

Joseph 3

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 14 December 1997

Preacher: Rev Kenneth Stewart

[0 : 00] Now, seeking the Lord's blessing, we'll turn to the scriptures which we read in the book of Genesis, the 39th chapter. And we'll read at verse 7.

Genesis 39 at verse 7.

And sin against God. Particularly these last words of verse 9. How then can I do this great wickedness and sin against God?

Amen. Now, we saw how Joseph was betrayed by his brothers.

And how he was sold to the Ishmaelites for 20 shekels of silver, which was the price of a young common slave. That was what they esteemed their brother to be worth.

[1 : 41] And that was a type of the way in which the Jews would treat the Lord Jesus Christ who came to save them. Judas himself would sell him for 30 pieces of silver.

Again, the price of a slave. Now, once Joseph is sold to Egypt, that leaves behind a family home that is suddenly wracked with great guilt.

And there are signs already that the brothers, for the first time, are feeling some kind of consciousness of guilt when they try to comfort their own father. And their father refuses to be comforted.

And Jacob, on his own part, is so overwhelmed with grief that he cannot seem to get over it at all. The Lord hath smitten himself.

And he is bitterly wounded. And he says that he will go to the grave weeping for his son. Now, although the situation looks desperate, and I'm sure it did for Jacob.

[2 : 37] And I'm sure it did for Joseph as he was making his way in that Ishmaelite caravan down to Egypt. Though it looked desperate for him and for Jacob, who was wondering how on earth his family would ever bring the messianic seed into the world.

Nonetheless, God was at work in all this. He was at the helm and he was still in its midst. And there are many times in which God works in such a way that it is impossible for us at times to discern him. We just need to lay hold by faith of the fact that he is in control of our lives and of the situation in which we found. And this was one of these instances for Jacob and for Joseph.

But when the curtain falls in Canaan over a bitterly divided and guilty home, it rises in Egypt. And it's the Lord's purpose to bring his own chosen one down into Egypt.

And there he's going to raise and exalt him to bring repentance to his own brothers. Now, when the curtain rises in Egypt, it rises over one of the greatest civilizations in the history of the world.

[3 : 48] And most of you, to some degree or another, are aware of that. That the Egyptian civilization, certainly at points, was amongst the greatest in the world. Now, at this particular point, when Joseph is sold into the Egyptian country, we are placed, say, around about 1800 BC.

And it is the time of the late Middle Kingdom, or perhaps the beginning of what they call the Second Intermediate Period. And in that time, an interesting providence took place.

And that was this, that a new group of rulers began to rule, or they began to become pharaohs in Egypt. They were known as the Hyksos people. And they were shepherd kings, basically Semitic people from Asia.

They entered into Egypt in considerable numbers. And they entered in at a time of weakness and division. And they speedily entered into positions of power and influence, until eventually they seized the throne.

And they became very powerful dynasties. Now, their dynasties continued until the 17th dynasty, when a new king arose. You remember how Exodus opens by saying that a new king arose, who knew not Joseph.

[5 : 09] What that means is this, that a new dynasty appeared in Egypt that had no respect for the Israelite people. And that was the advent of the 18th dynasty. And the very first pharaoh of the 18th dynasty, Amose I, he drove out the Hyksos people.

And that is why that fiercely nationalistic dynasty turned against the Jewish people and oppressed them in Egypt. But up to that point, when the Hyksos were still ruling, while they were still the pharaohs, there was great tolerance in Egypt towards incomers, especially those of a Semitic background.

They had a very open policy, especially if you were a Shemite. Now, isn't it interesting how the providence of God is ruling over all things, all events, the times, the seasons, the places.

The heart of the king is in the hand of the Lord. And he ordains this new dynasty just at the time when this young Semitic man is sold as a slave into Egypt.

And on this day when the Ishmaelite caravan appears, this slave which they bring, now we have no way of knowing if he was the only slave or not.

[6 : 24] But certainly this slave, Joseph, was put into the marketplace where slaves were usually bought and sold. And who saw him but this man Potiphar, the captain of the guard, a man of a very privileged position, a man of great power and influence underneath Pharaoh.

Now, he immediately saw Joseph as a young man with stature, a man of strength. And with the kind of master's eye that would be used to these things, he would immediately say, this is a man who I want in my household, involved in the affairs of my household.

And he bought him. And so Joseph is sold into the household of this man Potiphar. Now, Potiphar immediately discovers that Joseph is a very reliable man.

Because the Lord was with Joseph and he was a prosperous man. And verse 3, his master saw that the Lord was with him. In other words, Potiphar himself recognized that Joseph was a unique individual.

And that there was a power with him. There was a righteousness in him. There was a nobility in his soul that set him apart from himself. And that set him apart from everyone else around him. And he saw that the Lord made all that he did to prosper in his hand.

[7 : 47] And the result of that is that Potiphar elevates Joseph and makes him an overseer over his whole household. Until the point finally arrives when he puts him over absolutely everything and feels that he has no need to look after anything himself.

Joseph is as reliable as though he had been his firstborn son. He doesn't find him a cheat. He doesn't find him a liar. He has Christian honesty. He has Christian uprightness.

His word can be relied upon. His life can be relied upon. Because he fears the Lord. And he is upright in all these things. And not only that. But because of Joseph's presence in the house.

The Lord greatly blessed the Egyptian's house for Joseph's sake. Just as God blessed the house of Obed-Edom when the ark of God was in it. So Joseph blessed Potiphar's house for Joseph's sake. And the Lord blesses many a home because a Christian person is in it. The Lord blesses his people. And many of us perhaps in this place.

[8 : 58] Many of you are experiencing goodness at the hands of God. Not perhaps because of yourself. But because of someone else closely identified or associated with you.

That doesn't mean that you're saved. It didn't mean that Potiphar was saved. But it meant that the Lord blessed the Egyptian's house for Joseph's sake. The Lord takes care of his own.

And he makes them a blessing. And so finally, as I said in verse 6, he left everything that he had in Joseph's hand. Now in many respects, that reminds us again of the Savior.

It is as though the history of the Savior is again being brought before us. He appears in the world. In the darkness of the Egypt of this world. And he appears in a low condition.

He appears as someone who was born in Nazareth. Someone who was born in poverty. Born in a stable. But even as he grows up, there is a certain nobility about him.

[9 : 59] That men are constrained to recognize. And that's why it's written at the beginning of the Gospels. That he grew in stature. And in favor with God and man.

And God's stamp was on Joseph. And there were evidences that he was God's man. And that was a visible thing in Joseph's own life.

Now, you can't expect that to happen without the devil going into action. And so he does. After all, here is a child of God entering the very citadel of the devil.

Egypt. The devil goes into action. He's tried already to destroy Joseph by roaring like a lion. But he's not going to roar like a lion this time.

He's going to hiss like a serpent. And in that way, he's going to seek if he can bring down the child of God. Now, you learn to watch, my friend, for the lion and for the serpent.

[11:00] It's one thing for the devil to tear you apart. It's another thing for the devil to undermine you and to subtly enter into your life. And that's the way he saw to come into Joseph's life.

Because not only had Joseph found favor in the eyes of men, but in another different way, he had found favor in the eyes of a woman. And this woman was all too willing to be the agent of the devil in bringing Joseph down in Egypt.

Now, we're told that after these things in verse 7, that his master's wife cast her eyes upon Joseph and she said, Lie with me.

Now, I want to look with you at three things. First, the temptation. Secondly, how Joseph resisted it. And thirdly, the outcome of that.

The temptation, how he resisted it and the outcome of that. Now, the temptation. She cast her eyes on him and said, Lie with me.

[12:09] Now, there's an obvious element to that that I have no need to elaborate on. It is an appeal to the carnal instinct. It is an appeal to the flesh. And there is no doubt that this woman, being a woman of power, being married to Potiphar, the captain of the guard, would in all likelihood be an attractive, perhaps an intelligent woman.

And she seeks to ensnare Joseph in that way. But like every temptation, it is perhaps not just as simple as that. And there are elements in this temptation that make it a little more complex.

Let's put it this way. Who, after all, is Joseph? Well, he has appeared in Egypt as a slave. Yes, but that's an appearance.

In a sense, it might be a reality. But deeper down, there is another truth. Who is he? What is he? Well, he is a son. He's the son of a prince with God.

He is the son of Israel. What is more, as far as Joseph is concerned, in spite of his circumstances, he's a man of rank. He's a man of dignity. And he is a man of destiny.

[13:19] Appointed by God to attain great things and to do a great work. Did he not see that in his dreams? Did God not tell him, as a young man, that the Lord was going to use him?

And was going to do a mighty work through him? That was his position. That was his rank. And that was his dignity. And I'm sure it was a contradiction to Joseph to find himself in the circumstances in which he was, when he was really the man entitled to wear the coat of many colors.

When he was the heir of the land of Canaan. When he was the heir of the world. And the channel of blessing and the channel of mercy. That is who Joseph was.

Now, if you look at that in one way. And just wait until I finish before you pass judgment on the thing I'm saying. If you look at it one way. You'll understand that this invitation from a woman.

In such high position and in such power. Would be a flattery to himself. As much as to say, well, here is someone. Who does recognize that I am a man of stature.

[14:29] Or a man of destiny. Or a man of power. Here is an invitation from this woman that would pander to that instinct. If it existed in Joseph in any kind of wrong way at all.

Let me put it this way. If he succumbs to this. Will he not gain a position of power and influence for himself?

The world would be his oyster. Anything would be open to him. To rise to the giddy heights of power. Where? In Canaan. Not just in Canaan. But in Egypt. To reach perhaps to the top.

Or as near to the top as possible. In one of the greatest civilizations and countries of the world. No, my friend. When you look at it that way.

How messianic all this becomes. And how closely it relates to the Lord Jesus Christ himself. Just go back a few Sabbath nights. To the temptation of the Lord in the wilderness.

[15:28] Satan comes to him. Just after the word of God said to Christ. This is my beloved son in whom I am well pleased. Immediately after that. Christ is driven out into the wilderness by the Holy Spirit.

And he fasts 40 days and nights. And he is hungry. And Satan comes and says. If you are a son. If that is your rank and your dignity. If that's the position and the stature that belongs to you.

Then why not take these stones. And turn them into bread. Why should you put up with a wilderness? Why should you be in this situation? Alleviate yourself.

And make the stones bread. Eat them. And be satisfied. Is that not the same kind of way. In which Joseph is being got at by Satan here.

In a different sense. But the same kind of way. Use your stature. Use your dignity. And get into a position of power. Or a position of influence. Or let me relate it to the third temptation of Christ.

[16 : 34] The devil comes to him. And brings him to the top of a high mountain. And what does he say? All these things will I give you. If you will just fall down and worship me.

Can you not hear the serpent hissing. In Potiphar's wife. All this. Egyptian glory Joseph. Is yours. If you will just fall down.

And do as I require of you. And Satan hisses. Through her mouth. In order to make Joseph succumb. And that is a test.

And it's not just a simple test. Of whether Joseph is a man self-controlled. By the grace and the power of God. It's not just a test of that. It's a test of this. Whether Joseph loves his brothers or not. It's a test of whether Joseph loves. What God has asked him to do. To bring a spiritual ministry. And a spiritual mission into the world. Or whether Joseph just wants to serve himself.

[17 : 31] And to serve the lusts of his own flesh. Is that not the real point at issue? Put it this way. If Joseph really just wants one up on his brethren.

If he wants glory and fame for himself. Then he'll succumb. But if he's God's man. And if he lives by the grace of God. And if he's dependent on God.

Then he will follow the path that God has ordained for him. And it's not just not the difference.

Between the true believer. And the man of the world. Satan is always putting in you rear.

My friend. You who are not a believer. That if you walk this way. You'll get power in the world. You'll get advancement. It may even involve something like this. How many people advance in business in the world.

In this kind of way. Today. Thousands upon thousands. This is the means. Through which they advance. And all the time Satan is saying.

[18 : 29] You will advance. You'll get dignity. You'll get popularity. Stature. Respect. Money. Wealth. Influence. Power. All the pantheon.

Of gods. Which this world has. You will be them. They will be you. All these things will I give you. If you fall down and worship me.

And that is precisely what you do. Whether you do it consciously or not. You are falling down. By serving the lusts of the flesh. And you are worshipping Satan. For something that will appear to you. At the end of the day. As just a mess of pottage. He fools you. And he deceives you. He promises you glory. And he gives you nothing.

Nothing. But what will waste and vaporize away. And I think I mentioned. With respect to the temptation of Christ itself. That when the Lord refused.

[19 : 27] To fall down and worship him. When he refused. To turn the stones into bread. Or he had to pass through a valley after that. He didn't get his reward as it were immediately.

He had to descend deep into the valley. But how does Christ leave the world? He leaves it on top of a mountain. And on top of the mountain. He says to the disciples.

All power in heaven and in earth. Is given unto me. Now I can't help but relate that to the temptation. At the beginning of his ministry. The devil took him to a mountain.

And said I'll give it to you. All of it. Christ said no. And even to march into Canaan. And destroy all his brothers. But he didn't take it.

Because he loved the Lord. And he was in this world to serve his God. He didn't take it. What happened? Did he get his reward immediately? No he did not. He went down.

[20 : 23] Down. Down. Into the depths of a dungeon. But. What happens finally? He is exalted. He is exalted by God.

And he becomes a means of repentance. And blessing to others. That's the desire of Joseph Sartre. Is that the desire of yours my friend? Is it to be good? To do good?

To be a blessing? To be blessed? To do the work of the kingdom? And to serve Christ? As long as you have breath in this world? Now if it's your desire to advance yourself. Then the devil will find his way with you.

And there are many, many people. Who even wear the name of Christ. Who desire nothing but self-advancement. And self-glorification. Joseph was not one of those.

Notice this temptation. It wasn't just a one-off thing. In verse 10. It came to pass. As she spoke to Joseph day by day.

[21 : 23] That he hearken not unto her. To lie by her. Or to be with her. Day by day. Now you know yourself that a temptation that occurs day by day.

Is far more difficult to resist. Than a temptation which just comes once. And that's the end of it. Joseph was exposed to the hissing serpent. In this woman.

Over a prolonged period of time. And that brings me to the second thing. How is it that Joseph resists this temptation? And after all.

If we understand how he resists this temptation. We have some kind of key or handle into resisting temptation ourselves. It is around. And sometimes. It will come strongly in one form or another. And we are all required to withstand temptation. How does he do it? Well first of all. And I can't emphasize this enough. He tries as hard as he can.

[22 : 23] To avoid it. If you are prone to stealing apples. Stay outside the orchard. Simple as that. Notice at the end of verse 10.

He hearkened not unto her. To lie by her. Or to be with her. That was the first resolution. This is where the temptation is coming from.

I will do my utmost. To avoid being there. Or to be in the vicinity. Once he recognizes that that temptation is present. Now.

As I say. That's of the utmost importance. And it's of the utmost importance to mean it. Someone once said that. Many people. When they run from temptation. Leave a forwarding address.

And I think that's very true. I think that's very true. The best way to run from it. Is really not to be too near it. Once you sense it.

[23 : 18] And once you see it. Now. Sometimes that can be difficult. Take Joseph's situation. He is a servant. Or he is a slave.

In Potiphar's house. It's not easy. But he still ensures. That as far as possible. He is not in the presence of this woman. No. If that is his attitude.

He will experience the help of God. There has no temptation taken you. But such as is common to man. But God is faithful. Who will make a way of escape.

That you may be able to bear it. You are looking to the Lord. And dependent upon him. And trusting him. Then he will give you that way of escape. He'll give you that way of escape.

Now. I'm conscious that a crisis came here. One day Joseph went in. And there was just for some reason. In the providence of God. No one else around. And she seized a hold of him.

[24 : 19] And she caught his garment. And she said lie with me. And what does he do? Well he doesn't stay. He doesn't plead a sophistry. He doesn't try a casuistry of any kind.

He doesn't try a special pleading. None of that. He doesn't in the heat of a crisis. Stay to argue the thing. He leaves his garment. And out he goes.

She sees his garment. And lays hold of him. He shakes off the outer garment. And he steps outside the house. Now I'll tell you a fact. That Joseph would never have responded with such strength.

Had he not been prepared beforehand for that. Had he not been a man who was fighting temptation. In his day to day life. He would never have responded to that in a crisis.

And should that not give you yourself a cause for alarm. Or a cause for self-examination. What if you were exposed to some kind of crisis. Whether of this kind or another.

[25 : 15] How would you respond? Can you say that day by day with Joseph. You have been resisting and seeking the help and the grace of God in this matter. That's what made him strong in a crisis.

Nobody stands in a crisis. Unless he has stood before the crisis. Or prepared for the crisis. If I am a weak, unprepared man. Then.

Unless God. By some miracle. Rescues me out of the situation. In a crisis. You will fall. You will fall. And the consequences of that. Well what are they?

The chastisement of the Lord. And as we've seen often enough. In the life of Jacob. And in the life of David. The chastisement of the Lord. Is not something that you can say. Oh it's just the Lord's chastisement.

It is a terrible and crushing weight to come upon you. When it appears. In other words. You can only stand in a crisis. If you're preparing for the crisis throughout your life.

[26 : 12] You've got to be ready. And Joseph was ready. He was sincerely trying to avoid the thing. And when it came. He had grace to stand.

And he had grace to flee. Now as I said. He didn't stay around to argue it. It was a sin. If you try and step in. In a situation. Of this kind.

And try and argue the thing. You will not do it. The devil is extremely clever. Joseph had only one resource.

And that was God's grace. He knew it was a sin. He knew it was a wrong. And so he fled. And left his garment behind. Now let me just relate that to every single temptation.

You could be under the power. Of one particular temptation tonight. Now. When I say keep away from it.

[27 : 06] I mean that. Learn to identify. Not only. Where. That temptation is.

But where you are likely. To meet it. And in so far. As possible. Avoid these things. Now.

Of course. We all know people who. Try and stop. Say something like. Even cigarettes or something. And they keep a packet of cigarettes. Right in front of them. Or they carry it in their pocket. Now. I don't know.

That may somehow work. For some people. But that's not a biblical principle. Against temptation. The way to. Resist temptation. Is. Not to keep it close to you. And to take a kind of stoic resistance.

And say. I'm determined to get. Close to this. But yet resist it. That's not the biblical way. The biblical way. Is to flee from the thing. And to avoid the places. Where you are likely.

[27 : 58] To come in contact with. If it is drink. Or something like that. That is particularly prone. To take over. Or to master you. Put it out. Of the house. Don't take it in.

Put it out. And don't go. To places. Or situations. Where you're liable. To be caught into. That kind of thing. That is the biblical way. Now.

As I said. Providence. May sometimes. Take you into situations. Where you're confronted. With a thing. But if you've been. Earnestly trying. To withstand it. Up to then. God will make. A way of escape.

That you may be able. To bear it. But don't let me. Plead that promise. If I haven't been. Sincerely trying. To keep away from a thing. If I'm just flirting. Around something. Let me not think.

Oh if the crisis comes. I'll be helped. It doesn't just work like that. That is not the law. Of the spiritual kingdom. At all. The way of escape. You'll find.

[28 : 52] Is not present. There will be a fall. And you will reap. The bitter fruits of it. You will reap. The bitter fruits of it. Now. Very well.

Then that's what he did. He resisted. He took care. That he wasn't near her. He didn't lie by her. Or he was not. With her. Crisis came.

And he withstood. But what was his secret? Well. There's a few things. I want to mention. To you. First of all. You'll notice. That he recognizes. That sin.

Hurts. People. Now. I'm not taking the greatest first. I'm just taking. I'm in this order. He recognizes. That sin. Hurts. People. Now.

I'm going to show you. In a moment. That the marriage. Between Potiphar. And his wife. Wasn't the best. In the world. But Joseph knew. That nothing. Gave him license. To enter into.

[29 : 47] That most sacred. Bond. Between a man. And his wife. Where the two. Become one flesh. And I say. That most sacred. Bond. Adultery.

Just like murder. Was punishable. In the Old Testament. By death. That is how. That bond. Is viewed. By God. And it is a. Highness crime.

For a man. Or a woman. To enter. Into that relationship. Which God has appointed. Between two others. And Joseph. Knew it. He says. My master. Knows.

Not what is with me. In this house. He has committed it all. To my hand. He has kept back. Nothing from me. Notice how he is using. Arguments. To prevail with herself. He has kept back.

Nothing from me. But you. Because. You are. His wife. Sin. Hurts people. Adultery. Hurts people. Unfaithfulness.

[30 : 44] Breaches of trust. These things. Hurt people. They wreak havoc. In people's souls. And Joseph. Remembers that. He doesn't think of sin. As a light thing.

With little consequence. He recognizes. The havoc. That it wreaks in the world. The hurt. The torment. The despair. The anguish. He knows that these things. Flow from sin.

And he is not going to be a party to that. But that roots in something deeper. That roots in something deeper. What's that? Well.

His consciousness. That it is a sin. Primarily against God. How then. Can I do. This wickedness. This great wickedness. And sin. Against God.

Now again. I can't emphasize this. Enough. Joseph was. In the last analysis. A man of God. Out and out.

[31 : 38] Through and through. A man of God. And was God. That concerned him. Most of all. How can I do it? He says. And sin against God. Who watches over me.

God. Who gave me his law. God. Who loved me. And called me. With an everlasting love. The God. Who is cleansing. And purifying me. The God. Who died.

In the person. Of the second. Second person. Of Christ. Died upon the cross. In human nature. How can I. Sin. Against such a God. God. That is what.

Restrained him. And that is what. Kept him. It wasn't a case of. Oh. What if people find out. Or. What if I'm caught. That wouldn't keep a person.

And if it did. Of what worth is it. That wouldn't keep a person. What kept him. Is this. Is how can I sin. Against God. Or see to it. That your relationship. With God.

[32 : 33] And mine. With God. Is so strong. That it prevails. With us. In things like this. That it keeps us. From sin. And makes us. Cleave to the path. Of holiness.

And let's flee. From that relationship. With God. That is so weak. That it doesn't. Desist us. From anything. How can I do this. He says. And sin. Against God.

And notice. He also gives. The thing. Its proper name. He says. How can I do. This great wickedness. And sin.

Against God. Is that what you would call. Adultery. I wonder. How many people. In the United Kingdom. Tonight. Would call. Adultery. A great wickedness.

How many. Magazines. Today. Advocated. Advocated. And I don't just mean. Indirectly. But actually. Advocated. As a positive thing.

[33 : 32] Now you might not do that. But. I wonder if you bring it down. By doing other things. For example. You call it. By a euphemism. You've euphemized. The thing. Right down to nothing.

You call it. An affair. Or perhaps. A fling. Or something of that kind. Now what do you do. When you give names. Like that. To a thing like this. Well you make it. A small. Innocuous little thing.

That's what you do. You give it a name. That makes it just. An irrelevant little thing. That you can just. Push to the side. And forget about. Joseph says. How can I do.

This great wickedness. And sin. Against. God. And it's interesting. That every kind. Of sexual sin. Is euphemized.

In our society. Today. It's given. A name. That makes it. Moral. Or amoral. Maybe. But certainly. Not immoral. For example.

[34 : 27] Alternative lifestyle. What's more harmless. Than that. An alternative lifestyle. As though it was like. Choosing one loaf of bread. Over another. Alternative lifestyle.

Is that what God calls it. When you start using. The vocabulary. Of the wicked. Don't be surprised. If you begin to adopt. The lives of the wicked. Call it.

Its name. Call it. Adultery. And recognize. That although. You might escape. In this world. The adulterer. Will not escape.

The judgment of God. In the world to come. And Proverbs. Tells us that. Very clearly. In chapter 6. And verse 32. Proverbs 6.

And verse 32. Whoso. Committeth adultery. With a woman. Lacketh understanding. He that doeth it. Destroyeth. His own soul.

[35 : 25] He that doeth it. Destroyeth his own soul. A wound. And dishonor. Shall he get. And his reproach. Shall not. Be wiped. Away. His reproach.

Shall not. Be wiped. Away. As Hebrews. Tells us. The marriage bed. Is honorable. But whoremongers. And adulterers. God. Will. Judge. Now.

I know. There's not much preaching. On that kind of thing. It was a well known fact. That. Well. I'll just leave that. Now.

He saw the evil of sin. And God was first. And because of that. He withstood. Now. Let's move to the outcome of it. You notice the effect.

That this has. On the woman. In verse 12. She caught him by his garment. Saying. Lie with me. And he left his garment in her hand. And fled.

[36 : 20] And got him out. And it came to pass. When she saw. That he had left his garment in her hand. And was fled forth. That she called to the men of her house. And spake to them. Saying.

See. He hath brought in a Hebrew. Unto us to mock us. He came in unto me. To lie with me. And I cried. With a loud voice. It came to pass. When he heard. That I lifted up my voice.

And cried. That he left his garment with me. And fled. And got him out. Now. Here is the woman scorned.

And here is the fury. Of the woman scorned. Her advances. Have been resisted. And the desire. Which she had. Has turned very quickly.

To hatred and contempt. Now that is pride. It's nothing but pride. The sin of the devil. And she lays the garment. Beside her. What a picture that is.

[37 : 14] It's only a touch. By the hand of the Holy Spirit. He just writes this. That she lays the garment. Beside her. Until his Lord came home. You can almost picture her.

Looking at it. Ensuring it's there. Nursing her wrath. And she slayed her plan. And the plan's ready. To be hatched. And sure enough.

The master. Comes home. And she tells Potiphar. Her old version. Of the story. That the Hebrew. This Hebrew. She says. To hold him in contempt. Came in.

To mock me. She says. But I've got his garment. And here. Is the evidence. And Potiphar. Is enraged. And he seizes Joseph.

And he casts him. Into the prison. A place where the king's prisoners. Were bound. And he was there. In the prison. Do you think Potiphar.

[38 : 10] Actually believed his wife. One hundred percent. Well I do not. And I'll tell you why. There's a few reasons for it. In the first place. He only ends up in the prison.

No. A crime like this. Would have usually been punishable. With death right away. No questions asked. But he only casts Joseph. Into the prison. Secondly.

A woman. As persistent. As this woman. Was with Joseph. Cannot possibly. Have gone unnoticed. All the time. By Potiphar himself. I'm sure. That a man.

With his own power. And with his own influence. Suspects. Perhaps. That it might just not be. The way that his wife. Has said it. Now. He has a lot to lose himself.

He has his own pride. He has many things to protect. So it's convenient for him. To deal with Joseph. In this way. But you get the feeling. That perhaps. All is not well. And notice.

[39 : 06] Clearly here. That Potiphar. And his own wife. Are not. The way they should be. Let's take for example. Verse 14. When his wife.

Called. The servants. Into the house. Verse 14. She called. To the men of her house. And spake unto them. Saying. See. He hath brought in.

A Hebrew. Unto us. To mock us. Now. There's something. Off hand. There. In the way. That she speaks. About her own husband. See. He has brought in. A Hebrew. Unto us.

To mock us. There is nothing. Of the respect. That the word of God. Tells us. Should be there. Or that you would expect. To be there. There's none of that. He has brought in. A Hebrew. To mock us.

And to mock me. Especially. Potiphar. Is suspicious. That something. Is not right. But he casts. Joseph. Into prison. What kind of prison. Is Joseph. Cast into.

[40 : 00] Is it a place. Where he has liberty. And where he can walk around. Well. Perhaps you would think so. But the Psalms. Or how often. The Psalms. Put light. On certain things.

In the scriptures. And show us. That it's not quite. The way you would perhaps. Think it was. We saw that this morning. With respect to the pillar of cloud. The Psalms. Tells us. That the pillar of cloud. Defused.

Over the people. That it wasn't just upright. And here. We'll told something else. What kind of prison. Was he in? Well. Psalm 105.

And verse 18. Even Joseph. Joseph. Whom unnaturally. Sell for a slave.

Did they. Whose feet with fetters. They did hurt. And he. In irons. Lay. Whose feet with fetters. They did hurt.

[40 : 54] And he. In irons. Lay. He was tied. With chains. In the depths. Of the king's dungeon. So tightly. So tightly.

That the iron. Cut. Into the skin. Of his body. Why? Because he was obedient.

To God. That's why. Disobedience. To God. Lead you out. In a rosy path. Ask Joseph. Ask Moses. In the wilderness.

Ask John the Baptist. In the dungeon. Just before he had his head. Cut off. Ask Jeremiah. When he's in a dungeon. Up to his armpits. Disobedience. To God. Means that.

Everybody thinks. You're great. And you can just. Roll along. It does not. Obedience. To God.

Means reproach. Means suffering. Means testing. Means trial.

[41 : 49] And that is what Joseph discovered. Now. This is a wonderful verse. In the Psalms here. It's a wonderful verse. Listen to this.

Verse 19. Until the time. That his word came. To give him liberty. That's the word of God. Which gave Joseph liberty. That was some. Ten years to come.

The word and purpose of the Lord. Did him in prison. Try. I'm a friend. What I'm saying is this. What was his greatest trial. In the prison. It was the word of God.

And the purpose of God. What does God mean. By this. And what word of God. The dreams. That he received. Not so long ago.

How Satan came to him. And said to him. Look at you. Joseph. Look at you. What a pathetic. Shadow. Of what you thought.

[42 : 47] God was telling you. You would be. Here you are. A wreck. Of a man. A nobody. In the heart. Of the king's dungeon. In Egypt. When you thought.

You would be having the birthright. Over your brethren. In Canaan. God's paths. My friend. Are mysterious. Mysterious. I spoke of him today.

As being a mysterious. Inscrutable guide. That is how he is. His ways. Are in the deep. His paths. Are in the sea. He takes us.

In the most unusual ways. But he works out. His own purposes. This word of God. Thried. Joseph. Until it came to pass. Until he saw it fulfilled.

It tried him. Now have you noticed that pattern. Christian friend. In your own life. God gives you a word. He gives you a promise. Gives you a portion of scripture. And then suddenly.

[43 : 41] You are led into a providence. That is just. Directly against it. As much as to say. Well here it is. Do you believe. What I gave you or not. And it is in the teeth.

Of your providence. That you have to say. Yes Lord. I believe. And I will hold on. And I will cling on. And I will hold on fast. Until I see the thing. Being brought to pass. That is God's way.

His people are a tried people. They are a tested people. And that is what Joseph. Discovered. In his own life. But what is this. But really the humiliation.

Of the Savior. Is that not right. Is this not his. Golgotha. Is this not his place. Of the skull. Has he not now. Gone into the place.

Where he can say. My God. My God. Why has thou. Forsaken me. Has he not gone down. As low as he can go. Yes he has. Just as Christ.

[44 : 38] Was going. On the cross. To descend. As low as he could possibly. Go and cry. My God. My God. Why has thou forsaken me. And is the devil. Not casting in Christ's teeth. There upon the cross.

Let go. Your hold. Upon God. Let go. Go. Your notion. Of being a son. You are a condemned. You are a cursed man. Curse God. And die.

Is that not. What Satan. Was casting. In the face. Of the Lord Jesus. Christ. Upon the cross. But what does the Lord say. He says this. Thou art he.

Out of the womb. That did me safely take. When I was in my mother's breasts. Thou me to hope didst make. And I was cast upon thy care. Even from the womb till now.

And from my mother's belly Lord. My God and guide art thou. He never lost his faith. And he never lost his hope. On the cross. And it's important to understand that.

[45 : 34] It's one thing for the Savior to be in darkness. And to experience darkness. And to feel darkness. It's another thing to say that his faith was extinguished. And that his hope was lost.

No. That would be blasphemous to say that. But he held on in darkness. And you'll have a measure of that. Let me tell you. At some point in your Christian life.

You'll have a measure of that. Where you can't really see much light. But you'll just have to hold on. And you'll have to keep going. And trust in the Lord. And he'll bring it to pass.

You'll see his promise fulfilled. And he will bring you to a place of liberty. And a place of wealth. And you will praise and bless the Lord. For all that he has done for you.

And interestingly. After a short time. You'll notice how Joseph's situation changes. I want to close just with this. Notice how the chapter closes.

[46 : 30] It closes as it began. It's again a case of two brackets here. It closes like this in verse 21. But the Lord was with Joseph.

And showed him mercy. And gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's son. All the prisoners that were in the prison.

And whatsoever they did there. He was the doer of it. The keeper of the prison looked not to anything. That was under his hand. Because the Lord was with him. And that which he did. The Lord made it to prosper.

Ah my friend. You can't extinguish a gospel light. You can't kill off a good man. You can't do it. Here he is.

And the light shines. After a while. The keeper of the prison says. There's something remarkable about this man. He unlocks the irons. He lets him out.

[47 : 26] He stays in the dungeon. But he has some liberty. And he's given an oversight. Of the other prisoners in the darkness with him. Is this not Christ? Entering the darkness.

And about to save those who are in the darkness. I will see my friend. Next time we're together. That's exactly what this is. In his humiliation. He is working.

And he is about to be exalted. May the Lord give us grace to hold on to himself. At all times. Let us pray. Oh eternal one.

Teach us the evil of sin. And the danger of temptation. And help us to have. Christian lives. That will be ready to stand.

When a temptation comes. Oh may we not have these weak lives. And these lives of cold and decayed spirituality. That enters into sin.

[48 : 25] And that reaps a fearful reward. Keep us oh Lord. Watch over us. For Christ's sake. Amen. Joseph puts through the gods. Listen to■■■■. People put through the loved ones. Bye. Amen.

You say you lay that. Amen. Say you pray. For you. You say you lay that. Follow God well. To be Lord God. For you. ■■■■■■■■■ will. Save you in heaven. Jesus or you■■■■ will. Amen. If you were with Him. You all■■■■ know. Really. You say you lay that. Well OVER■■■. For you. Jesus is that Jesus is all right.

Jesus is all right. Him does shall I have you. Everything looks richtige. Have you seen me. In Him. some days ■ are completely Nate. Who are so eBay. A day is all right. So Bethany and I think what can maintain.