

## **Genesis 21:8-21 (NIV)**

### Hagar and Ishmael Sent Away

<sup>8</sup> The child grew and was weaned, and on the day Isaac was weaned Abraham held a great feast. <sup>9</sup> But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was mocking, <sup>10</sup> and she said to Abraham, "Get rid of that slave woman and her son, for that woman's son will never share in the inheritance with my son Isaac."

<sup>11</sup> The matter distressed Abraham greatly because it concerned his son. <sup>12</sup> But God said to him, "Do not be so distressed about the boy and your slave woman. Listen to whatever Sarah tells you, because it is through Isaac that your offspring<sup>[a]</sup> will be reckoned. <sup>13</sup> I will make the son of the slave into a nation also, because he is your offspring."

<sup>14</sup> Early the next morning Abraham took some food and a skin of water and gave them to Hagar. He set them on her shoulders and then sent her off with the boy. She went on her way and wandered in the Desert of Beersheba.

<sup>15</sup> When the water in the skin was gone, she put the boy under one of the bushes. <sup>16</sup> Then she went off and sat down about a bowshot away, for she thought, "I cannot watch the boy die." And as she sat there, she<sup>[b]</sup> began to sob.

<sup>17</sup> God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, "What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there. <sup>18</sup> Lift the boy up and take him by the hand, for I will make him into a great nation."

<sup>19</sup> Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink.

<sup>20</sup> God was with the boy as he grew up. He lived in the desert and became an archer. <sup>21</sup> While he was living in the Desert of Paran, his mother got a wife for him from Egypt.

## **Romans 6:1-11 (NIV)**

### Dead to Sin, Alive in Christ

**6** What shall we say, then? Shall we go on sinning so that grace may increase? <sup>2</sup> By no means! We are those who have died to sin; how can we live in it any longer? <sup>3</sup> Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

<sup>5</sup> For if we have been united with him in a death like his, we will certainly also be united with him in a resurrection like his. <sup>6</sup> For we know that our old self was crucified with him so that the body ruled by sin might be done away with,<sup>[a]</sup> that we should no longer be slaves to sin— <sup>7</sup> because anyone who has died has been set free from sin.

<sup>8</sup> Now if we died with Christ, we believe that we will also live with him. <sup>9</sup> For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. <sup>10</sup> The death he died, he died to sin once for all; but the life he lives, he lives to God.

<sup>11</sup> In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

## **Matthew 10:24-39 (NIV)**

<sup>24</sup> "The student is not above the teacher, nor a servant above his master. <sup>25</sup> It is enough for students to be like their teachers, and servants like their masters. If the head of the house has been called Beelzebul, how much more the members of his household!

<sup>26</sup> "So do not be afraid of them, for there is nothing concealed that will not be disclosed, or hidden that will not be made known. <sup>27</sup> What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs. <sup>28</sup> Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father's care.<sup>[a]</sup> <sup>30</sup> And even the very hairs of your head are all numbered. <sup>31</sup> So don't be afraid; you are worth more than many sparrows. <sup>32</sup> "Whoever acknowledges me before others, I will also acknowledge before my Father in heaven. <sup>33</sup> But whoever disowns me before others, I will disown before my Father in heaven.

<sup>34</sup> "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. <sup>35</sup> For I have come to turn

"a man against his father,  
a daughter against her mother,

a daughter-in-law against her mother-in-law—

<sup>36</sup> a man's enemies will be the members of his own household.<sup>[b]</sup>

<sup>37</sup> "Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me. <sup>38</sup> Whoever does not take up their cross and follow me is not worthy of me. <sup>39</sup> Whoever finds their life will lose it, and whoever loses their life for my sake will find it.

## 450 Be Thou My Vision

Capo 1: (D) Eb (G) Ab (D/F#) Eb/G (A7) Bb7 (D) Eb

1 Be thou my vi - sion, O Lord of my heart;  
2 Be thou my wis - dom, and thou my true Word;  
3 Rich - es I heed not, nor vain, emp - ty praise;  
4 High King of Heav - en, my vic - to - ry won,

(A) Bb (D) Eb (G) Ab (A) Bb

naught be all else to me, save that thou art;  
I ev - er with thee and thou with me, Lord;  
thou mine in - her - i - tance, now and al - ways;  
may I reach heav - en's joys, O bright heaven's Sun!

(G) Ab (D) Eb (F#m7) Gm7 (G) Ab (A) Bb

thou my best thought, by day or by night,  
thou my soul's shel - ter, and thou my high tower;  
thou and thou on - ly, first in my heart,  
Heart of my own heart, what - ev - er be - fall,

(Bm) Cm (D/F#) Eb/G (G) Ab (D) Eb

wak - ing or sleep - ing, thy pres - ence my light.  
raise thou me heaven - ward, O Power of my power.  
High King of Heav - en, my trea - sure thou art.  
still be my vi - sion, O Rul - er of all.

Guitar chords do not correspond with keyboard harmony.

These stanzas are selected from a 20th-century English poetic version of an Irish monastic prayer dating to the 10th century or before. They are set to an Irish folk melody that has proved popular and easily sung despite its lack of repetition and its wide range.

TEXT: Irish poem; trans. Mary E. Byrne, 1905; vers. Eleanor Hull, 1912, alt.  
MUSIC: Irish ballad; harm. David Evans, 1927  
Music Harm. © 1927 Oxford University Press

SLANE  
10.10.10.10

## 735 I Need Thee Every Hour

1 I need thee ev - ery hour, most gra - cious Lord;  
2 I need thee ev - ery hour; stay thou near by;  
3 I need thee ev - ery hour; teach me thy will,  
4 I need thee ev - ery hour, Most Ho - ly One;

no ten - der voice like thine can peace af - ford.  
temp - ta - tions lose their power when thou art nigh.  
and thy rich prom - is - es in me ful - fill.  
O make me thine in - deed, thou bless - ed Son.

Refrain

I need thee, O I need thee, ev - ery hour I need thee!

O bless me now, my Sav - ior— I come to thee!

Encouraged by her pastor in Brooklyn, New York, the author of this text wrote over four hundred hymn texts. This is the only one to receive wide use, but it has been translated into many languages. Her pastor composed this tune and, with her consent, added the text of the refrain.

TEXT: Annie S. Hawks, 1872; ref., Robert Lowry, 1872  
MUSIC: Robert Lowry, 1872

NEED  
6.4.6.4 with refrain

## 546 Lord, Dismiss Us with Your Blessing

1 Lord, dis - miss us with your bless - ing; fill our hearts with  
2 Thanks we give and ad - o - ra - tion for your gos - pel's  
3 Sav - ior, when your love shall call us, from our strug - gling

joy and peace; let us each, your love pos - sess - ing,  
joy - ful sound; may the fruits of your sal - va - tion  
pil - grim way, let no fear of death ap - pall us,

tri - umph in re - deem - ing grace. O re - fresh us,  
in our hearts and lives a - bound. Ev - er faith - ful,  
glad your sum - mons to o - bey. May we ev - er,

O re - fresh us, trav - eling through this wil - der - ness.  
ev - er faith - ful to your truth may we be found.  
may we ev - er reign with you in end - less day.

This hymn of corporate benediction is one of several using the same first line. It was written by a Baptist pastor who dedicated his entire ministry to a small church in rural Yorkshire. The tune used here was first transcribed from Sicilian sailors in the late 18th century.

TEXT: Attr. John Fawcett, 1773, alt.; stanza 3, alt. Geoffrey Thring, 1880, alt.  
MUSIC: Sicilian melody, 18th cent.

SICILIAN MARINERS  
8.7.8.7.8.7