

Romans 12:1

Part 1

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[00:00:01] Will you read a couple of verses from Romans, chapter 12. Romans, chapter 12, verse 1. Romans, 12, verse 1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. And a couple of verses [00:01:01] in Ephesians, chapter 1. Verse 9. Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself, that in the dispensation of fullness of the times he might gather together in one all things in Christ, both which are in heaven and which are on the earth, even in him.

We have come to the end of our conference. And I suppose we could sum this conference [00:02:03] up with the words of the Apostle Peter on the Mount of Transfiguration. He said, Master, it is good for us to be here. I'm sure that we will all agree with those words. It has been good to have spent these few days with the Lord and with his people. But what burdens my heart tonight is that every one of us have the responsibility to live up to the ministry that we have heard. When we were reading in Ephesians, chapter 1, 2, and 3, we have brought before us the wonderful privileges of the body, the wonderful fact of the mystery. [00:03:01] And in chapter 4, the Apostle says, I beseech you, therefore, that you walk worthy. We get the same in Colossians. We get two chapters which deals with the wonderful person of the Lord Jesus and the glories of the head. And then we get two chapters which deal with our practical walk down here. And indeed, there is a verse in Isaiah, chapter 30, verse 31, which says, this is the way, walk ye in it. And every one of us here tonight are responsible before the Lord to walk a life down here in keeping with the ministry that we have heard and in keeping with the wonderful position that God has placed us in. And in this verse here, in the book of Romans, the Apostle takes up this subject. We all know that the book of Romans can be divided very clearly [00:04:03] into three portions. Chapters 1 to 8, we get the question of sin and sin dealt with. Chapters 9, 10, and 11, we find the question of Israel is brought in. But when we come to chapter 12, I believe it's the practical walk of the believer that the Apostle Paul is engaged with. When we come to the end of our conference here, unless there has been a corresponding change in our walk as a result of being here, what practical benefit would we have? We may have a lot of head knowledge, but we need it in our hearts. We need it in our walk. And so the Apostle here says, I beseech you therefore, brethren, by the mercies of God. In the Old Testament, it was not a question of beseeching, of begging. It was

a direct command. And we think of many verses in the Old Testament in relation to [00:05:07] the law where it says, these words I command thee this day. You know, if it is true that under the law they were commanded to live a life of obedience to God, how much more under grace should we live a life of obedience to God? The Apostle Paul could have said, I demand you because I am an apostle to live a life in this way. When he wrote to the Corinthians, he asserts his apostleship because in Corinth there was moral evil. When he writes to Galatians, again he emphasizes his apostleship because there was doctrinal evil. But here he beseeches them by the mercies of God. And you know, when I was thinking of this, it led me to think of three of the disciples when the [00:06:07] Lord Jesus was here. In the closing scenes of the Lord Jesus' life down here, there are three apostles, three disciples that come before us. There is Judas Iscariot, there is Peter, and there is John. And I think we read of these three men in John chapter 18, it says of Judas, and Judas stood with them. Judas stood with those that came to take the Lord Jesus. We read of Peter, that Peter stood and warned himself at the fire. But we read of John, that John stood at the cross. And I would suggest tonight that Peter and John and Judas give us an example. Judas was a person [00:07:03] that had no love for Christ at all. What a sad character Judas is. But Peter was a man that had a deep love for the Lord Jesus. There is no question in our minds that Peter didn't love the Lord. He said, you remember in the end of John's gospel, Lord, thou knowest all things, thou knowest that I love you. And Peter loved the Lord. And Peter relied on his love for the Lord Jesus. And that is a dangerous thing, that because we love the Lord, we think things will be okay. You know, it was Peter who said to the Lord Jesus, though all men will offend because of you, I will not. We know what happened. Peter denies the Lord Jesus. But it is John, the disciple who calls himself the disciple whom Jesus loves. You know, if we rarely get into our [00:08:03] hearts and into our souls, the fact that we are here tonight, because we're objects of the love of God. We are here tonight because of what God has done. And we see that in John, you know, five times in John's gospel, he mentions the fact that he is a disciple whom Jesus loves. The first occasion in John 13, we find that he is leaning on Jesus's bosom. The first thing, I believe, is to appreciate something of the love of the Lord Jesus. And I wonder if every one of us here really appreciates the love of the Lord Jesus. And the second time we read of this expression is at the cross. And it says, and they're stood by the cross, John, the disciple whom Jesus loved. And you know, at the cross on that day was the place of reproach. It was a place [00:09:02] of persecution. It was the place where none of us would wish to have been. Yet John is there. You know, if we rely on our love for the Lord, we will deny the Lord. But if we rely on what God has done for us, we will be prepared to stand in the place of persecution and difficulties. The next occasion is at the resurrection, and it is John who runs to the sepulcher. And John gets there first. His heart is full of Christ. In chapter 21, we read the same expression. The Lord Jesus is there, and it's the disciple whom Jesus loved said, it is the Lord. My sheep, hear my voice. John knew the Lord. You know, when we come to the last few words in John's gospel, Peter says, Lord, he turned and he saw John. And what was John doing? He was following. You know, I believe [00:10:01] that if we really appreciate what the Lord has done for us, these five things will be true of us. We will be near the Lord to enjoy his love. We will be prepared to suffer persecution. We will be prepared to be jeered at. We will be prepared to be looked down at because of the Lord. But we will be the one that will have a deep love for the Lord Jesus. We will be one that will know him. We will be those that will be following him. And perhaps in our lives, we put them the other way round. We try to follow before we've appreciated his love. And the apostle here says, I beseech you, therefore, by the mercies of God, by the very fact of what God has done for each one of us here tonight, there ought to be a corresponding walk that is in keeping with it. You notice that the [00:11:01] apostle is speaking here to brethren. And I wonder if all of us here tonight are brethren. If somebody says to me, well, we are part of a group called the Plymouth Brethren. We've never learned a thing this week. We need to go back to the beginning and realize that those who are the brethren are everyone who has put their faith and trust in the finished work of

the Lord Jesus. And I will appeal now, if there is any here that knows not the Lord Jesus as their own personal Savior, to put your trust in him. He's done a wonderful work upon Calvary's cross. Is everybody here certain of their eternal salvation? You know, we spoke of Judas. Judas ought to be a warning to everyone. Judas was amongst the disciples. Judas saw all the works of the Lord Jesus done. And yet on that last [00:12:06] night when the supper was instituted, the disciples didn't know, had no idea who was the betrayer. And it is quite possible to have been brought up in a Christian home and to have never yet trusted the Lord Jesus as your own personal Savior. Well, I say to such a one, tonight is a golden opportunity to put your trust in the Lord Jesus. If you never put your faith in him, do so tonight where you're sitting in your seat, the Lord Jesus loves you. And so he writes to these, the brethren, and he's beseeching them by the mercies of God. You know, what are these mercies of God? Well, I think that we've had many brought before us already this week. The very fact that God should love us. It's a wonderful fact. It's a wonderful mercy. What was there in anyone here that God should love? There [00:13:05] was absolutely nothing in us. It says in Deuteronomy chapter seven, it says, what was, why did God pick the nation of Israel? Was it because they were more than anyone else? And the answer is no. The question, the answer is that God picked Israel because he loved them. You know, one of the great mercies of God is that he should love me. I cannot understand, but we accept what God says in his word that God has loved us, but not only has he loved us, but he has blessed us. He has forgiven us. We are justified. What a wonderful fact that every one of us here who know the Lord Jesus as our own personal savior can say, we are justified. You know, it says in Romans, who shall lay any charge against God's elect? It is God that's justified and justified. We can say it means that not a [00:14:06] single charge can be laid against you or me because of the work of the Lord Jesus. We've been justified. We've been redeemed. We've been reconciled. What a wonderful thing it is that due to the work of the Lord Jesus, we have been reconciled. We've been brought back. We were enemies and we have been brought back to God. And so we have this wonderful mercies of God. And as we consider these mercies of God, the apostle says, I beseech you by the mercies of God that we present our bodies. When we think of this word present, I read a verse in Romans chapter 6. Romans 6 verse 13. Neither [00:15:13] yield you your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God. Here is a question of either you're going to yield your members to sin or to God.

And we read that verse some while ago in the book of Joshua. You remember in Joshua chapter 24, Joshua could say, choose you this day whom you will serve. Whether the gods that you served on the other side of the river, as for me and my house, we will serve the Lord. And you know, we're either going to serve one or the other. We're either going to serve Satan or we're going [00:16:05] to serve God. And this is the appeal of the apostle. He says, are you prepared to live a life down here in service for God? If not, you will be serving Satan. And the apostle says that we are to yield our bodies, a living sacrifice. In the book of first Corinthians, we read that our bodies are the temple of the Holy Spirit. And this body in which we live in, the possibility that in this body we can serve God is a reality. That as we move about this scene, we can be here for the pleasure of God. Remember the Lord Jesus, when he was here, how that everything that he did was pleasing to his father. We think of the legs of the Lord Jesus as he moved about. And every step that he made was to the honor of God. And as we move about this world, every step that we make [00:17:05] is a possibility to be for the glory and the praise of God. Everything that the Lord Jesus did was to the glory of God. And there is a possibility that our hands could be used for the glory of God. And everything that the Lord Jesus said was to the glory of God. We read that wonderful verse in Luke 4 verse 22, they said, they wondered at the gracious words that proceeded out of his mouth. What a wonderful savior we have to follow. What a wonderful example we have. But the possibility is that we can live a life down here as the

Lord Jesus lived his life to the glory of God. And this life would be a living sacrifice. This afternoon in the Bible reading, it was mentioned that sacrifice is the basis of all service for the Lord. And unless we are prepared to sacrifice, [00:18:10] we will not be prepared to serve the Lord. The Lord Jesus said in Matthew 16, 24, if any man will come after me, let him take up his cross and follow me. And are we prepared as young people and as old people to take up our cross and follow the Lord Jesus in this scene down here? If we are prepared to do that, our lives will be holy and acceptable, well-pleasing to God. I wonder if every one of us here has made this commitment. I'm told that verse one is a once and for all thing that we should have beseeched the apostle Paul. We should have committed our lives. We should have presented our bodies to God as a living sacrifice, holy, [00:19:04] acceptable unto God. When we come to verse two, we get what I consider to be the negative side and be not conformed to this world. I want to say that it is the easiest thing to be conformed to this world. If you want to be conformed to this world, you don't have to do anything. You allow the world will slowly come into your life and take you over. I would like to read of one man who I believe was conformed to this world. He's in Exodus chapter two.

[00:20:02] We'll just read from verse 16. Now the priests of Midian had seven daughters and they came and drew water, filled the troves to water their father's flocks. And the shepherds came and drove them away. But Moses stood up and helped them and watered their flocks. Verse 19. And they said, an Egyptian delivered us out of the hands of the shepherds and also drew water enough for us and water for the flocks. Here was Moses. He had been in Egypt for 40 years. When he arrives here, the first impression that these daughters got was here was a person who was an Egyptian. And I would suggest that typically Moses was conformed to this world. We know that inwardly [00:21:07] in his heart, he was a true believer. We know that technically he was an Israelite in the beginning of chapter two. We have there clearly said that his father was from the house of Levi and so was his mother. And yet we say that Moses, when he arrives at the well, all that they said of him was he was an Egyptian. And I thought of three things that they would have perhaps have seen that would have marked Moses out as an Egyptian. The first thing, when they first saw Moses would have been his dress. His appearance was just as an Egyptian would have dressed. And I wonder, dear friends, tonight, if our appearance is just as the world would dress. There is a great tendency amongst young people and indeed amongst older people as well [00:22:05] to be dressed as the world. What does the scripture say? Let us read one verse in 1 Timothy 2 verse 9. 1 Timothy 2 verse 9.

In like manner also that women adore themselves in modest apparel with shamefacedness and sobriety, not with broided hair or gold or pearl or costly array.

Scripture is quite clear. Other scriptures such as 1 Peter 3, 3 gives us reference to the fact of our dress. And I want to ask the simple question, does our dress commend us as being [00:23:01] the Lord? Or is our dress such that will draw attention to me and to myself? And this world is full of dress that will draw attention to ourselves. And of course, we can always go to the other extreme. We can dress like tramps. We are still drawing attention to ourselves. And so the first thing that they would have realized about Moses was his dress. And the second thing was his speech. I'm sure the moment that Moses opened his mouth, they realized that he came from Egypt. He hadn't deliberately got himself into that mold. It was something that had happened as he had lived in Egypt. And as we live in this world, we can pick up this world's language. And again, we will read a verse, Colossians 4 verse 6. Let your speech be always with grace, seasoned with salt. In Titus 2 verse 8.

[00:24:28] Sound speech that cannot be condemned, that he which is of a contrary part may be ashamed, having no evil thing to say of you.

Terrible thing it is when believers, thy speech betrayeth thee. When we use language which is not in keeping, which even the world disagrees with. Yet, you know, it is possible that our language could be that of the world. [00:25:04] Our conversations could be that of the world. And when we get together, what is our main conversation about? Is it about the Lord and his things? Or is it about things in relation to this world? Moses conformed to this world. And I believe that one of the things that will conform us to this world is what we say. And it says that verse in Colossians, let your speech always be with grace, to show forth the love of God in our conversation, in our speech. It is very easy and it may be very nice. It may be very good in the eyes of men to be very critical and to be harsh at people. Yet this verse says, let your speech be with grace. And it reminds us of that verse we already quoted of our Lord when he was here. They wondered at the gracious words that came from his mouth. If ever there was a man who [00:26:04] could have condemned the nation, it was the Lord Jesus. But instead of condemning them, there were gracious words that came from his mouth. Let this be an example. And of course, the third thing was the very manner of Moses' life. Has he done things? Did he do things what the world was doing? And you know, I think when we look at these three things, perhaps there are others that we can think of that would have been an obvious point that Moses was an Egyptian. But I think the worst thing is, is that these girls said it was an Egyptian that done it. And Moses did some wonderful things. He delivered us out of the hands of the shepherds. He drew water for them and for their flocks. And there's a verse in Matthew chapter five, which says, let your light show shine before men, that they may see your good works and glorify your [00:27:03] father, which is in heaven. And perhaps the most, the worst thing about this here is that in spite of all the good works that Moses did, the God in heaven never got the praise. If we are conformed to this world, there will never be praise to God. And so the apostle says, be not conformed to this world. I wonder if we know what this world really is. Perhaps there are some here that think that you have gone past being attracted by the world. And if you think that tonight, I've got the news for you. You'll never be past being attracted by the world until you get home to glory. [00:28:05] You know, if we read in the book of Joshua chapter 11, it says, Joshua went to Hazor and he utterly destroyed it. And the King Jabez is gone. When we come back into judges chapter five, under Deborah, we find it's the same King. It's the same country. He's back. You know, this is something that is, that I wrote a note. I keep this in my Bible. Colossians chapter four, verse 14 says, Luke, the beloved physician and Demas greet you. Paul is writing from a prison cell and he speaks about these two men that have been with him. In Philemon, he's still in the prison cell and he writes, Marcus, Demas, Lucas, [00:29:05] my fellow laborers. They could send him greetings. But the saddest thing is, is that when he came to write to second Timothy, at the end of his pathway here, he had to say in chapter four, verse 10, Demas has forsaken me having loved this present world. And it is a possibility that every one of us here, however old we are, can be attracted by this world. And the scripture says here, be not conformed to this world. Don't get into the mold that this world would have us in. Again, I will read a verse from Genesis chapter three. Genesis three, verse six, when the woman saw that the tree was good for food and that it was pleasant [00:30:05] to the eyes and a tree to be desired to make one wise. She took the fruit thereof and did eat and gave also unto her husband with her. And he did eat. And he did eat, and he did eat, and he did She took the fruit thereof and did eat and gave also unto her husband with her. And he did eat. And second, official of John chapter two. Second, official of John chapter two, verse 15 says, love not the world, neither the things that are in the world. If any man loved the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the father, but of the world. And the world passes away and the lusts thereof. [00:31:04] The question could be raised, what is the world? And I think here we get a clear definition of the world as seen in the lust of the flesh, the lust of the eyes and the pride of life. You know, we had that verses read to us last night from Luke chapter four, when our Lord was led of the spirit into the wilderness. And there in the wilderness, he was tempted of

Satan. You know, those temptations equal to what we have here, the lust of the flesh, the lust of the eyes and the pride of life. Isn't it wonderful to see the Lord Jesus in all the perfection of himself, [00:32:01] withstanding the temptations of Satan, the Lord Jesus, you know, wasn't taken into the desert to see if it was possible that he could sin, but it was to prove to you and I that there could be a man on this earth that could conquer Satan's powers. And in that first account, it says, the Lord had been in the desert 40 days and it says, and afterwards he hungered. And it was at that moment that Satan tempted the Lord Jesus to make stones bread. Satan knows our weak point, you know, speaking reverently and speaking naturally at the end of 40 days without food, our weak point would have been food and Satan knows every one of us, what our weak point is. And that is the way you will attack us. My weak point might not be your weak point, but Satan will attack. And what is the answer when Satan attacks us? It's to do what the Lord Jesus [00:33:01] did. He quoted the word of God. He quoted from Deuteronomy. And I raised the question to every one of us here, how many of us here have read through Deuteronomy? You know, if we've never read the scriptures, we cannot quote them. It doesn't come automatically. It's not something that the elder brethren have gained just by being there. It is by studying of the scriptures. It is by reading them that we can have the answer when Satan tempts us. In the second temptation of our Lord, when he was here, I just quote, refer to it. Second temptation and verse chapter Luke four, verse five, and the devil taking him up into a high mountain and showing him all the kingdoms of the world in a moment of time. And the devil says, all this power will I give thee. [00:34:05] And the Lord Jesus said, get thee behind me, Satan, for it is written, thou shalt worship the Lord thy God and him only shalt thou serve. Here we see the Lord Jesus. The devil takes him to a high mountain and he shows him all the kingdoms of the world in a moment of a time. This afternoon we, and yesterday we were reading of the unsearchable riches of Christ, Satan's power and Satan's glory. You can see it in a moment, but Christ's will take us all eternity to enter into the glorious person of the Lord Jesus and what he has done for us. And we say the Lord Jesus, again, he quotes scripture and the final one, the devil takes him to the pinnacle of the temple. You know what it must have been for the Lord Jesus. Again, he quotes scripture and the devil also quotes scripture. The devil knows [00:35:07] scripture and you know, we need to know the scripture in order to out quote Satan. And the Lord Jesus could say, thou shalt not tempt the Lord thy God. And there are things in our lives, you know, which would make something great of us. And you know, it would have been a tremendous thing if the Lord Jesus had allowed Satan to have taken him to the top of the temple and the Lord Jesus could have came off and would have floated down to the ground. What a tremendous thing it would have been for everybody, but it wasn't the will of God. You know, there are things in our lives that are the pride of life that make us something, but they're not what God would have us. And they are of this world. And again, when we go back into the verses that we read in Genesis, we find that that is the way in which Satan attacked Eve. And that is the way in which Satan attacked the Lord Jesus. And that is the same way that Satan will seek to attack you and [00:36:04] I today, the lust of the flesh, the lust of the eyes and the pride of life. And are we prepared to answer Satan's call through the scriptures, through the word of God? And that is my plea with us tonight, that we get to know the Bible. We get to know the scriptures. And so when Satan tempts us, we can reply. He said to Eve, has God said? In other words, he's saying to Eve, God is holding something back for your benefit. There's something that God doesn't want you to enjoy. You know, that is exactly what Satan says to young people today. God is holding something back. Enjoy your young lives. Do as you wish. You can always be old enough to be to be married and to have family. Just enjoy yourself. If we know the scriptures, we can quote the scriptures back at him. [00:37:04] There's not a question really, you know, of whether we know the scriptures. I think it's more a question of whether we want to obey them. And it's obedience to the scriptures that will see us when Satan tempts us. And the Apostle John says, all that is in the world, the lust of the eyes, the lust of the flesh and the pride of life. And he says those words, the world passes away. This world is going

to pass away. We read as a vest, he shall fold them up. As you said, this world is a platform for the display of God's grace. And when that is finished, the world will be done away with. But it says, he that doeth the will of God shall abide eternally. And so the apostle says, be not conformed to this world, but be transformed. What do we know about the transforming power [00:38:01] of the Lord Jesus? I think those two already mentioned this week on the road to Emmaus. They were going away from Jerusalem. They were sad. And yet they met the Lord Jesus. And there was a transforming power in their lives. And they turned around and they went back to Jerusalem. Do we know what it is to be transformed? We read that same word in 2 Corinthians 4. We all with open faces, beholding the Lord face to face, we are changed from glory to glory. You know, if that takes place, if we live a life down here that is not conformed to this world, we will be transformed to be like Christ. And we will prove what is that good and acceptable and perfect will of God. He doesn't say we will prove what is that easy way of life. [00:39:02] The Lord Jesus, when he was here, was an example of what we have in these verses here. Indeed, we can say that his life consisted of doing the good and acceptable and perfect will of God. But that life was a life of suffering. You know, we may have to pass through many sufferings in this life. God doesn't say that we won't have sufferings. But if we have this renewed mind, we will prove what is that good and perfect and acceptable will of God. And I want to say finally, what is the will of God for this world? That's why I read the verses that we've had already in Ephesians. Have you made known unto us the mystery of Israel, Ephesians 1 verse 9, [00:40:04] that in the dispensations of the fullness of time, he might gather together in one all things in the Christ. The ultimate aim, can we say, is that the Lord Jesus Christ will be magnified in this world. You know, while we wait for that day when the Lord Jesus will be supreme in this world, my appeal to each one here is to live for the Lord Jesus. The Lord said when he was here, he was going to go away. But he says, if I go away, I will come again. You know, every one of us here ought to be waiting for the return of the Lord Jesus. He could come, we know, at any moment. We all know the facts. But do we really know it in practice that at any moment the Lord Jesus should come and we would be taken out of this scene to be with him? You know, what a joy it would be to be doing the Lord's work when he comes. [00:41:10] There are certain things, you know, that we can do until he come. And when he comes, the opportunity will have gone forever. The first thing was just touched upon this afternoon, remembering him. The Lord Jesus said those words, ere he went to the cross, do this in remembrance of me. Challenge everyone here who is not remembering the Lord, why not? Think of the words that the Lord Jesus said, do this, nothing great, nothing elaborate, do this in remembrance of me. The opportunity to serve the Lord Jesus will cease when he comes. The opportunity to be, as it were, in a world that hates Christ, the opportunity to stand up for the Lord Jesus amidst great deal of persecution will be passed when the Lord Jesus comes. [00:42:06] The wonderful thing is, is that the Lord Jesus is going to come. He's going to take us to be with him. But even more wonderful than that, in a world in which the Lord Jesus was crucified and slain, he is going to be supreme and everything is going to be headed up in that blessed man. What a wonderful day, dear friends, we're waiting for. You know, while we wait for that day, for that day, let the words of Romans chapter 12, verse one and two be true of us all. The apostle Paul says, I beseech you, therefore, brethren, that we present our bodies a living sacrifice, wholly acceptable unto God and be not conformed to this world, but be transformed by the renewing of your minds, that you may prove what is that good and perfect and acceptable will [00:43:02] of God.

[00:45:26] His praises sweet, whose love he knows so well.

He now retains her love, and all the life he loved.

Thy gifts, dear friends, to help the low, when raging night is o'er.

[00:46:12] Praise him again, again, for us the cross he bore.

Thou for his sake and all our days, be with him forevermore.

God with thee, praise your heaven above, and with her, Lord of glory, reign.

[00:47:05] His love is love, his love is love, so bright and tall, his spirit plain.

No heart can take, no tongue can tell, what joy it will be with Christ to dwell.

No heart can take, no tongue can tell, what joy it will be with Christ to dwell.

[00:48:06] To rest in the whorl of structure's height, and fresh ancestors be no more.

When we shall see the prince of light, and all his works of grace explore, what heights and depths of love divine will there through endless ages shine.

[00:49:07] What heights and depths of love divine will there through endless ages shine.

And God has fixed the happy day, when the lost king shall dim our eyes.

When he will wipe his tears away, and fill our hearts with glad surprise.

[00:50:12] To hear his voice, and see his face, and know the fullness of his grace.

To hear his voice, and see his face, and know the fullness of his grace.

To who bright the pleasant scene, where sin can never come, [00:51:11] whose sight and longing spirit bring, from earth and heaven be known.

Then can we call upon our Father's house on high, the rest of all our heirs to come, a place of liberty.

Here, safe and light unscathed, our faithless souls shall live.

Our hearts give longing, joy and gain, when God his rest shall give.

[00:52:04] His presence shall our soul, its rest rich joy untold, shall find when endless ages roll, and time shall never hold.

Our God the center is, his presence fills the land, and countless myriads on earth sit, found in the glory's hand.

Our God whom we admire, well known in Jesus' love, resting the blessing of his love before himself above.

[00:53:11] Glory supreme is there, glory that shines through all, more gracious in that love to share, as those that love him hold.

Like Jesus in the place of life and love supreme, once man of sorrows, full of grace, endless health,
endless sleep.

Like him, O grace supreme, like him before thy face, [00:54:09] like him to know that glory meet, and in
that face do face.

O love supreme and bright, good to the famous heart, that gives us now as heavenly life a future
being of God.

O Jesus come and take thy rightful place, as Son of man of all the King, [00:55:01] come Lord to reign
our all supreme.

Lord Jesus come, Lord Jesus come, the man of sorrows longs, the man of patience waiting now, the
man of joy forever thou, come Savior come.

Lord Jesus come, crowned with thy many crowns, the crucified, the half-born saint, to wash away
sin's crimson stain.

[00:56:05] Lord Jesus come, Lord Jesus come, and take thy Father's gift, that people by thy cross may
die, and prove thee of thy love divine.

Lord Jesus come, Lord Jesus come, that lost in thee our souls may bow and worship, and adore in
thy blessed presence evermore.

[00:57:05] Lord Jesus come, Lord Jesus come, and let thy glory shine, that quickly these saints' bodies
may, Islam reflect their living reign.

Lord Jesus come, Lord Jesus come, let every knee bow down, and every tongue to thee confess,
[00:58:01] the Lord of all come forth to bless.

Lord Jesus come.

Spirit and bride, with longing voice say come, hear, Lord, thy word from that bright home, if surely I
will quickly come, if so, Lord, come.

Spirit and bride, with longing voice say come, [00:59:02] hear, Lord, thy word from that bright home, if
surely I will quickly come, if so, Lord, come.