

## **Circular Letter. 308 Oct/Nov/Dec 2024**

### **In this Circular Letter**

Page 1 Editorial	Brother Russell Gregory
Page 3 Christ's Appreciation	Anon
Page 4 Ruth	Worthy Brief ministries
Page 7 Revelation 21	Worthy Brief Ministries
Page 8 The Reason for The Virgin Birth	Brother Ernest Brady
Page 8 The Answer To Romans Chapter 7	Sister Linggood
Page 11 Thy Kingdon Come	Sister Dawn So
Page 12 Brotherly Love	Brother Tom Gettliffe
Page 13 Young People's Pages	Sister Dawn So
Page 20 Abide with Me Hymn	Audrey Assad

---

### **Editorial**

When we study the scriptures we ought to remember Isaiah 1 verses 18 - 20, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19. If ye be willing and obedient, ye shall eat the good of the land: 20. but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it."

What an wonderful invitation! Almighty God asks us to reason with Him! While this chapter is all about forgiveness of sins – our salvation – the Atonement; when we come to Him in prayer we know He will guide us according to our ability to understand. He knows us better than we know ourselves and is well able to teach us so we can follow and understand Him.

Again Jesus, in Matthew 7:7, said to His disciples, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9. Or what man is there of you, whom if his son ask bread, will he give him a stone? 10. Or if he ask a fish, will he give him a serpent? 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things ( or "Holy Spirit" in Luke 11), to them that ask him?"

With such help as all this we can go on to learn and understand so much more than we do at present. I often think the words of Dr John Thomas – "Must a man never progress. If he discover an error in his premises, must he for ever hold to it for the sake of consistency? May never such a calamity ever befall me. Rather let me change every day till I get it right, at last." (from a letter dated July 5<sup>th</sup> 1848 as recorded in "Dr Thomas: His Life and Work" by R. Roberts, page 196).

God does not reveal everything to us all at once but we have to progress over time.

We come to find there are some simple rules such as that when we have difficulty understanding things in the earlier parts of the Bible that they are explained by later events or circumstances or teachings.

Again we find God sometimes hides things from us and sometimes seems to change His mind and here I have in mind when God said to Adam and Eve that "In the day thou eatest thereof thou shalt surely die." But they didn't. We can now see that God knew He would allow Adam and Eve to continue their lives so that they could commence to populate the earth. This also reveals to us the merciful kindness of God.

We must also realise that both the Old and New Testaments are rich in symbolism and symbolic language whether it be through colours, numbers, actions, or objects; and Jesus spoke many things in parables.

But today I want to consider the serpent in Eden in more detail. I feel it is so grossly misunderstood. Supposedly a snake but it could talk with a human voice; it heard what God had said to Eve; it had a most wonderful mind that could reason with Eve's own mind; and it added to what God had said! We are also told that this fantastic creature was not made by God! Now why do I say this? Well let us turn to James 1 Verse 13, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14. But every man is tempted, when he is drawn away of his own lust, and enticed."

Now, if that is correct, and God will not tempt anyone to do evil, I ask you one question – Do you think that if God will not tempt Eve, is He then going to create a special creature that will? Now read Genesis 3:1, "Now the serpent was more subtle than any beast of the field which the LORD God had made." More subtle than any beast God made.... Who then did make the serpent? Good question. But the answer takes some thinking about. Clues – James 1 :14, "But every man is tempted, when he is drawn away of his own lust, and enticed." Was Eve drawn away of her own lust? Was she enticed by her own thinking? I think she was. How about you? Perhaps you would like to say what you think is the case.

Brother Russell Gregory

---

## Christ's Appreciation

When we turn to the story of the Master, we see how gloriously Christ appreciated. That was His way of life that blossomed in His company. When the woman broke the alabaster box, He alone appreciated what it meant. When the widow cast her mite into the treasury, He saw in a flash the splendour of her giving. Others appreciated a cup of wine, He a cup of cold water, and that was characteristic of His life. The wonderful thing about the Lord is how He appreciated the common heart. He saw the worshipping woman in the harlot, the disciple in the despised tax-gatherer, the rock in the unstable will of Simon. Common things were beautiful to Him – the lily was more wonderful than Solomon; sparrows, a drug upon the market, were in His eyes fed by the catering of God.

While hating sin as no one ever hated it, because He knew the Father with such perfect intimacy.

Anon

---

## Worthy Brief Ministries

Earlier this year I was introduced to "Worthy Brief Ministries" who produce an interesting daily newsletter designed to strengthen, inform, and edify believers in the Bible in their daily walk with God. I feel they are to be commended for their encouragement in helping people to put God first in their lives. In this Circular Letter I am including two items which I hope you will find refreshing and interesting. Here is the first : -

### Worthy Brief on RUTH

#### **"Your God shall be my God."**

In the Book of Ruth chapter 1 verses 16-17 we read where Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. Where you die, I will die, And there will I be buried. The Lord do so to me, and more also, If anything but death parts you and me."

As we continue our study in Ruth, this Shavuot season, I want to suggest a prophetic mystery hidden in this book.

We have seen that names have significant meanings, and as discussed earlier, Elimelech, whose name means "My God is King", left Bethlehem with Naomi his wife and their two sons. The birth of these two boys must have brought joy and happiness, yet, having perished in Moab actually caused their very names to lose their original

meanings. The firstborn, Mahlon, which meant "ornament", over the years came to mean "sickly". Their second son, Chilion, derived his name from the Hebrew root for "joy", but his name came to mean, "pining" and "whining". Naomi, whose name means "pleasant", changed her name to Mara, which means "bitterness", saying, "the Lord has dealt very bitterly with me."

Now Ruth, whose name means "friend", remained persistent, despite Naomi's exhorting her to separate and return to Moab. Instead, true to her name and character, Ruth invokes one of the strongest, most beautiful expressions of faith and faithfulness in all of scripture: "For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. Where you die, I will die, And there will I be buried. The Lord do so to me, and more also, If anything but death parts you and me." Thus Ruth forsakes her native land and joins herself irrevocably to the nation, people and God of Israel...a truly faithful friend, even to the point of death.

I would like to draw out from the story of Ruth, a possible contemporary meaning and application for us to ponder. I would suggest that Naomi and her two sons can be viewed as a type or picture of the people of Israel, and that Elimelech's decision to leave the Land of Promise with them became a picture of Israel in the diaspora. This present exile of the Jewish people since 70 AD culminating in the holocaust, has often rendered them both "sickly" and "pining" for home, and Naomi's experience outside the land of Israel brought death and desolation upon her.

The modern nation of Israel, birthed after centuries from the ashes of the Holocaust, and a long painful exile, has been suddenly restored to her ancient homeland, yet, in much bitterness, just as Naomi had returned to her homeland from Moab. Yet Ruth's love and faithfulness must have been a profound comfort to her mother-in-law. So, Ruth can be seen as a picture or type of Gentile (Christian) believers, whose faithful love, friendship and comfort bring deep solace to the people of Israel, who are still experiencing the bitterness of the exile and even now, the misunderstanding and opposition of the nations of the world. Many Israelis already know that their truest and most faithful friends in the world today are Bible believing Christians whose love for them is unconditional, and beautifully reflects the devotion of Ruth to Naomi.

Finally, it seems significant that Ruth's loving and faithful character became inspiration for drawing out the redemptive grace of Boaz toward Elimelech's widow, Naomi, so that her family line and inheritance were restored and preserved. As their Kinsman Redeemer, Boaz was deeply moved by the humility and faithfulness of Ruth to her mother-in-law, and as such, she can be seen as a type of intercessor between Boaz and Naomi. For if Boaz is pictured as a type of Yeshua (Jesus) our "Kinsman-Redeemer", then Ruth, lying down "at his feet" can be a picture of believers' humble prayers and intercession for the Jewish people entreating the Lamb of God for the mercy which restores us all to the inheritance which belongs to Him.

In fact, Ruth can be seen as a "type" for Gentile believers, and Naomi, a picture of Israel, restored to her land, but still in bitterness, then Ruth can be an inspiration and a pattern for Christians who love Israel and who recognize her irrevocable calling as a nation. If the faithfulness of Ruth through love and intercession helped to restore Naomi to her true Kinsman-Redeemer, can it also be that the faithfulness and intercession of Gentile believers will be a powerful influence for the restoration of the Jewish people to their "Kinsman-Redeemer, the Messiah Yeshua Himself?

Our friendship with Israel in word and in deed, and our prayers, in the midst of global opposition [Zechariah 14:2] will be a powerful testimony for Yeshua, and will help to remove the veil from Jewish eyes concerning His true identity. As we support the restoration of their Land (a Biblical promise), we also help to open the way for the far greater blessing of eternal life. Doing so, we also will be blessed according to these timeless words; "I will bless them that bless thee, and I will curse them that curse thee!"

Your family in the Lord with much agape love, George, Baht Rivka, Obadiah and Elianna. (Missouri)  
(Baltimore, Maryland).

-----

## Worthy Brief on REVELATION 21:3-4

**The best is yet to come!**

**“And I heard a loud voice from heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”**

As we conclude the Feast of Sukkot tonight, I want to reflect on one of the profound mysteries of God — how He aligns the prophetic clock with the Hebrew calendar. Sukkot, also known as the Feast of Ingathering, is a harvest celebration. Notably, it remains one of the few biblical feasts yet to be fulfilled prophetically, pointing us to future events in God's divine plan.

To give you an idea of how God is working according to the Hebrew calendar when Messiah was crucified and became the Lamb of God for the world, it was on Passover. When He rose from the dead, it was precisely on the feast of first fruits. After His ascension to heaven, and 50 days after Passover was the outpouring of the Holy Spirit during Pentecost or the Hebrew feast of Shevuot.

This indicated the beginning of the harvest season. We have been in the midst of the great harvest for the past 2000 years.

In the world, the focus of life is -- NOW! The world focuses on youth, beauty, health, and ability. In the autumn of life, there's less celebration because according to the world, life goes downhill. But with God, it's completely opposite!

God is saving the best for last! While things of the world get worse, become old and fade away. The things of God only get better! Rejoice and look toward the day when there is no more death, no more sorrow, no more pain because in Him all these things will pass away. Throw away all the worldly pursuits and pursue God because the greatest celebration awaits us!

Keep going, even if it gets tough -- because it only gets better in God!

Your family in the Lord with much agape love, George, Baht Rivka, Obadiah and Elianna. (Bradenton, Florida)

---

### **The Reason for The Virgin Birth**

How was it possible for Jesus alone by the one great sacrifice of Himself, to redeem a multitude? It was because Jesus did not derive His life from Adam but direct from God and when He chose to carry out His Father's plan to save mankind, there was only one possible way to do it and that was by paying the ransom price, a life; His life instead of Adam's, to that other master sin. He thus purchased back to God all those who were sold into bondage in Adam.

Brother Ernest Brady.

---

### **The Answer To Romans Chapter Seven**

The 7<sup>th</sup> chapter of Romans is a favourite resort of believers in unclean flesh as the cause of sin; and it is readily admitted that this chapter is among the writings of Paul which are hard to be understood. If however it is made to supply the proof of a theory which is against the weight of Scripture, and also of Paul's own teaching in other contexts, we shall be wresting his words to our own destruction.

In seeking to understand his reasoning it is a good thing to keep in mind the teaching of Jesus Himself, in Matthew 12:35, “A good man out of the good treasure of the heart bringeth forth good things; an evil man out of the evil treasure bringeth forth evil things.” Nothing in Paul's teaching would be a direct contradiction of our

Lord's teaching, so that, when he says, "What I would, that I do not; but what I hate, that do I," it cannot possibly be right to imagine he intends us to understand that either he or we are cursed with a kind of physical and moral depravity which drives us to sin. Nor can it possibly be right to imagine that he was describing his own life in Christ when he says: "What I hate, that I do," for we know full well that his life after his conversion was a pattern of self-abnegation and obedience only surpassed by Jesus Himself. Whatever Paul meant, it was certainly not that as an Apostle he served the law of sin with his flesh and the law of Christ only with his mind.

Dr. Thomas recognized this and even though generally he appears to have believed implicitly in sinful flesh, he did not make the mistake which so many of his followers make, of supposing that the Apostle was describing his own experience as a man in Christ. In *Elpis Israel*, page 82, he wrote:

"In the animal man there dwelleth no good thing. The Apostle affirms this of himself, considered as an unenlightened son of the flesh."

There is a simple explanation, which enables Paul's words to be understood in harmony with Jesus' teaching, that goodness or badness is a matter of character, not of nature.

This explanation is to be found, first, in the fact that in Romans 7 Paul is speaking from the standpoint of a Jew under the Law; reasoning, as he was well able, having been in the position himself, from the point of view of one who trusted in his descent from Abraham and his observance of the letter of the Law.

It is in this connection that he says: "In me, that is in my flesh, dwelleth no good thing." This is not the same as saying that in his literal flesh in fact every evil thing did dwell; it means that true goodness, by enlightenment, had perforce to come from outside himself.

Secondly, it must be recognized that when Paul speaks of "the flesh" he is not usually referring to the physical body but to that state of mind or behaviour which is seen in a person whose sole or main object in life is in the gratification of the natural desires. That this is so in the passage in question can be seen from his words: "But ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you." He did not mean they were not flesh and blood bodies, which would be nonsense; he meant they were not allowing themselves to be ruled by their lusts.

Again, when he says: "The good that I would I do not; but the evil that I would not, that I do," he is not to be understood as saying that there was in his physical make-up something which compelled him to do evil or conversely prevented him from doing good; this would be a direct contradiction of his own claim: "I can do all things through Christ;" and it would contradict the example of his own life, for he says: "Be ye followers of me, even as I also am of Christ." This would be the very worst advice, if the Paul we are to follow is the one who makes the despairing cry: "O wretched man that I am."

What Paul is showing is how the Mosaic Law laid down a code of right behaviour, and thus enabled a Jew to distinguish between the good which they realized they should do and the evil which equally clearly they realized they should not do; but at the same time it only served to emphasize the fact that because they were disobedient they were sinners. They were not sinners because they could not keep the Law, but because they did not.

The whole purpose of his argument in 7<sup>th</sup> Romans is to reinforce what he had already laid down in the 5<sup>th</sup> chapter, namely, the justice of God in having concluded all, both Jew and Gentile alike, under the sin of Adam on the Federal principle. The importance of this principle is that by it God regards all men as involved in the first transgression (Romans 5:19) and as having lost their right to life with Adam. His object in so regarding them is a wholly merciful one, that the one sacrifice which atoned for Adam's sin could cover all his descendants. The imputation of sin does not make our flesh physically sinful; it alienates us from God legally. Therefore Jesus' one act of obedience, when applied to the individual by faith in the symbol of baptism, can restore us to grace and favour.

That is why Paul can commence the 8<sup>th</sup> chapter with the words: "There is therefore now no condemnation to them which are in Christ Jesus." This again is no mere figure of speech but for the true believer, a present reality to be prized above all else.

Sister Evelyn Linggood

## **Thy Kingdom Come**

Dear Friends, Brothers and Sisters,

When we see what is happening in the Middle East at the moment, how Russia has become friendly with Iran, and how Israel's enemies are all coming out into the open - we are reminded of some prophecies in the Bible, which have yet to happen - or which have had a primary fulfilment, and we believe could have another, more complete fulfilment yet. Some Bible prophecies have what could be referred to as 'a dual application'.

At this time, I am thinking more specifically of a few prophecies:

1) Zechariah 14 - which talks of the time when "The Day of the Lord is coming" (cf Joel 2:11,31; Acts 2:20; 1 Thess 5:2) and when Yahweh will "gather all the nations to battle against Jerusalem" but which "the Lord will fight against."

2) Ezekiel 38 - which describes a coalition of nations coming down from the north, against Israel, intent on destroying them - but who will be defeated by Yahweh (38:18-23)

3) Joel 1,2 - which describe a "northern army" (1:20) which will come down against Israel, but who will be driven back by Yahweh and removed, (2:20).

We see from the context of these prophecies, that they are right at 'the end times' of this age, and before Yahweh's Kingdom is established. Are these three separate attacks on Israel? Or are they each describing the same one? Remember also that Jesus said, "when you see Jerusalem surrounded by armies, then know that it's desolation is near" (Luke 21:20). A comparison with Matthew 24:15,16 and Mark 13:14 suggests that this sign is closely associated with "the abomination of desolation" (Daniel 9:27, 11:31) which will be set up by the Antichrist of the end times. This prophecy was partially fulfilled at the siege of Jerusalem in AD 70, but many believe that it awaits it's complete fulfilment in the future.

The point is that the things that we are currently witnessing - the gathering of hostility towards Israel - could be the beginning of the fulfilment of one or more of these prophecies! Remember that the leader of the armies will come from the north of Israel!; Iran? Russia? Both?

Now - is the time for us to make sure that we are prepared for the arrival of Jesus! Jesus warned us, "Watch therefore, for you do not know what day your Lord is coming!" Matthew 24:42. Again He says, "Therefore you also be ready, for the Son of Man is coming at an hour you do not expect"! (v 44).

Don't let anyone deceive you by telling you that Jesus can't come yet, because certain things have to happen first; or because they've worked out which year he is coming! Why would Jesus have given us this warning if it was so clear?

If we know that our lives are in order, that we are living right, before Yahweh, that our faith is bright, and that we are "in" Jesus - our God-appointed ark, then we can lift up our heads and await with eager anticipation for our Heavenly Bridegroom to appear and take us to Himself!

Sister Dawn So

---

## **Brotherly Love**

We realise after perhaps being absent from the company of Brethren and Sisters for some time what a blessing it is to meet together and to talk about those things of God which constitute our hope. It is indeed a source of strength to us to mix with those that love God, whose thoughts are in harmony, who desire the same things as regards this present life and who love to meet one another as more than just friends (in a worldly sense) when we meet together, have a feeling of security and love which the world cannot or does not give. Brotherly love is a virtue which is to be added to Godliness according to the epistle 2 Peter. John tells us that "He that loveth his brother abideth in the light. Offence is a thing that we should never give, not even to people of the world. Moses forbids it - to put a stumbling block or offence before the blind; Paul said that he exercised himself to have always a conscience void of offence toward God and toward man. So Christ warns that whosoever offends one of his humble children it were better for him that a millstone be hanged about his neck and that he were drowned in the midst of the sea. "Woe unto the world," He says, "because of offence! for it must needs be that offences come."

(Matthew 18:7). Let our strivings be to give offence to none. The wise man Solomon says "A brother offended is harder to win than a city." (Proverbs 18:19). If we love God no offence will be given because we shall love our brother also, knowing that "we, being many, are one body in Christ and everyone, members one of another." (Romans 12:5)

Brother Tom Gettliffe.

---

## Young People's Pages

Remember last time - how Joseph had kept Simeon in prison, and told his brothers that if they wanted to buy any more food from Egypt, they would have to bring Benjamin with them, or he would not release Simeon, or sell them more food. Time came when they needed to buy more food, as the famine continued, and Jacob had finally agreed to let his sons take Benjamin with them - although he hated the idea. But he knew that if they did not, the great Governor of Egypt would refuse them food, and they would all die of starvation!

And so the brothers again left Canaan for Egypt, this time with Benjamin, double the money for food, and some presents for the Governor, leaving a very a sad and lonely Jacob behind, (Genesis chapter 43 v 15).

At last, they arrived back in Egypt and again met the great Governor (Joseph), asking him for more food. When Joseph saw Benjamin, he had an idea - to test the older brothers, to see whether they had changed or not. He said to his Steward (chief servant), "take these men to my home, and prepare a meal for all of us, as I will dine with them myself, at noon." So the brothers were brought into Joseph's house. They did not know why they had been told to go there, and they thought it was very odd. They began to be afraid that they were in trouble with the Governor over something - maybe about the money that was returned to them the last time they came down. They suspected that he was again going to accuse them of something, and use it as an excuse to take them all as his slaves!

They spoke to the Steward and explained what had happened about their money, the last time they'd come down to Egypt - and assured him that they were honest, and that they had even brought the money back with them this time, in case it had been a mistake - as well as money for more food. They assured the Steward that they had not known who put the money in their sacks. But the Steward was not at all bothered about it, and assured them that they had nothing to worry about. He simply smiled and said, "Peace be with you, do not be afraid. Your God, and the God of your father has given you treasure in your sacks; I had your money!"

The brothers were totally amazed at this! Whatever was going on? Then the Steward brought Simeon to them - and they were glad to see him again and be reunited with him - and to see that he was alright! The Steward set about making all the brothers comfortable by giving them water, washing their feet, and giving food to their donkeys. Then the brothers got all the presents that they had brought with them for the Governor, and put them by, ready for when the Governor arrived, as the Steward had told them that he was coming to eat with them at noon.

When the Governor (Joseph) arrived, they quickly collected all the presents together and bowed down low in front of him! Once again, Joseph's dreams of years ago, were coming true! Joseph spoke kindly to them, asking them about their wellbeing, also asking about their father - whether he was still alive and well. The brothers assured him that all was well with them and their father. Once more they bowed low to the Governor!

The Governor then looked at Benjamin and asked them, "Is this your youngest brother - the one you told me about?" Joseph was still pretending that he didn't know them. He had a plan, and it wasn't yet finished. But seeing Benjamin, his real brother (the other brothers were only half brothers, because they had different mothers) Joseph felt very emotional, and felt tears coming! He had to leave them for a few minutes while he secretly had a little weep. Then he dried his eyes and re-joined them.

He ordered the Steward to begin serving the brothers with food, but he sat at a separate table to eat his food, because it was the Egyptian custom not to eat at the same table with foreigners. But the brothers noticed something strange - they had been seated in order, according to their age, beginning with Reuben, the eldest! The brothers didn't know what to make of this! How could this Governor know their ages - their birth order? Not only this, but when the food arrived, Benjamin was given five times more food than the rest of them! Little did

they know that this was part of Joseph's plan to see if they had changed. Benjamin had now become their fathers favourite, since Joseph had disappeared, and Joseph wanted to know if the brothers hearts were filled with envy and jealousy over Benjamin - just as they had been over him, all those years ago.

So Joseph watched them carefully, to see what their reaction was, as they saw Benjamin being treated so favourably! He was pleased to see that they did not show any signs of envy or jealousy towards Benjamin! However, Joseph's 'test' of them was not complete.

After they had finished the meal, Joseph ordered the Steward to fill the brothers sacks with grain, and once again put their money into the top of each one. But he also told the Steward to put his special silver cup into Benjamin's sack, besides the money! Whatever was Joseph up to? Anyway, all the brothers, including Simeon, began to start off for home, greatly relieved that nothing bad had happened to them this time - and that they had both Simeon and Benjamin safely with them to return to their father!

BUT - after they had not long left the city, Joseph told his Steward to go after them, overtake them, and ask them why they had repaid his kindness towards them by stealing his special silver cup? So the Steward did as he was told. He raced after the brothers, overtook them, and forced them to stop. He accused them as Joseph had told him to. The brothers were horrified! They told him that they had proven that they were honest, by bringing the money back from last time! They told him they were sure that none of them had taken the cup! In fact, they said that they were SO sure, that whoever was found to have the cup, would die, and the rest of them would volunteer to become slaves!

They all quickly got their sacks off the donkeys, and the Steward began to search through them. Imagine the horror - when Benjamin's sack was opened - and there was the cup!! They immediately tore their clothes to show how upset and shocked they were - and of course, they had to turn around and go with the Steward - back to the Governor!

They were brought to him and they just didn't know what to say! They all fell on the ground in front of him. They knew that now, they were completely in his hands and that he would decide their fate! They said to him, "We just don't know how to answer you! We will all stay and be your slaves!" Joseph was still not ready to tell them who he really was. said to them, "What deed is this that you have done? Don't you realise what a powerful person I am? Now - let only the one who had the cup, be my slave - and the rest of you can all go!"

Joseph wanted to see what they would do. Would they agree to go home without Benjamin and face telling their poor old father that now he had lost another favourite son - Benjamin - just as they had told him all those years ago, after selling his favourite son Joseph, as a slave?

This was too much for Judah! After all - he had sworn to his father on his son's lives, that he would make sure nothing would happen to Benjamin - before his father would even let Benjamin go with them! They couldn't go back to their poor old father (Jacob) and tell him that something had happened to Benjamin as well as Joseph! It would kill him!

Judah spoke to the Governor - pleading with him! He explained all that had happened to their father, after Joseph had disappeared - how it had almost killed him with grief. He explained how his father had clung to Benjamin since then, and what a difficult job they'd had trying to persuade their father to let him come with them to Egypt - as they had been instructed to bring him - and that if they returned home without Benjamin, their father would surely die! Judah offered to stay in Egypt as a slave, in place of Benjamin because he said he just couldn't bear to see the effect it would have on their father if they went home without him!

Joseph could not control his emotions any longer. He still loved his brothers, and he had forgiven them everything that they had done to him, as he had realised that over the years, Yahweh had been using his experiences to prepare him for the great position he was now in, and to be able to save many lives! Also he could now see that his brothers were sorry for the things that they had done, and that they had definitely changed. He instructed all his servants to leave, so that he could be alone with his brothers. Then he wept loudly - so loudly, that many other people heard him!

The great Governor of Egypt turned to his brothers and said, "I am Joseph!" He asked, "Is my father still alive?" There was a stunned silence! The brothers couldn't believe it! Joseph told them, "Please come near to me!" As they came to him, he said again, "I am Joseph - your brother - whom you sold into Egypt!" Now Joseph was talking in their own language, his voice sounded different, and all his brothers saw his tears. Joseph tried to reassure them, telling them not to feel too badly about what they had done, because Yahweh had been looking after him all the time, and the whole thing had been allowed by Yahweh, so that His plan for Joseph could be carried out. "And now look at the position I'm in - Governor of all Egypt!" said Joseph.

While the brothers were still trying to take this all in, Joseph continued, "Hurry and go back to my father and tell him that Yahweh has made me ruler of all Egypt, and ask him to come down here to be near me - all of you - with your wives, children and grandchildren, and everything that you have, and I will give you the land of Goshen to live in!" Joseph continued, "You will be living near me, and I will look after all of you and provide you with food and everything you need - because there are still five more years of famine!"

The brothers still looked stunned, so Joseph said, "Look - it is me - Joseph! Even Benjamin can see that it's me!" At last they were convinced. They all hugged Joseph - and he hugged and kissed them all - and there were more tears, and they talked with him. Joseph again asked them to tell their father about his glorious position, and all that they had seen, and hurry to bring their father down to live near him, in Egypt.

All those years that Joseph had suffered - being hated by his brothers, being sold as a slave, working hard under Potiphar - and then Potiphar's wife making false accusations - finally ending with three long years in prison - Joseph could now look back and see why Yahweh had allowed it all to happen! He had had to be prepared, and be in the exact right position at the exactly the right time, with Yahweh showing him the meaning of Pharaoh's dreams, to be put into the position of power that he was now in - so that he was able to be in charge of saving many lives during the famine - including his own family! NOW it all made sense to him! Now, Joseph was so glad that he had not allowed his faith in Yahweh to fail, during those bad times!

Sometimes it is like that in our lives too! We suffer many things - and we wonder why Yahweh is allowing it to happen, and we are tempted to think perhaps Yahweh has forgotten us, and lose faith in Him. But afterwards, we usually begin to see that Yahweh has allowed it all to happen for a good reason! Yahweh often tests us - to see whether we will still trust Him, even when things are not going so well. And if we make sure that we never give up trusting Him, He will bless us afterwards - just as He did with Joseph - and another example in the Bible - Job! And of course, His Own dear Son, The Lord Jesus!

Anyway, news got to Pharaoh's house, that Joseph's brother's had come. Pharaoh and his servants were pleased for Joseph, and Pharaoh said to him, "Tell your brothers to load their animals and go back to the land of Canaan - then bring your father and all the family to me, and I will give them the best of the land of Egypt and they will be given the best food!" Wasn't that kind of him! Pharaoh also told Joseph to give the brothers carts to bring their families back in, and that they needn't worry about unnecessary things, because they would be provided with everything they needed, once they had come back! "The best of all the land of Egypt is yours!" Pharaoh told them.

Joseph immediately did as Pharaoh had said, also giving the brothers food and clothing for the journey - although he gave Benjamin 300 pieces of silver and more clothing than the others! Joseph also sent a present for his father, Jacob - ten donkeys loaded with the good things of Egypt, ten female donkeys loaded with grain, bread, and food - and he sent the brothers off with a warning saying, "See that you do not become troubled along the way!"

Now although the brothers were very happy with everything Joseph had given them, and the idea of moving to Egypt and having plenty, they still had one difficult thing to do! They now had to admit to their father, that they had sold Joseph as a slave - all those years ago - and that they had tricked him, by pretending that he must have been killed, by putting blood on his coat! The fact that Joseph was still alive, needed some explaining! They would have plenty of time to think about this, on the long journey home!

They finally arrived back in Canaan, and told their father, "Joseph is still alive, and he is Governor over all the land of Egypt!" Jacob nearly fell over with shock, and his heart stood still. He couldn't believe it! But when the brothers told him everything that Joseph had said to them, and when he saw the carts and all the donkeys

loaded with good things, Jacob got over his shock - and he suddenly felt so much better! He said, "It is enough! Joseph my son is still alive! I will go and see him before I die!"

And there we will leave them - till next time - when Jacob is finally reunited with Joseph - his long lost son!

You can read all about this story in Genesis chapters 43,44, and 45.

With love to you all! Dawn

\* \* \*

PS if you are able to email me with any questions or comments, please do so if you would like to:-  
[dawnbarr\\_hamilton1@yahoo.com](mailto:dawnbarr_hamilton1@yahoo.com)

---

## **Abide With Me**

Abide with me, fast falls the eventide  
The darkness deepens Lord, with me abide  
When other helpers fail and comforts flee  
Help of the helpless, oh, abide with me

Swift to its close ebbs out life's little day  
Earth's joys grow dim, its glories pass away  
Change and decay in all around I see  
O Thou who changest not, abide with me

I fear no foe. with Thee at hand to bless  
Ills have no weight, and tears no bitterness  
Where is death's sting?  
Where grace thy victory?  
I triumph still, if Thou abide with me

**Audrey Assad**



## **Numbers 6:24 - 26**

**The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace."**