

Behind the Scenes: God's Story Through Joseph

Part 2

Genesis 40-41

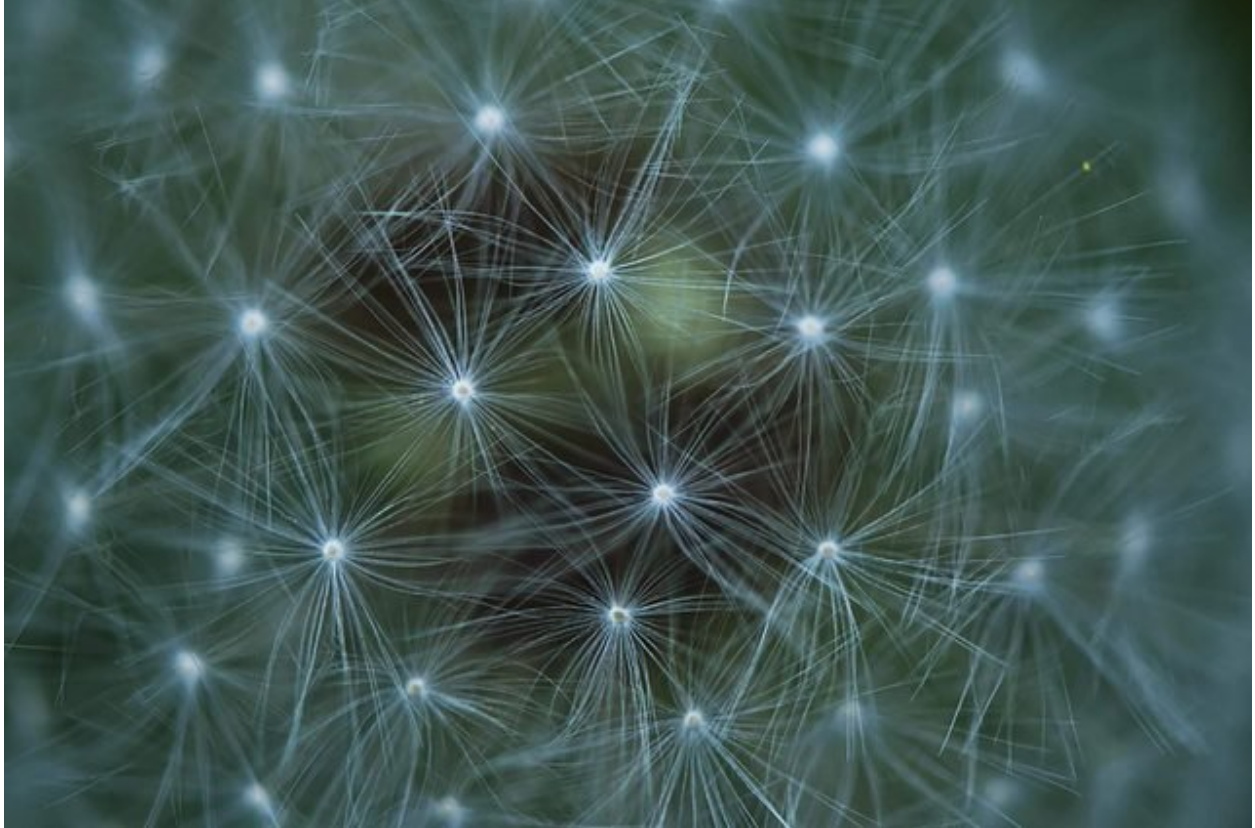
Robert Morris – May 8, 2022

Well, good morning, Grace. Happy Mother's Day to you mothers, and for those of you who do the hard work of spiritual mothering, Happy Mother's Day to you as well.

My favorite day of science class was always microscope day. Pull out those microscopes and I'd just light up. There was something especially wonderful about those days because you got to see things that our normal human eyes couldn't perceive. There was always something like a window into something deep, something mysterious, something unknown.

But I was also enamored by some of the big pictures I was starting to see. As a kid, I remember seeing pictures from the space shuttle or the international space station or, later on, the Hubble telescope, and just being amazed at the bigness of it.

We even played this game sometimes – I don't know if you ever played this zoom in/zoom out game where you zoom in on a picture and you have to guess what it is. Let's play, just one round here.



We can zoom in on a picture --- wow, that's beautiful. What is that? I wonder what it is?



Okay. When you zoom out, it's just a field full of weeds. I mean, beautiful weeds, but still, a bunch of weeds.

This micro and macro view helps us. There's a great example of this tension and how it played out in my life recently. We were planning a trip for my family, so we were looking at all the AirBnB's and VRBO's, trying to find a place to stay. And we were looking at the pictures of these various places. And my wife tended to zoom in really deep on the pictures, trying to find those special features that aren't even listed there, how the rooms fit together, whether or not there's going to be enough space for us.

I tended to want to look more at the macro view. I would get on a Google Maps satellite view and kind of zoom out and see what's around us, how far the walk to the beach was (because I'm going to be carrying stuff) and what's around us. You only have to make the mistake once to realize that they don't put everything you need to see in the pictures. Right? *This is really close to a construction site. There's going to be noise at 7:30. Or, this thing looks really close and downwind from the trash processing facility. We might want to avoid this one.*

Here's the point. Things look different based on your perspective. If it's just a micro view all the time, you're zoomed in really tight, and you sometimes miss the big picture. But if all

you're ever doing is looking at the big picture as well, you miss out on some of the up close and personal.

And that's the feel and tension we have today in the story of Joseph, this tension between the macro and the micro view. Because we're going to see today—we're going to have an opportunity to see some things on a very macro level in Joseph's story. But we dare not miss the close-up picture either. We don't want to miss that.

And last week we started on this three-week journey with Joseph with this big idea that in the midst of all this human activity, fourteen chapters in the Book of Genesis, this long narrative—in the midst of all this human activity, there's really one main character who's at the center of it all and it's not Joseph. It's actually God. God is the one working behind the scenes. It's really God's story through Joseph.

And last week I shared with you that there are three different times in three specific chapters where God shows up. He makes an appearance in all this human activity of secrecy and lies and betrayal and kingdoms and manipulation and all these things. And when He does, we don't want to miss the point.

And the big question I'm wrestling with and maybe you're wrestling with too with the story of Joseph is this: How do the full implications of God's activity in this man's life and what we learn about God through this mean in my own life? Because not every truth is easy to handle, easy to put into my heart. This story is real. It's full of real people, really flawed and broken people. But we get a picture of a God revealed to us through this story.

And last week we started on this journey with Joseph, and I asked you to do your best not to rush to the end. I know some of you read ahead this week. I know, it's okay. But take the journey with us, because our lives unfold as we go. And I wanted us to experience it like Joseph experienced it. It would be better and wiser for us.

And so, we left Joseph last week sold into slavery by his brothers, he was faithful and worked his way up only to get promoted, and then eventually he was lied about and thrown in prison.

But the big overarching message of chapter 39 last week was that Yahweh God was with Joseph. Yahweh God was with him, both in the rise and in the fall. God never left him. And we asked ourselves this question: What would I be able to live through? What would I be able to handle if only I knew I had the guarantee of God's promise with me that I'm not alone, that I'm

not left to fend for myself. And the good news is that we have promises all over the Scripture that that's exactly the case, that we have a God who is with us.

And so, let's dig in today. Each week, I promise I'll try and do my best to quickly catch you up in the narrative part of the story. And then, once we get to these behind-the-scenes moments, we're going to stop and slow down and make sure we don't miss the point.

Now when we left Joseph last week, he's in jail. And I'm sure there had to be moments where he cried out to God, "How long? How long am I going to do this? How much more of this? Is this really my lot in life, because I'm having a hard time trusting You. I'm having a hard time sensing Your presence with me. I'm having a hard time knowing how this is all serving Your purposes. It's baffling to me, God. The dreams you gave me and my reality are not lining up."

And disillusionment must have sunk in. And it's while in prison in chapter 40 that he meets two men, two royal officials from Pharaoh's palace. And these men are temporarily in prison because Pharaoh is trying to figure out who's behind a plot to kill him. And, lo and behold, these men, while they're in prison, have these vivid dreams. And Joseph knows a few things about dreams, doesn't he? And through the Lord's blessing he's able to interpret these dreams and tell these men what these dreams mean. And the cupbearer and the baker—it's going to go well of one of them, and the other one is not going to make it. But the point is that Joseph is exactly correct. It's exactly what he said would happen.

Genesis 40:23

Yet, the chief cupbearer did not remember Joseph, but forgot him.

And all he asks these men on the way out when they're heading back to the palace is to be "remembered" when they get out of there. And you can imagine this, right? *Please, could you put a good word in for me? I'm falsely imprisoned, I'm not supposed to be here. Can you just remember me? Maybe I can get out of here.* And rather ominously at the end of chapter 40—the last verse of chapter 40—it says this: "Yet the chief cupbearer did not remember Joseph, but forgot him." And the clock starts on two more years of prison. Two more years wasted. The cupbearer forgets him.

Until one day at the very beginning of chapter 41, it says this. After two whole years, just out of the blue, like every other terrible day in jail, with no advance warning, Pharaoh has a dream. One of the most powerful men in the entire world has dreams on one particular night about cows, of all things, and ears and heads of grain.

No one can give Pharaoh the wisdom or the meaning he needs to understand what these dreams mean and what he should do about them. He can't find any relief. It's haunting him. It's causing him some distress. He needs answers and wisdom. And it's at this moment that Joseph is remembered—never forgotten by God, but all of a sudden now remembered by the cupbearer who says, *Oh, yeah, there's this guy in jail that I met ...* And he's remembered.

Now let's pause here. I want us to get a feel for the full moment here. Joseph is about to stand before Pharaoh, and I'm not sure how he's walking into this meeting. If I put myself in Joseph's shoes, I'm not sure what he's thinking. It could go one of two ways. *This is finally my moment, I'm going to do it, it's going to be great.* Or I tend to think he might have walked in thinking, *I'm a little nervous. What's going to happen now? I don't have a lot of positive experiences so far. Who else has lied about me and betrayed me, not remembered me?*

And so, Joseph is called from jail and he's prepped for the biggest meeting of his entire life, this once in a lifetime opportunity to stand in the presence of the most powerful man on earth and to interpret Pharaoh's dreams.

And it's this turning point in Joseph's life when he's about to go from prison to the throne room, and guess who's there? Yeah, the one behind the scenes. We get another peek, another peel behind the curtain, to see what God is up to in all of this.

Now as we enter this moment we're going to be in chapter 41 most of the morning if you want to follow along in your copy of the Scriptures. That's where we're going to be this morning.

But all throughout chapter 41 here's the big idea. God's intervening. God is intervening, both on the macro level, like in the entire world, but also in the micro level of Joseph's heart and life. He's intervening. He's working in both of these areas to bring about the result that He wants to bring about.

Genesis 41:16

Joseph answered Pharaoh, “It is not in me; God will give Pharaoh a favorable answer.”

Let’s take a look at the macro level first. The first thing we come across in verse 16 of chapter 41 is this: “Joseph answered Pharaoh, ‘It’s not me; God will give Pharaoh a favorable answer.’”

Just an interesting, quick aside—this is a moment when, right before he interprets these dreams, Joseph wants to give credit where credit is due. This is a moment when Joseph could have said, *Oh, I’m about to get mine. I’m about to use my God-given gifts and abilities to get what’s coming to me.*

But he doesn’t do it. Instead, he insists that this favorable answer is coming from God. He’s the one who has been giving him this ability. And I think that’s one of our temptations as human beings—to take credit for what has been given us and claim it as our own. And Joseph doesn’t do that.

Genesis 41:25-32

Then Joseph said to Pharaoh, “The dreams of Pharaoh are one; God has revealed to Pharaoh what he is about to do. ²⁶ The seven good cows are seven years, and the seven good ears are the seven years: the dreams are one. ²⁷ The seven lean and ugly cows that came up after them are seven years, and the seven empty years blighted by the east wind are also seven years of famine. ²⁸ It is as I told Pharaoh; God has shown to Pharaoh what he is about to do. ²⁹ There will come seven years of great plenty throughout all the land of Egypt, ³⁰ but after them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt. The famine will consume the land, ³¹ and the plenty will be unknown in the land by reason of the famine that will follow, for it will be very severe. ³² And the doubling of Pharaoh’s dream means that the thing is fixed by God, and God will shortly bring it about.”

And as Joseph is interpreting these dreams and letting Pharaoh know what all of this means, three times in eight verse we get the same idea, the same theme. It starts this way in verse 25: “Then Joseph said to Pharaoh, ‘The dreams of Pharaoh are one; God has revealed to Pharaoh what he is about to do. The seven good cows are seven years, and the seven good ears are the seven years; the dreams are one. The seven lean and ugly cows that came up after them are seven years, and seven empty ears blighted by the east wind are also seven years of famine. It is as I told Pharaoh what he is about to do. There will come seven years of great plenty throughout all the land of Egypt, but after them there will arise seven years of famine, and all the plenty will be forgotten in the land of Egypt. The famine will consume the land, and the plenty will be unknown in the land by reason of the famine that will follow, for it will be very severe. And the doubling of Pharaoh’s dream means that the thing is fixed by God, and God will shortly bring it about.’”

Now don’t miss the repetition ... three times ... in verse 25, “God has revealed what he is about to do.” He’s revealed it, He’s going to do it.

Verse 28: “God has shown you what he is about to do.” He’s shown it to you and He’s going to do it.

Verse 32: “It is fixed by God and He’s bringing it about shortly.” It’s already determined, it’s going to happen.

Now we don’t want to miss these words. These are action words attributed to God. This is not passivity on His part. Joseph tells the most powerful man in the world, *God is doing something and you have no control over it, Pharaoh. He’s intervening here, you’re along for the ride, and He’s being kind to you and showing you this and revealing this to you. He’s doing something big here -- worldwide things here.*

Let’s do a little recap of what’s happening here, so we get it. God is literally about to alter the weather patterns of the climate of the earth. And on top of that, He sent dreams, particular dreams to a world leader at just the right time so that a cupbearer can remember an experience he had two years ago, so that a son of Jacob who grew up hundreds of miles away and now in slavery and prison can be brought to a moment where he can say to the most powerful on the earth, *God’s doing something. He’s going to make it happen. You better listen. It’s locked in, it’s a sure thing. It’s going to happen.*

The big question in the Book of Genesis is, how is God going to fulfill these covenant promises, these promises to Abraham's family? God's making moves. He's doing things that He needs to do to secure the promises that He needs to secure, in spite of some of these impossible situations from a human perspective. He's putting his man in just the right place at just the right time. And even before this moment He's already used the whole set of brothers, a well-timed caravan of Ishmaelites, Potiphar and his lying wife, a jailer, a cupbearer, and now Pharaoh. And He's intervening in all of these people's lives. He's determined the course of history. He's going to do it.

Pastor Tony Evans, when he talked about this chapter, said God's "invisible hand" is all over this chapter.

And then Joseph gets this opportunity to speak up. And he has the boldness to say, *Here's what you should do, Pharaoh.* The confidence he must have had in that moment, to stand before the most powerful man in the world. *You better put your eggs in this basket. You need to go all in on this plan if you're going to survive this coming famine.* In some ways, he was saying, *Pharaoh, put all the chips on red. It's coming up red.*

And there's some irony here, because it's going to appear in just a little while that Joseph is being a "made" man by Pharaoh. But that's not the picture we get from the Book of Genesis. Instead, there's something very different going on. Joseph is being used as an instrument to do something to preserve the covenant family. And Pharaoh is simply unwittingly carrying out God's plan, even when he thinks it's his.

Genesis 41:38

And Pharaoh said to his servants, "Can we find a man like this, in whom is the Spirit of God?"

And Pharaoh recognizes the hand of God on Joseph. In verse 38, he says this: "And Pharaoh said to his servants, 'Can we find a man like this, in whom is the Spirit of God?'" What a statement from a pagan king.

And those words, "Spirit of God", are actually two Hebrew words "ruah lohim." And they haven't been used since Genesis 1:2 when it says that the Spirit of God hovered over the waters.

God's here. He's giving supernatural wisdom. There's no other man like this in Egypt. And in verse 39 Pharaoh claims that "none is so discerning and wise as you are ..."

And so, Joseph is being used as a tool and an instrument in the hands of God. He's going to be put in charge and made the second in command of the entire country. As we'll soon find out, he's maybe the second most powerful man in the entire world, because Egypt has a plan for famine now. They know something that the rest of the world doesn't know. And in just a few years they'll be sitting on all the food and all the grain. God is doing big things—macro things. He's intervening in the world.

But I don't want you to miss the last part of this chapter. God is certainly orchestrating something in the world, right? In world leaders and global weather patterns ... He's putting people into positions of authority at just the right time. But at the very end of this chapter we get a glimpse at what God is doing in Joseph's heart and life as well.

Because we could make this teaching time today (and I could) about this idea that God is all powerful and in control of the entire world. But He is not just the God of earthly powers and weather patterns and world orchestration. He certainly is that. But He's also a very personal and loving God who is still working and active in the lives of those who love and trust Him. And in all of these years, He's also been intervening in Joseph's life.

This tension or idea reminded me of the board game Risk. I don't know if you guys have played this or maybe something like it. Risk is a strategy game where you're trying to take over the entire world. And you've got different territories and different kinds of armies, and then all these soldiers have different things they can do, different abilities. And there's even this roll of the dice, so there's an element of chance in the game.

But do you know what's not in Risk? There's not a card that says Bill or Jenny or Amanda or Frank. No, they're just nameless, faceless masses. And the author of Genesis does not want us to get the impression that this is the God we serve. He does not want that to be the impression that we're left with. We can make this out to be seeing God as the great force behind all of these things. But He isn't just the general moving pieces on the board; He's also the kind of general who knows that soldier's name. He knows the name, He knows the story of that soldier. He knows that soldier's kids' names.

As we get to this big transition in Joseph's life, he's working the plan God gave him. And at the end of chapter 41, we get this very quick fast forward. The seven years of plenty go by like

this. And it says that before the famine hit, Joseph had two sons. And we get one more peek, one more look, behind the scenes at what God is up to. Because God is not just working in the big world out there; He's also working in Joseph's world. And we get a clue about where Joseph is spiritually right now, and the microscope is zooming in on his part. What's going on with Joseph?

Genesis 41:50-52

Before the year of famine came, two sons were born to Joseph. Asenath, the daughter of Potiphera priest of On, bore them to him. ⁵¹ Joseph called the name of the firstborn Manasseh. "For," he said, "God has made me forget all my hardship and all my father's house." ⁵² The name of the second he called Ephraim, "For God has made me fruitful in the land of my affliction."

This moment when we learn the names of Joseph's two sons, is pivotal, I think, to Joseph's life. Because he gives his sons Hebrew names that praise God. This is their father's heritage. The names of these boys are going to be Joseph's testimony to what God is doing in his life. It's been a long journey and a lot of hardship. It has not been easy. And the overarching theme of his life is one of pain, in some ways. And yet, in verse 50, it says this (in chapter 41): "Before the year of famine came, two sons were born to Joseph. Asenath, the daughter of Potiphera priest of On, bore them to him. Joseph called the name of the firstborn Manasseh. 'For,' he said, 'God has made me forget all my hardship and all my father's house.' The name of the second he called Ephraim, 'For God has made me fruitful in the land of my affliction.'"

The names of these sons are powerful indications of where Joseph is at. He names the first one Manasseh. The root word, the Hebrew word, there is the word "to forget." "He has made me to forget all of my hardship and my father's house."

This one, friends, is striking to me. Because I have some things in my past that I wish I could forget. I have some things in my childhood that I can't let go of. I want to forget sometimes. I'm not sure how Joseph did this; how he can claim to have forgotten all of the hardship of his life.

But I think the key is – don't miss this—Joseph does not say, “I forgot all the trouble of my hardship” or “I went to extensive counseling to work on my problems so that I would be a better human being”, although those are great things and we should do those. It says God did this. *God made me forget my trouble and my hardship. He's done a work in my life that I can't explain.*

And then he names his second son Ephraim. And the root for that Hebrew word is the word for “fruitful.” *God's made me fruitful, even in the land of my affliction.* There's an abundance to his life. There's so much good growing out of his life. And this word “fruitful” is a very powerful word in the Book of Genesis, because this is the same word that's used in the very first command given to any person on this earth. It says, “Be fruitful and multiply” in Genesis 1:28. And it's the same word when Joseph is saying, *Oh, no, I'm fruitful. God's doing something out of my life.*

Now I'll be honest. If I was naming my sons or in Joseph's shoes, I probably would have picked different names. I probably would have gone with something like “look at what my brothers did” or “she lied about me” or “forgotten for years.” “Had to wait too long.” “Duped by God with some dreams.” Not Joseph. No word of all his heartache in his circumstances. His testimony, his different kind of story is “Look what God has done in my life. He's made me forget and He's made me fruitful. He's done something only He can do in a heart and a life.”

Now there's so much beauty, I think, and so much poetry in the fact that Joseph gives his sons these Hebrew names. In spite of all the hardship in his life, in spite of all the times he wanted to blame God, resent God, be done with God, he still says, *I still love God. He's been with me. He's been intervening in my life.* And he wants to honor him accordingly, because maybe he can see some things now that he couldn't see before.

Now there's a big tension here for us to take note of friends, this macro and micro thing. Because chapter 41 gives us this behind-the-scenes peek look at what God is doing. He shows up and He's intervening all over the place. He's doing some big things. There are some big things in the works: world leaders, weather patterns, famine plans, supernatural gifting of dream interpretation, the orchestration of at least twenty-something people's lives. But He's also doing something very personal in Joseph's heart. And the testimony of his heart at this point in his life is “God has made me forget all of my troubles” and “God has made me fruitful in the land of my affliction.” And he wants everyone to know it, so that every time he calls one of these sons'

names he remembers that God doesn't just intervene in big pictures, in the macro stuff; He's also working in the micro picture of our lives. "You should see what God can do in me."

And so, that's the message of chapter 41. And it begs the question, what do we need to take from this? What difference might it make in my life? What do I need to learn from chapter 41 and hold onto?

As I thought and prayed and studied this passage and our time together this morning, two big truths struck me for today--two big truths as I read chapter 41 that I would want you to hold on tight to and the corresponding applications that I think make sense in light of that.

Truth #1: God Is Still Intervening (Macro and Micro)

The first thing I would want you to know, a big truth, is that God is still intervening. God is still intervening in the macro and the micro of this world. He is the same God. Joseph's God is Yahweh God. He's still the one in charge. He still works in this way. And this His story, friends, all over the Scriptures. Here's just a quick sampling of what it says about God and His ability to do these things.

Jeremiah 32:17: "Ah, Sovereign LORD, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you.

Job 42:2: Job says about God, "I know that you can do all things; no purpose of yours can be thwarted."

Proverbs 19:21: "Many are the plans in a person's heart, but it is the LORD's purpose that prevails."

And one of my favorite, Isaiah 46:9-11: "Remember the former things, those of long ago; I am God, and there is no other; I am God, and there is none like me. I make known the end from the beginning, from ancient times, what is still to come. I say, 'My purpose will stand, and I will do all that I please.' ... What I have said, that will I bring about; what I have planned, that I will do."

And that's just a quick sample, friends.

Now He is not intervening on the timetable that we would prefer most of the time. But He's still intervening. He's still sending dreams to world powers. He's still working men and

women He can trust into positions of influence and authority and prominence. And He is certainly still changing hearts and doing what seems impossible in our individual lives.

Sure, God is bringing a famine that's going to look like it's threatening the chosen family. But at the same time, He's been working a twenty-two-year rescue plan to save that chosen family. And the hard truth about all this is that I think this moment, maybe twenty-something years into Joseph's whole saga, this might be the first time he has a little taste of what God might be up to. He doesn't even know the whole story yet. He doesn't even know the whole picture. But maybe for the first time after twenty-something years he's starting to see a little bit of what God might have had in mind with those dreams.

He's intervening, friends. So, I think the application for us in our lives, if this is true of God—if He's active, He's working, He's doing things, He's intervening, He's working His plan and on His time table, He's not this aloof clockmaker that winds it up and lets it go—then we ought to follow Joseph's model. We can look at his life and see and behave in some of the ways he did, this trust, serving well wherever you're at, being faithful in the little things, taking the right next step in front of you, maybe doing your best to see your current circumstances as part of a process that may be preparing you for what God has for you next. You can testify to what God has already done in your life and heart.

And I don't say this lightly, friends, that God is in control and He's got a plan. I hope that never comes across flippantly, telling you that God has a plan. Because I know that there's a lot of you who struggle with the why's of this life. But I also cannot get away from the truth of this story, as hard as it is for my heart to handle sometimes.

Because I know that there's pain all over this room, circumstances that I will never understand or be able to grasp. The picture of God that we get here is that He's in control, He's intervening, He's doing things, He's active. And part of living this life of faith is trying our best to believe that God knows what He's doing and that He's intervening.

Application: Pray for God's Intervention

So, I think another great application for us might be to just pray; pray for God's intervention. Pray for God's intervention in the big macro world, but also the micro world of our own heart. Pray in both of those areas. God is still intervening in the big and in the small of this world.

Truth #2: God Can Make Hearts Grateful and Fruitful

And the second truth for us is this. God can make hearts grateful and fruitful. And I might even say it stronger than that: only God can make hearts grateful and fruitful. Only God can do this kind of heart change in our lives. Joseph's testimony can be our testimony too, that He's able to make me forget the trouble of my past. And He's going to have to do it, because I know how prevalent it is for me to live out of my past, and out of my past hurts. He's going to have to do it. He does this sort of thing, friends. Slowly and surely, year after year, He's working on us. He's making something beautiful out of us and doing something miraculous in our own hearts that we cannot do ourselves.

Application: Ask God for a Grateful and Fruitful Heart

And so, I think the application for us in light of this truth is this: if you want a grateful and fruitful heart, ask Him for it. Ask Him for it. In a quiet moment this week, find a time and just ask Him to do a work in in your heart that you can't manufacture. And when I said that, there was probably an area that came to your mind, even right now. *God, I need Your help here. This is impossible. I can't change me. I've tried. I'm giving up. I'm going to trust that You can do it, because I've tried fourteen different ways to get this done and it's not happening.* And friends, that is the story of the Gospel; that once we realize we can't do it, God steps in and says, *I'll do it on your behalf. Grace can transform that area of your life. I know you can't do it, but I can do it.*

And so, men and women of Grace, the clear message of chapter 41, I think, is this: let's not for a second believe that God is passively sitting around this world. It looks that way sometimes. A lot of times I find myself much like Joseph, probably in a jail cell wondering, *How long, God? How long is it going to be like this?* No, He's active. He's doing things. He's intervening, both in the macro, if we're paying attention, and in the micro of our own hearts as well. He's still intervening in this world and in you and me.

And so, Joseph, after twelve years of what seems like a waste --- at least that's what it looks like on the stage in front of us—gets his moment. At just the right time, the sleep of the

world leader is disturbed and he's remembered. God's been with him this whole time, granting him favor. And Joseph is put in power—big time power, big time authority. As he reflects on his life in these years of plenty, he says that he sees the hand of God, not just in the macro picture of the big world, the famine type of stuff, but also in his own heart, making him forget and making him fruitful.

God's intervening. He's orchestrating. He's moving the pieces around the board. But He's also doing a work in one piece of the board's heart. He's doing an impossible work in his heart. And it's not the only impossible work that God's going to do in Joseph's heart. There's still more to come.

And so, we get to the end of chapter 41 and it says this: [“The whole earth came to Egypt to buy food because the famine was severe.”](#) God did what He said He would do. Only this time, Joseph is in charge. He has the upper hand. It's been twenty or so years since we met him in chapter 37, twenty or so years from those dreams that God gave him. And what do we have here? Look who's coming to town. The setup is perfect. The only question is, what is Joseph going to do?

But we'll have to leave that for next week. Let me pray for us.

God, we come before you this morning humbled and grateful—grateful that You're with us, grateful, God, that You are still intervening in this world and in our lives. We know You are the God of the universe who is working and active, and You've intervened in this world by sending Your Son. And He's promised that one day, God, He will come and intervene again and restore and redeem all that is bent and broken in this world, and in us too. And we long for that day, God. We wait with eager expectation.

And while we wait for that day, God, make our hearts grateful. Make them fruitful. Do a work in us that only You can do. And we'll give You the glory for that, God. And we ask these things in the name of Your Son Jesus Christ. Amen.