

Jacob's Journey

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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 and chapter 45.

Genesis 45, and we'll read again at verse 25. Genesis 45 at verse 25.

So they, that is, Joseph's brothers, they went up out of Egypt and came to the land of Canaan to their father Jacob. And they told him, Joseph is still alive, and he is ruler over all the land of Egypt.

And his heart became numb, for he did not believe them. But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father revived.

And Israel said, it is enough. Joseph, my son, is still alive. I will go and see him before I die. And so on.

[1 : 0 6] As you know, at this time, many people, at this time of year, many people are going away on holiday. Or like ourselves, they've recently returned from a holiday.

And holidays are great because it's always good. It's always good to get away. It's always good to have a change of scenery. It's always good to have a break from the norm. But you know, for me, the best thing about going away is coming home again.

It's always good to get away for a wee while, but soon you get fed up of living out of a suitcase. Which is why it's good to come home again, back to your own space, back to your own bed, and back to your own routine.

Because the truth is, for most of us, there's no place like home. There's no place like home. But you know, what we see from this passage is that when the sons of Jacob, when they returned home from Egypt, they hadn't been away on holiday.

But they had traveled, as we said to the children, they had traveled over 500 miles from Egypt back to their home in Canaan. And they had traveled from Egypt bringing grain in order to survive this seven-year famine.

[2 : 1 8] But instead of returning home and settling back into family life in the land of Canaan, we read there that Jacob's 11 sons, they returned home to try and convince their father, Jacob, that his beloved son, Joseph, is not dead, but he's alive.

And that in order to survive this seven-year famine, the whole family, they must emigrate to Egypt. And you know, it's a fascinating section of what we read earlier. It's a fascinating section as we continue looking at the life of Joseph.

But in this section, the focus, it actually moves away from Joseph. The focus is upon his father, Jacob, and Jacob's journey to Egypt.

And I'd like us just to think about Jacob's journey this morning under three headings. Three headings, convincing Jacob, covenanting with Jacob, and caring for Jacob.

So, Jacob's journey, convincing Jacob, covenanting with Jacob, and caring for Jacob. So, first of all, convincing Jacob. We read in verse 25 there in chapter 45.

[3 : 28] So, they went up out of Egypt and came to the land of Canaan to their father, Jacob. And they told him, Joseph is still alive, and he is ruler over all the land of Egypt.

And his heart became numb, for he did not believe them. You know, Jacob's journey to Egypt, it began when his 11 sons, they tried to convince him to leave his family home in Canaan and emigrate all the way to Egypt.

Which, for an old man, wasn't going to be easy. Because by this time, Jacob, he had been living in the land of Canaan for a long time. And he was older than anyone living in Barvis today.

Jacob was 130 years old. And as you'd expect from such an old man, Jacob, he was probably set in his ways. He was well past the retirement age.

And he was comfortable with his lot in life. He was not wanting to go anywhere. He was happy to stay at home. But more than that, Canaan was home.

[4 : 33] It's where he settled down. It's where he was married. It's where his children were born. It's where his children married. It's where his grandchildren were raised. And it's where some of his family have now been buried.

For Jacob, the land of Canaan was all that he knew. It's where he was comfortable. It was the community that he was part of. It was his home. Canaan was home.

But you know, when Jacob's 11 sons, when they returned home, they did so not with the intention of settling down again, but with the intention of setting off again. They returned home in the hope that they could convince their aging father to leave his home and to leave his house and to leave his history and everything behind and go all the way to Egypt, to emigrate to Egypt.

Now, that wasn't going to be an easy task, not because Jacob was stubborn or stuck in his ways, but because Jacob didn't trust his sons. Jacob didn't trust his sons.

When Jacob's 11 sons returned home from their 1,000-mile round trip with gallons of grain for the family, you know, their first statement to their aging father wasn't, how are you?

[5 : 44] It's great to see you. No, the first thing they said to their father was, Joseph is still alive. He is ruler over all the land of Egypt. Joseph is still alive.

And, you know, for a parent who thought that they had lost their son over 20 years earlier, this news would have come as such a shock.

And it did, because we're told that when Jacob heard that Joseph wasn't dead but alive, we read that he went numb. And you'd expect that.

His heart went numb. Literally, it reads that his heart grew cold. His heart grew cold. But that wasn't just because of shock. It was also because Jacob didn't actually trust that what his sons were saying to him was true.

And, you know, you can actually understand how Jacob was cold and confused. To the point that Jacob, he probably asked his 11 sons, when they said to him, Joseph is alive, he said, why are you saying this?

[6 : 49] What do you mean that Joseph is still alive? Joseph died over 20 years ago. That's what you told me. You said to me that a fierce animal had devoured him.

You showed me his coat covered in blood. You convinced me that Joseph was dead. You let me think that he was torn to pieces. And you watched me. You watched me mourn over Joseph.

You saw the pain and all the devastation that had caused me and my family. And now you're telling me he's alive. So what really happened to him then?

How has Joseph been gone so long? And how is he now the ruler in Egypt? What really happened to him? And you know, inevitably, if they wanted Jacob to leave home and emigrate to Egypt, they would have to come clean.

They'd have to come forward and confess their sin. The sons would have to confess their sins to their father. And you know, this was a big moment. This was a life-changing moment for this family.

[7 : 56] Because they were confessing to something they had covered up for over 20 years. They had seized Joseph. They had separated him from his family.

They sold him into slavery in Egypt at the age of only 17. He was a teenager. And then they lied to their father for all that time. And this was a big moment.

It was a life-changing moment. Because Jacob's sons, they were coming clean. And they were confessing their sin. But you know, it's a reminder to us of the solemn warning of Scripture.

Isn't it? Be sure your sin will find you out. Be sure your sin will find you out. They had to come clean. But you know, also what we notice about Jacob's sons is their honesty.

Although they had to come clean and confess their sin, their confession of sin was clear evidence that their hearts and their lives had been changed and transformed by the grace of God.

[8 : 59] And you know, my Christian friend, this is something that should be evident in our lives too. Because as Christians, we should not only be those who confess our sins and come clean, we should also be trustworthy.

We should live with honesty and integrity before others. We should, as Paul says, walk worthy of the calling to which we have been called.

But you know, what's remarkable is that it's not the confession of sin that convinces Jacob that Joseph was alive. It was all the wagons that Joseph sent.

We read in verse 27, But when they told him all the words of Joseph, which he had said to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.

And Israel said, It is enough. Joseph, my son, is still alive. I will go and see him before I die. So when Jacob saw the transformation of his sons, and then this train of royal wagons coming into Canaan, he was convinced.

[10 : 08] His sons couldn't have stolen all these wagons. They certainly couldn't have bought them. They were royal wagons. And so he's convinced that Joseph wasn't dead, but alive.

And although he hadn't seen Joseph with his own eyes, Jacob confesses, he confesses, Joseph, my son, my son, he is alive. He's alive. He's alive.

I will go and see him before I die. And you know, as we've said before, in our study of the life of Joseph, there are many similarities that can be drawn between the life of Joseph and the life of Jesus.

The Old Testament story of Joseph, it illustrates and it foreshadows what is to come in the New Testament. As the saying goes, the new is in the old concealed, but the old is in the new revealed.

And that's what we see here, because Joseph, he was the savior of the ancient world. Jesus, as you know, he's the savior of sinners. But Jacob's initial response here, that's what's important to note in this section.

[11 : 13] Because when his 11 sons told him that Joseph is not dead, but alive, he was stunned, but skeptical. He was stunned, but skeptical, which is a similar response to the crowds when they heard the 11 disciples preaching the good news of the gospel.

They were stunned, but skeptical. The crowds were stunned, but skeptical to hear that the one whom they crucified on a Roman cross was not dead, but alive.

They were stunned, but skeptical to know that the one whom they had sealed in a tomb and had guards around it, he was now out and alive. They were stunned, but skeptical to be told that an angel had met them at the tomb, proclaiming about Jesus, he is not here, for he is risen.

And even when Peter, one of the 11 apostles, when he stood up on the day of Pentecost in Acts chapter 2, and said, this Jesus whom you crucified and killed was raised from the dead, the crowds were stunned, but skeptical.

And yet what we read in that chapter is that on that day, on the day of Pentecost, 3,000 souls were saved. They were convinced that Jesus was not dead, but a risen and exalted Savior of sinners.

[12 : 32] And they believed, they were convinced not because of Peter's preaching, or his passion, or his pastoral care. They believed on the crucified and risen Savior, because of the work of the Holy Spirit.

And you know, we read there that the same was true of Jacob. He was convinced that Joseph was not dead, but alive, because of the work of the Holy Spirit.

We're told in verse 27, that Jacob was convinced because, Jacob was convinced because Jacob was revived. Literally, it means that Jacob was filled with the Spirit.

Jacob was convinced that Joseph was not dead, but alive, because of the Holy Spirit. And you know, you look forward to the New Testament. On the day of Pentecost, the crowds, the crowds there, they were convinced that Jesus was not dead, but alive.

Not because of Peter's preaching, or passion, or his pastoral care, but all because of the Holy Spirit. And you know, my friend, it's not the preaching, passion, or pastoral care of a minister, or any minister, that will convince you that Jesus is a risen and exalted Lord.

[13 : 51] It's only the Holy Spirit. It's only the Holy Spirit that will convince you that you're a miserable sinner, hell-bound sinner, in need of this wonderful Savior, Jesus Christ.

It's only the Spirit that will convince you. That's what our catechism teaches us. The work of the Holy Spirit is that He convinces us of our sin and misery. He enlightens our mind in the knowledge of Christ.

He renews our will. He persuades us, and He enables us to embrace Jesus as He's freely offered to us in the gospel. And so, my friend, it's not the preaching, or the passion, or the pastoral care of a minister that will convince anyone that Jesus is alive.

He's risen. He's triumphant. No, no, no. It's only the Holy Spirit that will convince you. You know, that's my greatest comfort, standing here today.

It's only the Spirit that will convince you of what is said from this word. And so, as we consider Jacob's journey, we see convincing Jacob, but then secondly, covenanting with Jacob.

[15 : 04] Covenanting with Jacob. And look at verse 1 of chapter 46. So Israel took his journey with all that he had and came to Beersheba and offered sacrifices to the God of his father Isaac.

And God spoke to Israel in visions of the night and said, Jacob, Jacob. And he said, Here I am. Then he said, I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation.

I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes. So Jacob's journey, it began when his 11 sons, by the work of the Spirit, he was convinced to leave his family home and make this way towards Egypt.

He was to emigrate to Egypt. But as we said, for a 130-year-old man, this wasn't going to be easy because Canaan had been home to his family for generations.

And as the saying goes, home is where the heart is. In fact, this is why we're told in the opening verse of chapter 46 that Jacob stopped at Beersheba.

[16 : 19] Jacob stopped at Beersheba. We're told, so Israel took his journey with all that he had, and he came to Beersheba and offered sacrifices to the God of his father, Isaac.

Jacob stopped at Beersheba because that was, you could say, that was the furthest point on the map. It was the last town before leaving Canaan.

It was the last stop before crossing the border into the land of Egypt. And, you know, Jacob, he stopped at Beersheba because, well, it wasn't easy to leave home.

He was hesitant about leaving his home and emigrating to Egypt because he knew that he would die in Egypt. And so Jacob, we're told, he stopped at Beersheba to sing, to sacrifice, and seek the Lord.

Jacob stopped at Beersheba to sing to the Lord in worship, to sacrifice to the Lord for sin, and to seek the Lord for direction.

[17 : 20] And this was because Jacob was concerned about walking in the will of God. Jacob was concerned about walking in the will of God. He was concerned about God's covenant promise to his family.

Because as you know the history, way back in Genesis 12, God made a covenant with Jacob's grandfather, Abraham. And God promised Abraham and all his descendants after him that he said, to your offspring, I will give this land, the land of Canaan.

And so the land of Canaan was the promised land. It was the covenanted land. It was covenanted to Abraham and all his descendants after him. And so Jacob's concern was about the covenant.

He was concerned that, well, if he emigrated to Egypt, the covenant would be null and void. Jacob's concern was about the covenant that if he left his home, the covenant would be cancelled in some way.

Jacob's concern about the covenant was that if he went from Canaan, he'd be walking outside the will of God. And that's why Jacob stops at Beersheba. He stops to sing to the Lord in worship, to sacrifice to the Lord for sin, and to seek the Lord for direction.

[18 : 35] And he stops because he was concerned about the covenant and walking in the will of God. And you know, Jacob's concern about the covenant, it ought to be a reminder to us as Christians that we need to be concerned about walking in the will of God.

We need to be concerned about walking in the will of God. Because you know, far too often, we can serve our own wants and set our own way and seek our own will.

And yet, we must practice what we pray. Don't we? We often pray in the Lord's Prayer, Thy will be done on earth as it is in heaven.

So we have to seek the Lord's will. We have to walk in the Lord's will. We have to walk in the will of God. But how do we walk in the will of God? My friend, we walk in the will of God by adoring the Word of God, that is Jesus, by adhering to the way of God, that is His Word, and by attending the worship of God.

We walk in the will of God by adoring the Word of God, by adhering to the way of God, and by attending the worship of God. And that's what concerned Jacob.

[19 : 58] His concern was about walking in the will of God. But you know, what we also see in these verses is that the Lord, the covenant king, He meets with Jacob.

He meets with Jacob in Beersheba. And what does the Lord do? He reiterates, He reaffirms, and He reasserts this family promise, this covenant promise given to Abraham and all his descendants after him.

And you know, in relation to this, I think it's important for us to notice that Jacob is referred to as Israel in these verses. He's referred to as Israel. We read in verse 28, and Israel said, it is enough, Joseph my son is still alive, I will go and see him before I died.

And then it says, Israel took his journey, and God spoke to Israel. Jacob is referred to as Israel, not only because that was the name that the Lord gave to him when he wrestled with him all night, but also because Israel was his covenant name.

It was the name of the nation that the Lord had promised to this people, which was also part of the covenant promise to Abraham. Abraham was told, I will make of you a great nation, the nation of Israel.

[21 : 13] But what we read is that when Jacob stopped at Beersheba, when he stopped to sing and sacrifice and seek the Lord, the Lord reiterates, reaffirms, and reasserts his covenant promise.

And he says to him some wonderful words. The Lord says to him, I am God, I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation.

I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes. And you know, this covenant promise, it's so important because it's a promise that wouldn't see its fulfillment for another 430 years.

It wouldn't see its fulfillment for another 430 years. As you know, the children of Israel, they would be, as the years progressed when they were in Egypt, they would be taken captive, and they would be in slavery and bondage under the rule of Pharaohs.

And they would be kept there for 430 years until the redemption through Moses. In fact, after the Lord speaks to Jacob here in Genesis 46, the Lord doesn't speak to his people for another 430 years until he speaks to Moses at the burning bush.

[22 : 39] And you know, it should make us realize that the Lord was silent. He was silent for 430 years. And as you know, that's a long time. The Lord never spoke to his people for 430 years.

And you know, my friend, maybe you look at your own life and your own situations and you feel that the Lord is silent. Maybe you feel that the Lord is silent when you're seeking him in salvation.

Maybe you feel that the Lord is silent when you're struggling with sin. Or the Lord is silent when you're struggling with sickness or suffering or sorrow. And yet, as we were saying, we often pray thy will be done on earth as it is in heaven.

But what we don't realize is that God's will for his people is that he will secure salvation. And that's what he's doing. He's working even in the silence. And that's what he was doing in the lives of the children of Israel.

He was working in the silence. He was working through all the sin and the sickness and the suffering and the sorrow and he was securing his salvation for his people. But you know, the wonderful word of assurance in this passage is that the Lord was securing his salvation even in the silence.

[23 : 52] The Lord was working out his will even through our circumstances of sin, sickness, suffering, and sorrow, working through it all even in the silence.

But more than that, we see that he promises. He promises, as he promised to Jacob that he will be with us in all that we go through. We were saying that to the children.

He will be with us as we journey through life. I will go down with you to Egypt and I will also bring you up again. You know, there's no greater promise today to be reminded that the Lord is with us through whatever we're going through, whatever is in our experience, to know that I will go down with you.

I will be with you. And you know, that's what happened. The Lord went with his people into Egypt. And he was, although he was silent for 430 years, he was always there.

And then you read in Exodus 2, although it's only a few pages, it covers a long time. Exodus chapter 2, when the Lord heard the groaning of the Israelites, he remembered his covenant, his covenant with Abraham, with Isaac, and with Jacob.

[25 : 07] He remembered the promises he made to his people. And it was in remembering his covenant promises that the Lord called to Moses at the burning bush. In fact, the way that the Lord spoke to Moses at the burning bush is exactly the way that the Lord spoke to Jacob at Beersheba.

When the Lord spoke to Jacob at Beersheba, he repeatedly rang, Jacob, Jacob. Jacob. The Lord repeatedly rang when he spoke to Abraham on Mount Moriah, just about to kill his son Isaac.

Abraham. Abraham. The Lord repeatedly rang when he spoke to Moses at the burning bush. He shouted, Moses! Moses! The Lord repeatedly rang for young Samuel.

You remember that? A young boy. He's roused from his sleep and he hears the word Samuel. Samuel! The Lord repeatedly rang, my friend, when he met Saul on the road to Damascus.

He said, Saul, Saul, why are you persecuting me? Jacob, Jacob, he repeatedly rang.

[26 : 18] And you know, my unconverted friend here or at home this morning, I believe that the Lord has been repeatedly ringing. Repeatedly ringing in your ears for years.

He has been repeatedly ringing and calling you to come to him. And it's not that you've heard an audible voice. It's not that you've heard the name Murdo, Murdo, or Donald, Donald, or John, John.

It's not that you've heard an audible voice or probably will ever hear an audible voice from heaven. But you've heard and you know that the Lord is speaking to you through the gospel by His Spirit calling you to respond in faith and repentance.

He's been ringing, repeatedly ringing in your ears, calling you to respond. So respond, my friend. Don't put it off.

Listen to what the Lord is saying to you. And so as we consider Jacob's journey, we see convincing Jacob, covenanting with Jacob, and then lastly caring for Jacob.

[27 : 27] Caring for Jacob. Now look at verse 5. Then Jacob set out from Bershema. The sons of Israel carried Jacob, their father, their little ones, and their wives in the wagons that Pharaoh had sent to carry him.

They also took their livestock and their goods which they had gained in the land of Canaan. And they came into Egypt, Jacob and all his offspring with him, his sons and his sons' sons with him, his daughters and his sons' daughters.

All his offspring he brought with him into Egypt. And then at the end of verse 27, all the Persians of the house of Jacob who came into Egypt were 70.

Jacob's journey, as we said, it began with his 11 sons convincing him to leave his family home in Canaan and emigrate all the way to Egypt. It wasn't easy to go to Egypt but the Lord was with him and his family were going with him.

And we're reminded in the latter part of this chapter of how important family is. And we're told that everyone, everyone in the family, they all journeyed with Jacob to Egypt.

[28 : 40] No one remained in Canaan. No one stayed where they were. No one stayed at home. No one was left behind. Everyone went to Egypt. Everyone was cared for.

And everyone went down to Egypt, we're told, 70 Persians in all. No one was unaccounted for. But you know this list that we read earlier on and I'm not going to repeat all these names to you, but you know what fascinates me about this list of names of those who were in Jacob's family is that we know little or nothing about them.

We don't really know who they were or what they did or how they lived or what happened in their lives. But the amazing thing is the Lord knew them.

The Lord knew everything about them. The Lord knew them intimately and He knew them personally. He knew everything about them. He knew the day of their birth and He also knew the day of their death. This list of names in Genesis 46, it means nothing to us, really.

But it meant something to the Lord to have it recorded in Scripture. And these names are written and remembered in Scripture because these names mean something to the Lord.

[29 : 55] And you know we often see that in the Bible, don't we? We read the Bible and we come across these groups of names, names we can hardly even pronounce and there are lists of people who once lived in this world but died.

And for the most part these names, all these names, they mean nothing to us because we didn't meet them, we don't know them and we didn't really love them. And yet the Lord met them and the Lord knew them and the Lord loved them.

But all these names, they're all hidden amongst the pages of Scripture. And you know they often make me think that when you read them it's like walking through a graveyard.

You read all these names and it's just like walking through a graveyard. People who lived and died. And just when you walk through a graveyard, even the graveyard here, you walk through the graveyard and the headstones there, just a list of people who once lived in a community and died.

And there are some names that are precious. People who lived and were loved. But for the most part, most of these names they mean nothing to us. And yet the Lord knew them and the Lord loved them.

[31 : 06] And for some of them the Lord saved them and washed them and made them His. And you know my friend, I look at this list of names here and it reminds me of what someone once said.

Every graveyard gives a warning but every grave tells a story. Every graveyard gives a warning but every grave tells a story.

Every graveyard gives the solemn warning that it's appointed unto man once to die. And after that the judgment. Every graveyard warns us that we must all appear before the judgment seat of Christ and give an account of our life in this world.

Every graveyard reminds us that our life is just a tale that is told. It's a vapor that passes and that we are to number our days that we might apply our heart unto wisdom.

My friend, every graveyard it calls us to be ready. It calls us to be prepared. It reminds us we need to be saved. It calls us to have faith in Jesus Christ.

[32 : 08] Every graveyard gives a warning but every particular grave tells a story because every grave tells the story of someone who has a son or a daughter a brother or a sister a father or a mother a husband or a wife.

Every grave tells the story about someone who lived and was loved. every grave tells a story about someone who was met and is now missed. Every graveyard gives a warning my friend but every grave tells a story.

But you know the thing is about all these names here our name doesn't need to be remembered. Our name needs to be written.

Our name doesn't need to be remembered. Our name needs to be written. You know so many people they try to make a name for themselves whether it's in the world of sport or film or music or even within communities.

They try to make a name for themselves. They try to make sure that they're remembered long after they're gone. But my friend our name doesn't need to be remembered. Our name needs to be written.

[33 : 20] Our name needs to be written in the Lamb's book of life. Our name needs to be engraved on the palms of his hands. Our name needs to be known to the good shepherd because he says I call my own sheep by name.

My friend our name doesn't need to be remembered by this community or any community. Our name needs to be written. And it needs to be written in the Lamb's book of life.

Because you know you read all these names of people who once lived and died and it reminds us that when all is said and done of this place and when this life is over as the hymn writer says when the trumpet of the Lord shall sound and time shall be no more and the morning breaks eternal bright and fair when the saved of earth shall gather over on the other shore and when the roll is called up yonder when the book is opened the hymn writer says I'll be there I'll be there the question we need to ask ourselves is will I be there will you be there when the roll is called up yonder my friend our name it doesn't need to be remembered our name our name needs to be written and it needs to be written in the Lamb's book of life how does your name get written faith in

Jesus Christ it's not complicated let's not make it complicated let's make it very simple you believe you confess you believe Jesus as your shepherd you confess Jesus as your shepherd the shepherd knows your name the shepherd writes your name the shepherd calls your name when all is said and done because the shepherd's promise is that goodness and mercy all my life will surely follow me and in God's house forevermore my dwelling place shall be well may the Lord bless these thoughts to us let us pray O Lord our gracious God we give thanks to thee for being with us this morning and for opening up unto us the scriptures and we do pray that by thy spirit that thou wouldst speak to us in the deep recesses of our soul encouraging us equipping us and even calling us from darkness unto thine own marvelous light

O Lord bless thy truth we pray that Christ would have all the preeminence that God would have the glory and that we as thy people this morning that we would know blessing whether here or at home all go before us into a new week keep us ever looking to Jesus the author and the finisher of our faith cleanse us we pray for Jesus sake Amen we're going to conclude this morning by singing to God's praise in Psalm 103 Psalm 103 it's in the Sing Psalms version on page 135 Psalm 103 we're singing from the beginning down to the verse marked 11 in Psalm 103 it's a psalm that reminds us that our God is a gracious God he doesn't deal with us as we deserve but he deals with us according to his grace praise

[37 : 19] God my soul with all my heart let me exalt his holy name forget not all his benefits his praise my soul and song proclaim the Lord forgives you all your sins and heals your sickness and distress your life he rescues from the grave and crowns you in his tenderness so we'll sing verses 1 to 11 of Psalm 103 we'll stand to sing to God's praise praise God my soul with all my heart and he exalts his holy name forget not all his benefits this praise my soul and song proclaim the Lord the Lord forgives you all your sins and heals your sickness and distress your life he rescues from the grave and crowns you in his tenderness and and and his tenderness he satisfies your deep desires from his unending source of good so that just like the evil strength your youth the bigger history new the

Lord is known for righteousness and justice to the drop upon the waters he made on his ways his mighty he still is well son his mighty deeds to Israel son the Lord is mercy full and kind to anger slow and full of grace he will not constantly be provoked for in his anger height his face he does not punish his feet or give our sins their just reward and with his love as high as hand towards all those who fear the

Lord towards all those who fear the Lord 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 forever more Amen