

20250928_IWillNotLeaveThee

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[0 : 00] Chapter 37. Now, we did wade through Esau there and Edom and some of the prophecies about Edom. And now we're going to try to get Joseph sold today.

So, we'll see about that. Look at chapter 37, especially those first four verses. At least at this time, but my first question is going to come out of those first four verses.

Now, Joseph dreamed a dream. What was his dream? And here we're just looking for the detail.

Seems like a strange one to me. Okay, they're out binding sheaves. Who's they?

He and his brothers. Okay, so we have 12 sheaves. All right. They're binding. You know what that means, right? This is an agrarian society.

[1 : 26] And they don't have a \$250,000 combine setting up there getting the grain head on it, right?

It's more than that now? Yep, sorry about that. All right. So, they don't have a combine.

They're out cutting by hand. And probably not even the way, when my dad was a boy, the way they harvested where he was from was with a scythe and cradle.

You know what those are, right? They'd cut a swath and the cradle was a wire and wood contraption on it that as they cut the grain, it would lay in the cradle.

They'd scoop it out, lay it down, take another cut, scoop it out, lay it down. That's why they harvested an acre a day instead of 150.

[2 : 36] So, anyway, they're doing it somewhat similarly except that they're probably using a one-handed scythe and they're catching the grain, cutting it.

And then they bind it. And then they're going to take it up someplace and thresh it out in a stationary place. Now, that's why they have sheaves.

And we have it. How many of us remember? Where do you think of, when you think of a sheaf of grain, this has nothing to do with the lesson.

I just thought of it. What do you think of? Where do you see it? Amish country, you will see those.

What else? Yeah, the hymn. He was under a haystack.

[3 : 36] You're wrong. The prison fire. I think of the seal of the Ohio has a picture of the sheaves on it.

Okay, so that's what they're doing. They're binding the sheaves. That's what they're doing. What happens, though? That's not the whole story. They are outbinding sheaves.

Right. So, Joseph dreams that my sheaves stood up erect and all you guys bowed down.

All your sheaves bowed down. Now, this flies really well with the guys, doesn't it? Everybody likes to hear something like this.

Especially brothers, yeah. Do I see any family relationship? Now, read the rest of those verses. Do I see any family relationship lesson here?

- [5 : 06] What else does it say? Well, they didn't like what he said. They hated him even more. Why did they hate him? He's the favorite. He's the favorite.
- Okay. So, they don't like that, right? Now, the result of when they saw that their father loved Joseph more than anyone else in the family, or more than any of the boys, at least, what's their attitude?
- Response, actually. They couldn't do what? Yeah, they couldn't even give him a good word anymore.
- Now, keep going. Keep reading there. Five through eight, at least. Oh, yeah.
- [6 : 36] I'm sorry. I'm sorry. No, I missed the first four verses. Because this plays into it as well. So, what's happening in those first four verses? That was my fault. I'm sorry about that. Okay, they're in Canaan.
- And that's where he's told to be. God had told him to sojourn in that land. He's a stranger there.
- By the way, once God called Abraham, and he said, get up and leave the land of your fathers, they were always strangers thereafter, and will be until we get into the time machine and move to them coming out of Egypt.
- But, that's down the road yet. Okay. So, what's going on there while he's living in Canaan? They're pasturing sheep and goats and camels and stuff.
- [7 : 49] But, they're herdsmen. And what happens? Yeah. Now, there are actually four boys because it says that he's out there with the sons of Billa and Zilpha.
- Or Zilpa? Zilpa. I'm sure I'm not pronouncing that correctly. But, so that would be Gad and Asher and Dan and Naphtali.
- Nevertheless, it's four of his brothers. And, he brought an evil report about them. And, and Jacob, Israel, has shown that he liked Joseph especially because he made him a coat.
- Now, most of us who have been raised as, through, from children through, know most of this in the church.
- We, we know most of this, don't we? But, the coat of many colors, right? Um, so, they don't like him very well.
- [9 : 19] And, um, well, I don't know if he was big-headed, but he was big-mouthed.
- I mean, in terms of, that's a good question, because he's going to have another dream, right? Now, why is he telling this dream?
- They're not speaking peaceably to him. He's not getting the message, is he? But, there it is.
- I don't know why. Now, their, their sheaves stood up, they made obeisance, they can't speak peaceably, they hated him yet, more, for the words.
- And, uh, as we go on, then, he has another dream. What's this dream?
- [10 : 35] Okay, now, when he had the dream and he told his brothers about the dream of the sheaves, the result was they hated him even more.
- So, did he keep this dream to himself? No. He tells them this dream, too. And, he not only tells them this dream, who else does he tell?
- His father. Now, who's the sun and the moon? Dad and mom. Who are the stars? The brothers.
- All right, so, this is the dream. Now, what did, what did Israel do? Israel. Now, what does that mean?

Yeah. Are you saying that even your mom and I are going to bow down to you? but yet, what?

[11 : 52] He kept it in mind. He kept it in mind. So, that would say to me, at least hint to me, that maybe, maybe he sees something coming up.

Like a premonition. I'm going to keep this. Remember, well, no, I don't because I can't pull it up quite right.

So, I'll go on. My question is, why is he antagonizing his brothers? Isn't it enough that he's the favorite that he has the cool coat?

And he's brought, so he's brought a bad report about four of his brothers, at least, to dad. So, he's kind of a tattle. I don't want to read into it more than is there, but maybe they needed a bad report.

I don't know. Nevertheless, oh, by the way, I have another question. all these brothers, including Joseph, who are, we don't need their names necessarily, but are they important or not in God's plan?

[13 : 24] Why are they important in God's plan? Is it because everybody's important in God's plan? God's plan? That may be true, but that's not why.

I know you mouthed it. I didn't hear it, but I know that one person has it. Who are these men? These are going to be the twelve tribes.

God's setting it up. They are not a nation yet. They're a family. family, but God's preparing the way.

Now, this is before he calls them to Sinai, to the Messianic, or not the Messianic, but the Mosaic covenant.

Yes. That's a good question. I don't know. They're named after Heber, a predecessor of Abraham, but to say they were Jews, he doesn't call them a, I would have to, in my little mind, I say Abraham, because that's who God called out and gave the promise to.

[14 : 56] That he was going to call to himself a people through Abraham. Ishmael, Ishmael was Abraham's descendant, but he wasn't, he was not the child of the promise.

So, Ishmael, you sow from Isaac. So that would be Jacob.

Now, the promise was delivered to Abraham. The sign of the covenant or the sign of the promise was future.

Now, to say that Abraham was a Jew, not necessarily. Abraham really was an Assyrian. He was pagan when he was called.

Okay. Israel. Well, and that's going to be interesting that we say that.

[16 : 33] The scripture does not say this was the first. We discern that or infer that from the scripture.

Right. Okay. Yep.

Abraham, Isaac, and Jacob. Okay. And then the tribes aren't delineated yet, but they will be. And by the way, these guys who are fussing around right now are the fathers of the tribes.

Abraham's already dead. No, no.

No. No. A descendant of Abraham, Isaac, and Jacob. And in order to be a Jew, they also have to adhere to that lineage.

[17 : 59] That is, you know, we can get into splitting illustrations, and I want to be careful about that.

But when the Lord delivers the word, look, don't just say that Abraham is your father. God's able to raise up children of Abraham from these rocks, if he so desires.

So, what makes a Jew a Jew is the descendant through Abraham, Isaac, and Jacob. Through the, yeah, Jew through the flesh.

So, what makes a Jew a Jew?

They are reckoned Jews. Yes. And God reckons them Jews. But they, they, the Jewish convert submits to the circumcision and also to the law.

[19 : 12] The law, the Mosaic law. So, in the, those who adhered themselves to Israel, Israel, the nation, had to do that.

They were the proselytes. They could be, they could have been born Gentile, but they were Jewish proselytes.

The Ethiopian eunuch is an example. We, we hear about the Ethiopian eunuch, and this is after the death, burial, and resurrection of the Lord Jesus, and he's coming out of Jerusalem after the Passover.

Well, the only way you could go to the temple for Passover is if you're a Jew. Or after Pentecost, I'm sorry. And the only way you could go to Passover or to the temple is being a Jew.

Well, that's the point. He was. And he was adhering to the law. He was a proselyte.

[20 : 22] That is, he became a Jew. And he attached himself. And the Mosaic law is going to allow for that. After the, but at this point, God has not called them a nation.

He will get to that in the prophets where he describes to them, in very graphic scenes, he will describe to Judah who's being judged, or Israel who's being judged, because of their idolatry and their lack of adherence to the law, he will describe in very graphic terms, an allegory of what they were like before he, as it were, married them.

And that will be at Sinai when he offers the covenant, and they get the covenant of the law. But they're still Jews, because they're in this descendant line.

Yes. Right.

Everybody in his household. Yeah. Yes. Yeah.

[22 : 11] It's a big deal. Now, what's happening today with Judaism is very similar to what's happening today with the church?

A lot of people who are, who are Jewish by ethnicity, their hearts aren't with God. A lot of people are going to be meeting this morning, and their hearts aren't going to be with God.

They're going to call themselves a church, but they won't be a church. So, we do have to be careful with that, as well, when we're talking about it. But, as far as which is the first one, I'm going to, I'm going to hold to Abraham, Isaac, and Jacob, and that line.

Yes. Do they explain where they get that mother?

I would need... No, no. And we're going to get to that in this study real soon.

[23 : 47] Because if it's through the mother, then it's not there. Because none of these guys are going to marry within the family. They're all going to marry Canaanites.

All of them. And, well, we may get to it. I'll just remind you.

I plan to get to it, of course, when we get to the next chapter. Which we don't teach in Sunday school nearly as much as we do this chapter and the one and 39.

But remember the lineage of the Lord Jesus Christ. Now, they were a nation when they came into Canaan under Joshua.

So, since we're on this, I'm going to go here anyway. We'll... Bear with me. We'll be reminded of it when we actually get into this.

- [24 : 50] So, they were a nation when they came into Canaan, right? What was the first city that was given over as the first fruits to God?
- It was wholly committed to God. Not one thing was to be left alive. It was all to be sacrificed. And all of the gold and silver and iron and brass was to go into the tabernacle.
- Which city? Come on, you know it. Jericho. Jericho. Jericho. Joshua fit the battle at Jericho.
- And, well, God fit the battle. So, here we go. Every person, man, woman, child, was given over to God.
- That is, killed. Except one. Household. Who was that? We know. Who was it?
- [25 : 52] Rahab. Well, now, hang on a minute. Rahab's a Canaanite. But she's a Canaanite who said, we know.
- She said to the two spies. We know. That the God of Israel is God in heaven and in earth. And we have no one.
- All of fights gone out of us. I know. I'm paraphrasing. But we're terrified of you because of what God has done through you. And we know this is given to you.
- And because of that, she hid the spies and got them out. And they said, hang this rope over your window. If you want somebody to be saved, sounds like the ark to me.
- You want somebody to be saved, they better be here. And everyone else was killed. Rahab was saved. What's remarkable about that? Rahab is in the lineage of the Lord Jesus.
- [27 : 02] Ruth or Naomi and her husband go into Moab.
- Because there's a famine. They go into Moab. She gets a couple of daughters-in-law. Everybody's dead. Her husband, her sons.
- One daughter-in-law comes with her. Who's that? Ruth. She's a Moabitess for crying out loud. What do we know about her?
- She marries Boaz. Oh. And Boaz is the grandfather of Jesse, who is the father of David.
- David. Who is going to be the father of the Lord Jesus Christ. That's why I ask, how is it that they run through the wife, through the mother?
- [28 : 14] I'm not sure about that. Mary is also descended from David. Yes. But David had a lot of wives.
- So she's not married. She's not descended through the same exact line. It's spread by that time. Yes. You say a Jew is a Jew that's circumcised in the heart and believed God.
- Okay. Okay. Not in this context and not in the context of the Old Testament and the law. In the context of the day of grace, yes.
- Yes. But. And that is by illustration, by the way. They're not. It's not that God set aside Israel totally.
- He says he didn't. He said he's going to preserve them. But. But. But.
- [29 : 17] In terms of salvation today. In this day of grace. Under this dispensation of the grace of God.
- Salvation by grace through faith. That not of. Yourselves. It is a gift of God. Not of works. Lest any man boast.
- Christ. So. The apostle Paul will say there early in Romans. He says God has aligned everyone under sin.
- Jew. Gentile. Everybody's under sin. So that God can be. Both just and justifier. He can be the savior of all. And it's going to be by his grace.

[30 : 53] And both of those situations, number one, the rabbinical teaching is not scriptural. They're not to be confused. The Bible is not the same thing as the commentary.

All I'm saying is they are a nation. And my question remains, what biblically do I say that says it has to come through the mother and not the father?

Or is it food for thought that is going to confiscate things? I want to be careful with that. See, whether it comes through the father or the mother, it's got to be consistent.

And one more. And we know for sure that Solomon's aren't. And the Messiah comes through Solomon. Yes.

Yes, yes. Yes. Well, I personally think so.

[34 : 07] Does that have faith? Does that have faith? Does that have faith? Does that have faith?
No, and it doesn't specifically say that Rahab had faith.

Yeah, it doesn't say that she, the scriptures doesn't say anything about that.

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I have, I have heard it, but it's, I'm, I'm just saying, scripturally, I'm not sure that that really makes a difference.

[35 : 28] What makes the difference is what God says about his, the way he moves. There is a certain side of a certain form of people that they may be.

There is a certain form of people that they may not be. There is a certain form of people that they may not be.

Yeah. But that is very post-Scripture. Right, right.

I'm just, I'm just, that's well beyond me. That's well beyond me. Why would the Jewish faith have the Old Testament as their writing book?

With all these Old Testament basically in the church and all of a sudden. How does it do?

[36 : 54] Let's see. Well, I haven't seen it supported as to the reasoning. That was my question. Yeah, a Jew is a Jew because of matriarchal lineage.

I just haven't seen it supported. I don't know. Hmm. hmm okay so I'm going to move on so back to my question here Joseph is setting himself up he has given two dreams to his brothers the first one made them angry so angry they hate him even more than they hated him before now he's given another one they hate

I'm sure it just smoothed the water over so now they can't find anything good in him and frankly I wish my brother wouldn't act like this it'd be hard to get along with wouldn't it now why is he doing this does he just enjoy being the outcast perhaps what I do know is that God is setting it up to take it to take this family into Egypt well he probably should have been but nevertheless whether it's innocent whether he's haughty whether he's socially unaware whatever the reason what we do see is that that

God's plan is marching forward and he's setting this up he's gonna send Joseph into slavery well thanks Lord that's exactly what I wanted it's not gonna go well for three or four years there either no no that was a nightmare but the Lord's plan is being executed I agree with that the Lord's plan is and after it all unfolds and after Joseph accepts his brothers in Egypt and tells you they're gonna remember that it was foretold through those dreams and they'll see that God did it

I think it's like Jesus when he taught his disciples and so much that he taught them they didn't realize what he meant until after the resurrection and the ascension and then it was like oh that's what he meant and this was the point even even after he told even after Jesus told his disciples outright I'm gonna be delivered into into the hands of the Jews and the Romans and I'm gonna be killed and then I'm gonna be buried and I'm gonna rise again no no that's not what's gonna happen I can get locked into something pretty solidly can't I and be obscured but at this point we're going to get ready with verse 12 we're not going to go there today we're gonna get ready for verse 12

[42 : 14] Jacob's going to ask him hey I have something for you I have something for you to do and then we didn't get him sold but we will eventually have a wonderful day