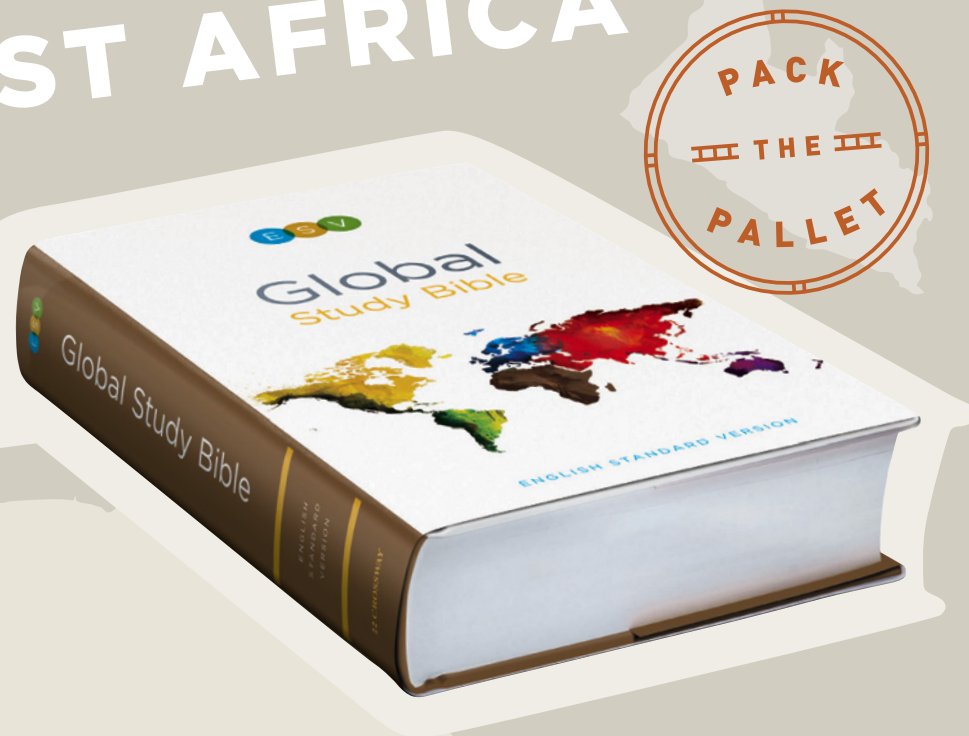


Together
for the Gospel
2014



HELP SEND STUDY BIBLES TO LIBERIA, WEST AFRICA



Crossway, Lifeway, and T4G are partnering together to **PACK THE PALLET!**

Together, with your help and a partnership with Restoration Baptist Ministries in West Africa, we can meet a known need for pastors and church leaders in Monrovia, Liberia. For a subsidized price of \$5.40, you can send an *ESV Global Study Bible* to a leader in Monrovia and the surrounding region.

HOW IT WORKS:

1. Visit the T4G Lifeway bookstore in the convention center.
2. Purchase a paperback *ESV Global Study Bible* for \$5.40 each.
3. Bring the Bible to Crossway's booth—pack the pallet!

For more information, visit the Crossway booth.

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My sin, O the bliss of this glorious
thought! My sin, not in part, but
the whole, is nailed to the cross and
I bear it no more; praise the
Lord, praise the Lord, O my soul!

It Is Well With My Soul — page 66



Welcome

Dear Brothers (and Sisters!),

Welcome to Together for the Gospel 2014. Each time we are able to gather is a gift from God. We pray these days are used by Him to strengthen and encourage us in our calling as pastors and under shepherds and, most fundamentally, in our calling to be in Christ.

Thank you for the time, expense and the effort to come to T4G. Know that we have been praying along with many of you that God will bless the messages and the singing, the fellowship and the literature—all to the equipping of His ministers, the strengthening of His churches, and the glory of His own name.

Each time this conference is put together we treat it as its own, as if it may be the last one of these we do. Coordinating schedules, getting time to pray and plan and talk is challenging. We each have our own churches and ministries that we're responsible for.

Each time is a privilege, too. All of us—including our churches—feel that it is a privilege to be able to serve and lead a gathering like this. We do not take it lightly.

Once again we hope to fill the arena with the praise of God. Once again we hope to have the employees there, in the hotels and around downtown Louisville, speak words of appreciation about the guests who come for this conference. Once again we have a “Zero Dollar Bookstore” of books that we want to draw your special attention to. Don't just take them. Read them and pray over them. Once again we will have topic specific panels after the main talks, with various participants, including some with us for the first time, including—Elizabeth Catherwood (Martyn Lloyd-Jones' daughter and editor), Iain Murray, and John Yates (rector, Falls Church Anglican, Falls Church, Virginia).

There are some changes in the lineup of speakers. CJ Mahaney will not be addressing us. While this saddens us, we pray for CJ and for his continued pastoral ministry at Sovereign Grace Church of Louisville. We thank God for the many messages we have heard from him at previous T4G's and in so many other settings over the years, and we pray that God will continue to grow him and increase his usefulness as the days and years go by.

Otherwise, the list of speakers is composed of the same people as 2012. But the years have brought some changes. Al Mohler has celebrated his 20th anniversary as president of Southern Seminary.

Lig Duncan is now the chancellor of Reformed Theological Seminary. Their commitment to serving fellow pastors remains unchanged. John Piper is the other preacher who will have preached at every gathering we've had. He has now completed his ministry as the main preaching pastor at Bethlehem Baptist Church in Minneapolis. But he is still preaching and writing. We anticipate his message, praying for God to instruct our minds and challenge our hearts.

Thabiti Anyabwile is with us again, still pastoring his church in Grand Cayman, but with some exciting plans to become a church planter later this year. Back again, also, are David Platt, Matt Chandler and Kevin DeYoung. Each of these three brothers has taken on new responsibilities since the last time they gathered—David has started Radical, Matt has assumed the leadership of Acts 29, Kevin has begun doctoral studies—but each of those responsibilities are meant to serve the Lord by, at least in part, serving pastors.

The only other change to mention is that John MacArthur is joining us again. After a wonderful time of fellowship together earlier this year, John graciously agreed to the invitation that was pressed upon him by the others here. We're delighted to once again have John opening the Word to us.

Another thing that is different this time is the theme. Last time we considered the Underestimated Gospel. We considered the Gospel not only in the outlines of its content but in the understanding and outworking of its power. This time we want to turn to being Unashamed of the Gospel. We want to consider the task of evangelism and how we can encourage each other in it. Every message is bent to this end. The speakers have shared together and prayed together trying to understand what burden the Lord has given us to share with you in these days.

One more aspect of our conference this year to point out to you: we have new breakout sessions on Wednesday afternoon and new topics. From David Russell on "Mobilizing the Church to Evangelize the Campus" to sessions on inerrancy, building an evangelistic church, church-planting, distinctives of God-centered evangelism, and still more topics. While you can only attend one (they all happen at the same time), you should be able to listen later online to those you're not able to attend.

Much, though, remains the same. Of course, we have the same message—the Gospel that is underestimated is the Gospel we


should be unashamed of. Our convictions and commitments have not changed. In the Affirmations and Denials (which you can find in this conference guide) you can re-read what those commitments are. And the purpose of this gathering is the same—to build up and encourage pastors and church leaders as we come together for the Gospel.

Many other aspects too should be familiar to you. Bob Kauflin and the singing have been a highlight each year. The unusual approach we take to the exhibitors and the bookstore still applies—either we recommend you take a look at this ministry or this material, or they're not here. We mean this to be an equipping time.

Pray that God will pour out His Spirit on His churches, and on us during these days.

That's the prayer of your brothers and servants,

Mark Dever,
For Lig Duncan & Al Mohler



We affirm that the Gospel of Jesus Christ is God's means of bringing salvation to His people, that sinners are commanded to believe the Gospel, and that the church is commissioned to preach and teach the Gospel to all nations.

We deny that evangelism can be reduced to any program, technique, or marketing approach. We further deny that salvation can be separated from repentance toward God and faith in our Lord Jesus Christ.

Schedule

Tuesday April 8	9:00am–1:00pm	Bookstores/Exhibitors
	1:00–2:50pm	General Session 1
	2:50–3:05pm	Break
	3:05–4:10pm	General Session 2
	4:10–4:30pm	Break
	4:30–5:15pm	Panel 1
	5:15–7:30pm	Bookstores/Exhibitors
	7:30–8:55pm	General Session 3
	8:55–9:10pm	Break
	9:10–9:55pm	Panel 2
	9:55–11:00pm	Bookstores/Exhibitors

Wednesday April 9	7:30–9:00am	Bookstores/Exhibitors
	9:00–10:25am	General Session 4
	10:25–10:40am	Break
	10:40–11:45am	General Session 5
	11:45am–12:00pm	Break
	12:00–12:30pm	Panel 3
	12:30–3:00pm	Bookstores/Exhibitors
	3:00–4:00pm	Breakouts
	4:00–7:30pm	Bookstores/Exhibitors
	7:30–8:50pm	General Session 6
	8:50–9:05pm	Break
9:05–9:45pm	Panel 4	
9:45–11:00pm	Bookstores/Exhibitors	

Thursday April 10	7:30–9:00am	Bookstores/Exhibitors
	9:00–10:25am	General Session 7
	10:25–10:40am	Break
	10:40–11:45am	General Session 8
	11:45am–12:00pm	Break
	12:00–12:30pm	Panel 5
	12:30–2:00pm	Bookstores/Exhibitors
	2:00–3:15pm	Panel 6
	3:15–3:45pm	Break
	3:45–5:00pm	General Session 9

T4G Meal Plan

Tuesday dinner	5:30–7:00pm
Wednesday lunch	12:30–2:00pm
Wednesday dinner	5:00–7:00pm
Thursday lunch	12:30–2:00pm
Thursday dinner	5:00–6:30pm

Where to Find Everything

KFC Yum! Center

General Sessions (main arena)
Panels (main arena)
Help Desk (main lobby)
Lost & Found (at the Help Desk)
LifeWay Booths (main lobby)
Concessions (arena concourse)

—
Note: no food or drink may be taken into the KFC Yum! Center. Concessions are available inside the arena.

Kentucky International Convention Center

T4G Meal Plan (Hall 2C)

LifeWay Christian Store Publisher Exhibitor Booths

(Cascade Ballroom)

-
- BibleMesh
- BibleWorks
- The Christian Institute
- The Good Book Company
- Great Commission Publications
- Harvest House Publishers
- Lifeway Films
- Matthias Media
- Moody Publishers
- Robbie Gallaty
- Robert Morrison Project
- Tyndale House, Cambridge
- Zondervan

Zero Dollar Bookstore

General Exhibitor Booths

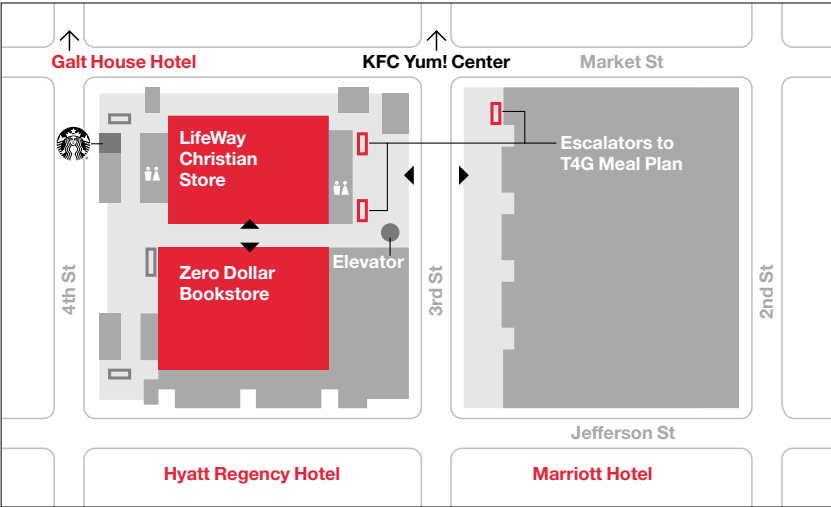
(Hall 1AB)

-
- 9Marks
- 20Schemes
- Access Partners
- Acts 29 Network
- Association of Certified Biblical Counselors
- BoxCast

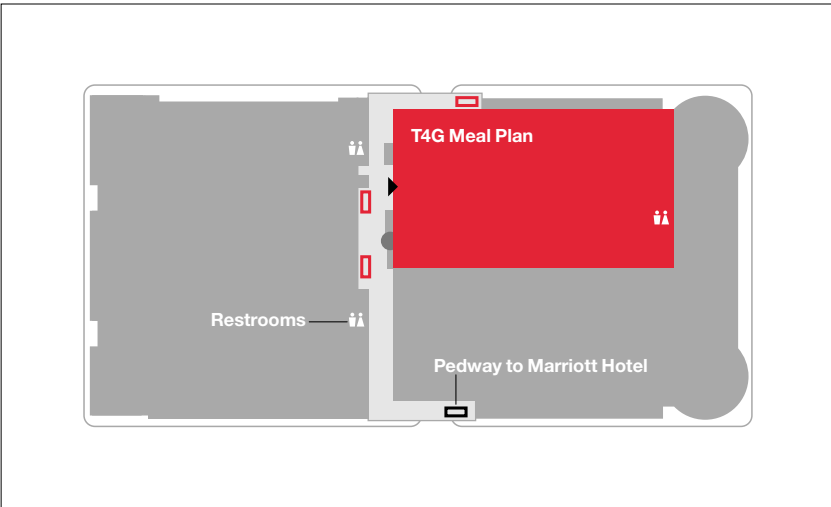
- Boyce College
- CBMW
- Cedarville University
- Central Asia Affinity Group
- Charles Simeon Trust
- Children’s Hunger Fund
- Crossway
- The Ethics & Religious Liberty Commission
- The Gospel Project
- Grace to You
- Guidestone Financial Resources
- International Mission Board
- Lamp Mode Recordings
- Ligonier Ministries
- The Master’s Academy
- The Master’s College
- The Master’s Seminary
- Midwestern Baptist Theological Seminary
- New England Center for Expository Preaching
- New Orleans Baptist Theological Seminary
- Operation Christmas Child
- Pioneers
- Practical Shepherding
- Reformed Theological Seminary
- Reformed University Ministries
- Reformed Youth Ministries
- Rethink Mercy
- Shepherds’ Conference Summit
- Sojourn Network
- Southeastern Baptist Theological Seminary
- Southern Baptist Theological Seminary
- Southwestern Baptist Theological Seminary
- Sovereign Grace Church Planting
- Sovereign Grace Music
- Speak for the Unborn
- To Every Tribe
- Training Leaders International
- Truth Remains
- Union University
- Westminster Theological Seminary

Kentucky International Convention Center

Level 1



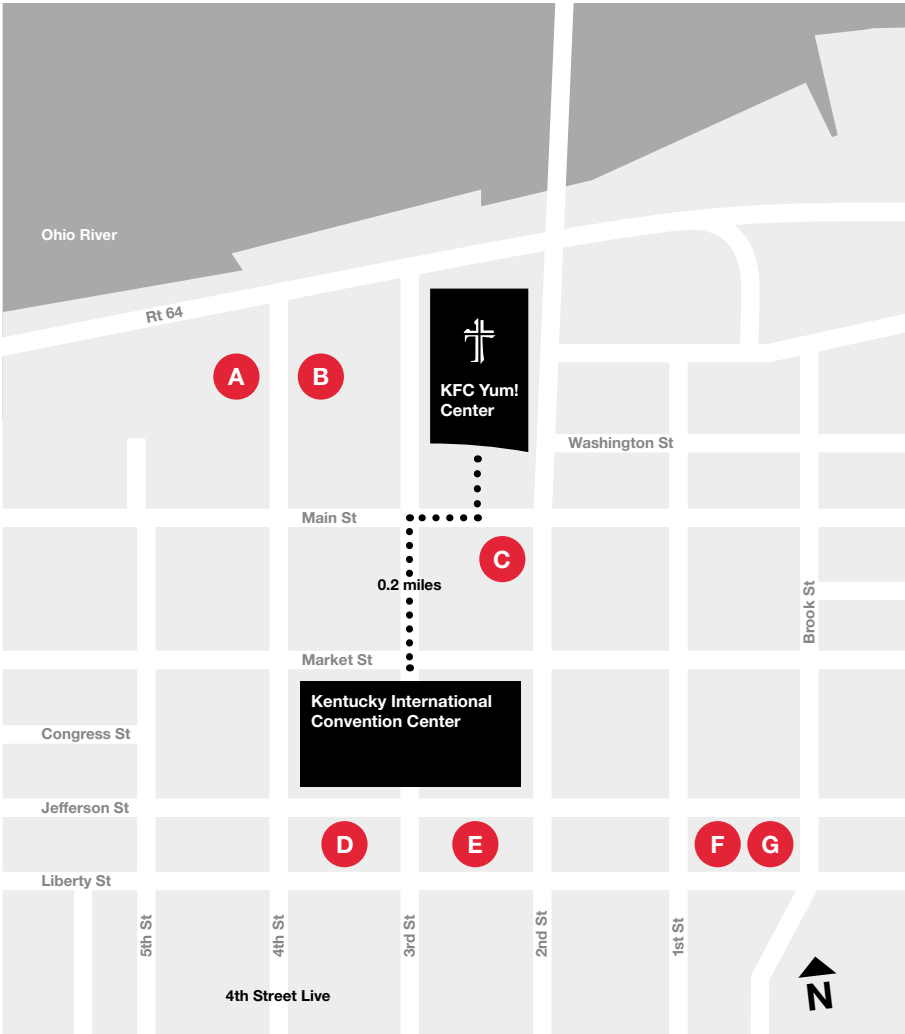
Level 2



Downtown Louisville

Hotels

- A Galt House Hotel West
- B Galt House Hotel East
- C Courtyard
- D Hyatt Regency Hotel
- E Marriott Hotel
- F SpringHill Suites
- G Fairfield Inn



What You Need to Know

Bookstores

Make sure to stop by the LifeWay Christian Store, as well as the Zero Dollar Bookstore. Both are located in the Kentucky International Convention Center. Shipping for your purchases and giveaway books is available in the LifeWay Christian Store.

Conference Messages

Audio downloads are available for free at T4G.org. Videos will be available through June 1—register for a free account at MinistryGrid.com, then visit MinistryGrid.com/web/T4G to access the videos.

First Aid

If you require first aid, approach one of the venue service personnel in the KFC Yum! Center (wearing yellow shirts), and they will contact first aid. Full service medical help can be found at the Norton Immediate Care Center located in the main lobby of the arena: hours of operation are 8am to 6pm.

Food

There are fast food options located around the concourse of the KFC Yum! Center and in the Zero Dollar Bookstore at the Kentucky International Convention Center. See the T4G Meal Plan for additional lunch and dinner options. A city restaurant guide is also available at the Help Desk.

Note: no food or drink may be taken into the KFC Yum! Center; concessions are available inside the arena.

Help?

Stop by the Help Desk: one is located in the main lobby of the KFC Yum! Center and another in the Zero Dollar Bookstore at the Kentucky International Convention Center.

Lost & Found

Claim lost items at the Help Desk in the main lobby of the KFC Yum! Center.

T4G Meal Plan

If you pre-purchased the T4G Meal Plan, all meals will be served in Hall 2C of the Kentucky International Convention Center. Meal times:

—	
Tuesday dinner	5:30–7:00pm
Wednesday lunch	12:30–2:00pm
Wednesday dinner	5:00–7:00pm
Thursday lunch	12:30–2:00pm
Thursday dinner	5:00–6:30pm
—	

If you did not pre-purchase the T4G Meal Plan but would like to take advantage of the meals being offered, you can purchase meals individually (by cash or credit card).

Wristbands

Your wristband is essential. For security reasons, you must show your wristband for entrance into the KFC Yum! Center. No wristband—no entrance.

Breakouts

Wednesday, 3:00–4:00pm

Ed Copeland

Evangelistic Ministry in Traditional African American Churches
Galt House Hotel—Segell Meeting Room (East Tower)

Leonce Crump

Church Planting as a Means of Evangelism
Galt House Hotel—French Meeting Room (East Tower)

Ligon Duncan / Albert Mohler

The Importance of Inerrancy for Evangelism in Missions
Galt House Hotel—Grand Ballroom A (East Tower)

Simon Gathercole / Peter Williams

How Biblical Studies are Helping Apologetics
Marriott Hotel—Kentucky E Ballroom

Mike McKinley / Mez McConnell

Church Planting in Hard Places
Galt House Hotel—Daisy Meeting Room (West Tower)

David Russell

Mobilizing the Church to Evangelize on Campus
Galt House Hotel—Combs Chandler Meeting Room (East Tower)

Juan Sanchez

Building an Evangelistic Church
Galt House Hotel—Cochran Ballroom (West Tower)

David Sinclair

Distinctives of God-Centered Evangelism
Galt House Hotel—Archibald Ballroom (West Tower)

Mack Stiles

Evangelism in the Post-Modern World
KFC Yum! Center (main arena)

Owen Strachen

The Pastor as Public Theologian in an Increasingly Hostile Culture
Galt House Hotel—Grand Ballroom B & C (East Tower)

Please do not go to a breakout other than the one for which you signed up—some are full and we must comply with maximum capacities under the Fire Code. Thank you for your cooperation.



















Affirmations & Denials

We are brothers in Christ united in one great cause—to stand together for the Gospel. We are convinced that the Gospel of Jesus Christ has been misrepresented, misunderstood, and marginalized in many churches and among many who claim the name of Christ. Compromise of the Gospel has led to the preaching of false gospels, the seduction of many minds and movements, and the weakening of the church's Gospel witness.

As in previous moments of theological and spiritual crisis in the church, we believe that the answer to this confusion and compromise lies in a comprehensive recovery and reaffirmation of the Gospel—and in Christians banding together in Gospel churches that display God's glory in this fallen world.

We are also brothers united in deep concern for the church and the Gospel. This concern is specifically addressed to certain trends within the church today.

We are concerned about the tendency of so many churches to substitute technique for truth, therapy for theology, and management for ministry.

We are also concerned that God's glorious purpose for Christ's church is often eclipsed in concern by so many other issues, programs, technologies, and priorities. Furthermore, confusion over crucial questions concerning the authority of the Bible, the meaning of the Gospel, and the nature of truth itself has gravely weakened the church in terms of its witness, its work, and its identity.

We stand together for the Gospel—and for a full and gladdening recovery of the Gospel in the church. We are convinced that such a recovery will be evident in the form of faithful Gospel churches, each bearing faithful witness to the glory of God and the power of the Gospel of Jesus Christ.

Article I

We affirm that the sole authority for the Church is the Bible, verbally inspired, inerrant, infallible, and totally sufficient and trustworthy.

We deny that the Bible is a mere witness to the divine revelation, or that any portion of Scripture is marked by error or the effects of human sinfulness.

Article II

We affirm that the authority and sufficiency of Scripture extends to the entire Bible, and therefore that the Bible is our final authority for all doctrine and practice.

We deny that any portion of the Bible is to be used in an effort to deny the truthfulness or trustworthiness of any other portion. We further deny any effort to identify a canon within the canon or, for example, to set the words of Jesus against the writings of Paul.

Article III

We affirm that truth ever remains a central issue for the Church, and that the church must resist the allure of pragmatism and postmodern conceptions of truth as substitutes for obedience to the comprehensive truth claims of Scripture.

We deny that truth is merely a product of social construction or that the truth of the Gospel can be expressed or grounded in anything less than total confidence in the veracity of the Bible, the historicity of biblical events, and the ability of language to convey understandable truth in sentence form. We further deny that the church can establish its ministry on a foundation of pragmatism, current marketing techniques, or contemporary cultural fashions.

Article IV

We affirm the centrality of expository preaching in the church and the urgent need for a recovery of biblical exposition and the public reading of Scripture in worship.

We deny that God-honoring worship can marginalize or neglect the ministry of the Word as manifested through exposition and public reading. We further deny that a church devoid of true biblical preaching can survive as a Gospel church.

Article V

We affirm that the Bible reveals God to be infinite in all his perfections, and thus truly omniscient, omnipotent, timeless, and self-existent. We further affirm that God possesses perfect knowledge of all things, past, present, and future, including all human thoughts, acts, and decisions.

We deny that the God of the Bible is in any way limited in terms of knowledge or power or any other perfection or attribute, or that God has in any way limited his own perfections.

Article VI

We affirm that the doctrine of the Trinity is a Christian essential, bearing witness to the ontological reality of the one true God in three divine persons, Father, Son, and Holy Spirit, each of the same substance and perfections.

We deny the claim that the Trinity is not an essential doctrine, or that the Trinity can be understood in merely economic or functional categories.

Article VII

We affirm that Jesus Christ is true God and true Man, in perfect, undiluted, and unconfused union throughout his incarnation and now eternally. We also affirm that Christ died on the cross

as a substitute for sinners, as a sacrifice for sin, and as a propitiation of the wrath of God toward sinners.

We affirm the death, burial, and bodily resurrection of Christ as essential to the Gospel. We further affirm that Jesus Christ is Lord over His church, and that Christ will reign over the entire cosmos in fulfillment of the Father's gracious purpose.

We deny that the substitutionary character of Christ's atonement for sin can be compromised without serious injury to the Gospel or denied without repudiating the Gospel.

We further deny that Jesus Christ is visible only in weakness, rather than in power, Lordship, or royal reign, or, conversely, that Christ is visible only in power, and never in weakness.

Article VIII

We affirm that salvation is all of grace, and that the Gospel is revealed to us in doctrines that most faithfully exalt God's sovereign purpose to save sinners and in His determination to save his redeemed people by grace alone, through faith alone, in Christ alone, to His glory alone.

We deny that any teaching, theological system, or means of presenting the Gospel that denies the centrality [of God's grace as His gift of unmerited favor to sinners in Christ can be considered true doctrine.

Article IX

We affirm that the Gospel of Jesus Christ is God's means of bringing salvation to His people, that sinners are commanded to believe the Gospel, and that the church is commissioned to preach and teach the Gospel to all nations.

We deny that evangelism can be reduced to any program, technique, or marketing approach. We further deny that salvation can be separated from repentance toward God and faith in our Lord Jesus Christ.

Article X

We affirm that salvation comes to those who truly believe and confess that Jesus Christ is Lord.

We deny that there is salvation in any other name, or that saving faith can take any form other than conscious belief in the Lord Jesus Christ and His saving acts.

Article XI

We affirm the continuity of God's saving purpose and the Christological unity of the covenants. We further affirm a basic distinction between law and grace, and that the true Gospel exalts Christ's atoning work as the consummate and perfect fulfillment of the law.

We deny that the Bible presents any other means of salvation than God's gracious acceptance of sinners in Christ.

Article XII

We affirm that sinners are justified only through faith in Christ, and that justification by faith alone is both essential and central to the Gospel.

We deny that any teaching that minimizes, denies, or confuses justification by faith alone can be considered true to the Gospel. We further deny that any teaching that separates regeneration and faith is a true rendering of the Gospel.

Article XIII

We affirm that the righteousness of Christ is imputed to believers by God’s decree alone, and that this righteousness, imputed to the believer through faith alone, is the only righteousness that justifies.

We deny that such righteousness is earned or deserved in any manner, is infused within the believer to any degree, or is realized in the believer through anything other than faith alone.

Article XIV

We affirm that the shape of Christian discipleship is congregational, and that God’s purpose is evident in faithful Gospel congregations, each displaying God’s glory in the marks of authentic ecclesiology.

We deny that any Christian can truly be a faithful disciple apart from the teaching, discipline, fellowship, and accountability of a congregation of fellow disciples, organized as a Gospel church. We further deny that the Lord’s Supper can faithfully be administered apart from the right practice of church discipline.

Article XV

We affirm that evangelical congregations are to work together in humble and voluntary cooperation and that the spiritual fellowship of Gospel congregations bears witness to the unity of the Church and the glory of God.

We deny that loyalty to any denomination or fellowship of churches can take precedence over the claims of truth and faithfulness to the Gospel.

Article XVI

We affirm that the Scripture reveals a pattern of complementary order between men and women, and that this order is itself a testimony to the Gospel, even as it is the gift of our Creator and Redeemer. We also affirm that all Christians are called to service within the body of Christ, and that God has given to both men and women important and strategic roles within the home, the church, and the society. We further affirm that the teaching office of the church is assigned only to those men who are called of God in fulfillment of the biblical teachings and that men are to lead in their homes as husbands and fathers who fear and love God.

We deny that the distinction of roles between men and women revealed in the Bible is evidence of mere cultural conditioning or a manifestation of male oppression or prejudice against women. We also deny that this biblical distinction of roles excludes women from meaningful ministry in Christ’s kingdom. We further deny that any church can confuse these issues without damaging its witness to the Gospel.

Article XVII

We affirm that God calls his people to display his glory in the reconciliation of the nations within the Church, and that God’s pleasure in this reconciliation is evident in the gathering of believers from every tongue and tribe and people and nation. We acknowledge that the staggering magnitude of injustice against African-Americans in the name of the Gospel presents a special opportunity for displaying the repentance, forgiveness, and restoration promised in the Gospel. We further affirm that evangelical Christianity in America bears a unique responsibility to demonstrate this reconciliation.

We deny that any church can accept racial prejudice, discrimination, or division without betraying the Gospel.

Article XVIII

We affirm that our only sure and confident hope is in the sure and certain promises of God. Thus, our hope is an eschatological hope, grounded in our confidence that God will bring all things to consummation in a manner that will bring greatest glory to his own name, greatest preeminence to his Son, and greatest joy for his redeemed people.

We deny that we are to find ultimate fulfillment or happiness in this world, or that God’s ultimate purpose is for us to find merely a more meaningful and fulfilling life in this fallen world. We further deny that any teaching that offers health and wealth as God’s assured promises in this life can be considered a true gospel.

*Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures....
1 Corinthians 15:1–4*

*Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. And he said with a loud voice, “Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water.”
Revelation 14:6–7*

A Mighty Fortress Is Our God

Based on Psalm 46
Martin Luther, 1529

EIN' FESTE BURG
8.7.8.7.6.6.6.6.7.

♩ = 100

C/E C G Em Am D G Am Em F C Am Dm G C

1. A might-y for - tress is our God, a bul-wark nev - er fail - ling; our
2. Did we in our own strength con-fide, our striv - ing would be los - ing; were
3. And tho' this world, with dev - ils filled, should threat-en to un - do us, we
4. That Word a - bove all earth - ly pow'rs, no thanks to them, a - bid - eth; the

C/E C G Em Am D G Am Em F C Am Dm G C

help - er He, a - mid the flood of mor - tal ills pre - vail - ing; for
not the right Man on our side, the Man of God's own choos - ing; dost
will not fear, for God hath willed His truth to tri - umph through us; the
Spir - it and the gifts are ours through Him who with us sid - eth; let

C Am G/B D G C G/B C F Dm⁶ Am E/G# Am E/B Am/C D

still our an - cient foe doth seek to work us woe; his craft and pow'r are
ask who that may be? Christ Je - sus, it is He; the Lord of Hosts His
prince of dark - ness grim, we trem - ble not for him; his rage we can en -
goods and kin - dred go, this mor - tal life al - so; the bod - y they may

G F F/A C A/C# Dm E Am Em F C Am Dm G C

great, and, armed with cru - el hate, on earth is not his e - qual.
name, from age to age the same, and He must win the bat - tle.
dure, for lo, his doom is sure, one lit - tle word shall fell him.
kill; God's truth a - bid - eth still; His king - dom is for - ev - er.

All Creatures Of Our God And King

Original Lyrics by St. Francis of Assissi (vs. 1 & 2)
Translated by William Henry Draper
Additional Lyrics by Jonathan & Ryan Baird (vs. 3 & 4)

Peter von Brachel, 1623
LASST UNS ERFREUEN

♩ = 78 D Bm

1. All crea - tures of our God and King, lift up your voice and with us
2. Let all things their Cre - a - tor bless and wor - ship HIm in hum - ble -
3. All the re - deemed washed by His blood, come and re - joice in His great
4. He shall re - turn in pow'r to reign; Hea - ven and earth will join to

4 G D

sing, Oh, praise Him! Al - le - lu - ia! Thou, burn - ing sun with gol - den
ness, Oh, praise Him! Al - le - lu - ia! Praise, praise the Fa - ther, praise the
love. Oh, praise HIm! Al - le - lu - ia! Christ has de - feat - ed ev - ery
say Oh, praise HIm! Al - le - lu - ia! Then who shall fall on bend - ed

8 Bm G

beam, Thou, sil - ver moon with soft - er gleam,
Son, and praise the Spi - rit, Three - in - One, Oh, praise Him! Oh,
sin; Cast all your bur - dens now on Him.
knee? All crea - tures of our God and King!

12 D/A G Bm A D

praise Him! Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!

All I Have Is Christ

Jordan Kauflin

♩ = 76

1. I once was lost in dark - est night, yet thought I knew the way. The sin that
2. But as I ran my hell - bound race, in - dif - ferent to the cost, You looked up -
3. Now, Lord, I would be Yours a - lone, and live so all might see the strength to

prom - ised joy and life had led me to the grave. I had no hope that You would
on my help - less state and led me to the cross. And I be - held God's love dis -
fol - low Your com - mands could nev - er come from me. Oh, Fath - er, use my ran - somed

own a reb - el to Your will. And if You had not loved me first, I would re -
played, You suf - fered in my place. You bore the wrath re - served for me, now all I
life in an - y way You choose, and let my song for - ev - er be my on - ly

1. fuse You still.
know is grace. Hal - le - lu - jah! All I
boast is You.

2.3. have is Christ. Hal - le - lu - jah! Je - sus is my life.

repeat chorus

And Can It Be That I Should Gain?

Charles Wesley, 1738

Thomas Campbell, 1825

1. And can it be that I should gain an
 2. He left his Fa - ther's throne a - bove, so
 3. Long my im - pris - oned spir - it lay fast
 4. No con - dem - na - - tion now I dread; Je -

in - terest in the Sav - ior's blood?
 free, so in - fi - nite his grace;
 bound in sin and na - ture's night;
 sus, and all in him, is mine!

Died he for me, who caused his pain? For
 emp - tied him - self of all but love, and
 thine eye dif - fused a quick - ening ray; I
 A - live in him, my liv - ing Head, and

me, who him - to death pur - sued?
 bled for Ad - - am's help - less race.
 woke, the dun - - geon flamed with light;
 clothed in right - - eous - ness di - vine.

Arise, My Soul, Arise

Charles Wesley, 1742

Louis Edson, 1782

♩ = 108 G G G/B C D Em D G D7

1. A - rise, my soul, a - rise; shake off thy guilt - y
 2. Five bleed - ing wounds he bears, re - ceived on Cal - va -
 3. The Fa - ther hears him pray, his dear a - noint - ed
 4. My God is rec - on - ciled; his par - d'ning voice I

G G D/F# G G/B D G Em Am/C D

fears; the bleed - ing sac - ri - fice in my be - half ap -
 ry; they pour ef - fec - tual prayers, they strong - ly plead for
 One; he can - not turn a - way the pres - ence of his
 hear; he owns me for his child, I can no lon - ger

G# G C G/B D Bm

pears; Be - fore the throne my Sure - ty stands, be - fore the throne my
 me; "For - give him, O for - give," they cry, "For - give him, O for -
 Son; His Spir - it an - swers to the blood, his Spir - it an - swers
 fear; With con - fi - dence I now draw nigh, with con - fi - dence I

Em G/B C G/B Am D G

Sure - ty stands, my name is writ - ten on his hands.
 give," they cry, "Nor let that ran - somed sin - ner die!"
 to the blood, and tells me I am born of God.
 now draw nigh, and, "Fa - ther, Ab - ba, Fa - ther," cry.

Before the Throne of God Above

Charitie Lees Bancroft, 1863

Music and alt. lyrics by Vikki Cook

♩ = 72

D Em/D D G D Em/D D

1. Be - fore the throne of God a - bove, I have a strong and per - fect
 2. When Sa - tan tempts me to des - pair, and tells me of the guilt with -
 3. Be - hold him there, the ri - sen Lamb! My per - fect spot - less right - eous -

F#m G D/F# A Bm Em/G G G/A

plea: a great High Priest whose name is Love, who ev - er lives and pleads for
 in, up - ward I look and see Him there, who made an end of all my
 ness, the great un - change - a - ble I AM, the King of Glor - y and of

D F#m7 G D/F# D A D F#m7

me. My name is grav - en on His hands. My name is
 sin. Be - cause the sin - less Sav - ior died my sin - ful
 Grace. One with Him - self, I can - not die; my soul is

G D/F# G F#m Bm D/A G D/F# Bm

writ - ten on His heart. I know that while in heav'n He stands, no tongue can
 soul is count - ed free. For God, the Just, is sat - is - fied to look on
 pur - chased by His blood. My life is hid with Christ on high, with Christ, my

Em/G G G/A Bm Em/G G G/A D

bid me thence de - part; no tongue can bid me thence de - part.
 Him and par - don me; to look on Him and par - don me.
 Sav - ior and my God; with Christ, my Sav - ior and my God.

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Behold Our God

Ryan Baird, Jonathan Baird,
 Meghan Baird, and Stephen Altrogge

♩ = 73

C **VERSE** Em C Em

1. Who has held the o - ceans in His hands? Who has num - bered ev - ery grain of sand?
 2. Who has giv - en coun - sel to the Lord? Who can ques - tion an - y of His words?
 3. Who has felt the nails up - on His hands, bear - ing all the guilt of sin - ful man?

5 C Em C

Kings and na - tions trem - ble at His voice. All cre - a - tion
 Who can teach the One who knows all things? Who can fath - om
 God e - ter - nal, hum - bled to the grave. Je - sus, Sav - ior,

8 Em7 G **CHORUS** C G/B Am F

ris - es to re - joice. Be - hold our God, seat - ed on His throne. Come, let us a -
 all His won - drous deeds?
 ris - en now to reign!

13 C G C G/B Am F C G C

dore Him. Be - hold our King, noth - ing can com - pare. Come, let us a - dore Him!

19 C **BRIDGE** F/C C

Pt. 2 Let Your glo - ry fill the earth. Let Your
 Pt. 1 You will reign for - ev - er. You will reign for -

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Come Behold the Wondrous Mystery

Matt Papa, Matt Boswell, Michael Bleecker

$\text{♩} = 76$

1. Come be - hold the won - drous mys - t'ry in the dawn - ing of the
 2. Come be - hold the won - drous mys - t'ry: He the per - fect Son of
 3. Come be - hold the won - drous mys - t'ry: Christ the Lord up - on the
 4. Come be - hold the won - drous mys - t'ry: slain by death, the God of

King, He, the theme of heav - en's prais - es, robed in
 Man, In His liv - ing, in His suf - fring, nev - er
 tree; In the stead of ru - ined sin - ners hangs the
 life; but no grave could e'er re - strain Him, Praise the

frail hu - man - i - ty. In our long - ing, in our
 trace nor stain of sin. See the true and bet - ter
 Lamb in vic - to - ry. See the price of our re -
 Lord, He is a - live! What a fore - taste of de -

dark - ness, now the light of life has come; Look to
 Ad - am come to save the hell - bound man, Christ, the
 demp - tion; see the Fa - ther's plan un - fold, bring - ing
 liv - 'rance; how un - wa - ver - ing our hope: Christ in

Christ, who con - de - scend - ed, took on flesh to ran - som us.
 great and sure ful - fill - ment of the law, in Him we stand.
 man - y sons to glo - ry, grace un - meas - ured, love un - told!
 pow - er res - ur - rect - ed, as will we be when He comes.

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Come Praise and Glorify

Tim Chester

Bob Kauflin

$\text{♩} = 60$

VERSE

1. Come praise and glo - ri - fy our God, the Fa - ther of our
 2. Come praise and glo - ri - fy our God, who gives His grace in
 4. praise and glo - ri - fy our God, for we've be - lieved the

Lord. In Christ He has in heav'n - ly realms His bless - ings on us
 Christ. In Him our sins are washed a - way re - deemed through sa - cri -
 Word. And through our faith we have a seal, the Spi - rit of the

poured. For pure and blame - less in His sight He des - tined us to be,
 fice. In Him God has made known to us the mys - t'ry of His will,
 Lord. The Spi - rit guar - an - tees our hope un - til re - demp - tion's done,

and now we've been a - dopt - ed through His Son e - ter - nal - ly.
 that Christ should be the head of all, His pur - pose to ful - fill.
 un - til we join in end - less praise to God, the Three - in -

CHORUS

To the praise of Your glo - ry, to the
 One.

praise of Your mer - cy and grace. To the praise of Your glo - ry,
 You are the God who saves

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Come Thou Fount of Every Blessing

Robert Robinson, 1758
Bob Kauflin, alt. lyrics vs. 4

Wyeth's *Repository of Sacred Music*
Part Second, 1813

♩ = 82

D A7 D A D D/F# G D D/A A7

1. Come, Thou fount of ev - 'ry bless - ing, tune my heart to sing Thy
2. Hith - er - to Thy love has blessed me, Thou hast brought me to this
3. Oh, to grace how great a debt - or dai - ly I'm con - strained to
4. Oh, that day when freed from sin - ning, I shall see Thy love - ly

grace; streams of mer - cy nev - er ceas - ing, call for songs of loud - est
place, and I know Thy hand will bring me safe - ly home by Thy good
be; let Thy good - ness, like a fet - ter, bind my wan - d'ring heart to
face, full ar - rayed in blood - washed lin - en, how I'll sing Thy sov - ereign

D D/F# Em D F#m G G/D D D/F# Em D F#m G

praise. Teach me some me - lo - dious son - net, sung by flam - ing tongues a -
grace. Je - sus sought me when a strang - er, wan - d'ring from the fold of
Thee. Prone to wan - der, Lord, I feel it, prone to leave the God I
grace. Come, my Lord, no long - er tar - ry, bring Thy prom - is - es to

D A7 D A D D/F# G D D/A A7 D

bove; praise the mount, I'm fixed up - on it, mount of Thy re - deem - ing love.
God: He, to res - cue me from dan - ger, in - ter - posed His pre - cious blood.
love: here's my heart, O take and seal it, seal it for Thy courts a - bove.
pass, for I know Thy pow'r will keep me till I'm home with Thee at last.

Crown Him with Many Crowns

Vs. 1 by Matthew Bridges, 1800-1894
Vv. 2, 3, 4 by Godfrey Thring, 1823-1903

George J. Elvey, 1816-1893
DIADEMATA

♩ = 100

D Bm G D/F# G A7/E D A

1. Crown him with man - y crowns, the Lamb up - on his throne; Hark!
2. Crown him the Lord of life, who tri - umphed o'er the grave and
3. Crown him the Lord of lords, who o - ver all doth reign; who
4. Crown him the Lord of heav'n, en - throned in worlds a - bove; Crown

D A/C# Bm E E/D A/C# G/B A D Esus E A A/G

how the heaven - ly an - them drowns all mu - sic but its own! A -
rose vic - to - rious through the strife for those he came to save. His
once on earth, the in - car - nate Word, for ran - somed sin - ners slain, now
him the King to whom is giv'n the won - drous name of Love. Crown

D/F# D A7/E D/F# G B/F# E B7/F# E/G# A A/G

wake, my soul, and sing of him who died for thee, and
glo - ries now we sing, who died and rose on high, who
lives in realms of light, where saints with an - gels sing their
him with man - y crowns as thrones be - fore Him fall; Crown

D/F# G D/F# Em7 A D D/F# G D Asus A D

hail him as thy match - less King through all e - ter - ni - ty.
died e - ter - nal life to bring and lives that death may die.
songs be - fore him day and night, their God, Re - deem - er, King.
him, ye kings, with man - y crowns for he is King of all.

Dear Refuge of My Weary Soul

Anne Steele (1716-1778)

Matt Merker

♩ = 100

D A/C# D G/B D/A G D/F# Asus A

1. Dear ref - uge of my wea - ry soul, on Thee, when sor - rows rise, on
 2. But oh! when gloom - y doubts pre -vail, I fear to call Theemine; the
 3. Hast Thou not bid me seek Thy face, and shall I seek in vain? And
 4. Thy mer - cy seat is o - pen still, here let my soul re - treat; with

5 D A/C# D G/B D/A D/F# G Asus A D D/C#

Thee, when waves of trou - ble roll, my faint - ing hope re - lies. To
 springs of com - fort seem to fail and all my hopes de - cline. Yet,
 can the ear of sov - 'reign grace be deaf when I com - plain? No,
 hum - ble hope at - tend thy will, and wait be -neath thy feet. Thy

9 Bm A/B D/A A G D/F# G Bm7 Asus A D

Thee I tell each ris - ing grief, for Thou a - lone canst heal; Thy
 gra - cious God, where shall I flee? Thou art my on - ly trust; and
 still the ear of sov - 'reign grace at - tends the mourn - er's prayer; oh,
 mer - cy seat is o - pen still, here let my soul re - treat; with

13 D A/C# D G/B D/A D/F# G Asus A D

Word can bring a sweet re - lief for ev - ery pain I feel.
 still my soul would cleave to Thee though pros - trate in the dust.
 may I ev - er find ac - cess to breathe my sor - rows there.
 hum - ble hope at - tend thy will, and wait be -neath thy feet.

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Grace Greater Than Our Sin

Julia H. Johnston, 1911

Daniel B. Towner, 1910

♩ = 104

G D7 Em D/F# G D7 G D G/D D7 D G D7/G G

1. Mar - vel - lous grace of our lov - ing Lord, grace that ex - ceeds our sin and our guilt,
 2. Dark is the stain that we can - not hide, what can a - veil to wash it a - way?
 3. Mar - vel - ous, in - fi - nite, match - less grace, free - ly be - stowed on all who be - lieve;

9 G D7 Em D/F# G D7 Em C6 G/B Am7 G/B C6 G/D D G

yon - der on Cal - va - ry's mount out - poured, there where the blood of the Lamb was spilt.
 Look! There is flow - ing a crim - son tide; whit - er than snow you may be to - day.
 all who are long - ing to see his face, will you this mo - ment his grace re - ceive?

17 G C/G G D7 G C/G G

Grace, grace, God's grace, grace that will par - don and cleanse with - in;
 Mar - vel - ous grace, in - fi - nite grace,

25 G C/G G C6 G/B Am7 G/B C6 G/D D G

Grace, grace, God's grace, grace that is great - er than all our sin.
 Mar - vel - ous grace, in - fi - nite grace,

He Will Hold Me Fast

Vv. 1-2 Ada Habershon (1861-1918)

Alt. Words (vv. 1-2) and Verse 3: Matt Merker

Matt Merker

$\text{♩} = 60$

When I fear my faith will fail, Christ will hold me fast; When the tempt-er
 Those He saves are His de-light, Christ will hold me fast; Pre-cious in His
 For my life He bled and died, Christ will hold me fast; Just-ice has been

6 would pre-vail, He will hold me fast. I could nev-er keep my hold
 ho-ly sight, He will hold me fast. He'll not let my soul be lost; His
 sat-is-fied; He will hold me fast. Raised with Him to end-less life;

11 through life's fear-ful path for my love is oft-en cold;
 prom-is-es shall last; Bought by Him at such a cost,
 He will hold me fast; 'Til our faith is turned to sight

15 He must hold me fast. He will hold me fast, He will hold me
 He will hold me fast.
 when He comes at last!

21 fast. For my Sa-rior loves me so, He will hold me fast.

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His Forever

Original words, vs. 1 by James G. Small (1863)

New and Alternate words by Pat Sczebel

Pat Sczebel

$\text{♩} = 72$

1. Je - sus, friend of sin - ners, loved me 'ere I knew
 2. Je - sus, friend of sin - ners, a crown of thorns You wore for
 3. Je - sus, friend of sin - ners, I love to tell the sto

4 Him. Drew me with His cords of love,
 me, bruised for my trans-gres-sions,
 ry. Re-deem-ing love has been my theme and

7 tight-ly bound me to Him. 'Round my heart, still close-ly
 pierced for my in-i-qui-ties. The wrath of God that I de-
 will be when in glo-ry. Not death, nor life, nor an-y-

10 twined, the ties that none can sev-er. For
 served was poured out on the In-no-cent. He
 thing can ev-er sep-a-rate me. Oh,

13 I am His and He is mine for-ev-er and for-ev-er.
 took my place, my soul to save. Now I am His for-ev-er.
 love that will not let me go, Yes, I am His for-ev-er.

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Holy, Holy, Holy

Reginald Heber, 1783-1826

John B. Dykes, 1861

♩ = 80

D Bm A D G D

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 2. Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
 3. Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
 4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

A D Bm E/G# A D A/E E7 A

Ear - ly in the morn - ing our song shall rise to thee;
 cast - ing down their gold - en crowns a - round the glass - y sea;
 though the eye of sin - ful man thy glo - ry may not see;
 All thy works shall praise thy name, in earth, and sky, and sea;

D Bm A D G D

Ho - ly, ho - ly, ho - ly, mer - ci - ful and might - y!
 cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 on - ly thou art ho - ly; there is none be - side thee,
 Ho - ly, ho - ly, ho - ly; mer - ci - ful and might - y!

Bm D G D G A7 D

God in three Per - sons, bless - ed Trin - i - ty!
 who wert, and art, and ev - er - more shalt be.
 per - fect in pow - er, love, and pu - ri - ty.
 God in three Per - sons, bless - ed Trin - i - ty!

How Deep the Father's Love

Stuart Townend

♩ = 112

E F#m/E E F#m/E E A ASus2 E/G# C#m B E

1. How deep the Fa - ther's love for us, how vast be - yond all mea - sure, that
 2. Be - hold the Man up - on the cross, my sin up - on His should - ers. A -
 3. I will not boast in an - y - thing, no gifts, no pow'r, no wis - dom; but

E F#m/E E F#m/E E A ASus2 E/B B7 E

He should give His on - ly Son to make a wretch His trea - sure. How
 shamed, I hear my mocking voice call out a - mong the scof - fers. It
 I will boast in Je - sus Christ, His death and res - ur - rec - tion. Why

E F#m/E E F#m/C# E/B A E F#m/E E C#m7 B B E

great the pain of sear - ing loss, the Fa - ther turns His face a - way as
 was my sin that held Him there un - til it was ac - com - plished. His
 should I gain from His re - ward? I can - not give an an - swer; but

E F#m/E E F#m/E E A ASus2 E/B B7sus4 B7 E

wounds which mar the cho - sen One bring man - y sons to glo - ry.
 dy - ing breath has brought me life. I know that it is fin - ished.
 this I know with all my heart, His wounds have paid my ran - som.

How Firm a Foundation

From Rippon's *Selection of Hymns*, 1787

Traditional American melody

$\text{♩} = 120$

G C/G G C G/B G G/B D G C/G

1. How firm a foundation, ye saints of the Lord, is
 2. "Fear not, I am with thee, O be not dismayed; for
 3. "When through the deep waters I call thee to go, the
 4. "When through fiery trials thy pathway shall lie, my
 5. "The soul that on Jesus hath leaned for repose, I

laid for your faith in his ex - cel - lent Word! What
 I am thy God, and will still give thee aid; I'll
 riv - ers of sor - row shall not o - ver - flow; for
 grace, all - suf - fi - cient, shall be thy sup - ply; the
 will not, I will not de - sert to his foes; that

more can he say than to you he hath said, to
 strength - en thee, help thee, and cause thee to stand, up -
 I will be with thee, thy trou - bles to bless, and
 flame shall not hurt thee, I on - ly de - sign thy
 soul, though all hell should en - deav - or to shake, I'll

G C G/B Em G/D D D7 G G

you who for ref - uge to Je - sus have fled?
 held by my right - eous, om - nip - o - tent hand."
 sanc - ti - fy to thee, thy deep - est dis - tress."
 dross to con - sume and thy gold to re - fine."
 nev - er, no, nev - er, no, nev - er for - sake!"

G D/F# Em C G G/B D G C/G

A while ev - er - last - ing with love dis - plays the
 each of us cries, with thank - ful tongues, "Lord,
 when thou - sands make a wretch - ed choice, and
 else we had still re - fused to taste and
 send your vic - to - rious and Word a - broad, and
 may, with one voice and heart and soul, sing

G C G/B Em G/D D D7 G

choic - est was of her stores.
 why was er - starve a guest?"
 rath - er ished in than come?"
 per - bring the in our sin.
 thy fine." re - deem - ing home.
 grace.

How Sweet and Awful

Isaac Watts, 1707

St. Columba, ancient Irish melody

$\text{♩} = 100$

D D/C# G/B A G/B A/C# Dadd2 D A

1. How sweet and awe - ful is the
 2. While all our hearts and all our
 3. "Why was I made to hear your
 4. 'Twas the same love spread the
 5. Pi - ty the na - tions, O our
 6. We long to see thy church - es

Bm G D D/C# G/B D/F# G 3 D

place songs with Christ with - in the doors,
 voice join to ad - mire the feast,
 feast and that en - ter - ly while there's room
 God; con - strain the the earth us to in;
 full, that all the the cho - sen come, race

A Bm D/A G GSus2 D/F# Em Dadd2/F# D/F# A7 Bm

while ev - er - last - ing with love dis - plays the
 each of us cries, with thank - ful tongues, "Lord,
 when thou - sands make a wretch - ed choice, and
 else we had still re - fused to taste and
 send your vic - to - rious and Word a - broad, and
 may, with one voice and heart and soul, sing

D/F# G D/A A D

choic - est was of her stores.
 why was er - starve a guest?"
 rath - er ished in than come?"
 per - bring the in our sin.
 thy fine." re - deem - ing home.
 grace.

I Greet Thee, Who My Sure Redeemer Art

Strasbourg Psalter, 1545

TOULON

♩ = 100

F C F B \flat F C Dm B \flat C F

1. I greet thee, who my sure Re - deem - er art,
 2. Thou art the King of mer - cy and of grace,
 3. Thou art the life by which a - lone we live;
 4. Our hope is in no oth - er save in thee;

F B \flat /D F/C B \flat F C 7 /G F Gm/B \flat Dm C

my on - ly Trust and Sav - ior of my heart,
 reign - ing om - nip - o - tent in ev - ery place;
 and all our sub - stance and our strength re - ceive;
 our faith is built up - on thy prom - ise free;

F/A C 7 F C/E F C/E G $^{\text{sus}}$ G C

who pain didst un - der - go for my poor sake;
 so come, O King, and our whole be - ing sway;
 sus - tain us by thy faith and by thy pow'r,
 Lord, give us peace and make us calm and sure,

F C Dm A Dm Gm/B \flat Gm F/C C C 7 F

I pray thee from our hearts all cares to take.
 shine on us with the light of thy pure day.
 and give us strength in ev - ery try - ing hour.
 that in thy strength we ev - er - more en - dure.

I Hear the Words of Love

Horatius Bonar, 1861

Henry Gauntlett, 1858

♩ = 96

G Em G/B C 6 D G D/F \sharp C/E G D $^{\text{sus}}$ D G Em

1. I hear the words of love, I gaze up - on the blood, I
 2. 'Tis e - ver - last - ing peace! Sure as Je - ho - vah's Name; 'tis
 3. *The clouds may come and go and storms may sweep my sky; this*
 4. My love is oft - times low, my joy still ebbs and flows; but
 5. I change, he chan - ges not, the Christ can ne - ver die; his

Bm C G G/B Em Am/C B G Am G/B C D G

see the might - y sac - ri - fice, and I have peace with God.
 sta - ble as his stead - fast throne, for ev - er - more the same.
blood-seal'd friend - ship chan - ges not: the cross is e - ver nigh.
 peace with him re - mains the same; no change Je - ho - vah knows.
 love, not mine, the rest - ing place, his truth, not mine, the tie.

I Will Glory in My Redeemer

Steve and Vikki Cook

♩ = 63

F/A G/B C G G/A Am C C/E F C/E

I will glo - ry in my Re - deem - er, whose price - less blood has ran - somed
 I will glo - ry in my Re - deem - er, my life He bought, my love He
 I will glo - ry in my Re - deem - er, who car - ries me on ea - gle's

G C F G Am G F C F/C C Gsus G7

me. Mine was the sin that drove the bit - ter nails and hung Him on that judg - ment
 owns. I have no long - ings for an - oth - er, I'm sat - is - fied in Him a -
 wings. He crowns my life with lov - ing - kind - ness. His tri - umph song I'll ev - er

C F G7sus C G/B Am

tree. I will glo - ry in my Re - deem - er, who crushed the pow'r of sin and
 lone. I will glo - ry in my Re - deem - er, His faith - ful - ness, my stand - ing
 sing. I will glo - ry in my Re - deem - er, who waits for me at gates of

G C F G C D

death, my on - ly Sav - ior be - fore the ho - ly Judge, the
 place. Though foes are might - y and rush up - on me, my
 gold. And when He calls me it will be par - a - dise, His

Am Gsus G Fmaj7 Am Gsus G C

Lamb who is my right - eous - ness, the Lamb who is my right - eous - ness.
 feet are firm, held by His grace, my feet are firm, held by His grace.
 face for - ev - er to be - hold, His face fo - ev - er to be - hold.

In Christ Alone

Keith Getty and Stuart Townend

♩ = 76

G D D/F# G G/B A D/F# F#m7 G Gmaj7 Asus A Dsus D G

1. In Christa - lone my hope is found. He is my light, my strength, my song; this cor - ner -
 2. In Christa - lone, who took on flesh, full - ness of God in help - less babe! This gift of
 3. There in the ground His bod - y lay, light of the world by dark - ness slain; then burst - ing
 4. No guilt in life, no fear in death, this is the pow'r of Christ in me; from life's first

D D/F# G G/B A D/F# F#m7 G Gmaj7 Asus A Dsus D D/F#

stone, this sol - id ground, firm through the fierc - est drought and storm. What heights of
 love and rich - teous - ness, scorned by the ones He came to save, till on that
 forth in glo - rious day, up from the grave He rose a - gain! And as He
 cry to fin - al breath, Je - sus com - mands my des - ti - ny. No pow'r of

G D/F# Asus A D/F# F#m7 G Bm7 Bm Asus A G

love, what depths of peace, when fears are stilled, when striv - ings cease! My com - for -
 cross as Je - sus died, the wrath of God was sa - tis - fied; for ev - 'ry
 stands in vic - to - ry, sin's curse has lost its grip on me; for I am
 hell, no scheme of man, can e - ver pluck me from His hand; till He re -

D D/F# G G/B A F#m7 G Gmaj7 Asus A Dsus D

ter, my all in all; here in the love of Christ I stand.
 sin on Him was laid; here in the death of Christ I live.
 His and He is mine, bought with the pre - cious blood of Christ.
 turns or calls me home, here in the pow'r of Christ I'll stand.

It Is Well with My Soul

Horatio G. Spafford, 1873

Philip P. Bliss, 1876

$\text{♩} = 96$

C CSus C Fmaj7 F⁶ C/E Dm⁷ G G⁷/B C G/B

1. When peace, like a riv - er, at - tend - eth my way, when
 2. Though Sa - tan should buf - fet, though tri - als should come, let
 3. My sin, O the bliss of this glo - ri - ous thought! my
 4. O Lord, haste the day when my faith shall be sight, the

Am E⁷/B Am/C G/D D G G⁷ C Cmaj⁷/E

sor - rows like sea - bil - lows roll; what - ev - er my re -
 this blest as - sur - ance con - trol; that Christ has
 sin, not in part, but the whole, is nailed to the
 clouds be rolled back as a scroll, the trump shall re -

F A⁷/E D D⁷/F[♯] G C⁹/G G C/E F

lot, thou hast taught me to say, "It is well, it is
 gard - ed and my help - less es - tate, and has shed his own
 cross and I bear it no more; praise the Lord, praise the
 sound and the Lord shall de - scend; Ev - en so, it is

C/G G C C/E G

well with my soul." It is well It is well with my
 blood for my soul.
 Lord, O my soul!
 well with my soul.

G⁷ C F C/G G C C

soul; with my soul; it is well, it is well with my soul.

Jesus Paid It All

Elvina M. Hall, 1865

John T. Grape, 1868

$\text{♩} = 88$

D D D A

1. I hear the Sav - ior say, "Thy strength in - deed is
 2. Lord, now in - deed I find Thy pow'r, and Thine a -
 3. For noth - ing good have I where - by Thy grace to
 4. And when, be - fore the throne, I stand in Him com -

D D D

small. Child of weak - ness, watch and pray. Find in
 lone, can change the lep - er's spots and
 claim; I'll wash my gar - ments white in
 plete, "Je - sus died my soul to save," in the

D/A A D D D D

Me thine all in all." Je - sus paid it all, all to Him I
 melt the heart of stone.
 blood of Cal - vry's Lamb.
 lips shall still re - peat.

A D D G D/A A D

owe; sin had left a crim - son stain, He washed it white as snow.

Lo, He Comes with Clouds Descending

John Cennick (1752); republished and altered by Charles Wesley (1758) and Martin Madan (1760)

HELMSLEY
87.87.47

♩ = 118

G G D/F# Em C C G D D/C G/B D G

1. Lo! He comes with clouds des-cen-ding, once for fa-vored sin-ners
 2. Eve-ry eye shall now be-hold him, robed in dread-ful maj-es-
 3. Now re-demption, long ex-pec-ted, see in so-lemn pomp ap-
 4. Yea, A-men! let all a-dore thee, high on thine e-ter-nal

8 G/D D G D/F# Em C C G D Em D

slain; thou-sand, thou-sand saints at-ten-ding swell the tri-umph
 ty; those who set at naught and sold him, pierced and nailed him
 pear; all his saints by man re-jec-ted, now shall meet him
 throne; Sa-rior take the pow'r and glo-ry, claim the king-dom

15 G C A/C# G/D D D/F# G D7/A G G

of his train. Hal-le-lu-jah! Hal-le-lu-jah!
 to the tree, deep-ly wail-ing, deep-ly wail-ing,
 in the air: Hal-le-lu-jah! Hal-le-lu-jah!
 for thine own. Oh, come quick-ly, Oh, come quick-ly!

21 Em G/B C G D G Em Bm Am7 G/D D D/C G

Hal-le-lu-jah! Je-sus now shall e-ver reign.
 deep-ly wail-ing, shall the true Mes-si-ah see.
 Hal-le-lu-jah! See the day of God ap-pear!
 Oh, come quick-ly! Hal-le-lu-jah! Come, Lord, come!

My Hope is Built on Nothing Less

Edward Mote, 1834

William B. Bradbury, 1863

♩ = 92

F F/C C F Bb Gm/Bb

1. My hope is built on noth-ing less than Je-sus' blood and
 2. When dark-ness veils his love-ly face, I rest on his un-
 3. His oath, his cov-e-nant, his blood sup-port me in the
 4. When he shall come with trum-pet sound, O may I then in

F/C C F F/C C F

righ-teous-ness; I dare not trust the sweet-est frame, but
 chang-ing grace; in ev-ery high and storm-y gale, my
 whelm-ing flood; when all a-round my soul gives way, he
 him be found; dressed in his righ-teous-ness a-lone, fault-

Bb Gm/Bb F/C C F F C7/G F/A F Bb

whol-ly lean on Je-sus' name.
 an-chor holds with-in the veil. On Christ, the sol-id rock, I stand; all
 then is all my hope and stay.
 less to stand be-fore the throne.

F C C7/Bb F/A F Bb F C C7 F

oth-er ground is sink-ing sand, all oth-er ground is sink-ing sand.

My Song Is Love Unknown

Samuel Crossman (1624-83)

John Ireland (1879-1962)

♩ = 96

D D/F# Bm/D F#m/A A7 G/B Bm A/C# D Dsus/E F#m Bm/D G Bm/F#

1. My song is love un - known, my Sav - ior's love to me, love
 2. He came from his blest throne sal - va - tion to be - stow, but
 3. *Some - times they strew his way, and his sweet prais - es sing, re -*
 4. Why, what hath my Lord done? What makes this rage and spite? He
 5. *They rise and needs will have my dear Lord made a way. A*
 6. In life, no house, no home, my Lord on earth might have; in
 7. Here might I stay and sing, no sto - ry so di - vine; nev -

C#°/E Em F#m Bm A/C# Bm/D F#m ESUS ESUS2 /D E/D A/C# Bm7 A D

to the love - less shown that they might love - ly be. Oh,
 men made strange and none the longed for Christ would know. But
sound - ing all the day ho - san - nas to their King. Then
 made the lame to run, He gave the blind their sight. Sweet
mur - der - er they save; the Prince of Life they slay. Yet
 death no friend - ly tomb but what a stran - ger gave. What
 er was love, dear King! Nev - er was grief like thine. This

C Bm/D Em C G F#°/A Bm Bm7 A/C# D G/B D/F# Gmaj7 F#m/A A7 D

who am I that for my sake my Lord should take frail flesh and die?
 oh, my Friend, my Friend in - deed, who at my need his life did spend.
"Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
 in - jur - ies! Yet they, at these, them - selves dis - please and 'gainst him rise.
cheer - ful he to suf - fer - ing goes that he his foes from thence might free.
 may I say? Heav'n was his home; but mine the tomb where - in he lay.
 is my Friend, in whose sweet praise I all my days could glad - ly spend.

Not In Me

Eric Schumacher and David L. Ward

♩ = 72

D G/D D Em/D D G/D D Bm

1. No list of sins I have not done, no list of vir - tues I pur -
 2. No hum - ble dress, no fer - vent prayer, no lift - ed hands, no tear - ful
 3. No sep - a - ra - tion from the world, no work I do, no gift I

A G/A D Em D/F# G

sue, no list of those I am not like can earn my -
 song, no rec - i - ta - tion of the truth, can jus - ti -
 give, can cleanse my con - science, cleanse my hands; I can - not

D A D D/F# A G

self a place with You. O God! Be mer - ci - ful to
 fy a sin - gle wrong. My right - eous - ness is Je - sus'
 cause my soul to live. But Je - sus died and rose a -

D D/F# A A/G Bm D/F#

me; I am a sin - ner through and through. My on - ly
 life; my debt was paid by Je - sus' death. My wear - y
 gain; the pow'r of death is ov - er - thrown! My God is

A A/G Bm A G D A D

hope of right - eous - ness is not in me, but on - ly You.
 load was borne by Him and He a - lone can give me rest.
 mer - ci - ful to me and mer - ci - ful in Christ a - lone.

O Church Arise

Keith Getty and Stuart Townend

♩ = 69

A7sus D G/B A/C# D G A

1. O church, a - rise and put your ar - mor on; hear the call of Christ our cap -
 2. Our call to war, to love the cap tive soul, but to rage a - gainst the cap -
 3. Come, see the cross where love and mer - cy meet, as the Son of God is strick -
 4. So Spi - rit, come, put strength in ev' - ry stride, give grace for ev' - ry hur -

5 D A7sus D G/B A/C# D G A

tain; for now the weak can say that they are strong in the strength that God has giv -
 tor; and with the sword that makes the wounded whole we will fight with faith and val -
 en; then see His foes lie crushed be - neath His feet, for the Con - que - ror has ri -
 dle, that we may run with faith to win the prize of a ser - vant good and faith -

9 D D/F# G D/F# A D/F# G D/F# Bm7 A A7sus

en. With shield of faith and belt of truth we'll stand a - gainst the dev - il's lies; an ar - my
 or. When faced with trials on ev' - ry side, we know the out - come is se - cure, and Christ will
 sen! And as the stone is rolled a - way, and Christ e - mer - ges from the grave, this vict' - ry
 ful. As saints of old still line the way, re - tel - ling tri - umphs of His grace, we hear their

14 D G/B A/C# D G A D

bold whose bat - tle cry is "Love," rea - ching out to those in dark - ness.
 have the prize for which He died: an in - he - ri - tance of na - tions.
 march con - ti - nues till the day ev' - ry eye and heart shall see Him.
 calls and hun - ger for the day when, with Christ, we stand in glo - ry.

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 CCLI #1257650

O for a Thousand Tongues to Sing

Lyrics by Charles Wesley, 1739

Music by Carl G. Glaser, 1828
 Arr. by Lowell Mason, 1839

G D G Em D

1. O for a thou - sand tongues to sing my
 2. My gra - cious Mas - ter and my God, as
 3. Je - sus, the name that charms our fears, that
 4. He breaks the pow'r of can - celled sin, he
 5. He speaks and, list - 'ning to his voice, new
 6. Hear him, ye deaf; his praise, ye dumb, your
 7. Glo - ry to God, and praise and love your be

G D7/F# G D G G/B

great Re - deem - er's praise, the glo - ries of my
 sist me to pro - claim, to spread through all the
 bids our sor - rows cease; 'tis mu - sic in the
 sets the pris - 'ner free; his blood can make the
 life the dead re - ceive; the mourn - ful, bro - ken
 loos - en'd tongues em - ploy; ye blind, be - hold your
 ev - er, ev - er giv'n by saints be - low and

C G/D D7 G

God and King, the tri - umphs of his grace.
 earth a - broad the hon - ors of thy name.
 sin - ner's ears, 'tis life and health and peace.
 foul - est clean, his blood a - vailed for me.
 hearts re - joice; the hum - ble poor be - lieve.
 Sav - ior come; and leap, ye lame, for joy.
 saints a - bove, the church in earth and heav'n.

O Great God

♩ = 84 C G^{sus} C Dm C/D Dm C F Bob Kaufflin
Fadd2/A

1. O great God of high-est heav'n, oc - cu - py my low - ly heart. Own it
2. I was blind - ed by my sin, had no ears to hear Your voice, did not
3. Help me now to live a life that's de - pen - dent on Your grace. Keep my

all and reign supreme, con-quer ev - ery re - bel pow'r. Let no
know Your love with - in, had no taste for heav - en's joys. Then Your
heart and guard my soul from the e - vils that I face. You are

vice or sin re - main that re - sists Your ho - ly war. You have
Spir - it gave me life, o - pened up Your Word to me, through the
worth - y to be praised with my ev - ery thought and deed. O great

loved and pur - chased me, make me Yours for - ev - er - more.
gos - pel of Your Son, gave me end - less hope and peace.
God of high - est heav'n, glo - ri - fy Your Name through me.

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Praise to the Lord

Joachim Neander, 1680 Stralsund Gesangbuch, 1665
Tr. by Catherine Winkworth, 1863

♩ = 112 G Em D/F# G D Em Bm C G C D7/A Em C⁶ D D7 G

1. Praise to the Lord, the Al - might - y, the King of cre - a - tion!
2. Praise to the Lord, who o'er all things so won - drous - ly reign - eth,
3. Praise to the Lord, who doth pros - per thy work and de - fend thee!
4. Praise to the Lord, O let all that is in me a - dore him!

O my soul, praise him, for he is thy health and sal - va - tion!
shel - ters thee un - der his wings, yea, so gent - ly sus - tain - eth!
Sure - ly his good - ness and mer - cy here dai - ly at - tend thee;
All that hath life and breath, come now with prais - es be - fore him!

All ye who hear, now to his tem - ple draw near,
Hast thou not seen how thy de - sires e'er have been
pon - der a - new what the Al - might - y can do,
Let the a - men sound from his peo - ple a - gain;

join me in glad ad - o - ra - tion.
grant - ed in what he or - dain - eth?
if with his love he be - friend thee.
glad - ly for - ev - er a - dore him.

See the Destined Day Arise

Venantius Fortunatus (c. 530- 600)
Translated by Richard Mant, 1837

Music and Add. and Alt. Words by Matthew Merker

$\text{♩} = 70$

Dm C B \flat F Am

1. See the des - tined day a - rise! See a wil - ling sac - ri - fice!
2. Who but Christ had dared to drain, steeped in gall, the cup of pain,
3. Ho - ly Je - sus, grant us grace in that sac - ri - fice to place

Dm C B \flat F Am

Je - sus, to re - deem our loss, hangs up - on the shame - ful cross;
and with ten - der bo - dy bear thorns and nails and pierc - ing spear?
all our trust for life re - newed, par - doned sin, and prom - ised good.

C Dm B \flat C

Je - sus, who but You could bear wrath so great and just - ice fair?
Slain for us, the wa - ter flowed, min - gled from Your side with blood;
Grant us grace to sing Your praise, 'round Your throne through end - less days,

Dm B \flat F C

Ev - ery pang and bit - ter throe, fin - ish - ing Your life of woe?
sign to all at - tes - ting eyes of the fin - ished sac - ri - fice.
ev - er with the sons of light: "Bless - ing, hon - or, glo - ry, might!"

Fsus F Dm B \flat C

Hal - le - lu - jah! Hal - le - lu - jah! Lamb of God for sin - ners slain!

Dm Fsus F B \flat C F

Hal - le - lu - jah! Hal - le - lu - jah! Je - sus Christ, we praise Your name!

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Speak, O Lord

Keith Getty and Stuart Townend

$\text{♩} = 76$

F/A G/B C C/E F C/E C Cmaj7/E F C/E C G/B Fmaj7/A G/B

1. Speak, O Lord, as we come to You to re - ceive the food of Your Ho - ly Word.
2. Teach us, Lord, full o - be - di - ence, ho - ly re - ver - ence, true hu - mil - i - ty.
3. Speak, O Lord, and re - new our minds; help us grasp the heights of Your plans for us.

F/A G/B C C/E F C/E C Cmaj7/E F C/E F/A Fmaj7/A G/B C

Take Your truth, plant it deep in us; shape and fash - ion us in Your like - ness, that the
Test our thoughts and our at - ti - tudes in the ra - di - ance of Your pu - ri - ty. Cause our
Truths un - changed from the dawn of time that will e - cho down through e - ter - ni - ty. And by

G G/F C/E F C/E C G G/F C/E F Gsus G

light of Christ might be seen to - day in our acts of love and our deeds of faith.
faith to rise; cause our eyes to see Your ma - jes - tic love and au - thor - i - ty.
grace we'll stand on Your prom - is - es, and by faith we'll walk as You walk with us.

F/A G/B C C/E F C/E C Cmaj7/E F C/E F/A G C

Speak, O Lord, and ful - fill in us all Your pur - po - ses for Your glo - ry.
Words of pow'r that can ne - ver fail, let their truth pre - vail o - ver un - be - lief.
Speak, O Lord, till Your church is built and the earth is filled with Your glo - ry.

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The Power of the Cross

Keith Getty and Stuart Townend

♩ = 66

Oh, to see the dawn of the dark - est day,
 Oh, to see the pain writ - ten on Your face,
 Now the day - light flees, now the ground be - neath
 Oh, to see my name writ - ten in the wounds,

Christ on the road to Cal - va - ry. Tried by sin - ful men,
 bear - ing the awe - some weight of sin; ev - ery bit - ter thought,
 quakes as its Ma - ker bows His head. Cur - tain torn in two,
 for through Your suff - ring I am free. Death is crushed to death,

torn and beat - en, then nailed to a cross of wood. This the
 ev - ery ev - il deed crown - ing Your blood - stained brow. (Vs. 4 only)
 dead are raised to life, Fin - ished! the vict' - ry cry. This the
 life is mine to live, won through Your self - less love.

pow'r of the cross: Christ be - came sin for us; took the
 pow'r of the cross, Son of God, slain for us. What a

blame, bore the wrath, we stand for - giv - en at the cross.
 love, what a cost, we stand for - giv - en at the cross.

The Sands of Time Are Sinking

Anne Ross Cousin (1857)

Based on the letters of Samuel Rutherford

Connie Dever

1. The sands of time are sink - ing, the dawn of Hea - ven breaks;
 2. The King there in his beau - ty, with - out a veil is seen;
 3. O Christ, he is the foun - tain, the deep, deep well of love;
 4. With mer - cy and with judg - ment my web of time He wove;
 5. Oh! I am my Be - lov - ed's and my Be - lov - ed's mine!
 6. The bride eyes not her gar - ments but her dear Bride - groom's face;

The sum - mer morn I've sighed for, the fair sweet morn a - wakes;
 It were a well spent jour - ney though sev'n deaths lay be - tween;
 The streams on earth I've tast - ed, more deep I'll drink a - bove;
 and al - ways dews of sor - row were lus - tred with his love;
 He brings a poor, vile sin - ner in - to his "house of wine;"
 I will not gaze at glo - ry but on my King of Grace:

Dark, dark hath been the mid - night, but day - spring is at hand,
 The Lamb with his fair ar - my doth on Mount Zi - on stand,
 There to an o - cean full - ness his mer - cy doth ex - pand,
 I'll bless the hand that guid - ed, I'll bless the heart that planned,
 I stand up - on his mer - it, I know no oth - er stand,
 Not at the crown he giv - eth, but on his pier - ced hand;

and glo - ry, glo - ry dwel - leth in Im - man - uel's land.
 and glo - ry, glo - ry dwel - leth in Im - man - uel's land.
 and glo - ry, glo - ry dwel - leth in Im - man - uel's land.
 when throned where glo - ry dwel - leth in Im - man - uel's land.
 not e'en where glo - ry dwel - leth in Im - man - uel's land.
 The Lamb is all the glo - ry of Im - man - uel's land.

There is a Fountain Filled with Blood

William Cowper, 1771

Traditional American Melody
Arr. Lowell Mason, 1830

$\text{♩} = 84$ $B\flat$ $E\flat/B\flat$ $B\flat$ $B\flat/D$ $E\flat$ $B\flat$ $E\flat/B\flat$ $B\flat$ $B\flat/D$ F $B\flat$

1. There is a foun-tain filled with blood drawn from Im man - uel'sveins, and
 2. The dy - ing thief re-joiced to see that foun-tain in his day, and
 3. *Dear dy - ing Lamb, thy pre - cious blood shall nev - er lose its power till*
 4. E'er since by faith I saw the stream thy flow - ing wounds sup - ply, re -
 5. When this poor lisp - ing, stam - mering tongue lies si - lent in the grave, then

$B\flat$ $E\flat/B\flat$ $B\flat$ $B\flat/D$ $E\flat$ $B\flat$ $B\flat$ $F7$ $F6$ $B\flat$

sin - ners, plunged be - neath that flood, lose all their guilt - y stains: lose
 there may I, though vile as he, wash all my sins a - way: wash
all the ran - somed Church of God be saved, to sin no more: be
 deem - ing love has been my theme, and shall be till I die: and
 in a no - bler, sweet - er song I'll sing thy power to save: I'll

$B\flat$ $F7$ $B\flat$ $E\flat$ $B\flat$ $E\flat/B\flat$ $B\flat$ $B\flat/D$ F $B\flat$

all their guilt - y stains, lose all their guilt - y stains; and
 all my sins a - way, wash all my sins a - way; and
saved, to sin no more, be saved, to sin no more; till
 shall be till I die, and shall be till I die; re -
 sing thy power to save, I'll sing thy power to save; then

$B\flat$ $E\flat/B\flat$ $B\flat$ $B\flat/D$ $E\flat$ $B\flat$ $B\flat$ $F7$ $B\flat$

sin - ners, plunged be - neath that flood, lose all their guilt - y stains.
 there may I, though vile as he, wash all my sins a - way.
all the ran - somed Church of God be saved, to sin no more.
 deem - ing love has been my theme, and shall be till I die.
 in a no - bler, sweet - er song I'll sing thy power to save.

Behold him there, the risen Lamb!
 My perfect spotless righteousness,
 the great unchangeable I AM, the
 King of Glory and of Grace. One
 with Himself, I cannot die; my soul is
 purchaced by His blood. My
 life is hid with Christ on high, with
 Christ, my Savior and my God.

Before the Throne of God Above — page 48



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