

Lord, We are Powerless...But Our Eyes are on You!

Luke Series #24

Luke 8:22-9:6

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We turn to the Word Jesus has spoken that will surely prevail. We are going to look at a long passage—Luke 8:22-9:6. We saw previously in Luke 8:1-21 that disciples of Jesus need to pay close attention to His words. In this next part of the chapter, we see that we as disciples need to pay close attention to His works.

Our Lord shows us three major stories and four dramatic miracles that all display His unlimited power in the midst of tense situations of fear and despair in the lives of His disciples and people. These are situations in which we find ourselves absolutely powerless to do a thing. The main theme we feel in this passage is expressed well by the disciples in verse 24: “*Master, Master, we are perishing [we are drowning]!*” The main question is expressed in verse 25: “*Who then is this...?*”

The Lord is calling us to lift our eyes above our circumstances, fear and despair and fix them on Jesus Who has all authority and power. He is our King Who came to rescue us. Remember Luke was written so we may know with assurance that Jesus is Who He says He is.

As we look at these four pictures of our Savior’s power, I want you to think about a time in your own life when you felt utterly powerless in the face of your situation—when you felt totally out of control and in need of hope. What was it like? How did you deal with it?

As I was thinking about this, several pictures came to mind. I thought of running along a road in Twin Lakes, Wisconsin in the summer of 2001. I remember slowing to a walk as I went down that road and crying out to God for guidance at a critical turning point in my and my family’s lives. I remember seasons of ministry which seemed to be characterized by the words of the Apostle Paul— “*...perplexed, but not driven to despair...*” (2 Corinthians 4:8).

I remember situations where I felt like I was face-to-face with the evil one in all his power and it seemed there was nothing I could do but cry out to Jesus. I have a very personal memory of sitting in a park in Chicago across from Northwestern Hospital on August 2, 2010 and crying out to God for the life of my wife as she was in surgery. These situations were out of my control and I was completely powerless.

Jesus leads us into situations like this so we will see His great power at work and pray to Him what has become a favorite prayer of our congregation: “*For we are powerless... We do not know what to do, but our eyes are on you*” (2 Chronicles 20:12). I think in this passage God wants to show us how in our powerlessness we can look to Jesus with confidence. He shows us that first in verses 22-25 as His disciples are powerless in the face of a raging storm.

²² One day he got into a boat with his disciples, and he said to them, “Let us go across to the other side of the lake.” So they set out,²³ and as they sailed he fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger.²⁴ And they went and woke him, saying, “Master, Master, we are perishing!” And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm.²⁵ He said to them, “Where is your faith?” And they were afraid, and they marveled, saying to one another, “Who then is this, that he commands even winds and water, and they obey him?”

This story is very familiar to us. However, remember these disciples were seasoned, salty fishermen who had often gone onto the Lake of Galilee and were accustomed to these storms. The other gospel writers call it the “Sea of Galilee.” But Luke—who was a doctor, historian and probably more well-traveled than the others—calls it a lake. He has probably seen an actual sea and knows the “Sea of Galilee” is in fact only a little lake.

The Lake of Galilee is like a small ditch surrounded by high mountains. Through the mountains, there were narrow passageways through which violent gusts of wind could suddenly travel and create a huge squall on the lake. Though the disciples had been through other storms in the past, they were filled with terror in the midst of this storm. Verse 23 recounts how the water was filling their boat. Feeling totally powerless, they wake Jesus and say, “Master, Master we are going to drown! We are perishing here!”

Where is Jesus? Luke wants us to understand that Jesus led them into this storm. He is the One Who said, “*Let us go across to the other side of the lake*” (verse 22). How often does it feel as if Jesus leads us into situations in which it seems like we are drowning and He led us there? The disciples followed Him in obedience into that boat. I don’t know if you ever imagine, “If I am in the center of God’s will, everything in my life will be calm and peaceful. If there are storms or troubles, it must mean I have gotten out of God’s will in some way.” Not so. The disciples were being obedient to their Master, led by Him into the middle of a great storm.

What is Jesus doing? He is sleeping in the midst of the storm. He is showing His full humanity in getting tired but more than that He is showing us an example of trust in His Heavenly Father. He wants us to emulate this example. The disciples might be wondering if Jesus cares that they are in trouble or be thinking, “What is He doing?” I love how Jesus responds. “*And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm*” (verse 24).

The next time you feel you are the master of the universe and the center of the world, I dare you to go out into the back yard (Make sure it is the back yard.) in the middle of a huge thunderstorm and try rebuking the thunder and lightning. Make sure it is night time and none of your neighbors are peeking out their windows at you. You will see very quickly how much power and authority you have.

Jesus speaks and the wind and waves obey His voice. The disciples are filled with fear because they realize Jesus is the One of Whom the Psalmist says,

*You rule the raging of the sea;
when its waves rise, you still them (Psalm 89:9).*

Our Lord Jesus Christ on high is mightier than the thunders of many waters and mightier than the waves of this sea. The disciples are experiencing what the Psalmist talked about in Psalm 107:24-29:

*They saw the deeds of the LORD,
his wondrous works in the deep.
For he commanded and raised the stormy wind,
which lifted up the waves of the sea.
They mounted up to heaven; they went down to the depths;
their courage melted away in their evil plight;
they reeled and staggered like drunken men
and were at their wits' end.
Then they cried to the LORD in their trouble,
and he delivered them from their distress.
He made the storm be still,
and the waves of the sea were hushed.*

In the midst of that sovereign silence Jesus says, “*Where is your faith?*” (Luke 8:25). “On whom or what are you relying? When you feel as if you are drowning in the circumstances of life, under the forces of nature over which you have no control, all you need to know is if I am in the boat with you because I am Lord over nature—the Ruler of all creation. I am the King Who came to rescue you.” “*And they were afraid, and they marveled...*” Why? As Kevin De Young says, “The only thing more frightening than being in a small boat in the middle of a big storm is being in a small boat with a man who shouts at big storms and succeeds.” Stand in awe of Him and worship your sovereign Savior—Lord of nature.

Jesus then brings us to a second story. All these stories are happening in quick succession. Luke is not always chronological but is being so in this chapter. He almost makes it seem as if rebuking a storm and making the waters still is “all in a day’s work” for Jesus.

Fully orchestrated by the hand of Providence, on the other side of the lake Jesus finds more work waiting for Him:

²⁶ Then they sailed to the country of the Gerasenes, which is opposite Galilee. ²⁷ When Jesus had stepped out on land, there met him a man from the city who had demons. For a long time he had worn no clothes, and he had not lived in a house but among the tombs. ²⁸ When he saw

Jesus, he cried out and fell down before him and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me."²⁹ For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.)³⁰ Jesus then asked him, "What is your name?" And he said, "Legion," for many demons had entered him.³¹ And they begged him not to command them to depart into the abyss.³² Now a large herd of pigs was feeding there on the hillside, and they begged him to let them enter these. So he gave them permission.³³ Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.

This encounter was planned by God. Some have called it "The first Bay of Pigs invasion." (That reference is for those of you who are 50 or older.) There is a man waiting for Jesus with a storm raging inside him that is far more fierce and severe than the storm the disciples have just experienced on the sea. This man is under the cruel tyranny of demonic forces and his eternal salvation is at stake. He needs to be rescued from the dominion of darkness and transferred to the kingdom of light.

In fact, smart people such as Jonathan Edwards have looked at these two passages side-by-side and noted how the strong word "rebuked" is used for His stilling of the storm at sea and for casting out the demons. Some have suggested there was actually demonic power in that raging storm at sea which was trying to prevent the invasion of the kingdom of darkness that would happen on the other side of the lake. I'm not sure if that is true but it is interesting to ponder.

Consider the pathetic description of this poor man and what a terrible, pitiful creature he has become. If you ever wonder what the strategies of Satan are like and what his designs are for the human race, see this man stripped of all dignity. Luke tells us, "*For a long time he had worn no clothes*" (verse 27). See how he had resigned himself to morbidity. He was no longer living in a home but instead among the tombs in the place of death. Look at his social isolation. "*For many a time it [the demon] had seized him. He was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the desert.*" (verse 29). There he would cry and wail, his speech under demon control. The demons had warped his view of God so that when he stood in the presence of Jesus the Savior, all he could think was that Jesus had come to torment him. In reality, Jesus had come to drive out the evil which possessed him. This man is a menace to society. Parents would have warned their children, "Do not go anywhere near that desert because that man is dangerous."

No one could help him although many things had been tried. He was under the control of Satan so strongly that when Jesus asks him his name he said, "*Legion*" (verse 30). A Legion was a squadron of Roman soldiers numbering upwards of 5,000. Many demons controlled this man.

There is a lot of fascination and messing around these days with the occult, psychic experiences and the kingdom of darkness. Do not be deceived into thinking this is healthy, right or pure. See in this story what Satan's design is for the human race—to strip us of all dignity, take away all hope and drive us into darkness and despair. For many of us, Satan doesn't have to take us to the extreme place he took this man. He can control us through our pride which says, "I can live independent of God." When we live like that, we are just as much under the control of Satan as this man was. Satan can control us through our greed, lusts, anger, fear or desire for power. His influence is no less sinister when it is subtle. Only Jesus can deliver us from the dominion of the devil.

There is one other thing to take note of in this story. "*And they [the demons] begged him not to command them to depart into the abyss [the bottomless pit, place of judgment, pit of hell]*" (verse 31). How often people today trivialize hell or take it lightly as if it is nothing to fear. They might say, "At least I'll be with all my friends." Listen to these demons as they tremble in fear of going back to the abyss from whence they came. They know what it is like and say, "Jesus, don't send us there." That should be instructive and sobering for us. How dreadful a place hell is.

Face-to-face with the raging power of the evil one, we cry out, "[Lord] *we are powerless... We do not know what to do, but our eyes are on you*" (2 Chronicles 20:12). One little word shall fell the king of terrors—the devil and all his demonic activity. Jesus speaks and "*Then the demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned*" (Luke 8:33). Demons tremble at His voice and must obey His orders.

The next time we see the man, all the powers of hell have vanished. Jesus has removed the cause of this man's raging storm and all the effects of Satan's control over his life have been reversed. See this beautiful story of redemption:

³⁴ When the herdsmen saw what had happened, they fled and told it in the city and in the country. ³⁵ Then people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. ³⁶ And those who had seen it told them how the demon-possessed man had been healed. ³⁷ Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear. So he got into the boat and returned. ³⁸ The man from whom the demons had gone begged that he might be with him, but Jesus sent him away, saying, ³⁹ "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

In His healing of the demoniac, Jesus is foreshadowing His work on the cross where He would lay down His life for those who are dead in trespasses and sins so they could be made alive, clothed in their right minds and forgiven all their trespasses. Jesus in His death on the cross cancelled the record of debt

that stood against us with its legal demands, set it aside and nailed it to the cross. In doing so He disarmed the rulers and authorities and put them to open shame by triumphing over Satan. In His death, Jesus removed Satan's power to accuse us in the presence of a holy God—the one thing he most loves to do to keep us under his control. When we are in Jesus Christ, all accusations have been fully handled by His death. *“There is therefore now no condemnation for those who are in Christ Jesus”* (Romans 8:1).

We are free from the dominion of darkness when we trust in Jesus. I love how Ray Ortland Jr. summarizes the message of this story in a blog post.

There is no temperament Jesus cannot control, no madness He cannot soothe, no darkness He cannot illuminate, no chain He cannot break, no raving He cannot calm, no shame He cannot dignify, no nakedness He cannot clothe, no Legion He cannot command.

Praise the name of Jesus, worship His almighty power and trust in His victory over all evil.

Yet look at what happened when Jesus proved His almighty power. When He demonstrated the dignity of this man's soul, proved the eternal worth of this one who was created in God's image and freed him from the bondage which had long battered and bruised him; what did the people do? *“Then all the people of the surrounding country of the Gerasenes asked him to depart from them, for they were seized with great fear”* (Luke 8:37).

Have you ever been afraid of the powerfulness of God's power? Has it ever made you want to be at a distance from Him? In this story, it was the loss of the pigs that caused the people to say, “We see what Jesus has done for this man but our pigs are lost.” There are many theories about those pigs perhaps being used for pagan rituals. I don't know about that. I like best what Phil Ryken had to say: “These pigs died for the glory of God. These fine swine are the most famous pigs in history. What other herd of pigs can claim to have demonstrated the divine power of Jesus Christ over the dark powers of hell?” I think those pigs lived and died for God's glory and should be pretty proud of themselves for the illustration they have given us of Jesus' power to save.

It is also significant that until Jesus' return, Satan is not going to be cast into the bottomless pit, never to trouble the world any more. We live in a world that is Jesus' territory and kingdom, yet it is still being fiercely contested by the king of darkness. In His mercy, Jesus throws those demons into a herd of swine rather than letting them roam the countryside to afflict another human being.

Jesus is Lord. I plead with you, when you see His power at work in your life and family, don't echo the townspeople in saying, “Jesus, go away. Your coming into my life is disruptive and You are turning things upside down. I realize You are going to change my life if You are Lord. I may even have to give up a few things. I don't want to deal with You.” Don't ever say that to Jesus. What if He takes you up on your words? He left this town, never to return again.

However, in His mercy, He did not leave the town without a witness. The demoniac begs Jesus not to send him back to the town. Jesus says something to him that He has not yet said in the book of Luke. Instead of, "Follow me," He says to the demoniac, "*Return to your home, and declare how much God has done for you.*" [I love how Luke says this] *And he went away, proclaiming throughout the whole city how much Jesus had done for him*" (Luke 8:39). Jesus says, "Tell them what God has done for you." The man says, "I'm going to tell them what Jesus has done for me because Jesus is God."

As I thought about this, I considered whether I could recall and name five things in my life that Jesus has done for me. I started naming in my mind things Jesus has done for me—the power of God at work through Jesus. The next question was: "Have I told anyone about what Jesus has done for me?" When this all-powerful God comes to work in my life, the news deserves to be shared with others. He is Lord of nature, of principalities and powers. Praise Him for that.

Luke 8:40-56 contains the last story. The disciples find themselves powerless in the face of death and despair but Jesus is Lord over these things as well. For Him, it is all in a day's work.

⁴⁰ *Now when Jesus returned, the crowd welcomed him, for they were all waiting for him.* ⁴¹ *And there came a man named Jairus, who was a ruler of the synagogue. And falling at Jesus' feet, he implored him to come to his house,* ⁴² *for he had an only daughter, about twelve years of age, and she was dying.*

As Jesus went, the people pressed around him. ⁴³ *And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone.* ⁴⁴ *She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased.* ⁴⁵ *And Jesus said, "Who was it that touched me?" When all denied it, Peter said, "Master, the crowds surround you and are pressing in on you!"* ⁴⁶ *But Jesus said, "Someone touched me, for I perceive that power has gone out from me."* ⁴⁷ *And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed.* ⁴⁸ *And he said to her, "Daughter, your faith has made you well; go in peace."*

⁴⁹ *While he was still speaking, someone from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more."* ⁵⁰ *But Jesus on hearing this answered him, "Do not fear; only believe, and she will be well."* ⁵¹ *And when he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father and mother of the child.* ⁵² *And all were weeping and mourning for her, but he said, "Do not weep, for she is not dead but sleeping."* ⁵³ *And they laughed at him, knowing that she was dead.* ⁵⁴ *But taking her by the hand he called, saying, "Child, arise."* ⁵⁵ *And her spirit returned, and she got up at once. And he directed that something should be given her to eat.* ⁵⁶ *And her parents were amazed, but he charged them to tell no one what had happened.*

We need to try to understand what it would be like to go along with Jesus in all this activity—to spend a day with Him and see all these things take place. He was in such high demand and how mighty He is to save.

We see Jairus, a ruler of the synagogue come to Jesus. Jairus' family is caught in a raging storm. His only daughter is 12 years of age. Those of you who have parented children know there is something very vulnerable, fragile and precious about that period of life. You have raised your children for 12 or 13 years and have so many hopes and dreams for them. They are right at the cusp of adulthood. You are hoping they will become strong through the next season of their life and praying about how to best shepherd them. At 12 years of age, Jairus' daughter had been a source of joy and laughter to him. So many of his hopes had been invested in her and now her precious life is ebbing away.

Some in the world foolishly talk about death as a friend that is nothing to be feared. When a 12 year old is dying we see how ugly and terrible death is. A soldier's death might be heroic. An old man dies and we might take consolation in a life well-lived. But a 12 year old? Jairus is powerless and cannot halt death's march toward his daughter. He falls at Jesus' feet and implores Him to come, for Jesus was his last hope.

Jairus' hopes are quickly dashed. As Jesus makes his way to Jairus' house, there is, "...a woman who had had a discharge of blood for twelve years" (verse 43). We have a twelve-year-old daughter dying and a woman who for twelve years has been suffering. This woman with the discharge of blood could not go to the temple to worship and would have been cast out of the synagogue. She would be isolated from society. Under rabbinic law, a woman who had this condition could be divorced from her husband. It was thought that this type of condition indicated sin in the person. So there was terrible shame and isolation. She doesn't want anyone to see what is happening as she pushes her way through the crowd. She has spent all her living on physicians and is dirt poor and hopeless because no one can heal her.

She gets behind Jesus because she doesn't want anyone else to see her and touches the fringe of His garment. The word "*fringe*" (verse 44) refers to the tassels at the bottom of a Jewish man's garment. You will see in the cross-references a reference to Numbers 15:37-40 because those tassels were on the garment as a reminder to remember all the commandments of the Law. The woman comes behind Jesus and touches the most religious place on His garment which would have reminded everyone of the Law of God's holiness. The Law is the reason she is now isolated from all people. She cannot draw near because she is ritually impure. She touches those tassels and finds cleansing rather than condemnation, welcome rather than isolation.

Jesus stops. He wants this woman to know:

1. Her faith made her well. "*Daughter, your faith has made you well; go in peace*" (Luke 8:48). Jesus wants to make sure she does not walk away thinking something superstitious or

- magical has happened in the touching of His garment. That is ‘animism’—a confidence in the power of inanimate objects. Instead, Jesus wants her to know that though she knew little about Him, her confidence and trust in Him made her well.
2. Jesus wanted this woman to be reintegrated into her community because He cared deeply for her. He forced her out into the open to make a public declaration.

“Someone touched me, for I perceive that power has gone out from me.” And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed (verse 46-47).

Is there anything or anyone you are depending on for healing, wholeness or wellbeing besides Jesus? This woman had no one. Is there anything you are hiding that is a source of shame and isolation? You desperately want God to touch that area of your life and heal you of it but are afraid to ask Him. You certainly wouldn’t ask anyone else to pray for you in this area. This is what this woman was feeling. “If I could sneak in and touch Him from behind, be healed and no one will know.” Jesus says, “I care for you too much to leave you in shame and isolation.” He heals her openly and wants her to be reintegrated into the community.

He speaks a word to her that He never speaks to any other woman in the gospel. He calls her a precious word: “*Daughter*” (verse 48). This woman mattered just as much to Jesus as Jairus’ daughter did. She is precious to God in Christ. Her life has dignity and worth. That is why Jesus stopped on His way to Jairus’ house and made it such a public matter.

Jesus is saying to us, “Whatever shame or fear isolates you, I am the Lord Who heals and gives peace and wholeness.” “*...your faith has made you well; go in peace*” (Luke 8:48). Go in peace and complete wholeness physically and spiritually because your faith is in Me. Go in peace relationally with your community. She didn’t have to pay Jesus anything for that. She had wasted her money on other physicians but the Great Physician healed her free of charge.

Meanwhile, Jairus is wondering, “Why did I go to Jesus and put my faith in Him? Isn’t my 12-year-old girl more important than this woman? She merely has a discharge of blood but my daughter is dying. Now it is too late.” Someone had come to him and said, “*Your daughter is dead; do not trouble the Teacher any more*” (verse 49). Jairus is wondering, “Was my problem too great for Jesus? Did I misplace my hopes in Him?”

“*But Jesus on hearing this answered him, “Do not fear; only believe, and she will be well”*” (verse 50). There is a little glimmer of hope. Lord, I am powerless in the face of death and don’t know what to do but my eyes are on You. Jesus is saying, “Look at Me. Do you believe that even death is not beyond my control? Do you believe death gets the final word or that I am death’s Destroyer—the

Resurrection and the Life Who has the keys of death and Hades. Do you believe I have authority over death itself?”

Jesus calls Peter, John, James and the parents of the child into the room as everyone is weeping and mourning. *“But he said, ‘Do not weep, for she is not dead but sleeping.’ And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, ‘Child, arise!’”* (verse 52-54). Even waking up your little twelve-year-old for breakfast is not this pleasant. We know the words in Aramaic are *“Talitha, cumi”* meaning, “Little lamb, arise.” Verse 55 recounts how *“...her spirit returned.”* I love that phrase because it means that although her body had died, this precious little girl still lived. Her personality was still alive and her life hidden with Christ in God. His sheep know His voice and when Jesus says, “Little lambs, arise,” they rise from the dead. Then Jesus—knowing she has been called back to earth—made sure she was filled with the physical sustenance of food.

I think one of the reasons Jesus very rarely called people back from death to earth is because He knew He was calling them back to a world of sin and sorrow. There are many little lambs whose spirits rest in the presence of this great Savior. On the day of resurrection, they will hear those precious words, “Little lamb, arise.” His sheep will hear His voice, rise from their graves and be glorified in His presence forever more because Jesus is the Lord Who is the Resurrection and the Life. He has authority over death itself. He is the Ruler of the wind and waves, the King of the destroyer and the demons, the Savior of outcasts and the Conqueror of death itself. Why then should we be troubled?

When we feel out of control, we can know there is nothing in our lives outside of Jesus’ control. In all these stories, being out of control ultimately leads to wholeness and healing. Jesus is saying, “When you are powerless and don’t know what to do, fix your eyes on Me. I have absolute power over all storms, demons, illness and death.” This is a picture of what Jesus’ kingdom is like in the new creation. It is what we are hoping for and waiting for and what gives us joy.

My friends, what seems unconquerable in your life? What do you want to give over to Jesus today? We are going to sing about Him as our “Solid Rock” and about casting our anxieties on Him. I encourage you to confidently cast yourself on Jesus.

It is interesting to look at the beginning of Luke 9 and note that true ministry begins when Jesus leads us into places where we are powerless so we will know His Kingdom, power and authority are all on which we need to rely.

¹ And he called the twelve together and gave them power and authority over all demons and to cure diseases, ² and he sent them out to proclaim the kingdom of God and to heal. ³ And he said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. ⁴ And whatever house you enter, stay there, and from there depart. ⁵ And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against

them.”⁶ And they departed and went through the villages, preaching the gospel and healing everywhere.

Jesus is saying to us that the power of His gospel is not based on our strengths or held hostage to our shortcomings. What did the disciples do in this chapter? All they did was to cry to Jesus for help. Jesus takes these weak men and says, “I’m going to show My power through you. The battle, power and authority are Mine so go in My name and proclaim the gospel.”

Let’s pray.

Lord Jesus, we really are more powerless than we realize. I thank You that in these points of great weakness when we feel utterly out of control, You so often lead us to cry out to You. You show us Your strength, summon Your power and fill us with hope and courage. You send us forth to tell others what You have done for us. Lord Jesus, we want to look to You in worship and praise and cast our burdens on You. We put our hope in You, Jesus. Amen.

My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

Chorus:

On Christ the solid Rock I stand;
All other ground is sinking sand,
All other ground is sinking sand.

When darkness seems to hide His face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil. [Chorus]

His oath, His covenant, His blood
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.
[Chorus]

When He shall come with trumpet
sound,
Oh, may I then in Him be found;
Dressed in His righteousness alone,
Faultless to stand before the throne.
[Chorus]

([My Hope is Built on Nothing Less](#) by Edward Mote, 1834)

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