

A Woman Who Had A Disabling Spirit

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Preacher: Rev. D.A. Macdonald

- [0 : 00] Service of worship on a beautiful frosty morning.! I've been asked to make one intimation that's not on the sheet.
- ! The WFM will meet on Tuesday, that's next Tuesday, at 7 p.m. in Breastlit Hall. And all are welcome. I take it it's all ladies who are welcome and not the men.
- Let us sing to God's praise from Psalm 65. Psalm 65 Praise waits for thee in Zion, Lord, to thee vows paid shall be.
- O thou that hearer art of prayer, all flesh shall come to thee. Iniquities, I must confess, prevail against me due.
- But as for our transgressions, then purge away shalt thou. Blessed is the man whom thou dost choose, and make'st approach to thee, that he within thy courts, O Lord, may still a dweller be.
- [1 : 23] We surely shall be satisfied with thy abundant grace, and with the goodness of thy house, even of thy holy place.
- Let us sing these verses. Praise waits for thee in Zion, Lord. Praise waits for thee in Zion, Lord.
- To thee in Zion, Lord, may still a dweller be. O Lord, may still a dweller be.
- In Zion, Lord, may still a dweller be. In Zion, Lord, may still a dweller be.
- In Zion, Lord, may still a dweller be.
- [3 : 14] O Lord, O Lord, may still our glory be.
- We surely shall be satisfied with thy abundant grace.
- And with thy goodness of thy house, in all thy holy place.
- Let us engage in prayer. We are reminded that praise ascends before thee in Zion.
- And we believe praise to be the response of the infusion of grace into lives that have won time.
- [4 : 46] We are without praise. We are without the new song in their mouth. But through the infusion of thy grace.
- Praise is a direct consequence of that infusion of grace into lives.
- We are transferred from the powers of darkness into the kingdom of the Son of thy love. We give thee thanks today for the praise that ascends from hearts in this life.
- It may be full of blemishes. But it is nevertheless praise in recognition of what Christ has done for them.
- And there will come a day in their experience when that praise is made perfect. As it has been perfected already.
- [6 : 20] In the lives of the souls of those who have been translated from a state of grace into a state of glory.

And to gather around the throne. For praise, praise is an essential part. For the souls of those who have been made perfect.

As they gather around the one. For praise, praise is an essential part.

For the measure of health and strength that we enjoy. To enable us to attend the gatherings of thy people.

Grant thy blessing upon this congregation. And upon all who uphold thy cause at the throne of grace.

[7 : 45] And those who, like thy servant of old. When he came before God, had three particular requests in his petition.

One, that he would know your ways. Two, that your presence would accompany him. And three, that he would see your glory.

And we believe these petitions still arise. From the hearts and souls of those who have been touched by the power of your grace.

And who still seek to know your ways. To enjoy your presence. And to behold your glory. As it is revealed full of grace and truth.

Bless, we pray thee, the homes of the congregation. Bless all who are associated with the congregation. Those present, those unable to be present.

[8 : 51] Through thy restraint in providence today. Be near to them and minister to them. Whether at home or in hospital or in residential care.

Bless your cause throughout our island. Throughout our nation and to the ends of the earth. That your cause may go from strength to strength.

That the powers of darkness may be pushed back. And that many might see. That the power of light triumphs over the power of darkness every time.

Lead us and guide us as we reflect on a part of your truth today. Blessed to our souls. Feed us, we pray thee, with the finest of the wheat.

Cleanse in the blood. In Jesus name we ask it with forgiveness of sin. Amen. Let us further sing to God's praise from Psalm 84.

[10 : 02] Psalm 84 How lovely is thy dwelling place. O Lord of hosts to me. The tabernacle of thy grace.

How pleasant Lord they be. My thirsty soul longs vehemently. Yea, fainth thy courts to see.

My very heart and flesh cry out. O living God, for thee. Behold, the sparrow findeth out an house wherein to rest.

The swallow also for herself hath purchased a nest. Even thine own altars. Where she saith her young ones forth may bring.

O thou almighty Lord of hosts, who art my God and King. Let us sing these verses. How lovely is thy dwelling place.

[11 : 11] How lovely is thy dwelling place.

O Lord of hosts to me. The tabernacles of thy grace.

How pleasant Lord they be. My thirsty soul longs vehemently.

Behold, the fire. O Lord of hosts to me. My very heart and flesh cry out.

O living God, for thee. Behold, the sparrow findeth out.

[12 : 35] And how swearing to rest. The swallowing also on herself hath purchased a nest.

In thine own altars. When she's safe. I am what source they bring.

O thou almighty Lord of hosts, who art my God and King.

Let us now read from the New Testament.

at that season some that told him of the Galileans whose blood Pilate had mingled with their sacrifices and Jesus answering said unto them suppose ye that these Galileans were sinners above all the Galileans because they suffered such things I tell you nay but except ye repent ye shall all likewise perish or those 18 upon whom the tower in Siloam fell um slew them think ye that they were sinners above all men that dwelt in Jerusalem I tell you nay but except ye repent ye shall all likewise perish he spake also this parable a certain man had a fig tree planted in his vineyard and he came and sought fruit thereon and found none then said he unto the dresser of his vineyard behold these three years

[15 : 22] I come seeking fruit on this fig tree and find none cut it down why why cumbereth it the ground and he answering said unto him Lord let it alone this year also till I shall dig about it and dung it and if it bear fruit well and if not then after that thou shalt cut it down and he was teaching in one of the synagogues on the Sabbath and behold there was a woman which had a spirit of infirmity eighteen years and was bowed together and could in no wise lift up herself and when Jesus saw her he called her to him and said to her woman thou art loosed from thine infirmity and he laid his hands on her and immediately she was made straight and glorified

God and the ruler of the synagogue answered with indignation because that Jesus had healed on the Sabbath day and said unto the people there are six days in which men ought to work in them therefore come and be healed and not on the Sabbath day the Lord then answered him and said thou hypocrite doth not each one of you on the Sabbath loose his ox or his ass from the stall lead him away to watering and ought not this woman been a daughter of Abraham whom Satan hath bound lo these eighteen years be loosed from this bond on the Sabbath day and when he had said these things all his adversaries were ashamed and all the people rejoiced for all the glorious things that were done by him amen and may

God bless to us that reading from his truth let us further sing to his praise from psalm 146 and verse 5 psalm 146 and verse 5!

O happy is that man and blessed whom Jacob's God doth aid whose hope upon the Lord doth rest and on his God is stayed!

who made the earth and heavens high who made the swelling deep and all that is within the same who truth doth ever keep who righteous judgment executes for those oppressed that be who to the hungry giveth food God sets the prisoners free the Lord doth give the blind the sight the bow down doth raise the Lord doth dearly love all those that walk in upright ways let us sing these verses O happy is that man and blessed O happy is that man and blessed whom Jacob's

[19 : 14] God doth be whose hope upon the Lord doth rest and on his God his day who made the earth on heaven high who made the swelling heat and all the diswitted blood!

the! the! the! the earth! the earth does ever keep who my just judgment exude for those!
the! the who! the hungry get gathered God said so!

the! the the Lord of the! the! the!

the! the rich of the race the Lord of the Lord of love that walk in the right ways!

[21 : 27] let us now turn to the passage that we read the gospel according to Luke and chapter 13 and we may read again at verse 11 and behold there was a woman which had a spirit of infirmity eighteen years and was bowed together and could no wise lift up herself a woman who had a disabling spirit the chapter begins by relating a little about two disastrous effects events that took place and the reaction to both tragedies was very similar very little is known about the first one that is mentioned apparently some

Galileans had engaged in offering animal sacrifices! and while engaged in what was essentially an act of worship on their part they were murdered by soldiers under the jurisdiction of Pontius Pilate!

the Galileans tended to be fiercely independent in those days it is not clear what story was placed in whatever passed for media outlets at the time to account for this senseless killing were these Galileans seen as a political threat we know how governments can place their own spin on such brutal events it is not even too clear why some brought this matter to the attention of Jesus did they think that as a Galilean Jesus would be interested I am not really sure whatever the reasons for mentioning the atrocity it is evident that they considered the Galileans were themselves to blame what do

I base that from the way in which Jesus responded suppose ye that these Galileans were sinners above all the Galileans because they suffered such things in other words Jesus is saying to them do you think that the Galileans were worse sinners than all other Galileans because they suffered in this way and then he goes on to say I tell you no and those who brought the report were not so much concerned with the cruelty of Pilate they viewed the event as evidence of divine displeasure with the lives of those who were slaughtered the reasoning was that these must have been very wicked otherwise God would not have permitted their being put to death in that brutal way and the answer of

Jesus clearly demonstrates the flaw in their reasoning I doubt very much of his response was what they desired to hear or even expected to hear but from the way Jesus spoke it was a response that they needed to hear how do we know well he went on to state unless or except you repent you shall all likewise perish and note the stress that Jesus places for the need for individual personal repentance and then Jesus quoted another example that must have been in the news at the time or those eighteen upon whom the tower in Siloan fell and slew them think ye that they were sinners above all men that dwelt in

[26 : 05] Jerusalem and the implication of the question again seems to be that they did think that those who died were worse sinners!

and again their assessment is blown away by the response of Jesus no I tell you they were not more guilty than others and again there is emphasis placed by Jesus on the need to examine one's own life unless or except you repent you will all likewise perish so as they were asked to examine their own life so we too are asked to do the same has the change from darkness to light from sin to holiness taken place in our own lives there is the emphasis then on individual personal repentance have I truly repented and do

I place my confidence solely on the person and work of the Lord Jesus Christ and you know these questions are timeless in the sense that they never go out of date it would be a grave error to suppose that repentance is a one off event it is not it is a lifelong companion in the life of every born again person and then Luke follows that up with the parable of the barren fig tree which was given a stay of execution for a limited time period and among other things it truly demonstrates the patience of a long suffering God with impenitent sinners it also demonstrates that the window of opportunity will not be there forever we are urged to make use of the day of opportunity before the curtain comes down and we are like the barren fig tree and cut down

Luke then tells that Jesus was teaching in the synagogue we are not informed of the subject matter for Luke is concerned to draw attention to an episode that took place and so this morning I wish to focus attention on the woman with a chronic disability whom Luke highlights for us in the passage three thoughts first a chronic disability second Christ's compassion and thirdly callous criticism first a chronic disability quality As everyone knows disability comes in many shapes and forms.

Some forms of disability are more easily seen than others. There can be physical disability which is not life long but only for a period.

[29 : 55] And then there can be physical disability which is life long and even progressive. There can be mental disability.

Some forms of mental disability are not easily recognised or seen. Some are, they are life long and unchanging in the sense that those who have that disability have it for the whole of their life.

Inevitably, disability creates its own problems. It affects the person with the disability but also the lives of those most intimately involved with such persons.

I read once a woman from America who was the mother of a Down syndrome son. She described disability as a normal part of life in an abnormal world.

A normal part of life in an abnormal world. Disability can only be normal in an abnormal world.

[31 : 17] And if you ask me the question why, my response is this. For this basic reason that when God created the world, He created a perfect world for perfect people.

Adam and Eve were not created disabled. And their children or their offspring would never have been disabled unless sin had entered the world.

The fall of man, or if you like, man's disobedience, man's sin, has had a devastating impact on every aspect of creation.

It resulted in the world becoming an abnormal world. Disability is simply a more noticeable form of the brokenness that is common to human experience.

And here in this chapter Luke draws our attention to the chronic disability of this nameless woman by the use of the word, behold.

[32 : 35] Behold there was a woman who had a spirit of infirmity or a disabling spirit eighteen years. Luke describes for us the desperate plight of this unnamed woman.

She had been disabled for eighteen years. He tells us the consequence of her condition. She was bent over and could in no way raise herself up.

She couldn't fully straighten herself. In other words, she was going around almost bent double. Such was the nature of her disability.

And for those whose disability is lifelong, eighteen years, is but a mere fraction of the time that they may have to live with their disability.

This nameless woman may have suffered from some form of spondylitis, I don't know, causing her to be permanently stooped.

[33 : 48] The context suggests that her suffering was acute. That she was bent over either with pain, or from her condition, or even both.

And I suspect that given the nature of her disability, it affected everything in her life, as most forms of disability do.

It would have limited her capacity to engage in employment, assuming that she wished employment. It would have interfered with her sleeping arrangements.

She would not have been able to lift her head, so her dignity was diminished. And Luke is the only Gospel writer who mentions this woman and this episode.

And that is not surprising, given that Luke was a physician, a doctor. He would pay more attention to those with disability than perhaps most.

[34 : 57] Note where Luke saw this woman. He tells us she was in the synagogue on the Sabbath.

How do we know it was the Sabbath? Well, verse 10 tells us that Jesus was teaching in the synagogue on the Sabbath. And when he was teaching, this woman was present.

We ought not to overlook these details. We have to remember that this is the Jewish Sabbath, so that would be the equivalent of our Saturday.

She could have. You know, if we are honest, sometimes people hardly need an excuse to remain at home and to be absent from the means of grace.

Rather, the context implies that this was her regular practice. And you know, there are special blessings promised to those who do not neglect to meet together for worship.

If we let indifference or apathy influence our pattern of attendance and worship, How are we to know that the Lord may not visit with particular blessing the very day that we are absent?

[37 : 31] At the very heart of true worship is the desire to meet with the King of Kings. To see his face.

It lingers and you continue to taste it. And I thought it was a very descriptive phrase of true worship. In worship, that sense of awe, reverence, joy and pleasure, at the presence of God, it lingers.

And He has drawn near in the service of worship. It was a desire on the part of Moses.

One was that he would know God's ways. That was important to him. And the second was that he would enjoy the presence of the Lord. If the Lord would not go with them, he didn't want to move from where they were.

[illegible]

But before rushing to dismiss or closing your mind to the quotation, judge for yourselves whether this quotation is still apt and relevant today.

[40 : 32] And this is what he wrote. Men may read at home sermons far more profound and eloquent than they can hear in church.

And of course that was an age where people read sermons. Nowadays it is online listening and so on. Still, their true place he went on to write is in the sanctuary.

For this is still a custom of Christ's to be where his people are gathered. That's the end of the quotation.

The writer who was caught in Nicoll was a man by the name of Dr. William Taylor. He wrote in 1891. And he followed the quote of Nicoll with these words.

The prevalent indifference to the sanctuary is an evidence of the low state of spiritual life among us. And indulgence in it will make that condition lower.

[41 : 37] Therefore, we ought to be on our guard against it. Now, let me ask the question again. Do you think that these quotations are just as relevant today as they were all these long years ago?

Personally, I do.

This is a morning and evening service. Let me encourage you to attend both. After the morning service, you are just a little cleaner than you were when the day started.

You are just ready to worship. And if we love the Lord, we will want to worship him more. In God's presence, we become conscious of our sinfulness.

And yet the glory of the gospel is that Christ himself comes to us by his spirit and puts his gospel into our heart.

[43 : 04] That was Dr. Ferguson. He is still preaching. I somewhat maybe a year older than myself. When I was a student, way back in the late 60s, Dr. Ferguson was then the president of the Christian Union at Aberdeen.

And even then he was head and shoulders, I thought, above everyone else. Well, this woman, she did not let her disability prevent her attendance in the synagogue.

Did she struggle to cope? Did she experience deep discouragement or despondent and spare? We don't really know.

Did she pass through dark nights of the soul? Isn't it strange that we do not speak of dark nights of the mind or of the will or even of the spirit, but a dark night of the soul?

Did she pass through dark nights of the soul? I'd be surprised if she did not. But again, we are not told. What I mean by dark night of the soul is not just the experience of suffering, but suffering in what feels like the silence of God.

[44 : 31] Can you follow that? Suffering in what feels like the silence of God. At such times, the language of the psalmist is appropriate in prayer, I think.

O Lord, be not silent. O Lord, be not far from me. Anyone with a physical disability can testify that it can be hard to be content when you're suffering severe pain and permanent physical limitations.

Dare I say it? That in such circumstances, even a person who has experience of the joy of the Lord may be tempted to self-pity on the odd occasion.

And did you notice that Luke also tells us that this woman was a daughter of Abraham? Verse 16. Now that might be merely understood in the literal sense, that she belonged to the Jewish people.

I prefer to think of it differently. Do you remember what was said about a man Zacchaeus? When he and Jesus met.

[45 : 54] And Jesus said to him, Today's salvation has come to this house since he also is a son of Abraham. In other words, he was a spiritual son.

And so I understand this additional snippet of information in her reading about this woman to mean that the woman belonged to the community of faith.

And that is why she was worshipping in the synagogue. The word of God was precious to her. And there is also this additional information given by Luke.

He hints at satanic involvement in her condition. Verse 11 states, She had a spirit of infirmity, a disabled spirit, 18 years.

Now, remember, I already said Luke was a doctor. But this is the only place where he describes someone as having a disabling spirit.

[46 : 54] His diagnosis is confirmed by Jesus in verse 16. So ought not this woman, being a daughter of Abraham, whom Satan has bound, think of it, for 18 years be loosed from this bond on the Sabbath.

The physical trouble was caused by spiritual torment. We know from the Bible, however, suffered grievously through physical satanic attack.

Job is one example. Satan struck Job with loathsome sores from the sole of his foot to the crown of his head.

Precisely what these sores were is not made known. The only relief he could get was by scratching himself with a piece of broken pottery.

And from that we can deduce that the sores were not only painful, but extremely itchy. Remember Paul wrote about something in his own life.

[48 : 00] A thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from becoming conceited. This woman then had a chronic disability.

She was bent over, probably bent double. And that brings me to the second thought, Christ's compassion. If you were to look for a definition of compassion in a dictionary, you might find sympathetic, pity, concern for the sufferings or misfortunes of others.

In the Old Testament, the Hebrew word that is used and often translated merciful in English means compassion.

It has at its heart warrants and pity. Pity that is willing to go the second mile, that forgives sin and places grace in place of judgment.

It speaks of the wonderful care of a gracious, loving God. And if we ask ourselves the question, from where does our compassion arise?

[49 : 15] I think the most common response would be from our heart. We speak of a heart of compassion. Of a heart feeling great pity.

Or, my heart went out to this person. I felt for them. In the Galic idiom, We attach the emotion of compassion to the heart.

In the Bible, compassion is spoken as coming from the lower parts of the body. It is something for want of a better phrase that is gut-wrenching.

It goes right to the root of one's being. And in this context, Luke draws our attention to the sensitive awareness of Jesus, along with his depths of compassion.

Where do we see the sensitive awareness of Jesus? Well, verses 12 and 13. When Jesus saw her, he called her to him and said unto her, Woman, thou art loosed from thine infirmity.

[50 : 20] And he laid his hands on her, and immediately she was made straight. These few words serve to highlight the beautiful personal qualities of the Lord Jesus Christ.

No one else seems to have paid any attention to this woman. But Jesus noticed, and he paid attention. He understood her plight.

He called her over. He didn't leave her to continue struggling under the weight of demonic oppression, but he summons her to himself. And what a precious message he had for her.

Woman, you are freed from your disability. And as if to confirm his message of liberation for her, Luke tells us he laid his hands on her.

Now, that was not a common gesture. In fact, in those days, people kept their distance from the disabled. They wouldn't touch them.

[51 : 19] The religious leaders of the day, in fact, refused to have any direct contact with women. And that is borne out by the reaction of Jesus' own disciples.

When they returned on occasion to find Jesus, you remember speaking with the Samaritan woman at the well. They marvelled that he was talking with a woman. John tells us in his gospel account.

And here Luke tells, he laid his hands on her. And Luke records the immediate result of his laying his hands. Immediately she was made straight. Eighteen long years.

She had been very disabled. But one touch, one word from Jesus. Resulted, in the devil's work being cancelled out, she was fully cured.

What a marvellous transformation. And Luke wishes us to understand the abrupt suddenness of the change. From being bent over to standing tall.

[52 : 26] She was made straight. Luke tells us how she reacted to this compassionate and gracious act of healing. Does Luke tell us that she celebrated with friends?

Does Luke tell us that she went out for a meal? Does Luke tell us that she danced with joy? Luke reports none of that.

But did you note what Luke does report? She glorified God. She glorified God. She's not saying, look at me, I'm a different person.

No, that's not what she's saying. But she's saying, look at God. She praised the Lord in recognition. Not only of his majestic power.

But also as a direct consequence of her own deep indebtedness and gratitude to the Lord. And you will find on a careful reading of Luke's Gospel that praise is a feature of his Gospel in response to the mighty works of God.

[53 : 42] Chapter 2 of Luke. The shepherds. After visiting the infant Jesus. The shepherds returned glorifying and praising God for all they had heard and seen.

The paralyzed man restored to health went home glorifying, praising God. The reaction, following the race into life of the son of the widow of Nain.

Fear seized them all and they glorified God. Out of the ten lepers who were healed, we're told, Luke reports one, returned to give thanks, praising God with a loud voice.

Blind Bartimaeus. And immediately he recovered his sight and followed him glorifying God. And all the people when they saw it gave praise to God. The centurion at the cross.

When the centurion saw what had taken place, he praised God saying, Certainly this man was innocent. And this woman, she gave praise for a wonderful and marvelous deliverance, which as far as one can gather was unsolicited by her.

[54 : 51] But her deliverance was due to the gracious, sensitive awareness and compassion of a wonderful Savior. Now, by way of application, there may be very few who have bent backs physically.

But morally and spiritually, all men find themselves sooner or later bent and bowed by weaknesses of one kind or another, from which we have not the strength to free ourselves.

Sooner or later, almost everyone who lives long enough becomes disabled in a measure. And if we are not disabled from birth or by injury or illness, most of us will be disabled by the breakdown of our bodies as we grow old.

Well, it's worth listening to the psalmist's description of his own condition, as one burdened by the guilt of sin.

My guilt, he wrote, has overwhelmed my soul. Its burden is a crushing weight. I am bowed down, I am brought low.

[56 : 09] And I go mourning all the day. My back is filled with searing pain and my whole body wastes away. The larger catechism, number 25, teaches the helplessness of man to extricate himself without the saving work of God.

Man is utterly indisposed and disabled and made opposite to all that's spiritually good and inclined to all evil and that continually.

You know, it's a most unflattering picture of the condition of man by nature. We cannot get rid of our backbending burden of sin.

But, but Jesus can deliver us and save us just as he delivered this woman. Do you believe that?

Remember we sang about it in the song. The Lord lifts up the bowed down. He has the power and the authority to forgive sin.

[57 : 20] He is able to introduce forgiven sinners to the glorious liberty of the children of God. And so, let me ask, is there that song of praise in your heart today?

Praising the Lord for what he has done in your life as one who has effected marvelous deliverance.

Christ's compassion. Oh, how warm and how graciously he forgives and delivers. A chronic disability and finally, briefly callous criticism.

Christ's compassion. Now, you might have thought that everyone would be pleased to see this woman's life turned around. Wouldn't you think so?

But Luke tells us there was one at least who was not. He didn't rejoice. But he was quick to criticize what took place.

[58 : 27] As if the giver of the law, the Lord Jesus Christ, would ever break his own law. Verse 14, the ruler of the synagogue answered with indignation because that Jesus had healed on the Sabbath day.

And he goes on to quote from the fourth commandment. He was following his own set of rules. Jesus, and now, it's worth noting, Jesus didn't deny the importance of the place of the Sabbath.

Jesus didn't say that it was no longer binding. But what he did do was accuse this legalistic critic of hypocrisy. Jesus tells the world perfectly happy to care for their livestock on the Sabbath.

But they would not let human beings come and receive a healing touch from the Savior. And one question that arises from this report by Luke is, how do we view our Sunday?

Do we view it as a day where we love to worship the Lord? Do we view it as a day of bringing the disabled to church? Or even for bringing church to the disabled by bringing the gospel to the housebound and in care homes?

[59 : 58] You know, without pursuing the matter further, I think it is very easy to come up with what appears to be a spiritual sounding excuse like this man.

Thereby prolonging suffering in someone's experience rather than show compassion like Jesus did.

And Luke concludes his report by telling all his adversaries were ashamed, all the people rejoiced for all the glorious things were done by him. There is a wider application here.

The Bible teaches that Jesus put his adversaries to shame by his victory on the cross. Remember what Paul wrote.

He disarmed rulers and authorities, put them to open shame by triumphing over them in him. He did it again when he rose from the dead on the third day.

[61 : 01] And he is still doing it through the proclamation of the gospel as broken people are made whole through the ministry of the Holy Spirit in applying the power of the truth to broken lives.

One day there will be no disability in the lives of those in Christ. And they will most certainly rejoice for all the glorious things he has done.

May none of us be strangers today to discovering how God can do for us what we cannot do for ourselves.

A chronic disability, a woman bent over, Christ's compassion. How wonderful is Christ's compassion. Touching broken lives and restoring them.

And the callous criticism. You want to push it to one side and leave it out the door. Let us pray. Eternal and ever-blessed one, We thank thee that we come to our compassionate, our considerate Saviour.

[62 : 23] One who knows our frame and who is able to restore our frame in a way that is above and beyond our wildest expectations.

Oh, forbid that any of us be strangers to the healing ministry of our compassionate and considerate Saviour. And the glory shall be thine.

In Jesus' name we ask it. Amen. Amen. Let us conclude by singing to his praise from the second version of Psalm 145.

The second version of Psalm 145 at verse 8. The Lord our God is gracious, compassionate is he also.

In mercy he is plenteous, but unto wrath and anger slow. Good unto all men is the Lord, or all his works his mercy is.

[63 : 38] Thy works all praise to thee afford. Thy saints, O Lord, thy name shall bless. The glory of thy kingdom show shall they, and of thy power tell, That so men's sons his deeds may know, His kingdom's grace that doth excel.

Thy kingdom hath none end at all, Doth through ages all remain. The Lord upholdeth all that fall, The cast down, Raiseth up again.

Let us sing these verses in conclusion. Second verse in Psalm 145 at verse 8. The Lord our God is gracious. Compassion is here also.

The Lord our God is gracious, Compassion is here also.

Compassion is here also.

[65 : 13] O, his mercy is, thy works of praise to thee afford.

Life is the Lord, thy name shall bless. The glory of thy kingdom show, shall they and all thy power tell.

Last, O men's sons, since he's been old, his kingdom's grace shall not excel.

Thy kingdom hath the land of all, they just through ages are we made.

Thy Lord upholdeth all that fall, thou canst unraised the dark again.

[67 : 00] Amen. Amen. Now may the grace of the Lord Jesus Christ, the love of God the Father, fellowship and communion of the Holy Spirit, rest on and abide with you all, now and forever.

Amen.