



Welcome to Blackburn Baptist Church, on February 20th 2022 at 10:45, meeting once more at Bethesda Chapel.

Whilst some are able to meet in person, others we know are still at home. We hope and pray that you will find this outline of our service helpful, as we seek to worship God as a Church family, wherever we are.

Our service today is led by Alec, as we begin a new series: Characteristics of God.

Alec welcomes everyone to Bethesda Chapel:

"**Good morning everybody** and a very very warm welcome on yet another very windy day, to Blackburn Baptist Church at Bethesda Chapel, in Blackburn, about an hours drive away from Manchester in the north-west of England for those of you watching on the recording and you don't know where we are. It's good that you are with us and I hope that the Lord will bless you, I'm sure he will, today or whenever you are following this meeting at home.

We're going to begin with what I decided is a kind of theme song, for a new theme that we are beginning today, a kind of mini series on the character of God. We'll be looking at the different elements of the character of God, more of that later on, but our theme song is a song that is quite moving I think, that is quite deep and yet in its simplicity not its complexity, and I've asked Tim if we could listen to this song sitting as we are. If you want to sing with it please join in. **The theme song is: This is our God"**

Your grace is enough, more than I need, at your word I will believe.
I wait for you, draw near again, let your spirit make me new;
and I will fall at your feet, I will fall at your feet, and I will worship you here.

Your presence in me, Jesus light the way, by the power of your word
I am restored, I am redeemed, by your spirit I am free;
and I will fall at your feet, I will fall at your feet and I will worship you here.

(Instrumental music, building in volume)

Freely you gave it all for us, surrendered your life upon that cross;
great is the love poured out for all, this is our God.
Lifted on high from death to life, forever our God is glorified;
servant and king rescued the world, this is our God.

(Quietly)

And I will fall at your feet, I will fall at your feet,
and I will worship you here.

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and I will worship you here.

Freely you gave it all for us, surrendered your life upon that cross,
great is the love poured out for all, this is our God.

Lifted on high from death to life, forever our God is glorified,
servant and king rescued the world, this is our God.

Songwriters: Reuben Morgan

CCLI SONG # 5060834

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CCL No 5664

https://www.youtube.com/watch?v=hLrrHoM_tUU

Alec leads in a short prayer:

"Loving Heavenly father, we praise you and thank you that we have the freedom to come together here in this place. On this morning, on this Lord's Day morning, and fall at your feet because you are our God and we worship you here in this place this morning, in our hearts. And in the same breath as we thank you for the freedom that we have to come before you together like this, we remember and we ask you to be with those churches, fellowships, in countries where, at the present time, it is either not possible to come together in this way, or it's just so dangerous. We have your word, we can read it, we can sing from it, we can learn from you from your word. Many people do not have your word and they have no one to explain it to them. We ask now from our hearts, remember those especially in lands like Afghanistan, in North Korea, in Saudi Arabia and many other places where it is almost impossible at the present time for churches to function, to meet together, to come together, without desperate fear and anxiety, that that will be the last time they see each other on the earth. We pray that you will lead our meeting today, lead our gathering today from beginning to end, speak to each one of our hearts and minds, help us to be open to what you are saying. We pray in Jesus name. "

We are very grateful that Joy is playing for us today, and we can join together is singing (or reading) Immortal, Invisible, God only wise.

Immortal, invisible, God only wise,
in light inaccessible hid from our eyes,
most blessed, most glorious, the Ancient of Days,
Almighty, victorious, Thy great name we praise.

Unresting, unhasting, and silent as light,
nor wanting, nor wasting, Thou rulest in might;
Thy justice like mountains high soaring above,
Thy clouds which are fountains of goodness and love.

To all, life Thou givest, the great and the small;
In all life Thou livest, the True Life of all;
we blossom and flourish as leaves on the tree,
and wither and perish, but naught changeth Thee.

Great Father of glory; pure Father of light;
Thine angels adore Thee, all veiling their sight;
all praise we would render: O help us to see
'tis only the splendour of light hideth Thee.

PUBLIC DOMAIN

Words: Walter Chalmers Smith (1824-1908) Music: ST. DENIO. Anon. Welsh hymn melody
CCLI SONG # 124466
CCL no 5664

(We sang slightly different words today)

Immortal, invisible, God only wise,
in light inaccessible hid from our eyes,
most blessed, most glorious, the Ancient of Days,
Almighty, victorious, your great name we praise.

Unresting, unhasting, and silent as light,
nor wanting, nor wasting, you rule us in might;
your justice like mountains high soaring above,
your clouds which are fountains of goodness and love.

To all life you're giving, to both great and the small;
in all you are living, the true life of all;
we blossom and flourish, uncertain and frail,
and wither and perish, but you never fail.

We worship before you, great Father of light;
while angels adore you, all veiling their sight;
our praises we would render: O Father to you
whom only the splendour of light hides from view.

Alec shares the notices for this week:

Refreshments after this service, Tuesday morning fellowship from 10am, Ladies Bible Study at 10.45, Tiddlywinks on Wednesday, Thursday evening fellowship at 7.30pm (which Sibylle will be here for, as she is coming over from Germany for a few days) and Movie morning on Saturday. (He shared that yesterday the movie was abandoned as it started to snow, so instead a movie was taken of them playing in the snow!)

There will be a Leprosy Mission Coffee Morning on Saturday March 5th, 10.30-12.30. Keswick in East Lancashire weekend March 25-26th with Roger Carswell.

He shared a big thank you from Morag re Operation Christmas Child. Morag has now been told that our boxes went to Central Asia. Her daughter was able to help checking the boxes locally, and would recommend volunteering if anyone is able next time! There is information available on you tube, and Morag hopes DV to run the appeal again for Christmas 2022.

Alec also shared news of appeals for Afghanistan, with flyers available, and then **Alec himself reads an Old Testament reading: Exodus 34, 1-14.**

"The Lord said to Moses, 'Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke. Be ready in the morning, and then come up on Mount Sinai. Present yourself to me there on top of the mountain. No one is to come with you or be seen anywhere on the mountain; not even the flocks and herds may graze in front of the mountain.'

So Moses chiselled out two stone tablets like the first ones and went up Mount Sinai early in the morning, as the Lord had commanded him; and he carried the two stone tablets in his hands. Then the Lord came down in the cloud and stood there with him and proclaimed his name, the Lord. And he passed in front of Moses, proclaiming, 'The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation.'

Moses bowed to the ground at once and worshipped. 'Lord,' he said, 'if I have found favour in your eyes, then let the Lord go with us. Although this is a stiff-necked people, forgive our wickedness and our sin, and take us as your inheritance.'

Then the Lord said: 'I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the Lord, will do for you. Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you. Break down their altars, smash their sacred stones and cut down their Asherah poles. Do not worship any other god, for the Lord, whose name is Jealous, is a jealous God.'

We can sing again, whilst we take our offerings and gifts for God's work in this place, How sweet the name of Jesus sounds, which Joy again plays for us.

How sweet the name of Jesus sounds
in a believer's ear!

It soothes our sorrows, heals our wounds,
and drives away our fear.

It makes the wounded spirit whole
and calms the troubled breast;
'tis manna to the hungry soul,
and to the weary, rest.

O Jesus, shepherd, guardian, friend,
my Prophet, Priest, and King,
my Lord, my Life, my Way, my End,
accept the praise I bring.

How weak the effort of my heart,
how cold my warmest thought;
but when I see you as you are,
I'll praise you as I ought.

Till then I would your love proclaim
with every fleeting breath;
and may the music of your name
refresh my soul in death.

Public domain
AUTHORS: Alexander Robert Reinagle, John Newton
CCLI SONG #42940
CCL No 5664

Alec receives our offering gifts and prays: "Loving Heavenly Father, we thank you for the many good gifts that you faithfully give us, for your love, for your grace, for your mercy, for everything that you give us, and we ask that you would use these gifts that we bring back to you for the extension of your kingdom, for the honour of your name, for your glory, for we pray in the name of Jesus. Amen"

Victor now leads us in prayer.

(Before he leads in prayer, he thanks the fellowship for the love shown to the family on the birth of their second daughter, Asher.)

"Heavenly Father, Thank You for the privilege to be able to worship at your feet today.

Lord God, we pray for all who have difficulties of various kinds, especially those that are affected by the recent storm Eunice, Many are suffering from health problems and there is a slow provision of care, some have to isolate and are ill, many have increased financial and family worries, homelessness and much more, we can ask for answers to problems, and support and care for those in need.

Heavenly Father, we also ask for peace between nations, particularly at this time, remembering Russia and Ukraine dilemma, asking that there be a diplomatic resolve by all to work for good and better things, not war and carnage.

Also, places far, where there are many difficulties following storms and other disasters. and pray that the right help is given quickly where it is needed. Additionally, we bring before You the many refugees in different places and those who are displaced and persecuted therefore suffering great distress, and we ask for comfort and support for all.

We pray for our church, its activities here, the community around, and the church family and leaders, God, Remind us that love is always near because You are never far. When we feel unworthy of love, remind us that You have made us worthy. And when we feel incapable of showing love, help us to remember what You have sacrificed for us. Remind us of how loved we are so we can remind others of how loved they are.

Lord God, we ask that all here today may find comfort and joy as we worship together, and we ask for Your presence also with those watching the recording or reading the script. Please be beside the ones who can't be here who would like to be and those who have not yet returned since Lockdown. We are grateful for all who organises all that happens here and particularly ask for Your continued presence with our Pastor and Deacons. We ask for the grace to continue to reach out to the people living nearby and we ask for Your special guidance with new plans to share the Gospel with them.

We bring our church family and those they know and love to You, remembering the ones facing various uneasiness, like those grieving, suffering or ill and especially those we know in care homes or hospitals following operations or having treatment. Please be there beside them all with Your strength and love. We continue to pray also for the young ones in our families, we put their lives in Your hands, Lord, as many erroneous teachings and cultures are going on in our world these days, we ask for divine guidance for them and ask that they shall tread and hunger for your ways.

Finally, we pray for ourselves, When we leave here today, Lord, may we go out with a renewed commitment to You and with the knowledge that You shall be our anchor. Help us to be steadfast to all we know and believe about You and share it with others. And for the times we have let you down, Father, please show us your mercy, and forgive us our transgressions.

We ask that You be our shield and buckler and protect us from every overwhelming situation, we also ask for your continued presence in our happy moments. Thank You for all You have given us and mostly, for the gift of Your Son Jesus Christ. We present our supplications now to You Heavenly Father, in Christ's name. Amen!"

Our New Testament passage for today is read by Becky: John 8, 1-11.

'But Jesus went to the Mount of Olives.

At dawn he appeared again in the temple courts, where all the people gathered round him, and he sat down to teach them. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and

said to Jesus, 'Teacher, this woman was caught in the act of adultery. In the Law Moses commanded us to stone such women. Now what do you say?' They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, 'Let any one of you who is without sin be the first to throw a stone at her.' Again he stooped down and wrote on the ground.

At this, those who heard began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened up and asked her, 'Woman, where are they? Has no one condemned you?'

'No one, sir,' she said.

'Then neither do I condemn you,' Jesus declared. 'Go now and leave your life of sin.'

Alec invites us to join in singing our Message hymn "How deep the Fathers love for us" by Stuart Townend, which Joy again plays for us.

How deep the Father's love for us, how vast beyond all measure,
that He should give His only Son to make a wretch His treasure.
How great the pain of searing loss - the Father turns His face away,
as wounds which mar the Chosen One bring many sons to glory.

Behold the man upon a cross, my sin upon His shoulders;
ashamed, I hear my mocking voice call out among the scoffers.
It was my sin that held Him there until it was accomplished;
His dying breath has brought me life - I know that it is finished.

I will not boast in anything, no gifts, no power, no wisdom;
but I will boast in Jesus Christ, His death and resurrection.
Why should I gain from His reward? I cannot give an answer;
but this I know with all my heart - His wounds have paid my ransom.

Stuart Townend

CCLI SONG #1558110

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CCL No 5664

Alec shares his Message, accompanied by powerpoint slides:

Our compassionate God

"If you are looking for somebody to fill an important job, to give a special character to your organisation, to offer those gifts and abilities which you most need, you are probably looking for someone amongst other things with management skills, organisational ability, technical competence, human relations experience and innovative potential, and possibly

someone aged between 30 and 40 with 25 years of proven experience. But then you might be missing the most important elements in their essential being and their character.

How do we find out what God is like?

Does God make us in His image? Or do we make God in our image? According to what we would expect Him to be; according to how we would like Him to be or want Him to be so that He fits in with us and with our ideas and with “our” world?

How do we find out what God is really like?

There are two main routes to answering this question. Looking at God`s Word and looking at God`s world.

“Since the creation of the world God`s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made.” (Romans 1:20)

When a long time ago a man called Moses wanted to know what God was like, he asked God directly to show him who He really was. It was a bit like you and I saying “If you are real Lord, be real to me.” This is how it was with Moses. God the Creator of heaven and earth had made an agreement with His people who for simplicity we will just call the people of God. God set out the framework for the relationship between He Himself and His people and they thought it was fine and really cool and so they all agreed to it. But a short while later they lost it completely, all of them, and started to behave in ways that God had not wanted and which they had promised not to do. They broke the agreement they had made with God. That is a horrific and desperately sad historic event. It is not a myth. You can read about in the Bible in a part of it called Exodus chapter 32. But it is not just history because basically that is what we, you and I, do with God too.

But nevertheless out of this agreement-breaking scenario came something really beautiful. In God`s grace and mercy that can also be true in our lives. Let`s look briefly more exactly at how this happened.

The people of God broke their agreement with Him. Even though God`s presence was on top of the mountain and they could see Him, there they were right down below in view from the summit breaking the first two commands of the agreement they had just made with Him; no other gods and no idols. This is what had happened. When the people saw that Moses had not come down from the mountain but was staying there a long time, they lost it and they gathered around Aaron and said to him, “We do not know what has happened to this man Moses, who led us out of Egypt; so make us a god to lead us.”

Aaron had then said to them, “Take off the gold earrings which your wives, your sons, and your daughters are wearing, and bring them to me.” So all the people took off their gold earrings and brought them to Aaron. He took the earrings, melted them, poured the gold into a mould, and made a gold bull-calf.

And then listen to this! The people said, “This is our god, who led us out of Egypt!” This golden bull-calf!

Then Aaron built an altar in front of the gold bull-calf and announced, "Tomorrow there will be a festival to honour the Lord."

Well that would reach Radio Lancashire wouldn't it.

They were worshipping idols and false gods.

Of course In Blackburn with Darwen we don't do that do we? Surely we wouldn't do that?

We would be obedient to the Lord wouldn't we? We wouldn't disobey what He said-would we? Wouldn't we wait for Him and what He wanted to say about what we should do? After all we have the Word of God. WE have all of it. We can know exactly what He expects from us. We just sometimes don't do it.

Now what happened next is really important. God knew what was happening down below at the bottom of the mountain. He could see it. He was really upset and really angry. So he invited Moses into His own anger and pain and told Moses what He had decided to do-to wipe out the people of God: to destroy His own people.

But Moses appealed to God's character. He cried from his heart. He said **first of all** to destroy the people of God would be for God to break His own agreement that He had made with Abraham; **and then secondly also** Moses appealed to God's reputation among the nations. What would other people think of a God who was not only prepared to annihilate His own people but who actually did it?

God heard Moses' prayers. Our God is not a God who accepts the status quo. He is a God who acts. He is a God of reconciliation. He is a God who acts. And although judging those primarily responsible for the disobedience He promised to forgive the people as a whole and renew His agreement. Hallelujah! Right at this point, for the first time, God described His character to Moses. And that is where we are now in Exodus 34:6!

But I hear some of you thinking it and probably soon saying it: Alec what has a guy called Moses masses of years ago in a place thousands of miles away from Blackburn with Darwen got to do with me when he talks about God? So I say clearly to you that we would be missing the point to think that time and distance make a difference to who God is and to how He wants to relate, to communicate, to share His Life and Being with those individuals and nations whom He made, whom He created and loves.

He longs for intimacy; He longs for nearness; He longs for friendship and companionship; He longs for relationship with those whom He has made. He longs for closeness and intimacy. He is not a distant God from a different time-zone in a different world. He is here now, just as He always was and is and will be. He is the Lord, the King, and the Mighty One. He is the same, yesterday, today and forever.

This God who is here at BBC now, described his character to Moses as it is recorded in Exodus, just like He is doing to us today. Exodus 34:6 is God's personally endorsed self-description-and this is what it says:

“Then the LORD passed in front of Moses and called out: “The LORD, the LORD God, is compassionate and gracious; slow to anger, abounding in loving devotion and faithfulness.” (Berean Study Bible)

We will be looking together in this series on the character of God at the five elements mentioned in this verse beginning today with compassion.

Let`s look at a short film clip to introduce this: <https://bibleproject.com/explore/video/character-of-god-compassion/> (STOP VIDEO AT 4:35)

We see the compassion of God at work in His world, at work in His people, God living in me and you. We see this throughout the Bible not just in Exodus, but before it and after it. Not just in so-called middle-eastern Bible lands but in Lancashire, in Blackburn and Darwen. Not just in the days in which the Bible was written and the events written down in the Bible took place and were experienced, but today and tomorrow until the only Son of God, the Lord Jesus comes again. Here and now and evermore we may experience the compassion of God in how we live and move and have our being.

Compassion is not weakness, it is strength.

Compassion is not for yesterday or just for today it is for every day.

But let`s look briefly together once again at the biblical context of Exodus 34:6.

Exodus 32-34 is at the centre of a section about the tabernacle in Exodus 25-40. The tabernacle was really a very substantial tent; not the kind of tent you could put in your backpack or on the roof-rack of your car, but a massive construction for meetings together of God and His people. It was a kind of portable sanctuary or portable place of worship, a kind of transportable Bethesda. These three chapters 32-34 function as a break between the instructions for (25-31) and the construction of the tabernacle, (35-40). But the break is not just a literary one. It is a relational breakdown, the breakdown of a relationship, the breakdown of the relationship between God and His people.

After all that God had done for His people—remembering them as slaves in Egypt, buying them out of slavery, making his agreement with them—His people commit what we might perhaps call spiritual adultery. In Exodus 32, God`s people make a graven image, and bow before it. This generates God`s anger, but it also sets the stage to display His mercy and His grace.

Exodus 34:6 is the key moment of this event. Like a programme interruption at a critical moment in a dramatic Netflix film or like a sudden blow of a referees` whistle at a soccer game being seen live by millions as a member of one team or the other collapses with apparent heart failure alone in the middle of the playing area, we find in this electrifying and dramatic chapter 34 verse 6 the main piece, the keystone, the essence, the very centre of Old Testament thinking and theology in God`s revelation, in His revealing Himself to Moses, the very centre of God`s Word to us.

This verse is basically programmatic for the whole of the rest of the Bible. It is picked up in places like Num. 14:18. When the people of God rebel against Moses, Moses quotes

Exodus 34:6-7 in full as he pleads for God to pardon His people. Moses knew his Old Testament well! Think about it! In the Psalms, these verses are often cited to remind God's people of God's gracious character (cf. 86:15; 103:7). I think you've got it now! It's good to memorise the Scriptures isn't it.

Exodus 34:6-7 is so programmatic because of the way it expresses God's relationship with the world. God is unchanging, (Mal 3:6), yet people are not.

Do you see what is so very special in the order of events, in the contextual development here? It is so wonderful, so unbelievably, amazingly, marvellously wonderful. But it is true.

God's revelation of His character does not come because His people have fulfilled the terms of what they had agreed to with Him through their representatives. NO.

God's revelation of His character does not come because His people have not properly understood what it is that God expects from Him. NO.

They knew exactly what the terms of the agreement were. God's revelation of His character comes after the people have blindly, blatantly, deliberately and maliciously destroyed the relationship they had with their Maker and Sustainer, the Lord of Lords, King of Kings and God of Gods.

It is a small aside, but I risk it anyway. How many times do we ourselves say or hear others saying, why doesn't God intervene to stop suffering on the planet. How can there be a God of love if He doesn't intervene in my life, in the lives of my family and friends, in the lives of my neighbours or work-mates.

But you see God does. We saw that in the video-clip. He intervened at the point at which we had no hope. His compassion extended His long arms out to us and sent His Son Jesus Christ into the world, dying for the sake of the whole world a brutal death on a cross with a crown of thorns without Himself at any time ever having done anything wrong; for me and for you who had made a complete and utter mess of our lives.

Let us not blame God when we ourselves are to blame.

And on the other hand let us not forget to praise God because He opened the way of reconciliation to set us free and gives us new life for our time on this planet and for eternity.

What might it mean to have and to demonstrate a heart of compassion? We see this simply and clearly in the true story of Jeremiah. Jeremiah a prophet of the living God was in a hopeless situation, thrown into a cistern by his enemies. In the prophet's rescue, God used an unlikely person, a guy called Ebed-Melek, a slave, a foreigner and a eunuch, in order to show that all glory belongs to Him. This guy heard of Jeremiah's plight, cared about what he heard, and took action. He showed courage and compassion when others did not. His example should challenge us, even as it provides us a picture of Christ's love. You can read about that in Jeremiah 38:1-28 if you would like to do so.

But there is another passage of Scripture to which I wish to refer you. That is the one that Becky has read to us from John 8. This experience is not a made-up story. It is real and genuine. This encounter between Jesus and the woman actually happened. I preached on this here at BBC on October 3, 2021 in the series we did on “Encounters with Jesus” No. 4, with the sub-title “Jesus meets YOU”.

You see this is where it is really at today. It is about you and me and our encounter with and relationship to the Lord Jesus and of course also to one another.

This message today is not some kind of intricate theological masterpiece that I am painting or working on although in one sense it is that. This is not a sort of cumbersome scaffolding structure as a preparation for building improvements in God`s church although in another sense it is that very thing.

You see it is very simple and very complicated at one and the same time.

The question for me and for you is what is our relationship as a church and as individuals with the Lord Jesus Christ? It is if you like the dinosaur question. For a human being and for a religious organisation the answer to this question determines not just whether or not we survive, whether or not we live on, in and with the Lord but whether or not we are fruitful in His service. God revealed His compassionate nature to Moses and the people of God after the people had completely lost it, I mean completely lost it and broken the two basic, the two most understandable, the two prime and probably main requirements that God had asked them to fulfil, the breaking of which meant the end of the relationship.

When sin is discovered, our instinct is to divert attention from our own actions to those of others. In the case of the woman caught in adultery; in their sin, the religious leaders sought not only to accuse the adulterous woman, but also to trap Christ in His words. The Lord Jesus` response revealed both the depths of wrong and the extent of God`s mercy, the width and the depth and the breadth of His compassion.

Let me say it again: God has made a world in covenant with Him. That is to say those who obey Him will receive grace, mercy, and forgiveness (through a sinless Lord Jesus showing His compassion for us by dying on the Cross).

However, He is angry with those who reject or ignore him; He is patient with them but this patience has a limit.

God revealed His character to His people after they had broken His law. While they may have understood Him initially as a Lord of law, He revealed that He is the God of grace. Have you found hope for forgiveness in your life? You can be forgiven today by the one and only living God, the Eternal God, the King of Kings and Lord of Lords, our compassionate and gracious God.

There is no wrong that you and I have done; no mess that you or I have made that He is unable or unwilling to forgive. Through the gift of His only son, God has shown us in His great compassion His desire to forgive us. If God has been speaking to you this morning, in the silence of the next few moments, tell God your desire to receive His forgiveness. Be reconciled to God and to one another. “

We bring our worship to a close as we watch, read or sing: "What love my God" shown on the screen at Bethesda as sung by CityAlight

What love my God would bring you down to earth?
What king would take a low and lonely birth?
Yet to this dark and broken place you came
to sleep beneath the stars that you had made.

What love my God would send the Way of Life
to walk the road, rejected and despised;
that you might know the weakness I possess
and be my rock of strength and righteousness.

O Your love my God like a flood
as heaven opened up pouring out on us;
O praise the King who came to the world
in his love like a mighty flood.

What love my God could hold you to the tree
to bear that overwhelming debt for me?
The Son of heaven leaves the Father's side;
the Healer bleeds, the Life was made to die.

What love my God, so gracious and extreme,
was strong enough to come and fight for me,
to go through hell and down into the grave,
and raise me up to see you face to face?
You raise me up to see you face to face.

Jonny Robinson Michael Farren Rich Thompson

CCLI SONG #7073335

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<https://www.youtube.com/watch?v=CjXK9PdCpis>

And finally, we say together:

May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with us all, evermore, Amen.