



*In the beginning...*

בְּרֵאשִׁית בָּרָא אֱלֹהִים

# The Life of Isaac

Chapter 26-

# Genesis 26

<sup>1</sup> And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

<sup>2</sup> And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

**Genesis 26:1-2**

- There was a famine, and God appeared to Isaac... so Isaac went to Gerar instead

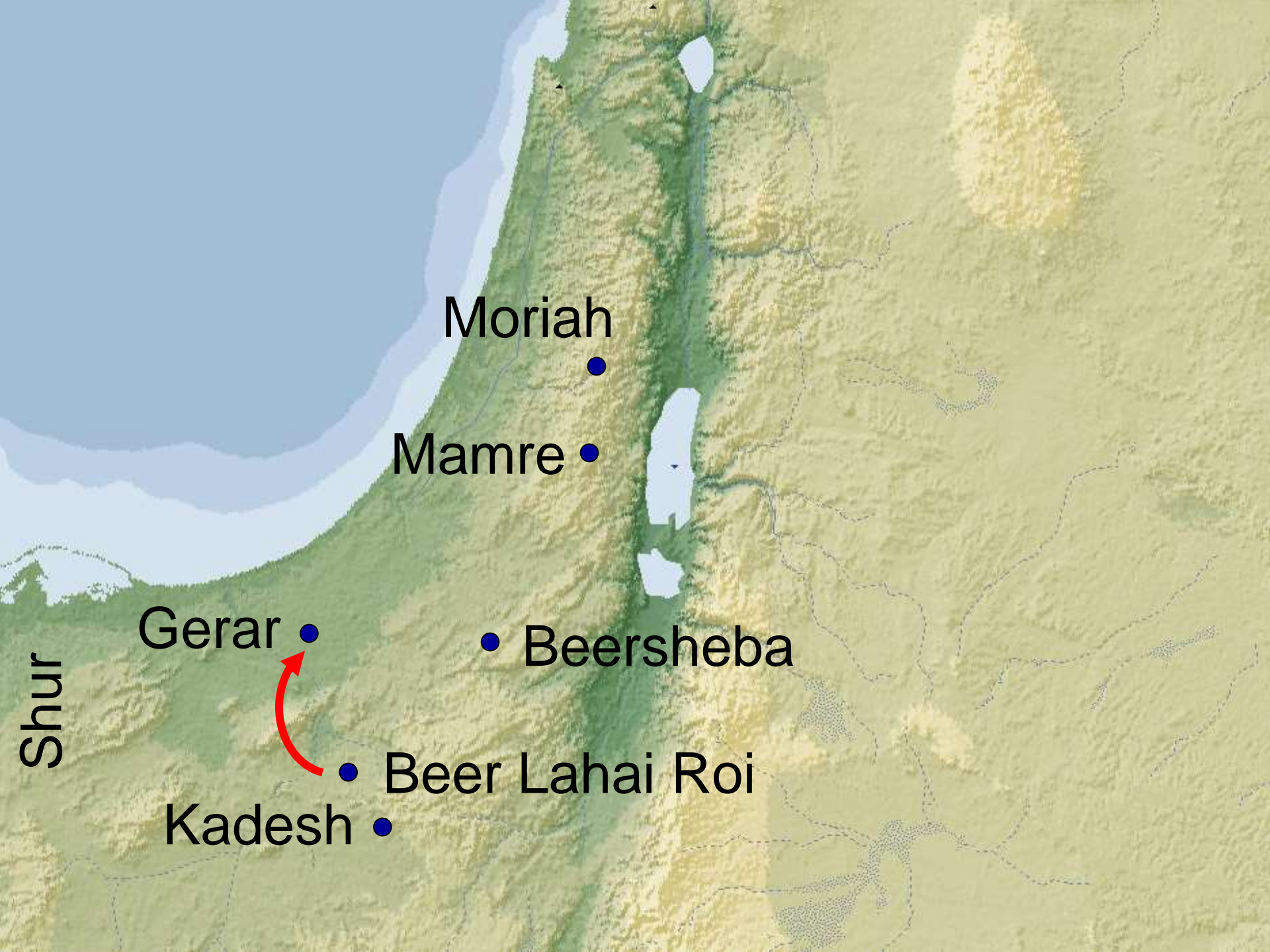
# Don't Return to Egypt

- What would Egypt come to represent?
  - The world and place of bondage
- God will later warn future king of Israel not to return there (Deut 17:16)
- Isaiah 31:1
  - *“Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!”*

# Don't Return to Egypt

- But why is this command given to Isaac?
  - *“Well, he had an example before him of his father who had run off down to the land of Egypt. This reveals the fact that “like father, like son,” sins are carried from father to son. You can talk about the generation gap all you want, but there is no generation gap of sin. It just flows right from one generation to the other. Generally, the son makes very much the same mistakes that the father did, unless something intervenes”.*

J Vernon McGee



Moriah

Mamre

Gerar

Beersheba

Beer Lahai Roi

Kadesh

Shur

# Famine in the Land

- There are seven 'natural' famines in the land of Israel recorded in the Bible (excluding sieges)

– Gen 12:10 (Abraham)

– Gen 26:1 (Isaac)

– Gen 41:54 (Jacob)

– Ruth 1:1 (Ruth)

– 2 Sam 21:1 (David)

– 1 Kings 18:2 (Elijah / Ahab)

– 2 Kings 8:1 (Elisha)

} Natural

} Judgment

# Famine in the Land

- This echoes the Tribulation as detailed in the book of Revelation.
- In the first three and a half years of the Tribulation God will engineer the 'natural' circumstances to bring about His plan;
- In the final three and a half years we will see a specific judgment from God for man's unbelief and rejection of Him.

# Famine in the Land

- Famines always bring us to a point of decision (cf the prodigal Son. Luke 15:11-32).
- Whether it be a famine of food or another type of 'famine' in our lives.
- *"We can't conceive of a holy god wanting anything less than His very best for his children, and the very best He can give us is a holy character" – CM*
- This is why God will allow 'famines' in our lives, in order that (as with the prodigal son) we might turn to seek our Father.



# Famine in the Land

- We are living in the days of another famine right now, and it is forcing many to the point of decision:
- *“Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:”* Amos 8:11
- This is a judgment from God!
- ‘We’ have rejected the Word so God has taken it away the hearing of it from those who are not willing to diligently seek Him

# Genesis 26

- <sup>3</sup> Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father;
- <sup>4</sup> And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;
- <sup>5</sup> Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

# The Abrahamic Covenant

- God here repeats the threefold promise given to Abraham:
- (1) *The land*—“I will give unto thy seed all these countries”;
- (2) *The nation*—“I will make thy seed to multiply as the stars of heaven”;
- (3) *The blessing*—“and in thy seed shall all the nations of the earth be blessed.”

# The Promised Land



Wadi el Arish  
River of Egypt

River Euphrates

# The Promised Land



# Genesis 26

<sup>6</sup> And Isaac dwelt in Gerar:

<sup>7</sup> And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

<sup>8</sup> And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

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<sup>9</sup> And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

<sup>10</sup> And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

**Genesis 26:9-10**

# Wife-Sister?

- There was a custom in Mesopotamia to make a wife a 'legal' sister
  - This came to light with the discovery of the Nuzi tablets in 1925-33 in Northern Iraq
    - Abraham 'applied' this in Gen 12:13 / 20:2
    - Isaac now seemingly follows suit
- By doing so the wife was elevated to joint-heir with her husband
- This is what Christ has done with his wife (the Church)



# Joint Heirs

- 14 For as many as are led by the Spirit of God, they are the **sons of God.**
- 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
- 16 The Spirit itself beareth witness with our spirit, that we are the children of God:
- 17 And if children, then heirs; heirs of God, **and joint-heirs with Christ** if so be that we suffer with him, that we may be also glorified together.

**Romans 8:14-17**

# Joint Heirs

<sup>7</sup> Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and **as being heirs together** of the grace of life; that your prayers be not hindered.

**1 Peter 3:7**

# Isaac – A Type of Christ?

- In many ways, Isaac appears in scripture as a type of Christ
  - The Akedah (Gen 22)
    - Carrying the wood on his back
    - Climbing up to Calvary
    - Being willing to lay down his life at his father's request
    - Being symbolically raised to new life / 3<sup>rd</sup> day
- However, one clear difference is that Christ was willing to lay down His life for His bride! (Eph 5:25)
  - There are no perfect models, they always fall short (so beware of role models!)

# Genesis 26

<sup>11</sup> And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

Genesis 26:11

- Like his father's response to Abraham, Abimelech's reaction here indicates knowledge of and reverence for YHWH

# Genesis 26

<sup>12</sup> Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

<sup>13</sup> And the man waxed great, and went forward, and grew until he became very great:

<sup>14</sup> For he had possession of flocks, and possessions of herds, and great store of servants: and the Philistines envied him.

Genesis 26:12-14

- Note: God does not highlight Isaac's actions as being wrong!
- Instead Isaac receives God's blessing

# Genesis 26

- <sup>15</sup> For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.
- <sup>16</sup> And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.
- <sup>17</sup> And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

**Genesis 26:15-17**

# Genesis 26

<sup>18</sup> And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

<sup>19</sup> And Isaac's servants digged in the valley, and found there a well of springing water.

**Genesis 26:18-19**

- You cannot rely on the water & well being handed down to you...
- Each one must find water for themselves

# Living Water

- 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
- 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
- 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

**John 4:7-14**



# Genesis 26

**20** And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

**21** And they digged another well, and strove for that also: and he called the name of it Sitnah.

**22** And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

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23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD and pitched his tent there: and there Isaac's servants digged a well.

**Genesis 26:23-25**

# The War of the Wells

- Wells of Contention
- Esek = Quarrel
- Sitnah = Opposition
- Rehoboth = Wide Places
- Notice the one moving?
  - Isaac
- Notice the One providing?
  - The LORD

# Isaac's Altar

- The last time we saw Isaac at an altar  
...he was on it!
- Now after hearing God's call...
- Striving for water...
- ...and coming to a place of rest...
- He hears God's voice blessing him again

# Genesis 26

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

# Genesis 26

29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

# Genesis 26

**32** And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

**33** And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

**Genesis 26:32-33**

# Genesis 26

<sup>34</sup> And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite:

<sup>35</sup> Which were a grief of mind unto Isaac and to Rebekah.

**Genesis 26:34-35**