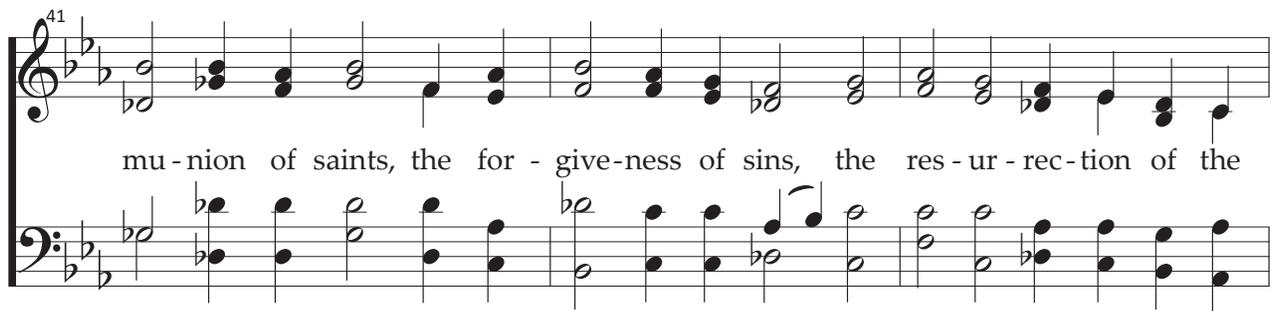
32 y; from thence He will come to judge the liv - ing and the dead.



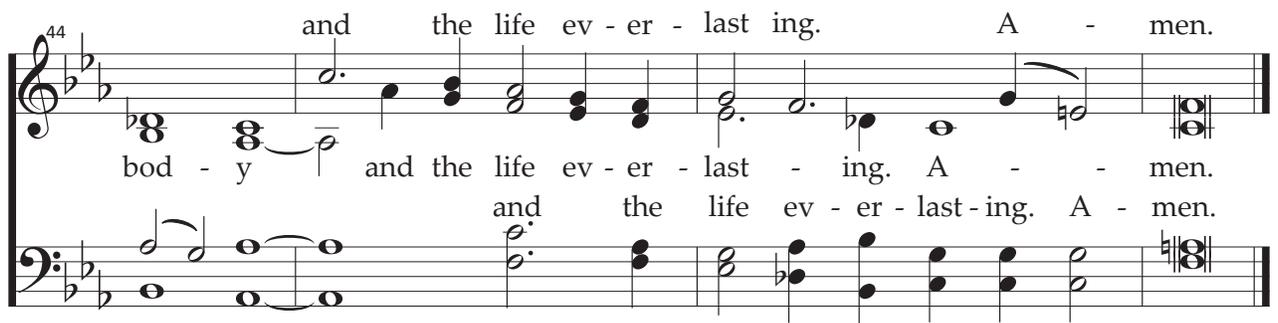
36 I be - lieve in the Ho - ly Ghost, the ho - ly cath - lic church, the com -



41 mu - nion of saints, the for - give - ness of sins, the res - ur - rec - tion of the



44 and the life ev - er - last ing. A - men.  
bod - y and the life ev - er - last - ing. A - - men.  
and the life ev - er - last - ing. A - men.



1. Great God of won - ders! All Thy ways Are match-less, god-like and di-  
 2. Such dire of - fens - es to for - give, Such guilt - y, dar - ing worms to  
 3. In won - der lost, with trem - bling joy We take the par - don of our  
 4. Oh, may this strange, this won - drous grace, This match-less mir - a - cle of

vine; But the fair glo - ries of Thy grace More beau - teous  
 spare; This is Thy grand pre - rog - a - tive, And in the  
 God - Par - don for sins of deep - est dye, A par - don  
 love, Fill the wide earth with grate - ful praise And all th'an -

and un - ri - valed shine, More beau-teous and un - ri - valed shine:  
 hon - or none shall share, And in the hon - or none shall share:  
 sealed with Je - sus' blood, A par - don sealed with Je - sus' blood:  
 gel - ic choirs a - bove, And all th'an - gel - ic choirs a - bove:

Who is a par-d'ning God like Thee? Or who has grace so

rich and free? Or who has grace so rich and free?

## Their Foundry Is Deceit

From Psalm 119:65-72

1. I have been dealt with gra - cious - ly, Ac - cord - ing to Your Word.  
 2. Be - fore af - flic - tion, and Your rod, I wan - dered off a - lone,

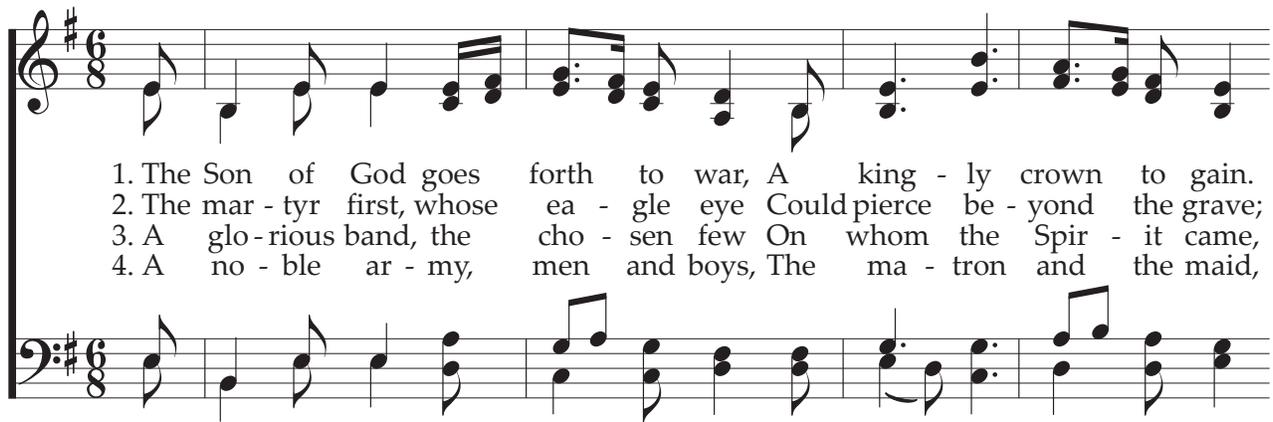
8 Teach me Your judgments, all are good, Give me Your knowledge freely now,  
 But now, brought back, I keep Your Word, For You are kind, and do all good,

16 For I have faith in all Your law.  
 Teach me Your ho - ly stat - utes now.  
 For I have faith in all Your law.  
 Teach me Your ho - ly stat - utes now.  
 For I have faith in all Your law.  
 Teach me Your ho - ly stat - utes now.

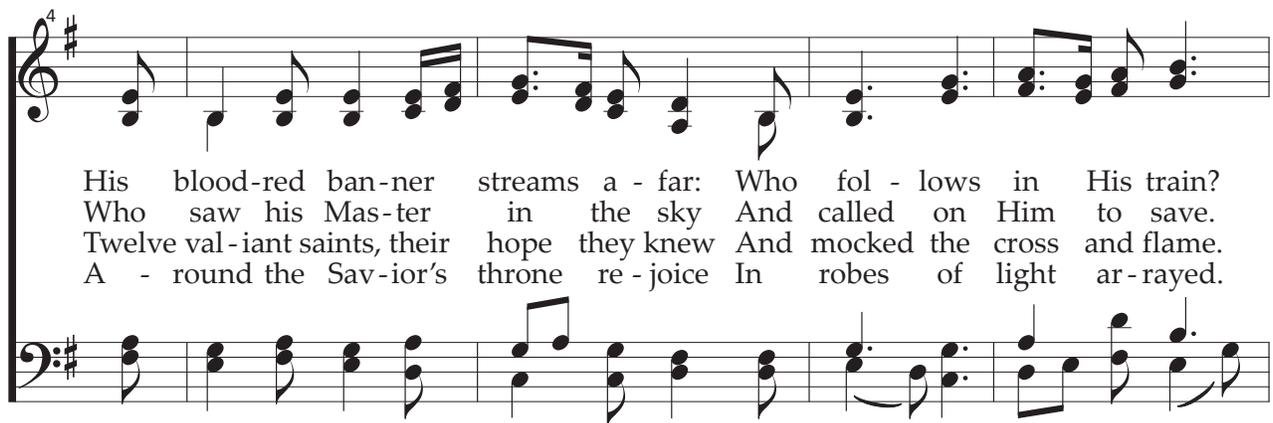
21 For I have faith in all Your law.  
 Teach me Your ho - ly stat - utes now.

3. The proud have forged metallic lies,  
 Their foundry is deceit.  
 But I will keep Your precepts close.  
 Their hearts are fat like cooking grease,  
 But I delight in all Your laws.

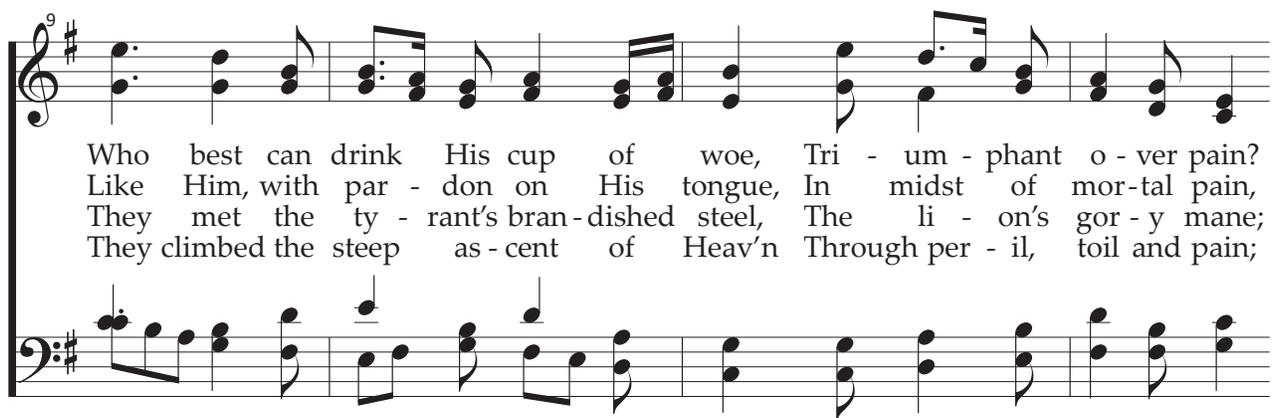
4. For all my sufferings have been good,  
 That I might learn Your law.  
 Your spoken law is better now  
 Than treasure heaped a thousand-fold,  
 Than gold or silver piled up.



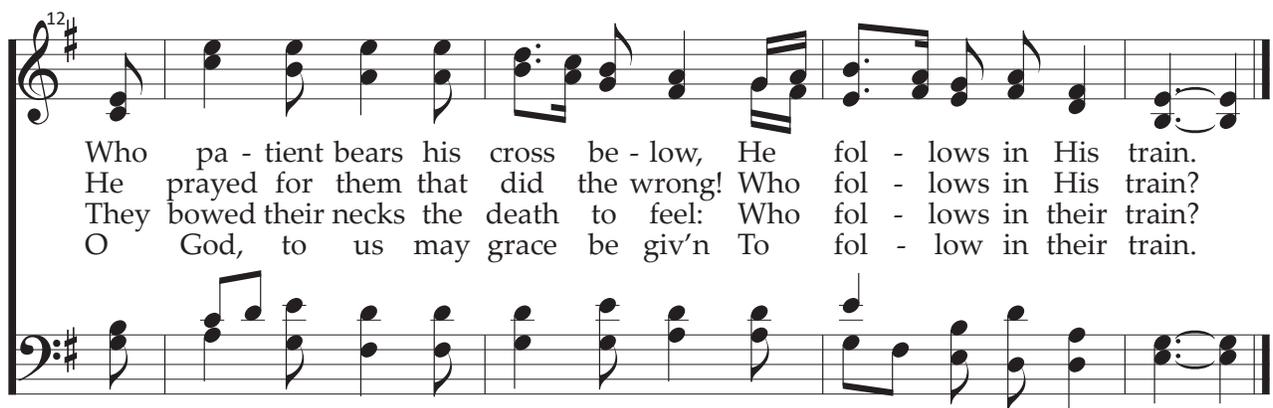
1. The Son of God goes forth to war, A king - ly crown to gain.  
 2. The mar - tyr first, whose ea - gle eye Could pierce be - yond the grave;  
 3. A glo - rious band, the cho - sen few On whom the Spir - it came,  
 4. A no - ble ar - my, men and boys, The ma - tron and the maid,



His blood-red ban-ner streams a - far: Who fol - lows in His train?  
 Who saw his Mas-ter in the sky And called on Him to save.  
 Twelve val - iant saints, their hope they knew And mocked the cross and flame.  
 A - round the Sav - ior's throne re - jice In robes of light ar - rayed.



Who best can drink His cup of woe, Tri - um - phant o - ver pain?  
 Like Him, with par - don on His tongue, In midst of mor - tal pain,  
 They met the ty - rant's bran - dished steel, The li - on's gor - y mane;  
 They climbed the steep as - cent of Heav'n Through per - il, toil and pain;



Who pa - tient bears his cross be - low, He fol - lows in His train.  
 He prayed for them that did the wrong! Who fol - lows in His train?  
 They bowed their necks the death to feel: Who fol - lows in their train?  
 O God, to us may grace be giv'n To fol - low in their train.

## The King of Love My Shepherd Is

From Psalm 23

1. <sup>1</sup>The King of love my shep - herd is, Whose  
 2. <sup>2</sup>Where streams of liv - ing wa - ter flow, My  
 3. <sup>4</sup>*Per - verse and fool - ish oft I strayed, But*  
 4. *In death's dark vale I fear no ill With*  
 5. <sup>5</sup>Thou spread'st a ta - ble in my sight; Thine  
 6. <sup>6</sup>And so through all the length of days Thy

good - ness fail - eth nev - er; I noth - ing lack if  
 ran - somed soul He lead - eth, <sup>3</sup>And where the ver - dant  
 yet *in love He sought me, And on His shoul - der*  
*Thee, dear Lord, be - side me; Thy rod and staff me*  
 unc - tion grace be - stow - eth, And oh! what trans - port  
 good - ness fail - eth nev - er; Good Shep - herd, may I

<sup>11</sup>I am His And He is mine for - ev - er.  
 pas - tures grow, With food ce - les - tial feed - eth.  
*gent - ly laid, And home, re - joic - ing, brought me.*  
*com - fort still, Thy cross be - fore to guide me.*  
 of de - light From Thy pure chal - ice flow - eth!  
 sing Thy praise With - in Thy house for - ev - er.

Music: Old Irish hymn melody  
 Text: Henry W. Baker, 1868

ST. COLUMBA  
 87. 87.

## The Lord's Prayer

Matthew 6:9-13

*Cantor*      *Congregation*

9 Our Father who art in Heav-en, Hal-low - ed be Thy name. 10 Thy king-dom come.

5  
8 Thy will be done on earth, as it is in Heav-en. 11 Give us this day our dai-ly bread,

8  
12 And for-give us our tres-pass-es as we for-give those who tres - pass a- gainst us.

10  
8 13 And lead us not in - to temp-ta - tion, but de-liv-er us from e - vil; For Thine is the

12  
8 king - dom and the pow'r and the glo - ry, for ev - er and ev - er. A - men.

Music: Tradional, very ancient

Text: Holy Bible, King James Version, 1611

## Come Down, O Love Divine

1. Come down, O Love di - vine; Seek Thou this soul of mine And vis - it it  
 2. Oh, let it free - ly burn Till earth - ly pas - sions turn To dust and ash -  
 3. Let ho - ly char - i - ty Mine out - ward vest - ure be; And low - li - ness  
 4. And so the yearn - ing strong With which the soul will long Shall far out - pass

with Thine own ar - dor glow - ing. O Com - fort - er, draw near; With - in my  
 es in its heat con - sum - ing; And let Thy glo - rious light Shine ev - er  
 be - come mine in - ner cloth - ing—True low - li - ness of heart, Which takes the  
 the pow'r of hu - man tell - ing. No soul can guess His grace Till it be -

heart ap - pear, And kind - le it, Thy ho - ly flame be - stow - ing.  
 on my sight And clothe me round, the while my path il - lum - ing.  
 hum - bler part, And o'er its own short - com - ings weeps with loath - ing.  
 come the place Where - in the Ho - ly Spir - it makes His dwell - ing.

Music: Ralph Vaughan Williams, 1906

Text: Bianco da Siena (?-1434); tr. Richard F. Littledale, 1867

DOWN AMPNEY

6 6 11. 6 6 11.

## Behold! The Mountain of the LORD

From Isaiah 2:2-5

1. <sup>2</sup>Be - hold! the moun - tain of the LORD In lat - ter days shall rise  
 2. <sup>3</sup>To this the joy - ful na - tions round, All tribes and tongues, shall flow;  
 3. *The beam that shines from Zi - on hill Shall light - en ev - 'ry land;*  
 4. <sup>4</sup>A - mong the na - tions He shall judge; With truth He will de - cide.  
 5. *No strife shall rage, nor hos - tile feuds Dis - turb these peace - ful years;*  
 6. No long - er hosts en - coun - t'ring hosts Shall crowds of slain de - plore;  
 7. <sup>5</sup>Come then, O house of Ja - cob! come To wor - ship at His shrine

7  
 On moun - tain tops a - bove the hills And draw the won - d'ring eyes.  
 "Up to the hill of GOD," they'll say, "And to His house we'll go."  
*The King who reigns in Sa - lem's tow'rs Shall all the world com - mand.*  
 His scep - ter shall pro - tect the just And quell the sin - ner's pride.  
*To plow - shares men shall beat their swords, To prun - ing-hooks their spears.*  
 They hang the trum - pet in the hall And stud - y war no more.  
 And, walk - ing in the light of GOD, With ho - ly beau - ties shine.

Music: Moore's *Psalm-Singer's Pocket Companion*, 1756

Text: Michael Bruce (1746-1767); adapt. John Logan, 1781

GLASGOW

8 6. 8 6.

1. Rise a - gain, ye li - on - heart - ed Saints of ear - ly Christ - en - dom.  
 2. These the men by fear un - shak - en Fac - ing dan - ger daunt - less - ly;  
 3. Great of heart, they know no turn - ing, Hon - or, gold, they laugh to scorn,  
 4. Would to God that I might ev - en As the mar - tyred saints of old,

5  
 Whith - er is your strength de - par - ted, Whith - er gone your mar - tyr - dom?  
 These no witch - ing lust hath tak - en, Lust that lures to van - i - ty.  
 Quench de - sires with - in them burn - ing, By no earth - ly pas - sion torn.  
 With the help - ing hand of Heav - en, Stead - fast stand in bat - tle bold!

9  
 Lo, love's light is on them, Glo - ry's flame up - on them,  
 Mid the roar and rat - tle Of tu - mult - uous bat - tle  
 Mid the li - ons' roar - ing, Songs of praise out - pour - ing,  
 O my God, I pray Thee, In the com - bat stay me.

13  
 And their will to die doth quell Ev'n the lord and prince of Hell.  
 In de - sire they soar a - bove All that earth would have them love.  
 Joy - ous - ly they take their stand On th'a - re - na's blood - y sand.  
 Grant that I may ev - er be Loy - al, staunch, and true to Thee.