

# Meditations on the Crucified Christ

Meditations,  
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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## **Genesis 22:1-19**

(NASB)

Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." Then 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 got up early in the morning and saddled his donkey, and took two of his young men with him and his son Isaac; and he split wood for the burnt offering, and set out 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. Then Abraham said to his young men, "Stay here with the donkey, and I and the boy will go over there; and we will worship and return to you." And Abraham took the wood for the burnt offering and laid it on his son Isaac, and he took in his hand the fire and the knife. So the two of them walked on together. Isaac spoke to his father Abraham and said, "My father!" And he said, "Here I am, my son." And he said, "Look, 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. And Abraham reached out with his hand and took the knife to slaughter 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 reach out your hand against the boy, and do not do anything 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 was a ram caught in the thicket by its horns; and Abraham went and took the ram and offered it up as a burnt offering in the place of his son. And Abraham named that place The Lord Will Provide, as it is said to this day, "On the mountain 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. And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice." So Abraham returned to his young men, and they got up and went together to Beersheba; and Abraham lived in Beersheba.

# What Kind of Father

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

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 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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## **Matthew 2:12-18**

(NIV)

Having been warned in a dream not to go back to Herod, [the Magi] returned to their country by another route.

When they had gone, an angel of the Lord appeared to Joseph in a dream. "Get up," he said, "take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him."

So he got up, took the child and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."

When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. Then what was said through the prophet Jeremiah was fulfilled:

"A voice is heard in Ramah,  
weeping and great mourning,  
Rachel weeping for her children  
and refusing to be comforted,  
because they are no more."

## 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 C<sup>sus</sup> G C<sup>m</sup> Gm Gm D<sup>7</sup> A Gm B<sup>b</sup> D D<sup>7</sup> C<sup>sus</sup> D C Gm B<sup>b</sup> D<sup>7</sup> 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!

E A E<sup>6</sup> A F<sup>7</sup> B<sup>b</sup>add9 B<sup>b</sup> C<sup>m</sup>6 D<sup>sus</sup> D<sup>7</sup> C<sup>sus</sup> G F<sup>#</sup> Gm Gm C<sup>sus</sup> G C<sup>m</sup> 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 D<sup>7</sup> A Gm B<sup>b</sup> C<sup>m</sup> E<sup>b</sup> Gm D Gm C<sup>m</sup> Gm B<sup>b</sup> Gm D Gm C<sup>m</sup> C<sup>9</sup> sus C<sup>m</sup>

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

C<sup>m</sup>7 C<sup>m</sup>6 D C<sup>m</sup> E<sup>b</sup> 1, 2 D<sup>7</sup> sus D<sup>7</sup> Gm 3 C<sup>m</sup>6 G C<sup>m</sup>6 A C<sup>m</sup>6 D G

path - way the in - fant knows.  
 path - way His mer - cy chose.  
 full - ness has come to birth!

WORDS: Ken Bible

MUSIC: Ken Bible, inspired by John Dowland

FLOW MY TEARS 2

11.9.11.9.

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## **Isaiah 53:6**

(NIV)

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.

## **John 1:29**

(NIV)

“Look, the Lamb of God,  
who takes away the sin of the world!”

## **Philippians 2:5-8**

(NASB)

Have this attitude in yourselves which was also in Christ Jesus,  
who, as He already existed in the form of God,  
did not consider equality with God something to be grasped,  
but emptied Himself by taking the form of a bond-servant and  
being born in the likeness of men.  
And being found in appearance as a man,  
He humbled Himself by  
becoming obedient to the point of death: death on a cross.

## Lamb of God

*“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

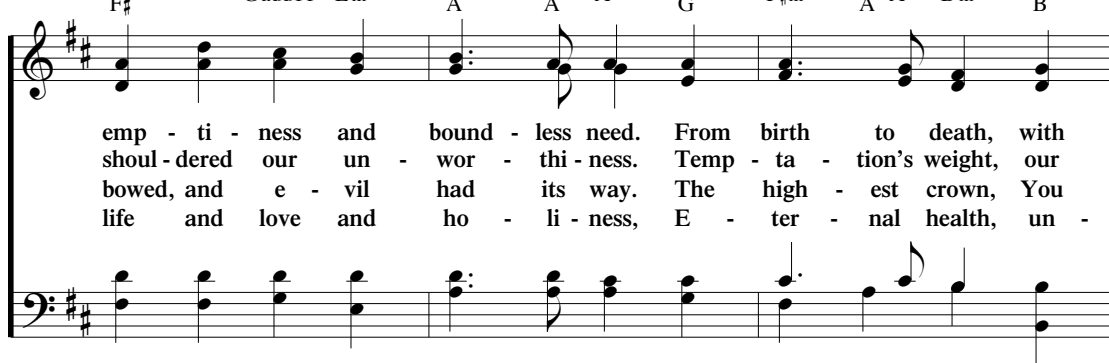
♩ = 72

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  $\frac{G}{A}$   $\frac{D\text{ sus}}{A}$  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  $\frac{D\text{ sus}}{E}$   $\frac{D}{F\sharp}$  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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**John 18:3, 10-11**  
(NASB)

So Judas, having obtained the Roman cohort and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons.

Then Simon Peter, since he had 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, am I not to drink it?"

**1 Peter 2:23**  
(NASB)

While being abusively insulted,  
[Jesus] did not insult in return;  
while suffering,  
He did not threaten,  
but kept entrusting Himself to Him who judges righteously.

## From the Father's Hand

We have *heard* what Jesus *said*  
about His relationship with the Father.

But as He is  
arrested,  
tried,  
humiliated,  
tortured, and  
killed,

what do we see in their relationship?

Jesus' relationship with His Father gave Him  
confidence, peace, and authority  
even in the most threatening circumstances.

Jesus was the only one being  
arrested, tried, beaten, and put in mortal danger.

But the high priests, the crowds, the disciples,  
Judas, Pilate -  
everyone around Jesus -  
were filled with turmoil, anxious maneuvering, scheming, and fear.  
All the while, Jesus remained  
calm and unresisting,  
never defending Himself.

The victim was in control.

Jesus was completely submissive to His Father  
even when it meant excruciating pain  
physically,  
emotionally, and  
spiritually.

He even brushed aside any attempts to save Him  
that would have sidestepped the Father's will.

Jesus' cup was bitter,  
but it came from the Father's loving hand,  
so He drank it willingly.  
His relationship with the Father took Him through  
the worst that life can bring.

Hymn recording: [In the Father's Hand](#)



# In the Father's Hand

TUNE: The Erie Canal, alt.

$\text{♩} = 92$

♩ = 92

A<sup>7</sup> D<sup>m</sup> D<sup>m</sup>/C G<sup>m</sup>/B<sup>b</sup> G<sup>m</sup><sup>7</sup>/B<sup>b</sup> A<sup>7</sup>

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

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

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

9.9.9.9.8.8.9.9.

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Gm G#°7 A A<sup>7</sup> Dm 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

Gm Gm<sup>7</sup> A<sup>7</sup> Dm Dm B<sup>b</sup> A<sup>7</sup>  
B<sup>b</sup> B<sup>b</sup> C C

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

hand.  
voice.

will.

## **Luke 23:33-49**

(NASB)

When they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. [But Jesus was saying, "Father, forgive them; for they do not know what they are doing."] And they cast lots, dividing His garments among themselves. And the people stood by, watching. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen One." The soldiers also ridiculed Him, coming up to Him, offering Him sour wine, and saying, "If You are the King of the Jews, save Yourself!" Now there was also an inscription above Him, "THIS IS THE KING OF THE JEWS."

One of the criminals who were hanged there was hurling abuse at Him, saying, "Are You not the Christ? Save Yourself and us!" But the other responded, and rebuking him, said, "Do you not even fear God, since you are under the same sentence of condemnation? And we indeed are suffering justly, for we are receiving what we deserve for our crimes; but this man has done nothing wrong." And he was saying, "Jesus, remember me when You come into Your kingdom!" And He said to him, "Truly I say to you, today you will be with Me in Paradise."

It was now about the sixth hour, and darkness came over the entire land until the ninth hour, because the sun stopped shining; and the veil of the temple was torn in two. And Jesus, crying out with a loud voice, said, "Father, into Your hands I entrust My spirit." And having said this, He died. Now when the centurion saw what had happened, he began praising God, saying, "This man was in fact innocent." And all the crowds who came together for this spectacle, after watching what had happened, began to return home, beating their chests. And all His acquaintances and the women who accompanied Him from Galilee were standing at a distance, seeing these things.

## 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 own life). 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 C E F G<sup>7</sup> C F<sup>6</sup> G C E<sup>7</sup> B A<sup>m</sup> A<sup>m</sup><sup>11</sup> B A<sup>m</sup> A<sup>m</sup> C D E<sup>sus</sup> E E<sup>7</sup> A<sup>m</sup>

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.

A<sup>m</sup> A<sup>m</sup> G F D<sup>m</sup><sup>6</sup> C F D<sup>m</sup> D<sup>m</sup><sup>6</sup> C F<sup>6</sup> G C E<sup>7</sup> B A<sup>m</sup> A<sup>m</sup><sup>11</sup> B A<sup>m</sup> A<sup>m</sup> C D E<sup>sus</sup> E E<sup>7</sup> A<sup>m</sup>

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.

A<sup>m</sup> A<sup>m</sup><sup>7</sup> D<sup>m</sup><sup>6</sup> D<sup>m</sup><sup>7</sup> E<sup>m</sup> E<sup>m</sup><sup>7</sup> F C<sup>6</sup> E G<sup>7</sup> D F C C D<sup>m</sup><sup>7</sup> C C<sup>7</sup> F M<sup>7</sup> F<sup>6</sup> A<sup>7</sup> C<sup>7</sup> D<sup>m</sup><sup>9</sup> D<sup>m</sup><sup>9</sup> D<sup>m</sup> D<sup>m</sup> 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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$\frac{D^7}{F^\sharp}$    G G sus  $\frac{D}{F^\sharp}$     $\frac{C}{E}$   $\frac{Am^6}{E}$   $\frac{G}{D}$    C<sup>6</sup>   D   G   C    $\frac{E}{A}$     $\frac{C}{G}$    F<sup>6</sup>   G   C

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!

## **Mark 15:22-41**

(NASB)

Then they brought Him to the place Golgotha, which is translated, Place of a Skull. And they tried to give Him wine mixed with myrrh; but He did not take it. And they crucified Him, and divided up His garments among themselves, casting lots for them to decide what each man would take. Now it was the third hour when they crucified Him. The inscription of the charge against Him read, "THE KING OF THE JEWS."

And they crucified two rebels with Him, one on His right and one on His left. Those passing by were hurling abuse at Him, shaking their heads and saying, "Ha! You who are going to destroy the temple and rebuild it in three days, save Yourself by coming down from the cross!" In the same way the chief priests also, along with the scribes, were mocking Him among themselves and saying, "He saved others; He cannot save Himself! Let this Christ, the King of Israel, come down now from the cross, so that we may see and believe!" Those who were crucified with Him were also insulting Him.

When the sixth hour came, darkness fell over the whole land until the ninth hour. At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lema sabaktane?" which is translated, "My God, My God, why have You forsaken Me?" And when some of the bystanders heard Him, they began saying, "Look! He is calling for Elijah!" And someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see if Elijah comes to take Him down." But Jesus let out a loud cry, and died. And the veil of the temple was torn in two from top to bottom. And when the centurion, who was standing right in front of Him, saw that He died in this way, he said, "Truly this man was the Son of God!"

Now there were also some women watching from a distance, among whom were Mary Magdalene, Mary the mother of James the Less and Joses, and Salome. When He was in Galilee, they used to follow Him and serve Him; and there were many other women who came up with Him to Jerusalem.

## Meditation on the Crucified Christ

Look at Him.

He is experiencing the cruelest form of execution  
the Romans could devise,  
yet He refuses to let His senses be dulled.

Though Lord of all,  
His executioners take His only earthly possessions:  
the clothes on His back, and  
with them, His last scrap of human dignity.  
He hangs naked.

Above His head hangs a sign proclaiming His crime:  
simply being Who He is.

The Holy God who began His earthly life in a stable, surrounded by animals,  
now exits surrounded by criminals.

They complete His physical torture with mental and emotional torture:  
already in searing pain,  
He is showered with vicious ridicule.

As the Light of the World is dying,  
God cloaks the scene in darkness.  
And then at the final hour,  
the veil of temple is torn in two,  
It's as if His loving Father is  
tearing His own garment in grief.

The Son screams out an  
anguished cry of  
utter abandonment.  
Yet He does so with a Psalm of trust that  
expresses unshaken faith  
for life's darkest hours.

The Sacrifice is completed.  
*Behold, the Lamb of God who takes away the sin of the world!"* (John 1:29,  
NASB)

Hymn recording: [Meditation on the Crucified Christ](#)



# Meditation on the Crucified Christ

Mark 15:22-41

♩ = 72

Unison

Fm Fm Ab Fm Db Em C Bbm7 Ab Ab6 Ab Bb Eb sus Eb

1. No com-plaint and no re-sist-ance, Pain now set His flesh a - flame.  
2. Read their dead - ly ac - cus - a - tion: Sim - ply be - ing Who He is,  
3. Born a - mong the beasts of bur - den, Dy - ing here with com-mon thieves.  
4. O, for - sak - en! Hear His an - guish, Spo - ken with a psalm of trust.

Fm Em Eb sus Eb Db M7 Bbm11 Ab C Fm Em Eb Db Db6 Cm7 Cm7 Fm Em F

Lord of all, He dies with noth - ing - Noth - ing but our shame.  
All their sin and death and dark-ness Now com-plete - ly His.  
God now tears His ho - ly gar - ment. How the Fa - ther grieves!  
God's own sac - ri - fice is of - fered: Christ, the pure, the just.

WORDS: Ken Bible

MUSIC: African-American Spiritual and Ken Bible

OVER YONDER 2

8.7.8.5.

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CCLI Song #7193514.

## The Last Words of Jesus

*“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)

## Jesus' Last Words

Imagine that you are Jesus on the day of your death. Look around. Who do you see?

- the religious leaders, proud, self-righteous, angry, blind to their own murderous jealousy
- Judas, a close friend whose heart had wandered and who turned you in for a few pieces of silver
- the disciples, who lived with you for three years then fearfully deserted you in your time of trouble
- Pilate, who knew the truth but was too weak to act on it
- Herod, who held your life in his hands but was only concerned with his own entertainment
- sadistic soldiers, to whom you were cruel sport
- a thief dying next to you, taunting You in an effort to save himself
- the crowd of people looking up at you, a mixture of gloaters, mindless mob, and curiosity seekers

In short, you're surrounded by humanity. To them, you're a criminal, a blasphemer, a financial opportunity, a pawn, a scapegoat, a fool, a buffoon. Your pain is their afternoon's amusement. You've given yourself for these people, and they're crushing you with their indifference, injustice, torture, humiliation, and the most agonizing death they can devise.

Every fiber of your being is screaming in pain and begging for relief. You are in your final moments. What is on your mind?

Most people being crucified would have filled their last hours with angry curses and bitterness. Read Jesus' final words. Listen as He speaks them. What is on His heart during these moments?

**Forgiveness** for those killing Him and for the repentant thief. Pain never overwhelmed the love in His heart.

**Care 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 and bestowed a great honor on John.

**Abandonment.** Jesus' deepest sorrow was feeling cut off from His Father. But how did He express it? He prayed, using words from Psalm 22. Read the psalm. It's a moving expression of desperate complaint and ultimate trust. Even when separated from His Father, Jesus turned to Him and trusted Him.

**His thirst.** Having cared for others, He cried out in His own need, again fulfilling Psalm 22 (v. 15). The drink apparently gave Him strength for His final words.

***Triumph.*** To the very end, Jesus' thoughts were of His Father and His mission. His final words were a cry of victory. "It is completed! Father, I lay My life in Your hands!"

Father, when I die, when I am losing everything I am and everything I hold, will I be looking to You, reaching for the completion of Your work, loving those around me, trusting my life into Your hands? Lord, may it be so.

Hymn recording: [Last Words](#)

# Last Words

Matthew 27:46; Luke 23:34, 43, 46; John 19:26-30

♩ = 56

C<sub>m</sub> C<sub>m</sub>  $\frac{G^7}{B}$  G<sup>+</sup> G A<sup>b</sup> A<sup>b</sup>add 9 A<sup>b</sup>  $\frac{B^b}{A^b}$  E<sup>b</sup>  $\frac{E^b M^7}{G}$  E<sup>b</sup>  $\frac{G m^7}{D}$  C<sub>m</sub>  $\frac{C m}{B^b}$

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<sup>b</sup>  $\frac{E^b}{B^b}$   $\frac{G}{B}$   $\frac{G^7}{B}$  C<sub>m</sub>  $\frac{C m}{G}$  A<sup>b</sup>6 A<sup>b</sup>  $\frac{C m}{G}$   $\frac{C m^7}{G}$

weak, say: ply. Yet love is strong "Fa - ther, for - give!" A - ban - doned here, And still a - ware. What self - less prayer! A - lone in death, Your heart is Your thoughts are You trust Your

F<sub>m</sub>7  $\frac{C m}{G}$  A<sup>b</sup>6 F<sub>m</sub>7 G<sub>sus</sub>  $\frac{G sus}{D}$  G 1, 2 C<sub>m</sub> 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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**Psalm 69:1-4, 7-9, 13-21, 29-34**  
(NASB)

Save me, God,  
For the waters have threatened my life.  
I have sunk in deep mud, and there is no foothold;  
I have come into deep waters, and a flood overflows me.  
I am weary with my crying; my throat is parched;  
My eyes fail while I wait for my God.  
Those who hate me without a cause are more than the hairs of my head;  
Those who would destroy me are powerful, those who oppose me with lies;  
What I did not steal, I then have to restore.

For Your sake I have endured disgrace;  
Dishonor has covered my face.  
I have become estranged from my brothers,  
And a stranger to my mother's sons.  
For zeal for Your house has consumed me,  
And the taunts of those who taunt You have fallen on me.

But as for me, my prayer is to You, Lord, at an acceptable time;  
God, in the greatness of Your mercy,  
Answer me with Your saving truth.  
Rescue me from the mud and do not let me sink;  
May I be rescued from those who hate me, and from the depths of water.  
May the flood of water not overflow me  
Nor the deep swallow me up,  
Nor the pit close its mouth on me.

Answer me, Lord, for Your mercy is good;  
According to the greatness of Your compassion, turn to me,  
And do not hide Your face from Your servant,  
For I am in distress; answer me quickly.  
Come near to my soul and redeem it;  
Ransom me because of my enemies!  
You know my disgrace, my shame, and my dishonor;  
All my enemies are known to You.

Disgrace has broken my heart, and I am so sick.  
And I waited for sympathy, but there was none;

And for comforters, but I found none.  
They also gave me a bitter herb in my food,  
And for my thirst they gave me vinegar to drink.

But I am afflicted and in pain;  
May Your salvation, God, set me safely on high.  
I will praise the name of God with song,  
And exalt Him with thanksgiving.  
And it will please the Lord better than an ox  
Or bull with horns and hoofs.  
The humble have seen it and are glad;  
You who seek God, let your heart revive.  
For the Lord hears the needy,  
And does not despise those of His who are prisoners.

Heaven and earth shall praise Him,  
The seas and everything that moves in them.

## Reflection on Psalm 69

Overwhelming suffering,  
crushing sorrow,  
deep distress,  
shame,  
humiliation,  
weeping,  
deprivation,  
injustice,  
false accusations,  
misunderstanding,  
searing pain,  
rejection,  
utter loneliness –

all these are elements of our  
    human experience in  
    this fallen world.  
As the ultimate human being,  
    Jesus experienced  
        all of these to  
        the ultimate degree.

As we deny ourselves,  
    take up our crosses, and  
    follow Him,  
we share in His sufferings,  
for we live His life of  
    self-giving love  
    in this wicked and hateful world.

But as we share in His sufferings,  
    we share in His glory.  
As we share in His surrender,  
    we share in His victory.  
As we share His faith in the Father  
    we breathe His  
        constant,  
        comforting  
        all-powerful presence.



As we share in His self-sacrifice,  
We share in Him.

*Whatever things were gain to me,  
these things I have counted as loss because 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 mere 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;  
if somehow I may attain to the resurrection from the dead.  
(Philippians 3:7-11, NASB)*

**Hymn recording: [Psalm 69](#)**

# Psalms 69

♩ = 88

B<sup>un</sup>is. B<sup>m7</sup> E<sup>m</sup> E<sup>m</sup> B<sup>+</sup> E<sup>m</sup> E<sup>m</sup> G<sup>m</sup> B<sup>m7</sup> F<sup>#</sup> E<sup>m</sup> B<sup>m7</sup> E<sup>m</sup> E<sup>m</sup> B<sup>m</sup>

1. O - ver - whelmed by Your sor - row, You cry out for re - lief,  
 2. As they tor - tured and taunt - ed In their hate un - re - strained,  
 3. O what bit - ter in - just - ice! O what wick - ed de - light  
 4. As we share in Your suf - f'ring, As we share in Your shame,

E<sup>m</sup> E<sup>m</sup> A<sup>m</sup> A<sup>m7</sup> E<sup>m</sup> G<sup>m</sup> E<sup>m</sup> A<sup>m</sup> A<sup>m</sup> B<sup>m</sup> A<sup>m</sup> C<sup>m</sup> A<sup>m6</sup> C<sup>m</sup> B<sup>sus</sup> B

With com - pan - ions sur - round - ing, Yet a - lone in Your grief.  
 You en - dured all the suf - f'ring Ten - der love had or - dained.  
 As their God groaned and suf - f'ered That their wrong be made right!  
 We will glow with Your glo - ry And the pow'r of Your name.

## Refrain

C<sup>m</sup> D<sup>m</sup> C<sup>m7</sup> D<sup>m7</sup> G D<sup>7sus</sup> D<sup>7</sup> G E<sup>m</sup> A<sup>m</sup> F<sup>#</sup> B<sup>+</sup> B C

As we fol - low You, Sav - ior, E - ven loss is great gain,

B<sup>m7</sup> B<sup>m</sup> A<sup>m</sup> E<sup>m</sup> G<sup>m</sup> E<sup>m</sup> A<sup>m</sup> E<sup>m</sup> B<sup>m</sup> E<sup>m</sup> B B<sup>+</sup> B<sup>7</sup> E<sup>m</sup>

For by shar - ing Your pain, We share in You.

WORDS: Ken Bible

MUSIC: African-American Spiritual and Ken Bible

TRYIN' TO GET HOME 2  
 7.6.7.6.w.Ref.

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## Psalm 55

(NASB)

Listen to my prayer, God;  
And do not hide Yourself from my pleading.  
Give Your attention to me and answer me;  
I am restless in my complaint and severely distracted,  
Because of the voice of the enemy,  
Because of the pressure of the wicked;  
For they bring down trouble upon me  
And in anger they hold a grudge against me.

My heart is in anguish within me,  
And the terrors of death have fallen upon me.  
Fear and trembling come upon me,  
And horror has overwhelmed me.  
I said, "Oh, that I had wings like a dove!  
I would fly away and be at rest.  
Behold, I would flee far away,  
I would spend my nights in the wilderness. Selah  
I would hurry to my place of refuge  
From the stormy wind and heavy gale."

Confuse them, Lord, divide their tongues,  
For I have seen violence and strife in the city.  
Day and night they go around her upon her walls,  
And evil and harm are in her midst.  
Destruction is in her midst;  
Oppression and deceit do not depart from her streets.

For it is not an enemy who taunts me,  
Then I could endure it;  
Nor is it one who hates me who has exalted himself against me,  
Then I could hide myself from him.  
But it is you, a man my equal,  
My companion and my confidant;  
We who had sweet fellowship together,  
Walked in the house of God among the commotion.  
May death come deceitfully upon them;  
May they go down alive to Sheol,

For evil is in their dwelling, in their midst.

As for me, I shall call upon God,  
And the Lord will save me.  
Evening and morning and at noon, I will complain and moan,  
And He will hear my voice.  
He will redeem my soul in peace from the battle which is against me,  
For they are many who are aggressive toward me.  
God will hear and humiliate them—  
Even the one who sits enthroned from ancient times— Selah  
With whom there is no change,  
And who do not fear God.  
He has put forth his hands against those who were at peace with him;  
He has violated his covenant.  
His speech was smoother than butter,  
But his heart was war;  
His words were softer than oil,  
Yet they were drawn swords.

Cast your burden upon the Lord and He will sustain you;  
He will never allow the righteous to be shaken.  
But You, God, will bring them down to the pit of destruction;  
Men of bloodshed and deceit will not live out half their days.  
But I will trust in You.

## Reflection on Psalm 55

As I read Psalm 55,  
images from the suffering and death of Christ  
float into my mind.

The Psalm vividly expresses the feeling of being  
overwhelmed with sorrow:

*My heart is in anguish within me;  
the terrors of death have fallen on me* (v.4, NIV).

Is there any better description of  
Christ in the Garden of Gethsemane?

The Psalmist longs  
to fly away like a bird,  
to escape and be at rest (Psalm 55:6-8).

Can you feel that same yearning in Jesus' prayer,  
"My Father, if it is possible, let this cup pass from Me" (Matthew 26:39, NASB)?

And in Psalm 55:9-11, we can almost hear Jesus describing  
Jerusalem during His last Passover:

*I have seen violence and strife in the city.  
Day and night they go around her upon her walls,  
And evil and harm are in her midst.  
Destruction is in her midst;  
Oppression and deceit do not depart from her streets.* (NASB)

But of all the  
physical,  
mental,  
emotional, and  
spiritual pain heaped on Jesus,  
what could be more piercing than  
being betrayed into an agonizing death  
by a dear friend?

*If an enemy were insulting me,  
I could endure it;  
if a foe were rising against me,  
I could hide.  
But it is you, a man like myself,  
my companion, my close friend,  
with whom I once enjoyed sweet fellowship* (Psalm 55:12-14, NIV).

Against the attack of a close friend,  
the tender heart of Christ had no protection.

As you contemplate the fierce reality of His love for you,  
let it sink in that you truly can

*Cast your burden upon the Lord and He will sustain you;  
He will never allow the righteous to be shaken* (Psalm 55:22, NASB).

Jesus, by  
Your Word and  
Your faithful Spirit,  
continue to burn into our hearts  
the depths,  
the intimacy, and  
the selflessness of  
Your love for us.

Hymn recording: [Psalm 55](#)

# Psalm 55

TUNE: Sometimes I Feel Like a Motherless Child (alt.)

$\text{♩} = 66$   $E_m$   $\frac{E_m}{G}$   $B_m$   $B_m7$   $\frac{G}{B}$   $C$   $\frac{C}{B}$   $A_m$   $\frac{A_m}{F\#}$

*Unison*

1. Pres-sured, pur-sued by the an-gry and proud, Tram-pled, con-demned by the  
2. Deep-ly be-trayed by a treach-er-ous friend, Si-lent, a-ban-doned, with  
3. All this, my Lord, so that we could be free, Free to be-come all You

$B$   $B7$   $B+$   $E_m$   $\frac{E_m}{B}$   $G$   $\frac{D}{A}$   $\frac{G}{B}$   $CM7$   $C$   $D$   $D7$   $D6$   $E_m$   $\frac{E_m}{D}$

hate of the crowd, Tor-tured, a-bused as Your Fa-ther al-lowed- O  
none to de-fend, Drown-ing in an-guish I can't com-pre-hend- O  
formed us to be, Free, yet all one- O what sweet mys-ter-y! What

$C$   $A_m7$   $\frac{E_m}{B}$   $B7$   $E_m$   $\frac{E_m}{G}$   $A_m$   $\frac{A_m}{C}$   $\frac{E_m}{B}$   $\frac{E_mE_mE_m}{GAB}$   $B7$   $E_m$   $\frac{E_m}{B}$   $E_m$

Lord, You suf-fered all this for love; O Christ, You bore it for me.  
Lord, You suf-fered all this for love; O Christ, You bore it for me.  
life now puls-ing thro' all Your own! O Christ, now puls-ing thro' me!

WORDS: Ken Bible  
MUSIC: African-American Spiritual and Ken Bible

MOTHERLESS CHILD 2  
10.10.10.9.7.

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## **Matthew 27:33-56**

(NASB)

And when they came to a place called Golgotha, which means Place of a Skull, they gave Him wine mixed with bile to drink; and after tasting it, He was unwilling to drink it.

And when they had crucified Him, they divided His garments among themselves by casting lots. And sitting down, they began to keep watch over Him there. And above His head they put up the charge against Him which read, "THIS IS JESUS THE KING OF THE JEWS."

At that time two rebels were being crucified with Him, one on the right and one on the left. And those passing by were speaking abusively to Him, shaking their heads, and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." 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! He is the King of Israel; let Him now come down from the cross, and we will believe in Him. He has trusted in God; let God rescue Him now, if He takes pleasure in Him; for He said, 'I am the Son of God.'" And the rebels who had been crucified with Him were also insulting Him in the same way.

Now from the sixth hour darkness fell upon all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabaktanei?" that is, "My God, My God, why have You forsaken Me?" And some of those who were standing there, when they heard it, said, "This man is calling for Elijah." And immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink. But the rest of them said, "Let us see if Elijah comes to save Him." And Jesus cried out again with a loud voice, and gave up His spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. Also the tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection, they entered the holy city and appeared to many. Now as for the centurion and those who were with him keeping guard over Jesus, when they saw the earthquake and the other things that were happening, they became extremely frightened and said, "Truly this was the Son of God!"

And many women were there watching from a distance, who had followed Jesus from Galilee while caring for Him. Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.



## 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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## **John 3:16-17**

(NASB)

“For God so loved the world,  
that He gave His only Son,  
so that everyone who believes in Him  
will not perish,  
but have eternal life.  
For God did not send the Son into the world  
to judge the world,  
but so that the world might be saved through Him.”

## **1 John 4:9-11**

(NASB)

By this the love of God was revealed in us,  
that God has sent His only Son into the world  
so that we may 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.  
Beloved, if God so loved us,  
we also ought to love one another.

## When Messiah Came

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

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

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

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

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  
C<sup>7</sup>

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

days. love. O what love!

C<sup>7</sup> E C<sup>9</sup> E F C<sup>7</sup> F Dm<sup>7</sup> C E C

Great love! Dy - ing Lord,

D.C. al Coda CODA

C<sup>7</sup> C $\sharp$ <sup>o7</sup> Dm C<sup>7</sup><sub>sus</sub> C<sup>7</sup> F F

what love! days.

*rit.*

## **1 Corinthians 1:18, 22-24**

(NASB)

For the word of the cross is  
foolishness to those who are perishing,  
but to us who are being saved  
it is the power of God.

For indeed Jews ask for signs and  
Greeks search for wisdom;  
but we preach Christ crucified,  
to Jews a stumbling block, and  
to Gentiles foolishness,  
but to those who are called,  
both Jews and Greeks,  
Christ the power of God and  
the wisdom of God.

## **1 Corinthians 2:1-2**

(NASB)

When I came to you, brothers and sisters,  
I did not come as someone superior in speaking ability or wisdom,  
as I proclaimed to you the testimony of God.  
For I determined to know nothing among you except  
Jesus Christ, and Him crucified.

## **Revelation 5:11-14**

(NASB)

Then I looked, and I heard the voices 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 slaughtered

to receive power, wealth, wisdom, might, honor, glory, and blessing.”

And I heard every created thing which is  
in heaven, or  
on the earth, or  
under the earth, or  
on the sea, and  
all the things in them, saying,

“To Him who sits on the throne and  
to the Lamb  
be the blessing, the honor, the glory, and the dominion forever and ever.”

And the four living creatures were saying,  
“Amen.”  
And the elders fell down and worshiped.



## **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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G C F Dm<sup>6</sup> A<sup>m</sup> E<sup>b</sup> A<sup>m</sup> E<sup>b</sup> A<sup>m</sup> D D<sup>7</sup> G F  
 B G# B C

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

E C C<sup>7</sup> A<sup>b</sup> Dm E A<sup>m</sup> E<sup>m</sup> F C A<sup>m</sup> Dm G G<sup>7</sup> C  
 A C# 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!

## **Galatians 2:20**

(NASB)

I have been crucified with Christ; and  
it is no longer I who live,  
but Christ lives in me;  
and the life which I now live in the flesh  
I live by faith in the Son of God,  
who loved me and gave Himself up for me.

## **1 Corinthians 6:19-20**

(NASB)

Do you not know that your body is  
a temple of the Holy Spirit within you,  
whom you have from God, and  
that you are not your own?  
For you have been bought for a price:  
therefore glorify God in your body.

## **Romans 6:16-18**

(NASB)

Do you not know that  
the one to whom you present yourselves as slaves for obedience,  
you are slaves of that same one whom you obey,  
either of sin resulting in death,  
or of obedience resulting in righteousness?  
But thanks be to God that  
though you were slaves of sin,  
you became obedient from the heart  
to that form of teaching to which you were entrusted,  
and after being freed from sin,  
you became slaves to righteousness.

## Freely, Gladly Yours!

Father, I was a slave to sin,  
not just in theory, but in fact.

I remember.

What a miserable, degrading life!

But you bought me back from slavery, and  
at such a precious price! (1 Peter 1:17-19)

I am bound to You forever.

But what a wonderful bond unites us!

You treat me,

not as a slave,

but as an honored, dearly-loved child.

Even through life's deepest difficulties,

You always, only give me what is best.

You share

Your Spirit,

Your wisdom,

Your inner strength,

Your rightness,

Your peace.

Almighty, glorious God,

You share Yourself!

I am wholly Yours,

freely,

gladly,

forever!

I love You,

my loving Father!

Hymn recording: [I Live in You](#)

# I Live in You

Galatians 2:20

♩ = 116

C<sup>7</sup> F C F  $\frac{F^7}{A}$  B $\flat$  B $\flat$ m<sup>6</sup> B $\flat$ m

1. The cross that gave me all I have Has claimed me for its  
2. I live, I live in You, my Lord, And al - ways see Your

$\frac{F}{A}$   $\frac{C^7}{G}$  C<sup>7</sup> F C F Dm

own. The One who died and rose in me Is  
face. Your life, Your peace, Your strength are mine, And

G<sup>7</sup> G Dm<sup>7</sup> C<sup>sus</sup> C C<sup>7</sup> B $\flat$   $\frac{F}{A}$

life and Lord a - lone. O God, O God, my  
all by sim - ple faith. This end - less day of

$\frac{G^m}{B^b}$  B $\flat$  F  $\frac{F}{A}$  B $\flat$   $\frac{F}{A}$  B $\flat$ M<sup>7</sup> C<sup>sus</sup> C C<sup>7</sup> F

heart can feel The sweet, com - pel - ling truth. In love I  
love and joy Has on - ly just be - gun. Soon You and

WORDS: Ken Bible

MUSIC: Ken Bible, based on a Traditional American Tune

DILLMAN

C.M.D.

Alt. Tune: AMAZING GRACE

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C F  $\frac{F7}{A}$  B $\flat$  B $\flat$ m6 1 F

lay my - self a - side And die to all but You.  
 I and all Your own Will live and breathe as

2 F  $\frac{F}{A}$  B $\flat$   $\frac{Gm}{B\flat}$   $\frac{Gm}{A}$   $\frac{B\flat m6}{G}$  B $\flat$ m6 F

one. We'll live and breathe as one.