

1884

X317

REVISED EDITION.

JESUS OF NAZARETH

—IN—

PROPHECY AND FULFILLMENT.

A BIBLE EXERCISE.

TEXTS COMPILED

BY

RUSSELL ERRETT.

MUSIC COMPOSED

BY

JAS. H. FILLMORE.

"We have found Him of whom Moses in the law, and the Prophets,
did write, Jesus of Nazareth."—JOHN i, 45.

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Hymn-
1884
Erre

INTRODUCTION.

THE plan of the following exercise is very simple. Each prophetic passage is to be read by a single voice, and the corresponding passage in the fulfillment is to be read in chorus by the school.

The superintendent, or a selected reader, may read all the prophetic passages, or one may be selected to read all the passages from each prophet. If each prophet is to be represented by a separate reader, there will be required enough for the following: Moses, Malachi, Isaiah, David and Zechariah.

The aim of the exercise is to bring vividly before the mind the clearness and minuteness of prophecies concerning the Messiah.

THE PUBLISHERS.

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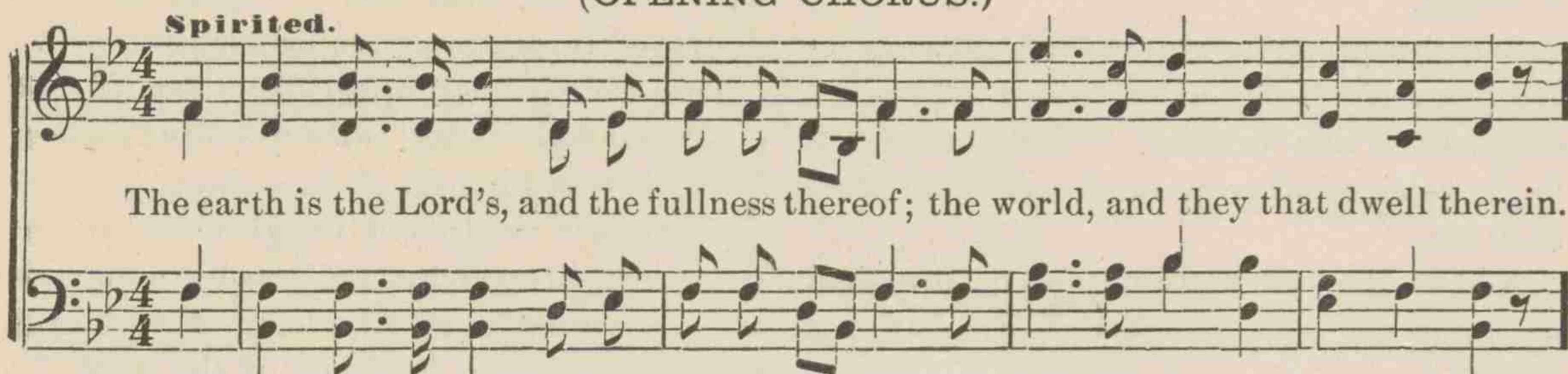
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JESUS OF NAZARETH.

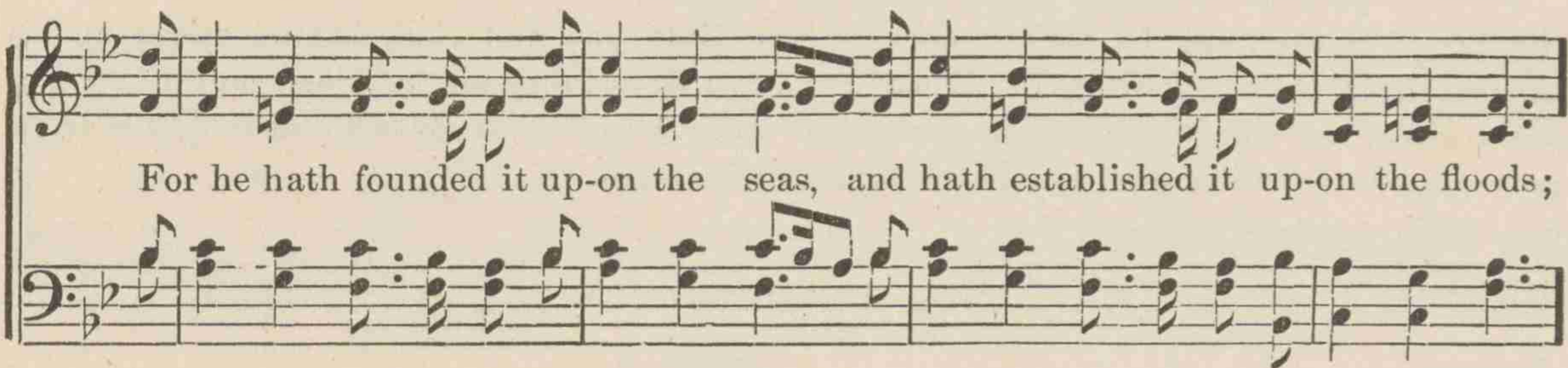
No. 1. The Earth is the Lord's.

(OPENING CHORUS.)

Spirited.

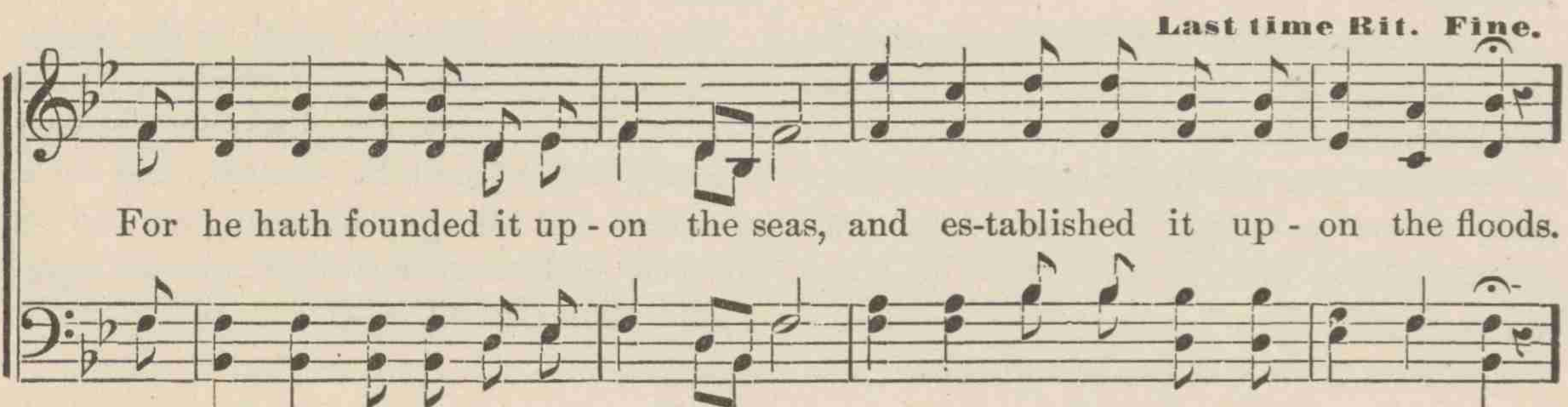


The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.



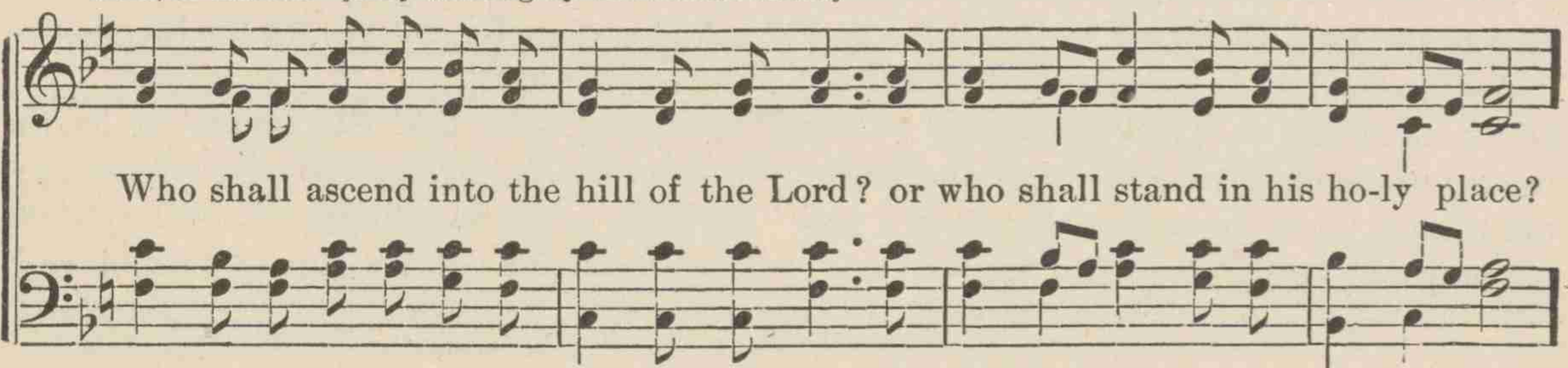
For he hath founded it up-on the seas, and hath established it up-on the floods;

Last time Rit. Fine.



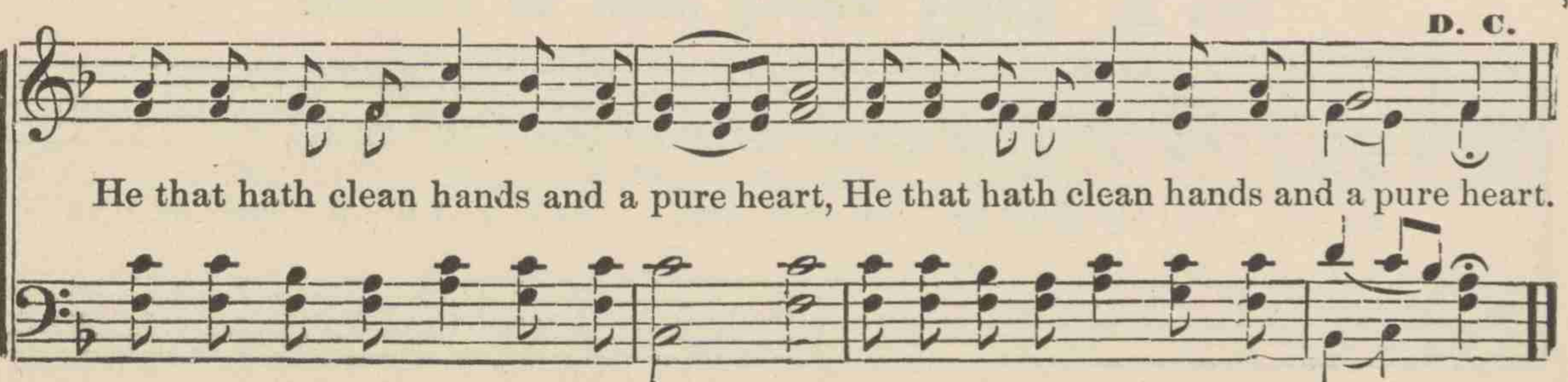
For he hath founded it up - on the seas, and es-tablished it up - on the floods.

Solo, or unison. [May be sung by the infant class.]



Who shall ascend into the hill of the Lord? or who shall stand in his ho-ly place?

D. C.



He that hath clean hands and a pure heart, He that hath clean hands and a pure heart.

THE PROPHETS.

Moses.—

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my name, I will require it of him.

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him (Deut. xviii. 18-22).

School.—

For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, in all things whatsoever he shall say unto you.

And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.

Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities (Acts iii. 22-26).

THE FORERUNNER.

Malachi.—

Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts (Mal. iii. 1).

School.—

And thou shalt have joy and gladness; and many shall rejoice at his birth,

And many of the children of Israel shall he turn to the Lord their God.

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord (Lu. i. 17.)

Isaiah.—

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain (Isa. xl. 3, 4).

School.—

In those days came John the Baptist, preaching in the wilderness of Judea,

And saying, Repent ye: for the kingdom of heaven is at hand.

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight (Matt. iii. 1-3).

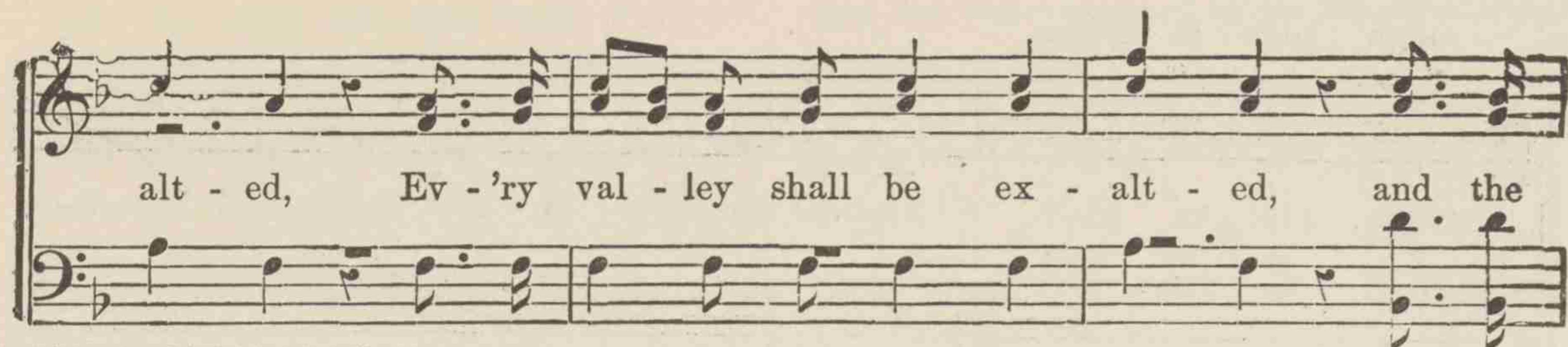
No. 2. Every Valley shall be Exalted.

Allegretto.

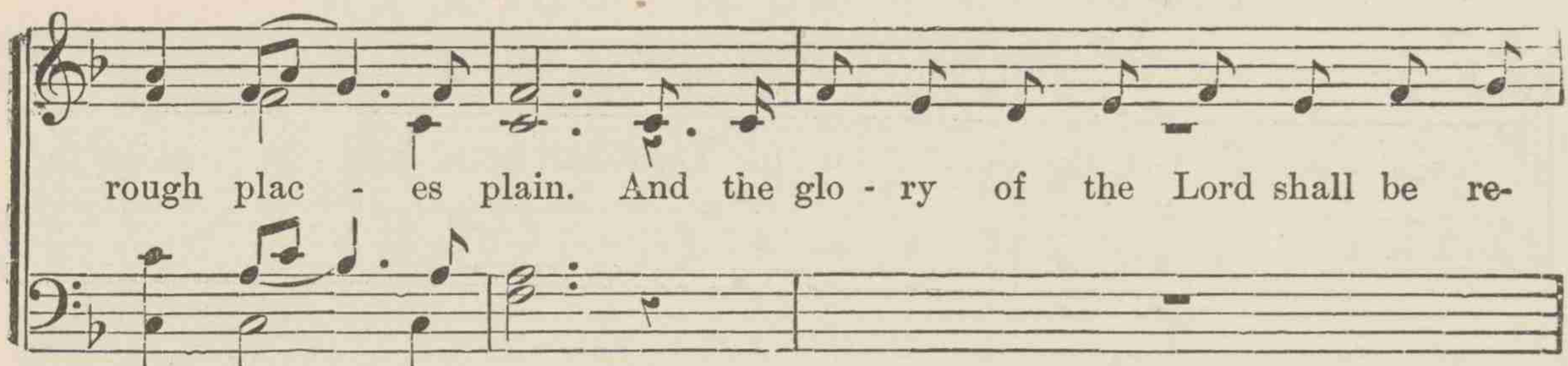
Ev - 'ry val - ley shall be ex - alt - ed, Ev - 'ry val - ley shall be ex -

PROPHECY AND FULFILLMENT.

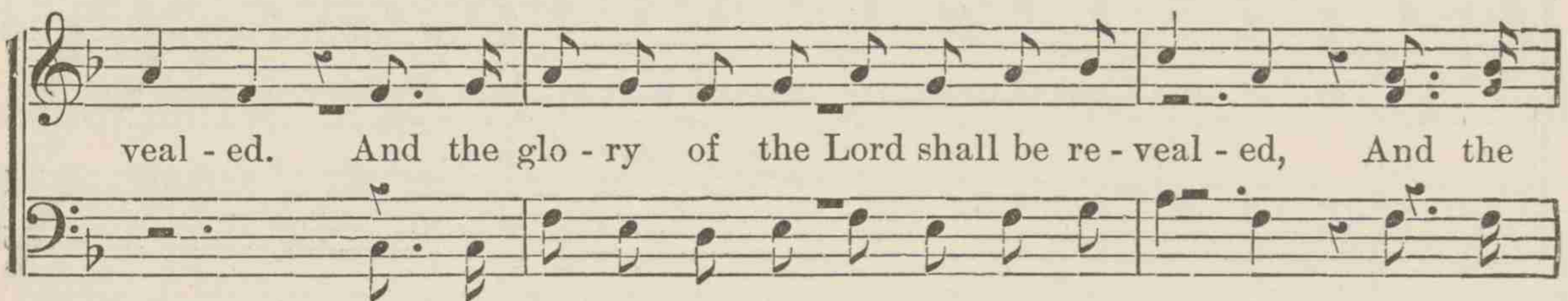
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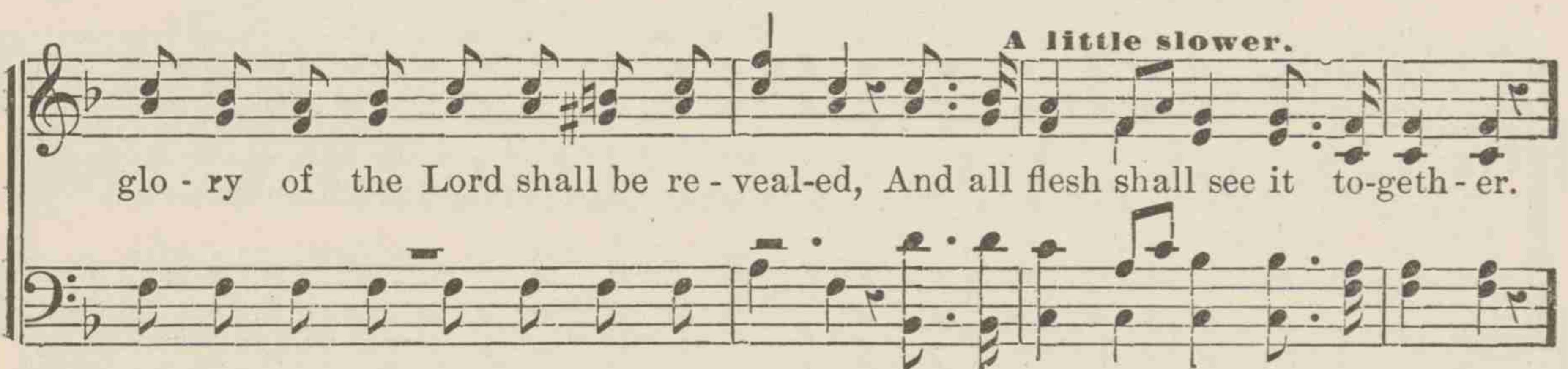
alt - ed, Ev - 'ry val - ley shall be ex - alt - ed, and the



rough plac - es plain. And the glo - ry of the Lord shall be re-

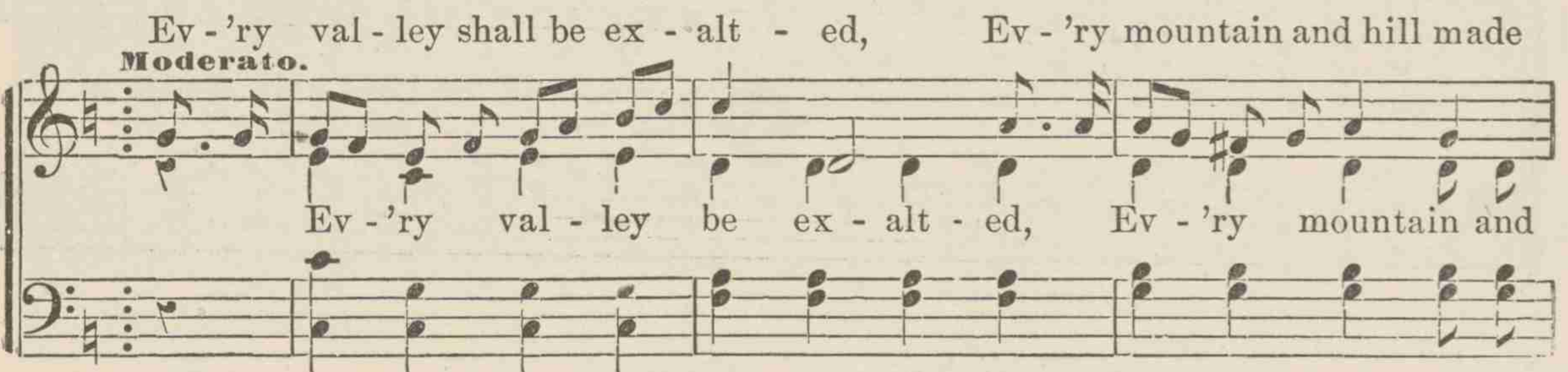


veal - ed. And the glo - ry of the Lord shall be re - veal - ed, And the

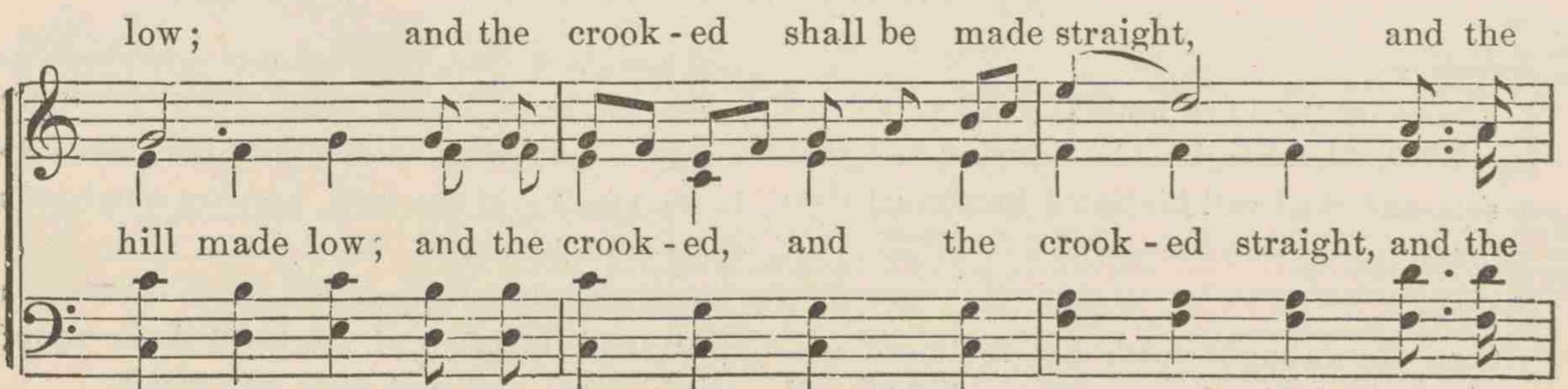


A little slower.
glo - ry of the Lord shall be re - veal - ed, And all flesh shall see it to - geth - er.

First time Solo (Tenor or Soprano) with instrumental accompaniment. Second time Soprano unison with vocal accompaniment.



Moderato.
Ev - 'ry val - ley shall be ex - alt - ed, Ev - 'ry mountain and hill made



low; and the crook - ed shall be made straight, and the
hill made low; and the crook - ed, and the crook - ed straight, and the

rough plac - es plain.

rough plac - es plain. And the glo - ry of the Lord shall be re-

veal - ed, And the glo - ry of the Lord shall be re - veal - ed, And the

glo - ry of the Lord shall be re - veal - ed, And all flesh shall see it to - geth - er.

f For the mouth of the Lord hath spoken it, For the mouth of the Lord hath spoken it, And the

ff Accel. *Rit.* *Rit.* glo - ry of the Lord shall be reveal - ed, for the mouth of the Lord hath spoken it.

BIRTH AND CHILDHOOD.

Isaiah.—

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel (Isa. vii. 14).

School.—

And she brought forth her first-born son, and wrapped him in swaddling clothes, and

laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: find the babe wrapped in swaddling clothes, for, behold, I bring you good tidings of great joy, which shall be to all people. lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
Glory to God in the highest, and on earth

And this shall be a sign unto you: Ye shall peace, good will toward men (Luke ii. 7-14).

No. 3. Glory to God in the Highest.

FEMALE TRIO AND MIXED CHORUS.

f **Moderato.** *p*

Glo - ry to God in the high - est, glo - ry to God, glo - ry to God.

f *p*

Glo - ry to God in the high - est, in the high - - est.

f *p*

Glo - ry to God in the high - est, glo - ry to God, glo - ry to God.

And on

Glo - ry to God in the high - est, in the high - - est.

earth peace, good-will toward men, Peace on earth, good-

p **Sostenuto.**

And on earth peace, good-will toward men, Peace on earth,

JESUS OF NAZARETH IN

will, *Cres. Rit. A tempo f Dim.*

good-will, Peace on earth, good-will toward men. Glory, glo-ry in the highest, peace on

f Dim.

earth, good-will toward men. Glory, glory in the highest, peace on earth, good-will toward

f ff Full Chorus. pp

men. Glo-ry to God in the high-est, Glo-ry to God, glo-ry to God,

f

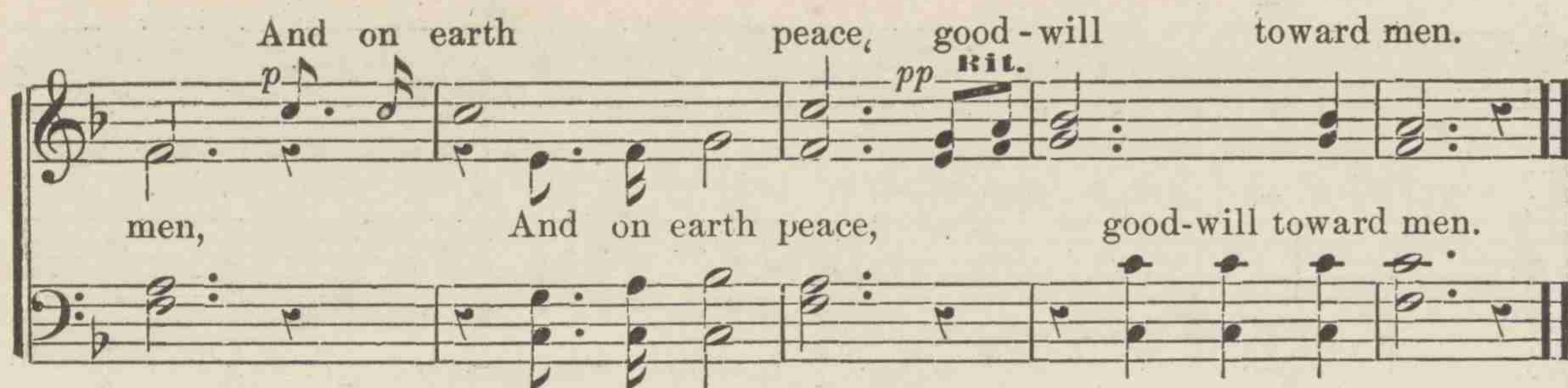
ff

Glo-ry to God in the high-est, in the high-est. Glo-ry to God in the

pp

high-est, glo-ry to God, glo-ry to God. Glory, glo-ry in the high-est, peace on

earth, good-will toward men. Glory, glo-ry in the highest, peace on earth, good-will toward



MINISTRY.

Isaiah.—

And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD (Isa. xii. 2).

School.—

And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matt. iii. 16, 17).

Isaiah.—

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called

Trees of righteousness, The planting of the LORD, that he might be glorified (Isa. xli. 1-3).

School.—

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

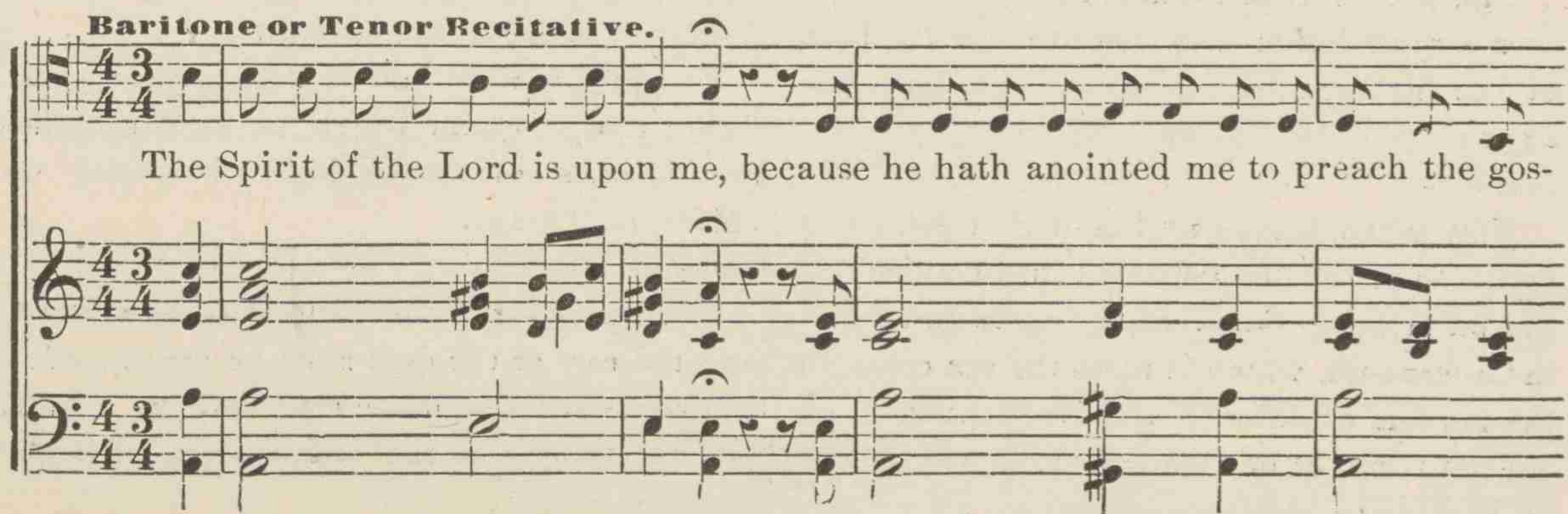
To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this Scripture fulfilled in your ears.

And all bear him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son (Luke iv. 16-22)?

No. 4. The Spirit of the Lord is Upon Me.



pel to the poor; He hath sent me to heal the broken hearted, to preach deliv'rance to the

captives and recov'ring of sight to the blind, to set at liberty them that are bruised.

CHORUS. Moderato.

To preach the acceptable year of the Lord, To preach the acceptable year of the Lord,

May be repeated.

The Spir-it of the Lord is up-on me, to preach the Gos-pel to the poor.

Isaiah.—

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined (Isa. ix. 2).

School.—

Now when Jesus had heard that John was cast into prison, he departed into Galilee;

And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

That it might be fulfilled which was spoken by Esaias the prophet, saying,

The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up (Matt. iv. 12-16).

Isaiah.—

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the

wilderness shall waters break out, and streams in the desert (Isa. xxxv. 5, 6).

School.—

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

The blind receive their sight, and the lame walk, and lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

And blessed is he, whosoever shall not be offended in me (Matt. xi. 4-6).

David.—

Give ear, O my people, to my law: incline your ears to the words of my mouth.

I will open my mouth in a parable: I will utter dark sayings of old (Psa. lxxviii. 1, 2).

School.—

All these things spake Jesus unto the mul-

titude in parables; and without a parable spake he not unto them:

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; will utter things which have been kept secret from the foundation of the world (Matt. xiii. 34, 35).

Isaiah.—

He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young (Isa. xl. 11).

School.—

And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God (Luke xviii. 15, 16).

No. 5. Suffer Little Children to Come Unto Me.

[For the Infant Class.]

Cantabile.

Suf - fer lit - tle children to come un - to me, Suf - fer lit - tle children,

and for-bid them not. Suf - fer lit - tle children to come un - to me,

for of such is the king-dom of God. Je - sus called them unto

him, and said, Suf - fer lit - tle chil - dren to come un - to me.

Zechariah.—

Rejoice greatly, O daughter of Zion shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass (Zech. ix. 9).

School.—

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And the disciples went, and did as Jesus commanded them.

And brought the ass, and the colt, and put

on them their clothes, and they set him thereon.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus the prophet of Nazareth of Galilee (Matt. xxi. 5-11).

No. 6. Hosanna to the Son of David.

Animato.

Ho - san - na, ho - san - na, Ho - san - na to the Son of Da - vid.

Ho - san - na, ho - san - na, Ho - san - na to the Son of Da - vid.

Con moto.

Ho - san - na, ho - san - na, ho - san - na, ho - san - na.

Bless - ed is he, Bless - ed is he,

Cantabile.

Blessed is he, Blessed is he, Blessed is he, Blessed is he,

Marcato.

Bless - ed is he

Blessed is he, Blessed is he that cometh in the name of the Lord, (yea, blessed,)

Bless - ed is he, Bless - ed is he,

Blessed is he, Blessed is he, Blessed is he, Blessed is he,

Bless - ed is he

Blessed is he, Blessed is he that com-eth in the name of the Lord.

Ho - san - na, ho - san - na, Ho - san - na in the high-est,

Ho - san - na, ho - san - na, Ho - san - na in the high - est.

ff Ho - san - na, ho - san - na, Ho - san - - - na. *Rit.*

BETRAYAL, TRIAL AND CRUCIFIXION.

David.—

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me (Psa. xli. 9).

School.—

He then lying on Jesus' breast, saith unto him, Lord, who is it?

Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon (John xiii. 23-26).

Zechariah.—

And I said unto them, If ye think good, give me my price: and if not, forbear. So they weighed for my price thirty pieces of silver (Zech. xi. 12).

School.—

Then one of the twelve, called Judas Iscariot, went unto the chief priests,

And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver (Matt. xxvi. 15).

Isaiah.—

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth (Isa. liii. 7).

School.—

And when he was accused by the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him to never a word: in-somuch that the governor marvelled greatly (Matt. xxvii. 14).

David.—

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his Anointed (Psa. ii. 2).

School.—

And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves (Luke xxiii. 12).

David.—

They part my garments among them, and cast lots upon my vesture (Psa. xxii. 18).

School.—

And they crucified him, and parted his garments, casting lots: that it might be fulfilled

which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots (Matt. xxvii. 35).

David.—

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink (Psa. lxix. 21).

School.—

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink (Matt. xxvii. 34).

David.—

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him (Psa. xxii. 7, 8).

School.—

And they that passed by, reviled him, wagging their heads,

And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests mocking him, with the scribes and elders, said,

He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him (Matt. xxvii. 39-42).

David.—

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring (Psa. xxii. 1)?

School.—

And at the ninth hour Jesus cried with a loud voice, saying, Eloij, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me (Mark xv. 34).

David.—

He keepeth all his bones: not one of them is broken (Psa. xxxiv. 20).

School.—

But when they came to Jesus, and saw that he was dead already, they brake not his legs.

But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken (John xix. 33-36).

BURIAL AND RESURRECTION.

Isaiah.—

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth (Isa. liii. 9).

School.—

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered.

And when Joseph had taken the body, he wrapped it in a clean linen cloth.

And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed (Matt. xxvii. 57-60).

Isaiah.—

Thy dead men shall live, together with my dead body shall they arise. Awake and sing,

ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead (Isa. xxvi. 19).

School.—

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee (Luke xxiv. 1-7).

No. 7. He is not here, but is risen.

Allegro.

He is not here, he is not here, but is ris - en. [Instrument.]

He is not here, he is not here, but is ris - en.

DUET. Slower.

Why seek ye? why seek ye the liv - ing a - mong the dead?

Why seek ye? why seek ye the liv - ing a - mong the dead?

A tempo. *pp*

He is not here, he is not here, but is ris - en; [Instrument.] He is not

here, he is not here, but is ris - en, but is ris - en.

ASCENSION.

David.—

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them (Ps. lxxviii. 18.)

School.—

And he led them out as far as to Bethany, and he lifted up his hands and blessed them.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

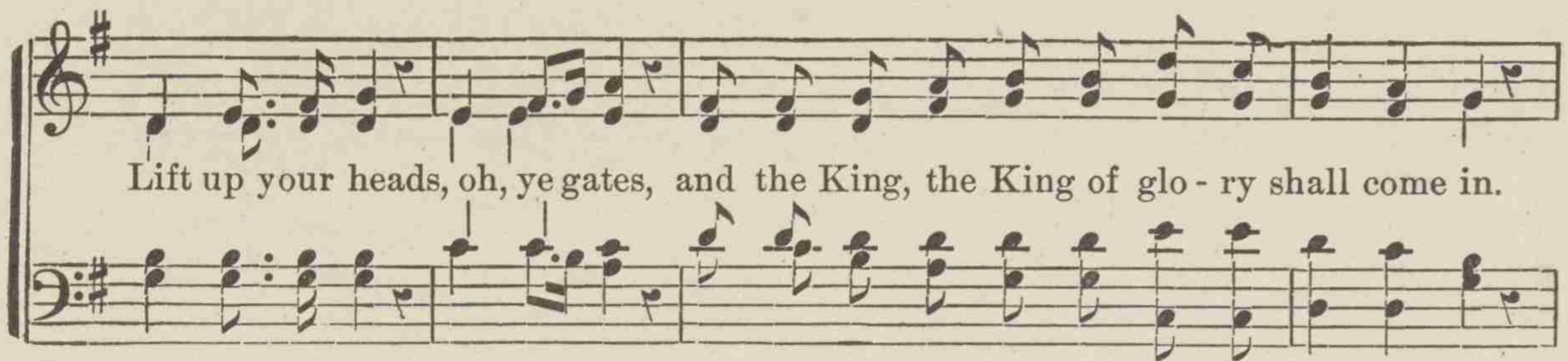
No. 8. Lift up your Heads, O ye Gates.

Con Brio.

Lift up your heads, oh, ye gates, Lift up your heads, oh, ye gates, Lift up your heads,

oh, ye gates, and be ye lift - ed up, ye ev - er - last - ing doors; And the

King of glo - ry shall come in, and the King of glo - ry shall come in;



Lift up your heads, oh, ye gates, and the King, the King of glo - ry shall come in.

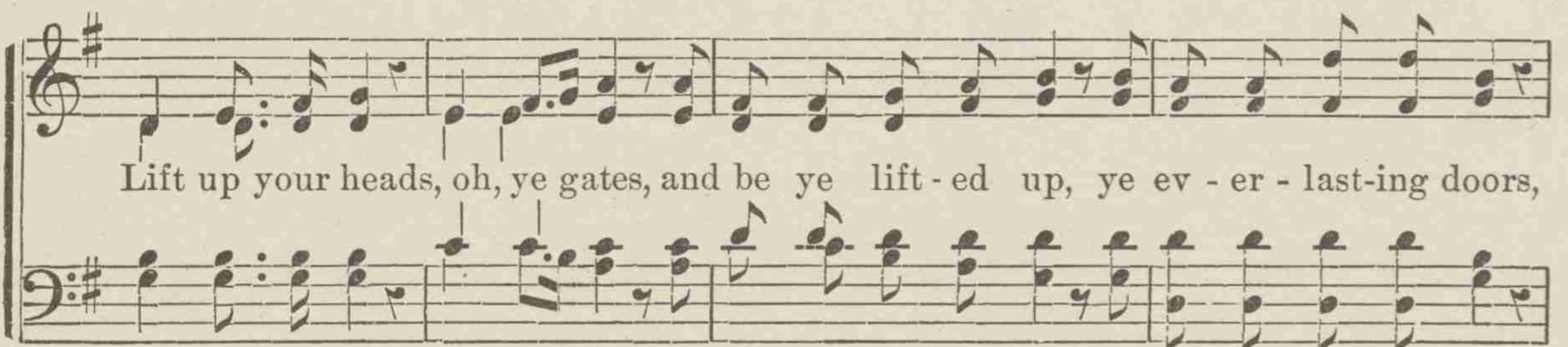
[The unison part may be sung by male voices only.]



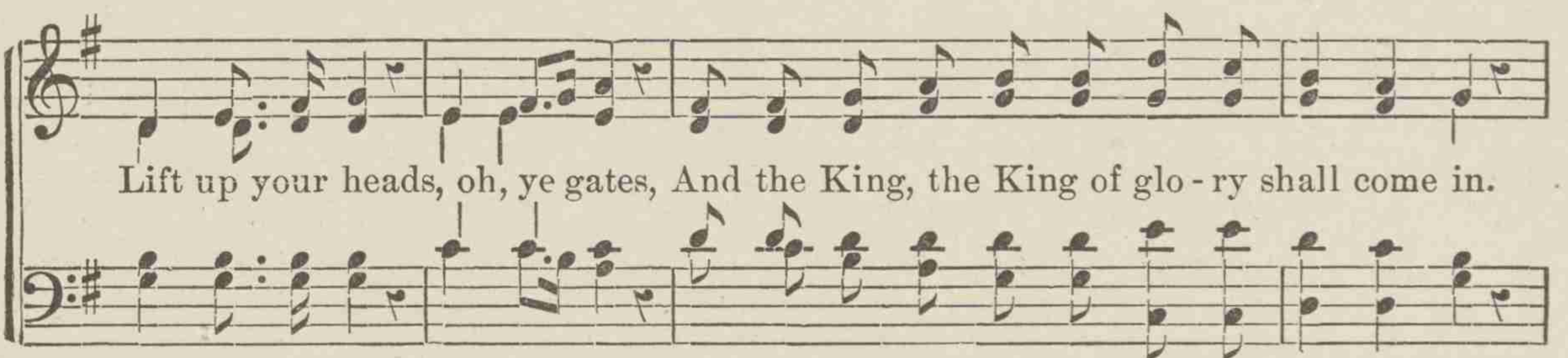
Who is this King of glo - ry? the Lord, strong and might - y.



Who is this King of glo - ry? The Lord might-y in bat - tle.



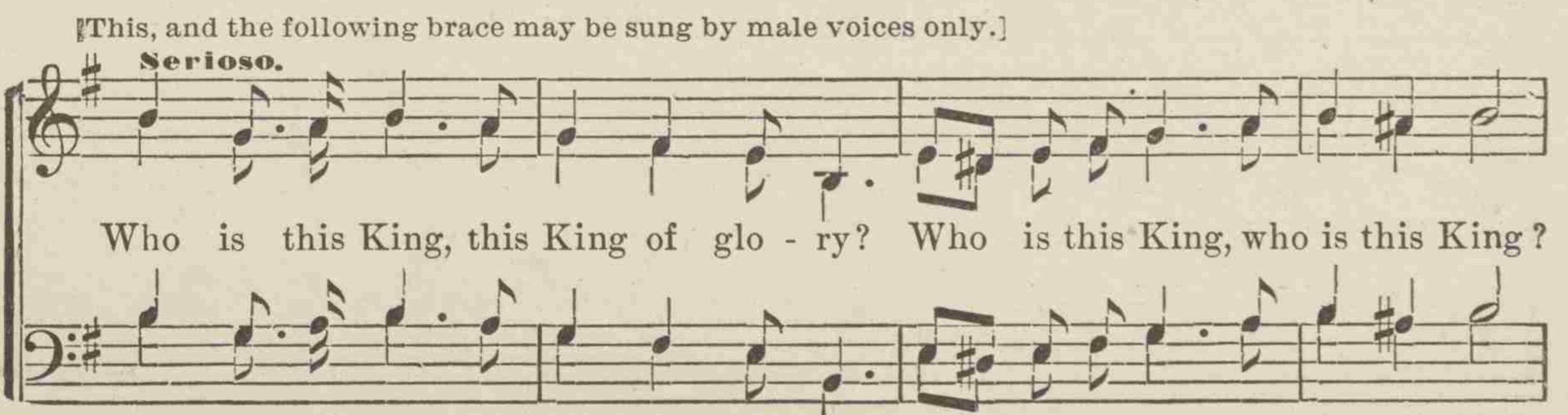
Lift up your heads, oh, ye gates, and be ye lift - ed up, ye ev - er - last-ing doors,



Lift up your heads, oh, ye gates, And the King, the King of glo - ry shall come in.

[This, and the following brace may be sung by male voices only.]

Serioso.



Who is this King, this King of glo - ry? Who is this King, who is this King?

Cres.
Who is this King, this King of glo - ry? Who is this King of glo - ry?
Rit.

A tempo.
The Lord of hosts, He is the King, The Lord of hosts, He is the King of glo - ry,

The Lord of hosts, He is the King, The Lord of hosts, He is the King of glo - ry.

ff Accel.
Lift up your heads, oh, ye gates, oh, ye gates, and be you lifted up, ye everlasting doors,

And the King of glo - ry shall come in, And the King of glo - ry shall come in.

The Lord of hosts, He is the King, The Lord of hosts, He is the King of glo - ry,

ff *ff Rit.*
The Lord of hosts, He is the King of glo - ry.

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