



FEED MY SHEEP

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Money in the Bag

The Story of Joseph, Part 17

Briefly recapping where we left off in the story, Joseph's ten (half-)brothers had come to Egypt seeking food due to the famine. They did not recognize this beardless Chief Executive Officer of Egypt as their own brother whom they had sold into slavery when he was only 17 years old. Joseph seemingly treats them harshly, but is in reality testing their character, testing their hearts to see if there has been any change from the time they sold him. He allows them to purchase supplies, but secretly orders his subordinates to place each man's payment (in silver) back in their grain sacks. Joseph had also inquired about their youngest brother, Benjamin. He commands that they bring Benjamin to him and keeps Simeon as a hostage-prisoner until they return. The brothers have just begun telling Jacob of all that befell them at the hand of the harsh CEO-vizier of Egypt. Now we continue:

Genesis 42:36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

Well, we cannot fault Reuben for his zeal, but to offer his father that he kill Reuben's two sons is both irrational and inane. Jacob rejects it out of hand.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Incidentally, that word "grave" there is the Hebrew word *sheol* which is translated as "hell" about 31 times. We did an extensive analysis of the false doctrine of the

eternal fiery hell in an album of ten CDs called *It's Hell or Nothing*. The *Nothing* refers to the other false doctrine taught about the state of the dead which is that after the wicked die, there is nothing more except to wait for the judgment and then they are finally annihilated into nothingness forever. So we show in that album, *It's Hell or Nothing*, how both doctrines are repugnant to the mind of God. You can order it by its title or simply by album number A-103. It's 33 bucks including shipping.

So Jacob is simply saying that if he were to let Benjamin go with them and something bad happened to him, that he, Jacob, would die. He wasn't saying that he would die and then be alive to go to some place of endless torture by burning. We will stop there in Genesis, and turn now to the narrative in Jasher for the expanded version of this part of the story.

Jasher 51:45 And after this Joseph ordered him to be called who was set over the storehouse, to fill their sacks with corn as much as they could carry, and to restore every man's money into his sack, and to give them provision for the road, and thus did he unto them.

46 And Joseph commanded them, saying, Take heed lest you transgress my orders to bring your brother as I have told you, and it shall be when you bring your brother hither unto me, then will I know that you are true men, and you shall traffic in the land, and I will restore unto you your brother, and you shall return in peace to your father.

47 And they all answered and said, According as our lord speaketh so will we do, and they bowed down to him to the ground.

48 And every man lifted his corn upon his ass, and they went out to go to the land of Canaan to their father; and they came to the inn and Levi spread his

sack to give provender to his ass, when he saw and behold his money in full weight was still in his sack.

49 And the man was greatly afraid, and he said unto his brethren, My money is restored, and lo, it is even in my sack, and the men were greatly afraid, and they said, What is this that God hath done unto us?

50 And they all said, And where is the Lord's kindness with our fathers, with Abraham, Isaac, and Jacob, that the Lord has this day delivered us into the hands of the king of Egypt to contrive against us?

51 And Judah said unto them, Surely we are guilty sinners before the Lord our God in having sold our brother, our own flesh, and wherefore do you say, Where is the Lord's kindness with our fathers?

52 And Reuben said unto them, Said I not unto you, do not sin against the lad, and you would not listen to me? now God requireth him from us, and how dare you say, Where is the Lord's kindness with our fathers, whilst you have sinned unto the Lord?

53 And they tarried over night in that place, and they rose up early in the morning and laded their asses with their corn, and they led them and went on and came to their father's house in the land of Canaan.

54 And Jacob and his household went out to meet his sons, and Jacob saw and behold their brother Simeon was not with them, and Jacob said unto his sons, Where is your brother Simeon, whom I do not see? and his sons told him all that had befallen them in Egypt.

The Book of Jasher
CHAPTER 52

1 And they entered their house, and every man opened his sack and they saw and behold every man's bundle of money was there, at which they and their father were greatly terrified.

2 And Jacob said unto them, What is this that you have done to me? I sent your brother Joseph to inquire after your welfare and you said unto me. A wild beast did devour him.

3 And Simeon went with you to buy food and you say the king of Egypt hath confined him in prison, and you wish to take Benjamin to cause his death also, and bring down my grey hairs with sorrow to the grave on account of Benjamin and his brother Joseph.

4 Now therefore my son shall not go down with you, for his brother is dead and he is left alone, and mischief may befall him by the way in which you go, as it befell his brother.

5 And Reuben said unto his father, Thou shalt slay my two sons if I do not bring thy son and place him before thee; and Jacob said unto his sons, Abide ye here and do not go down to Egypt, for my son shall not go down with you to Egypt, nor die like his brother.

6 And Judah said unto them, refrain ye from him until the corn is finished, and he will then say, Take

down your brother, when he will find his own life and the life of his household in danger from the famine.

Now back to ...

Genesis 43:1 And the famine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

Let us pause there and comment on these gifts which Israel ordered his sons to present to the lord of Egypt. If you will recall, we encountered some of these same items some issues back when the Ishmaelite traders took Joseph as a slave to Egypt. The Bible mentioned their merchandise included spicery and balm and myrrh. Here is what Dr. David Stewart wrote concerning this in his book *Healing Oils of the Bible*. First, he states that that occasion of the traders taking Joseph to Egypt is the first mention of essential oils in the Bible. Then he quotes this verse, Genesis 42:11, and he remarks:

“Thus, ‘balm, spices and myrrh,’ the aromatic oils and herbs carried by the Midianite traders when they took Joseph to Egypt as a prisoner and a slave are the very same ones sent to him many years later by his father and delivered by his brothers when he was a king.

“There is more to the references to oils in the story of Joseph than meets the eye. These two verses imply that Jacob, his family, and the other peoples of that time obviously knew how to use essential oils and must have had a store of them, including many more varieties than just myrrh and balm. These two verses are but the tip of an iceberg of the considerable extent to which essential oils were actually used in those times and places.

“The fact is that dozens of essential oils and aromatic plants were used by the people of the Middle East in Biblical times. While many are mentioned in the Bible, many others were not. We know this from Roman, Greek, Egyptian, Arabic, Persian, Babylonian, Sumerian and other sources. They were a daily part of the lives of the Israelites, yet the Bible is incomplete and vague about their usage.

“The lack of detail on the oils of the Bible is primarily because it was not the intent of the Bible writers to discuss oils, but to present an account of the relationship of their people with God in a historical context.” ...

“The King James Version of Genesis mentions ‘balm, spices, and myrrh’ in two places. The Balm of Gilead is discussed in detail in Chapter Seven.

“As for spices, the Biblical term applies to oil, gums, and resins, as well as to whole dried spices, whose spicy essences were in the oils they contain. When the bible refers to ‘spices’ for burial, the term refers to oils, not the dried herbs we know as spices today. The ‘spices’ of the Bible would rarely resemble the crushed, ground, and powdered versions we purchase in grocery stores today. In any case, it is the oil content of a spice that supplies its flavor and aroma.”

Then Dr. Stewart goes on to discuss myrrh at great length. *Healing Oils of the Bible* is available from us, \$24 ppd. Many people who have read the book and have begun to apply the knowledge in their own health situations have written me or phoned me to say how thrilled they are. A number of them have said that it opens up a whole new area of the Bible which heretofore they had not realized even existed.

Incidentally, in verse 11, the nuts referred to are specifically pistachio nuts and almonds signifies the opening of the eye, ...awakening...it's all about resurrection in the ultimate sense. Tabernacles! Let us continue now as Jacob further instructs his sons before

they set out for Egypt the second time.

Genesis 43:12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

I want to point out to you there how Jacob uses the term “God Almighty,” which in the Hebrew is *el shaddai*. *Shaddai* is related to the root word *shad* which means breast, as in a woman’s breast or bosom. Therefore, the “God Almighty” which was known by the patriarchs Abraham, Isaac and Jacob was the revelation of the feminine aspect of God, the mothering, nurturing, *merciful* aspect of God. We see in this verse that Jacob prays that El Shaddai will give mercy to the brothers Israel when they stand before the ruler of Egypt the second time.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

Again we turn to the corresponding narrative in the book of Jasher to fill in some fascinating details.

Jasher 52:7 And in those days the famine was sore throughout the land, and all the people of the earth went and came to Egypt to buy food, for the famine prevailed greatly amongst them, and the sons of Jacob remained in Canaan a year and two months until their corn was finished.

8 And it came to pass after their corn was finished, the whole household of Jacob was pinched with hunger, and all the infants of the sons of Jacob came together and they approached Jacob, and they all surrounded him, and they said unto him, Give unto us bread, and wherefore shall we all perish through hunger in thy presence?

9 Jacob heard the words of his son’s children, and he wept a great weeping, and his pity was roused for them, and Jacob called unto his sons and they all came and sat before him.

10 And Jacob said unto them, And have you not seen how your children have been weeping over me this day, saying, Give unto us bread, and there is none? now therefore return and buy for us a little food.

11 And Judah answered and said unto his father, If thou wilt send our brother with us we will go down

and buy corn for thee, and if thou wilt not send him then we will not go down, for surely the king of Egypt particularly enjoined us, saying, You shall not see my face unless your brother be with you, for the king of Egypt is a strong and mighty king, and behold if we shall go to him without our brother we shall all be put to death.

We notice here how the brothers referred to Joseph as the king of Egypt.

12 Dost thou not know and hast thou not heard that this king is very powerful and wise, and there is not like unto him in all the earth? behold we have seen all the kings of the earth and we have not seen one like that king, the king of Egypt; surely amongst all the kings of the earth there is none greater than Abimelech king of the Philistines, yet the king of Egypt is greater and mightier than he, and Abimelech can only be compared to one of his officers.

13 Father, thou hast not seen his palace and his throne, and all his servants standing before him; thou hast not seen that king upon his throne in his pomp and royal appearance, dressed in his kingly robes with a large golden crown upon his head; thou hast not seen the honor and glory which God has given unto him, for there is not like unto him in all the earth.

14 Father, thou hast not seen the wisdom, the understanding and the knowledge which God has given in his heart, nor heard his sweet voice when he spake unto us.

Hmmm... When did they hear Joseph's sweet voice? Could it be that even through his exterior harshness of voice, that Joseph's pure and honest and upright moral character came through in his voice also? So that the brothers knew intuitively that they could trust this Zaphnath-paaneah as a man of his word? ...And we have no choice but to break the story here and continue next month.

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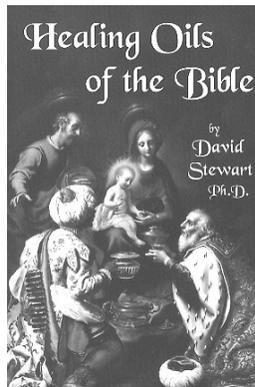
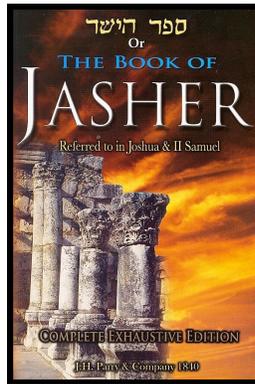
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15 We know not, father, who made him acquainted with our names and all that befell us, yet he asked also after thee, saying, Is your father still living, and is it well with him?

16 Thou hast not seen the affairs of the government of Egypt regulated by him, without

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