

Funeral for Amos Stoltzfus – July 4, 2007 – Bank Mennonite Church

Opening – Philip Wenger

“God is our refuge and strength, a very present help in time of grief.” We welcome you to this service in the name of the Lord Jesus, who gives life, who takes life, and who blesses us through the lives of our friends.

I am impressed that while Amos was in our midst for a few months, maybe a year or two at the most, he touched so many lives – the church is almost full. We are together this morning as a group of people whose lives have been touched, whose hearts have been broken by a tragic accident that took five dear friends.

Following the service today Amos’s body will be taken to his parents’ home in Pennsylvania for another funeral there on Friday. That funeral will be held Friday morning at 10:00 DST, 9:00 EST. The location for that funeral is 85 Windy Top Road, Christiana, Pa. That is located in southern Lancaster County. I’ll read the obituary at this time: . . .

In addition to that, Amos’s friends are invited to attend the funeral in Pennsylvania. A special invitation has been given to the members of the instruction class in which Amos was participating here at the Bank. Amos was scheduled to finish instruction class and be baptized here shortly.

Coming back to a few thoughts about Amos and his life. His life has been a blessing to my life and a challenge. As I reflected on his character, I remember him as somewhat quiet, unassuming, and humble, and very grateful for what the Lord had done in his life in redeeming his soul. I am deeply saddened by Amos’s tragic death. I am very thankful that God has allowed Amos’s life to touch my life, to challenge me, to bless me in my walk with the Lord.

One very vivid memory I have of Amos is late one Sunday night he came and spent some time in our home and shared his life, his struggles, his sorrows, but last of all his triumph in Jesus Christ.

Psalms 46 says “God is our refuge and strength, a very present help in trouble.” Verses 10 and 11 close out and say, “Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.” *Selah* calls us to stop and reflect – to reflect that the Lord of hosts is with us, the God of Jacob is our refuge, and in His all-wise providence He knows what’s best. He knows lives that can be touched and changed through the events of this week.

The order of the service will be as follows: Bro. Dan Martin will lead us in a song following this opening, then we will have a devotional meditation by Bro. John Hartzler, another song by Bro. Dan Martin, and a message by Bro. Nathan Horst. Following the message the youth will sing three songs, and then we will have the closing by Bro. Linden Rhodes.

Devotions – John Hartzler

The poet wrote:

Oh the great love the dear Saviour has shown
To shamefully die on the tree,
Leaving His scepter and beautiful throne
To rescue a sinner like me.

The Lord Jesus, one of the eternal Godhead, came down to this sin-cursed earth to rescue sinners. To rescue them from the grips of Satan and sin, from the traps of sin, and from the guilt of sin.

Amos, along with the rest of us, knew the traps of sin, but he met the Saviour. And he experienced the Saviour's great love. And Amos was rescued. Today this nation is celebrating freedom, but that's only national freedom. That not true freedom.

I would like to read a few verses from John 8, beginning at verse 31: "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin [the slave of sin; he's not in freedom]. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." Ye shall be free truly.

There have been more than one prisoner – in prison, in jail – that has said that although they are in prison, they are truly free because they have found the Lord. There are many people who are free – they are not in prison – but they are very bound. Bound by sin, bound by self, bound by what others might say or think of them, bound by traditions (although there are many good traditions), bound by many other things. And they don't know real freedom. I believe Amos found that real freedom.

In Romans 15:13 it says, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." That He might fill you will all joy and peace.

And then in I Peter 1, part of a verse there says, "In whom [meaning Christ] though now ye see him not [we don't see Christ with our natural eyes], yet believing, ye rejoice with joy unspeakable and full of glory." The saint who has his sins washed away is not only rescued and free, but he's filled with joy and peace.

And I sensed that joy in Amos, and that peace in his heart. Amos was only a very young Christian, but he had found God who loved him, who rescued him, who set him free, and who gave him joy and peace. And I'd like for us this morning to rejoice in the provision that God has made for us.

Amos now is gone, but we're still here, and God has made these provisions for all of us. Because of His great love for us, we can be rescued from sin; we can be set free – true freedom – and we can have joy and peace in our hearts.

Shall we kneel in prayer. Our Father, eternal God, this morning we come to You with heavy hearts, and yet, Father, we come to You with joy and rejoicing for all that You have done for us through the Lord Jesus. Father, we thank You this morning for Amos's life, for the inspiration that he was to many of us and the example of what You can do in our lives as we give ourselves to You. Father, may we long remember Amos's life and his example as one who searched for You – for the truth – and found it; as one who knew the joy and the peace that You can give, being rescued from the grips, the traps, of sin. Father, this morning as we have met here, we ask that Your Holy Spirit would be present to direct in the service. Bring comfort to our hearts. Bring peace to our hearts, to our emotions. We pray that You might fill us with your Spirit. Help us to go forth from here today more determined to live for You, commit our lives fully to You that we might walk with You and someday be in glory with You. We pray for those who have part. We pray especially for Bro. Nathan as he brings to us your message. Give him the strength, the grace that he needs. We pray in Jesus' name, Amen.

Message – Nathan Horst

Good morning to each one. I greet you in our Saviour's precious name. As we were driving home from Maryland yesterday, as I thought about the tragic accident, my mind went to some verses in Romans 5 and I want to read them. Romans 5, starting with verse 6: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Our dear brother gave his life for a friend. He risked his life because he loved Scott. He ultimately gave his life to try to save him. As we think about that, it was a noble thing to do. There's many of us who would probably have done the same thing to try to save someone we love. But I look at these verses here in Romans 5, and I find that my Saviour died for me while I was His enemy. And there's very few of us in this audience this morning that would do that for our enemy. And that's what Christ did for me. He wanted me to be in right relationship with God while I was stubborn, while I was unwilling to yield to His will, while I rejected Him.

I've entitled the sermon this morning "Jesus Christ, Our True Shepherd."

If you have your Bibles, I invite you to turn to Psalm 95, starting with verse 1. "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker. For

he is our God; and we are the people of his pasture, and the sheep of his hand.” We will stop there right now.

You look at this psalm and you say what do we have to rejoice about today? We’re in sorrow from this tragic accident. But you notice in verses 1 and 2 it tells us to be joyful – to sing unto the Lord. It goes on in verses 3 to 5 to describe the great God we have, the great God who’s considered us His friends. He was willing to send His Son to die for us. This great God is the God that made the earth, that made you and me. He holds the earth in His hand, He is controlling the earth. Things that happen are not out of His control, and He is a great God. But the most important reason that we are to be rejoicing this morning is in verse 1 – because He is the author of our salvation. And that should make us rejoice – even in times of sorrow. And if we today have accepted this salvation, we can go down to verse 7 and claim that verse for our own because He is our God. He is our God because of what Jesus Christ did for us. And He goes on to say we are His people. And then the last part of that phrase is “the sheep of His hand.”

Too often I think of God being the God of this world – and He is – but He loves me and He loves you individually. We are the sheep that He takes care of – the sheep of His hand. The Psalmist David was a shepherd. He knew the care that goes into taking care of sheep. He knew the hours he had to stay awake looking after them, he knew what he needed to do to take care of these sheep. And he could have written Psalm 23 as a shepherd, but he wrote it as a sheep. Psalm 95 says we’re the sheep of His hand. And I want to read Psalm 23 – many of you know it by memory. I read this psalm recently to Brother Lewis Good, and I don’t remember which verse (I should have written it down), but he stopped me fairly shortly as I started to read it, and in his weakened state he said, “Notice the personal pronouns.” I want you to notice these personal pronouns. David had a relationship with God, so he could write this psalm as a sheep, not as the shepherd, and he could make it personal for himself. And you and I can make this psalm personal to us today.

“The Lord is *my* shepherd.” This great God of the universe is my shepherd personally. Because of that “I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.”

What a tremendous psalm at a time like this! That we can know if we have accepted Christ’s plan of salvation, that the God of this universe, that Jesus Christ His Son, is our shepherd.

I would like you to either read or say it with me, if you know it by memory, verse 4: “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” What a comfort at a time like this! I believe Amos can claim that promise as he walked in this valley. For us today, we face crises in our life.

This world is a sin-cursed world, and till we die we will face crises at times in our life. And if you have accepted Christ's salvation, you can place yourself in this verse no matter how deep the valley (because valleys are deep). As you walk through that valley – whatever the crisis is – you can know that your Shepherd is walking with you and leading you through that valley.

I want you to notice some of the things that David brings out in this passage. Because God is his shepherd, verse 1, he says "I shall not want." Verse 2 he says he is able to lie down in peace. Verse 3 spiritually he can be restored to God. What a tremendous privilege! And in verse 4 he will fear no evil. All these benefits and blessings are ours today – not just for David – if God is our shepherd, if we have allowed Him to be our shepherd. What a tremendous blessing!

I want to go down to verse 6 then and notice what very important thing the Psalmist David said. He recognized that there is a resurrection, and he says, "I will dwell in the house of the Lord for ever." We can have that promise today as well. "I will dwell in the house of the Lord for ever." It's only possible if we accept that salvation that God offers.

I want to read three passages of Scripture, because I want us to recognize this morning that this promise is for all men – not just some.

II Peter 3:9 says this, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

I Timothy 2:3, 4 says, "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth."

Romans 10:9, 10 – what we need to do if we want to accept this salvation is this: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

This promise today is for all men. But it is limited to only those who surrender to Jesus Christ. If you have your Bibles, go back to Psalm 95. I stopped in the middle of a verse. The first part of this verse I see as a wonderful promise we can claim – God is our shepherd, we are His sheep. But immediately following that phrase in verse 7, there is a warning. It's a warning recognizing Israel's history of rejection of God. We need to recognize that unless we surrender to God, we are in the same boat that they were in – rejection of God.

I want to read, starting at verse 7: "He is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest."

The happenings of the last number of days, as I've reflected back on them, have strengthened again my faith in God and His love and mercy to you and me. I have always believed that when I stand up to preach, it is the Holy Spirit's leading that gives me a message. But I've been convicted again the need to pray deeply for that leading as I stand up to preach. Sunday here at the Bank, Brother Philip brought a sermon challenging each of us from Matthew 24. In my words, to look at our lives, to examine our lives carefully – are we right with God? When we reach the judgment bar, there's no turning back. We make our decision today. And he brought that out very clearly. He asked two questions in particular (and I had to call him to make sure I had them). I don't have them verbatim, but let me give you what I have down: If you knew today that you would be dead tomorrow, what would you change in your life? Would you change something? We have no promise of tomorrow. If you knew that this month was the last month you would be alive on this earth, would you serve God with more dedication than you have in the past month? I was challenged deeply as I listened to that sermon. But what is reality? Five souls that were here Sunday morning met eternity less than 36 hours later.

My burden this morning is that we recognize from Psalm 95 this verse 7 – he starts out the warning “Today . . .” Hebrews 3 as well and Hebrews 5 brings this out as well. Today is the opportunity, not tomorrow. We may not have tomorrow. It's today. I don't want to be misunderstood in any way at all either. I want to recognize that Shayla and Christina were young and innocent before God, and we feel without a doubt they are safe in His arms. The family gave this reference as one that was precious to them, and I want to read it: Mark 10:13-16 – not just this passage, but others as well as we recognize what it means to be a sinner, you have to recognize that you're a sinner. And innocent children are not to that place. They are safe in the arms of Jesus. But Jesus said this in Mark 10:13, “And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.” And can I say this morning from Psalm 95, they are part of the sheep of His hand. They are part of His sheep.

But for you and me, if we are to the age of accountability that we have recognized that we are lost without a Saviour and have rejected God, we are lost today. Let's be honest about that. We have to come to where we come to salvation. And I am so thankful – I was at a funeral Monday that I just was burdened because my cousin was not saved. I am so thankful, what I know of Scott and Phyllis and Amos, they had a testimony of peace with God. I was fortunate enough to be at the Peake Sunday night, and I talked to Scott and I talked to Amos both. And I'll never forget our conversations.

This call from Psalm 95 is for us today. Today. Today, young people, we have a man lying before us - his body - who was young. So often we feel like we're going to live forever. It's something in us that though we know we're going to die, we think we're going to live forever. Today. Tomorrow may be too late. As middle-aged people, today. I am so blessed as I work with young people. Young people are sensitive to the call of God. I find as we get older, we get less and less sensitive to eternity and what God means and what God is saying in

Scripture. And it's a wake-up call to all of us. We have no promise of tomorrow. Young and old alike, the call from this passage is that today we hear His voice.

I want to recognize again that the Psalmist was looking back at the history of Israel. He was looking at their history, and I'm not going to go back in their history to say what happened, but they rejected God time and again in their history. They were putting emphasis on "we are the sons of God." He had chosen them, and they were putting emphasis on that instead of looking at what God was asking of them and moving forward in that way. And God rejected them.

In the New Testament, Bro. John read from John 8 – the children of Israel in the New Testament were saying "We're sons of Abraham." "No," Jesus said, "you are lost unless you accept Me." And if I can this morning, I'd like to make that personal for us today. Because I have a deep burden that any of us can be carried away with religion, thinking that's going to save us. With church membership. The children of Israel were a religious people that thought they were saved. We can be caught up in the fact that we are Mennonites who strive to be Biblical. But unless we recognize that we are lost before Christ, there is nothing good we can do of our own. We have to accept salvation with Him. . . . Do we recognize that salvation has to be first?

Jesus told Nicodemus, "Unless you are born again, you are lost." We have to recognize that. After salvation, there is a direct change in our life. No question. It has to be there, and if it hasn't happened, we're not saved. That is, Christ saves us today; we move on in victory and growth in Him. And then we do need to go to Scripture and make applications. We do need to be a member of a church (it's New Testament doctrine), it's all important in our walk to glory. But brothers and sisters, never forget that we have to experience salvation. It is absolutely imperative. Our good works will never save us, and our church membership will never save us. Don't come to glory and say, "Oh, I wish I'd have done this or that." It's too late. Here in Psalm 95, the last part of verse 11, from the NIV, it says this: [This is God speaking] "they shall never enter my rest." What a terrible sentence!

I invite you to turn to Luke 16, the passage of the rich man and Lazarus. I couldn't help but my mind be drawn to this passage as I pondered what God was calling us to here in Psalm 95. I want to start reading at verse 19: "There was a certain rich man . . ." [Many Bibles say this is a parable; I believe it's an actual thing that Jesus related. I don't find any other parable that starts in this way and in this detail of what happened.] "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would

come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

My prayer is that that Scripture will speak to your heart this morning. I don't plan to analyze everything that went on. I do want you to notice that the rich man called to "Father Abraham." He felt he was the son of Abraham. As I look at this passage, I see a man who was a Jew, who had lots of opportunities. He obviously was a man that was looked up to in his society. But as he was in hell and lifted up his eyes, he had many regrets. Many regrets. He came to eternity with his slate dirty. He had not taken care of the sin in his life. I can't fathom what it must be like to be in this torment. He didn't ask for relief from the heat; he asked for one drop of water. Can we fathom the torment for all eternity? But Abraham said something that's very important, and it's a call to us today. They only had Moses and the prophets to read; we have the whole Scripture, and the Holy Spirit to enlighten us if we are willing to let Him. That is our call today. We have no excuse. It's there in front of us if we're willing to look at it.

And so again, the call is today because we have no promise of tomorrow. I want to read a few verses from Mark 9 as well. There are a few religions in our world that want to say that hell is not reality, it's not a real place. Jesus said this in Mark 9, starting with verse 43: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched." I'm not going to read the next few verses, but he uses the same words, talking about if your foot offends you, if your eye offends you. In other words, if there is anything in this life that is keeping you from living in victory over sin, get rid of it immediately. It is much better to go through this life hampered as you think physically than to go to eternity without God, where there is never any relief or release. "The worm dieth not."

Hebrews 3:12-14 – it's a call for us again to accept this salvation. This passage also refers back to Psalm 95. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

That is a call for us today again, to accept this salvation, to live by this salvation, to live in holiness as God wants us to live. Verse 14 tells us that we are made partakers of Christ, and we can end our life as those partakers if we continue steadfastly in this salvation. But salvation has to be part of our life. Hebrews 4:1,2: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." In the last verse I read it says the Gospel was preached to them in the Old Testament, but it didn't do any good because they didn't accept it by faith.

This same Gospel is preached to us today. What will you do with it? That's the question we all need to answer. One of the things that burdens me as well is that I believe there are people in our world that are doing what they can to avoid hell instead of living salvation as God wants us to live. And I am convinced that if you are living to avoid hell, you will never avoid hell. I firmly believe (and if I'm wrong you can correct me), but I firmly believe that until each and every one of us comes to the place that we realize we are totally lost of ourselves, we see our undoneness before God, no, we cannot do enough works to earn salvation. It will never work. We will live in defeat all our life. But if we recognize that we are lost, totally helpless without Christ, and come to the cross and receive His blood to cover our sins, then we can be saved, and God gives us victory to live over sin. It's a totally different concept from trying to avoid hell and on our own power trying to get to heaven without salvation. It never works, and we need to recognize that.

In closing, I want to reflect again on our Brother Amos giving his life for his friend. But I want to challenge us more than that to recognize that Jesus, our true Shepherd, gave His life for His enemies so we can be His brothers is what the Scripture says, as we accept that salvation. And my plea to you is accept that today.

Additional note from Nathan Horst:

Something I forgot as I was preaching this morning that I wanted to mention:

Monday evening Amos's friend Irvin, about the time of the accident, a song came to his mind and he couldn't get it out of his mind. It kept going through his mind. He had a real peace; as this song went through his mind. He shared this with us and I wanted to share it with you. The title of the song is "Heavenly Voices." I want to read verse 1:

Can't you hear angelic voices come calling to you?
 They're urging us on to be faithful and true.
 Those angelic voices of those gone before
 Are telling the wonders of the evergreen shore.
 Oh heavenly voices of those who crossed over
 The dark rolling Jordan to Heaven's bright shore
 Say living for Jesus will be worth everything
 When forever we're home with our heavenly King.

Thank you, Irvin, for sharing that with us.

Closing – Linden Rhodes

Amos was someone's son. Amos was someone's brother. Amos was someone's uncle. And Amos was everyone's friend. But those are not the things that made Amos important. What made Amos important was that he chose to be a child of God. We all know that the old must die, and as we see, the young may die. So the length of time that we're here or who we are are not important. But the message is clear today that our choices are eternal and forever.

If Amos could be back with us today, I'm sure he'd have one thing to share with us and that is choose life; choose Jesus.

Shall we kneel together for prayer. Our heavenly Father, we come before you again this morning on bended knees with thankfulness for Your love to us this day. We thank You, Lord, for the life of our loved one. We thank You that You are a great God, You're a gracious God, and that You have chosen to take him from time to eternity. We just pray, Lord, at this time for Amos's family – for his parents, for his brothers, and for his sisters, and for his loved ones. We ask, Lord, that You would undergird them at this time. Help them each one, Lord, to feel Your presence near to them. Comfort them as only You can. We pray also, Lord, for each one that is here today, for each one that has been touched by Amos's life, and we just ask, Lord, that You would continue to guide and direct, to be with each one and help us, Lord, to make our calling and election sure while we are yet in the day of grace. We thank You so much that Jesus was willing to die that we may have eternal life. He was willing to die that we might live. So we just commit this time to You, Lord, and ask that Your blessing be upon us. We also pray, Lord, for traveling mercies this day and in the future days as many will be traveling. And we just ask, Lord, that You would be near and would grant safety over this time.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

The last hymn that we sang together here on this past Sunday was "Hail! Sweetest, Dearest Tie That Binds," so this morning while the ushers are taking the body out, we want to sing that together:

Hail! Sweetest, dearest tie that binds Our glowing hearts in one;
 Hail! Sacred hope, that tunes our minds To harmony divine:
 It is the hope, the blissful hope which Jesus' grace has given;
 The hope, when days and years have passed, We all shall meet in heaven.

No lingering hope, no parting sigh, Our future meeting knows;
 There friendship beams from every eye, And love immortal glows:
 Oh, sacred hope, oh, blissful hope Which Jesus' grace has given;
 The hope, when days and years have passed, We all shall meet in heaven.