

KAILUA CHRISTIAN CHURCH
SUNDAY, OCTOBER 5, 2025
SERMON SERIES PART 7: BACK TO THE BASICS
SERMON: HERE COMES THE DREAMER
SCRIPTURE: GENESIS 37:9-36 (ICB)
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GENESIS 37:9-36 (International Children's Bible)

9 Then Joseph had another dream. He told his brothers about it also. He said, "Listen, I had another dream. I saw the sun, moon and 11 stars bowing down to me."

10 Joseph also told his father about this dream. But his father scolded him, saying, "What kind of dream is this? Do you really believe that your mother, your brothers and I will bow down to you?" **11** Joseph's brothers were jealous of him. But his father thought about what all these things could mean.

12 One day Joseph's brothers went to Shechem to herd their father's sheep. **13** Jacob said to Joseph, "Go to Shechem. Your brothers are there herding the sheep." Joseph answered, "I will go."

14 His father said, "Go and see if your brothers and the sheep are all right. Then come back and tell me." So Joseph's father sent him from the Valley of Hebron. When Joseph came to Shechem, **15** a man found him wandering in the field. He asked Joseph, "What are you looking for?"

16 Joseph answered, "I am looking for my brothers. Can you tell me where they are herding the sheep?" **17** The man said, "They have already gone. I heard them say they were going to Dothan." So Joseph went to look for his brothers and found them in Dothan.

18 Joseph's brothers saw him coming from far away. Before he reached them, they made a plan to kill him. **19** They said to each other, "Here comes that dreamer. **20** Let's kill him and throw his body into one of the wells. We can tell our father that a wild animal killed him. Then we will see what will become of his dreams."

21 But Reuben heard their plan and saved Joseph. He said, "Let's not kill him. **22** Don't spill any blood. Throw him into this well here in the desert. But don't hurt him!" Reuben planned to save Joseph later and send him back to his father. **23** So when Joseph came to his brothers, they pulled off his robe with long sleeves. **24** Then they threw him into the well. It was empty. There was no water in it.

25 While Joseph was in the well, the brothers sat down to eat. When they looked up, they saw a group of Ishmaelites. They were traveling from Gilead to Egypt. Their camels were carrying spices, balm and myrrh.

26 Then Judah said to his brothers, “What will we gain if we kill our brother and hide his death? **27** Let’s sell him to these Ishmaelites. Then we will not be guilty of killing our own brother. After all, he is our brother, our own flesh and blood.” And the other brothers agreed. **28** So when the Midianite traders came by, the brothers took Joseph out of the well. They sold him to the Ishmaelites for eight ounces of silver. And the Ishmaelites took him to Egypt.

29 Reuben was not with his brothers when they sold Joseph to the Ishmaelites. When Reuben came back to the well, Joseph was not there. Reuben tore his clothes to show he was sad. **30** Then he went back to his brothers and said, “The boy is not there! What will I do?” **31** The brothers killed a goat and dipped Joseph’s long-sleeved robe in its blood. **32** Then they brought the robe to their father. They said, “We found this robe. Look it over carefully. See if it is your son’s robe.”

33 Jacob looked it over and said, “It is my son’s robe! Some savage animal has eaten him. My son Joseph has been torn to pieces!” **34** Then Jacob tore his clothes and put on rough cloth to show that he was sad. He continued to be sad about his son for a long time. **35** All of Jacob’s sons and daughters tried to comfort him. But he could not be comforted. Jacob said, “I will be sad about my son until the day I die.” So Jacob cried for his son Joseph.

36 Meanwhile the Midianites who had bought Joseph had taken him to Egypt. There they sold him to Potiphar. Potiphar was an officer to the king of Egypt and captain of the palace guard.

Sermon: Here Comes The Dreamer

Welcome back to part 7 of 8 from our sermon series: *Back to the Basics: A Walk Through Genesis*. We’ve walked through creation—how God gave the world as a beautiful gift—and then we’ve traced the messy history of people who continually broke covenant with God. And yet, through it all, God never gave up. That’s one of the most consistent truths Genesis has to teach us: people are messy, but God is faithful.

Last week, we focused on the generational threads that run through Genesis. At its heart, Genesis is not an individual story—it’s a family story. From Adam to Cain, Noah to Abraham, Jacob to Joseph, the story is told as a tapestry of generations. For us in the 21st century, we often read these stories through the lens of individual faith. But for the original audience, the emphasis was communal. It was about what God was doing with a family, and eventually, with a whole people.

I think that intergenerationality is especially relevant today as we prayerfully consider leadership for our church in 2026, as a new generation of KCC members begins to imagine the future of this church alongside their elders.

However, as anyone with a family, whether that’s your church or biological family or both, knows—familial relationships are rarely smooth or easy. Which brings us today to Joseph, Jacob’s beloved son, whose brothers sell him into slavery. Talk about the epitome of family conflict!

Joseph’s story reflects an intergenerational conflict that has apparently existed from the beginning of time until now. He is young, brash, and untested. And yet, he dares to speak his dreams

aloud—dreams so bold that even his father Jacob, who had once been a bold young dreamer himself, can hardly stomach them. “Do you really think your mother, your brothers, and I will bow down to you?” Jacob asks. The brothers, filled with jealousy, sneer and call him “that dreamer.” And to be honest, I would also be shocked if my child came to me one day and said I would bow down to him because he had a dream that said so. It seems very pompous indeed. Yet, this is the story of God planting seeds of salvation through that brash, pompous dream.

This is where our own story meets Joseph’s. Because if we’re honest, dreams have always been difficult to carry across generations. Older generations dream of stability, of keeping precious things from being lost. Younger generations dream of change, of possibility, of things not yet realized. And too often, instead of honoring each other’s dreams, we clash.

Let me pause here and speak with compassion to our Isaacs in the room—if you remember from last week, we talked about how Isaac was a faithful, dutiful servant that attempted to pass down a blessing that got scrambled by Jacob’s meddling. There are many of you here who have lived decades of faithfulness, sacrifice, and service here at KCC. You dreamed us into existence. This sanctuary, this community, these missions—they were your dreams first. They are the foundation on which we stand. Your dreams may not have unfolded exactly as you hoped, but they remain the steady ground on which the rest of us now dare to dream.

And yet, Genesis challenges us to also consider what happens when younger generations dream, too. Joseph’s dreams disrupted the order of things. They challenged the hierarchy of the family. They sounded outlandish, even offensive. His brothers hated him for it. His father dismissed him. But those dreams were the very means by which God would one day save them all.

This is the tension we feel today. Older generations sometimes look at the younger and see arrogance, impatience, even recklessness. Younger generations sometimes look at the older and see gatekeeping, power-hoarding, and a refusal to pass the baton. But Joseph’s story invites us to see that God works through both.

The dreams of the older generation matter. They dreamed of a church where children could grow up safe, where faith was nurtured, where sanctuaries were full and choirs raised their voices. Those are beautiful dreams. We should honor them.

The dreams of the younger generation matter, too. They long for a church that is flexible, outward-facing, diverse, and fearless in naming injustice. Those are beautiful dreams as well. We should take them seriously.

And here’s the good news: God doesn’t rank the dreams. God values the dreamer. God delights in anyone bold enough to say, “The world as it is is not the world as it must always be.”

The tragedy of Genesis 37 isn’t that Joseph dreamed. It’s that his brothers couldn’t imagine how his dream might also bless them. They thought they had to compete. They thought the dreamer was expendable. But as the story unfolds, the very dream they tried to bury becomes the dream that saves them.

Church, what if we learned that lesson? What if instead of competing, we asked how our dreams might complement each other? What if the church became the one place where generations didn't cancel one another out, but completed one another?

I know this is not easy. For elders, passing the baton feels like letting go of control. For younger people, honoring past methods can feel like unnecessary baggage. But in God's hands, neither is true. When elders entrust the dream, they're not losing it—they're planting it in new soil. When younger generations speak boldly, they're not tearing down the past—they're building upon it.

The Joseph story shows us that God is always weaving salvation out of our generational struggles. The brothers thought ending Joseph's dream would secure their place. But God had a larger plan—a plan that would preserve the whole family and even nations beyond them.

So here's the invitation:

To our elders: Don't stop dreaming. Your vision still matters deeply. The wisdom and stability you offer are why younger generations even have a foundation to build upon. But also, trust that God may be speaking fresh dreams through voices that unsettle you.

To our younger generations: Don't disregard the dreams that built this church. You are inheriting a unique Gospel-based church with generations of love and memory. Those dreams were hard-won. But don't be afraid to speak your own dreams boldly, either. God is planting them in you for a reason.

Dreams don't have to compete when God is the author of them all. Instead, we are invited to bring them together at Christ's table—where old and young, past and future, heaven and earth meet.

So maybe the brothers were right to say, "Here comes the dreamer." Because dreamers are dangerous—they overturn the status quo, they reveal futures we can't yet see. But dreamers are also holy. They are God's chosen instruments for redemption.

Let us be dreamers together. Let us refuse to silence the voices of the old or the young. Let us dare to imagine what God is doing among us—across generations, across traditions, across time.

Because in the end, it's not about who holds the power. It's about who trusts God enough to dream His dream—for the world, for the church, and for the generations to come.

Amen.