

# Doing right in the wrong place

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[ 0 : 00 ] The reading is Genesis chapter 40 from verse 1. The captain of the guard assigned them to Joseph and he attended them.

After they'd been in custody for some time, each of the two men, the cupbearer and the baker of the king of Egypt, who were being held in prison, had a dream the same night.

And each dream had a meaning of its own. When Joseph came to them the next morning, he saw that they were dejected. So he asked Pharaoh's officials who were in custody with him in his master's house, Why do you look so sad today?

We both had dreams, they answered, but there is no one to interpret them. And Joseph said to them, Do not interpretations belong to God?

Tell me your dreams. So the chief cupbearer told Joseph his dream. He said to him, In my dream I saw a vine in front of me, and on the vine were three branches.

[ 1 : 39 ] As soon as it budded, it blossomed, and its clusters ripened into grapes. Pharaoh's cup was in my hand, and I took the grapes, squeezed them into Pharaoh's cup, and put the cup in his hand.

This is what it means, Pharaoh said to him. The three branches are three days. Within three days, Pharaoh will lift up your head and restore you to your position.

And you will put Pharaoh's cup in his hand, just as you used to do when you were his cupbearer. But when all goes well with you, remember me to Pharaoh, and get me out of this prison.

I was forcibly carried off from the land of the Hebrews, and even here I have done nothing to deserve being put in a dungeon. When the chief baker saw that Joseph had given a favorable interpretation, he said to Joseph, I too had a dream.

On my head were three baskets of bread. In the top basket were all kinds of baked goods for Pharaoh, but the birds were eating them out of the basket on my head.

[ 3 : 01 ] This is what it means, Joseph said. The three baskets are three days. Within three days, Pharaoh will lift off your head and impale your body on a pole, and the birds will eat away your flesh.

Now the third day was Pharaoh's birthday, and he gave a feast for all his officials. He lifted up the heads of the chief cupbearer and the chief baker in the presence of his officials.

He restored the chief cupbearer to his position, so that he, once again, put the cup into Pharaoh's hand. But he impaled the chief baker, just as Joseph had said to them in his interpretation.

The chief cupbearer, however, did not remember Joseph. He forgot him. So it's good to come and share God's Word with you in Dunfermline.

We're going through the life of Joseph just now, and this is the same message or a variation of the message. It was preached in Dunfermline this morning, so that's why I'm coming to you with this.

[ 4 : 23 ] But it's the truth of God's Word. It's relevant for your life. It's relevant for all of our lives. And the question I want to ask tonight is, how do we do the right thing when we're in the wrong place?

How do we do the right thing when we're somewhere we don't want to be, when things are hard for us? If you look back over 2020 and 2021, we were all in the wrong place.

We didn't really enjoy. I don't think many of us enjoyed what life threw at us. We might have enjoyed the more time we had with our families, if we have families at home, but we also might have thought, I wish we could send them out to school or to work or wherever it is we wanted them to go. We might have had family weddings canceled, or we might have not been able to see older relatives in care homes, things that we wanted to do. We might have felt that we couldn't do everything that we would naturally have done, and we were in the wrong place, in a way.

At the start of lockdown, or after about six weeks of the first lockdown, I realized that I was really very angry. I was mad with every politician, and I couldn't tell them.

[ 5 : 42 ] And if my wife decided she wanted to defend the politicians and say, they're just trying to look after everybody, I got angry with her. And I was just angry at everybody that thought we had to stop everything.

And I'm not turning into any conspiracy theory, is there anything like that? I was just rather cheesed off that I couldn't go on holiday and stuff like that. And eventually, I spoke to somebody, and they spoke to me and said, Jeremy, you're angry.

I didn't realize quite that I was angry. And they said, Jesus got angry. Is your anger like Jesus' anger or like the Pharisee's anger? And of course, I wanted to tell them it was like Jesus' anger and not a Pharisee's anger.

But they told me, no, you're angry because you're not getting your own way. What do you need to do? I said, I need to stop it.

They used the word repent. They told me that's what I needed to do to stop being angry. But I was in the wrong place. And looking back, I know I wasn't doing the right thing.

[ 6 : 46 ] How do you live your life then when you are in a wrong place? Well, let's look at how Joseph did live his life. But first of all, let's ask how he got there.

Because it's really useful for us to know how we end up in the wrong place. And I think there are three answers, and all of them are right. There's just the story.

There's life. There's the story of this boy who spoke to his brothers and who made them hate him. Did he make them hate them or did he just hate them? But the way he spoke to them, the things he told them made them hate him.

And so when his father sent him to check on them, you know what happened to him. He was grabbed by them. He was thrown in a pit. And then he was sold to the slave traders, to the travelers passing by.

And then later he was sold to Potiphar. And he worked for Potiphar. And Potiphar's wife took the fancy to him and tried to get him to go to bed with her. But he wouldn't do it.

[ 7 : 46 ] And she kept on at him to do it. And then one day when he was running away, she kept his cloak and told her husband, Joseph tried to sleep with me. Joseph tried to do this. So he ended up in prison where we are just now because of the story, because people did things, because people said things.

He ended up doing this because he was wronged by people. That's how he ended up in the wrong place. You could say that.

But the other way of saying how he ended up in the wrong place is because things were out of his control. Things are out of our control. How did it happen that this happened to him?

He's a good boy. He's doing what his dad asked him to. He goes down to visit his brothers. And he thinks he's doing the right thing. He's been obedient. And his brothers grab him.

And he can't defend himself against eleven. And he can't defend himself against all these traveling people who are taking him away. And then when he goes to Potiphar's house, he has to do what he's told.

[ 8 : 53 ] He can't be free Joseph, running away, running back to dad. And then when Potiphar's wife tells a lie about him, he can't say, Potiphar, don't listen to her.

She's a lying, deceitful, adulteress. He can't say that to Potiphar about his wife. He has to be quiet. Or he's certainly not been listened to.

Things are out of Joseph's control. He can't stop this from happening to him, even though he tried to do good. It's obedience that led him to this place of persecution, isn't it?

It's obedience that led him into prison. That's the second answer. First answer is there's always a story. And the second part of it is it's out of our control.

And the third part is that these things happen because of the decrees of God. These things happen because God says this is what will happen.

[ 9 : 57 ] Sure, Joseph was such a good boy that if he'd gone to Sunday school, he'd know the answer to the shorter catechism question. What are the decrees of God? The decrees of God are his eternal purpose according to the council of his will, whereby for his own glory he hath foreordained whatsoever comes to pass.

This is hard. This is true. What are the decrees of God? The decrees of God are his eternal purpose according to the council of his will, whereby for his own glory he hath foreordained whatsoever comes to pass.

Joseph. Joseph, I think, by the end of the story, when he's able to say to his brothers, you meant it for evil, but God meant it for good, he understands this. But the reason we end up in situations that we don't want to be in, the reason we end up in a wrong place, even though we contribute to it, even though we do things, take actions that are part of the story, and even though people do things that are out of our control, the reason that these things happen is because God has foreordained whatsoever comes to pass.

So, you fall in love with somebody, you get married to them, and then you find out that they snore, and they get worse at that, or something. They get harder and harder to live with.

One of my sons jumped off a worktop. Why he was on the worktop, we're not sure, but he was leading everybody in a song, and then he jumped off the worktop. Just New Year, fractured both of his ankles or heels. Pretty sore. He didn't plan to do that, and it was a stupid thing to do. Nobody told him to do it.

[ 11 : 45 ] But in that story, God's let that happen. You think of the life you're trying to make for yourself. You go to work, you have a good job, everything's going well, and then there's some colleague comes along, and the job becomes horrible. You get the nicest house you can afford, and you make it your forever home. And then candidates for the TV program Neighbors from Hell moving next door. It's out of your control, but God has let all of this happen. God has let these things happen, and we want to say, how and why will you tell us? And I think if anybody says, I've got this all nailed, I completely understand why this evil thing happens, or why this sad thing happens, well, I don't really believe you, but if you really have got it completely nailed, would you write a book? Would you make it simple for us all to understand? Because we have to keep on asking why.

Why did you let this happen? We want to say, what are you doing? But we have to have faith that all things do work together for the good of those who love it. And we have to also see in this story, in the story of God decreeing, of God deciding what will happen, how and when it will happen, and what contribution people will make, how He will not stop evil so that His purpose will be fulfilled. We have to understand that that's what allowed His Son to be nailed to a cross because God foreordained whatsoever comes to pass. And as we look forward to the end of this world, God has foreordained whatsoever will come to pass. He's doing it all. So, that's how we get to this position. What do we need to know as we start in a journey of how do we do the right thing in the wrong place? Well, the story of Joseph is that God was with him. We didn't read it in Genesis chapter 40, but verse 20 of 39 says, but while Joseph was there in the prison, the Lord was with him. He showed him kindness and granted him favor in the eyes of the prison warden. Then we get to the last verse. The warden paid no attention to anything under Joseph's care because the Lord was with Joseph and gave him success in whatever he did.

We can know that the Lord is with us. So, I don't know what wrong place you're in. It's funny how I come with a message here like this because I don't know what wrong place you're in, what's happening.

Some of us might be battling the same thing that's been wrong in our lives for a long time. Things just aren't right. It can be illness and we have to learn how to live with it and how to battle through it. And we can't actually see on this earth in this time that it will get any better.

There are situations like that. It's the way it is in some things that we have to bear with difficult things. And we all know too closely that difficult things just sometimes come to us.

[ 15 : 04 ] And what's our reaction when something really hard comes? God, what are you doing? What evil have I done that you would allow this to happen to me?

Why are you so angry with me? Why are you trying to hurt me? Why can't it be like it is for that guy that seems to have everything just wonderful in his life? Why is it so hard for me?

And we seem to think that when a difficult thing comes to us, we get this shock. And all of a sudden we think, I'm outside of God's favor. I'm outside of God's love. God isn't blessing me anymore.

But that's not true. That's simply not true. That is not the Bible story. That is not what happened to the prophets that when a difficult thing happened that God wasn't with them. It's not what happened to Jesus. It's not what happened to Paul. It's not what happened to Peter. It's not what happened to John.

It's not what happened to any of them. God continued to bless his people and to be with them in these situations. God was alongside them. God didn't leave them, but he was with them. God was with Joseph in prison. With Joseph in prison. That is good. And we can know that as we go forward. So, I don't know what difficulty you're going through, but God is with you if you are one of his people.

[16:45] I am confident enough to say God is with you. Why am I confident enough to say that? Because he is with his people. He is in his people. And he can bless you in that situation.

Do you remember when Paul went to God because he had this thorn in his flesh, this messenger from Satan, he called it. And he said, three times I pleaded with the Lord to take it away.

I think Joseph would be able to agree with what Paul said next and how God answered him. My grace is sufficient for you. My strength is made perfect in weakness. Paul would know that.

So, you can know that God is with you. But the other thing that is clearly seen from Joseph here is that it's okay. It's okay. It's good. It's normal to say, God, can you change this?

Joseph didn't quite say, God, can you change this? How did he ask for it to be changed? He said to the cupbearer, but when all goes well with you, remember me and show me kindness.

[17:56] Mention me to Pharaoh. And let's read this. Get me out of this prison. It wasn't nice. I was forcibly carried off from the land of the Hebrews. And even here, I've done nothing to deserve being put in a dungeon. He's saying, it's not fair that I'm here.

Can you do something about it? You know, many of our Christian brothers and sisters can say the same thing in prison cells or ostracized from their families or whatever it is that they are.

It's not fair. Can you do something about it? It's not wrong to ask. But we're not in control. We're out of control of what happens to us so the delay might be expected.

That's what happened to Joseph because, well, the chief cupbearer, however, did not remember Joseph. He forgot him. God can allow a delay to the thing that we're asking him to do. But still, we are told, cast all your cares upon him. Cast all your cares upon him. Humble yourselves under God's mighty hand.

Do that. Come to God and ask him. So, we can know. We've ended up in this situation. We don't want to be in it. We can know, though, that God is with us. He's allowed it to happen. He's doing something through it. And we can also know that we can ask God to rescue us from it. But how do we live? How do we do the right thing in the wrong place? Well, let's be like Joseph and let's do the best that we can, live the best that we can, where we are. Joseph was given success. God granted him that.

[19:49] But we don't get this impression that Joseph says, I'm angry with you, God. I'm not doing anything for you, God. God, you're not with me. I will do something for you, God. Sometimes this is what we say. We say, I'll do something for you, God, when you make life better for me. We quite often do this.

If you make life better for me, I will do something for you. But Joseph doesn't seem to have that attitude. Joseph doesn't seem to think that everything's going to be absolutely brilliant when he gets out. Maybe he's learned enough. But what I want to say to us is that whatever situation we're in, whatever this wrong place is, whether it's illness, marriage, work, just a battle that you're having, whatever it is, don't delay in living for God. Don't put it off. Don't say, I will do this once it's better. And I will only do it if you fix it. I'm so glad Joseph didn't do that. I'm so glad Paul didn't say, I'll do it all once you release me and I get back in my travels. There's nothing like that. We have to get through and keep living for God.

How else might we live? Well, I think we might live with a sense of perspective of where we've come from. We might be maturing as we go through different battles. What's gone wrong? What's gone wrong? In the situations that we live in, this is where it gets a little bit confusing.

We're saying that God has foreordained everything that comes to pass, but we're not sort of fatalistic. We don't say, it doesn't therefore then matter what I do. We actually see that some of the things that we have done are things that we need to repent of, things that we would regret doing. And I wonder if Joseph, if he would scratch his head and go, this could have been different if I didn't speak down to my brothers. Now, I know what Joseph said to them is true, but the question that we all ask is, how did he say it? These guys are bad guys. You might want to argue, these guys are going to do it. Well, they are bad guys who are going to do it, but we're also saying God has foreordained that it would happen. So, we live with these two things, not necessarily in tension, but we have to ask ourselves. We have to ask ourselves honestly, what have I done to contribute to

this?

[ 22 : 39 ] And will it change the way things go? And I think Joseph could have been honest and think something's happened because... Why am I saying this? Because in Genesis chapter 37, Joseph says to his brothers, let me tell you about my dreams. It's almost as if he knows he's the center of their attention kind of thing. Then by the time you get to Genesis 40, we are a number of years further on.

Joseph has grown up a little. Joseph has had some difficult experiences. When Joseph came to them the next morning, he saw that they were dejected. He saw something had happened to them, and he was concerned about it. So, he asked Pharaoh's officials who were in custody with him. When he saw them in his master's house, he said, why do you look so sad today? Maybe I'm making too much of this, but he's concerned about others. There's a difference in him here. There's a difference in the way he speaks to people. When we are in a wrong place, we know that some of the hard things that happen to us are because the Lord disciplines those he loves. And so, we've got to be learning in these experiences to do what God is teaching us to do, to be who God is teaching us to be. The third way that we can live our life is that we can be cooperative in the wrong place. We are in a society where you have a right to just about anything. You have a right to be treated fairly, and of course you do. It's wrong when you're not. But I think if Joseph was arrested in 2022 and proclaimed his innocence, and he was a good Christian boy, one of the things that we might do as the church is we might get Christian concern or the Christian Institute involved and say, it's not fair what's happening to Joseph. And we make up this, we don't make up this story, we start fighting for him. You know, that's the way we do things. And would it be right if somebody's unjustly punished for somebody to stand up for him? Yes.

But doing the right thing too does not always mean that you have to self-righteously stand and defy the commands of somebody who really shouldn't have authority over you because you shouldn't be in prison. Joseph is given everything to do. He's given work to do. He's one of the big guys in the prison. He's one of the people with responsibility. But what you see with him is he's accepting of his position with some sort of humility. Can you see that? That he works and he's not the guy that is the biggest pain in the neck to the prison warder. He is the guy who he doesn't have to say, what are you doing? Because he's getting on with it. And so when we're in the wrong place, we might desperately want out of it. But what does it look like to the people around us? Are we the ones that are really angry because we're not getting what we want? Are we the ones who are humbly accepting the Lord? The Lord has let this happen. And in this situation, let me try and serve him. Because that's what Joseph does.

He serves people and he serves God. Who does he get to serve? Well, it looks like he gets to serve everybody. He's the one who... This is an interesting little picture of leadership too, isn't it? And the leadership that God gives people. The prison warder put Joseph in charge of all those held in prison, and he was made responsible for all that was done to them. And so leadership doesn't get a crown.

He gets the opportunity to serve everybody. That's what leadership often is. And that's what Christian leadership should be, that we serve those around us and we become willing to help them. We look out and say, why do you look so sad today? We help people. Who are these men? Well, these are the people who had access to Pharaoh and the king of Egypt is angry with them. Why? Well, suspicion. It's not confirmed because we're not told, but these are the ones who could feed him, got closest to him. So if there was a plot out to get him, one of the easiest ways would be to poison him. So the suggestion is they're both in there because there's this plot. Whether that's true or not, they've angered him. They've angered him.

[ 27 : 44 ] And they go and they're asked and they have these dreams and Joseph comes to them and he serves them. He serves them. He gives them his attention and he tells them words from God because serving others, serving others means serving God. Which order do you put it in? Of course you put God first, but when we serve God, it must mean that we serve others, that we're humble towards them, that we're willing to help them. We're willing to be God's mouthpiece to them. And that's what Joseph became. How did he become that? Because they've had dreams. There's no one to interpret them.

And Joseph doesn't say, this is a difference from chapter 37 too. Joseph doesn't say, this is my dream. This is big about me. He's saying, this is God's word. Do not interpretations belong to God.

Tell me your dreams. And so Joseph takes on this prophetic role of speaking out what God is saying. That's what's happening. That's what's happening. He's telling them what God is showing them.

That's how he could tell them. Do we need to say something about dreams just because, well, if Joseph knew that interpretations came from God and we have dreams, do we all have to get our dreams interpreted? Because, well, some people think every dream they have is possibly a message for them. I get really fed up when somebody tries to tell me their dreams. I really do. They're so interesting to you. My dreams are really exciting for me or boring or nonsensical, but somebody else's dreams is far more nonsensical normally, isn't it? But still, some people think this is God speaking.

Can God speak through dreams? We're not going to get too bogged down in this, so don't get angry, okay? Can God speak through dreams? Of course he can. He's God. What's he likely to say?

[ 30 : 00 ] Well, I think if we're seeing anything happen in the Middle East, I think what we're seeing God show people through any dream is, look at Jesus, because we don't need new dreams to tell us God's Word.

Why not? Because in the past, God spoke to our ancestors through the prophets at many times and in various ways, like through dreams. But in these last days, he has spoken to us by his Son, whom he appointed heir of all things, and through whom he also made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful Word.

After he had provided purifications, he sat down at the right hand of the majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs.

And then you go into Hebrews, and it's all saying, look at Jesus. And that's the message God wants us to hear. Look at Jesus. He points us to Jesus, his Son, because that's what it's about. But these dreams were about, well, how do we do the right thing in the wrong place? We give people good news, and we give people bad news. I think we've come to a stage where we think there's no right time.

There's no way we've got a right anymore to tell people bad news, unless we're an oncologist or something. They can do it. But us, as Christian witness, no, we call it the good news. It is called the good news, but there is bad news in this too. To one of them, to the cupbearer, he says, you're going to be lifted up. Your head's going to be lifted up, I think is the words. Pharaoh will lift up your head. And then to the baker, it's Pharaoh will lift up and off your head. Same sort of play. And it happened. It's good news, and it's bad news. It's good news for the one who's restored.

[ 32 : 03 ] It's bad news for the one he isn't, who doesn't. And what I'm trying to say is that sometimes we think, well, there's no right time. There's no right time to tell someone the bad news.

They don't want to hear it. And we're scared that they'll reject us. And if they reject us, then we've got no more chances to tell them the good news or anything like that. We tell ourselves we can't do it because we're not in the right place. The circumstances aren't just absolutely brilliant for us to share the whole of the gospel or something. Well, let's again think of people like Paul. When he was in the wrong place, a place he didn't want to be, prison, shackled to a guard, although he'd pled that he would get the chance to speak in Rome to make his case, he didn't want to end up. He still had ideas. Let me go to other places. But it was out of his control. And from these places, he would tell us how to live as Christians. And he would tell us what to do, what not to do. On the island of Patmos on the Lord's Day, John receives this revelation. He's in Patmos because he's persecuted. And he gives us this whole revelation that's been given to him from Jesus Christ. And it's good news. It's great news because it ends up in a new Jerusalem.

But it tells us the most terrifying things in there too, doesn't it? About lakes of fire and about judgment. About what happens to people whose name is not found written in the Lamb's Book of Life.

And so, when we're in the wrong place for ourselves, don't be frightened to serve people by telling them the good news and bad news and thereby serve God. The Pilgrim's Progress, John Bunyan wrote it in prison.

Greatly blessed. Published afterwards. So, you, from the place that you are in, from the situation you are in, who can you tell, who can you share this good news and bad news with?

[ 34 : 18 ] Who can you tell the whole story to? You can speak to people Benj can't speak to. You know people others don't know. You, sometimes even through your situations, through the place you don't actually want to be, you can have the access to people that no other Christian has. Why? Because God is foreordaining whatever comes to pass.

Let's finish. Let's think about Christ, who we love and who we worship. And when we're trying to do the right thing in the wrong place, what can we know about Christ? What can we know about Jesus?

Well, the most wonderful thing that we knew about Joseph was that God would be with him. Go into all the world and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost, and teaching them to obey all things I command you.

And surely I am with you, even to the end of the age. Know that in the wrong place, Peter, Paul, John, Jeremy, Benj, whoever you may be, Jesus is with you. That's how we're confident to say it. And know that he has been in the wrong place. He's been where he shouldn't have been. He shouldn't have needed to come, but he came. And he's so like his father, who says, in all their distress, he too was distressed. And the angel of his presence rescued them. Matthew Henry says that the angel is God sending Jesus to be the Savior. So, God has come into this brokenness, into this wrong place, and he has rescued us from it. And that is what we can know about Jesus when we think about being in the wrong place. Whatever is wrong in your life, whatever it is, whether it's physical, mental illness, whether it's brokenness in the family, whether it's poverty, whether it's materialism, whatever it is that's broken and makes you in the wrong place, Jesus is the only ultimate rescue from it, isn't he? Bad marriage. They're given white robes to wear. The bride of Christ, as they wait for their groom to come from heaven. And marriage is restored and perfect. And, well, Jesus is our ultimate rescue from the death that will come to us, that this illness will cause because we're given newness. We're given new bodies. He is the ultimate rescuer from everything. He is the one who takes us from the wrong place and makes everything new. And so, that's where your confidence has to be.

[ 37 : 26 ] It would be so good if I could give you a sermon on ten steps on how to get over this major hurdle in your life. And I can't because you're not promised that you will. But you're promised He'll be with you.

And you're promised He'll come for you. And you're promised you'll be with Him. And that's what you're promised. And if you're trying to live without Jesus, just if there's anybody here who's not yet lived with Jesus, who's not trusted in Him, you can try your best. You can make the best choices that you can. But it's out of your control, isn't it? You know enough people to know that this is true, that you can't control all that happens. And so, we're going to end up in situations where we're in the wrong. And how is that all going to happen? How is it going to happen that I'm in the wrong place?

Well, there'll be some human culpability, but also the decrees of God have foreordained whatsoever will come to pass. So, if we're trying to live without Christ, we will be able to live without Christ. But ultimately, that will be ending up in the wrong place where you can't do the right thing ever because it's called hell. And there's no rescue from that wrong place. So, you must come and put your trust in Jesus now, whoever you are. You must ask Him to forgive you your sins and to give you life and to be with you from now and forever. And if you're watching whoever you are, if you're here and you don't know what all that means, then do speak to Benj or get in touch with somebody in the church and ask. It's the most important thing you'll ever do.

We can do the right thing in the wrong place because we have Jesus. We can do the right thing in the wrong place because Jesus has us. Let's pray. Lord, we ask for forgiveness because we forget. We forget our own responsibility, but we also forget that you are in charge and control and you've foreordained whatever would come to pass. And for the things that you've not stopped us from doing that are evil, we ask for forgiveness. And we pray like the Lord Jesus taught us to pray that you would deliver us from evil, that we would not receive evil or be evil. But Lord, we pray for the wrong situations that are in our lives, for the things that aren't perfect. And none of it is, but Lord, we pray for the battles that people are going through here, for the struggles that folks are having with health, with confidence, with family, whatever it is you know. And Lord, we pray that as they perhaps can't see a way out of that until Jesus comes for them, we pray that they would know that you are with them and that you would bless them. Pray that people who watch over the lives of the folks in this congregation would be able, like the prison warden to say, the Lord is with them.

Pray that it would be visible that we would walk with you and that you would help us. Bless us this evening and help us as we continue into another week. We pray that you'd go with us and guide us in everything and make us willing to walk with you. In Jesus' name we pray. Amen.