

ADAPTED FROM HYMNS OF THE SON

HYMNS OF
• LENT •



CAMERON FRANK • PRESTON NORMAN
WITH
NATHAN DRAKE OF REAWAKEN HYMNS

HYMNS OF LENT

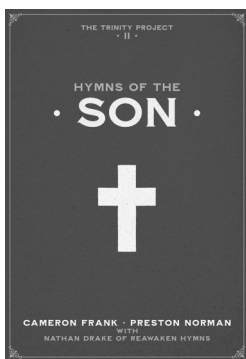
CAMERON FRANK
PRESTON NORMAN

with
NATHAN DRAKE



These selections are taken from Hymns of the Son, a one-month devotional based on treasured hymns that remind us of Jesus.

HYMNS OF THE SON



Spend four weeks walking through the sacrifice and hope of the gospel through powerful reminders of Christ and worship Jesus through a musical journey that leads us through salvation to communion with Christ.

Available in e-book, paperback, hardcover, and a unique audiobook that includes music from Reawaken Hymns.

www.hymnsOfTheSon.com

INTRODUCTION

Lent can mean something different to almost anybody. Each Christian denomination looks toward Easter in a different way, and there is a wide array of differences even within denominations.

At its core, Lent is the season leading us toward Easter. Traditionally, it is the 40 days before Easter, beginning on Ash Wednesday and concluding with Holy Saturday, in most traditions. For many, it is a season of fasting, meditation, and renewal. It's a time to focus on Christ and His sacrifice for us. It's a time to consider where we are in our spiritual life, and whether our priorities are in order.

Whether your tradition lends to fasting, meditation, prayer, or some combination of the above, the weeks before Easter can be a great opportunity to slow down and focus on the most important event that has ever happened: the crucifixion of Christ and His salvation from death.

This selection of five hymns is meant to be an intimate reminder of the cross of Christ, and what He did for us. You may decide to meditate on these hymns and their message periodically throughout Lent, revisiting these reminders often as you consider the Christ. Or you may choose to wait for Holy Week and spend that time between Palm Sunday and Holy Saturday with a tight focus on these potent reminders of what the cross means to us.

However you choose to observe this season of sacrifice this year, remember to place the focus on Christ and Him alone. My prayer for you is that you would find a renewed passion for a deep relationship with your Creator.

Dive deep into the riches of His grace and don't look back.

DAY 1

MAN OF SORROWS, WHAT A NAME

*Man of sorrows what a name
for the Son of God, who came
ruined sinners to reclaim:
Hallelujah, what a Savior!*

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

*Guilty, helpless, lost were we;
blameless Lamb of God was he,
sacrificed to set us free:
Hallelujah, what a Savior!*

*He was lifted up to die;
"It is finished" was his cry;
now in heaven exalted high:
Hallelujah, what a Savior!*

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

History

Philip Bliss grew up in Pennsylvania in the mid-1800s and fell in love with music as a young man. Eventually, he went to school to become a music teacher and traveled to teach music around the country.

He was a contemporary and friend of major players in the mid-1800s evangelical movement, such as Dwight Moody, Ira Sankey, and George Root. When Moody recognized Bliss's gift of music and songwriting, he encouraged him to join the mission field in America and share the gospel. Bliss recognized that calling in his own heart and entered full-time evangelism, using his music and songwriting to advance the kingdom and the hope of Christ.

At the height of his songwriting career, he was known to have written and published some twenty new songs each year, among them, this very hymn: "Man of Sorrows, What a Name". His work often crossed denominational boundaries, celebrating the unity we share in the gospel of grace. In addition to this kingdom-mindset, Bliss was a staunch abolitionist, exercising his belief that all people, regardless of race or any other factor, are the children of God and should be treated with the appropriate dignity as God's image bearers.

At one point, Bliss sang "Man of Sorrows" at a prison revival as part of the revival service. The inmates were uniquely and uniformly moved by the potent gospel presentation in this hymn and many repented and gave their lives to the Lord. Ira Sankey, the great song-leader and associate of Dwight Moody, said of the song, "It is said that the word 'Hallelujah' is the same in all languages. It seems as though God had prepared it for the great jubilee of heaven, when all His children shall have been gathered home to sing 'Hallelujah to the Lamb!'"

On a bitter December day in 1876, Bliss and his wife were traveling through Ohio on the way to a revival meeting with Dwight Moody when their train crossed a bridge. When the train had made it nearly the entire way across the expanse, the bridge collapsed and, one after one, railcars plummeted into the frozen ravine below. Nearly one hundred passengers on the train, including Bliss and his wife, perished that day in what became known as the Ashtabula River Railroad Disaster.

Devotion

With a hymn like this, it's difficult to find just one poignant verse or line. It seems every word is more potent than the next in the presentation of the gospel and Christ's sacrifice for us. That makes this a great introduction to the season of Lent. We are reminded that we are the ruined sinners that He has reclaimed by His blood. He sealed our pardon and set us free. He brings the ransomed sinner home.

Perhaps it's no coincidence that the only adequate response is to cry out, "Hallelujah, what a Savior!" My prayer for you and indeed, for myself, is to never grow cold or tired of the message of the gospel.

Sometimes, with all the distractions and shine of this world, the gospel can seem mundane and stale—something we've heard a million times before and will hear a million times again. But there is power in the grace that only God affords. May we always be as moved as those prisoners who heard the liberating truth of the gospel that Bliss penned so eloquently.

Can you imagine their position? How must those words have resonated with the men condemned for their crimes as they sang, "In my place condemned *he* stood." Condemnation was a concept those prisoners knew all too well. How does it even make sense for Christ to bear our condemnation? Outside of the sacrificial grace of the gospel, it won't make sense at all. But in Christ, there is no condemnation.

We may not be in prison serving a sentence for our crimes, but we share something in common with each of those prisoners: we are guilty, helpless, and lost. Without Christ, our sentence is far more helpless. Our death sentence is eternal. But when Jesus, the blameless and spotless Son of God, stepped into the world, He bore our sin and shame and took it to the grave. When He proclaimed that "It is finished," He put to death our condemnation and made a way to bring the ransomed home to Him.

Hallelujah, what a savior indeed.

Read

Isaiah 53:3-6; Romans 8:1-4

Respond

1. What line or verse in this hymn most speaks to you or moves you? Why?
2. Have you ever found yourself bored or unmoved by the gospel? How can you keep reminders of the power of the gospel in mind?
3. What is standing in the way of your undivided devotion to the gospel?

DAY 2

STRICKEN, SMITTEN, AND AFFLICTED

*Stricken, smitten, and afflicted,
see him dying on the tree!
'Tis the Christ by man rejected;
yes, my soul, 'tis he, 'tis he!
'Tis the long-expected Prophet,
David's Son, yet David's Lord;
by his Son God now has spoken:
'tis the true and faithful Word.*

*Tell me, ye who hear him groaning,
was there ever grief like his?
Friends thro' fear his cause disowning,
foes insulting his distress;
many hands were raised to wound him,
none would interpose to save;
but the deepest stroke that pierced him
was the stroke that Justice gave.*

*Ye who think of sin but lightly
nor suppose the evil great
here may view its nature rightly,
here its guilt may estimate.
Mark the sacrifice appointed,
see who bears the awful load;
'tis the Word, the Lord's Anointed,
Son of Man and Son of God.*

*Here we have a firm foundation,
here the refuge of the lost;
Christ's the Rock of our salvation,*

*his the name of which we boast.
Lamb of God, for sinners wounded,
sacrifice to cancel guilt!
None shall ever be confounded
who on him their hope have built.*

History

Thomas Kelly was set to follow in his father's footsteps in the late 1700s. His father was the judge of the Court of Common Pleas in Ireland. He entered Trinity College in Dublin at the age of 16 to pursue a career in law. During his tenure at the college, he was influenced by his Trinity College contemporary John Walker and grew in his own faith.

He graduated from the college in 1789 at 20, and after three years gave up on a law career altogether and became ordained in the Church of Ireland. Along with John Walker and two other friends, he began preaching sermons that outlined a different doctrine of grace than the Church of Ireland officially endorsed.

Kelly continued to preach the doctrine of grace and challenged the established religious order, preaching in "unconsecrated" locations to the chagrin of the Church. By the turn of the century, he was firmly established in his evangelical views, even garnering allies in his cause to create a sect known as the Kellyites. He officially separated from the Church of Ireland in 1803, cementing his status as a dissenter.

He was a prolific hymn writer, credited with over 750 hymns throughout his career. *Stricken, Smitten, and Afflicted*, traditionally a Lenten song, is a somber, contemplative reflection on the suffering of Jesus. Kelly borrowed depictions of the suffering Christ from Isaiah 53, even taking the title and opening line directly from Isaiah 53:4.

The hymn is typically set to the German tune, "O MEIN JESU, ICH MUSS STERBEN" which translates to "O My Jesus, I Must Die". The minor feel of the tune fits with the weight of the lyrics well and supports the tone of the hymn. As the melody descends through a minor scale, the listener can almost feel pulled down by the gravity of

the scene as it unfolds in verse. The hymn is a stark and heavy reminder of Christ's sacrifice for us on the cross.

Devotion

The message of this hymn is rich with detail and substance. Each stanza could almost be a sermon on its own, as we reflect on the narrative of the Son. It's easy to see why this hymn is typically reserved for Lent—the message isn't for the faint of heart. Lent is the season of grief that leads us to the celebration of Easter.

While the message of grief is strong in this hymn, there is also an undeniable air of hope. The last two lines of the first stanza, for example, harken back to Hebrews 1:1-3, where the author reminds us that the Christ on the cross is the ultimate word in our salvation. Together with John 1, this powerful message reminds us that the Word became flesh—and this Word was the final Word to put the final nail in the coffin of death itself. The last stanza reminds us that *this* is our firm foundation. That the Son of God is the refuge for the lost, the sacrifice that canceled guilt.

Our culture today is very much caught up in personal purpose, significance, calling, etc. Talk to any person in their 20s or 30s about their career, and you're likely to hear something about trying to find a purpose, or what they want to do with their life. It's a common story, and while there isn't a problem with goal-setting or a personal sense of drive, we often forget where our God-given foundation should truly lie: in the refuge of Christ.

Far too often we forget to allow the truth of Jesus' saving grace to have any affect on our day-to-day lives. We attend church, read our Bibles a few times a week, and then go to work or school or our social lives, completely unmoved by the gospel. The gospel becomes an add-on or amenity to our lives, instead of the very foundation and cornerstone.

Read over those lyrics again today. Meditate on the truth and power that they describe. Decide today to let the sacrifice of Jesus permeate every aspect of your life and your day. Let the gospel be the

centerpiece of your interactions. Don't let another day go by where you are unaffected and unmoved by the sacrifice of Jesus.

Read

Isaiah 28:16-18; Isaiah 53:7-9; Hebrews 1:1-4

Respond

1. How can you make the gospel the foundation of your day today?
2. In your own words, write what the truth of Jesus' sacrifice for your sin means to you.

DAY 3

O SACRED HEAD NOW WOUNDED

*O sacred Head, now wounded,
with grief and shame weighed down,
now scornfully surrounded
with thorns, thine only crown!
O sacred Head, what glory,
what bliss till now was thine!
Yet, though despised and gory,
I joy to call thee mine.*

*What thou, my Lord, hast suffered
was all for sinners' gain.
Mine, mine was the transgression,
but thine the deadly pain.
Lo, here I fall, my Savior!
'Tis I deserve thy place.
Look on me with thy favor,
and grant to me thy grace.*

*What language shall I borrow
to thank thee, dearest Friend,
for this, thy dying sorrow,
thy pity without end?
Oh, make me thine forever,
and should I fainting be,
Lord, let me never, never
outlive my love to thee.*

*The joy can never be spoken,
above all joys beside,
When in Thy body broken
I thus with safety hide.*

*O Lord of Life, desiring
Thy glory now to see,
Beside Thy cross expiring,
I'd breathe my soul to Thee.*

History

The origins of this hymn stretch all the way back to the 12th century, when a long poem was composed about the wounds of Jesus. There are seven parts to this lengthy poem, one for each day of Holy Week. Each part focuses on a different aspect of Jesus' suffering. The poem was intended as a long meditation on the suffering Christ and each pain point he suffered.

The exact origins of the poem are unknown, but scholars have attributed it to one of two monks: Bernard of Clairvaux or Arnulf of Leuven. Regardless of the author, the hymn has stood for centuries as a staple of Holy Week in the Roman Catholic tradition.

In the 1600s, a Lutheran hymn-writer named Paul Gerhardt extracted the part referring to the wounded head of Jesus using this now familiar name: "O Sacred Head Now Wounded." Gerhardt is often considered one of the great Lutheran hymn-writers, after Martin Luther himself. The tune was borrowed from a secular chorale named "Passion Chorale". The chorales of the day were often simple love songs written with singability in mind, which made them perfect for early reformed hymn-writers to use for congregational singing.

Johann Sebastian Bach, himself a devout Lutheran, used this tune in many arrangements over his career, applying the familiar theme to cultivate a response in the listeners. Most notably, it was the theme of personal reflection and meditation for his "St. Matthew Passion" oratorio.

Devotion

A hymn like this can really help us push pause on the busyness and chaos of life. Reminders like this can facilitate a perspective shift like

little else can. As we focus on the specific suffering of Christ on our behalf, our own stresses and troubles seem to shrink away.

This is the gospel, in the most raw and visceral definition. This isn't the pretty, vague allusion to new life based on God's favor and a reciprocal prosperity. Within these words, we find the stark reminder of the penalty for sin and the fact that Christ gave himself up for us. He paid the price that we never could. The God of heaven and earth sent His own Son to give His very own body for our gain.

He was beaten, unrecognizable, mocked, accused, and given a thorn as a crown. The long spikes were driven deep into the flesh of His forehead, pressing into His very skull. And through all of that, He didn't waver in His commitment to set us free from the bondage of sin. The King of Glory, worthy of every precious metal and jewel we can conceive of, accepted a ring of filthy thorns for His brow.

In our modern culture, we're training ourselves to believe that *everything* is of the utmost importance. Our jobs are a significant priority, schoolwork is the most important thing for our teenagers, athletics and extracurriculars become the meaning of life for our children, the list goes on and on. We focus our time and money on decorating our homes, tending our lawns, saving for our next vacation, or whatever the case may be.

None of those things are inherently wrong, nor are they irredeemable. The trouble comes when we focus all of our time, energy, and resources on these things with no regard for how our faith might influence them. We go about our lives and routines wholly unaffected by the truth of Jesus' sacrifice for our behalf.

As the second stanza reminds us: it was our transgression, our sin that deserved punishment. But it was the perfect Son of God who bore the pain. Remember that truth today. Jesus died for me and He died for you. Let that truth and that remarkable sacrifice give you a new perspective today as you embark on your routine. Meditate and reflect upon the pain of the cross, and thank God that it was Jesus who bore the sin and shame, and not you.

Read

John 19:1-3; 1 Peter 2:21-25

Respond

1. How can you work to change your perspective to focus on Jesus rather than simply going through the motions?
2. What priorities might you need to shift in order to maintain a faith-based role in your job, community, or school?

DAY 4

THERE IS A FOUNTAIN

*There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains:
Lose all their guilty stains, Lose all their guilty stains;
And sinners plunged beneath that flood
Lose all their guilty stains.*

*The dying thief rejoiced to see
That fountain in His day;
And there have I, though vile as he,
Washed all my sins away:
Washed all my sins away, Washed all my sins away;
And there have I, though vile as he,
Washed all my sins away.*

*Dear dying Lamb, Thy precious blood
Shall never lose its pow'r,
Till all the ransomed church of God
Are safe, to sin no more:
Are safe, to sin no more, Are safe, to sin no more;
Till all the ransomed church of God
Are safe, to sin no more.*

*E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die:
And shall be till I die, And shall be till I die;
Redeeming love has been my theme,
And shall be till I die.*

History

William Cowper was born in 1731 to an English chaplain. He was raised in a faithful home, but battled inner demons and turmoil for most of his life.

Cowper's first schooling experiences were miserable for him, but after he switched to a different school, he found himself much happier and more pleasant. He launched into a law education and apprenticed as a solicitor before eventually being nominated for the position of clerk in the House of Lords. As the day of his interview approached, which included a public examination, he suffered a severe panic attack and subsequent depression. During his period of grief from failing to receive his appointment, he attempted suicide multiple times.

Cowper would continue to battle these fits of melancholy, even to the point of believing that God had destined him for condemnation. He was hospitalized at St. Alban's, and under the care of the Christian Dr. Cotton, found a sense of relief. It was during this time of melancholy and recovery that Cowper likely wrote this hymn.

During his recovery process, he became dear friends with Morley and Mary Unwin, who helped to nurse him back to health. Unfortunately, at any point of distress in the course of his life, he would slip back into a deep state of depression. Whenever Cowper felt something, he felt it deeply. His highs were high, often displayed with marked jubilation and humor, but his lows were equal and opposite in their severity.

He eventually made his way to Olney, together with his nurse and friend, Mrs. Unwin after her husband had passed away. There, they joined the congregation of John Newton, writer of *Amazing Grace*. Newton encouraged him to write hymns, while also providing opportunities for him to serve as an aid to pastoral duties in Olney. Together, Newton and Cowper published *Olney Hymns* in 1779, on which "There Is a Fountain" first appeared.

Because of his near-constant breakdowns and fits of depression, he developed a lisp and a stammer, only fueling his self-doubt and struggle. This is poignantly reflected in a fifth stanza of the hymn:

*When this poor lisping, stamm'ring tongue
Lies silent in the grave,
Then in a nobler, sweeter song
I'll sing Thy pow'r to save:*

Though deeply troubled, he understood well that the restoration of the gospel would renew his mind and body in glory.

Later in life, as a remedy to help ward off his fits, he worked on his poetry more and more. He released his first secular volume in 1782. Some consider his work to be among the very best of early Romantic era poetry.

Devotion

Mental health is hard to talk about. It can even seem like there isn't a place for the discussion in the world of faith—what could the believer have to be depressed about in the face of God's redemption and glory, after all? If only it were that simple.

Cowper's story is a challenging reminder that even the most faithful can find themselves in a dark place. The gospel is a message of hope and peace, yes, but on this side of heaven, we are still living in a broken world. It is in this very broken world that Jesus died to redeem. Though the progress toward redemption is long and hard, faith is rewarded time and time again in Scripture. God restores the broken. He doesn't always bring restoration this side of heaven, but when He calls His children home, we will be made new. Even the sinner on the cross next to Christ, as Cowper references in the second stanza, found his reconciliation not in this life, but in the next.

Depression and doubt and stress and anxiety don't mean that we have no hope or faith. Mental struggles don't always betray our trust in God. He is bigger than that. In fact, when we keep our eyes on Him and our faith in His provision in the face of adversity, our faith only grows. What a testimony!

You aren't defective if you struggle. God has a purpose for you through it all. You are valued immensely by the Father, even to the point of Him sending His own Son for you.

Because Christ died for us, we are clothed in his mercy, grace, and salvation. No matter our condition. It's a beautiful truth and testament to our value in Christ. When we are reunited with Him in glory, we will sing in joyous praise to Him—without the baggage we leave behind in this life. That truth is life-giving and hope-dealing.

Take heart, there is restoration. There is hope. There is a fountain filled with the love of Christ poured out for you.

There is no shame in seeking help. It doesn't make you a bad Christian if you ask for it. We are all broken sinners living in a broken world. A strong community of believers and encouragers, combined with sound biblical and professional counsel is the remedy for the darkness.

Read

Psalm 36:5-9; Psalm 38:6-9, 15; Isaiah 61:1-3, 10

Respond

1. Reflect on a period of grief in your own life. Write a few words that describe what that felt like.
2. Meditate on the restoring grace of God. For each word that you wrote above, write another word that illustrates how Christ fixes the brokenness.
3. Share your story with someone else. Sometimes the biggest help can be in knowing that you're not alone.

DAY 5

HE DIED FOR ME

*I saw One hanging on a tree,
In agony and blood,
Who fixed His languid eyes on me,
As near His cross I stood.*

Refrain

*O, can it be, upon a tree,
The Savior died for me?
My soul is thrilled, my heart is filled,
To think He died for me!*

*Sure, never to my latest breath,
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke*

*My conscience felt and owned the guilt,
And plunged me in despair,
I saw my sins His blood had spilt,
And helped to nail Him there.*

*A second look He gave, which said,
I freely all forgive;
This blood is for thy ransom paid;
I die that thou mayst live.*

History

The life and legacy of John Newton always makes for good storytelling. Born into adversity, the insolent sailor was always at odds with the authorities in his life. After a few too many missteps, he found

himself shackled and enslaved in Africa. His father eventually hired a team to search for the young man and bring him home.

On the return journey, the ship encountered a fierce storm that threatened to capsize the vessel. As Newton and the crew worked to prevent the ship from surrendering to the sea, he cried out, "If this will not do, then Lord have mercy upon us!" In the end, the ship and crew survived to make it home to England. Newton was left with many questions. How should he respond to this God who answers prayer?

Newton flung himself toward answering the questions he had about faith and God. He consumed Christian literature as much as he could while continuing his mercantile business. In order to have a better understanding of the Scriptures, he pushed himself into learning Greek and Latin. He studied theology and Christian texts at every opportunity.

Though he had become a follower of Jesus, he still worked hard in his career as a slave trader. His deep roots in the slave trade proved hard to break. Even as Newton studied the Word and grew in his faith, he continued to treat the slaves like dogs, often inciting rebellion from the slaves who simply wanted basic human rights. As he became more and more devout in his faith, his own views on slavery shifted. He found himself at war with his career and his past. The only solution was to get out.

After leaving the slave trade, Newton sought the pastorate. Though the Church of England wouldn't ordain him because he had no university education, they invited him to serve as a curate in Olney. The Church of England eventually agreed to ordain Newton and he would serve in many influential roles throughout the country.

Later in life, he finally spoke out about his life in the slave trade, condemning the practice and expressing his deep regret for his own actions. He admitted he may not have even been a Christian, in the truest sense of the term. Newton became a force in the British movement to abolish slavery, along with contemporary William Wilberforce.

Devotion

It takes a lot of courage to admit when we're wrong. To admit when we've missed something. Especially in today's culture—more than ever, it seems like the only valid option is to stick to our guns, no matter what.

We often hold to our upbringing, our political party, our vanities, and more without venturing a single deeper look. At best, we can sometimes be blissfully ignorant to the darkness that we let into our own lives. At worst, we willingly turn a blind eye to the things we've grown too comfortable with.

Even the great hymn-writer John Newton fell victim to the separation of faith and life. At sunrise, he would study the word and worship the creator for his amazing grace. By sunset he would whip and abuse slaves, removing all of their God-given dignity without a second thought.

Though we may not find many slave-traders among us today, we are guilty of the same mentality. We study the Word and serve when it's convenient, but when it comes time for us to serve our own gains and our own goals, we don't give a second thought to our faith. We seek to advance our careers, stepping over whoever might get in our way. We lust after pleasures and wealth, where our faith is only a footnote.

As you meditate on these words, especially the third stanza, "*My conscience felt and owned the guilt, and plunged in despair, I saw my sins His blood had spilt, and helped to nail Him there,*" look at your own life and see where there might be blind spots. Where have you let your conscience wander, where Christ still shed His blood? He died for our sins, to release us from the tyranny of death. He has forgiven us for all our sin, even the sin we ignore. But that doesn't give us license to continue to ignore it.

Reflect on the perspective of this hymn—watch the agony of the cross. Ask God to reveal your blind spots. Ask Him to show you the unclean ways in your heart and convict your spirit of the darkness you cling to. And then brace yourself, because that is a prayer that God will always answer.

Read

Psalm 139:23-24; Acts 5:29-32; 1 Peter 3:15-18

Respond

1. What are some areas of your life where you may be blind to your sin? How can you deal with those blind spots today?
2. Is there something in your life that you need to confess to a friend, family member, or otherwise? Pray for courage, and then make that confession.

HOLY SATURDAY

Have you ever thought about what it must have been like on that Saturday? To be in the shoes of the disciples and followers of Jesus as they collectively held their breath and simply waited.

There must have moments of tension, despair, and sorrow. What if they had gotten wrong? Had the last three years of their life been a waste?

But they had something very important to cling to: a promise.

They couldn't fully understand that promise, not yet. The promise that Jesus would rebuild a new kind of temple in three days (John 2:18-22).

The promise that, like Jonah, He must spend three days buried in the heart of the earth (Matthew 12:39-40).

The promise that He is still in control, no matter what will happen to Him (John 10:17-18)

In fact, so widespread were His promises that He would return, that the Jewish leaders petitioned the Roman authorities to place guards at the tomb of Jesus to make sure that nobody thought to take Jesus' promise into their own hands.

The good news is that Jesus didn't need help. Jesus doesn't *need* us to fulfill His promises for Him. He simply needs us to look for Him and trust in Him.

Today, thousands of years after Jesus lived, died, and rose again, a

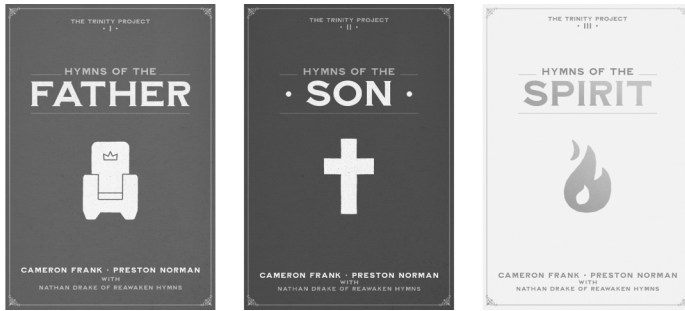
promise is all we have to go on. A promise that we have eternal life in Him (John 3:16), a promise that we have a helper (John 14:15-17), and a promise that we will be reunited with Him again (Revelation 19).

My encouragement to you is to find some time to rest and be still. Reflect on the in-between. Pause and think about that time between the promise and the fulfillment of that promise. What would you do in that moment?

What will you do now?

*These selections are taken from part 2 of **The Trinity Project: Hymns of the Son**, a one-month devotional based on treasured hymns that remind us of Jesus.*

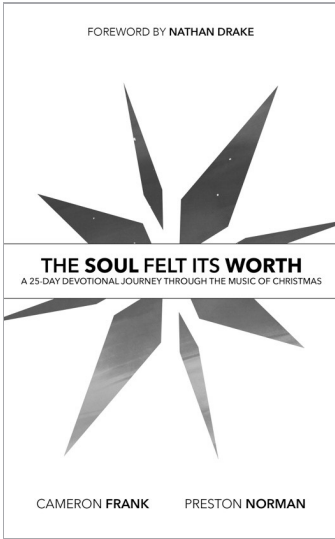
The Trinity Project



3 books. 6 albums. 60 hymns. 1 incredible project.

www.afrankvoice.com

Continue Your Devotional Journey



The Soul Felt Its Worth

The Soul Felt Its Worth is a 25 day devotional journey through the music of Christmas. 25 of your favorite Christmas hymns that all lead us to the gospel of grace.

Find a similar devotional, musical, and audiobook experience at:

www.thesoulfeltitsworth.com
