

20260118_IWillNotLeaveThee

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Date: 18 January 2026

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- [0 : 0 0] Very thankful for God's love and grace when you think about it the creator and sustainer of the universe! in the day when he says, look, if you trust me, if you trust me and believe what I say, then you can have eternal life and you don't have to work for it. I'm going to give it to you. That's wonderful. That's wonderful. So, we, however, are even pre-law yet.
- But here we are. Where are we with Jacob and his family? This is easy. We are still in Goshen. We're still in Egypt. All right. So, we're ready to begin with chapter 49, verse 1.
- Now, Israel is going to call his sons together. So, what does he say to them? Gather round so that what?
- Okay. So, that I can tell you what's going to befall you in the last days or later days.
- So, now, he's going to go through and he's going to name each one. And we'll see what he says about them very briefly unless you want to dig into it more deeply. So, the first one coming up is the eldest. Who is it? It's Reuben. What does he say about Reuben? How does he describe Reuben?
- [2 : 2 6] Reuben? He, I'm sorry? Okay.
- Okay. All right. Well, he's the beginning of my strength. So, he's the firstborn.
- Reuben. But what does he describe about Reuben? What's Reuben like, does he say? He's unstable. Right. Sometimes Reuben does good things. Sometimes Reuben does really bad things.
- And the one he remembers, what does he call his attention to? Right. This was a while ago, but Reuben had relations with one of his father's minor wives, one of his concubines. So, well, she's secondary. She's not the primary.
- So, who's next? He lumps them together. Simeon and Levi. Now, what's he say about them?
- [4 : 0 6] Okay. Okay. And what? They're cruel? Because they killed men in anger. Now, do you remember what he's talking about?
- Yes. This had to do with Shechem and their trick, if you will, their deception with the men of Shechem, and then they slaughtered them. All right. Now, what else do you know about Levi specifically?
- Levi's descendants? That's right. Isn't that something?
- Levi, God is going to use Levi's descendants to become what? The priests of Israel. So, but notice what else he said. I will divide them in Jacob and what? Scatter them in Israel.
- If you remember, when Joshua takes the land, God tells them, and he actually told them, I think, when Moses was talking to them, that Levi was going to have no land promise.
- [5 : 5 2] That is, Levi's portion was who? It was God. That's going to come much later, but Levi's not going to get a portion of Canaan.
- Again, they're going to live amongst the tribes. It doesn't mean they don't own land in Israel. It just means they don't have a territory.

Remember, well, it's not real important at this point because it's not revealed yet, but if you think about your reading that you've done before, you'll remember that each tribe was allowed a geographical area.

And then part of the law was the law of Jubilee. And on the year of Jubilee, what happened? Do you remember?

Well, one of the things that happened was all the Israelite slaves were freed, but the other thing that happened, actually that happened every seven years, but on the year of Jubilee, all the land that had been bartered away for money returned to the ancestral group, or it was supposed to.

[7 : 25] One of the judgments was they weren't doing that. And on the year of Jubilee, also every, they were to, that also would have fallen on one of the seven-year stretches.

Every seven years, they had to leave the land, what? Yeah, they had to let the land rest, lay it, let it lay fallow, and gather the volunteer crop.

Okay. I think so. And incidentally, or it's incident to that.

It's incidentally to what I just talked about. I don't mean to chase this rabbit too far. I'll stop here. But in practical terms, have you ever heard someone talk along this line, well, Israel, God said Israel shouldn't have any people who couldn't eat, therefore the church is responsible to feed the poor.

Something along that line. How was Israel supposed, according to the law that God gave through Moses, how was Israel supposed to provide for food for poor people?

[8 : 56] Don't glean, don't cut the grain clear into the corner. So what?

They're supposed to come and glean the field. Remember Ruth? She went with the gleaners. And Boaz said to his people, hey, leave a little extra for this girl.

But the point of it is, they didn't expect, or God did not tell Israel to just give them. He told Israel, provide for it.

you don't clean up the corners. Let that lay, and they'll go get it. That's incidental. So, Simeon and Levi, cruelty.

Now we come to Judah, and he talks, he gives a lot more about Judah. I wonder why. What's he say about Judah?

[10 : 10] A couple of things that stand out. Now, this is before there's a king. This is before there's a law. This is before there's a nation, if you will.

There's still a family. Yeah, your brothers will praise you and bow down to you. What else does he say?

Okay. How does he describe the tribe of Judah? He'll be like a lion's whelp. He'll be on the prey.

How else? Somebody's already mentioned this. The scepter will not. Okay.

Okay. And unto him shall be the gathering of the people. Now, the first king that comes in Israel isn't going to be from the tribe of Judah.

[11 : 23] Judah. But that's God's God's prophecy is that Judah's going to be the kingly tribe. And then he talks, then he goes on to say his garments will be washed in wine and his teeth white with milk, meaning he'll be prosperous.

that is really going to be fulfilled in whom? That's going to be fulfilled in the last king, right?

The one who will sit on the throne of David. In fact, if you go to Revelation chapter 5, it's interesting when I was reading, okay, Judah is a lion's whelp.

Go to Revelation chapter 5 and start with verse 1. I won't read every word, but you can check the context.

I saw in the right hand, this is John in his vision in heaven. The angel is holding a scroll of him that sat on the throne a book sealed with seven seals.

[12 : 50] And I saw a strong angel proclaim with a loud voice, who is worthy to open the book? And no man in heaven nor in earth or under the earth was able to open the book.

And I wept because no man was found worthy to open the book and read it. And one of the elders said to me, weep not, behold, what?

The lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof.

As far as the scepter is concerned, if you went to 2 Samuel chapter 7, you would find there where God says of David, I'll set up thy seed after thee.

Pardon me, please. I'll set up thy seed after thee. I will establish the throne and your son who comes from you will build a house for my name.

[14 : 03] That is, he will actually build the temple. He's talking about whom? Solomon. Okay. He will build a house for my name.

I'll establish the throne of his kingdom forever. I'll be his father. He'll be my son. If he commit iniquity, I'll chasten him with a rod of men and the stripes with stripes from the children of men.

But my mercy will not depart away from him as I took it from Saul who I put away before you. And your house and your kingdom shall be established forever before thee.

The scepter will not leave the tribe of Judah. Now, by the way, verse 21 of that same chapter, David is responding, who am I that you say these things about me?

And verse 21, in inspiration from God, he says, for thy word's sake and according to thine own heart thou hast done these great things to make thy servant know them.

[15 : 17] Okay. That's Judah. Now, who's coming next?

Zebulun. He doesn't say much about the next few, does he? But, he tells Zebulun's going to live by the sea and he'll be a haven for ships.

Issachar. Yeah. Well, you, not necessarily, but, Issachar will be strong, he'll be able to bear burdens, he'll become a servant.

Verse 16, Dan, he'll be, he'll be a snake in the grass. I'm not sure what he means by that.

But, he says he'll strike at the horse's heel and causing the rider to unseat. Now, verse 18 seems to be an interjection because it doesn't talk about any of the sons, but what does he say?

[16 : 44] I'm sorry. Yes, I'm, now, he's talking to God there. And, for us, that's what we do.

Romans chapter 8. The whole creation groans as it were waiting for the for the day when God reveals his church.

And, all restitution will be done. We look forward. I think Titus is it where he says that we look for the blessed hope, the hope of the rapture, coming, when we're caught up with the Lord.

Okay, so, verse 19 then. Gad, Joseph.

Now, he has something to say about Joseph. So, how does he describe Joseph? Okay.

[18 : 27] He's going to be, he's going to be a grapevine that produces much fruit. Some of this is almost what Joseph has, what God's used Joseph to already do, in that, look, the archers have shot at you.

I don't know whether that has to do with what the brothers did or not, but, nevertheless, he says, the archers have grieved him and shot at him and hated him, but his bow abode in strength.

His arms were made strong. By whom? that's right. The hands of God. Notice here, everything, everything in the prayers that we've ever seen so far in scripture really relate to praising God.

They relate to an acknowledgement of God and his providence. God so, anyway, he goes on to describe there the prosperity of Joseph and then he finishes up with Benjamin and Benjamin will be known, well, I'll ask you this first.

What's he say about Benjamin? Benjamin he'll be ravenous as a wolf. He'll, that has to do with battle.

[20 : 15] Now, the tribe of Benjamin was, will be described later in terms of the warriors as having tens of thousands of men each who could sling a stone at, I forget what it, what he described, at a rod, I think, and not miss.

They were accurate, they were, they were warriors. He's going to raven as a wolf. Okay, now, by now we're at verse 28, he gives some last charges.

What does he tell his sons? Where?

Okay, I want to be buried in the sepulcher where Abraham and Isaac and all right.

In fact, he describes who else is there. Verse 31, that's where who's buried. Abraham and Sarah, Isaac and Rebecca, and there I buried Leah.

[21 : 49] Well, what about Rachel? she's buried near Bethlehem because she died giving at childbirth when Benjamin was born.

So, she's not buried in there but the rest of them are. And then what happened?

he said his last thing, pulled his feet up, and we see this phrase several times.

He yielded the ghost or the spirit. He yielded his spirit. His spirit left the body. Now, at this point, how old's Jacob?

You're 147 years old. How long had he lived in Goshen? 17 years.

[23 : 06] Remember when Pharaoh asked him how long have you lived on this earth? And he said, well, I haven't lived nearly as long as my father's and I've had kind of a miserly walk through this world is kind of the way he described it.

I'm only 130 years old. Yes. I think later days.

I don't think it has to do with necessarily after the rapture and after the tribulation. I well, it'll be the thousand year reign when they when their possession is totally secure and they actually do fulfill becoming priests, a nation of priests.

But I don't know if that prophecy is necessarily just connected to the end time because he prophesies in here about the scepter not leaving Judah and because of that we know that God told David exactly the same thing.

So that was for then but he does say last days. I thought it meant later days. Anyone else before we go?

[25 : 03] As in the unto Judah shall be the gathering of the people?

Possibly. I that it doesn't preclude that at all. We know that all of the people did gather unto David eventually and stayed they gathered to David.

Initially the tribe of Benjamin didn't want to be with David because they were Saul's people and what have we to do with you son of Jesse thing but then David was made king over Judah and then eventually David was made king over all of the tribes and all of them followed him and then and they stayed that way under Solomon but then they split again after Solomon so!

It could be it surely doesn't preclude that yeah I don't know I don't have any personal knowledge of that kind of thing I've heard that but I don't know how much of that is I've never heard it I've never heard it from a cabinet member or or the prime minister or anybody like that I've heard other people say that that's going on but I've never heard actually an Israelite say that no in fact most of them are agnostic at best most are quite secular they have a very obviously

Israel modern Israel the state that we know of now is not a theocracy they left the theocracy though back when they chose Saul but but they're certainly not a theocracy now now that's not to say that the religious the religious Jews the practicing Jews don't have a lot of say in the laws they do there are some of the laws that are enforced from the Mosaic covenantal laws but not all of them and modern state of Israel allows well they have they have Muslims on in the parliament and at least one justice of their supreme court is

[28 : 55] Muslim so so the Israeli Arabs have the same citizen rights as Israeli Jews so they're they're not they're not what it will be in the kingdom when he said there will no longer be a Gentile trampling the court which is a prophecy for the millennial kingdom but as far as talk about the 12 tribes I don't know okay so his last charge is bury me with my fathers he's been in Goshen 17 years by the way how long has the famine been over 12 years Goshen apparently is a pretty nice place to live because they haven't as a as a tribe they haven't moved back so beginning okay now what does

Israel what do the people of Israel his house his family I'll call them the Israelites what do they do with his body well what what happened for 40 days okay who embalmed him because the Jews usually didn't embalm yeah Joseph Joseph had the physicians of Egypt embalm him he they made him a mummy just just like the pharaohs he had an important not just everybody had that kind of stuff these are high officials that are doing this so they embalmed the body and what do the people of

Egypt do yeah they mourned him officially as a nation for 40 days or 70 days oh three score and ten yes I didn't read that 70 days they they mourned that's a long mourning period so Jacob's going to or Joseph Jacob's not doing anything anymore Joseph asked leave of Pharaoh to do what now now Joseph still as far as we know Joseph is still number two in in Egypt but he says look I'd like a leave of absence basically

I want to go bury my father in Canaan what does Pharaoh say yeah go ahead and so who went yeah this is quite an entourage isn't it this is quite a funeral procession and heads of state if you will and the family headed for Canaan now who did not go the little ones and the flocks and herds they left their basically they're planning they're not going to

Canaan to bury him and then stay there they're going to Canaan to bury the body and come back and that's what they shall do in fact they get to what's called the threshing floor of a tod and what happens there another seven days so they're going to and the Egyptians are going to mourn there too for seven days so much so and it the crowds large enough that the Canaanites rename the area for the morning and they say the Egyptians have a big big cry going up here now it appears that the

[34 : 37] Egyptians stay there doesn't it because in verse 13 his family it says or his his family carry the body to into Canaan to the field or the cave and bury it and then the whole company is going to go back to to Egypt now now that Israel's dead what do his sons think okay dad's gone now yeah now that dad's gone maybe maybe Joseph is going to come after us he's a powerful man yes and what do they do yeah how do they lie about it they go to him and they say dad told us to do this what's

Joseph's response they say we they say please forgive us they do ask and I'm sure they want him to and what's his response to him it's the same as it was when he first revealed himself to him yeah he said this is God's doing don't worry about it don't worry about it now that one that statement was interesting though am I in the place of God vengeance you finish it vengeance is mine

I will repay so it's interesting there's no revelation of that here but it's interesting that he puts it that way so now how long does he live Joseph that is Joseph sometime in here by the way I assume his brothers are dying off his because Reuben's quite a bit older than he is but how long does Joseph live 110 years and it says he saw Ephraim's children to the third generation now he does take an oath from the families now and from here on out there Israel and what does he ask of them yep yep

I want my I want to be embalmed I'll be put here but I want you to when you leave see here's the prophecy again they're not thinking about leaving right now but he says when you do what take the bones out of here and go put them in Canaan so he died being how old okay now when you when you hear the term the silence of God what do you think of or you never hear that term I usually I'll tell you what I usually have thought of I usually have it has brought to mind what we call the intertestamental period between

Malachi and the birth of John the Baptist how long was that about 400 years but when you when you read your scripture you'll see God's not going to say anything for 400 years now he doesn't always talk so he never leaves himself without a witness he says but he doesn't always give revelation how long has it been since the last revelation couple thousand years now does that mean he's not going to ever do what he said he would do absolutely not and in fact when you read Peter's message not in the Acts but Peter's letters he says watch out people are going to say hey this has never happened it's been a long time and nothing has ever happened he said that doesn't mean it won't he said it will surely happen so we look forward to that great hope the return of

[40 : 33] Christ for his church and have a wonderful! week