

BIBLE TEACHING AND WORSHIP GUIDE



FOR THE HOME-BASED CHURCH

Produced Weekly

This session is also appropriate to use the week before Easter

Jesus Is Condemned
Mark 14:53-15:20

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 Unit of sessions needs to have access to the "Basic Information for Leading the Unit of Study". That information is often provided at the beginning of that Unit of sessions. 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:

Bring with you to the session a hammer and a large nail.

Bible Study Leader:

Sessions 11-14 of this quarter all deal with the very serious themes of the Second Coming, death, and resurrection of Christ. Be sensitive to the needs of the small children in your group. It may be advisable to plan their own class during the Bible Study Time using children's Sunday School sessions, Vacation Bible School Bible

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Jesus Is Condemned – 02-06-13-en

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studies, Backyard Bible Club, Anytime, Anywhere club resources, or other teaching materials for these four weeks. Some churches may see no problem in including the small children during these discussions.

Worship Time Leader:

Make sufficient copies for your congregation of the words of the hymn, ***I Surrender All***, found at the end of the **Worship Time** module. They should be handed out before the Worship Time begins (to be used at the conclusion of the service).

Music Sources:

“The Wonderful Cross”, **WOW Worship** (Yellow), 2003.

“Must Jesus Bear the Cross Alone”, **The Baptist Hymnal**, 1991, #475.

“At the Cross”, by Isaac Watts, available in many sources.

1

Copy this section for the Gathering Time leader.

Gathering Time: (Suggested time: 15 minutes)

Jesus Is Condemned

Focal Text

Mark 14:53-15:20

Background Text

Mark 14:43-15:20

Main Idea

In contrast to the other people involved in his trial, Jesus responded with calm and conviction.

Question to Explore

How do you respond to challenges to your faith?

Teaching Aim

To lead the class to contrast how Jesus responded to the events of his trial with how the

Gathering together:

Sing "The Wonderful Cross", **WOW Worship** (Yellow), 2003.

First thoughts:

Have you ever seen what Mocking Birds can do to a cat? Most cats cower, as they are dive bombed by those obstinate birds. One cat walked across a parking lot. About a dozen birds did not appreciate the cat being so close to their nests. They began to dive bomb. One after another they came. They circled and attacked. The cat never changed its speed or direction. It acted as though the birds were not there. When it had crossed the parking lot and the birds were satisfied it seemed as if the cat turned to stick out its tongue at the birds. That cat served as an example of concentration, purpose, and resolve under extreme pressure. Not many people demonstrate such confidence and patience when life suddenly becomes chaotic.

When Jesus was betrayed and arrested, He faced the situation with resolve while his disciples fell apart. Today we will explore these events.

Closing the Gathering Time:

Leader: Hold up the hammer and nail that you brought. Ask: What would happen to this house we are in today if there were no nails, screws, fasteners, glue, or cement used to hold it together? Would you want to be in it when the wind is blowing? What kinds of spiritual fasteners or glue keep you loyal to Jesus? This will be the question that each of us needs to ask of ourselves as we study Mark 14 and 15.

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

Jesus Is Condemned

Focal Text

Mark 14:53-15:20

Background Text

Mark 14:43-15:20

Main Idea

In contrast to the other people involved in his trial, Jesus responded with calm and conviction.

Question to Explore

How do you respond to challenges to your faith?

Teaching Aim

To lead the class to contrast how Jesus responded to the events of his trial with how the other people involved responded.

Introduction to your personal study:

"It's his fault!" "It's her fault!" "It's your fault!" "It's their fault!" "It's *not* my fault!" You may have heard these accusations (or used some of them yourself) to place blame on someone else when something bad happened. These excuses have been around since the Garden of Eden (cf. Genesis 3:12-13). Someone else is always at fault.

Today's passage looks at different people responsible for Jesus' death, the religious leaders, Pilate, the crowd, the Roman soldiers, and even Peter. It would be very easy to place blame on others for killing the Son of God and make us feel better. But if Jesus died for the sins of the entire world (John 3:16), then Jesus' death is everybody's fault.

Background:

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Please ask for and read the information contained in the “**Basic Information for Leading the Unit of Study**”, found at the beginning of this Unit. Whoever downloaded this session for you should have that material for you as well.

In this passage Mark linked two stories together, Jesus' trials (14:53, 55-65; 15:1-20) and Peter's denials (14:54, 66-72). In doing so, Mark wanted us to compare the two. Peter failed his test horribly, but Jesus triumphed over his. Peter cowered at the possibility of being arrested and losing his life, but Jesus faced his arrest, trials, and upcoming death with calmness and conviction. Peter resisted his accusers with panic and forceful denials, but Jesus met his accusers with quietness and resolve.

Mark also sought to demonstrate Jesus' innocence. The Jewish leaders could get no two witnesses to agree on a charge. The high priest brought the charge of blasphemy without even proving it. Pilate could find no crime that Jesus had committed, and the angry mob could only demand the death sentence with no evidence to back it up. Jesus died an innocent man, and sinners of all types were responsible.

Focusing on the Meaning:

Mark 14:53-65

The **Sanhedrin**, the ruling body of the Jews (cf. Mark 8:31), tried its best to bring a valid accusation against Jesus. “[**They**] **were looking for evidence against Jesus so that they could put him to death**” (v. 55). The religious leaders were not seeking the truth but were merely trying to find a way to frame Jesus. “**But they did not find any.**” Jewish law demanded at least two agreeing witnesses before the death penalty could be imposed (Numbers 35:30; Deuteronomy 17:6; 19:15), but no witnesses could agree on a charge (v. 56). The best accusation they could bring was of Jesus saying, “**I will destroy this manmade temple and in three days will build another, not made by man**” (v. 58). Jesus never claimed that he would personally destroy the “manmade temple” in Jerusalem, even though he did prophesy of its destruction (Mark 13:1-2). He never claimed that he would rebuild the Jerusalem temple in three days, but he did teach that the new temple of his resurrection body would be raised in three days (John 2:19). Jesus refused to answer his accusers (v. 61). His silence demonstrated his innocence (cf. Psalms 38:13-14; Isaiah 53:7).

In exasperation, the high priest (i.e. Caiaphas, cf. Matthew 26:57) interrogated Jesus himself, “**Are you the Christ, the Son of the Blessed One?**” Jesus answered, “**I am**” (v. 62). This was more than an affirmative answer. Jesus claimed God's divine name for himself (cf. Exodus 3:14, “I Am”). Jesus added, “**And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.**” Jesus combined the teachings of Psalms 110:1 and Daniel 7:13, of the enthronement of the Son of Man when he comes in the future. The “right hand” was the place of honour and reward. Although the Sanhedrin had Jesus on trial, in reality the Jewish leaders stood on trial before Jesus. Though they might kill Jesus, but one day he would be exalted to God's right hand and sit in judgment over them.

The high priest tore his clothes as a sign of disgust (vv. 63-64). The Jewish court was to be one of justice, but it became a scene of mob violence. Blasphemy was a crime punishable by death (Leviticus 24:14), but they would need to hand Jesus over to the Roman authorities to carry out the punishment. Some of the group abused Jesus by spitting, hitting, and ridiculing him. They did not seek the truth. They merely simply wanted to get rid of Jesus. Jesus was a threat to their life and religion, as they wanted it. They felt they had to dispose of him.

Mark 14:66-72

The scene shifts to Peter in the courtyard. Earlier Peter had confessed his undying devotion to Jesus, but Jesus announced that Peter would deny him three times before the rooster crowed twice (14:27-31). Peter followed Jesus "from a distance" and sat warming himself by the fire (14:54). He was not ready to stand with Jesus in Jesus' hour of trial, but neither was he willing at this time to abandon Jesus altogether. A young servant girl recognized him, "**You also were with that Nazarene, Jesus**" (v. 67). Peter tried to evade the question by denying it, "**I don't know or understand what you are talking about**" (v. 68). Strike one! The servant girl followed Peter and announced to the group, "**This fellow is one of them**" (v. 69). Peter repeatedly denied her accusation (v. 70). Strike two! Several persons in the group recognized Peter's accent, "**Surely you are one of them, for you are a Galilean**" (v. 70). This time Peter swore that he did not know Jesus and called down curses on himself if he were lying, "**I don't know this man you're talking about**" (v. 71). Strike three! Earlier Peter had confessed of Jesus "You are the Christ" (Mark 8:29), but now he denied him three times. The rooster immediately crowed a second time (v. 72), Peter remembered Jesus words (14:30), "**and he broke down and wept.**"

Christians throughout the centuries have professed their faith in Jesus Christ. In following Jesus they inevitably would face persecution (John 15:18). The ways of Jesus go in the opposite direction from the ways of a sinful world. And Jesus expects his followers to remain faithful through their trials. Peter had thought he was strong enough to handle any trial under his own strength (Mark 14:29, 31). But Jesus warned him, "Watch and pray that you will not fall into temptation. The spirit is willing, but the body is weak" (Mark 14:38). Peter slept through what should have been his spiritual preparation, and he failed the test horribly. A follower today who is not spiritually prepared is liable to fail the test also. Mere words are not enough. Christ wants followers to be steadfast in their loyalty to him. Even though Peter failed in this instance, Jesus saw his remorse, extended forgiveness to Peter, and gave him another chance (cf. Mark 16:7; John 21:15-19). In a few weeks Peter got his chance to stand before the crowd who crucified Jesus and boldly proclaim Jesus Christ as Lord (Acts 2:14-41). He denied Jesus before, but he never was going to do it again.

Mark 15:1-15

vv. 1-5 – The Sanhedrin handed Jesus over to **Pilate**, the Roman governor of Judea. The Jewish rulers did not have the authority to carry out the death sentence on Jesus, but Pilate did. Pilate asked, "**Are you the king of the Jews?**" Jesus answered Pilate

with a purposeful ambiguity by saying literally, **"You, you are saying it."** Jesus admitted he was the king of the Jews and at the same time pointed out that Pilate said it. He was the king of the Jews, but not in the political way that both Pilate and the Jews understood it (cf. John 18:36). Jesus refused to answer the accusations brought against him. Pilate was amazed that Jesus would give no defense.

vv. 6-15 – Pilate had begun a custom of releasing one prisoner at the Passover to placate the crowd and to gain some popularity. **Barabbas** (literally "son of the father") was a notable prisoner, an insurrectionist who sought to lead the Jews in revolt against the Romans. In doing so, Barabbas had committed murder (v. 7). The crowd demanded that Pilate release a prisoner, and Pilate thought that this would be a good chance to be rid of Jesus, **"Do you want me to release to you the king of the Jews?"** The chief priests stirred up the crowd to release Barabbas instead. Pilate asked, **"What shall I do, then, with the one you call the king of the Jews?"** The mob shouted, **"Crucify him!"** Pilate asked, **"Why? What crime has he committed?"** The mob shouted louder, **"Crucify him!"** The crowd was unwilling to answer Pilate's questions. They were merely stirred into frenzy.

Verse 15 is one of the most tragic verses in all of Scripture. Pilate could have released both prisoners if he desired, but he wanted **"to satisfy the crowd."** He feared the crowd more than of the consequences of killing the Son of God. Pilate had Jesus **flogged** before sending him to the cross. Flogging was a cruel beating with a Roman whip that turned the victim's back into a bleeding mass of torn flesh.

Pilate released Barabbas ("the son of the father") and sentenced the true Son of the heavenly Father to death. Barabbas sought to offer freedom from Rome, but Jesus sought to bring freedom from sin. Barabbas shed the blood of others for freedom, but Jesus brought freedom by giving his own blood. One sinner was released, while the sinless one was sent to die. In a very real way, Jesus took Barabbas' place on the cross and paid the price for Barabbas' sin.

Mark 15:16-20

The Roman soldiers led Jesus into the **Praetorium**, the governor's palace. They mocked Jesus as a pretender and placed a purple robe and a crown of thorns on him. They shouted, **"Hail, king of the Jews!"** They beat Jesus, spit on him, and fell on their knees in mock homage (cf. Psalms 22:6; Isaiah 53:3). Having tired of their horseplay, the soldiers dressed Jesus in his own clothes and led him away to be crucified.

Jesus, the true King of the universe wore a crown made of thorns, carried a staff for his sceptre, experienced ridicule for his enthronement honour, and went to a cross for his throne. The rightful King came in humility and servanthood, to suffer and die that others might live. The religious leaders, Pilate, the crowd, and the Roman soldiers refused to acknowledge the Son of God, the true King of the Jews, and the Saviour of the world who stood in their presence. They sent him to a cross to die. One day, every knee will bow and every tongue will confess that Jesus Christ is Lord (Philippians 2:9-11). For many, that day will be too late.

Your Goal as the Leader of this Bible Study:

One might think that Jesus was a victim of awful circumstances, betrayed and abandoned, falsely accused, suffering corrupt justice, found innocent yet beaten and sent to die like a criminal. In reality, however, Jesus was fulfilling the purpose of God (Mark 8:31). His blood would be shed so that sinners could find forgiveness and a relationship with God (Mark 14:24). There was no other way (Mark 14:36). In quietness and royal dignity, with calmness and conviction, with the peace of an innocent man fulfilling the purpose of God, Jesus bore the ridicule, the shame, the injustice, and the pain so that sinners might be set free.

For Personal Reflection:

- 1. What have I learned from this study?**
- 2. What personal experience does this lesson bring to mind?**
- 3. What is one action I will take this week to apply this Scripture passage to my life?**

Bible Study Plan (Suggested time: 35 minutes)

Jesus Is Condemned

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. Children who stay with their parents in the Youth/Adult study should have the material on worship as suggested in **The Children's Corner** at the beginning of this **Unit** of studies. (Ask your leader who downloads the studies for those suggestions).

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

Mark 14:53-15:20

Background Text

Mark 14:43-15:20

Main Idea

In contrast to the other people involved in his trial, Jesus responded with calm and conviction.

Question to Explore

How do you respond to challenges to your faith?

Teaching Aim

To lead the class to contrast how Jesus responded to the events of his trial with how the other people involved responded.

Connect with Life:

As the group gathers, ask them, "When was the last time you heard someone try to place blame on someone else?"

Point out that placing blame is a way of defending oneself, of stating that someone else is at fault. Mention that today's passage mentions several groups of people who were in

some way responsible for Jesus' death. Each had their different reasons, and some of them may sound strangely familiar.

Guide the Study:

Say: "Let's look at the Sanhedrin, the ruling body of the Jews."

Have someone read Mark 14:53-65.

Ask: "Were they really seeking the truth about Jesus, or were they merely seeking to get rid of him?"

Also question the group: What indicates that this is the case?" (cf. seeking damaging evidence, false testimony, no agreeing witnesses, etc.)

Ask: "Why would the religious leaders want to see Jesus killed?" (refused to acknowledge Jesus' authority, a threat to their way of life, a threat to their religion, etc.)
Point out how Jesus responded with calmness and conviction (vv. 61-62).

Say: "Now let's look at Peter." Have someone read Mark 14:54, 66-72.

Point out Peter's earlier promise to remain with Jesus and Jesus' prediction of Peter's denial (Mark 14:27-31).

Point out that Peter denied that he even knew Jesus and that he left Jesus to suffer and die alone.

Ask: "What brought Peter to the point that he would deny being associated with Jesus?" (fear for his life, fear of persecution, etc.)

Point out how Peter had slept through his spiritual preparation (Mark 14:37-38) and was not ready for his spiritual test.

Say: "The next person responsible is Pilate, the Roman governor."

Have someone read Mark 15:1-15.

Ask: "What are some things in this passage that show that Pilate knew Jesus was innocent?" (how Jesus answered, how Jesus gave no defense, the fact that the crowd could bring no accusation, etc.)

Then ask: "If Pilate knew that Jesus was innocent, then why would he send Jesus to be killed?" (afraid of the crowd, feared people more than God, political expediency over the truth, etc.)

Point out how Jesus responded with calmness and conviction (vv. 2-5).

Say: "The next group is found in the same passage (15:6-15), the crowd."

Ask: "Why would the crowd want to see Jesus killed?" (stirred up by the religious leaders, peer pressure, didn't weigh the evidence personally, going along with the crowd, etc.)

Say: "The final group we will study today are the Roman soldiers."

Have someone read Mark 15:15-20.

Suggest the fun they had at Jesus' expense.

Ask: "Why would they want to take part in Jesus' death?" (for fun, Romans often despised Jews, following orders, feared men more than God, etc.)

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.

Point out that Jesus had predicted that this would happen (Mark 8:31; 9:12) and that it was to fulfill God's plan (Mark 14:36).

Say: "If Jesus died for the sins of the entire world, then that means that each one of us is responsible for his death."

Have the group pick one character, other than Jesus, in the story to which they can personally relate.

Lead them in prayer and ask for God's forgiveness.

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.

Jesus Is Condemned ***Mark 14:53-15:20***

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.

I Do Not Know this Jesus!

Discuss the three times Peter denied knowing Jesus (Mark 14:66-72). Why do you think he was so easily turned from his earlier commitment? Think of the times when it is easy for you to deny Christ.

Someone may want to tell of a moment in which he or she feels now that he/she actually did give in to peer pressure, personal wants, or in some other way denied being a follower of Christ.

List some things that help you prepare for those difficult times (faithful Bible reading and prayer; identification with your Christian friends; avoidance of situations which might lead to temptation).

Worship Time (Suggested time: 30 minutes)***Jesus Is Condemned***
Mark 14:53-15:20**Beginning the Service:**

Sing again "The Wonderful Cross"

"Must Jesus Bear the Cross Alone", **The Baptist Hymnal**, 1991, #475.

"At the Cross", by Isaac Watts, available in many sources.

Offering:**Praying for the World:**

We pray for missionaries by asking that every missionary would first and foremost love God with all their heart, soul, and mind and would love all others as themselves. Then we would ask that the missionary would have favour with local governments. Pray that work permits, visas, entry and exit papers, customs procedures, driver's licenses etc. would be granted with a minimum of hassle. Pray for courage as missionaries take the gospel into hostile environments. Pray for good relationships with other missionaries and with local believers. Pray for servant leadership qualities, kindness, gentleness and other fruit of the Spirit to guard hearts and minds in every interaction.

Give an opportunity for the group to pray for missionaries by name and place of service before ending with a prayer for all those who have left homes, familiar cultures, and sometimes comforts to carry the gospel around the world.

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.

Distant Disciples

Judas betrayed Christ and took his own life because he could not face what he had done. All of Jesus' followers had forsaken him except John, Jesus' mother and some of the other women. Peter followed in the shadows. He was the disciple of Jesus but he wanted to be one from a distance. He became a distant disciple.

In today's churches in the western world, 10% of the people do 90% of the work, 30% can't be found, 10% are very faithful, and 15% refuse to be a part of the fellowship any longer. What of the other 35%? They attend worship regularly, they sing but not too loudly, they give some money, they listen somewhat, they claim membership but don't make a big deal about it. They just follow afar off. They are distant disciples who like the privileges of Christianity but not the responsibility. What are the characteristics of the distant disciple?

I. The distant disciple does not wish to get involved.

Peter followed inconspicuously and quietly. He did not wish to be noticed even though he wanted to see what would happen to Jesus. He tried to blend into the surroundings. He tried to be uninvolved graciously but it grew harder and harder. He just wanted to be a distant disciple in our text.

A pastor remembers a man who became like a part of his family when the pastor was a boy. He was in their home regularly to eat and just share time with the family. He loved Christ, he loved to read scripture, but he wanted nothing to do with public worship or any church. He did nothing to advance God's Kingdom but he could criticize mistakes of all who did. He was a distant disciple.

A few years ago, that same pastor knew David; a young man blessed with many talents. When he attended church he would try to be inconspicuous. He believed church attendance should be in moderation. He did all he could to graciously escape any responsibility. He would not make any decision or take a stand on anything. He however found it impossible to stay on the fence. One day he decided to take a stand and serve Christ. Today he serves as a deacon and is a church leader. He found out a person does not have to remain a distant disciple.

II. The distant disciple bends to the will of the crowd.

Peter just wanted to be left alone. People began to notice him. Every time someone would ask him if he were one of Christ's followers, he would deny it. Each time he would be more forceful in his denial. Finally he cursed so he would not be identified with Christ. Can you imagine the spokesman for the disciples cursing and swearing? It is difficult for a distant disciple to reflect Christ in his life.

In the fourth century AD, the church had become very worldly. They failed to follow Christ and became like the world. It is amazing how dark the dark ages were. Revival finally came when men began to read and heed the Word of God.

Many distant disciples live among us today. Deep conviction is very rare. Many Christians just enjoy the privileges of Christianity but want nothing to do with responsibility. They are as afraid to step out as many young people are afraid to be different!

III. The distant disciple will have to face himself.

Peter had boasted frequently that he would not deny Christ. After the Last Supper, Jesus predicted his death and the disciples scattering. Peter said, "Even if all fall away, I will not (Mark 14:29)." He did what he thought was right. Can you imagine how he felt when he heard the rooster crow? He had to face his failure. He had denied Jesus three times! He wept for his sin. He repented for his action. He was forgiven.

Judas faced himself and because of the power of his inner conscience, he killed himself. He could not admit his sin and ask forgiveness. David had committed adultery and murder (Second Samuel 11). Nathan the Prophet confronted David with his terrible sins. Can you imagine how David felt when Nathan said, "You are the man! (Second Samuel 12:7)?" He had to face himself, God, and the people who were important in his life. Read Psalm 51:1-12. That psalm is David's confession for his sin.

What happens when we have to face ourselves? Do not be mistaken. You cannot remain a distant disciple. You must choose whom you will serve.

Call to Commitment:

Moses refused to serve God. He knew what he needed to do. He tried to defend his people. He committed murder and ran for his life. He hid on the backside of the desert. God called him to deliver his people from the Egyptian brick factories. He tried to refuse but he faced himself. He chose to follow God and serve him. The rest is history.

Peter denied Jesus three times. He utterly failed his Lord. He repented. Our Lord forgave him and told him to serve him three times (John 21:15-19) and made him a leader of the young church. Are you a distant disciple? Am I? There is still hope for us all!

Concluding the Service:

Today let's renew our commitment to follow Jesus close by His side and not at a distance.

Read with me the following hymn as both a promise and our prayer:

**“All to Jesus I surrender, All to Him I freely give;
I will ever love and trust Him, In His presence daily live.**

**All to Jesus I surrender, Make me, Saviour, wholly Thine;
Let me feel your Holy Spirit, Truly know that You are mine.**

**All to Jesus I surrender, Lord, I give myself to Thee;
Fill me with Your love and power, Let Your blessing fall on me.”**

(If your group knows the music, sing the chorus to end the service. If not, then read it as a group).

**“I surrender all, I surrender all;
All to Thee, my blessed Saviour, I surrender all.”**

Judson W. Van DeVenter, public domain, adapted

Prepare enough copies for the congregation to read at the conclusion of the service.

I Surrender All

**“All to Jesus I surrender, All to Him I freely give;
I will ever love and trust Him, In His presence daily live.**

**All to Jesus I surrender, Make me, Saviour, wholly Thine;
Let me feel your Holy Spirit, Truly know that You are mine.**

**All to Jesus I surrender, Lord, I give myself to Thee;
Fill me with Your love and power, Let Your blessing fall on me.”**

(Refrain:)

**“I surrender all, I surrender all;
All to Thee, my blessed Saviour, I surrender all.”**

Judson W. Van DeVenter, public domain, adapted