

00-06-11a

Let's continue our worship this morning by turning in our Bibles to Proverbs chapter 21. Our scripture reading this morning is from Proverbs chapter 21. Normally, maybe not normally but often, when we want to have a scripture reading, we don't go to Proverbs because Proverbs tends to have a, what on the surface appears to be a scatter shot collection of aphorisms and sayings, and on the surface it isn't always easy to see that there's any sort of a unifying theme.

But this chapter, although it does have other things attached to it, does adhere to something of a theme, and it's the theme that we are looking at as we begin to draw to a close the study of the life of Joseph. Chapter 21 of Proverbs, The king's heart is in the hand of the Lord. Like the rivers of water, he turns it wherever he wishes.

Every way of a man is right in his own eyes, but the Lord weighs the hearts. To do righteousness and justice is more acceptable to the Lord than sacrifice. A haughty look, a proud heart, and the plowing of the wicked are sin.

If you look at your text note in the New King James, it can either be the plowing or the lamp of the wicked are sin. The plans of the diligent lead surely to plenty, but those of everyone who is hasty surely to poverty. Why don't we see the truth of that in our own lives? Getting treasures by a lying tongue is the fleeting fantasy of those who seek death.

The violence of the wicked will destroy them because they refuse to do justice. The way of a guilty man is perverse, but as for the pure, his work is right. Better to dwell in a corner of a housetop than in a house shared with a contentious woman.

The soul of the wicked desires evil, his neighbor finds no favor in his eyes. When the scoffer is punished, the simple is made wise, but when the wise is instructed, he receives knowledge. The righteous God wisely considers the house of the wicked, overthrowing the wicked for their wickedness.

Whoever shuts his ears to the cry of the poor will also cry himself and not be heard. A gift in secret pacifies anger, and a bribe behind the back, strong wrath. It is a joy for the just to do justice, but destruction will come to the workers of iniquity.

A man who wanders from the way of understanding will rest in the assembly of the dead. He who loves pleasures will be a poor man. He who loves wine and oil will not be rich.

This reminds us of our Friday night study in Luke, with the thorn bushes of cares, riches, and the pleasures of this life. The wicked shall be a ransom for the righteous, and the unfaithful for the upright. Better to dwell in the wilderness than with a contentious and angry woman.

I wonder if Solomon might have been in the same room with one of his many wives when he penned this particular chapter. There is desirable treasure and oil in the dwelling of the wise, but a foolish man squanders it. He who follows righteousness and mercy finds life, righteousness, and honor.

A wise man scales the city of the mighty and brings down the trusted stronghold. Whoever guards his mouth and tongue keeps his soul from troubles. A proud and haughty man scoffs his name.

He acts with arrogant pride. The desire of the lazy man kills him, for his hands refuse to labor. He covets greedily all day long, but the righteous gives and does not spare.

The sacrifice of the wicked is an abomination. How much more when he brings it with wicked intent? A false witness shall perish, but the man who hears him will speak endlessly. A wicked man hardens his face, but as for the upright, he establishes his way.

There is no wisdom or understanding or counsel against the Lord. The horse is prepared for the day of battle, but deliverance is of the Lord. There are several themes that are interwoven through this particular chapter.

And as you know, the chapter divisions, particularly in Proverbs, are somewhat arbitrary because these things were sequential verses without division in the original Hebrew text. But the theme that we are interested in is mentioned first in the first verse. The king's heart is in the hand of the Lord.

Like the rivers of water, he turns it wherever he wishes. Particularly in ancient days, it wasn't really possible for men to turn a river. You can build dams and channels and irrigation waterways and so forth.

We've done a lot of that in the modern day. But in the ancient day, you couldn't really turn a river. Particularly the large rivers like the Tigris and the Euphrates, they had twists and turns that had been established by the nature of the terrain and there wasn't any turning them.

But here the scripture says that the king's heart is in the hand of the Lord and like the rivers of water, he turns it wherever he wishes. And this is an acknowledgment of God's sovereignty and God's power. So then we think, well, this is Pharaoh in Egypt and I will have mercy on whom I will have mercy and whom I will harden, God seems to be saying.

And we get into the contact point between the sovereignty of God and the free will of man. And that's really what we've seen in the story of Joseph. Because although his brothers made a free will decision based on their hatred and their enmity to sell him into slavery, this was a part of the foreordained salvation of the family of Jacob and the incipient nation of Israel by sending Joseph to Egypt and elevating him to power.

God did not motivate, God did not create or cause the thoughts and intents of the heart on the part of the brothers that led to Joseph's enslavement. God did not cause or create the thoughts and intents of the heart that caused Joseph to be faithful during his imprisonment and because of that faithfulness to be blessed and to rise to the top in each different house in which he finds himself. And yet God worked those free will decisions on the part of the brothers and on the part of Joseph into his perfect plan.

And he did it in eternity past. God foresaw the hearts of those brothers. God foresaw the faithfulness of Joseph.

If God did not know the hearts ahead of time, it could suppose just for the sake of argument that it had been Simeon that was the despised brother because of his crankiness and his selfishness and his complete lack of regard for his other brothers. We know that Simeon was probably the least popular of the twelve. He seems to have been the hardest to get along with and the most ready to go the way of evil.

And if he had been the brother, they got sick of him and his antics sold him into slavery. Would God have been able to use Simeon and elevate him in the house of Potiphar, elevate him in the prison, elevate him in Pharaoh's kingdom to be the vizier of all Egypt? There is not a way in the world. God works all things together for good, for the accomplishment of his purposes which are the definition of good.

And yet he does so without tampering with volition. We've talked many times about the tenets of Reformed theology. One of the reasons we do so is that most of conservative Christianity today, to a greater or lesser extent, subscribes to the Reformed view.

Even in the most conservative Bible churches, Baptist churches, and then you get into your Presbyterian churches and Lutheran churches, they all, to a greater or lesser extent, emphasize in what I would term an unbalanced way the sovereignty of God. Is God sovereign? Absolutely. I would not subtract one iota of the truth of God's sovereignty from what is taught in Reformed theology.

The difficulty there is a lack of appreciation for just how great God's sovereignty is. Because in the Reformed view, in order to bring about his purposes, God has to ordain the decisions of men. God has to determine ahead of time those who will be faithful.

When they look at the verse that says, God is at work in you to will and to do his good purpose, they believe that that is an efficacious moving of God's grace that creates, motivates, and is the effective cause of those positive decisions. So that rather than Joseph being a model of faith, Joseph is simply an example of someone that God chose to use as a positive influence, and God effectively moved his heart to be faithful in each different circumstance. To me, this is a diminished view of God.

It is deeply flawed, and it's a limited God who has to pre-program the outcome. This

makes human history a puppet show on God's part. You can teach with a puppet show.

This is one of the things they do with children in a lot of churches. They do skits. They do little one-act plays.

They do puppet shows and things to try to get across a truth. But the script is written out ahead of time, and you have people say the right thing and do the right thing to try to get across your message. It is a greater God who doesn't have to program the players, who doesn't have to say, well, I'm going to put an evil person here, and I'm going to put a good person here, and I'm going to make him be just this good and just this evil in order to accomplish his purposes.

It is an incredibly powerful God in terms of omniscience, in terms of sovereignty, in terms of omnipotence, who can weave together the thoughts, decisions, and actions of literally billions of free agents in the universe and tell what's going to happen ahead of time and bring every promise to fulfillment, bring every purpose to completion. He is truly an awesome God. So we find that theme in the story of Joseph, and we find it here in Proverbs 21.

The king's heart is in the hand of the Lord. Like the rivers of water, he turns it wherever he wishes. Now, how does God do that? If he's not going to tamper with our volition, how does he turn the heart wherever he wishes? Well, notice first of all that this is not the average person's heart.

This isn't a statement about salvation or about living faith of any kind. This is the king's heart. What do we know about a king? A king is someone who is in a place of influence, who can determine the destiny of an entire nation or a large group of people.

Back in these days, you actually had city-states. You remember Abimelech, the king of Gerar? This was a city-state. It was a city with a surrounding region, much like the feudal system that you find in Britain back during the Dark Ages, where you would have a feudal lord, and you would have his serfs living all around.

And he's pretty much the king for that, however many hundreds of acres that area might cover. Well, why would God say that he can turn the heart of the king wherever he will? This isn't concerning the king's personal destiny. This is concerning the subjects of the king and their destiny.

If you are a serf and you're looking at the feudal king, you think, I am powerless to control my destiny. Whatever the king decides, that's what's going to happen to me. This verse is an assurance that God's authority is greater than any human authority, whether it's an employer, whether it is a government bureaucrat or bureaucracy, whether it is a tyrant in some country other than the United States.

We have tyrannies that happen within organizations, within companies, even within

families. People can feel that they are unable to control their destiny because there is someone else who is controlling it for them. What is this verse saying? This verse is not saying God is going to determine whether or not you come to salvation, whether or not you're going to be faithful, how much progress you're going to make down the narrow road.

This is a verse for those who look at the king and say, if I didn't know better, I would say that he's the one that is going to determine my fate. And God says, no, his heart is in my hand, and I will turn his heart wherever I will. And this is exactly the case that's illustrated with the Pharaoh of Egypt in the days of the Exodus.

It is the fate of the Israelites that is in view. And when that episode is referred to, is alluded to in Romans chapter 9, that's the purpose. For this reason I have raised you up, God says to Pharaoh, that I might display my power.

Is God displaying his power by condemning Pharaoh to the lake of fire for all eternity? That's not the point, it's not the issue. God is delivering his people with a mighty hand. He delays Pharaoh's giving of permission to leave the land so that he can wreak havoc and dispense justice on the nation of Egypt that has oppressed and enslaved his people for 400 years.

The heart of that Pharaoh is in the hand of the Lord. And why does all of that take place? Why do the ten plagues take place? Why is the death of the firstborn and the great Exodus? It's all on account of God's people. The reason God is hardening Pharaoh's heart is not to keep him from going to heaven, or not to keep him from becoming a believer and recognizing the mighty power of God.

It is to judge those who are against himself and to bless those who are for himself, those who will exercise faith, even a minimal faith. Because the same generation that gets delivered through the hardening of Pharaoh are the same generation that are going to drop in the wilderness because they don't have enough faith to enter the land. But what is the principle? The heart of the king is in the hand of the Lord.

What does that tell us? In our daily existence, the things that take place, the circumstances, the challenges, the gains and losses of human life, those things are ordered and controlled by the Lord God. There may be human agents involved and they may be exercising their free will, but God will work all things together for good to those who love him, to those who are called according to his purpose. It's one thing to be called and it's another thing to respond to the call.

And as we've made the comparison before, it's like everyone who has placed their faith in Christ has the right to be called the sons of God. Everyone who believes on his name has the right to be called the sons of God. But Jesus told his disciples, if you have my words and keep them, if you obey and live by these principles, you will be sons indeed.

And we need to be the called indeed by loving God and responding to the challenge that we have in this age. And if we do that, we have nothing to fear. When I was young, when all of us were young I guess, you remember Allstate used to have a commercial on TV.

The first time I saw it, it was in black and white. And they would show, I don't even remember what the beginning was, I just remember the end. They showed somebody's house on a suburban street there.

And then the background disappears and you see these two big hands appear behind it. And they said, you're in good hands with Allstate. It showed the house sitting right in these great big hands.

And that's where we are. We are in the hands of God. And anything that looks disastrous, anything that looks like a challenge or a very stressful situation, God has permitted that.

But we will never fall. We will never fall out of those hands. And of course the largest application or the largest illustration that we see in the story of Joseph is, you can see all of the ups and downs that he has in his life.

And yet it is all woven into the fabric of God's plan. Joseph himself is blessed beyond measure. Other people are blessed through Joseph beyond measure.

The plan of God stated in the promises to Abraham, Isaac, and Jacob is fulfilled beyond measure. The ingredient that makes that possible in and through the life of Joseph is faith. He never loses hope.

He never loses his perspective. He never decides that he's all in this world and life is not worth the living or that it's a hopeless situation. He has an enduring faith.

And we are told and we've seen those verses in recent days that we have need of endurance so that after we have suffered a while, we will receive the promise. Those who inherit the promises do so through faith and patience. It's one thing to have faith and it's another thing to have patient faith.

Joseph is going to languish for 13 years in servitude and in imprisonment almost half his life. He's 17 when he is sold into slavery and he's 30 when he is elevated to the second highest position in Egypt. So for between a third and a half of his life there, he's having to exercise patient faith.

And that's our calling. We think that the vicissitudes of daily life, the flat tires that we have, the things that come and go, the things we were expecting that don't happen, all of the different tasks and challenges that we face, we think, well, this is just a part of life. This is just the normal.

Everybody faces these. But for a believer, those mundane and common things are

transformed into opportunities to exercise faith. And a lot of times, patient faith.

And every time we do, we take another step down the narrow road that goes through the straight gate that leads to life. And if we remember that, it's a lot easier to be patient and to be faithful. How did Joseph do it? He remembered the Word of God.

God revealed to him that there would be a day when his brothers would bow before him. And God confirmed it. He gave him two different dreams that communicated that promise, that truth.

And Joseph figured he isn't going to die. He isn't going to be ground under the heel of servitude for all the rest of his life. There will be a day when he would be vindicated, when God would elevate him.

And God would do so for his own glory. And that's exactly what took place. So in Proverbs 21, the king's heart is in the hand of the Lord.

Like the rivers of water, he turns it wherever he wishes. There is a final reference in this chapter when you go down toward the end. There is no wisdom in verse 30 or understanding or counsel against the Lord.

If the Lord's purpose is a part of our life, there is no human wisdom. There is no human understanding. There is no human counsel that is going to prevail against it.

And sometimes we have to stand in the face of these things. When we take a stand for truth, when we take a stand of faith in our lives, and we say, I am not going to take this course of action. I'm not going to make this decision.

I'm not going to walk down this road. I'm not going to associate with this person or this group on the basis of principle. Sometimes human wisdom, human understanding, and human counsel all tend in the opposite direction.

And it's important for us to remember that none of that is going to prevail against the Lord. Greater is he that is in you than he that is in the world. And many times our course of action and our stand, our priorities, may fly in the face of conventional wisdom.

But if we are making a stand on the basis of faith, if we are looking at the truth of God's word and treating it as reality, that is what's going to stand and endure. And it's one thing to recognize that. It's something else to actually implement that.

And in connection with that, I'd like to point out our memory verse for this morning. If you have your cards there, our memory verse this morning comes from Jeremiah 17, 5 and 6. Thus says the Lord, Cursed is the man who trusts in man and makes flesh his strength. You'll remember in the Old King James it says, makes flesh his arm.

That was how I originally memorized it. Cursed is the man who trusts in man, who makes

flesh his strength, whose heart departs from the Lord. For he shall be like a shrub in the desert and shall not see when good comes.

That verse goes on to say, he will inhabit the parched places in the wilderness in a salt land which is not inhabited. When you think of a salt land over in the Palestine area, what do you think of? I think of Sodom and Gomorrah. Because the fire and brimstone that came down, it's at the end of the Dead Sea there, which is so salty, that sea is so salty that you float.

I saw some film of people swimming in the Dead Sea and they were standing up. It's like the Great Salt Lake sort of where the water is so dense that you can lay on your back and your head won't go below water at all. It's a salt land that is not inhabited to this day.

The area where Sodom and Gomorrah once flourished, that green land that Lot was so anxious to go live in, is dry waste and uninhabited. It's been sowed with salt. So this is what we have to take to heart.

If we trust in ourselves, if we put our confidence in others, and our heart departs from the Lord, we're going to be like a shrub in the desert. Is a shrub in the desert alive or dead? It's alive, but does it flourish? Does it grow up and bear fruit? When we were in Yosemite, we didn't actually have time to go all the way around to the other side of the park I don't know if you can see this, but they have slides. We got some of those, what do you call that, 3D Viewmaster? We got a Viewmaster slide set for the stuff that we didn't get to actually go see.

And there's one picture in particular from the other side of the park, the east side looking west, that shows this big rocky outcropping, maybe it's on top of Half Dome or something. But there's this one shrub clinging to the cleft of a rock there. It's barren and rocky all around.

And it's windblown. It's alive, but it's just barely alive. It's all twisted and gnarled and there's a few little scraggly leaves coming out of it.

A normal tree like that bears no resemblance, because it's got very little nourishment, very little encouragement to live. If we make flesh our strength, we're going to be like a shrub in the desert and shall not see when good comes. Have you ever known someone like this? This happens to us, but it's easier to see in other people.

It's easier to look and see, here's somebody that got a great blessing, and they don't even know it. It's right on top of them and they don't realize what a great thing God has done, what an opportunity has been given to them. And that's my first consciousness of this principle.

I look at someone else and I think, boy, look at the blessing. Here's a person that was

destined for jail and prison and all kinds of bad things, and here God came into their life, saved them, turned their life around, and yet here are these good things available from God, opportunities and resources from God, and they just don't seem to see it. Well, why is that? It isn't that God failed to provide.

And, of course, the next step in that change should be, well, let he who is without sin cast the first stone. You, oh man, who are you to judge? When you point your one finger, you've got three pointing back at you. And all of us have areas in our life where God has done great things, where God has made great grace available, and we're not exploiting it.

And why is that? Because we can only see it to the extent that our heart is oriented toward the Lord. When our heart departs from the Lord, and this isn't always an all or nothing proposition. There can be areas of our life where our heart has departed from the Lord and other areas where we're doing fine.

And we like to dwell in the parts where we're doing fine. That's always good to dwell on your strengths and not your weaknesses. But if we want to make progress, if we want to fulfill our calling, we need to recognize the areas in our life, the decision points, and the areas of priority where our heart has departed from the Lord, where we're still operating completely in human viewpoint.

Because that is going to be an area of our life that is a desert. And our spiritual vitality in that area is going to be like this shrub clinging to life out in the midst of the rocks and stones and howling winds. A salt land that is not inhabited.

And if you want a preview of coming memory verses, you can continue in this chapter. Blessed is the man who trusts in the Lord and whose hope is the Lord. For he shall be like a tree planted by the waters which spreads out its roots by the river and will not fear when the heat comes.

Isn't it a great thing to be delivered from fear? Some of the richest people in the world can't escape fear. They have a fear of losing what they have, because their heart has departed from the Lord, if it ever got to the Lord. And if you wonder, people try to apply these to unbelievers and say, well, this is the unbeliever, he's the one in the parched and dry land, but those who come to Christ, they come to the waters, and there's the promise of Christ, out of his belly shall flow rivers of living water, and so forth.

So this must be unbelievers. This is someone whose heart has departed from the Lord. You can't depart from something unless you were there.

If you say, well, I departed from my house, what does that tell you? Well, I was in the house, and then I left. It doesn't mean I was never there. If I depart from Texas, I can't depart from Texas without being in it.

This is talking about believers whose hearts began with the Lord and then departed. And so it's a challenge for all of us. Well, there's a lot more we can say about Proverbs 21.

I encourage you to spend some time reflecting on that this week. But let's turn now and resume our study in Genesis chapter 45. Genesis chapter 45.

Joseph has revealed himself to his brothers. The brothers have returned to Jacob. And in verse 26, they told him, saying, Joseph is still alive, and he is governor over all the land of Egypt.

Jacob's heart stood still, because he did not believe them. But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived. You will notice, it fascinates me that the Bible gives us the detail that at first Jacob couldn't believe it.

And the thing that convinced him was seeing the carts, seeing the wagons from Egypt. Why would the wagons help Jacob get over his unbelief and believe that his son was actually still alive? Well, it is logistical grace, isn't it? It's a provision for transportation. Logistics in the military is the art and science of making sure that all of the troops have beans and bullets and transportation and communications and so forth.

Batteries for their radios, bullets for their weapons, that sort of thing. Logistics is supply, making sure that needs are supplied so that people can accomplish their mission. And it seems to me here that Jacob hears all of these good tidings.

Joseph is head of the land. He wants us all to come down and live out the years of famine down in Egypt. The thing that really helps Jacob believe that this is all true is the concrete provision of this transportation.

And this is, when we think about our own lives, one of the things that we can take courage from and find encouragement and not a basis for our faith, but certainly something to supplement our motivation and so forth is to see God's provision for us. A lot of times we tend to dwell on the negative or on the things that are lacking. This was the problem of the Israelites in the wilderness.

When they get outside of Egypt, they get across the Red Sea, they're out there a few days, and suddenly they say, well, we're short of water. God has sent us out here to die in the wilderness. Moses, you brought us out here to die.

We would have been better off in Egypt. What is the fundamental thing that they are missing? They're looking at the one thing that they seem to lack instead of all the things that God has provided. God has given them military protection.

God has given them explicit, visible guidance of where to go. They've got the pillar of cloud by day and the pillar of fire by night. He's given them leadership.

He's given them the wealth of Egypt to bring with them. He has sustained them up to the point that they lose sight of these things. They have all of these provisions of God, and that ought to be something to bolster their faith.

This is our verse that we have up here on the wall from Philippians chapter 4, when it says, Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there is any virtue, if there is any praise, think on these things. We can't always just generate faith on the spot. When a challenge hits, crisis comes up, stress arrives, maybe it's just our endurance runs out.

We run out of patience. We run out of endurance. And we think, oh, I know I ought to be faithful, I ought to be calm, I ought to have peace, but I just don't.

I've got fear creeping in, I've got irritation creeping in, I've got loss of patience, I've got impatience, and so forth. And we start grasping around saying, where is my faith? I'm supposed to be having faith. I'm supposed to have joy.

I'm supposed to have peace. I'm supposed to endure. Well, we can't always just flip a switch and become the model of biblical faith and patience.

How do we get back on that path? We have to consciously turn our minds to positive things. Dwell on those things that are a part of the good, that are noble and pure and lovely and of good report. The things that God has done.

When Jacob sees the chariots, he is able to believe the good report. God has made us many great and precious promises. Sometimes we have difficulty believing them in the sense of application.

We know that they're true, but we can't seem to make them apply and make them live in the situation in which we find ourselves. It is just like an old well pump. I was just talking to my dad about this a couple of weeks ago because we were talking about the Venturi effect in some other context.

And my dad was reminding me that our well pump, the original pump we had when we were living on well water out there in Claremore, operates on the Venturi effect. There are two pipes that go down into the well water. And in order to get the pump going, you have to prime it.

You have to pour water in. And it is the circulation of water through this pipe. It has an opening at the bottom, a Venturi area, where the passage of water past sucks the water out of the well.

You get this same thing with the old-time spritzer bottles of perfume. You see them mostly on cartoons now. But they used to have a little perfume bottle with a tube going

across the top, like a tea.

There is a tube going down in and a tube going across it. And it had a rubber squeeze bulb. And you would squeeze the squeeze bulb and the spray of perfume would come out.

Well, you're causing air to pass across the top of that vertical part of the tea. And that is drawing, by the Venturi effect, liquid out and atomizing it and making a mist. Well, you have to get something flowing past in order to draw that liquid up, whether it's water in a well pump or air in an old perfume bottle.

There are many cases where this principle comes into play. When you put a bottle on your garden hose and you're going to spray bug repellent or broadleaf weed killer, it's the very same thing. The pure water coming across the hose draws the poison or whatever it is out of that jug in a certain measure, at a certain rate, mixes it, and that's how you apply your lawn.

Well, we have the truth of God's Word in our souls. And we have the ability, through God the Holy Spirit, to make that live and be real and influence our thoughts and decisions and motivations. But sometimes, in order to get that flowing, we've got to start something else through our minds first to draw that truth out of our souls and make it live.

And we have to turn our minds consciously to those good things, to dwell on the promises of God. Other pastors, Bob Thieme, for example, has talked about this in terms of faith rest, where you think about promises that you've memorized and you start dwelling on those promises or principles or doctrines. Later on, he called them problem-solving devices where you start thinking about the character of God or the plan of God or other what he called rationales.

But what is really happening when you do those things? You are consciously cycling the Word of God, whether it's a promise, a principle, a doctrine, a point that was made in a Bible lesson or something that has struck you in the past. You think about the grace of God in provision. If you look around and start thinking, look at the things that God has done.

I am alive. I have a place to live. I have whatever it is that you currently have.

And look at the positive things that God has done. Avoid the mistake of the Israelites in the wilderness of dwelling on what you don't have, of dwelling on the one problem and making that live and fill your vision, fill your field of vision. Instead, fill your field of vision with the wonderful things God has done.

This takes us back into the realm of objectivity when we dwell on those good and lovely and noble and pure, good report things. The rest of what's in the Word of God is going to

start cycling into our souls. It's like a spiritual Venturi effect.

And that is what stabilizes us. That's what gives us faith. This is what happens with Jacob.

When he sees the chariots, and he says, look, not only is this wonderful news, but here's concrete evidence of the provision of God to take me to my son. And so it's a principle that we can apply for ourselves. We're going to pause here and take our break.

When we come back, we're going to see another very interesting detail before Jacob sees his son. Something is going to happen that's very significant. Very significant.

It's going to reach back through the chapters of Genesis to things that we've already studied and draw them together in a way that will be very meaningful. And that's what we're going to see when we come back. But let's pause here now and take our break.