



Hymns Used in Worship

“Art Thou Weary, Art Thou Languid”

Background: Written by Stephen the Sabaite, a nephew to John of Damascus. John had been tutored by a slave who had later been freed and both retired in a monastery in the wilderness of Judea. Stephen was taken with them to the monastery and after the death of his uncle and the slave, Stephen wrote this hymn. It was later recreated by Dr. Neale in 1862 combining the experience of Stephen and that of himself in the song. Considered a Greek hymn.

Doctrine: Eternal rest given by Christ. Sufferings of Christ portrayed. Kingship of Christ. Acceptance of Christ. Blessings of Christ.

Application: Comfort and fellowship because of the undeserved suffering of Christ. It is a hymn of praise.

Scriptural basis: Matt. 11:28; John 6:39; Mark 13:31.

“Come to Me, all who are weary and heavy-laden, and I will give you rest.” (Matthew 11:28, NASB)

“This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.” (John 6:39, NASB)

“Heaven and earth will pass away, but My words will not pass away.” (Mark 13:31, NASB)

“Beneath the Cross of Jesus”

Background: This hymn was written by Elizabeth Clephane near the end of her life in 1869. She was very fond of poetry and had a very good imagination. Also, at the time of writing this hymn, she had a glimpse of the future better land and footprints leading to that final goal. This was apparently a dream under dying grace. It was this setting to which the hymn finds its origin.

Doctrine: Christ the great Rock of salvation in a weary land of sin. The sufferings of Christ for sins. Unworthiness of man. Blessings received from the death of Christ. The eternal love and grace of God.

Scriptural basis: Matt. 27:36.

“And sitting down, they began to keep watch over Him there.” (Matthew 27:36, NASB)

“Blest Be the Tie that Binds”

Background: This hymn was written by John Fawcett and it was born out of the incident involving a pastor of a Yorkshire village who was planning to leave his small church and people to go to a much larger and wealthier church in London. When everything was ready to go, he and his wife found they could not bear to leave the people who were so close to them. So, they stayed and Fawcett wrote this hymn in this setting.

Doctrine: Doctrine of Christian Love. Verse 1 - *agape* and *phileo*. Verse 2 - prayer. Verse 3 - responsibilities within the Body of Christ. Verse 4 - good-byes and hellos.

Musical: The rhythm is smoothly written to express the harmonious flowing of unity and rapport love that occurs between the hearts of Christians.

Scriptural basis: 1 John 1:7; John 13:34-35.



"but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin." (1 John 1:7, NASB)

""A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. "By this all men will know that you are My disciples, if you have love for one another."" (John 13:34-35, NASB)

"Break Thou the Bread of Life"

Background: This hymn was composed by Mary Lathbury when attending Chautauqua summer school and religious resort in New York. She had been asked to write two hymns for the school. This was one of the hymns that she wrote.

Doctrine: Verse 1 - the Word of God as the spiritual bread of life. Verse 2 - the Word of God as the absolute truth. Verse 3 - believers' love for the Word, the believers' need for spiritual gift instruction of the text.

Application: Experience of peace occurs with the partaking of the Truth. Reveals a thirst for greater truths and deep set desires and emotions within the soul.

Scriptural Basis: Matt. 14:19; John 8:32; John 6:35; Matt. 5:6.

"Ordering the people to sit down on the grass, He took the five loaves and the two fish, and looking up toward heaven, He blessed the food, and breaking the loaves He gave them to the disciples, and the disciples gave them to the crowds," (Matthew 14:19, NASB)

"and you will know the truth, and the truth will make you free."" (John 8:32, NASB)

"Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst." (John 6:35, NASB)

""Blessed are those who hunger and thirst for righteousness, for they shall be satisfied." (Matthew 5:6, NASB)

"Breathe On Me, Breath of God"

Background: This hymn was written by Edwin Hatch in 1886 who, in his strong faith and quiet and deep joy, wrote from his soul what he felt that the disciples in the Upper Room must have felt when Jesus breathed on them the Holy Spirit. He put himself in their place and wrote how it must have seemed to them.

Doctrine: We do not have to ask for the Holy Spirit because He is already given to us. Verse 1 - the song refers to the filling of the Spirit, but from a standpoint void of the principle of confession of sin using 1 John 1:9. Verse 2 - it confuses the cleansing of the Holy Spirit at confession with the construction of the edification complex of the soul. Verse 3 - it confuses the issue of overt Christianity with the concept of outward fiery manifestations which may or may not be the case. Verse 4 - it puts the sealing ministry of the Holy Spirit as something that is yet future and, therefore, lacks the emphasis of the assurance of the believer as the present possessor of eternal life.

Scriptural basis: Job 33:4; John 20:22.

""The Spirit of God has made me, And the breath of the Almighty gives me life." (Job 33:4, NASB)

*"And when He had said this, He breathed on them and *said to them, "Receive the Holy Spirit." (John 20:22, NASB)*



“Christ the Lord is Risen Today”

Background: This hymn was written by Charles Wesley out of a sincere desire to elevate man’s thinking by the inspiration of poetry. This poetry, being Christian in message, lifted minds not only through the inspiration of poetry but also by that of the message it contained. This hymn reveals victory and assurance contrasted to his somewhat somber background.

Doctrine: The fact of Christ’s resurrection calls for men and angels to rejoice. The death of Christ on the Cross is evidence of love and that He won the battle. His resurrection overcame death and He released the Old Testament saints. The latter would be correct if understood that this is not a resurrection of Old Testament saints since this occurs at the end of the Tribulation and preceding the Millennium. Christ as the King, alive, died once for salvation. Salvation is for all who believe. Wesley did not historically believe in universal salvation. The responsibility to God’s plan on earth, the death of the believer, the resurrection of the believer is all based on that which Christ has done before and for us.

Scriptural basis: 1 Cor. 15:55-57.

“O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?” The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ.” (1 Corinthians 15:55-57, NASB)

“Christian, Dost Thou See Them”

Background: This hymn was written by Andrew of Crete after studying in detail Paul’s letter to Titus. He thusly named Titus as the first bishop of Crete. He wrote this hymn as an expression in poetry form that which characterized the life of believers. He brought into the hymn exhortation to awareness of foes and awareness of victory through prayer and the cross.

Doctrine: Verse 1 - Satan and the powers of darkness, angelic and demonic influence on believers. Verse 2 - temptation. Verse 3 - victory in the Angelic Conflict. Verse 4 - victory in eternity.

Devotional: This is a song of exhortation to believers and also one which brings into it the motivation for obedience.

“Come, Thou Almighty King”

Background: This hymn is attributed to Charles Wesley but the original author is not known. It was introduced in a Long Island church by a group of American patriots when a band of British soldiers demanded the congregation sing “God, Save the King.” Instead, the church sang “Come, Thou Almighty King.”

Doctrine: Verse 1 - incarnation of Christ. Verse 2 - the Holy Spirit, the sovereignty of the Father. Verse 3 - the kingship of Christ. Verse 4 - the Trinity.

Application: This is a true devotional hymn, well balanced to render worship, praise, and self-exhortation. It is a prayer of the heart that the three persons of the Godhead may exercise control upon the one who is singing that they may be able to praise God in fullness.

Scriptural basis: Psalms 51:15.

“O Lord, open my lips, That my mouth may declare Your praise.” (Psalms 51:15, NASB)

“Crown Him with Many Crowns”

Background: This was written by Matthew Bridges after he and a group of others left the Church of



England and joined Roman Catholicism. This was one of the poems in a volume called The Passions of Jesus. The original title was The Song of the Seraphs.

Doctrine: Verse 1 - the crowning of Jesus Christ, victorious and ruling, Jesus Christ as the Lamb of God, the sacrificial offering, rejoining of the angels, the Angelic Conflict related to the character of God, the Kingship of Jesus Christ in eternity. Verse 2 - Jesus Christ, the Son of God in eternity past, Jesus Christ, the Son of Man in time, Jesus Christ, the faithful High Priest. Verse 3 - Jesus Christ the resurrected One, Jesus Christ the One who conquered death for us. Verse 4 - Jesus Christ in human body though glorified, Jesus Christ, the eternal One worthy of praise for all eternity.

Scriptural basis: Rev. 19:12.

"His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself." (Revelation 19:12, NASB)

"Day is Dying in the West"

Background: This was the other of the two songs that Mary Lathbury wrote while at Chautauqua Lake Summer Camp. This was adopted as the opening hymn of the Sunday evening service for 55 years at the camp. This was an immediately popular song.

Doctrine: Creation and Nature. Verse 1 - the holiness of God, the omnipresence and eminence of God, the Rapture anticipated. Verse 2 - eternity anticipated with Christ.

Scriptural basis: Isaiah 6:3; Psalms 4:8; Luke 24:29.

"And one called out to another and said, 'Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory.'" (Isaiah 6:3, NASB)

"In peace I will both lie down and sleep, For You alone, O LORD, make me to dwell in safety." (Psalms 4:8, NASB)

"But they urged Him, saying, 'Stay with us, for it is getting toward evening, and the day is now nearly over.' So He went in to stay with them." (Luke 24:29, NASB)

"Dear Lord and Father of Mankind"

Background: This hymn was written by John Greenleaf Whittier in 1872. The setting for this song is actually in the message of another poem, "The Brewing of Soma." It was written by Whittier in contrast with the great tumult and destruction of a terrible storm so described in Soma. It reveals the deep calm and peace which stills the souls of those who hear the message of the Gospel and respond to it in faith.

Doctrine: the Fatherhood of God is not at all clear in verse 1. The doctrine of forgiveness is not correctly portrayed. It is portrayed as being asked for rather than the result of confession of sin. The doctrine of faith and obedience are alluded to in verse 2. The doctrines of peace, stability and expression are expressed in a general way in verse 3. The doctrine of prayer in verse 4 - seeking overt expression of God to teach spiritual lessons through natural phenomenon.

Scriptural basis: 1 Kings 19:11-12; Isaiah 30:15; Mark 1:17-18; Phil. 4:7.

"So He said, 'Go forth and stand on the mountain before the LORD.' And behold, the LORD was passing by! And a great and strong wind was rending the mountains and breaking in pieces the rocks before the LORD; but the LORD was not in the wind. And after the wind an earthquake, but the LORD was not in the earthquake. After the earthquake a fire, but the LORD was not in the fire; and after the



fire a sound of a gentle blowing." (1 Kings 19:11-12, NASB)

"For thus the Lord GOD, the Holy One of Israel, has said, "In repentance and rest you will be saved, In quietness and trust is your strength." But you were not willing," (Isaiah 30:15, NASB)

"And Jesus said to them, "Follow Me, and I will make you become fishers of men." Immediately they left their nets and followed Him." (Mark 1:17-18, NASB)

"And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus." (Philippians 4:7, NASB)

“Fairest Lord Jesus”

Background: This is a German hymn written in the 17th century. It was also called the “Crusader’s Hymn” but there is no proof that they ever really sang it. It was published in America by Richard S. Willis in 1850. It has been associated with the fairness of Jesus at age 12 as a boy and also with the Scripture concerning His growth in stature and wisdom.

Doctrine: Jesus as Ruler of the universe and nature. Jesus, the perfect Son of God and perfect Son of man. Jesus, greater than angels. Salvation which brings joy and gladness to the sinner. Jesus the sinless One.

Scriptural basis: Song of Sol. 5:16; Isaiah 60:2-3.

""His mouth is full of sweetness. And he is wholly desirable. This is my beloved and this is my friend, O daughters of Jerusalem."" (Song of Solomon 5:16, NASB)

""For behold, darkness will cover the earth And deep darkness the peoples; But the LORD will rise upon you And His glory will appear upon you. "Nations will come to your light, And kings to the brightness of your rising." (Isaiah 60:2-3, NASB)

“Faith of Our Fathers”

Background: This was written by Frederick Faber in 1849 and probably as a result of a knowledge of the many who had died for their faith in Jesus Christ. It has been a hymn of Christian loyalty and also closely connected with early faith of the Fathers who founded America.

Doctrine: Faith as a quality that never dies, having originated within man as an act of God. Faith lives on in the hearts of man regardless of the circumstances. Undeserved suffering. Faith as the body of content passed down through the generations and to be held most “holy.” Dying Grace. Evangelism, “winning the nations.” Liberty, only through the Word. Balance of the Word and life.

Scriptural basis: Heb. 11:1; Heb. 11:13; Heb. 11:16; 1 Tim. 6:12.

"Now faith is the assurance of things hoped for, the conviction of things not seen." (Hebrews 11:1, NASB)

"All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth." (Hebrews 11:13, NASB)

"But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God; for He has prepared a city for them." (Hebrews 11:16, NASB)

"Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses." (1 Timothy 6:12, NASB)



“Fight the Good Fight”

Background: This hymn was written by John Monsell in 1863. Not much of the background is known except that the author was apparently writing in an effort to encourage those who were facing death for their faith. The author was thinking back upon the time when his ancestors were killed for their faith.

Doctrine: Spiritual Warfare: “A fight.” Christ the strength for all believers. Maximum utilization of divine assets in time: “Lay hold on life.” The spiritual race: “straight race” - “lay aside weight.” Trust and faith. God’s sustaining grace. God’s immutable character.

Scriptural basis: 1 Tim. 6:12; 1 Cor. 9:25-26.

“Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.” (1 Timothy 6:12, NASB)

“Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air;” (1 Corinthians 9:25-26, NASB)

“For the Beauty of the Earth”

Background: This hymn was written by Folliott Pierpoint in 1864 who, as a classic writer, wrote many poems, this being his lyrical special.

Doctrine: Appreciation of nature. Only informed believers can truly understand this capacity. Appreciation of time. The same is true. Appreciation of human relationships - rapport love. Appreciation of the Body of Christ. Praise.

Scriptural basis: Psalms 104:24; Psalms 107:21.

“O LORD, how many are Your works! In wisdom You have made them all; The earth is full of Your possessions.” (Psalms 104:24, NASB)

“Let them give thanks to the LORD for His lovingkindness, And for His wonders to the sons of men!” (Psalms 107:21, NASB)

Criticism: Only believers who are informed can appreciate truly the glory of nature for the unsaved know nothing of the glory of God. Romans 1 tells us that unsaved man can know the power of God and the Godhead. Salvation is not established within the hymn and it appeals rather to a sense of man’s enjoyable pleasure rather than the Person and purpose of God who has created this marvelous earth and abiding faculties.

“Glory Be To The Father”

Background: The first part as we have in the text, originates back to the times of the apostles. It is called the Lesser Doxology and the second part was written in 529 AD and is called the Greater Doxology. It was sung by many churches after sermons and prayers upon the dedication of churches.

Doctrine: The Trinity: Father, Son and Holy Spirit. Praise. God's immutability. Eternity.

Scriptural basis: Jude 1:25.

“to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen.” (Jude 1:25, NASB)

“Glorious Things of Thee Are Spoken”



Background: This was written by a slave ship captain who had been taught the Word as a child and had hidden much of the treasure of it in his heart. His name was John Newton. For a while he forsook the teachings of the Word and turned to the ways of a rough sailor and became a wild youth. Later as a storm was about to overcome them at sea, he prayed and God answered. He then turned to study of the Word again and eventually the ministry. From this background, this hymn was written in 1779.

Doctrine: The Church pictured as a prepared city. Verse 1 - The Word, the Rock, salvation and victory. Verse 2 - the family relationship (sons and daughters), God's grace perpetually offered. Verse 3 - leadership, the eternal purpose of God.

Scriptural basis: Psalms 87:3; Psalms 46:4; Rev. 21:2.

"Glorious things are spoken of you, O city of God. Selah." (Psalms 87:3, NASB)

"There is a river whose streams make glad the city of God, The holy dwelling places of the Most High." (Psalms 46:4, NASB)

"And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." (Revelation 21:2, NASB)

"God of Our Fathers"

Background: This hymn was written by Rev. Daniel Roberts as a Centennial hymn to be sung on the Fourth of July in 1886. This was an expression of praise to God for victory received for our nation and as a memorial to it.

Doctrine: Doctrine of God as the omnipotent creator. Verse 1 - God as related to our forefathers, Divine Institution emphasis. Verse 2 - God related to leadership in the nation, the Word, the basis for law in a nation. Verse 3 - God as our national preserver, God's grace and provision. Verse 4 - the Christian Way of Life, trouble, labor, toil.

Scriptural basis: Psalms 44:1-3; Psalms 44:8.

"For the choir director. A Maskil of the sons of Korah. O God, we have heard with our ears, Our fathers have told us The work that You did in their days, In the days of old. You with Your own hand drove out the nations; Then You planted them; You afflicted the peoples, Then You spread them abroad. For by their own sword they did not possess the land, And their own arm did not save them, But Your right hand and Your arm and the light of Your presence, For You favored them." (Psalms 44:1-3, NASB)

"In God we have boasted all day long, And we will give thanks to Your name forever. Selah." (Psalms 44:8, NASB)

"Hark the Herald Angels Sing"

Background: This Christmas hymn was written by Charles Wesley in 1739. It is said that Charles Wesley went out for a ride on his horse every day of his life and it was possibly on one of these rides that he wrote this hymn. It was revised and some of the obsolete words were put into more poetic style by Mr. Kelly, Wesley's book steward.

Doctrine: Doctrine of Angelic Announcement. Verse 1 - Christ as King, potential peace and mercy, potential reconciliation, human involvement in angelic worship, the birth of Christ as per geographical location. Verse 2 - Christ in Eternity Past, the fullness of time, the Virgin Birth, the Incarnation, the Hypostatic Union. Verse 3 - Christ as Prince of Peace, Christ our righteousness, Christ bringing eternal life to all who believe, Kenosis, resurrection, the New Birth, praise.



Scriptural basis: Isaiah 9:6; Luke 2:13-14.

"For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace." (Isaiah 9:6, NASB)

"And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, And on earth peace among men with whom He is pleased.'" (Luke 2:13-14, NASB)

"He Leadeth Me"

Background: This hymn was written by Dr. Joseph Gilmore in 1862. Dr. Gilmore had been attending Brown University and Newton Theological Institution and during that time was asked to occupy for a couple Sundays the pulpit at First Baptist Church in Philadelphia. During the mid-week service, he gave an exposition of the Psalms 23. From this great Psalm, he wrote this hymn. This hymn was born at the time of one of the darkest scenes of the American Civil War.

Doctrine: Divine guidance viewed from the standpoint of comfort. Verse 1 - national disaster and pressure with God's divine guidance, the status quo, living one day at a time, under God's Guidance. Verse 4 - dying grace and eternity, still moving along under the guiding hand of God.

Scriptural basis: Psalms 23:1-3; Rev. 7:17.

"A Psalm of David. The LORD is my shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness For His name's sake." (Psalms 23:1-3, NASB)

"for the Lamb in the center of the throne will be their shepherd, and will guide them to springs of the water of life; and God will wipe every tear from their eyes." (Revelation 7:17, NASB)

"Holy, Holy, Holy, Lord God Almighty"

Background: This hymn was written by Reginald Heber in 1827. He led a pure life as a lad and young man and later attended Oxford University where he received honors for his Latin verse. Later he was offered the office of bishop of Calcutta and refused it twice. Finally he accepted it. Previous to this, he was the vicar of Hodnet for some 16 years. During this time he wrote hymns which were significant to special Sundays of the church year. This hymn was no doubt among this group of hymns.

Doctrine: the Holiness of the Godhead. Verse 1 - worship, the mercy of God, the Trinity. Verse 2 - worship in eternity, angelic worship of Christ, the immutability of God. Verse 3 - sin and darkness, the sinfulness of man, the attributes of God. Verse 4 - the sovereignty of God and omnipotence, creation.

"How Firm a Foundation"

Background: This hymn first appeared in Dr. Rippon's collection of hymns. It is believed to have been written by Robert Keene in 1787. Not much is known about the origin of this hymn but it has been a favorite hymn ever since it came into being.

Doctrine: The Word as the foundation for Christian living. Verse 1 - the Completed Canon, Christ as the refuge of the soul. Verse 2 - fear and its remedy, provision for the believer while on earth, the omnipotence of God. Verse 3 - undeserved suffering and sorrow, testing. Verse 4 - testing, sufficiency of God's grace, refinement through testing. Verse 5 - Eternal Security.



Scriptural basis: Isaiah 43:1-2; Heb. 13:5.

"But now, thus says the LORD, your Creator, O Jacob, And He who formed you, O Israel, "Do not fear, for I have redeemed you; I have called you by name; you are Mine! "When you pass through the waters, I will be with you; And through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, Nor will the flame burn you." (Isaiah 43:1-2, NASB)

"Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,"" (Hebrews 13:5, NASB)

"I Heard the Voice of Jesus Say"

Background: This hymn was written by the great Scottish hymn writer, Dr. Horatius Bonar. He was educated at the University of Edinburgh and first ministered at North Parish, Kelso. He first began writing hymns as a student assistant in Sunday School. This hymn possibly was a result of this experience and came into existence at that time.

Doctrine: Salvation from Matthew 11, emphasis on the invitation. Verse 1 - salvation, personal, emphasis on his response, Christ as the Savior who gives rest. Verse 2 - Christ in salvation, providing living waters, Christ, the Water of Life, salvation, personal response to the Living Water. Verse 3 - salvation, Christ the Light, personal response at salvation, the balance between God's grace in offering salvation and the response of man in positive volition. He came, he drank, he looked.

Scriptural basis: Matt. 11:28-30; John 6:35; John 8:12.

""Come to Me, all who are weary and heavy-laden, and I will give you rest. "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. "For My yoke is easy and My burden is light."" (Matthew 11:28-30, NASB)

"Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst." (John 6:35, NASB)

"Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."" (John 8:12, NASB)

"I Love Thy Kingdom"

Background: This hymn was written by Timothy Dwight in 1800. He was the grandson of Johnathan Edwards. He was an outstanding scholar and a graduate of Yale University at the age of 17 years. While in the Continental Army, he began to write songs for the soldiers. He was a Chaplain in the Army. He was later ordained and became President of Yale University where he revised some of Isaac Watt's hymns and wrote this one of his own.

Doctrine: Doctrine of the Kingdom, House and Church...all made synonymous in verse one by the author. Doctrines of Redemption, Salvation and the Blood of Christ referred to in verse 1. Refers to the Church, but there is some confusion between the Universal Church and the local church (walls). Verse 3 - grief, undeserved suffering and prayers given in behalf of the Church, labor and service, the functions of the Church, her ways, her communion, her vows, her hymns. Some ambiguity here. Glorification with some confusion and ambiguity. Zion is made equal to the Church.

Scriptural basis: Psalms 137:5-6.

"If I forget you, O Jerusalem, May my right hand forget her skill. May my tongue cling to the roof of my



mouth If I do not remember you, If I do not exalt Jerusalem Above my chief joy." (Psalms 137:5-6, NASB)

"I Need Thee Every Hour"

Background: This hymn was written by Annie Hawks in 1872 after she came to a realization one day of the doctrine of the Omnipresence of God. Upon the great sense of the security which this brought to her, she realized that this which she had found was indeed that which she wanted the most. Out of this experience, she wrote the verses for this hymn which were later given to the pastor who composed the tune and added the refrain.

Observation: The combination of great personal need and the apparent subjective experience meeting can result and usually does in great doctrinal shallowness and almost a complete loss of clarity as to correct application of the Word of God to life. This song will demonstrate some of this confusion in life.

Doctrine: An hour at a time. Verse 1 - grace is not realized in the omnipresence of God, but rather what Jesus Christ accomplished on the Cross. If God is omnipresent, at it is true, there is no need to pray that it remains. Verse 2 - she desires the feeling to remain, temptations are met in the Christian life by the Word of God used in the life of the believer. Temptations are met in the life of the unbeliever by the stability afforded by the strength of the Divine Institutions and learning and the proper norms and standards in the conscience. Verse 3 - sustainment in cursing or blessing. Verse 4 - the family relationship, but misdirected to the Son rather than to the Father.

Scriptural basis: John 15:4-5; Phil. 4:19; Heb. 4:16.

"Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing." (John 15:4-5, NASB)

"And my God will supply all your needs according to His riches in glory in Christ Jesus." (Philippians 4:19, NASB)

"Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need." (Hebrews 4:16, NASB)

"I Would Be True"

Background: This hymn was written by Howard Walter in 1906. This was not written as a hymn, but as a personal message to his mother. He was a graduate of Princeton and later went to Waseda University in Tokyo, Japan. He later was ordained into the Gospel Ministry in Connecticut. After a while, he went to the mission field in India. He died a short time later just a young man. This is no doubt one of the reasons this hymn is so popular and receives so much response from the youth of today.

Doctrine: Verse 1 - characteristics of a Christian soldier: true, pure, strong, brave. Verse 2 - the believer's relationship to others: a friend, giving, humble, positive, humorous, loving. Verse 3 - the spiritual walk of the believer toward God: prayerful, busy, in fellowship, finely tuned to the will of God, faith under undeserved suffering.

Scriptural basis: Isaiah 58:6-8; Phil. 4:8.

"Is this not the fast which I choose, To loosen the bonds of wickedness, To undo the bands of the yoke, And to let the oppressed go free And break every yoke? Is it not to divide your bread with the hungry And bring the homeless poor into the house; When you see the naked, to cover him; And not to hide



yourself from your own flesh? "Then your light will break out like the dawn, And your recovery will speedily spring forth; And your righteousness will go before you; The glory of the LORD will be your rear guard." (Isaiah 58:6-8, NASB)

"Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things." (Philippians 4:8, NASB)