

Preserving Joy in Ministry *Paul's Letter to the Philippians*

Be of One Mind *Philippians 2:1 – 30*

Introduction: A Christian Response to the Internment

During the summer between my junior and senior year, I went home from school and I was totally fired up to share Jesus with my parents. I remember one night talking with my dad about Jesus. I asked him what he thought about Jesus. And he said, "I don't know much about Jesus, but I have opinions about Christians. Where were the Christians in 1942, when my family and I and 110,000 Japanese Americans were sent to internment camps during World War II? Where were the Christians when we were restarting our hotel business from scratch on Skid Row? Where were they?" And I was stuck. I didn't have an answer for that.

But it's only recently that I do. I did some research into this topic, and I found that some Christians (the real Christians) truly thought like Jesus thought. Church leaders from both White and Black communities voiced their support for the Japanese American community and against the Executive Order. Let me highlight two people. Emery Andrews, a Baptist pastor of a Japanese American congregation in Seattle, moved himself and his family to Idaho as his congregation was interned in the Minidoka, Idaho camp. He actually tried to move inside the camp, but the military didn't let them. Andrews brought goods out of storage to the internees, and helped drive cars out to families who had settled in New Jersey. During one year, Andrews traveled 42,356 miles - through the mountains and deserts across the country in the days before interstate highways. Emery Andrews was a man through whom Jesus laid his life down.

Floyd Schmoe, a Christian in the Quaker Friends Church, was a biology professor at the University of Washington and gave that up. He quit his job to coordinate assistance work for the internees. He had already spoken up in May of 1941 against looming racist attacks on Japanese Americans in the event of war. In early 1942 he spoke at campus meetings against Executive Order 9066. As he later recalled, "When all this failed we organized ways of easing the blow upon our neighbors by helping to arrange the safe storage of their possessions, leasing of their lands, businesses, hotels, etc." He also organized care for elderly Japanese Americans left behind in hospitals. And he worked with the resettlement program to help Japanese Americans leave the camps. When Floyd was challenged by racist opponents or reporters with the question, "Yes, but what would you do if your daughter married a Japanese?" he answered, "She did." Floyd Schmoe was a man through whom Jesus laid his life down.

Partly as a result of encouragement like this, more Japanese Americans committed themselves to Jesus Christ during the internment than at any other point in history. Because of this, I'm encouraged!!! Blown away!!! Because it is clear that Jesus was in these Christians who laid down their lives for others, suffered with the imprisoned, gave up their careers, risked their reputations, and laughed at the opposition. I'm praying about how and when to mail my dad a 15 page essay summarizing these things. It's just like the Philippians laid down their lives, suffered with Paul when he was imprisoned, risked their reputations, and laughed at the opposition. Why did they do that? Why would anyone do that? Because that is what Jesus does through us. Jesus will give us his mind so we can think like him. Jesus will lay down his life through us so we can live like him. Jesus will shine out through us so that we can shine like him.

By the time you graduate from college, it is my hope and prayer that there would be a few others, and perhaps many others, who could look at your community and you individually and say, "You laid down your life on campus. You suffered with others on campus. You were not hell-bent on success and partying like everybody else. You risked your public reputation on campus. You scorned the opposition it brought on campus." And may this be true of you far beyond your career as a student. Why? Because that is what Jesus does through us. Jesus will give us his mind so we can think like him. Jesus will lay down his life through us so we can live like him. Jesus will shine out through us so that we can shine like him. Generations later, will people look back at your fellowship and say, "Jesus was among them"? I hope so.

The Context and Buildup: 1:27 – 30

On what basis can I say such audacious things? On what basis can we call people to such intense commitment to Jesus? On the basis of Scripture like Philippians 2. Are you ready for this? Did you have enough time in this Scripture this morning?

As we heard yesterday in Philippians 1, Paul is under house arrest, imprisoned, caught between life and death. But instead of being paralyzed in fear, he is overflowing with happiness and joy. That is exactly the place he wants to be in. And that is exactly the place he wants the Philippians to be in as well. In 1:28, Paul says, ‘Do not be intimidated by your opponents.’ In 1:30, Paul says that the Philippians are having the same struggle as him, which presumably was, ‘Will we live or die?’

What was happening to the Philippians? They were under the eye of Caesar, like the Eye of Sauron. There was a rich Roman history in loyal Philippi. If you lived in loyal Philippi, you would look back to Philip of Macedonia, who founded the city, and Emperor Octavian who later rebuilt it. Loyal Philippi. If you lived in loyal Philippi, your neighbors would be Roman soldiers and veterans who resettled there. You might even be one yourself. Loyal Philippi. If you lived in loyal Philippi, you were exempt from taxes. If you lived in loyal Philippi, you were protected by Roman law. If you lived in loyal Philippi, you guarded a trade route connecting the Adriatic Sea to the East far beyond it. If you lived in loyal Philippi, you wouldn’t have any uprisings or resistance to Caesar. We sense the pressure when we saw the Philippian jailer in Acts 16 almost commit suicide when he thought the prisoners escaped. Better to take your own life now than be killed later by Caesar in loyal Philippi. Yet here are the Philippian Christians proclaiming Jesus as Lord, not Caesar. How would Caesar feel, having lavished all these privileges on them, and hearing them say, “My first allegiance is to Jesus.”

And what was the outcome for the Philippian Christians? They had opponents. They had persecution. Maybe some were being thrown in jail. Maybe some were being disowned by their families. Maybe some were losing their jobs. They had to wonder, like Paul, ‘Will we live or die?’ If you have ever seen a marriage collapse under the weight of financial pressures or social pressures because husband and wife could not agree about how to think about that, that is similar to what the Philippians were going through. They had enough pressure to break a community in pieces! There were at least two major temptations open to the community. One was to fold themselves back into ethnic Israel by becoming circumcised. Judaism was legally recognized and protected by Rome. If they would just pass themselves off as Jewish, legally and socially, they wouldn’t have any pressure anymore. Paul speaks against that temptation in chapter 3. The other temptation was to fold themselves back into being Roman, to stop standing out and declare that Caesar is Lord. That is what Paul speaks against in chapter 2. You are neither Jewish nor Roman. You are Christian. You are to proclaim Christ as Lord.

Central Command – Be of One Mind: v.1 – 4

Look at how he builds his case. Paul starts with a poetic appeal. In 2:1, ‘If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy...’ The answer Paul is expecting is, “Of course!!! Of course we have all those things in Christ!!!” And since the Philippians would have responded this way, Paul goes on to say his main point in v.2, “Make my joy complete: be of the same mind, having the same love, being in full accord and of one mind.”

This being of the same mind is the main theme of this section. Back in 1:27, Paul had said, ‘Striving together with the same mind.’ Here in 2:2, he says it twice, ‘Be of the same mind, having the same love, being in full accord, and of one mind.’ Then in 2:5, he says ‘have the mind of Christ,’ and he describes what was in Jesus’ mind. The overwhelming command running through this passage is for the whole community to have the same mind, the mind of Christ. That’s how we have partnership with each other.

Now if you’re like me, you’re asking, “Is this like the Borg on *Star Trek: The Next Generation*. Are we supposed to agree on everything?” No. This is not where our individuality gets crushed and we become all like each other in every way. Paul wants them to think alike on one specific point. The Philippian Christians were in danger because their community could have become divided about how to think about and respond to the suffering, to the persecution, to the suffering. Maybe some were thinking, “Let’s give

up, throw in the towel.” Maybe some were thinking, “Let’s move out of here! Let’s move out of the city and into the suburbs, so to speak.” Maybe some were thinking, “Let’s keep on going in an underground way.”

Paul wants them to be united in their willingness to lay down their lives, even to die. He wants them to all have the same conviction about that. He wants them all to have the same thinking about that. Have the same mind on THIS ISSUE.

Now if you’re like me, you have three opposite reactions to this. The first is, “Good! He’s not saying that we have to agree with everyone else in the fellowship about what food we like, what meals to eat, etc.” The second is, “Oh, man. But what he’s really saying sounds actually harder than that. This is about being willing to die.” The third is, “Good. Because I’m sick and tired of talking about unity and just accepting the lowest common denominator.” You ever experience that? (It’s kind of like when you go to rent a movie with your friends – Well, we can all agree about romantic comedies...The same things happen in Christian fellowships.) Instead, Paul shoots for the highest common denominator. He calls the whole community to a high standard. Be united, all of you, around being glad to lay down your lives and even die.

Is he really saying that? Yes! Look at how he develops this in v.3 – 4. “Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others.” Wow! Now how far will you get in school if you do nothing from selfish ambition? How far will you get in life if you look not to your own interests, but the interests of others? Is that really what God is calling us to? Well, let’s look a little more deeply into this.

The Mind of Christ: v.5 – 11

Paul then says in v.5 – 8: “Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God,

did not regard equality with God as something to be exploited,
but **emptied** himself,
taking the form of a slave,
being born in human likeness.

And being found in human form, he **humbled** himself
and **became obedient** to the point of death
– even death on a cross.”

Illus: The only way I have of understanding this is thinking about this is recalling my life in August of 1995. Me in EPA, my name & moco

That’s just a drop in the ocean of what Jesus went through. Let’s look back at this section. Paul begins with who Jesus was, and then highlights four key actions Jesus did. Who was Jesus? Jesus was in the form of God. In other words, I think, he was a spirit who could not be hurt physically. He soared throughout the heavens. His power held all things together.

First, Jesus made a mental decision about how to regard himself. He did not regard equality with God something to be exploited. When the time came to do the Father’s will, Jesus did not cast a veto. He didn’t say, “That just doesn’t work for me.” No he regarded God as better than himself. He put other people’s interests above his own. That is the mind, the mental conviction, the thoughts Paul wants us to share in. In Jesus mind was this: Share in his mind too.

Second, Jesus followed through on his thought and emptied himself. He emptied himself of his rights, not of his substance, but of his rights to clutch his position. I think that’s why Paul says he took the form of a ‘slave.’ That term ‘duolos,’ or bondslave,’ is how Paul introduces himself in 1:1. Paul and Timothy, *bondslaves* of Christ Jesus. In Israel, there was a type of indentured service where, when it ended, a person could voluntarily become the servant of his master’s household for life. In that case, he would stand against the doorpost of the house, the master would pierce his ear against the doorpost, and put a ring in the bondservant’s ear. That was the bondslave, voluntary and lifelong. It was a metaphor for understanding

human devotion to God, and that's why Paul feels no shame calling himself a 'bondslave' of Jesus Christ. Jesus had already become a bondslave. He took human form. The Almighty became powerless and weak.

Third, as if that weren't enough, Jesus humbled himself. And being found in human form, in v.8 "he humbled himself." I think it's amazing that Jesus didn't claim equality with God. Not only that, Jesus didn't claim equality with us. This is possibly a reference to Jesus taking on the role of a household slave in washing his disciples' feet. He did not rise to greatness as a human being. He humbled himself further. That's why Jesus did not become a great statesman or a wealthy and powerful man. This is really impressive to me because I know the many ways in which my ego kicks in, making me in so many ways, selfish. But Jesus lived the ultimately selfless life. He even died the ultimately self-sacrificing death, that others might live.

Fourth, he "became obedient to the point of death." This is Jesus' ultimate act of emptying himself. This sequence of four action verbs (did not regard, emptied himself, humbled himself, became obedient) reminds me of one of my favorite pieces of music, Bach's *Mass in B Minor*. Bach tells the story of Jesus through music. The eighth song is called Crucifixus, and it is the death march of Jesus. Every four measures, the song goes from one note and progressively goes one note deeper, in cycles. Every measure has the same sequence, so it sounds like a cadence, and you can sense the footsteps of Jesus falling, falling, getting heavier and heavier. You can sense the hammer putting nails through his wrists, pounding, pounding. Finally, at the end, most of the instruments fade away and the voices, eerie and haunting, resolve on one low note, the lowest in the song. And then, silence.

The last note in Paul's poem about Jesus is, "even death on a cross." And here Paul points out that it was even death "on a cross." Who was crucified in the Roman penal system? Traitors and rebels. Jesus died the death of a traitor of Rome, a rebel against Caesar. And this is the person the Philippian Christians are to follow. In such a patriotic city, loyal Philippi, they follow a traitor and rebel: this Jesus. This must be a sure sign to them that they will lay down their lives just as Jesus laid down his.

Where does this put us? What Paul is saying here is that the path of Jesus is a pattern for all to follow. Even if they were Roman citizens and had all these rights. Even if it caused others around them to think they were traitors or just plain weird.

Illus: You know what impresses me about the faithful white American Christians during World War II is that they really laid down their lives, recognizing that Jesus was a higher authority than the U.S. foreign policy, even in a time of war, and the virulent racism running through America's veins at the time. Instead, they said that Jesus was Lord. And while the proclaimed that, they knew the mind of Christ. They knew they had to lay down their lives for others.

Illus: That's what we are called to. I want to tell two stories of how I've seen this on campuses. The first story comes from BU. It's about Liz Joyal who is now on staff at BU. I asked her permission to share this. You know how, at every campus, there are dorms that most people wouldn't want to live in? At BU a few years ago, West Campus was that way. Today it's changing because there's the Village, and a sports center is being built over there. But in Liz's sophomore year, not very many people wanted to live in West Campus. It was a good hike from the center of campus and classes. It was one train stop away, and most people would take the train, especially on cold days. Most people, if they lived in West Campus, would choose to live back closer to Main Campus the next year. Liz herself, as a sophomore, didn't want to live there. She was planning on living in a nice apartment with some friends from the fellowship really near Main Campus. She had rights as an upperclassman to get nice housing her junior and senior years. She had always had her own room growing up. But she prayed! She prayed one night about how Jesus might want to use her the next year. She felt God give her this picture of her and some other people praying in a dorm room on West Campus. The West Campus bible study wasn't working that year because no one actually lived in West Campus. So she gave up her rights as an upperclassman and said okay to God. She got three other women to go in on it with her.

What were the reactions? Some people thought it was weird. The staff at the time took her aside and wanted to hear her story!! And what did God do? That next year they lived in West Campus, they had an

open door policy, made a real attempt to get to know their neighbors, and had meetings there. As a result, they befriended one woman who had decided that she wasn't a Christian anymore, who committed herself to Jesus again. Lots of people who wouldn't have had anything else by way of community and support now did. For example, track runners came in to the small group, since athletes lived in that area. And the fellowship had a strong showing from West Campus probably for the first time. So many good things were happening, Liz lived there again her senior year.

Illus: The second story comes from Tufts. In the late 70's Tufts Christian Fellowship was known for caring for people pretty well. One year, there was a fairly high profile student who suffered a major accident. It left him handicapped, in need of assistance in his day to day living. The President of the fellowship back then befriended this guy, and after becoming decent friends, asked if he wanted to room together. Meanwhile he rallied the whole fellowship to serve this guy with the handicap. They all laid down their lives to love this guy. A Jewish student named Daniel Joshua Abrams ('77-'81) watched all this happen. As a result of seeing Jesus' love expressed, he became a Christian. The only problem was that Abrams is the son of one of the most prominent rabbis in Boston. The Boston Globe published a major article about this. AND THE NAME OF JESUS WENT FORWARD!

In case it's unclear from what I've just said what the rewards are of laying your life down, Paul ushers us into a world that is much larger than our own. In v.9, "Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Two points can be made here. First, this is the life God exalts: the sacrificial life of Christ. That is why we are to allow Jesus to live his sacrificial life out through us. Paul says this later in v.13 that it is God who is at work within us. What God rejoices in is the life of Jesus made alive in those who believe in him. Second, God, in response to Jesus' selfless death, made him higher than Caesar or any other possible loyalty we can have. One day everyone, whether they will be overjoyed or outraged, will know that Jesus is Lord: Our reward is that we get to live out of a future reality that is sure, and we get to see other people come around positively to that. When people give their lives to Jesus, they are conforming themselves to reality.

A Different Community: v.12 – 15

So, have the mind of Christ. Yes, even as students we are called to share in Jesus' mind, his thoughts, his convictions. God *does* call us to regard others as better than ourselves; to look to the interests of others; to be in partnership with each other, giving our lives away in Jesus' name. What it is exactly for each of us is something to work out. What you can do now is to start praying, "Lord, is there anything particular you're calling me and maybe some of my friends to, to lay down our lives?" Some of you have already done this to some extent. God's response to you was, 'Love that person as a friend. Or be a small group leader. Or talk to that person – she's going through a rough time.' And if you've taken those steps in response, great!!! You've probably got stories to tell of your own. God has so much more for each of us. Just be available to Him and present yourselves to Him.

In fact, I think this is exactly what Paul says in v.12 – 13, "Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure." I think there could be a double entendre here. This could mean that the God who gave salvation to you will continue working that out through you together as a community. Or, it could mean, "Work out amongst yourselves how you're going to die." Back in 1:19, Paul said that his imprisonment will turn out for his 'salvation,' translated in some bibles as 'deliverance.' The word is 'salvation' because Paul saw the passing between this life to the next as 'salvation.' So just as he has suffered, the Philippians are suffering, and they could also die. Do I know the specifics of what you're supposed to do? No. But seek God together, remembering that Jesus is in your midst.

That ties in the 'fear and trembling' phrase. Paul uses the phrase 'fear and trembling' in two other places, 2 Corinthians 7:17 and Ephesians 6:5, both in the contexts of human relationships where he's encouraging them to have a special respect for others. I think in this case, Paul is saying, "Have a special respect for one another as you discuss this in your community, because God is at work within you all." That's helpful for

me to remember when I'm in Christian community and there's some kind of disagreement going on. Paul seems to mean something like this: Remember, the very fact that you can look at another believer in your fellowship is amazing. If you could see with your eyes the glory of Jesus living in another believer and the purposes of God that He will work out through that person, you'd go blind.

In fact, Paul seems to anticipate resistance to sacrifice and conflict within the community. It's the resistance that the lethargic, self-protective parts of us that we all have will put up. In v.14 – 15, he says, "Do all things without murmuring and arguing." As your community decides to move forward in faith and risk more, you might feel tempted to either murmur or argue. That word 'murmur' is in Greek, 'gugguzo.' It's onomatopoeia; like the word 'meow,' the word is what it sounds like. So I guess people back then made a sound under their breath like 'googoo' when they were upset. Today it would be 'tssss' or 'yeah right.' That's murmuring. Or you might argue. You develop a more articulate argument on why your lifestyle shouldn't be affected by Jesus. But Paul says, "Whether it's inarticulate murmuring or articulate arguing, whether it's muttered under your breath or presented publicly, don't think you can get around the fact that being a Christian means self-sacrifice. In fact, Christ himself sacrifices through us."

I know this is a little hard to hear, because in our day and age, we complain about every little inconvenience. Don't like this product? Bring it back; we'll listen to your complaint. We have more lawsuits than any other country, in part because we complain so much. Anytime it's hard to extend trust to someone, we complain. "I just have to let you know that I don't like working in the same group as her." We live in the most affluent society in history, we have entertainments and diversions galore, and yet we are a culture of complainers. In that way it is counter-cultural that Paul is essentially saying, "Look: I'm under arrest. I'm going to be tried by Nero, not the most level-headed man. I could die any day now. And even if I don't, my life is all about letting Christ serve others through me. The Christian life is all about sacrifice.' So if you come to me and say, 'Oh, my resume is taking a hit, or this Jesus is pushing me out of my comfort zone, I might say to you...that YOU JUST NEED TO SUCK IT UP!!!"

Look at the impact of such a life together, though, in v.15: "so that you may be blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, in which you shine like stars in the world." We come at last to the theme verse of our time at camp: shining like stars in the world. Everyone in ancient times knew that stars were not only beautiful; they were helpful, too. You could find your bearings by looking at the stars. Even today, if you know how to do this, you can look at the North Star and the constellations and know roughly where you are. That's really helpful if you're lost. Paul says that spiritually speaking, this generation is lost. He uses the unflattering terms, "crooked and perverse." You could rephrase that to say, "You live in the midst of crooks and perverts." Although that's strong language, I don't think that's too far from what our newspapers tell us.

Illus: When a friend of mine was a student, he was in a fellowship. In this fellowship, there was a group of Christian students who roomed together in one dorm. One of those students had a car. Outside their door, along with a little schedule, they put a nail and hung the car key on the nail. They made their car available to the rest of their dormmates. Now I'm sure that they struggled with that internally, especially the person who owned the car. Sometimes people your age are just learning how to be responsible. Sometimes people who borrow your car don't do what etiquette demands and put some gas in the tank. They're crooks! And yet the Christian response to a selfish generation is never to retreat into a Christian ghetto. It's to be Christ-centered in a self-centered world. It is to be selfless when the world around us is very selfish. We are a community that guides lost people to Christ. That is who we are.

Three More Examples: Paul, Timothy & Epaphroditus: v.16 – 30

Now in v.16 – 30, Paul holds up three examples of Christ-centered sacrifice. Role models are always important because the same character of Christ can shine through different personalities differently. With each example, Paul gives the Philippians a fuller picture of how Christ continues to serve them. He does this by repeating words and phrases that he used to describe Jesus in v.5-11. He weaves those same words and phrases into these three examples.

The first picture is his own experience, in v.17-18. "But even if I am being poured out as a libation over the sacrifice and the offering of your faith, I am glad and rejoice with all of you—and in the same way you

also must be glad and rejoice with me.” Conceptually, being poured out is the same as emptying oneself. So just as Jesus emptied himself and stepped from heaven to earth, so Jesus through Paul continues to empty himself out on behalf of others.

The second picture is Timothy, Paul’s protégé, in v.19 – 24. With Timothy he repeats the language of “interests.” Look at v.21: “All of them are seeking their own interests, not those of Jesus Christ.” That is an echo of 2:4, “Let each of you look not to your own interests, but to the interests of others.”

And the third picture is Epaphroditus, the Philippian messenger, in v.25 – 30. With Epaphroditus, Paul repeats the language of being willing to die. In v.27, “He was indeed so ill that he nearly died.” And in v.30, “Because he came close to death for the work of Christ, risking his life to make up for those services that you could not give me.”

The Greek word for “risk” was *paraboleuomai*, which meant, “to gamble, to hazard with one’s life.” In the early church, in the 100’s and 200’s, there were societies of men and women who called themselves the *parabolani*, which meant the riskers, or the gamblers. Their mission was to minister to the sick and imprisoned, often exposing themselves to contagious diseases. When plagues would strike a city, they would move in there. They would sometimes even bury the dead, as opposed to people who just fled the cities. Hundreds of thousands of people committed their lives to Christ because they saw the *parabolani*, those who risked their lives for others. (William Hendrickson, *New Testament Commentary*, Grand Rapids, MI: Baker Book House, 1962, p.144-5)

Likewise, there are people around us who have demonstrated the sacrificial love of Jesus to us, in big or small ways. People who have paid for scholarships to help you get to retreats or this camp. People who have helped you to grow by meeting up with you regularly. Perhaps your parents, if Jesus was in them, loving you and caring for you through them. But in all these Christian examples and role models, lives the towering personality of Jesus. So we are to look through them, and see him. When others see us, may they see him as well. That’s why it’s so important how we think. Do we have the mind of Christ? Do we share in his thoughts and convictions? I hope so.

I want to close by reading a poem by an African American woman named Josephine Delphine Henderson Heard (1861-1921), written in 1890. Josephine taught in African-American schools in South Carolina and Tennessee before she married Bishop William Henry Heard of the AME church in 1882. So hear this in the context of Jim Crow laws and difficulties with Southern racism. The poem is called *I Will Look Up*.

I Will Look Up (1890)

Josephine Delphine Henderson Heard

I will look up to Thee
 With faith’s ne’er failing sight;
My trust repose in Thee,
 Though dark and chill earth’s night

I will look up to Thee
 Though rough and long the way,
Still sure Thou ledest me
 Unto the perfect day

I will look up to Thee
 When lone and faint and weak.
“My grace sufficeth Thee”
 I hear Thy soft voice speak.

I will look up to Thee
 For if Thou, Lord, art near,
Temptations quickly flee

And clouds soon disappear

I will look up to Thee
With feeble voice I cry.
Lord, pity helpless me –
Without Thy aid I die

I will look up to Him
Who died my soul to save;
Who bore my load of sin –
His blood a ransom gave.

I will look up to Thee
The all-anointed one
Who opens the gate for me,
To the eternal throne

I will look up to Thee
I feel my sins forgiven –
Thy footprints Lord I see,
They mark the way to heaven.

I will look up to Thee
When doubt and fear arise;
Though dangers compass me,
Upward I lift mine eyes.

I will look up to Thee,
Who knowest all my needs;
Thy spirit Lord grant me,
My soul in anguish leads.

I will look up to Thee
Though all I have below,
Thou takest Lord from me,
Thou canst the more bestow

I will look up to Thee
Thou bright and morning star;
With eyes of faith I see
Thy glory from afar

I will look up to Thee
My hand shall rest in thine;
Where e'er thou wilt lead me,
Thy will, O Lord, not mine!

I will look up to Thee,
When death's relentless hand,
Has laid its weight on me,
Save – Thou atoning Lamb!

I will look up to Thee
When crossing Jordan's wave;
Then Lord, I look to Thee –
Whose power alone can save