

# **Dying, Risen, Reigning**

**A Resource for Lent & Easter**

**New hymns, scripture,  
readings, and prayers**

**Compile your own seasonal program or musical.  
Enrich your congregational singing and  
personal devotions.**

**Ken Bible**

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# Introduction

I am drawn to the life of Jesus.  
Though I recoil from suffering as much as anyone else,  
I am deeply fascinated with  
    His joyful self-denial,  
    His complete sufficiency in His Father,  
    His constant dependence on Him, and  
    His unresisting acceptance of the ultimate suffering.  
I swell with hope as I watch Him die,  
    then rise again to a greater life.  
I stand and praise as I realize that  
    a human being like me, my Brother,  
is now reigning as King of the universe and  
    Sovereign of all reality.

I pray that the following  
scriptures, readings, and new hymns  
    help you ponder – and respond to – these marvelous mysteries.

I pray that that worship leaders will find resources here to  
    compile their own seasonal programs and  
    enrich their congregational singing.  
And I pray that this collection will bring all its  
    readers and  
    singers  
a new dimension to their personal devotional lives.

Visit our website, [LNWhymns.com](http://LNWhymns.com), for even more free resources:

- 700 hymns, including all the hymns in this collection, with lyrics and music pdfs
- Complete indexing
- Recordings (for most hymns)
- Lead-in devotional readings (for most hymns)
- Worship and programming resources

Visit [KenBible.com](http://KenBible.com) for a wealth of free devotional material, in various forms and formats.

May God bless you and continue to draw you to Himself.

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# Glimpses from the Old Testament: Dying

## Genesis 22:1-18 (NASB)

Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you." So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. On the third day Abraham raised his eyes and saw the place from a distance. Abraham said to his young men, "Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you." Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together.

Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. Abraham stretched out his hand and took the knife to slay his son. But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son. Abraham called the name of that place The Lord Will Provide, as it is said to this day, "In the mount of the Lord it will be provided."

Then the angel of the Lord called to Abraham a second time from heaven, and said, "By Myself I have sworn, declares the Lord, because you have done this thing and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

# What Kind of Father

A Monologue

**[NOTE TO THE READER-PERFORMER:** *Do this ANGRILY, especially after the opening scripture. The intent is to let the listener catch the unspoken application to God the Father sacrificing His Son.*

*In the closing three questions, continue to express passionate wonderment, but do not take a sarcastic tone about such a “God...father...love”. That might make it harder for the listener to make the application to God and the depths of His loving sacrifice. It’s OK to emphasize “God...father...love,” but don’t sneer.]*

The story told in Genesis 22 is so deceptively simple,  
so matter-of-fact:

*Now it came about after these things, that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am.” He said, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.”*  
(Genesis 22:1-2, NASB)

To be honest, this story makes me angry.

Think about it:

What kind of God could even **imagine** a father  
having to sacrifice his own son?

Does such a God know **anything** about the love of a parent?

Does He have **any idea** how dear that one is?

A man’s son is his own life,  
his own being.

He has flowed out of his  
deepest,  
most personal,  
most passionate love.

A man’s son is more precious than his own life.

He would rather rip out his own heart with his bare hands  
than kill him!

Honestly, what kind of a God could even **consider** such a thought?

And what kind of a father could actually do such a thing...  
for anyone, under any circumstances?

How could a father thoughtfully plan his son’s killing?

How could he think it all through and  
calmly calculate exactly what it would take to make it all happen?

How could he patiently pull together the materials,  
like he was planning a picnic, then

pack it all up,  
take his son, and  
travel that long journey with his son right there with him?  
How could he smile at him and  
talk with him along the way, knowing  
where they were headed and  
what he would do to him when they got there?

How could he lay all that heavy wood on him and  
send him trudging up that hill?  
How could he watch him struggle to carry  
the instrument of his own death?  
How could he tie him up,  
lay him on the wood,  
look down into his innocent, trusting eyes, and then,  
ignoring every impulse of his soul,  
drive that cold, sharp iron into his living flesh?

The whole idea of such a sacrifice is absurd anyway!  
A sacrifice is a life for a life, right?  
What, in all this wide universe,  
could ever merit such a sacrifice?  
Who is **important** enough or  
**worthy** enough  
that **any** father should consider,  
even for a moment,  
having to murder his own son to save them?  
It spits in the face of all that is good and right!  
Tell me, who could possibly be that worth saving?  
**WHO?!?**

What kind of **God** is that?  
What kind of **father**?  
What kind of **love** would ever do such a thing?

Hymn recording: [Genesis 22](#)

# Genesis 22

Genesis 22:1-19

♩ = 96

Gm A°/G Gm Gm Gm/B♭ D D/C Gm/B♭ F#°7/A Gm/B♭ Cm7 Eb6

1. A fa - ther loves his trea - sured son, His pre - cious child, his  
 2. The fa - ther takes the fire and blade. His trust - ing son is  
 3. To - day's re - hears - al now is done, But see the dra - ma

D sus D D7 Gm Gm/B♭ D7 A°/G Gm Gm Gm/B♭ D D/C Gm/B♭ Cm7 Gm7/D

on - ly one. He hears a call from God a - bove, The sum - mons  
 un - a - fraid. He car - ries, from his fa - ther's hand, The wood on  
 just be - gun. An - oth - er day the knife will fall, And life will

Eb Cm7 F F/A Badd9 B♭/D B♭ Eb EbM7 D7 D7/E D7/F# Gm Gm/F Cm6/Eb Eb6 Cm6/Eb

to a high - er love. O glimpse the dra - ma here be - gun, When  
 which his death is planned. What suf - f'ring floods the fa - ther's eye? His  
 spill to bathe us all. See ev - 'ry heart be - low, a - bove A -

Gm/D Cm Gm/D Eb6 D7 1, 2 Gm Gm/D Gm 3 G sus G sus D rit. G

God will give His Great - er Son.  
 will is fixed, his wea - pon high.  
 flame with all the Fa - ther's love!

WORDS: Ken Bible  
 MUSIC: Ken Bible, inspired by a traditional folk tune

ONE DESIRE  
 8.8.8.8.8.8.

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## The Anointed One

God so loved this corrupted world that  
He promised to rescue it,  
entirely and  
completely.

He promised to saturate all creation with His own character:  
His love,  
holiness,  
goodness, and  
beauty.

He would accomplish all this through a special Person He would  
choose,  
prepare, and  
anoint.

Throughout the Old Testament,  
hear the affection in God's voice  
as He joyfully introduces  
this Messiah,  
this Anointed One,  
His own Son:

He would be a Prophet  
who would clearly and faithfully  
share God's wisdom with God's people.

He would be a Priest  
who would bring  
God to His people and  
His people to God.

He would be a Mighty Warrior  
who would defend and deliver God's people  
with all the awesome power of the Sovereign Creator.

He would be a Shepherd  
who would tenderly care for every need of  
even the weakest and most vulnerable.

He would be a Great King  
who would rule everywhere and forever,  
bringing complete justice and unimaginable blessing  
to every corner of the earth.

But this Anointed One would also be  
a Servant,



obedient and humble,  
selfless and single-minded,  
focused only on doing His Father's will.  
He would suffer  
horribly,  
and willingly,  
to rescue us from our own sin.

**Hymn recording: [See the Servant](#)**

# See the Servant

Isaiah 42:1-4

♩ = 52

Dm Am<sup>7</sup> Am Dm C E F C

1. See the Ser - vant Ris - ing from the heart of God.  
2. See the sta - ble. See the dirt and dark - ness there.  
3. Hear Him pray - ing, Bow - ing to His Fa - ther's will.

Dm Am<sup>7</sup> Am Dm Am<sup>7</sup> Dsus Dm

See Him com - ing With noth - ing of His own.  
See a ba - by With noth - ing of His own.  
Watch Him dy - ing, As si - lent as a Lamb.

Dm Am<sup>7</sup> Am Dm C E F C

Feel His Spir - it, Spir - it of the Liv - ing God,  
See Him heal - ing, Just a sim - ple car - pen - ter.  
See Him ris - en, Lead - ing now a might - y throng.

Dm Am<sup>7</sup> Am Dm Am<sup>7</sup> Dsus Dm

Bring - ing jus - tice To ev - 'ry tribe and tongue.  
Hear Him ask - ing For noth - ing in re - turn.  
See them march - ing With just a bowl and towel.

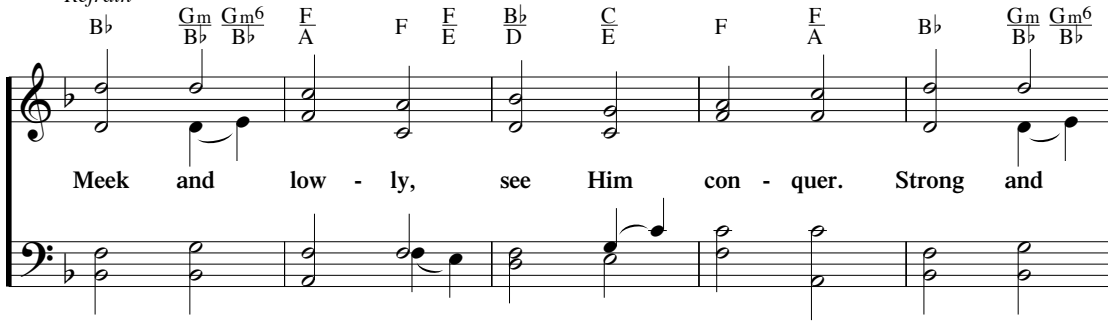
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ISAIAH 42  
4.7.4.6.D. w. Ref.

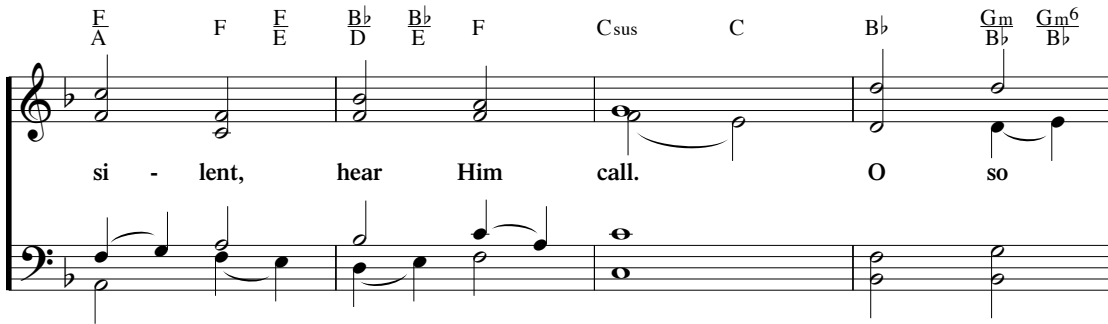
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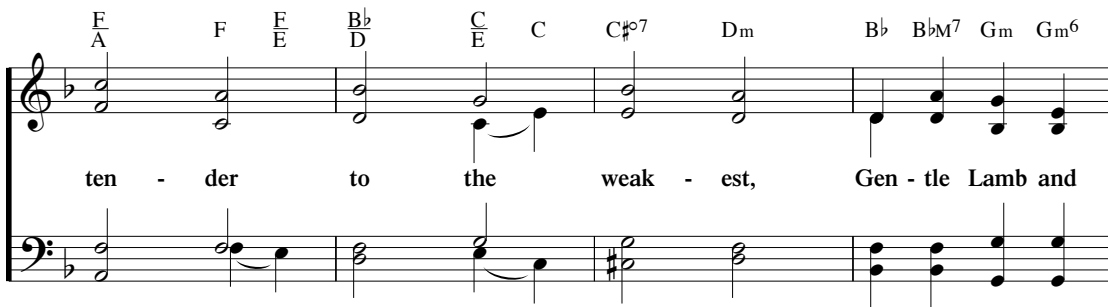
B $\flat$  G $\flat$  G $\flat$ <sup>6</sup> F A F E B $\flat$  C E F F A B $\flat$  G $\flat$  G $\flat$ <sup>6</sup>  
Meek and low - ly, see Him con - quer. Strong and



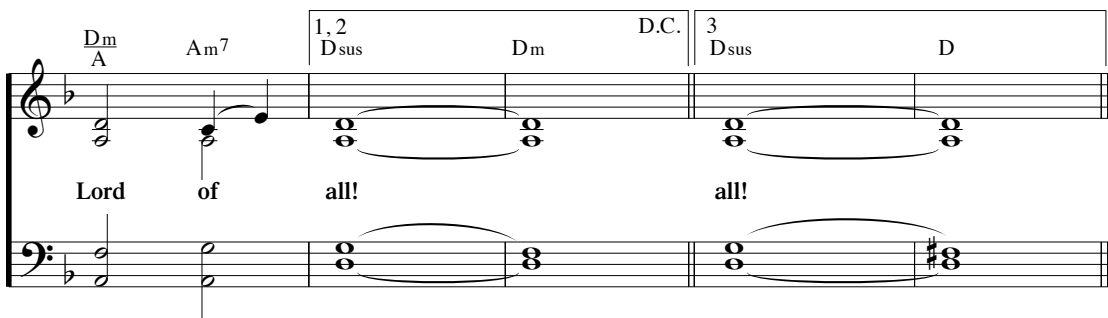
F A F E B $\flat$  B $\flat$  F C<sub>sus</sub> C B $\flat$  G $\flat$  G $\flat$ <sup>6</sup>  
si - lent, hear Him call. O so



F A F E B $\flat$  C C C $\sharp$ <sup>7</sup> D $\flat$  B $\flat$  B $\flat$ <sup>7</sup> G $\flat$  G $\flat$ <sup>6</sup>  
ten - der to the weak - est, Gen - tle Lamb and



D $\flat$  A Am<sup>7</sup> 1, 2 D<sub>sus</sub> D $\flat$  D.C. 3 D<sub>sus</sub> D  
Lord of all! all!



## Isaiah 42:1-9

(NASB)

Servant Song 1

“Behold, My Servant, whom I uphold;  
My chosen one in whom My soul delights.  
I have put My Spirit upon Him;  
He will bring forth justice to the nations.  
“He will not cry out or raise His voice,  
Nor make His voice heard in the street.  
“A bruised reed He will not break  
And a dimly burning wick He will not extinguish;  
He will faithfully bring forth justice.  
“He will not be disheartened or crushed  
Until He has established justice in the earth;  
And the coastlands will wait expectantly for His law.”

Thus says God the Lord,  
Who created the heavens and stretched them out,  
Who spread out the earth and its offspring,  
Who gives breath to the people on it  
And spirit to those who walk in it,  
“I am the Lord, I have called You in righteousness,  
I will also hold You by the hand and watch over You,  
And I will appoint You as a covenant to the people,  
As a light to the nations,  
To open blind eyes,  
To bring out prisoners from the dungeon  
And those who dwell in darkness from the prison.  
“I am the Lord, that is My name;  
I will not give My glory to another,  
Nor My praise to graven images.  
“Behold, the former things have come to pass,  
Now I declare new things.”

# Servant Song 1

Old Testament prophecies describe several figures who would come to save God's people:

- Messiah, the Anointed One, a King from the line of David would reign forever and deliver God's people from all that oppresses them.
- The Son of Man, a heavenly, human figure, foretold in Daniel 7, would be ushered into the throne room of Almighty God where He would receive great power, authority, and an eternal Kingdom.

But Isaiah describes another figure, One who will bring God's salvation to His people through a radically different means. That figure, that Coming One, is the Servant of the Lord, or the Suffering Servant. He is pictured in four passages in Isaiah often called the Servant Songs. We'll briefly consider each of them. Together they give an astonishing picture of One through whom God would save His people.

The first Servant Song is the preceding passage, Isaiah 42:1-9. Here God proudly introduces His chosen person, His Savior. But He is not a glorious King or a heavenly-human figure in God's throne room. He is a servant. What does that suggest to you about Him? What qualities make a good servant?

- Obedience
- Humility
- A servant has no agenda of His own. He is totally devoted to his master's agenda.

We see those equalities in this Servant.

- He is equipped with His master's own Spirit (v.1).
- He won't call attention Himself (42:2).
- He will be so gentle and non-violent that He won't break a bent blade of grass or snuff out a smoldering wick (42:3).
- Yet He will persevere. He will not grow discouraged or be defeated but will continue till He finishes His assigned task (42:4).

What is this task to which the Servant is so devoted?

- He will bring justice – God's perfect rightness – to the entire earth (42:1b, 4b).
- He will bring healing and freedom to the needy (42:7).

That is quite a grand and daunting calling! Is He being sent to Israel only, or is His purpose broader?

- He will bring justice to the nations (42:1b).
- The islands, the farthest points in the inhabited earth, will hope in Him (42:4).
- The Creator of all the earth has made Him a Light to all nations (42:6b).

## Isaiah 49:1-13

(NASB)

### Servant Song 2

Listen to Me, O islands,  
And pay attention, you peoples from afar.  
The Lord called Me from the womb;  
From the body of My mother He named Me.  
He has made My mouth like a sharp sword,  
In the shadow of His hand He has concealed Me;  
And He has also made Me a select arrow,  
He has hidden Me in His quiver.  
He said to Me, "You are My Servant, Israel,  
In Whom I will show My glory."  
But I said, "I have toiled in vain,  
I have spent My strength for nothing and vanity;  
Yet surely the justice due to Me is with the Lord,  
And My reward with My God."

And now says the Lord, who formed Me from the womb to be His Servant,  
To bring Jacob back to Him, so that Israel might be gathered to Him  
(For I am honored in the sight of the Lord,  
And My God is My strength),  
He says, "It is too small a thing that You should be My Servant  
To raise up the tribes of Jacob and to restore the preserved ones of Israel;  
I will also make You a light of the nations  
So that My salvation may reach to the end of the earth."  
Thus says the Lord, the Redeemer of Israel and its Holy One,  
To the despised One,  
To the One abhorred by the nation,  
To the Servant of rulers,  
"Kings will see and arise,  
Princes will also bow down,  
Because of the Lord who is faithful, the Holy One of Israel who has chosen You."

Thus says the Lord,  
"In a favorable time I have answered You,  
And in a day of salvation I have helped You;  
And I will keep You and give You for a covenant of the people,  
To restore the land, to make them inherit the desolate heritages;  
Saying to those who are bound, 'Go forth,'  
To those who are in darkness, 'Show yourselves.'  
Along the roads they will feed,

And their pasture will be on all bare heights.  
“They will not hunger or thirst,  
Nor will the scorching heat or sun strike them down;  
For He who has compassion on them will lead them  
And will guide them to springs of water.  
“I will make all My mountains a road,  
And My highways will be raised up.  
“Behold, these will come from afar;  
And lo, these will come from the north and from the west,  
And these from the land of Sinim.”  
Shout for joy, O heavens! And rejoice, O earth!  
Break forth into joyful shouting, O mountains!  
For the Lord has comforted His people  
And will have compassion on His afflicted.

## Servant Song 2

In the first Servant Song, God proudly introduces His chosen Servant. In today's scripture, the Servant speaks for Himself. We hear Him talk about some of the same ideas as His Master did in Servant Song 1:

- God chose His Servant for this task (vv.1, 3).
- His ministry would be one of mercy and compassion (vv.9-10, 13).
- Though Israel would be an important part of His mission (vv.5, 7, 13), His mission field was much bigger. He was being sent to all the earth (vv.1, 6).

But in this second song, the Servant goes into more detail.

- The Lord called Him before He was even born (vv.1, 5).
- The Lord specially prepared Him. He made His mouth like a sharp sword (v.2a) and made Him "*a select arrow*" (v.2, NASB). Then God hid Him until the right time (v.2).
- Initially, the Servant's work didn't seem very successful, and He had every reason to be discouraged (v.4a). He was "*abhorred*" (v.7a). Yet He kept trusting God and left His fate entirely in the Lord's hands (vv.4b, 7b).

We find places in the Servant Songs where it seems that the Servant is the nation of Israel, such as v.3a: "*You are My Servant, Israel*" (NASB). But viewed as a whole, and especially in the later songs, it seems that the Servant is a chosen individual who grows out of Israel. Through the Servant, Almighty God accomplishes all that Israel had been chosen to do but had failed. The Servant becomes the light to the nations that God had called Israel to be. He succeeds in taking God's salvation, His marvelous and complete deliverance, to the very ends of the earth (v.6).

The Servant looks ahead and sees the wonderful things God will do through Him. The needy "*will not hunger or thirst...for He who has compassion on them will lead them and will guide them to springs of water*" (v.10, NASB). God will level the highest mountains and fill in the deepest valleys to prepare the way for His Servant as He leads His people into all God's blessings (v.11). And though this Chosen One is called a servant, "*Kings will see and arise, princes will also bow down*" (v.7, NASB).

But how all this will happen, and what difficulties lie between here and there, are yet to be revealed.



## Isaiah 50:4-9

(NASB)

Servant Song 3

The Lord God has given Me the tongue of disciples,  
That I may know how to sustain the weary one with a word.  
He awakens Me morning by morning,  
He awakens My ear to listen as a disciple.  
The Lord God has opened My ear;  
And I was not disobedient  
Nor did I turn back.  
I gave My back to those who strike Me,  
And My cheeks to those who pluck out the beard;  
I did not cover My face from humiliation and spitting.  
For the Lord God helps Me,  
Therefore, I am not disgraced;  
Therefore, I have set My face like flint,  
And I know that I will not be ashamed.  
He who vindicates Me is near;  
Who will contend with Me?  
Let us stand up to each other;  
Who has a case against Me?  
Let him draw near to Me.  
Behold, the Lord God helps Me;  
Who is he who condemns Me?  
Behold, they will all wear out like a garment;  
The moth will eat them.

## Servant Song 3

In this third Servant Song, as in the second, the Servant Himself is speaking. The truths from the first two songs continue to be explained further: how God prepared Him (v.4); His ministry of compassion (v.4); the strong opposition to the Servant (vv.6-9).

As the Servant tells us more about His relationship with His Master, we increasingly recognize the Servant Christ we meet in the gospels.

- **Dependence:** The Servant is able to hear and speak God's Word with unique clarity and effectiveness. This is because of His constant, personal, intimate relationship with His Master (vv.4-5a).  
*"The Son can do nothing of Himself, unless it is something He sees the Father doing...I can do nothing on my own initiative."*  
(John 5:19, 30, NASB)  
*"The word which you hear is not Mine, but the Father's who sent Me."*  
(John 14:24, NASB)
- **Determined obedience:** Knowing all the opposition and suffering that awaits Him, the Servant is determined to go forward: *"I have set My face like flint"* (Isaiah 50:7, NASB). Almost the same thing was said of Jesus as He began His journey to Jerusalem to be crucified: He *"set His face to go to Jerusalem"* (Luke 9:51, NASB margin).
- **Submission to Suffering:** The Servant willingly accepts a beating on His back, the plucking out of His beard, and spitting and blows to the face (Isaiah 50:6). Similarly, those who abused Jesus didn't stop at cold, impersonal brutality. Their attacks were personal and vicious. The Jewish leaders wanted to do more than kill Him. They wanted to torture and humiliate Him. As He was enduring unspeakable agony, they felt no pity, only blood-thirsty anger:  
*"Those passing by were hurling abuse at Him, wagging their heads... In the same way the chief priests also, along with the scribes and elders were mocking Him and saying, 'He saved others; He cannot save Himself'"* (Matthew 27:39, 41, NASB).
- **Trust in God:** Surrounded by violent and determined opposition, the Servant simply leaves Himself in God's hands (50:7-9).  
*"Father, into Your hands I commit my Spirit"* (Luke 23:46, NASB)

Here in Isaiah 50 we get a brief, personal picture of the Servant's suffering. In the final Servant Song we get a broader, deeper view of that suffering and its meaning in God's plan of salvation.

## Isaiah 52:13 – 53:12

(NASB)

Servant Song 4

Behold, My servant will prosper,  
He will be high and lifted up and greatly exalted.  
Just as many were astonished at you, My people,  
So His appearance was marred more than any man  
And His form more than the sons of men.  
Thus He will sprinkle many nations,  
Kings will shut their mouths on account of Him;  
For what had not been told them they will see,  
And what they had not heard they will understand.

Who has believed our message?  
And to whom has the arm of the Lord been revealed?  
For He grew up before Him like a tender shoot,  
And like a root out of parched ground;  
He has no stately form or majesty  
That we should look upon Him,  
Nor appearance that we should be attracted to Him.  
He was despised and forsaken of men,  
A man of sorrows and acquainted with grief;  
And like one from whom men hide their face  
He was despised, and we did not esteem Him.

Surely our griefs He Himself bore,  
And our sorrows He carried;  
Yet we ourselves esteemed Him stricken,  
Smitten of God, and afflicted.  
But He was pierced through for our transgressions,  
He was crushed for our iniquities;  
The chastening for our well-being fell upon Him,  
And by His scourging we are healed.  
All of us like sheep have gone astray,  
Each of us has turned to his own way;  
But the Lord has caused the iniquity of us all  
To fall on Him.

He was oppressed and He was afflicted,  
Yet He did not open His mouth;  
Like a lamb that is led to slaughter,  
And like a sheep that is silent before its shearers,

So He did not open His mouth.  
By oppression and judgment He was taken away;  
And as for His generation, who considered  
That He was cut off out of the land of the living  
For the transgression of my people, to whom the stroke was due?  
His grave was assigned with wicked men,  
Yet He was with a rich man in His death,  
Because He had done no violence,  
Nor was there any deceit in His mouth.

But the Lord was pleased  
To crush Him, putting Him to grief;  
If He would render Himself as a guilt offering,  
He will see His offspring,  
He will prolong His days,  
And the good pleasure of the Lord will prosper in His hand.  
As a result of the anguish of His soul,  
He will see it and be satisfied;  
By His knowledge the Righteous One,  
My Servant, will justify the many,  
As He will bear their iniquities.  
Therefore, I will allot Him a portion with the great,  
And He will divide the booty with the strong;  
Because He poured out Himself to death,  
And was numbered with the transgressors;  
Yet He Himself bore the sin of many,  
And interceded for the transgressors.

## Servant Song 4

This final Servant Song provides a moving overview of what God is doing through His Chosen One. What was hinted at in Song 2 and briefly mentioned in Song 3 is now developed in full detail: He is a Suffering Servant.

As we read this passage, we remember that Jesus carefully and consistently linked His Messiahship with His suffering. He never talked about one without the other; they could only be understood together. Being Messiah meant suffering, and His suffering was a God-ordained part of being Messiah.

Notice the major truths made abundantly clear in this crucial prophecy:

- The Servant would “*prosper*” and “*be...greatly exalted*” (52:13, NASB), but only after extreme humiliation (53:11-12).
- For now, this magnificent, only-begotten Son of God, is not glorious but “*marred more than any other man*” (52:14, NASB), disfigured and despised (53:2-3).
- We looked down on such a man, feeling that He was cursed of God and getting what He deserved. But  
*“Our griefs He Himself bore...  
Our sorrows He carried...  
He was pierced through for our transgressions,  
He was crushed for our iniquities...  
The Lord has caused the iniquity of us all  
To fall on Him.”* (53:3-5, NASB)
- He was unjustly “*oppressed and...afflicted*” (53:7, NASB), yet He bore it all in silence, without protesting or defending Himself. He was buried with the wicked, though He had harmed no one and deceived no one (53:7-9).
- Our just, holy, and loving God “*was pleased to crush Him*”, willingly offering Him as a sacrifice on behalf of us, the guilty (53:10).
- The salvation that comes from all this terrible, unjust suffering will reach to the very ends of the earth. He will justify many (52:15a; 53:11-12).

Every detail in the Servant Songs would be fulfilled in our Savior, Jesus Christ.

Hymn recording: [Isaiah 53](#)

# Isaiah 53

♩ = 60

Bm Bm11 F# E# G F# E# D Dsus A A/G F#m7 F#m

1. See Him re - ject - ed. Who could im - ag - ine The  
 2. Blood - y, dis - fig - ured, Now bare - ly hu - man, Re -  
 3. Hear all the guilt - y Mock - ing and curs - ing. Our  
 4. Watch as our Fa - ther, Eag - er to crush Him, Now

Em Em D Em Bm7 C# C# 1 Bm Bm A GM7 Em Em Em6 C# C# F#

glo - ry of heav - en In One now a - ban - doned?  
 pul - sive and  
 Sav - ior is  
 of - fers His

2, 3, 4 Bm Bm Bm9 Em7 F#sus F# Bm Bm Bm F#

3rd time to Coda

scarred, His on - ly cloth - ing is shame. But  
 still. This is the rea - son He came! For  
 Son To bring His chil - dren back

WORDS: Ken Bible  
 MUSIC: George Frederick Handel and Ken Bible

SARABANDE  
 Irregular

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$\frac{A}{C\sharp}$       A      D<sup>sus</sup>      D       $\frac{F\sharp m7}{C\sharp}$       B<sup>m</sup>       $\frac{Bm}{F\sharp}$       B<sup>m</sup>      E<sup>sus</sup>      E<sup>m</sup>       $\frac{E m7}{B}$

our shame He suf - fers,      Our sin He car - ries.  
 our shame He suf - fers,      Our sin He car - ries.

$\frac{F\sharp}{A\sharp}$        $\frac{F\sharp sus}{G\sharp}$       F<sup>#</sup>      B<sup>m</sup>       $\frac{F\sharp7}{C\sharp}$        $\frac{Bm}{D}$        $\frac{A}{C\sharp}$       B<sup>7sus</sup>B<sup>m</sup>       $\frac{F\sharp7}{A\sharp}$       D.C.  $\emptyset$  CODA      B<sup>m</sup>

See what a beat - ing He bears in our name!      home.  
 How deep the sor - row He bears in our name!

## Psalm 38 (Selections)

(NASB)

Your arrows have sunk deep into me,  
And Your hand has pressed down on me.  
There is no soundness in my flesh...  
There is no health in my bones...  
My wounds grow foul and fester...  
I am bent over and greatly bowed down;  
I go mourning all day long.  
For my loins are filled with burning,  
And there is no soundness in my flesh.  
I am benumbed and badly crushed;  
I groan because of the agitation of my heart.

Lord, all my desire is before You;  
And my sighing is not hidden from You.  
My heart throbs, my strength fails me;  
And the light of my eyes, even that has gone from me.  
My loved ones and my friends stand aloof from my plague;  
And my kinsmen stand afar off.  
Those who seek my life lay snares for me...

But I, like a deaf man, do not hear;  
And I am like a mute man who does not open his mouth.  
Yes, I am like a man who does not hear,  
And in whose mouth are no arguments.  
For I hope in You, O Lord;  
You will answer, O Lord my God.  
For I said, "May they not rejoice over me,  
Who, when my foot slips, would magnify themselves against me."  
For I am ready to fall,  
And my sorrow is continually before me...  
My enemies are vigorous and strong,  
And many are those who hate me wrongfully.  
And those who repay evil for good,  
They oppose me, because I follow what is good.  
Do not forsake me, O Lord;  
O my God, do not be far from me!  
Make haste to help me,  
O Lord, my salvation!



## Christ in Psalm 38

Psalm 38 eloquently expresses the agonies of one  
suffering for guilt and sin.

But has anyone suffered for sin as did  
Jesus Christ,  
the guiltless one?

He was pierced (v.2).

He was crushed (vv.4, 8).

He was wounded over and over (v.5).

He was immersed in  
sorrow (v.6) and  
pain (v.7),  
utter abandonment (v.11) and  
vicious hatred (vv.12, 19).

He was repaid  
for the ultimate good  
with the ultimate evil (v.20).

Yet He remained silent,  
unresisting,  
defenseless (vv.13-14).

His hope,  
His focus,  
His confidence,  
the only One He wanted to please was  
His Father alone (v.15).

Hymn recording: [Christ in Psalm 38](#)

# Christ in Psalm 38

Tune: Beneath the Cross of Jesus (ST. CHRISTOPHER)

Psalm 38; Isaiah 53

♩ = 80

D D D<sup>o7</sup> D D D<sub>F#</sub> A<sub>G</sub> D<sub>F#</sub> Em<sup>7</sup> A<sup>7</sup> D

1. De - spised, con - demned, for - sak - en For sin, but not His own;  
 2. While ha - tred shouts its an - ger, Hear fer - vent love and prayer  
 3. O Sav - ior, in our weak - ness, Our dark - est guilt and shame,

F#<sup>7</sup><sub>C#</sub> Bm F#<sup>7</sup><sub>C#</sub> Bm B<sup>7</sup><sub>D#</sub> Em Bm<sub>F#</sub> G<sup>6</sup> G<sup>7</sup> F#

What guilt and count - less tor - ments rained On Him and Him a - lone!  
 As e - ven those who tor - ture Him Are ob - jects of His care.  
 We look to You, our ho - li - ness, E - ter - nal - ly the same.

D D A<sup>7</sup><sub>D</sub> D A<sup>7</sup><sub>D</sub><sup>sus</sup> D G<sub>D</sub> D<sup>7</sup> D<sup>7</sup><sub>F#</sub> G B<sub>F#</sub> B Em

Re - buked, op - pressed, a - ban - doned there, Im - mersed in deep - est pain,  
 While en - e - mies are mock - ing Him And loved ones pull a - way,  
 Our pure and per - fect sac - ri - fice, The good - ness we pur - sue,

Em A<sup>7</sup> G<sub>A</sub> A<sup>7</sup> D D<sup>7</sup><sub>F#</sub> G D<sub>A</sub> F#<sub>A</sub> A<sup>7</sup> D

Con - sumed by sor - row, crushed by grief And e - vil un - re - strained.  
 His un - re - sist - ing si - lence speaks More love than words could say.  
 Our hope, our joy, our con - fi - dence, Our des - ti - ny is You.

WORDS: Ken Bible  
 MUSIC: Frederick C. Maker (1881)

ST. CHRISTOPHER  
 7.6.8.6.8.6.8.6.

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## Why Have You Forsaken Me?

As Jesus was dying on the cross,  
in the darkness and pain He cried out,

*“My God, my God, why have you forsaken Me?”* (Matthew 27:46, NASB)

With all that He was enduring,  
physically and  
emotionally,  
His deepest sorrow was feeling separated from His Father.

But He expressed His sorrow using the opening words of Psalm 22.  
That Psalm, filled with  
raw honesty and  
desperate cries,  
is an eloquent prayer of determined faith.  
Jesus was making that prayer His own.

In the grip of the very worst life can bring,  
Jesus showed the way for us.  
He expressed ultimate faith in  
the unchanging faithfulness of  
the Sovereign of the universe.

Even as Jesus felt  
helpless,  
utterly alone,  
separated from His Father,  
He turned to Him and  
trusted Him.

## Psalm 22

(NASB)

My God, my God, why have You forsaken me?  
Far from my deliverance are the words of my groaning.  
O my God, I cry by day, but You do not answer;  
And by night, but I have no rest.

Yet You are holy,  
O You who are enthroned upon the praises of Israel.  
In You our fathers trusted;  
They trusted and You delivered them.  
To You they cried out and were delivered;  
In You they trusted and were not disappointed.

But I am a worm and not a man,  
A reproach of men and despised by the people.  
All who see me sneer at me;  
They separate with the lip, they wag the head, saying,  
“Commit yourself to the Lord; let Him deliver him;  
Let Him rescue him, because He delights in him.”

Yet You are He who brought me forth from the womb;  
You made me trust when upon my mother’s breasts.  
Upon You I was cast from birth;  
You have been my God from my mother’s womb.

Be not far from me, for trouble is near;  
For there is none to help.  
Many bulls have surrounded me;  
Strong bulls of Bashan have encircled me.  
They open wide their mouth at me,  
As a ravening and a roaring lion.  
I am poured out like water,  
And all my bones are out of joint;  
My heart is like wax;  
It is melted within me.  
My strength is dried up like a potsherd,  
And my tongue cleaves to my jaws;  
And You lay me [m]in the dust of death.  
For dogs have surrounded me;  
A band of evildoers has encompassed me;  
They pierced my hands and my feet.

I can count all my bones.  
They look, they stare at me;  
They divide my garments among them,  
And for my clothing they cast lots.

But You, O Lord, be not far off;  
O You my help, hasten to my assistance.  
Deliver my soul from the sword,  
My only life from the power of the dog.  
Save me from the lion's mouth;  
From the horns of the wild oxen You answer me.

I will tell of Your name to my brethren;  
In the midst of the assembly I will praise You.  
You who fear the Lord, praise Him;  
All you descendants of Jacob, glorify Him,  
And stand in awe of Him, all you descendants of Israel.  
For He has not despised nor abhorred the affliction of the afflicted;  
Nor has He hidden His face from him;  
But when he cried to Him for help, He heard.

From You comes my praise in the great assembly;  
I shall pay my vows before those who fear Him.  
The afflicted will eat and be satisfied;  
Those who seek Him will praise the Lord.  
Let your heart live forever!  
All the ends of the earth will remember and turn to the Lord,  
And all the families of the nations will worship before You.  
For the kingdom is the Lord's  
And He rules over the nations.  
All the prosperous of the earth will eat and worship,  
All those who go down to the dust will bow before Him,  
Even he who cannot keep his soul alive.  
Posterity will serve Him;  
It will be told of the Lord to the coming generation.  
They will come and will declare His righteousness  
To a people who will be born, that He has performed it.

# Trusting God in the Darkness

*A Prayer Based on Psalm 22*

My God, my Father, I feel abandoned.  
I continually cry out to You,  
    but You do not answer.  
I have no rest, and  
    deliverance seems a million miles away.

But Lord, I know  
    You are pure and perfect.  
    You are the sovereign king of all.  
    You are forever with Your people.  
When they have trusted You and cried out to You,  
    You have always delivered them.  
Always!

Look at me, Lord.  
Look at me!  
To the people around me, I am not even human.  
I am revolting to them,  
    something to be  
        despised and  
        ridiculed.  
They even mock my devotion to You.

But Father, my life has always been interwoven with Yours.  
My life is continually  
    trusting You and  
    depending on You.

God, I am utterly dependent on You now.  
I am encircled by  
    powerful and vicious beasts,  
    roaring to consume me.  
I have no strength left.  
My body, heart, and soul,  
    are completely spent,  
    drained away like water.  
The wicked  
    shout at me,  
    glare at me,  
    growl at me,

and I cannot answer.  
I cannot resist.  
They give full vent to their hatred.  
They pierce my hands and my feet.  
They even take the last scraps of my clothing,  
knowing I will never need them again.

But Father,  
You are, and  
You are God.  
You were, and are, and are to come,  
forever.  
With my last breath  
I will trust You.  
With every ounce of strength You lend me  
I will glorify You,  
I will worship You,  
I will praise You!  
Your praise will sound through  
all people of  
every nation and  
every age.

Father God, You are Lord of heaven and earth,  
now and forever.  
I trust You.  
Praise to You!

Hymn recording: [Psalm 22](#)

# Psalm 22

♩ = 80

Unison

*C<sub>m</sub>* *C<sub>m</sub>* *C<sub>m</sub>*<sub>G</sub> *A<sub>b</sub>M7* *A<sub>b</sub>* *C<sub>m</sub>* *C<sub>m</sub>*<sub>G</sub> *C<sub>m</sub>*<sub>F</sub> *C<sub>m</sub>*<sub>E<sub>b</sub></sub> *C<sub>m</sub>* *A<sub>b</sub>* *A<sub>b</sub>6* *G<sub>m</sub>7* *G<sub>m</sub>*<sub>F</sub> *C<sub>m</sub>**C<sub>m</sub>*<sub>E<sub>b</sub></sub> *C<sub>m</sub>*<sub>D</sub> *C<sub>m</sub>*

1. O why have You left me, My Fa - ther and my Lord?  
 2. They growl as they cir - cle. They pierce my hands and feet.  
 3. My God, still my Fa - ther, I praise Your glo - rious name!

*B<sub>b</sub>6* *E<sub>b</sub>*<sub>G</sub> *B<sub>b</sub>*<sub>A<sub>b</sub></sub> *B<sub>b</sub>9*<sub>A<sub>b</sub></sub> *E<sub>b</sub>*<sub>B<sub>b</sub></sub> *E<sub>b</sub>*<sub>D</sub> *C<sub>m</sub>* *B<sub>b</sub>*<sub>D</sub> *C<sub>m</sub>* *C<sub>m</sub>*<sub>B<sub>b</sub></sub> *A<sub>b</sub>add9* *G sus* *G<sub>m</sub>*<sub>D</sub> *G*

My prayers hang un - an - swered, My des - p'rate cries, ig - nored.  
 They mock, laugh, and tor - ture With ha - tred soon com - plete.  
 In light and in dark - ness Your good - ness is the same.

*G* *F<sub>m</sub>7* *E<sub>b</sub>*<sub>G</sub> *C<sub>m</sub>* *B<sub>b</sub>sus* *B<sub>b</sub>*<sub>A<sub>b</sub></sub> *F<sub>m</sub>* *F<sub>m</sub>6* *E<sub>b</sub>*<sub>G</sub> *A<sub>b</sub>M7* *B<sub>b</sub>sus* *B<sub>b</sub>*

Your love, pure and ho - ly, Is ev - er here and now,  
 O God, I am help - less, But ev - er it is so.  
 My song is Your great - ness, Your glo - ry, my re - ward,

*G<sub>m</sub>7* *C<sub>m</sub>* *C<sub>m</sub>*<sub>G</sub> *A<sub>b</sub>M7* *A<sub>b</sub>* *C<sub>m</sub>* *C<sub>m</sub>*<sub>G</sub> *C<sub>m</sub>*<sub>F</sub> *C<sub>m</sub>*<sub>E<sub>b</sub></sub> *C<sub>m</sub>* *A<sub>b</sub>* *A<sub>b</sub>6* *G<sub>m</sub>7* *C<sub>m</sub>* *C<sub>m</sub>*<sub>G</sub> *C<sub>m</sub>*

A pure, ten - der wis - dom, Tho' sense can - not see how.  
 I need You each mo - ment—O Lord of all, You know.  
 My Sov - 'reign, my Sav - ior, My Life, my Light, my Lord!

WORDS: Ken Bible  
 MUSIC: Traditional Folk Tune and Ken Bible

PSALM 22  
 6.6.6.6.D.

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**Psalm 31:4-5, 14-15**  
(NASB)

You are my strength.  
Into Your hand I commit my spirit.

I trust in You, O Lord,  
I say, "You are my God."  
My times are in Your hand.

## Reflection on Psalm 31

Jesus commanded us to  
deny ourselves,  
take up our crosses, and  
follow Him.

So here, as I am crucified with Christ, I pray:

*Father, into Your hands I commit my Spirit.* (Luke 23:46, NASB; see Psalm 31:5)

Even when it seems that I am in the grip of trouble,  
my Father,  
I am still in Your grip.

In sickness, injustice, grief, and loss,

*You are my God.*

*My times are in Your hand.* (Psalm 31:14-15, NASB)

It is written of Christ that

*being reviled, He did not revile in return;*

*while suffering, He uttered no threats,*

*but kept entrusting Himself to*

*Him who judges righteously.* (1 Peter 2:23, NASB)

Father, I do the same.

You are good and right, and

everything You do is good and right.

I entrust myself completely to You.

How great is Your goodness,

even in the worst of circumstances!

Even when I am

weak and

completely helpless,

I am strong in You,

I am secure in You.

*My life is hidden with Christ in You.* (Colossians 3:3, NASB)

Hymn recording: [Psalm 31](#)

# Psalm 31

TUNE: Faith of Our Fathers (ST. CATHERINE)

Luke 23:46; Colossians 3:3; 1 Peter 2:23

♩ = 96

G  $\frac{D^7_{sus}}{G}$  G G  $\frac{D^7}{A}$  G  $\frac{Am}{C}$  D7 G C G  $\frac{G}{B}$

1. In - to Your hands, Al - might - y God, I lay my life and  
 2. Sick - ness, in - jus - tice, grief, and pain, Loss that my heart can't  
 3. Blessed and se - cure, we sing Your praise, Joy - ful in You, so

A7  $\frac{E\sharp m}{A}$  A7 D G  $\frac{D^7_{sus}}{G}$  G G  $\frac{D^7}{A}$  G  $\frac{Am}{C}$  D7 G

all I am. Cru - ci - fied here, I give my - self  
 un - der - stand - You are my God, my good, my all.  
 good, so great! Sea - sons and strug - gles come and go;

C G A7 A9 D7 G C G

To live and die with Christ the Lamb. Lord of all love, so  
 All of my times are in Your hand. Lord of all love, so  
 Strong in Your strength, we trust and wait. Lord of all love, so

D G G  $\frac{D^7_{sus}}{G}$  G C Em D D7 G

high, so true, Fa - ther, You hide my life in You.  
 high, so true, Fa - ther, You hide my life in You.  
 high, so true, Fa - ther, You hide my life in You.

WORDS: Ken Bible  
 MUSIC: Henri F. Hemy; arr. by James G. Walton

ST. CATHERINE  
 8.8.8.8.8.

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# **Glimpses from the Old Testament: Risen**

## **Psalm 16:8-11** (NASB)

I have set the Lord continually before me;  
Because He is at my right hand, I will not be shaken.  
Therefore my heart is glad and my glory rejoices;  
My flesh also will dwell securely.  
For You will not abandon my soul to Sheol;  
Nor will You allow Your Holy One to undergo decay.  
You will make known to me the path of life;  
In Your presence is fullness of joy;  
In Your right hand there are pleasures forever.

## **Psalm 30:1-5, 11-12** (NASB)

I will extol You, O Lord, for You have lifted me up,  
And have not let my enemies rejoice over me.  
O Lord my God,  
I cried to You for help, and You healed me.  
O Lord, You have brought up my soul from Sheol;  
You have kept me alive, that I would not go down to the pit.  
Sing praise to the Lord, you His godly ones,  
And give thanks to His holy name...  
Weeping may last for the night,  
But a shout of joy comes in the morning.

You have turned for me my mourning into dancing;  
You have loosed my sackcloth and girded me with gladness,  
That my soul may sing praise to You and not be silent.  
O Lord my God, I will give thanks to You forever.

## Christ in Psalm 30

Jesus, You exalted the Father with all Your being!  
For when You had made Yourself helpless and defenseless, He  
rescued You,  
raised You to life, and  
exalted You to His right hand.  
And, Lord, in all these glorious blessings,  
I am in You!

Your weeping lasted only for a night, but  
joy came in the morning.  
And what a morning!  
You praised Your Father for  
His unfailing goodness.  
And as You praise Him, my Lord,  
I am in You!

You ascended back to Your Father and are now sharing  
His joy,  
His presence,  
His glory forever and ever.  
And as You share in Him, Jesus,  
I am in You!

Our mourning will soon be turned to dancing, and  
our rags to robes of unbounded joy.  
We will praise and worship our glorious Father  
with hearts and lives and voices.  
And best of all, my Savior, I will be  
fully and forever  
in You!

Hymn recording: [Christ in Psalm 30](#)

# Christ in Psalm 30

Tune: In the Cross of Christ I Glory (RATHBUN)  
*Psalm 30; Luke 22:53; John 17:3; Hebrews 2:11*

♩ = 92

B $\flat$  F $\flat$  F $\flat$ 6 E $\flat$  B $\flat$  D F $\flat$ 7 F $\flat$  E $\flat$  F $\flat$  B $\flat$  F $\flat$ 7 C B $\flat$  D $\flat$  C $\flat$  E $\flat$

1. Praise to You, O glo - rious Broth - er, Hum - bled,  
 2. Dark - ness ruled for but an hour, Weep - ing  
 3. Lord, Your fav - or lasts for - ev - er; Pain and  
 4. All our grief is turned to danc - ing, All is

B $\flat$  F D $\flat$ 7 F $\sharp$  G $\flat$ m $\flat$ 9 G $\flat$ m C F F $\flat$  E $\flat$  B $\flat$  D B $\flat$  C B $\flat$  B $\flat$  F $\flat$  F $\flat$ 6 E $\flat$  B $\flat$  D

now ex - alt - ed high. Once, like You, con -  
 last - ed for a night. Now the dawn, and  
 pleas - ure come and go. Life in You is  
 joy each mo - ment new, Prais - ing, liv - ing,

F $\flat$ 7 F $\flat$ 7sus F $\flat$ 7 F $\flat$ 9 E $\flat$  F $\flat$  B $\flat$  D F $\flat$ 7 C B $\flat$  B $\flat$  D E $\flat$  B $\flat$  F $\flat$  B $\flat$  D B $\flat$  B $\flat$  F $\flat$  F $\flat$ 7 B $\flat$

demned and dy - ing, Now we breathe Your ris - en life.  
 what re - joic - ing! Now the day of end - less light!  
 life e - ter - nal, Heav - en's peace be - gun be - low.  
 lov - ing, shar - ing Ev - er, on - ly, all in You!

WORDS: Ken Bible  
 MUSIC: Ithamar Conkey (1815-1867); arr. by Ken Bible

RATHBUN  
 8.7.8.7.

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## **Ezekiel 37:1-14, 24, 26-27**

(NASB)

The hand of the Lord was upon me, and He brought me out by the Spirit of the Lord and set me down in the middle of the valley; and it was full of bones. He caused me to pass among them round about, and behold, there were very many on the surface of the valley; and lo, they were very dry. He said to me, "Son of man, can these bones live?" And I answered, "O Lord God, You know." Again He said to me, "Prophesy over these bones and say to them, 'O dry bones, hear the word of the Lord.' Thus says the Lord God to these bones, 'Behold, I will cause breath to enter you that you may come to life. I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the Lord.'"

So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them. Then He said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath, 'Thus says the Lord God, "Come from the four winds, O breath, and breathe on these slain, that they come to life.'"

So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army.

Then He said to me, "Son of man, these bones are the whole house of Israel; behold, they say, 'Our bones are dried up and our hope has perished. We are completely cut off.' Therefore prophesy and say to them, 'Thus says the Lord God, "Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. Then you will know that I am the Lord, when I have opened your graves and caused you to come up out of your graves, My people. I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the Lord, have spoken and done it," declares the Lord.'"

"My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them.

"I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people."

## Ezekiel: A Vision of New Life

*Read Ezekiel 37:1-14, 23-28*

The Israelites were sitting in Babylon, far from home, helpless captives of their enemies. They were a people defeated and disgraced. Their religion, their lifestyle, everything they had and had known was gone. Their nation no longer existed. They felt abandoned by their God - though in fact, they had abandoned Him.

In Ezekiel 36:16-38, God had made amazing promises to these people through His prophet, Ezekiel, who was there ministering as an exile among them. But such incredible assurances needed to be more than lofty words, so God confirmed the words with a vision, recorded in Ezekiel 37:1-10.

Ezekiel sees an entire valley full of human bones - very dry and very dead, beyond any hope of life. God challenges Ezekiel with the question, "Son of man, can these bones live?"

God commands Ezekiel to prophesy to the bones - that is, to speak God's sovereign Word to them. When he does, the bodies first come back together as corpses. Then, at the Word of God through Ezekiel, God's breath\* brings them back to life, and they stand *up on their feet - a vast army* (v.10). Note that the same elements that brought life to the unformed earth - God's sovereign Word and His Spirit\* - now bring new life to what was dead.

What a stunning picture of the new life that God's Spirit brings to us now and at the resurrection! The same Breath\* of God that renews us now will soon bring us a completely new life, both spiritually and physically.

All the magnificent promises in Ezekiel 36 and 37 will come to reality in Christ and through Christ.

*\*In the original Hebrew of this passage, the words translated "Spirit", "breath", and "wind" are all the same word. God's Spirit is the wind of His power and the breath of His love. God's Spirit is His life in motion.*

Hymn recording: [Ezekiel's Vision](#)



# Ezekiel's Vision

Ezekiel 36:16 - 37:14

♩ = 66

Fm  $\frac{Fm}{Ab}$   $\frac{Csus}{G}$  Fm Cm  $\frac{Fm}{C}$  Cm7 Cm  $\frac{Cm}{Bb}$   $\frac{Fm}{Ab}$  C<sup>7sus</sup> Fm  $\frac{Fm}{Ab}$

1. Breath of God, un - bound - ed Spir - it, Sov - 'reign pow'r and  
 2. Death con - sumes the world a - round us. Bones now mock what  
 3. Breath of God, un - bound - ed Spir - it- Hear the wind of

Cm7 Fm  $\frac{C7sus}{G}$  Fm  $\frac{Fm}{Ab}$   $\frac{Csus}{G}$  Fm Cm  $\frac{Fm}{C}$  Cm7 Cm  $\frac{Cm}{Bb}$

mys - ter - y, Ho - ly fire, now re - cre - at - ing,  
 might have been. Hope is gone, and all is bar - ren.  
 heav - en blow! See them rise, a might - y ar - my!

$\frac{Fm}{Ab}$  C<sup>7sus</sup> Fm  $\frac{Fm}{Ab}$  N.C.  $\frac{Cm}{Bb}$   $\frac{Fm}{Ab}$   $\frac{C7sus}{G}$  Fm C<sup>7sus</sup> Fm  $\frac{Bbm6}{Db}$   $\frac{Bbm}{Db}$  Eb Eb<sup>7sus</sup>

Cleans - ing, shap - ing what will be. O Wind of God, great  
 Can our peo - ple live a - gain? O Wind of God, great  
 Watch His prom - ise o - ver - flow! The Lord is life! The

WORDS: Ken Bible  
 MUSIC: William Billings (1746-1800) and Ken Bible

EZEKIEL'S VISION  
 8.7.8.7.8.7.

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A $\flat$   $\frac{B\flat m}{D\flat}$  D $\flat$  E $\flat$ 7  $\frac{E\flat 7}{G}$   $\frac{D\flat}{F}$   $\frac{E\flat 7}{G}$  A $\flat$  B $\flat$ m7  $\frac{Fm}{C}$  C $m$ 7

1, 2  
F $m$

3  
F

*rit. 3rd time*

Breath of God, Your life fills e - ter - ni - ty!  
 Breath of God, Your pow'r none can com - pre - hend!  
 Lord is God! And soon all the earth will know!

## Excerpts from Ecclesiastes

(NIV)

Meaningless! Meaningless!...

Utterly meaningless!

I have seen all the things that are done under the sun;  
all of them are meaningless,  
a chasing after the wind. (1:2, 14)

I said to myself, "Come, now, I will test you with pleasure to find out what is good." But that also proved to be meaningless...What does pleasure accomplish? (2:1-2)

I undertook great projects... (2:4)

I amassed silver and gold... (2:8)

I denied myself nothing my eyes desired;  
I refused my heart no pleasure.  
My heart took delight in all my labor,  
and this was the reward for all my toil.  
Yet when I surveyed all that my hands had done  
and what I had toiled to achieve,  
everything was meaningless, a chasing after the wind;  
nothing was gained under the sun. (2:10-11)

Then I turned my thoughts to consider wisdom...  
I saw that wisdom is better than folly,  
just as light is better than darkness.  
The wise have eyes in their heads,  
while the fool walks in the darkness;  
but I came to realize  
that the same fate overtakes them both.  
Then I said to myself,  
"The fate of the fool will overtake me also.  
What then do I gain by being wise?"  
I said to myself,  
"This too is meaningless."  
For the wise, like the fool, will not be long remembered;  
the days have already come when both have been forgotten.  
Like the fool, the wise too must die! (2:12-16)

Whoever loves money never has enough;  
whoever loves wealth is never satisfied with their income.  
This too is meaningless. (5:10)

Everyone comes naked from their mother's womb,  
and as everyone comes, so they depart.  
They take nothing from their toil  
that they can carry in their hands.  
This too is a grievous evil:  
As everyone comes, so they depart,  
and what do they gain,  
since they toil for the wind? (5:15-16)

## A Celebration of Life

Read the book of Ecclesiastes. It powerfully points ahead to the hope, the life, the meaning that can only be found in Jesus Christ. It does so by painting a thoughtful and poignant picture of life that inevitably ends in death. If everyone dies, if death has the final word and in the end everything fades to black, what is the point? Nothing matters.

Without Christ, all our lofty virtues—wisdom, nobility, hope, love—are reduced to naïve self-deception. They are intended for a broader reality that simply doesn't exist. Embrace the shallow and the temporary, for they are the only things that are real.

The resurrection of Jesus from the dead changes all that. It transforms the entire context and meaning of life on this earth. God's life conquers death. Life and love, light and joy, blessing and beauty are eternal. Goodness makes sense. Self-sacrifice is not only noble but logical. It is turning loose of something good in order to grasp something greater.

As we accept a personal relationship of trust with our almighty, loving God, He shares His life with us. His Spirit becomes one with our spirit. We share His being, and though this body dies, His life, and His life in us, goes on forever. In fact, He guarantees us a new and more wonderful body, one designed for an eternity in His immediate presence.

Easter is the pivotal point of all human existence. As we simply trust our Creator, we become eternal, glorious creatures, sharing His life forever. The tyranny of death is shattered.

*He will destroy the shroud that enfolds all peoples,  
the sheet that covers all nations;  
he will swallow up death forever.*  
(Isaiah 25:7-8, NIV)

Celebrate! Celebrate Easter every day as it deserves to be celebrated: with praise, thanksgiving, joy, love, and lavish self-giving.

Hymn recording: [A Celebration of Life](#)

# A Celebration of Life

*Ecclesiastes 1:2, 14; 2:12-17; Isaiah 25:7-8;  
Matthew 28:1-7; 1 Corinthians 15:20-22, 35-58; Galatians 5:13*

♩ = 88

Cm7  $\frac{B\flat}{D}$  Eb6 F7sus B $\flat$   $\frac{B\flat}{D}$  Eb F Eb B $\flat$  Cm7 F B $\flat$  B $\flat$

1. Death had mocked our deep - est long - ings,  
 2. Joy and beau - ty, love and giv - ing,  
 3. Cel - e - brate our end - less fu - ture!

Eb Cm7  $\frac{B\flat}{D}$   $\frac{B\flat}{F}$   $\frac{Gm}{F}$   $\frac{Gm6}{E}$  F7sus F7 Gm Dm Eb  $\frac{B\flat}{D}$  F7sus F B $\flat$

Death, the bit - ter end for all; Noth - ing last - ing, noth - ing high - er  
 Life and light go on and on! All that bound our fear - ful hearts to  
 Cel - e - brate our here and now! Cel - e - brate our no - ble pur - pose -

## Refrain

Cm  $\frac{Csus}{D}$   $\frac{Cm}{E\flat}$  Cm7 F7sus F7 F7sus F7 B $\flat$   $\frac{F7sus}{C}$   $\frac{E}{C}$   $\frac{B\flat add9}{D}$   $\frac{B\flat}{D}$  Eb add9  $\frac{Eb}{G}$

Till that Eas - ter call:  
 Sin and death is gone! He is ris - en! Hal - le -  
 Love will show us how!

WORDS & MUSIC: Ken Bible

ECCLESIASTES  
8.7.8.5.w.Ref.

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F7  $\frac{F7}{A}$   $\frac{E\flat add9}{G}$  Gm7  $\frac{F}{A}$  F  $\frac{E\flat}{F}$  F7 B $\flat$   $\frac{F sus}{C}$   $\frac{B\flat}{D}$   $\frac{B\flat M7}{D}$  E $\flat$   $\frac{Cm6}{E\flat}$   $\frac{B\flat}{D}$  E $\flat$   $\frac{B\flat M7}{D}$  Cm7 Cm9

lu - jah! Now the death that was our fu-ture Is our des-ti - ny no

Fsus F F<sup>7</sup> sus F7 B $\flat$   $\frac{F sus}{C}$   $\frac{F}{C}$   $\frac{B\flat add9}{D}$   $\frac{B\flat}{D}$  E $\flat$  add9  $\frac{E\flat}{G}$  F7  $\frac{F7}{A}$   $\frac{E\flat add9}{G}$  Gm7  $\frac{F}{A}$  F  $\frac{E\flat}{F}$  F $\sharp$ 7

more! He is ris - en! Hal - le - lu - jah! Now we

Gm Gm<sup>9</sup>  $\frac{Gm}{D}$  Dm E $\flat$   $\frac{E\flat}{G}$   $\frac{B\flat}{F}$   $\frac{B\flat}{D}$  Cm7  $\frac{B\flat}{D}$  E $\flat$ 6 F  $\frac{E\flat sus}{F}$ 

1, 2
B $\flat$

3
B $\flat$

share the ho - ly maj - es - ty Of Je - sus Christ our Lord! Lord!

# Glimpses from the Old Testament: Reigning

## Psalm 2 (NASB)

Why are the nations in an uproar  
And the peoples devising a vain thing?  
The kings of the earth take their stand  
And the rulers take counsel together  
Against the Lord and against His [b]Anointed, saying,  
“Let us tear their fetters apart  
And cast away their cords from us!”

He who sits in the heavens laughs,  
The Lord scoffs at them.  
Then He will speak to them in His anger  
And terrify them in His fury, saying,  
“But as for Me, I have installed My King  
Upon Zion, My holy mountain.”

“I will surely tell of the decree of the Lord:  
He said to Me, ‘You are My Son,  
Today I have begotten You.  
‘Ask of Me, and I will surely give the nations as Your inheritance,  
And the very ends of the earth as Your possession.  
‘You shall break them with a rod of iron,  
You shall shatter them like earthenware.’”

Now therefore, O kings, show discernment;  
Take warning, O judges of the earth.  
Worship the Lord with [!]reverence  
And rejoice with trembling.  
Do homage to the Son, that He not become angry, and you perish in the way,  
For His wrath may soon be kindled.  
How blessed are all who take refuge in Him!



## Son of God

Psalm 2 is a royal psalm. It was originally written about an earthly king, but its ultimate fulfillment is in the Ultimate King, Messiah.

The opening verses paint a sobering picture. Imagine all the most powerful forces on earth combining all their resources toward just one goal: destroying God's people.

Because many of us live in a stable country that guarantees religious freedom and makes reasonable efforts to protect us from violence, we sometimes have trouble identifying with psalms like Psalm 2. We are not threatened with violent persecution for our beliefs. No enemy armies are massing at our border.

But never forget that Satan is constantly, completely opposed to God, His purposes, and His people. He is especially opposed to Jesus Christ, God's Son and Anointed One. Satan enlists all those he influences in this constant, determined opposition. Sometimes his opposition is violent, either through military confrontation or through persecution. When necessary, his opposition is more subtle, taking the form of intellectual, cultural, and social pressure. But whether his methods are overt or hidden, his goal is always the same: the destruction of God's people and all His plans.

So what is God's response to the threat of Satan and all his gathered forces? He laughs! He makes fun of them! He ridicules them! He's not frightened, He's amused! Then He terrifies them by speaking in His burning fury: *"I have installed MY KING on His holy throne! HE is in complete control!"*

Immediately Messiah Himself speaks up, in vv.7-9, and talks about His installation by God.

*He said to me, "You are my Son;  
today I have become your Father." (v.7)*

The King that God has enthroned is not just His Chosen One. It is His own Son.

This is not the first time God has expressed His fierce love for His own child. Earlier in the Old Testament, He spoke of the people of Israel as His firstborn son. God sent Moses, a lowly shepherd from the backside of the desert, to the most powerful ruler on earth. He came demanding that Pharaoh give up the people of Israel, his massive slave-labor force. God's instructions to Moses were this:

*"Say to Pharaoh, 'This is what the LORD says:  
Israel is my **firstborn son**...  
Let **my son go**.'" (Exodus 4:22-23, NIV)*

Before the confrontation was over, Egypt's first-born sons all lay dead, and God's "firstborn son" was free.

God's miraculous care for His first-born continued as they spent 40 years in a vast and barren desert, then faced the task of conquering occupied Canaan. Moses comforted Israel with these words:

*"Do not be terrified...The LORD your God, who is going before you, will fight for you, as he did for you in Egypt, before your very eyes, and in the desert. There you saw how the LORD your God carried you, **as a father carries his son**, all the way you went until you reached this place."* (Deuteronomy 1:29-31, NIV)

Later, after they were settled in their own land, God gave them David as their king, a man after His own heart. Notice how God describes His love for David, even in all his frailty:

*"My faithful love will be with him...  
He will call out to me, '**You are my Father...**'  
I will appoint him **my firstborn**,  
the most exalted of the kings of the earth.  
I will maintain my love to him forever,  
and my covenant with him will never fail.  
I will establish his line forever,  
his throne as long as the heavens endure."*  
(Psalm 89:24, 26-29, NIV)

A thousand years later, Jesus Christ came, not only as the promised Son of David, but as the only-begotten Son of God. He is the King spoken of here in Psalm 2. God has appointed Him sovereign, eternal ruler of all the universe. No force in heaven or earth, seen or unseen, can challenge His power and authority.

Almighty God loves Him with the burning, unquenchable love of a Father for His only child. He is our King, now and forever. In Him, we are bold, confident, and secure in the face of every threat, every hardship, and every uncertainty.

*Father, You are sovereign over all reality.  
You speak, and it is so.  
Why do we hesitate to trust You?  
Why are we ever afraid?*

Hymn recording: [Psalm 2](#)

# Psalm 2

TUNE: Jesus, Lover of My Soul (ABERYSTWYTH)

♩ = 69

Em Em B Em Em Em Em B B7 Em Em B F# Em B A

1. Might - y rul - ers, world - ly lords, Pool their pow'r with  
 2. Hear Him thun - der from on high, "I have crowned my  
 3. We Your peo - ple lift our hands! Hear our lives and

Em B Em B Em Esus Em B Em Em Em Em B B7 Em G F# Em B

just one goal: Break the bonds of all re - straint,  
 Sov - 'reign King. See my Son in splen - dor reign!  
 voic - es sing Liv - ing hymns of loud - est praise,

B Em D G Am6 Em B B7 Em C G C B Am6

Seize the throne and full con - trol. He who sits in  
 Hear the hymns the heav - ens bring! Rich - es, wis - dom,  
 Sav - ior, sov - 'reign King of Kings! Blessed are all who

WORDS: Ken Bible  
 MUSIC: Joseph Parry

ABERYSTWYTH  
 7.7.7.7.D.

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G  $\frac{Bm}{D}$  D7 G Em B Em D G  $\frac{Bm}{F\#}$  F#7 Bm

heav - en laughs,  
 hon - or, strength-  
 trust in You,

Mocks their vain and pet - ty pride,  
 To - tal rule is all His own.  
 Prince of Peace and Lord of Life!

C  $\frac{G}{B}$  G Em  $\frac{Am}{C}$  B  $\frac{Em}{G}$  Am  $\frac{Em}{G}$   $\frac{B7}{F\#}$  Em  $\frac{Em}{G}$   $\frac{Em}{A}$   $\frac{Em}{B}$  B B7 Em

Scorns their frail and fu - tile plans, Throws their hol - low threats a - side.  
 Pow'r to crush and pow'r to heal Ev - er - more are His a - lone."  
 Help us speak and live the truth, Bold in You, Lord Je - sus Christ!

## Psalm 110

(NASB)

The Lord says to my Lord:

“Sit at My right hand

Until I make Your enemies a footstool for Your feet.”

The Lord will stretch forth Your strong scepter from Zion, saying,

“Rule in the midst of Your enemies.”

Your people will volunteer freely in the day of Your power;

In holy array, from the womb of the dawn,

Your youth are to You as the dew.

The Lord has sworn and will not change His mind,

“You are a priest forever

According to the order of Melchizedek.”

The Lord is at Your right hand;

He will shatter kings in the day of His wrath.

He will judge among the nations,

He will fill them with corpses,

He will shatter the chief men over a broad country.

7 He will drink from the brook by the wayside;

Therefore He will lift up His head.

## Reflection on Psalm 110

Father, at Your right hand You have enthroned  
Your Son, Jesus Christ,  
    holy God and  
    wholly human,  
    exactly like You and  
    exactly like us, but without sin.

There at the power center of the universe  
forever reigns  
    our elder Brother,  
    our own flesh and blood.  
With You, He will rule  
    all reality for  
    all eternity,  
He rules with  
    absolute, fearsome might over His enemies and  
    tender, all-encompassing love for His people.

But our King is also  
    our Great High Priest.  
He devotes all He is to faithfully ministering  
    all Your love to  
    all Your people.  
Not even His own life was too high a price to pay.  
He forgives,  
    protects,  
    cleanses,  
    teaches,  
    intercedes, and  
    blesses.  
He will be entirely  
    **for us**  
    for all eternity.

Thank You, Father, for the  
    immeasurable,  
    inexpressible  
gift of Your Son!

Hymn recording: [Psalm 110](#)

# Psalm 110

TUNE: Love Divine, All Loves Excelling (BLAENWERN)

Psalm 110; Mark 12:35-37; 14:62; Acts 2:34-36; Romans 8:34;

1 Corinthians 15:25; Ephesians 1:20; Colossians 3:1-4; Hebrews 1:3-4;

4:14-16; 5:10; 6:19-20; 7:1-28; 8:1-2; 10:11-13, 19-23; 12:1-2; 1 Peter 3:22

♩ = 96

F B $\flat$   $\frac{B\flat}{A}$  Gm7  $\frac{E}{A}$  F  $\frac{E}{C}$  C $\sharp^{\circ}$  Dm A7 B $\flat$   $\frac{E}{A}$

1. Sov - 'reign God, Al - might - y Fa - ther, You have spo - ken  
 2. Fa - ther, what a work You give Him: Great high priest of  
 3. Bathed in all Your bound - less glo - ry, Wield - ing all Your

$\frac{C}{G}$  G7 C  $\frac{C}{B\flat}$   $\frac{E}{A}$   $\frac{E_{sus}}{G}$  F B $\flat$   $\frac{B\flat}{A}$  Gm7  $\frac{E}{A}$  F  $\frac{E}{C}$  C $\sharp^{\circ}$  Dm<sup>9</sup>Dm C7

to Your Son: "Rule with Me till all is fin - ished, All love's  
 all Your love, Ev - er - liv - ing in - ter - ces - sor, Ev - er  
 ho - ly might, Per - fect love with per - fect wis - dom, Sun of

F B $\flat$   $\frac{Gm}{B\flat}$   $\frac{E}{C}$  CC7 F  $\frac{E}{E}$  Dm  $\frac{Dm}{C}$  B $\flat$   $\frac{E}{C}$  C7 F  $\frac{Am7}{E}$

per - fect will is done. See Your peo - ple, pure and glo - rious,  
 draw - ing hearts a - bove, Pray - ing, sav - ing, cleans - ing, bless - ing,  
 ev - er - last - ing light! Here in Him, Your ten - der great - ness

WORDS: Ken Bible

MUSIC: William Penfro Rowlands; arr. by Ken Bible

BLAENWERN

8.7.8.7.D.

Alt. Tunes: AUSTRIAN HYMN; HYFRYDOL; HYMN TO JOY

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Dm<sup>7</sup> F/C Gm Gsus G<sup>7</sup> Csus C B<sup>b</sup> B<sup>b</sup>/C B<sup>b</sup>/D F/A F<sup>7</sup>/B<sup>b</sup> F/C

Come from ev - 'ry time and place, Of - f'ring all in  
 Help - ing each to un - der - stand Guilt is gone for  
 Shouts what none can ful - ly sing: Wor - ship, hon - or,

C/E C<sup>7</sup>/E F F/C C<sup>#</sup> Dm<sup>9</sup> Dm C F B<sup>b</sup> B<sup>b</sup><sup>6</sup> F/C C C<sup>7</sup> F

love and wor - ship, Grate - ful lives that sing Your grace."  
 those He par - dons; None can snatch them from Your hand.  
 end - less prais - es Be to Christ, our Priest, our King!



## Psalm 47

(NASB)

O clap your hands, all peoples;  
Shout to God with the voice of joy.  
For the Lord Most High is to be feared,  
A great King over all the earth.  
He subdues peoples under us  
And nations under our feet.  
He chooses our inheritance for us,  
The glory of Jacob whom He loves. Selah.

God has ascended with a shout,  
The Lord, with the sound of a trumpet.  
Sing praises to God, sing praises;  
Sing praises to our King, sing praises.  
For God is the King of all the earth;  
Sing praises with a skillful psalm.  
God reigns over the nations,  
God sits on His holy throne.  
The princes of the people have assembled themselves  
as the people of the God of Abraham,  
For the shields of the earth belong to God;  
He is highly exalted.

## Reflection on Psalm 47

Clap your hands!  
Shout to God!  
Sing for joy!  
Let your body join your heart in praising  
    Jesus Christ,  
    the King of all the earth.

For He is not the Lord of  
    one nation,  
    one religion, or  
    one culture.

He is the Creator of all that is.  
He offers complete, eternal salvation to  
    every member of our race, to  
    every child of Adam.

He lovingly blesses His people with  
    all the riches of  
    all He is.

And He crushes the Evil One under our feet.

All His children from every time and place  
    gather as He ascends His holy throne.

    What shouting!

    What singing!

Now and for all eternity we gather  
    not as many peoples,  
    but as one people:  
    the People of the Living Christ.

See Him high and lifted up!  
The gathering has begun.  
    Clap your hands!  
    Raise a shout!  
    Join the singing!

Hymn recording: [Psalm 47](#)

# Psalm 47

*Refrain*  
*Unison*  
 ♩ = 80

D Em G D F# G A D G D G

Come, clap your hands! Sing for joy! Sing for joy! Peo - ple,

D F# G D A A13 A7 D Em7 D G A D Em G D F# G A

rise up and wor-ship your King! Come, clap your hands! Sing for

D G D G D F# G D A A13 A7 D G D D F#

joy! Sing for joy! Peo - ple, rise up and wor-ship your King!

1. Come  
 2. See  
 3. From

G Em7 D D D G G A G G D F#m7 Bm G D F# GM7

see your God, high and lift - ed up, One Lord, one Christ o - ver  
 Christ a - scend with a might - y shout! His peo - ple lift up their  
 ev - 'ry na - tion and time and tongue, His peo - ple gath - er as

4th time to Coda ⊕

WORDS & MUSIC: Ken Bible

PSALM 47  
 9.7.9.7.w.Ref.

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A sus  $\frac{A \text{ sus}}{E}$  A G Em7  $\frac{D}{F\#}$  D  $\frac{D}{C\#}$  G Em7  $\frac{A^9}{F\#}$   $\frac{A^9}{G}$   $\frac{D}{F\#}$  F#m

all, One Sov - 'reign rul - ing in per - fect peace. All  
 voice. He reigns a - bove from His ho - ly throne As  
 one. We praise our Sav - ior for all He is And

Bm G  $\frac{D}{F\#}$  GM7 A sus  $\frac{A \text{ sus}}{E}$  A D  $\frac{D}{A}$  D

D.C.  $\text{CODA}$

oth - er king - doms will fall. King.  
 earth and heav - en re - joice.  
 what great things He has done!

## Psalm 72

(NASB)

Give the king Your judgments, O God,  
And Your righteousness to the king's son.  
May he judge Your people with righteousness  
And Your afflicted with justice.  
Let the mountains bring peace to the people,  
And the hills, in righteousness.  
May he vindicate the afflicted of the people,  
Save the children of the needy  
And crush the oppressor.

Let them fear You while the sun endures,  
And as long as the moon, throughout all generations.  
May he come down like rain upon the mown grass,  
Like showers that water the earth.  
In his days may the righteous flourish,  
And abundance of peace till the moon is no more.

May he also rule from sea to sea  
And from the River to the ends of the earth.  
Let the nomads of the desert bow before him,  
And his enemies lick the dust.  
Let the kings of Tarshish and of the islands bring presents;  
The kings of Sheba and Seba offer gifts.  
And let all kings bow down before him,  
All nations serve him.

For he will deliver the needy when he cries for help,  
The afflicted also, and him who has no helper.  
He will have compassion on the poor and needy,  
And the lives of the needy he will save.  
He will rescue their life from oppression and violence,  
And their blood will be precious in his sight;  
So may he live, and may the gold of Sheba be given to him;  
And let them pray for him continually;  
Let them bless him all day long.

May there be abundance of grain in the earth on top of the mountains;  
Its fruit will wave like the cedars of Lebanon;  
And may those from the city flourish like vegetation of the earth.  
May his name endure forever;

May his name increase as long as the sun shines;  
And let men bless themselves by him;  
Let all nations call him blessed.

Blessed be the Lord God, the God of Israel,  
Who alone works wonders.  
And blessed be His glorious name forever;  
And may the whole earth be filled with His glory.  
Amen, and Amen.

## Reflection on Psalm 72

Father, Your Messiah reigns!  
He is filled with all  
    Your justice,  
    Your holiness,  
    Your goodness, and  
    Your truth,  
and we are complete in Him.

All creation is complete in Him,  
    re-imagined,  
    re-made,  
    reborn.

Nothing remains that is not from  
    Him,  
    the holy Christ,  
    Your Son.

Death is gone,  
    forever removed from our glorious home.

Life,  
beauty, and  
fruitfulness are exploding  
    all around us,  
    at every level.

Creation itself is singing His name!

His reign is complete, filling all  
    time and  
    space.

His character,  
His life,  
His being  
    now reshape all reality.

Need,  
narrowness, and  
sorrow  
    are forever past.

Only abundance,  
    peace, and  
    joy are ahead.

Blessed be You, Eternal Father, and

blessed be Your Son,  
Jesus Christ,  
    our Savior,  
    our Brother,  
    our King!

Hymn recording: [Psalm 72](#)



# Psalm 72

TUNE: Celebrate Immanuel's Name (AMSTERDAM)

♩ = 92

F C/E Dm C F C F  $\frac{F \text{ sus}}{G} \frac{F}{A}$  B $\flat$   $\frac{F}{A}$   $\frac{C7}{G}$  F C

1. Truth and jus - tice, grace and peace Now reign in Christ the Son.  
 2. All cre - a - tion sings His praise. O see the hills re - joice!  
 3. Sov - 'reign, all - tran - scend - ing God, So quick to con - de - scend,

F C/E Dm C F C F  $\frac{F \text{ sus}}{G} \frac{F}{A}$  B $\flat$   $\frac{F}{A}$   $\frac{C7}{G}$  F C

End - less, un - im - ag - ined life Has on - ly just be - gun.  
 Hear the trees all clap their hands And moun - tains lift their voice.  
 All - in - all, the Lord I AM, Our Broth - er, Sav - ior, Friend!

$\frac{F}{A}$  B $\flat$  F B $\flat$   $\frac{F}{A}$   $\frac{C7}{E}$  F C F  $\frac{C}{E}$  F  $\frac{C7}{G}$  F C C  $\text{sus}$  C  $\frac{F}{C}$  C C7

See them bloom - ing all a - round - Ev - 'ry bless - ing love has sworn.  
 Ev - 'ry knee now bows to Him, Ev - 'ry king - dom, ev - 'ry throne.  
 Ev - 'ry joy for - ev - er - more, Ev - 'ry long - ing we pur - sue,

WORDS: Ken Bible  
 MUSIC: *Foundry Collection*, 1742

AMSTERDAM  
 7.6.7.6.7.7.7.6.

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F C E Dm C F C F  $\begin{matrix} E^{sus} & E \\ G & A \end{matrix}$  B $\flat$   $\begin{matrix} E & Gm & E \\ A & B\flat & C \end{matrix}$  C7 F

Earth is bathed in all He is And glo - rious - ly re - born.  
Rich - es, hon - or, wis - dom, pow'r, And praise are all His own.  
Life and beau - ty, truth and love Are al - ways on - ly You.

# Behold the Lamb

## John 1:29-34

(NASB)

The next day [John the Baptist] saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world! This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.' I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water."

John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.' I myself have seen, and have testified that this is the Son of God."

## His Indescribable Gift

All the gifts of God,  
all the freedom of His forgiveness,  
all His unfailing love,  
all the life-giving renewal of His mighty breath,  
all the beauty of His character,  
all the joyful, glorious, abundant future  
that His heart could ever imagine  
have come to you in Jesus Christ.

*Thanks be to God for his indescribable gift!*  
(2 Corinthians 9:15, NIV)

Hymn recording: [See the Lamb of God](#)

# See the Lamb of God

Genesis 22:1-14; Luke 23:33-46; John 1:29-34; 20:19-23

$\text{♩} = 52$

*Cm Cm7  $\frac{Fm}{C}$  C<sup>7</sup><sub>sus</sub> Cm  $\frac{Cm}{Bb}$  AbM7 Ab<sup>6</sup>  $\frac{Cm}{G}$  G<sub>sus</sub> G*

1. See the Lamb of God, Sac - ri - fice of God,  
 2. See the love of God, Burn - ing love of God,  
 3. Feel the wind of God, Spir - it of our God.

*Cm C<sub>sus</sub> Cm<sup>6</sup>  $\frac{F7}{C}$  Bb Gm Fm<sup>7</sup>  $\frac{Fm7}{Ab}$  AbM7 G<sub>sus</sub> G*

Come to take a - way All the sin of the world!  
 Love that o - ver-comes All the sin of the world.  
 Now the breath of God Is the life of the world!

*Cm  $\frac{Ab}{C}$   $\frac{Fm}{C}$  C  $\frac{Cm}{Bb}$  Ab<sup>6</sup> AbM7 Fm F<sub>sus</sub> Bb<sup>9</sup> B<sup>o</sup>*

See His on - ly Son On the al - tar laid, The  
 Hear Him as He dies, Pour - ing out His heart, His  
 Sin is washed a - way! Death can be no more, For

*Cm  $\frac{Fm}{D}$  G+ G7  $\frac{1, 2}{C_{sus} Cm}$   $\frac{3}{C_{sus} C}$*

price for the sin of the world.  
 life for the sin of the world.  
 Christ is the life of the world!

WORDS: Ken Bible  
 MUSIC: George Frederick Handel and Ken Bible

BEHOLD THE LAMB  
 5.5.5.6.5.5.8.

## Lamb of God

*We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.* (Isaiah 53:6, NIV)

*“Look, the Lamb of God, who takes away the sin of the world!”* (John 1:29, NIV)

*“He himself bore our sins in his body on the cross”* (1 Peter 2:24, NIV), but His sin-bearing did not begin on Golgotha.

As He emptied Himself of all that made Him equal to the Father (Philippians 2:5-8), He was taking our sins upon Himself.

John the Baptist introduced Jesus as *the Lamb of God, who takes away the sin of the world* (John 1:29, NIV), not at the end of His ministry, but at its very beginning. The first public act of this sinless One was to humble Himself, line up with sinners, and symbolically die beneath the waters of the Jordan. There, from day one, He bore our sins.

For forty days He faced extreme deprivation and temptation in the wilderness, all that we might *have a high priest...who has been tempted in every way, just as we are...that he might make atonement for the sins of the people* (Hebrews 4:15; 2:17, NIV).

Throughout His ministry He bore all the fruits of our sin. Homelessness, rejection, hatred, poverty, and persecution were His daily experience. He took upon Himself the needs of the thousands that flocked to Him — their ignorance, disease, demon possession, grief, and hunger.

Finally, He laid down His life before those who hated Him and thirsted for His blood. He silently surrendered Himself to their humiliation, torture, and cruel execution.

But this was only the culmination of His self-sacrifice. He bore our sins, not for a few hours, but for His entire holy life.

**Hymn recording: [You Bore Our Sin, O Lamb of God](#)**

# You Bore Our Sin, O Lamb of God

TUNE: I Heard the Bells on Christmas Day (WALTHAM)

Isaiah 53; Matthew 3:13-17; 4:1-11; Mark 1:9-13; Luke 3:21-22; 4:1-13;  
John 1:29; 10:17-18; 1 Corinthians 1:30-31; Philippians 2:5-8; 1 Peter 2:24

♩ = 72

D D Dm D Bm Em7  $\frac{Em7}{B}$  Bm Em7 E $\sharp$ 7

1. You bore our sin, our guilt, our greed, Our  
2. Bap - tized for sins we now con - fess, You  
3. Pur - sued and pres - sured day by day, You  
4. Now ev - 'ry bless - ing we pos - sess, All

$\frac{D}{F\sharp}$  Gadd11 Em7  $\frac{G}{A}$   $\frac{D_{sus}}{A}$  A7  $\frac{A}{G}$  F $\sharp$ m  $\frac{F\sharp m}{A}$  A7 Bm  $\frac{G}{B}$

emp - ti - ness and bound - less need. From birth to death, with  
shoul - dered our un - wor - thi - ness. Temp - ta - tion's weight, our  
bowed, and e - vil had its way. The high - est crown, You  
life and love and ho - li - ness, E - ter - nal health, un -

$\frac{E\sharp}{A\sharp}$  F $\sharp$  F $\sharp$ 7 Bm  $\frac{A}{C\sharp}$  D  $\frac{D_{sus}}{E}$   $\frac{D}{F\sharp}$  G A A7 D

ev - 'ry breath You bore our sin, O Lamb of God.  
fear and hate You bore for us, O Lamb of God.  
laid it down And died for us, O Lamb of God.  
fath - omed wealth Are all in You, O Lamb of God.

WORDS: Ken Bible  
MUSIC: Jean Baptiste Calkin; arr. by Ken Bible

WALTHAM  
L.M.

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# Ash Wednesday

## Joel 2:12-13

(NASB)

“Return to Me with all your heart,  
And with fasting, weeping and mourning;  
And rend your heart and not your garments.”  
Now return to the Lord your God,  
For He is gracious and compassionate,  
Slow to anger, abounding in lovingkindness.



## Prepare for Ash Wednesday

Father, we worry and complain about so many things,  
but we rarely give even a passing thought to  
what is saddest and most destructive  
in our entire world:  
    our sin and  
    our unrepentant hearts.

Today, Lord, make us conscious of our sin and  
its terrible price.

We have turned our back on You, our Creator,  
the only Source of all that is good.

We have dethroned You  
from our lives and  
from our race.

In Your place, we have enthroned our  
puny,  
perverted,  
ignorant,  
short-lived selves.

The results have been predictable:  
darkness,  
chaos,  
suffering, and  
death.

Father, we own our sin.  
It is the one thing in this entire world that is  
truly our own.

We face and accept our physical death  
as the inevitable result of our sin.

We bow to You, face down,  
excusing nothing,  
claiming nothing,  
clinging to nothing but Your mercy.

We confess and repent, Father.

Have mercy on us.

O God, have mercy!

Hymn recording: [Ash Wednesday Hymn](#)

# Ash Wednesday Hymn

TUNE: O Come, O Come, Emmanuel (VENI EMMANUEL, alt.)  
*Genesis 1:26-27; 2:7; 3:19; Psalm 8:1-4; 17:15; Ecclesiastes 3:19-20;*  
*Romans 8:29; 2 Corinthians 3:18; 4:16; 5:1, 5; Ephesians 1:13-14; 4:22-24;*  
*Colossians 3:9-10; 1 John 3:1-3*

♩ = 88

Em Em  $\frac{G}{B}$  G C<sup>6</sup> Am<sup>7</sup>  $\frac{G}{D}$  D<sup>7</sup> G D G C  $\frac{G}{B}$

1. Cre - a - tor God, be - yond, a - bove, Un - bound - ed pow - er,  
 2. You formed and filled this house of clay. Now fu - tile lives just  
 3. But now in Christ You breathe a - new. We breathe a bound - less

Am Am<sup>6</sup>  $\frac{Em}{B}$  Bm Em  $\frac{Am}{C}$  Bm<sup>7</sup> Am  $\frac{Em}{G}$   $\frac{B}{F\#}$  Em Em<sup>7</sup>  $\frac{D}{A}$  A<sup>7</sup>

pure in love, Your good - ness shines through all Your  
 fade a - way. We come from dust and soon re -  
 life in You, Be - com - ing all we're meant to

D Em D Bm G C<sup>6</sup>  $\frac{G}{D}$  D<sup>7</sup> G  $\frac{G}{D}$  G

ways, And worlds a - rise to shout Your praise! But  
 turn And waste the rich - es none could earn. We  
 be, Your Spir - it as our guar - an - tee. In

WORDS: Ken Bible  
 MUSIC: Plainsong; adapt. by Thomas Helmore; arr. by Ken Bible

VENI EMMANUEL  
 8.8.8.8.10.9.

D Em Bm  $\frac{Bm}{F\#}$  Bm G C<sup>6</sup> Am<sup>7</sup>  $\frac{G}{D}$  D<sup>7</sup> Em  $\frac{Em}{B}$  Em D

Lord, we bow, un - wise, un - clean, un - true, Un -  
 mourn, we mourn, all weak - ness through and through, Un -  
 Christ com - plete, Your im - age now re - stored, We

G C  $\frac{G}{B}$  Am Am<sup>6</sup>  $\frac{Em}{B}$  Bm

1, 2 Em	3 E <sup>sus</sup> $\frac{E^{sus}}{B}$ E
------------	---

wor - thy, Lord, un - wor - thy of You.  
 wor - thy, Lord, un - wor - thy of You.  
 praise You, Fa - ther, Sav - ior, and Lord!

## Ever Increasing Health in Christ

*We do not lose heart.  
Though outwardly we are wasting away,  
yet inwardly we are being renewed day by day.  
(2 Corinthians 4:16, NIV)*

We're all engaged in a battle to  
keep our bodies healthy and attractive.  
It is a worthy effort.

But it is a battle you will lose.  
Your body will decay and die.  
In fact, it is happening right now.

On the other hand, that inner core of your life,  
that relationship with God,  
that inner life you share with Him,  
can grow more and more healthy as time goes by,  
no matter what happens to your body.

That is where your future lies.  
That is where your  
time,  
thought, and  
effort  
will yield the richest rewards.

Life is precious.  
Invest yourself in what will last.

*Father, help me to  
spend less of myself on  
things that won't matter eternally.  
Reform my habits to  
better express my faith.*

Hymn recording: [Ashes to Ashes](#)

# Ashes to Ashes

Genesis 3:19; Ecclesiastes 12:7; Romans 8:11

♩ = 88

C Dm7/C Dm C F/A G9 C F F/A

Ash - es to ash - es, Dust to dust- This flesh is

The first system of music is in 3/4 time. The melody is written in the treble clef and the bass line in the bass clef. The lyrics are: "Ash - es to ash - es, Dust to dust- This flesh is".

C C/G G7sus G7 C Dm7/C Dm C

not for - ev - er. Spir - it to Spir - it,

The second system of music continues the melody and bass line. The lyrics are: "not for - ev - er. Spir - it to Spir - it,".

F E Am F C/E F F6

Life to Life- All that You are Is all I will

The third system of music continues the melody and bass line. The lyrics are: "Life to Life- All that You are Is all I will".

Cadd9/E C/E Dm7 B°/D Dm7 Cadd9/G C/G Gsus G7 C

be; Soon, Lord, in You for - ev - er.

The fourth system of music concludes the piece. The lyrics are: "be; Soon, Lord, in You for - ev - er.".

WORDS & MUSIC: Ken Bible

OKE  
Irregular

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## Sharing His Life

My wife and I have enjoyed browsing through antique shops. I got hooked on them years ago when I collected old books. So when she and I got the chance to spend a weekend away together, we decided to tour the small towns nearby and visit their shops.

The weekend was wrapping up, and we were in Gower, Missouri. In a small store there I came across a funeral card for a man who had died in 1887. Reading the card, I couldn't help thinking about that man. He brought to mind the countless individuals around the world who have come and gone, seemingly unknown and unremembered. So many people. So many generations. We are like flowers. We bloom and proudly spread our petals toward the sun, only to die as quickly as we came, leaving little sign of our coming or our going. What difference does our living make? What does it matter that I, or any of us, were ever here?

We are surrounded by a stream of death that flows unceasingly through our world, engulfing all life, threatening to wash away all concept of meaning and significance. For me, antique shops quietly testify to that. They are graveyards for our treasures. When we're gone, the things we counted precious are left behind to sell for pennies or to gather dust. They sit there on the shelf, mocking the foolishness and futility of our lives-- lives hungrily invested in what is doomed to quickly pass.

As I stood there and saw myself as part of that stream of death, I was reminded that there is more.

I am not just a physical body that is dying even now. The life in me is the life of my Creator. He has shared it with me, and His life is unending. He is not a God of death and darkness, but of life and light. His life will not die with this body, and this world is not His final arena of existence or meaning.

What is more, I can know Him. I can know Him personally and live in a relationship with Him. I can please Him and talk to Him. I can learn of Him and grow in Him. I can fulfill the purpose for which I, and all this, was created.

That's what I want above anything else. I want to become the person He designed me to be.

Hymn recording: [Live for God](#)

# Live for God

Psalm 90:5-6, 10, 12

♩ = ca. 56

*Cm* *G7* *Cm* *Fm6* *Cm* *Bb* *Bb* *G*  
*G* *C* *D* *B*

1. You are head - ed for the grave. Live for God, Live for God.  
2. All you touch will fade and die. Live for God, Live for God.

*G7sus* *G7* *Cm* *Fm6* *Cm* *Fm6* *G7* *Cm*  
*A* *Ab*

Since you on - ly have to - day, Live for God, Live for God.  
What you crave won't sat - is - fy. Live for God, Live for God.

## Refrain

*G7sus* *G7* *Cm* *Csus* *Cm* *Bb* *Gsus* *G* *G7sus* *G7*  
*D* *Eb* *F*

He is pow - er, Sov - 'reign Lord, Life un -

*Cm* *Cm* *Fm7* *Fm9* *G* *G7sus* *G7* *G7sus* *G7* *Cm* *Csus* *Cm*  
*Bb* *Ab* *Ab* *A* *B* *D* *Eb*

fath - omed, Love un - heard. Stop and lis - ten!

*Bb* *Gsus* *G* *Fm6* *Cm* *Fm6* *Fm9* *G7* *G+* *G7* *Cm*  
*F* *C* *Ab* *Ab*

Trust His Word. Live for - ev - er. Live for God.

WORDS and MUSIC: Ken Bible

LIVE FOR GOD  
7.3.3.D.w. Ref.

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# Repentance

## Psalm 51:1-17

(NASB)

Be gracious to me, O God, according to Your lovingkindness;  
According to the greatness of Your compassion blot out my transgressions.  
Wash me thoroughly from my iniquity  
And cleanse me from my sin.  
For I know my transgressions,  
And my sin is ever before me.  
Against You, You only, I have sinned  
And done what is evil in Your sight,  
So that You are justified when You speak  
And blameless when You judge.

Behold, I was brought forth in iniquity,  
And in sin my mother conceived me.  
Behold, You desire truth in the innermost being,  
And in the hidden part You will make me know wisdom.  
Purify me with hyssop, and I shall be clean;  
Wash me, and I shall be whiter than snow.  
Make me to hear joy and gladness,  
Let the bones which You have broken rejoice.  
Hide Your face from my sins  
And blot out all my iniquities.

Create in me a clean heart, O God,  
And renew a steadfast spirit within me.  
Do not cast me away from Your presence  
And do not take Your Holy Spirit from me.  
Restore to me the joy of Your salvation  
And sustain me with a willing spirit.  
Then I will teach transgressors Your ways,  
And sinners will be converted to You.

Deliver me from bloodguiltiness, O God, the God of my salvation;  
Then my tongue will joyfully sing of Your righteousness.  
O Lord, open my lips,  
That my mouth may declare Your praise.  
For You do not delight in sacrifice, otherwise I would give it;



You are not pleased with burnt offering.  
The sacrifices of God are a broken spirit;  
A broken and a contrite heart, O God, You will not despise.

**1 John 1:9**  
(NASB)

If we confess our sins,  
He is faithful and righteous  
to forgive us our sins and  
to cleanse us from all unrighteousness.

## Have Mercy

*I lift up my eyes to you,  
to you whose throne is in heaven.  
As the eyes of slaves look to the hand of their master,  
as the eyes of a maid look to the hand of her mistress,  
so our eyes look to the Lord our God,  
till he shows us his mercy.*

*Have mercy on us, O Lord,  
have mercy on us. (Psalm 123:1-3a, NIV)*

Father God, our lives are plagued by trouble.  
We are showered with the violence and arrogance all around us.  
We are humbled by the selfishness and complacency of our own hearts.  
Have mercy on us.

Our wives, our husbands, our children are in need.  
Our communities are row after row of houses  
filled with broken families and hurting people.  
Many are desperate, plummeting through despair.  
Our work places are dark,  
crying out for the light of Your guidance and hope and love.

Father, we lift our eyes to You  
and wait.  
Our hope is You alone.

Hymn recording: [Have Mercy](#)

# Have Mercy

Psalm 123

$\text{♩} = 60$

Dm Dsus Dm Gm<sup>7</sup> Am<sup>7</sup> Dsus Dm Dsus

1. In our ar - ro - gance and pride we come to You. In our  
2. In our trou - ble and our pain we come to You. In our  
3. Might - y God of love and pow'r we come to You. You are

Dm Dm/C Gm/B<sup>b</sup> C A<sup>7</sup>/C<sup>#</sup> Dm Refrain Gm<sup>6</sup>/D Dm Gm Gm<sup>9</sup>

weak - ness and our guilt we look to You.  
dark - ness and our grief we look to You. O Lord, our  
here and You are now - we look to You.

A<sup>7</sup> A<sup>13</sup> Dm Dm/C B<sup>b</sup> Gm<sup>9</sup> 1, 2 A<sup>7</sup>

Lord, Have mer - cy. O Lord, our Lord, Have

A<sup>7sus</sup>/D Dm D.C. 3 A<sup>7sus</sup> A<sup>7</sup> A<sup>7sus</sup>/D Dm Gm Dm

mer - cy. Lord, Have mer - cy.

WORDS & MUSIC: Ken Bible

HAVE MERCY  
11.11.7.7.

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## Forgiveness Is Always Available

*When I kept silent, my bones wasted away.  
Then I acknowledged my sin to you...  
I said, "I will confess my transgressions to the Lord"  
and you forgave the guilt of my sin.  
(Psalm 32:3, 5, NIV)*

Are you unsure of your relationship with God?

You don't need to let uncertainty put a cloud between you.  
You don't have to wonder.  
You don't have to wait.

If you think you've failed Him, talk to Him right now.  
Forgiveness is always available.  
He makes it available to you every moment.

Jesus, I accept  
today's forgiveness for  
today's failures.

*When we do wrong,  
we can't hide it from God by  
ignoring it.  
All we do is cloud our relationship with Him.  
Repentance brings full forgiveness and  
unhindered fellowship with Him.*

Hymn recording: [Father, I've Failed You](#)

# Father, I've Failed You

TUNE: Fairest Lord Jesus (CRUSADERS' HYMN)

Eb
 $\frac{Fm}{Ab}$ 
Bb
Eb
Eb
 $\frac{Eb}{D}$ 
Cm
 $\frac{C}{Bb}$ 
 $\frac{Fm}{Ab}$ 
Bb
Eb

1. Fa - ther, I've failed You. See my sin and sel - fish - ness;  
 2. Je - sus, my broth - er, Hu - man, Ho - ly Sav - ior,  
 3. Mo - ment by mo - ment, Mar - vel - ous, Al - might - y God,

$\frac{Eb}{G}$ 
Ab
 $\frac{Ab}{C}$ 
Eb
 $\frac{Bb7}{D}$ 
Eb
 $\frac{Bb7}{F}$ 
Eb
Bb
 $\frac{Eb}{G}$ 
Ab
 $\frac{Eb}{Bb}$ 
C7
Fm

See how I've nour - ished my fool - ish pride. Touch with Your mer - cy;  
 You feel the weak - ness I feel with - in. You are my Right - eous - ness;  
 Rest - ing in You, I am tru - ly free. Teach me to trust You;

Fm
 $\frac{C7}{G}$ 
 $\frac{Em}{Ab}$ 
Bb7
Eb
 $\frac{Eb}{D}$ 
Cm
 $\frac{Eb7}{G}$ 
Ab
 $\frac{Eb}{Bb}$ 
Bb
Bb7
Eb

Speak Your for - give - ness Thro' all the guilt I've tried to hide.  
 You are my Con - fi - dence, For when I'm weak, Your strength be - gins.  
 Teach me to walk in You, My Lord, my Strength, my Lib - er - ty!

WORDS: Ken Bible  
 MUSIC: *Schlesische Volkslieder*, 1842

CRUSADERS' HYMN  
 Irregular Meter

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## Daily Forgiveness

*Our Father in heaven, ...forgive us our debts. (Matthew 6:9, 12, NASB)*

Father, You know my heart.  
You know that I want to live and breathe as Your child.  
I want to be one with You every moment and in every way.  
I long to walk in total obedience to Your perfect and loving will.

But You also know how I live day by day.  
My responses to You are so sporadic and cool.  
I want to live a loving life constantly and completely,  
    but I shrink back into myself so often and so easily.  
As I trust You, You always enable me to live a holy life in Your presence.  
You are so faithful!  
But how often I fail to trust You as You deserve!  
Faith is still a response that is only partially formed in me.

The closer I grow to You, the more I am aware of the  
    magnitude and constancy of my failures before You.  
You deserve so much better than me!

But Your grace is perfect, even though my behavior is not.  
Your forgiveness is free for the asking!  
Though my shortcomings are a never-ending stream,  
    Your mercies are new every morning.

I count on Your forgiveness, Father,  
    but help me never take it for granted.  
Give me a growing openness with You.  
Give me a constant awareness of  
    who You are and  
    who I am.  
May confession be an ongoing process between us,  
    a daily healing,  
    a regular realigning,  
    a natural part of our unbroken communion.

Hymn recording: [Daily Confession](#)

# Daily Confession

TUNE: Lord, Lay Some Soul Upon My Heart

*Psalm 32:1; Daniel 2:31-33, 41-43; Ephesians 1:7;  
Philippians 1:6; 3:12-14; Colossians 3:1-4; 1 John 1:7-9; 3:1-3*

D $\flat$ 
D $\flat$ 
 $\frac{F_m}{A\mathbb{b}}$ 
A $\mathbb{b}7$ 
A $\mathbb{b}7$ 
D $\flat$

1. My Lord, my God, the life I owe Is  
 2. Your love is all a blazing fire. My  
 3. I trust You, Lord, or so I claim When  
 4. You show me deep and bound - less grace. You  
 5. For - give, my Lord, and form in me The

A $\mathbb{b}$ 
 $\frac{A\mathbb{b}}{B\mathbb{b}}$ 
 $\frac{A\mathbb{b}7}{C}$ 
D $\flat$ 
G $\mathbb{b}$ 
G $\circ 7$ 
 $\frac{C}{G}$ 
G $\circ 7$

more than I can pay. My heart, my will are  
 love, so small and cool. I deep - ly, tru - ly  
 threats are far a - way, But faced with fear, my  
 draw my thoughts a - bove. But still my shal - low,  
 im - age of Your Son Till ho - ly, pa - tient

$\frac{D\mathbb{b}}{A\mathbb{b}}$ 
B $\mathbb{b}m$ 
 $\frac{G\mathbb{b}m}{B\mathbb{b}}$ 
 $\frac{D\mathbb{b}}{A\mathbb{b}}$ 
 $\frac{G\mathbb{b}}{A\mathbb{b}}$ 
 $\frac{F_m}{A\mathbb{b}}$ 
A $\mathbb{b}7$ 
D $\flat$

Yours a - lone. My feet are made of clay.  
 want Your best But weak - ly play the fool.  
 anx - ious heart A - ban - dons what I say.  
 self - ish ways Ne - glect the ones You love.  
 love com - pletes The beau - ty now be - gun.

WORDS: Ken Bible  
MUSIC: Ira D. Sankey

SOME SOUL  
C.M.

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## Your Holy Temple

Father,  
I cherish Your holy presence  
    always with me,  
    always in me, and  
    always enveloping me.

Help me never to entertain thoughts  
    that are offensive to You  
or say words that are unloving  
or take actions unworthy of the name of Christ.

By Your Holy Spirit,  
    by simple faith,  
keep my heart, mind, and life  
    pure,  
fit for your use.

*If a man cleanses himself...  
he will be an instrument for noble purposes,  
made holy, useful to the Master and  
prepared to do any good work.  
(2 Timothy 2:21, NIV)*

*Father, am I clinging to any  
    habits or  
    attitudes  
that draw me from You?  
    Show me, and  
help me put them aside.*

Hymn recording: [Prayer for Purity](#)



# Prayer for Purity

TUNE: Spirit of God, Descend upon My Heart (MORECAMBE)

Genesis 2:7; Psalm 19:14; 51:10; 139:1-4, 23-24;

Ephesians 1:5-6; 3:14-19; 1 Peter 1:14-19

♩ = 48

B $\flat$  F $7$ /A B $\flat$  E $\flat$  B $\flat$ /D C $m7$  F $7$  B $\flat$

1. Al - might - y God, to whom all hearts are known,  
2. Come, All - in - all, and fill our ev - 'ry thought.

G $m$  G $m7$  A A $7$ /C $\sharp$  D $m$  G $7$ /D F/C G $m$ /C C $7$  F

Cleanse our de - sires, and fill us with Your own.  
Come, help us live the life Your love has bought.

F F $7$  E $\flat$ /F F $7$  E $\flat$ /F F $7$  E $\flat$ /F F $7$

All that we are lies o - pen here to You.  
Give us Your - self, so great, so near, so far,

B $\flat$  B $\flat6$  F $7$ /C B $\flat$ /D B $\flat$ M $7$ /E $\flat$  E $\flat$  B $\flat$ /F E $\flat$ /G B $\flat$ /F F $7$  B $\flat$

Breathe, great Cre - a - tor God, and make us new.  
That we might show the world how good You are!

WORDS: Ken Bible, based on *The Book of Common Prayer*

MUSIC: Frederick C. Atkinson

MORECAMBE

10.10.10.10.

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# Temptation in the Wilderness

## Luke 4:1-13

(NIV)

Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry.

The devil said to him, "If you are the Son of God, tell this stone to become bread."

Jesus answered, "It is written: 'Man shall not live on bread alone.'"

The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, "I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. If you worship me, it will all be yours."

Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'"

9 The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here. For it is written:

"He will command his angels concerning you  
to guard you carefully;  
they will lift you up in their hands,  
so that you will not strike your foot against a stone."

Jesus answered, "It is said: 'Do not put the Lord your God to the test.'"

13 When the devil had finished all this tempting, he left him until an opportune time.

*Parallel passages: Matthew 4:1-11; Mark 1:12-13*

## The Temptation of Jesus

The Heavenly Father drove His own beloved Son, with Whom He was thoroughly pleased, into the desert alone, for 40 days without food, to be tempted by His bitter enemy, Satan, who wanted only Jesus' destruction.

How different is our Heavenly Father's treatment of His children compared to us human parents! We do anything we can to spare our children unpleasant circumstances. The Father, knowing what is best for us and how much we can bear, regularly exposes His children to various types of pressure and need. We tend to focus on our children's temporary comfort and preferences. Our Father focuses on our character and eternal well-being. We shouldn't squirm or complain like selfish children when He puts us through difficult-but-necessary preparations for His service.

Here Satan tried to turn Jesus away from His Father. Knowing that the key to Jesus' power was His relationship with His Father, Satan tried to separate them. He tried to turn Jesus toward His own needs.

Jesus stayed focused on His Father. In His responses to Satan, He always spoke of the Father's will. That was His constant concern.

That is also our key in temptation. When you first sense Satan's approach, turn to your Father. Ask for His provision, His will, and His glory. Nothing can shake you if you depend on Him.

*I have set the Lord always before me.  
Because he is at my right hand,  
I will not be shaken.  
(Psalm 16:8, NIV)*

*Facing temptation, Father,  
I choose the pleasure of  
pleasing You.*

## Do You Recognize These Temptations?

We experience the same temptations

Jesus suffered in the wilderness:

to wrongly indulge our physical appetites,

to seek personal glory,

to serve lesser masters,

to doubt our unseen God and

ask Him to prove Himself in our physical world.

Jesus exposed all these as

lies, as

roads to ruin.

He chose the way of trust.

We will follow Him.

*Jesus returned from the  
deprivation and  
spiritual warfare of the wilderness,  
not weakened  
but strengthened in the Spirit.  
His ministry prospered.  
Father, help me to stay  
focused on You  
through the struggles  
You allow to come to me.*

Hymn recording: [With Jesus in Temptation](#)

# With Jesus in Temptation

Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13; James 4:7

♩ = 96

A Dm  $\frac{Am}{D}$  Dm Am  $\frac{Am}{G}$   $\frac{Dm}{F}$  Gm<sup>9</sup> B $\flat$

1. The Fa - ther's chos - en child, His treas - ure and His  
 2. Soon hun - gers come to call As weak - ness grows with -  
 3. The way is long and hard, And all seems in - se -  
 4. The Tempt - er holds the prize One com - pro - mise a -  
 5. Re - sist when first you hear Sin's charm - ing call with -

Asus A Dm Dsus Am B $\flat$   $\frac{Gm}{B\flat}$  B $\flat$ 6 B $\flat$

own, Is driv - en by the Spir - it's lead, Is driv - en in - to  
 in. Look up to God when need is great, Look up to God and  
 cure. Don't come to God with loud de - mands But sim - ply trust your  
 way. Still look to God. Don't turn a - side! The road to death is  
 in. Draw close to God, and He draws near. Draw close - your Lord is

Dm  $\frac{Cadd9}{E}$   $\frac{Dm}{F}$   $\frac{Dsus}{G}$   $\frac{Dm}{A}$  Gm  $\frac{Dm}{A}$  B $\flat$ 6  $\frac{Dm}{A}$  Asus A Dm

deep - est need. His help is God a - lone.  
 hum - bly wait. Put all your hope in Him.  
 Fa - ther's hands. His grip is kind and sure.  
 smooth and wide. With Je - sus watch and pray.  
 al - ways here. Just keep your eyes on Him.

WORDS: Ken Bible  
 MUSIC: Ken Bible and Truman S. Wetmore (*The Sacred Harp*, 1844)

FLORIDA 2  
 6.6.8.8.6.

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# God's Love in Christ

## 1 John 4:7-10

(NASB)

Beloved, let us love one another,  
for love is from God; and  
everyone who loves is  
born of God and  
knows God.

The one who does not love  
does not know God,  
for God is love.

By this the love of God was manifested in us,  
that God has sent His only begotten Son into the world  
so that we might live through Him.

In this is love,  
not that we loved God,  
but that He loved us and  
sent His Son to be the propitiation for our sins.

## Ferocious Love

Transcendent Father, unseen God,  
    You longed for us to know You.  
You let us touch You with our senses  
    in creation and  
        at Mt. Sinai,  
    through the tabernacle and  
        through Your prophets.  
But all the while You promised to share Yourself fully through  
    a Person who was to come,  
    a Man filled with Your own Spirit.  
This specially Anointed One, this Messiah, would  
    live among us and  
    rule over us.  
His Kingdom would extend  
    through every nation and  
    through all time.  
He would bring all the blessings You had ever promised.

As the centuries passed, Your promises of this Messiah became  
    increasingly detailed and vivid.  
We longed for His coming.

But when He arrived, we didn't recognize Him.  
He was not what we expected.  
You are Almighty God, and  
    Messiah was to be Your full revelation of Yourself.  
We expected Him to be  
    a commanding leader,  
    a powerful warrior,  
    an unstoppable conqueror.  
We thought He would be like a roaring lion that  
    no one would dare challenge.  
We thought He would be fearfully holy and  
    bring fiery judgment on all the wicked.

But instead, He arrived as the weakest and lowliest of all human creatures –  
    a helpless infant born of  
    an unmarried peasant girl.  
He wasn't a king – not what we considered a king.  
There wasn't anything regal about Him.  
    He was a rural laborer with an accent to match.

He wasn't a mighty warrior.

He was a gentle healer,  
a teacher with little formal education.

He didn't live in a palace.

He was a homeless wanderer.

His holiness wasn't fearful or awe-inspiring.

He befriended sinners, whom respectable people avoided.

He socialized with them and received them warmly.

The only people He condemned were  
the ones we considered the most religious.

He scolded them for their pride and hypocrisy.

This Messiah didn't prowl and roar like a lion.

In the end, He died like a lamb,  
meek,  
silent, and  
defenseless.

He gave us a living picture of You,  
but You were not who we expected.

We expected to experience Your  
fiery,  
ferocious,  
all-conquering power.

Instead, we experienced Your  
fiery,  
ferocious,  
all-conquering love.

**Hymn recording: [All-conquering Love](#)**



# All-conquering Love

*Song of Solomon 8:6; Isaiah 25:8; Jeremiah 31:3; John 3:16; 8:58; 19:30;  
Ephesians 2:4-5; Philippians 2:5-8; Hebrews 10:10; 1 John 3:1; 4:9-10; Revelation 5:1-6*

♩ = 76

Em C  $\frac{G}{B}$  G  $\frac{Am^6}{C}$   $\frac{Am}{C}$  B7 Em  $\frac{Em}{D}$   $\frac{Am^6}{C}$   $\frac{G}{B}$   $\frac{D}{F\#}$  G

1. Sov - 'reign, all - trans - cend - ing Lord, Ho - ly mys - t'ry,  
2. Christ the Li - on, now the Lamb, Gives Him - self, the  
3. Christ the Vic - tor, in de - feat, Makes Your vic - t'ry  
4. In His con - qu'ring strength we see Deep and glo - rious

$\frac{Am}{C}$  B7 Em  $\frac{Em}{G}$  Am  $\frac{G}{B}$   $\frac{Am}{C}$  Em D7 Em  $\frac{Em}{B}$

feared, a - dored, In Your might - y Son we see  
great I AM. Christ, the Prince of Par - a - dise,  
all com - plete. As He prays His fi - nal breath,  
mys - ter - y Glow - ing from Your heart a - bove:

C Am7  $\frac{G}{B}$  G Am7 B<sup>7</sup><sub>sus</sub> B7

1-3	4
Em	E <sub>sus</sub> $\frac{E_{sus}}{B}$ E

All Your love's hu - mil - i - ty.  
Dies a slaugh - tered sac - ri - fice.  
Sov - 'reign life now swal - lows death.  
Ho - ly, fierce, all - con - qu'ring love.

WORDS: Ken Bible  
MUSIC: German Hymn Tune (1524) and Ken Bible

NUN KOMM 2  
7.7.7.

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## One by One

Our magnificent God created the entire physical universe  
with a word.

His sovereignty is so complete that  
He simply expresses His will, and  
matter obeys.

When Jesus came,  
surely He could have healed the same way.

With just a word He could have healed  
an entire village,  
an entire nation,  
the whole world.

But He did not.  
He healed personally,  
individually,  
one by one.

He healed in many different ways.

Healing was not a technique but  
a personal exchange.

He always established personal contact  
with the one requesting the healing,  
whether with the needy person or  
with their representative  
(sick people often can't speak for themselves).

From the petitioner, there was  
an expression of faith.

Then from Jesus,  
a word,  
a look,  
sometimes a touch – and  
a changed life.

Jesus shared the Father's love  
person to person,  
face to face.

How else could you fully express such a  
deep,  
personal,  
intimate love?

He calls us,  
His servants and friends,  
to express God's love the same way to  
each of His loved ones all around us:  
person to person,  
one by one.

*Father, help me not to respond to people  
by label or category,  
but as individuals,  
as Your unique creations.*

**Hymn recording: [One by One](#)**

# One by One

♩ = 120

D<sub>m</sub> A<sub>m</sub><sup>7</sup> D<sub>m</sub>  $\frac{A_m}{D}$  D<sub>m</sub> D<sub>m</sub>  $\frac{D_{sus}}{E}$   $\frac{D_m}{F}$  G<sub>m</sub> G<sub>m</sub><sup>9</sup> D<sub>m</sub>

1. God spoke in - to dark-ness, and worlds came to be. His will in a  
 2. He healed with a word, and He healed with a touch. They knew that He  
 3. So free - ly re - ceiv - ing, now free - ly we give. He calls and com -

F B<sub>b</sub> B<sub>b</sub><sup>6</sup> B<sub>b</sub><sup>M</sup><sup>7</sup> A<sup>7</sup><sub>sus</sub> A<sup>7</sup> A D<sub>m</sub>  $\frac{D_{sus}}{E}$  F  $\frac{F}{G}$

word be - came all we can see. But when our Cre - a - tor was  
 loved them but nev - er how much Till hang - ing, He suf - fered in  
 pels us to love and to live That neigh - bors and na - tions and

A<sub>m</sub> A<sub>sus</sub> A<sub>m</sub> B<sub>b</sub><sup>M</sup><sup>9</sup> B<sub>b</sub> B<sub>b</sub><sup>M</sup><sup>7</sup> D<sub>m</sub>  $\frac{D_m}{C}$  B<sub>b</sub> B<sub>b</sub><sup>M</sup><sup>7</sup>  $\frac{B_b M^7}{A}$  G<sub>m</sub><sup>9</sup>  
*3rd time rit.*

ser - vant and son, He healed all the need - y  
 si - lence and blood To par - don us sin - ners  
 peo - ples and tongues May know Him and love Him

A<sup>7</sup><sub>sus</sub> A<sub>m</sub><sup>7</sup>  $\frac{1, 2}{D_m}$  D.C.  $\frac{3}{D_m}$   $\frac{G_m^6}{D}$  D<sub>m</sub> D<sub>m</sub><sup>7</sup>  $\frac{G_m^6}{D}$   $\frac{G_m^6}{D}$  D

One by one.  
 One by one.  
 One by one.

WORDS: Ken Bible  
 MUSIC: Traditional Irish Melody and Ken Bible

THE KILNS  
 11.11.11.6.3.

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## He Comes to Us

*Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. After he had dismissed them, he went up on a mountainside by himself to pray.*

*When evening came, he was there alone, but the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.*

*During the fourth watch of the night Jesus went out to them, walking on the lake. When the disciples saw him walking on the lake, they were terrified. "It's a ghost," they said, and cried out in fear.*

*But Jesus immediately said to them: "Take courage! It is I. Don't be afraid."*  
(Matthew 14:22-27, NIV)

When God's loved ones are in need,  
nothing can keep Him away.

He came to us on the Sea of Galilee  
in the midst of the storm.

He came to us on Golgotha.

He will come to us on that final day  
on clouds with great power and glory.

Nothing can separate God from His people, and  
nothing can separate us from His love.

**Hymn recording: [See Him Walk on the Water](#)**

# See Him Walk on the Water

Matthew 14:22-33; Mark 6:45-52; John 6:16-21

♩ = 76    G7    Cm    C sus  $\frac{Gm}{Bb}$      $\frac{Gsus}{Bb}$   $\frac{Gm}{Bb}$  A $\flat$ M7    B $\flat$ 7    Cm    G7

1. In the dark - ness, in the fu - ry, With the storm all a - round us, In our  
2. In the gar - den, in His suf - fring, In His bleed - ing and dy - ing, In His

Cm    C sus Gm    G sus Gm A $\flat$ M7    B $\flat$ 7    E $\flat$

strug - gle, in our weak - ness, With the storm all with - in,  
ris - ing, in His reign - ing, In re - turn - ing a - gain,

$\frac{Cm}{Eb}$   $\frac{G}{D}$  Cm    Cm7 Gm    G sus     $\frac{Cm}{Eb}$  E $\flat$  A $\flat$     B $\flat$ 7

(1) He is com - ing! Christ is com - ing! See Him walk on the  
(2) It is Je - sus in His mer - cy! See Him walk on the  
(3) He is com - ing! Christ is com - ing! See Him walk on the  
(4) It is Je - sus in His mer - cy! See Him walk on the

E $\flat$     Cm Gm7 Cm    Cm7 Gm    G sus     $\frac{Cm}{Eb}$  E $\flat$     E $\flat$

wa - ter! He is with us! God is with us, The Al -  
wa - ter! He is with us! God is with us, See un -  
wa - ter! He is with us! God is with us, The Al -  
wa - ter! He is with us! God is with us, See un -

WORDS: Ken Bible  
MUSIC: Traditional Folk Tune and Ken Bible

VERNIE  
Irregular

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F m <sup>9</sup>	B <sup>b</sup> 7	1, 3	2	D.C.	4
<i>rit. last time</i>		E <sup>b</sup>	E <sup>b</sup>		E <sup>b</sup>

might - y I AM!

speak - a - ble love!

might - y I AM!

speak - a - ble love!

## Jesus' Heart for People

Look at the life of Jesus and

see His great heart for people!

He was homeless, owning only the clothes on His back,  
yet He lived in His Father's limitless abundance and  
shared it freely with all He touched.

He interacted with the highest and lowest of people,  
receiving each one warmly.

He taught.

He healed.

He fed thousands.

He forgave sin.

He raised the dead.

He freed individuals from the evil that had bound them so unmercifully.

He gave of Himself without reserve.

He was repaid for His generosity with

hatred,

anger,

torture, and

a cruel death.

Yet even when His love for people brought Him only pain,

He didn't grow bitter.

He didn't hold back.

Betrayed, abandoned, and abused,

He continued to love with His dying breath.

He left us with a promise.

His deep, burning love will bring Him back again

to gather all His people to Himself.

He will be one with them

fully,

finally, and

forever.

Hymn recording: [Feel the Savior's Heart for People](#)



# Feel the Savior's Heart for People

Deuteronomy 15:7-11; Psalm 41; Matthew 8:11; 9:35-36; 24:30-31; 26:36-75; 27:1-54;  
Mark 13:26-27; 14:32-72; 15:1-39; Luke 21:27-28; 22:39-71; 23:1-49; John 18; 19:1-30

♩ = 80 Unison

D D C# Bm D A G<sup>6</sup> D D F# G A Bm Bm A GM<sup>7</sup> A<sup>7</sup> D G A

1. Feel the Sav-ior's heart for peo-ple As He shares Him - self with all.  
2. Feel the Sav-ior's heart for peo-ple When it giv- es Him on - ly pain.  
3. Feel the Sav-ior's heart for peo-ple. Feel His deep - est long - ings burn.

D GM<sup>7</sup> G A D D C# G B A C# D D F# Em<sup>9</sup> A<sup>7</sup> D D C#

All are bro - thers, sis - ters, neigh - bors. All are wel - come, great and small.  
Now en - gulfed in vi - cious ha - tred, Self - less love seems all in vain.  
As He yearns for love's com - ple - tion, Hear Him prom - ise His re - turn.

Bm F#m G F#m A Bm F#m G Em<sup>7</sup> Aadd<sup>9</sup> A

See Him live His deep com - pas - sion. Watch Him shep - herd, heal, and feed,  
Tho' a - lone, con - demned, a - ban - doned, Taunt - ed, tor - tured, crushed, be - trayed,  
See Him come for all His fam - 'ly, Gath - 'ring us from ev - 'ry race.

Bm Bm D F#m G<sup>6</sup> D A G D A A<sup>7</sup> sus A<sup>7</sup> D

Thro' the Fa - ther's rich a - bun - dant Free - ly meet - ing ev - 'ry need.  
With His dy - ing words He loves them - Love tri - um - phant, un - a - fraid.  
We will feast on love to - geth - er Heart - to - heart and face - to - face.

WORDS: Ken Bible  
MUSIC: Robert Lowry (1826-1899) and Ken Bible

LOVE PEOPLE  
8.7.8.7.D.

Alt. Tunes: HYFRYDOL; HOLY MANNA; BEACH SPRING  
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## **Luke 15:1-3, 11-32**

(NASB)

Now all the tax collectors and the [a]sinners were coming near Him to listen to Him. 2 Both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them."

So He told them this parable, saying,

"A man had two sons. The younger of them said to his father, 'Father, give me the share of the estate that falls to me.' So he divided his [d]wealth between them. And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living. Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished. So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine. And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving anything to him. But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger! I will get up and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight; I am no longer worthy to be called your son; make me as one of your hired men."' So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet; and bring the fattened calf, kill it, and let us eat and celebrate; for this son of mine was dead and has come to life again; he was lost and has been found.' And they began to celebrate.

"Now his older son was in the field, and when he came and approached the house, he heard music and dancing. And he summoned one of the servants and began inquiring what these things could be. And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.' But he became angry and was not willing to go in; and his father came out and began pleading with him. But he answered and said to his father, 'Look! For so many years I have been serving you and I have never neglected a command of yours; and yet you have never given me a young goat, so that I might celebrate with my friends; but when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him.' And he said to him, 'Son, you have always been with me, and all that is mine is yours. But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.'"

## Letter from a Concerned Father

*Based on Hosea 11:1-11*

My Dear Child,

Since before you were born, I've loved you. You were my delight, my pride and joy. I would sit and watch you and smile and laugh. I looked forward to being with you. I enjoyed you so much. I just could not do enough for you.

I cared for you day and night. You were always on my mind and on my heart. When you were sick, I felt your pain and nursed you back to health. When you fell, I would lift you in my arms and hug you and gently kiss you.

But the more I loved you, the more you resisted my love. The more I cared for you, the more you resented me. The more I did for you, the less you trusted me.

I taught you to walk, and you chose to walk away from me. I shaped your young mind. I carefully fed it and nurtured it. But you became proud, and in your youthful ignorance you found me foolish and old-fashioned.

You took everything I gave you and turned it against me.

But still I loved you and did all I could to help you. I saw trouble coming. I tried to warn you – sometimes gently, sometimes in desperation, as shouting to one standing in front of an oncoming truck: “Look out! Get out of the way!” But you took my warnings as intrusions, as selfish attempts to “run your life.”

The trouble came – the incredible hurt, the destruction, the shattered relationships. Believe me, being right brought me no joy. I suffered it all with you.

I still see trouble coming. But I can't help you...not unless you let me...not unless you help yourself.

A parent's grief for a lost child has no comfort, no consolation, except one. It's hope – hope that the child will somehow just come back.

Come back, child.  
Please, come back.

Love forever,  
God, Your Father

Hymn recording: [A Father's Love](#)

# A Father's Love

Luke 15:11-32

♩ = 69

G GM7 G  $\frac{Am}{C}$  C  $\frac{G}{D}$   $\frac{A^9}{C\#}$   $\frac{A}{C\#}$

1. Hear a child de - mand his free - dom, Grasp - ing for  
 2. Thro' the years of waste and wan - d'ring So far from  
 3. How the Fa - ther runs to meet him! See their em -  
 4. Still a wait - ing heart is call - ing All far from

D<sub>sus</sub> D  $\frac{C}{G}$  G  $\frac{Am7}{G}$  G  $\frac{Am}{C}$  C

life, Care - less with his great - est treas - ure:  
 home, Still a wait - ing heart is watch - ing  
 brace! Sin is turned to joy and prom - ise  
 home. Come and know this sweet for - give - ness.

$\frac{G}{D}$  D<sup>13</sup> D<sup>7</sup>  $\frac{G\text{ sus}}{D}$  1, 2, 3 4  
 G  $\frac{G}{D}$   $\frac{C}{G}$  G  $\frac{G}{D}$   $\frac{C}{G}$  G

All his Fa - ther's love.  
 With a Fa - ther's love.  
 By a Fa - ther's love.  
 Find your Fa - ther's love.

WORDS: Ken Bible  
 MUSIC: Traditional Folk Tune; arr. by Ken Bible

LONG TIME AGO  
 8.4.8.5.

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## Love Is Not Blind

Love is not blind.  
Love sees what no one else sees.  
Others see sin and ugliness.  
Love sees one unspeakably precious.  
Love sees its treasure,  
    its child.

Your Father calls you to share His love,  
    to live the same love that  
    reached out and drew you in.  
Your Father calls you to  
    share His heart.

*Father,  
forgive my indifference to  
the lost sheep that  
mean so much to You.  
Make my heart as Your heart,  
my hands as Your hands,  
my life as Your life.*

Hymn recording: [Our Father's Burning Heart](#)

# Our Father's Burning Heart

Tune: SUSSEX CAROL  
Luke 15

♩ = 56

F F C7 C F Fadd9  $\frac{E}{A}$  C C7 Dm  $\frac{Gm}{Bb}$

1. Our Fa - ther longs for all the lost, His chil - dren wan - d'ring  
2. He gives to us with o - pen hand. We take it all and  
3. So live His strong and ten - der love For all His fam - ly

$\frac{E}{C}$  C7 F F  $\frac{Bb}{D}$   $\frac{Bbadd9}{D}$   $\frac{E}{C}$   $\frac{Fadd9}{C}$   $\frac{E}{C}$   $\frac{C}{Bb}$

far from home. The need - y ones we look be - yond Are  
walk a - way. We waste His wealth on emp - ty hopes And  
far and near. Give ev - 'ry child a wel - come home Till

$\frac{F}{A}$   $\frac{Gm}{Bb}$  C13 C7 F C  $\frac{Bb6}{D}$   $\frac{Bb}{D}$   $\frac{C}{E}$   $\frac{C6}{E}$   $\frac{C7}{E}$  C C7  $\frac{Am}{C}$

dear to Him, His loved, His own. See through our Fa - ther's lov - ing  
leave our lives in dis - ar - ray. See how His chil - dren groan and  
all of - fens - es dis - ap - pear. Dance with all heav - en's bound - less

Bb6  $\frac{C}{G}$   $\frac{E}{A}$  Bb  $\frac{E}{C}$  Gm Gm9 C C7 F

eyes! Come share our Fa - ther's burn - ing heart!  
die! Come share our Fa - ther's burn - ing heart!  
joy! Come share our Fa - ther's burn - ing heart!

WORDS: Ken Bible

MUSIC: Traditional English Carol; arr. by Ken Bible

SUSSEX CAROL

8.8.8.8.8.8.

Alt. Tune: MELITA

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## Picture This

Picture this:

A poor widow generously gives her last two meager coins,  
all that she has to live on. (Mark 12:41-44)

A father is horribly mistreated by His wayward son.  
But when the son finally comes home, penniless and half-starved,  
the father runs to him and  
joyfully smothers him with love and gifts and forgiveness. (Luke 15:11-32)

The King of All Kings makes Himself a poor, powerless peasant.  
He lives homeless and without a family  
so that all the people can be His family.  
He feeds and heals and teaches everyone who comes to Him.  
He frees those tormented by demons and  
raises the dead.

Finally, He gives Himself as the full and final sacrifice for all their sins.  
To celebrate their deliverance, He makes Himself their feast:  
His own body becomes the bread broken for them.  
His own blood becomes the wine poured out for them.

All these are living portraits of  
the glorious love of  
our glorious God,  
drawn by the life and death of His only Son,  
Jesus Christ.

Hymn recording: [Pictures of God's Love](#)

# Pictures of God's Love

Matthew 8:1-4; Matthew 26:26-29; Mark 14:22-25;  
 Luke 15:11-32; 22:17-20; Acts 3:1-10; 1 Corinthians 11:23-25

♩ = 76

N.C. Fm Cm11 Eb Db Fsus C Fm C G° Bb Bbm6 Fm Ab C7 G

1. A fa - ther runs with stream - ing tears- His  
 2. A lep - er comes back home a - gain, The  
 3. His flesh and blood, our bread and wine- He  
 4. Dis - cov - er now by child - like faith What

Fm C7 Fm Bbm Db C sus C sus G C C+ C7 Fm Ab Db Ab Fm Bbm Bbm7

son, once dead, now lives! His joy - ful love gives  
 lame now leap and dance- God's gifts can on - ly  
 makes Him - self our feast. In death He serves His  
 God de - lights to show: A joy - ful, o - ver -

G° Ebadd9 Eb Fm C7 Fm Ab C Bbm7 C sus C Fm Fm C F

just a glimpse Of how our God for - gives.  
 start to trace The deep, di - vine ro - mance.  
 life to feed The mean - est and the least.  
 flow - ing love That ev - 'ry life can know.

WORDS: Ken Bible  
 MUSIC: Wyeth's *Repository of Sacred Music, Part Second* (1813); arr. by Ken Bible

MORNING SONG 2  
 C.M.

Alt. Tunes: AMAZING GRACE; CORONATION

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## Jesus Weeps for the Unrepentant

Jesus knew that He was about to raise Lazarus from the dead.

But surrounded by the deep grief of His friends,

Jesus wept. (John 11:33-35).

His heart grieves

with those He loves.

After entering Jerusalem in triumph,

Jesus wept over the city. (Matthew 23:37-39)

He knew the horrific price its people would pay for

rejecting their Messiah and

refusing to repent.

When Jesus was told of the violent death of Jews at the hands of Pilate,

He replied,

*“Unless you repent, you will all likewise perish.”* (Luke 13:3, NASB; see 13:1-9)

Name any tragedy in our

violent, unjust world, and

a worse tragedy is the fate of those who

live and

die forever

without

ever

knowing

God.

Jesus weeps.

Hymn recording: [Jesus Weeps for the Unrepentant](#)

# Jesus Weeps for the Unrepentant

Job 14:1-2; Luke 13:1-5, 34-35; 19:41-44; 23:28-31;  
John 11:33-35; Philippians 3:18; James 4:8-10; 5:1

$\text{♩} = 72$   
Unison

C C<sub>B $\flat$</sub>  F<sub>m</sub> F<sub>m</sub> F<sub>m</sub> F<sub>m</sub><sup>11</sup> C sus C F<sub>m</sub> C<sup>7</sup> F<sub>m</sub> F<sub>G</sub><sup>sus</sup> F<sub>m</sub> B $\flat$ m C sus C

1. See them suf - fer need - less pain, Clutch - ing life, but all in vain,  
2. See them grasp - ing, in their loss, Ev - 'ry com - fort but the cross -  
3. See them born; they bud and bloom, Grow, but nev - er make Him room.

B $\flat$ m E $\flat$  G A $\flat$  C<sup>7</sup> C F<sub>m</sub> F<sub>m</sub> D $\flat$  B $\flat$ m D $\flat$  F<sub>m</sub> F<sub>m</sub> B $\flat$ m<sup>7</sup> C<sup>7</sup> F<sub>m</sub>

Blind - ly scorn - ing Mer - cy's warn - ing. God is love, and how He weeps!  
Such ob - ses - sion! No con - fes - sion. Mourn with Him as Je - sus weeps.  
Nev - er know - ing, Sim - ply go - ing, Sin - ners die. The Sav - ior weeps.

WORDS & MUSIC: Ken Bible

PASTOR SHAWN  
7.7.4.4.7.

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## When Messiah Came

*For God so loved the world  
that He gave His only begotten Son,  
that whoever believes in Him shall not perish,  
but have eternal life.  
For God did not send the Son into the world  
to judge the world,  
but that the world might be saved through Him.  
(John 3:16-17, NASB)*

When Messiah came,  
we expected the defeat of our enemies.  
We expected them to be  
crushed, condemned, and consumed in a fiery judgment.

When Messiah came,  
He taught us that the enemy is our own evil hearts.  
Instead of judging us, He justified us.  
Instead of consuming us, He cleansed us.  
Instead of condemning us, He forgave us completely.  
Instead of crushing us, He was crushed.

When Messiah came,  
we expected a show of power.  
Instead He showed us the power of love.

Hymn recording: [Here Is Love](#)

# Here Is Love

1 John 4:10

♩ = 66

$\frac{B\flat}{C}$  C7 F
 $\frac{C^7_{sus}}{F}$  F  $\frac{Gm}{B\flat}$  B $\flat$ 
F
 $\frac{C^7}{G}$   $\frac{E}{A}$

1, 3. Here is love vast as the o - cean, Lov - ing - kind - ness as a  
 2. On the mount of cru - ci - fix - ion Foun - tains o - pened deep and

$\frac{C^7_{sus}}{F}$  C7  $\frac{B\flat}{C}$  C7 F
 $\frac{C^7_{sus}}{F}$  F  $\frac{Gm}{B\flat}$  B $\flat$

flood wide. When the Prince of Life, our ran - som, Shed for  
 Through the flood - gates of Your mer - cy Flowed a

$\frac{E}{C}$  C7 F sus F
 $\frac{F_{sus}}{G}$   $\frac{E}{A}$ 
F  $\frac{B\flat}{F}$  F

us vast His pre - cious blood. Here is love. Lord, we re -  
 and gra - cious tide. Here is love like might - y

$\frac{E}{C}$  C  $\frac{Gm^7}{B\flat}$   $\frac{Dm}{A}$  Gm7
C7 F
 $\frac{E}{A}$

mem - ber. From our hearts we lift Your praise, Rais - ing  
 riv - ers Poured un - ceas - ing from a - bove. Heav - en's

WORDS: William Rees (tr. by William Edwards) and Ken Bible  
 MUSIC: Robert Lowry and Ken Bible

HERE IS LOVE  
 8.7.8.7.D. w. Ref.

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3rd time to Coda  
C7

B $\flat$       G $\flat$ m / B $\flat$     B $\flat$       F      E / A    B $\flat$     E / C

high      the liv - ing an - them      All will sing      through end - less  
peace      and per - fect jus - tice      Kissed a guilt - y world in

1 F      B $\flat$       2 F      F      C7      B $\flat$  / D

days.      love.      O what love!

C7 / E      C9 / E      F      C7 / F      F      Dm7    C      E / C

Great love!      Dy - ing Lord,

D.C. al Coda    CODA

C7      C $\sharp$ 7    Dm      C7sus    C7      F      F

*rit.*

what love!      days.

## A Father's Love

When I was all wrong, inside and out...when I was so blind I didn't want to change...when I was so helpless I could not change, Jesus took responsibility for me. He took it upon Himself to save me from my own sin and the death He knew it would bring me.

When that meant sacrifice, He was there. When it meant incredible suffering, He was there. When it meant submitting Himself to abuse, humiliation, and death, He was there for me.

Because I was blind, proud, and completely helpless, He carried me and all my guilt on His back. He died for my sins so that I wouldn't have to.

If my wife or children were in danger, I'd do anything to save them. No matter what the threat or the cost, I'd be there. I'd gladly step into the gap for them. That's the way Jesus felt about me when I was far away from Him, when I didn't know Him and didn't care.

Jesus' life wasn't taken from Him. He laid it down willingly, and the Bible accounts bear that out. He knew ahead of time all the suffering that awaited Him, but He faced it anyway.

- He was betrayed by a close friend.
- He let Himself be taken by those who hated Him and were eager to kill Him.
- He went through an illegal trial and was falsely accused, yet He never tried to defend himself.
- He was severely beaten and had a crown of thorns pressed onto His head.
- He was mocked and publicly humiliated. He watched and listened as the people He loved screamed for His execution.
- Finally, He was nailed to a wooden cross and hung there to die slowly while His enemies jeered and His mother watched and wept.

Jesus knows love. He knows how much it costs. He knows how much it can hurt. Nothing can break our hearts like our children when they turn away from us, trample our love, and slowly destroy themselves in the process. Jesus lived out a parent's perfect love.

Every day, through every word and action, He showed us our Father's heart toward us. And He showed it most eloquently, most poignantly, most completely in His death.

We look around at creation and see our Father's lavish love and care for us. But creation flows from the unmeasured abundance of His riches. Though the universe is so vast and varied, the Creator is undiminished by giving it.

But in Jesus, we see the Creator's love more fully. We see Him pouring himself out completely, unreservedly for us.

That is love. That is our Creator. And His Fatherly love burns as passionately today, for you and for your loved ones, as it did two thousand years ago. *His love endures forever* (Psalm 136:1, NIV).

Hymn recording: [Your Ceaseless, Unexhausted Love](#)

# Your Ceaseless, Unexhausted Love

TUNE: Must Jesus Bear the Cross Alone? (MAITLAND)

G G sus G Am C

1. Your cease - less, un - ex - haust - ed love, Un -  
 2. Right now Your good - ness waits - ed to bless. You  
 3. Your mer - cy is a might - y sea, A  
 4. Come, bound - less God, and bathe our hearts, Our

G B D G B G D G D<sup>7</sup> sus G

mer - it - ed and free, De - lights to heal our  
 long and love and seek To pour Your - self un -  
 broad and bound - less store, E - nough for all, e -  
 ear - ly love re - new Till all we see and

Am C G B G G D D<sup>7</sup> G

sin - ful hearts And help our mis - er - y.  
 meas - ured down On us, the poor and weak.  
 nough for each, E - nough for ev - er - more.  
 all we seek Be ev - er, on - ly You.

WORDS: Ken Bible and Charles Wesley  
 MUSIC: George N. Allen

MAITLAND  
 C.M.



# **Deny Yourself, Take Up Your Cross, and Follow Me**

## **Matthew 16:13-27**

(NASB)

Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Christ, the Son of the living God."

And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven. I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven." Then He warned the disciples that they should tell no one that He was the Christ.

From that time [k]Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You." But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."

Then Jesus said to His disciples, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul? For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every man according to his deeds.

*Parallel passages: Mark 8:27-38; Luke 9:18-26*

## The Christ of Lent

During Lent, Jesus is the Father's Servant,  
leading us on the path of obedience and trust.

*"If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me." (Matthew 16:24, NASB)*

When we take the truth to a dark and rebellious world,  
we meet fierce opposition from the Evil One.  
We are going against the strong current of our culture.  
As we do, we are called to disregard all personal costs,  
to let our entire life fall to the ground like a seed and die,  
in order that eternal fruit will grow.

But Jesus does not drive us out into such self-sacrifice.  
He leads us.  
He goes with us.  
He goes before us.  
He demonstrates that such a life is  
abundantly joyful,  
permeated with  
peace,  
love, and  
constant sufficiency.

During Lent, Jesus is the Father's Servant,  
leading us on the beautiful path of obedience and trust.  
Let all who are looking for the very best of life  
respond to His personal call,  
"Follow Me".

Hymn recording: [Come and Follow Me](#)

# Come and Follow Me

Matthew 4:18-22; 14:22-33; 16:21-28; and parallel passages; John 21:15-23

♩ = 96

E $\flat$  B $\flat$ <sup>7</sup><sub>sus</sub>  
E $\flat$  E $\flat$  Fm<sup>7</sup> A $\flat$  B $\flat$  E $\flat$  E $\flat$  A $\flat$

1. Come and fol - low Me. Joy is wait - ing! Leave all be - hind, and  
 2. Come and fol - low Me. Walk on wa - ter! Step out, though all may  
 3. Come and fol - low Me. Share My suf - f'ring. Hear now My call to  
 4. Come and fol - low Me. Needs are cry - ing. Friend, if you love Me,

E $\flat$  B $\flat$  B $\flat$ <sub>sus</sub> B $\flat$  E $\flat$  B $\flat$  F E $\flat$  G A $\flat$  E $\flat$  B $\flat$  A $\flat$  B $\flat$

don't de - lay! Hear Me call - ing you. Do you trust Me?  
 seem un - clear. Claim My prom - ise and trust My pow - er.  
 come and die. Trade what's pass - ing to find what's great - er.  
 feed My sheep. Serve the need - y in dai - ly plac - es,

E $\flat$  Fm<sup>7</sup> E $\flat$  G A $\flat$  E $\flat$  B $\flat$  B $\flat$ <sub>sus</sub> B $\flat$  Cm E $\flat$  B $\flat$  A $\flat$  Fm<sup>7</sup> E $\flat$   
rit.

I am the Life, the Truth, the Way. If you be - lieve Me, just o - bey.  
 I am I AM! Ig - nore your fear! I am I AM, and I am here.  
 Come learn the joy of sac - ri - fice! Lose all the world and gain My life.  
 E - ven when none may seem to see. I am your shep - herd - fol - low Me.

WORDS: Ken Bible

MUSIC: Traditional Folk Tune and Ken Bible

BONHOEFFER

9.8.9.8.8.

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## I Follow You

*"If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me." (Luke 9:23, NASB)*

Jesus, these same words that  
you spoke to Your disciples so long ago,  
You speak to me today.

You want me to know You.  
You want to be close to me always.

But I must set aside my own plans and selfish interests.

I must be ready to follow You, even if it means discomfort and sacrifice.

Lord Jesus, I don't know what's best for me.  
But I believe that You do.  
I love You, and  
I trust You.

*Lord Jesus, today  
I set aside my plans and  
follow You.*

Hymn recording: [In Your Steps](#)

# In Your Steps

John 13:15; 1 Peter 2:18-25; 1 John 2:6

♩ = 58

F G7 C Dm7 Dm9 F6 F C/G G

1. In Your steps— You call me, and I fol - low  
 2. In Your steps— A ser - vant of Your mer - cy,  
 3. In Your steps— I'm watch - ing and I'm read - y.

F/A G7 C Dm7 Dm9 F Gsus

In Your steps. Lord, how can I re - fuse?  
 Need by need To all who come my way.  
 I am Yours, So lead me out to - day.

G G9 G7 Am Am9 Am Am7 F FM7 C/E C6/G C/G

For no mat - ter where You lead, I know how much You  
 For no mat - ter what they say, I'll show Your gen - tle  
 Lord, You gave Your life for me. I'll give my - self for

G#7 Am Am7 Dm7 Dm9 F6 F C/G G/F Cadd9/E C/E

love me. What a joy to sim - ply walk with You!  
 kind - ness. In com - pas - sion I will walk with You.  
 oth - ers. Ev - 'ry mo - ment help me walk with You.

WORDS & MUSIC: Ken Bible

IN YOUR STEPS  
3.7.3.6.7.7.9.

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C Dm7 Dm9 F6 F C/G G 1, 2 Am Am/G D.C.

What a joy to sim - ply walk with You!  
 In com - pas - sion I will walk with You.  
 What a joy, my Lord, to walk with

3 Am Am/G F6 rit. Am7/G G C

You In Your steps.

## The Crucified Life

*“If anyone would come after me, he must deny himself and take up his cross and follow me.”* (Matthew 16:24, NIV)

Jesus spoke these words to His disciples on His way to Jerusalem to be crucified. Standing at a safe distance, I can understand what He was telling them. But what is He saying *to me*? And what is the Apostle Paul telling me when he says:

*Count yourselves dead to sin.* (Romans 6:11, NIV)

Or what about this?

*I have been crucified with Christ and I no longer live.* (Galatians 2:20, NIV)

I'm comfortable with the concepts as long as they're aimed at somebody else. They make sense. But if my personal interests are being crucified, I get very uncertain. I can stand back and admire the beauty of these truths until I actually have to deny myself. When I have to lay aside my ego and my rights in a relationship and act only in the other person's best interests, then suddenly unselfishness doesn't seem so sensible.

Sometimes I see Jesus' footsteps leading me to the Calvary, just when pursuing "the good life" seems so natural.

I feel the weight of the cross when I realize that I'm here to serve God, not my comfort and career.

I feel the nails in my hands when I ask what He wants me to do with *His* money and *His* time in this world of suffering and need.

I feel the spear pierce my side when I realize that my whole life—all my energies and every dream—are to glorify Him, not me.

When I honestly address these deep demands of discipleship, I choke. How can I even begin to measure up? Is this one of those guilt trips I have to either avoid or rationalize away?

But then I face my Savior, who is here with me now, and I realize it is His voice I hear and His heart that is speaking to me. I am reminded that like all His commands, these words are gifts of love. They are invitations to remove everything that separates Him and me, to enjoy a deeper fellowship with Him and a more complete rest in Him. And with Jesus speaking the words, I start to hear them differently.

Yes, I have to count myself dead to sin. But then I am *alive to God in Christ Jesus*, and *the gift of God is eternal life in Christ Jesus our Lord* (Romans 6:11, 23, NIV).

When I have been crucified with Christ and I no longer live, *Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me* (Galatians 2:20, NIV).

As I trust Him, *Christ lives in me!* I rejoice in His presence and eagerly listen for His voice. I start to taste His freedom from selfishness and begin bringing all my needs to Him.

As I turn my life-style over to Him, my love for Him grows warmer and more personal. I begin to release my fears and embrace Him with my whole heart.

As I embrace Him, I find He takes away, not my freedom, but my slavery to myself. He doesn't take my dignity, but only my empty pride. He doesn't lessen the excitement of life. He helps me enjoy more and more of the full life that He wants for me.

Jesus Christ offers each of us freedom and wholeness, if only we will lay down our lives daily and let Him live through us.

*Thanks be to God for his indescribable gift!* (2 Corinthians 9:15, NIV)

**Hymn recording: [Hear His Call](#)**



# Hear His Call

Matthew 16:24-26; Romans 6; Galatians 2:20; 6:14; Philippians 3:7-14

♩ = 72

D  $\frac{DM7}{F\#}$  G Bm A7 D D G  $\frac{D}{F\#}$  GM7  $\frac{D}{A}$  A A $\sharp$ 7

1. Hear His call: Come and die. Come and die with Je - sus,  
2. Share His death, Share His life, Ris - en now with Je - sus.

Bm  $\frac{DM7}{F\#}$  Gadd9 G G B  $\frac{A7}{C\#}$  D  $\frac{D}{F\#}$  G  $\frac{E7}{G\#}$   $\frac{D}{A}$  Asus A7 D  $\frac{D}{C\#}$

Die to sin, Self de - nied, Cru - ci - fied with Je - sus.  
Spir - it - born, Spir - it - filled, Breath - ing on - ly Je - sus.

♩ Bm F $\sharp$ m Gadd9 G Em7  $\frac{Dadd9}{F\#}$   $\frac{D}{F\#}$  Bm G  $\frac{D}{F\#}$  D GM7 Em $\sharp$ A A $\sharp$ 7 Bm F $\sharp$ m Gadd9 G

All but Him Laid a - side, Want - ing on - ly Je - sus. Los - ing all,  
All His mind, All His love, All and on - ly Je - sus. All we are  
(D.S.) Soon with Him, Glo - ri - fied, All com - plete in Je - sus. Lamb of God,

Em7  $\frac{Dadd9}{F\#}$   $\frac{D}{F\#}$  G  $\frac{E7}{G\#}$   $\frac{D}{A}$

1	D.C.	2	D.S.	3
A $\sharp$ 7 sus A7 D		A $\sharp$ 7 sus A7 D	$\frac{D}{A}$	A $\sharp$ 7 sus A7 D

Gain - ing Him, Gain - ing all in Je - sus. Je - sus!  
As He is, Now and ev - er, Je - sus!  
Lord of Life, Je - sus, on - ly Je - sus!

rit.

WORDS & MUSIC: Ken Bible

DIETRICH  
3.3.6.3.3.6.D.

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## **Jesus modeled this definition...**

Jesus modeled this definition of sacrifice:  
to turn loose of something good  
in order to grasp something greater.  
That is the sacrifice to which our Lord is calling us.

Hymn recording: [Lay Aside Your Passing Pleasures](#)

# Lay Aside Your Passing Pleasures

TUNE: BRYN CALFARIA, alt.

Matthew 13:44-46; Mark 8:31-38; Philippians 3:7-14; Hebrews 12:1-3

$\text{♩} = 68$

1. Lay a - side your pass - ing pleas - ures. Look be - yond what  
 2. Raise your eyes and see the Sav - ior. Feel His love, and  
 3. Glad - ly trade your crum - bling treas - ure. Gain the pearl of

can - not last. Shal - low hopes are mere dis - trac - tions.  
 hear His call. Fol - low Him in self - de - ni - al.  
 great - est price. Life is more than pain and pleas - ure.

Earth - ly com - forts soon are past. See in Christ a  
 Find your Fa - ther all in all. Take the cross, ac -  
 Life in Him is true de - light. Find your free - dom,

grand hor - i - zon. Find a life more rich and vast.  
 cept the suf - fring. Soon the cost will seem so small.  
 find your glo - ry, Find your - self in Je - sus Christ.

WORDS: Ken Bible  
 MUSIC: William Owen; arr. by Ken Bible

BRYN CALFARIA, alt.  
 8.7.8.7.8.7.

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## **John 10:1-18, 27-28**

(NASB)

[Jesus said,] “Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. But he who enters by the door is a shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out. When he puts forth all his own, he goes ahead of them, and the sheep follow him because they know his voice. A stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers.” This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

So Jesus said to them again, “Truly, truly, I say to you, I am the door of the sheep. All who came before Me are thieves and robbers, but the sheep did not hear them. I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly.

“I am the good shepherd; the good shepherd lays down His life for the sheep. He who is a hired hand, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and is not concerned about the sheep. I am the good shepherd, and I know My own and My own know Me, even as the Father knows Me and I know the Father; and I lay down My life for the sheep. I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd. For this reason the Father loves Me, because I lay down My life so that I may take it again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

“My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.”

## The Good Shepherd

Good Shepherd,  
lead me through this day.  
Call me by name,  
and help me hear Your voice in my heart.  
May I follow no voice but Yours.

Lead me out, Lord.  
Always go with me and before me.  
Lead me to Your provision for today:  
    Your bread,  
    Your work,  
    Your rest.

Good Shepherd,  
You are the door.  
Through You I enter into life.  
You are always standing in front of me,  
protecting me from the Evil One.

Good Shepherd,  
You lay down Your life for me.  
I am Your own.  
The same knowing that binds You to Your Father  
now binds me to You.

You are love.  
Speak, Lord.  
My heart is listening.

Hymn: [Good Shepherd](#)

# Good Shepherd

John 10

♩ = 84

D<sub>m</sub>
G<sub>m</sub>  
E
D<sub>m</sub>  
F
A<sup>7</sup><sub>sus</sub>  
E
A<sup>7</sup>
D<sub>m</sub>
D<sub>m</sub>  
E

1. Good Shep - herd, speak. My heart is lis - t'ning.  
 2. O Sav - ior God, You walk be - fore me.

D<sub>m</sub>
G<sub>m</sub><sup>7</sup>
E  
A
C<sub>sus</sub>
C<sup>7</sup>
Fadd9
F

Your voice is love. You call my name.  
 Your way is life. I glad - ly go.

A<sub>m</sub>
D<sub>m</sub>
A<sub>m</sub>
C
G<sub>m</sub>  
D
D<sub>m</sub>
A<sub>m</sub>

Lord Je - sus, lead, for I can on - ly fol - low. I am a  
 I can - not see, but I will sim - ply fol - low. We walk a

D<sub>m</sub>
D<sub>m</sub>  
C
B<sup>b</sup>M<sup>7</sup>
E  
A
C<sup>7</sup><sub>sus</sub>
C<sup>7</sup>
D<sub>m</sub>
G<sub>m</sub>  
E
D<sub>m</sub>  
F
A<sup>7</sup><sub>sus</sub>  
E
A

lamb, and You, the Liv - ing Way. Good Shep-herd, speak. My heart is  
 path that on - ly You can know. O Sav - ior God, You walk be -

WORDS: Ken Bible  
 MUSIC: Traditional Folk Tune and Ken Bible

GOOD SHEPHERD  
 9.8.11.10.9.8.

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Dm                     $\frac{Dm}{E}$     Dm            Gm     $\frac{C}{G}$              $\frac{Dm}{A}$             Am    Am7    Dm

lis - t'ning.  
 fore me.                    Your love a - lone can call my name.  
                                   Your way is love.            I glad - ly go.

## What Matters Most

John the Baptist is an intriguing character. Jesus said of him, “Among those born of women, there is no one greater than John” (Luke 7:28). What a recommendation!

As his ministry seemed to be diminishing, John said of himself, “A man can receive only what is given him from heaven. You yourselves can testify that I said, ‘I am not the Christ but am sent ahead of him.’ He must become greater; I must become less” (John 3:27-28, 30). That statement alone says a lot about John to me.

But listen to what the common people said of him: “Though John never performed a miraculous sign, all that he said about Jesus was true” (John 10:41, adapted). The account goes on to add, “And in that place many believed in Jesus” (John 10:42). Wouldn't you like to have people remember you that way after you're gone?

Most of us dream of doing great things. But whether we accomplish them or not, often we come to realize that our dreams aren't as grand and noble as they once seemed. We now see them as small and self-centered. They matter less than we thought.

But our personal testimony about Jesus Christ matters! How we present Him through our lives and through our words matters a lot! It matters to the people we care about. It matters to many around us we're not even aware of. It matters to people we'll never know, at least not in this life. It matters now, and it will matter forever, in realms we can't imagine. Your testimony about Christ matters!

Throughout the Bible, God calls people to be His witnesses--to tell others what they personally know and have experienced about God. That is our task. It is our divine calling.

But I like the way Paul phrases it. He says that God adopted us sinners as His children, redeemed us, and filled with His Spirit so that we might be for “the praise of His glorious grace” (Ephesians 1:6, 12, 14). In other words, our whole purpose, both in this world and beyond, is to show others just how good and loving God really is. That is the Church's purpose. That is your purpose.

Your level of talent doesn't matter so much. Your life testimony matters a lot. Your glory doesn't matter. God's glory means everything. Human beings are changed forever as they see how good and great God is and learn to trust Him.

Consider making this your personal challenge and your whole reason for being: to find your own unique way of showing other people that God is love.

Hymn recording: [Display Your Splendor in Me](#)



# Display Your Splendor in Me

John 9:3-5

♩ = ca. 92

F
B $\flat$ 
 $\frac{E\mathbb{b}}{B\mathbb{b}}$   $\frac{E\mathbb{b}add^9}{B\mathbb{b}}$ 
 $\frac{E\mathbb{b}}{B\mathbb{b}}$ 
B $\flat$ 
 $\frac{B\mathbb{b}}{D}$   $\frac{B\mathbb{b}M7}{D}$ 
E $\mathbb{b}$ 
 $\frac{B\mathbb{b}}{D}$ 
 $\frac{B\mathbb{b}}{F}$

1. Dis - play Your splen - dor in me, Thro' my weak - ness - es and  
 2. Dis - play Your splen - dor in me. Be the Lord of ev - 'ry

F sus
F
F7
 $\frac{B\mathbb{b}add^9}{B\mathbb{b}}$ 
B $\flat$ 
Cm7
 $\frac{B\mathbb{b}}{D}$ 
E $\mathbb{b}$

needs. In my shad - ows, be a Shin - ing Light. In my  
 need. In my cold - ness, be a Liv - ing Flame. In my

$\frac{C}{E}$ 
F
 $\frac{D7}{F\sharp}$ 
Gm
E $\mathbb{b}$ 
 $\frac{B\mathbb{b}}{D}$ 
B $\flat$

weak - ness, show Your ho - ly might. Dis - play Your  
 suf - fring, glo - ri - fy Your name. Dis - play Your

$\frac{E\mathbb{b}}{B\mathbb{b}}$   $\frac{E\mathbb{b}add^9}{B\mathbb{b}}$ 
 $\frac{E\mathbb{b}}{B\mathbb{b}}$ 
B $\flat$ 
E $\mathbb{b}$ 
 $\frac{B\mathbb{b}}{F}$ 
F7
 $\frac{E\mathbb{b}}{F}$ 
F7
B $\flat$

splen - dor in me. Dis - play Your splen - dor in me.  
 splen - dor in me. Dis - play Your splen - dor in me.

WORDS and MUSIC: Ken Bible

JOHN 9:3  
7.7.9.9.7.7.

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CCLI Song #3305113. For CCLI information call 1-800-234-2446.

## Passionate about His Father

*John 2:13-17*

*The Passover of the Jews was near, and Jesus went up to Jerusalem. And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated at their tables. And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; and to those who were selling the doves He said, "Take these things away; stop making My Father's house a [a]place of business." His disciples remembered that it was written, "Zeal for Your house will consume me." (John 2:13-17, NASB)*

What made Jesus so different from everyone else?

Why did He think differently?

Why did He act differently?

Why did He talk differently?

Jesus was different because of His relationship with His Father.

He single-mindedly focused on

His Father and His Father's concerns.

He wasn't self-centered.

He didn't care about

money,

career,

reputation, or

social pressure.

He kept His mind and His heart

always tuned to His Father's voice.

He let His Father guide everything He said and

everything He did.

No matter what sacrifice was required,

Jesus' goal,

His prayer,

His passion

were always the Father's will.

O Father, give me the mind and heart of Christ!

Hymn recording: [Focus](#)

# Focus

Acts 20:22-24; Philippians 3:12-14; 2 Timothy 4:6-8

♩ = 126

Dm Dm  $\frac{A^7_{sus}}{D}$  Dm Am Am<sup>7</sup> B $\flat$   $\frac{E}{A}$  C  $\frac{E}{A}$  Gm<sup>7</sup>

1. I place in Your hands, Ho - ly Fa - ther, My love and my  
 2. The praise of this world is worth noth - ing. I lift up my

A  $\frac{A}{B}$   $\frac{A}{C\sharp}$  A Dm  $\frac{A^7_{sus}}{D}$  Dm Am B $\flat$  Am

life. Your will is my joy and my pur - pose, Your  
 eyes, And turn - ing from ev - 'ry dis - trac - tion, I

Gm<sup>7</sup>  $\frac{B\flat M^7}{D}$   $\frac{B\flat}{D}$  C<sup>sus</sup> C  $\frac{A^7}{C\sharp}$  Dm Dm<sup>7</sup> Dm  $\frac{Am}{C}$

voice, my de - light. So much is un - known, But  
 press t'ward the prize: To fight the good fight, To

B $\flat$ M<sup>7</sup> Am Gm<sup>7</sup> G<sup>7</sup><sub>sus</sub> Gm<sup>7</sup>  $\frac{E}{A}$  B $\flat$ <sup>6</sup> C  $\frac{Am}{C}$

here at Your throne Your splen - dor is all I see. I'm  
 fin - ish my course, To take ev - 'ry step by faith Till

WORDS: Ken Bible  
 MUSIC: 11th Century Carol and Ken Bible

BESSIE  
 9.5.9.5.5.5.7.9.5.

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Dm  $\frac{A^7_{sus}}{D}$  Dm Am Am<sup>7</sup> B $\flat$   $\frac{F}{A}$  F Gm A<sup>+</sup> A<sup>7</sup> Dm

The image shows a musical score for guitar, consisting of two staves: a treble clef staff and a bass clef staff. The key signature is one flat (B-flat). The melody is written in the treble clef, and the bass line is written in the bass clef. The lyrics are written below the treble clef staff. The score is divided into measures by vertical bar lines. The first measure contains the lyrics "safe in Your hands, Ho - ly". The second measure contains "Fa - ther, Thro' all that will be.". The third measure contains "there in the light of Your pres - ence My joy is Your praise.". The fourth measure contains "My joy is Your praise.". The score ends with a double bar line.

safe in Your hands, Ho - ly Fa - ther, Thro' all that will be.  
there in the light of Your pres - ence My joy is Your praise.

## When the Time Comes

*Jesus replied, "The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.*

*"Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour. Father, glorify your name!" (John 12:23-25, 27-28, NIV)*

Jesus knew His time had come. He was about to be  
deserted by His closest friends,  
mocked and humiliated by His enemies,  
tortured,  
condemned to death by His own people,  
separated from His Father with whom He had enjoyed  
an eternity of intimate fellowship, and  
executed by the most brutal method known.

Yet how did He think of the hours ahead?  
He considered it His chance to show the entire world  
the amazing love of His Father.  
It was His chance to plant the seed from which  
a bountiful, eternal harvest would grow.

Facing His ordeal, He wasn't begging for a way out.  
He was asking the Father to glorify Himself  
through all that was about to happen.

Father, that is my prayer as well.  
Through my difficult hours,  
glorify Yourself.  
Through my suffering, let the world see how  
marvelous and  
loving You are!

Hymn recording: [Glorify Your Name](#)

# Glorify Your Name

John 12:23-28

♩ = 108

E/G
G7
C
F
FM9
G
E/G
C
FM7
E/G
G7

1. Lov - ing Fa - ther, I re - lease my - self to You. All that  
 2. I am just a child- I can't know what is best, For Your  
 3. Je - sus, all my gains may change to grief and loss As I

C
F
C6/G
C/G
Am7
F6
G
E/G
C
Cadd9/E
C/E

lies a - head I leave for You to choose. I know that free - dom from all  
 wis - dom has so man - y ways to bless; So I trade all my dreams and  
 bow here day by day and take Your cross; But I'm re - joic - ing as I

F
C/G
C/E
F
%
F6
C/G
C6/E
C/E

trou - ble Is a free - dom I can't claim, So my Fa - ther, sim - ply  
 wish - es For the life Your love or - dains, As my heart is pray - ing:  
 fol - low That our hearts now sing the same: (D.S.) Ab - ba, Fa - ther, on - ly

F
Fadd9
G
E/G
1, 2
D.C.
3
D.S.
4

glo - ri - fy Your name.  
 glo - ri - fy Your name.  
 glo - ri - fy Your name. name. name.

WORDS: Ken Bible, inspired by Lawrence Tuttiert  
 MUSIC: Ken Bible

SCOTT HUSTON  
 11.11.9.7.11.

## If Jesus...

*Offer yourselves to God,  
as those who have been brought from death to life; and  
offer the parts of your body to him as  
instruments of righteousness. (Romans 6:13, NIV)*

If Jesus had your life,  
how would He live it?

If Jesus had your job,  
how would He perform it?

If Jesus had your skills,  
how would He use them?

If Jesus had your money,  
how would He spend it?

If Jesus had your neighbors,  
how would He treat them?

If Jesus had your family,  
how would He show His love for them?

If Jesus saw the needs you see,  
how would He respond?

*The model to which we aspire is not  
money, glory, or  
any standard of human success.  
Our model is Jesus Christ,  
humble,  
obedient,  
self-giving,  
suffering,  
dying, and  
risen forever in the glory of the Father.*

Hymn recording: [One in Purpose, One in Passion \(PLEADING SAVIOR\)](#)

# One in Purpose, One in Passion

TUNE: PLEADING SAVIOR

♩ = 84

F C<sup>7sus</sup>F B<sup>b</sup> F E/A B<sup>b</sup>M7 C F C<sup>7sus</sup>F B<sup>b</sup> B<sup>b</sup>/D E/C C F

1. One in pur - pose, one in pas - sion, One in heart with Je - sus Christ;  
 2. One in heart when needs are cry - ing, Do - ing all His love de - mands,  
 3. One in Christ with all God's chil - dren, One in hope and heart and voice,

F E/A B<sup>b</sup> B<sup>b</sup>/D F E/A B<sup>b</sup>M7 C F B<sup>b</sup> Gm7 E/C C<sup>7sus</sup> C<sup>7</sup> F

Blessed in Him be - yond all meas - ure, Filled with His a - bun - dant life;  
 Pray - ing, trust - ing, giv - ing bold - ly, All He placed here in our hands.  
 Lift - ing high our Fa - ther's glo - ry, Liv - ing love with ho - ly joy.

F C<sup>7</sup>/G E/A F B<sup>b</sup> F E/C C F C<sup>7</sup>/G Fadd9 E/A B<sup>b</sup> C<sup>7sus</sup> C

One in Spir - it, one in pow - er, One in faith and sac - ri - fice,  
 His com - pas - sion, His pro - vis - ion - Giv - ing is our Lord's de - light!  
 One in pur - pose, one in pas - sion, One in death, and one in life,

F E/A B<sup>b</sup> F E/A B<sup>b</sup>M7 C F F<sup>7</sup>/A B<sup>b</sup> B<sup>b</sup>/D E/C C<sup>7sus</sup>C<sup>7</sup> F

One in suf - fring, one in glo - ry, We are one with Je - sus Christ.  
 As we share His end - less trea - sure, We are one with Je - sus Christ.  
 Earth and heav - en, now, for - ev - er, We are one with Je - sus Christ.

WORDS: Ken Bible

MUSIC: Leavitt's *The Christian Lyre*, 1830; arr. by Ken Bible

PLEADING SAVIOR

8.7.8.7.D.

Alt. Tunes: HYFRYDOL, NETTLETON, HYMN TO JOY, HOLY MANNA

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# Mary Anoints Jesus

## John 12:1-8

Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining at the table with Him.

Mary then took a pound of very costly perfume of pure nard, and anointed the feet of Jesus and wiped His feet with her hair; and the house was filled with the fragrance of the perfume.

But Judas Iscariot, one of His disciples, who was intending to betray Him, said, "Why was this perfume not sold for three hundred denarii and given to poor people?" Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it.

Therefore Jesus said, "Let her alone, so that she may keep it for the day of My burial. For you always have the poor with you, but you do not always have Me."

*Parallel passages: Matthew 26:6-13; Mark 14:3-9; Luke 7:37-39*

## The Anointing

Nard was a favorite perfume of the time, extremely expensive. It was imported from India in sealed alabaster containers that were opened only on very special occasions.

Imagine taking your most precious possession—worth a year’s salary—and pouring it out in a moment of time. The treasure is expendable and irrecoverable. When it’s gone, it’s gone. Imagine the overwhelming love and gratitude that would motivate you to do this.

Think what this woman’s act must have meant to Jesus. He was about to die in excruciating pain and public humiliation, condemned by a jeering crowd. A close friend would betray Him. All His followers would abandon Him.

But now, in the face of all this, one woman poured herself out to Him in a single act of lavish, unselfish love. How moved and refreshed He must have been!

The critics were insensitive to what had happened. They didn’t see love, though they masked their response in concern for the poor. They saw only materialism.

Money and material goods are not at the center of life. They are not at the center of the church. Love is at the very heart of God. God is love. He calls us to be love as well.

Jesus, You have done more for me than I can ever express or repay. Help me to be more lavish and less calculating, less selfish in my love for You.

*Father, the alabaster anointing was  
such a beautiful act!  
That is the way I want to  
serve and glorify You –  
lavishly,  
from my heart,  
with all I have and  
all I am.  
To many, my offering seems like hers:  
a terrible waste.  
But You treasure it.*

Hymn recording: [Make My Life a Holy Fragrance](#)

# Make My Life a Holy Fragrance

TUNE: Shall We Gather at the River (HANSON PLACE)

John 12:1-33

♩ = 69      D      G M7 G6 G M7  $\frac{E_m}{G}$  F#m F#m7 Bm  $\frac{B_m}{A}$  G  $\frac{G}{F\#}$  Em7 E sus Em7 Em9

1. Make my life a ho - ly fra - grance      Poured out ev - 'ry morn - ing  
 2. Just a seed, my Fa - ther, plant me.      Let me die and life be -  
 3. Fa - ther, grow me in Christ Je - sus,      All I say and all I

A sus  $\frac{A\text{ sus}}{E}$  A A7 D  $\frac{F\#m}{C\#}$  Bm G M7 G F#m F#m7 Bm  $\frac{B_m}{A}$

new,                      Like that al - a - bas - ter wor - ship, An  
 gin,                      Life a - bun - dant in Christ Je - sus, Now  
 do,                      Ev - 'ry gift Your love has lent me For -

*Refrain*

$\frac{E_m}{G}$   $\frac{B_m}{F\#}$  Em7 A13 A7 D  $\frac{D\text{ sus}}{E}$   $\frac{D}{F\#}$  G  $\frac{G}{F\#}$  Em7

of - fring pleas - ing to You.  
 rich and fruit - ful in Him.      Fa - ther, use me for Your  
 ev - er of - fered to You.

WORDS: Ken Bible  
 MUSIC: Robert Lowry; arr. by Ken Bible

HANSON PLACE  
 8.7.8.7.w.Ref.

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$\frac{D}{F\#}$   $\frac{D}{G}$   $\frac{D}{A}$  Em7 A<sup>7</sup>  $\frac{D}{A}$  A<sup>7</sup> A D  $\frac{D}{E}$   $\frac{D}{F\#}$   $\frac{D}{A}$

glo - ry, To show the world Your good-ness and Your glo - ry,

G  $\frac{G}{F\#}$  Em7 G  $\frac{D}{A}$   $\frac{F\#m}{A}$  Bm G<sup>6</sup>  $\frac{Bm}{F\#}$  Em7 A<sup>13</sup> A<sup>7</sup> D  $\frac{D}{A}$  D

Ev - er on - ly for Your glo - ry, That all may know all You are!

# The Triumphal Entry

## Matthew 21:1-11

(NASB)

When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." This took place to fulfill what was spoken through the prophet:

"Say to the daughter of Zion,  
'Behold your King is coming to you,  
Gentle, and mounted on a donkey,  
Even on a colt, the foal of a beast of burden.'"

The disciples went and did just as Jesus had instructed them, and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. The crowds going ahead of Him, and those who followed, were shouting,

"Hosanna to the Son of David;  
Blessed is He who comes in the name of the Lord;  
Hosanna in the highest!"

When He had entered Jerusalem, all the city was stirred, saying, "Who is this?" And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."

*Parallel passages: Mark 11:1-10; Luke 19:29-38; John 12:12-15*

## The Triumphal Entry

*Rejoice greatly...Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey.*  
(Zechariah 9:9, NIV; see also Luke 19:28-40)

If you knew exactly where, when, and how you would die, how would you approach that place and time? Notice what Jesus did.

Throughout His ministry, Jesus had refused to openly proclaim himself Messiah. He had commanded those He healed to say nothing.

But now, the place and time of His death had come. He was entering Jerusalem to be handed over to His enemies, thoroughly humiliated, and killed as a criminal. Before the week is out, He will be dead. How does He enter? He comes as a conquering hero, as a mighty deliverer, in plain fulfillment of the messianic prophecy. His followers were now hailing Him as King and shouting His praises. Instead of silencing them, Jesus said that if the people were silent, the very rocks would cry out in praise (Luke 19:40).

To Jesus, His suffering and death were the crowning point of His mission to earth. He was about to be “lifted up” so that He could “draw all men” to himself (John 12:32). He was facing death as a conqueror.

Read John 17:1-5. Nearing His most difficult hour, what was Jesus’ prayer for himself? “Father, the time has come. Glorify your Son, that your Son may glorify you” (v. 1).

Jesus knew that His greatest trial was also His greatest chance to glorify the Father. Facing horrendous pain, the Father’s glory was Jesus’ prayer and concern. In His suffering and death, He would shine the light most clearly on God’s love.

That is often true of us as well. Our hour of trial is our special chance to glorify God. That’s when others will see the full reality of God and His powerful love.

Father, during difficult times my prayer is this: no matter what happens, glorify Yourself.

Hymn recording: [Who Is He?](#)

# Who Is He?

TUNE: Joyful, Joyful, We Adore Thee (HYMN TO JOY)

Psalm 24:7-10; Matthew 21:1-9; Mark 11:1-10; Luke 19:28-40; John 12:12-15

♩ = 104

G G<sup>sus</sup> G  $\frac{G}{D}$   $\frac{Am}{D}$   $\frac{G}{D}$   $\frac{D}{C}$   $\frac{G}{B}$   $\frac{D7}{A}$  G  $\frac{G}{D}$  D

1. Who is He who comes in tri-umph? Who is He who comes to die,  
 2. See Him there in hum - ble splen - dor. Hear them shout - ing all a - round.  
 3. Rise and join the glad pro - ces - sion! Hear them pass - ing by a - gain-

G  $\frac{C}{G}$  G<sup>7</sup> C<sup>sus</sup>  $\frac{Am}{C}$   $\frac{G}{C}$   $\frac{Am}{C}$   $\frac{G}{D}$  D<sup>7</sup>  $\frac{G}{D}$  D<sup>7</sup> G

Comes in peace and comes in pow - er, Hid - den One now lift - ed high?  
 Joy ex - plodes in wild pro - ces - sion. Praise is now the vic - tor's crown.  
 All the ran - somed, all His chil - dren, March - ing to Je - ru - sa - lem!

D  $\frac{G}{D}$  D<sup>7</sup>  $\frac{G}{D}$  D<sup>7</sup>  $\frac{G}{D}$  D<sup>7</sup>  $\frac{Bm}{D}$  D<sup>7</sup>  $\frac{B}{D\#}$  B<sup>7</sup> EmEm<sup>7</sup> A D

Je - sus, Je - sus, Lord, Mes - si - ah, Might - y mas - ter of the grave!  
 "Glo - ry, glo - ry in the high - est!" Like the an - gels hear them sing,  
 Look a - head - the gates of splen - dor! Hear the ev - er - last - ing hymn!

G  $\frac{C}{G}$  G<sup>7</sup> C<sup>sus</sup>  $\frac{Am}{C}$   $\frac{G}{C}$   $\frac{Am}{C}$   $\frac{G}{D}$  D<sup>7</sup>  $\frac{G}{D}$  D<sup>7</sup> G

See Him ride, the King of Glo - ry! God Him - self has come to save!  
 Danc - ing round the Long - a - wait - ed - Once their hope, and now their King.  
 O - pen wide Your hearts in wor - ship! Let the King of Glo - ry in!

WORDS: Ken Bible  
 MUSIC: Ludwig van Beethoven; arr. by Edward Hodges

HYMN TO JOY  
 8.7.8.7.D.

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## Easter Is the Story of a King

Easter is the story of a King.  
But this King did not look or act like any other king.

Most kings dress in royal robes, rich and luxurious,  
intentionally different than the daily dress of their people.  
This King took off His heavenly robes and  
dressed Himself in our flesh and blood.  
He put on the simple garments of the poor  
so that He could feel exactly how they feel.

Most kings live in a palace.  
This King had no home.

Most kings sit on a throne.  
They raise themselves above everyone else.  
This King was great and glorious and highly exalted,  
but He humbled Himself.  
He laid aside all His magnificence  
so that He could know His people and  
live among them and  
talk to them face to face.

Most kings grab wealth and power.  
This King was Lord of all but  
gladly released everything He owned  
so He could embrace us.

When people saw how great and kind this wonderful King truly was,  
they loved Him and  
joyfully praised Him and  
asked Him to be their King.

Hymn recording: [Here Comes Jesus! He's Our King!](#)



# Here Comes Jesus! He's Our King!

Matthew 21:1-11; Mark 11:1-10; Luke 19:29-38; John 12:12-15

♩ = 120

D D/F# D/A G D D D/F#

1. Here comes Je - sus! He's our king! Hear all the peo - ple  
2. Sing ho - san - na! Shout His praise! Glo - ry to God! He's

G A7 D D D/A G D

shout and sing! Strong but gen - tle, see Him ride!  
come to save! Life and peace and joy and more-

Bm F#m G A D REFRAIN D A7sus/D D

God has come in His love and His might! Gath - er round Him!  
Je - sus comes in the name of the Lord!

D D/A A7sus/G D/F# G A7 D

Let us cel - e - brate! He will rule, and we can't wait!

WORDS: Ken Bible  
MUSIC: Traditional American Folk Song and Ken Bible

CRIPPLE CREEK  
7.8.7.9.w.Ref.

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D Dadd9 F# D F# GM7 D F# G D F# D

Wave your branch - es! Come and lift your voice! Christ is here, and

G A7 | 1 D GA sus A D.C. | 2 D G D

we re - joice! joice!

## Psalm 118

(NASB)

Give thanks to the Lord, for He is good;  
For His lovingkindness is everlasting.

2 Oh let Israel say,  
"His lovingkindness is everlasting."

3 Oh let the house of Aaron say,  
"His lovingkindness is everlasting."

4 Oh let those who fear the Lord say,  
"His lovingkindness is everlasting."

5 From my distress I called upon the Lord;  
The Lord answered me and set me in a large place.

6 The Lord is for me; I will not fear;  
What can man do to me?

7 The Lord is for me among those who help me;  
Therefore I will look with satisfaction on those who hate me.

8 It is better to take refuge in the Lord  
Than to trust in man.

9 It is better to take refuge in the Lord  
Than to trust in princes.

10 All nations surrounded me;  
In the name of the Lord I will surely cut them off.

11 They surrounded me, yes, they surrounded me;  
In the name of the Lord I will surely cut them off.

12 They surrounded me like bees;  
They were extinguished as a fire of thorns;  
In the name of the Lord I will surely cut them off.

13 You pushed me violently so that I was falling,  
But the Lord helped me.

14 The Lord is my strength and song,  
And He has become my salvation.

15 The sound of joyful shouting and salvation is in the tents of the righteous;  
The right hand of the Lord does valiantly.

16 The right hand of the Lord is exalted;  
The right hand of the Lord does valiantly.

17 I will not die, but live,  
And tell of the works of [f]the Lord.

18 The Lord has disciplined me severely,  
But He has not given me over to death.

19 Open to me the gates of righteousness;  
I shall enter through them, I shall give thanks to the Lord.

20 This is the gate of the Lord;  
The righteous will enter through it.  
21 I shall give thanks to You, for You have answered me,  
And You have become my salvation.

22 The stone which the builders rejected  
Has become the chief corner stone.  
23 This is the Lord's doing;  
It is marvelous in our eyes.  
24 This is the day which the Lord has made;  
Let us rejoice and be glad in it.  
25 \*O Lord, do save, we beseech You;  
O Lord, we beseech You, do send prosperity!  
26 Blessed is the one who comes in the name of the Lord;  
We have blessed you from the house of the Lord.  
27 The Lord is God, and He has given us light;  
Bind the festival sacrifice with cords to the horns of the altar.  
28 You are my God, and I give thanks to You;  
You are my God, I extol You.  
29 Give thanks to the Lord, for He is good;  
For His lovingkindness is everlasting.

*\*\*\*"O Lord, do save" (v.25) in Hebrew is "Hosanna!". See Matthew 21:9.*

## Reflection on Psalm 118

See Psalm 118 in the light of Jesus Christ.

He is our reason for thanksgiving (v.1).

He is the full expression of God's  
goodness and  
unfailing love (vv.2-4).

He is our Savior, our refuge from  
every threat and  
every fear (vv.5-13).

He is our strength and  
our song (vv.14-16).

He delivers us from death (vv.17-18).

He makes us worthy to enter the gates of righteousness (vv.18-21).

He is the cornerstone of all God is doing (vv.22-24).

He is the sacrifice bound to the altar (v.27).

We join with His disciples of  
every time and  
every place,

shouting,

“Hosanna!

Blessed is He who comes in the name of the Lord!” (vv.25-26)

Through every situation,  
in the face of every need,  
we can rejoice, for  
Christ is with us!

Hymn recording: [Psalm 118](#)

# Psalm 118

♩ = 84

*Unison*

F C Dm<sup>7</sup> Dm<sup>9</sup> Cadd<sup>9</sup> C F/A Dm/B C C/E

1. We give thanks to God our Fa - ther! Christ is with us!  
 2. In our suf - fring, in our sor - row, Christ is with us!  
 3. O - pen wide the gates of splen - dor! Christ is with us!

F A<sub>m</sub>/F# C/G G F C/E F E<sup>7</sup> A<sub>m</sub><sup>9</sup> A<sub>m</sub>

Christ is with us! In His rich, un - fail - ing good - ness  
 Christ is with us! Vic - tor, vic - tim, - Man of Sor - rows,  
 Christ is with us! Ris - en Sav - ior, King of Glo - ry,

C G/D C/E F G<sup>7</sup> C C/B A<sub>m</sub> E<sub>m</sub>

Christ is with us! Praise His name! When the fear and  
 Christ is with us! Praise His name! On the moun - tain,  
 Christ is with us! Praise His name! Ho - ly, ho - ly,

F/A D<sub>m</sub>/B C C/B A<sub>m</sub> E<sub>m</sub> Dm<sup>7</sup> G<sup>7</sup><sub>sus</sub> G#<sup>o7</sup>

dark - ness threat - en All a - round and all with - in,  
 through the val - ley, Through the fire and through the sea,  
 ho - ly Bro - ther, King and priest and sac - ri - fice!

WORDS & MUSIC: Ken Bible

PSALM 118  
 8.8.8.7.8.7.8.7.

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Am  $\frac{Am}{E}$  Em  $\frac{Em}{B}$  F E7 Am<sup>9</sup> Am C  $\frac{G}{D}$   $\frac{C}{E}$  F G7 C

He is Light and Song and Sav - ior. Christ is with us! Praise His name!  
 He is Sov - 'reign God for - ev - er. Christ is with us! Praise His name!  
 See sal - va - tion all com - plet - ed! Christ is with us! Praise His name!

# **Jesus' Hour Has Come**

## **John 12:23**

(NASB)

[Jesus said,] "The hour has come for the Son of Man to be glorified."

## **John 13:1**

(NASB)

Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He love them to the end.



## The Mind and Spirit of Christ

Facing a horrible death,  
Jesus willingly planted His life as a seed  
from which eternal life would grow for many.

*“The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. He who loves his life loses it, and he who hates his life in this world will keep it to life eternal.”* (John 12:23-25, NASB)

Jesus faced total humiliation,  
yet His concern was for the Father’s glory.

*“Now my soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour. Father, glorify Your name.”*  
(John 12:27-28, NASB)

Jesus was about to be condemned and abused as the most dangerous kind of criminal,  
yet He only saw Satan being condemned and cast out.

*“Now judgment is upon this world; now the ruler of this world will be cast out.”*  
(John 12:31, NASB)

Jesus would soon be nailed to a cross and hoisted high in shame and agony,  
yet He viewed it as His greatest opportunity to draw all people to life in the Father.

*“And I, if I am lifted up from the earth, will draw all men to Myself.”* (John 12:32, NASB)

As He approached suffering, injustice, and death,  
Jesus’ heart overflowed with love for His Father and those around Him.

*Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.* (John 13:1, NASB)

Father, in His hour of greatest trial,  
Jesus’ thoughts were full of You.  
Give me the mind and Spirit of Christ.

Hymn recording: [His Hour Has Come](#)

# His Hour Has Come

John 12:23-32; 13:1-3, 31-33; 17:1-5

♩ = 92

C Fm Gm7 Fm C C Bb Fm Fm Fm C C7 Db C C7

1. His hour has come. God's on - ly Son, The Lord of Life, will  
 2. In full com-mand, the Fa - ther's hand Still weaves His deep de -

Fm Fm C C7 Fm Fsus Fm C C G C7 Fm Fm Fm C C7

die. Our fear, our pride, the guilt we hide Will  
 sign. From dark dis - grace, the Fa - ther's face With

Bbm7 G° Csus Csus C Fsus Fsus Fm Db Eb7 Ab Fm Bbm7 Bbm7 Dbm Eb7 Eb Eb7

blind - ly lift Him high. Look up and see tri - umph - ant love That  
 blaz - ing light will shine. To fin - ish all His Fa - ther's will Is

Ab Absus Ab Fm7 Fm7 Ab Bbm Bbm7 Eb7sus Eb7 C E Fm Fsus Fm C C G C7

ev - 'ry heart may know! From hope - less need God's  
 Je - sus' one de - sire; His per - fect life, a

WORDS: Ken Bible

MUSIC: Traditional Folk Tune and Ken Bible

HOLY FIRE  
 C.M.D.

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Fm  $\frac{Fm}{G}$   $\frac{Fm}{Ab}$  C C7 Bbm7  $\frac{G^{\circ}}{Bb}$   $\frac{Csus}{G}$  Csus C

1 F<sub>sus</sub>  $\frac{F_{sus}}{C}$  Fm 2 F<sub>sus</sub>  $\frac{F_{sus}}{C}$  F



pre - cious seed E - ter - nal life will grow.  
sac - ri - fice; His love, a ho - ly fire.



# Jesus at the Last Supper

*John 15:18 – 16:4*

*“I have told you this so that my joy may be in you  
and that your joy may be complete...*

*“If the world hates you,  
keep in mind that it hated me first...*

*I have chosen you out of the world.*

*That is why the world hates you...*

*If they persecuted me,  
they will persecute you also.*

*They will treat you this way because of my name,  
for they do not know the one who sent me...*

*I have told you these things,  
so that in me you may have peace.*

*In this world you will have trouble.*

*But take heart! I have overcome the world.”*

*(John 15:11, 18, 19b, 20b, 21; 16:33; NIV)*

Sometimes we sense a disconnect  
between the constant joy and peace we proclaim and  
our difficult daily experience.

But take a closer look at Jesus' promises in the upper room  
in their full context.

Consider what He is sharing with His disciples (John 13 – 17):

an enduring love,  
    groaning and dying for those it treasures;  
a triumphant joy,  
    continuing to glow through deepest loss;  
a proven peace,  
    unchanged by tremendous pressure;  
God's own glory,  
    shining brightest in rejection and suffering.

Jesus is sharing Himself, broken and bleeding,  
yet still the faithful, obedient, triumphant Son of God.

He is sharing exactly what we need in our daily circumstances:

a love, joy, and peace that are  
tested, genuine, and unfailing.

Hymn recording: [Jesus at the Last Supper](#)

# Jesus at the Last Supper

Matthew 26:20-30; Mark 14:17-26; Luke 22:14-30; John 13-17

♩ = 80

Dm <sup>7</sup>A <sub>A</sub> <sup>7</sup>G <sub>G</sub>
Dm <sub>F</sub>
A<sup>7</sup> <sub>E</sub>
Dm
Dm <sub>C</sub>
Gm <sub>B<sup>b</sup></sub>
B<sup>b</sup>
B<sup>b</sup>M<sup>7</sup>
B<sup>b</sup>6
Gm<sup>7</sup>
Gm<sup>9</sup>
A<sup>7</sup>
A<sup>7</sup> <sub>A<sup>7</sup></sub>

1. You long to share Your joy with me, Grieved and suf - fring  
 2. You long to share Your - self with me, Bro - ken, bleed - ing  
 3. Your glo - ry You will glad - ly share, Weak, re - ject - ed

Dm
A<sup>7</sup> <sub>A<sup>7</sup></sub>
A<sup>7</sup>
Dm
A<sup>7</sup> <sub>E</sub>
Dm <sub>F</sub>
Dm <sub>A</sub>
Dm <sub>F</sub>
Gm <sub>B<sup>b</sup></sub>
B<sup>b</sup>
B<sup>b</sup> <sub>A</sub>
Gm

Sav - ior. It flows from deep re - al - i - ty,  
 Sav - ior, The gift of all e - ter - ni - ty,  
 Sav - ior, Your King - dom and the crown You bear-

B<sup>b</sup>
B<sup>b</sup>M<sup>7</sup>
A<sup>7</sup>
A<sup>7</sup> <sub>A<sup>7</sup></sub>
Dm
Am <sub>C</sub>
C<sup>7</sup>
F
E<sup>7</sup> <sub>G</sub>
E <sub>A</sub>
F

Cho - sen Son and Sav - ior. Our Fa - ther's love is  
 Bread of Life, my Sav - ior! For - give - ness, peace, and  
 Thorns and blood, my Sav - ior. I'll die and rise and

WORDS: Ken Bible  
 MUSIC: *The Sacred Harp* and Ken Bible

ANTIOCH 2  
 C.M.D.

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$\frac{Gm}{Bb}$   $\frac{Gm7}{Bb}$   $A^7sus$   $A^7$   $Dm$   $Dsus$   $\frac{Am}{C}$   $Bb$   $\frac{Bb}{A}$   $Gm7$   $Am7$

life and joy, Per - fect peace and pleas - ure. His  
 pur - i - ty- Love's com - plete pro - vis - ion! Now  
 reign with You, Bask - ing in God's fav - or. I'll

$Dm$   $\frac{A^7sus}{E}$   $\frac{Dm}{F}$   $\frac{Dm}{A}$   $\frac{Dm}{F}$   $Gm$   $\frac{Gm}{E}$   $Asus$   $A$   $Bb$   $\frac{Gm}{Bb}$   $Asus$   $\frac{Gsus}{A}$   $\frac{Gm6}{D}$   $Dm$

smile is all our heart's de - sire, True e - ter - nal treas - ure.  
 one with You, my all in all, Free in full sub - mis - sion!  
 share Your rich re - al - i - ty, Je - sus Christ, my Sav - ior!

*rit.*

# Maundy Thursday

## John 13:1-35

(NASB)

Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. During supper, the devil having already put into the heart of Judas Iscariot, the son of Simon, to betray Him, Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself.

Then He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded. So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter." Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head." Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them. I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.' From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He. Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me."

When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me." The disciples began looking at one another, at a loss to know of which one He was speaking. There was reclining on Jesus' bosom one of His disciples, whom Jesus loved. So Simon Peter gestured to him, and said to him, "Tell us who it is of whom He is speaking." He, leaning back thus on Jesus' bosom, said to Him, "Lord, who is it?" Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. After the morsel, Satan then entered into him. Therefore Jesus said to him, "What you do, do quickly." Now no one of those

reclining at the table knew for what purpose He had said this to him. For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast"; or else, that he should give something to the poor. So after receiving the morsel he went out immediately; and it was night.

Therefore when he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.' 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."



## Foot Washing

What would you have felt as you watched Jesus, the Son of God,  
get up from this important meal,  
take off His outer clothing,  
wrap a towel around His waist,  
pour water into a basin,  
get down on His knees, bend low, and  
one by one wash His disciples' absolutely-filthy feet?  
How would you have felt when He got to you and began washing your feet?

If a picture is worth a thousand words,  
a living example is beyond words.  
Instead of lecturing them,  
He gave them an unforgettable experience complete with  
    sight,  
    touch, and  
    deep emotional memories.  
Because He loved them,  
He wanted love to take root in their daily lives.  
He wanted them to grasp how absolutely vital it is that each and every one of us  
humbly serve one another.

Look around at the situation in which God has placed you.  
Consider the resources He has lent you.  
How does He want you to wash feet?

**Hymn recording: [Here at Your Feet, Lord](#)**

# Here at Your Feet, Lord

TUNE: Morning Has Broken (BUNESSAN)

John 13:1-17, 34-35

♩ = 126

C C/G C Dm/F G7 E/G G Fadd9 F C

1. Here at Your feet, Lord, Bow-ing to thank You, Eag-er to  
2. Turn-ing from great-ness, Hum-bly we serve You, One with the  
3. Lord of com-pas-sion, Ten-der in mer-cy, Help-er and

Em Em7 F C D7 G7sus G7 C G/B Am Am/G F C/E

serve You, Glad to o-bey. See all Your chil-dren! O how You  
wea-ry, Wash-ing their feet. Shar-ing their weak-ness, Shar-ing Your  
heal-er, Teach us Your ways. We are Your peo-ple, Bow-ing to

Am Em6/Ab C/G Gsus Em/F C/E Dm7 G Em/G G7 C

love them! Make us Your hands, Lord. Use us to-day.  
good-ness, Shar-ing in You, Lord, Love is com-plete.  
fol-low. Shep-herd and Ser-vant, Lead us, we pray!

WORDS: Ken Bible  
MUSIC: Gaelic Melody; arr. by Ken Bible

BUNESSAN  
5.5.5.4.D.

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## Kind to the Unkind

*If you lend to those  
from whom you expect to receive,  
what credit is that to you?  
Even sinners lend to sinners in order to  
receive back the same amount.  
But love your enemies, and  
do good, and lend,  
expecting nothing in return; and  
your reward will be great, and  
you will be sons of the Most High;  
for He Himself is kind to  
ungrateful and evil men.  
Be merciful, just as your Father is merciful. (Luke 6:34-36, NASB)*

Most of us treat others the way they treat us.  
We “give them what they deserve.”  
That only seems right...  
Right?

But that’s not what God is like...  
and aren’t we glad!  
He gives  
lovingly and  
generously  
to His enemies.  
He is lavishly,  
ridiculously kind  
to the most undeserving people.

And He wants us to be the same.

Jesus, help me to be  
kind to the unkind.

*Father, help me to display  
Your generosity  
by the way I  
give myself to others.*

Hymn recording: [As You Love](#)

# As You Love

Isaiah 53:3; Matthew 5:43-48; John 13:34-35; 15:12-14, 17;  
Romans 5:6-8; 2 Corinthians 9:8; Ephesians 4:32; 1 John 3:14-18

♩ = 72

Cm G<sup>7</sup><sub>sus</sub> Cm Cm Cm Fm Fm AbM<sup>7</sup> Fm G<sup>7</sup><sub>sus</sub> G<sup>7</sup><sub>sus</sub> Cm<sup>9</sup> Cm

1. Man of Sor - rows, for - sak - en, Bruised and bleed - ing Lamb of God,  
2. Lord, my heart is so clut - tered, All You are is on - ly love.

G<sup>7</sup><sub>sus</sub> G<sup>7</sup> Cm Cm Cm Gm Ab<sup>6</sup> AbM<sup>7</sup> Cm Gm<sup>7</sup> C<sup>7</sup><sub>sus</sub> Cm

When the price is my com - fort, Help me love as You love.  
Form Your - self here with - in me - Help me love as You love.

G<sup>7</sup><sub>sus</sub> G<sup>7</sup> Cm Cm<sup>9</sup> Cm Cm Fm Fm AbM<sup>7</sup> Fm Fm<sup>6</sup> G<sup>7</sup><sub>sus</sub> G<sup>7</sup><sub>sus</sub> Cm<sup>9</sup> Cm

With the proud and un - grate - ful You are gra - cious, You are kind.  
I am rich, yet so anx - ious. You are poor, yet glad to give.

G<sup>7</sup><sub>sus</sub> G<sup>7</sup> Cm Cm Cm Gm Ab<sup>6</sup> AbM<sup>7</sup> Cm Gm<sup>7</sup> C<sup>7</sup><sub>sus</sub> Cm

We are all un - de - serv - ing. Help me love as You love.  
From our Fa - ther's a - bun - dance, Help me love as You love.

WORDS: Ken Bible  
MUSIC: Traditional Folk Tune and Ken Bible

HAHN  
7.7.7.6.7.7.7.6.8.5.7.6.

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G+ G7 Cm Cm9 Eb6/Bb Eb/Bb Eb6/G Fm7 F7sus Fm7 Gsus G

Through re - jec - tion, through in - jus - tice, When none un - der - stand,  
 All a - round me are the need - y. My God, how You care!

G7sus G7 Cm Cm Eb Gm Ab6 AbM7 1 Cm/G Gm7 Cm 2 Cm/G G7sus Gm7 C rit.

As a child of Your mer - cy, Help me love as You love.  
 Fill my heart with Your Spir - it! Help me love as You love.

## Love One Another

What would you most want to say to your loved ones  
as you prepared to leave them in this world?

Compare your list to what Jesus says to His disciples in John chapters 13 through 16.

One of the things I would say is this:

My loved ones, I ask you, I beg you,

love each other—

deeply, actively, totally,

more and more every day!

Never forget it!

Never grow lax in it!

Never let anything take its place!

Your love can express a portion of the love I have for each of you,  
the love I would show you if I were there.

In my absence, friends, I ask you with all my heart:

love each other!

That is one of the first things Jesus tells His disciples  
to prepare them for His departure.

*Love one another,*

*even as I have loved you.* (John 13:34, NASB)

Later He comes back and says it all again.

We are Christ's presence in this world.

He longs for us to deeply,

daily,

totally,

actively

express His love for those that are so dear to Him.

Do you love Jesus Christ?

Do you care what matters to Him?

Then *love one another.*

Hymn recording: [Love One Another](#)

# Love One Another

*John 15:12; Romans 13:8-12; 15:1-7; Galatians 5:13*

♩ = ca. 90

Em Bm Em Bm Em Bm Em

1. Lis - ten, hear our Fa - ther call: Love one an - oth - er.  
 2. Christ in love ac - cept - ed you— Love one an - oth - er.  
 3. Live for more than just your - self— Love one an - oth - er.  
 4. Time is short, the day is near— Love one an - oth - er.

Em Bm Em Bm Em Bm E sus Em

In our clut - tered hearts He calls: Love one an - oth - er.  
 Oth - ers need His mer - cy, too— Love one an - oth - er.  
 Give your days for some - one else— Love one an - oth - er.  
 Keep your pur - pose strong and clear— Love one an - oth - er.

G  $\frac{G}{B}$  D Em  $\frac{Em}{G}$  Bm

In our dark - ness, love is light. In our wrong - ness, love is right.  
 See the ones for whom He died? See, His arms are o - pened wide.  
 Lift your eyes— the needs are real. Live a love that they can feel.  
 We are one— we share His life. We are one— we lift the light.

Em Bm Em Bm Em Bm 

1, 2, 3
E sus Em

4
E sus Em

In our weak - ness, come, u - nite— Love one an - oth - er.  
 Move be - yond your fear and pride— Love one an - oth - er.  
 On - ly speak to help and heal. Love one an - oth - er.  
 We are one in Je - sus Christ. Love one an - oth - er.

WORDS and MUSIC: Ken Bible

WATCHORN  
7.5.7.5.7.7.5.

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# The Lord's Supper

## Matthew 26:26-29

(NASB)

While they were eating, Jesus took some bread, and  
after a blessing,  
He broke it and gave it to the disciples, and said,  
"Take, eat; this is My body."

And when He had taken a cup and given thanks,  
He gave it to them, saying,  
"Drink from it, all of you;  
for this is My blood of the covenant,  
which is poured out for many for forgiveness of sins.

But I say to you, I will not drink of this fruit of the vine  
from now on  
until that day when I drink it new  
with you  
in My Father's kingdom."



## Communion Face-to-face

*While they were eating, He took some bread, and after a blessing He broke it, and gave it to them, and said, "Take it; this is My body." And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. And He said to them, "This is My blood of the covenant, which is poured out for many. Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God." (Mark 14:22-25, NASB)*

Jesus, as one of Your disciples,  
I see You standing before me.  
In these Your final moments with us,  
You act out what You are about to do for us.

You break the bread.  
"This is My body, broken for you.  
Take and eat.  
As you do, remember Me."

You take the cup.  
"This is My blood, poured out for you.  
Drink it,  
and as you do, remember Me."

I take the bread and the cup from Your own hand, and  
I look into Your face.  
You are the Bread of Life,  
    broken for us,  
    given to us.  
Your life is the wine,  
    poured out for us,  
    spilled for us.

I feed on You, Lord,  
    and I live.  
I take this,  
    eat,  
    remember You, and  
    give thanks.

Hymn recording: [Lord, from Your Hand](#)

# Lord, from Your Hand

TUNE: O Waly, Waly  
 Luke 22:15-20; 23:33-49

D C/D D7 G Bm7 C G G G/B Bm7

1. Lord, from Your hand I take the bread, And from Your  
 2. Now from Your lips I hear the words: "This is My  
 3. I see the cross. I see Your face. My God, what  
 4. O Je - sus, Sav - ior, Ho - ly God! I live and

Em E<sup>sus</sup>/D CM7 C D<sup>7sus</sup> D7 D7 Bm/D D7 G G<sup>sus</sup> G E/G G7

cup I drink the wine. You serve for - give - ness for my  
 bod - y and My blood." I see the mer - cy in Your  
 ag - o - ny and grief! I see You suf - fer as You  
 breathe in Your em - brace! Lord, ev - 'ry mo - ment draw my

CM7 Am/C Am7 C G/D Am/D G

need. You serve Your ho - ly life for mine.  
 eyes. I see the pain. I see the love.  
 die. I hear You pray. It is for me.  
 heart To love and serve You face to face.

WORDS: Ken Bible  
 MUSIC: English Folk Melody

O WALY, WALY  
 L.M.

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## Remember Him

*When the hour had come, He reclined at the table, and  
the apostles with Him.  
And He said to them, "I have earnestly desired to eat this Passover with you  
before I suffer;  
for I say to you, I shall never again eat it until  
it is fulfilled in the kingdom of God."  
And when He had taken a cup and given thanks, He said,  
"Take this and share it among yourselves;  
for I say to you, I will not drink of the fruit of the vine from now on  
until the kingdom of God comes."  
And when He had taken some bread and given thanks,  
He broke it and gave it to them, saying,  
"This is My body which is given for you;  
do this in remembrance of Me."  
And in the same way He took the cup after they had eaten, saying,  
"This cup which is poured out for you is  
the new covenant in My blood." (Luke 22:14-20, NASB))*

Like Passover,  
the Lord's Supper is a reminder.  
Some reminders are too important and  
some truths too rich  
to entrust to words alone.  
The bread, His body broken...  
the wine, His blood poured out...  
in some small way these re-gather to our senses  
what He did for us.  
The pain,  
the sense of separation from His Father,  
the sorrow,  
the cruel rejection,  
all the horrors of torture, humiliation, and death.

What wonderful gifts He has purchased for us,  
and at what a price!  
Pause for a moment, and  
remember.

Hymn recording: [Remember Your Lord](#)

# Remember Your Lord

TUNE: Be Thou My Vision, adapted (SLANE 2)

Exodus 12; 1 Corinthians 11:23-26; Galatians 3:10-14; 1 Peter 1:18-19; Revelation 21:1-7

♩ = 80

B $\flat$  E $\flat$  Fm7 E $\flat$ / $\bar{G}$  A $\flat$  B $\flat$  A $\flat$  E $\flat$ / $\bar{G}$  A $\flat$ / $\bar{B}\flat$  B $\flat$ 7 E $\flat$  B $\flat$  Fm7/ $\bar{C}$

1. Re - mem - ber your dark-ness, re - mem-ber the Light. Then far from your  
 2. Re - mem - ber His glo - ry, re - mem-ber your shame. Re - mem - ber the  
 3. Re - mem - ber His prom-ise, re - mem-ber your crown. Re - mem - ber His

B $\flat$ / $\bar{D}$  E $\flat$  E $\flat$ / $\bar{G}$  A $\flat$  A $\flat$ M9 A $\flat$ M7 B $\flat$ sus B $\flat$  B $\flat$  A $\flat$  A $\flat$ / $\bar{E}\flat$  E $\flat$  Gm7/ $\bar{D}$

Fa - ther, now all is made right. Now one with His Son, we can  
 curse that His love o - ver - came. Come drink all the life that His  
 beau - ti - ful bride com - ing down. Re - mem - ber the dawn of cre -

Cm7 Cm Gm A $\flat$  B $\flat$  E $\flat$  E $\flat$ / $\bar{G}$  A $\flat$  Cm Fm/ $\bar{A}\flat$  A $\flat$ / $\bar{B}\flat$  E $\flat$ sus/ $\bar{B}\flat$  E $\flat$

live un - a - fraid. But bow and re - mem - ber the price that He paid.  
 dy - ing be - gan! As death pass - es o - ver, come feast on the Lamb!  
 a - tion re-stored. Re - mem - ber to thank Him. Re - mem - ber your Lord.

WORDS: Ken Bible  
 MUSIC: Traditional Irish Melody and Ken Bible

SLANE 2  
 11.11.11.11.

Alt. Tunes: FOUNDATION, GORDON, ST. DENIO

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## Feast on Jesus

*The Lord Jesus in the night in which He was betrayed  
took bread;  
and when He had given thanks,  
He broke it and said,  
“This is My body, which is for you;  
do this in remembrance of Me.”  
In the same way He took the cup also after supper, saying,  
“This cup is the new covenant in My blood;  
do this, as often as you drink it, in remembrance of Me.”  
(1 Corinthians 11:23-25, NASB)*

God feeds His people –  
lavishly,  
abundantly.

We see it throughout the Bible and  
throughout history.

As our Creator and Provider,  
He gives us all the nourishment our bodies need.

Our original home was a garden,  
rich with food.

He spread a banquet for His people  
in the barren wilderness.

He fed the five thousand with more than they could eat,  
all from a child’s lunch.

He cares about our physical well-being...  
but, O, so much more!

He is eager to feed our complete selves,  
our bodies, minds, and spirits,  
not just to satisfy us for a few hours,  
but forever.

What is the banquet the Father spreads for His people?

The banquet He spreads is  
Jesus.

All God’s blessings flow to us through Him.

In Jesus He offers us all we could ever need:

His peace and joy,  
His innocence before God,  
His sufficiency in every situation,  
His beautiful, unbroken relationship with the Father,

His holy, unending life.

Gather with God's people and feast on Jesus.

Come feast on His Word,

His wisdom,

His Spirit,

His body broken and His blood poured out.

The feast is spread.

Come...

feast on Jesus.

**Hymn recording: [Come and Feast](#)**

# Come and Feast

TUNE: Steal Away

Isaiah 55:1-2; Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20;  
John 6:27, 32-33, 35, 48-51; 1 Corinthians 11:23-26

♩ = 72

Refrain

D  $\frac{D}{C\#}$  Bm  $\frac{Bm}{A}$  Gadd<sup>9</sup>  $\frac{D}{F\#}$  G  $\frac{A^7_{sus}}{D}$  D  $\frac{D}{A}$

Come and feast! Come and feast! Come- the feast is Je - sus.

Fine 3rd time

D  $\frac{D}{C\#}$  Bm Bm<sup>7</sup> Bm A sus  $\frac{A^7_{sus}}{E}$  A  $\frac{G}{A}$  Bm  $\frac{Bm}{A}$  GM<sup>7</sup> A<sup>7</sup> D

Life and love, ho - ly and free- Come near and feast on Je - sus.

Bm  $\frac{Bm}{A}$   $\frac{D}{A}$  G  $\frac{D}{F\#}$  D D F<sup>#</sup>m Bm<sup>7</sup> Bm  $\frac{Bm}{A}$

1. Share in His Spir - it- His pres - ence in His peo - ple. Find  
2. Here in a - bun - dance: The Bread and Wine of Heav - en. His

GM<sup>7</sup>GM<sup>9</sup>  $\frac{D}{F\#}$  Em<sup>7</sup> Em<sup>11</sup> Em<sup>7</sup> Bm  $\frac{Bm}{F\#}$  Bm G  $\frac{D}{F\#}$  GM<sup>7</sup> A<sup>7</sup> D D.C.

all He is and all you can be. Find all you need in Je - sus.  
truth, His joy, His pow - er, His peace- Find life com-plete in Je - sus.

WORDS: Ken Bible  
MUSIC: African-American Spiritual and Ken Bible

STEAL AWAY 2  
5.7.9.7.w.Ref.

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# Gethsemane

## Matthew 26:36-46

(NASB)

Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray." And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me."

And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." And He came to the disciples and found them sleeping, and said to Peter, "So, you men could not keep watch with Me for one hour? Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."

He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done." Again He came and found them sleeping, for their eyes were heavy. And He left them again, and went away and prayed a third time, saying the same thing once more. Then He came to the disciples and said to them, "Are you still sleeping and resting? Behold, the hour is at hand and the Son of Man is being betrayed into the hands of sinners. Get up, let us be going; behold, the one who betrays Me is at hand!"

*Parallel passages: Mark 14:32-42; Luke 22:40-46*



## In Gethsemane

In Gethsemane, we see the full humanity of Jesus.  
Any notion that the crucifixion was somehow easier for Him  
is dispelled here.

As He ate His final Passover with His disciples,  
we sensed His burden.

But now, the weight seems to be almost crushing Him.

He tells His disciples,

*“My soul is overwhelmed with sorrow to the point of death.” (Matt. 26:38, NIV).*

He reaches out for their support,

but they sleep,

leaving Him all alone.

He falls on His face before God.

His sweat becomes like drops of blood.

Physically, He is facing extended torture and an excruciating death.

Emotionally, He is already under tremendous pressure, and  
soon complete isolation and humiliation will be added.

Spiritually, He is about to experience a sense of separation from the Father

Who has been His constant companion and strength.

Jesus is in the final hour before his horrible ordeal.

How does He spend it?

He doesn't resort to recreation or

diversion or

bodily rest.

He prays.

The disciples are asleep, and

when the pressure comes,

they will crumble and scatter.

Jesus prays.

And when the pressure comes,

He will be at peace.

In His most vulnerable moments,

He will be strong in the strength of Almighty God.

Throughout His life, His Father has been

His companion,

His confidence,

His food,

His constant focus.

And now, as every fiber of Jesus' being is screaming for escape,  
He does what He has always done:  
He trusts His Father and depends on Him alone.

**Hymn recording: [A Garden in the Night \(BOYLSTON\)](#)**

# A Garden in the Night

TUNE: A Charge to Keep I Have (BOYLSTON)  
Matthew 26:36-46; Mark 14:32-42; Luke 22:40-46

♩ = 66

C C  $\frac{G^7}{C}$  C F C D<sup>7</sup> G C<sup>6</sup> D G

1. A gar - den in the night, A soul in tor - tured prayer;  
2. He knows His hour has come To bear the price of love.  
3. "My Fa - ther, let it pass, This dark-ness now be - gun.  
4. Lord, help us watch and pray, Your bur - den glad - ly bear

C C  $\frac{G^7}{D}$   $\frac{C}{E}$  C F  $\frac{G^7}{D}$  C G  $\frac{C}{E}$  F G G<sup>7</sup> C

En - gulfed in sor - row all a - lone, Our Sav - ior strug - gles there.  
He reach-es out, His spir - it drowned In ag - o - ny and blood.  
But here I am, Your sac - ri - fice, So let Your will be done."  
That we may live and die like You, Our lives a ho - ly prayer.

WORDS: Ken Bible  
MUSIC: Lowell Mason

BOYLSTON  
S.M.

Alt. Tune: GETHSEMANE

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## Reflection on Psalm 13

*“How long, O Lord?  
Will You forget me forever?  
How long will You hide Your face from me?”  
(Psalm 13:1, NASB)*

I pray, but I sense no response.  
I feel engulfed in darkness,  
    ignored,  
    abandoned,  
    alone.  
How long, Lord?  
How long?

But Jesus felt this way, too.  
He was fully, perfectly one with You,  
    perfectly pleasing to You,  
    perfectly holy.  
Yet in the garden, on the night of His arrest,  
    He told His disciples,  
    “My soul is deeply grieved, to the point of death.” (Matthew 26:38, NASB)  
He was in deepest need.  
But when He reached out for human support,  
    He received none.  
When He prayed,  
    You gave Him no way out –  
    only a way through.

Father, when I can't see You acting or  
    sense Your presence,  
I trust Your power.  
    I trust Your wisdom.  
    I trust Your love.  
I pray with Your Son,  
    “Not my will, but Yours be done.” (Matthew 26:39, para.)

I trust You, Lord.

Hymn recording: [Psalm 13](#)

# Psalm 13

Tune: Blest Be the Tie That Binds (DENNIS)  
*Psalm 13; Matthew 26:36-44*

♩ = 80

Unison F C C<sup>♯</sup>7 Dm<sup>9</sup> Dm  $\frac{F7}{C}$  B $\flat$

1. How long, my Lord, how long? I need You,  
 2. Deep sor - row floods my heart. The dark - ness  
 3. But here I stand in Christ, Your pure and  
 4. I trust Your love, my God, What - ev - er

$\frac{F}{A}$  F Cadd<sup>9</sup> C C<sup>♯</sup>7 Dm  $\frac{F}{C}$  C B $\flat$   $\frac{C7}{G}$

God un - seen! I cry, I pray but feel ig -  
 clos - es in, With e - vil gath - 'ring all a -  
 pleas - ing Son. I claim His faith and speak His  
 time may bring. I hold to what can nev - er

F  $\frac{E}{A}$  B $\flat$   $\frac{E}{C}$   $\frac{Gm}{B\flat}$   $\frac{F}{C}$  C7 F

nored, Un - heard, un - loved, un - clean.  
 round And weak - ness all with - in.  
 prayer: "Your will, not mine, be done!"  
 change And rest, re - joice, and sing!

WORDS: Ken Bible  
 MUSIC: Johann G. Naegeli (1773-1836); arr. by Ken Bible

DENNIS  
 S.M.

Alt. Tune: BOYLSTON  
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# Arrest and Trial

## John 18:1 – 19:16

(NASB)

When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples. Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples. Judas then, having received the Roman cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons. So Jesus, knowing all the things that were coming upon Him, went forth and said to them, "Whom do you seek?" They answered Him, "Jesus the Nazarene." He \*said to them, "I am He." And Judas also, who was betraying Him, was standing with them. So when He said to them, "I am He," they drew back and fell to the ground. Therefore He again asked them, "Whom do you seek?" And they said, "Jesus the Nazarene." Jesus answered, "I told you that I am He; so if you seek Me, let these go their way," to fulfill the word which He spoke, "Of those whom You have given Me I lost not one." Simon Peter then, having a sword, drew it and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus. So Jesus said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"

So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.

Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. Then the slave-girl who kept the door said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself.

The high priest then questioned Jesus about His disciples, and about His teaching. Jesus answered him, "I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret. Why do you question Me? Question those who have heard what I spoke to them; they know what I said." When He had said this, one of the officers standing nearby struck Jesus, saying, "Is that the way You answer the high priest?" Jesus answered him, "If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?" So Annas sent Him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. So they said to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not." One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, \*said, "Did I not see you in the garden with Him?" Peter then denied it again, and immediately a rooster crowed.

Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover. Therefore Pilate went out to them and said, "What accusation do you bring against this Man?" They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you." So Pilate said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death," to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.

Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?" Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?" Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm." Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice." Pilate said to Him, "What is truth?"

And when he had said this, he went out again to the Jews and said to them, "I find no guilt in Him. But you have a custom that I release someone [m]for you at the Passover; do you wish then that I release [n]for you the King of the Jews?" So they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber.

Pilate then took Jesus and scourged Him. And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him; and they began to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps in the face. Pilate came out again and said to them, "Behold, I am bringing Him out to you so that you may know that I find no guilt in Him." Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold, the Man!" So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him." The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

Therefore when Pilate heard this statement, he was even more afraid; and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer. So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" Jesus answered,

“You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.” As a result of this Pilate made efforts to release Him, but the Jews cried out saying, “If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar.”

Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, “Behold, your King!” So they cried out, “Away with Him, away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.”

So he then handed Him over to them to be crucified.

*Parallel passages: Matthew 26:47 – 27:31; Mark 14:43 – 15:20; Luke 22:47 – 23:25*



## Who Is on Trial?

Follow Jesus through His arrest and trial.

Look around.

Who do you see?

See the religious leaders,  
proud and self-righteous,  
anxiously scheming to murder an innocent man.

See Judas,  
grasping for silver,  
even though it means betraying an innocent friend.

See the other disciples  
scurrying away to protect themselves,  
fearfully cowering behind locked doors.

See Pilate, the Roman governor,  
knowing the truth  
but too weak to act on it.

Fear, jealousy, hatred, and pride.

Now watch Jesus.

See Him calm and unresisting.

Hear His quiet authority, whether He  
speaks or  
remains silent.

He is never stirred to self-defense and  
remains unruffled by the injustice poured down on Him.

As the blood-thirsty furor intensifies,  
He allows Himself to be swept along.

The One persecuted is at peace in the Father.

The Victim is in control.

Hymn recording: [The Trial \(BEECHER\)](#)

# The Trial

TUNE: Love Divine, All Loves Excelling (BEECHER)

Mathew 26:47 - 27:26; Mark 14:43 - 15:15; Luke 22:47 - 23:25; John 18:1 - 19:16; 1 Peter 2:23

♩ = 84      A<sup>b</sup>      D<sup>b</sup>/<sub>A<sup>b</sup></sub>      A<sup>b</sup>      A<sup>b</sup>      E<sup>b</sup>7 C<sup>m</sup>/<sub>E<sup>b</sup></sub> E<sup>b</sup>7      A<sup>b</sup>      E<sup>b</sup>/<sub>D<sup>b</sup></sub>      D<sup>b</sup>

1. Hear the e - vil all a - round Him, An - ger, en - vy,  
2. While their God is bound and bleed - ing, Hear their blind and

A<sup>b</sup>/<sub>E<sup>b</sup></sub>      E<sup>b</sup>7      A<sup>b</sup>      A<sup>b</sup>      D<sup>b</sup>/<sub>A<sup>b</sup></sub>      A<sup>b</sup>      A<sup>b</sup>      E<sup>b</sup>7 C<sup>m</sup>/<sub>E<sup>b</sup></sub> E<sup>o</sup>7      F<sup>m</sup>      D<sup>b</sup>      A<sup>b</sup>/<sub>E<sup>b</sup></sub>

greed, and pride; Pi - late, Ju - das, Pe - ter, Her - od Driv - en by the  
des - p'rate scorn. Feel His weight of grief and an - guish, Bowed and bat - tered,

E<sup>b</sup>7      D<sup>b</sup>/<sub>E<sup>b</sup></sub> E<sup>b</sup>7 A<sup>b</sup>      F<sup>m</sup>      F<sup>m</sup>/<sub>A<sup>b</sup></sub>      F<sup>m</sup>/<sub>C</sub>      C7      F<sup>m</sup>/<sub>C</sub>      C<sup>7</sup><sub>sus</sub> F<sup>m</sup>/<sub>C</sub>      C

fears in - side. See the Lamb in full sub - mis - sion.  
bruised and torn. Je - sus, Je - sus, Man of Sor - rows,

A<sup>b</sup>      D<sup>b</sup>/<sub>A<sup>b</sup></sub>      A<sup>b</sup>      E<sup>b</sup>/<sub>B<sup>b</sup></sub>      B<sup>b</sup>7      E<sup>b</sup>      E<sup>b</sup>7      A<sup>b</sup>      D<sup>b</sup>/<sub>A<sup>b</sup></sub>      A<sup>b</sup>

Hear the si - lence in His soul. No com - plaints and  
Robed in suf - f'ring, crowned with blood, Si - lent - ly You

WORDS: Ken Bible  
MUSIC: John Zundel

Alt. Tune: VENEZUELA

BEECHER  
8.7.8.7.D.

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A $\flat$  E $\flat$ 7  $\frac{C^m}{E^b}$  E $\circ$ 7 F $m$  D $\flat$  A $\flat$  E $\flat$  E $\flat$ 7  $\frac{D^b}{E^b}$  E $\flat$ 7 A $\flat$

no de - fens - es; See the vic - tim in con - trol.  
 speak Your mer - cy. Through Your pain we hear Your love.

# The Crucifixion and Burial

## John 19:17-42

(NASB)

They took Jesus, therefore, and He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha. There they crucified Him, and with Him two other men, one on either side, and Jesus in between. Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS." Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek. So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'" Pilate answered, "What I have written I have written."

Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece. So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; this was to fulfill the Scripture: "They divided My outer garments among them, and for My clothing they cast lots." Therefore the soldiers did these things.

But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!" Then He said to the disciple, "Behold, your mother!" From that hour the disciple took her into his own household.

After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, "I am thirsty." A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. For these things came to pass to fulfill the Scripture, "Not a bone of Him shall be broken." And again another Scripture says, "They shall look on Him whom they pierced."

After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body. Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight. So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.

*Parallel passages: Matthew 27:32-65; Mark 15:21-47; Luke 23:26-56*

## Crucifixion

Some early historians credited the Persians with the first use of crucifixion, while others said it was a cruel practice the Romans picked up from various barbarous peoples they had conquered. The Greeks had used it – Alexander the Great crucified 2,000 people after the siege of Tyre.

The Romans originally considered it a slave's punishment. It was later extended to foreigners and robbers and those convicted of treason.

Crucifixion was designed to subject the victim to the greatest possible humiliation. For that reason corpses were sometimes crucified.

Some form of torture customarily preceded crucifixion, such as flogging, in order to start the blood flowing. The victim often had to carry his own crossbeam to the place of execution, which was intentionally very public. He was most often tied to the cross, sometimes nailed. Stretched and immobilized, the victim could find no relief from searing pain. Movement was excruciating. Not moving was torture. The suffering was intense and protracted. Death rarely came sooner than 36 hours (thus Pilate's surprise when Jesus was dead in only a few hours – another sign that Jesus had given up His life voluntarily). The final cause of death is uncertain, but gradual suffocation resulting from fatigue is most likely.

In 1968, the first skeleton identifiable as a victim of crucifixion was unearthed in Jerusalem. The two heel bones were still fastened together by a single iron nail.

Hymn recording: [Crucifixion Hymn](#)

# Crucifixion Hymn

TUNE: O Sacred Head, Now Wounded (PASSION CHORALE)  
*Luke 23:33-49*

♩ = 72

C F  $\frac{C}{E}$   $\frac{F G7}{A B} C$  F6 G C  $\frac{E7}{B}$  Am  $\frac{Am^{11}}{B}$   $\frac{Am}{C}$   $\frac{Am}{D}$  E sus E E7 Am

1. My heart was hard as i - ron. I tore in - to His hands.  
 2. He claimed to be from heav - en. We rose and hung Him high.  
 3. My God, I'll nev - er grasp it, This love I long de - nied.

Am  $\frac{Am}{G}$  F  $\frac{Dm6 C}{F E}$  DmDm6C F6 G C  $\frac{E7}{B}$  Am  $\frac{Am^{11}}{B}$   $\frac{Am}{C}$   $\frac{Am}{D}$  E sus E E7 Am

My soul was cold and emp - ty, A sea of self - ish plans.  
 In rage I swung the ham - mer, Then stood to watch Him die.  
 You rose in - to my dark - ness, The dawn of light and life.

Am Am7 Dm6Dm7EmEm7 F  $\frac{C6 G7}{E D}$   $\frac{F}{C}$  C  $\frac{Dm7}{C}$  C7 FM7F6  $\frac{A7}{C\#}$  Dm9  $\frac{Dm9 Dm Dm}{E F G}$  A

His love and gen - tle good - ness Were more than I could claim.  
 I lis - tened in the dark - ness To hear some bit - ter cry.  
 My Lord, I live to thank You! What words could be e - nough?

WORDS: Ken Bible  
 MUSIC: Hans Leo Hassler; arr. by Johann Sebastian Bach

PASSION CHORALE  
 7.6.7.6.D.

Alt. Tune: AURELIA

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D<sup>7</sup> G G sus D C Am<sup>6</sup> G C<sup>6</sup> D G C E C F<sup>6</sup> G C  
F# F# E E D A G

I joined the crowd of mock - ers And crowned Him with my shame.  
He prayed for our for - give - ness. The name He spoke was mine.  
Make all my grate - ful be - ing An end - less song of love!



## **Father, facing the most horrific trial...**

Father,  
facing the most horrific trial  
any human could ever face,  
Jesus' heart and mind were  
fixed on You –  
Your purpose,  
Your will,  
Your timing,  
Your enabling.

Fill me with His thoughts and  
His desires.  
Fill me with His love for You.

**Hymn recording: [In the Father's Hand](#)**

**Hymn recording: [Jesus Dying for Me](#)**

# In the Father's Hand

TUNE: The Erie Canal, alt.

♩ = 92

A7 Dm Dm/C Gm/Bb Gm7/Bb A7

1. O Lamb of God, be - fore the world be - gan You  
 2. Your on - ly wis - dom and Your high - est joy: To  
 3. Your pain was scream - ing, but Your heart was still. Your

Dm Dm/C Bb A7 Dm A7 Dm Dm/C

laid Your life in the Fa - ther's hand. You emp - tied Your - self and be -  
 hear the sound of the Fa - ther's voice. Temp - ta - tion would call but You'd  
 on - ly goal was the Fa - ther's will. When death came to call on that

Gm/Bb Gm7/Bb A7 Dm Dm/C Bb A7 Dm A7

came a man To live and die in the Fa - ther's hand. You  
 make the choice: You tuned Your heart to the Fa - ther's voice. When  
 lone - ly hill, You gave Your - self to the Fa - ther's will. Your

Dm Dm/F Gm Gm7 A A7 Dm Dsus/E Dm/F

knew the price You'd have to pay, But faith was free - dom  
 cries of hate and death were stirred, Un - dy - ing love was  
 fi - nal words, Your dy - ing aim: To glo - ri - fy Your

WORDS: Ken Bible  
 MUSIC: Thomas S. Allen and Ken Bible; arr. by Ken Bible

ERIE CANAL  
 9.9.9.8.8.9.9.

Gm G#°7 A A7 Dm  $\frac{Dm}{C}$

ev - 'ry day. We're trust - ing You, Lord, and we  
 all You heard. We're lis - ten - ing, too, and we  
 Fa - ther's name. We look to You there, and our

$\frac{Gm}{Bb}$   $\frac{Gm7}{Bb}$  A7 Dm  $\frac{Dm}{C}$  Bb A7

take our stand To live and die in the Fa - ther's  
 make the choice: To tune our hearts to the Fa - ther's  
 hearts are stilled. Our on - ly prayer is the Fa - ther's

1, 2 Dm  $\frac{Dm}{C}$   $\frac{Gm7}{Bb}$  A7 D.C. 3 Dm  $\frac{Dm}{C}$  Bb Gm Dm

hand.  
 voice.

will.

# Jesus Dying for Me

Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-37

♩ = 88

Dm G7

1. Feel the nails and crown of thorns. The  
2. Hear the crowd, so filled with hate. Their  
3. All is dark. The time has come. The

Dm B♭ A7 Dm

Sav - ior is so wea - ry and His bod - y torn.  
God is slow - ly dy - ing, and they just can't wait.  
plan of God is fin - ished for His Ho - ly One.

Dm G7

Sol - diers' whips have left their tracks.  
Je - sus' voice comes pierc - ing through:  
See Him bow and give His life.

Dm Gm7 A Dm

O what pain, and nev - er fight - ing back!  
"God, for - give! They don't know what they do!"  
O what love, and what a sac - ri - fice!

WORDS: Ken Bible  
MUSIC: Traditional Folk Tune and Ken Bible

DYING FOR ME  
Irregular

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Dm Gm E Dm F Am Dm Am7 Dm F/C

Look up! O look up!  
 Lis - ten! O lis - ten!  
 Je - sus! O Je - sus!

Bb7 A7 Dm Dm A Dm B A C# Dm Gm E Dm F Am

Je - sus bleed - ing for me! O look up! Just  
 Je - sus pray - ing for me! O lis - ten! Just  
 Je - sus dy - ing for me! O Je - sus! My

Dm Am7 Dm F/C Bb7 rit. A7 A5# Dm

look up! Je - sus bleed - ing for me!  
 lis - ten! Je - sus pray - ing for me!  
 Je - sus! Je - sus dy - ing for me!

## Jesus' Last Words

*"Father, forgive them, for they do not know what they are doing."*  
(Luke 23:34, NIV)

*"Truly I tell you, today you will be with me in paradise."*  
(Luke 23:43, NIV)

*When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Woman, here is your son," and to the disciple, "Here is your mother."  
(John 19:26-27, NIV)*

*"My God, my God, why have you forsaken me?"*  
(Matthew 27:46, NIV)

*"I am thirsty."*  
(John 19:28, NIV)

*"It is finished."*  
(John 19:30, NIV)

*"Father, into your hands I commit my spirit."*  
(Luke 23:46, NIV)

While nailed to the cross, it would have been  
difficult and  
painful  
for Jesus to breathe in order to speak.  
How did He spend His precious final words?

He cared for those He loved.  
Mary must have longed for a word from her son, and  
Jesus didn't disappoint her.  
Even as He died, He provided for her care and  
bestowed a great honor on John.

Jesus then spoke forgiveness  
for those killing Him and  
for the repentant thief.  
Pain never overwhelmed the love that filled His heart.

In those moments, Jesus' deepest sorrow was feeling  
cut off from His Father.  
But how did He express it?

He prayed,  
    using words from Psalm 22.  
That Psalm is a passionate expression of  
    desperate complaint and  
    ultimate trust.  
Even when feeling separated from His Father,  
    Jesus turned to Him and  
    trusted Him.

Jesus then cried out in His own need,  
    “I am thirsty,”  
    fulfilling Psalm 69.  
The drink apparently gave Him strength for His final words.

Jesus then breathed His last  
with a cry of victory on His lips:  
    “It is completed!”  
    “Father, into Your hands I commit my spirit!”

Jesus died as He lived, with  
    His eyes fixed on His Father,  
    consumed with the completion of His work, and  
    pouring out His life in love for others.

**Hymn recording: [Last Words](#)**

# Last Words

Matthew 27:46; Luke 23:34, 43, 46; John 19:26-30

♩ = 56

Cm Cm  $\frac{G7}{B}$  G+ G A $\flat$  A $\flat$ add 9 A $\flat$   $\frac{B\flat}{A\flat}$  E $\flat$   $\frac{E\flat M7}{G}$  E $\flat$   $\frac{Gm7}{D}$  Cm  $\frac{Cm}{B\flat}$

1. O dy - ing Christ, I hear You speak. Your bod - y hangs, so pale and  
 2. Tor - ment - ed Christ, I hear You pray The words that on - ly love can  
 3. For - sak - en Christ, I hear You cry. You scream Your pain, but no re -

A $\flat$   $\frac{E\flat}{B\flat}$   $\frac{G}{B}$   $\frac{G7}{B}$  Cm  $\frac{Cm}{G}$  A $\flat$ 6 A $\flat$   $\frac{Cm}{G}$   $\frac{Cm7}{G}$

weak, Yet love is strong And still a - ware. Your heart is  
 say: "Fa - ther, for - give!" What self - less prayer! Your thoughts are  
 ply. A - ban - doned here, A - lone in death, You trust Your

Fm7  $\frac{Cm}{G}$  A $\flat$ 6 Fm7 G sus  $\frac{G sus}{D}$  G 

1, 2
Cm

3
C

plan - ning for an - oth - er's care.  
 mer - cy as You suf - fer there!  
 Fa - ther with Your fi - nal breath.

WORDS: Ken Bible  
 MUSIC: Traditional Folk Tune and Ken Bible

LAST WORDS  
 8.8.4.4.10.

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## A Life Framed with Love

Jesus was born as He would die.  
He would die as He was born.

The birth and death of the Light of the World were  
shrouded in darkness.

His trusted companions were  
the lowly and powerless.

Jealous leaders pursued Him  
with murderous hearts  
while humble women gently  
cared for His needs.

His helpless body was  
wrapped in cloth and  
laid in borrowed quarters.

Coming and going from this world,  
He was immersed in  
suffering,  
shame, and  
desperate circumstances.

Jesus is a portrait of God our Father,  
framed with  
tenderness,  
mercy, and  
sacrificial love.

*Father, I look at the life of your Son, and  
I see the full extent of Your love  
etched on every page.  
Throughout His birth, His life, and His death,  
He drank our shame and suffering full strength.  
Father, I bow in silence.  
How can I respond to You?  
How can I live my love for You?*

Hymn recording: [One with Us](#)

# One with Us

Hebrews 2:14-18

♩ = 84

Gm  $\frac{C_{sus}}{G}$   $\frac{Cm}{C}$  Gm Gm  $\frac{D7}{A}$   $\frac{Gm}{Bb}$  D  $\frac{D_{sus}}{C}$  D  $\frac{Gm}{Bb}$   $\frac{D_{sus}}{A}$  Gm

1. Dark - ness and pov - er - ty greet our Mes - si - ah.  
 2. E - vil and an - ger now crown our Mes - si - ah.  
 3. Pre - cious and ten - der His kiss of for - give - ness!

$\frac{E}{A}$   $\frac{E6}{A}$  F7 B $\flat$ add9 B $\flat$  Cm6 D $_{sus}$   $\frac{D_{sus}}{G}$   $\frac{D7}{F\#}$  Gm Gm  $\frac{C_{sus}}{G}$   $\frac{Cm}{G}$  Gm

Weak - ness and shame are His swad - dling clothes. Nursed by our  
 An - guish and blood are His king - ly clothes. Drink - ing the  
 Love ev - er - last - ing em - brac - es earth! Ho - ly and

Gm  $\frac{D7}{A}$   $\frac{Gm}{Bb}$   $\frac{Cm}{Eb}$   $\frac{Gm}{D}$   $\frac{Gm}{C}$  Cm  $\frac{Gm}{Bb}$   $\frac{Gm}{D}$  Gm Cm C $^9_{sus}$  Cm

bit - ter - ness, suf - fring, and sor - row, Death is the  
 cup of our deep sep - a - ra - tion, Dark is the  
 hu - man u - nit - ed for - ev - er, Life in its

Cm7  $\frac{Cm6}{D}$   $\frac{Cm}{Eb}$  1, 2  $\frac{D_{sus}}{D}$  D7 Gm 3  $\frac{Cm6}{G}$   $\frac{Cm6}{A}$   $\frac{Cm6}{D}$  G

path - way the in - fant knows.  
 path - way His mer - cy chose.  
 full - ness has come to birth!

*rall.*

WORDS: Ken Bible

MUSIC: Ken Bible, inspired by John Dowland

FLOW MY TEARS 2

11.9.11.9.

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## Because You Love Me

*While we were still sinners, Christ died for us. (Romans 5:8, NIV)*

Jesus, You knew what would happen, and You let it happen.

They falsely accused You, and You refused to defend yourself.

They turned You over to rough and vicious men who beat and tortured You.

They did all they could to humiliate You.

In Your pain, they mocked You.

They stripped You down and hung You high.

They put you to an agonizing death in front of everyone.

You knew it would happen.

You let it happen —

all because You didn't want me to die for my sins.

*Jesus, You let yourself be  
humiliated,  
tortured, and  
murdered  
because You love me.*

Hymn recording: [See What Love Has Done](#)

# See What Love Has Done

Matthew 27:32-56; Mark 15:21-41; Luke 23:26-49; John 19:16-37

♩ = 84

Em Em  $\frac{D}{E}$  Em  $\frac{Em}{D}$  C D<sup>9</sup> D Em

1. Dark - ness and dy - ing- I hung Him in this place;  
2. Hear now His mer - cy- It brought Him to this place.

Em D C  $\frac{G}{B}$   $\frac{D}{A}$  G C B<sup>sus</sup> B

Per - fect in beau - ty, Now scarred with my dis - grace. My  
Grace great and bound - less Has crushed His form and face. The

Em  $\frac{D}{F\#}$  G C  $\frac{Am7}{C}$  B B<sup>7</sup> C Am<sup>7</sup>

soul is so dark All my sin has blocked the sun. Tell me,  
skies bear the grief Of a Fa - ther for His Son. Lord, I

$\frac{Em}{G}$   $\frac{Am}{F\#}$   $\frac{Am7}{F\#}$  EmEm<sup>7</sup> Em  $\frac{Em}{D}$  C D<sup>9</sup> D Em

where can I hide when I see what I have done?  
bow here in si - lence And see what love has done.

WORDS: Ken Bible  
MUSIC: Traditional Folk Tune and Ken Bible; arr. by Ken Bible

TENEBRAE  
5.6.5.6.5.7.7.6.

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## This Is the One We Follow

Look at Jesus hanging on the cross.

See Him as He truly was:

the blood,  
the nakedness,  
the pain wrenching His body.

See Him humbled,

repulsive,  
dying,  
abandoned.

This is your God.

This is His passionate love.

This is our Leader,

our Shepherd,  
the One we imitate.

This is our goal,

our ambition,  
our Way,  
our Truth,  
our Life.

This is the standard that guides

every day and  
every decision.

This is the way we deny ourselves.

This is the cross we carry.

This is the One we follow.

Hymn recording: [Christ Crucified](#)

# Christ Crucified

TUNE: A Mighty Fortress Is Our God (EIN' FESTE BURG, alt.)  
*Matthew 16:24; 27:27-50; Mark 8:34; 15:16-37; Luke 9:23; 23:26-46; John 14:6;  
 19:17-30; 1 Corinthians 1:17-31; 2:1-5; Philippians 2:5-11; Revelation 5:11-14*

♩ = 76

C C/E C G Em Am D D<sup>7</sup> G Am Em F C Am

1. Here stripped of all but blood and shame, The Lord of Lords, Christ  
 2. Our Way, our Truth, our Life Di - vine, Our Bro - ken Bread, Christ  
 3. All pow - er, rich - es, wis - dom, might Be Yours a - lone, Christ

Dm G G<sup>7</sup> C C/E C G Em Am D D<sup>7</sup> G Am

cru - ci - fied! Here crowned with thorns and robed with pain, The  
 cru - ci - fied. Our Light, our Door and Liv - ing Vine, Our  
 cru - ci - fied! Each burn - ing hope, each heart's de - light Is

Em F C Am Dm G G<sup>7</sup> C C Am G/B C D D<sup>7</sup> G C

King of Kings, Christ cru - ci - fied! Now hung up - on His throne, Re -  
 Ser - vant King, Christ cru - ci - fied. Our call - ing now is clear. The  
 full in You, Christ cru - ci - fied. With all our hearts we sing Our

WORDS: Ken Bible  
 MUSIC: Martin Luther; adapted by Ken Bible

EIN' FESTE BURG 2  
 8.8.8.8.6.6.6.8.

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$\frac{G}{B}$  C F Dm<sup>6</sup> A<sup>m</sup>  $\frac{E}{G\#}$  A<sup>m</sup>  $\frac{E}{B}$   $\frac{A^m}{C}$  D D<sup>7</sup> G F

ject - ed, cursed, a - lone, In ha - tred hoist - ed high A -  
 life we seek is here. Our stand - ard is the cross. We  
 Lord, our God, our King! We fill our end - less days With

$\frac{E}{A}$  C C<sup>7</sup>  $\frac{A}{C\#}$  D<sup>m</sup> E A<sup>m</sup> E<sup>m</sup> F C A<sup>m</sup> D<sup>m</sup> G G<sup>7</sup> C

gainst a black-ened sky, Our dy - ing God, the glo - rious Son!  
 fol - low, gain or loss. Our goal: to glo - ri - fy His name.  
 end - less lives of praise, O Lamb of God, Christ cru - ci - fied!

# Response to the Crucified Christ

## Knocking

*Revelation 3:14-22*

Jesus,  
You come and offer me the boundless wealth of  
all You have and  
all You are,  
yet I cling to my meager resources.

You ask to clothe me in Yourself, and  
I angrily resist,  
wrapping myself more tightly in my filthy rags.

You freely offer me Your wisdom, but  
my ignorance feels so much safer and more familiar.

Despite all this,  
You humbly stand at my door,  
day after day,  
need after need, and  
simply knock.  
Your only desire is to offer me Yourself:  
Your ability for all my weakness,  
Your beautiful purity for all my sin,  
Your sight for my total blindness,  
Your glory for my deep shame.

You have done all You can for me and  
will always do all You can,  
but my destiny depends on me trusting You enough to  
invite You in.

Hymn recording: [Seeking Me](#)



# Seeking Me

Jeremiah 7:13, 25; Revelation 3:20

Freely, don't rush ♩ = ca. 52

F6 C F6 C

G<sup>7</sup><sub>sus</sub> D C F6 G C

1. He ris - es ear - ly seek - ing me, Bear - ing gifts.  
 2. He comes and stands out - side my heart With a gift.

G<sup>7</sup><sub>sus</sub> D C F6 G

He bows and looks in - to my face And hopes that I might look to  
 It deep - ly shad - ows all His face- What gift would glow with love and

C Am E<sub>m</sub>  
G

Him. pain? He longs to lift me in His  
 Look there, and see it in His

WORDS and MUSIC: Ken Bible

SEEKING ME  
Irregular

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CCLI Song #3461617. For CCLI information call 1-800-234-2446.

F E7 Am Am/G Am/F#

love, To let me look in - to His eyes, In - to His heart.  
 eyes: It is His death; it is His life- It is Him - self.

G<sup>7</sup><sub>sus</sub>/D C F6 G sus G 1 C

He ris - es ear - ly, seek - ing me- Seek - ing me.  
 He ris - es ear - ly, seek - ing me- Seek - ing

2 Am Am/G F6 G C C

me. God of love, You're seek - ing me.

## One Question

*While he was sitting on the judgment seat, [Pilate's] wife sent him a message, saying, "Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him."*

*But the chief priests and the elders persuaded the crowds to ask for Barabbas and to put Jesus to death. But the governor said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas."*

*Pilate said to them, "Then what shall I do with Jesus who is called Christ?"*  
(Matthew 27:19-22, NASB)

All the religious talk,  
all its arguments,  
all its questions boil down to just one question:  
    Who do you believe Jesus to be?  
    Is He the divine Son of God, or isn't He?  
No one can avoid this decision.  
Try to avoid it, and you have decided.

If He is the Son of God, the Father's Chosen One,  
then He alone is salvation.  
We owe Him our gratitude,  
    our trust,  
    our obedience,  
    our worship,  
    our love,  
    our lives,  
    ourselves  
without any reserve.

If He is anything less to us,  
no way of salvation remains.  
We have separated ourselves from God,  
    who is our only source of life.  
Corruption and death are all we have left.

Who is Jesus Christ to you?

Hymn recording: [What Will You Do with Jesus?](#)

# What Will You Do with Jesus?

Luke 2:34-35; Matthew 26:26-28; 27:22

♩ = 104

Dm Dm B♭ B♭6 Gm7 Gm Dm

1. A de - mon or the Ho - ly Lord? De -  
 2. They jeered and mocked Him as He died. They  
 3. "I come to you as lov - ing Lord. I

Dm C F Csus C  $\frac{C}{E}$  F

lud - ed fool or King a - dored? You've heard His  
 washed their hands or tried to hide. But here He  
 will not go or be ig - nored. I spread my

B♭  $\frac{B♭M7}{D}$   $\frac{C}{E}$  Dm  $\frac{Dm7}{C}$

claims.  
stands!  
arms.

What  
I

have  
reach

you  
to

done  
done  
you.

With  
With  
O

Gm  $\frac{Fadd9}{A}$  Gm7 Gm

1	2, 3	Fine 3rd time
Dm	Dm	

Je - sus Christ, God's on - ly Son?  
 Je - sus Christ, God's on - ly Son?  
 hun - gry one, what will you do?"

WORDS: Ken Bible  
 MUSIC: Traditional Folk Tune and Ken Bible

CLIVE STAPLES  
 8.8.4.8.w.Bridge

Dm Am Dm Gm  $\begin{matrix} Gm \\ Bb \end{matrix}$  Bb A

“Take My bod - y, Take My blood poured out for you-

Detailed description: This system contains the first two lines of music. The top staff is a treble clef with a key signature of one flat (Bb). The bottom staff is a bass clef. Chords are indicated above the treble staff: Dm, Am, Dm, Gm, Gm/Bb, Bb, and A. The lyrics are written below the treble staff, aligned with the notes. The music consists of quarter and eighth notes.

Dm Am Dm C C6  $\begin{matrix} Gm \\ Bb \end{matrix}$  Bb Gm D.C. al Fine

Bread of heav - en, Wine of life for - ev - er new!

Detailed description: This system contains the second two lines of music. The top staff is a treble clef with a key signature of one flat (Bb). The bottom staff is a bass clef. Chords are indicated above the treble staff: Dm, Am, Dm, C, C6, Gm/Bb, Bb, and Gm. The lyrics are written below the treble staff, aligned with the notes. The music consists of quarter and eighth notes. The system ends with the instruction "D.C. al Fine".

## Philippians 3:7-14

(NASB)

Whatever things were gain to me,  
those things I have counted as loss for the sake of Christ.  
More than that, I count all things to be loss in view of  
the surpassing value of knowing Christ Jesus my Lord,  
for whom I have suffered the loss of all things,  
and count them but rubbish  
so that I may gain Christ,  
and may be found in Him,  
not having a righteousness of my own derived from the Law,  
but that which is through faith in Christ,  
the righteousness which comes from God on the basis of faith,  
that I may know Him and  
the power of His resurrection and  
the fellowship of His sufferings,  
being conformed to His death;  
in order that I may attain to the resurrection from the dead.

Not that I have already obtained it or  
have already become perfect,  
but I press on so that I may lay hold of  
that for which also I was laid hold of by Christ Jesus.  
Brethren, I do not regard myself as having laid hold of it yet;  
but one thing I do:  
forgetting what lies behind and  
reaching forward to what lies ahead,  
I press on toward the goal for the prize of  
the upward call of God in Christ Jesus.

Hymn recording: [I Love You, Jesus, Savior, Lord](#)

# I Love You, Jesus, Savior, Lord

TUNE: There Is a Fountain (CLEANSING FOUNTAIN)

B $\flat$  B $\flat$  E $\flat$ / $\flat$  B $\flat$  B $\flat$  D $\flat$  E $\flat$  B $\flat$  B $\flat$  E $\flat$ / $\flat$  B $\flat$  B $\flat$  D $\flat$  F

1. I love You, Je - sus, Sav - ior, Lord, But not for what I gain  
 2. But Lord, You showed a love for me That I could not de - ny.  
 3. So how can I but love You now, My Sav - ior and my Friend?

B $\flat$  B $\flat$  E $\flat$ / $\flat$  B $\flat$  B $\flat$  D $\flat$  E $\flat$  B $\flat$  F $\flat$ <sup>7 sus</sup> B $\flat$  F $\flat$  D $\flat$ <sup>m</sup> B $\flat$

Of all the un - i - mag - ined wealth Of all Your vast do - main.  
 Your a - gon - iz - ing death, O God- I knew the guilt was mine.  
 You pour out love I don't de - serve And can - not com - pre - hend.

B $\flat$  F $\flat$ <sup>7 sus</sup> B $\flat$  F $\flat$  B $\flat$  E $\flat$  B $\flat$  E $\flat$ / $\flat$  B $\flat$  B $\flat$  B $\flat$  D $\flat$  F

I love You, Lord, but not in fear As hell slips in - to view-  
 You called my name. I heard Your voice And saw You face to face.  
 I wor - ship You, Al - might - y God, And love You as I sing,

B $\flat$  B $\flat$  E $\flat$ / $\flat$  B $\flat$  B $\flat$  D $\flat$  E $\flat$  B $\flat$  F $\flat$ <sup>7 sus</sup> B $\flat$  F $\flat$  D $\flat$ <sup>m</sup> B $\flat$

That end - less, hope - less pain and death Of nev - er know - ing You.  
 A love and mer - cy flowed from You That words could nev - er trace.  
 For You are Love and Life and Lord And my E - ter - nal King!

WORDS: Ken Bible, inspired by Edward Caswall  
 MUSIC: Traditional American Melody; arr. by Lowell Mason

CLEANSING FOUNTAIN  
 C.M.D.

Alt. Tune: KINGSFOLD  
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## Decide

*I desire to do your will, O my God. (Psalm 40:8, NIV)*

Once and for all,  
decide to trust God.  
Renounce everything that doesn't  
lead to Him and  
please Him.

Give yourself entirely to Him  
in every area of life.  
If you know that His will is always best,  
seek only His will.  
Find your happiness in doing His will,  
whether He leads through  
suffering or  
delight.  
They are both the same if  
you know His way is best and  
you trust Him completely.

Picture yourself as a piece of stone,  
standing motionless before God, the sculptor.  
Present yourself before Him and  
ask Him to form His perfect image in you.  
Let Him chip and polish  
as He sees necessary.  
Leave yourself entirely in His hands.  
Whatever happens,  
rejoice in the work He is doing.

Hymn recording: [Print Your Image](#)



# Print Your Image

♩ = 84

F C F  $\overset{7}{\underset{F}{C}}_{sus}$  F Am7 B $\flat$   $\overset{7}{\underset{C}{C}}_{sus}$  Dm C7 F B $\flat$   $\overset{7}{\underset{C}{F}}$   $\overset{7}{\underset{C}{C}}_{sus}$  F

Print Your im - age pure and ho - ly On my heart, O Lord of Grace,  
So that noth - ing high or low - ly Mars the like - ness of Your face.

F  $\overset{7}{\underset{G}{C}}_{sus}$   $\overset{7}{\underset{A}{E}}$   $\overset{7}{\underset{G}{C}}_{sus}$  F C F F  $\overset{7}{\underset{F}{B\flat}}$  F  $\overset{7}{\underset{D}{B\flat}}$  F C

May the clear in - scrip - tion be: Je - sus, cru - ci - fied for me.

F  $\overset{7}{\underset{F}{B\flat}}$   $\overset{7}{\underset{F}{C}}_{sus}$  Dm C F B $\flat$   $\overset{7}{\underset{B\flat}{C}}$   $\overset{7}{\underset{A}{E}}$  B $\flat$   $\overset{7}{\underset{C}{F}}$  C C7 F

Sav - ior, may each day I live Sing the life and love You give.

WORDS: Ken Bible, Thomas H. Kingo, and Jens C. Aaberg  
MUSIC: *Genevan Psalter*, 1551, and Ken Bible; arr. by Ken Bible

PRINT YOUR IMAGE  
8.7.8.7.7.7.7.

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## In the Light of the Cross

*I have been crucified with Christ  
and I no longer live,  
but Christ lives in me.  
The life I live in the body,  
I live by faith in the Son of God,  
who loved me and gave himself for me.*

*May I never boast except in  
the cross of our Lord Jesus Christ,  
through which the world has been crucified to me,  
and I to the world.*  
(Galatians 2:20; 6:14; NIV)

Merciful Father,  
flood my heart and mind every moment  
with the full truth about Jesus Christ:  
His life,  
His death,  
His resurrection, and  
the completeness of His salvation.

Let me live in the blazing light of  
all He is and  
all He has done.

Hymn recording: [In the Light of the Cross](#)

# In the Light of the Cross

1 Corinthians 6:19-20; 8:9-13; Galatians 2:20; 6:14

F/G G7 C G<sup>7sus</sup>/C C G7 C/G F F/G A/B C C/E F C/E FM7G<sup>sus</sup> G F/G

1. May I live in the light of Your cross, Lord. Shape my life by Your death for  
 2. May Your love be my lord and my mas - ter. Keep my heart dai - ly o - pen

C<sup>sus</sup> C F/G G7 C G<sup>7sus</sup>/C C G7 C/G F F/G A/B C C/E

me. May each day be a song of thanks - giv - ing, For Your  
 wide. Fill my words with a pa - tient com - pas - sion For each

F C/E FM7 G<sup>sus</sup> G F/G F/C Dm7 C G7 Am CM7/G F Dm7

suf - fring has set me free. But Je - sus, I bow, Your  
 per - son for whom You died. Re - joic - ing, I take Your

B/D# B Em Em/G F C/G<sup>sus</sup> Dm7 Dm C<sup>sus</sup> C F/G G

debt - or. You have bought me at such a pre - cious price. So I'll  
 cross, Lord, That the world may be cru - ci - fied to me. Now I

WORDS: Ken Bible  
 MUSIC: Traditional Irish Melody; arr. by Ken Bible

MOURNE SHORE  
 10.8.10.8.8.10.10.8

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C  $\frac{G^7_{sus}}{C}$  C G7  $\frac{C}{G}$  F  $\frac{E}{G}$   $\frac{E}{A}$   $\frac{E}{B}$  C  $\frac{C}{E}$  F  $\frac{C}{E}$  F  $\frac{G}{E}$   $\frac{G^7_{sus}}$  G  $\frac{E}{G}$   $\frac{E}{C}$  Dm7 C

spend all I have in Your ser - vice And my life as Your sac - ri - fice.  
turn from its pain and its pleas - ure, For Your cross is my lib - er - ty.

The musical score consists of two staves. The top staff is in treble clef and the bottom staff is in bass clef. The melody is written in the treble clef, and the bass line is written in the bass clef. The lyrics are placed between the two staves, aligned with the notes. The music is in a 4/4 time signature and features a mix of chords and single notes.

## For the Joy

*Since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.*

*For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart. (Hebrews 12:1-3, NASB)*

Jesus endured unimaginable suffering  
physically, emotionally, and spiritually,  
not out of obligation, but  
*“for the joy set before Him” (v.2).*

The scripture emphasizes Jesus’ complete humiliation before His enemies  
every step of the way.

Crucifixion itself was designed for humiliation, and  
the place of crucifixion was chosen for maximum public visibility.

The Jewish leaders,  
the most “holy” and respectable men of their day,  
mocked and ridiculed Him even as He was in the grip of searing pain.

Yet Jesus endured all this *“for the joy set before Him”*.

He “despised the shame” (v.2).

That means He dismissed all that shame, that humiliation,  
as unworthy of consideration.

He faced His trial *“for the joy set before Him”*.

Remember what Jesus was longing to share with His disciples  
only hours before His suffering?

*“These things I have spoken to you so that My joy may be in you, and that your joy may be made full.” (John 15:11, NASB)*

All who love and trust Jesus share His remarkable joy.

Our Father graciously gives each believer a precious gift:

He allows us a small share in Christ’s joyful sufferings.

He calls us to give ourselves, to sacrifice ourselves for others.

As I look at the sacrifices that have come into my life –  
sacrifices for my wife, my children, and my grandchildren,  
for the ministry God has given me –  
I find that for the most part, I make those sacrifices,  
not out of obligation,  
not for glory or gold,  
but out of love...  
out of joy.  
I joyfully sacrifice out of  
love for my family and friends,  
love for my Father, and  
love for the beautiful truth He has revealed to me.  
Love brings joy, and  
I find great joy in helping those I love.  
I love God, and  
I find great joy in glorifying Him –  
in helping people see how  
great and  
good and  
ever-present He is.

Father, give me the heart of Christ.  
Fill my life,  
my service,  
my every daily activity  
with His joyful self-giving.  
Help me to live and love and labor every day  
*for the joy.*

Hymn recording: [For the Joy](#)

# For the Joy

Hebrews 12:1-3

♩ = 84

B $\flat$  Dm<sup>7</sup> Dm D $\flat$ F E $\flat$  E $\flat$ M<sup>7</sup> G $\flat$ E F<sup>sus</sup> F

1. Look up to Je - sus. Love in His name,  
2. Trust in the Fa - ther Just like the Son.  
3. Saints of all a - ges, Faith - ful and true,

G $\flat$ B $\flat$  B $\flat$  G $\flat$ B $\flat$  Dm<sup>7</sup> D $\flat$ F E $\flat$  E $\flat$ G F<sup>7sus</sup> F<sup>7</sup>

Shar - ing His suf - f'ring, Bear - ing His shame  
Go in His Spir - it. Faith - ful - ly run  
All urge us on - ward, Cheer - ing us through

## Refrain

E $\flat$ F F<sup>9</sup> B $\flat$  B $\flat$ F B $\flat$  B $\flat$ M<sup>7</sup> B $\flat$ D B $\flat$  B $\flat$ D B $\flat$ M<sup>7</sup> E $\flat$  E $\flat$ B $\flat$  E $\flat$ G E $\flat$ G<sup>add9</sup> C $\flat$ F C $\flat$ M<sup>7</sup> F<sup>7sus</sup> F<sup>7</sup>

For the joy, for the joy, For His love, to His glo - ry, For His

B $\flat$  B $\flat$ F B $\flat$  B $\flat$ M<sup>7</sup> G $\flat$ M G $\flat$ M G $\flat$ M E $\flat$  B $\flat$ <sup>6</sup>D C $\flat$ M D $\flat$ F F E $\flat$ F F<sup>9</sup>

death, for His life, For to - day and for - ev - er. Fol - low

WORDS & MUSIC: Ken Bible

COLESON  
5.4.5.4.w.Ref.

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Gm  $\frac{Gm}{D}$   $\frac{Gm}{F}$  E $\flat$   $\frac{E\flat}{D}$  Cm<sup>7</sup>  $\frac{E\flat}{F}$  F<sup>9</sup> B $\flat$   $\frac{B\flat}{F}$  B $\flat$

on, fol - low on for the joy!



# The Day before the Dawn

## Holy Saturday

### Living in a Saturday World

*A Reflection for the Easter Season*

I am an Easter Sunday person  
    living in a Saturday world.  
The resurrection is still a hope for tomorrow.  
Today the tombs are still full.  
Today the world is still dark,  
    aching for the dawn.

With Jesus,  
    my death is still a brutal reality.  
With the disciples,  
    I still grapple with weakness and uncertainty.  
With Mary,  
    I deeply grieve the seeming loss of one  
    inexpressibly precious to me.  
With Peter,  
    I still mourn my shameful failures.  
I mourn my inconsistency.  
I mourn the dimness of  
    my vision,  
    my faith,  
    my love.  
The truth is so vast and glorious,  
    yet I am so small and cold.  
I am a follower of Jesus Christ  
    yet so very unlike Him.

But today,  
right now,  
in the grip of all this Saturday darkness,  
    the debt for all my wickedness  
    is completely, forever paid.  
Today Almighty God intimately shares with me His own Holy Spirit  
    every time I ask and trust.  
Today I am His –  
    His child,  
    His treasure.

Today my life is hid with Christ in God.  
Today my future is secure.  
Today my eternal life in Him  
has already begun and  
will never end.

So today, throughout this long Saturday,  
I will rejoice in the resurrection  
as one who already sees the light peak above the horizon.

Thanks be to God!

Thanks be to You, my God,  
for Your unspeakable Gift!

**Hymn recording: [Life Is Brief and Full of Trouble](#)**

# Life Is Brief and Full of Trouble

TUNE: Scarborough Fair (adapted)  
Job 14:1-17

♩ = 96

Dm Dm Gm<sup>6</sup> A<sup>7</sup> Dm

1. Life is brief and full of trou - ble.  
2. Like a flow - er, all is bloom - ing.  
3. Chained by need and bound in weak - ness,  
4. Go to God, my Love, my Fa - ther,

Dm E C B<sup>b</sup> E C G G sus G Dm B<sup>b</sup> Gm<sup>6</sup> E A F

God is good and full of love. Life is grief and  
Like a leaf, now dead and dry; Rich and green and  
Yet my ev - 'ry fear He knows. Soon He'll call, and  
Turned from all but Him a - lone, Freed to love and

F Gm E A C E Dm Dm Gm Gm<sup>7</sup> C E Dm

pain and shad - ow. Life is light and leads a - bove.  
full of prom - ise, Then cut down, not know - ing why.  
I will an - swer. Death will come, and I will go,  
live and wor - ship, Cleansed, re - newed, and all His own.

WORDS: Ken Bible  
MUSIC: Ken Bible and Traditional

SCARBOROUGH FAITH  
8.7.8.7.

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# The Resurrection

## Matthew 28:1-10

(NASB)

Now after the Sabbath,  
as it began to dawn toward the first day of the week,  
Mary Magdalene and the other Mary came to look at the grave.  
And behold, a severe earthquake had occurred,  
for an angel of the Lord descended from heaven and  
came and rolled away the stone and sat upon it.  
And his appearance was like lightning, and  
his clothing as white as snow.  
The guards shook for fear of him and became like dead men.

The angel said to the women,  
“Do not be afraid;  
for I know that you are looking for Jesus who has been crucified.  
He is not here,  
for He has risen, just as He said.  
Come, see the place where He was lying.  
Go quickly and tell His disciples that He has risen from the dead;  
and behold, He is going ahead of you into Galilee,  
there you will see Him;  
behold, I have told you.”

And they left the tomb quickly with  
fear and  
great joy and  
ran to report it to His disciples.  
And behold, Jesus met them and  
greeted them.  
And they came up and took hold of His feet and  
worshipped Him.  
Then Jesus said to them,  
“Do not be afraid;  
go and take word to My brethren to leave for Galilee, and  
there they will see Me.”

*Parallel passages: Mark 16:1-8; Luke 24:1-12; John 20:1-18*

## Unchanging Faithfulness and Unfailing Love

Jesus, Son of the Father,  
Word of God made flesh,  
You prove with  
every word,  
every moment  
that You embody  
truth and  
grace.  
You are  
unchanging faithfulness and  
unfailing love.

Even when the ultimate love demands  
the ultimate sacrifice,  
even when Your compassion brings You  
utter anguish,  
You do not flinch.  
Even then You are  
unchanging faithfulness and  
unfailing love.

And when vicious hatred has done  
all it desired and  
You are sealed in a  
stone-cold tomb,  
death itself is no match for Your  
explosive,  
irrepressible life.  
You rise in all Your glory,  
showing Yourself to be  
unchanging faithfulness and  
unfailing love.

Praise to You, God of  
truth and  
grace!

Hymn recording: [Great Is Your Faithfulness \(Easter\)](#)

# Great Is Your Faithfulness (Easter)

TUNE: Great Is Thy Faithfulness (FAITHFULNESS)

Lamentations 3:22-23; Matthew 26:32 - 28:10;

Mark 14:32 - 16:8; Luke 22:39 - 24:12; John 1:14-17; 20:1-8

♩ = 84

D D+ GM7 G<sup>6</sup> A<sup>7</sup>  $\frac{G}{A}$  A<sup>7</sup>  $\frac{G}{D}$  D G  $\frac{A}{G}$  G

1. Word from the Fa - ther, my Sav - ior, my Broth - er, You fill our  
 2. Great is Your faith - ful - ness when, in Your an - guish, You free - ly  
 3. Great is Your faith - ful - ness when life seems fin - ished, Hope - less - ly

$\frac{D}{F\#}$   $\frac{A^7}{E}$  D  $\frac{E}{B}$  B<sup>7</sup> E<sup>7</sup> A A<sup>7</sup> A<sup>9</sup> A<sup>7</sup> D  $\frac{A}{D}$   $\frac{A^9}{D}$

flesh with pure life from a - bove. What truth and grace, ev - 'ry  
 pay what com - pas - sion de - mands, Si - lent - ly suf - f'ring un -  
 si - lent and sealed in the grave. Then love ex - plodes in full

D Em  $\frac{D}{F\#}$  GM7 G<sup>6</sup> G<sup>#o7</sup>  $\frac{C\#}{G\#}$  G<sup>#o7</sup>  $\frac{D}{A}$   $\frac{D}{A}$   $\frac{F\#m}{A}$  A<sup>7</sup> D

word, ev - 'ry mo - ment - Un - chang - ing faith - ful - ness, un - fail - ing love!  
 speak - a - ble sor - row, Love pour - ing out from Your head and Your hands.  
 pow - er and glo - ry, Bound - less, tri - um - phant, al - might - y to save!

*Refrain*  
 A  $\frac{G}{D}$  D B<sup>7</sup> B  $\frac{A^m}{E}$  Em A<sup>7</sup> A<sup>9</sup> A<sup>7</sup>

Great is Your faith - ful - ness! Great is Your faith - ful - ness! Morn - ing by

WORDS: Ken Bible and Thomas O. Chisholm (1866-1960)  
 MUSIC: William M. Runyan (1870-1957)

FAITHFULNESS  
 11.10.11.10.w.Ref.

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D Dm6  $\frac{A}{E}$   $\frac{D}{E}$  E7 A A7 A9 A7 D  $\frac{A}{D}$   $\frac{A^9}{D}$  D Em  $\frac{D}{F\#}$

The first system of music consists of two staves. The treble staff contains a melody of eighth and quarter notes. The bass staff provides a harmonic accompaniment with chords. The lyrics are written below the staves.

morn-ing new mer-cies I see. All I have need-ed Your hand has pro-

The second system of music continues the melody and accompaniment from the first system. The lyrics are written below the staves.

GM7 G6 G#°  $\frac{C\#}{G\#}$  G#°7  $\frac{D}{A}$   $\frac{D}{A}$  A7 D

The third system of music continues the melody and accompaniment. The lyrics are written below the staves.

vid-ed. Great is Your faith-ful-ness, Lord, un-to me!

The fourth system of music concludes the piece with a final chord and a double bar line. The lyrics are written below the staves.

## The Meaning of the Resurrection

*Because I live, you also will live. (John 14:19, NIV)*

*Listen, I tell you a mystery: We will not all sleep, but we will all be changed — in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will all be changed. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory”. “Where, O death, is your victory? Where, O death, is your sting?” Thanks be to God! He gives us the victory through our Lord Jesus Christ. (1 Corinthians 15:51-52, 54-55, 57, NIV)*

If we simply trust Christ,  
    death is no longer our destination.  
Jesus Christ has risen from the dead, and  
we are following where He is leading:  
    into new life,  
    with new bodies,  
    in the very presence of the Father,  
    permeated with the eternal glory of a holy God.

This new life has already begun.  
The fellowship you now enjoy with the Living Christ  
    will go on unbroken forever.  
You are in His presence, and  
    You will walk with Him throughout eternity.  
We are right now growing into  
    “all the fullness of God” (Ephesians 3:19).  
He has already begun doing within us  
    “immeasurably more than all we ask or imagine” (3:20).

For the believer, the truth is beautiful.  
Reality is wonderful beyond description.  
Praise Him!  
Rejoice in His goodness and His love!  
Every day is Easter for the child of God.

*Death, with all its threats and intimidation,  
    cannot restrain the life of God—  
    not in Christ, and  
    not in us.*

Hymn recording: [Christ Is Alive! We Live in Him!](#)

Hymn recording: [Alive in You](#)



# Christ Is Alive! We Live in Him!

TUNE: The Strife Is O'er

♩ = 100

C F C/E D<sup>7</sup><sub>sus</sub> Dm<sup>7</sup> Dm<sup>9</sup> G

1. Christ is a - live! We live in Him!  
 2. He took our sin, our death, our shame,  
 3. Dai - ly with - in He sets us free,  
 4. Je - sus will come and fill the skies.  
 5. Je - sus, our hope, our joy, our light,

A<sub>m</sub> C/G Fm<sup>7</sup> F<sup>6</sup> F G C

Free - dom and joy where death had been. Join as the  
 Bear - ing the grief, the cross, the grave. Ris - en in  
 Dawn of a new re - al - i - ty, Prom - ise of  
 All who have lived in Him will rise. O what a  
 Foun - tain of love and peace and life, Sav - ior and

F C/E D<sup>7</sup><sub>sus</sub> Dm<sup>7</sup> Dm<sup>9</sup> G C/E C G C

dance of life be - gins! Hal - le - lu - jah!  
 pow'r, He lives to save. Hal - le - lu - jah!  
 all that soon will be. Hal - le - lu - jah!  
 sight! Lift up your eyes! Hal - le - lu - jah!  
 Lord, ex - alt - ed high! Hal - le - lu - jah!

WORDS: Ken Bible  
 MUSIC: Giovanni P. da Palestrina; arr. by Ken Bible

VICTORY  
 8.8.8.4.

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# Alive in You

Romans 6:1-11

$\text{♩} = 60$

$E_b$   $E_b\text{sus}$   $E_b$   $Fm7$      $B_b$   $Gm7$   $B_b7$   $E_b$      $Cm$   $C\text{sus}$   $Cm$   $Fm$   $C$      $Cm$   $B_b$   $Gm$   $B_b7$

Dy - ing in You,    Ris - ing in You,    Liv - ing in You to - day, to - day;

$E_b$   $E_b\text{sus}$   $E_b$   $A_b$   $E_b$   $B_b$   $E_b\text{sus}$   $E_b$   $A_b$   $Fm$   $A_b$   $A_bM7$   $E_b$   $B_b7$   $E_b$

Sim - ply be - liev - ing, Sim - ply re - ceiv - ing Love I can nev - er re - pay.

*Refrain*

$E_b$   $B_b$   $B_b7$   $B_b7$   $B_b$   $E_b$      $E_b$      $B_b$   $B_b7$   $B_b7$

A - live, Lord, in You, I rise, Lord, in You, De - light, Lord, in You, My

$A_b$   $E_b$   $A_b$   $E_b$   $B_b$   $B_b7$   $B_b7$   $B_b$   $E_b$      $E_b$   $B_b$

Sav - ior, my Sav - ior. I'm free now in You, Com - plete now in You. I

$A_b$   $E_b$   $Fm7$   $A_b$   $Fm7$   $A_bM7$   $E_b$   $E_b$   $A_b$   $A_bM7$   $Fm$   $A_b$   $Fm$   $B_b7$   $E_b$

love You, Lord Je - sus, to - day; I love You, Lord Je - sus, to - day.

WORDS & MUSIC: Ken Bible

ALIVE IN YOU  
Irregular

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## Risen with Christ

*Christ has indeed been raised from the dead,  
the first-fruits of those who have fallen asleep.  
For since death came through a man,  
the resurrection of the dead comes also through a man.  
For as in Adam all die, so in Christ all will be made alive.  
(1 Corinthians 15:20-22, NIV)*

In Jesus Christ we are  
risen from eternal death,  
risen from slavery to sin,  
risen from darkness and futility.

In Jesus Christ we are  
risen to eternal life,  
risen to be like Christ,  
risen to completeness in Him.

In Jesus Christ we are  
seated at the right hand of God,  
kept by His sovereign love,  
robed in every spiritual blessing.

Praise be to Him forever and ever!

Hymn recording: [Risen from Eternal Death \(EASTER HYMN\)](#)

# Risen from Eternal Death

TUNE: Christ the Lord Is Risen Today (EASTER HYMN)

Romans 6:3-7; 1 Corinthians 15:20-23

♩ = 92

C G/B C F/A F C C C C<sup>sus</sup> C/D E Dm<sup>7</sup> G<sup>7</sup>/D C F/A C/G G C

1. Ris - en from e - ter - nal death, Al - le - lu - ia!  
 2. Freed from all the curse of sin, Al - le - lu - ia!  
 3. As He rose, we too shall rise, Al - le - lu - ia!  
 4. Je - sus, Je - sus, Lord a - lone! Al - le - lu - ia!

F/A C F C/E Dm<sup>7</sup> G<sup>7</sup>/D C C/G G C C<sup>sus</sup> C/D E Dm<sup>7</sup> G<sup>7</sup>/D C F/A C/G G C

Breath-ing now His ho - ly breath, Al - le - lu - ia!  
 Love of Christ a - live with - in, Al - le - lu - ia!  
 Now like Him and glo - ri - fied, Al - le - lu - ia!  
 King of Kings and Cor - ner - stone! Al - le - lu - ia!

G Am<sup>7</sup>Am<sup>6</sup>G/B G G/F C E G<sup>7</sup>sus G<sup>7</sup>/D C G G<sup>sus</sup> G/A B D<sup>7</sup>sus D<sup>7</sup>/A A G C/E G/D D G

Out of dark - ness in - to light, Al - le - lu - ia!  
 All its length and depth and height, Al - le - lu - ia!  
 All the seed of A - bra - ham, Al - le - lu - ia!  
 Wor - thy, wor - thy ev - er - more! Al - le - lu - ia!

WORDS: Ken Bible  
 MUSIC: *Lyra Davidica*, 1708

Alt. Tune: LLANFAIR  
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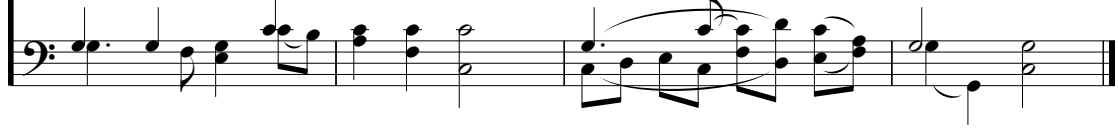
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EASTER HYMN  
 7.7.7.7. w. Alleluias

G  $\frac{D^7_{sus}}{G}$  G  $\frac{G}{F}$   $\frac{C}{E}$  C  $\frac{C}{B}$   $\frac{E}{A}$  F  $\frac{E}{C}$  C C  $\frac{G^7}{D}$   $\frac{C}{E}$  C F Dm6  $\frac{C}{E}$  F6  $\frac{C}{G}$  G G7 C



Pure and pleas - ing in His sight, Al - le - lu - ia!  
 All the rich - ness of His life, Al - le - lu - ia!  
 Prais - ing Christ, the Ris - en Lamb, Al - le - lu - ia!  
 Ho - ly, ho - ly, ho - ly Lord! Al - le - lu - ia!



## Foreshadowing the Resurrection

*If a man dies, will he live again?  
All the days of my hard service  
I will wait for my renewal to come.  
You will call and I will answer you;  
you will long for the creature your hands have made.  
(Job 14:14-15, NIV)*

*I know that my Redeemer lives,  
and that in the end he will stand upon the earth.  
And after my skin has been destroyed,  
yet in my flesh I will see God;  
I myself will see him with my own eyes...  
How my heart yearns within me! (Job 19:25-27, NIV)*

*You have made known to me the path of life;  
you will fill me with joy in your presence,  
with eternal pleasures at your right hand. (Psalm 16:11, NIV)*

*God will redeem my life from the grave;  
he will surely take me to himself. (Psalm 49:15, NIV)*

*He will destroy the shroud that enfolds all peoples...  
He will swallow up death forever.  
The Sovereign Lord will wipe away the tears from all faces.  
(Isaiah 25:7-8, NIV)*

*The hand of the Lord was upon me, and he brought me out  
by the Spirit of the Lord and set me in the middle of a valley;  
it was full of bones...He asked me, "Son of man, can these  
bones live?"...So I prophesied as he commanded me, and breath  
entered them; they came to life and stood up on their feet—  
a vast army. (Ezekiel 37:1, 3, 10, NIV)*

Adam and Eve turned away from God, though He had warned them that if they did, "they would surely die" (Genesis 2:17, NIV). But as He pronounced judgment on them, He also promised that the Seed of Eve would someday crush Satan's head (Genesis 3:15). Life would come from death.

During Noah's time, our sin had become so bad that God destroyed our entire race with a flood, saving only Noah's family. But when it was over, God promised, "Never again

will I destroy all living creatures” (Genesis 8:21, NIV). In the struggle with sin, life would win.

Joseph faced imminent death, slavery, injustice, and prison, but emerged as prime minister of Egypt. Moses lifted up the bronze serpent in the wilderness, and whoever looked upon it was saved from death. The three Hebrew children were thrown into a fiery furnace but emerged unscathed. Elijah raised the widow’s son. When Ezekiel spoke God’s Word, an entire valley of dry bones came to life.

All these were glimpses, foretastes, anticipations of God’s greatest miracle: death itself would die and would be removed from all creation forever. God’s own Son would conquer it. He would endure a horrible death, then rise again, and in His train He would bring an entirely new race of holy, redeemed, glorified children of God.

Thanks be to God!

Hymn recording: [Didn’t He Rise!](#)

Hymn recording: [Jesus Arose Again](#)

# Didn't He Rise!

Matthew 28:1-10; Mark 16:1-8; Luke 24:1-10; John 20:1-9; 1 Corinthians 15:20; Philippians 2:5-11

♩ = 64 REFRAIN

Did - n't He rise with pow - er, Rise to life on a

Sun - day morn - ing! Did - n't He rise, Lord

Je - sus, Did - n't He rise! rise!

1. Though Death and the Dev - il had plant - ed Him deep, The  
 2. He died like a paup - er, a vil - lain and thief, But

WORDS: Ken Bible  
 MUSIC: Ken Bible, based on a spiritual

DIDN'T HE RISE  
 Irregular

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NC. G<sup>7</sup> A<sub>m</sub> F<sup>M7</sup> F<sup>6</sup>

dark - ness could not hold Him. He rose on high like a  
 rose a - gain in glo - ry! He reigns on high as the

C<sub>E</sub> C F C<sub>E</sub> F<sup>M7</sup> D<sub>m</sub><sup>7</sup>/<sub>G</sub> G<sup>sus</sup> G D.C.

Tree of Life With a fruit that's free for - ev - er!  
 Lord of Life With the name a - bove all oth - ers!

# Jesus Arose Again

Matthew 28:1-10; Mark 16:1-8; Luke 24:1-10; John 20:1-9; 1 Corinthians 15:20-22

♩ = 64

E $\flat$  A $\flat$  E $\flat$  E $\flat$  E $\flat$  G $\flat$  A M $^7$  B $\flat$  E $\flat$

1. Up from the grave He came for me. Je - sus a - rose a - gain.  
 2. Now He's a - live and lives in me. Je - sus a - rose a - gain.  
 3. Since He a - rose, we too shall rise. Je - sus a - rose a - gain.

E $\flat$  A $\flat$  E $\flat$  E $\flat$  E $\flat$  G $\flat$  A $\flat$ M $^7$  B $\flat$  E $\flat$

Liv - ing God, He sets me free. Je - sus a - rose a - gain.  
 Helps me be who I should be; Je - sus a - rose a - gain.  
 Rise to meet Him in the skies; Je - sus a - rose a - gain.

E $\flat$  G $\flat$  E $\flat$  G $\flat$  E $\flat$  G $\flat$  A $\flat$ M $^9$  A $\flat$  A $\flat$ M $^9$  E $\flat$  A $\flat$  E $\flat$  G $\flat$  A $\flat$ M $^7$  E $\flat$  B $\flat$  B $\flat$

I know it! We know it! He is Lord, and we live to show it.  
 I know it! We know it! He is Lord, and we live to show it.  
 I know it! We know it! He is Lord, and we live to show it.

E $\flat$  A $\flat$  E $\flat$  E $\flat$  E $\flat$  G $\flat$  A $\flat$ M $^7$  B $\flat$  rit. E $\flat$

Might - y King of Kings is He! Je - sus a - rose a - gain.  
 As we love the world will see Je - sus a - rose a - gain.  
 We will share in heav - en's prize. Je - sus a - rose a - gain.

WORDS: Ken Bible  
 MUSIC: African-American Spiritual and Ken Bible

JESUS AROSE AGAIN  
 Irregular

## Rising from the Waters

*Don't you know that all of us who were baptized into Christ Jesus were baptized into this death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.*

*If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin. (Romans 6:3-6, NIV)*

In Christ, death is not an end,  
but a new beginning.

We go down under the water and  
are buried with Him.  
We go submissively,  
humbly,  
dying to the person we were,  
burying that person forever.

We rise from the water  
as from the grave.  
We rise a new person  
with new life—  
His life.  
In our hearts, it is Easter morning.  
Christ is risen! He is risen indeed!  
As we trust Him step by step,  
He lives His new, resurrected life in us.

*If anyone is in Christ, he is a new creation;  
the old has gone, the new has come!  
(2 Corinthians 5:17, NIV)*

Hymn recording: [Risen with Jesus Christ](#)

Hymn recording: [By Faith in Jesus Christ \(ST. THEODULPH\)](#)

# Risen with Jesus Christ

TUNE: No Hiding Place (alt.)

John 15:5; Romans 6:3-8; 1 Corinthians 15:22; Galatians 2:20

♩ = 76

F B♭ C7 F  $\frac{E}{A}$  B♭ C7 F Dm  $\frac{Dm}{G}$

1. Ris - en with Je - sus Christ, Breath - ing e - ter - nal  
 2. Je - sus now lives in me - Pow - er and lib - er -  
 3. Praise You, Lord Je - sus Christ! Thank You for bound - less

C7  $\frac{Gm^6}{Bb}$  Am7  $\frac{E^{\circ}}{G}$  F  $\frac{E}{C}$  C7sus  $\frac{E}{Eb}$   $\frac{F7}{A}$  B♭  $\frac{Gm}{Bb}$

life! Know - ing that my Lord is true, I'll do all He  
 ty! Just a branch in Christ the Vine, All His love and  
 life! You are great and good and true. All I need is

B<sup>o</sup>7  $\frac{G7}{B}$  B<sup>o</sup>  $\frac{G7}{B}$   $\frac{E}{C}$  Gm7 C7 F  $\frac{E}{C}$  F

says to do. I'm ris - en with Je - sus Christ!  
 joy are mine, For Je - sus now lives in me!  
 found in You. I praise You, Lord Je - sus Christ!

WORDS: Ken Bible  
 MUSIC: Traditional Folk Tune and Ken Bible

NO HIDING PLACE  
 6.6.7.7.7.

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# By Faith in Jesus Christ

TUNE: All Glory, Laud, and Honor (ST. THEODULPH)  
Romans 1 - 8

♩ = 92

B $\flat$   $\frac{F}{A}$  B $\flat$  E $\flat$   $\frac{F7}{C}$  B $\flat$ <sub>sus</sub> B $\flat$ 
F F7G $\flat$   $\frac{C\mathit{m}7}{E\mathit{b}}$  F7 B $\flat$

1. From guilt and death and dark - ness We rise in Je - sus Christ.  
 2. At peace with God our Fa - ther, We're one thro' Je - sus Christ.  
 3. And now, no con - dem - na - tion By faith in Je - sus Christ.

B $\flat$   $\frac{F}{A}$  B $\flat$  E $\flat$   $\frac{F7}{C}$  B $\flat$ <sub>sus</sub> B $\flat$ 
F F7G $\flat$   $\frac{C\mathit{m}7}{E\mathit{b}}$  F7 B $\flat$

Un - bound from sin for - ev - er, We're free in Je - sus Christ.  
 Now wel - come in His pres - ence, We come in Je - sus Christ.  
 His Spir - it lives with - in us By faith in Je - sus Christ.

B $\flat$  B $\flat$   $\frac{B\mathit{b}}{A}$  G $\flat$   $\frac{G\mathit{m}}{F}$   $\frac{C}{E}$  C7 F C7 F D $\flat$  G $\flat$   $\frac{F}{A}$  B $\flat$ 6 C C7 F

He died, and we died with Him. We rose to end - less life.  
 Re - joic - ing in His prom - ise, Re - joic - ing in each trial,  
 Come walk in all His bless - ings, Come walk in all His light!

$\frac{F}{A}$  B $\flat$   $\frac{B\mathit{b}}{D}$  E $\flat$   $\frac{B\mathit{b}}{D}$   $\frac{F}{A}$  F7 B $\flat$   $\frac{B\mathit{b}}{D}$  E $\flat$  B $\flat$  F<sub>sus</sub> F F7 B $\flat$

We live, His ho - ly peo - ple, By faith in Je - sus Christ.  
 We soon will share His glo - ry By faith in Je - sus Christ.  
 Come live in all He prom - ised By faith in Je - sus Christ.

WORDS: Ken Bible  
MUSIC: Melchior Teschner

Alt. Tune: IN JESUS CHRIST

ST. THEODULPH  
7.6.7.6.D.

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## Certainty

*I know that my Redeemer lives,  
and that in the end  
he will stand upon the earth.  
And after my skin has been destroyed,  
yet in my flesh I will see God;  
I myself will see him  
with my own eyes—I, and not another.  
How my heart yearns within me!  
(Job 19:25-27, NIV)*

We have a hope  
that flows deeper than grief.  
We have a joy  
that no sorrow can take away.  
We have a confidence  
that no darkness can shake.  
We have a life  
that no death can ever destroy.

*“Do not be afraid.  
I am the First and the Last.  
I am the Living One;  
I was dead, and  
behold I am alive for ever and ever!  
And I hold the keys of death and Hades.”  
(Revelation 1:17-18, NIV)*

Hymn recording: [I Know That My Redeemer Lives](#)

# I Know That My Redeemer Lives

TUNE: I Know That My Redeemer Liveth (from Handel's *Messiah*; alt.)  
*Job 19:25-27; 1 Corinthians 15:20*

♩ = 92  
 N.C.

1. I know that my Re - deem - er lives And  
 2. I know that my Re - deem - er lives. I'll

He stand will stand on that fi - nal day, My God, Him -  
 stand in Him on that fi - nal day, In Him now

self, the pre - cious price, Him - self the ran - som I  
 bold, com - plete, and pure. His blood has washed all my

could not pay. And though death de - stroy this bod - y,  
 guilt a - way! And though death de - stroy this bod - y,

WORDS: Ken Bible  
 MUSIC: George Frederick Handel and Ken Bible

MY REDEEMER LIVES  
 8.9.8.9.8.8.8.12.6.

C C<sup>sus</sup> C F Dm<sup>7</sup> Dm<sup>9</sup> FM<sup>7</sup> G G C Em G

He is my life for - ev - er see - more! I know that  
 Yet in my flesh will I see God! I know that

Am F Dm<sup>7</sup> G<sup>7</sup> C G C C<sup>sus</sup> C F

my Re - deem - er lives. My Broth - er, my Cham - pion, my  
 my Re - deem - er lives. My hope, my as - sur - ance, my

G<sup>7</sup> C G<sup>7</sup> C F G<sup>7</sup> F C G C

Lord, and my Sav - ior Is ris - en from the dead!  
 joy, and my Sav - ior Is ris - en from the dead!



## The Resurrection Body

*The body that is sown is perishable,  
it is raised imperishable;  
it is sown in dishonor,  
it is raised in glory;  
it is sown in weakness,  
it is raised in power;  
it is sown a natural body,  
it is raised a spiritual body.  
Just as we have borne the likeness of  
the earthly man,  
so shall we bear the likeness of  
the man from heaven.  
(1 Corinthians 15:42-44, 49, NIV)*

Your present physical body was created  
from this earth and for this earth.  
Someday it will return to this earth,  
ashes to ashes,  
dust to dust.

But it will be only a tiny seed  
from which God will raise for you a new body,  
created for heaven,  
created for His presence,  
created for His eternal glory.

You will be  
imperishable,  
immortal,  
glowing with the splendor of Jesus Christ Himself.

Death will be swallowed up in victory!  
Thanks be to God!

Hymn recording: [We Shall Rise in Jesus Christ!](#)

# We Shall Rise in Jesus Christ!

1 Corinthians 15

♩ = 63

F F Dm F C<sup>7</sup><sub>F</sub> E<sub>A</sub> C Dm Dm<sup>7</sup> Dm Am Am<sup>7</sup>

1. From death and all its suf-f'ring and Its pris - on of de - spair, Our  
 2. The bod - y that is plant - ed here Is just a tin - y seed, An  
 3. We'll blos - som in His like - ness, and Our glo - ry will be - gin With  
 4. So give your - self to serv - ing Him, Be strong and un - a - fraid, For

B<sup>b</sup>M<sup>7</sup> E<sub>A</sub> E<sup>6</sup><sub>A</sub> Gm<sup>9</sup> Gm Dm E<sup>9</sup><sub>C</sub> B<sup>b</sup>M<sup>7</sup> G<sub>B<sup>b</sup></sub> B<sup>b</sup><sub>C</sub> F

Lord rose up to take His throne, And we will join Him there!  
 a - corn to the might - y oak Of all we soon will be!  
 bod - ies made for wor - ship and For bound - less life in Him.  
 all your faith and sac - ri - fice Will more than be re - paid!

*Refrain*

F B<sup>b</sup> F G<sub>B<sup>b</sup></sub> B<sup>b</sup> B<sup>b</sup><sub>F</sub> C<sub>E</sub> Dm

Sown in dark - ness, raised in light, Sown in weak - ness, raised in might,

F B<sup>b</sup> F F Dm<sub>F</sub> B<sup>b</sup>M<sup>7</sup> B<sup>b</sup> B<sup>b</sup><sub>C</sub> rit. F

As a flow - er blooms to life, We shall rise in Je - sus Christ!

WORDS: Ken Bible  
 MUSIC: Traditional Folk Tune and Ken Bible

IMMORTALITY  
 C.M. w. Ref.

# Living in Resurrection Power

## Easter Sundays 2 – 7

### Luke 24:13-35 (NASB)

Behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem. And they were talking with each other about all these things which had taken place. While they were talking and discussing, Jesus Himself approached and began traveling with them. But their eyes were prevented from recognizing Him.

And He said to them, "What are these words that you are exchanging with one another as you are walking?" And they stood still, looking sad. One of them, named Cleopas, answered and said to Him, "Are You the only one visiting Jerusalem and unaware of the things which have happened here in these days?" And He said to them, "What things?" And they said to Him, "The things about Jesus the Nazarene, who was a prophet mighty in deed and word in the sight of God and all the people, and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive. Some of those who were with us went to the tomb and found it just exactly as the women also had said; but Him they did not see."

And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory?" Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

And they approached the village where they were going, and He acted as though He were going farther. But they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." He went in to stay with them. When He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. Then their eyes were opened and they recognized Him; and He vanished from their sight. They said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" And they got up that very hour and returned to Jerusalem, and found gathered together the eleven and those who were with them, saying, "The Lord has really risen and has appeared to Simon." They began to relate their experiences on the road and how He was recognized by them in the breaking of the bread.

Hymn recording: [I Walk the Dark Emmaus Road](#)

# I Walk the Dark Emmaus Road

TUNE: Must Jesus Bear the Cross Alone? (MAITLAND)

Luke 24:13-35

♩ = 88

G G sus G Am  
C C

1. I walk the dark Em - ma - us road With  
2. One comes to me I can - not see And  
3. When pain or loss con - sume my joy, I  
4. You know my need, You know my path With

G/B D G/B G D G D<sup>7</sup><sub>G</sub> sus G

God so far a - way. De - spair has left me  
helps me un - der - stand. Through pass - ing sor - rows  
cry for quick re - lief, But God would treat a  
all that lies a - head. Stay near, my Lord, my

Am  
C C G/B G G/D D<sup>7</sup> G

bro - ken here Too weak and blind to pray.  
now I know A wise and lov - ing hand.  
deep - er need: My fear and un - be - lief.  
God, my Host, And break my dai - ly bread.

WORDS: Ken Bible  
MUSIC: George N. Allen

MAITLAND  
C.M.

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CCLI Song #5009905. For CCLI information call 1-800-234-2446.

**John 20:19-23**  
(NASB)

When it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord.

So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

Hymn recording: [Reconciled in Christ](#)

Hymn recording: [Lord Jesus, Living Presence](#)

# Reconciled in Christ

TUNE: Praise God, from Whom All Blessings Flow (OLD 100TH)  
*2 Corinthians 5:11 – 6:10*

♩ = 66

G G D Em Bm Em D G  $\frac{G}{D}$  G  $\frac{Bm7}{F\#}$  Em7 Bm7  $\frac{G}{B}$

1. God draws us to Him - self in Christ. New crea - tures now, we  
 2. He died for us, and now we live. His love de - mands all  
 3. Am - bas - sa - dors of Christ the King, For - give - ness is the  
 4. Thro' ev - 'ry strug - gle near and far, To ev - 'ry na - tion,

Am7  $\frac{Am7}{B}$  CM7 D<sup>9</sup><sub>sus</sub> D<sup>7</sup><sub>sus</sub> D Em  $\frac{D}{F\#}$  G D  $\frac{G}{B}$  C B7

share His life. All walls are gone for - ev - er -  
 we can give. No long - er for our - selves a -  
 news we bring, His might - y love, our burn - ing  
 ev - 'ry heart, In ev - 'ry dark - ness, this our

Em  $\frac{Em}{B}$  Em  $\frac{D}{F\#}$  G Em7 D Am7  $\frac{G}{B}$   $\frac{G}{C}$  D D7 G

more. Christ Je - sus stands, our o - pen door!  
 lone, We live and breathe to draw His own.  
 flame. We speak to glo - ri - fy His name!  
 light: The blaz - ing love of Je - sus Christ!

WORDS: Ken Bible  
 MUSIC: Attr. to Louis Bourgeois; arr. by Ken Bible

OLD 100TH  
 L.M.

# Lord Jesus, Living Presence

TUNE: Lead On, O King Eternal (LANCASHIRE)

*Philippians 4:13*

D $\flat$ 
D $\flat$ 
 $\frac{G\mathbb{b}}{D\mathbb{b}}$ 
D $\flat$ 
 $\frac{D\mathbb{b}}{C\mathbb{b}}$ 
 $\frac{G\mathbb{b}}{B\mathbb{b}}$ 
 $\frac{D\mathbb{b}M7}{A\mathbb{b}}$ 
G $\mathbb{b}$ 
A $\mathbb{b}$

1. Lord Je - sus, Liv - ing Pres - ence, Your en - er - gy in me  
 2. Lord Je - sus, Liv - ing Pres - ence, Your heart for those in need  
 3. Lord Je - sus, Liv - ing Pres - ence, Your faith - ful - ness to me

A $\mathbb{b}7$ 
D $\flat$ 
D $\flat$ 7
 $\frac{G\mathbb{b}}{D\mathbb{b}}$ 
D $\flat$ 
 $\frac{A\mathbb{b}}{E\mathbb{b}}$ 
E $\mathbb{b}7$ 
A $\mathbb{b}$

Is pow - er ev - 'ry mo - ment To will and work and be.  
 Cries out from all a - round us- My God, it cries to me  
 Has nev - er failed or wa - vered. In You I'm tru - ly free.

A $\mathbb{b}7$ 
D $\flat$ 
 $\frac{D\mathbb{b}7}{A\mathbb{b}}$ 
 $\frac{D\mathbb{b}7}{F}$ 
D $\flat$ 7
G $\mathbb{b}$ 
 $\frac{B\mathbb{b}7}{F}$ 
E $\mathbb{b}$ 
 $\frac{E\mathbb{b}7}{B\mathbb{b}}$ 
 $\frac{E\mathbb{b}7}{G}$ 
E $\mathbb{b}7$ 
A $\mathbb{b}$

I fold my plans and list - en To hear Your wis - dom speak.  
 To turn from fear and small - ness, To give Your pow'r its place,  
 Now free - ly, Lord, I trust You To use me as Your seed

$\frac{A\mathbb{b}7}{G\mathbb{b}}$ 
D $\flat$ 
 $\frac{E\mathbb{b}m7}{G\mathbb{b}}$ 
 $\frac{D\mathbb{b}7}{A\mathbb{b}}$ 
 $\frac{G\mathbb{b}}{B\mathbb{b}}$ 
G $\mathbb{b}$ 
 $\frac{D\mathbb{b}}{A\mathbb{b}}$ 
A $\mathbb{b}7$ 
A $\mathbb{b}$ 
D $\flat$

Your mind, Your love, my Je - sus, Are all I need and seek.  
 To see and love and serve You In ev - 'ry hu - man face.  
 That love for You may flour - ish And You be praised in - deed!

WORDS: Ken Bible  
MUSIC: Henry T. Smart

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LANCASHIRE  
7.6.7.6.D.

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## **John 21:15-22**

(NASB)

So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs."

He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep."

He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep.

"Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on His bosom at the supper and said, "Lord, who is the one who betrays You?" So Peter seeing him said to Jesus, "Lord, and what about this man?" Jesus said to him, "If I want him to remain until I come, what is that to you? You follow Me!"



## A Broader Vision

Christians had gathered from all over the world to spend a week worshiping, talking, and learning together. And I had spent the entire week there in a publisher's booth selling one particular product: our new hymnal. Every little feature of that product, every detail of the booth, was my life for those days.

Then on the last day, with lighter crowds, I wandered around a bit and saw some of the other exhibits. Right there across the aisle from me was the world missions area. Walking through, I got a glimpse of the desperate needs in so many world areas. I saw display after display of the world's great cities, and I thought of all the needy millions crammed into each of them.

It's so easy to get wrapped up in the details and mechanics of our own little area of ministry. And let's be honest: at times our concerns revolve too much around how that ministry impacts our own interests. We forget the needs of people, which is the real reason the ministry exists.

With all that in mind, I was approached by a former missionary who was hosting the display. Seeing my name, he commented on a publication I had helped produce years before. He relayed how useful it had been in his work on the mission field.

As he spoke, I thought immediately of new projects I was working on. I realized that God would be able to use them to touch the lives of others, if I stayed focused on Him and on the needs of His people.

I came away with a desire to do a better job right where I am. I don't need a broader field of service. I need a broader vision of His work here where He has placed me.

Our ministries are only a tiny part of the overall picture, but they matter. We need to stay faithful to Him and focused on Him with each task He places before us. Somewhere that task will make a difference in the lives of people. Somewhere are needs He intends to meet through us today.

*God designed our individual spiritual gifts and  
roles in the Church to be  
small and specialized.  
Yet He calls us to  
a perspective on the Church that is  
broad and all-encompassing,  
taking in the entire eternal purpose of God.*

**Hymn recording: [For Such a Time as This](#)**

# For Such a Time as This

TUNE: Eternal Father, Strong to Save (MELITA)

*Esther 4:14; Hebrews 12:1-3*

C C F  $\frac{E}{G}$   $\frac{E}{A}$   $\frac{E}{B}$  C  $\frac{G}{B}$  Am7 D

1. So great a cloud of wit - ness - es; So rich our  
 2. This day of grace, this day of need, When sin con -  
 3. Then give Your - self; be Christ in us; Be life and

G  $\frac{G}{B}$  D sus D G  $\frac{G7}{B}$  C  $\frac{A7}{C\#}$  D

her - i - tage of grace; So great sal - va - tion burns with - in;  
 sumes the ones You love, When fam - 'lies die, and spir - its starve  
 joy and hope and peace; Be hol - i - ness and liv - ing pow'r;

$\frac{B}{D\#}$  Em  $\frac{B7}{F\#}$   $\frac{Em}{G}$  Am6  $\frac{Em}{B}$  B Em C7 F

So glows Your glo - ry in this place; Our Fa - ther God, we  
 While hands can nev - er grasp e - nough: Lord Je - sus, did You  
 Be full for - give - ness, full re - lease; Be all You are - love's

D7 G  $\frac{G7}{B}$  C  $\frac{D7}{F\#}$   $\frac{C}{G}$  G7 C

rise to lift Your praise for such a time as this.  
 free - ly give Your - self for such a time as this?  
 great - est gift; Be Lord for such a time as this!

WORDS: Ken Bible  
 MUSIC: John B. Dykes

MELITA  
 8.8.8.8.8.8.

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## **John 14:15-29**

(NASB)

“If you love Me, you will keep My commandments. I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.

“I will not leave you as orphans; I will come to you. After a little while the world will no longer see Me, but you will see Me; because I live, you will live also. In that day you will know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.”

Judas (not Iscariot) said to Him, “Lord, what then has happened that You are going to disclose Yourself to us and not to the world?” Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.

“These things I have spoken to you while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

“Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. You heard that I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. Now I have told you before it happens, so that when it happens, you may believe.”

**Hymn recording: [Father and Son](#)**

# Father and Son

TUNE: God Leads Us Along (GOD LEADS US)

John 14 - 17

♩ = 88

D D  $\frac{F\#m7}{C\#}$  Bm7 Bm11 Bm7 Gadd9 A7 Bm  $\frac{Bm}{A}$

1. In joy and in griev - ing, in love and in loss I  
 2. In speak - ing and do - ing, I'm nev - er a - lone- I  
 3. Em - braced and em - pow - ered by all that You are, O

G6  $\frac{G6}{E}$  G6 A7  $\frac{G}{B}$   $\frac{A7}{C\#}$  D  $\frac{D}{A}$  GM7  $\frac{G}{A}$  D  $F\#m$   $F\#m7$   $F\#m$

share in the Fa - ther and Son. Re - flect - ing their glo - ry, en -  
 fol - low the Fa - ther and Son. When need - ing a strength far ex -  
 Fa - ther and Spir - it and Son, I share in Your full - ness, Your

Gadd9 A Bm  $\frac{Bm}{A}$  G6  $\frac{G6}{E}$  G6 A  $\frac{F\#m}{A}$  A7 D sus  $\frac{D\text{ sus}}{A}$  D  $\frac{D}{A}$  D

dur - ing the cross, I walk in the Fa - ther and Son.  
 ceed - ing my own, I cling to the Fa - ther and Son.  
 mind and Your heart, O Fa - ther and Spir - it and Son!

WORDS: Ken Bible  
 MUSIC: G. A. Young; arr. by Ken Bible

GOD LEADS US  
 11.8.11.8.w.Ref.

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Refrain

N.C.       $\frac{D}{A}$    D    $\frac{D}{A}$    G      D    $\frac{F\sharp m}{E}$    F $\sharp m$     $\frac{F\sharp m}{A}$    F $\sharp m7$    G    $\frac{D}{F\sharp}$    Bm  $\frac{Bm}{A}$

One with You, Fa-ther,      One in Your Son,      Breath-ing Your Spir-it, our

$\frac{Bm}{G\sharp}$     $\frac{E7}{G\sharp}$     $\frac{Bm}{E}$    A sus    $\frac{A\text{ sus}}{E}$    A      N.C.       $\frac{D}{A}$    D    $\frac{D}{F\sharp}$

un - ion be - gun,      Rich in Your bless - ing,      Se -

G      D       $\frac{F\sharp m}{E}$     $\frac{D}{F\sharp}$    G    $\frac{D}{F\sharp}$    D      G<sup>6</sup>    $\frac{G}{B}$    A<sup>7</sup>   D

cure in Your grace,      Glimps-ing the heav - en that shines in Your face.

## **John 15:1-8** (NASB)

[Jesus said,] "I am the true vine, and My Father is the vinedresser.  
Every branch in Me that does not bear fruit,  
    He takes away; and  
every branch that bears fruit,  
    He prunes it  
    so that it may bear more fruit.  
You are already clean because of the word which I have spoken to you.

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.  
If anyone does not abide in Me,  
    he is thrown away as a branch and  
    dries up;  
and they gather them, and  
    cast them into the fire and they are burned.  
If you abide in Me, and  
    My words abide in you,  
ask whatever you wish, and  
    it will be done for you.  
My Father is glorified by this,  
    that you bear much fruit, and  
    so prove to be My disciples."

## Prune Me

Father,  
Creator,  
Source of all that is good,  
    all life and fruitfulness flow  
        from You  
        through Jesus Christ.

He is the Vine, and  
    I am a branch in Him.

All that is  
    good and  
    beautiful and  
    life-giving,  
all that is You in me,  
    flows through my connection with Him.

Prune me, Lord.  
Clean away all that fruitlessly drains Your life-giving sap.  
Cut off all that hinders the flow of the Spirit between  
    Christ and  
    me.

Remove all that clutters my  
    mind,  
    heart, and  
    life  
without connecting me closer to Him.  
Strip away  
    all that is not love,  
    all that is not Christ.

O merciful, all-wise, all-loving Lord,  
    prune me  
that more of You  
might flow freely  
through me.

Hymn recording: [Life in the Vine](#)

# Life in the Vine

TUNE: For the Beauty of the Earth (DIX)  
*John 15:1-8; 1 Corinthians 6:12; 10:23; Ephesians 3:14-21*

♩ = 96

G  $\frac{D7}{A}$  G  $\frac{D}{F\#}$  G C  $\frac{D7}{F\#}$  G C  $\frac{D}{C}$   $\frac{G}{B}$  C  $\frac{G}{D}$  D G

1. Fa - ther, all Your be - ing flows Full and free thro' Christ the Vine.  
 2. Prune me, Fa - ther. Cut a - way Ev - 'ry fruit - less stem from me.  
 3. Flow un - hin - dered, Love di - vine, Heav - en's rich and ho - ly Breath!

G  $\frac{D7}{A}$  G  $\frac{D}{F\#}$  G C  $\frac{D7}{F\#}$  G C  $\frac{D}{C}$   $\frac{G}{B}$  C  $\frac{G}{D}$  D G

See how heav - en's won - ders grow! Wa - ter chang - es in - to wine.  
 Trim from what I do and say All that's less than I should be,  
 Fill my hands and heart and mind, Shar - ing all His life and death!

G  $\frac{D}{F\#}$   $\frac{D7}{F\#}$  G  $\frac{D}{F\#}$  D D7 G C  $\frac{D}{C}$   $\frac{G}{B}$   $\frac{C}{E}$   $\frac{G}{D}$  DD7 G

All Your full - ness flows with - in As I just a - bide in Him.  
 All that dark - ens love's pure light, All that is not Je - sus Christ.  
 Ev - 'ry mo - ment, truth and light! Ev - 'ry mo - ment, Je - sus Christ!

WORDS: Ken Bible  
 MUSIC: Conrad Kocher

DIX  
 7.7.7.7.7.

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## John 17

(NASB)

Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You, even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I glorified You on the earth, having accomplished the work which You have given Me to do. Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

"I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word. Now they have come to know that everything You have given Me is from You; for the words which You gave Me I have given to them; and they received them and truly understood that I came forth from You, and they believed that You sent Me.

"I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled.

But now I come to You; and these things I speak in the world so that they may have My joy made full in themselves. I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask You to take them out of the world, but to keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Your word is truth. As You sent Me into the world, I also have sent them into the world. For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

"I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

"The glory which You have given Me I have given to them, that they may be one, just as We are one; I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me. Father, I desire that they also, whom You have given Me, be with Me where I am, so

that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

“O righteous Father, although the world has not known You, yet I have known You; and these have known that You sent Me; and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them.”

**Hymn recording: [Psalm 133](#)**

# Psalm 133

*Leviticus 8:12, 30; 1 Samuel 16:13; Psalm 133;  
Luke 4:18; John 17:20-23; Acts 10:38; Ephesians 4:4-6*

♩ = 80

Unison  
C G<sup>7</sup><sub>sus</sub> C C<sub>B</sub> Am<sup>7</sup> G<sup>sus</sup> G F Em

1. Flow - ing down, Flow - ing down- Pre - cious one - ness  
2. Flow - ing out, Flow - ing out- All God's bless - ings  
3. One in Christ, One in Christ- Earth and heav - en

FM<sup>7</sup> FM<sup>9</sup> G<sup>sus</sup> G C G<sub>B</sub> Am C<sub>G</sub> F C<sub>E</sub> Dm<sup>7</sup> F

flow - ing down, Down from Fa - ther, Son, and Spir - it,  
flow - ing out. Free - ly shared with all His peo - ple,  
one in Christ, All God's peo - ple, all cre - a - tion

C<sub>E</sub> E<sub>G#</sub> A<sup>sus</sup><sub>E</sub> Am F C<sub>G</sub> Dm<sup>7</sup><sub>G</sub> G C C<sub>G</sub> C

Love is flow - ing down. Peace is flow - ing down.  
Life is flow - ing out. Joy is flow - ing out.  
One in Je - sus Christ. Praise You, Je - sus Christ!

WORDS & MUSIC: Ken Bible

PSALM 133  
3.3.7.8.5.5.

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# Ascension and Reign

## Luke 24:36-53

(NASB)

While they were telling these things, He Himself stood in their midst and said to them, "Peace be to you." But they were startled and frightened and thought that they were seeing a spirit. And He said to them, "Why are you troubled, and why do doubts arise in your hearts? See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." And when He had said this, He showed them His hands and His feet. While they still could not believe it because of their joy and amazement, He said to them, "Have you anything here to eat?" They gave Him a piece of a broiled fish; and He took it and ate it before them.

Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then He opened their minds to understand the Scriptures, and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

And He led them out as far as Bethany, and He lifted up His hands and blessed them. While He was blessing them, He parted from them and was carried up into heaven. And they, after worshiping Him, returned to Jerusalem with great joy, and were continually in the temple praising God.

Hymn recording: [I Am Your Salvation](#)

# I Am Your Salvation

Psalm 35:3b

♩ = 96

E<sup>b</sup>
F
D<sup>7</sup>/<sub>F<sup>#</sup></sub>
A<sup>o</sup>/<sub>G</sub>
G<sup>m</sup>
E<sup>b</sup>
D
D<sup>7</sup>/<sub>F<sup>#</sup></sub>
G<sup>m</sup>
G<sup>m</sup>/<sub>F</sub>

1. I am your sal - va - tion. I am Christ your Lord,  
 2. I am your sal - va - tion. Rest in me to - day.  
 3. Al - pha and O - me - ga, Ev - er on the throne-

E<sup>b</sup>
B<sup>b</sup>M<sup>7</sup>/<sub>E<sup>b</sup></sub>
E<sup>b</sup>
B<sup>b</sup>/<sub>F</sub>
E<sup>b</sup>/<sub>E<sup>b</sup></sub>
B<sup>b</sup>/<sub>D</sub>
C<sup>m</sup>7
C<sup>7</sup>/<sub>sus</sub>
E<sup>b</sup>
E<sup>b</sup>/<sub>G</sub>
F<sup>sus</sup>
F
E<sup>b</sup>
F
D<sup>7</sup>/<sub>F<sup>#</sup></sub>

Cru - ci - fied and bur - ied, now A - live for - ev - er - more; Crushed for your for -  
 Don't you know I'm with you and I lis - ten as you pray? Fear and grief may  
 All you see will fade and die, And I will reign a - lone. I am your sal -

A<sup>o</sup>/<sub>G</sub>
G<sup>m</sup>
G<sup>m</sup>/<sub>F</sub>
E<sup>b</sup>
D
D<sup>7</sup>/<sub>F<sup>#</sup></sub>
G<sup>m</sup>
G<sup>m</sup>/<sub>F</sub>
C<sup>m</sup>/<sub>E<sup>b</sup></sub>
E<sup>b</sup>
B<sup>b</sup>M<sup>7</sup>/<sub>E<sup>b</sup></sub>
E<sup>b</sup>
B<sup>b</sup>
E<sup>b</sup>
B<sup>b</sup>/<sub>D</sub>
B

give - ness, Bro - ken for your sin, Ris - en for your end - less joy And  
 gath - er. Doubt will do its best. Stand and sim - ply trust in Me, And  
 va - tion. I am your re - ward. Bold - ly lose your life in Me And

1, 2
E<sup>b</sup>
E<sup>b</sup>/<sub>F</sub>
B<sup>b</sup>sus
B<sup>b</sup>
3
E<sup>b</sup>
G<sup>m</sup>7/<sub>D</sub>
C<sup>m</sup>7
E<sup>b</sup>/<sub>F</sub>
B<sup>b</sup>sus
B<sup>b</sup>

might - y now with - in. prove that I am Lord.  
 I will do the rest.

WORDS & MUSIC: Ken Bible

AUTHOR AND FINISHER  
6.5.13.D.

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## **Acts 1:6-11**

(NASB)

So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven."

## See Jesus Christ

See Him now,  
the Jewish peasant,  
the Victim,  
the One rejected, ridiculed, brutalized, and  
executed as a blasphemer and traitor.

See Him now  
in all the glory that is His from all eternity.

See Him risen to the right hand of the Father.

He is seated,  
His task complete.

He has wiped away all our sins,  
completely and forever.

He has poured out the Holy Spirit of God Himself  
on every person who will receive Him.

He is our Brother,  
the Lord of all things  
in this world and the next,  
all things seen and unseen,  
in heaven and earth.

We are secure and  
eternally,  
extravagantly  
blessed in Him.

Hymn recording: [Jesus, Living God!](#)

Hymn recording: [See Almighty God](#)

# Jesus, Living God!

Colossians 1:15-20

♩ = 76

Cm Csus Gm/Bb Ab Fm/Ab Eb/G Fm7 Fm/Ab Gsus G/B G7/B

1. Who is He Robed in light, Ra - diant one at the  
 2. Who is He, Truth and grace, Peas - ant child in the  
 3. Who is He Lift - ed high, King of Kings at the

Cm Cm/Bb Ab Ab6 Eb/G Bb/D Eb Eb/D

Fa - ther's right? Hear Him speak. Life is born,  
 poor - est place? Self - less love, Spot - less Lamb,  
 Fa - ther's right? Lamb of God Reign - ing now!

Cm Fm7 Gsus G7sus Cm Gsus Gm Cm Cm Gm/add11 Gm/Bb Gm/Bb Gm/Bb

Gra - cious gift from our lov - ing Lord. It is Je - sus! It is  
 Dy - ing King and the Great I Am. It is Je - sus! It is  
 Lord of Lords! Ev - 'ry knee will bow! It is Je - sus! It is

WORDS: Ken Bible  
 MUSIC: Ken Bible, based on a Traditional Folk Tune

ASCENSION  
 3.3.8.D.w.Ref.

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$A\flat M7$   $\frac{Cm}{G}$   $\frac{E\flat}{G}$   $Fm7$   $\frac{Cm}{E\flat}$   $Fm6$   $Fm$   $Gsus$   $\frac{Gsus}{F}$   $\frac{Gm}{F}$

Je - sus! He is life and light from the Fa - ther's heart. Lord Al -  
 Je - sus! He is life and light from the Fa - ther's heart. Lord Al -  
 Je - sus! He is life and light from the Fa - ther's heart. Lord Al -

$\frac{Cm}{E\flat}$   $Fm9$   $\frac{Cm}{G}$   $\frac{Gsus}{A\flat}$  | 1, 2  $Cm$   $\frac{Cm}{E\flat}$   $Fm$   $\frac{Fm6}{A\flat}$   
*rit.*

might - y, Ho - ly, Je - sus, Liv - ing  
 might - y, Ho - ly, Je - sus, Liv - ing  
 might - y, Ho - ly, Je - sus, Liv - ing

Cuis. | 3  $Cm$   $\frac{Cm}{E\flat}$   $Fm$   $Fm6$   $C$   
*rit.*

God! God! Je - sus, Liv - ing God!  
 God! God! Je - sus, Liv - ing God!

# See Almighty God

Hebrews 12:3

Triumphantly ♩ = 100

C Em Am Em Dm7 Em  $\frac{Dm}{F}$   $\frac{Am}{F\#}$  C  $\frac{E7}{G\#}$

See Al-might-y God Now throned in light and splen - dor.

Am E Am G  $\frac{G}{B}$  C  $\frac{E}{A}$   $\frac{C}{G}$  Gsus G C

Bow in won - der, kneel and wor - ship Christ the Lord.

§  $\frac{C}{E}$   $\frac{CM7}{E}$  F C C G7 C C C  $\frac{C}{E}$  CM7

King of Glo - ry: Christ the Lord! Ho - ly,

§

WORDS & MUSIC: Ken Bible

SEE ALMIGHTY GOD  
Irregular

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F C C F/A FM7 G<sup>7</sup><sub>sus</sub> G<sup>7</sup> C/E CM<sup>7</sup>

ho - ly: Christ the Lord! You are

F C C G<sup>7</sup> C C C F C F G/F

wor - thy, Christ the Lord! Praise and hon - or Ev - er -

C/E C G<sup>7</sup><sub>sus</sub> G<sup>7</sup> 1 C<sub>sus</sub> C D.S. last time C<sub>sus</sub> C

last - ing, Christ the Lord! Lord!

1 D.S. last time

## Jesus Walks among Us

*I turned around to see the voice that was speaking to me...  
and among the lampstands was someone  
“like a son of man”  
dressed in a robe reaching down to his feet and  
with a golden sash around his chest.  
His head and hair were white like wool,  
as white as snow, and  
his eyes were like blazing fire.  
His feet were like bronze glowing in the furnace, and  
his voice was like the sound of rushing waters...  
His face was like the sun shining in its brilliance.*

*When I saw him, I fell at his feet as though dead.  
Then he placed his right hand on me and said:  
“Do not be afraid.  
I am the First and the Last.  
I am the Living One;  
I was dead, and  
behold I am alive for ever and ever!  
And I hold the keys of death and Hades.”  
(Revelation 1:12-18, NIV)*

This is John's vision of the Christ that  
walks among us now.  
He is not the Galilean carpenter, but the  
risen,  
ascended,  
glorified Christ in all His splendor.

His eyes are like  
blazing fire.  
He sees reality.  
He sees everything as it truly is:  
this world...  
the Church...  
our lives and hearts.

His voice is like  
the roar of a mighty waterfall.  
He speaks from  
absolute authority and

wisdom.  
He speaks from pure love.

He is walking among us.

He sees.

He is speaking.

Father, help us to  
turn to Him often,  
listen, and  
obey.

Hymn recording: [The Glorified Christ \(AUSTRIAN HYMN\)](#)

# The Glorified Christ

TUNE: Praise the Lord! Ye Heavens, Adore Him (AUSTRIAN HYMN)

Revelation 1:9-18

♩ = 84

$E_b$   $Bb^7_{sus}$   $E_b$   $Bb$   $Bb^7$   $D$   $E_b$   $Bb^7$   $E_b$   $A_b$   $E_b$   $Bb^7$   $E_b$   $F_m$   $C_m$   $Bb$   
 $E_b$

1. Christ is come. His life is giv - en. Christ is ris - en from the dead.  
 2. See our God! He walks a - mong us, Eyes a - blaze with ho - ly flame.

$E_b$   $Bb^7_{sus}$   $E_b$   $Bb$   $Bb^7$   $D$   $E_b$   $Bb^7$   $E_b$   $A_b$   $E_b$   $Bb^7$   $D$   $E_b$

Christ is King, our Lord as - cend - ed. Pow'r and glo - ry  
 See Him clothed in end - less glo - ry, Not in rags as

$F_m$   $C_m$   $Bb$   $Bb$   $E_b$   $Bb$   $Bb^7$   $F_m$   $E_b$   $Bb$   $Bb$   $Bb$   $Bb$   $Bb$

crown His head. First and Last, our Priest and Shep - herd,  
 once He came. Hear His voice like roll - ing thun - der.

$G_m$   $F_m$   $Bb^7$   $C_m$   $F^7$   $Bb$   $E_b$   $G$   $A_b$   $E_b$

Son of God and Son of Man; Grace and mer - cy,  
 Truth is now His might - y sword. Trust His love. Em -

WORDS: Ken Bible  
 MUSIC: Franz Joseph Haydn

AUSTRIAN HYMN  
 8.7.8.7.D.

Alt. Tunes: GLORIFIED CHRIST; EBENEZER

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$A\flat$   $\frac{E\flat}{G}$   $\frac{B\flat}{D}$   $E\flat$   $B\flat$   $\frac{B\flat^{13}}{A\flat}$   $\frac{E\flat}{G}$   $A\flat$   $\frac{E\flat}{B\flat}$   $\frac{G^m}{B\flat}$   $B\flat^7$   $E\flat$

truth and jus - tice, Life and death are in His hand.  
 brace His wis - dom. Kneel, O earth! Re - ceive your Lord!

## **Revelation 5:6-14**

(NASB)

And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. And He came and took the book out of the right hand of Him who sat on the throne. When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying,

“Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.

“You have made them to be a kingdom and priests to our God; and they will reign upon the earth.”

Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice,

“Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”

And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying,

“To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”

And the four living creatures kept saying, “Amen.” And the elders fell down and worshiped.

Hymn recording: [Revelation Worship](#)

Hymn recording: [We Fix Our Eyes on Jesus Christ](#)



# Revelation Worship

TUNE: How Great Our Joy! (JUNGST)

\*DIVISIONS OPTIONAL: Sing responsively, antiphonally, or all together  
*Revelation 1:4-8; 4:8-11; 5:8-14; 7:9-12; 11:15-17; 15:3-4; 16:5-7; 19:1-7*

♩ = 76

*\*All*  
 N.C. N.C. C F F G7 C Am Em7 F C

1. E - ter - nal God, Cre - a - tor Lord, Per - fect in pow'r, re -  
 2. Wor - thy the Lamb for sin - ners slain! Emp - tied for us, You  
 3. Sav - ior and Lord on heav - en's throne, Ho - ly and just, to

F FM7 G G7 C *\*Group 1* Am E E7 Am *\*Group 2* E7 Am

vered, a - dored, The First and Last, First and Last,  
 rose to reign The King of Kings, King of Kings,  
 You a - lone Be end - less praise, End - less praise.

*\*Group 1* Am G C *\*Group 2* Am G C *\*All* C G7 B C E7 F

Ho - ly God! Ho - ly God! Al - might - y Fa - ther,  
 Lord of Lords, Lord of Lords! Al - might - y Fa - ther,  
 Come and reign, Come and reign, Al - might - y Fa - ther,

WORDS: Ken Bible  
 MUSIC: Traditional German Melody; arr. by Hugo Jungst, ca. 1890

JUNGST  
 8.8.4.3.3.3.8.8.

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Dm<sup>6</sup> E E<sup>7</sup> A<sub>m</sub> C B<sup>°7</sup>A<sub>m</sub> E<sup>7</sup> F Dm<sup>6</sup> E E<sup>7</sup> A<sub>m</sub>



Sov - 'reign Son, Spir - it un - bound - ed, Three - in - one!  
Sov - 'reign Son, Spir - it un - bound - ed, Three - in - one!  
Sov - 'reign Son, Spir - it un - bound - ed, Three - in - one!



# We Fix Our Eyes on Jesus Christ

Hebrews 12:1-3

♩ = 84

$E\flat$   $A\flat$   $Fm$   $Fm$   $E\flat$   $A\flat$   $E\flat$   $B\flat$   $E\flat$   $Cm^7$   $A\flat M^7$   $B\flat$   
 $E\flat$   $A\flat$   $E\flat$   $F$   $G$   $G$

1. We fix our eyes on Je - sus Christ, Our broth - er and our Lord,  
 2. Sur - round - ed by His wit - ness - es, With Christ be - fore our eyes,  
 3. We fix our eyes on Je - sus Christ And glad - ly share His cross.

$E\flat$   $A\flat$   $Fm$   $Fm$   $E\flat$   $A\flat$   $E\flat$   $E\flat$   $E\flat$   $E\flat$   $Cm^7$   $A\flat M^7$   $Cm$   $B\flat$   $B\flat$   
 $E\flat$   $A\flat$   $E\flat$   $B\flat$   $A\flat$   $G$   $G$

Our Great High Priest and sac - ri - fice, Our cap - tain, shield, and sword.  
 We throw a - side what weighs us down And run to gain the prize.  
 We set our faith and hope on Him, En - dur - ing ev - 'ry loss.

$E\flat$   $Cm$   $A\flat$   $E\flat$   $A\flat M^7$   $B\flat$   $Gm$   $Cm$   $E\flat$   $A\flat M^7$   $B\flat$   $B\flat$   
 $E\flat$   $G$   $G$

He laid a - side His maj - es - ty, Was born to serve and die.  
 What joy is ours in Je - sus Christ! We feast on Liv - ing Bread!  
 O Liv - ing Lord, our Light, our Strength, Our Hope and Morn - ing Star,

$E\flat$   $Cm$   $A\flat$   $E\flat$   $A\flat M^7$   $B\flat$   $E\flat$   $Cm$   $Cm^7$   $A\flat M^7$   $Fm^7$   $E\flat$   
 $E\flat$   $G$   $A\flat$   $A\flat$

Now reign - ing at the Fa - ther's right, The Son is lift - ed high!  
 His light is shin - ing all a - round! His face is just a - head!  
 We stand and greet e - ter - ni - ty Com - plete in all You are!

WORDS: Ken Bible  
MUSIC: Traditional Folk Tune and Ken Bible

HEBREWS 12  
C.M.D.

Alt. Tune: ELLACOMBE

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