

## “THERE IS ANOTHER KING”

(Discourse below by James Hay of Liverpool as reported in convention report for the Manchester Convention in England, Dec. 30 and 31st, 1906 and January 1st and 2nd, 1907. Starts on page 41.) The first page of the report has some interesting remarks by Morton Edgar as follows:

This report of the Convention of Believers in the Ransom for all, held at Manchester, England, is published at the request of many of the Brethren who were present and expressed themselves as desirous of possessing a permanent souvenir of the Convention, partly for themselves, partly for lending or giving to their friends. If the readers gain as much pleasure and spiritual profit from their study of this report as I have, I shall feel amply rewarded for my labour of love. It will be noticed that the dominant note of all the discourses is the honour and praise of our **Lord Jesus** to the glory of God the Father.

One of Brother HEMERY’S addresses has been unavoidably omitted, as no report of it was made. **A Chart of the Time-prophecies** has been included in the report for the better understanding of Brother EDGAR’S discourse on “Rest and Restitution.” It will be noticed that an address delivered by Brother BARTON at the Glasgow Convention (September, 1906) has been included, also a reply to an “Anglo-Israelite,” which may be of interest.

Special thanks are due to the Sister who so kindly reported the lectures in shorthand and later transcribed them, and to the various speakers for kindly correcting the reports of their own discourses.

May the Lord bless this effort to show forth the praises of him who called us out of darkness into his marvelous light!

Yours in the service of the Truth,

*Morton Edgar*

*(June, 1907) 224, W. Regent Street, Glasgow, Scotland.*

### **The Subjects of the Addresses are:**

“**Why did God give us a Bible so difficult to Understand?**” *By Brother B. H. Barton (Pilgrim), Philadelphia, Pa. U.S.A.*

“**Our Confidence.**” *By Brother Fred. Guard, London.*

“**Crossing Jordan; Passing of the Priests.**” *By Brother J. J. Bilsbrough, Warrington.*

“**The Preciousness of Christ.**” *By Brother Wm. W. Johnston, Glasgow.*

“**Our Present Resurrection in Christ.**” *By Brother J. Hemery. (Representative of “Watch Tower Bible and Tract Society”), London.*

“**Socialism and the Bible.**” *By Brother John Edgar, Glasgow.*

“**There is Another King.**” *By Brother James Hay, Liverpool.*

**“Rest and Restitution.”** *By Brother John Edgar, Glasgow.*  
**“A Reply to an Anglo-Israelite.”**

### **“THERE IS ANOTHER KING”**

The grandest truth proclaimed by the Apostles next to the redeeming work of Salvation through the Cross of Christ, is the message of Jesus as the future King of mankind. Wherever the Apostles went they declared the Gospel of the Kingdom; and believers embraced the blessed hope of salvation through Christ their King. Their testimony was not welcomed by all; yea, many bitterly opposed the message and looked upon it as if it were the advocacy of a rival to the existing rulers. This was the manner in which the message of Paul and Silas was treated by the unbelieving Jews in Macedonia:—“The Jews which believed not the house of Jason, and sought to bring them [Paul and Silas] out to the people, and when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying **there is another king, one JESUS**” (Acts 17:2-7). This accusation is a grand truth, even though it was uttered by the enemies of the truth. We cannot always go to enemies for the truth. For example—when the Jews charged Jesus with making himself equal with God, and accused him of blasphemy, we cannot accept their words as truth, for Jesus never claimed to be more than the **Son** of God:—In John 5:18 we read—“The Jews sought the more to kill him, because he ... said that God was his Father, making himself equal with God,” and in John 10:33-36,—“The Jews answered him (Jesus) saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them ... Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, **I am the SON of God?**” But in the instance quoted from the 17th chapter of Acts, we are justified in taking the charge of Paul’s persecutors and holding it forth as the truth.

Why should the Apostle and the others have been called upon to suffer for preaching Christ as a Spiritual King? The answer is because the natural man can only understand natural things (1 Cor. 2:14). Being actuated by a wrong spirit, they used the claims of truth in a wrong manner against the servants of the Lord. The Apostle was not proclaiming the cause of a rival king awaiting somewhere in the earth an auspicious moment to advance his kingdom; he was announcing the Messiah of Israel as a **Supernatural King**; for Christ had gone to Heaven and would never be a king in the flesh.

In whatever way persecutions arise, they are for our good. Persecution is a Christian privilege. It is a mark of Divine approval, as we read in 2 Thess. 1:4, 5—“We ourselves glory in you ... for your patience and faith in all your persecutions and tribulations that

ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer;” and all the godly of this Age are assured of persecutions, for in 2 Tim. 3:10-12 we read—“Thou hast fully known my [Paul’s] ... persecutions, afflictions, which came unto me ... what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.” Christ told us that as he was treated so should we, yea, he declared that **all persecutions arise from those who are ignorant of God**:—“If they have persecuted me, they will also persecute you ... All these things will they do unto you for my name’s sake, because they know not him that sent me” (John 15:20, 21).

The condition of the world of humanity during the past sixty centuries warrants us in stating that **a new order of things is a pressing necessity**. The world needs another kind of king, a Divine King. God’s permission of present Rulers is preparatory for the human heart to accept in the due time the Ruler whom He has elected to be their King. For some five hundred years, from the Exodus till Samuel, the Israelites recognized God over them. God was their Judge from Egypt, their Law-giver from Sinai, and their King from the time of entering the promised land. They looked to their Invisible Ruler. But in the days of Samuel they rejected the Lord as their King and desired to be ruled over after the same manner as the surrounding Nations, who did not know or seek the Lord. Similar signs are manifest among many Christians. They begin well, but afterwards are overcome by another spirit, and become much like those who are not Christians; **they look to human rulers, rather than to God**.

However, God recognized the new kingdom as his—in a typical sense—especially in the days of David and Solomon; but it was not long until the worldly spirit developed into idolatry and unbelief—hastening their ruin. So hardened and rebellious were they to the warnings of God’s prophets, that finally this solemn **decree** went forth from God through Ezekiel, “Remove the diadem take off the crown ... I will overturn, overturn, overturn it; and it shall be no more, **until he come whose right it is**; and I will give it him” (Ezek. 21:25-27). This decree was executed in the days of Zedekiah, the last king of Judah, B.C. 606.

A proof of the application of this prophecy to Christ at his Second Advent, appears simplified by the interpretation of similar expressions occurring in the New Testament, such as in Luke 19:11-14—“He [Jesus] spake a parable ... because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, occupy **till I come**.” In John 21:21-23—“Peter seeing him said to Jesus, Lord, and what shall this man (John) do? Jesus saith unto him, If I will that he tarry **till I come**, what is that to thee?” And in 1

Cor. 11:26—“For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death **till he come.**”

It is not a little remarkable that this great decree of God was carried out exactly in the midst of all known prophetic time. If we reckon from the year 3126 B.C., the end of the first Adam’s “Day” (a period of a 1000 years after the Fall) to October 1914, A.D., the beginning of the last Adam’s “Day” (the period of 1000 years during which the last Adam will hold universal empire), we shall find that the length of the period which intervened was 5040 years, and that it was in the center of this interval that Israel lost the Kingdom, and its Diadem and Crown were decreed to the Messiah. (See No. 3 on Chart). Call to mind those memorable words which Habakkuk prayed (3:2)—“O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.” This is what God did. In the midst of the wrath period, he remembered mercy, and promised it under Christ—when he should come forth as King. Hosea 3:4, 5 has the same thought in mind, for he says that Israel would abide many days without a king, and in the long interregnum (2520 symbolic days or years) would be beneath other kings; and then, like Daniel, he, under inspiration, penetrates the centuries and sees Israel returning and seeking the Lord their God, and David their promised king, and fearing the Lord and his goodness in the latter days. Daniel likens Christ to a stone which smites the Metallic Image; and again to a Son of Man blessing all the world. Long in advance of the due time, the appointment of their final king had to be vindicated by his trial for the position. Jesus in the flesh, is the Shiloh who was to come (Gen. 49:10). The crown and diadem were taken off in B.C. 606, but the Scepter was not withdrawn from Judah until the appointed heir to David’s throne came, even Shiloh the Prince of Peace.

In his resurrection, Jesus, the exalted Spiritual creature, the Lord of Glory, holds as a gift from God the Scepter of promise, the title to authority, as the future King of kings, and Lord of lords over the Universe of angels and men. There has been and still is a false idea amongst kings and emperors, that they reign by a **Divine right**. They are undoubtedly **permitted** by God, but they hold no Divine right; for the word of truth tells us, they are to be overthrown. He, whose right it is, under Divine promise, will at the due time receive the crown, and then unto him shall the gathering of the people be.

In the days of his flesh, he taught his disciples to pray—“Thy Kingdom come” and counselled his own people to seek first the Kingdom. When standing before Pilate, he declared his Kingdom was not of this world [Greek—*Kosmos*—arrangement], adding that he was destined to be a King, and that for this cause he came into the world (John 18:36, 37)—“Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight ... but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.” That Jesus

knew his Kingdom was not imminent is evident from Luke 19:11, 12 already quoted. He gave the parable of the pounds to teach the futurity of the Kingdom. In Luke 22:28-30 he sought to assure his loyal disciples of a future recompense of a share in the Kingdom to which he was appointed—"Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." The thief on the cross petitioned our Lord, with the thought in his mind of Christ's future coming in his Kingdom (Luke 23:42, 43 in Rotherham's translation which reads—"Jesus! remember me whensoever thou shalt come into thy kingdom. And he said unto him—Verily I say unto thee this day: With me shalt thou be in Paradise")—shows the Savior's reply in harmony with the appeal. When we contemplate the simplicity of the prayer, we are forced to the conclusion that the dying thief had a clearer conception of the teachings of the Messiah, than many a living thief today who is robbing Christ's teaching of its real message, under the garb of the Christian Ministry.

The temptation of our Lord by Satan as recorded in Luke 4:5, 6 was a real one—"And the devil, taking him [Jesus] up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." The offer of immediate power over all flesh, was in Satan's authority for a time, and could have been transferred to the Son of God for the remainder of his lease of time, had he acknowledged Satan as another Deity. Why did Christ decline the offer? Because the offer came from the wrong quarter and at the wrong time. Later, in the days of the Savior's ministry, similar temptations came to him, as recorded in John 6:15—"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone," and in John 7:3-6—"His (Jesus') brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world ... And Jesus said unto them, My time is not yet come."

If Christ did not expect to be a king in the days of his flesh, why did he fulfill the prophecy of Zech. 9:9 as recorded in John 12:12-16?"—"the people ... when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried; Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold thy King cometh, sitting on ass's colt. These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him." This transaction furnished a test to the Jewish Nation. They were Rome's prisoners, and Jesus would encourage them to look to him as their King. They were sin's prisoners, and Christ desired they should recognize in him the Lamb of God to take away their sin. They would soon be Death's prisoners; for with the coming

death of Christ, they would have decreed to them their National death, and he would, in this strange act, tell them that he was their only deliverer. Was it not promised to Mary that her son would receive the throne of his father David? (Luke 1:32, 33). Had that time come when her son rode triumphantly into the city of the great king? He was indeed the King of the Jews, but his death had to precede his ruling over them. Pilate declared him as such to the Nation (John 19:14), and although afterwards he delivered him up to be crucified, he nevertheless retained the Savior's claim and title, commanding the triple superscription to be placed on his cross.

Whilst Christ as a king in the flesh would far excel in power and wisdom and character any other king, yet, his beneficial influence upon Israel and the world could not be lasting to his subjects for the reason stated by the Lord In John 12:24,—“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” The prophets plainly predicted the Second Advent as the time for his Kingship over mankind, as shown in Isa. 32:1—“Behold a king shall reign in righteousness;” and Jer. 23:5—“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.” (See also Isa. 33:20, 22; Jer. 30:7, 9; Micah 5:1, 4). Though Israel has remained many days without a king, yet, soon they are to come out of their symbolic Hadean condition, and in these latter days, A.D. 1878-1915, return and seek the Lord and his goodness, and their Antitypical King David, “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days” (Hosea 3:4, 5).

### **Jesus Is Now King to the Saints**

Whilst the Scriptures clearly speak of Jesus as King at his Second Advent, yet he is King over the Saints throughout this Age. How do we know this? By experience. Seeing that Christ's Kingdom destroys the old order of sin and death over the world, and brings in the new order of righteousness and life, so in a faith sense this is reckoned as having been done in us now. Our conversion from sin leads us to consecration (which if rightly entered into, should be followed by water baptism), a step signifying our death to the old life, and resurrection to the new life in Christ, then the reckoned new creature receives the Anointing of the Spirit or power of God. This class seeks the Kingdom or Reign of Christ in their hearts by faith. By faith they realize the powers of the world to come, and gladly surrender their whole life to their Divine King.

Moses is a type of the Christian. By faith, he forsook Egypt, and endured as seeing him who is invisible. From the time that we forsake the world and its present rulers, **our interest in the fifth Monarchy begins**. From that time we enlist in the Lord's army—

the true future Salvation Army—the real Church Army—the Soldiers of our King. To all of us, the Apostle gives counsel to put on the whole armour of God. He tells us that the weapons of our warfare are not carnal but mighty through God. Dear Friends, are we conscious that Jesus is our King? **Have we crowned him Lord of our little all?** If he has become our Saviour from sin, our Exemplar in conduct, our Sanctifier in the Spirit, our Priest to guide us to God, our Leader in the paths of righteousness, our Commander in the battles for holiness, if we have become members of the Holy Nation and are enrolled in the Lamb's Book of Life—then we must have learnt that Christ is our King and to his Banner we must be true. The Christian's fight is one of faith! His conflict or warfare is against the world-evil without, the flesh—evil within, and the devil—evil above. He has to overcome the errors of Christendom and Heathendom, likewise the power of Mammon in the Religious World, and the spirit that now worketh in the children of disobedience. All his struggles for victory must continue right to the end, for the Saviour King has said—"Be thou faithful unto death and I will give thee a Crown of Life." These constitute the Lord's Army of the future. They are the "Strong Ones" with whom he divides the spoil of his triumphs.

### **Why Cannot the Church Conquer the World Now?**

Because Jesus could not do it before he died. When Paul says in 2 Tim. 2:8,—"Remember that Jesus Christ of the seed of David was raised from the dead according to my Gospel," he intimates that the resurrection of Christ precedes the triumph over the world. The sufferings of Christ continue in all the members of the body. The Embryo Kingdom still suffers violence, until the due time for the King of Glory to come in the power of his Millennial Kingdom. Happy are they who have accepted Christ's Kingship, and recognized themselves as his present subjects, who have sworn allegiance to him; for by and by they will be the future Rulers with the King of kings for whom the world blindly waits. Rev. 20:6—"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall **reign with him a thousand years.**" Truly there is "another King," but unlike the kings of this world, his power is unlimited, and his Kingdom will be an everlasting Kingdom. The Saints will always be his subjects, even as Christ will always be the subject of his Father—"When all things shall be subdued unto him [Jesus], then shall the Son also himself be subject unto him (Jehovah) that put all things under him (Jesus), that God may be all in all" (1 Cor. 15:28).

The Apostle Paul was a powerful advocate of the fifth Kingdom's universal power; and indicates the time for its Dominion to be synchronous with the raising up of the world to life. According to 1 Cor. 15:24-26 the work of this mighty King will be the subjugation of every power active against God and his truth—"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his

feet. The last enemy that shall be destroyed is death.” Christ will put all these down. He will put them down and keep them down. Nay, more He will put them down in the sense predicted by Isa. 26:13, 14—“O Lord our God, other lords beside thee have had dominion over us ... They are dead, they shall not live [again]; they are deceased, they shall not rise (again); therefore hast thou visited and destroyed them, and made all their memory to perish.”—The prophet takes the standpoint of all the Lord’s people looking backwards, and shows them the death and destruction of their former rulers. Christ will bind the strong man and spoil his goods. All rule, all authority, and all power, be they in the world or in the Nominal Church, wherever such have been abused and have not answered the approval of God, will be taken away, and his own rule, authority and power will be set up.

Every power emanating from Satan, through his deceived representatives in every conceivable manner of operation, viz:—the power of sin, darkness, error, ignorance, superstition, idolatry, priestcraft, the power of the air (Spiritualism), yea, all the powers of the Age, even those Gigantic Systems rebelling against the Truth, called the “Beast” and the “False Prophet,” will be dealt with speedily, after the Great God has set his King upon the Hill of Zion.—“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel” (Psalm 2:8, 9); and they will be cast alive into the burning lake (Rev. 19:20). Their power must necessarily be broken to pieces by the Stone Kingdom (Dan. 2:34, 35, 44) for Immanuel to effectually set up a Kingdom to remain; in harmony with which we read in Rev. 11:15, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever.” And in Psalm 110:1-3—“The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. **Thy people shall be willing in the day of thy power.**” Paul shows most convincingly that the reign of Christ follows as a Spiritual consequence upon the Redeemer’s sacrifice. He says—“This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool” (Heb. 10:12, 13). All incorrigible enemies of whatever nature, angelic or human, will be destroyed.

**Why should Christ destroy his enemies in the future, when he told us to love our enemies?** The destruction of his enemies will not take place until first, his love, now and in the future Age, has been tendered through us to the personal consciousness of every soul. He who is to judge the world and the angels, the dead and the quick or living, will, in the day of his universal power over all flesh, bring the **due time** to every creature not previously blessed.

Grace has its limitations. Character has its formation for good or for evil. Paul shows that some even now, become enemies to the cross of Christ; whose end is destruction (Phil. 3:18, 19). Christ shows a serious accountability when he says “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me” (Luke 19:27). Again, when in the world’s future trial and judgment time (the Millennium), the Great Shepherd King of the sheep rewards the righteous with entrance into the blessings of the Kingdom—the goats, who will not submit to the Kingdom and the King, are to be sentenced to the cutting-off from life, because they have developed a “cursed” or “filthy” condition, a filthiness which cannot be cleansed (Rev. 22:11).

A description of the Millennial triumph of the world’s future King, when, as the Viceroy of God, he will, with his associates, rule over mankind, is described in the 97th Psalm. The effect of the Kingdom is graphically described by David in the 72nd Psalm, where he shows that finally the whole earth will be filled with the Divine Glory

It is reasonable to suppose that the reign of Christ in its manifold operations for the restitution of all things lost through the Fall, **will deal first with the living nations**. We are told that all the dead will stand before God, and the books will be opened and also the book of life (the opportunity to live). But we are told also, that previous to this the sea will give up the dead that are in it,—*i. e.* the troubled, restless, anarchistic masses will be quelled by the voice of the Great King. When he will say—“Peace, be still,” to the troubled elements, there will be a great calm—then death will deliver up its occupants to restitution powers, and then, working still backwards, the powers of the Great Life Restorer will deliver the prisoners of *Hades*—and thus all will be brought to judgment—until the last enemy that shall be destroyed, will be death, Adamic death. If the soul is immortal, then there is no death to be destroyed; but it says in Rev. 21:4—“there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.” Death will be destroyed by a complete resurrection (Acts 24:15). The Second Death to the willfully wicked, is not an enemy, it is a friend of such, and therefore will not be destroyed. The fall of the world in the first Adam found our first father a captive of *Sheol* at the end of 930 years, leaving the remaining 70 years of his 1000-year-day to his dying posterity; so it is likely (seeing that the Kingdom cometh not with observation) that during the world’s Rise, the Great King will, during the first 70 years of the 1000-year judgment day, deal with those in the sea and death conditions, and so gradually prepare the earth, for receiving back during the remaining 930 years those who are in the *Hadean* condition. He will bring to pass the resurrection of all as far back as Adam, so that all may be blessed with that gracious opportunity of being saved from **their** enemies of sin and death, that they may serve God without fear in holiness and righteousness all the days of their life—of that everlasting life which Jesus the King will impart to them, when they become the loyal subjects of his everlasting Kingdom. As Pharaoh commanded all Egypt to bow the knee to Joseph, so God has decreed that to Jesus, every knee should bow, and every tongue confess that he is Lord.

As we contemplate the grand purposes of God to be accomplished during the reign of the Anointed, we take our stand with the Evangelical Prophet who testifies—“Unto us a child is born [a tangible evidence from God has been given that he will bless through the promised seed all the families of the earth], unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. **Of the increase of his government and peace, there shall be no end,** upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal [righteous jealousy] of the Lord of hosts will perform this” (Isa. 9:6, 7).

Look, ye saints, the sight is glorious,  
See the “Man of sorrows” now;  
From the fight return victorious;  
Every knee to Him shall bow.

Sinners in derision crowned him,  
Mocking thus the Savior’s claim;  
Saints and angels crowd around Him,  
Own His title, praise His Name.

Hark! the bursts of acclamation!  
Hark! those loud triumphant chords!  
Jesus takes the highest station;  
Oh! what joy the sight affords!

Crown Him! Crown Him! angels, Crown Him!  
Crown the Saviour, King of Kings!  
Crown Him! Crown Him! Christians, Crown Him!  
Crown your Saviour, King of Kings!

*Amen.*