

GENESIS 39:1-10 (THE OVERSEER OF THE HOUSE)

Introduction: Joseph was up. He had the coat of distinction, he had the job of overseeing what his brothers were doing, he even had dreams which told him that his brothers would bow down to him. Things couldn't have been better. And yet, within almost no time at all, things couldn't have been worse.

He was cast into a pit, sold to foreigners, and then taken away from his family and his land - to a people of a foreign tongue and no knowledge of the Lord his God. It's probable that none of us here have come even close to such a life-changing disaster. But Joseph kept his faith, his morals, and his conduct pure and undefiled.

He would make the best of his circumstances and the Lord would be there with him through it all. How blessed we are that we have the same assurances because of our faith and hope in the promises of God through Jesus Christ.

Text Verse: God sets the solitary in families;
He brings out those who are bound into prosperity Psalm 68:6

After 17 years of family life, Joseph was alone and abandoned, having been sold by his brothers to an unknown fate. But God, who is in control, even when the events around us seem to show otherwise, was preparing to do wondrous things through his life.

This amazing journey, which will lead from slavery to the second highest position in Egypt, begins to unfold in today's verses. In our own lives, when it appears that things are going great, setbacks may come along which seem to end in complete defeat.

And yet, those setbacks may actually work to effect even greater things than would otherwise have come about. Are you content in the place you're at? If you were to lose everything today, would you be able to truthfully say, "God is using this for even greater things in my life"?

If you're a follower of Jesus, He is tending to you even if it seems otherwise. We know this is true because its the message which is found time and again in God's word. What He desires of you is that you accept this and stand fast in it. And the way to do that is to know what His word says. And so... May God speak to us through His word today and may His glorious name ever be praised.

I. Joseph's Faithful Service

¹ Now Joseph had been taken down to Egypt.

In the Bible's customary way of relating events, the story today goes back to the time of chapter 37 and picks up right at the end of that chapter, skipping over everything from the insert story of chapter 38.

This type of pattern has been seen several times as God unveils this marvelous tapestry of the different pieces of history which will all lead us eventually to Jesus. It's as if we're watching a movie with different scenes being shown, back and forth, and only at the end of the movie is everything brought into focus.

Before that moment though, things seem disjointed and irrelevant. But when the final scene comes up, you suddenly say "Aha! Now I see." This is how the Bible is working... heading toward a great climax, but keeping you guessing along the way.

*Lord I'm not sure what is being said here in your word
It doesn't match with the events I just read
I'll keep reading though to see where it ends
I bet interesting things are in the pages ahead*

^{1 (con't)} And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him from the Ishmaelites who had taken him down there.

The very last verse of chapter 37 said this, "Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh *and* captain of the guard."

Now, at the start of this chapter, it repeats that verse, but says that Potiphar bought him from Ishmaelites rather than the Midianites.

There is no contradiction here. The Ishmaelites bought Joseph from the brothers. Somewhere along the line, the Midianites took possession of him and sold him to Potiphar. The Bible is referring back to the original sale.

And the reason is because each of the people who were named in Chapter 37, the Ishmaelites, the Midianites, and the Medanites were named to reveal different pictures of Christ's work.

God is using the names to identify what is happening and to show pictures of other things. When He wants to make one point he will use one name and when He wants to make another, he will use a different one. Paying attention to these subtleties opens up wide avenues of wisdom and design which is otherwise concealed.

Ishmael means "God hears." This verse says the name in the plural, "Ishmaelites" and so it is the group whom God hears. Potiphar is the one to buy him. His name means "Priest of the Bull" in Coptic.

This guy, Potiphar, is called *ish mitsri* in Hebrew. Literally, he is called "a man of Egypt." This is an important phrase and isn't some unnecessary addition. By saying he is a "man of Egypt" it's implying that foreigners were also used to fill high level jobs in Pharaoh's court.

If this wasn't the case, the term would have simply been omitted. Why do you think this is important? The answer is that there is already a precedent, right here in this verse, for Pharaoh making Joseph the leader of his country. It isn't a foreign concept at all.

Nothing is said about what price he paid for Joseph. When his brothers sold him, the amount was specific, twenty pieces of silver, but now the amount is omitted. Having been bought by an official of Pharaoh, the profit was probably pretty good though.

But whatever the price he paid, Joseph was a good bargain for him initially, for Egypt eventually, and for the people of God ultimately. A great New Testament parallel for us is to be found in Ephesians 6 -

⁵ Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; ⁶ not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, ⁷ with goodwill doing service, as to the Lord, and not to men, ⁸ knowing that whatever good anyone does, he will receive the same from the Lord, whether *he is* a slave or free.

²The LORD was with Joseph, and he was a successful man; and he was in the house of his master the Egyptian.

Here in verse 2 the Lord - meaning Jehovah, is reintroduced into the continuing narrative of the events of Israel. He's only been mentioned 6 times in the past 8 chapters and yet He will be mentioned 8 times in this one chapter.

His name has been used sparsely, but in the case of Joseph, He is named to show us that He is there, tending to the destiny of His people. Because He is named here, we can know immediately that everything which has and will happen is being directed by Him for the sake of the covenant made to Abraham, Isaac, and Jacob.

He is attending to the events to ensure that they unfold perfectly to fulfill the covenant, picture Jesus, and lead to Jesus. With the naming of Jehovah, we're asked to stop and think on why He is mentioned. God is pointing us to Jesus in a unique way and He is now using Joseph to picture Him as He once did with Jacob.

Because Jehovah is with Joseph, it says that he was made a successful man. In Hebrew *ish matsliakh* - a man prospering. The favor of the Lord is the well-spring and fountain of all prosperity. When His hand is on His child, that fountain will bubble over to become a river of blessing.

And so it is with Joseph here. He was a man prospering in the house of his master the Egyptian. There are slaves and then there are slaves. When a person was captured during war, they would normally do physical tasks and were subject to harsh treatment.

They may be sent into the heat of the crops, used for cutting stone, or given some other menial, non gratifying work. Their clothes would have been mere rags and their food would be little and of poor quality.

On the other hand, a slave who was chosen from a line-up and bought with money would more likely have a job in a domestic environment, better clothes, kinder treatment, more nourishing food, and even liberties as they proved themselves faithful.

This is the case with Joseph. Despite being sold by his brothers, because Jehovah was with him, he fared better than what may have otherwise come about. Jamieson-Faucett-Brown gives a beautiful summary of Joseph's condition -

"Though changed in condition, Joseph was not changed in spirit; though stripped of the gaudy coat that had adorned his person, he had not lost the moral graces that distinguished his character; though separated from his father on earth, he still lived in communion with his Father in heaven; though in the house of an idolater, he continued a worshipper of the true God

³And his master saw that the LORD *was* with him and that the LORD made all he did to prosper in his hand.

When we read that Potiphar sees that the Lord is with Joseph, it doesn't mean that he knew who the Lord was. It means that he sees that Joseph is blessed and that he is a blessing. The naming of Jehovah is the Bible speaking to us about the situation, not the Bible speaking to us about Potiphar's knowledge.

But regardless of his knowledge of the Lord, the Lord knows both Joseph and Potiphar and he knows their relationship. In Genesis 12:3, the Lord made this pronouncement over Abraham when He first called him -

"I will bless those who bless you,
And I will curse him who curses you;
And in you all the families of the earth shall be blessed."

Jehovah spoke and two hundred years later, Jehovah is carefully watching over that blessing. Potiphar blessed Joseph, whether we see it directly or indirectly, by placing him in his home and now his home is being blessed and prospering by the hand of Joseph.

But the relationship isn't one sided. It is true that God will bless those who bless his people, but his people must also be a blessing. Joseph could have refused to work, been a horrible worker, or a moody soul - downcast over his misfortunes, but instead he accepted his situation and made the best of it.

And this is exactly what we, the descendants of Abraham through faith, are asked to do. Paul wrote to his young protégé, Timothy, and gave him this advice for those in his church -

"Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and *His* doctrine may not be blasphemed." 1 Timothy 6:1

Today, at least for the time being, we don't have slaves anymore, except maybe in the sense of being slaves to the ever-increasing taxes of the government, but we do have employers, supervisors, and others that we're accountable to. With Joseph as the model and Paul's words as the direction, we too are to count our masters worthy of honor, respect, and allegiance.

And the reason is given, both in Genesis implicitly, and 1 Timothy explicitly - that the name of God and His doctrine may not be blasphemed. If you profess to be a Christian and then fail to meet the standards expected of

that name, the result will be the diminishing of name of the great God we supposedly serve.

⁴ So Joseph found favor in his sight, and served him.

The Hebrew says that Joseph found "grace" in his sight. Grace is unmerited favor. He was a slave in the house, but Potiphar recognized his ability and the divine hand of blessing on him. At this point, there is a mutual respect. Grace is found from Potiphar and service is received from Joseph.

The Geneva Bible ingeniously states the situation this way, "Because God prospered him: and so he made religion serve his profit."

When I first read that, it kind of shocked me. The Lord prospers Joseph and so he makes religion serve his profit. I had to stop and think it through. But isn't this the way it's actually supposed to be? This is the polar opposite of the prosperity gospel, or the "name it and claim it" religion we see all over Christianity today.

That says, "Let profit serve your religion." It is expecting from God in order to serve - which, by the way never ends up happening. Rather, we are to serve God in hope and in anticipation of being blessed. Our religion is to be the basis for our profit, not profit the basis for our religion.

May the Lord bless you only so much as you serve Him. I mean this sincerely. And when I say "serve," that means more than going out and spending time and money on others. It is an acknowledgment of who He is. We can serve the Lord simply by talking to Him and meditating on His word.

Who would expect a blessing from the Lord without acknowledging Him in all their ways? But we do. Add in to this that failing the Lord has nothing to do with serving the Lord. One doesn't exclude the other. Thus grace is preserved. I fail Him pretty much every day, but I pray that I serve Him just as much...

*Lord, though I fail You with each beat of my heart
I know that grace remains because of Your love for me*

*Help me to serve You in gratitude for that grace You impart
Help me to strive to honor You always and ceaselessly*

⁴ (con't) **Then he made him overseer of his house, and all *that* he had he put under his authority.**

Joseph has been faithful to the Lord his God and now the blessing of His God is upon him. He is made the overseer of the house of Potiphar. The word for "overseer" is *yepkhd*. This comes from the word *pkad* which means to take care of or superintend over.

The Greek version of Genesis translates this as *episkopos*, which is where we get the word Episcopal. *Epi* means "over" and *skopos* would be "to see". In the New Testament, this word is used several times and is usually translated as overseer or bishop.

This honorary position has been granted to him for his diligence and faithfulness. In this capacity, he is now granted complete authority and free-will to exercise that authority over all matters related to the house.

This distinction would be comparable to Eliezer of Damascus who was Abraham's chief steward. With a man like this in the house, Potiphar would need to do nothing but feed himself and then head out to attend to his job under Pharaoh.

II. The Blessing of the Lord

⁵ **So it was, from the time *that* he had made him overseer of his house and all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field.**

The amount of time Joseph spent in the house before his advancement isn't given to us, but through hard work, honesty, and above all, the Lord's blessing, he is made to be overseer. And Potiphar's choice isn't left without reward.

Jehovah's blessing graces and adorns the entire house, even to include what was raised in his field. Maybe He directly blessed the field by a miraculous crop, but it could also be that Joseph's manner and empathy toward the workers made them all the more diligent to work hard.

The best equipment in the world when put in careless hands won't produce any profit, but an old bag of tools in the hands of a well-treated employee can bring about an immense surplus. Colossians 3 gives each of us personal instruction and insight into this wonderful truth -

²³ "And whatever you do, do it heartily, as to the Lord and not to men,
²⁴ knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ."

Once again we can refer to the blessing of Jehovah on Abraham, Isaac, and Jacob. As one of the covenant sons, this same blessing now belongs to Joseph. Potiphar has blessed Joseph and so Jehovah the Lord blesses the house of Potiphar.

⁶ Thus he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate.

Obviously Potiphar had other things he did for himself, but the reason for excepting the bread which he ate is two-fold. First, for other than an invalid or a complete sloth, feeding oneself is indicative of the most basic function known to man. It represents the voluntary maintaining of life.

The second reason is that Egyptians had a caste system which would preclude even eating with, much less being fed by, a Hebrew. We'll see this noted later when we get to chapter 43. But other than an idiom concerning food, Joseph is granted complete authority over the house of Potiphar.

III. Resisting the Lust of the Eyes, the Lust of the Flesh, and the Pride of Life

⁶ (con't) **Now Joseph was handsome in form and appearance.**

Suddenly, *in the middle of a verse*, an entirely new thought and direction comes into play. The break is so sudden and obvious that one has to step back and wonder why the verse wasn't divided before this sentence, but God who oversees His word determined it to be otherwise. In the Hebrew, the first thought ends with a verb and the second thought begins with one.

And so it says, *v'hi yosef y^epheh toar v'pneh mareh*, "Now Joseph was handsome in form and appearance." This is the same set of words given to describe his mother, Rachel, in Genesis 29:17, "Rachel was beautiful of form and appearance."

This seemingly innocuous statement set up a course of events which would lead to seven years for Jacob as he worked off his payment for one wife and another seven years of trial and grief working off payment for a second wife. All because of the deception of his father in law.

In a similar way, through the deception of another person, this same set of words will lead to some years of grief for Joseph followed by his exaltation to become the second highest in the land of Egypt. And when he is in that position, there will be seven years of abundance and then seven years of famine. Thus the connection between Rachel and Joseph is one of symmetry and beauty.

The term used to describe them signifies a fine shape accompanied by fine features. It is what others consider as essential to the beauty of another. This is polar opposite to what we read about Jesus - "He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him." Isaiah 53:2

Although Joseph pictures Jesus, the contrast is given to show us that Jesus' ministry was attractive, not because of the looks of the Person, but because of the beauty of the message. Potipher, like God the Father, looked for care of the House. Potipher's wife, like the Jews of Jesus' time, was looking for other things.

⁷ And it came to pass after these things that his master's wife cast longing eyes on Joseph, and she said, "Lie with me."

Depending on how it is handled, beauty can be a blessing or a curse. And the one handling it doesn't need to be the one possessing it as evidenced here. When the beauty of one is mingled with the authority of another, it can complicate many things.

We see this all the time. President Clinton, military commanders, congressmen and senators, CEO's, and even school principals and teachers have all wielded their authority over someone of beauty and it has cost one or both of them much grief and trouble.

But the source of the grief isn't always the beauty. Rather the source of it is the wickedness of the human heart. The Bible says the heart is deceitful above all things, and desperately wicked. It then asks, "Who can know it?" (Jeremiah 17:9)

Potiphar's wife is living in a land which has been well documented as one of loose morals. More so than one might think of the Arab world today. The women weren't sequestered away in brown, blue, or black burkhas and they were given freedom to come and go at will.

But with such freedom comes moral responsibility, something which most people lack. She saw Joseph and wanted him. The verse says she "cast longing eyes on him." The desire of her eyes became the obsession of her soul.

⁸ But he refused and said to his master's wife, "Look, my master does not know what *is* with me in the house, and he has committed all that he has to my hand.

The chances are that this wife is a beauty. Potiphar, as a member of Pharaoh's employ, could probably have had whatever woman he wanted. Plus, all of the surrounding events of this story would lead us to believe that she was certainly more beautiful than average.

But he refused... There is a universal knowledge concerning this. The wife of a man belongs to that man. This is understood from the earliest pages of the Bible and it is understood by the very terms "husband" and "wife" in whatever language they are spoken.

Joseph had no intention to violate the sanctity of the bond despite of the beauty or position of the person. Regardless of what had been entrusted to him in all of Potiphar's house, without any record of it being spoken, Joseph knew that his authority didn't reach to the wife, nor could it.

And in acknowledgement of that bond, to which he had no authority to sever, he calls on an even greater witness...

⁹ *There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife.*

Notice what he says to her here. This is something we can say with full confidence to anyone in any such type of situation. He elevates the authority beyond himself, starting with his master and then demonstrating that *she* is responsible *to him* as well.

He doesn't skirt the issue by saying, "We could get in trouble." He also doesn't dismiss the issue by demeaning himself as unworthy, and he doesn't delay it by simply putting it off, which is something we all tend to do with one thing or another. Sometimes it's the easiest path, but in this case, it would only aggravate things later.

And so he first shows *his authority* - it is over the entire house. Then he shows *the exception*, the wife of his master. This takes us right back to Genesis 2:24, "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh."

He didn't quote Scripture, but he cited the intent of it by citing God's law. If he has a master and his master has a wife, then his master's wife is one with his master. To lay with her then would be to usurp his master's authority.

⁹ (con't) **How then can I do this great wickedness, and sin against God?"**

In the Hebrew here, what he says is emphatic - *v'ekh er'eseh ha'arah ha'gedolah* - how to do this wickedness, this great one.

The sin against his master in this case would be to sin against God. It isn't true that we can *only* sin against God, the Bible bears out that we can sin against one another. And not all sins against one another are sins against God, but more often than not the two overlap. This is one of those times.

It's still at least two hundred years prior to the time of the law and yet it is an understood precept - not only to him, but to her as well. And so he invokes God as his defense against her advances. To sin against her husband may mean little to her, but to sin against God *may* cause her to consider the act.

In this exchange, he uses the term *elohim* for God instead of Jehovah. Instead of the God of the covenant, of whom she is excluded, he mentions the God of creation to whom she is accountable. God has instilled such knowledge in the heart of man and he hopes she will reflect on it.

¹⁰ **So it was, as she spoke to Joseph day by day, that he did not heed her, to lie with her *or* to be with her.**

It's one thing to have someone enticing you to do something you shouldn't do when you can avoid them. It's another thing to be near them without the ability to get away. It may be in school, at home, or at work, but the constant nagging of sin crouching at your side can wear down the strongest of people. Don't think you're immune.

There is only one true refuge from it and that is to keep your thoughts on what is morally right. It is to reflect on the conscience given by God, understanding that it is, in fact, from God. To ascribe a conscience to anything other than God will eventually lead to a violation of that conscience.

Jobs change, bosses die, governments fade away and with them may go the source of our supposed conscience. But for those who know that God holds us accountable, there is the continued source of strength to endure even the most belligerent foes.

Joseph is such a person. He had his conscience in tune with God and his eyes on Jesus, without yet knowing it was Jesus to whom his eyes were turned. In Romans 13:14, Paul tells us where to find our covering and how to defend against the devil -

"But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts."

Today's ten verses are as much a moral lesson for us as they are pictures of Christ. Without going into too much detail on that second aspect, let's briefly look at how they do, in fact, picture Jesus.

Verses 1-6 are a precursor to the same picture we'll see again when Joseph becomes ruler over Egypt. Joseph was sold by his brothers into Egypt - the land of the gentiles. Jesus was, in essence, sold by His brothers to the gentiles. When they rejected Him, His message was carried to the nations. Paul explains this in Romans 11.

The Ishmaelites, the people whom God hears, carried Joseph to Egypt which means double distress; the gentiles whom God hears have carried the gospel to the world. The Jews have the law, but the gentiles have nothing, thus they are in double distress.

There in the lands of the gentiles the message of Jesus will flourish. Potiphar, whose name means "Priest of the Bull", pictures the completed work of Christ and thus God on the throne. He receives Joseph, just as the New Testament shows us that God received the work of Jesus (Acts 2:36 & Hebrews 9:24-26).

Potiphar is called the Captain of the Guard - the one who executes judgment. In the New testament, the Lord is said to be the one to executes judgment in Jude 1:15.

The Lord was with Joseph, the Spirit of the Lord rests upon Jesus (Luke 4:18).

In all that Joseph did, the Lord made him prosper. The same thing, using the same Hebrew word, is used of the coming Christ in Isaiah 53:10 -

"He shall prolong *His* days,
And the pleasure of the LORD shall **prosper** in His hand."

Because of his faithful service, Joseph found favor in Potipher's sight. In His life, Jesus is said to have increased in wisdom and stature, and in favor with God and men. (Luke 2:52)

Eventually, Potipher made Joseph overseer of his house. In 1 Peter 2:25, using the same word as the Greek translation of the Old Testament, it says this of Jesus - "For you were like sheep going astray, but have now returned to the Shepherd and **Overseer** of your souls."

Potiphar grants Joseph complete authority over the house. In Matthew 28:18, because of his faithful service, Jesus states that "All authority has been given to Me in heaven and on earth."

If there were one or two similarities between Joseph and Christ in these verses it could be coincidence, but there are too many to dismiss. Every word finds its parallel and fulfillment in Jesus.

From the middle of verse 6 on, a new picture is revealed. Joseph is called handsome in form and appearance and things suddenly change from that point. Next week, the continuation of that story and what it is showing us will be looked at and revealed.

It may seem a bit odd stopping in the middle of a picture like this, but God is the one who began the new picture in the middle of a verse. What seems odd, actually flows perfectly and it will come out exactly as it should when we continue on with the life of Joseph, a life dedicated to the Lord and which looks forward to the life of Jesus.

So, here we are looking at all these stories, learning moral lessons and interesting facts, but above all, we're learning about the heart of God which is most revealed in the Person of His Son, our Lord Jesus.

Closing Verse: Can a man take fire to his bosom,
And his clothes not be burned?
28 Can one walk on hot coals,
And his feet not be seared?
29 So is he who goes in to his neighbor's wife;
Whoever touches her shall not be innocent. Proverbs 6:28, 29

Next Week: Genesis 39:11-23 (False Accusations, Unjust Punishment) (98th Genesis Sermon) - Make sure to read and study those verses.

The Lord has you exactly where He wants you and He has a good plan and purpose for you. Call on Him and let Him do marvelous things for you and through you.

The Overseer of the House

Now Joseph down to Egypt was taken
And Potiphar, an officer of Pharaoh
Captain of the guard, an Egyptian, looked at makin'
Him a slave in his house, Joseph's prospects looked narrow

He bought him from the Ishmaelites
Who had taken him down there
The Lord was with Joseph in both days and nights
And he was a successful man because he took care

And he was in the house of the Egyptian, his master
Tending to it and keeping it from disaster

And his master saw the Lord was with him in a way very grand
And that the Lord made all he did to prosper in his hand

So Joseph found favor in his sight
And served him ever-so dutifully
Then he made him overseer of his house, a future looking bright
And all that he had, he put under his authority

So it was, from the time that he had made him overseer
Of his house and all that he had
That the Lord blessed the Egyptian's house
For Joseph's sake, the deal wasn't half bad

And the blessing of the Lord was on all that he had
In the house and in the field, certainly making him glad

Thus he left all that he had in Joseph's hand
And he did not know what he had, there was no care
Except for the bread which he ate at the table he manned
Joseph was a servant certainly beyond compare

Now Joseph was handsome in form and appearance
Something that in his duties would cause interference

And it came to pass after these things
That his master's wife on Joseph cast longing eyes
And she said, "Lie with me, for you my heart sings"
But in this matter Joseph stayed alert and wise

He refused and said to his master's wife
"Look, my master does not know
What is with me in the house, he trusts me with his life
And he has committed all that he has to my hand, even though...

There is no one greater in this house than I
Nor has he kept back anything from me but you,
Because you are his wife, so don't you even try
To seduce me,,, with such an idea I am through

How then can I do this great wickedness and sin against God?"

When He is ever with me, seeing me, in each step that I trod
So it was, as she spoke to Joseph day by day
That he did not heed her to lie with her or to be with her
Instead her advances he cast far away

Sin is a trap, deadly, and consuming in our life
If fed it can only lead to sadness and death
It leads us down paths of turmoil and strife
In the end, it will steal our souls at our last breath

But there is a cure for our plight in this world of sin
Jesus is that cure, He our righteousness
Through the cross He scored the marvelous win
And now He is ours when we His great name do profess

He is the Shepherd and Overseer of our souls
He is the One who leads us in a glorious parade
And when the names are called on heaven's honor rolls
We will be there because of the profession in Jesus we made

Let us magnify our God and our King
He is Jesus, the Lord mighty and victorious over the grave
For all of eternity let our joyous hearts sing
Yes, He is our wondrous Lord, mighty to save

Hallelujah and Amen....