

As Lion Now, The Lamb Is Praised

As Lion now, the Lamb is praised, The Servant now is Lord;
In weakness slain—in power raised, the everlasting Word!
The everlasting Word! The everlasting Word!
In weakness slain—in power raised, the everlasting Word!

See how he lays his glory by, From cross to death to grave;
While angels marvel safe on high, The Son takes flesh to save!
The Son takes flesh to save! The Son takes flesh to save!
While angels marvel safe on high, The Son takes flesh to save!

Women:

All Tenderness and Terror he, My soul both fears and loves!
But fears he stills, to comfort me, And all my guilt removes!
And all my guilt removes! And all my guilt removes!
But fears he stills, to comfort me, And all my guilt removes!

Men:

The slaughtered Lamb will soon return, With Lion cry and pow'r!
And though his anger then will burn, It shall be our high hour!
It shall be our high hour! It shall be our high hour!
And though his anger then will burn, It shall be our high hour!

So free us Lord, to sing this grace, Untie our knotted heart!
That rising here before thy face Our praise shall not depart!
Our praise shall not depart! Our praise shall not depart!
That rising here before thy face Our praise shall not depart!

We celebrate the Lord's Supper weekly—and in a circle,
at the end of worship. A word of direction is given, and
with this everyone stands and moves to the walls. The
cup is passed in two forms: in a chalice and then in small
individual cups. You are free to choose.



And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

Cover art: Book cover rubbing. *The English Hymnal* (1906) (Companion to the *Book of Common Prayer*.)

Old Orchard Church
Fourth Sunday of Easter
May 11, 2014— 10:15-11:50 a.m.

See print copy for art work.

I want to know Christ and
the power of his resurrection and
the fellowship of his sufferings,
becoming like him in his death, and so, somehow,
to attain to the resurrection from the dead.

—Philippians 3:10-11

Celebrating Jesus as the Community of Resurrection Service

Raised from a corruptible body to an indestructible life,
Jesus Christ now invites his followers
To share not only in his resurrection power
But also in his crucifixion weakness.
O great privilege—
To serve others in solidarity with the Suffering Servant,
Even on this side of the empty tomb!

Afflicted but not crushed,
Perplexed but not despairing
Persecuted but not broken,
Struck down but not destroyed.
We carry within us the dying of Jesus,
That his exquisite life may be seen
To animate our broken bodies till he comes again!

Dying, we live;
Serving—and suffering—together, we triumph.
Alleluia!



Today's Scripture

Gospel Lesson: Luke 24:1-12

Old Testament Lesson: Isaiah 53:7-12

Today's Sermon

Christianity in Ephesus, Christianity in St. Louis Series

“What Marriage Is—And Is For” (Part III)
Ephesians 5:21-33

Ron Lutjens, Lead Pastor, preaching

Our Union with Christ and the Giving of Ourselves

“Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God's word is not chained.”

2 Timothy 2: 8-9

Here in this text Paul points to an important dichotomy, that of being chained and being free. As the Word of God is unchained, so too our Lord reigns in Heaven, free from the chains of death, just as he was at the time Paul composed this letter to Timothy. Paul can endure the chains, suffer, and wait in eager anticipation *of his own resurrection*, only if there is another reality at work in his life. In this life he is bound, but he is united with Jesus, as are all believers. So we suffer with him, even dying to ourselves (v.11), because we will be exalted with him in the glory *of an indestructible life*. Our union with Christ is so strong that if at times we are disobedient and unfaithful to him, he remains faithful, for he cannot deny himself (v.12-13).

The gospel writer Matthew tells us that “**The Son of Man came not to be served, but to serve, and give his life as a ransom for many**” (20:28). So too we follow him into serving others, not because it earns us favor with God, but because we know the riches of his mercy. It is the natural outpouring of a penniless beggar who has been given immeasurable wealth. And because we know the one who has given us this wealth, and know of his trustworthiness, the pains in service or suffering are but a “**light, momentary affliction, preparing for us an eternal weight of [resurrection!] glory beyond all comparison**” (2 Cor. 4:17). We give of ourselves because Christ gave all for us. This is how, to use more of Paul's paradoxical language, how we who are poor can be infinitely rich. The first and greatest commandment is to love God with all our heart, soul, and strength, but lest we forget how that impacts our world around us, we're reminded to “love your neighbor as yourself.” We love not only neighbor, but love our enemies, and serve them not out of naiveté, but out of Christ's love and wisdom, for when we were enemies of God, he loved us, and gave his Son to bring us into the family of God.

The world knows this truth on some level of course. Psychologists will tell you that nothing is more satisfying than giving of yourself, and yet we find it so hard to do! Perhaps this is because we are, as creatures made in God's image, made to be in service of others, but corrupted by the Fall, we tend to be servants of ourselves. Remember that you are an eternal person with an eternal reward, and encourage one another to be in service of others, by helping a friend who is struggling or by working with your child in raking an elderly neighbors' lawn. By doing so, we proclaim loudly Christ's love to the watching world.

— Mark Robertson