

# Dying Well

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Preacher: Rev. Murdo M Campbell

[ 0 : 0 0 ] Well, if we could, with the Lord's help and the Lord's enabling this morning, if we could turn back to that portion of Scripture that we read, the book of Genesis, Genesis chapter 48.

Genesis 48, and if we read again from the beginning. Genesis 48 from the beginning.

After this, Joseph was told, Behold, your father is ill. So he took with him his two sons, Manasseh and Ephraim. And it was told to Jacob, Your son Joseph has come to you.

Then Israel summoned his strength and sat up in bed. It's often said that death always puts life into perspective.

Death always puts life into perspective. And apart from birth, dying is the only other experience that we will all share in, regardless of who we are.

[ 1 : 1 3 ] Whether we're a plumber or the prime minister. Whether an accountant or an astronaut. Whether a trainee or a teacher. Whether we're working in retail or we're part of the royal family.

Whether we're a butcher, a baker, or even a candlestick maker. It doesn't matter who we are. Because the Bible reminds us and reaffirms to us that to everything there is a season.

And a time for every purpose under heaven. A time to be born. And a time to die. But you know, when it comes to thinking about death and even preparing for death.

It doesn't need to be all doom and gloom. Because the Bible teaches us how to die well. The Bible teaches us how to die well.

Of course, death and dying is not something that we often want to talk about or even think about. Although for the past 18 months, as you know, we've been continually confronted with a daily death toll from COVID-19.

[ 2 : 1 6 ] But we don't want to talk about death. We don't want to think about death and dying. Because, as you know, it's a painful reality. And for many, it's a painful reminder.

Now, I don't want to hurt anyone this morning by talking about death and dying. You should know me by now. And I hope you do. Therefore, you should know that I'd never want to cause you hurt or heartache.

And yet, we're all aware that death is an enemy. And for those who are unconverted, death is an emergency. It's a real emergency. Which is why I want us to think about dying well this morning.

And how to die well. How to die well. Because from the experience of Jacob and his encounter with death, our Bible this morning, it's teaching us how to die well.

Our Bible is teaching us how to die well. And I'd like us just to think about this passage in Genesis 48 this morning under three headings.

[ 3 : 2 3 ] The blessing of death. The benediction of death. And the benefits of death. The blessing of death. The benediction of death. And the benefits of death.

So first of all, the blessing of death. The blessing of death. Read again in verse 1. It says, Now in the world we live in today, with Google at our fingertips.

If you Google the word dying or the phrase dying well, most of the articles that would come up would be about palliative care, dying with dignity, and even assisted suicide.

And in these articles, they highlight the need to prepare for death by dealing with financial issues, or family fallouts, or even funeral arrangements.

And in some cases, they sensationalize death, and they encourage you to fulfill a bucket list of things to do before you die. But as you know, the Bible, it never shies away from the painful reality of death, and the need to be prepared for death.

[ 5 : 05 ] And you know, I'd recommend reading some of the books of this Christian professor. He's a Christian professor called Professor John Wyatt. And he's written many highly reviewed and highly recommended books on the subject of dying and death.

And his topics, they're actually very relevant for our day and generation. Because Professor Wyatt, he wrote a book called Matters of Life and Death, Human Dilemmas in Light of the Christian Faith.

Another book was the question, Right to Die, Euthanasia, Assisted Suicide, and End of Life Care. One of his latest books was called Dying Well, where he writes about the experience of encountering death.

And he also writes it not only for the person who is facing death themselves. He also writes it to help and encourage family and friends and also carers who are part of the process.

And in it, Professor Wyatt, he examines the art of dying well. The art of dying well. But of course, from a Christian perspective, dying well or the art of dying well is all about dying in Christ.

[ 6 : 23 ] The art of dying well is all about dying in Christ. You know, the Puritans in the 16th and 17th centuries, they often spoke about the need to die well.

And for a Puritan, to die well simply meant that you were prepared to meet your maker. You were prepared to meet your maker. To die well meant that you live well in time and you're prepared for eternity.

To die well meant that you live well by trusting in Jesus as your Lord and Savior. In fact, it was the English Puritan, Edmund Barker, who said, Everyone has two great works to do in this world.

To live well and to die well. Everyone has two great works to do in this world. To live well and to die well.

But you know, when thinking about the Puritans, the Puritans were in effect ministers. They were ministers during the 16th and 17th centuries.

[ 7 : 29 ] They saw their role and their responsibility as a pastor and a preacher. They were to exhort and encourage their congregation and their community on how to die well.

And you know, my friend, I believe that that's also my role and responsibility as a pastor and a preacher. I believe that my role and responsibility, my calling, the calling upon my life, is to exhort and to encourage you as a congregation and also our community, not only to live well for Jesus, but to die well by trusting in Jesus for time and for eternity.

My role and responsibility is to exhort and encourage you to trust Jesus with your life. That little part. But also to trust Jesus with your death and your eternity.

Everyone has two great works to do in this life. To live well and to die well. And you know, it could be certainly said about Jacob that he lived well.

And he was going to die well. Because you know, last week when we considered the death of Jacob from the previous chapter, in chapter 47, we saw the age of death and the attitude of death and even the approach of death.

[ 8 : 51 ] We saw that the age of death, Jacob was 147 years old when he died. His death was like everyone's death. It was a result of original sin.

The wages of sin is death. Therefore, it's appointed unto man once to die. And after that, the judgment. Then we looked at the attitude of death. Jacob, he possessed and he confessed that he was a pilgrim in this world.

He was just a sojourner. He was a stranger on the earth. He knew that he was passing through. And then we looked at the approach of death. Jacob, he enacted and he ensured his will by calling Joseph to his bedside, his deathbed.

And he asked Joseph, you remember, at the end of chapter 47, to put his hand under his thigh as this symbol of pledge and promise to his dying father that he would fulfill all his wishes and all his will.

And Jacob's simple request to Joseph, his son, was a simple one. It was, don't bury me in Egypt. Bury me with my family. But, you know, as we said last Lord's Day, the closing chapters or the closing verses of chapter 47, they only gave a snapshot of what was happening in the lead up to Jacob's death.

[ 10 : 09 ] Because in the following chapters, chapter 48 and 49, there's this explanation, there's expansion upon what happened when Jacob died.

And what we're seeing in chapter 48 and 49 is what it means to die well. Because when Joseph came to see his dying father, Jacob, the first thing Jacob said to his long-lost son, Joseph, was, the Lord has been faithful to his promises.

That's what he said to him. Jacob is on his deathbed and he says, the Lord has been faithful to his promises. And with that, Jacob, we read that he proceeded to recount and recite the Lord's covenant promise which he received in the land of Canaan.

In verse 3, Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan and blessed me and said to me, Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples, and will give this land to your offspring after you for an everlasting possession.

And you know, it's interesting that the promise Jacob recounts and recites to his son is a promise that he received when he dreamt about that ladder reaching up to heaven and angels ascending and descending upon it.

[ 11 : 35 ] It was there that the Lord promised to Jacob that his children and his grandchildren would experience and enjoy the Lord's blessing of salvation. But you remember that back then, Jacob wasn't married.

He was probably only about 40. Which means that Jacob, as Jacob lay on his deathbed here in Genesis 48, as he lay on his deathbed at the age of 147, he was thinking back to when he was 40.

He was thinking back 100 years earlier. So 100 years have now passed, and Jacob is now, he's recounting all that he's been through in his life, and he's saying the Lord has been faithful to his promises.

Jacob is thinking about all these sins and sicknesses and sufferings and sorrows that he's been through in his life, but his deathbed confession is that through it all, the Lord has been faithful to his promises.

You know, what a testimony to have. The Lord has been faithful to his promises. The blessing, my friend, for Jacob, the blessing of death was that he knew and he was assured that the Lord had been faithful to all his promises and faithful to him throughout his life.

[ 13 : 00 ] And the thing is, my friend, the Lord hasn't changed. Let's never forget that. The Lord hasn't changed. And maybe for you, as you look back over your life, and maybe you recount and reflect upon all the things that you've been through, maybe the sins that you've encountered or the sicknesses that have come upon you or your family or the sufferings or even the sorrows of the past, and yet, and yet like Jacob, your testimony in life, your testimony today, your testimony in life as well as your testimony on your own deathbed will be, the Lord is faithful.

And the Lord has been faithful to all his promises. He hasn't changed. Despite all that's gone on in my life, the Lord has been faithful to his promises.

And you know, my friend, that's how to die well. Leaning upon the promises of God's faithfulness. And so as we consider how to die well from the experience and the example of Jacob, we see the blessing of death.

But then secondly, the benediction of death. So the blessing of death and then the benediction of death. The benediction of death. Look at verse 8. It says, When Israel saw Joseph's sons, he said, Who are these?

Joseph said to his father, They are my sons whom God has given me here. And he said, Bring them to me, please, that I may bless them. Now in our study of the life of Joseph, we've often said that God was interested in this family.

[ 14 : 38 ] God was interested in this family. Jacob's family, you'll remember, it was a complicated and complex family. There were 13 children to four different women.

Jacob had two wives, Rachel and Leah. He also had two concubines, Bilhah and Zilpah. And these four different women, they gave birth to 12 boys and one girl.

So it was a complex and complicated family. And as you'd expect in a household with so many wives and concubines and children, there was often emotions that ran high. There was lots of stresses and strains which not only affected the parents, it also affected the children.

And yet God was interested in Jacob's family. And the glory of the gospel, my friend, is that God is interested in your family. That's what the life of Joseph should emphasize to us.

God is interested in your family. That whatever you're going through today, God is interested in your family. But what we see here is that as Jacob nears the end of his life, Jacob is interested in Joseph's family.

[ 15 : 44 ] Jacob is interested in Joseph's family. As you know, Joseph's family, they had been born and brought up in Egypt. Because when Joseph, when he was made prime minister in Egypt, he was given in marriage to this Egyptian woman called Asenath.

She was the daughter of Potipharah, the priest of On. And in their marriage, they had two children. They had two boys. The firstborn was called Manasseh, which means God has made me forget all my hardship.

The name of the second son was Ephraim. Which means God has made me fruitful in the land of my affliction. And so in short, Manasseh means, it means forgetful.

Ephraim means fruitful. So Manasseh means forgetful. Ephraim means fruitful. But as we said, Jacob was interested in Joseph's family, Joseph's Egyptian family.

Why? Because they were outside the covenant of promise. Even though Joseph himself was a Hebrew and an Israelite, his sons were Egyptian.

[ 16 : 52 ] His sons had an Egyptian mother. And as Egyptians, they were outside the covenant of grace. As Egyptians, they were strangers to God's covenant promises. As Egyptians, they weren't part of this covenant community of God's people.

As Egyptians, they weren't part of the family of God. You could see even that as Egyptians, they weren't direct descendants of the patriarchs of promise, Abraham, Isaac, and Jacob.

But you know, what we witness here as Jacob draws near the end of his life is that Jacob adopts the sons of Joseph into his family.

Jacob adopts the sons of Joseph into the family of God. Look at verse 5. It says there in verse 5, And now your two sons who were born to you in the land of Egypt before I came to you in Egypt are mine.

Ephraim and Manasseh shall be mine as Reuben and Simeon are. Jacob adopts Joseph's Egyptian sons and brings them into the family of God and makes them part of this covenant community of God's people.

[ 18 : 11 ] And he does that so that they'll be partakers of the covenant of grace and that they'll be heirs of the covenant promises of the Lord. And you know, it's actually a beautiful moment, although we might just skip over it.

It's a beautiful moment in verse 5 because by adopting Joseph's sons, Jacob is foreshadowing what God will do for us in Jesus Christ.

By adopting Joseph's sons, Jacob is foreshadowing what God will do for us in Jesus Christ. Because my friend, the truth is by nature we are what you could say Egyptians.

We are sinners. And as sinners we're born outside this covenant promise. We're strangers to the covenant of grace. As sinners we're born and we're not part of the family of God.

We're not included in the covenant community of God's people. As sinners, as McShane said, we are strangers to grace and to God. And yet the wonder of God's grace to lost, hell-deserving sinners is that we are able to be brought into the family of God.

[ 19 : 20 ] We are able to experience and enjoy all the benefits and all the blessings of knowing Jesus Christ as our Lord and Savior. We're able to be brought in as outsiders.

And you know, Ephesians chapter 2 is a chapter in the Bible that we should read often. If you haven't read it in a while, read it. Because it's in Ephesians chapter 2 that Paul reminds us how gracious our God really is.

Paul begins Ephesians chapter 2 by saying, he says to us that by nature the way we were born is that we were dead in our trespasses and sins. We walked according to the course of this world.

We were following the prince of the power of the air, that is, the devil. Paul says by nature the way we were born is that we were born lost. We were born lost.

Then he says in verse 4, but God, but God who is rich in mercy for his great love with which he loved us even when we were dead in trespasses and sins he quickened us together with Christ.

[ 20 : 30 ] For by grace you have been saved, he says. By grace you have been saved through faith and that not of yourselves, it is the gift of God. And the gift of God, the grace of God is that we are adopted into the family of God.

Because Paul goes on to say in Ephesians 2, at that time when you were born you were separated from Christ. You were strangers to the same covenants of promise that Ephraim and Manasseh were strangers to.

You were strangers to the covenants of promise having no hope and without God in this world. But now, he says, by grace, but now in Christ Jesus you who were once afar off, you have been brought nigh by the blood of Christ.

But now, he says, in Christ Jesus you have been brought into the family of God. You have become part of the covenant community of God's people. But now in Christ, he says, you have received all the covenant promises of God's grace.

You have received every spiritual blessing in heavenly places in Christ Jesus. My Christian friend, through the blood of his cross, you have been adopted into the family of God.

[ 21 : 47 ] Through the death of Jesus Christ, our covenant king, he has pronounced a benediction over your life. That's how blessed you are.

The covenant king has pronounced a benediction over your life. That you are safe for time and for eternity. And you know, that's something of what it was like for Jacob here.

Because in dying well, we see that Jacob, he adopts Manasseh and Ephraim into the family. He brings them into this covenant of promise. But he also pronounces a benediction over the lives of these two young men.

We read in verses 13 and 14, Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near him.

And Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing his hands, for Manasseh was the firstborn.

[ 22 : 59 ] Now, in order to understand what's going on here, we need a little bit of context. As we read at the beginning of the chapter, Jacob is sitting up in bed. He's on his deathbed, but he's sitting up.

And Joseph, he's told that his father is ill, so he comes in. He comes in with his two sons, Ephraim and Manasseh, and he brings them in so that they will experience and enjoy the blessings of the covenant.

And Joseph brings in these two sons, Manasseh, who is his firstborn, and Ephraim, who is the younger son. And they both kneel down on either side of Jacob's bed, his deathbed.

And Jacob, Joseph, he brings Manasseh to, he brings him round to the right-hand side of Jacob's bed, so that Jacob will lay his right hand on the head of Manasseh, because he's the firstborn.

And Joseph brings Ephraim round to the left-hand side of Jacob's bed, so that he'll lay his left hand on the head of Ephraim and bless him also. As the eldest son, Manasseh, he was to be blessed by the right hand of Jacob, because the right hand, you'll notice, the right hand is often mentioned in the Bible.

[ 24 : 14 ] The right hand was always considered the hand of authority, the hand of power, and the hand of blessing. And Manasseh, he was to receive the family inheritance. He was to experience and enjoy the blessing and benediction of Jacob.

But just before he pronounced his blessing of benediction upon the heads of Manasseh and Ephraim, as we read there, Jacob crosses his hands.

He crosses his hands over so that his left hand is on the head of Manasseh and his right hand is then on the head of blessing. It's now on the head of Ephraim.

And then Jacob, we read in verse 15, that he pronounces his benediction. It says in verse 15, And he blessed Joseph and said, The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life to this day, the angel who has redeemed me from all evil, bless the boys, and in them let my name be carried on, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth.

But you know what displeased Joseph? This displeased Joseph. The only time we'll ever see that Joseph was displeased about something. This displeased Joseph and he tried to correct it.

[ 25 : 37 ] He tried to sort it out, but Jacob said no. And then you read in verse 19, But his father refused and said, I know, my son. I know.

He also shall become a people. That is Ephraim. He shall become a people and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations.

You know, we might question, well, why did Jacob do that? Why on your deathbed? Why did he cross his hands over? Why did he put Ephraim before Manasseh?

Why did he bless the younger son over the elder son? And the answer is, his hands were being directed by the hand of God. His hands were being directed by the hand of God.

Jacob crossed his hands by faith. Jacob crossed his hands by faith. And we know that because when you read in Hebrews chapter 11, that chapter about all the heroes of faith, we read in Hebrews 11 that by faith, Jacob went dying.

[ 26 : 50 ] He blessed each of the sons of Joseph, bowing in worship over the head of his staff. He crossed his hands in faith. By faith, Jacob crossed his hands pronouncing a benediction of blessing while lying on his deathbed.

And so as we consider how to die well from the experience and the example of Jacob, we see the blessing of death and the benediction of death.

But then lastly, the benefits of death. So the blessing of death, the benediction of death, and the benefits of death. The benefits of death.

Look at the end of the chapter at verse 21. It says, Now, you might think that it's strange, a strange thing to say that there are benefits of death.

There are benefits of death. But you know, that's how the Bible describes death and dying. It says that when you die well, when you die in Christ, it is a blessing and it has benefits.

[ 28 : 16 ] In fact, that's what two of my favorite catechisms emphasize to us. Catechism 37 and 38. Catechism 37 asks, What benefits do believers receive from Christ at death?

And if you know your catechism, you'll know that it says the souls of believers are at their death made perfect in holiness and they do immediately pass into glory and their bodies still being united to Christ do rest in their graves until the resurrection.

Catechism 38, it asks the question, What benefits do believers receive from Christ at the resurrection? At the resurrection, believers being raised up in glory shall be openly acknowledged and acquitted on the day of judgment and made perfectly blessed and go into the full enjoying of God to all eternity.

My friend, they are the blessings and benefits of dying well. They are the blessings and benefits of dying in Christ, part of the family of God in union with Christ.

They are the benefits and blessings of dying well. Now, it was Philip Rikin, an American theologian, he also wrote an article about dying well.

[ 29 : 35 ] And in the article, he says, not everyone dies well. Only those who are strong in faith, bold in courage, and well prepared to meet their God.

Not everyone dies well. Only those who are strong in faith, bold in courage, and well prepared to meet their God. You know, that's the kind of man Jacob was.

He was strong in faith, he was bold in courage, and he was well prepared to meet his God. It says in verse 21, he says to his son Joseph, Behold, I'm about to die, but God will be with you and will bring you again to the land of your fathers.

Moreover, verse 22, I have given to you rather than to your brothers one mountain slope that I took from the hand of the Amorites with my sword and with my bow.

And you know, just a point to note there about verse 22. What Jacob leaves Joseph in his will, this piece of land that's mentioned that he didn't give to any of his brothers, that piece of land mentioned there in verse 22, it would prove a very important meeting place for Jesus and the woman of Samaria.

[ 30 : 55 ] It's mentioned in John chapter 4. You can read it and look it up when you go home. But you know, as we conclude this morning, I want us to see that when it comes to the New Testament, the New Testament very rarely speaks about a Christian as someone who dies.

Of course, a Christian dies well because they die in Christ. They die with Christ as their Lord and their Savior. But in the New Testament, the phrase that's repeatedly used to describe death is the phrase falling asleep.

Falling asleep. When Lazarus died, Jesus said to his disciples, our friend Lazarus has fallen asleep, but I go to awaken him.

When Stephen, the first martyr in the early church, when he was being stoned to death, he looked up into heaven and he saw Jesus standing ready to receive him and he said, Lord Jesus, receive my spirit.

And then we read that he fell to his knees and fell asleep. When Paul wrote to all his New Testament churches, he wrote all these letters and he would often describe Christians who had lived well and died well.

[ 32 : 06 ] And he always described them as those who had fallen asleep. They had fallen asleep in Jesus. Now, some might be tempted to think that by describing death as falling asleep, that's the Bible's way of softening and shielding us from the brutal reality of death.

But as you know, the Bible, it never hides the fact that death is an enemy. It never takes away from us the painful reality that death is the last enemy. It's the great separator.

It severs our ties and separates our family and our friends from us. But you know, for the Christian, death is a defeated enemy. Death is a defeated enemy.

That's why Jesus could say at the grave of Lazarus, I am the resurrection and the life. He who believes in me, though he were dead, yet shall he live.

And whosoever lives and believes in me shall never die. Jesus has the power of resurrection. That's why he could make such a statement. And you know, when Jesus made that statement that he is the resurrection and the life, he followed up with a question, a very simple question.

[ 33 : 21 ] Do you believe this? Do you believe this? Do you believe that I am the resurrection and the life? Do you believe that I have the promise of eternal life? Do you believe that I have power over death?

Do you believe that through me you can experience the blessing and benediction and even the benefits of death? That's what Jesus is asking us this morning.

Do you believe that in me you can live well and die well? My friend, you live well when you are trusting in Jesus with all your heart.

When you're awake in Christ, you're living well. But when you die, you die well. And as the Bible says, you fall asleep in Jesus.

You fall asleep in Jesus. And you know, at that moment, however death comes for us, we don't know. These things are kept from us.

[ 34 : 23 ] But you know, at that moment, the Bible affirms and it assures to you that there will be no more suffering, no more sorrowing, no more sighing, because the former things, the former things of your life will have passed away.



The vapor will be complete. Disappeared. In fact, you know, the wonderful thing is that you are redeemed. Your redeemed soul, it will be more alive on that day than it has ever been.

Your redeemed soul will be more alive on that day than it has ever been. And your redeemed body, because the thing is, Jesus redeems both body and soul. Your redeemed body will fall asleep in Jesus.

And as the Catechism says, it will rest in the grave. asleep in Jesus until the resurrection. Do you know, I always find it so comforting about the death of a Christian is that the grave of a Christian belongs to Jesus.

The grave of a Christian belongs to Jesus, because Jesus redeems us soul and body. And as a Christian, Jesus stands over our death and over our grave and he says, O death, where is your sting?

[ 35 : 46 ] O grave, where is your victory? You know, as Christians, the grave of a Christian belongs to Jesus.

The grave of a Christian belongs to Jesus. Jesus. But you know, my unconverted friend, whether here or at home this morning, as I said to you earlier, my calling and my command from Scripture is to present to you the reality of time and eternity, of living well and dying well.

That's why I'm here. And the question I have for you as we conclude is, how are you living today? How are you living today?

Because how you are living will determine how you die. Will you die well? That's what it's all about. It's all about dying well.

Will you die well? Will you die in Christ? Will you fall asleep in Jesus? Will your grave belong to Jesus? Will your grave belong to Jesus?

[ 36 : 57 ] Well, may the Lord bless these thoughts to us. Let us pray. Oh Lord, our gracious God, we give thanks to Thee this morning that we have a Savior who has defeated death.

He has conquered the grave. He has brought life and immortality to light through the gospel. And that Savior, His name is Jesus. They called His name Jesus for He would save His people from their sin.

And Lord, help us, we pray, by faith to cling to this Jesus for time and for eternity, to live well for Him and to die well in Him, to die trusting in Him, knowing and being assured that every promise is ours in Christ Jesus.

Every blessing and benefit is all because of what He has done on the cross and through the empty tomb. And help us then, we pray, to keep living in this world, to keep living well for Jesus, knowing at the last when we close our eyes in the scene of time, we will waken before Him and that when we see Him, we shall be like Him as Thy Word assures us and we will see Him even as He is in all His beauty and all His glory.

All keep us then, we pray. Go before us, we ask. Take away our iniquity. Receive us graciously for Jesus' sake. Amen. We're going to bring our service to a conclusion this morning by singing to God's praise in Psalm 16.

[ 38 : 35 ] Psalm 16, it's in the Sing Psalms version on page 17. Psalm 16. Psalm 16 is the psalm of the empty tomb.

It's the psalm of the empty tomb that verse 10 is quoted in the New Testament when Peter is preaching about the resurrection of Jesus and that how his soul was not left in the grave or in the tomb, but he's one who ascended up on high.

So Psalm 16, verse 8, before me constantly I set the Lord alone because he is at my right hand I'll not be overthrown. Therefore my heart is glad, my tongue with joy will sing, my body too will rest secure in hope unwavering.

We'll sing verses 8 down to the end of the psalm. We'll stand to sing if you're able to God's praise. Lord, Lord, Lord, Lord, before me constantly I set the Lord alone because he is at my right hand I'll love you.

I'll love you. I'll love you. I'll love you. I'll love you. I'll love you. Therefore my heart is glad, my tongue with joy will sing, my body true will rest secure in hope and wavering.

[ 40 : 47 ] For you will not abide my soul and death to stay nor will you be the holy one to see the tomb to see the tomb sing you have been known you have been known to me the tomb of my life divine.

This child I know at your right hand joy from your face will shine the grace of the Lord Jesus Christ the love of God the Father and the fellowship of the Holy Spirit be with you all now and forevermore.

Amen.