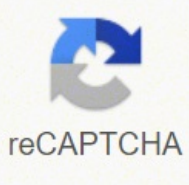




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In christ alone hymn youtube

The author of this hymn, "Will Your Anchor Hold", is Priscilla Owens. She was born in Baltimore, USA in 1829 of Scottish and Welsh blood. For over 50 years Priscilla Owens was actively involved in work for Christian youths and most of her songs were therefore composed for children. Besides this hymn she is also well known as the composer of another beloved Christian hymn, "We have heard a joyful sound". She also composed several other hymns during her fruitful life on earth. "Will Your Anchor Hold" was sung outside the door of the dying hymn-writer Mary Fawler Maude (Thine For Ever! God of love). She sent her singers the message, "Tell them that it does not fail - it holds." The hymn suggests that personal stability can only come from the right foundations. It employs a seafaring analogy in making its point. Will Your Anchor Hold in The Storms of Life? (hymn) Below are the lyrics of this Christian hymn classic: Will your anchor hold in the storms of life, When the clouds unfold their wings of strife? When the strong tides lift, and the cables strain, Will your anchor drift or firm remain? We have an anchor that keeps the soul Steadfast and sure while the billows roll, Fastened to the Rock which cannot move, Grounded firm and deep in the Savior's love. It is safely moored, 'twill the storm withstand, For 'tis well secured by the Savior's hand; And the cables passed from His heart to mine, Can defy the blast, through strength divine. It will firmly hold in the straits of fear, When the breakers have told the reef is near; Though the tempest rave and the wild winds blow, Not an angry wave shall our bark o'erflow. It will surely hold in the floods of death, When the waters cold chill our latest breath; On the rising tide it can never fail, While our hopes abide within the veil. Below is we have an anchor that keeps the soul youtube video. Below are some more amazing stories and lyrics of famous hymns: Heaven Came Down and Glory Filled My Soul Hymn in the Sweet By and By Hymn Lyrics and History Hark My Soul It Is The Lord Hymn - William Cowper, 1731-1800 There Shall Be Showers Of Blessing Lord, I'm Coming Home Hymn Story and Lyrics Story Behind Heaven Came Down Heaven Came Down is a hymn that is of recent origin as it was written in 1961 by John W Peterson. It draws its inspiration from a testimony delivered by an old man named Jim at Montrose Bible Conference Grounds, Pennsylvania. During the testimony talked of his conversion experience. In the testimony he used the phrase, "It seemed like Heaven came down and glory filled my soul." It is this phrase that inspired John W Pearson to write a song using this phrase later that week. John W Peterson wrote over a thousand hymns but it is this song that has touched and continues to touch millions of Christians all over the world. He died on September 20, 2006, at the age of 84 after suffering from prostate cancer. It is so sweet to entrust and surrender our lives to our Savior and Lord Jesus Christ. Heaven does literally come down into our hearts when we do that. John W Peterson Heaven Came Down and Glory Filled My Soul When We Walk With The Lord History This hymn came about from an incident at one of Dwight L Moody's revival meetings in 1887. A young man who had just given his life to the Lord Jesus Christ was reportedly heard saying, "I am not quite sure - I am going to trust and obey." Daniel B Towner- Trust and Obey The music director of the Moody Bible Institute, Professor Towner, was present at the meeting when these words were uttered. Based on these words, Professor Towner with the help of John Sammis, who developed the lyrics, composed the music to this hymn Trust and Obey or When we walk with the Lord. The words seem so simple but they express the feelings of many Christians. It is not easy to trust and obey but that is what we are all called to do if we are to be happy in Jesus. This song has remained popular with many Christian singers to this day and it is my hope that you too will be blessed by this simple but powerful Christian song. A brief Intro of My Hope Is Built On Nothing Else / On Christ The Solid Rock I Stand History My Hope Is Built on Nothing Less or On Christ The Solid Rock I Stand is the best-known hymn of Edward Mote who wrote it in 1834. The original title of this hymn was, "The Immutable Basis for a Sinner's Hope". Edward Mote was the pastor of Rehoboth Baptist Church in Horsham West Sussex in the United Kingdom. It looks as if the inspiration for this hymn came from Christ parable of the wise and foolish builders. In the parable, Christ speaks of the foolish builder who built his house on sinking sand while the wise builder built his on solid rock. As you would imagine a storm easily swept away the one built on sand. Edward Mote - On Christ the Solid Rock Christ is the solid rock upon which we can build our house of faith. Any other foundation is like one on sand and will ultimately fail. On the authorship of this song Mr. Mote's explanation, communicated to the Gospel Herald, is What did Paul mean when he said in 1 Timothy 2:15, "Yet she [the woman] will be saved through childbearing — if they continue in faith and love and holiness, with self-control"? Henry Alford's interpretation of this verse is not widely known. I find it compelling and would like to commend it for your consideration. Henry Alford was a British Anglican scholar who published commentary on The Greek New Testament in 1863. The context is that Paul is arguing why men should be the authoritative leaders and teachers in the church rather than women. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing — if they continue in faith and love and holiness, with self-control. (1 Timothy 2:12–15) What Does Verse 15 Mean? I have tried to explain elsewhere how Paul is arguing in verse 14. But here the question is: What is the meaning of verse 15? "Yet she will be saved through childbearing — if they continue in faith and love and holiness, with self-control." "She" refers to "the woman" in verse 14 and probably signifies women in general. I say this because of the shift from singular to plural "they" in the next phrase: "She will be saved through childbearing — if they continue in faith." "They" is not a pronoun in the Greek but is denoted in the plural form of the verb and therefore may be either feminine or masculine. The context calls for feminine. "Women will be saved through childbearing . . ." "The pains of childbearing — even if they last a lifetime — are not God's final word to women." Some have suggested "through childbearing" refers to the birth of Christ. But in the only other place where a form of this word occurs in the Bible (1 Timothy 5:14) it simply refers to bearing children: "So I would have younger widows marry, bear children . . ." Henry Alford notices that being saved "through" something does not have to mean being saved "by" it, but may mean being saved through it as through a danger. He also notices that Paul does combine the two words ("being saved" and "through") this way in 1 Corinthians 3:15. "If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire." Could "She will be saved through childbearing," mean "She will be saved, not by means of, but through (that is, in spite of) the engulfing pains of childbirth"? The Sense of Despair Alford draws our attention to the fact that in Genesis 3:16, after the fall, when God was appointing the devil and woman and man to their distinctive experiences of the curse, "bearing children" was the very point where God's curse lands on the woman. "To the woman he said, 'I will surely multiply your pain in childbearing; in pain you shall bring forth children.'" Pause and feel the weight of this for women in the centuries before modern medicine. No hygiene, no spinal blocks, no episiotomies, no sutures, no caesarians, no antibiotics, no painkillers, and often, no recovery. Untold numbers of women died in childbirth and countless more suffered the rest of their lives from wounds that prevented childbirth, or any kind of normal sexual life. "At the last day every vestige of the curse will be undone and every wound will be healed." In other words, even more than today, there were aspects of childbearing that felt like a curse from God — and often that burden lasted a lifetime, not just in the moment of birth. How easy it would have been for women to despair and feel that God was against them. He was their curser, not their savior. To this sense of despair Paul responds with the hope of the gospel. No to the curse! The pains of childbearing — even if they last a lifetime — are not God's final word to women. God intends to save women. He intends for her to be a fellow heir with man of the grace of life (1 Peter 3:7). Henry Alford sums up his interpretation like this: The curse on the woman for her "transgression" was, "in pains you will bear children" (Genesis 3:16). Her "childbearing" is that in which the curse finds its operation. What then is here promised her? Not only exemption from that curse in its worst and heaviest effects: not merely that she shall safely bear children: but the Apostle uses the word "will be saved" purposely for its higher meaning [eternal salvation], and the construction of the sentence is precisely as [in] 1 Corinthians 3:15 — "he will be saved, yet though as through fire." Just as that man should be saved through, as passing through, fire which is his trial, his hindrance in his way, in spite of which he escapes — so she shall be saved, through, as passing through, her child-bearing, which is her trial, her curse, her (not means of salvation, but) hindrance in the way of it. (Alford, H. [2010]. Alford's Greek Testament: an exegetical and critical commentary [Vol. 3, 320]. Bellingham, WA: Logos Bible Software) The Curse Will Be Undone My summary paraphrase would go like this: Even though many women today and in history may feel the ongoing effects of the curse in the pains of childbirth and the lifelong wounds that it may leave, I urge all of our Christian sisters not to despair. God's word to you is hope, not curse. God's plan for you is salvation, not destruction. Yes, just as the man must work out his salvation through the cursed futilities and miseries of his labor (Genesis 3:18–19), millions of women must find her salvation through the pains and miseries of childbearing. The path of salvation is the same for her as for all the saints; continuing in faith and love and holiness, with self-control. "Medicine has wonderfully lifted much of the pain of childbirth, but every mother knows sin still takes its toll." Jesus Christ is the Savior who became a curse for us (Galatians 3:13). The sting of the curse has been removed. It cannot damn us anymore. Faith in him is the link to the Savior. Love, holiness, and self-control are the authenticating fruits of this faith. At the last day, every vestige of the curse will be undone and every wound will be healed. That is part of what it means to be saved through faith in Christ. The Word of Salvation I would add one more word of application. Even if modern medicine has wonderfully and rightly lifted much of the pain and lasting wounds of childbirth, every mother knows that sin takes its toll on every aspect of marriage, and birth, and child-rearing. Any of these may swell and threaten to swallow a woman in despair. I believe it is a legitimate application of this text to say: God's word to all those burdens and frustrations and miseries is No! This is not my last word to you! My word is salvation! My word, in and through every fiery trial, is to save you, rescue you, preserve you, and give you a future and a hope. All of that through faith in Jesus Christ.

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