

Genesis 37 “Seeing God’s Hand When Tragedy Strikes”<sup>\*\*1</sup>

Main Idea: Genesis 37 teaches us the importance of seeing God’s hand when tragedy strikes. The passage helps us consider tragedy from three perspectives.

## I. The Setting of Tragedy (1-12)

- A. There was favoritism (3).
- B. There was friction (2, 4, 5, 8, 11).

## II. The Scenes of Tragedy (13-36)

- A. We see it in the plot (12-20).
- B. We see it in the pit (21-24).
- C. We see it in the plea-bargain (25-30).
- D. We see it in the pain (31-36).
  - 1. There was a broken father (31-35).
  - 2. There was a betrayed brother (36).

## III. The Significance of Tragedy

- A. God is sovereign in all situations.
  - 1. God controlled the birth order and placed Joseph as son number eleven (3).
  - 2. God revealed the dreams to Joseph (5, 9).
  - 3. God provided several things at the right place and the right time.
    - the person to guide Joseph to Dothan (15-17)
    - the pit (22)
    - the caravan of Ishmaelites (25)
    - Potiphar, an official of Pharaoh, just “happened” to need a slave (36).
- B. Man is responsible for his actions.
  - 1. Joseph himself may have contributed.
  - 2. The brothers were.
  - 3. Jacob was.
- C. God uses suffering to accomplish His good purposes.
  - 1. He refines His people.
  - 2. He makes the Redeemer known.

*Scripture Reading: Psalm 55*

A little over sixty years ago the Christian community was rocked by the untimely death of Dawson Trotman. God had used this devout man of God to start *The Navigators* ministry, but his life was cut short in his prime, at the age of fifty.

Trotman was speaking at Word of Life camp in Schroon Lake, New York. One afternoon he went out for a boatripe with Jack Wyrzten and a few campers. They hit some choppy water. Dawson and a female camper fell off the boat. Daws held her up to keep from drowning and died in the process.

Billy Graham spoke at Daws’ funeral and said of his last act of heroism, “Daws died the same way he lived—holding others up.”<sup>2</sup>

Chuck Swindoll describes the impact:

“The bitter news of Dawson Trotman's drowning swept like cold wind across Schroon Lake to the shoreline. Eyewitnesses tell of the profound anxiety, the tears, the helpless disbelief in the faces of those who now looked out across the deep blue water. Everyone's face except one -- Lila Trotman, Dawson's widow. As she suddenly walked upon the scene a close friend shouted, "Oh, Lila ... He's gone. Dawson's gone!"

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\*\* Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

<sup>1</sup> This message is adapted from two series at WBC in 1992 and 2002.

<sup>2</sup> <https://blogs.thegospelcoalition.org/evangelical-history/2016/06/18/60-years-ago-today-the-founder-of-navigators-drowned-while-saving-a-girls-life-an-interview/>

To that she replied in calm assurance the words of Psalm 115:3: “But our God is in the heavens; He does whatever He pleases.”

All of the anguish, the sudden loneliness that normally consumes and cripples those who survive did not invade that woman's heart. Instead, she leaned hard upon her sovereign Lord, who had once again done what He pleased.”<sup>3</sup>

I want that perspective. I want it for me, and for you, for God is glorified when we respond to adversity with such confidence in His wisdom and goodness.

How can we overcome the feelings of anger and bitterness and frustration that so often accompany tragic circumstances? How can we honor God when tragedy invades our world?

God answers those questions for us many places in His Word, none more powerfully than in the story of Joseph in Genesis 37-50.

I love that story. I think of it often. I have turned to it many times as I was seeking to help people respond to adversity.

And now we are turning to it as we begin a new series, “*Trusting God When Life Hurts*.” We’re going to look carefully at Joseph’s life.

But I want to begin with a vital question. Who is the main character in the story of Joseph? That sort of reminds me of the clever, “Who is buried in Grant’s tomb?” This is not a trick question.

The main character in the Joseph story is *not* Joseph. In fact, it's not Joseph's father, Jacob. Nor his eleven brothers, Reuben, Levi, Judah, Simeon, and the rest. It's not Potiphar. Nor Potiphar's indiscreet wife. Nor Pharaoh. No, it's not any of these characters, as important as they may be to the drama.

I’m convinced of this. We’ll never fully appreciate the story of Joseph unless we fix our gaze on the main character in the narrative.

*God.*

I want to encourage you to do something throughout this study. Look for the hand of God in every episode. He's there, behind the scenes, over the scenes, superintending the scenes. And using it all for a very specific purpose, just as He does in our lives.

This is so vital to affirm. The story of Joseph is really a story about God. And so is your story. The God of Joseph is the God who is in control of the details of our lives, and that includes our tragedies. In a sense, the story of Joseph is the OT commentary on Romans 8:28, “For we know that all things work together for good...”

Our story begins in the book of beginnings, Genesis. Genesis tells us first how God created the universe and put man in it, who rebelled, and alienated mankind from his Maker. Then, beginning in chapter twelve, Genesis tells us how the Maker chose Abraham and set in motion a plan to rescue and reconcile sinners to Himself.

Joseph was Abraham’s great-grandson, and his story begins in Genesis 37. Genesis 37 teaches us the importance of seeing God’s hand when tragedy strikes. It invites us to consider tragedy from three perspectives.

### I. The Setting of Tragedy in Joseph's life (1-12)

Joseph's tragedy didn't happen in a vacuum. There were two key factors that paved the way for his painful ordeal. The first was...

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<sup>3</sup> Charles R. Swindoll, [Starting Over](#), Multnomah Press, 1977, p. 67.

**A. There was favoritism (3).** Listen to verses 1-2, “Jacob lived in the land where his father had stayed, the land of Canaan.<sup>2</sup> This is the account of Jacob. Joseph, a young man of seventeen, was tending the flocks with his brothers, the sons of Bilhah and the sons of Zilpah, his father’s wives, and he brought their father a bad report about them.”

Verse 1 begins with the spotlight on Jacob. Remember, Moses recorded the book of Genesis around the year 1400 BC, several centuries after Jacob lived. In verse 2, Moses says he is going to list the "generations of Jacob." We would expect a genealogy (like Esau’s in ch 36). But notice the surprising twist in verse 2. The spotlight turns immediately to Joseph, Jacob's 17 year old son. The spotlight will remain on him for nearly the rest of the book.

Why? The story of Joseph is God's explanation to the people in Moses' day of how He turned the family of Abraham, Isaac, and Jacob into the great nation of Israel. It's the bridge that links Genesis to Exodus. It's the story of God's covenant faithfulness.

What are we told about Joseph? A couple of important details. According to verse 2, he’s 17 years old, a herdsman like his brothers. In addition, he reported the evil he witnessed by his step-brothers (same father, different mother).

Notice the next fact. Verse 3, “Now Israel [that’s Jacob] loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made a richly ornamented robe for him.”

Why did Jacob love Joseph more than the rest? It’s because Joseph was the son of Jacob's old age. Remember, Jacob had two wives, the sisters Leah and Rachel, who each had a maidservant. Jacob fathered children by all four women. I love the Bible because it presents people as they were, flaws and all. Jacob made no bones about the fact that his favorite wife was Rachel (29:30). And though she was barren for many years, she finally bore Jacob son #11, Joseph.

What did Jacob give Joseph? Verse 3—a “richly ornamented robe” [KJV "coat of many colors"]. What was that? Scholars debate what it actually was. Quite possibly it was a many colored tunic. Some feel it was a full length coat with sleeves, such as was a symbol of maturity and status. And no doubt it represented favoritism.

The favoritism led to, you guessed it...

**B. There was friction (2, 4, 5, 8, 11).**

There were actually several contributing factors to this friction. We already saw the first in verse 2, "Joseph brought to his father their evil report" (Leviticus 5:1 would later indicate that Joseph had a legal right to report such evil).

Then there was the coat. That really highlighted the favoritism. And that really ticked off the brothers. Verse 4, “When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him.”

The Hebrew word “hated” doesn't refer just to an attitude, but to an act. A tension had built up in the brothers that would soon erupt. They would inevitably spew their venom at Joseph.

The friction continued to fester. Verse 5, “Joseph had a dream, and when he told it to his brothers they hated him all the more.” Here was the dream (6-7):

“He said to them, ‘Listen to this dream I had:<sup>7</sup> We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it.’”

That infuriated the brothers. Verse 8 states, “And they hated him all the more.”

It got worse in verses 9-10. “Then he had another dream, and he told it to his brothers. “Listen,” he said, “I had another dream, and this time the sun and moon and eleven stars were bowing down to me.”<sup>10</sup> When he told his father as well as his brothers, his father rebuked him and said, “What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?”

And notice the effect this second dream had on his siblings (11), “His brothers were jealous of him, but his father kept the matter in mind.”

Who really wronged the brothers? Did Joseph? Granted, Joseph may not have helped his cause, with the words and dreams he shared with his brothers.

But who really set Joseph up? I think his father did. Jacob committed the favoritism. We need to remember this parents, and grandparents, and teachers. We can be sincere. And we can convince ourselves we’re doing it out of love. But favoritism actually hurts the child.

By the way, this reveals an interesting truth about human nature. The brothers were not treated fairly. By whom? By their father. But who did they hate? Joseph. Often a person who has been mistreated will take out his bitterness on the "innocent" one.

So there's the setting, a setting of favoritism and friction.

## II. The Scenes of Tragedy (13-36)

The Bible teaches that God is *sovereign*. But what does it mean to say God is sovereign? We could dissect a wordy definition, and we may or may not remember it. But instead of giving us a definition of God's sovereignty, the Bible here gives us a picture of it, a story that illustrates it in unforgettable clarity.

It's a story of a tragedy, and it unfolds in four intriguing scenes.

**A. We see it in the plot (12-20).** Verses 12-14 “Now his brothers had gone to graze their father’s flocks near Shechem, and Israel said to Joseph, ‘As you know, your brothers are grazing the flocks near Shechem. Come, I am going to send you to them.’ ‘Very well,’ he replied.<sup>14</sup> So he said to him, ‘Go and see if all is well with your brothers and with the flocks, and bring word back to me.’ Then he sent him off from the Valley of Hebron.”

So Joseph went. He traveled to Shechem. Don't yawn—this isn't a trip to the corner grocery store. The trek from Hebron to Shechem was fifty miles. And when Joseph finally arrived, he got lost looking for his brothers.

Until something happened. Verse 15 “A man found him wandering around in the fields and asked him, ‘What are you looking for?’”

Verse 16 “He replied, ‘I’m looking for my brothers. Can you tell me where they are grazing their flocks?’”

The man pointed him to Dothan. Verse 17, “I heard them say, ‘Let’s go to Dothan.’”

Dothan was north of Shechem. That’s another thirteen mile trek for Joseph. Just think of all the details that had to fall into place to bring about the outcome.

At this point, the plot thickened. Joseph took off for Dothan, but the brothers saw him first. And what did they do? The unthinkable.

Verses 18-20 “But they saw him in the distance, and before he reached them, they plotted to kill him.<sup>19</sup> ‘Here comes that dreamer!’ they said to each other.<sup>20</sup> ‘Come now, let’s kill him and throw him into one of these cisterns and say that a ferocious animal devoured him. Then we’ll see what comes of his dreams.’”

Absolutely unthinkable. Ten brothers are so filled with animosity that they propose to take the life of their kid brother.

So ends scene #1. We see the tragedy in the plot. Next, scene #2...

**B. We see it in the pit (21-24).** The oldest son Reuben objected. I'm not convinced it was because he loved Joseph. Maybe he developed a tender spot, but maybe he just loved his own neck. Remember, as the firstborn son, he was responsible. He was already out of his father's favor due to an earlier sin, when he slept with his father's concubine (35:22). What he did with Joseph could either ruin him or reinstate him to his father's good graces.

So Reuben piped up. Verses 21-22 "When Reuben heard this, he tried to rescue him from their hands. 'Let's not take his life,' he said. <sup>22</sup> 'Don't shed any blood. Throw him into this cistern here in the desert, but don't lay a hand on him.' Reuben said this to rescue him from them and take him back to his father."

Reuben intended to return later, retrieve Joseph, and take him home. That was the plan.

But here's how the events actually happened. Verses 23-24 "So when Joseph came to his brothers, they stripped him of his robe—the richly ornamented robe he was wearing—<sup>24</sup> and they took him and threw him into the cistern. Now the cistern was empty; there was no water in it."

So ends scene #2. Joseph is in the pit. But the tragedy didn't end.

**C. We see it in the plea-bargain (25-30).** To me, verse 25 is perhaps the most insulting verse in the story. Do you know what the brothers did next?

Verse 25 "They sat down to eat their meal."

Just imagine it. Joseph is screaming in the pit, "Help me!" And his brothers are feeding their faces. Their bitter hatred had squeezed every ounce of mercy out of their soul.

That's what bitter hatred does. It's like cancer. It just keeps growing and infecting and eating away. Until it kills.

"What causes fights and quarrels among you? Don't they come from your desires that battle within you? <sup>2</sup> You desire but do not have, so you kill. You covet but you cannot get what you want, so you quarrel and fight. You do not have because you do not ask God (James 4:1-2)."

Friends, we must take bitterness seriously. If it's in our hearts, we need to *ask God*, says James, for He alone can change our hearts.

What happened next in the story reveals the sovereign control of God. Verse 25b "They looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm and myrrh, and they were on their way to take them down to Egypt."

The caravan was from Gilead. There was a well established trade route in that day from Damascus to Egypt. It passed Dothan.

Judah moved to center stage and began to plea-bargain with his brothers. Verses 26-27 "What will we gain if we kill our brother and cover up his blood? <sup>27</sup> Come, let's sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood.' His brothers agreed."

So the plea-bargain worked. The death penalty was reduced to slavery.

Verse 28 “So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt.”

I wonder who got the money? It strikes me that the price of Joseph's sale was *twenty* shekels (in the KJV, "20 pieces of silver"). Later, according to Exodus 21:32, the Mosaic Law would set the value of a slave at *thirty* shekels (or “30 pieces of silver”). Abraham paid four hundred shekels for Sarah’s burial plot and field.

Joseph doesn’t mean much to his brothers, does he? It’s not about the money. They’re just glad to see him gone.

And the Midianites had no compassion either. To them, Joseph was nothing more than a good deal.

Now that’s a *tragedy*! There’s no other word for it. Joseph is the victim of tragic circumstances. And it continues in scene #4. The plot, the pit, the plea-bargain, and...

**D. We see it in the pain (31-36).** Verses 29-30 “When Reuben returned to the cistern and saw that Joseph was not there, he tore his clothes. <sup>30</sup> He went back to his brothers and said, ‘The boy isn’t there! Where can I turn now?’”

You say, "Where was Reuben?"

Apparently, he was off guarding the flocks. Remember, that's why the brothers were there in the first place, to pasture their father’s flocks. And since foreign caravans were notorious for stealing unguarded animals, apparently that’s where he was.

But when Reuben returned, he realized his plan had failed. He was not going to rescue his brother and take him home to dad. He had waited too long. His good intentions never materialized.

Proverbs 3:27-28 comes to mind, “Do not withhold good from those to whom it is due, when it is in your power to act. <sup>28</sup> Do not say to your neighbor, ‘Come back tomorrow and I’ll give it to you’—when you already have it with you.”

Proverbs 24:11-12 (ESV) says, “Rescue those who are being taken away to death; hold back those who are stumbling to the slaughter. <sup>12</sup> If you say, ‘Behold, we did not know this,’ does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it, and will he not repay man according to his work?”<sup>4</sup>

And what about us? We know that there are vulnerable unborn children just a heartbeat away from losing their lives. And we know there are billions, and some we see every day, who are blinded by the evil one and heading for the eternal lake of fire.

*Rescue them, says God’s Word. Do not withhold good from them when it is in your power to act.*

Sin leads to more sin. Watch the brothers cover up their devilish act with another devilish act that resulted in yet more pain.

1. *We see a broken father (31-35).* Put yourself in Jacob’s sandals as you listen to verses 31-35, “Then they got Joseph’s robe, slaughtered a goat and dipped the robe in the blood. <sup>32</sup> They took the ornamented robe back to their father and said, ‘We found this. Examine it to see whether it is your son’s robe.’” <sup>33</sup> He recognized it and said, “It is my son’s robe! Some ferocious animal has devoured him. Joseph has surely been torn to pieces.” <sup>34</sup> Then Jacob tore his clothes, put on sackcloth and mourned for his son many days. <sup>35</sup> All his sons and daughters came to comfort him, but he refused to be comforted.

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<sup>4</sup> See also Psalm 82:2-4; Proverbs 31:8-9

“No,” he said, “in mourning will I go down to the grave to my son.” So his father wept for him.”

I shudder at the heartlessness of the brothers. First, they had the audacity to eat a meal and ignore the cries of their despairing sibling. Now they tell their own father a bold-faced lie, and apparently pretend to mourn their brother's death with him.

Note they don't even call Joseph their brother, but "your son."

Jacob is now a broken father. He has one dead son, and ten deceptive sons.

The chapter closes, however, by reminding us of someone else's pain.

2. *We see a betrayed brother (36)*. Verse 36 “Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh's officials, the captain of the guard.”

Joseph would spend the next thirteen years of his life as a slave, cut off from his father, knowing it was all due to the tragic betrayal of his own flesh and blood.

Or was it? Is that all that is going on in this story of pain? And in your story?

Why did God preserve this story for us? What's the point of it all?

### III. The Significance of Tragedy

I believe we can learn three significant lessons from this.

**A. God is sovereign in all situations.** Joseph was victimized at Dothan. He was cast into a pit at Dothan. He cried out for mercy at Dothan.

Do you know what else happened at Dothan? Several hundred years later, the prophet Elisha lived in Dothan. The Syrians hated him. So they sent an army to get him. Did they succeed? No. Why not?

2 Kings 6:13-17 tells us what happened: “Go, find out where he is,” the king ordered, “so I can send men and capture him.” The report came back: “He is in Dothan.”<sup>14</sup> Then he sent horses and chariots and a strong force there. They went by night and surrounded the city.<sup>15</sup> When the servant of the man of God got up and went out early the next morning, an army with horses and chariots had surrounded the city. “Oh, my lord, what shall we do?” the servant asked.<sup>16</sup> “Don't be afraid,” the prophet answered. “Those who are with us are more than those who are with them.”<sup>17</sup> And Elisha prayed, “O LORD, open his eyes so he may see.” Then the LORD opened the servant's eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha.”

Incredible! The Lord sure is awesome, isn't He? He encircled Elisha with angelic chariots of fire. He wasn't going to let these wicked men touch His man. To the contrary, as verse 18 explains, “As the enemy came down toward him, Elisha prayed to the LORD, “Strike these people with blindness.” So he struck them with blindness, as Elisha had asked.”

You say, “What does that have to do with our study?”

Plenty. Where was Elisha when he called to God for help? At Dothan. And God answered. Where was Joseph? At Dothan.

But there was no deliverance. God didn't hear Joseph. Or did He?

Be assured that God was just as watchful in His silence with Joseph as He was in His miracle with Elisha. He is sovereign, and He invites us to trust Him in the dark as well as in the light.

God's sovereignty is stamped all over the story of Joseph. For instance...

1. *God controlled the birth order and placed Joseph as son #11 (3)*. Was that a coincidence?

How about in your life? Perhaps you're a firstborn. Maybe you're an only child. Maybe you're adopted. Did God have anything to do with that?

You say, "It doesn't seem like it."

It didn't seem like it for Joseph either, not when he was in Dothan. But there's more to the story, for Joseph, and for you and me.

2. *God revealed the dreams to Joseph (5, 9).* Where did Joseph get this ability to predict the future by interpreting dreams? God gave it to him. And God gave it to him for a purpose, for a reason that will become clearer in the proper time.

3. *God provided several things at the right place and the right time.*

The person just happened to be there to guide Joseph to Dothan (15-17).

The pit just happened to be there (22).

The caravan of Ishmaelites just happened to arrive after Joseph arrived (25).

Think about it. That caravan had been traveling for days, perhaps weeks, but it arrived at that pit at that very moment. A coincidence?

Potiphar, an official of Pharaoh, just "happened" to need a slave (36). And he just happened to be at the slave market on the day Joseph stood on the block. And he just happened to have connections to the royal throne, and a fickle wife.

And each detail will prove to be significant as the story unfolds. Why?

Because God is sovereign. He was sovereign in Joseph's life. He is sovereign in ours too. That's true when we get the job promotion...and the pink slip. The clean bill of health...and hear the dreaded C word.

He is sovereign.

## **B. Man is responsible for his actions.**

Who was responsible for the tragedy in Genesis 37? At least two, perhaps three parties were responsible.

1. *Joseph himself may have contributed.* I'm certainly not excusing the horrendous actions of the brothers, but I get the sense that Joseph got under his brothers' skin. To have a dream is one thing, but to tell it to your brothers is another. And to do it a second time. Then there was the coat. Maybe not intentionally, but every time he put on that coat around his brothers, it turned up the heat in their hearts just a little bit more.

Whether Joseph contributed or not is conjecture. But when it comes to liability, of this we can be sure...

2. *The brothers certainly were.* They hated. They plotted. They sold.

In truth, they needed to heed the counsel God gave to Cain in Genesis 4:7, "If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it." And like Cain they refused to do the right thing, and in fact did the unspeakable.

So why did the tragedy occur? Who was responsible for a teen boy being sold as a slave? The brothers were. But they weren't alone...

3. *Jacob was.* Jacob was in a couple of ways. Obviously, there was the favoritism (which he may not have even been aware of). But Jacob contributed in another way.

What happened to Jacob at the end of the chapter? He was deceived by his own sons.

Do you remember what Jacob did to his own father? Genesis 27 says he deceived him. How? By pretending he was Esau, he stole his brother's blessing.

There's a biblical principle being illustrated here. *Be sure your sins will find you out.* Exodus 34:7 states that God "keeps mercy for thousands, but visits the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."

There's a challenge for us here. Genesis 37 says, "Take responsibility for your actions. If you don't there will be consequences. And not just for you, either. If you willfully tolerate sin, you are not the only one affected."

Are there things in your life that you're excusing, things that God wants to change? Maybe it's a sinful attitude—like an unforgiving spirit—or a sinful habit—like lying. Deal with it.

How? Take responsibility for your actions and look to the Deliverer that Genesis 37 anticipates. As we'll see in future weeks, the story of Joseph is like an arrow that points to the Lord Jesus Christ.

Why do we need a Savior? Because we have the same heart problem the brothers had. We enter the world as self-centered sinners.

And why do we have a Savior? Because of what God did through Joseph. He used Joseph to preserve a family that He turned into the nation of Israel, through which He sent His own Son into the world.

And that's why there's hope for us today. We can face our sins. We can be forgiven of them. We can be delivered from their power. How? By putting trust in Jesus, who paid sin's penalty on the cross, and broke its power when He conquered death.

**C. God uses suffering to accomplish His good purposes.** Consider two.

1. *He refines His people.* Was Genesis 37 a tragedy? It sure was. But did God bring good out of it? Indeed He did. He used the tragedies we've seen today, and more that we'll be seeing, to refine and develop His man Joseph. He used the fire of adversity to mold the character of this choice servant in preparation for an unbelievable mission as the prime minister of Egypt.

He's doing the same thing in our lives today. You may be feeling the fire right now. If so, be encouraged. God is at work. He's doing something *in* your life—to make you more like His Son. And He's preparing to do something *through* your life—to influence other lives for His glory.

That's God's second purpose for suffering.

2. *He makes the Redeemer known.* He provided redemption through suffering, at the cross. And He makes the Redeemer known also through suffering, the suffering of the redeemed.

Everyone suffers. But when we as God's people suffer well, by His grace, people get to see in living color the difference the Redeemer makes.

Let's do this morning what we're going to see Joseph do. Let's entrust our lives to our wise, sovereign, and good God. He knows what He is doing. In the big picture, He used it to accomplish His purpose for Israel and the world.

Response in Singing: *It Is Well with My Soul* (#493)