

# Faith That Endures

Recorded new hymns,  
meditations, prayers, and scripture  
for  
public worship and  
personal devotions

from the series:

[Fresh Views of  
Timeless Truths](#)

Ken Bible

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## Psalm 77

(NASB)

My voice rises to God, and I will cry aloud;  
My voice rises to God, and He will listen to me.  
In the day of my trouble I sought the Lord;  
In the night my hand was stretched out and did not grow weary;  
My soul refused to be comforted.  
When I remember God, then I am restless;  
When I sigh, then my spirit feels weak.  
You have held my eyelids open;  
I am so troubled that I cannot speak.  
I have considered the days of old,  
The years of long ago.  
I will remember my song in the night;  
I will meditate with my heart,  
And my spirit ponders:

Will the Lord reject forever?  
And will He never be favorable again?  
Has His favor ceased forever?  
Has His promise come to an end forever?  
Has God forgotten to be gracious,  
Or has He in anger withdrawn His compassion?  
Then I said, "It is my grief,  
That the right hand of the Most High has changed."

I shall remember the deeds of the Lord;  
I will certainly remember Your wonders of old.  
I will meditate on all Your work,  
And on Your deeds with thanksgiving.  
Your way, God, is holy;  
What god is great like our God?  
You are the God who works wonders;  
You have made known Your strength among the peoples.  
By Your power You have redeemed Your people,  
The sons of Jacob and Joseph.

The waters saw You, God;  
The waters saw You, they were in anguish;  
The ocean depths also trembled.  
The clouds poured out water;  
The skies sounded out;

Your arrows flashed here and there.  
The sound of Your thunder was in the whirlwind;  
The lightning lit up the world;  
The earth trembled and shook.  
19 Your way was in the sea  
And Your paths in the mighty waters,  
And Your footprints were not known.  
You led Your people like a flock  
By the hand of Moses and Aaron.

## Reflection on Psalm 77

My God, You never change.

My body,  
my emotions,  
my world

are blown about on a  
sea of change.

You see all reality.

You see and

know and  
are only

complete, absolute truth.

I tend to see and feel through  
small and self-centered eyes.

What I see and feel is often  
not reality.

So when I pray to You,

transcendent,  
all-knowing,  
almighty God,

help me to keep my eyes focused always on

You,  
not me.

Keep me trusting You,

loving You, and  
praising You.

Keep me patiently waiting and  
rejoicing in

Your perfect will and  
Your perfect timing.

Hymn Recording: [Psalm 77](#)

# Psalm 77

TUNE: Dear Lord and Father of Mankind (REST, alt.)

$\text{♩} = 80$

Unison C C° C C<sub>E</sub> Dm<sup>7</sup> G<sub>B</sub> C A m D<sup>7</sup><sub>A</sub>

1. I try to pray as prob - lems press, But noth - ing seems to  
 2. O God, You seem for - ev - er gone. My world is not the  
 3. But in the si - lence I re - cite The truth of all You've  
 4. So in this dark - ness, Lord, I rest, As - sured of what is

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

change. The sol - id faith my words pro - fess Now  
 same. The hope I built my life up - on And  
 done - Your part - ed seas, Your gra - cious might, Your  
 true: Through ev - 'ry trau - ma, ev - 'ry test Your

F A<sub>E</sub><sup>m7</sup> Dm<sup>7</sup> D<sub>C</sub> G<sub>B</sub> G<sup>7</sup> C C<sup>7</sup> F<sub>sus</sub> F Dm<sup>7</sup> D<sup>o7</sup> C C<sub>G</sub> C

ech - oes with my emp - ti - ness, And joy - ful songs feel strange.  
 all its glo - ries feel with-drawn And mock the faith I claim.  
 ac - tions, al - ways good and right, Your bat - tles al - ways won.  
 love can on - ly give the best. I wait, I trust in You.

WORDS: Ken Bible  
 MUSIC: Frederick C. Maker (1887) and Ken Bible

REST 2  
 8.6.8.8.6.

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## **Mark 4:3-20**

(NASB)

“Listen to this! Behold, the sower went out to sow; as he was sowing, some seed fell beside the road, and the birds came and ate it up. Other seed fell on the rocky ground where it did not have much soil; and immediately it sprang up because it had no depth of soil. And when the sun had risen, it was scorched; and because it had no root, it withered away. Other seed fell among the thorns, and the thorns came up and choked it, and it yielded no crop. Other seeds fell into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundred times as much.” And He was saying, “He who has ears to hear, let him hear.”

As soon as He was alone, His followers, along with the twelve disciples, began asking Him about the parables. And He was saying to them, “To you has been given the mystery of the kingdom of God, but for those who are outside, everything comes in parables, so that while seeing they may see, and not perceive, and while hearing, they may hear, and not understand, otherwise they might return and it would be forgiven them.”

And He said to them, “Do you not understand this parable? How will you understand all the parables? The sower sows the word. These are the ones who are beside the road where the word is sown; and when they hear, immediately Satan comes and takes away the word which has been sown in them. And in a similar way these are the ones sown with seed on the rocky places, who, when they hear the word, immediately receive it with joy; and yet they have no firm root in themselves, but are only temporary; then, when affliction or persecution occurs because of the word, immediately they fall away. And others are the ones sown with seed among the thorns; these are the ones who have heard the word, but the worries of the world, and the deceitfulness of wealth, and the desires for other things enter and choke the word, and it becomes unfruitful. And those are the ones sown with seed on the good soil; and they hear the word and accept it and bear fruit, thirty, sixty, and a hundred times as much.”



## The Seed and the Soils

God has good news to tell –  
wonderful news that can  
    bless every life beyond imagination,  
news that will literally transform  
    the entire world.

The news is  
    God's new Kingdom,  
    His glorious new relationship with  
        all our race and with  
        every individual.

He longs for each of us to  
    accept and  
    enjoy this new relationship.

It is free, and it brings  
    untold wealth of  
    joy and blessing.

So He spreads the news everywhere,  
    to every mind and heart.

He is like a generous sower  
    scattering seed over all kinds of soil,  
    not wanting to miss a single spot  
        where the soil might bear fruit.

But some soil is too hard,  
    so the seed never penetrates it.

Some soil is too shallow for the seed to take root,  
    so the seed springs up quickly  
    but soon is withered by the hot sun.

Some soil is too thorny,  
    too cluttered with fruitless plants  
    that choke out the seed and  
    give it no chance to bear fruit.

But some soil is good.  
It gives the seed room to  
    take root,  
    grow, and  
    bear abundant fruit.

How are you receiving God's precious seed,  
    His wonderful news of

unbounded life and joy?  
What kind of soil is  
your mind and  
your heart?  
Are you receiving God's seed with faith,  
giving it room to grow,  
keeping your heart and mind weeded of  
competing, fruitless priorities?

Realize that we receive from God,  
not everything His infinite love longs to give,  
but only what our hardened, shallow, cluttered hearts will allow.

**Hymn Recording: [The Seed and the Soils](#)**

# The Seed and the Soils

Matthew 13:1-23; Mark 4:1-20

♩ = 112

Unison C  $\frac{F}{A}$  G A m  $\frac{A m}{G}$  F M7

1. The truth a - bout You is a seed, lov - ing Fa - ther, So small, but so  
2. But some hearts are hard - ened and sim - ply ig - nore it, While some are so  
3. But some hearts are o - pen and glad - ly re - ceive it. Now root - ed in  
4. So help us re - ceive all the truth You are sow - ing, Not on - ly the

Dm7 G Dm7 G  $\frac{G}{A}$   $\frac{G}{B}$   $\frac{E}{G\#}$  E7 A m  $\frac{A m}{G}$  F  $\frac{A m^7}{E}$  Dm7

fruit - ful - that's how it's de - signed. You scat - ter the seed with Your lov - ing per -  
shal - low it nev - er takes root. And some are so clut - tered with wor - ries and  
faith, how Your seed starts to grow! Tho' ev - er so small, it is grow - ing Your  
lit - tle our com - forts al - low. We o - pen our lives to Your best, ho - ly

$\frac{A m}{E}$   $\frac{C}{E}$  C C F Dm7 G G13 G7 C  $\frac{C}{G}$  C

sist - ence. You long for its growth in each heart and each mind.  
com - forts, They choke out the truth, and it nev - er bears fruit.  
King - dom. Its glo - ri - ous fruit on - ly har - vest will show.  
Fa - ther. The Sow - er is pass - ing. The sea - son is now.

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

LITTLE DOGIES 2  
12.11.12.11.

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## **Matthew 11:25-30**

(NASB)

At that time Jesus said, "I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to infants. Yes, Father, for this way was well pleasing in Your sight. All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son determines to reveal Him.

"Come to Me, all who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is comfortable, and My burden is light."

## Come to Me

What burdens you right now?  
Various situations and concerns probably  
parade through your mind.  
Each involves uncertainty and fear.

Fear creates an imaginary world for us –  
a world in which there is no God,  
with all His love and  
power and  
promised faithfulness.  
Don't live another day in that dark world!  
Christ invites us to come to Him and  
know Him.  
As we do, fear and its imaginary world melt away  
in the light of His love.

But you may carry another burden that doesn't immediately come to mind:  
the burden of self-concern.  
It's the most constant,  
most distracting,  
most draining burden that any of us carries.  
It is the drive to constantly look out for ourselves and  
worry about ourselves and  
promote ourselves to those around us.

It is another burden that melts away as we  
come to Christ and  
know and  
trust Him.  
We come to Christ with many burdens.  
We leave with only one:  
the burden of pleasing Him.  
But what an easy burden it is!  
All He asks is that we  
trust Him who has proven Himself trustworthy and  
love Him who is so loving and lovely.

Hymn Recording: [Come](#)

# Come

Matthew 11:28-30

♩ = 88

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

1. Come and bring your man - y bur - dens. Come and  
2. Come and bring your man - y bur - dens. Come and

The first system of the song is written in 3/4 time. The melody is in the treble clef, and the bass line is in the bass clef. The key signature has one sharp (F#). The lyrics are written below the staff, with two verses of the first line.

C<sup>7</sup><sub>E</sub> D<sup>7</sup><sub>F#</sub> D<sup>7</sup><sub>F#</sub> G<sup>sus</sup> G F C<sup>7</sup><sub>E</sub>

leave with on - ly one. Come and find the  
leave with on - ly one. Come and find the

The second system continues the melody and bass line. The lyrics are written below the staff, with two verses of the second line.

G G<sup>sus</sup> E<sup>7</sup><sub>G#</sub> E<sup>7</sup><sub>G#</sub> A<sup>m</sup> F C<sup>7</sup><sub>E</sub> F<sup>6</sup> G 2nd time to Coda

bur - den eas - y. Come, you weak and wea - ry,  
bur - den Je - sus. Come and rest and find Him

The third system continues the melody and bass line. The lyrics are written below the staff, with two verses of the third line. The system ends with a double bar line and a Coda symbol.

C C<sup>7</sup><sub>B</sub> Stronger A<sup>m</sup> G F C<sup>add 9</sup> C C<sup>7</sup><sub>B</sub>

come! Know the One be - yond all know - ing.

The fourth system continues the melody and bass line. The lyrics are written below the staff, with two verses of the fourth line. The system ends with a double bar line.

WORDS & MUSIC: Ken Bible

COME  
8.7.8.7.D.

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Am G D F# G E G# Am

Know His mer - cy nev - er ends. Find a

## **Matthew 13:44-46**

(NASB)

“The kingdom of heaven is like a treasure hidden in the field, which a man found and hid again; and from joy over it he goes and sells everything that he has, and buys that field.

“Again, the kingdom of heaven is like a merchant seeking fine pearls, and upon finding one pearl of great value, he went and sold everything that he had and bought it.”



## The Ultimate Treasure

Father, You are life's ultimate treasure.  
You are that one pearl of surpassing value.

Every other good,  
every other goal is  
    a mirage and  
    a passing distraction.  
You are life that never ends.  
You are love that satisfies  
    deeply and  
    completely.  
You are security that can never be threatened.

You are making me  
    more than I ever dreamed I could be.

My Lord, I gladly release everything else and  
    embrace You!

*All truth, all reality  
flows from the truth that is in  
Jesus Christ.  
Father, make Him  
the defining truth,  
the defining reality of my life.*

Hymn Recording: [Pearl of Great Price](#)

# Pearl of Great Price

Matthew 13

♩ = 88

D D G<sup>6</sup> A<sup>sus</sup><sub>G</sub> D G GM<sup>9</sup>

1. O bound - less of God, So high, so small, You  
2. O Life of God, O Light of all, What

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

stoop to our hearts Though Cre - a - tor of all. You  
beau - ty now blooms, Though be - gin - ning so small! Once

D<sub>F#</sub> DM<sup>7</sup><sub>F#</sub> D<sub>F#</sub> A Bm<sup>7</sup> A<sub>C#</sub> Bm Bm<sup>9</sup> G

call and You come as us, The Pearl of Great Price, As the  
plant - ed with - in us, You blos - som and grow. We are

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

full - ness of love And the rich - es of life. We  
learn - ing to trust, For You help us to know That

WORDS: Ken Bible

MUSIC: Traditional Folk Tune and Ken Bible

PEARL OF GREAT PRICE

4.4.5.6.6.5.6.6.6.5.7.

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D F# D M7 F# D F# A B m7 A C# B m B m9 G D G Em6  
 sell all we treas - ure, O Pearl of Great Price, Now  
 from these be - gin - nings Will blos - som and grow The

The first system of the musical score consists of two staves, treble and bass, in the key of D major. The treble staff contains the melody with lyrics underneath. The bass staff provides harmonic support with chords. The chords are indicated above the treble staff: D/F#, D/M7/F#, D/F#, A, Bm7, A/C#, Bm, Bm9, G/D, G, and Em6. The lyrics are: 'sell all we treas - ure, O Pearl of Great Price, Now from these be - gin - nings Will blos - som and grow The'.

D F# Em7 A 7 sus A13 D  
 treas - ur - ing on - ly You!  
 glo - ry of all You are!

The second system of the musical score continues the melody and harmony. The treble staff has lyrics: 'treas - ur - ing on - ly You!' and 'glo - ry of all You are!'. The bass staff continues the harmonic support. The chords are indicated above the treble staff: D/F#, Em7, A7sus, A13, and D. The system ends with a double bar line.

## **John 6:1-14**

(NASB)

After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias). A large crowd was following Him, because they were watching the signs which He was performing on those who were sick. But Jesus went up on the mountain, and there He sat with His disciples.

Now the Passover, the feast of the Jews, was near. So Jesus, after raising His eyes and seeing that a large crowd was coming to Him, said to Philip, "Where are we to buy bread so that these people may eat?" But He was saying this only to test him, for He Himself knew what He intended to do. Philip answered Him, "Two hundred denarii worth of bread is not enough for them, for each to receive just a little!"

One of His disciples, Andrew, Simon Peter's brother, said to Him, "There is a boy here who has five barley loaves and two fish; but what are these for so many people?" Jesus said, "Have the people recline to eat." Now there was plenty of grass in the place. So the men reclined, about five thousand in number. Jesus then took the loaves, and after giving thanks He distributed them to those who were reclining; likewise also of the fish, as much as they wanted.

And when they had eaten their fill, He said to His disciples, "Gather up the leftover pieces so that nothing will be lost." So they gathered them up, and filled twelve baskets with pieces from the five barley loaves which were left over by those who had eaten. Therefore when the people saw the sign which He had performed, they said, "This is truly the Prophet who is to come into the world."

## Feeding the Five Thousand

Apart from the resurrection of Christ,  
the only miracle reported in all four gospels is  
the feeding of the five thousand.

Clearly, to the gospel writers,  
it was uniquely important to  
understanding  
Jesus.

So we tend to read the account and ask ourselves:  
As servants of Christ,  
how we are to respond to needs when  
they overwhelm our meager resources?

But read further in John's account, in John 6:26-65, and  
you'll find Jesus telling the crowd that  
physical need is not the point of the event at all.  
In fact, Jesus pointedly says that we cannot do what He did,  
because we cannot be who He is.

The feeding of the five thousand was a sign (v.26).

A "sign" is an event,  
especially a miracle,  
intended to verify the truth of a teaching.

Jesus intended the feeding of the five thousand to be a sign pointing to  
Himself as the Bread of Life,  
the unique satisfaction for all life's hungers.

The miracle was intended to shout,  
"Come to Me and satisfy your hunger forever!"

But the crowd didn't see the sign,  
only the free food.  
For people who worked hard for daily bread,  
free food was a powerful motivator.

But Jesus continued to press them to  
understand the real purpose of the sign:

*"Do not work for the food which perishes, but for the food which endures  
to eternal life, which the Son of Man will give to you."* (John 6:27, NASB)

He urged them to look beyond physical bread,  
which satisfies  
only our bodies, and  
only for a few hours.

As the True Bread,

the Bread of Life,  
Jesus provides  
complete life,  
complete provision for all we are,  
forever.

Eternal life is  
Jesus Christ, and  
He freely shares all He is with  
all who come to Him and  
trust Him (John 6:29, 35)

The feeding of the five thousand  
points backwards to manna in the wilderness,  
where God provided heavenly bread to  
those with no other source of food.

As then, Jesus was teaching them to  
look to God and  
depend on Him  
for needs that no one and nothing else can meet.

The feeding of the five thousand also  
points ahead to the last supper:  
*"This is My body which is given for you"* (Luke 22:19, NASB).

His own body is the  
bread broken,  
blessed by the Father,  
to feed the human race  
when nothing else can.

Feast yourself on Jesus Christ.  
Trust Him.  
Receive Him.  
Take Him in, and  
you will become one with Him,  
sharing in His magnificent life  
forever (John 6:56).

**Hymn Recording: [Feeding the Five Thousand](#)**

# Feeding the Five Thousand

Matthew 14:13-21; Mark 6:32-44; Luke 9:10-17; John 6:1-14, 26-65

♩ = 69

Unison

D D  $\frac{D}{F\#} \frac{D7}{F\#}$  A m7 D  $\frac{D}{F\#}$   $\frac{D}{E}$   $\frac{D}{F\#}$  G E m11 A sus  $\frac{D}{G}$   $\frac{D}{G}$

1. A hun-gry throng, a wil-der-ness, A deep and gnaw - ing need; A  
 2. This hun-gry world, this wil-der-ness, This deep and gnaw - ing need; A  
 3. Lord Je - sus Christ, we come to You, The lav - ish ban - quet spread, The

D  $\frac{D}{F\#}$   $\frac{D7}{F\#}$  A m7 D  $\frac{D}{F\#}$  A m7 D B m A sus A m7

sin - gle lunch from one small boy, A crumb, a ti - ny seed; But  
 sin - gle Truth, a sim - ple faith Are such a ti - ny seed. But  
 feast that sat - is - fies the soul, The true, e - ter - nal Bread. With

D G D A m7 D E m11 G M7 A  $\frac{7}{sus}$  A m7

You, the Source of all, were there. As Host, You broke the bread; You  
 You, the Life of All, are here, Your - self, the Bro - ken Bread. You  
 o - ver - flow - ing joy we dine On life each mo - ment new, For

D G  $\frac{D}{A}$  B m G add9  $\frac{D}{F\#}$  G A m7 D

lift - ed thanks, the Fa - ther blessed, And all were rich - ly fed.  
 of - fer up Your life for all, And all are rich - ly fed.  
 all who trust will ful - ly share For - ev - er - more in You!

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

FEAST ON CHRIST  
 C.M.D.

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## **Matthew 13:31-32**

(NASB)

He presented another parable to them, saying, "The kingdom of heaven is like a mustard seed, which a person took and sowed in his field; and this is smaller than all the other seeds, but when it is fully grown, it is larger than the garden plants and becomes a tree, so that the birds of the sky come and nest in its branches."

## **Matthew 17:20**

(NASB)

If you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you."

## **Luke 17:5-6**

(NASB)

The apostles said to the Lord, "Increase our faith!" But the Lord said, "If you had faith the size of a mustard seed, you could say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you."



## The Unimposing Seed

The Kingdom of God comes,  
His sovereign, eternal rule over all reality.  
But it does not come with  
a mighty angelic army or with  
a show of overwhelming force.

It comes as a tiny seed – as  
a homeless, Galilean peasant, or as  
a simple step of childlike faith.  
The arrival of Almighty God is  
tiny,  
gentle,  
unimposing.

But like a seed, it hides a  
mysterious,  
irrepressible life  
that grows and  
grows and  
grows  
until it permeates  
absolutely  
everything –  
all reality.

Receive this seed into  
the soil of Your heart.  
Scatter this seed  
at every opportunity, and  
never underestimate its potential fruitfulness.  
And as you go through your daily life and  
as you sow your modest little seeds,  
remember that hidden in this seed is the  
almighty,  
all-encompassing,  
eternal life of  
God Himself.

Hymn Recording: [Kingdom Seed](#)

# Kingdom Seed

Matthew 4:17; 6:9-10; 13:31-33;  
Mark 1:15; 4:26-32; John 12:24; 1 Corinthians 3:6-8

♩ = 56

Unison

F  
G

G

C

Em  
G

G

Am

Am7

Em  
G

1. Your King - dom comes, Yet not with might, But as an  
2. But hid - den there, A might - y life, A life that  
3. This King - dom Life Is here in me, The fruit of  
4. Thro' all the world, This King-dom come, Your great and

FM7

C  
G

C  
E

G<sup>7</sup> sus

G<sup>7</sup>

G sus

F  
G

G<sup>7</sup>

C

C  
E

FM7

O - so - ti - ny seed. We sim - ply sow. It falls and  
death can - not de - stroy, The life of God, His bound - less  
just a sim - ple seed. Lord, hear my prayer: Your King - dom  
glo - rious will be done Till all that is Sings You a -

Em

Em  
B

Am7

FM7

C  
E

C  
E

E

E<sup>7</sup>

Am

Am  
G

dies, And then the end - less wait while life goes on. How  
breath. All His e - ter - nal glo - ry blooms and grows! Come  
come Till all my life be - comes the Liv - ing Christ, And  
lone, And all re - al - i - ty u - nites in praise As

F

C  
G

G<sup>7</sup>

1-3  
C

C

4  
C

can this seed suc - ceed?  
won - der and en - joy!  
He is life in - deed!  
heav'n and earth are one!

WORDS & MUSIC: Ken Bible

KINGDOM SEED  
4.4.8.4.4.10.6.

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## **Matthew 8:11**

(NASB)

“And 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.”

## From Every Nation

[Jesus said:] *"People will come from east and west and north and south, and will take their places...in the kingdom of God. (Luke 13:29, NIV)*

We were at the Church of the Annunciation in Nazareth, which commemorates the place where the angel announced to Mary that Messiah would be born of her.

I was struck by the many languages, nationalities, and religious traditions that filled the church. They were like children on their first day in heaven, rushing from place to place, bubbling with excitement. Most had traveled long distances at great expense to be there.

What a vivid reminder that people come to faith in Christ through many avenues. Those avenues are as varied as the cultures and personalities of all the people of all the ages.

With each of us, our understanding of God is so partial and so marred by ignorance. But God's goodness comes in many flavors, and His incarnation has so many beautiful faces.

*Father,  
You don't rank individuals by  
importance or  
respectability, and  
neither should we.  
Each one is Your dearly-loved child, and  
we should treat each one as such.*


Hymn Recording: [God of All People](#)

# God of All People

TUNE: Morning Has Broken (BUNESSAN)  
*Exodus 34:5-7; Psalm 104:27-30; Isaiah 40:25;*  
*Matthew 5:43-48; 10:7-8; Acts 17:24-28; Ephesians 3:14-15*


♩ = 126

C C/G C Dm F G7 E/G G Fadd9 F C




1. God of all peo - ple, Fa - ther Cre - a - tor, Breath of all  
2. Lord of all lead - ers, Friend of the hum - ble, Bread for the  
3. God of com - pas - sion, We are Your chil - dren, We are Your

Em Em7 F C D7 G<sup>7</sup> sus G7 C G/B Am Am F C C/E



be - ing, Hope of each heart, Joy of all learn - ing, Spring of all  
hun - gry, Wine for the soul, Un - fail - ing wis - dom, Un - end - ing  
ser - vants, We are Your hands, Rich in Your Spir - it, Rich in Your

Am Fm<sup>6</sup> C G sus Em C Dm7 G Em G7 C



lov - ing, Light of all vis - ion, Beau - ty of art,  
good - ness, Un - yield - ing mer - cy, Gen - tle con - trol,  
bless - ings, Help us to live as Your love de - mands.

WORDS: Ken Bible  
MUSIC: Gaelic Melody; arr. by Ken Bible

BUNESSAN  
5.5.5.4.D.

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## **Psalm 13**

(NASB)

How long, Lord? Will You forget me forever?  
How long will You hide Your face from me?  
How long am I to feel anxious in my soul,  
With grief in my heart all the day?  
How long will my enemy be exalted over me?

Consider and answer me, O Lord my God;  
Enlighten my eyes, or I will sleep the sleep of death,  
And my enemy will say, "I have overcome him,"  
And my adversaries will rejoice when I am shaken.

But I have trusted in Your faithfulness;  
My heart shall rejoice in Your salvation.  
I will sing to the Lord,  
Because He has looked after me.

## Reflection on Psalm 13

I pray, but I sense no response.

I feel engulfed in darkness,

ignored,

abandoned,

alone.

How long, Lord?

How long?

But Jesus felt this way, too.

He was fully, perfectly one with You,

perfectly pleasing to You,

perfectly holy.

Yet in the garden, on the night of His arrest,

He told His disciples,

“My soul is deeply grieved, to the point of death.” (Matthew 26:38, NASB)

He was in deepest need.

But when He reached out for human support,

He received none.

When He prayed,

You gave Him no way out –

only a way through.

Father, when I can't see You acting or

sense Your presence,

I trust Your power.

I trust Your wisdom.

I trust Your love.

I pray with Your Son,

“Not my will, but Yours be done.” (Matthew 26:39, para.)

I trust You, Lord.

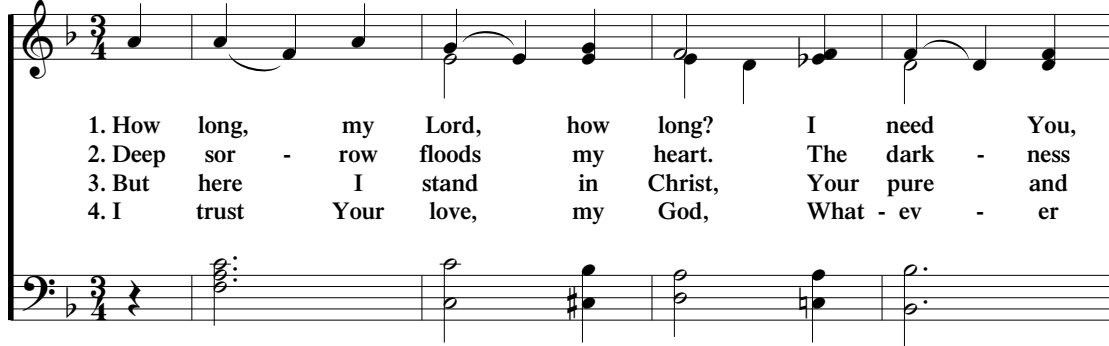
Hymn Recording: [Psalm 13](#)

# Psalm 13

Tune: Blest Be the Tie That Binds (DENNIS)  
*Psalm 13; Matthew 26:36-44*


♩ = 80

Unison F C C<sup>♯</sup>7 Dm<sup>9</sup> Dm  $\frac{F}{C}$  B $\flat$




1. How long, my Lord, how long? I need You,  
2. Deep sor - row floods my heart. The dark - ness  
3. But here I stand in Christ, Your pure and  
4. I trust Your love, my God, What - ev - er

$\frac{F}{A}$  F Cadd<sup>9</sup> C C<sup>♯</sup>7 Dm  $\frac{F}{C}$  C $\flat$   $\frac{C}{G}$



God un - seen! I cry, I pray but feel ig -  
clos - es in, With e - vil gath - 'ring all a -  
pleas - ing Son. I claim His faith and speak His  
time may bring. I hold to what can nev - er

F  $\frac{F}{A}$  B $\flat$   $\frac{F}{C}$   $\frac{Gm}{B\flat}$   $\frac{F}{C}$  C<sup>7</sup> F



nored, Un - heard, un - loved, un - clean.  
round And weak - ness all with - in.  
prayer: "Your will, not mine, be done!"  
change And rest, re - joice, and sing!

WORDS: Ken Bible

MUSIC: Johann G. Naegeli (1773-1836); arr. by Ken Bible

DENNIS  
S.M.

Alt. Tune: BOYLSTON

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## **John 6:15-21**

(NASB)

Jesus, aware that they intended to come and take Him by force to make Him king, withdrew again to the mountain by Himself, alone.

Now when evening came, His disciples went down to the sea, and after getting into a boat, they started to cross the sea to Capernaum. It had already become dark, and Jesus had not yet come to them. In addition, the sea began getting rough, because a strong wind was blowing.

Then, when they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat; and they were frightened. But He said to them, "It is I; do not be afraid." So they were willing to take Him into the boat, and immediately the boat was at the land to which they were going.

## He Comes to Us

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

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

He came to us on Golgotha.

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

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

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

# See Him Walk on the Water

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

$\text{♩} = 76$      $G^7$      $C_m$      $C_{\text{sus}}$   $\overset{G_m}{B_b}$      $\overset{G_{\text{sus}}}{B_b}$   $\overset{G_m}{B_b}$   $A_b M^7$      $B_b^7$      $C_m$      $G^7$

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

$C_m$      $C_{\text{sus}}$   $G_m$      $G_{\text{sus}}$   $G_m$   $A_b M^7$      $B_b^7$      $E_b$

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

$\overset{C_m}{E_b}$   $\overset{G}{D}$   $C_m$      $C_m^7$   $G_m$      $G_{\text{sus}}$      $\overset{C_m}{E_b}$   $E_b$   $A_b$      $B_b^7$

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

$E_b$      $C_m$   $G_m^7$   $C_m$      $C_m^7$   $G_m$      $G_{\text{sus}}$      $\overset{C_m}{E_b}$   $E_b$

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

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

VERNIE  
Irregular

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F <sub>m</sub> <sup>9</sup> <i>rit. last time</i>	B $\flat$ <sup>7</sup>	1, 3 E $\flat$	2 E $\flat$	D.C.	4 E $\flat$
--	------------------------	-------------------	----------------	------	----------------

might - y I AM!

speak - a - ble love!

might - y I AM!

speak - a - ble love!

## **1 Peter 1:6-7**

(NASB)

In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, so that the proof of your faith, being more precious than gold which perishes though tested by fire, may be found to result in praise, glory, and honor at the revelation of Jesus Christ

## In Suffering

Father, You gave Your precious, only Son to suffer for us sinners.  
Self-sacrifice was Your loving will for Him.  
It is Your loving will for each of Your children.  
It is Your loving will for me.  
When I suffer as Your child,  
    I share more fully in the beautiful work of Christ.  
    I share more fully in Him.  
    I share more fully in You.

Father, I crave relief.  
I humbly ask You for it and trust You to give it  
    in Your perfect way,  
    in Your perfect time.

Until then, I commit myself to Your care  
    as Christ committed Himself when He suffered.  
You are always love,  
You are always good, and  
    You are always with me.  
When suffering comes to Your children,  
    it is always a transition,  
    never a destination.  
Suffering is always temporary.

So, Father, as Your child,  
I trust You,  
I look to You, and  
    I wait on You.  
Use this to Your glory.

Hymn Recording: [Father, in This Suffering](#)

# Father, in This Suffering

*Psalm 23:4-6; 42; Isaiah 43:1-3a; John 15:11; Romans 8:16-28;  
2 Corinthians 4:7-18; Philippians 1:29; 3:7-11; 2 Timothy 2:12a; 1 Peter 4:12-16; 5:10*

♩ = 84

F Fadd<sup>9</sup><sub>A</sub> F<sub>A</sub> B $\flat$  F<sub>A</sub> B $\flat$ M7 Gm<sup>9</sup> Gm7 C<sup>13</sup> C<sup>7</sup> C C<sup>7</sup>

1. Fa - ther, in this suf - fring, This deep and des - p'rate dark - ness,  
2. Thro' this loss so bit - ter You give a gift more pre - cious:

A m A m7 B $\flat$ add<sup>9</sup> B $\flat$  F<sub>A</sub> B $\flat$ 6 D<sub>A</sub><sup>m</sup> Gm7 Gm<sup>9</sup> D<sub>C</sub><sup>m</sup> C

Tho' I can - not feel You, I know You walk be - side me.  
Deep - er, sweet - er u - nion With Christ, the Man of Sor - rows.

F Fadd<sup>9</sup><sub>A</sub> F<sub>A</sub> B $\flat$  F<sub>A</sub> B $\flat$ M7 Gm<sup>9</sup> Gm7 C<sup>13</sup> C<sup>7</sup> C C<sup>7</sup> A m A m7

Bro - ken and de - fense - less, A - wash in waves of sor - row, Rea - son now is  
All is false and fleet - ing But You, my love, my Fa - ther! Suf - fring al - ways

B $\flat$ add<sup>9</sup> B $\flat$  F<sub>A</sub> B $\flat$ 6 D<sub>A</sub><sup>m</sup> Gm7 Gm<sup>9</sup> D<sub>C</sub><sup>m</sup> C C<sup>13</sup> F F<sub>A</sub> B $\flat$  Gm7 B $\flat$ <sub>C</sub> F

help - less, But faith is calm - ly rest - ing In Christ, with Christ in You.  
pass - es, But joy is full for - ev - er In Christ, with Christ in You.

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

SCOTTISH BALLAD  
6.7.6.7.6.7.6.7.6.

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