

Hebrews, Chapter 11

Reflections, prayers,
scripture, and
recorded new hymns
for
public worship and
personal devotions

from the series:
**Fresh Views of
Timeless Truths**

Ken Bible

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Contents

Scripture, Reflections, Prayers, and *Hymns*

Hebrews 11:1-6	5
How to Be Sure about God	6
<i>Walk by Faith, God's Guarantee</i>	8
Hebrews 11:7	9
Long-term Obedience	10
<i>By Faith</i>	11
Hebrews 11:8	13
When God Calls	14
<i>Lead Me On</i>	15
Hebrews 11:9-10, 13-16	16
We Are Not Home	17
<i>Longing for Home</i>	19
Hebrews 11:11-12, 17-19	20
Illogical Faith	21
<i>If God Is on Our Side</i>	23
Hebrews 11:17-19	24
What Kind of Father	25
<i>Genesis 22</i>	27
Hebrews 11:20-22	28
Faith That Lives On	29
<i>Great Lord of All Reality</i>	30
Hebrews 11:23	32
A Story about Fear	33
<i>Lord, Why Am I Anxious?</i>	34
Hebrews 11:24-26	36
Live with the End in View	37
<i>The Only Good Is Jesus</i>	39
Hebrews 11:27-29	41
The Unseen God	42
<i>If I Could See</i>	44

Hebrews 11:30-31	45
Faith Spreads	46
<i>God Will Be Exalted</i>	48
 Hebrews 11:32-40	 50
Triumphant through Suffering	51
<i>The Blood-washed Pilgrim</i>	52

Hebrews 11:1-6

(NASB)

Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval.

By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.

By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God.

And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.

How to Be Sure about God

Hebrews 11:1-6; Genesis 1; Psalm 8; Isaiah 40:12-31

We cannot have a casual relationship with God. He claims to be Creator, sovereign Lord of all reality, Father, Redeemer, and Fountain of Life. If His claim is false, we should ignore Him along with all the other fakes and fictions in our world. If He is who He says He is, He is the reality that shapes every other reality. We owe Him everything, and more. There is no halfway. He is All-in-all, or He is nothing.

Since God is the ultimate question, how can we know that He exists? How can we be sure about Him? Our entire lifespan is a mere moment in time. We perceive and understand so little of reality, and He is by His very nature beyond our senses and imaginings. If we could completely encompass Him with our perceptions and expectations, we would be God, not Him.

Any objective observer of the human situation would come to this conclusion: understanding all reality is beyond human ability. It is beyond our perspective, beyond our brevity, beyond our wisdom, beyond the blindness and smallness of our self-centered pride. We can only know a Sovereign, transcendent God as He intentionally reveals Himself to us and as we respond by trusting Him.

That is the path to knowing God that is laid out in His Word, the Bible. What is our proof or evidence for the things we cannot see? Faith is our proof. Faith is our evidence. Faith is our assurance (Hebrews 11:1).

Creation itself nurtures this faith in what is beyond our senses. All its vastness, its matter, its detail, its pattern and order, came from nothing. It truly is a *creation*. Everything we see came from what we cannot see (Hebrews 11:3). Creation is but one of many testimonies God has provided, one of many signposts pointing to His reality (Other signposts include His written Word, His Spirit speaking within, the testimony of other human beings, and the man Christ Jesus).

But there is no objective proof that makes faith unnecessary. Our ultimate decision is always this: do we trust God or not? That decision is God's design. To come to Him, we must realize our smallness and dependence, then trust Him as our Creator, Father, and Lord. To know Him, we must humbly acknowledge Him for who He is and acknowledge ourselves for who we are. Until then, we are foolishly exalting our small selves above the greatness displayed all around us. That can never lead us to the truth. The truth begins with God, not with us. Certainty requires our humble, trusting commitment to Him.

*The fear of the Lord is the beginning of wisdom,
And the knowledge of the Holy One is understanding. (Proverbs 9:10, NASB)*

But further, how can we frail and flawed creatures ever hope to please such a God or fellowship with Him? We please Him the same way we come to know Him: by faith—that is, by humbly, simply, actively trusting Him (Hebrews 11:2, 4-6a).

*We are blind until we trust God.
He works His mightiest wonders right in front of us—
creation,
Jesus Christ, and
the glories of life in Him—
and we see nothing.
Trusting Him opens our eyes to His magnificence.*

Hymn recording: [Walk by Faith, God's Guarantee](#)

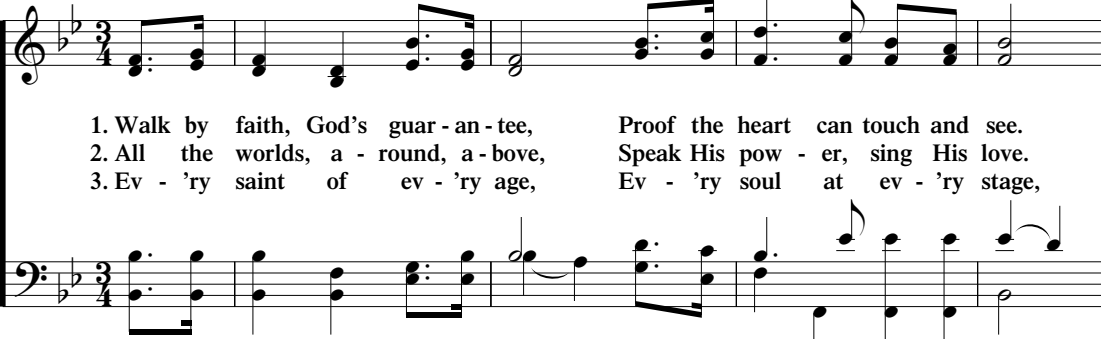
Walk by Faith, God's Guarantee

TUNE: Rock of Ages (TOPLADY)

Habakkuk 2:3-4; Romans 1:17; 2 Corinthians 5:7; Hebrews 11:1-6

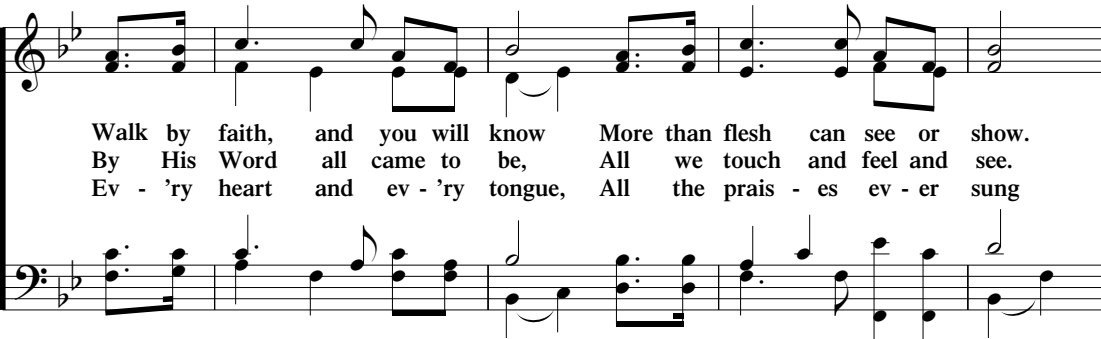
♩ = 60

B \flat E \flat / \flat B \flat B \flat E \flat B \flat B \flat /A Gm C \flat /E \flat B \flat /F F 7 _{sus} F 7 B \flat _{sus} B \flat



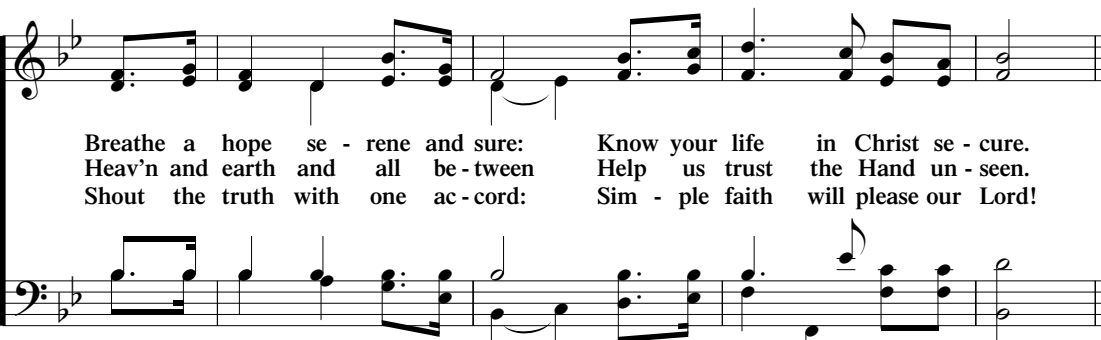
1. Walk by faith, God's guar - an - tee, Proof the heart can touch and see.
2. All the worlds, a - round, a - bove, Speak His pow - er, sing His love.
3. Ev - 'ry saint of ev - 'ry age, Ev - 'ry soul at ev - 'ry stage,

F F 7 _{sus}/G F/A F 7 B \flat C \flat 7 B \flat 7 /D B \flat /D F 7 B \flat B \flat /F



Walk by faith, and you will know More than flesh can see or show.
By His Word all came to be, All we touch and feel and see.
Ev - 'ry heart and ev - 'ry tongue, All the prais - es ev - er sung

B \flat E \flat / \flat B \flat B \flat /A E \flat /G E \flat B \flat B \flat _{sus}/C B \flat /D E \flat 6 B \flat /F F 7 _{sus} F 7 B \flat



Breathe a hope se - rene and sure: Know your life in Christ se - cure.
Heav'n and earth and all be - tween Help us trust the Hand un - seen.
Shout the truth with one ac - cord: Sim - ple faith will please our Lord!

WORDS: Ken Bible
MUSIC: Thomas Hastings; arr. by Ken Bible

TOPLADY
7.7.7.7.7.

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Hebrews 11:7

(NIV)

By faith Noah, when warned about things not yet seen, in holy fear built an ark to save his family. By his faith he condemned the world and became heir of the righteousness that is in keeping with faith.

Long-term Obedience

Hebrews 11:7; Genesis 6 – 9

Sin had become so extensive and intensive on earth that God regretted making the human race:

The Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. The Lord was sorry that He had made man on earth, and He was grieved in His heart.
(Genesis 6:5-6, NASB)

But one man pleased Him. The righteousness of one man convinced Him that the human race was worth saving.

But Noah found favor in the eyes of the Lord...Noah was a righteous man, blameless in his time; Noah walked with God. (Genesis 6:8-9, NASB)

God spared no efforts in saving this one man and his family, and through him, our entire race. God directed and enabled Noah to build a huge boat: 450 feet long, 75 feet wide, and 45 feet high, with three decks.

Based on the biblical record, scholars estimate that it took Moses 50 to 120 years to build the ark. Noah persevered for all those years based on a warning from an unseen God, and in response to a judgment that had not yet happened. Can you imagine the ridicule, the expense, the frustrations he endured? How many pleasures and practical matters would have been crying for all the attention he lavished on the ark!

But he obeyed, and continued to obey, while everything around him called his obedience foolish and meaningless. For him, faith in God was sufficient proof of things he could not see (Hebrews 11:1).

The result: Noah's faith saved not only his entire family, but our entire race.

God inhabits timeless eternity. He is patient and so longsuffering. To please Him, we must learn to trust and obey as Noah did. We too may have to patiently persevere through years of seemingly fruitless effort, in the face of opposition and misunderstanding.

*Father, in this prolonged trial,
keep me strong in faith.*

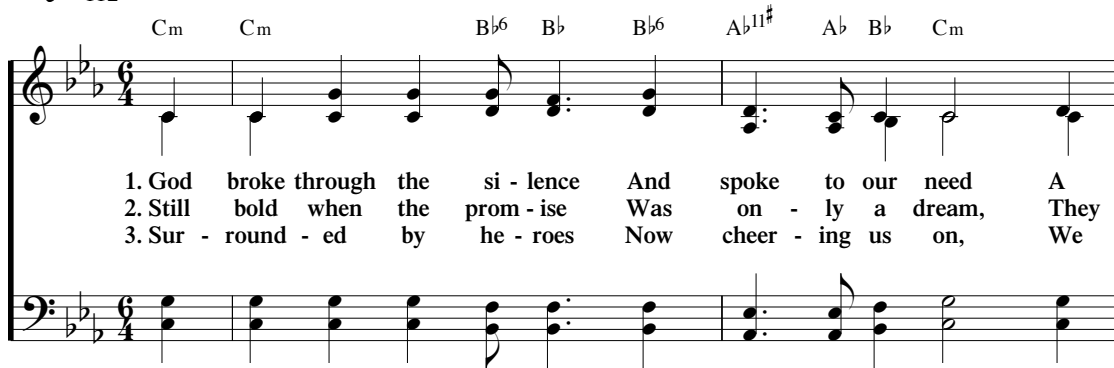
Hymn recording: [By Faith](#)

By Faith

Hebrews 11:1-12:3

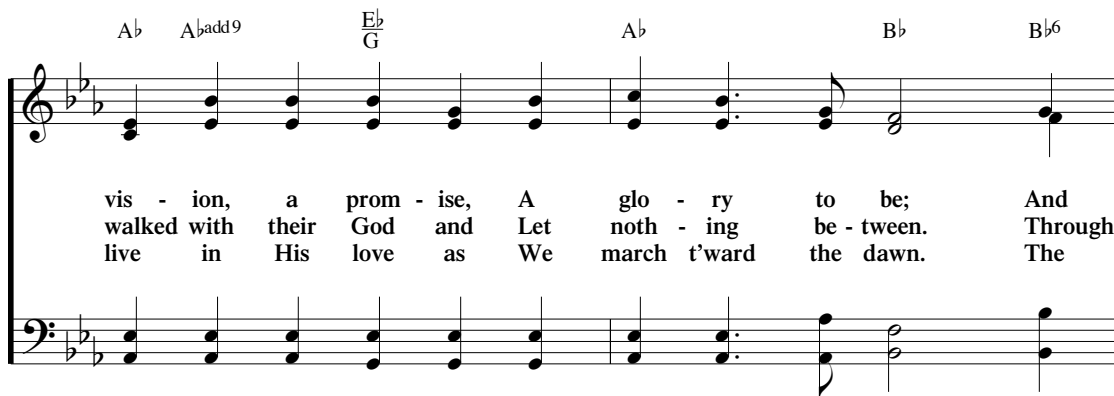
♩ = 112

Cm Cm B♭6 B♭ B♭6 A♭11[#] A♭ B♭ Cm



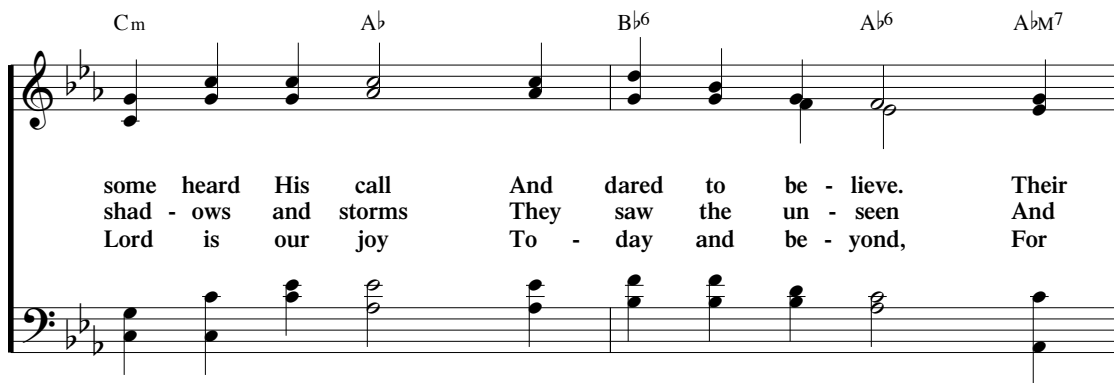
1. God broke through the si - lence And spoke to our need A
2. Still bold when the prom - ise Was on - ly a dream, They
3. Sur - round - ed by he - roes Now cheer - ing us on, We

A♭ A♭add9 E♭_G A♭ B♭ B♭6



vis - ion, a prom - ise, A glo - ry to be; And
walked with their God and Let noth - ing be - tween. Through
live in His love as We march t'ward the dawn. The

Cm A♭ B♭6 A♭6 A♭M7



some heard His call And dared to be - lieve. Their
shad - ows and storms They saw the un - seen And
Lord is our joy To - day and be - yond, For

WORDS: Ken Bible

MUSIC: Ken Bible, based on a Newfoundland Sea Chantey

HILDA
6.5.6.5.5.5.7.4.

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C_{sus} C_m C_m⁷/_{B_b} A_b A_bM⁷ B_b
1, 2
C_m
D.C.

cour - age now lights our way, Walk - ing by faith.
 looked to a bet - ter place, Dy - ing by faith.
 al - ways we see His face Walk - ing by

3
 C_m C_m/_{B_b} F_m F_m⁷/_{A_b} C_{sus}⁷/_G F_m F_m⁹ A_b⁶ B_b *rall.* B_b/_D C

faith; For al - ways we see His face Walk - ing by faith.

Hebrews 11:8

(NASB)

By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.

When God Calls

Hebrews 11:8; Genesis 12:1-7

The old adage says, “A bird in the hand is worth two in the bush”. Apparently Abraham didn’t believe that. When Almighty God called him to leave his home and extended family—the comfortable, the familiar, the secure, the “bird in the hand”—he obeyed. He didn’t know where God was taking him, but he followed anyway.

His obedience was the outward evidence of an inward faith. He had met Sovereign God, the Creator, the Lord of heaven and earth. Once Abraham had encountered Him, nothing else mattered. God’s reality was motivation enough. God Himself had called. Abraham obeyed. Since he believed in this Being who spoke to him, what else would he do? It was *by faith* that *Abraham obeyed* (Hebrews 11:8, NASB).

Abraham’s situation is not unique. Almighty God comes personally to every believer. He calls each of us. He makes demands. He makes promises.

He points to a new path and commands us to leave the life we have known and begin a new one. We don’t know where our new life, our new path, will take us. But if we believe the One who is calling—if we believe He is who He says He is—what else would we do but bow and obey? How else could we respond but to follow wherever He leads us?

*For a time, God may isolate us
from every other source of supply
but Himself.
It can be frightening.
But what an amazing privilege!
Almighty Creator God is looking into our eyes,
one-on-one,
face-to-face, saying,
“I am God your Father.
I love you.
You can trust Me.”*

Hymn recording: [Lead Me On](#)

Lead Me On

Philippians 3:12-14

♩ = 100

Lead me on; I will fol - low. Lead me up - ward; I will go, Stand-ing

strong in the con - fi - dence That on - ly faith can know, Step by

step, ev - er trust - ing, With e - ter - ni - ty in view, Not in

fear but re - joic - ing, For I'm walk - ing, Lord, in You.

WORDS & MUSIC: Ken Bible

UPWARD
7.7.8.6.7.7.7.

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Hebrews 11:9-10, 13-16

(NIV)

By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God.

All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth.

People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

We Are Not Home

Hebrews 11:9-10, 13-16; Genesis 15

Abraham was heir to some of the most magnificent promises God ever made to a human being. Yet he didn't see them fulfilled in his lifetime. He was to be the father of a great nation, but his single heir wasn't born till he was one hundred years old. The promised land was to belong to his seed, but he spent his entire life living in tents, moving from place to place. The only land he ever owned was a burial plot for his wife.

He lived as an alien, a stranger, a foreigner, an exile, always temporary, always in a strange land, never a citizen, never belonging.

But he was not alone. The biblical history of God's people is permeated with the pain of separation. Adam and Eve were forced out of their garden home, never to return. Noah lost everything and everyone in the flood, except for seven members of his immediate family. Joseph's own brothers sold him into slavery in a foreign land. Moses lost his Jewish family, then his home in the Egyptian palace, then spent eighty years in a brutal wilderness—forty as a shepherd, and another forty leading a rebellious people. Israel spent 400 years in a foreign land, much of that as slaves, then later lost their home, their nationhood, and their dignity in a bitter exile. The prophets, John the Baptist, Jesus, the disciples, the Apostle Paul, all knew the gnawing sorrow of separation, of living where they never belonged.

We know that deep sorrow as well. Many of us know what it's like to live much, or all, of our lives where we know we are not home.

All of us know the restless yearning of separation from our Father, our Creator. We groan under our troubles and sufferings, longing for perfect peace in Him. Even the joy of His presence makes us conscious that we are not yet completely, constantly one with Him. Each taste of Him increases our sense of separation and longing.

But realize that such longing is itself a precious gift from our loving Father. It creates a deep, undying sense of anticipation. Just as hunger focuses all our attention on food, and as the thirsty can think of nothing but water, our separation from God pulls us toward the fullness, oneness, and completeness that will soon be ours in Jesus Christ. He is the longing that overshadows every joy. He is the joy that eclipses all suffering. In pleasure and pain, today and forever, He is our only satisfaction.

Every experience, every struggle in life can bind our hearts closer and closer to Him.

*The emptiness, pain, and sorrow
of our present existence continually remind us of this truth:
Jesus Christ alone is life as it was meant to be—*

*full,
rich,
joyful, and
everlasting.*

Hymn recording: [Longing for Home](#)

Longing for Home

2 Corinthians 5:1-8; Hebrews 11:8-10, 13-16

♩ = 52

D D $\frac{D}{A}$ D $\frac{D}{C\#}$ $\frac{G}{B}$ A⁷ $\frac{A^7}{G}$ $\frac{D}{F\#}$ B^m A^{sus} $\frac{A^{sus}}{E}$ A

1. My Fa - ther, how I need You! This need be - comes a joy. This
2. This love is now a long - ing Be - yond what words can say. The
3. Your pres - ence is a prom - ise, And God, I know it's true: Some-

$\frac{D}{F\#}$ $\frac{A}{G}$ $\frac{A^{sus}}{G}$ B^m $\frac{D}{A}$ B^m GM⁷ G⁶ A^{7sus} A⁷ 1 D 2, 3 D

joy be - comes a bond of love No trou - ble can de - stroy. way.
sweet - est gifts You give me here Just draw my heart a - You.
day I'll nev - er think or live Or breathe a - part from

Refrain
A D $\frac{D}{F\#}$ A G $\frac{G}{A}$ $\frac{G}{B}$ D $\frac{F\#m^7}{C\#}$ $\frac{A}{C\#}$

My Lord, my God, I'm loved but still a - lone. A

B^m $\frac{A}{G}$ $\frac{A^{sus}}{G}$ B^m $\frac{D}{F\#}$ B^m $\frac{Bm}{A}$ GM⁷ G⁶ A^{7sus} A⁷ D 1st time: D.C. 2nd time: Fine

stran - ger in this shad - ow world, I'm long - ing for my home.

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

TYNDALE
7.6.8.6.w.Ref.

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Hebrews 11:11-12, 17-19

(NASB)

By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised. Therefore there was born even of one man, and him as good as dead at that, as many descendants as the stars of heaven in number, and innumerable as the sand which is by the seashore.

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; it was he to whom it was said, "In Isaac your descendants shall be called." He considered that God is able to raise people even from the dead, from which he also received him back as a type.

Illogical Faith

Hebrews 11:11-12, 17-19

You promised to make Abraham the father of a great nation.
But when he was ninety-nine and his wife eighty-nine,
 they still had no child.
Yet he trusted You.

Then after the miracle child was born,
 His one, dearly-loved, irreplaceable son,
You asked Abraham to offer him as a burnt sacrifice.
Yet He obeyed without question.

He believed that You were the God who
 *gives life to the dead and calls into being that which does not exist...He did not
 waver in unbelief but grew strong in faith, giving glory to God, and being fully
 assured that what God has promised, He was able also to perform” (Romans
 4:17, 20-21, NASB).*

For Abraham, not even death itself was a barrier to faith.

During a lifetime bearing the curse of childlessness,
did Abraham have any anxious moments about Your promises?
 Probably.

When the only thing between us and impossible need is
 the promises of God,
will we have any anxious moments?
 Probably.

But the question is this:
during those times, will we continue to trust Him and obey Him?
When His promises seem unbelievable and
 His provision is nowhere in sight,
will we continue to
 praise Him, love Him, rejoice in Him, and depend on Him?
Will He continue to be
 our joy, our confidence, and our deep-settled peace?

When we face the impossible,
when trusting God seems naïve and illogical, consider
 the obedient, triumphant, eternally-fruitful faith of Abraham.

*Father, You raise life from stone-cold death.
Is there any reason I should ever doubt You,*

in anything big or small?

Hymn recording: [If God Is on Our Side](#)

If God Is on Our Side

TUNE: Rejoice, the Lord Is King (DARWALL)

Romans 8

♩ = 100

C C G/B C Am CM7/G F C G7/D C G

1. If God is on our side, What prob - lem should we fear?
 2. If we are now in Christ, The reign of sin is done.
 3. What sor - rows here be - low, What pow - ers high a - bove

G C Am Am7 D D/C G/B C G/D D D7 G C

What moun - tain can re - main When Sov - 'reign God is here? His
 The ho - ly life of God Is ours in Christ His Son. His
 Can take us from His arms Or quench our Fa - ther's love? In

F G7/D C G/B C E/A C/G F E Am Dm/F C/G G G7 C

Word is sure. Re - joice and rest, For all is work - ing for our best.
 Spir - it's pow'r now works with - in To keep us free by faith in Him.
 life and death we o - ver - come In Je - sus Christ the Ris - en Son.

WORDS: Ken Bible
 MUSIC: John Darwall

DARWALL
 6.6.6.6.8.8.

Alt. Tune: LENOX
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Hebrews 11:17-19

(NASB)

By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; it was he to whom it was said, "In Isaac your descendants shall be called." He considered that God is able to raise people even from the dead, from which he also received him back as a type.

What Kind of Father

Hebrews 11:17-19

A Monologue or Devotional Reading

[NOTE TO THE READER-PERFORMER when done as a monologue:

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° Gm Gm Gm Bb D D Gm F#°7 Gm 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 Bb D7 A° Gm Gm Gm Bb D D Gm 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 Bb Bb Eb EbM7 D7 D7 D7 Gm Gm F Cm6 Eb6 Cm6

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 Gm 3 G sus G rit. D 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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Hebrews 11:20-22

(NIV)

By faith Isaac blessed Jacob and Esau in regard to their future.

By faith Jacob, when he was dying, blessed each of Joseph's sons, and worshiped as he leaned on the top of his staff.

By faith Joseph, when his end was near, spoke about the exodus of the Israelites from Egypt and gave instructions concerning the burial of his bones.

Faith That Lives On

Hebrews 11:20-22; Genesis 27; 28:8-22; 50:22-26

God was faithful, not only to Abraham, but to his descendants. He personally revealed Himself to at least the next three generations of Abraham's family. Abraham's faith in the Living God became a heritage that lived far beyond his lifetime.

When Isaac, Abraham's son, was nearing death, he blessed his two sons, Jacob and Esau (Genesis 27). Isaac believed that the blessings he spoke were God's blessings and thus would come true. They did come true. His faith in God reached beyond his own years and helped shape his sons' lives.

As Jacob approached his own death, he did the same. He blessed not only his own sons (Genesis 49) but Joseph's sons, Ephraim and Manasseh (Genesis 48:8-22). He believed the promise that God had spoken to Abraham, Isaac, and himself, that He would make their family a great nation. Jacob faithfully passed on that undying promise.

Throughout Joseph's eventful life, he held to the same promise. He knew that God would lead their family out of Egypt and give them the land of Canaan (Genesis 50:22-26). Nearing death, as an act of faith Joseph made his family swear that when they left Egypt, they would bring his bones with them. Though it took four hundred years of waiting and hardship, the prophecy was fulfilled. As Moses led the Israelites out of Egypt, he took with them Joseph's bones to be re-buried in the promised land (Exodus 13:19).

All these generations of Abraham's family believed that God was the sovereign Lord of all. They believed that He had spoken to them, and that He would keep His promises, no matter how long it took. Each generation acted on that trust in its own way. God then used their living faith to bless those that followed them. Their example has spread around the world and continues to speak today.

*Father, help me to lift my eyes
above today's ups and downs and
see You,
my God,
my Eternal Confidence,
my Very Great Reward!*

Hymn recording: [Great Lord of All Reality](#)

Great Lord of All Reality

TUNE: KINGSFOLD

Psalm 90:1-6; John 14:6; Revelation 21:1-7, 22-27


♩ = 92

Em Em $\frac{Em}{D}$ C $\frac{D7}{C}$ $\frac{G}{B}$ Em D $\frac{G}{B}$ $\frac{Dsus}{A}$ G $\frac{Am}{C}$ C Dsus D Dsus D




1. Great Lord of all re - al - i - ty, Your sov-'reign will is sure. When
2. The rant-ings of the proud and blind Will rise and quick - ly fade, But
3. So now, in all this dai - ly rush, I stop and fold my hands, Re -

Em $\frac{Em}{D}$ C $\frac{D7}{C}$ $\frac{G}{B}$ Em D $\frac{G}{B}$ $\frac{Dsus}{A}$ G Am Am⁷ Em Em $\frac{C}{E}$



earth and sea and sky are gone, Your pur - pose will en - dure. When
we will join the end - less song Of all that Love has made. So
hears - ing here the sim - ple faith Re - al - i - ty de - mands. Let

Bm CM⁷ C D⁷_{sus} D⁷ G $\frac{G}{B}$ $\frac{Dsus}{A}$ G C Dsus D Dsus D



oth - er plans have run their course And ev - 'ry star grown dim, Your
man - y seek and fail and die And nev - er glimpse the truth, The
all my life be har - mo - ny With all I know is true, And

WORDS: Ken Bible
MUSIC: Traditional English Melody; arr. by Ken Bible

KINGSFOLD
C.M.D.

Alt. Tunes: CLEANSING FOUNTAIN, ELLACOMBE

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Em $\frac{Em}{D}$ C $\frac{D^7}{C}$ $\frac{G}{B}$ Em D $\frac{G}{B}$ $\frac{D^{sus}}{A}$ G Am Am⁷ Em

Son will be the on - ly Light, And we will shine in Him.
 way, the truth, the life, O God, We on - ly find in You.
 ev - 'ry long - ing come to rest For - ev - er full in You.

Hebrews 11:23

(NIV)

By faith Moses' parents hid him for three months after he was born, because they saw he was no ordinary child, and they were not afraid of the king's edict.

A Story about Fear

Hebrews 11:23; Exodus 1:8 – 2:10

The faith that made Moses a godly man began before he was born. Israel had grown so numerous in Egypt that Pharaoh feared them, though he was the leader of one of the most powerful nations on earth. Out of fear, he enslaved them. But the more he oppressed them, the more they multiplied. So he took stronger measures. He ordered the Hebrew midwives to kill all sons as they were born.

But the midwives feared God, not Pharaoh. They refused to kill the infants, telling Pharaoh that the women were so vigorous that they gave birth before the midwife could arrive.

So Pharaoh issued the command to all his people: every Hebrew son born was to be cast into the Nile.

But Moses' parents, both of the priestly tribe of Levi, feared God rather than Pharaoh, just as did the midwives. And when they saw their beautiful new son, they could not kill him. They hid him in the house for three months, braving Pharaoh's wrath on the entire family. When they could hide him no longer, they obeyed Pharaoh's order: they cast him into the Nile. But they put him in a wicker basket, sealed with pitch, and placed among the reeds along the shore. Moses' sister was sent to watch over him at a safe distance.

By God's providence, Pharaoh's daughter came to that very spot to bathe. She saw the basket, heard the boy crying, and took pity on him. She took him back to the palace, and raised the future deliverer of Israel as Pharaoh's own grandson.

Pharaoh feared the Hebrew people, which led him to commit inhuman and foolish acts. In the end, those acts proved both futile and self-destructive. God's people feared God, the Sovereign of all reality. Since they feared Him, they had no reason to fear anything or anyone else.

*Fear of anything but God will
always lead you in the wrong direction.*

Hymn recording: [Lord, Why Am I Anxious?](#)

Lord, Why Am I Anxious?

TUNE: Traditional Irish Melody (MY LODGING)

Romans 8:18-39

♩ = ca. 92

Em G7 C G7sus C C7 F

1. Lord, why am I an - xious and what do I fear, And
2. Lord, how can I an - swer so might - y a love, And

C G7 C G7 E G7 C Em G7 C G7sus C C7

what could I hope for, or need? O Lord of the heav - ens, You've
where can my wor - ship be - gin? You loved me be - fore this whole

F C G7 E G7 C G7

giv - en Your - self Far be - yond what I know or can see. Great
world came to be, And You'll love me long af - ter it ends. You

C C7 E F C C sus C

Fa - ther of all, You so lov - ing - ly call. You come as my
give me Your - self, so I need noth - ing else, Though com - forts are

WORDS: Ken Bible

MUSIC: Traditional Irish Melody;
arr. by Ken Bible

MY LODGING
11.8.11.9.D.

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G⁷ $\frac{F}{G}$ G⁷ C $\frac{E_m}{G}$ G⁷ C $\frac{G^7_{sus}}{C}$ C C⁷

Broth - er and Friend. You breathe, and Your pow - er - ful
 man - y or few. You've giv - en me all that my

F $\frac{C}{G}$ G⁷ $\frac{F}{G}$ G⁷ C

Spir - it is mine To re - shape me each mo - ment with - in.
 heart could de - sire, For my hope and my trea - sure is You.

Hebrews 11:24-26

(NASB)

By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin, considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.

Live with the End in View

Hebrews 11:24-26; Exodus 2:10-25

Moses had a choice. He could identify with his birth family, who were Hebrew slaves, or with his adoptive family, the royal house of Pharaoh, one of the most powerful families on earth. Identifying with Pharaoh would have meant privilege, respect, comfort, and wealth. Identifying with a slave race meant sharing their bitter oppression in all its forms.

Moses walked away from the royal family and instead embraced the difficulties, danger, and disgrace of being the leader of the Hebrew slaves. Why? Because he chose what was right and best in the long-term over short-term comfort. *The reproach of Christ* (Hebrews 11:26) held more appeal and satisfaction for him than all the pleasures and treasures of an Egyptian palace.

In Hebrews 13, the writer describes how Jesus chose to take our reproach, our curse upon Himself. He suffered *outside the camp* (v.11) as the disgraced and discarded corpse of a sin sacrifice. In v.13, the writer urges us:

So, let us go out to Him outside the camp, bearing His reproach. (NASB)

That's what Moses chose to do: willingly bear the suffering and *reproach* of Christ. Christ had accepted the reproach that rebellious sinners had heaped on God His Father (see Romans 15:13). We are urged to share that reproach, that reviling, ill-treatment, and disgrace.

When Moses made that choice, according to Hebrews 11:26, *he was looking to the reward*. Does that mean that actually, he was simply seeking what was best for himself in the long-run? In the gospels, Jesus often emphasizes our heavenly reward as the reason we should choose God over sin. Is our reason for obeying God to simply gain the best outcome for ourselves? Is Jesus endorsing shallow and selfish motives for doing the right thing?

No, Hebrews 11 gives a different perspective. It repeatedly praises those who make the right long-term decisions, in spite of short-term suffering. Such decisions prove their faith in God. Their actions demonstrate their conviction that God is who He says He is and will do all He says He will do. This is the faith that pleases God (vv.1-6).

That's the faith that Moses lived.

*Father, in Your loving plans for Your children,
suffering is always a means to a good end.
It is only a transition,
never a destination.*

Hymn recording: [The Only Good Is Jesus](#)

The Only Good Is Jesus

With simple sincerity ♩ = ca. 88

$\frac{D}{A}^{sus}$ D $F\#m^7$ $\frac{D}{F\#}$ G $\frac{A^7}{E}$ $\frac{D}{F\#}$ G⁶ G A^{sus} A

1. The on - ly good is Je - sus, The on - ly good in me.
 2. The on - ly good is Je - sus, He's all the life I seek.
 3. The on - ly good is Je - sus, The on - ly good in me.
 4. The on - ly good is Je - sus. He's all I need to seek.

A^7 D $\frac{A^{sus}}{E}$ $\frac{D}{F\#}$ G G^{add9} G $\frac{1,3}{D}$ $\frac{D}{F\#}$ G G^{M7} A^{sus} A D.C.

He's all I've ev - er longed for. He's all I long to be.
 He's love that warms and bless - es. He's He's all I've ev - er longed for. He's all I long to be.
 I count my - self as noth - ing But

2, 4 Fine (2nd time) $\frac{D}{F\#}$ G $\frac{G}{F\#}$ E^{m7} A^7 D $\frac{E\#}{A\#}$ B^m F^{#m}

life and love in me. So why should I keep chas - ing
 stand in Him com - plete. Now why not love Him on - ly

$\frac{F\#}{A\#}$ B^m F^{#m} $\frac{F\#7}{A\#}$ B^m $\frac{DM^7}{A}$ $\frac{D}{A}$ G $\frac{D}{F\#}$

This life of emp - ty dreams Where what ap - pears so won - der - ful
 And turn from all the rest? And why not sim - ply trust the One

WORDS and MUSIC: Ken Bible

GLORIA LYNN
Irregular

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1 2

D G $\frac{D}{F\#}$ Bm Bm⁷ A⁷_{sus} A D.S. G $\frac{D}{F\#}$ G M⁷ G A⁷_{sus} A⁷ D.C.

Is sel - dom all it seems? al - ways gives the best?

Who

Hebrews 11:27-29

(NASB)

By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.

By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn would not touch them.

By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned.

The Unseen God

Hebrews 11:27-29; Exodus 11 – 12

We are saved by God's grace as we trust Him.

By grace you have been saved through faith; and that not of yourselves, it is the gift of God. (Ephesians 2:8, NASB)

But salvation by grace through faith didn't begin in the New Testament. It is seen throughout the Old Testament.

Then [Abraham] believed in the Lord; and He reckoned it to him as righteousness. (Genesis 15:6, NASB)

Repeatedly, God's people were "saved" - that is, rescued from many types of danger and oppression - as they trusted their God. That's the picture we're given of Moses here.

- By his faith, God used him to lead an entire people out of slavery in Egypt, in spite of the determined and angry opposition of a powerful king (Hebrews 11:27).
- By faith Moses and Israel celebrated the Passover even as the angel of death was "passing over" them. They celebrated God's deliverance while it was still happening. They trusted God enough to obediently sprinkle blood on the doorposts of their homes (Hebrews 11:28). They believed that God was true to His promise and would spare their lives while all the other firstborn of Egypt were dying.
- By faith, when seemingly trapped by the Egyptian army, they marched through the Red Sea with walls of water standing on each side. Every Israelite was saved. Every Egyptian drowned (Hebrews 11:29).

How did Moses do all this while embroiled in such turmoil and danger? Verse 27 beautifully sums up his faith:

He endured, as seeing Him who is unseen. (NASB)

Faith made the unseen God real to Moses. Faith was his *conviction of things not seen* (Hebrews 11:1). He knew that God was sovereign in heaven and earth. God was always completely trustworthy, no matter what threats and darkness were swirling around. Such faith gave him the confidence to endure any opposition and face any challenge.

*Father, throughout history those who pleased You
had to ignore the pressure of the world around them and
simply, actively, boldly trust You.
Noah, Abraham, Moses, the prophets—
they kept their eyes on You and thus
walked a higher road,
no matter what it cost.
I want to one of them.*

Hymn recording: [If I Could See](#)

If I Could See

♩ = 64

D D D13 D7 GM7 G

1. If I could see You al - ways here, Lord, I'd be a rock Un -
 2. If I could reach and touch Your hand, I'd smile at the pain Your
 3. When pain is gone and faith is sight, We'll walk and we'll talk All

Em Em9 Em Em7 D/F# G D/A Em A 1 D D.C.

moved by fear, But step by step I'll fol - low And look to You.
 love has planned, But step by step I'll fol - low And look to
 bathed in light, So step by step I'll fol - low And look to

2, 3 2nd time Fine D A/C# Bm F#m D/F# G A/G

You. I can-not see, but I can pray. I can-not touch, but
 You.

F#m D/F# G Em7 F#m Bm Bm/A E7/G# E/G# C#m/E E13/G# A sus A D.C.

I can say My Fa-ther is the Lord of all, And He will do what's best.

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

LEEMAN
 Irregular

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Hebrews 11:30-31

(NASB)

By faith the walls of Jericho fell down after they had been encircled for seven days.

By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.

Faith Spreads

Hebrews 11:30-31; Joshua 2 & 6

God arranged the entire Exodus event to demonstrate that He was completely sufficient for His people, no matter how great their needs. He declared that this was an event unprecedented in all history.

“Indeed, ask now concerning the former days which were before you, since the day that God created man on the earth, and inquire from one end of the heavens to the other. Has anything been done like this great thing, or has anything been heard like it? ...Has a god tried to go to take for himself a nation from within another nation by trials, by signs and wonders and by war and by a mighty hand and by an outstretched arm and by great terrors, as the Lord your God did for you in Egypt before your eyes?

“To you it was shown that you might know that the Lord, He is God; there is no other besides Him.” (Deuteronomy 4:32-35, NASB)

The faith that God inspired through the Exodus spread far beyond Moses. Joshua, Moses' long-time assistant and successor, shared Moses' faith. He was given a job almost as daunting as the one God gave Moses. He had to lead Israel into Canaan. It was already occupied by many other nations, larger and stronger than Israel, better trained and better equipped.

As Israel crossed the Jordan River into Canaan, their first obstacle was the mighty city of Jericho, with its seemingly impregnable walls. But Joshua and Israel simply trusted and obeyed God, and He took care of the walls.

But in the story of Jericho, faith also comes from a surprising source. Rahab was a harlot who lived in a house on Jericho's city walls. When the two Jewish spies entered the city and were being hunted by the king of Jericho, she hid them, at great peril to herself and her family. What motivated her to turn against her own city and risk her life to save the spies? She explains:

“I know that the Lord has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom you utterly destroyed. When we heard it, our hearts melted and no courage remained in any man any longer because of you; for the Lord your God, He is God in heaven above and on earth beneath.” (Joshua 2:9-11, NASB)

Strong words of faith from a Gentile and a prostitute! And remember that the crossing of the Red Sea had happened forty years before. They were still talking about God's mighty deliverance, and peoples far away were coming to believe that this God was Lord of heaven and earth.

Rahab's faith glorified God in ways she could have never imagined. She is apparently the same Rahab included in Jesus' genealogy in Matthew 1:5. She married into Jesus' family line and became one link through which Jesus Christ Himself was born.

During His ministry, Jesus repeatedly encountered other Gentiles whose strong and simple faith surprised and delighted Him.

Truly, saving faith and all its blessings, both now and through eternity, are available to all who will simply trust God.

When Jesus heard [the faith of the Roman centurion], He marveled and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel. I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven."
(Matthew 8:10-11, NASB)

*Father, salvation is always something You do.
All I do is bow and
allow God to be God in me.*

Hymn recording: [God Will Be Exalted](#)

God Will Be Exalted

Psalm 46

♩ = ca. 80

B \flat E \flat / \flat B \flat B \flat F F B \flat E \flat / \flat B \flat F_{sus} F F⁷

1. God will be ex - alt - ed. God will be ex - alt - ed. While
2. God will be ex - alt - ed. God will be ex - alt - ed. Tho'
3. God will be ex - alt - ed. God will be ex - alt - ed. When
4. God will be ex - alt - ed. God will be ex - alt - ed. Now

B \flat E \flat / \flat G C F D G \flat D

kings and king - doms rise and fall, The Lord is sov - 'reign o - ver
moun - tains crum - ble to the sea, Thro' time and all e - ter - ni -
all the pow'rs of dark - ness rise, Look up! He splits the east - ern
make your hope a liv - ing flame. A - rise and lift His might - y

G \flat D \flat E \flat C \flat 7 F⁷_{sus} F⁷ E \flat / \flat F 1, 4 Fine (2nd time) 2, 3 E \flat / \flat B \flat B \flat

all. Our God will be ex - alt - ed!
ty, Our God will be ex - alt - ed! alt - ed!
skies! Our God will be ex - alt - ed! alt - ed!
name! Our God will be ex - alt - ed!

B \flat F⁷ C \flat / \flat F⁷ E \flat / \flat B \flat B \flat / \flat D E \flat 6 F F⁷ E \flat add⁹/ \flat B \flat

Be still and know that I am God. My Word will stand for - ev - er.

WORDS and MUSIC: Ken Bible

FETTKE
Irregular

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B \flat C \flat _m / A C \flat _m⁶ / E \flat D⁷ D⁹ \flat D / F \sharp D⁷ / F \sharp G \flat G \flat / F D \flat / F E \flat C \flat ⁷ F⁷_{sus} F⁷ D.C.

Come see the won - ders of my hand! I am God a - lone.

The musical score is written for voice and piano. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "Come see the wonders of my hand! I am God alone." The score ends with a double bar line and the instruction "D.C." (Da Capo).

Hebrews 11:32-40

(NIV)

And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets, who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies.

Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection. Some faced jeers and flogging, and even chains and imprisonment. They were put to death by stoning; they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated—the world was not worthy of them. They wandered in deserts and mountains, living in caves and in holes in the ground.

These were all commended for their faith, yet none of them received what had been promised, since God had planned something better for us so that only together with us would they be made perfect.

Triumphant through Suffering

Hebrews 11:32-40; Judges 4 – 8; 11 – 16

Hebrews 11:1-31 told us of the faith of Noah, Abraham, Moses, and others. They trusted God in spite of great difficulties. Because they did, they pleased God, and He gave them the honor of participating in His marvelous plan of salvation.

But the list is not complete — not by any means. There's not enough time to tell of all those who by faith were victorious over opposition and suffering. All the judges, all the godly kings from David on, the prophets—the list is too long to recount. Verses 33-35a give us an inspiring summary of just a few of their amazing feats.

Then in the middle of v.35, the writer turns a corner. He now begins a brief summary of some of the brutality to which these heroes were subjected. The suffering ranges from ill-treatment to truly horrifying death. He says that at least one was *sawn in two*! Why are these sufferings detailed like this?

The writer is not mourning the misfortune of these heroes. He is celebrating their victories!

The sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. (Romans 8:18, NASB)

All these sufferings, long past, are now battles won for which they are enjoying eternal rewards. These hardships are proofs of their faith and testimonies to God's faithfulness.

Momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison. (2 Corinthians 4:17, NASB)

Don't feel sorry for them. And don't feel sorry for yourself when unjust suffering comes to you.

Do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Christ, keep on rejoicing, so that at the revelation of His glory you may rejoice with exultation. (1 Peter 4:12-13, NASB)

*If you are following Jesus,
you are traveling against the current.
Expect resistance.
You are going the right way in a wrong-way world.*

Hymn recording: [The Blood-washed Pilgrim](#)

The Blood-washed Pilgrim

Matthew 11:28-30; Hebrews 12:1-3

♩ = 72

B \flat 13 E \flat E \flat B \flat 7 A \flat /
B \flat

1. I saw a blood-washed pil - grim, A sin - ner saved by
2. I saw him in the fur - nace. I saw him in the
3. He walked thro' grief and sick - ness, Thro' suff - 'ring and the
4. Just then I saw him sing - ing With branch - es in his

E \flat B \flat E \flat A \flat /
E \flat E \flat E \flat G

grace, Up - on the ho - ly high - way With
fire. I saw him face Go - li - ath. His
sword, Still pow - er - ful in Spir - it And
hands, "Sal - va - tion, praise, and glo - ry To

E \flat m A \flat A \flat /
B \flat E \flat B \flat 13 E \flat

peace - ful, shin - ing face. When e - vil would op -
faith would nev - er tire. When in the den of
might - y in the Word. When all the world was
God and to the Lamb!" God's peo - ple with - out

WORDS: Ken Bible and Traditional
MUSIC: Traditional, adapted by Ken Bible

BLOOD-WASHED PILGRIM
7.6.7.6.D.w. Ref.

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Eb Bb7 Ab Bb Eb Bb
 press him To turn him from the right, He'd
 li - ons, He sang all thro' the night, "Praise
 fad - ing, The Lord was his de - light. He
 num - ber, All dressed in spot - less white, Had

Eb Ab Eb Eb Eb G Fm Ab Ab Bb Eb
 say, "The yoke is eas - y. The bur - den, it is light."
 God! The yoke is eas - y. The bur - den, it is light."
 said, "His yoke is eas - y. His bur - den, it is light."
 found the yoke so eas - y, The bur - den al - ways light.

Refrain
 Bb13 Eb Eb Bb7 Ab Bb Eb
 Then crowns of vic - to - ry, Shouts of glo - ry.

Eb Ab Eb Bb7 Ab Bb Bb7 1, 3, 5, 7 2, 4, 6, 8
 Eb Eb
 Crowns of vic - to - ry I shall wear. wear.