

# Lecture 4 — Joseph; or, Temptation and triumph.

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*Genesis 37 - 47.*

## **Young Men of Scripture.**

### **Nine addresses to young men.**

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There is no doubt whatever that Joseph is a very striking and beautiful type of the Lord Jesus Christ. If it were not so I should not have sought to bring his history before you tonight. just as Joseph became the saviour of all in Egypt, and of his brethren too, by the foresight which God gave him to display in the storing up of the corn, so Jesus, the Son of God, and the Son of Man, now rejected by man, but exalted by God, is the only Saviour for men in their need as sinners. The parallel of Joseph and Jesus is very striking.

Joseph first comes before you as a young man of seventeen (Gen. 37: 2), — I daresay a good many of you are about that age, — and we find that his father sends him a journey, saying, "Go, I pray thee, see whether it be well with thy brethren, and bring me word again" (ver. 14). Similarly, of the blessed Lord we read, "The Father sent the Son to be the Saviour of the world" (1 John 4: 14). Did the world know Him? Ah, no! "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not" (John 1: 10, 11). So was it here. Joseph no sooner appears among his brethren, than they plot, as you know, for his death. He had had a dream, and in that dream he had seen their sheaves of corn bowing down to his sheaf He had also had a second dream, and seen the sun, moon, and stars doing obeisance to him.

They could not bear the idea of his exaltation. They hated him, whom they called "this master of dreams" (ver. 19), and therefore plotted for his death; but Reuben rescued him, and says, "Shed no blood, but cast him into this pit." You know what happened thereafter. He was sold to the Ishmaelites for twenty pieces of silver. I need not tell you that Judas sold Jesus for thirty pieces of silver — the price of the meanest slave. Here Joseph was sold to be a slave, and was carried away captive to Egypt, and he is lost sight of for the moment The last thing we get in Genesis 37, is that "the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard," and you hear nothing of Joseph in Genesis 38. In it God gives us a little about Judah. I do not read it; perhaps you will do so. You who have a Bible at home, or in your lodgings, just read the thirty-eighth chapter of Genesis, and note the dreadful tale of lust, sin, and wickedness on the part of Judah, one of Joseph's brethren, which it reveals. I need not

dwell upon it. It is a gruesome story, but a plain unvarnished tale of what man can do. But that is the beauty of the Bible. God tells the truth, the whole truth, and nothing but the truth about man and his sin and folly, and thus shows how His grace can superabound where sin has so abounded. Who would have thought that Pharez (ver. 29) would have been in the direct genealogy of the Saviour? But so it is (*see* Matt. 1: 3).

Sometimes people attack the Bible, and say, See what things are told in Scripture. I will tell you why, God paints man as he is, not as he would like to appear. What he is, and what he can do, is recorded, with no toning down. Scripture tells the truth, whether man likes it or not. There are a great many young men here tonight who would not like their life to be written, and read in public. Come, now, I appeal to you, would you like your life, and the history of the gratification of your lust and sin to be read in public? Ah, no, I don't believe you would! There is many a man here who has a conscience, and he would say, "God forbid that my life should be made public." I agree with him. The point is, let the life be such that you would not be ashamed to have it all published. Such was Joseph's. Judah never thought that the whole of his sin with his daughter-in-law was to be made public; but I judge that God has told us what Genesis 38 records, because it is all in the sharpest contrast with Genesis 39. While Joseph is still a young man, he is there seen under temptation of the most terrible kind. Pressure of no ordinary character is brought to bear upon him by his master's wife, to induce him to walk in the steps of Judah. Let us see how he escapes the snare set for his feet.

The tempted but godly youth says to Potiphar's wife, "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand: there is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?" How many young men in this house tonight would have so answered? How many are convicted that they have been guilty of what Joseph calls "great wickedness"? Ah, my friends, fornication and adultery are *thought little* of in this world, provided it be not found out; but don't you forget that it is written, "Whoremongers and adulterers, God will judge" (Heb. 13: 4). God has spoken in the plainest possible language on this point from one end of Holy Writ to the other. His final testimonies are, "But the fearful, and unbelieving, and the abominable, and murderers, and *whoremongers*, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21: 8). "For without are dogs, and sorcerers, and *whoremongers*, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22: 15). What a miserable set to spend eternity with in darkness and distance from God! Wretched is the man who is in this list, — happy he who is not of it!

How good is it for us to notice that Joseph, in the presence of the most terrible temptation, resists and escapes. What is the secret of his being kept? He says, "How can I sin against God? His eye is upon God. He lives before God. Happy man! He has the sense before God of what is right and wrong, and that every sin, whether "against his own body" (see 1 Cor. 6: 18) or not, is a sin against God. 'How then can I do this great wickedness, and sin against God?' is a splendid rejoinder. It bespoke a godly state of mind, a tender conscience. Blessed man! "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1: 12).

But to continue Joseph's history. His tender conscience, and resisting of temptation brought him into trouble. His master's wife told a lie to cover her own sin. Naturally Potiphar was angry, and I am not surprised that Joseph was thrust into prison. What is the outcome? All works out for Joseph's blessing, and for the carrying out of the purposes of God. In Genesis 40 he falls in with two prisoners, who had dreamed dreams. The one had been the chief baker, and the other chief butler to Pharaoh; and each of these men had their respective dreams, which I need not relate. They tell Joseph their dreams, and he says to the chief butler, "This is the interpretation of it: The three branches are three days: yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But *think on me* when it shall be well with thee, and show kindness, I pray thee, unto me; and *make mention of me* unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon" (Gen. 40: 12-15).

Further on in the same chapter we read, "Yet did not the chief butler remember Joseph, but forgot him" (ver. 23). How like the history of Jesus is all this. He has blessed and benefited us, and we have forgotten Him. My friends, you have forgotten Jesus, have you not? How many a man, if he be honest, would confess, I have forgotten Jesus. But you may say, What has Jesus done? Joseph gave the chief butler the comfort of knowing that instead of his head being taken off for his fault, he was to be restored; and, in face of our guilt as sinners, what has Jesus done for us? He has come into this world unasked, and really not wanted; He has died on the cross — He, the sinless one, has borne our sins, and having completed the work of redemption, God has set Him down now at His own right hand in glory. From glory now His voice comes down, saying to us, "But think on me when it shall be well with thee, and show kindness, I pray thee, unto me." What a touching word is this to each believer in Him! Each such can say, I know it is well with me, I know I am saved, I know I am a forgiven and pardoned man through Christ, I know I possess eternal life through the Lord Jesus Christ. Is it not well indeed with all who can so speak? To all such His voice appeals. "Show kindness, I pray thee, unto me, and make mention of me." To whom, Lord? my heart replies, and I can hear Him say, "To the young men in Edinburgh, who do not know Me."

I would fain then tonight make mention of Him to all you dear young men who do not know Him, who neither love nor care for Him. Let me again tell you that Jesus is the exalted, and ever-living Saviour. He has saved me, and He can save you tonight, and you can then go out and tell the tale of His love and saving grace to others likewise. It is a happy thing to go out and tell others of Jesus. To the loving heart very touching are these words, "Think on me when it shall be well with thee." Is it not well with the Christian? Yes. Is it not well with the saved? Ah, yes! Is it not well with the converted man? It is. Is it well with the unsaved? No. Is it well with the godless man? It is not. Young man, walking and hurrying in sins — going on to judgment — is it well with thee? Nay, it is far from well with thy soul. Unconverted one, it is ill — terribly ill — with thy soul. Listen tonight, for, mark, you will have to bow to Jesus yet.

In the 41st chapter of our book we find that Pharaoh, king of Egypt, dreams two dreams, and, being greatly exercised to find out their meaning, he turns to his own wise men and astrologers. In the 8th verse we read: "And it came to pass in the morning, that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and

Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh" (Gen. 41: 8). No, my friends, the world can give you no information really about the ways of God, or His purposes. If you are to learn the thoughts of God, you must go to the people of God, and the Word of God. This point is beautifully illustrated in Joseph's history. "Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day." A good thing for a man to acknowledge. He had forgotten Joseph, but now his conscience wakes up. "Pharaoh was wroth with his servants, and he put me in ward, in the captain of the guard's house, both me and the chief baker. And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged" (Gen. 41: 10-13).

It is nice to have, as companion, even though it be in prison, a young man who can expound to his neighbours the thoughts of God. I wish you were such a young man. Would you not like to be a young man who could expound the thoughts of God? You might be such if only you were converted, and devoted to Christ. "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace" (Gen. 41: 14-16).

Thereafter Pharaoh tells this Hebrew youth his dreams, and Joseph, having the mind of God, simply unfolds them. There were first to be seven years of marvellous plenty in the land, and then these were to be followed by seven years of unparalleled famine. As the result of this Joseph says, "The plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine" (Gen. 41: 31-36). Joseph's counsel is very simple. During the years of plenty lay up for the future. Ah! prepare for the future, that is the point.

Young man, prepare for the future. That is the lesson I get from Joseph. Have you provided for the future? I do not mean for the things of this life. Mark you, you cannot be sure of a future in this life. Most men that one sees are very busy and earnest in their desire to get on in this world: would that they were as earnest about eternal things. So keen are they for time that eternity is utterly neglected. I have heard of one who was a tremendous man for business, and was very successful. He got on amazingly. One morning a friend came in and said, "Have you heard of the sad death of Mr Brown?" "Brown dead!" he replied, "Brown dead, why I have not time to die, I am far too busy." He stooped forward to tie his boot-lace, and fell dead on the floor. Young man, you may be the next. Are you ready? Are you prepared? Are you converted? Have

you turned to the Lord yet? Ah! friend, "prepare to meet thy God." Joseph was wise. He said in effect to Pharaoh, Make provision for the future. Now I do not want you to be thinking of the things of this world. I want you to be ready for eternity. I want you to be ready for that moment of unparalleled importance in your history, when you have to pass out of this world. What is death to the Christian? It is to pass into glory. But what is death to the sinner? What is it? You may say, I know not. I know some people say you cannot know, but I believe you can know, for God has revealed the future of the lost soul in His Word. To all such is reserved "the blackness of darkness for ever" (Jude 13); "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1: 9); for they will taste "the second death, the lake of fire," since "whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20: 14, 15). Awful future!

Joseph having interpreted the dreams, and advised what should be done for the future, Pharaoh sees the wisdom of the scheme, and says, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt" (Gen. 41: 39-41). This is very noteworthy! The man who through grace resisted temptation, and got into prison as the result of it, because he feared to sin against God, is exalted over all the land of Egypt. Temptation resisted always leads to triumph. Pharaoh now changes Joseph's name, and calls him "Zaphnath-paaneah," which in the Coptic signifies "a revealer of secrets," but in the Hebrew means "saviour of the world." Such was Joseph in his day for Egypt, and that is exactly what Jesus is now. He reveals to you all the secrets of your life and heart, and He is the Saviour of the world. In the fourth chapter of John's Gospel Jesus reveals the heart of the woman who was living in sin, as He says to her, "Thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband," *i.e.*, she was living in open sin. He knows all about your life too, my friends. She goes away and says to the Samaritans, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Many came out, and "believed on him for the saying of the woman, which testified, He told me all that ever I did;" and afterwards said to her, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, THE SAVIOUR OF THE WORLD" (John 4: 39-42). Here is the true Zaphnath-paaneah. Jesus is the revealer of the secrets of the heart, but more than that, He is the true and only Saviour. You must have to do with Him. I know you do not want Him; perhaps even have hated Him, and blasphemed His blessed name, but, spite of that, you must meet Him, and you had better do it now in the day of grace, and not wait for the day of famine.

What Pharaoh does here for Joseph is a very striking picture of what will yet be enacted in regard to the Lord Jesus. We read that he "took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, BOW THE KNEE: and he made him ruler over all the land of Egypt" (vers. 42, 43). I think I see the trumpeters going before him, and hear them crying, "Bow the knee." Bow the knee to Joseph, the exalted Hebrew slave! Pharaoh had said it, and *bow the people must*. Sinner! God now bids you bow the knee; bow your heart to Christ. Bow you must; bow you shall. You may reply, Bow I won't! Yes, you will — for God has said, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue

shall swear" (Isa. 45: 23). That, you say, refers to God in His Godhead glory. Quite true; but, when the Holy Ghost quotes it in the New Testament, I find it applied to the Lord Jesus Christ as the exalted man. Listen, "Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. WHEREFORE God also hath HIGHLY EXALTED him, and given him a name which is above every name: that at the name of Jesus EVERY KNEE SHOULD BOW, of things in heaven (angels), and things in earth (men), and things under the earth (demons); and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2: 6-11). What a testimony to His Deity! That which He could claim as God shall be rendered to Him as Man — the once tempted, but now triumphant Man. Angels, men, and demons — all must bow to Jesus. Mark it well! No man is exempt. Every one at the name of Jesus shall bow the knee. Angels delight to own Him. Many young men in this hall tonight rejoice to own Him. I know a few by head-mark here who confide in, and delight to own Him. join their ranks! Is it not a joy to confess Him? Yes, indeed, it is a joy to confess that there is no name so sweet as the name of Jesus.

"Bow the knee" was the general order given by Pharaoh. How many a proud Egyptian noble said, "Not I. I bow to Joseph the exalted slave? Never, never!" I think I see the trumpeter as he went forth and made the proclamation, by royal command, and I see many a proud Egyptian rear his head, and say, "Bow to Joseph! Never, never as long as I live!" And you won't bow to Jesus? You don't mean to bow to Christ? You don't mean to believe in Jesus? Stop a bit. The end of the chapter tells us that there were seven years of plenty, and then came seven years of famine. Let us see what took place then. "And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, GO UNTO JOSEPH; *what* he saith to you do" (ver. 55). I think that is charming. I think I can see them all ignoring Joseph, and going to Pharaoh, just as men now ignore Jesus, yet think they may go to God direct. "GO TO JOSEPH," said Pharaoh, and that is what God is saying to you from glory — "GO TO JESUS. Bow to Jesus." You must bow. He is given a name above every name, and God has declared that at the name of Jesus every knee shall bow.

Now if you will take the trouble, when you go home, to read the forty-seventh chapter of Genesis, you will find four points, which I shall only indicate. There we read that when there was "no bread in all the land," that the people "fainted by reason of the famine," and had to go to Joseph to buy corn. Hence, first "Joseph gathered up all the money that was found in the land of Egypt" (Gen. 47: 14); secondly, he "fed them with bread for all their cattle for that year" (ver. 17); thirdly, he "bought all the land of Egypt for Pharaoh" (ver. 20); and lastly, he says, "I have bought you this day" (ver. 23). Thus you see *the money* fell into Joseph's coffers, *the cattle* became his, *the lands* fell into his hand, and lastly *the people* themselves are acquired by Joseph for Pharaoh. There is nothing brings a man down like hunger. Neither a man's pride nor his parentage can fill him in the day of hunger and need. The prodigal was fain to fill his belly with the husks the swine did eat, but could not do it. Nothing brings a man down like soul-hunger, and it is a great thing when the soul-hunger becomes commanding, when a man feels that he is a sinner, and has need of Christ, and must have Christ. Pharaoh sent the needy of his day to Joseph. They had to admit his importance, and from him they got what met their need, while Joseph acquired everything for his master.

Now I pray you not to forget the solemn yet blessed fact that the Lord Jesus is Lord of all. I admit He is forgotten, and that His claims are not recognised, but He will soon come again in glory, and His rights will be ceded by man, and established by God. What an awful day it will be when Christ takes the world in hand. It is better to own Him in the day of His absence than meet Him in the day of His wrath. You may know Him by faith now. Perhaps you have said I will never confess His name, I will not be converted, I won't yield my heart to Him. Even that sin He will forgive, and I hope you will repent, and be converted this very night. You could not do better. Be like a young man I knew. I was preaching in a good-sized town in Scotland many years ago. In the house where I was staying this young man lived with his parents, who were decided Christians. This youth was most resolute in the determination that he would not be converted. For long he would not come to the meetings, and would not yield his heart to Jesus. He heard of the conversion of his brother and sisters, but he was still resolute. One night, to my surprise and joy, I saw my young friend for the first time enter the hall, and take a seat just inside the door, as if he desired that nobody should see him, and know he was there. When we got home to his father's house he made not a single remark to me, and I made none either. I had to leave at 6 a.m. next day to come into my work in Edinburgh. His sisters used to rise and give me breakfast, but that morning, to our amazement, in walked Willie. His sisters looked surprised to see him, and more so, when, as I bade "Good-bye" to the girls, Willie said, "If you will allow me, doctor, I will carry your bag to the station." I was delighted, and thanked him. As I got into the train, and was saying "Good-bye," I said "I suppose the carrying of that bag means this, Willie, that from this day forth you are to be on the Lord's side?" "That is exactly what I mean," he replied. "I wanted to confess that I was converted to God in that meeting last night." He did not live very long after that, and it was a good thing that he was turned to the Lord then.

I would like to meet you, young man, tomorrow morning, and hear you make the same confession, "I was converted to God in the Operetta House last night. I made up my mind to become a Christian." There was never a wiser resolution. Nothing can be more blessed, more bright, or precious than to become a Christian. Why not turn to Jesus now? Believe in Him now.

But you may ask, In order to become a Christian, what have I to do? You will have to do as Joseph's brethren did, and their history is most instructive. They had hated Joseph, sold him for money, and told lies about him, but when the famine came they were compelled to go to him for corn. They got into Joseph's presence. He knows them, but they do not know him. You may say, I don't know Jesus; I know nothing about Him, but I am anxious about my sins. All true, but Christ knows you. I don't love Jesus. But Jesus loves you. I have done nothing for the Lord, say you. But He has done much for you, for He died for you.

The way which Joseph takes to wake up the consciences of his brethren is very interesting. He "made himself strange unto them, and spake roughly unto them, saying, Whence came ye? . . . By the life of Pharaoh surely ye are spies" (Gen. 42: 7, 20). The effect was electric. "They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us" (ver. 21). Their consciences were reached, and it is a good thing when the conscience gets reached. God's avenue to the heart is ever by the conscience.

They have to go for corn a second time, and they "carry down the man a present" (Gen. 43: 11). And then you read, "The men were afraid, because they were brought into Joseph's house" (ver. 18). Fear begins to work in man's heart when he is getting near to Christ — into God's presence. Then "they made ready the present against Joseph came at noon" (ver. 25). Do you think you can bring a present to Christ in order to win pardon? No, no, you have to come to Him as you are — a poor sinner in your sins. And what then? You will find Him full of grace. True, you may fall to the ground, as Judah and his brethren did, saying, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants" (Gen. 44: 16). You cannot clear yourself, so you had better just confess your sins to the Lord frankly. Conscience had better be heeded ere it be too late. When man thinks about eternal things his conscience always works.

We are sinners, and we must feel our sins, and own them too. It is a grand day when a man owns his sins before God. God had found out their iniquity. He has found out your iniquity, and He has found out my iniquity, but I will tell you something more. He has pardoned me and forgiven me. It is a blessed thing to be able to say with the Psalmist, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. When I kept silence my bones waxed old, through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer. *I acknowledge my sin* unto thee, and mine iniquity have I not hid. I said, *I will confess my transgressions* unto the Lord; and *thou forgavest the iniquity of my sin*" (Ps. 32: 1-5). The moment you draw near in the acknowledgement of your sin the Lord Himself meets you. The first word He said to an anxious soul was, "Thy sins are forgiven. Thy faith hath saved thee; go in peace" (Luke 7: 48- 50). Grace and love, forgiveness and blessing, are the portion of the soul that turns to Him. When Joseph has got his brethren in his house, and he sees that they are troubled, he says, "Come near to me, I pray you; and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt" (Gen. 45: 4). He reveals himself as the Joseph whom they had made away with, but who was now exalted. "I am your brother." What a touching revelation! You cannot live without me, you cannot subsist without me, but I will be your saviour, he goes on to say.

As soon as the ploughshare of conviction has done its work in the conscience, God delights to relieve and discharge the sin-burdened soul. So is it here, as Joseph adds, "I am your brother, be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. . . . Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him" (vers. 5-15). It is a great thing when a man has a deep sense of his sin, and owns it. When he thus comes into the presence of God, He forgives and blots out the sins on the ground of Christ's finished work for the sinner.

I pray you to learn from Joseph's history that the only way to rightly pass through this scene is by having a sense of what is sin against God, and then knowing your own sin, to turn to the true Joseph and let Him save you. Turn to Him for pardon, forgiveness, and blessing. Do not be ashamed to own the Lord, nor to confess Him. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10: 9, 10). God's salvation is very simple. You turn to the Saviour

who died for you, with the acknowledgement of your sin and guilt, you bow your heart to Him, and you receive blessing from Him. He says, "He that believeth on me hath everlasting life" (John 6: 47). God give you grace tonight to receive Christ as your own blessed Saviour, and then to confess him boldly.