

Meditations on God through
the Life of

joseph

jrf

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PREFACE

While each of these chapters were written independently and designed to stand-alone, collectively they provide an avenue to meditate on God from different angles as He has worked in the life of Joseph. Much like multiple cameras shooting the same scene, there are notable overlaps and intertwining of themes, as one would expect, however this simply serves to highlight the depth, majesty and wisdom of our God.

1

*“But the Lord was with Joseph and
showed him steadfast love and gave him
favor in the sight of the keeper of the
prison”*

— *Genesis 39:21*

CHAPTER 1

THE FAVOR OF GOD IN THE LIFE OF JOSEPH

If one were to summarize the life of Joseph it might well be this: Joseph experienced the favor of God, in good times and in bad, through the providential working of God, for his good and the magnification of the glory of God.

While Joseph is certainly the central human figure in Genesis 38-41, most definitely the passage is centered upon the actions and character of God, often moving through and in front of Joseph. Perhaps the most recognizable theme within the story of Joseph is the providence of God through his life, a theme which we will look at later. However, there is an equally compelling work of God in the Joseph's life. It is primarily displayed as God's favor towards Joseph, which brings us to a worthy meditation.

In Genesis 39 we find Joseph, whom his brothers have sold into slavery, ascending to the highest position in the house of Potipher, an Egyptian officer of Pharaoh. Verse 2 of this chapter sets the tone for our discussion here and serves as a reminder that

despite the circumstances, which of course were filled with adversity, God never left Joseph's side,

“The Lord was with Joseph....”

This concept is repeated a couple of verses later, but the effects are expanded, “From the time that he made him overseer in his house and over all that he had, the Lord blessed the Egyptian's house for Joseph's sake; the blessing of the Lord was on all that he had, in house and field.” Gen. 39:5 This formula is used again and serves to frame this pericope in Genesis 39:23.

The principal question for us is, what does it mean that the Lord was with Joseph?

Summarily, we may call this the favor of God or the beneficence of God, to use the term found elsewhere. It would be enough for us if we observed this favor of God towards Joseph during times of prosperity. For instance, if we read, “and the Lord was with Joseph” and found it occurring during a time of prosperity or blessing, it would likely be more palatable for us. The difficulty, and what makes this even more worthy of our marvel, is that these statements are made after Joseph has been sold into slavery and again after he has been falsely accused and imprisoned.

The point is this: often during our darkest or perhaps loneliest or perhaps our most adverse times, we get the impression not only that God is not for us, but that He is not even with us. Yet the opposite is true and precisely what we see in the Joseph narrative.

Let's pause to ponder this briefly. Joseph, an Israelite by birth, is a slave in Northern Africa, Egypt to be precise, sold by his brothers no less. Who did he have with him during this seemingly dry, deserted time in his life? No-one...but God.

God's favor towards Joseph was so abundant that it spilled over into the life and house of a pagan, Egyptian ruler, as seen in the verse above, “the Lord blessed the Egyptian's house for Joseph's sake; the blessing of the Lord was on all that he had, in house and field.” Genesis 39:5

Have you ever considered that in your life, including your affliction, the favor that God may show you is so abundant that it positively impacts those around you?

Sometimes our inability to see God's presence in our lives, particularly during difficulty, is because we are looking through the lens of circumstance, rather than through the lens of providence. The former is blinding, the later is illuminating. The former is crippling, the later is comforting.

God has promised to never leave us or forsake us and it is a promise that we should set our hope in (Hebrews 13:5, c.f. Deuteronomy 31:6,8; Joshua 1:5; 1 Kings 8:7). A promise rooted and grounded in the love of the Father to send His only begotten Son to die, in the love of the Son who gave up His life willingly, and the love of the Spirit, who daily comforts us and brings to mind the aforementioned promises of God.

2

*“How then can I do this great wickedness
and sin against God?”*

— Genesis 39:9b

CHAPTER 2

THE VERTICAL NATURE OF SIN

Think of a time recently when you have sinned.

What was your response to it? Did you view it in its proper perspective or did you view it as something external that you did or didn't do; an action or word maybe? Was it primarily an offense to your neighbor or an offense to God?

These questions matter and the order of primacy is important, in fact, critical.

In Genesis 39, we are nearly in the middle of the historic narrative of Joseph's life. Having been sold into slavery by his brothers (Gen. 37) because of their jealousy and hatred of him, Joseph was shipped to Egypt. Yet through the providence of God he found himself exalted to the position of overseer for all the house of Potiphar, an officer of Pharaoh's and captain of the guard. Soon Joseph, "handsome in form and appearance" (Gen. 39:6), caught the eye of Potiphar's wife, who began to seduce him. Upon

refusing her advances, Joseph replies, “How then can I do this great wickedness and sin against God?” and herein lies our subject, The Vertical Nature of Sin.

What if Joseph, perhaps we would view him today as a political assistant or aide, had surrendered to the advancements of his boss’ wife? There would normally be two responses to an adulterous scandal such as this. The first is usually the loudest voice, judgment from the world. In our day, the media would’ve been in a frenzy over a political scandal such as this. We can call this the “casting stones” response.

The world loves to throw stones and pile on when someone commits an “error” because it makes them feel better about their own imperfections. Far from recognizing how short of the glory of God they have fallen, the world loves to measure their own value and “goodness” in terms of others. “As long as I’m not as bad as that guy” is the normal response. Largely, from this perspective we would not see it called sin, but instead a mistake or lapse in judgment. It should go without saying that this response is ignorant and contrary to the Gospel.

A second response proceeds largely from the Christian view and it’s focus is on the sin, even calling it as such, but the primary direction of the focus is horizontal. What I mean by this is the emphasis that is placed on the relationships involved.

“How could ‘Joseph’ do this and destroy a marriage?”
“How could ‘Potiphar’s wife’ treat her husband so disrespectfully and cheat on him?” “How could she commit adultery?” “What about the kids?” “What they did is just so terrible.”

Think about this.

How often do you hear these responses within Christian circles? Are these responses wrong? Not necessarily, but they miss the primary point. Sin is not first against other people or even oneself, it is first and foremost against God.

Note again Joseph's response, "How then can I do this great wickedness and sin against God?" His chief concern was not whether he would ruin his career with an "indiscretion". It was not mainly about how he might destroy a family or even be a disappointment to his own friends and family. His focus was not horizontal at all, but was rightly concerned with his sin being an offense against the all-holy God.

This is the proper response and attitude toward sin, whether in our own lives or as we seek to bring a sinner to repentance, and it is from this direction that the horizontal aspect of sin can be rightly addressed.

Sin must be viewed first in light of the holiness of God in order to understand the magnitude of its offense.

We can hardly cast blame or be surprised at the world when she judges sin with a Pharisaical eye as in response one from above. She is after all unregenerate and under the influence of Satan (though God is certainly sovereign). Our surprise should be when our brothers and sisters in Christ (or even ourselves) are first focused on the external, horizontal effects of sin and fail to first recognize the internal (heart) and vertical nature of sin.

Failing to properly recognize sin is a distortion of the Gospel which will at best lead to moralism and at worst send the sinner down a different avenue of sin. The level of offensiveness of our sin in relation to God is supremely higher than that between our fellow man. In your recognition of sin, begin with God.

See also David's response in 2 Samuel 12:13 and Psalm 51.

3

"From the time he put him in charge of his household and of all that he owned, the Lord blessed the household of the Egyptian because of Joseph. The blessing of the Lord was on everything Potiphar had, both in the house and in the field.

So Potiphar left everything he had in Joseph's care; with Joseph in charge, he did not concern himself with anything except the food he ate."

— *Genesis 39:5-6 ESV*

CHAPTER 3

JOSEPH & THE REFUSAL FOR VICTIMHOOD - PART 1

Joseph's life is a familiar story to anyone who has read Genesis at any length. The narrative on his life extends from Genesis 37 to the end of the book in chapter 50. Fourteen chapters are devoted to this last toledot, which is interwoven with several interludes.

The book of Genesis is built around the internal structure of ten toledots, or origins/beginnings, which are often indicated by the phrase, "These are the generations of". Within these toledots, the focus often centers on a main character, for example the creation of Adam and Eve (T1), Noah (T3), Terah (T6; Abraham), Isaac (T8), and Jacob (T10). In the 10th Toledot, which begins with, "These are the generations of Jacob," the focus is not actually on Jacob at all, rather the narrative focus begins with Joseph, the first son of his favorite wife Rachel (Genesis 30:22-24) and intermixed we have the surprising ascent of Judah.

In focusing on the toledot of Joseph and observing the three main movements of his life, and taking note of how he consistently

responded in each case, we find overwhelming evidence that Joseph rejected the narrative of victimhood that so many in our day and age latch on to. If any figure of the Old Testament could have had grounds to play the victim, it is Joseph. In his rejection of it, indeed as in so many other aspects of his life, Joseph typifies our Lord Jesus Christ who was the only truly righteous (sinless) suffering Servant.

In beginning our examination, first we have the familiar scene of Joseph, the favorite of his father, **perhaps** a little too proud and **maybe** fitting the stereotypical role of bratty younger brother and know-it-all teenager, being betrayed by his brothers and sold into Egyptian slavery via the Ishmaelites/Midianites. This event is captured for us in Genesis 37:25-28.

After the significant interlude of Judah in Genesis 38 (compare chapter 43), we return again to Joseph and find an unexpected twist in the story, the first of many.

Read Genesis 39:1-6

The scene, for this first of our three movements in the life of Joseph, finds him arriving in Egypt via the Ishmaelites, who purchased him from his brothers, then he is sold to Potiphar, Pharaoh's captain of the guard. However, verses 2-4 inform us that despite what might otherwise seem like a disastrous turn of events, the Lord was actually with Joseph. As a result of God's hand of providence and blessing, Joseph succeeded in all that he did, so much so that it became obvious to his Egyptian master that the Lord was the direct cause of his success.

There is a New Testament principle being exemplified here and it is found in Matthew 5:16, "In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."

This brings up our first observation concerning the character of Joseph in response to the betrayal of his brothers which resulted in his enslavement in Egypt. In order for Joseph to be successful, to such extent that he was promoted as overseer of all that Potiphar had (except

his food and his wife), essentially making him second in command in the household, Joseph had to refuse the victim narrative that runs rampant in our society today.

Consider this:

Would Joseph have had the right to say, “Woe is me, ” or “This isn’t fair,” or perhaps even to demand justice or declare that one day he would get vengeance on his brothers? By our modern standards the answer would have to be a resounding yes.

Modern society would say he had every right to be disgruntled. He had been made a victim by his brothers, by the Ishmaelites, and potentially even by Potiphar himself (at least by his wife). His slavery was not his own fault, yet we know that playing the victim was not Joseph’s response at all.

How can we be so sure?

Just practically speaking, why would a man with such an important role as captain of Pharaoh’s guard, essentially his minister of defense, entrust all that he had to an untrustworthy, less than hard-working, disgruntled, man who had succumbed to victimology? It’s just highly unlikely.

The question applied to us is no different. Why would we expect God to entrust us with more, to grant us favor, if we are drowning in a sea of victimhood.

41

“Do not fear, for am I in the place of God? As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. So do not fear; I will provide for you and your little ones. Thus he comforted them and spoke kindly to them.”

— Genesis 50:19-21 ESV

CHAPTER 4

JOSEPH & THE REFUSAL FOR VICTIMHOOD - PART 2

In this chapter, we will look at our second main movement in Joseph's life which surrounds a very familiar narrative which follows on the heels of the one we just discussed. As Joseph ascended to a position of responsibility in the house of Potiphar, he began to attract the eye of Potiphar's wife.

Read Genesis 39:6-10

As we know, faced with repeated rejection, Potiphar's wife increased her pursuit to the point of physically grabbing Joseph, which caused him to flee, leaving behind his garment (Note: There is a significant emphasis on clothing throughout the Joseph narrative). Potiphar's wife then deceitfully uses this as an opportunity to falsely accuse Joseph of rape and frames him by using the garment that he left as evidence. As a result, we find Joseph once again in a position of humiliation and suffering as he is sent to prison. The details of his imprisonment serve to highlight the significance of our second movement in Joseph's life

Read Genesis 39:19-23

In this passage of Scripture, we find the second instance of Joseph being mistreated, resulting again in imprisonment. Yet once again we read that the, “Lord was with Joseph,” showing him *hesed* and giving him favor in the sight of the prison guard. As a result, again Joseph ascends to second in command and again because of his attitude and likely work ethic, his Gentile master is able to see the work of the Lord in Joseph’s life. This section concludes with, “whatever he did, the Lord made it succeed.”

Here, again, in this second episode, Joseph rejected the opportunity to claim himself as a victim. Wrongly accused, wrongly imprisoned, how many of us would have screamed for justice, for equity and fairness, or at minimum would have resigned ourselves to such complacency and indifference that there would have been zero evidence that the Lord was with us, let alone to such an extent as to reflect God’s favor in the eyes of unbelievers.

Turning now to the third and final movement from Joseph, we find him restored once again to a position of prominence, second in command to Pharaoh. After the Lord displayed yet again that He was with Joseph, this time through the the ability to interpret dreams, Joseph was given ruling authority over Egypt, particularly in the management of affairs to navigate the empire through the famine.

Knowing that food was available in Egypt, Jacob sent his sons to buy from them. Upon seeing his traitorous brothers, Joseph once again comes face-to-face with the possibility of enacting vengeance for his victimhood. He has the opportunity to claim justice for himself. By now being in a position of power, he could’ve imprisoned his brothers or even demanded their death. However, again, now for the third time, he rejects the victim narrative that has become so commonplace in our day and age. (see Genesis 42-47)

As Joseph's reunion with his brothers draws to a conclusion, we find him making a statement that reflects not victimhood, but the sovereignty of God ordering all events by His providential hand.

Read Genesis 44:4-9

In this passage, note the statements, "God sent," "God sent," "it was not you who sent me here but God," and "God has made me lord..."

Joseph makes it clear that it was not through their deceitful and treacherous actions that he had endured being sold into slavery, thrown into jail, and now ascended to a position of power, but it was due to God's providential hand ordering, using, and working through their actions. He put Joseph there for such a time as this.

To focus solely on the actions of others is to neglect God's sovereignty and power to ordain, command, and execute His will as He sees fit. Playing the victim is a clear rejection of how God works all things together for good for those who love God and are called according to His purpose. (Romans 8:28)

In the final chapter of Genesis we find the classic statement from Joseph in response to his brother's fears that he would in the end exact vengeance. After the death of their father Jacob, the brothers saw the opportunity for the favor of Joseph to be turned against them, but again we see Joseph rejecting the opportunity giving crystal clear recognition of God's providence in his life.

Read Genesis 50:15-21

Many of the societal and cultural issues in our day are caused directly by the ideology and narrative of victimhood. It's literally everyone's fault that we are in a particular situation, victims of circumstances. Rarely, if ever, when the victim card is played do we hear any mention of sin, either our own or the actions of others. Typically, this is because doing so would recognize that a holy God had been offended and that it is He alone who orders and directs the affairs of men and it is He alone to whom men must be accountable.

At the end of the day, blame-shifting is as old as humanity herself. We need only recall Adam and Eve in the Garden to note how shifting blame is a family trait, but it doesn't have to be. In some cases, as with Joseph, our circumstances are indeed the result of the sins of others, while in other cases our circumstances may be the result of our own sins. Regardless, the only clear path to navigate through them, especially avoiding the temptation to play the victim is to look towards God and recognize His sovereign hand in our lives, even though in the past or still at present it may appear as though He has a frowning providence.

Thanks be to God through Christ alone we are not victims of sin, rather in Christ He makes us victors!

In Christ alone we can find freedom; freedom from victimhood, not blaming our circumstances on others, but freedom to see behind the appearance of a frowning providence and into the face of a loving God who is always with us and will never forsake us.

In Christ we can find forgiveness, first vertically as we repent of our offenses towards God and are reconciled to Him.

Then, horizontally, in the light of our own forgiveness we can offer forgiveness to others.

The only way that Joseph was able to move forward in reconciliation with his brothers, avoiding victimhood and the temptation for vengeance, was to have a heart towards God and a clear recognition of the providential hand of God in his life. This, this is the only clear path for us today as well.

5

*“And we know that for those who love
God all things work together for good, for
those who are called according to his
purpose.”*

— Romans 8:28 ESV

CHAPTER 5

THE PROVIDENCE OF GOD IN THE LIFE OF JOSEPH

In today's postmodern, western evangelical church, where often more emphasis is placed on a Purpose Driven Life rather than Gospel driven lives and the pulpits are filled with messages of living our Best Life Now rather than laying our lives down and picking up our cross, it's easy to see why discernment and understanding of Scripture is lacking.

If we've stopped preaching the Gospel in our churches, then there's no more teaching taking place. If there's no more teaching, then there's no learning and subsequently can be little to no spiritual growth. Without growth we're left with a weak body of believers that become confused about what the Word of God actually says. What this creates is a vicious cycle within the church because when the truths of the Bible are then taught, they are perceived as being contrary to the weak or light Gospel that everyone has become familiar with and people therefore reject the truths as being "not what I was taught."

It's time as the body of Christ that we return to the foundation of the Gospel and begin to better realize and understand the sovereignty of God.

In the book of Genesis, we are introduced to God's sovereignty through His creation, in His punishment of sinful man via the flood, and in His providential hand in the lives of people. Specifically, we can see God's providence on display in the life of Joseph.

Jacob, the grandson of Abraham, had 12 sons, of which Joseph was the 11th and had been the favorite of his father, born of his favorite wife Rachel, and expressed through the gift of a multicolored robe given by Jacob to his son (Genesis 37:3). With the onset of jealousy, Joseph's brothers, except the youngest Benjamin, sold him into slavery which ultimately led him into the service of Potipher, a captain of the guard for Pharaoh (Genesis 37:24-36).

After being falsely accused by Potipher's wife, Joseph wound up in prison, but redemption came through the interpretation of several dreams that led him to become second only to Pharaoh in power and authority. It's important to note that as Genesis recounts the story of Joseph, multiple times the text states that "the Lord was with Joseph".

It would have been easy for him to look at the circumstances that happened and place blame either on his brothers or God. Likewise, it would have been just as easy for Joseph to take credit for working his way up from prison to a position of power and authority. But Joseph recognized that it was not the working of his brothers selling him into slavery and it was not his own doing that elevated him to his status, it was the hand of God working purposely in all things to bring about His will.

Read Genesis 45:5-9

As Joseph encounters his brothers, after his ascension to power under Pharaoh, he astutely realized that it was not through the intentions of his brothers that he was sold into slavery, but it was to fulfill God's purposes to have

Joseph placed in a position of power and influence that would save the family of Jacob (Israel) from starvation during the famine, ultimately preserving the seed-line of Christ (Gen. 3:15; 12:3 c.f. 22:18).

Joseph was keenly aware of this fact and boldly asserted this message to his brothers telling them that they had no control over his life, but it was God and Him alone who had exercised His sovereignty.

Read Genesis 50:19-21

In this second passage Joseph's reply addresses the emotion that we would normally attach to circumstances such as those that Joseph went through, "you meant evil against me".

Who among us would not see the evil in having our siblings strip us and throw us in a pit and then sell us into slavery? Think about circumstances in your own life. Has something happened in your life that you are sure has a hand in evil? Perhaps someone has wronged you in such a grievous manner that generates feelings of contempt or hatred inside of you towards them because they certainly meant you evil.

Additionally, and principally, this passage is extremely important in understanding the sovereignty of God because too often we look at evil that may take place not only in our personal lives, but in the world and we do not fully realize God's hand to purpose that evil for good, just as He did in the life of Joseph.

The entire life of Joseph exhibits the providential nature of God's sovereignty, yet this is not merely limited to him, it was so with our Lord Jesus Christ, and subsequently is so with each of us who have trusted in Him as Savior.

In the heart of the familiar sermon delivered at Pentecost, we read very similar language as that found here with Joseph. In addressing the men of Judea, Peter recites the prophet Joel (Joel 2:28-32) and then follows by recounting the crucifixion of Christ at their hands, but more pointedly according to the plan of God

22 “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— 23 this Jesus,[c] delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. 24 God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. - Acts 2:22-24

And again in the prayer of believer's gathered together

27 for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever your hand and your plan had predestined to take place. - Acts 4:27-28

Lest we think that our Lord Jesus Christ's death was simply the execution of the plan of wicked men, ala the brother's of Joseph, we are again reminded that it is the sovereign hand of God who works all things according to the counsel of His will. Even, and perhaps especially, those things which seem so heinous and dark as the death of His only Son. This too was purposed for good as through the death of Christ wicked men, even those who had crucified Him, would have their sins forgiven, washed clean by the blood of Christ, and saved from the wrath of God by grace, through faith alone, if only they repent of sin and place their faith in Christ.

The world is inherently evil, but God purposes all circumstances for good and for His glory on the individual scale, but likewise on a global scale. Wickedness is not running rogue, it is being restrained; good is not battling evil, God is supremely ruling - unequaled and unrivaled as it has been since the Garden, with Joseph, with our Lord, and down to this very day.

If you, if we, understand that, then we can fully realize what the Apostle Paul truly means when he says “all things” in the passage, “And we know that for those who love God all things work together for good, for those who are called according to his purpose.” Romans 8:28 ESV

ADDENDUM

*“For I consider that the sufferings of this
present time are not worth comparing
with the glory that is to be revealed to
us.”*

— Romans 8:18 ESV

ADDENDUM

SUFFERING & GLORY

Within God's holy, inerrant, infallible, all-sufficient Word there runs a biblical theme as wide as the Amazon and as deep as the Mariana Trench. This theme concerns the humiliation and exaltation of Christ Jesus, or more simply His sufferings and glory.

We read of this in numerous passages including those below. Take a minute to read through and meditate upon them:

1 Peter 1:11

Luke 24:26

Philippians 2:5-11

Hebrews 2:9-10

Commenting on this grand theme, John Owen writes,

“So much as we know of Christ, his sufferings, and his glory, so much do we understand of the Scripture, and no more. These are the two heads of the mediation of Christ and his kingdom, and this is their order which they communicate unto the church, —first suffering’s, and then glory.”[1]

If we observe the sufferings and glory of Christ throughout Scripture and meditate deeply upon the significance, namely that the King of Glory condescended to take upon Himself human nature and suffer at the hands of sinful men all manner of abuse and reproach (let us not forget the propitiation of God’s wrath) yet His reward was the satisfaction of the Father and exaltation of His name above all others, we will be better equipped to endure the sufferings that mark our path in this life knowing well that glory too awaits us.

2 Timothy 2:12a (KJV) “If we suffer, we shall also reign with him”

Conversely, if ever we are consumed by the attractions of this world and submit to the “desires of the flesh, the desires of the eyes, and the pride of life” (1 John 2:16), we will be all too ready to embrace glory in this life thus reversing the order of the trail that Christ has blazed for those who would follow Him.

Far too often we can observe those who would chase the temporal glory of this life only to see it fade before their eyes. Some who would be so desperate to either return to that glory once achieved or resigned to avoid humiliation and suffering, they often attempt to manage their own escape; as is so evident among those who would take their own lives, failing to realize that apart from Christ, this life is their glory and only destruction and judgment await them in the next life.

For the believer, we must constantly be aware that suffering is to be expected. As the Apostle Peter reminds us, “Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you.” (1 Peter 4:12) Perhaps most notably we may turn to Romans 8 and find an anchor for

the Christian soul during times of suffering so that we may receive grace and encouragement in our time of need,

“For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.” Romans 8:18ff

Suffering and glory.

Concluding then with a final thought from Owen:

“When the sun is under a total eclipse, he loseth nothing of his native beauty, light, and glory. He is still the same that he was from the beginning,—a “great light to rule the day.” To us he appears as a dark, useless meteor; but when he comes by his course to free himself from the lunar interposition, unto his proper aspect towards us, he manifests again his native light and glory. So was it with the divine nature of Christ, as we have before declared. He veiled the glory of it by the interposition of the flesh, or the assumption of our nature to be his own; with this addition, that therein he took on him the “form of a servant,”—of a person of mean and low degree. But this temporary eclipse being past and over, it now shines forth in its infinite lustre and beauty, which belongs unto the present exaltation of his person. And when those who beheld him here as a poor, sorrowful, persecuted man, dying on the cross, came to see him in all the infinite, uncreated glories of the divine nature, manifesting themselves in his person, it could not but fill their souls with transcendent joy and admiration. And this is one reason of his prayer for them whilst he was on the earth, that they might be where he is to behold his glory; for he knew what ineffable satisfaction it would be unto them for evermore.”[2]

As with our Lord, so also with us, we must embrace suffering to taste glory.

Soli Deo Gloria – For the Glory of God alone

[1] John Owen, Volume 1 The Glory of Christ, page 343.

[2] Owen, pg 344

