

**Welcome to First Presbyterian Church  
Second Sunday of Easter  
Online Worship for April 19, 2020**

This service is one of two options during the Coronavirus time of physical distancing in which worship is happening only online. At 10:45 a.m. on Sundays we will livestream through ZOOM an informal conversational time of worship like our First Light Worship. You can find the link to that on our website or Facebook page: [fpcboise.org](http://fpcboise.org) or [facebook.com/fpcboise](https://facebook.com/fpcboise)

For this service you have the printed bulletin resource to walk you through worship with accompanying YouTube links for pre-recorded video content. We are glad you are “here” with us! Feel free to give us a shout-out to tell us you worshiped by emailing Pastor Andrew at [andrew@fpcboise.org](mailto:andrew@fpcboise.org) and “signing in” for worship.

**Prelude      *I Danced in the Morning*      J. Wayne Kerr**

<https://youtu.be/bXGk7PjTuxQ>

**Welcome**

This is the day the Lord has made. Let us rejoice and be glad in it!

<https://youtu.be/HxQBYN2ANY4>

**Call to Worship** (adapted from Peter 1)

Blessed be the God of our Savior, Jesus Christ!

God has given us a new birth in the living hope of the resurrection.

God has given us an inheritance that is imperishable and unfading.

In this we rejoice, even when we suffer trials.

For although we have not seen Jesus, we love him;

and although we have not seen him, we believe in him.

For the outcome of our faith is the salvation of our souls.

**\*Hymn 239    *Good Christians All, Rejoice and Sing*    GELOBT SEI GOTT**

<https://youtu.be/MlOajFSDL54>

# Good Christians All, Rejoice and Sing! 239



1 Good Chris-tians all, re - joice and sing! Now is the tri - umph  
 2 The Lord of life is risen to - day! Death's might - y stone is  
 3 Praise we in songs of vic - to - ry that love, that life which  
 4 Your name we bless, O ris - en Lord, and sing to - day with



of our King! To all the world glad news we bring:  
 rolled a - way. Let all the earth re - joice and say:  
 can - not die, and sing with hearts up - lift - ed high:  
 one ac - cord the life laid down, the life re - stored:



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!



This 20th-century Easter text is both a song of encouragement (stanzas 1–3 directed to the congregation) and a song of praise (stanza 4 addressed to the risen Christ), all ending with joyous alleluias. It was written specifically for the dancelike 17th-century tune found here.

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TEXT: Cyril A. Alington, 1931, alt.

MUSIC: Melchior Vulpius, 1609; harm. Pilgrim Hymnal, 1958

Text © 1958, ren. 1986 Hymns Ancient & Modern (admin. Hope Publishing Company)

GELOBT SEI GOTT

8.8.8 with alleluias

## **Prayer of Confession**

God, you have made known to us the ways of life. Yet, too often, we put other things above you and turn away from the ways of life and toward the ways of death. Forgive us and guide us back into your presence, that we may know the fullness of joy. Lord, have mercy on us... (Silence) Forgive us, O God, and move us to trust, that we may boldly live your grace and love; through Jesus Christ our Savior, Amen.

## **Assurance of God's Grace**

Friends, if we say we have no sin, we deceive ourselves. But to say we are sinners goes too far. Our identity rests not in our brokenness but in God's love. Know that, whatever you believe separates you from God, God's love is more than enough to bridge the gap. Jesus died for you, rose for you, lives and reigns in power for you. Jesus is praying for you. The good news of all that is? We are forgiven. You are forgiven. So be at peace.

## **Time for Children/Celebration Chapel**

<https://youtu.be/UkNxZVaXhnI>

**Anthem      *I Will Come to You*      David Haas**

<https://youtu.be/oDm53BQarNk>

## **Prayer and Scripture reading**

<https://youtu.be/x8RZ1tSDBfs>

## **Prayer for Illumination**

Guiding God, send your Holy Spirit upon the reading of your Word that it may serve to show us the path of life and lead us into your presence where there is fullness of joy. Amen.

## **Listen to the Word**

Genesis 3:1-8 and Daniel 1:3-8

### **Genesis 3:1-8**

Now the serpent was more crafty than any other wild animal that the LORD God had made. He said to the woman, “Did God say, ‘You shall not eat from any tree in the garden?’” <sup>2</sup>The woman said to the serpent, “We may eat of the fruit of the trees in the garden; <sup>3</sup>but God said, ‘You shall not eat of

the fruit of the tree that is in the middle of the garden, nor shall you touch it, or you shall die.”<sup>4</sup> But the serpent said to the woman, “You will not die; <sup>5</sup>for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

<sup>6</sup>So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate. <sup>7</sup>Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made loincloths for themselves. <sup>8</sup>They heard the sound of the LORD God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

### Daniel 1:3-8

<sup>3</sup>Then the king commanded his palace master Ashpenaz to bring some of the Israelites of the royal family and of the nobility, <sup>4</sup>young men without physical defect and handsome, versed in every branch of wisdom, endowed with knowledge and insight, and competent to serve in the king’s palace; they were to be taught the literature and language of the Chaldeans. <sup>5</sup>The king assigned them a daily portion of the royal rations of food and wine. They were to be educated for three years, so that at the end of that time they could be stationed in the king’s court. <sup>6</sup>Among them were Daniel, Hananiah, Mishael, and Azariah, from the tribe of Judah. <sup>7</sup>The palace master gave them other names: Daniel he called Belteshazzar, Hananiah he called Shadrach, Mishael he called Meshach, and Azariah he called Abednego.

<sup>8</sup>But Daniel resolved that he would not defile himself with the royal rations of food and wine; so he asked the palace master to allow him not to defile himself.

This is the Word of the Lord. Thanks be to God!

### Reflection on the Word and Life

<https://youtu.be/fv-YD1-ZaNQ>

The Temptation to Define “the Good” as Comfort  
First in a Series on Daniel: “Faith in Trying Times”  
(this script approximates the recorded version)

Typically, in Eastertide we would study the resurrection experiences of Jesus and the emerging Church. But this year we are turning clocks back to a forerunner of faith:

The Book of Daniel. Daniel is a book we look at a little differently from a historical lens than what it presents itself to be. The entirety of the book is presented as written about a Jewish exile named Daniel (and his friends) in Babylon during Jewish exile and early days of the return (from somewhere post 586 BCE (the destruction of the Jerusalem Temple by Nebuchadnezzar and the Babylonians) to the reign of Darius the Great of Persia post 522 BCE).

The first six chapters develop his/their character, and then the second six are apocalyptic visions of Daniel about the future predicting coming evil empires and their fall before the Sovereign God of all Creation (the Ancient of Days). And yet, with a lens to history and critical scholarship we have every reason to believe it is written (or collected and edited) during the reign of Antiochus IV of the Seleucid Empire – and more particularly around 167 BCE.

Antiochus is the villain of both Daniel and the Maccabean revolt. His harsh anti-Jewish oppression sparks the Jewish underground to recall the events of Babylonian exile. The stories of Daniel then are used to empower the lives of Jews under Antiochus' reign. And the demonizing of "kings" during Daniel's time is coded way of talking about the evils of the Seleucid Empire. Therefore, the Book of Daniel comes together as a guide, of sorts, to surviving oppression, exile, and – what I'm calling – trying times.

It is with this in mind that we turn to Daniel for the next 6 weeks to give us guide points in discipleship and faith when we feel overwhelmed by oppressive circumstances... like, say, quarantine during a global pandemic. This week we turn to the beginning. The VERY beginning as first we hear from the "snake" of Genesis. The snake is viewed as crafty. In the Hebrew there is word play between the crafty and naked. These two words are very similar in the Hebrew and the connection is made to illuminate that Adam and Eve are vulnerable to the truth-twisting deception of the snake. They are open to be manipulated.

This is a lesson Daniel keeps close to his own heart. When Nebuchadnezzar offers a table of fine foods, Daniel declines. What's the harm – we might say – in a good double cheeseburger? I mean, I love some fine foods. But for Daniel this is only the beginning. It is the beginning of defining his "good" as his own comfort. It is the temptation to listen to "crafty serpents" in the society around him redefine his own values and ethics.

Peter Rollins, in his book Insurrection, quotes a favorite Slavoj Žižek parable. As the parable goes there is a man who thinks he is seed. Finally cured by a psychotherapist, he shows up a week later paranoid again. His neighbor has bought chickens. And

while he knows he is no longer a seed... do the chickens know? Rollins uses this absurd story to illuminate how often we act in ways contrary to our own beliefs. We don't, Rollins contends, act out of our values and in consistency with what we think is "good". We act in ways consistent with the oppressive marketing forces around us. So, we say relationship are more important than things... and then we accumulate things left and right because society tells us we should want them.

This is the wisdom of Daniel – resisting the temptation to define our good by what is comfortable for us. And Daniel resists that comfort because once you dine at the Emperor's table our value foundation is lost and our agency is given over the ethics of the Emperor whose table is now our table.

How many of us right now feel a major sense of loss because we uncomfortable? When we define "the good" by those things that make us comfortable we begin to feel "oppressed" at the slightest inconvenience. We begin to rewire our journey by the social expectations around us... rather than in obedience and faith to the God who gave us life. We trade the good of the Creation we are called to steward for our own comfort. We trade community connection for social norms and marketing defined good.

Resisting the temptation to define what is good by what is comfortable is the first lesson Daniel gives us – and in many ways it will prove to be the most important. A foundational part of our journey then is to ask, what is the good we seek? And as disciples of Jesus' Way – and the predecessor way of Daniel, the root of our answer must lie not in our comfort, social norms, or consumer goods. It must lie in our identity as God's good creation and as stewards of that good for all Creation and our trust in the provisions and generosity of God as "enough" against the Empire's desire for "more".

This is the Word of the Lord, thanks be to God.

**\*Affirmation of Faith** (adapted from the Brief Statement of Faith)

In a broken and fearful world the Spirit gives us courage to pray without ceasing, to witness among all peoples to Christ as Lord and Savior, to unmask idolatries in Church and culture, to hear the voices of peoples long silenced, and to work with others for justice, freedom, and peace. In gratitude to God, empowered by the Spirit, we strive to serve Christ in our daily tasks and to live holy and joyful lives, even as we watch for God's new heaven and new earth, praying, "Come, Lord Jesus!"

**\*Doxology** (Tune: Old Hundredth, Hymn 607)

Praise God from whom all blessings flow;  
Praise God, all creatures here below;  
Praise God for all that love has done;  
Creator, Christ, and Spirit, One. Amen.

You can make an online donation to the mission and ministry of FPC Boise at  
[www.fpcboise.org/donate](http://www.fpcboise.org/donate) or mailing cash or check to the church office.

**Prayers of the Community**

[https://youtu.be/6gDIL\\_0qJuA](https://youtu.be/6gDIL_0qJuA)

The Lord's Prayer (traditional)

Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on 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, forever. Amen.

**\*Hymn 250**      *In the Bulb There is a Flower*      PROMISE

<https://youtu.be/6-5U1eHhGaU>

**\*Charge and Benediction**

<https://youtu.be/tDmfs80t6IM>

**Postlude**      *Good Christian Friends, Rejoice and Sing*

<https://youtu.be/g8akckAPmqE>

**Leading Worship**

Rev. Dr. Andrew Kukla  
Ryan Dye, Minister of Music  
Elizabeth Kukla, reader

**Vocalists**

Veronica Blake  
Eric Noyce

# In the Bulb There Is a Flower 250

## Hymn of Promise

Capo 3: (D)

F

(Em)

Gm



1 In the bulb there is a flow - er; in the seed, an ap - ple tree;

2 There's a song in ev - ery si - lence, seek-ing word and mel - o - dy;

3 In our end is our be - gin - ning; in our time, in - fin - i - ty;

(A7)

C7

(D)

F



in co - coons, a hid-den prom - ise: but - ter - flies will soon be free!  
there's a dawn in ev - ery dark - ness, bring-ing hope to you and me.  
in our doubt there is be - liev - ing; in our life, e - ter - ni - ty.

(D7) (G) (Em) (D) (Bm) (Em) (F<sup>#</sup>) (Bm)

F7 B<sup>b</sup> Gm F Dm Gm A Dm



In the cold and snow of win - ter there's a spring that waits to be,  
From the past will come the fu - ture; what it holds, a mys-ter - y,  
In our death, a res - ur - rec - tion; at the last, a vic - to - ry,

(G)

B<sup>b</sup>

(Em)

Gm

(D) (Bm)

F Dm

(Em)

Gm

(A7) (D)

C7 F



un - re-vealed un - til its sea - son, some-thing God a - lone can see.

The writing of this hymn was spurred by a line from the poet T. S. Eliot: "In my end is my beginning." Shortly after this piece was completed, the author/composer's husband was diagnosed with what proved to be a terminal malignancy, and the original anthem version of this hymn was sung at his funeral.