

# 20250921\_IWillNotLeaveThee

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- [ 0 : 0 0 ] As Israel and his family sojourned in the land, last week we got into Reuben.! How shall I word this? Reuben did an immoral act and he went to his father's!
- And lay with her and Israel heard of it. Now, later on when he talks to his sons as he's preparing to depart this life, he's going to mention that. But that's just an aside.
- Now, the sons are all listed according to their mothers. And now we come to verse 27 and that's where we'll begin.
- Chapter 35 verse 27 is where we will begin. So, how does it start?
- Okay, Jacob comes to Isaac. Isaac's pretty old now.
- [ 1 : 4 1 ] But, in fact, where is Isaac? He's in Hebron.
- Now, I don't have all of my geography real well on Israeli geography, but it's interesting.
- Those of you who have maps can tell. So, he's in Hebron. And what's he going to do there in Hebron while Isaac is with him?
- Or, while Israel is with him? It's a pretty big deal.
- What's he do? He dies. That's pretty big. I don't know why I thought of this when I said that.
- [ 2 : 5 9 ] Although, I remember somebody talking to my dad one time. And I was a boy. And he was talking to my dad.
- And it had to do with the Lord's return and resurrection of the dead and those types of things.
- And this guy said, well, I've never, that's never happened. Or, I've never seen that before. Or something along that line.
- And dad said, well, you know, two months ago, my cow did something she's never done before. She died. Well, just because it's never, you've never done it before, doesn't mean it's not going to come, does it?
- Okay, so Isaac dies. How old is he when he dies? 180. 180.
- [ 4 : 0 7 ] And he says that, or the word says that he was old and full of days. Well, 180 years is pretty full of days, isn't it?
- Now, this isn't anything close to the patriarch or to the original time spans. How old did Adam live? Yep.
939. And a lot of them then were living 900 years, 800 years.
- And, um, Methuselah, how long did he live? 969 years.
- How long did Enoch live? He's still living, isn't he? Okay. Enoch, Enoch walked on the earth 300 and some odd years.
- [ 5 : 1 9 ] I forgot exactly what it was. But Enoch lived for 300 and some years and then it says that he was not for God took him. That is, just one day he was walking with the Lord and Jesus said, we're going to heaven instead of home.

Or, we're going to permanent home instead of temporary home. Anyway, still, for our thinking, 180 years is a long, long life.

He, now, he could still draw Social Security, but I, sorry about that. Okay. Oh, the, I don't know when that started being common.

I just wonder why they're doing that. I don't know. But I have heard, have you ever heard, uh, well, he got his wings.

Or she got her wings. Now that's even weirder. You know, but some people will develop things that, right, we're not going to become angels.

[ 7 : 00 ] As far as the term God took him, I don't know. We do know this much. We do know this much. We do know this much. There is nothing that has come into our life that God has not foreseen and allowed.

He's, we, we get that in 1 Corinthians where he says, look, there's no trial that has taken you. So, the King James puts temptation and that's, that's an accurate translation, but that's the same word as trial elsewhere.

So, there is no temptation. There is no trial. There is no suffering that has come into your life, God says, except is common to man. That is, it happens everywhere.

But, yes.

Right. Right. Well, he doesn't say in Corinthians that God tempts you. It says, there is no temptation taken you, but such as is common to man.

[ 8 : 20 ] And God will not allow you to be tested. And we'll get to the rest of that where God does not tempt. God, look that up.

It's in James. Yes. I forget. I think it's in chapter one. But, God will not allow any temptation to come into your life, he says, but such as is common to man, but will with that send a way of escape that you can bear up under it.

Now, my thinking of a way of escape, by the way, is I don't want to bear up under it. I mean, now I know that never comes into your mind, but when I pray for the way of escape, I want it away.

I don't want, in human flesh, I don't really want the grace of God to be sufficient for me to bear the burden.

I want the burden gone. Okay, a little bit of burden. Just enough to get me stirred up.

[ 9 : 33 ] And, and sometimes I won't admit that. Did you find that? Okay. Well, I'll... Here it is.

Let no man say, start it again. Okay, there's the issue.

Now, it's not the testing. The qualifying phrase in there is...

What's the qualifier? By evil. Okay? It's impossible for God to, to deal with the evil as far as from him.

See, God is not moved or tempted by evil, nor does he tempt any man with evil. So, and...

[ 10 : 49 ] My temptation to flatten the tires of my neighbor because he ran over my cat is not from God.

I wish you wouldn't have read that because that's the part I always leave out.

The temptation to evil is built in. It's part of the fall. Because I'm drawn away of my own lust.

So, I don't know if that clarified it. God does allow it though. It doesn't come in without God's knowledge.

The big one that I think of all the time as exemplary for the extreme example is Job.

- [ 12 : 00 ] So, God... God calls a meeting in heaven, as it were. And all the heavenly hosts have to assemble. And that includes...
- Satan. When God called... Okay. I don't understand in my small mind how the rebellious Satan gets cast out of heaven, but when God speaks to him, he has to obey him.
- I don't... I may not be able to comprehend that, but I don't need to. I just need to recognize when God spoke, Satan came.
- Now, Satan said, hey... Well, actually, God started it with, have you reckoned my servant Job? Boy, he's an upright man. And Satan says, well, he's upright because you blessed him.
- And you protect him. But if he had to suffer, he wouldn't be so cool then. See, he must have been thinking about me instead of Job.
- [ 13 : 10 ] And you beat him through Job. And you beat him through Job's work. And you beat him through Job's work. And you beat him through Job's work. And you beat him through Job's work. And you beat him through Job's work.
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- Yeah. Yeah. I forget which letter that's in.
- That's a Pauline letter. But for whatever the case, God allowed Job to touch Satan.
- Allowed Satan to touch Job. But he didn't allow him to kill Job. He said, you can't take his life. Now, no.
- [ 14 : 27 ] Yes. Saul was troubled by an evil spirit sent from God. Yes. And there are other verses. We have to be fair with this. There are other verses where God says, I'm going to frustrate his counsel by sending this.
- Now, again, in my small mind, I don't get how free will and God's action and why did God do that kind of thing.
- The evil there, I'm not sure I can interpret that as evil being wicked kind of evil. Well, that might be a disturbing thing.
- I don't want to minimize it. I just don't know myself. But, somewhere in that sovereignty of God, he allows, see, God told, now we're jumping, I'm jumping all over, but God told Samuel to anoint Saul.
- But he anointed Saul even though God said, I will show them what sort of king they will get. So Saul was a man after men's own heart.
- [ 16 : 03 ] That is, he was tall, he was handsome, you know, all this stuff. But, he was also wishy-washy on the Lord as far as whether, I mean, he can, later on in his career, he even went so far as to consult medium.
- And, he, he ignored Samuel's order, the word of God.
- Now, Samuel spoke the word of God. He was a prophet. So, when God spoke to Samuel and Samuel said it, it's thus saith the Lord. And he told Saul to kill Agag and all of the stuff.
- But Saul didn't. Saul didn't do that. And Samuel came and he said, Saul, you haven't done what I told you to do.
- And Saul said, yes I have, I've done everything. And Samuel says, and what meaneth the bleeding in my ears? He heard the sheep. If you did what you were told to do by God, why do I hear sheep?

[ 17 : 26 ] Oh, well, well, I, I held those back for sacrifice. And another time, he sacrificed himself instead of waiting, he did the sacrifices instead of waiting on Samuel, which he was supposed to do.

Now, those are other stories, but God knew what kind of man Saul was going to be. And he allowed that troubling, and it does say that God sent an evil spirit to trouble Saul.

I don't have, I don't have, well, it sounds better to me, but I don't know that that's true.

It sounds better to me. But, as far as what befalls me in this age, the Apostle Paul, well, God says through the Apostle Paul in Corinthians, that every, everything that comes into my life has first passed through the hands of my loving Heavenly Father.

I'm going to need to remember that. I'm sorry, with the what?

[ 19 : 01 ] I'm going to guess it's, I don't know where it is. It's in 1 Samuel, and it's going to be where he's talking about Saul near the end when Saul is angry with David and, because he's jealous of David.

that started to brew when, 1810, and, it has to do, it, it started up with David.

Now, David and Goliath, how many of you see David as a little kid in your mind? Yeah, only a boy named David, only a little sling.

The slings were used as weapons of war for many, many years. in fact, the tribe of Benjamin had slingers, all of who could hit.

They were all left-handed, and they could all split a board at such and such a distance. I've forgotten what it was. They were deadly. And, when David approached and brought the food to his brothers there, when Goliath was accosting Israel, David, it had already said that David was a valiant warrior.

[ 20 : 57 ] So, he's not this little, he's not a little boy, he'd already been tried in battle. But, he was the only one that God sent against Goliath.

And, after he kills Goliath, then, Saul has slain his thousands and David his ten thousands.

That kind of got on Saul's bad side. Big and he had quite a bad side to get on. Now, I'm going to come back to Genesis.

But, so, here we are. Verse 27. Okay? And, he died.

He was gathered to his people. He was old and full of days. And, who buried him? Jacob and Esau buried him. So, they're still now, when we say they're living together, these are huge herds.

[ 22 : 11 ] So, they're not necessarily from here to Ron's house together. together, but, they're together enough that they're in proximity.

Now, we are not told they buried him. Now, we're not told right here, where are we? But, we do know later on where they buried him.

And, we aren't told in God's word, when Rebecca died. Who was Rebecca? Jacob and Esau's mother, Isaac's wife.

So, we're not told when she died, but we do know that both she and Isaac were buried in the same cave, in the same sepulcher, if you will, as Abraham and Sarah.

because, well, if you get in your time machine, you can go to chapter 49 of Genesis, verse 29, and it tells you, this would be, when Jacob is charging his sons regarding his burial, he says, what, if somebody who's pulled that up.

[ 23 : 48 ] I'm about to die, very mean with her fathers, in the cave, in the field of Ephraim, the hedgehog, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought, he bought, along with the field.

Verse 31, there they buried Abraham and his wife Sarah, there they buried Isaac, his wife Rebecca, and there I buried Eli. Okay, so we know that those are buried in that cave, the family plot.

The one wife, Rachel was not buried there. Rachel was buried near Bethlehem. We don't know exactly where, where, under an oak, yeah.

A lot of things they did under an oak, it looks like. You know, that's where he buried the idols, that's where Abraham set up camp, and so forth.

Okay. they weren't addressed specifically, but they were included.

[ 25 : 24 ] He said all the strange idols, and it does say that the whole household gave him all the idols, and the amulets, the earrings, and that had, I don't know what to call them, charms, that kind of thing.

Charms, not so much as you give your grandchildren on a little that don't mean much, but these charms were supposed to carry actual magic.

I'm, yeah, a rabbit's foot. St. Christopher's Medal or something like that.

You know, the idea that somehow if I carry this, I will have good fortune or I'll have protection or something. So, it's, native animalistic religions are gaining in North America.

And it comes with, it comes with some of the, I think it's an outgrowth of the critical theories where everything's, anytime I'm, I'm lower than you, you're wrong theories.

[ 27 : 07 ] And so, if you're going to be, if your heritage is Chippewa, you need to worship Chippewa animalistic idols.

So, our friend in Blind River, there's a, there's a First Nation right next to them, Chippewa and Ojibla, and he used to work on the reserve quite a bit and this lady said, I'll make you a dream catcher.

And he kind of, you know, you know, I don't want that hanging. She said, no, no, this one has magic. And she was serious. it's increasing, by the way, in, in North America.

That's interesting. So, there, there's where they bury him. Now we are ready for a real interesting chapter, chapter 36.

And if you look at that, we're going to take a vote. How many want us to read every one of these descendants?

[ 28 : 33 ] How many of us would rather just talk briefly about it and move on? Okay. I agree.

Because most of these descendants are not mentioned again. However, Esau and Seir are.

And so we'll look at that. But this, this chapter is devoted to the descendants of Esau and Seir. And a couple of points here.

Verse one. Because this will help me when I study the prophets. Verse one, what does he say? That's right.

That's the point. Esau is Edom. So when you read in the prophets, Edom, it means the descendants of Esau.

[ 29 : 45 ] The Edomites. So if you see Edomites or if you read Josephus, he will call it Edomian. Edomian. Edomian. Edomian.

that they were exalted on the day and have the same thing I don't know that that that's the way it's written and why I don't have a specific answer for why he dealt that way

I can only surmise that hey don't get them confused because the Lamech that you're talking about the descendant of Cain he's the one that said God said that he'd repay seven times I'm going to repay 70 times he said to his wife I have you know I've killed a I killed a man because he wounded me and I killed a boy because he spoke badly about you know that kind of stuff he was bragging about God God laid it upon I think I take it this way for that Lamech God may have put a sign on my forefather Cain that he had to wander and he would be a wanderer and he would never really be accepted in this other by this other group kind of thing but I'll tell you what

I'm going to do better than that I it's kind of a defiant thing or at least that's the way I read it okay but back to here the descend Esau is Edom so when you read in the prophecies about Edom or Edomites you know they're the descendants of Esau and it doesn't have to be the later prophecies it's going to be as early as Exodus isn't it because the children of Israel were not allowed to settle in that area God said I gave that to Esau's descendants that's not yours you're not going through there so back to the point here and then it tells about his wife and sons and daughters now I'm not going to go through all the names thank you but I did go to some of the prophecies about Edom the later prophecies if you'll turn to Ezekiel chapter 35 you don't have to turn there you can just listen if you'd rather but it's taken from Ezekiel chapter 35 and we'll get just this much history this has to do with the ten southern tribes or the ten northern tribes and

[ 34 : 22 ] Judah and Benjamin Benjamin the Judeans this is after the split in the kingdom we know that what will become called Samaria we know that they forsook God earlier as as a whole as a whole they forsook God earlier incidentally they did that because it seemed politically expedient to do so he set up the king set up idols and a worship center in the south and in the north because he didn't want the people to keep going to Jerusalem because he thought if they keep going to Jerusalem pretty soon we're going to be united and I'm going to lose my kingdom that was what started it anyway they forsook the

Lord what happened what did God do God raised up what Assyria he says specifically I raised up Assyria and he took them into captivity that doesn't mean every single person but many so he took them into captivity and then 70 years later what happens to Judah did they learn the lesson no so who did God raise up for Judah Babylon and he carries most of them to Babylon now now we get to this prophecy that's what the prophecy is about so in Ezekiel chapter 35 you get the prophecy more over the word of the

Lord came unto me Ezekiel saying son of man set thy face against Mount Seir and prophesy against it Seir is equivalent to Edom now he's going to say not only what he's going to do but he's going to say why he's going to do it thus saith the Lord behold I'm against you and I will stretch out my hand against you and I'll make you desolate I'll lay your cities waste and thou shalt be desolate and you will know that I am the Lord because you had a perpetual hatred and has shed the blood of the children of Israel by the force of the sword in the time of their calamity now who brought on their calamity they did who punished them

God but Edom participated now Edom wasn't the primary but it will go on if you keep reading in that chapter it says you clapped your hands at their demise basically God says look yes they did wrong yes I punished them and because you said good for them I'm going to destroy you that's what he said so in Obadiah Obadiah he prophesies I only have Obadiah 12 I don't that's because there's only one chapter so starting with verse 12 do not gloat over your brother's day the day of his misfortune and do not rejoice over the sons of

Judah in the day of their destruction don't boast in the day of their distress don't enter the gate of my people in the day of their disaster don't gloat over their calamity in the day of their disaster do not loot their wealth in the day of their disaster now who brought on Judah's destruction they did who chastened them God did he used Babylon to do it God chastened them but because Edom went in and said hey they're to wreck we're going to take advantage of this don't stand at the fork of the road to cut down the fugitives don't imprison their survivors God said because you did that I'm going to punish you so that that's going to be the result that's the further testimony that God gives against

[ 40 : 06 ] Edom and he tells them why now incidentally there is one famous person that we get in what commonly is called the New Testament although it's actually in the four gospels this person shows up real early he's an Edomite do you remember who he is Herod the Great so called king of the Jews at the time who's born Jesus Christ the time of the incarnation the king of the Jews isn't a Jew he's not of the line of Judah he's not of that tribe later on

Rome has set him up as king because he bartered it he basically bought the kingdom now he did some things like to smooth it over because an Edomite king of the Jews right now so what had herded the great build that everybody was impressed with the temple he rebuilt he rebuilt the temple big time so that when Jesus disciples are walking with him they say look at this isn't this something and Jesus says time's coming when not one stone will be left on another and he uses Jesus will use that as an analogy or an allegory if you will to his own death burial and resurrection when he said it'll be torn down and

I'm going to raise it up that's but Herod the great was an Edomian we get that from Josephus actually it's not specifically stated in scripture so that comes from a separate history but you're right the Romans set him up he bought he basically bartered well I can get you this much tax if I can be king kind of a deal they bid for the kingship and by the way at this time the high priesthood was done the same way the high priesthood was bought it wasn't handed down like it was supposed to been and Rome did that with not just with

Israel Rome did that with everybody that they conquered the idea of conquering wasn't just for I can have control it was for money if we conquer this nation or this people we can extract taxes from them and the idea was and that's why the tax collectors were so well liked in Israel was because okay this guy goes to Rome he says I want to barter for the taxes he gets it then he hires these people they barter from him and the idea is who gives me the best cut so that when it gets down to you going to the tax collector the tax collector takes his cut he sends what he takes from you he takes out his share he sends that on that guy takes his cut he sends it on and it goes to

Rome that's how they worked it that's why they worked it that way now they did some things that were good they paved the way for law and order they made it possible to travel in the world the Pax Romana made it possible to travel most of the world fairly safely compared to what it had been you didn't have to always take your own army so that that shows us God's working because he's going to raise up a Roman citizen to be the apostle to the Gentiles he's going to be a Jew but he's a Roman citizen and he's going to be the apostle to the Gentiles the apostle Paul is going to be a Roman and he travels around with the ability that he has because he is a

[ 45 : 26 ] Roman and because they were running the world and having done that I must stop okay have a wonderful week God bless you this week we'll get with your leave we'll get to the dreamer