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**Joseph:  
Have You  
Considered  
My Servant?**

**# 712-B (also listed as 1231-A)**

**Series: God's Living Legends (Part 1)**

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# Have You Considered My Servant?

His name is Joseph, and he is, without dispute, a living legend. His life leaves an indelible imprint on the pages of Scripture, rivaled by only a handful of God's greats. And few men in God's word have had more said about them than has been said about Joseph. Of his life, we have more than fleeting glances and one-line insights into his character and experiences. Of Joseph, we have much more than a piece or two of the puzzle of life, leaving us to visualize the finished portrait as it must have been. The better part of Joseph's life is given us in great detail. We know much of his history, much of his character, much of his tribulation, much of his success. Few men's lives more perfectly reveal the omniscience, the omnipresence, and the sovereignty of God than the life of Joseph. So truly, he is a living legend.

His beginnings, you remember, were wrought with favoritism and contention. Clad in his coat of many colors, we watched him boast to his family of dreams of greatness, dreams that saw him as the center of attention and the object of worship. These dreams so enraged his brothers that they both envied him and hated him. We watched as they, in anger, seized him and thrust him into a pit and sold him for a nearly worthless sum to a band of Midianite traders. We watched, finally, as these brothers then dipped his coveted coat in blood, then mailed it home as a cover-up to a grieving father.

In the last lesson we tuned in again and our story resumed in far-away Egypt where Joseph had been traded as a slave to Potiphar, the chief executioner and body guard of Pharaoh himself. Many of us expected to see a bitter, vindictive Joseph. He had been stripped of his royalty, his rights, and his resources. We expected him to be pouting about in Potiphar's palace simply awaiting a chance to escape a situation that appears to be the heavy hand of fate.

This is not what we saw at all. Instead, we saw a young man who had come to accept the "all things of life" as the reasonable

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rights of a sovereign God. He saw it as his assignment to live the life he had to live as unto God. We saw Joseph on the job. We saw a huge success. He was such a success that Potiphar slowly turned over the management of his whole household to him, until, as we read in the last lesson, Potiphar's key decision came down to what he would eat for dinner. Everything else was left up to Joseph. Joseph gave so much glory to God for his success, that his master saw that the Lord was with Joseph. We even read that God blessed Potiphar for Joseph's sake.

Now it might be our assumption that a man so devoted to God and so faithful under such adverse conditions would have the clouds of difficulty fade from the skies, and the sunshine of circumstances would shine forever. But this, too, is not so. Joseph's most difficult temptation and his most unjust experience, more unjust than being sold by his brothers, was yet to come. So this lesson opens chapter 3 in the life of Joseph. It is found in Genesis 39 beginning with verse 6 and ending with verse 33. Our lesson is entitled, "Have You Considered My Servant?"

Our story in the last lesson ended with the first part of verse 6. There we read this:

So he [Potiphar] left everything he owned in Joseph's charge; and with him there he did not concern himself with anything except the food which he ate. (Genesis 39:6a NAS)

Then at the end of verse 6 there comes a rather unusual statement that appears to be a dividing line between the episode in the last lesson and this one. It says this:

Now Joseph was handsome in form and appearance.

And it came about after these events that his master's wife looked with desire at Joseph, and she said, "Lie with me."

(Genesis 39:6B,7)

Now being stunningly handsome or beautiful carries with it certain difficulties and temptations. Apparently Joseph's looks were so amazingly perfect that the temptation was for others to see in him a man of awesome appearance rather than impeccable character. Tradition has it that Joseph, like his mother, was in looks a rarity approaching perfection. So celebrated all over the east was the beauty of Joseph that both the Persian poets and even the Koran speak of his beauty as being perfect. Tradition also has it that Potiphar's wife was at first the most virtuous of women; but upon seeing Joseph and being around him, lost

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all self-control. It is said that on one occasion, she supposedly made a dinner inviting forty of the most beautiful women of Egypt who, when they saw Joseph, were so moved that they were said to exclaim with one accord, "He must be an angel." At any rate, Potiphar's wife is so overcome with lust that she attempts to lure Joseph into immorality. The Bible never pretends that human nature is anything more than it is. But, likewise, the Bible reveals such men as Joseph in such temptation as this to remind us that there IS a way of escape called holiness. Joseph took God's way. We read in verse 8:

But he refused and said to his master's wife, "Behold, with me here, my master does not concern himself with anything in the house, and he has put all that he owns in my charge.

"There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil, and sin against God?"  
(Genesis 39:8,9 NAS)

There is your answer. "*How then could I do this great evil, and sin against God?*" There is a verse every young person should memorize before they begin to date in order to apply it when moral compromise is approaching. It is a verse all of us ought to memorize and apply to the thoughts of lust that from time to time run wild in the minds of men and women alike. "*How then could I do this great evil, and sin against God?*" The question in Joseph's mind was not, "How could I justify such a position of integrity?" It was so ingrained in his character that moral purity was the norm for God's man that his question was, "How could anyone even consider something so offensive to God?"

Now I believe the greatest temptations of life are continuous temptations. They are the constant exposure to compromise that, like the dripping of water upon a rock, gradually erode the surface. Such was the case here. Verse 10:

And it came about as she spoke to Joseph day after day, that he did not listen to her to lie beside her, or be with her.  
(Genesis 39:10 NAS)

The inference here is that not a day went by that this woman did not roll her eyes in Joseph's direction, or fix him a meal, or give him gifts. Day after day Joseph resisted. Day after day he avoided so much as even the possibility of being around her. Joseph could not totally avoid being seen by this woman though

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he was careful to avoid ever being around her alone. But one day when he thought others were in the house, they weren't.

Now it happened one day that he went into the house to do his work, and none of the men of the household were there inside.

And she caught him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled, and went outside. (Genesis 39:11,12 NAS)

Now that is the will of God. That is what he *should* have done. But what did she do?

When she saw that he had left his garment in her hand, and fled outside,

she called to the men of her household, and said to them, "See, he has brought in a Hebrew to us to make sport of us; he came in to me to lie with me, and I screamed."

"And it came about when he heard that I raised my voice and screamed, he left his garment beside me and fled, and went outside." (Genesis 39:13-15 NAS)

Such righteousness. We can tell at least a little about this woman from this story, and none of it is very good.

- 1- She was consistently bent on immorality. It wasn't simply a moment of passion, but an endless, day by day, deliberate, aggressiveness toward Joseph.
- 2- She was an unsubmitive wife. Not only was she unfaithful, but to cover up her attempted unfaithfulness, she criticized her husband in front of his employees, implying contempt when she refers to him as "he". She accuses him of bringing in a Hebrew to make fun of the rest, then elevating him to a higher rank than they.
- 3- She was a liar. She concocted a story to cover her immorality by accusing Joseph of her own sin.
- 4- She was vengeful. She kept Joseph's garment beside her until her husband arrived. Practicing her lines with perfect inflections, in verses 17 & 18 she gives him the same story.

Now we read nothing of Joseph's defense. Apparently he neither was asked nor volunteered a defense. We don't know. Perhaps, like Jesus, being reviled, he reviled not again, but committed himself to Him that judgeth righteously. But in the

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matter of judging righteously, I want you to bear with me in this lesson as we look at one of the most important questions ever asked in the realm of spiritual things. We are now dealing with the holy area of the justice of God. If God is the judge, and Joseph is innocent, then the natural mind concludes that Joseph will go free and live happily ever after. Let's read on:

Now it came about that when his master heard the words of his wife, which she spoke to him, saying, "This is what your slave did to me," that his anger burned.

So Joseph's master took him and put him into the jail, the place where the king's prisoners were confined; and he was there in the jail.  
(Genesis 39:19,20)

Is not God just? How could the innocent suffer in jail while the guilty goes free? We read nowhere in Scripture that Potiphar's wife ever laid aside her facade of holiness and repented. We read nowhere of Potiphar's apology to Joseph. For all we know, they lived happily ever after while God's man rotted in jail, guilty only of refusing to compromise the moral laws of God. Why? How many godly men and women do you know who seem to have done it all right, but their wife or their husband rejected their righteousness and went out into the world and sinned and seemed to get away with it? How many times have you seen godly saints suffer through illness after illness, death in the family, tragedy after tragedy, and seem to have blow after blow fall upon them while next door, there lived those who flung their fists in the face of God and prospered all the while? How many times have you wondered why the bulk of the world's wealth lies in the hands of those who scorn God and flaunt sin while so many saints have just enough with none to spare? How many unbelievers, confusing man's concept of prosperity with God's, conclude that it doesn't pay to serve the Living God?

Let's be assured of one thing, it *does pay*. However, the currency of God is eternal and eyes that have not focused on eternity cannot see the rewards. Be reminded one more time that God is Spirit and they that worship Him must worship Him in spirit and in truth. So God's blessings are spiritual blessings. The currency is drawn from the Spirit and are in the denominations of love, joy, peace, patience, gentleness, self-control and the like. This life may hold moments of prosperity and success for some, but by and large, God's men and women are not characterized by the power of the dollar or the power of approval, but rather by the

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power of the Spirit. This power is made perfect if revealed perfectly in the dungeon experiences of life, even those undeserved ones such as Joseph was experiencing in Genesis 39.

This problem is as old as man itself. God's people have always asked, "Why do the wicked prosper?" and "Why must the righteous suffer?" Psalm 37 contrasts the life of the wicked with their apparent prosperity and the life of God's servants with their ultimate eternal success and draws some profound conclusions. We will not read the whole Psalm, but rather will just draw the conclusions that David paints through it. This picture is one of a believer apparently fretting over the success of the godless and the apparent persecution of the righteous. It begins by saying:

Fret not thyself because of evildoers, neither be thou  
envious against the workers of iniquity,

For they shall soon be cut down like the grass, and wither  
as the green herb. (Psalm 37:1,2)

What David gives us in this Psalm are some simple steps to follow to reconstruct our perspective. He says to trust in the Lord, delight yourself in the Lord, commit your way to the Lord and then rest in the Lord. That is our responsibility. The wicked who are prospering, God says, are his responsibility. David says that God is aware of their apparent success but He knows what is coming. One day, we will go looking for them and they will be nowhere around.

Listen now to Psalm 73. This is another passage that so beautifully and clearly states the problem and the solution. It is paraphrased from the Living Bible:

How good God is to Israel—to those whose hearts are  
pure.

But as for me, I came so close to the edge of the cliff! My feet  
were slipping and I was almost gone.

For I was envious of the prosperity of the proud and  
wicked.

Yes, all through life their road is smooth! They grow sleek  
and fat.

They aren't always in trouble and plagued with problems  
like everyone else,

so their pride sparkles like a jeweled necklace and their  
clothing is woven of cruelty!

These fat cats have everything their hearts could ever wish for!

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They scoff at God and threaten His people. How proudly they speak!

They boast against the very heavens, and their words strut through the earth.

And so God's people are dismayed and confused, and drink it all in.

"Does God realize what is going on?" they ask.

"Look at these men of arrogance; they never lift a finger—theirs is a life of ease; and their riches multiply.

Have I been wasting my time? Why take the trouble to be pure?

All I get out of it is trouble and woe—every day and all day long!

If I had really said that, I would be a traitor to your people.

Yet it is so hard to explain it—this prosperity of those who hate the Lord.

Then one day, I went into God's sanctuary to meditate, and thought about the future of these evil men.

What a slippery path they are on—suddenly God will send them sliding over the edge of the cliff and down to their destruction:

an instant end to all of their happiness, an eternity of terror.

Their present life is but a dream! They will awaken to the truth as one awakens from a dream of things that never really were!

When I saw this, what turmoil filled my heart!

I saw myself so stupid and so ignorant; I must seem like an animal to you, O God.

But even so, you love me! You are holding my right hand!

You will keep on guiding me all of my life with your wisdom and your counsel; and afterward receive me into glories of heaven!

Whom have I in heaven but You? And I desire no one on earth as much as you!

My health fails; my spirits droop, but God remains! He is the strength of my heart; He is mine forever!

(Psalm 73:1-26 TLB)

So man asks the age old question, "Is there justice with God?" and God grants His timeless answer, "I AM justice. All



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justice is founded in Me.” So when you ask yourself “Why do God’s children suffer?”, “Why do the wicked prosper?”, we must look at the reasons. First we will look at why we suffer *justly* and there are at least three reasons. Then we will look at why Christians suffer *unjustly* the way that Joseph did.

First, Christians suffer justly because the rain falls on the just and the unjust alike. We read that in Matthew 5:45. What it teaches is that the calamities and consequences of sin in this world: disease, death and discord, are the common lot of man. The fact that you are a Christian does not exempt you from their grasp. They are the result of the fall. Man is living in a world devastated by sin. Man is responsible for that world and must live in it without complaint.

The second reason man suffers justly is that God has a law called the law of sowing and reaping. It is found in Galatians 6:7 and it teaches us that the cause-and-effect ratio of life is one of life’s unbreakable laws. If you break the laws of man, consequences occur. If you break the laws of God, consequences occur. It is a divine decree. You murder someone in a rage, God forgives you; but society sends you to prison. You are cleansed, but you are reaping what you have sown. You break God’s laws and continually engage in the habit of lying, God cleanses you and forgives you, but the consequences of those lies come back to haunt you. Cleansed? You bet. But, you reap what you have sown, the natural result of a natural law.

Third, there is such a thing as divine discipline. The purpose of divine discipline is to bring us to repentance. We often overlook that and go beyond that in our concepts and think that some things are divine discipline that are not. Our best example is Jonah. He resisted the will of God and rebelled, and God brought circumstances to get his attention and cause him to repent. Now there may have been certain cause and effect relationships later; maybe he never enjoyed a seafood meal after that. But the minute he repented, divine discipline ceased because it had served its purpose. I am afraid we nervously attribute many things to divine discipline that are in reality the natural result of the rain falling on the just and the unjust, or we are reaping what we have sown. But God does discipline us to bring us to repentance.

More often than not, however, Christians seem to suffer unjustly. Now that is a misnomer to some degree because of

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the sin nature. None of us receives what we *really* deserve. But in the light of God's grace, some of us appear to be suffering unjustly. That is *suffering without known cause*. This was Joseph's case. Here are seven reasons why God allows this amazing phenomenon called *unjust suffering*. Some of you that are captured and held seemingly in bondage circumstantially by marriage problems, health problems, emotional problems, physical problems, spiritual problems, job problems, things that just seem to press in on you and won't let go, please listen. I think there is good news for you from the Word of God.

### 1- Through our unjust suffering, God changes our character.

Brother, count it all joy when tests and troubles come

knowing this: that the trying of your faith creates character, so let it happen.

And become the person God intends you to be.

(James 1:2-4 paraphrase)

Some of you know what I mean. You would give almost anything not to have to go through the things that have come into your life. But you also know you are not the same person you were before the problems hit. Deep in your heart, you know the change in your life is worth it all. That is the first reason God allows you to suffer.

2- The testimony of God to the unbeliever is magnified when you suffer unjustly and they see God's power sustain you. Remember Paul in Philippians 1:12-13? He, too, was in prison like Joseph without just cause. He was there simply for bearing the message of God without apology. Paul said that it was a blessing because his being there placed him strategically where the lost were. This magnified the grace of God through his response. People were being saved all around him. Some of you can identify with this as well.

3- The saints are encouraged by watching other believers bear the suffering well. Paul goes on:

And many of the brethren in the Lord waxing confident by my bonds are encouraged to speak out more boldly.

(Philippians 1:14 paraphrase)

Now I want to say just a word to those who are so struggling in the prison of persecution and difficulty within your home and within your life: If you only knew what your testimony means to

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the rest of us. If you only knew the strength we draw as we see the quiet, godly response of a life in a circumstance that most believers feel they would crumble under. If you only knew, how your heart would be gladdened. Paul understood that and that is another reason why God allows unjust suffering.

### 4- The suffering is to prepare you for ministry.

II Corinthians 1:3-4 guarantees us that no form of suffering is wasted. Instead, God is equipping us for a ministry. In this case, it could be a ministry of encouraging others who are suffering without visible cause. Maybe it is some kind of suffering such as family suffering, financial problems, health problems. Be patient. Before long, if it hasn't already happened, God will ring your doorbell. In will walk a man or a woman saying, "Help me. I'm in trouble. I understand that you have been there." Just your testimony may change the course of their life.

5- All the while unjust suffering is taking place, the Christian is accumulating rewards in heaven. Isn't that just like God? He blesses us here and He blesses us there. Matthew 6:19-20 tells us that we can store up treasures in one of two banks. The first is the Bank of Earth which has no security measures, no vault for safekeeping. We are told that there moth-infested treasures rot and rust and are stolen. How would you like to put your money in that bank? Or, there is the Bank of Eternity. In this bank there is perfect security. All the deposits are kept rust-free, moth-free and are theft proof. Furthermore, Matthew 6:1-6 tells us that at no time can we make a deposit in both banks at the same time. In order to receive dividends here, you have to make a withdrawal there. So unjust suffering, properly responded to, results in great treasures in the Bank of Heaven.

6- Unjust suffering that is rightly responded to pleases the heart of God. I Peter 2:18-25 reminds us that if you do well, that is, if you are in the right, and still suffer for it like Joseph, that this is acceptable to God. Now what that passage means is that it is a love gift to God to suffer unjustly. It thrills His heart. In reality, what other reason do we need than to know that when we suffer for something we did not do and quietly endure, God gets a big smile on His face and leaps with joy in heaven? That ought to be motive enough.

7- Remember the law of divine selection. It is an honor so to be chosen. Now we are going to touch on this a little later. I

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want to remind you that in talking to people who are undergoing deep difficulties in life that seem endless, that the hardest thing for them to grasp is the fact that God selected them because He especially had confidence in their life. Most of us seem to get the idea that if a lot of trouble or difficulties go on in our life, we simply are not made up of good enough stuff to handle it. But the reverse is true. That is a lie of Satan. The man or woman who is suffering unjustly, who seems to have problems that go on and on and on, is the person God has reached out of heaven for and said, "This is my beloved. He or she can handle it by My grace." We will see that in a few moments. This law states that not only do we derive certain benefits from unjust suffering, not only does it please the heart of God, but we read in Job chapters 1 & 2 and Matthew 4 that God actually selects His choicest, most trustworthy saints to suffer and endure unjustly. To do so is not only a privilege, it is an honor.

So it is part and parcel of the plan of God for Christians to suffer, even in total innocence as Joseph did. Now just what is God looking for in the midst of it all? One word: consistency. Let's go back to Genesis 39 now and see what happened. Beginning in verse 20, we see that Joseph was in jail.

But the Lord was with Joseph and He extended kindness to him, and gave him favor in the sight of the chief jailer.

And the chief jailer committed to Joseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible for it.

The chief jailer did not supervise anything under Joseph's charge because the Lord was with him; and whatever he did, the Lord made it to prosper. (Genesis 39:21-23 NAS)

Doesn't that sound familiar? You see, Joseph was no different in prison than he was in the palace. He was no different as a criminal, innocent of his charges, than as a servant, raised to be a ruler. He was consistent. His circumstances didn't change his response; they simply revealed his character. His was a life of consistency, day after day after day, hour after hour, no matter the trauma, no matter the circumstances. Joseph was just God's man, that's all. Few men suffered more indignity and humiliation, yet suffered with so much dignity and faithfulness. Joseph was God's man in a well. Joseph was God's man on a caravan. Joseph was God's man in Potiphar's house. Joseph was God's man in a prison cell. So surfaced the remarkable

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difference in his character, that immediately he was given more responsibility, even in prison. *God was with him* the Scripture says. God could have delivered him, but God rather chose to be with him. That takes a bigger God.

You see, Joseph was a man after God's own heart. Go back and look at Job in his furnace of unjust affliction. His perspective was: *though He slay me, yet will I trust Him*. Job was God's man of the hour. He was one of His select circle of chosen ones who so touched God's heart with their integrity that He granted to them the privilege seemingly granted but to a chosen few to suffer so that He might be glorified. The circumstances are Satan-inspired, but the choice initiates often with God.

Let's remember Job's setting. The Scripture says, "He was blameless, upright, feared God, and turned away from all forms of evil". That sounds like Joseph. As the sons of God came to present themselves to God one day, Satan came among them and the Lord turned and initiated the conversation. In Job 1:7, God asked Satan what he had been doing lately. "I've just been taking a leisurely walk back and forth between here and the earth," Satan responded. But you see, God knew better. It was God who later wrote of Satan that "he was like a roaring lion who did indeed go to and fro upon the earth, but his motive, his goal, was to seek whom he may devour." God, knowing Satan's tactics and knowing Satan's goals, says to him, "Have you considered My servant, Job? There is nobody like him in the whole earth."

You know the story. God gave Satan permission in stages to make Job miserable, so that in his undeserved misery, this man after God's own heart might enter into the sanctuary of God's select few who knew not only the God of deliverance, but the God of sufficiency as well. They knew not only the God who can speak to the wind and the storms and say, "Stop!" and the seas and the skies become calm. But this God can rest in the midst of the storm and teach His children to do the same. This is the God who can take you in the midst of your seemingly endless circumstances where you wake up in the morning and see at this point in time no way out, and say to you, "Rest, My child, I will be sufficient." That takes a greater God. I believe God said to Himself, "Joseph now has come from the arrogance of his dreams to the humiliation of slavery, then to the applause of success in Potiphar's house. Now to complete his character, to perfect his testimony, to prepare him for the ministry, now he needs to be

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humiliated one more time.”

So I believe God said to Satan, “Have you considered my servant Joseph? There is none like him in all the earth.” Satan went after Joseph. But the harder the blows, the greater the grace. Now let me pause in closing and say that I never cease to be amazed at how many of these special people God has allowed me to know in my lifetime. They live quiet lives, walking with God under circumstances that most of us cringe at the very thought of. They are men and women little known to many, who take a stand in their world for righteousness and endure what seems to be unjust hardship, while others about them live in apparent oblivion to the sufferings of Christ and the deeper walk that follows. Some of you may be those special ones. Those about you have no way of knowing the depth of your suffering, personally, even your unjust suffering. Many of them, perhaps like Job’s friends, may even cast a few stones in your direction and self-righteously consider your pain as punishment, your difficulty as deserved. I hope not.

I want to say a special word to you. I believe God looked at Satan one day and said,

“Have you considered My servant \_\_\_\_\_” and then named your name.

“There is none like him. There is none like her in all the earth. Do you want to tempt her? Tempt her. Do you want to test him? Test him. Do you want them to suffer needlessly and undeservedly while others about them seem to prosper? Go get them, Satan. All you are doing is assisting Me in the final preparation of the godliest of lives. When they have been tried, they shall come forth as pure gold.”

So my struggling friend, the honor of honors is that of all the others, God counted you worthy to suffer for His name’s sake. He so loved the integrity of your heart that He said of you, “Satan, have you considered this, My servant?” You see that puts you in Job’s class. That puts you in Joseph’s class. It ought to humble you, but it ought to thrill you, as well, that perhaps God wants to make even of you, a living legend.

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Oh, the love when God to Satan  
Softly speaks your name;  
“Have you considered this, My child,  
So upright, without blame?”

“Satan, look at his life  
Try its every part.  
You attack him, Satan  
He’s a man after My own heart!”

So Satan opens his attack,  
And takes the things away  
The world counts most as meaningful,  
And what a price you pay!

Like Job, you lose what meant so much;  
You’ve nothing in that hour.  
Like Joseph, to life’s prisons now  
You fall, devoid of power.

And all the world about you scorns.  
They do not understand  
The blows that fall, the marks still bear  
Of God’s transforming hand.

But, oh, my friend, when life is through,  
And at God’s throne we bow  
What joy there’ll be when Jesus puts  
That crown upon your brow,

And looks with love into your eyes  
And speaks as light breaks through  
“I needed one to die with Me  
And so I’ve chosen you...”

“I called your name to Satan,  
I wept ‘neath every blow  
But now you are My special joy  
And oh, I love you so...”

It’s worth it, special called one,  
For through it you have grown;  
And soon you’ll know the heart of God  
As few have ever known.

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### For Focus and Application

1- Memorize the last portion of Genesis 39:9. It says:

How then could I do this great evil, and sin against God?

2- Begin to meditate on this verse day and night for one week. As the issues surface in your life that have become “besetting sins”, quietly pray that verse back to God. Ask Him to forgive you. Pray *before* the thoughts take root or the words come out or the activity begins. Watch God perform a miracle as you simply allow His word to flow through you back to Him.

3- Explain the significance of the phrase “day after day” in verse 10. Why are the temptations that are continuous and subtle the most dangerous? What often happens after awhile?

4- How do you think Joseph defended himself when Potiphar came home? If you were Joseph, and you had done the right thing, what lies do you think Satan would have fed you as you were thrown into prison?

5- Meditate on Psalm 73 as it is paraphrased on pages 7 and 8. Answer the following questions:

a- Why do we seem to envy the wicked?

b- Why is verse 13 the key to the Psalm?

c- Have you ever struggled with those thoughts?

d- Are you struggling now?

e- Where did the Psalmist get his answer? (verse 17)

f- What is the answer to the dilemma?

6- Memorize verses 25 and 26. Meditate on them for the rest of your life.

7- List the three ways Christians suffer *justly*.

8- List the seven things that happen when Christians suffer *unjustly*.

9- Read Job, chapter one again. Memorize Job 1:8. When unjust suffering enters your life, meditate on that passage and insert your name in place of Job’s. Thank God for counting you worthy of that honor.

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