

# 8.9.24 pm

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 08 September 2024

Preacher: Reverend David MacLeod

[ 0 : 0 0 ] a warm welcome to the service this evening. We're going to begin this time of worship and we'll sing to God's praise from Psalm 46. Psalm 46 and the first three stanzas of the Psalm in Gaelic.

God is our refuge and our strength and straits of present aid. Therefore, although the earth remove, we will not be afraid. Though hells amidst the seas be cast, though waters roaring make, and troubled be ye, though the hills by swelling seas do shake, a river is whose streams do glad, the city of our God, the holy place, wherein the Lord most high hath his abode.

We'll sing the first three stanzas of Psalm 46. I know the verses don't quite correspond in Gaelic, but we'll sing the first three stanzas and remain seated to sing. And then afterwards, Angus M. will lead us in Gaelic in prayer, please.

I'll sing the first three stanzas of the Psalm 46. I'll sing the first three stanzas of the Psalm 46. I'll sing the first three stanzas of the Psalm 46. I'll sing the first three stanzas of the Psalm 46.

I'll sing the first three stanzas of the Psalm 46. A second three stanzas of the Psalm 46. A second three stanzas of the Psalm 46.

[ 1 : 2 2 ] Thank you.

Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[ 4 : 2 2 ] Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you.

[ 8 : 56 ]

Downloaded from <https://vetanothersermon.host> - 2025-05-22 02:32:56

[illegible]

• • •

[illegible]

Amen. Amen.

So though the nations rage, kingdoms rise and fall there is still one king reigning over all.  
And so we'll stand to sing in just a moment to God's praise. Though the nations rage,  
kingdoms rise and fall there is still one king reigning over all.

None above him, none before him all the time in his hands for his soul it shall remain and ever stand.

All the power, all the glory I will trust in his name for my God is the Ancient of Days.

Oh, the dread of night overwhelms my soul he is near with me I am not alone Oh, his love is sure and he knows my name for my God is the Ancient of Days.

None above him, none before him all the time in his hands for his throne it shall remain and ever stand.

[ 20 : 06 ] All the power, all the glory I will trust in his name for my God is the Ancient of Days.

Though I may not see what the future brings I will watch and wait for the Savior King when my joy is the Ancient of Days.

Standing face to face in the presence of the Ancient of Days. None above him, none before him all the time in his hands all his glory shall remain and ever stand.

All the power, all the glory I will trust in his name for my God is the Ancient of Days.

For my God is the Ancient of Days. If you could turn with me please to Genesis 27.

[ 21 : 36 ] Genesis 27. Genesis 27.

And we'll pick up where we left off last Sunday. You'll remember if you were here that we see in this chapter this plot where Isaac wants Esau to get the blessing and so he comes up with his plan and tries to put it into action and then Rebecca overhears this and she wants the blessing to go to Jacob which is what God had revealed would be the plan in his will.

and so she steps in and she hatches this counter scheme to try to help God do what he said he would do although God did not need any help in the deceitful scheme of Rebecca.

So we have that going on from verses 1 down to to verse 17 and we've taken it to the point where Rebecca has come up with this counter scheme she's briefed Jacob on this and Jacob is now about to go in to see his father to try to to try to trick him into giving the blessing that he didn't want to give to Jacob.

So verse 18 this is God's word. So he that's Jacob went into his father and said my father and he said here I am who are you my son?

[ 23 : 27 ] Jacob said to his father I am Esau your firstborn I have done as you told me and I sit up and eat of my game that your soul may bless me but Isaac said to his son how is it that you have found it so quickly my son?

He answered because the Lord your God granted me success. Then Isaac said to Jacob please come near that I may feel you my son to know whether you are really my son Esau or not.

So Jacob went near to Isaac his father who felt him and said the voice is Jacob's voice but the hands are the hands of Esau and he did not recognize him because his hands were hearing like his brother Esau's hands so he blessed him.

He said am I are you really my son Esau? He answered I am. Then he said bring it near to me that I may eat of my son's game and bless you.

So he brought it near to him and he ate and he brought him wine and he drank. Then his father Isaac said to him come near and kiss me my son so he came near and kissed him and Isaac smelled the smell of his garments and blessed him and said see the smell of my son is the smell of a field that the Lord has blessed.

[ 24 : 39 ] May God give you the dew of heaven and of the fatness of the earth and plenty of grain and wine let people serve you and nations bow down to you be Lord over your brothers and may your mother's sons bow down to you cursed be everyone who curses you and blessed be everyone who blesses you.

As soon as Isaac had finished blessing Jacob when Jacob had scarcely gone out from the presence of Isaac his father Esau his brother came in from his hunting he also prepared delicious food and brought it to his father and he said to his father let my father arise and eat of his son's game that you may bless me.

His father Isaac said to him who are you? He answered I am your son your firstborn Esau. Then Isaac trembled very violently and said who was it then that hunted game and brought it to me and I ate it all before you came and I have blessed him.

Yes and he shall be blessed. As soon as Esau heard the words of his father he cried out with an exceedingly great and bitter cry and said to his father bless me even me also O my father but he said your brother came deceitfully and he has taken away your blessing.

Isaac said is he not rightly named Jacob for he has cheated me these two times he took away my birthright and behold he has now taken away my blessing. Then he said have you not reserved a blessing for me?

[ 26 : 11 ] Isaac answered and said to Esau behold I have made him lord over you and all his brothers I have given to him for servants and with grain and wine I have sustained him.

What then can I do for you my son? Isaac said to his father have you but one blessing my father? Bless me even me also my father. And Esau lifted up his voice and wept.

Then Isaac his father answered and said to him behold away from the fatness of the earth shall your dwelling be and away from the dew of heaven on high by your sword you shall live and you shall serve your brother but when you grow restless you shall break his yoke from your neck.

Now Esau hated Jacob because of the blessing with which his father had blessed him and Esau said to himself the days of mourning for my father are approaching then I will kill my brother Jacob but the words of Esau her older son were told to Rebekah so she sent and called Jacob her younger son and said behold your brother Esau comforts himself about you by planning to kill you now therefore my son obey my voice arise flee to Laban arise flee to Laban my brother in Haran and stay with him a while until your brother's fury turns away until your brother's anger turns away from you and he forgets what you have done to him then I will send and bring you from there why should I be bereft of you both in one day then Rebekah said to Isaac I loathe my life because of the Hittite woman if Jacob marries one of the Hittite woman like these one of the women of the land what good will my life be to me then Isaac called Jacob and blessed them and directed him you must not take a wife from the

Canaanite woman arise go to Paddan Aram to the house of Bethuel your mother's father and take as your wife from there one of the daughters of Laban your mother's brother God almighty bless you and make you fruitful and multiply you that you may become a company of peoples may he give blessing the blessing of Abraham to you and to your offspring with you that you may take possession of the land of your sojournings that God gave to Abraham thus Isaac sent Jacob away and he went to Paddan Aram to Laban the son of Bethuel the Aramean the brother of Rebekah Jacob's and Esau's mother Amen and may God bless that reading of his word we'll sing again to God's praise we'll sing again in Psalm 46 and we will sing from verse 5 of the psalm

[ 29 : 04 ] God in the midst of her doth dwell nothing shall her remove the Lord to her and help her will and that right early proof and down to the end of the psalm we'll stand to sing to God's praise God in the midst of her doth dwell nothing shall her relude the Lord to her and help her will and that might her be true the heat and rich to majesty the kingdom smooth and wear the

Lord God after let his voice the earth did melt for fear the Lord God holds upon our side doth constantly remain the God of Jacob our refuse has saved me to maintain come and behold what wondrous works have I the

Lord be wrought come see what sheds solace shams beyond the earth hath brought!



to the ends of all the earth wars into peace he turns the low he breaks the spear he does in fire the child first he still not know that I am God among the he that I will be exalted high!

high on earth will be exalted! high our God who is the Lord of souls is still upon our side our the Lord of Jacob our refuse forever will abide me let's pray for a moment heavenly father we thank you for your word and we thank you that you are our God we thank you that the same

[ 33 : 33 ] God that we read of the God of Jacob is the God who shows grace to us just as he showed grace to Jacob we thank you that you abide with us that you speak to us, that you minister to us.

And we ask, Lord, that we would know your presence, that we would hear your voice, that you would speak into our hearts this evening. And we ask this in Jesus' name. Amen. Genesis chapter 27, and we're coming to the second part tonight.

The big picture, for any who are just catching up and trying to see where we are in the story, is the big picture is God has promised to bless Abraham.

That takes us back to Genesis 12, to give him family, to give him land. And the blessing that God promised to Abraham, Abraham experiences a little bit of that.

And then it passes down the line to the next generation, to Isaac. And Isaac experiences a little more of it. And now that blessing is coming down to the next generation.

[ 34 : 38 ] And we're seeing the God of Jacob at work. So what we're seeing in this unfolding plot is God's promise to Abraham and to Abraham's family coming true.

We're seeing that God's sovereign will is being worked out. But just because that's what's happening doesn't mean that everything is tidy and clean and lovely and straightforward.

Because the reality is, it's anything but that. the family that God has blessed, the family that God has promised to bless, that the blessing would come to and the blessing would come through, is a super complicated family.

And they're experiencing all kinds of trouble. And we looked at some of that last time. There's unwise relationships. As Esau takes two wives that were not wife material for himself.

And then there's all the bitterness that comes into the family because of that. And then there's the scheme between Isaac and Esau to get the blessing. And then there's the counter scheme from Rebecca and Jacob to get the blessing.

[ 35 : 57 ] And all the deceit and the manipulation that's involved in that. So as we look into this home, we see a marriage on the rocks. We see brothers at war.

And yet God has not and does not and will not forsake his people. There's a verse in 2 Timothy 2, verse 13.

And it says, If we are faithless, he remains faithful. And we see an Old Testament illustration of that going on in this chapter.

So let's just step through the verses that we read this evening. And let's just see where Rebecca and Jacob's counter scheme get them as things develop.

Three points just to gather our thoughts together. There's deception, there's distress, and there's division. So all in all, a very bright and lovely chapter.

[ 37 : 05 ] Deception, distress, and division. First of all, deception. Verse 18. So he, that's Jacob, went into his father. He's got the plan. He comes with all the equipment.

He comes with the hair for his hands. He comes with all the props in case he needs them. So he, Jacob, went into his father and said, My father. And he said, Here I am. Who are you, my son?

Jacob said to his father. I am Esau, your firstborn. I have done as you told me. Now sit up and eat of my game that your soul may bless me.

So as we come back into this story, the first thing that we hear Jacob say is a lie. It's a word of deception. And if we look back into this family and the history of this family, there are past accounts with various characters in the story so far where half-truths are told to try and gain some traction, some advantage.

But Jacob, as he comes into focus, he takes deception to a whole new level. Jacob doesn't seem to be looking for half-truths to develop.

[ 38 : 21 ] He just tells a bald lie. And he says, bare-faced, he says, I am Esau, your firstborn. But Isaac said to his son, verse 20, How is it that you have found it?

That's the game. So quickly, my son. He answered, Jacob answered, because the Lord, your God, granted me success. That's the next lie.

He's told the first lie. He says, I am Esau, even though he's Jacob. He gets pressed on that and he tells the next lie. And the next lie is worse than the first one. In the first lie, Jacob uses the name of his brother to get the scam going.

But now, as he finds he's getting further into this, he takes God's name and he drags God's name into the mess of this situation.

Verse 21, Then Isaac said to Jacob, Please come near that I may feel you, my son. It's clear that Isaac is not convinced of this.

[ 39 : 30 ] Please come near that I may feel you, my son, to know whether you are really my son Esau or not. So Isaac is just not convinced.

He is somewhat disturbed by what's going on here. But Jacob and Rebekah, remember, in the plot, they'd planned for this.

They'd had the discussion, well, what happens if dad ends up getting the smell and the feel of me and recognizes that I am Jacob.

He's going to curse me, not bless me. So they've had this discussion and they've carefully calculated how their lie could be properly convincing. And so, verse 22, Jacob went near to Isaac, his father, who felt him and said, The voice is Jacob's voice, but the hands are the hands of Esau.

Because remember, he's got the hair over his hands. He did not recognize him because his hands were hairy like his brother Esau's hands, so he blessed them. And yet, he's still unconvinced.

[ 40 : 37 ] He said, Are you really my son, Esau? And again, there's the deceit. He answered, I am. And just notice here, before we carry on, notice that there are multiple opportunities all the way along the line for Jacob to repent.

He doesn't have to go the way of deceit. When his mother first comes to him with this twisted scheme, even if it was from good motivation, even if she's trying to push forward God's will, when she first comes with this scheme that's full of lies and deceit, Jacob had the opportunity to say to his mother, with respect, I don't think this is the way we should go.

This is not right. He had the opportunity, but he didn't take it. He's quite happy to go down this deceitful road. And as his father asks him question after question about the truth, Jacob has opportunity after opportunity to come clean.

but he doesn't take it. And we see this in our own experience. When we determine to go our own sinful way, and every Christian knows what we're talking about here, we all know what it's like to want to do our own thing and go our own way.

And when we determine that we're going to go our own sinful way in a situation, the Lord in his mercy and in his grace and in his long suffering seems to give us chance after chance to repent and to turn back and to be forgiven and to be restored.

[ 42 : 41 ] But in Jacob's experience here, he isn't for turning. not at this point. Then he, that's verse 25, then he, that's Isaac, said, bring it near to me and bring the dish near to me that I may eat of my son's game and bless you.

So he brought it near to him and he ate and he brought him wine and he drank. Then his father, Isaac, said to him, come near and kiss me, my son. And so he came near and kissed him and Isaac smelled the smell of his garments and blessed him.

Remember, the garments are the garments of Esau so that he would get the smell of Esau. Isaac smelled the smell of his garments and blessed him and said, see, the smell of my son is as the smell of a field that the Lord has blessed.

May God give you the dew of heaven and of the fatness of the earth and plenty of grain and wine. Let people serve you and nations bow down to you.

Be Lord over your brothers and may your mother's sons bow down to you. Cursed be everyone who curses you and blessed be everyone who blesses you.

[ 44 : 01 ] And with these words, with that speech, Isaac is thoroughly deceived. And the blessing that is given to Jacob.

One of the observations that most of the commentators make when they look on when they look in on Isaac is that Isaac is a man that lived by his senses.

He lives by his senses. Even though he's matured in years. I can't remember what age he was just now. I want to say 130 but I'm not quite sure.

I think it was round about that. Even though he's matured in years, Isaac hasn't matured spiritually. He's not living by God's word.

God's word. And what we see as we look in on his life is that he's gripped by his senses. His appetites, his moods, his feelings, his preferences dominated the way he lived his life.

[ 45 : 28 ] That was his weakness. He wasn't living by the word of God. He was living by his senses.

And yet in this situation the irony is that all his senses his taste I mean he's deceived when it comes to the taste.

It's not Esau's stew. His sight the sight is gone. His smell he thinks he's smelling Esau.

He's actually deceived. He's hearing because he's not picking up the voice. Every sense that Isaac was gripped by it failed.

One commentator Duguid says in a fitting judgment Isaac ended up sadly deceived by the very senses that he sought to satisfy.

[ 46 : 39 ] It's a sobering picture. And the application is there for us to take for ourselves. And I think the application goes something like this.

If you want to make a mess of your life life, let your senses dominate. If you and I want to career on down a path that's going to be destructive and it's going to be unwise, let your senses, your appetites, your moods, your tempers, your tantrums, your tastes, let them have the rule in your life.

If we live that way, it's a course for disaster. And we see that in many of the sad episodes in Isaac's life.

So Isaac, he is deceived. And Jacob is the master deceiver. and the whole thing is a mess.

And yet, if we stand back from this, we can see that in the mess, and yet unstained by the mess, God is still with them.

[ 48 : 09 ] One of the commentators, Dale Ralph Davis, he entitles his book, and he's dealing with Jacob, and he calls him God's rascal. We see rascals everywhere in this family and in this story, and yet they're God's rascals, they're God's people.

And he's with them. He hasn't washed his hands of this family, he's still in this family, and he's still at work, in spite of everything.

He's still at work. So deception, that's the first point. The second point is distress. From verse 30, we can read, as soon as Isaac had finished blessing Jacob, when Jacob had scarcely gone out from the presence of Isaac, his father, Esau's brother came in from his hunting.

He also prepared delicious food and brought it to his father, and he said to his father, let my father arise and eat of his son's game, that you may bless me. His father, Isaac, said to him, who are you?

He answered, I'm your son, your firstborn, Esau. And just try and take a moment to think yourself into that situation.

[ 49 : 30 ] It's one of these moments where you can see it in a film or even in a soap opera. It's the moment where everything goes still. there's this gasp of horror as Isaac realizes that he's been deceived, and Esau realizes that he's been double-crossed.

And it says in verse 33, as the penny drops for Isaac, it says in verse 33, then Isaac trembled very violently.

there is a time to tremble. Sometimes it's a good thing, sometimes it's a right and it's a necessary thing to tremble.

Isaiah 66 and verse 2 says, but this is the one to whom I will look, he who is humble and contrite in spirit, and trembles at my word.

we should tremble in the presence of God. We should tremble as we receive and as we hear and as we take in the word of God.

[ 50 : 46 ] That should cause us to tremble. But looking back over this story, Isaac had not to date trembled when it came to God's word.

in fact, even though God spoke clearly into his family life, Isaac set God's word aside. He didn't tremble by it. He wasn't really impacted much by it because he wanted to do his own thing and go his own way.

He sets aside God's word. He doesn't tremble at God's word. But when he realizes that his plans and his desires and his ambitions were ruined, when he realizes that his favorite son has no blessing, it says Isaac trembled very violently, verse 33, and said, Who was it then that hunted game and brought it to me?

And I ate it before you came, and I have blessed him, yes, and he shall be blessed. As soon as Esau heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, bless me, even me also, my father.

But he said, your brother came deceitfully, he has taken away your blessing. And Esau said, is he not rightly named Jacob, for he has cheated me these two times. He took away my birthright, and behold, he has taken away my blessing.

[ 52 : 14 ] Then he said, have you not reserved a blessing for me? Isaac answered and said to Esau, behold, I have made him lord over you, and all his brothers I have given him to him for servants, and with grain and wine I have sustained him.

What then can I do for you, my son? Esau said to his father, have you but one blessing, my father? Bless me, even me also, my father.

And then Esau lifted up his voice and wept. And Esau his father answered him and said to him, behold, away, this is not a blessing, this is an anti-blessing, behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high.

By your sword you shall live, and you shall serve your brother, but when you grow restless, you shall break his yoke from your neck. And we'll hit pause there.

for a moment. But what we see as we look in at this point is a father and a son, Isaac and Esau, and they are in distress.

[ 53 : 28 ] And there was no undo button. You know, we can be typing on our computers and we make a mess of something and we hit undo and it goes back to the way it was.

There was no undo button here and Isaac well knows it. One commentator says there was no second blessing left for Esau. The blessing had gone the way of the birthright he had earlier despised.

And so as Esau realizes this, he's in deep distress cries out. But the distress that Esau felt and the cry that came from his mouth, it was a Judas Iscariot like distress.

The tears that Esau wept were bitter tears. not of repentance but of remorse.

Esau wanted the blessing but he was not willing to repent and go God's way.

[ 54 : 52 ] And what we see here I think is a preview of judgment. It's a very early preview of God's judgment.

We see even a low definition picture of hell. Hell is a place where there will be weeping, where there will be distress.

Hell is a place where there will be no blessing. hell is a place where it's too late to repent.

It's too late to receive the grace of God and it's too late to be saved. And for Esau we see here that it's too late to get the blessing.

It's too late to turn back. James Montgomery Boyce the commentator says if you reject the grace of God in Christ now who knows that you will ever again experience a spiritually melting heart and have opportunity to turn to him.

[ 56 : 14 ] Tears mean nothing. Esau wept but his tears were of frustrated selfishness and not of genuine regret for wrongs committed. The only true repentance is a turning from sin to do what God desires.

Weersby the commentator says this Hebrews 12 16 and 17 is God's commentary on this event. Esau tried to repent but his own heart was too hard and he couldn't change his father's mind.

Esau's tears were not tears of repentance for being an ungodly man. They were tears of regret because he had lost the covenant blessing. Esau wanted the blessing but he didn't want to be the kind of man whom God could bless.

So there is deception right through the account and then there's the distress that follows in the experience of Isaac and Esau.

And the last thing here is there's division. Verse 41 Now Esau hated Jacob because of the blessing with which his father had blessed him.

[ 57 : 41 ] And Esau said to himself the days of mourning for my father are approaching then I will kill my brother Jacob. And this is where we see the heart of Esau.

We might be asking how do we know that there's no repentance? Well this is how we know there's no repentance. He wants to kill his brother. He is bitter but he's not broken.

His heart is not broken in a godly way. He's full of remorse and he's feeling sorry for himself but there's no repentance. He's full of hate but there's no humility.

And so he resolves I'm going to kill him. When my father is gone I'm going to kill my brother Jacob.

Verse 42 But the words of Esau her older son were told to Rebekah so she sent and called Jacob her younger son and said to him behold your brother Esau comforts him about you by planning to kill you.

[ 58 : 51 ] Now therefore my son obey my voice arise flee to Laban my brother and Haran and stay with him a while until your brother's fury turns away until your brother's anger turns away from you and he forgets what you have done to him.

Then I will send and bring you from there. Why should I be bereft of you both in one day? So Rebekah she still leaves dropping she's still scheming she's still planning and she plans this escape for Jacob before Esau gets hold of him and kills him.

And then Rebekah verse 46 said to Isaac I loathe my life because of the Hittite woman. These are the women that remember Esau married in the unwise marriage.

If Jacob marries one of the Hittite women like these says Rebekah one of the women of the land what good will my life be to me? And you'll notice here in verse 46 in this conversation this is the first time that we actually read in this whole account this is the first time that Rebekah and Isaac actually speak to each other.

Remember how they first met the We Rewind it's such an amazing love story as God brings these two together and there's such a romantic beginning but for a long time there's been no communication no relationship and this is the first time that they speak and the reality is now they're going to have to speak to each other because the family home is empty.

[ 60 : 38 ] verses 1 through to verse 5 we see that Jacob is sent off to Laban and so the episode ends with brothers divided husband and wife divided daughter and son divided Rebecca makes this plan she says to Jacob you're going to have to go away for a while because it's not safe for you to be here and so the son that she so loved she separated from him she sends him away the son that she favoured the son that she lived for the son that she made an idol of she loses him there's a division here and as far as we know from the scriptures here in this book this division between

Rebecca and Jacob was final the scholars think that this was the last time that we that they are together we don't read anymore about Rebecca so there's a sad end that messy chapter deception distress and division so the question I want to finish with is the question of who are the goodies and who are the baddies in this story because we like to look in on the story and we like to figure out who are the goodies and who are the baddies who do we support the reality is in this story everyone is pretty bad Romans chapter 3 verse 10 say none is righteous no not one and as we look in to these lives we see we see the truth of that so who's the hero of the story well the answer is

God is and even in this story we are seeing pointers to Jesus to God the son the hero the saviour of our soul of our soul sing the Ferguson says the way of salvation as he looks in and he makes observations and draws threads from this story sing the Ferguson says this the way of salvation would come through somebody who experienced deceit and was betrayed somebody who had to yield the blessing to others and take the curse somebody who would be banished from the father's home in order that we might be brought back home into the family so even at this early stage we're seeing the the outline of the saviour who would come into this messy world to deal with the mess of our sin to break sin's curse so that we could be offered the blessing of God and that's we finish tonight with that amazing remembrance of the fact that the blessing that was promised to Abraham it comes all the way down the line and tonight it's offered to us the blessing of God the forgiveness of sin the removal of the curse is offered to all who will repent who will turn from the way of

Esau and who will believe in the God who loves us and he promises to save all he will turn to let's pray heavenly father we pray that you would help us to understand these chapters to receive the application that you press in on our souls by your spirit we pray that where we fall as we see your people fall in the past we pray that we would repent and we ask that we would receive the blessing of God we look in on Jacob and we see how unworthy he was of blessing and we see that we ourselves are unworthy of blessing and yet you are the God who in your grace offers it to us and promises it to all who will come in Jesus name so receive us in

Jesus name we pray as we come to you amen we'll sing to finish what gift of grace is Jesus my redeemer there is no more for heaven for heaven now to give he is my joy my righteousness and freedom my steadfast love my deep and boundless feet to this I hold my hope is only Jesus for my life is only love to his oh how strange and divine

[ 67 : 45 ] I can sing all is mine yet not I but through Christ in me night is dark but I am not forsaken for by my side the Savior he will stay I labor on in weakness and rejoicing for in my need his power is displayed to this I owe my shepherd will defend me through the deepest valley he will lead oh the night has been won and I shall overcome yet not I but through Christ in me no feet

I tread I know I am forgiven the future sure the price it has been paid for Jesus bled and suffered for my pardon that he was raised to overthrow the grave to this I hold my sin has been defeated!

Jesus now and ever is my queen all the chains are released I can sing I am free yet not I but through Christ in me I long to follow Jesus for he has said that he would bring me home and day by day I know he will renew me until I stand with joy before the throne to this I hold my hope is only Jesus all the glory ever more to him when the race is complete till my lips shall repeat yet not

I but through Christ in me yet not I but through Christ in me now may the grace of our Lord Jesus Christ the love of God the Father and the fellowship of God the Holy Spirit be with us all now and forever more Amen