

# THE ROAD OF THE RIGHTEOUS

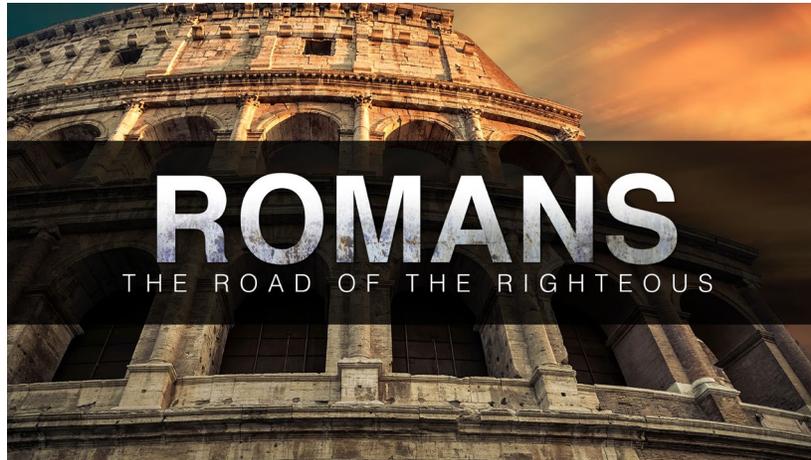
## Expositional Study Of Romans

Romans 8:28

Written By

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**M**y late uncle, Walter West, fought, as a U.S. Army infantryman, against the Germans in Africa during WWII. He had many amazing stories to tell us boys when we gathered around him. One I will never forget.

One night, he reminisced, how hundreds of soldiers in his unit walked in basically single file in the desert darkness on a road in the middle of nowhere. At one point, another line of American soldiers walked toward Walter's buddies in the opposite direction. The men on either side of the lines of soldiers talked, joked, and laughed as they passed by each other.

That is when the unexpected happened. Being from the south (South Carolina), my uncle couldn't help but pick up southern accents. One voice in the darkness sounded most distinct. Nobody, Walter thought, but his cousin, had a voice with a drawl like that. "Perry, is that you?" he said in the darkness. "Walter, is that you?" came back the astonished reply. (Historical note: I'm not sure the cousin's name was Perry. Remember, I was a kid hearing this tale probably fifty years ago.)

With that, both men stepped out of their respective lines, hugged, and spent a few cherished moments together. I'm sure the family fuel filled up their tanks for that battles they faced beyond this "chance" meeting.

Let me ask you a question. Did that encounter just happen? Was it just a really freak accident? I think not. Knowing Walter's deep faith in Christ, I can just see how the Lord reached down from heaven and orchestrated the whole hook-up in order to encourage His spiritual soldier who was so far from home fighting an evil, ruthless enemy.

In a universe created and maintained by the living God, there is no such thing as chance. Events may look like random, chance related occurrences but this is utterly impossible in a cosmos

designed and maintained by God. Hebrews 1:3 tells us that Jesus is “upholding the universe by his word of power,” meaning He is the constant, primary, invisible cause behind the secondary causes we witness every day. He brings snow upon the earth and causes lightening to strike at various places (Job 37:6-13). He makes sure animals are fed (Psalm 104:27-29; Job 38:39-41). He guides the movements and decisions of nations (Psalm 22:28). He even controls the outcome of every roll of the dice (Prov. 16:33) . . . just don’t ask Him to assist you at a casino, please. God’s providence is, therefore, perpetually pervasive . . . even down to making sure two southern cousins passed each other in the middle of the night, in the darkness of a desert in Africa, in the throes of a war, in order to bring hope and encouragement to them.

Paul, who understood the wonderful providence of God, weaves it into the fabric of Romans 8, verses 18 through 30 where he waxes eloquent about one major premise for war weary spiritual soldiers:

### Stay Hopeful In The Fight With The Flesh (Rom. 8:18-30)

In these verses, Paul gives us various reasons bathed in divine providence regarding why we should never lose hope as we seek to move on to spiritual maturity. Let’s review those reasons one more time.

- *Reason #1: Trials Lead To Triumph (Rom. 8:18).* One day our afflictions will pale into insignificance in the light of the glory of God Almighty.
- *Reason #2: Cosmic Degradation Leads To Cosmic Transformation (Rom. 8:19-22).* The words of the divinely inspired prophets are true: Paradise lost will be Paradise regained at the summation of God’s kingdom program for mankind.
- *Reason #3: Personal Consternation Leads to Personal Transformation (Rom. 8:23-25).* The presence of the Holy Spirit in our lives (1 Cor. 12:13; Eph. 1:13-14), assures us that our full redemption of this body and its inherent sin nature will be realized in the eschatological future.
- *Reason #4: Your Praying Is Buttressed By His Praying (Rom. 8:26-27).* The Spirit also helps us as struggle in prayer to live godly lives. The fact He prays in accordance with the perfect will of the Trinity demonstrates God’s perfect will, will be realized in our lives to our ultimate benefit.
- *Reason #5: Providence Always Provides Positive Provision (Rom. 8:28).* This premise is true because of who God is. Since He is all-good, and all-loving, and all-powerful, He is always at work, covertly or overtly, in the lives of His children to bring about events which will ultimately bless them, in the here and now or in the hereafter (or both) to bring glory to Himself. To understand the magnificence of God’s providence toward us as we make our earthly pilgrimage toward our heavenly home we dug down in our last study into two concepts.

First, we defined the term providence. Charles Ryrie defines it succinctly. It means “Ultimately God is in complete control of all things, though He may choose to let certain events happen according to natural laws which He has ordained.”<sup>1</sup> The Baker’s Encyclopedia defines it most helpfully too:

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<sup>1</sup>Charles Ryrie, *Basic Theology* (Wheaton: Victor Books, 1986), 43.

Providence is basically *God's provision for the needs of men on time*. The classic statement is found in Abraham's confession of faith in his life's most difficult test. He was under the duress of God's command to provide something he could not afford—his son in sacrifice. He struggled with the dilemma of losing his son or losing God's friendship. In answer to Isaac's question about a sacrifice for God, Abraham exclaimed, "God himself will provide the lamb for the burnt offering, my son" (Gn 22:8 NIV). The word *providence* means literally "to see before," and therefore by implication to do something about the situation. In this case, there was already upon Mt Moriah a suitable sacrifice, "a ram, caught in a thicket by his horns" (Gn 22:13). The unbelieving analysis of that situation would understand only that through an ordinary process an animal had become entangled in dense underbrush, and coincidentally Abraham and Isaac happened to arrive on the scene. But to believing Abraham who was led for three days toward that one point in time and space in desperate need of a *divine* provision, it was altogether clear to him that God, by whatever process, had stationed the ram at the place of sacrifice for his use. "Provision" and "providence" are coordinately related to their verbal root, *provide*, and are essentially and etymologically the same. However, they are theologically distinguished in usage by providence's having come to mean in most all cases *divine provision* on the basis of foresight.<sup>2</sup>

Since these definitions are true because they are intimately and inherently related to God, all believers should, *ipso facto*, have hope in every situation in life. Abraham certainly did and that is why he is listed in the great Hall of Faith chapter of the Bible, Hebrews 11. Would your faith in God's providence place you in a revised version of this famous chapter?

Second, we studied how many people, whether they are followers of Christ or not, have their reasons to lean on inferior, even highly distorted views of providence. We studied how Finite Godism "posits a god who is only finite . . . that God is limited in his very nature."<sup>3</sup> Many folks who have some belief in a divine being hold to this twisted, limited view without even knowing its name or its inherent logical and biblical deficiencies. Geisler addresses all of this in detail in his book *The Big Book of Christian Apologetics* in case you would like to read more.<sup>4</sup> Other erroneous views are detailed in the *Baker Encyclopedia of the Bible*. I will place them in the footnotes for your analysis and consideration.<sup>5</sup>

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<sup>2</sup> Walter A. Elwell and Barry J. Beitzel, "Providence," *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1792.

<sup>3</sup>Norman L. Geisler, *The Big Book of Christian Apologetics* (Grand Rapids: Baker Books, 2012), 167.

<sup>4</sup>Ibid., 167-170.

<sup>5</sup>*Baker Encyclopedia of the Bible*, vol. 2: 1791-1792, ***Counterfeit Concepts of Providence***. The fact that the nonbelieving world has so many erroneous ideas about providence proves that this is an immensely realistic issue. At the heart of every nonbiblical proposal about providence is the denial of the personhood of God. In its place stands some cold principle or force, dominating man and clashing with his humanity. It may be all-pervasive or local. It may be rational or irrational, consistent or arbitrary. False providences include:

(1) *Fate*. Countless numbers of people have believed themselves to be trapped by a sometimes fickle and always foreboding fate. "As fate would have it . . .," they say.

Since there are many viable, logical, and factual reasons for believing in a transcendent and personal God,<sup>6</sup> I challenge you to trade your inferior view of God's providence to the superior one as articulated in Scripture. With this view there is every reason for inexorable hope, no matter how the winds blow in your life. Or next point illustrates this premise well.

*Providence Displayed.* Sometimes it is good to remind ourselves of just how divine providence plays out in our lives. Reminders are good because we tend to forget the providential moves by God in our lives when things are going well. Let things go, south, however, and finite godism, or fear, starts looking like the order of the day. Such, however, should not be the case for the Old and New Testaments give us specific example that Paul's words are divinely true when he says, "and we know that all things work together for good to those who love God, to those who are called according to his purpose" (Rom. 8:28). Our time is limited, therefore, I will direct your attention to merely four distinct ways (of a plethora of ways) in which God's providence is inscribed in the Bible for all of us read, study, and apply. To accomplish this analysis, we shall move quickly through a variety of biblical texts and stories I'm sure you are acquainted with. Even if you are not, I'm convinced you will find the inspired historical narratives compelling as well as comforting.

First, *divine providence is displayed in the timeless truth that seemingly meaningless events are highly meaningful.* Take the short story of Ruth in the Old Testament as a living example. I'll begin by posing a series of pertinent and probing questions.

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(2) *Luck.* Life is indeed fortuitous at times. Optimists speak of "fortune," or less solemnly of "luck." But, then, since this is all so impersonal, fortunetellers arose, and someone dreamed up "lady luck."

(3) *Serendipity.* This is the term used by the one who takes credit for unintentional discoveries of good things along the way in life. But he refuses to acknowledge God was there before him and does not give thanks.

(4) *History.* Some Marxist propagandists have championed their cause by saying, "History is on our side." They are appealing to a supposed inevitability of future events beyond their power to effect or non-Communists to hold back. "History" in such a statement appears to have taken on a divine dimension. Likewise, when American leaders have affirmed a "manifest destiny" for the United States to be the superior power in the western hemisphere or in the world at large, the same kind of reasoning is employed.

(5) *Progress.* The development of science and technology, education and social evolution, and territorial conquests have made some men believers in progress as something more than what is seen. Until the two great world wars there was the illusion of a relentless momentum pushing upward and onward forever. In some respects, progress is but providence by another name, but not to the degree that man grabs the glory that belongs to God.

(6) *Nature.* Men like Ralph Waldo Emerson and Henry David Thoreau of 19th-century New England attributed to "nature" the gifts of providence. Nature is abstract. It was but a short step to personalize it as "mother nature."

(7) *Natural selection and the survival of the fittest.* Charles Darwin's classic on biological evolution, *The Origin of the Species*, appeared in 1859. It popularized two relatively new theories. For millions of people the mysterious decisions behind "natural selection" intrigued the thoughtful more than matters of providence. And the idea that "the fit survive" necessarily makes providence altogether unnecessary.

(8) *Know-how or applied science.* Many people suspect that the human race is sufficient in itself to make all things happen whether good or bad. Hybrids have been developed that can feed the world, if man so chooses (and the weather cooperates). The efforts of thousands of men can bring rocks back from the moon and produce photographs of the earth. There are even computer banks of data for those seeking proper dates and mates. The scientific journals afford much know-how for those eager to take life into their own hands. But when one's "own understanding" is substituted for the God of all providence, the excitement of being in the world with God is traded for being quite alone.

These counterfeit views compete with the idea of God's providence. Of course, they cannot all be true. Nor can they satisfy the inquirer whose personhood calls insistently for a personal providence that reflects a knowledge of his individual needs and uniqueness. Only the Christian doctrine of providence provides that.

<sup>6</sup>Normn L. Geisler and Paatty Tunncliffe, *Reasons for Belief* (Minneapolis: Bethany House Publishers, 2013); John Lennox, *Gunning for God: Why the New Atheists are Missing the Target* (Oxford: Lion, 2011).

- Was it just a peculiar occurrence that Naomi's husband, Elimelech, came from the little village of Bethlehem and was from the tribe of Judah (Ruth 1:1)?
- Was the severe famine which drove this couple and their two sons to live in the land of their enemies, Moab, just a sad turn of cosmic events (Ruth 1:1)?
- Where was God when Naomi's husband died shortly after their arduous move? (Ruth 1:1)? Didn't God care about her?
- What were her two sons thinking when they married women from Moab, a concept forbidden by the Law of Moses (Deut. 7)? Didn't their sin negatively impact the family?
- Was it a stroke a bad fortune when the two sons of Naomi, a Jew, died, leaving her with two Moabite daughter-in-laws (Ruth 1:4-5)?
- Was it just a complete fluke that Ruth, a Moabitess, was the only daughter-in-law who desired to go back to Israel with her Jewish mother-in-law (Ruth 1:6-17)?
- Was it simply good fortune that they returned to Bethlehem at the beginning of the barley harvest (Ruth 1:22)?
- Was it by chance that Ruth wound up harvesting in the field of Boaz, a wealthy farmer and family member of Elimelech (Ruth 2:1)). Really, she could have gleaned in any number of fields that day.
- Do you think it was simply good luck that Boaz happened by this particular field the day the poor Moabitess, Ruth, gleaned what the reapers left behind (Ruth 1:4)?
- Do you mean out of all of the poor women gleaning in his field, Boaz just happened to catch a glimpse and become enamored with Ruth (Ruth 1:5-8)? She just happened to be close enough to him so he could see her? Really?
- Was it just Ruth's lucky day that a man of the stature of Boaz loved and married her, of all people (Ruth 4:13)?

No, all of these seemingly unrelated, mundane, and sometimes unfortunate and heart-wrenching events, yes, all of those apparent loose threads are all divinely woven together at the end of the book where we read this jaw-dropping, eye-brow raising statement:

<sup>13</sup> So Boaz took Ruth, and she became his wife, and he went in to her. And the LORD enabled her to conceive, and she gave birth to a son. <sup>14</sup> Then the women said to Naomi, "Blessed is the LORD who has not left you without a redeemer today, and may his name become famous in Israel. <sup>15</sup> May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him." <sup>16</sup> Then Naomi took the child and laid him in her lap, and became his nurse. <sup>17</sup> And the neighbor women gave him a name, saying, "A son has been born to Naomi!" So they named him Obed. He is the father of Jesse, the father of David. <sup>18</sup> Now these are the generations of Perez: to Perez was born Hezron, <sup>19</sup> and to Hezron was born Ram, and to Ram, Amminadab, <sup>20</sup> and to Amminadab was born Nahshon, and to Nahshon, Salmon, <sup>21</sup> and to Salmon was born Boaz, and to Boaz, Obed, <sup>22</sup> and to Obed was born Jesse, and to Jesse, David. (Ruth 4).

Stunning, isn't it? God took the tragedies and hardness of Naomi and Ruth's lives and wove them into a beautiful tapestry to bring the great King David to the throne of Israel in the distant future. And ultimately we know, from Matthew's genealogy in the first chapter of his book (Matt. 1:1-17), how David, Israel's anointed king, merely pointed to the Messiah, Jesus, who eventually came from this prophesied divinely chosen line, the line of Judah (Gen. 48:19-20), and the messianic village of Bethlehem (Mic. 5:2; Matt. 2:1-16; Luke 2:15).

How can you read this story and not understand that "all things work together for good to those who love God"? The story drips with divine providence, even when you don't see the name of God mentioned. He was there when a wife lost her beloved husband and two sons, when a young Moabite suddenly became a young widow with no future, when a famine forced a family to leave their beloved land in order to feed themselves, and when a young man riding a horse to check on his crops just happened to see a poor girl gleaning in one of his fields.

I don't know what is going on in your life right now, but I do know one thing for certain: all the loose, frayed, and seemingly meaningless events you are experiencing are by no means without divine purpose. Far from it. Whether you have lost your government contract, watched as a child became engaged to what you believe is the wrong person, had your only good car go on the blitz, watched a child struggle with school when you know they just haven't applied themselves, or you have been shunned and ridiculed at your job because you're the only moral voice in the place, God is most certainly weaving a rug of the most beautiful meaning. In fact, when He is finished, I think you, and quite possibly, your progenitors, will have quite the story to tell of His providential guidance and perfect timing.

I can certainly relate, as I've relayed before. When my father, Al, transferred to the federal building in downtown San Diego while I was in college in L.A., he just happened to move to Poway. My mother just happened to be back in El Centro, CA selling the home, leaving him alone. The next door neighbors had two twins: Liz and Maribeth. They just happened to be Marty's age. The younger of the two, Liz, just happened to feel sorry for Al, so she started bringing him chocolate chip cookies. Even though she was not a Christian, Al just happened to tell Marty he ought to come home for the summer of 1979 and meet this particular girl. Marty, who had spent his summers in L.A. selling boats at Mar-Cher Marine, which his roommate's parents owned, just happened to come home because the owner's wife, Glenda, died from ovarian cancer and a gas crisis hit the boating industry hard. That same gas crisis just happened to hit the San Diego area, giving Marty and Liz time to get to know each other. Liz's boyfriend and Marty's girlfriend just happened to break up with them that particular summer, leaving them single and available. Marty just happened to fall in love with Liz after he led her to Christ, and she fell in love with him. Before a year was up they were married, just as God had intended.

Don't tell me the meaningless is not meaningful. God in His love for you is at work right now even if you don't think your life events make any sense. In God's scheme of things, they make total sense.

Second, *divine providence is displayed in the timeless truth that sinful injustice is turned into sacred justice*. The greatest illustration of this providential principle is, of course, the story of Joseph. You remember what happened to him? His brothers were envious God chose him to be the leader among them. Two divine dreams, which elevated Joseph (Gen. 37), taught them this much and caused them to despise their younger brother instead of embracing him (Gen. 37:5). Even his father rebuked him for telling them how in the second dream he would, for sure, be the leader of the family (Gen. 37:10).

When Joseph met up with his ten brothers in Dothan, some twenty miles north of Samaria (Gen. 37:17), they first conspired to kill him and dump his body in a deep desert pit (Gen. 37:18).

Eventually, they settled for selling him to some Ishmaelite traders (Gen. 37:28). They later convinced their father he was dead by pouring the blood of an animals they had killed all over Joseph's coat of many colors (Gen. 37:29-35). Talk about sibling rivalry. Talk about outright injustice in the face of divine approval. Things became worse for Joseph.

The Ishmaelites went all the way down into Egypt and the sold Joseph to Potiphar, the head executioner for the Pharaoh (Gen. 39:1). *Even in this dire situation, Moses reminds us how god was with this young man* (Gen. 39:2). Eventually, because God prospered Joseph in Potiphar's home, this captain of Pharaoh's guard made him head of his house (Gen. 39:3-6). Being in this home also put the good-looking Joseph near the sexually seductive wife of Potiphar. After she propositioned him and he literally fled from her grasp, he wound up in prison of all places (Gen. 39:7-9). Imagine that. An enraged, I-don't-care-about-the-facts Potiphar, threw Joseph, a man of great, impeccable integrity, in prison on trumped up charges and for standing on the high moral ground. How unjust (Gen. 39:19-20). But even in this cold, dank, and dark place, Moses tells us, again, that the living Lord was with him (Gen. 39:21), and His providence moved the head of the prison to elevate this highly gifted Jewish young man (Gen. 39:22-23).

While in prison, Joseph, who could interpret dreams based on God's gifting, happened to be approached by two men who had dreams and desired to receive interpretation. The men? The Pharaoh's chief butler and baker (Gen. 40). First, Joseph interpreted the dream of the butler (Gen. 40:8-15). He, then, asked the butler to remember him when he was released because he was in jail on unjust, unfounded charged. Next, Joseph interpreted the dream of the baker (Gen. 40:16-18). The news for him wasn't good: he'd be beheaded in three days, which did, in fact, occur. For the next two years, Joseph languished in the prison even though he was innocent. And for the next two years, the butler served Pharaoh by tasting his food to make sure it wasn't poisoned, but he failed to say anything to Pharaoh about Joseph. How unfair.

Things changed after two years when Pharaoh had a dream no one could interpret (Gen. 41). For some reason, this caused the butler to remember the Jewish young man who had interpreted two dreams with great precision (Gen. 41:9-14). You know the rest of the story. Joseph was released from prison and he went on to interpret the Pharaoh's dream (Gen. 41:17-36), warning him that a seven-year famine was coming and counseling him to store up food for the people. Realizing that the living God had disclosed this precise information to Joseph, Pharaoh elevated Joseph to being second in command of the entire country (Gen. 41:37-41). Truly, he had providentially gone from the pit to the pinnacle of power and just at the right time.

The same famine which hit Empty hit Israel, forcing Joseph's brothers to eventually flee to Egypt in search of food (Gen. 42). We don't have time to develop all the details, but it's a wonderful story of God's providential grace, mercy, and care. As the bad boys bowed before the throne of an Egyptian ruler to secure food for their family, they didn't realize that the man was none other than Joseph, the brother they had badly mistreated many years prior. But he recognized them (Gen. 42:7). Eventually, through many encounters with his brothers, Joseph, the "Egyptian," revealed himself to them. After this, it was not long until his father, Jacob, joined them in Egypt where he enjoyed seventeen good years under the care of his formerly "dead" son (Gen. 47:28).

Now, what is most instructive in this entire story, is what we read in chapters 45 and 50. When Joseph revealed himself, underscore his wise, loving, spiritually mature words:

<sup>4</sup> Then Joseph said to his brothers, "Please come closer to me." And they came closer. And he said, "I am your brother Joseph, whom you sold into Egypt. <sup>5</sup> And now do not be grieved or angry with yourselves, because you sold me here; for God

sent me before you to preserve life. <sup>6</sup> For the famine *has been* in the land these two years, and there are still five years in which there will be neither plowing nor harvesting. <sup>7</sup> And God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance. <sup>8</sup> Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt (Gen. 45).

Did you see that? Twice this man, this brother who had every right to be mad and bitter at God and his brothers, stated emphatically that God had providentially sent him to Egypt in order to position him to help the family. Can you even wrap your mind around such spiritual depth and insight? More precisely, are you really convinced that God is working in and through the injustices you have faced, or are facing, to accomplish a greater, loftier, jaw-dropping purpose. You should be convinced.

After Joseph's father died, we encounter more astonishing words from a man who had endured his fair share of injustice at the hands of family members and strangers. Watch carefully for the pivotal verse as you read in chapter 50:

<sup>15</sup> When Joseph's brothers saw that their father was dead, they said, "What if Joseph should bear a grudge against us and pay us back in full for all the wrong which we did to him!" <sup>16</sup> So they sent *a message* to Joseph, saying, "Your father charged before he died, saying, <sup>17</sup> 'Thus you shall say to Joseph, "Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong.'" And now, please forgive the transgression of the servants of the God of your father." And Joseph wept when they spoke to him. <sup>18</sup> Then his brothers also came and fell down before him and said, "Behold, we are your servants." <sup>19</sup> But Joseph said to them, "Do not be afraid, for am I in God's place? <sup>20</sup> "And as for you, you meant evil against me, *but* God meant it for good in order to bring about this present result, to preserve many people alive. <sup>21</sup> "So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them (Gen. 50).

The bad boys thought, "Ah, this has all been a ruse. Now that dad is dead, Joseph will use all the power at his disposal to get even with us." That is not what happened as we learn from Joseph's loving words in verse 20: *What they meant for moral evil, God turned to moral good.* What a providential perspective in the face of multiple atrocities committed against him. All of this tells us that the same God who worked to turn the moral evils committed against Joseph for moral gain, is the same great God who is working in the moral evils and injustices you are experiencing for gains you'd probably never even anticipate in a million years.

Injustices happen in families, don't they? Perhaps some godless siblings gained up on you a few years back, and you're still smarting from what they said and did because of your faith. Perhaps your family is fractured because of the blow-up and deceptive language. Perhaps you don't see each other or talk to each other anymore. Is all hope lost for restoration? No, because God is greater than the injustice, and He's working to bring something beautiful out of your situation in His time. Will you trust and follow Him.

Injustices also occur all too often in our Christless, godless culture. Two years ago in 2017, a Fresno State Professor, Greg Thatch, recruited students to assist him in literally brushing away pro-life messages written in chalk with their feet. Unfortunately for them, the pro-life students caught it all on video. In May of that same year, *Alliance Defending Freedom* took the case and filed a

lawsuit on behalf of the students' First Amendment rights. A few months later, the students won their case.

The pernicious Prof was financially penalized and ordered to never again interfere with pro-life students again. The rest of the school got the message too. From this one injustice came much justice for the rights of the innocent unborn and innocent Christians merely enjoying their Constitutional rights. Millions of people across the country also saw the sad video and were drawn into the much needed discussion about the abortion issue and the right of free speech. And what is most interesting is pro-life posters are now allowed to hang freely on the campus, pointing young pregnant students to the responsibility they have to give life to their unborn babies. All of this eventually led one student named Jess to bring her lovely baby to full-term. *Death was overcome by life because injustice was overcome by justice.* Signage and materials made available to Jess by the pro-life students convinced her to do what she knew in her soul was right: Honor the life of her unborn.

God has done it again, hasn't He? He has taken an injustice and turned it into justice. Great are His ways. Will you trust His perfect, providential leadership in your unjust situation? Will you, like Joseph, recognize that whether you are placed in a pit or elevated to a pinnacle of power that God is, out of love for you, working in all things for your good?