



Welcome to
Canyon Bible
Church



Please Silence

All

Cell Phones

for the

WORSHIP SERVICE

A hand-drawn heart in red with a brown cross over it. The heart is drawn with a thick, textured red line, and the cross is drawn with a thick, textured brown line. The text "Prayer & Praise" is written in a bold, black, sans-serif font across the center of the heart and cross.

**Prayer &
Praise**

Worship In Song



*Come, Now is the Time
To Worship*

Come, now is the time to worship.

Come, now is the time to give your
heart.

Come, just as you are to worship.

Come, just as you are before your
God, ...Come...

One day every tongue will confess

You are God.

One day every knee will bow.

Still the greatest treasure

remains for those,

who gladly choose You now!

Come, now is the time to worship.
Come, now is the time to give your
heart.

Come, just as you are to worship.
Come, just as you are before your
God,...Come...

One day every tongue will confess

You are God.

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Still the greatest treasure

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Come, now is the time to worship.
Come, now is the time to give your
heart.

Come, just as you are to worship.
Come, just as you are before your
God,...Come...Come...Come.



Jesus Messiah

He became sin who knew no sin

That we might become

His righteousness

He humbled Himself

and carried the cross

Love so amazing love so amazing

Jesus Messiah

Name above all names

Blessed Redeemer Emmanuel

The Rescue for sinners

The Ransom from heaven

Jesus Messiah Lord of all

His body the bread

His blood the wine

Broken and poured out all for love

The whole earth trembled

and the veil was torn

Love so amazing love so amazing

Jesus Messiah

Name above all names

Blessed Redeemer Emmanuel

The Rescue for sinners

The Ransom from heaven

Jesus Messiah Lord of all

All our hope is in You
All our hope is in You
All the glory to You God
The Light of the world

Jesus Messiah

Name above all names

Blessed Redeemer Emmanuel

The Rescue for sinners

The Ransom from heaven

Jesus Messiah Lord of all

Jesus Messiah
Lord of all
The Lord of all
The Lord of all



Who Can Satisfy My Soul

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Who can satisfy my soul like You?,

Who on earth could comfort me,

And love me like You do?

Who could ever be more faithful,
true?

I will trust in You,

I will trust in You, my God.

There is a Fountain

Who is the King,

Victorious warrior

And Lord of everything,

My rock, my shelter,

My very own,

Blessed Redeemer who reigns
upon the throne.

Living water, rain

down Your life on me,

Cleansing me, refreshing me

With life abundantly.

River, full of life,

I'll go where You lead,

I will trust in You,

I will trust in You, my God.

There is a Fountain

Who is the King,

Victorious warrior

And Lord of everything,

My rock, my shelter,

My very own,

Blessed Redeemer who reigns
upon the throne.

GREETING

and

ANNOUNCEMENTS

CHILDREN'S MOMENT



Jesus asks a Riddle



Riddle Me This



What holds water even though it is full of holes?





What gets wet
when it is drying?



What gets wet
when it is drying?

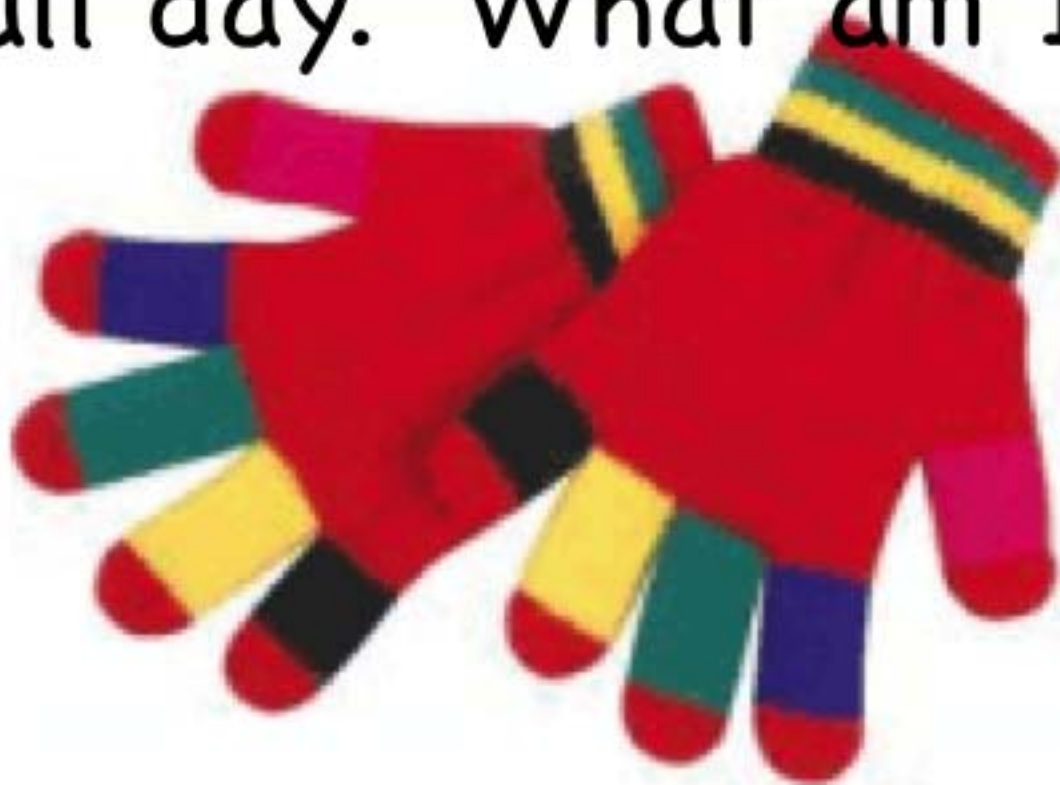


When I am filled, I can work
or play -
When I empty, I do nothing
all day. What am I?



When I am filled, I can work
or play -

When I empty, I do nothing
all day. What am I?



I think Jesus must have liked riddles too. Sometimes He used a riddle to teach people a lesson.



Who gave you the authority
to do these things?



"I will ask you a question and, if you can answer me, then I will answer you. Here's my question. Did the baptism of John come from heaven or from men? Where did he get his authority?"

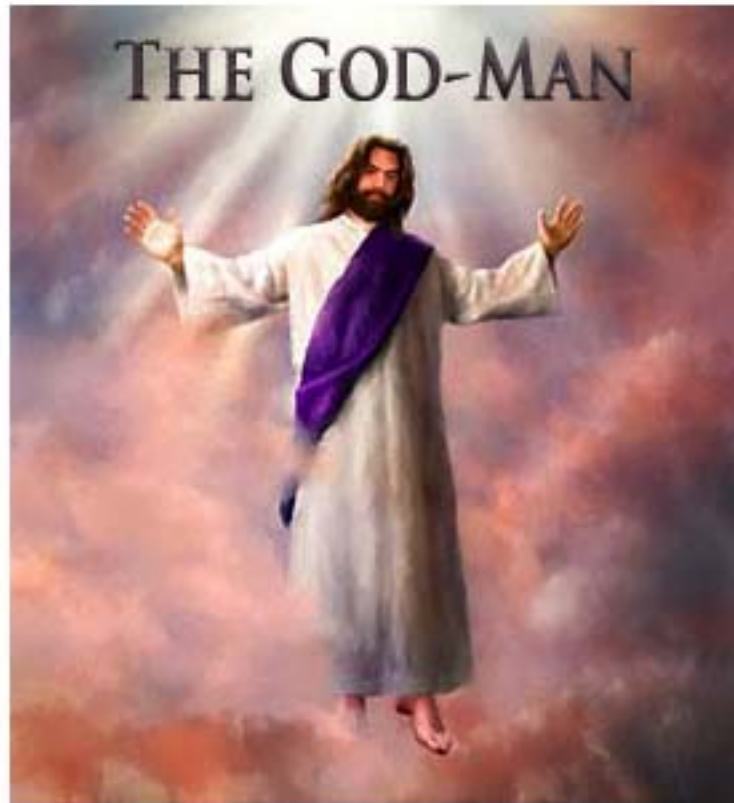


The priests couldn't answer Jesus' riddle. If they said it was from heaven, Jesus might ask them why they didn't believe John when he said that Jesus was the Son of God. And if they said it was from men, the people would turn against them because they believed that John was a prophet of God.

"We don't know."



"It was God –
Jesus' Heavenly Father



WORSHIP THE LORD WITH TITHES & OFFERINGS

So let each one give as
he purposes in his heart,
not grudgingly or of
necessity; for God loves a
cheerful giver.

2 Corinthians 9:7

Doxology

**Praise God,
from whom all blessings flow:**

**Praise Him,
all creatures here below.**

**Praise Him above,
ye heav' nly host;**

Praise Father, Son and Holy Ghost.

A-men

Worship In Song



“Man of Sorrows”

“Man of sorrows!” what a name

For the Son of God who came

Ruined sinners to reclaim!


Hallelujah, what a Savior!

**Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood;
Hallelujah, what a Savior!**

**Guilty, vile, and helpless we,
Spotless Lamb of God was He;
Full atonement Can it be?
Hallelujah, what a Savior!**

**Lifted up was He to die,
“It is finished,” was His cry;
Now in heaven exalted high,
Hallelujah, what a Savior!**

**When he comes,
our glorious King,
All His ransomed home to bring,
Then anew this song we'll sing,
Hallelujah, what a Savior!**

A heart shape is formed by multiple hands holding each other, with the word "JESUS" in the center.

JESUS

And Can It Be?

And can it be that I should gain

An interest in the Savior's blood?

Died he for me, who caused His pain?

For me, who Him to death pursued?

Amazing love!

How can it be

That Thou, my God

Shouldst die for me?

Amazing love!

How can it be

That Thou, my God

Shouldst die for me?

He left His Father's throne above,

So free, so infinite His grace!

Emptied Himself of all but love,

And bled for Adam's helpless race!

'Tis mercy all,

Immense and free,

For, O my God,

It found out me.

Amazing love!

How can it be

That Thou, my God

Shouldst die for me?

No condemnation now I dread:

Jesus, and all in Him, is mine!

Alive in Him, my living Head,

And clothed in righteousness divine,

Bold I approach

The eternal throne,

And claim the crown,

Through Christ my own.

Amazing love!

How can it be

That Thou, my God

Should'st die for me?



Grace, Greater Than Our Sin

Marvelous grace

Of our Loving Lord,

Grace that exceeds our sin

And our guilt!

Yonder on Calvary's

Mount out-poured

There where the blood

Of the Lamb was spilt.

Grace, grace

God's grace,

Grace that will pardon

And cleanse within,

Grace, grace

God's grace,

Grace that is greater

Than all our sin!

Dark is the stain

That we cannot hide,

What can avail

To wash it away?

Marvelous, infinite,

Matchless grace,

Freely bestowed

On all who believe!

You that are longing

To see His face,

Will you this moment

His grace receive?

Grace, grace

God's grace,

Grace that will pardon

And cleanse within,

Grace, grace

God's grace,

Grace that is greater

Than all our sin!



You're The Love Of My Life

You're the love of my life

You're the joy of my morning

You're the song of my heart

And I will praise Your holy name

Singing hallelujah hallelujah

Singing hallelujah

I will praise Your holy name

You're the love of my life

You're the joy of my morning

You're the song of my heart

And I will praise Your holy name

Singing hallelujah hallelujah

Singing hallelujah

I will praise Your holy name

Resurrection
Demands
A
Response



Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.



Middle Ground

?



John 10:30

I and the Father
are one



People then and people
this day must either accept
what the Bible and what
Jesus claimed as true
or reject Him.

Jesus addressed this very thought, “He who is not with Me is against Me; and he who does not gather with Me, scatters.”



They would soon
be screaming

“Crucify, crucify Him!”



“Do not be afraid,
little flock,
for your Father has
chosen gladly to give
you the kingdom.”



Are we part of the
Father's "little flock"
and a remnant church?

Part One

Lazarus is ill. Martha and Mary send a messenger to Jesus. He waits two days to begin His journey to Bethany in order that the glory of God might be seen when He arrives.

Part Two

We find Jesus has arrived outside of the village of Bethany. We observe both weak and strong faith.

Part Three

Jesus performs the miracle of raising a dead man. This miracle demonstrated the glory of Jesus whom the Father had sent.

Part Four

The end of the story records various responses and the aftermath of the miracle.

Three Parts

Many with Mary

Murder of One for the Many

Many Seek Jesus

Many
with
Mary

“Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him.”

*Saving faith is always placed
“in” the Savior Jesus
and in no other.*



I am the way, and the
truth, and the life; no one
comes to the Father but
through Me.



You believe that God is
one. You do well; the
demons also believe, and
shudder.



Knowing there is a God
and knowing the scriptures
is not what saves.

Salvation is a matter of the
heart and soul.

“Did I not say to you that if you believe, you will see the glory of God?” ... and

“So that they may believe that You sent Me.



For all things *are* for your sakes,
so that the grace which is
spreading to more and more
people may cause the giving
of thanks to abound to the
glory of God.



If we let Him *go on* like this,
all men will believe in Him,
and the Romans will come
and take away both our
place and our nation.



Murder
of One for the
Many

But some of them went to the Pharisees and told them the things, which Jesus had done. Therefore the chief priests and the Pharisees convened a council, and were saying, “What are we doing? For this man is performing many signs.”



“If we let Him *go on* like this, all men will believe in Him, and the Romans will come and take away both our place and our nation.” But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all ...



“... nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish.” Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation ...



... and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.

So from that day on they planned together to kill Him.



Do you suppose that I came
to grant peace on earth?

I tell you, no,
but rather division.



“I beg you, father, that you send him to my father’s house — for I have five brothers —in order that he may warn them, so that they will not also come to this place of torment.” But Abraham said, “They have Moses and the Prophets; let them hear them.” But he said, “No, father Abraham, but if someone goes to them from the dead, they will repent!”

But he said to him, “If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.”

The chief priests and the Pharisees convened a council



The name “Pharisee” means to separate. The roots of the Pharisees can be traced to the “Hasidim.” This name is the transliteration of a Hebrew word meaning “the pious.”

The Jewish people responded
in two opposing ways:
one group was friendly to the
Greeks; the other group set as
their goal strict adherence to
the principles of Judaism.

Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments.



During the period following the Maccabean revolt the Hasidim split into 3 religious orders –

Pharisees

Sadducees

Essenes

The earliest historical reference to the Pharisees is found in Josephus's narrative written about 145 B.C.

By way of contrast with the Sadducees, who were drawn almost exclusively from the aristocracy, the Pharisees largely were members of the middle class. They tended to be the businessmen, merchants and tradesmen of their day. This accounts for the large Talmudic material covering commercialism.

The word Talmud means, “to study,” or “to learn.” It is a body of literature in Hebrew and Aramaic, covering interpretations of legal portions of the Old Testament spanning a time period from shortly after Ezra at about 400 B.C. until approximately the mid 500 A.D.

The average Pharisee had no formal education in the interpretation of the law and accordingly the Pharisees included professional scholars or scribes. Scribes handled legal matters while the main body was concerned with the “Oral Law” which, was of greater importance to them than the written law.

When one rabbi interprets the scriptures he writes tradition or “oral law.” Then when another rabbi interprets the former interpretation that creates a new law and the process goes on and on – moving away from the Word of God.

The Pharisees accepted the
“Oral Law” along with the Torah,
the first five books of the
Old Testament, as equally
inspired and authoritative.

In the beginning they served
this purpose with zeal and
they hoped that by their
efforts and out of their order
the Messiah would come.

The Sadducees was a Jewish sect that was more political than religious. This sect ceased to exist in 70 A.D. with the demise of the aristocracy and the desolation of the Temple.

According to Josephus
the Sadducees represented
the wealthy class of Israel
and in general disliked
the Pharisees.

Little is know about what the Sadducees taught except by their opposition to the Pharisees. Remember as the Apostle Paul stood before the Sanhedrin ...

There occurred a dissension between the Pharisees and Sadducees, and the assembly was divided. For the Sadducees say that there is no resurrection, nor an angel, nor a spirit, but the Pharisees acknowledge them all.



The Sanhedrin or the council of Jerusalem constituted the highest Jewish authority in Israel prior to 70 A.D. The Great Sanhedrin that met in Jerusalem is distinguished from the lesser local courts of law, which the name “sanhedrin” was also given.

Rabbinic tradition, as recorded in the Mishnah, which is the written interpretations of the Law, traces the origin of the Sanhedrin back to God's command to Moses to gather 70 men chosen from among the elders of Israel.

Although rabbinic tradition argues that the Sanhedrin was composed entire of scholarly scribes and Pharisees we know that in truth, from history, that the Sanhedrin was dominated by the Sadducees the priestly aristocracy.

Great Sanhedrin in Jerusalem
numbered 71 with the
High Priest serving as its
head or president as recorded
by Josephus and the
New Testament

The Sanhedrin interrupted
Mosaic Law and its verdict was
final. The Sanhedrin
functioned with some difficulty
since the Sadducees and the
Pharisees disliked each other.

Despite the dislike and conflict between the Sadducees and the Pharisees their hatred of Jesus was even greater. To deal with the growing threat of Jesus to their authority, position, status and hold they had over the people - they “convened a council.”

There was only one item on the agenda: What to do with Jesus? At risk was the people might follow Jesus and revolt against the Romans. They felt this would cost them their positions, wealth and they felt Jesus would bring an end to the Jewish nation

Caiaphas, who was high priest that year, said to them, “You know nothing at all, nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish.”



Caiaphas' opening statement,

“You know nothing at all”

shows the aloof and rude attitude of the Sadducees towards the Pharisees.

He proposes the murder of Jesus as “**expedient**” and telling these men that had only two choices murder Jesus for the sake Jewish people and nation or let the nation perish.

Now he did not say this on his own initiative, but being high priest that year, he prophesied that Jesus was going to die for the nation, and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.



The postscript “**Now he did not say this on his own initiative**” did not mean he was forced to say these things, but that God had a truer meaning, a meaning not intended by Caiaphas. The true meaning was that Jesus would be crucified for the nation and that those who repented and believed would become the true children of God.

Thus, Caiaphas spoke words
meant for wickedness and God
turned them into truth.

The council concludes.

“So from that day on they planned together to kill Him.”



Therefore Jesus no longer continued to walk publicly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.



As God in the flesh, Jesus knew
of the Sanhedrin's plan to
murder Him and He left the
Jerusalem area until His time
chosen by God the Father.

Many
Seek
Jesus

Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover to purify themselves. So they were seeking for Jesus, and were saying to one another as they stood in the temple, “What do you think; that He will not come to the feast at all?”



Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, so that they might seize Him.



This story closes with the irony of the people purifying themselves while their leaders in secret ruthlessly plotted the death of the Lamb of God who was blameless and had been sent by God to bring the people back to Him.

The resurrection of Lazarus forced people to decide what they believed about Jesus. Many responded in faith and others were hostile. Even those who were indifferent had, in truth, rejected the Son of God, the Messiah.

“Now, therefore, fear the LORD and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the River and in Egypt, and serve the LORD. If it is disagreeable in your sight to serve the LORD, choose for yourselves today whom you will serve ...



As for me and my house, we
will serve the LORD.



Worship In Song



With My Whole Heart

With my whole heart

Lord let me love You

With my whole heart

None above You

Praise and love You

With my whole heart

**With my whole heart
Lord let me hear You
With my whole heart
Ever near You
Help me hear You
With my whole heart**

**With my whole mind
Lord let me love You
With my whole mind
None above You
Praise and love You
With my whole mind**

**With my whole mind
Lord let me hear You
With my whole mind
Ever near You
Help me hear You
With my whole mind**

**With my whole life
Lord let me love You
With my whole life
None above You
Praise and love You
With my whole life**

**With my whole life
Lord let me hear You
With my whole life
Ever near You
Help me hear You
With my whole life**

Benediction
&
Fellowship