



Welcome to Blackburn Baptist Church, on Sunday January 31st 2021 at 10:45.

The current lockdown restrictions have resulted in the decision to not meet in person at Bethesda Chapel at present. We plan to use our YouTube channel to broadcast the services, but will still continue to provide this written service sheet. We hope and pray that you will find this outline of our service helpful, as we all seek to worship God as a Church family, wherever we are.

Alec is leading our worship today, with recordings from Germany. Again we thank his daughter (BRD from Mondlicht films) for her help and copyright permission. Tim has recorded the contributions from here in Blackburn, and we express our thanks to him for his technical expertise!

We begin with Alec welcoming us all, from his home in Germany.

"Good morning, and welcome to Blackburn Baptist Church to our online presentation for Sunday, the 31st of January 2021. As I always say, whoever you are, wherever you are and whenever you're watching may God bless you richly as you share with us in this presentation, joining in the songs, listening to the Bible reading, hearing the message. We pray that you will really benefit from sharing with us today. Let's start now."

We watch, listen or read the words to a song from Hillsongs, in Australia, recorded live in 2015, that starts quietly and builds to the chorus: O praise the name of Jesus

I cast my mind to Calvary
where Jesus bled and died for me;
I see His wounds, His hands, His feet,
my Saviour on that cursed tree.

His body bound and drenched in tears,
they laid Him down in Joseph's tomb.
The entrance sealed by heavy stone,
Messiah still and all alone.

O praise the Name of the Lord our God,
O praise His Name forevermore.
For endless days we will sing Your praise
Oh Lord, oh Lord our God.

Then on the third at break of dawn
the Son of heaven rose again!
O trampled death where is your sting?
The angels roar for Christ the King!

O praise the Name of the Lord our God....

He shall return in robes of white,
the blazing sun shall pierce the night,
and I will rise among the saints,
my gaze transfixed on Jesus' face.

O praise the Name of the Lord our God,
O praise His Name forevermore.
For endless days we will sing Your praise
Oh Lord, oh Lord our God.

Songwriters: Martin W. Sampson / Benjamin William Hastings / Dean Ussher
O Praise The Name (Anástasis) lyrics © Hillsong Music Publishing Australia
CCL no 5664.

<https://www.youtube.com/watch?v=cNkdKr9QP3w>

Alec now reads our Bible passage for today, Luke 3, 15-28

The people were waiting expectantly and were all wondering in their hearts if John might possibly be the Messiah. John answered them all, 'I baptise you with water. But one who is more powerful than I will come, the straps of whose sandals I am not worthy to untie. He will baptise you with the Holy Spirit and fire. His winnowing fork is in his hand to clear his threshing-floor and to gather the wheat into his barn, but he will burn up the chaff with unquenchable fire.' And with many other words John exhorted the people and proclaimed the good news to them.

But when John rebuked Herod the tetrarch because of his marriage to Herodias, his brother's wife, and all the other evil things he had done, Herod added this to them all: he locked John up in prison.

The baptism and genealogy of Jesus

When all the people were being baptised, Jesus was baptised too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.'

Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph,
the son of Heli, the son of Matthat, the son of Levi, the son of Melki, the son of Jannai,
the son of Joseph,

the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli,
the son of Naggai, the son of Maath,
the son of Mattathias, the son of Semein, the son of Josek, the son of Joda,
the son of Joanan, the son of Rhesa,
the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of Melki,
the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,
the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat,
the son of Levi, the son of Simeon, the son of Judah, the son of Joseph,
the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna,
the son of Mattatha, the son of Nathan, the son of David, the son of Jesse,
the son of Obed, the son of Boaz, the son of Salmon,[d] the son of Nahshon,
the son of Amminadab, the son of Ram, the son of Hezron, the son of Perez,

the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham,
the son of Terah, the son of Nahor, the son of Serug, the son of Reu,
the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan,
the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,
the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel,
the son of Seth, the son of Adam, the son of God.

Time for more music, an old hymn given a new look (and sound), Amazing grace

Who breaks the power of sin and darkness?
Whose love is mighty and so much stronger?
The King of glory, the King above all kings.
Who shakes the whole earth with holy thunder?
And leaves us breathless in awe and wonder?
The King of glory, the King above all kings.

This is amazing grace,
this is unfailing love,
that You would take my place,
that You would bear my cross.
You laid down Your life
that I would be set free;
Oh Jesus, I sing for
all that You've done for me.

Who brings our chaos back into order?
Who makes the orphans a son and daughter?
The King of glory, the King of glory.
Who rules the nations with truth and justice?
Shines like the sun in all of its brilliance?
The King of glory, the King above all kings.

This is amazing grace....

Worthy is the Lamb who was slain,
worthy is the King who conquered the grave.
Worthy is the Lamb who was slain,
worthy is the King who conquered the grave.
Worthy is the Lamb who was slain,
worthy is the King who conquered the grave.
Worthy is the Lamb who was slain,
Worthy, worthy, worthy.

This is amazing grace...

Songwriters: Josh Farro / Phil Wickham / Jeremy Riddle
This Is Amazing Grace lyrics © Wb Music Corp., Fbr Music, Josh's Music, Word Music, Llc
CCL no 5664

<https://youtu.be/8SrZvQeVKag>

Alec shares his message, again recorded in Germany.

SON OF ADAM, SON OF GOD

Luke chapter 3 is one of the most amazing chapters in the New Testament. It is a treasure trove of truth and at the same time a source of strength and encouragement. Matthew, Mark and Luke include the content of verses 15-17 in their gospels.

Masses of people, tax collectors and soldiers stream into the desert. A real desert storm.

Crowds of people go to where the man of God preaches. Why? To write critical letters to the authorities? To protest against his message and way of life? No. They are there to repent of their sins and to be baptised.

Perhaps we ask ourselves the question, how is something like this possible? Was that a one-off event?

They came from the capital city, from Jerusalem the holy city, from the religious centre of the Jews and undertook a long, difficult and arduous walk into the dry, hot and stony desert. The world situation at the time was desperate. The leaders were on the whole corrupt and the people were looking eagerly for answers. They sought the promised Messiah, the deliverer of the Jewish nation that had been promised to them in the Hebrew Bible.

So as we read in verse 15 the people were waiting expectantly. They were all checking their mail boxes and twitter accounts to see whether this maybe was the Christ. They were using their eyes and ears to the full to try to work out what the truth was about this man's identity. From the bottom of their hearts they probably hoped so. Perhaps if they had studied the Hebrew scriptures in depth they would have known about John the Baptist from what we call the Old Testament. I am sure you will be familiar with Isaiah 40: 3-5, Malachi 3:1 and 4:5.

This waymaker was very humble, completely genuine, openly sincere.

He didn't react to the size of the crowd of people coming to him by setting up his own group, his own religious organisation, his own sect. He didn't look at the potential sum on how ever many bank accounts he might set up. He didn't think of a private jet or a fleet of personal cars and limousines. He walked everywhere, he lived simply, he pointed to Jesus, he spoke the truth. Which would eventually cost him his earthly life.

He spoke to everybody. He spoke the same message to everybody. He spoke God's message to everybody.

Look with me at verse 16-18. John says I am not worthy to untie the thongs of the sandals of the one who is coming. You know this meant he considered himself not worthy to perform the lowest possible conceivable service of a slave to his master. This wasn't a kind of inverse or converse ego trip. This was genuine humility.

I am just baptising with water he said. But HE. He will baptise you with the Holy Spirit and fire. John is simply not concerned with himself. He lives for His Lord. He does what he is expected to do. He obeys His heavenly Father. He Himself was filled with the Holy Spirit even from his mother's womb, even from birth.

He allows his God-given spirituality, his spiritual gifts, his spiritual awareness to be used to serve the Kingdom of God's Son. He points the way to Jesus. He lives for Jesus, he talks of Jesus. And I will say it once more that he does not use his position and his authority to build up his own resources, his image and his following.

Verse 17 parallels verse 9 which I didn't touch on last week so I will do so now. A good tree bears good fruit. If we make a 180 degree turn in our heart and in our daily lives it will be visibly obvious where we are. The baptism of fire speaks of a pervasive Spirit. This new life in the Spirit is all over us, visible in all we do, permeating and penetrating our lives, our thinking, our speaking, our relationships, our use of time, gifts and resources. Galatians 5:22-23 give us a clear idea of where it's at.

There is a dramatic contrast between the fire of verse 15 and that of verse 16 which is unquenchable, destroying the trash, the rubbish, the junk, the waste and debris of our lives.

John pointed gladly and humbly to Jesus. After all that is what he was called to do.

Then in verse 18 we read that John had two further roles, he exhorted the people and preached the good news. He encouraged them. He intreated them. He warned and advised them. To do what? To look for and to follow the Lord.

John's gospel as recorded in Luke is not one-sided but well-balanced. Yes it was good news as it still is today for us. Yes it was a message of a hard judgement but it was a message of grace AND judgement. But let us not slip into the error of thinking that it does not matter whether or not we grow in the Lord. Paul writes clearly in Romans 6:1-2a, "What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We are those who have died to sin; how can we live in it any longer?"

As the Living Bible puts it: „Well then, shall we keep on sinning so that God can keep on showing us more and more kindness and forgiveness? Of course not! Should we keep on sinning when we don't have to? For sin's power over us was broken when we became Christians and were baptized to become a part of Jesus Christ; through his death the power of your sinful nature was shattered.“

John the Baptist did not preach a message of cheap grace. Nor will I.

But it is a message of forgiveness, of a new start and daily empowering through the Holy Spirit which is not only good news. It is amazing news. It is what we need in this pandemic. The grace of God in our struggle against isolation, against uncertainty, against depression, against loneliness and desperation, giving us genuine hope and real security in an insecure world.

Not everybody wants to hear what we have to say. Herod didn't like what John said about him and put him in prison. The Jewish historian Josephus confirms Luke's account, stating that John was placed in the fortress at Machaerus. Luke adds nothing more in his records about John the Baptist, presumably because he himself like John the Baptist really wants simply to talk about Jesus.

If you have time and interest follow the references to Matthew, Mark and John in the text form of this sermon at this point on the homepage next week. The passages referred to are easy and exciting to read.

Matthew 11:1-19; 14:1-12; Mark 6:14-29; John 3:22-36

John wants simply to demonstrate who Jesus is. But Jesus is not ashamed to talk of John the Baptist. In Matthew 11:11 we read:

“I tell you the truth, of all who have ever lived, none is greater than John the Baptist. Yet even the least person in the Kingdom of Heaven is greater than he is!”(NLT)

„I tell you that no one ever born on this earth is greater than John the Baptist. But whoever is least in the kingdom of heaven is greater than John.“(CEV)

Jesus is saying that John the Baptist is the greatest of men to be born up to that point in time. Why is this so? Because John, a prophet, has actually seen what all the other prophets were looking forward to, he has seen and directly testified to Jesus. So why is John least in the kingdom? It's because everyone who is born after John and who is in the kingdom has seen the fulfillment of God's plans in Jesus, which John is still looking forward to (just like all the other prophets, 1 Peter 1:10-11).

There is something really beautiful in this exchange. What do I mean? I mean John is humbly publically recognising Jesus as Lord and Jesus responds by pointing out John, by honouring John, by making His relationship to John, his evaluation of John, clear.

Does this ring bells for us? In Matthew 10:32 we read:

‘Whoever acknowledges me before others, I will also acknowledge before my Father in heaven.’ (Matthew 10:32 NIVUK)

And again in Luke 12:8 we read:

‘I tell you, whoever publicly acknowledges me before others, the Son of Man will also acknowledge before the angels of God.’ (Luke 12:8 NIVUK)

If we are in quarantine, if we are in self-isolation how good it is if we can nevertheless talk and write about Jesus at least electronically. If we are depressed, engulfed by hopelessness and surrounded by uncertainty how good it is to be able to sing the praises of God in our small, confining world.

He has not forgotten us.

He is coming again soon. Encourage one another with these words,(1 Thessalonians 4:18).

Luke`s God is a God who speaks. He has broken into a world which is perishing for lack of a life-giving voice from heaven and he tells us the good news of the rescue which is through Jesus Christ His Son. The Son of Adam is the Son of God.

Read verse 21. Jesus identified himself with his people. „When all the people were being baptized, Jesus was baptized too.“

Why did Jesus of all people decide he needed to be baptised?

That is no trite, no banal act nor simply a praiseworthy act of cultural assimilation. That is not just wanting to fit in with the expectations of the local culture. That is a commitment to God His Father, taking the place of wrongdoers so that they might be forgiven.

Isaiah the prophet wrote: „After a life of suffering, he will again have joy; he will know that he did not suffer in vain. My devoted servant, with whom I am pleased, will bear the punishment of many and for his sake I will forgive them. And so I will give him a place of honour, a place among the great and powerful. He willingly gave his life and shared the fate of evil men. He took the place of many sinners and prayed that they might be forgiven.” (Isaiah 53:11-12)

All the people who responded to John`s teaching were baptised, for all needed to recognise themselves to be in a wrong relation to God. They all needed a 180 degree about turn. Baptism was the symbol of the change of direction which had taken place. Jesus was an exception, the only exception, taking the place of wrongdoers so that they might be forgiven.

„Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” (Romans 5:7-8)

The Son of Adam, the Son of God is baptised for us. But to be honest, looking at the grammar the main point here is not the baptism but the voice from heaven. That is the main verb and the main event. What the voice of God had to say about Jesus was in dramatic contrast to what John said to the misguided crowds. After the people had been baptised following their realisation and acceptance that they were travelling on a one way road but in the wrong direction, God spoke. The crowd had grasped that their birth as Jews did not guarantee them anything with God, that their birth as Jews did not make them sons of God. But now Jesus has been baptised. Now Jesus is coming up out of the water and is praying. And while Jesus is praying God speaks.

Think about that. While Jesus is praying, God speaks. And when we are praying?

While Jesus is praying God speaks about the man Jesus, the son of Adam. We read in verses 21-22:

„When all the people were being baptised, Jesus was baptised too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: ‘You are my Son, whom I love; with you I am well pleased.’” (NIVUK)

As he was praying.

For Luke there is something more important here than the baptism. It is what God says about Jesus. The main verb in this sentence points clearly to the main event and that that is the voice coming from heaven.

Jesus prays as he comes out of the water and God speaks.

Like he is speaking to you and me now.

„You are here, moving in our midst we worship You

You are here, working in this place we worship You

You are Way maker, miracle worker, promise keeper, Light in the darkness

My God, that is who You are

You are here, touching every heart healing every heart
You're turning lives around You are mending every heart
we worship you“

This Jesus whom we worship prays as he comes out of the water and God speaks. Now this one is my beloved Son, with Him I am well-pleased. He has always been in a genuine relationship with me. He really is the Son of God.

Jesus is Son of Adam and Son of God. That is where Luke is now going with the family tree episode in verses 23b-28.

Maybe you start to think now, what am I going to do with such an apparently uninteresting long family tree passage?

J. B. Phillips must have felt this way because when he first published his translation of the New Testament he left the genealogies, the family trees, out of Matthew and Luke, thinking they were nothing more than boring trivia. But he learned from his mistake.

May I ask you a question and tell you a short story?

Do you know what the difference is between a student of physics and a medical student? If you take a telephone directory for Greater Manchester in your hands and ask a student of physics to learn it off by heart they will say „why?“ But the student of medicine will respond by saying, „By what deadline?“

Maybe we need to stop saying, „why?“ Maybe we just need to realise that a deadline has been set and we should grasp the truth.

Genealogies as sermon topics may seem dry and senseless, preaching on them may seem a waste of time and resources and the attention of the hearers may be tested but we all know what 2 Timothy. 3:16 says to us.

I remember in Japan being surprised when meeting people for the first time to be asked, „What`s your name? Where do you come from? What is your blood group?“ I wasn`t really used to this but learned to understand the importance of the blood group in Japanese thinking for character and personality.

What about Jesus? What is his blood group? Where does he come from? What is his name?

This Jesus is connected by birth to the family of a carpenter from Nazareth in Galilee, a son of Zerubbabel the prince and David the king, a member of the royal house of the tribe of Judah; a son of Abraham, an Israelite, identifying him with the Jewish nation. But more than that, he is identified with the whole human race, for he is a son of Adam.

Jesus identifies with us so that we can identify with him.

As it says in Genesis 1:26 we were made in the image of God. But we put ourselves and our lives on the dump. We thought we knew better. Jesus is man as God meant him to be, in an unbroken relationship of sonship with the Father. He came to set us free, that we might live in Him and He in us. To share in that we need to make a 180 degree about-turn in our life asking God in Jesus Christ to forgive us.

This is a very active and powerful truth. We are not here playing religious games. We are being confronted by the living God. He is meeting with us, speaking to us. What is our response?

If we have turned to Jesus, how do we know that we live in him and he in us? Because He has given us of his Spirit, (1 John 4:13), the same Holy Spirit who descended on the praying Jesus as He emerged from the waters of baptism. The Spirit of truth will guide us into all the truth,(John 16:13)

May we experience that each day as we walk with Jesus, son of Adam, son of God.

We can now watch, listen to or read, another version of Amazing Grace. Some of us will remember when this reached No 1 in the Hit Parade in the 1970's, sung by Judy Collins (accompanied I think by pipes and drums!). This version has no accompaniment apart from human voices. It begins with one voice alone, then verse 2 has a wordless vocal backing, building to full voices in verses 3 and 4.

Those of you who are able to watch will note that there are additional bible verses before and after the singing, which are written here, for you to read.

For God so loved the world that he truly saved a wretch like me. I'm so undeserving of God's love, I have turned my back on him time and time again in my life. Yet his love for me is steadfast. Did he not leave the 99 sheep and go in search of the one? I am that one and this is my story.

For God so loved the world that he gave his only begotten son that whoever believes in him might not perish....

Amazing grace, how sweet the sound
that saved a wretch like me.
I once was lost, but now I am found,
was blind, but now I see.

'Twas grace that taught my heart to fear
and grace my fears relieved.
How precious did that grace appear
the hour I first believed.

Through many dangers, toils and snares
we have already come.
'Twas grace that brought us safe thus far
and grace will lead us home.

When we've been there ten thousand years,
bright shining as the sun,
we've no less days to sing God's praise
than when we've first begun.

As the first verse is quietly repeated, the following words are shown on the screen:

Jesus did not come into the world to condemn it, he came into the world to save it.

Do not be deceived by the lies of men and the world, turn away from sin and darkness, turn to the light.

Jesus Christ is the light of the world, his truth will set you free. Jesus Christ is the way, the truth and the life.

This is the judgement that the light has come into the world and men loved the darkness rather than the light. John 3 v19

Heavenly Father, for the sake of his sorrowful passion, have mercy on us and on the whole world.

John Newton. Public Domain, CCL No 5664.

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

Victor now leads us in prayer:

"Our Father who art in heaven,

We give all the glory to you, for all your providence to mankind and in general to all creatures. In these challenging times, your grace has been sufficient.

Father Lord, help us to perceive you more in the everyday activities of life. We pray for our world and also give thanks for the progress of several jobs being administered to tackle and suppress the Covid 19 pandemic. We thank you for the tireless work done by our front line workers and the discernment which you have given the majority of people to stay at home in these unusual times. We pray that as the vaccines are released for use, that the most vulnerable will be protected, including those living in less privileged countries. We continue to pray for all doctors, nurses, health workers and all essential workers all throughout the world, particularly those in our local hospital, that they shall continue to love and care in the face of these unprecedented workloads. We pray for the United Kingdom, and the world over, in particular those who have lost loved ones We remember them, Lord we pray that your agape love will surround them all with strong compassion. Be gentle with them in their grief, protect them from despair, and give them the grace to persevere and face the future with hope.

We pray for our churches, the the message of Jehovah Shalom, meaning 'peace' will be proclaimed throughout the land, especially in these trying times, to bring tranquility. We ask that you would prepare the hearts of many to hear your word of good news and like the shepherds they would seek you and find Jesus.

We pray for ourselves heavenly Father. Help us to love one another with the love you have given us, to support and generally care for each other.

We pray also for our families, our neighbours and our friends, both at home and abroad. Lead us to bring a word in season to everyone. Bring your peace and joy to those who are in care homes and those who are caring for others. Give hope to those who are facing difficulties in any way.

We bring our church family to you, please give your healing to those with health problems, those on waiting lists for hospital appointments, you know their names Lord. Please grant them patience and peace to cope with all before them, and the

knowledge that they will soon start to feel better as a result of your supernatural healing power and their treatments.

We ask you to give your love to those who are struggling with other everyday problems that are making their lives uneasy. Give them the courage to reach out, and whoever they do reach out to, will be kind and gracious with their care.

We ask that you will continue to guide and bless the leadership, who put so much effort in ensuring the church keeps marching on spiritually, albeit virtually.

We ask our Pastor has a splendid time with his family in Germany, that his endeavours there will be crowned with success and he can come back with news and ready for the challenges ahead.

Finally Lord, thank you for revealing your unconditional love to us through your word.

As we go through the rest of the day and into the week, enlighten us Lord that we may see the wonderful world. Help us to continually live in and walk in the revelation of your word, and eventually, when the rays of this sinful world is complete, let our lips continually repeat "Yet not us but through Christ in us."

In his glorious name we have prayed, Amen."

Our final hymn was written by Philip Bliss in 1875, and is sung today by the congregation of the Metropolitan Tabernacle.

Man of Sorrows! what a name
for the Son of God, who came
ruined sinners to reclaim:
Hallelujah! what a Saviour!

Bearing shame and scoffing rude,
in my place condemned he stood,
sealed my pardon with his blood:
Hallelujah! what a Saviour!

Guilty, vile, and helpless, we;
spotless Lamb of God was he;
full atonement! can it be?
Hallelujah! what a Saviour!

Lifted up was he to die,
"It is finished!" was his cry:
now in heav'n exalted high:
Hallelujah! what a Saviour!

When he comes, our glorious King,
All his ransomed home to bring,
then anew this song we'll sing:
Hallelujah! what a Saviour!

PP Bliss Public Domain
CCL no 5664

<https://www.youtube.com/watch?v=8Zu66W2NB7s>

Alec sends closing greetings and a Benediction:

"Well we've almost got to the close of our online presentation today from Blackburn Baptist Church. I hope you've been encouraged, helped, challenged and informed by everything you shared in today. Thank you for being with us, hope you'll join us again next week but I'm going to close this week rather differently from usual. Before we say the words of the grace together from Numbers chapter 6, so you've got time to look it up, let me just read again the words of the song **Waymaker** in the summary that I have included for you and for myself and for everyone after the grace. I hope you enjoy listening to it and watching it, and singing with it, more than anything else in sharing not just with the sentiments expressed but expressing with your heart the same words and praising God maybe today for the first time. He is speaking to you and to me now.

You are here, moving in our midst, we worship you. You are here working in this place, we worship you. You are the waymaker, the miracle worker, promise keeper. you God are the light in the darkness my God, that is who you are.

You're here touching every heart, healing every heart, you're turning lives around, you are mending every heart, we worship you.

Let's now share in the words of the grace from Numbers chapter 6 verse 24 following.

The Lord bless you and keep you, the Lord make his face shine upon you and be gracious to you. The Lord turn his face towards you and give you peace, Amen.

God bless you."

As Alec said, we have the opportunity to watch , listen or read the words to this song called **Waymaker.**

You are here, You're moving in our midst,

I worship You,

I worship You.

You are here, You're working in this place,

I worship You,

I worship You.

Way maker, miracle worker, promise keeper

Light in the darkness, my God,

That is who You are.

Way maker, miracle worker, promise keeper

Light in the darkness, my God,

That is who You are.

You are here, touching every heart,
I worship You,
I worship You.
You are here, healing every heart,
I worship You,
I worship You.

You are here, turning lives around,
I worship You,
I worship You.
You are here, mending every heart,
I worship You,
I worship You.

**Way maker, miracle worker, promise keeper
Light in the darkness, my God,
That is who You are.
Way maker, miracle worker, promise keeper
Light in the darkness, my God,
That is who You are.**

Even when I don't see it, You're working.
Even when I don't feel it, You're working.
You never stop, You never stop working,
You never stop, You never stop working.

Written by Osinachi Okoro

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CCL no 5664.

https://www.youtube.com/watch?v=iJCV_2H9xDO

We would love to hear you in our virtual 'Community Room' after the Sunday service on Zoom at 11.45 am for a time of fellowship and chat. **You can join in by ringing 02034 815237 then entering 962 5576 8258,(the meeting ID), then 491306 (the passcode)**

We also have our regular prayer meeting on Zoom on Thursday evening at 7.30pm **Again, you can join if you like by telephone by ringing 02034 815237. Meeting ID: 923 9680 7071, Passcode: 411034.**

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