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Timothy James Keller (1950–2023)  
*Memorial Service — August 15, 2023*

This is a worship service. Please show respect and do not film any part of the service, and please silence your cell phone. If you want to see part of it again you can access the live stream which will be posted at **[redeemer.com/timkellermemorial](http://redeemer.com/timkellermemorial)**

*Design by Lee Marcum*

*Front Cover Artwork:*

“Luke - Prodigal God”

Makoto Fujimura

2010

Mineral Pigments, Gold, Platinum on Kumohada paper over canvas  
60” x 48”

From Four Holy Gospels, Commissioned by Crossway

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# A Service of Praise to God

In Gratitude for the Life and Service of Timothy J. Keller

August 15, 2023  
2:30 p.m.

## Prelude

*Violin Sonata no. 5, op. 24, "Spring", II. Adagio molto espressivo, L. Beethoven*

[Speaking to time and death]

“And in his blessing thou art blest:  
For where thou only wert before  
An executioner at best;  
Thou art a gard’ner now, and more,

An usher to convey our souls  
Beyond the utmost stars and poles.”

— George Herbert, “Time”

“Some day you will read in the papers that D.L. Moody of East Northfield, is dead. Don’t you believe a word of it! At that moment I shall be more alive than I am now; I shall have gone up higher.”

— Dwight L. Moody

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## Opening — The Reverend Michael Keller

Minister: The eternal God is your refuge, and underneath are the everlasting arms.

As one whom his mother comforts, so will I comfort you, and you shall be comforted.

Peace I leave with you; My peace I give to you—not as the world gives, give I unto you. Let not your hearts be troubled, neither let them be afraid.

## Introduction

What are we here to do? After the death of a Christian, we unite to do two things, always. First, we thank God for his life, for God's goodness in lending him to us for the years we had him. Second, we seek God for our life, for his comfort and presence. We aren't here just for him—we are also here for us! We must get what we need from his Lord so that we can continue to live our lives in this world with confidence and joy. That's what we are here to do. So let us pray.

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## Invocation

All: Almighty and most merciful God, you are the consolation of the sorrowful and the support of the weary. Look down in tender love and pity on your servants, whose joy has been turned to grief, so that while we grieve, we may not sink but resign ourselves into your hands. Teach us and comfort us—remembering all your mercies and promises and love in Jesus Christ—who brings life out of death, and can turn wailing into dancing, and deep grief into deep eternal joy. We ask it in the name of him who taught us to pray, saying:

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, the power, and the glory—  
forever and ever.

Amen.

## Introduction to Music

*The hymns sung in today's service were chosen by Tim Keller and he spoke about why he chose each one during a worship service held at the National Institutes of Health during his treatment in April. His words of introduction from that time of worship have been transcribed and added before each hymn in today's program.*

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Hymn — *Immortal, Invisible, God Only Wise*

I chose each hymn and there's an order to them. So the first one: *Immortal invisible God Only Wise* is a tremendous depiction of who God is and his attributes. It's really all about God. Who is he? And what's really interesting is some of the lines in here summarizing the most important Christian ideas, I've never seen it summarized better.

So for example. We're here at a cancer hospital, and sometimes you want to say: God, what in the world, are you up to? What's wrong with you? And the last line [in the hymn] is this—"Tis only the splendor of light hideth Thee." There's a tendency for us to think there's a darkness in God and we're smart instead of saying, well, wait a minute, no, He's more light than we can handle. And the darkness is in us. 'Tis only the splendor of light hideth thee.

1. Im - mor - tal, in - vis - i - ble, God on - ly wise, in  
 2. Un - rest - ing, un - hast - ing and si - lent as light, nor  
 3. To all life Thou giv - est, to both great and small; in  
 4. Great Fa - ther of glo - ry, pure Fa - ther of light, thine

light in - ac - ces - si - ble hid from our eyes, most  
 want - ing, nor wast - ing, thou rul - est in might; thy  
 all life Thou liv - est, the true life of all; We  
 an - gels a - dore thee, all veil - ing their sight; all

bless - ed, most glo - rious, the An - cient of Days, al -  
 jus - tice like moun - tains high soar - ing a - bove thy  
 blos - som and flour - ish as leaves on the tree, and  
 praise we would ren - der; O help us to see, 'tis

might - y, vic - to - rious, thy great name we praise.  
 clouds which are foun - tains of good - ness and love.  
 with - er and per - ish, but naught chang - eth Thee.  
 on - ly the splen - dor of light hid - eth Thee.

Words by Walter Chalmers Smith; Music by Welsh hymn melody  
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**Hymn** — *Amazing Love, How Can It Be?*

How do you connect with God? Do you actually have a personal relationship with Him? This hymn is by Charles Wesley and this is the key to the Great Awakenings, and to personal awakening as well.





1. And can it be that I should gain an in - 'rest in the  
2. He left His Fath - er's throne a - bove, so free, so in - fin -  
3. Long my im - pris - oned spir - it lay fast bound in sin and  
4. No con - dem - na - tion now I dread; Je - sus and all in



Sav - ior's blood? Died He for me who caused His pain? For  
ite His grace: Emp - tied Him - self of all but love, and  
na - ture's night; Thine eye dif - fused a quick-'ning ray, I  
Him is mine! A - live in Him, my liv - ing Head, and



me, who Him to death pur - sued? A - maz - ing love! How can it  
bled for all His cho - sen race; 'Tis mer - cy all, im - mense and  
woke, the dun - geon flamed with light; My chains fell off, my heart was  
clothed in right - eous - ness di - vine, bold I ap - proach the e - ter - nal



be that Thou, my God, should die for me? A -  
free; For, O my God, it found out me.  
free; I rose, went forth and fol - lowed Thee.  
throne, and claim the crown, through Christ my own.



maz - ing love! How can it be that



thou, my God, shouldst die for me?

Words by Charles Wesley; Music by Thomas Campbell  
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## John 14

Read by Kimberly Hunt, *Redeemer City to City and Redeemer East Side*

Jesus said, “Do not let your hearts be troubled. Trust in God; trust also in me. In my Father’s house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. You know the way to the place where I am going.... Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.”

## 1 Corinthians 15

Read by The Reverend Jeff White, *Pastor Redeemer Downtown*

Do you not know—what you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. But God gives it a body as he has determined, and to each kind of seed he gives its own body. So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true:

“Death has been swallowed up in victory.”

O death, where is your sting?

O grave, where is your victory?”

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The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ. Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.

### Readings from *Weight of Glory* and *Mere Christianity*

Read by Max McLean

“It is a serious thing...to remember that the dullest most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or the other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all of our dealings with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendors.”

— C.S. Lewis, *The Weight of Glory*

“He will make the feeblest and filthiest of us into...a dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly (though, of course, on a smaller scale) His own boundless power and delight and goodness. The process will be long and in parts very painful, but that is what we are in for. Nothing less. He meant what He said.”

— C.S. Lewis, *Mere Christianity*

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Hymn — *How Firm a Foundation*

The next three hymns are resources that God gives you. So you've met him (in the first two hymns). This next hymn, *How Firm a Foundation*, connects you to the first resource, which is God's word.

We learned to love this hymn because Elisabeth Elliott loved it. It was a favorite hymn of hers and you'll see why. Betty was our teacher at the time of our wedding and she just said expect suffering. Since she had had two husbands die we took her seriously.

By the way, this is also Isaiah 40. In fact you should read Isaiah 40 afterwards. We had it as the recessional in our wedding because we expected suffering. Because we expected to be helping people in suffering. It's a paraphrase obviously, but basically it's what God is saying to Israel. But I'll tell you, Kathy and I memorized it and used it on each other over the years. We gave a vow to each other from Psalm 34, verses 1-3 and it is engraved inside our wedding rings.

It says: *I will extol the Lord at all times; his praise will always be on my lips. I will glory in the Lord; let the afflicted hear and rejoice. Glorify the Lord with me: let us exalt his name together.* So, we wanted to praise God in the way that afflicted people were helped.

1. How firm a foun - da - tion, ye saints of the Lord, is  
 2. Fear not, I am with thee; oh be not dis - mayed; for  
 3. When through the deep wa - ters I call thee to go, the  
 4. When through fie - ry tri - als thy path - way shall lie, My  
 5. The soul that on Je - sus has leaned for re - pose, I

laid for your faith in His ex - cel - lent word! What  
 I am thy God, and will still give thee aid; I'll  
 riv - ers of sor - row shall not o - ver - flow; for  
 grace all suf - fi - cient shall be thy sup - ply, The  
 will not, I will not de - sert to its foes; that

more can He say than to you He has said, to  
 strength-en thee, help thee, and cause thee to stand, up -  
 I will be with thee, thy trou - bles to bless, and  
 flame shall not hurt thee; I on - ly de - sign thy  
 soul, though all hell should en - dea - for to shake, I'll

you who for re - fuge to Je - sus have fled?  
 held by My right - eous, om - nip - o - tent hand.  
 sanc - ti - fy to thee thy deep - est dis - tress.  
 dross to con - sume and thy gold to re - fine.  
 nev - er, no nev - er, no nev - er for - sake.

Words published by John Rippon, editor, *A Selection of Hymns*, 1787  
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## 2 Corinthians 4

Read by Angela Adour, *Redeemer East Harlem*

But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed, because we know that the one who raised the Lord Jesus from the dead will also raise us with Jesus and present us with you in his presence. Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.

## Romans 8

Read by The Reverend David Bisgrove, *Pastor Redeemer Westside*

I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. For the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

And we know that in all things God works for the good of those who love him, who have been called according to his purpose. What, then, shall we say in response to this? If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?

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No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

## Remembrances of Tim Keller

Graham Howell

Glen Kleinknecht

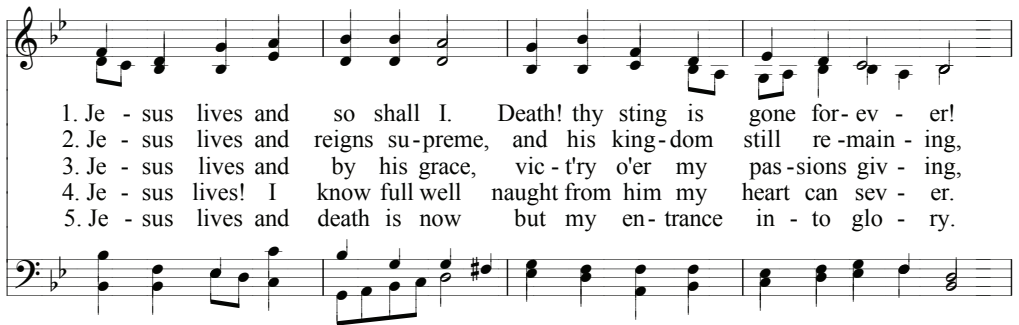
Kathy Keller

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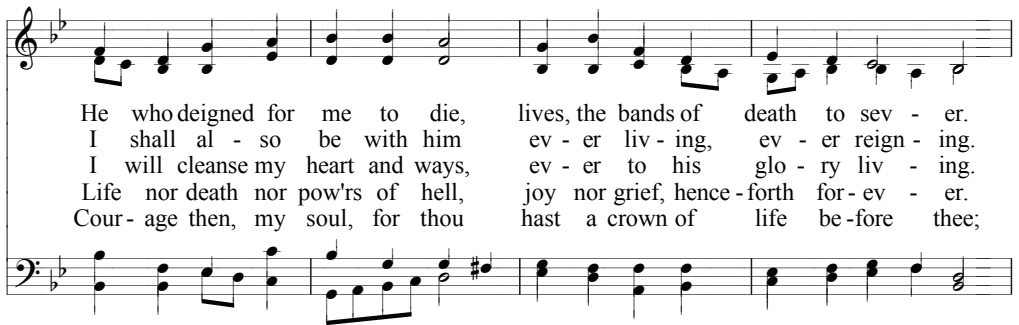
**Hymn** — *Jesus Lives and So Shall I*

This hymn gives us the hope for life after death. It should not be sung at too slow a pace, or it will sound like a dirge. So keep it brisk, and remember it's describing our hope for the future. There's nothing that can happen here that can't make you better. It says at the beginning of the last verse: Jesus lives, and death is now but my entrance into glory.

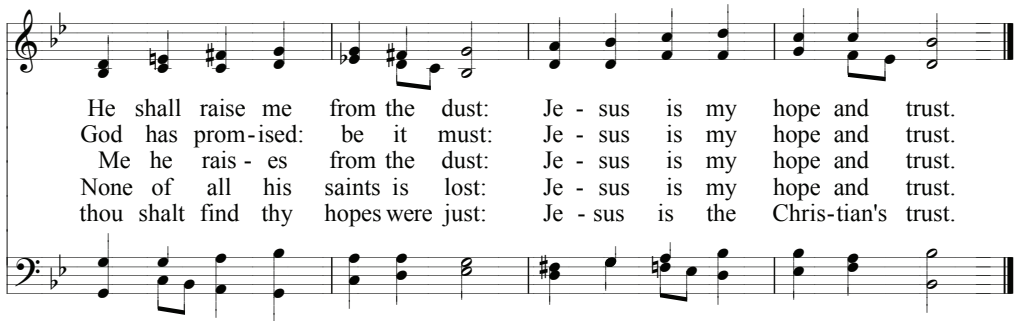




1. Je - sus lives and so shall I. Death! thy sting is gone for-ev - er!  
 2. Je - sus lives and reigns su-preme, and his king-dom still re-main - ing,  
 3. Je - sus lives and by his grace, vic - t'ry o'er my pas-sions giv - ing,  
 4. Je - sus lives! I know full well naught from him my heart can sev - er.  
 5. Je - sus lives and death is now but my en-trance in - to glo - ry.



He who deigned for me to die, lives, the bands of death to sev - er.  
 I shall al - so be with him ev - er liv - ing, ev - er reign - ing.  
 I will cleanse my heart and ways, ev - er to his glo - ry liv - ing.  
 Life nor death nor pow'rs of hell, joy nor grief, hence - forth for - ev - er.  
 Cour - age then, my soul, for thou hast a crown of life be - fore thee;



He shall raise me from the dust: Je - sus is my hope and trust.  
 God has prom-ised: be it must: Je - sus is my hope and trust.  
 Me he rais - es from the dust: Je - sus is my hope and trust.  
 None of all his saints is lost: Je - sus is my hope and trust.  
 thou shalt find thy hopes were just: Je - sus is the Chris-tian's trust.

Written by Christian F. Gellert; Translated by John Dunmore Lang; Music by Johann Crüger  
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## Mark 10:35-45 (NIV-UK)

Read by Max McLean

<sup>35</sup> Then James and John, the sons of Zebedee, came to him. ‘Teacher,’ they said, ‘we want you to do for us whatever we ask.’ <sup>36</sup> ‘What do you want me to do for you?’ he asked. <sup>37</sup> They replied, ‘Let one of us sit at your right and the other at your left in your glory.’ <sup>38</sup> ‘You don’t know what you are asking,’ Jesus said. ‘Can you drink the cup I drink or be baptized with the baptism I am baptized with?’ <sup>39</sup> ‘We can,’ they answered.

Jesus said to them, ‘You will drink the cup I drink and be baptized with the baptism I am baptized with, <sup>40</sup> but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.’

<sup>41</sup> When the ten heard about this, they became indignant with James and John. <sup>42</sup> Jesus called them together and said, ‘You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. <sup>43</sup> Not so with you. Instead, whoever wants to become great among you must be your servant, <sup>44</sup> and whoever wants to be first must be slave of all. <sup>45</sup> For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.’

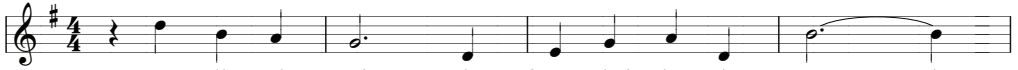
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Homily — The Reverend Sam Allberry

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**Hymn** — *For All the Saints, Who from their Labor Rest*

This last one is talking about the saints, for all the saints. It's really wonderful in talking about how we're all going to be gathered together. Verse 5 is interesting because the idea is that, when you're here, you're in the middle of a battle. But the distant triumph song is at the end. We know that there's a new heavens and new earth wherein dwelleth righteousness. And that there will be perfect justice. Are you in the middle of the battle? And it's like, "when the fight is fierce, the warfare is long, steals on the ear, the distant triumph song; and hearts are braving and arms are strong." That's made for you.



1. For all the saints, who from their labors rest, who  
 2. Thou wast their rock, their fortress, and their might; \_\_\_\_\_  
 3. Oh, may thy soldiers, faithful, true, and bold \_\_\_\_\_  
 4. Oh blest communion, fellowship divine! \_\_\_\_\_  
 5. And when the fight is fierce, the warfare long, \_\_\_\_\_  
 6. From earth's wide bounds, from ocean's farthest coast, through



thee \_\_\_\_\_ by faith before the world confessed, thy  
 thou, Lord, their captain in the well-fought fight; \_\_\_\_\_  
 fight as the saints who nobly fought of old and  
 We feebly struggle, they in glory shine; yet  
 steals on the ear the distant triumph song, and  
 gates \_\_\_\_\_ of pearl streams in the countless host, \_\_\_\_\_



name, O \_\_\_\_\_ Jesus, be forever blest. Al -  
 thou, in the darkness drear, their one true light.  
 win with them the victor's crown of gold.  
 all are \_\_\_\_\_ one in thee, for all are thine.  
 hearts are \_\_\_\_\_ brave a - gain and arms are strong.  
 sing - ing to Fa - ther, Son, and Holy Ghost,



le - lu - ia, al - le - lu - ia!

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## Closing Sentences

I am the resurrection and the Life—says the Lord: he that believes in me, though he were dead, yet shall he live. And whosoever lives and believes in me shall never die. Fear not—I am the first and the last, says the Lord: I am he that lives and was dead, and, behold, I am alive forevermore.

## Closing Prayer

Lord God—you are the strength of your people. Heal the broken-hearted among us and bind up their wounds. Grant to them—to us all—a vision of that life in which all tears are wiped away and all shadows have fled away. Raise us up in your Spirit's power to follow you in hope and trust. Now give us your power to protect us, your intimacy to nurture us, your beauty to ravish us, your peace to fulfill us. Lift up our hearts into the light and love of your presence, we ask it in the name of him who is the resurrection and the life. Amen.

## Benediction

And now—may the grace that is all-sufficient, the mercy that endures forever, the peace that passes understanding, the joy that is unspeakable and full of glory, and the hope that is never ashamed and never fades away—keep us in Christ Jesus, until the Day breaks and all the shadows flee away, and we see Him face to face. In his name, Amen.

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Hymn — *There Is a Redeemer*

Melody Green



1. There is a Re - deem - er, Je - sus, God's own Son;  
2. Je - sus, my Re - deem - er, name a - bove all names.  
3. When I stand in glo - ry I will see His face,



Pre - cious Lamb of God, Mes - si - ah, Ho - ly One.  
Pre - cious Lamb of God, Mes - si - ah, O for sin - ners slain.  
There I'll serve my King for - ev - er In that ho - ly place.



\*chorus  
Thank You, oh, My Fa - ther, for giv - ing us Your Son, and



leav - ing Your Spir - it 'til the work on earth is done.

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Words and music by Melody Green

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## Postlude

*String Quartet in D Major, K. 575, I. Allegretto, W. Mozart*

## Worship Musicians

Mindy Sax — song leader

Tom Jennings — piano

Louise Owen — violin

Harrison Hollingsworth — violin

Leah Hollingsworth — viola

Joe Lee — cello



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*Notes*

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*Notes*

If you would like to read stories from people who have shared how God used Tim's ministry to change their life, visit [\*\*gospelinlife.com/remembering\*\*](https://gospelinlife.com/remembering)

