

BIBLE TEACHING AND WORSHIP GUIDE



FOR THE HOME-BASED CHURCH

Produced Weekly

When Trust Is Misplaced
Jeremiah 7:1-15

Copy this sheet for the Gathering Time, Bible Study, and Worship Experience leaders for the next meeting of the church.

Leaders' Responsibilities:

Important: Each person who will be leading one of the three parts of a session during a series of sessions needs to have access to the "Introduction" article found at the beginning of each series (Bible Teaching #....). The weekly session "Background" located in the Teacher Preparation is much more specific to that day's study.

1. **The Gathering Time Leader** will gather all of the people together and help them prepare their minds and hearts for a wonderful worship experience before God. His/her responsibility is to introduce the congregation to the theme (content) and the Scripture that will be central to their worship experience for the day.

2. **The Bible Study Leader** will then help the people understand what the Scriptures have to say and teach us about the content of the study for the day. He/she will guide the people to make a general application of the study (ie: How does this Bible study apply to people today?)

3. **The Worship Time Leader** has the responsibility to use the theme and Scriptures to guide the congregation to make personal commitments to God's will for each one in regard to the study for the day. He/she will use others to lead in the music, taking the offering, ministry moment comments, and other activities and parts of the **Worship Time** that can aid in participatory worship.

Prior to this Coming Session:

Gathering Time Leader:

Bible Study Leader:

Find the Youth Bible study application page (between the Bible Study Plan and the Worship Time). Make a copy of that page for each youth who will be applying the study for him/herself.

Worship Time Leader:

Notify ahead of time those who will lead in prayer and read the Scriptures.

Music Sources:

Shout to the Lord, *The Worship Hymnal* #133; CCLI #1406918

Here I Am to Worship, *The Worship Hymnal* #130; CCLI #3266032

Bless His Holy Name, *The Worship Hymnal* #151; CCLI #17566

Lord, I Lift Your Name on High, *The Worship Hymnal* #347; CCLI #117947

They'll Know We Are Christians, *The Worship Hymnal* #385; CCLI #26997

1

Copy this section for the Gathering Time leader.

Gathering Time: (Suggested time: 15 minutes)

When Trust Is Misplaced

Focal Text

Jeremiah 7:1-15

Background

Jeremiah 7:1-15; 26:1-24

Main Idea

People deceive themselves into a false sense of security when they believe God is obligated to help them because they claim to worship him but yet do not live for him.

Question to Explore

How do you think God is obligated to you?

Teaching Aim

To lead the church to analyze how they may think God is obligated to them because they say they believe in him.

Gathering together:

Sing one or more of the following:

Shout to the Lord, *The Worship Hymnal* #133; CCLI #1406918

Here I Am to Worship, *The Worship Hymnal* #130; CCLI #3266032

Bless His Holy Name, *The Worship Hymnal* #151; CCLI #17566

First thoughts:

Evading the "R" Word

For many reasons people often choose to not use certain words. Some words, such as name-calling or stereotyping by race or other things, hurt people by design. Some words mislead the decisions of others. Other words are "blasphemous", that is, they are

meant to be derisive toward God and his children in some way. Some words provoke nasty thoughts, either universally or within certain places or cultures.

Parents must frequently decide how to convince a child to not use or even think about certain words that they may have heard other children or adults say. However, sometimes the situation might be reversed! A family studied a foreign language for a year in a Christian language school in order to better prepare them to share Christ's love among people who speak that language. Since all of the teachers were Christians, no one shared any "bad" words with them. Arriving at their permanent place of service, they began to adapt their school-learned language to the actual language usage and sayings of the people of that area.

Sometime later, the husband and father of the family used a new word that he had heard describing a situation. The older child of the family who had learned the language primarily at school, with friends, and at church looked stricken. "Dad, she said in a shocked voice. Don't ever say that. Don't say that anywhere to anyone." "Why?", asked her father. What does it mean?" "No, she replied. I can't tell you." Just promise me that you will never, ever say it again!" He didn't, of course. Children often know best.

One word, translated into any language, can cause anger, rebellion, guilt, and a host of other emotions. Non-Christians avoid it when it holds spiritual significance. But it can be a difficult word to put into practice—into one's life—even for Christians. That word is "repentance". Repentance is part of the process of accepting Christ as Saviour and Lord. It means turning our backs to our former sinful life and turning to God. Repentance comes after acknowledging our sin, then asking God to forgive our sinfulness, and before asking Jesus to come into our life and become our Lord and Master. If you would take "one" step toward Him (*in real repentance*), you would find Him taking "ten" steps toward you!¹

Yet, every day, even Christians will think or do things that fall short of God's will for us. So, repentance is needed by us all to recommit ourselves to His Lordship and service.

Without repentance there is no change in one's life. Jesus offers forgiveness for that which we repent. A life which exhibits change begins with repentance. And, in Christian love and God's leading, we will look for opportunities to ask those whom God places in our paths and lives to consider repentance in their lives.

Closing the Gathering Time:

¹(From a sermon by Donald McCulley, Can A Bride Forget? 12/21/2010)

Today, we will study Jeremiah's plea for his people to repent. As we study, pray for a repentant heart. Be specific with what you desire to repent. Give God a chance to do what He does best, forgive you.

Take time at this point to mention items of prayer concern for the church, announcements of ministry or activities, and anything else that needs to be shared with or by the congregation. Pray for these needs. Remember to praise God in prayer.

Break time! Take five minutes between sessions. Encourage children to use the washroom so that they won't need to leave during the Bible Study time.

Distribute youth/adult Bible study outlines or paper for note-taking, if available.

Also hand out the activity sheets for preschool and younger children to use during Bible Study and/or worship.

2

Copy this section for the Bible Study leader.

Note to the Bible Study Leader: Suggested teaching time for the Bible study should be about 35 minutes. Use the “Teacher Preparation” for your personal study during the week before the session. Use the “Bible Study Plan” for the actual session.

Teacher Preparation

When Trust Is Misplaced

Focal Text

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Main Idea

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Question to Explore

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Teaching Aim

To lead the church to analyze how they may think God is obligated to them because they say they believe in him.

Introduction to your personal study:

Ray Stedman writes of this passage, “We do not want to read this as though it is something remote from us. If you are inclined to say only, ‘Oh, it’s such a pity what’s going to happen to Israel,’ remember that this is your story, too. This is the way God works. He deals with Israel this way because this is the way he deals with everybody. There is a spiritual principle reflected here which all too often we forget.”² It is the principle of sowing and reaping. In Galatians 6 Paul plainly says, “***Do not be deceived: God cannot be mocked, A man reaps what he sows***” (Galatians 6:7).

Be sure you read the parallel account in Jeremiah Chapter 26. It shows the danger in which Jeremiah finds himself.

² Ray Stedman.

Background:

Please ask for and read the information contained in the “**Introduction**” article found at the beginning of this series (Bible Teaching #....) of Bible Study and Worship sessions. Whoever downloaded this session for you should have that material for you, as well.

Focusing on the Meaning:

I. JEREMIAH IS STRATEGICALLY PLACED.

This is the word that came to Jeremiah from the LORD: “Stand at the gate of the LORD’s house and there proclaim this message.”

Verses 1-2a. Once again we see the general pattern of the book. God’s word comes to Jeremiah with specific instructions for him to proclaim to Judah. As with all instructions in Scripture, he is to obey them to the letter. He was to “**stand at the gate**”, and “**proclaim the message**.” God placed him strategically so he would meet the people as they entered and left the Temple. Some commentators believe that there may have been a festival at the time and people came to the Temple to celebrate. Jeremiah was to prophesy to “all you people of Judah.” Scholars date the event in the autumn of 609 or the winter of 609 B.C.

II. THE CONTENT OF THE SERMON.

“Hear the word of the LORD, all you people of Judah who come through these gates to worship the LORD. This is what the LORD Almighty, the God of Israel, says: Reform your ways and your actions, and I will let you live in this place.”

Verses 2b-3. Everyone was the target for his sermon. Judah had false prophets who preached what they wanted to say to people who wanted to hear. Jeremiah came preaching what they needed to hear. There were two basic requirements found in Jeremiah’s sermon. (1) “**Hear the word of the LORD**” and (2) “**Reform your ways**” and “**actions**.” Reform means to repent. Repent means to change the way one is living, especially the way you are worshiping. The word “worship” means to prostrate one’s self. The people were bowing before idols and then coming to the Temple and bowing before God. But, their worship was not honest. Their faith was placed in the Temple rather than God who was represented by the Temple.

Jeremiah quickly lets the people know that he is a prophet speaking for God. “**This is what the LORD Almighty, the God of Israel, says.**” This comes with a promise from God. “**I will let you live in this place.**” “Place” occurs eight times in 7:1-8:3. It refers to the shrine, Jerusalem, and sometimes the entire land.

Some scholars have translated “I will let you live in this place” as “I will live with you in this place.” Either way His Presence would remain among them.

Do not trust in deceptive words and say, “This is the temple of the LORD, the temple of the LORD, the temple of the LORD!” If you really change your ways and your actions and deal with each other justly, if you do not oppress the foreigner, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, then I will let you live in this place, in the land I gave your ancestors for ever and ever. But, look, you are trusting in deceptive words that are worthless.

Verses 4-8. Because God had chosen the Temple site for His abiding Presence the people felt safe and secure. Psalm 132:13-14 was one basis for this belief - ***For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it.*** (King James Version).

God has always wanted more from His people than lip service. They were listening to lies from the prophets and leaders. He wanted a change of their hearts which would be demonstrated by a change in their life style. There are five specific things for them to do. There was to be no confusion as to what God required.

(1) God demands ethical and spiritual transformations ***“Do not trust deceptive words.”*** Deceptive words are those spoken by the priests, people, and leaders who were confident that God was with them because the Temple was in their midst. As long as it stood they believed God would continue to bless them, no matter what their conduct might be. Those words according to God are “worthless”.

(2) ***“Deal with each other justly.”*** Govern each other with true justice that is proper for a covenant people.

(3) ***“Do not oppress the foreigner, the fatherless or the widow.”*** Have a deep concern for these. Orphans and widows had a special need for an advocate.

(4) ***“Do not shed innocent blood in this place.”*** This refers to decisions of guilty when the defendant was innocent. People were being executed on false testimony.

(5) ***“Do not follow other gods.”*** They were to give God the devotion He requires. This idolatry is the source of all their social and ethical ills. Idolatry was rampant.

Once again God reiterates that obedience to the things He has said will result in Him letting them and their descendants live in the land forever. God made it clear through Jeremiah that these were the conditions placed upon them. If they wanted to stay in the land then they must abide by them.

“Will you steal and murder, commit adultery and perjury, burn incense to Baal and follow other gods you have not know, and then come and stand before me in

this house which bears my Name, and say 'We are safe'---safe to do all these detestable things? Has this house, which bears my Name, become a den of robbers to you? But I have been watching! declares the LORD."

Verses 9-11. God asks these questions of Judah. Will you wilfully sin and then come to My house and believe all is "safe"? Yahweh tells them He is watching. All they are doing is within His sight. Look carefully at the enumerated sins. These are addressed in the Ten Commandments (Exodus 20).

Stealing (Exodus 20:15).
Murder (Exodus 20:13).
Adultery (Exodus 20:14),
Perjury (Exodus 20:16),
Idolatry (Exodus 20:3-5).

God sees it all. His house has been blasphemed. It has ***"become a den of robbers to you."*** The life styles of Judah had degenerated into that of thieves and robbers. Just as robbers would hide in their dens to escape the consequences of their actions so the people would hide in the Temple thinking to escape the consequences of their sins. They did not understand. If the law was broken then justice would be administered.

"Stand before me" carries the idea of a vassal being subject to his lord. He surrenders and commits his life to him. The hypocrisy here is that they did as they pleased and then came to the temple as if they were submitting to God

They felt safe when in fact they were in great peril.

III. THE OBJECT LESSON FOR THE SERMON.

"Go now to the place in Shiloh where I first made a dwelling for my Name, and see what I did to it because of the wickedness of my people Israel. While you were doing all these things," declares the LORD, "I spoke to you again and again, but you did not listen; I called you but you did not answer. Therefore, what I did to Shiloh I will now do you the house that bears my Name, the temple you trust in, the place I gave you and your ancestors. I will thrust you from my presence, just as I did all your fellow Israelites, the people of Ephraim."

Verses 12-15. The people were secure in their own minds because the Temple was standing before them. God reminded them that the Tabernacle, which was His temporary dwelling place among Israel had been destroyed and the ark taken by the Philistines. The Tabernacle had been at Shiloh for 369 years (see Psalm 78:60) until the Philistines attacked (about 1050 B.C.). It was destroyed. Just because the Tabernacle was there was no guarantee of safety for Shiloh. While Israel was rebelling, God was sending prophets to listen and repent. It was the same in Judah. If Shiloh could be destroyed, why not the Temple in Jerusalem? Shouting out "the temple of the Lord"

over and over again was just the shouting of vain words. (See Joshua 18:1 to read about the Tent of Meeting being set up at Shiloh).

God told them, "I am going to do to you what I did in Shiloh." Over and over I spoke to you. Over and over I called to you. Over and over I protected you. It is as if He is saying, "You trust more in the Temple than you trust in me." The temple had become an idol, something to be worshiped instead the Lord. Therefore, God said, I am going to ***"thrust you from my presence."*** This was the judgment message Jeremiah preached. What Judah was doing would have dire consequences. He will thrust them out; He will remove them from His Presence rather than removing Himself from their presence. They would go into captivity in Babylon.

Reading further in Chapter 26 one finds that Jeremiah spoke the truth even if it meant his arrest and possible death. The goal of this lesson then is to challenge each believer to follow the call of God no matter the consequences. A Christian's allegiance is to be to God and Him alone.

Your Goal as the Leader of this Bible Study:

For Personal Reflection:

What have I learned from this study?

What personal experience does this lesson bring to mind?

What is one action I will take this week to apply this Scripture passage to my life?

Bible Study Plan (Suggested time: 35 minutes)

When Trust Is Misplaced

Regroup the church after the Gathering Time and break by singing a chorus that young children can relate to—or another praise chorus if your congregation does not have children. Children who go to their own Bible teaching session should stay with the group until after this song. Have the preschoolers and children accompany the hymn with rhythm sticks, maracas, bells, etc.

Begin by helping the group locate the Focal Text in their Bibles. Also, share with them the Main Idea to be learned from the Scriptures, and the Questions to be Explored by the group.

Focal Text

Jeremiah 7:1-15

Background

Jeremiah 7:1-15; 26:1-24

Main Idea

People deceive themselves into a false sense of security when they believe God is obligated to help them because they claim to worship him but yet do not live for him.

Question to Explore

How do you think God is obligated to you?

Teaching Aim

To lead the church to analyze how they may think God is obligated to them because they say they believe in him.

Connect with Life:

Begin with this story: A man was out walking in the desert when a voice said to him, "Pick up some pebbles and put them in your pocket, and tomorrow you will be both sorry and glad." The man obeyed. He stooped down and picked a handful of pebbles and put them in his pocket. The next morning he reached into his pocket and found diamonds and rubies and emeralds. And he was both glad and sorry. Glad that he had taken some---sorry that he hadn't taken more. And so it is with God's Word.
(Anonymous)

Add: If the people of Judah had listened to the Word of God sent to them through the other prophets and Jeremiah they would have been glad. They would not be facing exile in Babylon. There was to be great sorrow.

Guide the Study:

Ask: Do you think God is obligated to you because you say you believe in Him?

I. Jeremiah is strategically placed (v. 1-2).

Have someone read verses Jeremiah 7: 1-2.

Seek a brief discussion with this: Let's discuss the phrase "Hear the word of the LORD." (It is important because it lets the people know it is God's word and not Jeremiah's own words).

Question: Can you discern a pattern in the lessons from book of Jeremiah that we have had so far? Are there some things that occur over and over? (Some answers should include God speaking to Jeremiah and Jeremiah speaking to the people. The principle of sowing and reaping.)

Then ask: How responsible do you think you are for responding to God's Word? God does His part, what are you to do?

Present this question: What does it mean to repent? (Be sure that the idea of genuinely being sorry for sin committed and living differently is involved. Remind them of the promise God makes to Judah if they repent.)

II. The Content of the Sermon (vs. 2b-11)

Have someone read verses 3-4.

The people listened to Jeremiah proclaim the Word of God. What two requirements are found in his sermon? (1) Reform your ways. (2) Reform your actions.

Ask: What does "deceptive words" mean? Words that sound right and good, but are false.

Have someone read verses 5-8.

Then ask: What does "oppress" mean? (Not allow freedom of movement, thought or action).

Finally: What did God mean when He said “Do not follow other gods”?

Let the group comment: What do you think of someone who claims to be a believer and lives in sin all week and then comes to worship on Sunday as if nothing happened? Give time for comments because this is one of the major situations found in Judah.

Another person should read verses 9-11.

Look for an answer: What had Judah made the Temple to become? (A den of robbers.)

Ask: What is more important, the place where people worship or the people who worship?

Continue: Does this have significance for us as a home church?

III. The object lesson for the sermon. (vs. 12-15)

Comment: In the minds of the people of Judah it was all right to do whatever they felt as long as they had the Temple and could come there for worship. The Temple was going to be destroyed just as worship at Shiloh had been destroyed.

In the minds of the people of Judah God had an obligation to them. He had promised to protect them. But they forgot that the promise came with their promise to obey Him. That is as much a misuse of worship in the Old Testament as the misuse of God's grace in the New Testament. God demands more than lip service. God's righteous judgment fell upon Judah and it can fall upon believers today.

Have someone read verses 12-15.

Have someone explain why Shiloh was mentioned in the sermon? (It was where the tabernacle had stood. The Philistines had taken the ark as a prize of war. Worship ceased to be held in Shiloh).

What do you think? Is God to be found only in one place?

Encourage further thought: Why did the Israelites believe that God dwelled in one place, first on Mt. Sinai, then in the Tabernacle, and finally in the Temple on the Jerusalem “Mount”?

Add this: Here is some homework for you this week. Find out what different Jewish groups, such as Ultra-conservative groups and others, believe today regarding the location of God's presence.

Ask: Is your relationship to God found in a personal relationship or in the practice of religion?

More: If any of you would care to share with us, Where do you go to feel most close to the presence of God?

Ask: Has God had to carry you to a physical, emotional, psychological, or spiritual place you did not want to go in order to get your attention? Have you any idols that come between you and the Lord?

Encourage Application:

If you have two or more youth, this is the time to give them the **Youth!!! Take Ten** page and allow them to move away from the adults and apply the lesson by and for themselves.

Ask: What is the most important decision you will have to make this coming week?
Give some time for thought and allow each one in the group to respond.

Then say: To whom will you go if you need advice and counsel for your decision? Allow for responses.

Finally: Does God want you to bring your concerns to Him?

After final responses, ask someone to close the Bible study in prayer.

Take a five minute break to separate the Bible Study and Worship Time. Children may need to use the washroom again before worship.

YOUTH!!! TAKE TEN

Bible Study Application for Youth

You may wish to move away from the adults for the final five to ten minutes of the Bible study and help each other as youth to apply the lesson to your own needs.

When Trust Is Misplaced Jeremiah 7:1-15

A youth will lead the following activity and comments. No adults need to be present. If possible, teens should take turns in leading the application time.

BRAIN QUIZ

Think about this psychological brain fact:

ONCE SOMETHING IS LEARNED INCORRECTLY, IT IS VERY DIFFICULT TO UNLEARN AND THEN LEARN CORRECTLY.

Share with each other: Who are some of your favorite teachers?

Now share: Why are they your favorites? Is it their teaching abilities, personality, compassion, or what?

Now ask yourselves: **Do you believe they teach you the truth?**

Share your considerations of these things:

What do you do if you find something is not correct?

Do you continue on as if it is correct or do you attempt to change it?

Worship Time (Suggested time: 30 minutes)**Beginning the Service:**

Sing the following and/or some of the songs suggested for use in the Gathering Time.

Lord, I Lift Your Name on High, *The Worship Hymnal* #347; CCLI #117947

Offering:**Praying for the World:**

On November 8, 2013 the Philippine Islands suffered a devastating typhoon. The people are used to natural disasters such as typhoons and earthquakes, but this typhoon caused incredible suffering. Many nations of the world and many disaster relief organizations helped to provide food and medical care and the rebuilding of homes. Pray for those who helped in that disaster and in many others since then. Pray also for the missionaries who experienced that typhoon and those yet to impact nations—with the people they love and serve and who will be aiding the people in spiritual and material ways for many years to come after shorter term personnel have gone.

Sharing Guide:

This sharing guide is written to assist the person who directs the worship time to reemphasize the teaching for the day and help guide the congregation to respond to God's call and will for their lives in regard to the scripture studied. The leader may choose to follow the guide closely. Or, he or she may wish to only use it to give direction and a concept for preparing an original message. The leader is free to choose other ways to communicate and share the concepts presented here.

Proper Christian Dress

Colossians 3:12-14

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.

First of all note how Paul describes the Colossian Christians. They are God's chosen people who are holy and dearly loved. God sought them out and loved them. He made them different from the rest of the populace. The difference, the holiness, will be seen in the spiritual dress they wear.

These verses are all about Christians making the best impression possible. It is about putting one's best foot forward. No one ever gets a second chance to make a first impression.

A fireman wears a firefighters suit. A soldier wears a uniform. A surgeon wears his scrubs. You expect them to dress appropriately for the work they do.

Before you left home today did you think about how you will look spiritually to those whom you meet along the way? Did you think about your spiritually appropriate dress?

I. Proper Christian attire begins with conduct (v. 12).

Notice how Paul begins. "Clothe yourselves ..." When you clothe yourself you put something on. You dress up. Your conduct for the day will be worn like a fine fitting garment. It is like a multicolored garment. It will have:

(1) Compassion. Compassion is an action word. You will respond to the needs of other in a merciful way. You will be understanding of the plights of others.

(2) Kindness. Your outward look, your demeanor will be one of showing kindness.

(3) Humility. You will put others before yourself. By so doing you will not think more highly of yourself than you ought.

(4) Gentleness. This is similar to kindness but is more of an inward virtue.

(5) Patience. One might translate this as longsuffering or forbearing. It means not to be quick to avenge wrongs.

With these virtues your outward visage will change as you become more and more like Christ. These are His virtues you are placing upon yourself. Would your relationship with others be different if you consciously put these on and walked among them?

II. Proper Christian attire includes forgiveness (v. 13).

When you “bear with each other” it means you will “put up with” one another. Living with one another in a household day by day reveals conflict. Worshiping with one another in a fellowship sometimes brings out differences. God did not make everyone the same. When you put people together in close quarters there is bound to be grating of nerves.

Now be careful with this. It does not give a blank check for people who are disgruntled. They are to be wearing the same clothes as anyone else. Forgiveness is a two way street.

Carefully consider the reason one is to forgive. “Forgive as the Lord” forgives. If God can forgive a person’s many sins then that person ought to forgive another who has a grievance. Forgiveness is the number one need of every person on planet earth.

III. Proper Christian attire has a covering of love (v. 14).

“God is love.” Therefore, love is the glue that binds all the virtues and attitudes of a Christian together. It is on the outside so it can be seen. It is on the inside so it can motivate. It is the mark that distinguishes all of Christ’s disciples.

Conclusion

Not everybody has the means to buy a new wardrobe every time they want. But, when new attire is bought it replaces for a while that which is worn and ragged. Usually a person will bathe if possible before putting on new clothes.

Before you put on these wonderful clothes get rid of all the dirt and sin. You do not want to just cover up the old. You want to be cleaned by the blood of the Lamb and then take up the new wardrobe. You are going out into the world to be a witness and an ambassador for Christ. Look your best for His sake.

Call to Commitment:

Think about what it means to be clothed like Paul described. It would mean that you would not look like the rest of the population. You would be as different as darkness

and light. You would shine forth with the Light of Christ and others would want to have what you have.

Begin each day this coming week by reading the passage for this message. Pray that God will bring someone into your life who will want to have a change of attire and become a follower of Jesus.

Concluding the Service:

It takes courage to be dressed differently from others. School children who do not have what is the fad are often ostracized by fellow classmates.

Christians who are willing to stand out for their faith may be persecuted. But, the one who provides your attire will be with you as you wear it.

Sing:

They'll Know We Are Christians, *The Worship Hymnal* #385; CCLI #26997