

Straight from the "Hart"

December 11, 2022



Welcome to Hartland UMC's "Straight from the "Hart"". We are glad you are participating in today's time of worship by reading this service script.

Apostle's Creed

Opening Prayer

Lord, we joyfully offer ourselves to you in anticipation of welcoming King Jesus into our hearts and into the world once again, and to witness and participate in his healing of the brokenness of our world. In Jesus name, Amen.

Call to Worship

Lay Reader: Come, take a break from the swirling pre-Christmas duties to focus in on the birth of the infant king born in a manger long ago. Come to thank God for the precious gift of his Son. Come to experience him being reborn in our hearts this season.

Loosely ad from David Bell © 2007 General Board of Discipleship, in UM Worship & Song, Leader's Edition.

Music Let's sing about the joy of Jesus' coming rule.

Joy to the World

Words: Isaac Watts, 1719 Music: arr from GF Handel, 1741
arr. by Paul Marino © 2009 Van Ness Press

1. Joy to the world, the Lord is come! Let earth receive her King;
Let every heart prepare him room, And heav'n and nature sing,
and heav'n and nature sing, and heav'n and heav'n and nature sing.
2. Joy to the earth! the Savior reigns; Let men their songs employ;
While fields and floods, rocks, hills, and plains Repeat the sounding joy,
Repeat the sounding joy, Repeat, repeat the sounding joy.
3. No more let sins and sorrows grow, Nor thorns infest the ground;
He comes to make his blessings flow Far as the curse is found,
Far as the curse is found, Far as, far as the curse is found.



4. He rules the world with truth and grace And makes the nations prove
The glories of his righteousness, And wonders of his love,
And wonders of his love, And wonders, wonders of his love---

Advent Candles (w/ 211 v 6) O Come, O Come, Emmanuel

Words: tr. by Laurence Hall Stockey, 1986 © 1989 The UM Publishing House
(L – Lay Reader, P – Pastor, **C – Congregation**)

P: It is in the joyful anticipation of Christ's coming to us and our making room for his rule – and his defeating the curse, the consequences of sin. In preparation for our Advent Candles, then; let's sing just the verse...

**C: ♪ O come, thou Dayspring, come and cheer our spirits by
thy justice here; disperse the gloomy clouds of night, and
death's dark shadows put to flight."**

L: We lit the candle of hope to remind us that God brings comfort and healing.

[P lights candle 1 while
above words are said]

L: We lit the candle of peace to remind us that God calls us to love and be at peace with all that we meet.

[P lights candle 2 while
above words are said]



P: God of joy, you enter the wilderness of our world.

L: You break through the clouds of despair and sorrow with good news for your people.

P: You send your joy to us in the form of a tiny baby.

L: Through him, you dress us like a groom and bride on their wedding day. You cover us in the clothes of your saving power. You wrap around us a robe of righteousness.

P: As during spring the earth bursts into bloom, so you, God, will cause justice and praise to blossom before the nations. (See Isa 61:10b-11)

L: People, say joyfully with the Psalmist and prophet:

C: The Lord has indeed done great things for us, and we are overflowing with joy. The Lord makes us very happy. Deep in our souls, we erupt with joyful praise!

Psalm 126:3 (NCB,CJB), Isa 61:10a (ad from ICB,MSG)

L: On this third Sunday of Advent, we light the candle of joy, knowing that Jesus comes so that we can remain in his love and our joy will be complete.

(See John 15:9-12)

[P lights candle 3 while above words are said]

C: ♪ *Rejoice! Rejoice! Emmanuel shall come to thee, O Israel.*

Theme We find his complete joy by remaining in his love, which is done, Jesus says, by obeying his command to love each other as Jesus remained in his heavenly Father's love and loved us. An example of who really obediently loves.

A friend told me that her grandchild was looking out the window. She asked him to sit down. He replied, "There is nothing wrong with standing by the window." (Except that she had told him to do something different.) She asked him if he realized who he was talking to. He sat down. Then she added, regarding his parents, "And you better remember who butters your bread too." Later the child's father told grandma that he had been good for a week after that one comment. (He is a special child)...

Jesus tells a story (paraphrased a little bit). A father had two children. To the first he said, "I want you to go and do your chores." The child stormed off, saying, "I don't want to." But later, he had a change of heart and did them.

You might say he remembered who buttered his bread -- he realized from where his life's resources came from and didn't want to bite the --- ? [(Congregation): hand that feeds him]. Yes, you don't alienate who you depend on. Did you know that the phrase "who butters your bread" was originally "from which side your bread is buttered..." In other words, you figure out which side the butter is on, and that is the better side -- the original phrase meant to be able to discern what is the best decision for you to make.

So back to our story -- the first child remembered that it was in his best interest to respect and be grateful to the one who buttered his bread -- who fed him -- the one who works to put a warm house around him, food in front of him, clothes on his back and boots on his shoes, and who does all he can to help guide him into the best responsible adult they can possibly become, and the buttered side, the best side, the good choice, was to do as his father requested.

Then father said to a second child, "I want you to go and do your chores." This child knew the right thing to say to make it sound respectful; "I will, sir." But then he never did.

Do we ever say yes to something, but then get distracted or forget or we didn't really want to anyway, so we just said "yes" and then didn't do it? What kinds of things might distract us – in this Christmas season?)

Actually, in the story, Jesus doesn't say why this child didn't do his chores. From the context, I would say it is more than an incidental, unintentional, accidental, distracted, miss-action – an isolated, one-time thing. Whether the original words were sincere or just said with no intent of following through – what he eventually did not do was a deliberate choice (for whatever reason it may have been) a deliberate choice to disobey. This one also needed to remember who buttered his bread, that their parent is the one who works really hard to put a warm house around him, food in front of him, clothes on his back and boots on his shoes, and does all he can to do to help the guide the child in the best responsible adult he can possibly become; and he needed to work harder at discovering and doing what that parent wanted, for it is in their own best interest to respect and be grateful to the one who created and cared for him.

When Jesus told this story, he was talking about two specific groups of people -- those who refused to go God's way, and then came to their senses, changed their mind, and went God's way; which they all agreed was the better group than the other group who agreed to go God's way, and said they were going God's way, but then didn't go God's way. That was all Jesus needed to say to make his point in his particular context.

I'd like to think that there is a third group. Those who say, "Yes God, I'll do what you want" and then do go and do it!" People who respectfully and gratefully remember who our source of life is and who helps us all along the way through that life.

Of course, while the story can be applied to grandparents and parents and children, it is really about how people respond to God's Son, Jesus Christ. Let's strive to say Yes, and to follow through by doing what we have agreed to do. (Matthew 21:28-31a)

Music People who will open their hearts to recognize that Jesus stepped out of heaven and into our darkness, into the poverty of a manger, and on the curse of a cross -- in order to save us and show us the way, and so we come to the manger, to the cross, and bow down to say that you are our God and we offer our "Yes" to your will. Let's sing together...

Here I Am to Worship

Words and Music: Tim Hughes, arr by Jeff Anderson © 2001 Thank You Music

Light of the world, you stepped down into darkness,
opened my eyes, let me see
Beauty that made this heart adore you,
hope of a life spent with you.

Chorus

Here I am to worship, here I am to bow down,
here I am to say that you're my God.
You're altogether lovely, altogether worthy, altogether wonderful to me.

King of all days, oh, so highly exalted, glorious in heaven above.
Humbly you came to the earth you created, all for love's sake became poor.

Chorus 2 x

I'll never know how much it costs to see my sin upon that cross.
I'll never know how much it cost to see my sin upon that cross.

Chorus 2x

Music And because he is so lovely, worthy, and wonderful to us, let's join the angels and the shepherds in worshiping and bowing down before Jesus and for him, give "glory to God in the highest". Let's sing.

Angels We Have Heard on High

Words: Trad French Carol, tr. Crown of Jesus, 1862

Music: Trad French Carol, arr Edward Shippen Barnes, 1937

harm. Austin C Lovelace, 1964 harm © Abingdon Press, 1964

1. Angels we have heard on high Sweetly singing o'er the plains;
And the mountains in reply, Echoing their joyous strains.
2. Shepherds, why this jubilee? Why your joyous strains prolong?
Say what may the tidings be Which inspire your heav'nly song?
Glo--ria, in excelsis Deo! Glo--ria, in excelsis Deo!
3. Come to Bethlehem and see Him whose birth the angels sing,
Come, adore on bended knee Christ the Lord, the newborn King.
Glo--ria, in excelsis Deo! Glo--ria, in excelsis Deo!
Gloria. Gloria. Gloria. Gloria.
4. See within a manger laid, Jesus, Lord of heav'n and earth!
Mary, Joseph, lend your aid, with us sing our Savior's birth.
Glo--ria, in excelsis Deo! Glo--ria, in excelsis Deo!
Gloria.

[Prayers]

Music And in our heart's eyes, as we see him in the manger with Mary and Joseph and the shepherds, we sense the peace and awe of that holy night and realize that God is indeed with us... Let's prepare our hearts for prayer by singing, Fear Not

Fear Not

Words and Music: Jeremy Johnson, Paul Marino
arr. by Charlie Sinclair © 2010, arr. © 2013 Van Ness Press.

Fear not, Mary, this child you carry is the Savior.
Fear not, Joseph, you've been chosen for this journey.
Hallelujah, God is with us. Hallelujah, God is with us.
Fear not, shepherds, the voices you've heard are the angels.
Hallelujah, God is with us. Hallelujah, God is with us.
Fear not children, come before him.
Hallelujah, God is with us. Hallelujah, God is with us.
Hallelujah, God is with us. Hallelujah, God is with us.
God is with us, God is with us.

Pastor's Prayer God of glory, we eagerly await the coming of our Savior. It continues to amaze us that the birth of this baby would change the world as it did. Help us live as people of grace — people who are changed because we have encountered you through the baby Jesus. In a time when the world wants to divide people by political party, by gender, by race by religion, by an endless list of gate-keeping, help us see beyond those labels and barriers that Jesus came to break down and to see people as your children. Help us find common ground where we are able, following Jesus' teaching and example.

Let us realize our own ability to bring about change by striving to be people who live in the light, not weighed down by darkness or fear or uncertainty. We confess that that is sometimes difficult. Nevertheless, help us remember that your abiding love and mercy sustains us in good times as well as in bad. **Praises and Petitions** And so we bring before you the people that we know. Jan Martin requests prayers for Kim, a relative of Darlene Tidmore, who is very ill, and for Han's brother, Reese, who Thornton. We continue to pray for * the Mallotts, * and for Mary Jo's sister-in-law Colleen Huffman who has stage cancer; * for David Babcock's stepmother, * for the family and friends of the Gordonier's cousing John who passed away, * Pat Schleh asks for Glenn Kingery, * and there are others who are under the weather today and we are praying for them as well, and others that are facing various circumstances. You know our needs and our deepest desires. We ask that

you will bless us with what you know is best for us in your timing.

In whatever situation we find ourselves, help us to celebrate the hope we have in the Jesus Christ the King who was born in a lowly stable and who will come again, and who is always coming to be with us each day, every day. It is why we pray with confidence the prayer he taught us to pray. **Lord's Prayer**

Music – Let's sing again our celebration of the Jesus the king who has come to us and pray he comes to us again...

Hark the Herald Angels Sing (with King of Heaven)

Words: Charles Wesley Music: Felix Mendelssohn
King of Heaven: Words and Music: Paul Baloche & Jason Ingram
© 2012 Integrity Worship

Hark! the herald angels sing, "Glory to the newborn King;
Peace on earth, and mercy mild, God and sinners reconciled!"
Joyful, all ye nations rise, Join the triumph of the skies;
With angelic host proclaim, "Christ is born in Bethlehem!"
Hark! the herald angels sing, "Glory to the newborn King."

Hail, the heav'n born Prince of Peace, Hail, the Sun of Righteousness!
Light and life to all he brings, Risen with healing in his wings.
Mild he lays his glory by, Born that man no more may die;
Born to raise the sons of earth, born to give them second birth.
Hark! The herald angels sing, "Glory to the newborn King."

Chorus

King of heaven, come down; King of heaven, come now;
Let your glory reign, shining like the day, King of heaven, come;
King of heaven, rise up, who can stand against us;
You are strong to save, in your mighty name, King of heaven, come.
Oh----- ; oh-----;

Christ by highest heav'n adored; Christ, the everlasting Lord!
Late in time behold him come, Offspring of the virgin's womb:
Mild he lays his glory by, born that man no more may die;
Born to raise the sons of earth, born to give them second birth.
Hark! The herald angels sing, "Glory to the newborn king,

Chorus

King of heaven, come; King of heaven come.
King of heaven, come. King of heaven, come.
King of heaven, come down; King of heaven, come now;
Let your glory reign, shining like the day, King of heaven, come.

Intro to Bible Reading

Lay Reader: Last week, we heard that when the king of heaven comes down and his glory reigns -- that nations would see his wisdom and flock to him to be guided by his peace-making arbitration. This week we are invited to see what our world could look like if individuals, groups, leaders, and nations all choose to follow God's rule. Given the state of the world, the prophet speaks to what kind of king it will take to implement this kind of peace, and then when he comes, what that peace will look like. He speaks of it poetically (and probably metaphorically) through the world of animals and children, but his point is that what we normally consider to be dangerous threats and natural enemies will be transformed so that they can co-exist in God's kingdom in mutual peace and safety. First, the source and nature of this king:



Bible Reading

A tiny shoot will emerge and bear fruit from the roots of Jesse's trunk. And on this child from David's line, the Spirit of the Lord will alight and rest upon him -- the Spirit of wisdom and understanding discernment, of counsel and strength, of knowledge and reverence of the Lord. He will delight in and be inspired by honoring the Lord. He will determine fairness and equity. He will consider more than what he sees or hears, but with righteousness he will decide fairly for the impoverished and humble of the land. With just a word, he will end wickedness, abolish oppression and destroy evil. He will clothe himself with justice and faithfulness. [With unwavering steps and uncompromised integrity, he will establish peace].

A day will come when the wolf will live peacefully beside the lamb, the leopard will lie down with the young goat; the calf and yearling will rest secure with the lion, and a little child will tend them all. Bears will graze with the cows they used to attack, their young will lie down together, and the lion will eat straw like the ox. An infant will play next to the cobra's hole, and a toddler will stick his hand into a nest of vipers without harm. All on my holy mountain will be free from anything hurtful or destructive, for as waters fill the sea, the entire earth will be filled with the knowledge of the Lord. On that day, the Root of Jesse will stand as a banner, an ensign, a signal for all the peoples. The nations will seek him out for guidance and direction, and will rally to him, and glory will be restored to the land where he resides.

Isaiah 11:1-10 (paraph/cond from CJB, NIV, VOICE et al)

Sermon He's Coming — To Bring Compassionate Justice

Imagine a small isolated rural village. Simple hut homes with mud floors. Windows and doors that are at best framed out openings with no coverings. The people who live there work very hard just to survive. They struggled for the food they ate. Children were – they had to be -- a part of the family work force. They are often the ones responsible for getting the animals out to pasture and back into the safety of the pens at night. They struggled to keep their crops and livestock safe from the natural predators that surrounded them. Wild animals sometimes wandered through their towns and even into their homes -- especially the deadly snakes.

They sweated it out in competition with the other rural villages for a badly needed share of income from the more populated cities. These often-fortified cities relied on these villages as the economic and agricultural backbone of their larger society. But these isolated, unprotected rural villages were also the most vulnerable to enemy raiders, the ravages of war, not to mention the natural disasters of drought and famine and economic downturns.

The king that can bring peaceful stability and prosperity to the villages will be successful beyond belief.

God's Recreated World

This is what Isaiah envisioned. Wild animals would be so full of natural food that they wouldn't be interested in the crops or livestock. Snakes wouldn't need to bite. Children would be safe when they did their chores as well as when they laid down at night. This beautiful Eden-like vision takes place on God's holy mountain – that is, the non-barriered totality of God's redeemed and re-created world where everyone knows God and he is universally present. For Isaiah, the fatal flaw of translating this vision into reality is that in reality, intimate knowledge of God (meaning loving obedience to God) -- is missing among most people.

It is a vision that they (and maybe we) have long given up. The world hasn't come to honor the Creator, much less give him credence for developing public policies. A vision of these kingly hopes, while they stand out and are popular to us today, are not very frequent in the prophecies. The prophets lost hope on a lasting renewal and restoration that would come through the newest political or military power. King after king had failed to deliver; immediately, or eventually, falling back to their own ambitions and power and pride, thus thwarting God's purposes. Generation after generation has, as Isaiah said elsewhere of his particular generation,

and Jesus later said it of his generation; that they heard but don't listen and understand, and they saw but they don't perceive... (Isaiah 6:9-10, Matthew 13:13 ff).

This is why Isaiah prefaced his vision of a poetic utopia with the rise of a new king upon whom God's Spirit would give the wisdom to rule, the respect for God to fairly administer justice, and spreading far and wide the knowledge of God --- it is with a king with these qualities that the world will come anywhere near to accomplishing a pervasive peace. A primary belief of this special king would that he would have to come from the line of David.

**God's Recreated World is led by:
Spirit of God – Wisdom to Rule
Honor of God – Administer Justice
Knowledge of God - Spread**

The problem was that David's dynasty seemed all but dead – it was still there, but there was not much power to it at all – just a mere stump of its former glory – a divided kingdom that was a vassal to a foreign power. So, Isaiah backs up the family's ancestral tree to David himself – and even beyond that, to his roots of David, his father Jesse. And out of that near dead lineage, something new will bud and grow --- and the king will have all these godly qualities and actions. In fact, it is rather ambiguous to whether he is talking about the king or talking about God himself. That is not accidental. This king would have to be the embodiment of God. Think like God, act like God, set policies like God. As one commentator summed it: "The king must be totally immersed in righteousness and faithfulness to his God, his calling, and his subjects, and one whose knowledge and fear of God are spread to cover the whole earth. This [is the] one [who] would be called the Prince of Peace."

Regardless, whether it is God working directly or God working through the king – the message is clear – it is *God's* work that must be accomplished to reach such a solidly positive community. In fact, the human king is only mentioned as a shoot in verse 1 and then is only about God's qualities on him, and he is not named again until 10 verses late when all has been fulfilled and God has accomplished his purposes, and in the verse following our reading, it is God himself, not the king who reclaims the remaining remnant of his people...

The key qualities of this king are that he won't judge by appearances or by slick talk, but with *righteousness* and *justice*, and especially by being truly fair for those who could not defend themselves against the powerful.

**This kind of Rule =
Righteousness and Justice**

People often think of righteousness as "being good" and justice as "people getting

what they deserve” (especially the negative side of it – punished for doing bad); but it goes beyond a moral code. Both words are grounded in the covenant relationship between God and his people and the people with each other. It is about a loyalty in relationships and to the community.

God’s righteousness and justice is less about dealing with what was, or even what is, but about creating what can be... If it was all about getting what you deserve, the Israelites would have remained in Egypt, or left wandering in the wilderness, or left in exile, and on and on the story goes, and if you put it in a Christian context, we could continue to name the same kind of stories ... Yet our God, in his never ending compassion, is constantly teaching, constantly disciplining, and constantly pulling his children back into covenant relationship with him no matter how far they had strayed from the Law that defines how to keep relationships going and growing. His justice and righteousness is strongly connected with God’s saving and redeeming grace. He is not in the business of writing people off for their past, or even for their present state, but he is in the habit writing them in to his future. He is in the mission of rescuing people into the kingdom and restoring worth and dignity and status as a part of God’s covenant family.

I think I shared this story before. Pedro Pablo Sacistrán illustrates the idea in a story that I’ve edited for time called “Two kinds of Justice”.

Once upon a time, a philosopher on a walk saw in the distance two women who must have been about 15 feet tall. He was afraid, so he hid in some bushes. He hoped he could be out of sight and yet listen to their conversation. He was in luck for they happened to sit at a nearby bench. Before they said a word, the king’s eldest son appeared. He was bleeding from one ear and shouting, "I want justice! That villain cut my ear!" He pointed to his younger brother, who had just come on to the scene, sword in hand.

The women replied, "We will be delighted to give you justice for we are the goddesses of justice. Just choose which one of us you would like to help you."

"What is the difference? What would each of you do?"

The first said, "I will ask your brother why he did it and listen to his explanation. Then I will make him protect your other ear with his life, and to make you the most beautiful helmet to cover your scar and to be your ears when you need him to be."

The second said, "I will punish him with a hundred lashes, one year of imprisonment, and he must compensate you for your pain with a thousand gold

coins. And, I will give you the sword and you can choose if your brother will keep his ear, lose one ear, or slice both his ears off to the ground.”

Then they said together: “What is your decision? Who do you want to apply your justice?”

The prince touched his wounded, smarting ear. He looked at his brother with anger -- and with love, for they were brothers after all. Then he addressed the second woman. "I choose you. I love my brother, but it would be unfair if he isn't punished.”

From his hiding place, the philosopher saw the younger son get his due. But at least the older brother only made a small, not serious wound on his brother's ear.

The king's children left the scene. The philosopher was still watching when the second woman took her true form. She wasn't a goddess of justice at all, but the wizard of war. He said to justice, "I've done it again. Your human friends can barely distinguish between your righteousness and my revenge.” He sneered an awful evil laugh. “I will prepare my weapons, for a new war between brothers is fast approaching ... ”

The wizard left. The philosopher also tried to sneak off, but the true goddess of justice saw him. “Tell me, good philosopher, would you have known how to choose correctly? Do you know how to distinguish between --- the past and the future?”

He answered, “True justice moves us away from past wrongs and to improving the future, while false justice fails to forgive and fixes us toward a sad and violent future.” End of story.

If we don't take the story too literally, at least we can say it tries to point to the biblical view that real righteousness and justice is about striving to restore relationships for a “righter” and brighter future.

It is to that kind of future that Psalm 72 sings. It was written by and/or for Solomon, the king that followed David. But it quickly became a musical prayer used at the coronation of each new king, that *this* king will finally be the one - the ideal king who would be everything Isaiah was talking about -- a king that would vow to carry out God's will. This commitment is critical, for behind the reign of this earthly king is God's rule as king. The earthly king's rule was to mirror God's heavenly rule. It begins with the same emphasis as Isaiah – on justice and righteousness... Hear just a few of the lyrics.

O God, give the king, the royal son, your love of justice, your fairness in judgment, your righteous goodness. May he reign from sea to sea, to the ends of

Prayer for the King

the earth. Desert nomads will bow before him; all kings will bow before him and all nations will serve him. For he will deliver the needy when they cry to him; the poor, afflicted, and oppressed who have no one to help and defend them. He will [have compassion] on the weak and the needy And he will rescue them, redeeming them from oppression and violence for their lives are precious to him. Long live the king! May his name endure forever, as long as the sun shines. May all nations be blessed through him and bring him praise and call him blessed. Praise be the Lord God who alone works wonders. Praise his glorious name forever! May the whole earth be filled with his glory. Amen and Amen. (Psalm 72:1,4,8,9a,11-15a,17-19)

Justice and righteousness is again fleshed out as protecting people from becoming victims of the rich and powerful. Only then does the prayer talk about his power to expand throughout the land. But this spreading power isn't about power for dominance or to stroke the ego of the king or the nation. It is motivated by the desire for God's reign, redemption, and right relationships to fill the earth, giving compassion to the otherwise overlooked, restoring life and dignity to human beings – which in turn unites the leader and people as he brings salvation and delivers peace (shalom – wholeness).

**Prayer for the King:
Justice and
Righteousness,
Power to expand
to deliver peace
everywhere**

So as each king stepped to the throne, this prayer/song expressed hope that this one would be that ideal king that fully embodies the qualities of God, the Messianic king – the chosen one who would “in-flesh” God on earth.

Have you made the leap to the king in the manger yet? Christ the king is born to us and fulfills what they had been dreaming of for generations, coming into the political world of the

Christ – the ideal king

Romans and Jews, but he fulfills his mission and our dreams *outside* of politics or any other secular powers, or even religious powers. By his redemptive mission, he establishes justice and righteousness and saves and restores the dignity and wholeness and eternal life of all people, and it must take shape in very tangible, practical way – not just in ideology, not just in theory, not just in theology – it has to really happen in the world. Then, as God's wonderful gift, this king gives us the heavenly blessing of Holy Spirit given into *our* hearts so that we can expand his mission throughout the world, proclaiming that all can know God and that he is always with us, bringing his peace and his wholeness, wherever we carry his message of grace.

Prayer Let's pray. Forgive us when we fall to the temptation to use power for the wrong reasons, to lord it over others rather than being empowered to spread your grace. To control rather than offer compassion. To defeat rather than to dignify. To write off people and hinder them from true righteousness and justice that are meant to rebuild relationships with you and with others.

Jesus, you came to offer us a justice that doesn't punish us to death, but restores our life even now, that doesn't condemn us but changes us, that doesn't forget and leave us behind but forgives us with your amazing love, and that by your power of hospitality and relationship building and service (to the point of death) you offer your peace and wholeness to us...

And until you return, the mission of you, our king is now the mission of we your followers. Direct us to be instruments of your compassionate justice, and it will be our joy to honor you by sharing your shalom with your world. In Jesus name we pray. Amen.

Music Let's stand and affirm our commitment to King Jesus by reminding ourselves what he has done for us and what is our pleasure to do for him.

You Are My King, Amazing Love

Words: Billy James Foote Music: Arr. Jeff Anderson

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I'm forgiven because You were forsaken, I'm accepted, You were condemned.
I'm alive and well, Your Spirit is within me because You died and rose again.

Amazing love, how can it be that You, my King, would die for me?

Amazing love, I know it's true; and it's my joy to honor You.

(Repeat)

In all I do I honor you.

(Repeat all above)

You are my King! You are my King! You are my King! Jesus, You are my King.

Amazing love, how can it be that You, my King, would die for me?

Amazing love, I know it's true It's my joy to honor You.

(Repeat)

In all I do I honor you. I honor you.

In all I do I honor you. I honor you.

Blessing Now go to honor God as joyful ambassadors of his peace, by allowing his loving touch reach through you to wherever you go. Amen.