

## THE TWO WAYS

### "From Rocks to Building Blocks"

What are the two ways? Broad & Narrow

Where do they lead? Broad            death Matt. 7:13  
Narrow                            life    Matt. 7:14

Matt 7:13-14

13 "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it.

14 But small is the gate and narrow the road that leads to life, and only a few find it. (NIV)

**Have you ever been on a road trip at night, going to a place you have never been? What did you use to find your way? Map/directions**

**What gives us the map to find the narrow gate and the directions to walk the narrow path? The Bible**

**Remember, satan<sup>1</sup> is a deceiver. He's the father of lies. He makes the entrance to the broad way look good and attractive. He doesn't put up a sign that says, "This way to hell." satan tries to deceive us by appealing to our flesh. Not only does he work to make the broad way look attractive, he does his best to hide the narrow gate (2 Cor. 4:4).**

**But with the word of God, we can discern the evil of the broad way and find the narrow gate.**

Ps 119:105

Your word is a lamp to my feet and a light for my path. (NIV)

**Who is the narrow gate? Jesus**

**As we commune with Jesus and read his Word, the narrow way becomes clearer to us. Jesus shines light on the path we must walk.**

**Does satan give up when people find the narrow way? No, if people find the narrow gate he does his best to make the narrow road look hard to walk on. He puts stones in the path and says, "You don't need to walk on this road. Look at all the rocks. It's too hard for you**

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<sup>1</sup> In case the reader was wondering, the lack of a capital letter on this name is intentional. As a good friend of mine is fond of saying, "I have a new respect for the devil, it's called disrespect."

**to walk here. Besides, you might get hurt." While walking on the narrow road, we will encounter these rocks in the way. We can be tempted to doubt the wisdom of walking this path and even question God's goodness.**

Gen 37:1-3

1 Jacob lived in the land where his father had stayed, the land of Canaan.

2 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.

3 Now Israel 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. (NIV)

*The sons of Bilhah are Dan and Naphtali (Gen. 35:25).*

*The sons of Zilpah are Gad and Asher (Gen. 35:26).*

Genesis 37:2<sup>2</sup>

[Joseph... was feeding]-- literally, Joseph being seventeen years old, was a shepherd over the flock-- he a lad, with the sons of Bilhah and Zilpah. Oversight or superintendence is evidently implied. This post of chief shepherd in the party might be assigned him either from his being the son of a principal wife, or from his own superior qualities of character; and if invested with this office, he acted not as a gossiping tell-tale, but as "a faithful steward" in reporting the scandalous conduct of his brethren.

[Their evil report], [dibaataam (heb 1681) raa`aah (heb 7451)]-- an unfavourable report respecting them.

*According to this understanding, as a chief shepherd over his father's flock, it was his responsibility to report on the evil activities of his brothers. This is not a report about a younger son telling tales on his brothers. This is a report of a faithful overseer bringing a report to his employer (his father) regarding the evil of the employees (brothers: Dan, Naphtali, Gad, and Asher) placed under him.*

Genesis 37:3<sup>3</sup>

[Son of his old age.] Benjamin being younger, was more the son of his old age, and consequently on that ground might have been expected to be the favourite. Literally rendered, it is 'son of old age to him'-- Hebrew phrase for 'a wise son'-- one who possessed observation and wisdom above his years-- an old head on young shoulders.

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<sup>2</sup> from Jamieson, Fausset, and Brown Commentary.

<sup>3</sup> *Ibid.*

*The coat given to Joseph was also a marker of position. It probably indicated Israel's intent to name Joseph the inheritor of the blessing of the first born (double portion). Remember that Joseph was the first son of the favored wife (the actual first wife), so in a sense, the birthright belonged to him legally. Also, Reuben lost his place of leadership for going up to his father's bed with Bilhah (Gen. 35:22; 49:4).*

Gen 37:4

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.

*They would not speak "peaceably" with him. The word for peaceably is lesalom. They would speak no peace with him. Notice that the brother's ill will is directed at Joseph, not Israel. Joseph is not at fault for his father's obvious preferential treatment of him. In typical human fashion, the brothers focus their hatred on the one favored, not the one favoring. (Like Cain, who hated Abel instead of God.)*

### **What road are hate and envy on? Broad**

I Jn 3:15

Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him. (NIV)

### **Who was a murderer from the beginning? satan**

Gen 37:5-11

- 5 Joseph had a dream, and when he told it to his brothers, they hated him all the more.
- 6 He said to them, "Listen to this dream I had:
- 7 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."
- 8 His brothers said to him, "Do you intend to reign over us? Will you actually rule us?" And they hated him all the more because of his dream and what he had said.
- 9 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."
- 10 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?"
- 11 His brothers were jealous of him, but his father kept the matter in mind. (NIV)

*The family correctly interprets the dream. God is showing His choice of Joseph. He is letting Joseph know that he has been chosen to rule. Joseph is perhaps impetuous and precocious in reporting these dreams. Nevertheless, they point to his being chosen by God. The brothers' reaction is jealousy. In focusing on what was being promised to Joseph, they lost sight of what*

*the dream meant for them. The brothers are pictured as eleven stars in the dream. This indicated that they would also be in positions of authority. It also harkens back to the promise of blessing to Abraham from God: that his seed would be as the stars of heaven. This speaks not only of number, but also of prominence. This is one way that envy and jealousy robs us of peace on the narrow pathway. We look at what God has given others and forget His promises to us.*

*(The two promises, stars of heaven Gen. 15:5 and sand on the seashore Gen. 22:17, speak of Abraham's two lineages: the earthly and the spiritual. 1 Cor. 15:44 says that there is a natural body and a spiritual body. Verses 40 and 41 declare that the glory of the celestial is different than the glory of the terrestrial and that stars differ in glory.)*

*Joseph had shown himself faithful in his father's house. He had been diligent in the family business. God promises that if we remain faithful in the little things, He will entrust us with more important things.*

Matt 25:21

"His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!' (NIV)

Luke 16:10-12

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, how will ye commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, how shall ye give you that which is your own? (KJV)

*Though Joseph exhibits some character flaws (mainly attributable to immaturity), he stands out in contrast with his brothers. He is conscientious. He is a hard worker. He is faithfully walking on the narrow path, even though it ostracizes him from his brothers. He is honored by his father and God declares to him in a dream that he has been chosen to lead. What is his reward for walking the narrow path?*

Gen 37:12-20

12 Now his brothers had gone to graze their father's flocks near Shechem,

13 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. (Obedient and brave)

- 14 So he said to him, "Go and see if all is **well (salom)** with your brothers and with the flocks, and bring word back to me." Then he sent him off from the Valley of Hebron. When Joseph arrived at Shechem,
- 15 a man found him wandering around in the fields and asked him, "What are you looking for?"
- 16 He replied, "I'm looking for my brothers. Can you tell me where they are grazing their flocks?"
- 17 "They have moved on from here," the man answered. "I heard them say, 'Let's go to Dothan.'" So Joseph went after his brothers and found them near Dothan.
- 18 But they saw him in the distance, and before he reached them, they plotted to kill him.
- 19 "Here comes that dreamer!" they said to each other.
- 20 "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." (NIV)

*Ironically enough, Israel sends Joseph to look after the "peace" of those who would speak no peace with him. The brothers' plan on the surface seems to be against Joseph. But in the final evaluation, what they are fighting is God's choosing and revelation. "Then we'll see what comes of his dreams," they say. Killing the dreamer, then, is just the means by which they planned to kill the dream, God's plan and revelation.*

Gen 37:21-31

- 21 When Reuben heard this, he tried to rescue him from their hands. "Let's not take his life," he said.
- 22 "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.
- 23 So when Joseph came to his brothers, they stripped him of his robe-- the richly ornamented robe he was wearing--
- 24 and they took him and threw him into the cistern. Now the cistern was empty; there was no water in it. (They ignored his pleas for mercy - Gen. 42:21)
- 25 As they sat down to eat their meal, 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.
- 26 Judah said to his brothers, "What will we gain if we kill our brother and cover up his blood?"
- 27 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.
- 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.
- 29 When Reuben returned to the cistern and saw that Joseph was not there, he tore his clothes.
- 30 He went back to his brothers and said, "The boy isn't there! Where can I turn now?"
- 31 Then they got Joseph's robe, slaughtered a goat and dipped the robe in the blood. (NIV)

*Notice the difference between Reuben and Joseph. When Joseph didn't find his brothers where they were supposed to be, he searched and inquired so that he might fulfill his father's mission.*

*Reuben had all good intentions to save Joseph. But when he didn't find him in the well, he abandoned his plan and subscribed to the conspiracy of the brothers.*

Gen 37:32-36

32 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."

33 He recognized it and said, "It is my son's robe! Some ferocious animal has devoured him. Joseph has surely been torn to pieces."

34 Then Jacob tore his clothes, put on sackcloth and mourned for his son many days.

35 All his sons and daughters came to comfort him, but he refused to be comforted. "No," he said, "in mourning will I go down to the grave to my son." So his father wept for him.

36 Meanwhile, the Midianites sold Joseph in Egypt to Potiphar, one of Pharaoh's officials, the captain of the guard. (NIV)

### **The brothers lied to Israel. On what road does lies belong? Broad**

*Joseph, the favored son, the chosen of God, the faithful servant, the dreamer, finds himself in abject poverty. He is a slave, twice sold. Not only does he no longer possess the coat of many colors and all that it promised, he no longer owns himself. He is a slave in Egypt, lost to his brothers and dead to his father.*

Gen 39:1-6

1 Now Joseph had been taken down to Egypt. Potiphar, an Egyptian who was one of Pharaoh's officials [*Heb. caryc – a eunuch*], the captain of the guard, bought him from the Ishmaelites who had taken him there.

2 The LORD was with Joseph and he prospered, and he lived in the house of his Egyptian master.

3 When his master saw that the LORD was with him and that the LORD gave him success in everything he did,

4 Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned.

5 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.

6 So he left in Joseph's care everything he had; with Joseph in charge, he did not concern himself with anything except the food he ate. Now Joseph was well-built and handsome, (NIV)

*The Lord prospered Joseph in the poverty of slavery. Potiphar recognizes the hand of the Lord in the young man's life and places all that he has in Joseph's hands. In so doing, Potiphar is blessed of the Lord through Joseph.*

*Note that Potiphar is described as a eunuch and Joseph is described as well-built and handsome. This gives us some insights into what transpired later with Potiphar's wife.*

Gen 39:7-9 (NIV)

7 and after a while his master's wife took notice of Joseph and said, "Come to bed with me!"

8 But he refused. "With me in charge," he told her, "my master does not concern himself with anything in the house; everything he owns he has entrusted to my care.

9 No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?"

*Joseph refused the temptation of adultery and spoke against it. He recognizes and proclaims that the sin would be against God and that adultery is wicked.*

Gen 39:10

And though she spoke to Joseph day after day, he refused to go to bed with her or even be with her. (NIV)

*She continued after him, day upon day, until he refused to be near her. At first, he refused the **proposition**, now he refuses the **person**.*

Gen 39:11-15 (NIV)

11 One day he went into the house to attend to his duties, and none of the household servants was inside.

12 She caught him by his cloak and said, "Come to bed with me!" But he left his cloak in her hand and ran out of the house.

13 When she saw that he had left his cloak in her hand and had run out of the house,

14 she called her household servants. "Look," she said to them, "this Hebrew has been brought to us to make sport of us! He came in here to sleep with me, but I screamed.

15 When he heard me scream for help, he left his cloak beside me and ran out of the house."

*Note the persistence of the devil in temptation. Through this woman, he tries to snare Joseph and make him sin. Note also Joseph's faithfulness:*

He **refused** the **proposition**.

He **refrained** from the **person**.

He **ran** from the **place**.

1 Cor 6:18

Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. (KJV)

*Joseph fled from sin. One can imagine how trying this whole experience must have been for Joseph. He had been sold by his brothers into Egypt, but the Lord was with him. He had a kind master who put him in charge of his whole house. He's not in a bad place for a slave. Then Potiphar's wife offers herself to him, tries to seduce him day after day. Finally, in despair and craving, she tries to force him to oblige her. Joseph disentangled himself from the clutches of temptation and ran. And once again, he lost his coat.*

Gen 39:16-20a

16 She kept his cloak beside her until his master came home.

17 Then she told him this story: "That Hebrew slave you brought us came to me to make sport of me.

18 But as soon as I screamed for help, he left his cloak beside me and ran out of the house."

19 When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger.

20a Joseph's master took him and put him in prison, the place where the king's prisoners were confined. (NIV)

*What is Joseph's reward for "fleeing fornication"? He is thrown into prison. He is falsely accused and imprisoned for doing what is right. He is persecuted for righteousness.*

*What would you think if you were Joseph? He did the right thing by being truthful, obedient, and faithful to his father. For this, he was thrown into a pit and sold into slavery. He did the right thing in not succumbing to the whiles of Potiphar's wife. For this, he was falsely accused and cast into prison. He could have been tempted to lose faith. He could start thinking, "This narrow way is too hard. If I had been a dishonest shepherd like my brothers, I would still be home with my father. If I had lain with Potiphar's wife (after all, he's not taking care of her and she needs someone), I could still be the master of his house. Instead, I'm in prison in fetters and chains, with bruised ankles and a sore neck." (Ps. 105:18-20)*

*But Joseph didn't do that. When walking on the narrow road, we will encounter rocks in our way. If we look at them with our flesh, they will look like obstructions instead of mile markers. Joseph had been thrown into a pit and sold into slavery.*

James 2:5

Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? (NIV)

Heb 11:37-39

37b They went about in sheepskins and goatskins, destitute, persecuted and mistreated--

38 the world was not worthy of them. They wandered in deserts and mountains, and in caves and holes in the ground.

39 These were all commended for their faith, yet none of them received what had been promised.(NIV)

*Joseph learned in his poor condition to trust in the Lord. He was rich in faith. (His faith was with him until the day he died, Heb. 11:22.) The Lord was with him in Potiphar's house and elevated him. When he was tried with the temptation of adultery, he withstood it. God worked patience in his character (endurance under pressure) through the trial.*

James 1:2-4

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.(KJV)

Gal 6:9

Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. (NIV)

Rev 2:9-10

9 I know your afflictions and your poverty-- yet you are rich! I know the slander of those who say they are Jews and are not, but are a synagogue of Satan.

10 Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life. (NIV)

*These verses in Revelation mention all that Joseph had gone through and was experiencing. He had been poor. He had been slandered. He was put into prison. And he was found faithful throughout. In persecution and suffering, the Lord gives us joy (2Cor.8:2).*

1 Pet 2:19-23

19 For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God.

- 20 But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God.
- 21 To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.
- 22 "He committed no sin, and no deceit was found in his mouth."
- 23 When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. (NIV)

*How did Jesus do this?*

Heb 12:2

Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.(NIV)

Gen 39:20b-23

20b But while Joseph was there in the prison,

- 21 the LORD was with him; he showed him kindness and granted him favor in the eyes of the prison warden.
- 22 So the warden put Joseph in charge of all those held in the prison, and he was made responsible for all that was done there.
- 23 The warden paid no attention to anything under Joseph's care, because the LORD was with Joseph and gave him success in whatever he did. (NIV)

*Once again, the Lord promotes Joseph to a place of prominence. While in prison, he is made to serve Pharaoh's butler and baker, who were imprisoned. They both had dreams. By the power of God, Joseph interprets the dreams. The butler will be put back into office. The baker will be executed. After giving the interpretation of the dreams, Joseph makes a request.*

Gen 40:14-15

14 But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison.

15 For I was forcibly carried off from the land of the Hebrews, and even here I have done nothing to deserve being put in a dungeon." (NIV)

*Joseph asks the butler to remember him to Pharaoh. What does the butler do?*

Gen 40:21-23

21 He restored the chief cupbearer to his position, so that he once again put the cup into Pharaoh's hand,

22 but he hanged the chief baker, just as Joseph had said to them in his interpretation.

23 The chief cupbearer, however, did not remember Joseph; he forgot him. (NIV)

*Verse 23 is doubly emphatic. Not only did the butler not remember Joseph, he forgot him. Remember what we learned last week? Promotion comes from the Lord (Ps. 75:6-7). His it is to lift up and to put down. No networking by Joseph would get him out of prison. It is the Lord who delivers those who are bound. He does so in His timing in accordance with His purposes.*

*Two years later, Pharaoh had a dream. His wise men couldn't explain the meaning of it. Finally, the butler remembers Joseph and Joseph is brought before Pharaoh.*

Gen 41:14

So Pharaoh sent for Joseph, and he was quickly brought from the dungeon. When he had shaved and changed his clothes, he came before Pharaoh. (NIV)

### **The dream and its interpretation-**

Gen 41:15-32

15 Pharaoh said to Joseph, "I had a dream, and no one can interpret it. But I have heard it said of you that when you hear a dream you can interpret it." (HUMBLE)

16 "I cannot do it," Joseph replied to Pharaoh, "but God will give Pharaoh the answer he desires."

17 Then Pharaoh said to Joseph, "In my dream I was standing on the bank of the Nile,

18 when out of the river there came up seven cows, fat and sleek, and they grazed among the reeds.

19 After them, seven other cows came up-- scrawny and very ugly and lean. I had never seen such ugly cows in all the land of Egypt.

20 The lean, ugly cows ate up the seven fat cows that came up first.

21 But even after they ate them, no one could tell that they had done so; they looked just as ugly as before. Then I woke up.

22 "In my dreams I also saw seven heads of grain, full and good, growing on a single stalk.

23 After them, seven other heads sprouted-- withered and thin and scorched by the east wind.

24 The thin heads of grain swallowed up the seven good heads. I told this to the magicians, but none could explain it to me."

25 Then Joseph said to Pharaoh, "The dreams of Pharaoh are one and the same. God has revealed to Pharaoh what he is about to do.

26 The seven good cows are seven years, and the seven good heads of grain are seven years; it is one and the same dream.

- 27 The seven lean, ugly cows that came up afterward are seven years, and so are the seven worthless heads of grain scorched by the east wind: They are seven years of famine.
- 28 "It is just as I said to Pharaoh: God has shown Pharaoh what he is about to do.
- 29 Seven years of great abundance are coming throughout the land of Egypt,
- 30 but seven years of famine will follow them. Then all the abundance in Egypt will be forgotten, and the famine will ravage the land.
- 31 The abundance in the land will not be remembered, because the famine that follows it will be so severe.
- 32 The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon. (NIV)

*Notice that Joseph gives God the glory from the start. Also note in verse 32 that the revelation is given twice because it was established and it was going to happen soon. We would refer to this interpretation of the dream as a word of knowledge.*

Gen 41:33-36 (NIV)

33 "And now let Pharaoh look for a discerning and wise man and put him in charge of the land of Egypt.

34 Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt during the seven years of abundance.

35 They should collect all the food of these good years that are coming and store up the grain under the authority of Pharaoh, to be kept in the cities for food.

36 This food should be held in reserve for the country, to be used during the seven years of famine that will come upon Egypt, so that the country may not be ruined by the famine."

*In light of the revelation given, Joseph presses in. He gives Pharaoh the word of wisdom from the Lord in order to know what to do with the revelation. When God gives us spiritual knowledge, we need to press in and ask for spiritual wisdom as well.*

Gen 41:37-44

37 The plan seemed good to Pharaoh and to all his officials.

38 So Pharaoh asked them, "Can we find anyone like this man, one in whom is the spirit of God?"

39 Then Pharaoh said to Joseph, "Since God has made all this known to you, there is no one so discerning and wise as you.

40 You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you."

41 So Pharaoh said to Joseph, "I hereby put you in charge of the whole land of Egypt."

42 Then Pharaoh took his signet ring from his finger and put it on Joseph's finger. He dressed him in robes of fine linen and put a gold chain around his neck.

43 He had him ride in a chariot as his second-in-command, and men shouted before him, "Make way!" Thus he put him in charge of the whole land of Egypt.

44 Then Pharaoh said to Joseph, "I am Pharaoh, but without your word no one will lift hand or foot in all Egypt." (NIV)

*Joseph was not weary in well doing. He remained faithful and the Lord elevated him. He had a correct perspective on the rocks in the road of the narrow way.*

Gen 45:5-8

5 And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you.

6 For two years now there has been famine in the land, and for the next five years there will not be plowing and reaping.

7 But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance.

8 "So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt. (NIV)

*If we look at the devil's hand in our trials or focus on his oppression, we will miss the Lord's blessing and deliverance and the fulfillment of His plan for our lives. Joseph said of his being sold into slavery that it was God sending him into Egypt ahead of his brothers to save lives. If we look for what the Lord is doing in our lives through our trials, we will grow strong in Him instead of drying up in bitterness.*

Gen 50:20-21

20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

21 So then, don't be afraid. I will provide for you and your children." And he reassured them and spoke kindly to them. (NIV)

*satan will throw rocks in our path with evil intent. But God can dramatically change their impact and affect. When we deal with rocks of offense God's way, we are built up not torn down.*

1 Pet 2:6-9 (KJV)

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

- 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,
- 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.
- 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: