

99-08-08b

Let's resume our study now in Genesis chapter 25 and 26. There is a method to my madness here in reviewing these things. We have reached the point where Isaac, in fact, in the New King James, the topic heading here says, Isaac the well digger.

But it really ought to be in some ways the well restorer or the well re-digger because most of what he does is to... We've seen him retrace his father's steps in failure. Now we see him retrace his father's steps in prosperity because Isaac is not in the maintenance mode with his father's fortune. His father's fortune, all of the vast things that Abraham accumulated during his lifetime, that's gone.

And Isaac is not prosperous when he comes to Gerar. He is a man of very modest means. We don't know how modest, but we know his presence there was not an issue initially.

But once Isaac eliminates the deception in his life, he perpetuates a deception for a period of time. It says a long time. I would guess it was measured in months.

And during the time that Isaac is perpetuating that deception, it doesn't say anything about him being blessed. He goes to Gerar and he is sustained. Once this deception is outed by Abimelech looking out the window and confronting Isaac, and Isaac confesses his lie, then Isaac sowed.

The very next verse, verse 12, he sowed in the land and reaped in the same year a hundredfold. This really doesn't reflect what's here in the Hebrew. It says Isaac sowed in that land and it sprung up in the same year a hundredfold.

This verb is never used of crops. I'll tell you the next place. This is the verb matza, M-A-T-Z-A.

The next place we find this verb, the next time it's used in the Bible, is down in verse 19. When Isaac's servants dig a well, and they found a well of running water there, that running means springing, springing up water. It's kind of like an artesian well, where they dig this well and the water springs up out of the ground.

Not exactly the idea of a geyser, but this is water that just bubbles up and overflows. It's anxious to jump out of the well. And that's what these crops do.

This verb matza is never used of crops except here. But when Isaac sows a seed, it's like the seed hardly hits the ground before it starts growing. And the crops spring up out of the ground a hundredfold.

Remember the parable Jesus told? Some seed yields thirtyfold, sixtyfold, and some a hundredfold. Well, this is the most this seed can do. And this is in a time of famine.

Even in Gerar, things are not prosperous. It's just apparently slightly more tolerable there. But Isaac sowed in that land, and it sprung up in the same year a hundredfold.

And the Lord blessed him. It doesn't say anything about the Lord blessing him until this deception is eliminated. It's almost as though this was the thing that was holding Isaac back.

And as long as he perpetuated that, he was limited in opportunities. God sustains him, but God can't really bless him until this thing is resolved. And because Isaac didn't recognize it and resolve it, God brings in something from the outside to make this an issue and to get it resolved.

And God will do that in our lives as well, especially if we are people of faith, if we are people of potential faith, if we will respond to a rebuke. There are some people you can rebuke them all day long, and they would never respond. And God doesn't really waste his time on us as believers if we're in that category.

But we can get into failure. We can have blind spots. We can have areas where we have... Maybe overall we're like Isaac, and we've established a pattern in our lives where we want to obey God, and in the big things in life we have faith in God.

But there may be certain areas where we have a failure, just like Isaac has. And we can be sure of the fact that God will sooner or later bring this issue to our attention. And it is all wrapped up in how we respond.

When we recognize an area of failure, when we recognize an area where we have not been expressing faith, where we have not been obedient to God. And this may be a long time before it comes up. We may need to grow in some other areas.

There may need to be certain other things in place. But at some point, God will bring this to our attention. And a lot of times it's going to come from the outside because we have a blind spot.

That's why we have the problem to begin with. When that issue comes up, what do we do? If we acknowledge, if we respond in faith, Isaac more or less acknowledges here that he perpetrated this deception. He doesn't try to explain it away.

He doesn't say, well, she's really sort of my sister. She's my cousin from Laban. He just says, I was in fear for my life.

I told this lie. Bimelech sort of issues a royal edict there. And now Isaac sows his seed and it springs up a hundredfold.

And the Lord blessed him. He began to prosper and continued prospering until he became very prosperous. Now all of the losses that have been incurred during the

famine are restored and more so.

If you think Abraham was prosperous, if you think Abraham was rich, so rich that he and Lot couldn't dwell together, so rich that he couldn't stay, people said, Abraham, you're too big. You need to leave. Well, Isaac is going to do this in spades.

So Isaac is reliving in his own life many of the experiences that Abraham had. And this, I think, is very helpful when you consider the fact that if you're a parent and you're a believer and you have children, there are certain things that you can pass on to your children and there are other things that they have to experience themselves. It is obvious to me that Abraham learned some lessons when he deceived Pharaoh and when he deceived Abimelech that helped him in his life.

And these stories, I'm sure, were told to Isaac, but that was not something Isaac could just take on board having heard it. Isaac lives through his own humiliating experience of being fearful and being deceptive, having it come out and having this rather embarrassing situation where somebody who really, by rights, doesn't have the standing before God that Isaac has sort of tells Isaac how it ought to be. And I'm sure it was real good for Isaac's humility.

But he lives through this himself. He can't vicariously take advantage of his father's double experience in this area. He has it himself.

And in the same way, it's one thing to inherit huge wealth from your father. It's something else to see God give you wealth and give you abundance and bless you from scratch. And this is the experience.

God uses the famine so that Isaac, he experiences his own failures and learns the lessons. And he's going to experience the blessing and the provision of God and the abundance from God in the same way that his father did. And he's going to appreciate these things because he gets them from scratch.

And if you think ahead, if you know a little bit about the story of Jacob, it's going to be the same thing with Jacob, isn't it? Jacob is going to flee and start with nothing. And God is going to bless him and is going to build up his fortune. Neither Abraham, nor Isaac, nor Jacob starts out with anything.

Even though they are all heirs of their fathers. And all of them have rich fathers. But at some point, they all lose this great prosperity and God gives it back to them from scratch.

Something important for us to remember both in our own lives and as parents when you think about your children, we trust and pray and have confidence that God has given us stewardship over little souls that are going to be believers and we have the opportunity to inculcate them with Christian values and so forth. But it is important to remember that

just as we have all come from somewhere and we had to start from scratch in the spiritual realm, it's important for us to remember that our children are going to start from scratch. And we can give them a push and head them in the right direction and hopefully give them resources that God will be able to use later.

But we can count on the fact that they are going to have their own famine and they are going to start from scratch. God will have his own dealings with them both in failure and in success. Both in areas when there is provision and areas where there is not.

I know sometimes I have seen this happen a lot where a teenager or a young adult who has grown up in a Christian home and has been inculcated with values and kept in church and prayed with and had devotions with and everything else and they hit a period in their life where it seems like that is all out the window. And the parents are just in despair and they are going to God and say, Oh God, you said train up a child and the way they should go. And when they are old they want to depart from it.

And here is my child and they are in rebellion and they seem so far from you. What has happened? Did I fail? What could I have done differently? And these parents will beat themselves up and go through all kinds of guilt and woe and despair. There are seasons in life and there are times when God will bring a famine.

There are times when God will let us persist in failure. And our loved ones may go through a time when they are going to be far from God. And they are going to be dwelling in a desert land.

They are going to be dwelling in a time of famine because God is going to have His own personal dealings with each believer, with each child of God. And just as if you have multiple children you know that you have to communicate with them and deal with them in different ways. You have a different understanding.

You have slightly different... It is not a matter of a difference in quality or quantity of love. But the outworking and the expression of that may be different for different children because they are just different and God does that with us. But you can expect and look at this example and be reminded that all of us have to hoe our own row in the field there.

And God is going to deal with us and everyone is going to have their dry time. Elijah by the brook Cherith, Israel in the wilderness, Isaac in the land of famine, Abraham in the land of famine. It is going to happen to all of us.

And when we see someone we love going through that time we can't jump in there and fix it. We can't be... We can't come running in with a skin of water and a loaf of bread and say, here let me fix the famine. God will deal with each believer and God will teach each of us in our periods of failure and God will provide and prosper and bless each of us

when we learn the way of faith, when we learn the way of obedience, both in the large things and in the small things.

So just remember Isaac. God basically takes everything away that was the heritage. He was the oldest son.

It was a big deal that he got the inheritance and not Ishmael. And yet God points out the fact that it's not the material inheritance that really counts because all of that material inheritance goes away in this famine. And Isaac comes to Gerar, a relatively poor man, but all he has is the promise and the promise of God outvalues all of those flocks, all of those herds, all of the servants, all of the prosperity and the riches.

All of that has gone away but when you have the sign and the seal of the promise of God, when you are the recipient of the covenant promise of God, you have all of those things, whether you can see them or not. And this is the substance of faith, believing in what you cannot see. And so Isaac learns this lesson and God starts him out from scratch and very soon, you look at verse 13, and this is what we have in store.

The driest time in your life, the most dismal when it seems like everything is going wrong and the provision doesn't seem to be there, it's a time of famine, just remember verse 13. There will come a time if you rely on God, if you cleanse out the leaven that's in the house, if you get rid of the reason that God brings this adversity, is to try our souls with fire, to purify us and take out that dross. And once that's removed, you're going to have verse 13.

Whether it's in this life or in the next, God will prosper. It says, The man began to prosper and he continued prospering until he became very prosperous. This reminds me of the three kinds of aorist you have in Greek.

You have an aggressive, a constative, and a culminative aorist. Aggressive emphasizes the beginning of an action. And that's what it says here.

He began to prosper. Then the constative aorist is continuous action. And it says he kept on prospering.

He continued to prosper until he became very prosperous. And the culminative views and action from the standpoint of its completion and its results. And then verse 14 amplifies this.

For he had possessions of flocks and possessions of herds and a great number of servants, so that the Philistines envied him. Well, they didn't envy him when he first got there, did he? They didn't even envy him his wife. They asked about her, but they didn't try to take her.

So, this is a renewal and a restoration. There are many other examples in the Bible of

this. You think about Job.

All of the things that he had, everything that he lost, and then after his soul is refined, and you see that process in the conversations with the four friends. It says in the last part of Job that the latter end of Job was greater than the beginning, and God doubles everything that he had before. Now he's got twice as much, and he has seven new sons and three new daughters to add to the other three that he'll be reunited with at the resurrection, so that he has a double portion in all things.

And this is what God does for Isaac. And if he had ever missed all of the things that were a part of his father's heritage, well, he's got that and more. Not only this, but the Philistines envied him.

Now the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father, and they had filled them with earth. Now some people have concluded, well, this is a result of the Philistines' envy. They're upset with Isaac.

They're jealous of him, so they're going to make life hard for him, so they're running around and stopping up the wells. But if you look down in verse 18, it tells us when these were stopped up. Look at the last half of the verse.

The Philistines had stopped them up after the death of Abraham. So between the time of the death of Abraham and the time of Isaac beginning to prosper, these wells had already been stopped up. Why? Well, what do these wells represent? Why were they dug in the first place? When Abraham went through his period of expansion and his increasing prosperity, he has more flocks and more herds and they need pasturage.

So out in the wilderness, as he expands and grows, he's got a logistics network, a communication network. Abraham himself may be living near Hebron or under the Oaks of Mamre area, but he's got flocks and herds in that vicinity and then some beyond those and some beyond those. When he dwelt down in Gerar, wherever he had pitched his tent, he's got concentric circles all around him of flocks and herds.

And the outlying most shepherds and those encampments and those dwellings and those flocks and herds, they go to the next nearest set of servants from Abraham to get their grain and the things that they can't get just from the land and so on. So there's a network. Just like in warfare, one of the ways that you can defeat an enemy that has advanced well into your territory is cut off his lines of supply.

Well, those lines of supply, these wells are a part of that network because Abraham has expanded to fill the land. And so he can have flocks and herds way out in the countryside that are sustained by this network of servants going all the way back to the center. Well, when Abraham dies and the famine hits the land, you can't sustain these outmost.

People start circling the wagons or coming back in toward the headquarters and they

can't sustain flocks and herds out in those outlying areas. So now there's just the main encampment and the few flocks and herds that they have are right around the encampment and these more distant areas are vacant. And during the time of the famine, these things that were formerly occupied by the vast empire of Abraham Incorporated are now vacant.

Well, why don't the people in Gerar go out and use these wells and occupy them? Why would they fill them with dirt? Well, they are not prosperous enough to live in these outlying regions either. They're enduring the famine. They're all circled around the capital city there.

And so this intervening land, nobody can occupy it because nobody is prosperous enough to have servants strung all the way out that far. The few flocks and herds that they can sustain are going to be right around the city. But the Philistines say, you know what? We're not prosperous enough to go out there and use these wells and occupy this land.

Abraham is dead and he's gone. This is a vacuum and it's liable to suck in some other individuals. Somebody is liable to come out here and start camping and living around these wells.

And if they get established there, once the famine is over, we won't be able to go out and take hold of this land. Let's go fill in the wells so that nobody will be tempted to dwell in this land. And so that's what they have done.

They don't want someone coming in and claiming that land. They don't want a neighbor who may become too strong for them and eventually oust them out of the land that they do occupy. So this is not so much spitefulness against Abraham or envy of Isaac.

These wells are filled in because they can't occupy them and use them. Nobody else is either, but somebody might. So this is a preventative measure.

They fill in these wells because you think about it, if you've ever dug a hole so your wife could plant a bush or something, just moving a small amount of earth is a lot of work. Well, this is a well and you know these were the pit type of wells. You remember when we were talking about Rebecca and how she would descend in a spiral fashion down to where the water was and come back out? This is a big excavation.

We're not talking about a little hole with a cylindrical bucket. When you dig a well by hand, you don't get a shaft. You get a pit and down at the bottom of the pit is this water.

So to fill in a pit like this is a big task and Abimelech probably sent his servants out. This is like a national security measure. We don't want somebody encamping on our borders that may become a threat later on.

So they had filled in these wells. So this wasn't necessarily ambivalence or hostility toward Abraham or Isaac, but it's a fact that during the famine, which extended for a number of years after the death of Abraham and everything started shrinking up, you have sort of the oasis mentality and Isaac is up in one area and Abimelech and his crowd are down below and you've got this vast empty land. Well, they went out and filled in those wells so nobody would seize the land.

So in verse 15, the Philistines had stopped up the wells which his father's servants had dug in the days of Abraham his father and had filled them with earth. So Abimelech said to Isaac, go away from us for you are much stronger than we. You are becoming too numerous because they're living in the same land but Isaac is prospering and Abimelech is not.

And this is another clue that Abimelech Jr. is not the man his father was because God blessed Abimelech. God talked to Abimelech. God told Abimelech, I will bless you but you've got to get Abraham the prophet to pray for you.

But God has no truck with this Abimelech and even in the midst of the famine, they're suffering but suddenly Isaac, he can drop seed in the ground and a hundred plants come up and his flocks and herds are multiplying and the Philistines are upset by this because they cannot reproduce this. Isaac is now going back and reoccupying this dormant land that the Philistines have gone to so much trouble to try to protect and keep someone from occupying, someone to live on their borders. They're back out and they're going to unstop these wells.

So Isaac departed from there and pitched his tent in the valley of Gerar and dwelt there. The Gerarites themselves, they can't go occupy this land. They're not prosperous enough.

They're not numerous enough. They can't make anything subsist and grow out there but Isaac can. So Isaac dug again the wells of water which they had dug in the days of Abraham his father.

So you get the sense that Isaac is reliving the experience of his father and he's expanding to occupy this land and he needs those wells and so he's digging out, doing the very same thing his father did and he digs and he finds water and this water springs up out of the ground just like the seed. The crops spring out of the ground. When he digs and re-digs these wells, the water springs out of the ground.

God just blesses everything he touches. And he called them by the names which his father had called them. Isaac knew about his father's holdings.

He knew about these wells. Maybe as a boy he had traveled to these. Abraham would go around and visit the servants and give them a pep talk and so forth.

And so they're called by their old names. By the way, you might remember one of these wells that is re-dug. One of these is the one that Abraham dug with Abimelech.

Remember that back in chapter 21 verse 23? Turn back just a few pages. Abraham at Beersheba. It came to pass at that time Abimelech and Phicol, the commander of his army, spoke to Abraham saying, God is with you in all that you do.

Now, therefore, swear to me by God that you will not deal falsely with me, with my offspring or with my posterity, but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt. Abraham said, I will swear. Abraham rebuked Abimelech because of a well of water which Abimelech's servants had seized.

Abimelech said, I do not know who has done this thing. You did not tell me, nor had I heard of it until today. So Abraham took sheep and oxen, gave them to Abimelech, and the two of them made a covenant.

Abraham set seven ewe lambs of the flock by themselves. Abimelech asked Abraham, What is the meaning of these seven ewe lambs which you have set by themselves? He said, You will take these seven ewe lambs from my hand that they may be my witness that I have dug this well. Therefore he called the place Beersheba because the two of them swore an oath there.

Beer means well. Sheba means seven. The same word from which you eventually get it's related to Shabbat, the Sabbath, seventh day, day of rest, and so forth.

They made a covenant at Beersheba. Abimelech rose with feet, called the command of his army, and they returned to the land of the Philistines. So this is out there in that sort of open area between the land of the Philistines and the holdings of Abraham.

And Abraham digs this well. There's a dispute over it. They settle it with the seven lambs.

Well, this is one of those wells out in the wilderness that the Philistines have filled in. And so Isaac re-digs these wells. And he called them by the names which his father had called them.

Isaac's servants dug in the valley and found a well of running water there, of springing water, artesian water. The herdsmen of Gerar quarreled with Isaac's herdsmen, saying, The water is ours. This kind of reminds us of Genesis 21, doesn't it? So he called the name of that well, Etzek, because they quarreled with him.

This is a word which means opposition or dispute. So then he goes in 21 and digs another well. They quarreled over that one also.

He called the name of that, Sitna. And that, if you look at your New King James text note, means opposition. So these are different words for quarrel and opposition.

So he moved from there and dug another well and they did not quarrel over it. So he called its name, Rehoboth, because he said, For now the Lord has made room for us and we shall be fruitful in the land. And this means basically open space.

So he re-digs the wells of his father and he digs three new wells. And he abandons the first and abandons the second because there's contention over it. It's too close to the shepherds and the flocks of Gerar.

And they dispute over it. So he moves further away and digs a well. Well, they don't go out that far.

They don't even probably see this well. And his expansion, you know how it is, if you have a nucleus and you have something around it, as that grows, if the nucleus stays in the center, it's going to be pushed further and further away from the edge. And so Isaac has to move further and further from Gerar until he finds a place of his own and space of his own.

And when he digs this well, it's not disputed. And so now he has found the place where he's going to dwell for quite a long period of time. And then he went up from there to Beersheba.

And this is the well that he re-dug that we saw there in chapter 21. So we have three scenes here that are all regarding a dispute about a well. And he finally finds this and goes to Beersheba and the Lord appeared to him the same night and said, I am the God of your father Abraham.

Do not fear for I am with you. I will bless you and multiply your descendants for my servant Abraham's sake. This covenant promise that Isaac is heir to, God is going to fulfill it for Abraham's sake.

Abraham obeyed. This is how the chapter began. Because Abraham obeyed my voice and kept my charge, I'm going to fulfill this promise, God says.

The promise is going to be fulfilled for Abraham's sake. Whether or not Isaac participates in it is up to Isaac's own personal faith, Isaac's own personal obedience. And because Isaac has learned that faith, not without some failures and not without some slipping and falling, but Isaac has learned that faith, Isaac has learned that obedience, Isaac is going to participate in the fulfillment of those promises and those blessings.

So God says, I will bless you and multiply your descendants for my servant Abraham's sake. The promise was made to Abraham, but Isaac has qualified himself. He is a worthy holder of that birthright and that blessing.

So he built an altar there and called on the name of the Lord and he pitched his tent there and there Isaac's servants dug a well. Then Abimelech came to him from Gerar with Ahuzath, one of his friends, and Phechol, the commander of his army. As I mentioned before, these are titles, kind of like Pharaoh.

You can document this if you go over to 1 Samuel and see where Achish is given. Remember when David had to feign madness because he was running away in fear and he went to Gath, the hometown of Goliath, of all places to run. I mean, how dumb can you get? But David is fleeing and he goes to Gath.

And then they recognize him there, obviously, and so in order to avoid being killed he feigns madness. Well, if you go over to one of the Psalms, and I forgot to write down the number of it, I believe it's Psalm 34 if my memory is any good. Let me just check right quick.

Take a look at Psalm 34. Or thereabouts. There is a Psalm, and that doesn't appear to be it, where the occasion is given in the superscription.

It's 34. The Psalm of David when he pretended madness before Abimelech, who drove him away and he departed. Abimelech appears to be a favorite title for Philistine kings even down into David's day.

Because if you go back to 1 Samuel, the actual king's name was Achish, king of Gath. But the superscription of Psalm 34 says David feigned madness before Abimelech. So we know that Abimelech is a title more than a personal name.

If there were any doubt. Obviously, there's about 75 years difference between Abraham's dealings with Abimelech and Isaac's dealings with Abimelech. So here comes Abimelech and here comes Phechol, the army commander.

This obviously is also a title because the old Phechol from Abimelech Sr. is not going to be the one on the scene here. And also, a friend, Ahuzath, and friend of the king, this is another title. This is a government... You know, like in England, they have the Knight of the Bath and all these other ridiculous titles that the Knight of the Bath doesn't go give the king a bath anymore, but these are honorary titles.

Well, friend of the king was the senior advisor, the secretary of state or vice president, however you want to look at it. So these three high government officials from Gerar come to Isaac. Isaac says, Why have you come to me since you hate me and have sent me away from you? But they said, We have certainly seen that the Lord is with you.

So we said, Let there now be an oath between us, between you and us, and let us make a covenant with you. Remember why the Philistines filled in the wells? It makes them nervous to have a power on their border, to have somebody that's powerful and is a potential threat. The whole reason they did all that shovel work was to avoid being

driven out of their land and their little city state there.

Well, they've driven Isaac out and they thought, Well, he's not going to stop in the wilderness there because all the wells have been filled in. He'll probably go far away. But Isaac didn't meet their expectations.

He re-dug the wells and he's prospering all over the place. He's able to sustain himself on that land. So they say, We better make a treaty with this guy or he's going to come back and do what we have feared.

That's exactly what they're doing here. Let there now be an oath between us, between you and us. Let us make a covenant with you that you will do us no harm since we have not touched you.

And since we have done nothing to you but good and have sent you away in peace, you are now the blessed of the Lord. And just as others acknowledge that Abraham was blessed of God, just as the previous Abimelech made a covenant with Abraham on that basis, these men now come out and they cannot help but see, and they're putting the best face on this they can, but they're basically now the fearful ones. Isaac came to them in fear and deceived because he was afraid for his life.

Now, because God has prospered Isaac, the shoe is on the other foot. It is the Philistines who are afraid. It is the Philistines who are coming to Isaac to make a covenant.

And this tells you the magnitude of the blessing and the magnitude of the fulfillment of the promise that God has made to Isaac. Why is this situation now reversed? It's because of faith and obedience. We look at our circumstances and we get fearful.

We get nervous. We get stressed out. We wonder how anything can possibly be resolved for good in our circumstances.

If we will trust in God, if we will bide our time and rest in Him, we will see God vindicate faith. We will see God vindicate our obedience. But we have to believe in what we cannot see.

It's not really a test if you know that there is provision just around the corner. You can run short in your checking account, but it doesn't stress you out if you know you've got plenty in your savings account. But when your checking account gets low and there is no savings account, that's when you have to trust.

That's when you have to rely. You don't know where it's going to come from. And God can use great imagination in providing for us in the financial area.

In our situation, several times God has taken what looked like a disaster and worked it out for good. On three different occasions that I can think of, God has had someone run

into one of our cars in such a manner that we got a check from an insurance company that was large enough to sustain us, and yet our vehicle was not disabled. The vehicle ran just fine.

It just looked worse. God can be very creative in the ways that He provides. And you look and you think, my goodness, here is my vehicle.

I'm not going to be able to get from point A to point B well. You can hammer a little and bend a little and the vehicle is fine, and yet here comes this nice insurance check. And God will sustain us and God will prove Himself.

The hymn that says, Jesus, Jesus, how I trust Him. How I've proved Him o'er and o'er. O for grace to love Him more.

God will prove Himself o'er and o'er. And it's when we begin to build our faith because God is who He says He is, He does what He says He will do, that we will see this kind of fulfillment in our lives, both now and in the age to come. And so now, Isaac is the one in a place of power.

Isaac is the one they are coming to as supplicants asking for a treaty. And this reversal, the Philistines coming to Israel and the loins of its father Isaac here, this is a foreshadowing of things to come. And this will be something the Israelites will be able to look back on and remember that, yes, there was a time when we were sojourners in the land and we were at the mercy of those who were more powerful than ourselves, but look how God reversed that in the space of a single lifetime.

I'm going to remember that and make that the object of my faith. And God will do the same for me. What He has done in the life of the Father, He will do in the life of the Son.

And this was Abraham's experience. It's Isaac's experience and it will be Jacob's experience as we will see. So they are going to be a fulfillment.

This experience fulfills God's promise. Through you all the nations of the earth will be blessed. Look at verse 30.

He made them a feast and they ate and drank. They are now subsisting and feasting from the largesse that God has granted to Isaac. What a turnaround from the beginning of this chapter when Isaac is driven by famine to lie, to deceive, to live in fear and is a man who has nothing.

In just a few short years the shoe is completely on the other foot. Well, this is a place where we are going to need to stop for now. This is a good place to stop in the midst of the feast with everyone eating and drinking and we'll resume our study in verse 31 next time.

But let's close here in a word of prayer. Father, we thank you for the fact that you have proved yourself o'er and o'er in the pages of Scripture and in the experience of our lives. We pray that God the Holy Spirit will illuminate us and enlighten us and we will be able to remember your faithfulness and make your promises the object of our faith and that in so doing we will grow and we'll operate in a way that is pleasing in your sight, that is glorifying to you and that fulfills the purpose for which you have left us in this life that is full of so many tests, adversities and opportunities.

We pray these things in Jesus' name. Amen.