

From Prisoner to Prime Minister

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: 30 May 2021

Preacher: Rev. Murdo M Campbell

[0 : 00] 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. Genesis 41 and verse 38.

And Pharaoh said to his servants, Can we find a man like this in whom is the Spirit of God? Then Pharaoh said to Joseph, Since God has shown you all this, there is none so discerning and wise as you are.

You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne, I will be greater than you.

You know, everyone loves to hear a rags-to-riches story, because we're always fascinated about how someone has risen from poverty and obscurity to fame and fortune.

One such person is the international best-selling author, J.K. Rowling. As you know, J.K. Rowling, she found her fame and fortune by writing about a young wizard called Harry Potter.

[1 : 07] And I have to be honest, I've never read any of the books. Maybe some of you have. Maybe some of you have watched the films. I haven't watched the films or read any of the books. But this woman, J.K. Rowling, she's had all her publications.

They've been translated into more than 65 languages. And she's sold over 500 million copies. As you'd expect, J.K. Rowling, she's now worth over a billion dollars.

But, you know, the idea of Harry Potter, it was conceived in her mind over 30 years ago in 1990, while she was sitting on a delayed train from Manchester to London.

And in the years prior to the publication of her first book, J.K. Rowling, she was someone who moved around a lot. She was in financial poverty.

She was really struggling. She even spent some time in Edinburgh, where she trained as a teacher while trying to write up her first novel. And, in fact, J.K. Rowling, she spent a lot of time writing her first book in an Edinburgh cafe.

[2 : 10] I don't know if you've been into it. It's called the Elephant House, which is just off the Royal Mile. It's on George IV Bridge. And I went there a few times as a student.

And you're often reminded as you go in that this is the place where J.K. Rowling began her movement to fame and fortune. And many publishers, when she was trying to be published for the first time, they turned her down, telling her, get a day job, you'll never make any money trying to write for children, until one publisher published her first book.

And, well, they say the rest is history. It's an incredible rags-to-riches story. And there's many of them. We can think of many people. One, the footballer, Marcus Rashford, another one, one who was brought up in poverty, and yet he's a famous football player today.

But, you know, when we come to the story of Joseph, we see that this remarkable rags-to-riches story, it was 13 years in the making. Because for 13 years, the Lord has been working perfectly, patiently, and providentially, according to his plan and purpose, in order to prepare Joseph for this moment in his life.

Where Joseph, he's brought from rags-to-riches, from the pit-to-the-palace, from being a prisoner-to-prime minister. And, you know, it's a remarkable turn of events.

[3 : 40] But it all takes place according to the Lord's perfect plan and purpose. And I'd like us just to consider this chapter under three headings this morning.

Joseph's preparation, Joseph's proposal, and Joseph's promotion. Joseph's preparation, Joseph's proposal, and Joseph's promotion.

So, first of all, Joseph's preparation. Joseph's preparation. We'll read again from the beginning of the chapter. We're told that after two whole years, Pharaoh dreamed that he was standing by the Nile.

And behold, there came up out of the Nile seven cows, attractive and plump, and they fed in the reed grass. And behold, seven other cows, ugly and thin, came up out of the Nile after them, and stood by the other cows on the bank of the Nile.

And the ugly, thin cows ate up the seven attractive, plump cows. And Pharaoh awoke. You know, this scene in Joseph's life, it opens exactly two years after the events of the previous chapter.

[4 : 45] And you remember two weeks ago when we were looking at Genesis 40, that Pharaoh's chief butler and baker, they providentially ended up in the same prison as Joseph, with Joseph as their prison warden.

And it was there in prison that the butler and the baker, they providentially had a disturbing dream on the same night, with the same interpreter to hand.

And when Joseph interpreted both dreams, he explained that there would be freedom for one and a fatality for the other. He explained that there would be promotion for one, but punishment for the other.

The butler would be boundless. He would be set free, while the baker was going to be butchered. And it all took place on Pharaoh's birthday. Then you fast forward two years, and Pharaoh's birthday, it's rolled round again.

We don't know how old Pharaoh was by this time, but we do know, as we read in the chapter, that Joseph is now 30. He's 30 years old. And 13 years have passed since he was seized, separated, and sold into Egypt at the age of only 17.

[5 : 55] And since then, Joseph's only experience of this nation of Egypt, his experience of Egypt has been as a servant in Potiphar's house, and also as a secure prisoner because of Potiphar's wife.

Joseph, as you know, as we saw in the narrative of his life, that he was falsely accused of sexual misconduct. He was wrongly imprisoned in Pharaoh's prison. And out of those 13 years in Egypt, Joseph had spent most of them in Pharaoh's prison.

Now, some people would consider Joseph's 13 years in Egypt to be extremely unlucky. But as you know, luck had nothing to do with what was happening to Joseph.

Because everything that was taking place in Joseph's life was all according to the Lord's perfect plan and purpose. For 13 years, the Lord had been patiently and providentially working according to his perfect plan and purpose in order to prepare Joseph for this moment in his life.

Because as we said before, Joseph, he is not the main character in this story. The Lord is the main character in the story. The Lord is the author of the story.

[7 : 14] He's the director in the drama. He has written the storyline. Joseph might not have understood the storyline. He might not have foreseen the events that were coming in his life.

He might not have foreseen all the twists and the turns that were written into the narrative. But the Lord did. And the Lord knew what he was doing in Joseph's life. Because the Lord was at work in Joseph's life.

And the Lord was with Joseph. And the Lord knew that the closing of those prison doors, it was all part of his perfect plan and purpose to open the palace doors.

My friend, this chapter in Joseph's life, Genesis 41, was 13 years in the making. And you know, it's a reminder to us that whatever is going on in the chapter of our lives today, there's a reason for it. We might not see it or know it or understand why it's happening. Maybe not until we leave this world. But you know, the comfort is the Lord knows.

[8 : 18] And even though we may not think or feel it or even be aware of it, the Lord is working in your life this morning. And he's working in my life too. Which means that whatever is going on today, our comfort and assurance is that this morning the Lord knows it, the Lord sees it, the Lord understands it, and the Lord is present in it.

My friend, every chapter in our lives has been written by the Lord. And the thing is, he's the one who turns the pages in the story of our lives. And there's nothing wasted with him.

Nothing is found wanting. Our life experiences, they aren't by chance or at random. No, they're all according to the Lord's supreme and sovereign providence. It's all by his grace for our good and to his glory.

It's all by his grace for our good and to his glory. It's all a preparation for what the Lord has perfectly planned according to his purpose.

And even though we may not understand it, the Lord is using it. He uses all the tests, trials, temptations, and transitions in our lives in order to teach us and train us for future service or future glory.

[9 : 42] And that's what we see. The Lord was with Joseph. And the Lord was preparing Joseph. The Lord was teaching and training and testing Joseph for future service.

And for 13 years, the Lord had been working in him. He had been patiently and providentially working according to his perfect plan and purpose in order to prepare Joseph for this moment in his life.

And, you know, I find it interesting how long it took the Lord to prepare Joseph for this moment. Because we might think that it's a really long time.

We might think that 13 years, well, that's an unlucky number. We might look at 13 years as a really long time for the Lord to be working in someone's life. But that was actually the time it took for a Jewish boy to be declared a man at his bar mitzvah.

It was after 13 years of being taught and trained and tested that a Jewish child or a Jewish boy was said to have come of age.

[10 : 48] And it's during those formative years that a parent would inform and instruct and instill in his child the way that he should go. It was all part of his preparation.

And my friend, you know, God is no different a father. God is our father. And the amazing thing is, he's not in a panic.

He's not in a hurry. He's not rushing his plan. No, he's patiently and providentially working according to his perfect plan and purpose in our lives and also in the life of Joseph.

He was preparing Joseph for this moment. And, you know, our heavenly father, he's doing the same with us. He's patiently, providentially teaching us, training us, testing us according to his perfect plan and purpose.

And it's also that we're prepared and primed for future service or future glory. And, you know, when we consider the public ministry of Jesus, his public ministry was only three years.

[12 : 00] It was three years. His public ministry was one eleventh of his entire life. Because Jesus, he began his public ministry at the same age as Joseph.

He began it at thirty. But prior to that moment, we know virtually nothing about those years of preparation. They're all hidden from us. But even though they're hidden from us, none of them are wasted.

Those years of preparation, when you read in the Gospels, those years of preparation were all to make Jesus ready for that hour. Jesus keeps saying, my hour has not yet come.

My hour has not yet come. But it was all preparation for that hour when he would give his life as a ransom for many. And that's what we see happening in the life of Joseph.

Our heavenly father had been preparing Joseph for this moment. It had taken thirteen years until one night, Pharaoh has a disturbing dream, just like the chief butler, and he needed an interpreter.

[13 : 03] And, you know, having forgotten about Joseph for two years, the chief butler suddenly remembers Joseph. You remember when we looked at chapter 40, Joseph had pleaded with the butler to remember him.

He said, remember me when it is well with you. But the butler didn't remember Joseph. The butler forgot Joseph. But we're looking at this passage and we're seeing that the Lord didn't forget Joseph.

The Lord was faithful to Joseph. The Lord remembered Joseph. Because like you and I, the Lord had a plan for Joseph's life.

And so we see Joseph's preparation. But secondly, we see Joseph's proposal. So Joseph's preparation and Joseph's proposal. Joseph's proposal.

And look at verse 14. Then Pharaoh sent and called Joseph, and they quickly brought him out of the pit. And when he had shaved himself and changed his clothes, he came in before Pharaoh.

[14 : 03] And Pharaoh said to Joseph, I have had a dream, and there is no one who can interpret it. I have heard it said of you, that when you hear a dream, you can interpret it. Joseph answered Pharaoh, it is not in me.

God will give Pharaoh a favorable answer. I'm sure that as Pharaoh's birthday rolled around again, Joseph must have thought about his meeting with the chief butler and how he had interpreted the butler's dream, but the butler had forgotten about him and left him in Pharaoh's prison for two whole

years.

And that was until, as we read there, one morning, Potiphar turns up at Joseph's door, his prison door. He appears at the prison door, and he says that Pharaoh urgently wants to see you.

And without delay, Joseph is brought from the pit into the presence of the king. He was brought from the prison right into the palace. But, you know, prior to Joseph being presented in the presence of the king, we're told that Joseph, he had to freshen himself up.

He had to make himself presentable. He couldn't just appear before Pharaoh in his rags. He had to make himself look a bit smarter. He had to shave, and he had to shave not only his facial hair, but also his head.

[15 : 26] Joseph had to then change his clothes from prison rags to a palace robe. He had to completely change his appearance before he could enter the presence of the king of Egypt.

And, you know, this is because the Egyptian court, they had a great interest in the outward appearance. Appearance was important to Egyptians. And being clean-shaven, properly dressed, always looking smart, it was a demonstration of reverence and respect to the king.

Your image and your appearance, it was a big thing for Egyptians. And, you know, we can see that even in the way that the Pharaoh described the cows in his disturbing dream.

He says that there were seven plump and attractive cows, and there were seven ugly and thin cows. He describes what he sees. He describes them by their outward appearance.

Because outward appearances were important to Egyptians, and also to Egypt's king. This, of course, was a complete contrast to Joseph's king.

[16 : 38] Because the Lord, as you know, he doesn't look at the outward appearance. The Lord looks at the heart. He sees straight into our heart. The danger we often have is that we base our witness, our words, and our worship upon the outward appearance.

Because the truth is, we can all be well-groomed, and well-dressed, and well-presented, and we can proclaim the right words, and portray a righteous witness, and we can practice our reverent worship.

But the danger, as Jesus warns us, the danger, as Jesus said to the Pharisees, this people worships me with their lips, but their heart is far from me.

And you know, I want to be honest with you. For some people, the outward appearance is very important. But I don't mind how anybody dresses to church, nor should anyone else.

All I would ask is that you remember who we are worshipping, and dress accordingly. Because, you know, what's of the utmost importance, what this Bible keeps reminding us, is that it's not about our head.

[17 : 51] It's about our heart. It's not about our suit. It's about our soul. And the question we all need to ask ourselves is, is it well with our soul?

Is it well with our soul? Because it certainly wasn't well with Pharaoh's soul. Which is why Joseph, he was dragged from the prison, right into the palace.

And he was told to interpret these disturbing dreams. But, you know, what had disturbed Pharaoh the most was the fact that everything Pharaoh saw in his dream, it stood at the banks of the River Nile.

Now, as you know, the River Nile, it is the longest river in the world. But the Egyptians, they often considered the River Nile to be a god. In fact, in Egyptian mythology, the Nile was often personified as a god called Happy.

Interesting name. It was Egypt's number one god called Happy. Because Happy was said to flood the land each year, providing fertile ground for all the crops to grow.

[18 : 58] But Pharaoh, he has this disturbing dream. And what disturbs him the most is that Happy is powerless to stop the famine. Which is why Joseph explains that it's not Happy who provides, but God.

And God is speaking to you, Pharaoh. That's what Joseph says. And Joseph knew that God was speaking because of his own experience with dreams. Joseph had two dreams, you'll remember. And the two dreams were two witnesses of the truth of God's Word. Therefore, both of Pharaoh's dreams, they were an affirmation that what God was saying is true and it will come to pass.

And you know, this applies to us as well. Because when the Lord speaks to you, and the Lord is only going to speak to you through His Word and through the witness of His people.

So I'd encourage you to be reading the Bible. If you want to hear God speak to you, read the Bible. If you want to hear God speak to you audibly, read it out loud. But you know, when God speaks to us, and when He speaks to us once through His Word, we should listen.

[20 : 12] But when God speaks to us twice, or even more than twice, two or three, four times, even with the same verse, it should cause us to pay attention and respond in faith and obedience.

And that's what Pharaoh needed to do. He needed to listen. He needed to pay attention because the Lord was speaking to him. The Lord was speaking powerfully to Pharaoh, this king in Egypt. And so in response to Pharaoh's disturbing dreams, Joseph, he makes a proposal to Pharaoh in order to prepare for this famine, to protect all his people, and to preserve their life.

And we read the proposal in verse 33. Joseph says, Now therefore, let Pharaoh select a discerning and wise man and set him over the land of Egypt. Let Pharaoh proceed to appoint overseers over the land and take one-fifth of the produce of the land of Egypt during the seven plentiful years.

And let them gather all the food of these good years that are coming, and store up grain under the authority of Pharaoh for food in the cities. And let them keep it. That food shall be a reserve for the land against the seven years of famine that are to occur in the land of Egypt so that the land may not perish throughout the famine.

[21 : 35] Joseph's proposal to Pharaoh was to prepare for the famine, protect the people, preserve life, and we're told that it pleased Pharaoh and all his servants.

Which brings us thirdly to Joseph's promotion. Joseph's promotion. So we've seen Joseph's preparation, Joseph's proposal, and then Joseph's promotion.

Joseph's promotion. Look at verse 39. Then Pharaoh said to Joseph, Since God has shown you all this, there is none so discerning and as wise as you are.

You shall be over my house, and all my people shall order themselves as you command. Only as regards the throne will I be greater than you. And Pharaoh said to Joseph, See, I have set you over all the land of Egypt.

Then Pharaoh took his signet ring from his hand, put it on Joseph's hand, and clothed him in garments of fine linen, and put a gold chain about his neck. And he made him ride in a second chariot, and they called out before him, Bow the knee.

[22 : 39] Thus he set him over all the land of Egypt. Now, as you can see, this is the longest chapter in the story of Joseph.

And yet, all that takes place in this chapter, it takes place over the space of a few hours. Where Joseph, he's brought from rags to riches, from the pit to the palace, from being a prisoner to being prime minister.

Joseph's promotion is a dramatic promotion. But what we have to see is that it's not Pharaoh who gave Joseph the promotion. The Lord gave Joseph that promotion.

Because as we said, for 13 years, the Lord has been perfectly and patiently and providentially working according to his plan and purpose in order to prepare Joseph for this moment in his life.

And you know, it ought to be a reminder to us that the Lord opens doors that no man can shut. Because if the Lord wants you somewhere, my Christian friend, if the Lord wants you to be his witness, then he'll make sure of it.

[23 : 48] If the Lord wants you to be successful with your job application, or to receive a promotion in your sphere of work, or join a committee, the Lord will make sure of it.

And likewise, if the Lord wants you to not receive a promotion, and continue as a witness exactly where you are, the Lord will make sure of it.

Because the wonderful thing about providence, and that's what we're learning in the life of Joseph, is that the Lord has put you where you are, where he wants you, for his purposes and glory.

It's all for his purpose and his glory. And we see that with Joseph. The Lord put Joseph into Potiphar's house for a purpose, for his purpose and glory.

The Lord put Joseph in prison for his purpose and glory. The Lord put Joseph into the palace for his own purposes and glory. Because the Lord opens doors that no man can shut.

[24 : 48] And the Lord shuts doors that no man can open. And you know, it's remarkable that in a matter of hours, Joseph, he's taken from this place of humiliation, in the prison.

And then he's taken right up to a place of exaltation, as prime minister. And he's being used in the service of the Lord. You know, it reminds you of Jesus, doesn't it?

Jesus was humiliated. He humbled himself from the crown of glory, down to the cradle in Bethlehem, down to the cross of Calvary. It was down, down, down, from the crown to the cradle to the cross.

But in a space of, what you could say, a few hours, three days, on that resurrection morning, Jesus was highly exalted. He was given a name above every name, that at the name of Jesus, every knee will bow, and every tongue confess that he is Lord, to the glory of God the Father.

And Joseph, he was also given a new name. He was called Zaphonath-Paniah, which means God has spoken, and he lives.

[25 : 58] You know, it's quite a testimony for Pharaoh, the king of Egypt, to give this Hebrew slave a name. And such a name, God has spoken, and he lives.

Joseph, we're told, he was also given a wife. It seems that she sort of came with the job. In fact, Joseph, he married the daughter of one of the most powerful men in Egypt, the priest of On. The priest of On was someone who led the Egyptians in worshipping the son. And you know, at the age of 30, Joseph, he was thrust into what was a godless society.

And instead of conforming to all their ways and all their wants, Joseph confronted them. Because, as we read, Joseph's first act as prime minister, his first act was to raise taxes.

That's something the prime minister would never think of doing. He wouldn't dare because there'd be an uproar. But the first thing Joseph did was put a 20% tax on all the people. He said that one-fifth of Egypt's produce will be given to Pharaoh for Pharaoh to store it and to keep it.

[27 : 10] And you know, on your first day in the job as prime minister, you wouldn't think of raising taxes. It would be so unpopular. But Joseph's priority, it wasn't to please man. It was to please God.

It was to prepare for the famine. It was to protect the people. It was to preserve life. That was Joseph's priority. And you know, my friend, as a young man, the Lord had been perfectly and patiently and providentially working in Joseph's life to prepare him for this moment.

And the thing about Joseph was he had spiritual boldness, bravery, and backbone. Joseph had spiritual boldness, bravery, and backbone.

And we see that in the names he gave his children. He didn't give them Egyptian names. He gave them Hebrew names, Ephraim, and Manasseh, which only emphasizes that Joseph, he wasn't afraid of who he was or what he believed, and he was willing to stand up for it.

He had spiritual boldness, bravery, and backbone. Even as prime minister in a godless nation, Joseph was someone who wasn't afraid to stand out and stand up on the side of the Lord.

[28 : 28] And you know, we need men and women like Joseph in our day and generation. We need men and women in the workplace with spiritual backbone and boldness and bravery.

We need men and women who will stand out and stand up and not be afraid to say that they are on the side of Christ. They're following the Lord.

They belong to Jesus. You know, we need Christians in every sphere of life. We need Christians in Parliament, in politics, in councils, and committees to stand out and to stand up on the side of Jesus.

I don't know if you read the article about Kate Forbes last week. If you didn't read it, I'd encourage you to read it. As many of you know, Kate Forbes is an MSP for Sky, Lochhabar, and Badenoch.

And like Joseph, at the age of 30, she became the Scottish Finance Secretary. And she's also, by some, she's thought to be a potential successor to the First Minister, Nicola Sturgeon.

[29 : 36] But she's also a Christian. She's a member in the free church. And in an article last week, she did what Joseph did. She spoke with spiritual boldness, bravery, and backbone.

She stood out and stood up as one of the Lord's people. And she said, just to quote her, to be straight, I believe in the person of Jesus Christ.

I believe that he died for me. He saved me. And that my calling is to serve and to love him and to serve and love my neighbors with all my heart and soul and mind and strength.

That, for me, is essential to my being. Politics will pass. I'm a Persian before I was a politician. And that Persian will continue to believe that I am made in the image of God.

And, you know, it's so refreshing to hear and to read of that. to know that the Lord has people in places and in positions for his purposes and his glory.

[30 : 40] And, my friend, our responsibility, the command that we're given in Scripture is to pray, to pray for those in positions of authority. We're to pray for the royal family. We're to pray for our governments in Westminster and Holyrood.

We're to pray for our politicians and our counselors. We're to pray for Christians in these positions. We're also to pray for all Christians living and working in a godless society.

We're to pray for one another. We're to be encouraging one another to stand out and stand up for Jesus. We're to pray for one another that we'll be like Joseph, that we'll be a witness in the workplace, that we'll have spiritual boldness, bravery, and backbone, that we'll stand out and stand up on the side of Christ.

Now time is going, but in conclusion, I just want us to look at verse 53. Verse 53, just near the end of the chapter, we're told, the seven years of plenty that occurred in the land of Egypt came to an end.

And the seven years of famine began to come, as Joseph had said. There was famine in all the lands, but in all the land of Egypt there was bread. When all the land of Egypt was famished, the people cried to Joseph for bread, Pharaoh said to all the Egyptians, go to Joseph.

[32 : 04] What he says to you, do. You know, this chapter in Joseph's life, it reaches its climax and conclusion when Joseph, in many ways, he's recognized as the savior of the world.

because as the famine began to have an impact upon all the nations, not just the nation of Egypt, but as we'll see, God willing, next Lord's Day, it had an impact upon the nation of Israel.

And everyone was hungry, everyone was starving, everyone was looking for bread, everyone was seeking satisfaction. But notice, all that Pharaoh could say to these hungry souls who were looking for bread, go to Joseph.

Go to Joseph. What he says to you, do. And you know, my unconverted friend here this morning, that's the message of the gospel.

Because the greater than Joseph has come. He has come. He has been exalted as the savior of this world. And all I or any other Christian in here or any Christian in your home and in your family, all we can say to you is, go to Jesus.

[33 : 21] Go to Jesus. Go to Jesus. What he says to you, do it. What does he say to you?

Repent and believe. What does he say to you? Call to me and I will answer. What does he say to you? Come to me, all ye that labor and are heavy laden, and I will give you rest.

What he says to you, do. So go to Jesus. He's the only one who can feed your hungry soul. He's the only one who can satisfy your deep desires.

Because this Jesus, he is the bread of life. And he says to you, I am the bread of life. Whosoever comes to me shall not hunger. And whosoever believes in me shall never thirst.

My friend, go to Jesus. That's where we all need to go. Go to Jesus. And what he says to you, do it.

[34 : 31] Well, may the Lord bless these thoughts to us. And let us pray. Our heavenly Father, we give thanks to thee this morning for that wonderful reminder that thou art the one who knows the way that we take and that when thou hast tried us, we will come forth as gold.

That the promise of thy word is that for I know the plans I have towards you, plans to prosper you and not to harm you, plans to give you a hope and a future.

But Lord, that we would see that our hope and our future is only in Christ. It's only when we come to him that we have a hope that is sure and steadfast and that we have a future that is bright and glorious.

Help us then, we pray, to listen to this Jesus and to go to him and that what he says to us, that we would do it. That we would seek him with all our heart. That we would seek him while he's to be found and call upon him while he is near.

Amen. Bless us, Lord, we pray. Go before us into this day, the Lord's day. Help us to keep it, to hallow it and to realize that it is a day given to us to glorify God and to enjoy him forever.

[35 : 47] Cleanse us, we ask, for we ask it in Jesus' name and for his sake. Amen. We're going to bring our service to a conclusion this morning by considering or singing, if you wish, the words of Psalm 139.

Psalm 139, it's in the Scottish Psalter. It's on page 432 if you're using the blue psalm book. And some of the verses, I don't think it's all the verses that are in the recording.

But this psalm in particular, it's a psalm that reminds us that the Lord knows everything about our life. He knows what's in our heart. He knows what's in our experience. And for some, that's a great concern.

But you know, it should be a great comfort that the Lord knows everything about you. There's nothing hidden from him. So who better to trust with your life and with your death than the Lord?

O Lord, thou hast me searched and known. Thou knowest my sitting down and rising up, yea, all my thoughts afar to thee are known. The whole psalm to God's praise.

[36 : 52] O Lord, thou hast me searched and known.

Thou knowest my sitting down and rising up may all my thoughts afar to thee are known.

For in my tongue before I speak not any word can be but all together know, O Lord, it is well known to thee.

from thy strength wither shall I go or from thy presence wide ascend thy hand bend sig and holy of
Aaah At those parts of sea In error shall

Thy hand be lit Thy right and hope Shall be Well, we'll stand for the benediction.

[39 : 27] Amen. The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all now and forevermore. Amen.