

Genesis

Moses

Discussion 9

Chapter 24- Isaac's Wife

Chapter 25- Abraham's Line

Chapter 26- Isaac Blessed

Name: "Genesis" is a Greek word meaning "beginning." The book tells of the beginning of everything except God who is without beginning or end.

Author: Moses

Date: 1500 BC Moses lived about as far on the other side of Christ as Columbus, who discovered America, lived on this side of Christ.

Outline:

- A. History of the human race (Gen. 1-11)
 - a. Creation
 - b. Fall
 - c. Flood
 - d. Tower of Babel (Nations)
- B. History of the chosen race, the Jews (Gen. 12-50)
 - a. Abraham
 - b. Isaac
 - c. Jacob
 - d. Joseph

	Human Race	Abraham to the Chosen Race
Genesis	Chapter 1 to Chapter 11 (2000 years?)	315 years

HISTORY OF THE CHOSEN RACE—GENESIS 12-50

The Plan of Redemption

As the events of the Old Testament start to unfold there is the continuous development of God's plan to bring into the world the Redeemer, through the

chosen race, Israel, in the chosen land, Palestine. Notice how the lives of Abraham, Isaac, and Jacob are all connected with this plan of redemption.

The Purpose of Having One Chosen Race was:

- To keep alive the worship of the one true God.
- to illustrate to other nations, the blessedness of serving the true God.
- To receive and preserve God's Word, the Bible.
- To give Birth to the Messiah, Jesus Christ.

The Father of the Chosen Race—Abraham

Date: Abraham lived about 2000 B.C.

Adam	Abraham	Christ	Today
4000 B.C.	2000 B.C.		2000 A.D.

Opening Prayer:

Heavenly Father, I pray that like Abraham, Isaac, Eliezer, and Rebekah, I will look to You moment by moment, trust in Your unfailing Word, and make the right choices in my life. I pray that I would not only walk in the way of righteousness and bring everything to You in prayer, but that my life and witness would bring honour to Your name as I grow in grace and in a knowledge of the Lord Jesus. May I be willing to take one step at a time, as prompted by Your Holy Spirit and permit Your plans and purposes to be carried out in my life, for the benefit of others, and for my own spiritual growth. Thank You for the many lessons there are to learn in the Scriptures, and may I develop a teachable spirit, and bring honour and glory to You. In Jesus' name I pray, AMEN.

“And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.”
(Genesis 24:14)

Discussion Questions:

15. What did Abraham consider a most important step in his son's career? (24)
___ That his son was married, to the women that the servant found for him in the Land of Canaan. She must come from the daughters of the Canaanites. _____

16. Where was Abraham buried at 175 years of age? (25:7-10) _____Abraham was buried in the same cave that he buried his wife in. The cave at Machpelah at Mamre._____

Closing Prayer:

Prayers of the People:

We pray for safe travels for DENNIS AND PAULETTE, DONNA BAKER, DORIS ANN, MARTHA AND HER FAMILY, ALEXIS, EMELIA, JOHN B, ARIANNA, ALEX, OLIVIA, STEVE, MEGAN AND FAMILY, ANDREW, ERICKA, SHARON AND JOHN SCHESTLER, ALLEN AND CANDY SCHNEIDER, all those who are still without power after the storms, those who are struggling with addiction, alcoholism, depression, anxiety, any medical conditions.

We pray for those in positions of power, any one in positions of power that they may lead with dignity, thoughtfulness, and reason. We pray for those who work to ensure our safety as citizens of our country. We pray that you guide our countries leaders, that they may lead our country with common sense, reason, a level head, and appropriate situational awareness, and that they may be a collaborative government that works with other countries that work towards world peace, rather than continuously creating enemies.

We also pray that in this season of Epiphany that you Enlighten our hearts, guide us in your way, and help us to be more worldly in our actions as we live our lives according to your will.

In Jesus name we pray,

Our Father, who art in heaven hallowed be they name.

Thy kingdom come, thy will be done,

On earth as it is in Heaven.

Give us this day our daily bread,

And forgive us our trespasses,

As we forgive those,

Who trespass against us.

Lead Us not into temptation,

But deliver us from evil.

For Thine is the Kingdom,

*The power and the glory,
Forever and ever. Amen.*

*Hail Mary, full of grace,
the Lord is with you.
Blessed are you among women,
and blessed is the fruit of your womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.
Amen.*

Loving Heavenly Father, how blessed we are to have a God that cares about every detail of our lives, and to know that you will use us to accomplish Your will and purposes if we will simply trust in Your Word. Thank You for using the beautiful story of Isaac and Rebekah to demonstrate the importance of trusting Your Word, putting faith in action through prayer and praise, and reminding us that it is not due to our own merit, character, or accomplishments that we have been saved, but by Your goodness and grace. Help me to trust You in all things and pray about everything that impacts my life. Give me the grace to carry out Your will for my life, and to fit into Your sovereign plans and purposes for Your greater praise and glory. This I ask in Jesus' name, AMEN.

*“And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.”
(Genesis 25:23)*

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Discussion Notes:
CHAPTER 24
ISACC'S WIFE

And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death. (Genesis 24:67)

EVENTS:

- 1. Abraham sends his servant to the city of Nahor to find a wife for Isaac.*
- 2. The servant asks the LORD for guidance at the well outside of the city.*
- 3. God answers the prayer instantly when Rebekah volunteers to water his camels.*
- 4. Rebekah agrees to return to Canaan with the servant and she becomes Isaac's wife.*

THE CONTEXT- WHAT DOES THIS PASSAGE TEACH US?

Verse 1-9. As the story of the kingdom of God unfolds in the life of a family, the marriage of the son of the covenant forms a pivotal part of the account. This story is relevant to us and our families today. Many families have ruined their godly heritage by marrying unbelievers. In fact, this is what marked the sad demise of human civilization prior to the worldwide flood. When the sons of God intermarried with the daughter of men, they produced the wicked Nephilim. But for Isaac, the precious son of the covenant, Abraham did not want to make this fatal mistake.

The Canaanites who were considered to be wicked were already singled out for God's judgement, but Abraham was determined that his son would not marry anyone from one of their tribes. His absolute allegiance to that commitment is made clear in our text. His servant was sworn by God in heaven that they would not allow Isaac to marry one of their women. So for his son to get married, Abraham resorted to the only place on that where he knew had some respect for the god of the covenant. This place was in the land of his forefathers, which was approximately 300 miles north, in the cities of Haran and Nahor. He tasked his most trusted servant to go there and search for a wife for his son.

Our minds today struggle to comprehend these types of arrangements. One would think, that at forty years old, Isaac would have been old enough to make

his own decisions. However, we see in this account that he is more passive than aggressive or assertive. How suitable is parental involvement in these matters? This hinges on the wisdom of the father, the love of a father for his son (or daughter), and the honor of a son (or daughter) for his (or her) father. Parental involvement in courtship and betrothal without robust and healthy parent-child relationships is usually counterproductive. There is a weakness in many marriages, which could possibly be traced to the lack of honor in the hearts of sons and daughters for their parents. When a man leaves his mother and father to become one with his partner in marriage, it is especially important that he honor his parents in the process if the fourth commandment means anything at all. Once parents are no longer honored by their children, every other element of culture, economics, and family life come unraveled. This is what we have seen in the 20th and 21st centuries.

Abraham also didn't want his son to leave Canaan their city, because after all it was promised to them and it was their land, he was holding on to the land of promise and prosperity. If Isaac ever to seek a wife for himself beyond the borders of Canaan, then he might settle there, especially if his wife was unwilling to leave the land of her people or family. We are able to see how Abraham made it his mission to walk in the will of God, and each detail was very carefully considered to the very end.

Verse 10-32. Abraham's servant who was slightly older, started this journey, the most important journey of his life. It was a very monumental errand, and it was very important. As he arrived outside the village of Nahor, the faithful did what every man of God would do on such a critical mission. He prayed a remarkable prayer of faith and asked for God's help and guidance. We may wonder if his prayer for a sign ever crossed over the line into presumption. Jesus drew the line for the Devil when He rejected the temptation to take a flying leap off the pinnacle of the temple. Since there is nothing in the text that condemns the servant for his prayer, it is obvious that we should not condemn him. We see that he did lay out highly precise conditions by which he might ascertain the will of God in the matter. But there was also nothing in the prayer that would even approach the Devil's flagrant attempts to subject the Son of God to his whims (meanwhile advocating a violation of the fifth Commandment—suicide). This presents a very thin line between presumption and faith in our walk with God. What truly matters is the heart of the one who prays. Is he subjected to the will of God or is he attempting to subject the sovereign God to his own will?

Obviously, this man did not travel for twenty-one days to seek out his own agenda. It is clear that this man had already subjected himself to the will of his master, who himself was unquestionably submitted to the will of God in the matter of the marriage of his son. This was no impudent, presumptuous prayer. It was the petition of a humble servant who wished to be guided by the wisdom of God in the high-stakes game of selecting a wife for the son of the covenant.

The test that this servant chose to use on the prospective bride of his master was instructive to any person seeking a partner. He carefully formulated a test that would identify the fine character traits of kindness, hospitality, and industriousness—all important features of a good wife, as also illustrated in Proverbs 31. Drawing sufficient water to satisfy a caravan of 10 camels would have taken a considerable amount of time and energy, as this caravan would have consumed at least 300 gallons of water! Any woman who would gladly extend hospitality to an old man and his whole caravan is a woman whose price is far above rubies. Her hands extend to the needy, and she will not eat the bread of idleness (Proverbs 31:20, 27).

This was a wonderful answer to prayer. After the servant had prayed, God sent a woman who willingly volunteered to water his entire caravan. This woman's name was Rebekah. She extended her hospitality even further and invited the man to stay with her and her family. At this point, the servant was overwhelmed with the goodness and power of God that he bowed his head to the ground and worshipped.

Verse 33-67. Rebekah's brother Laban came to meet the servant at the well. He immediately gave credence to the God of Abraham, using his covenant name, Yahweh, or God. Evidently, there was a measure of belief in the true God still extant in the family of Bethuel (son of Nahor, Abraham's brother—Rebekah was Isaac's cousin's daughter).

Upon arriving at Laban's home, the servant immediately stated the purpose of his journey, giving details about his mission to find an acceptable wife for this master's son. He shared his story about his journey from Canaan, how he prayed to God for guidance, and the answer he received. Instantly, Bethuel and Laban saw God's hand and direction in the matter. "The thing is of the Lord," they said. We many wonder ourselves if answers to prayers like these provide providential direction and give wisdom in our decision-making. We must

understand that the first and primary means by which decisions are made is God's prior revelation in His Word. Abraham had already narrowed God's will for Isaac's spouse down to his extended family, based on God's prophetic Word concerning the Canaanites.

To refuse their frame lives by the revelation of God's Word is the first mistake that many make when they set out to know God's will. When we make life's decisions, we want to ensure that the decisions we make are the best possible choices while we walk with God and work to please him. But this does not happened without a heart that loves His Word, an a mind a will that are applied diligently to doing his revealed will. If God provides a special providence or an answer to prayer that points us to the way of wisdom, we want truly be grateful for this mercy. When Rebekah's father and brother approved of the marriage, the servant again fell prostate to the ground and worshipped God. This is truly a remarkable example of faith and gratefulness to God! It is as if the man forgot everything else around him, overwhelmed by a sense of God's presence and goodness.

To this point in the story, Rebekah had not yet been consulted. This seems foreign to an individualistic culture where each person makes his or her own choice in life. According to the biblical pattern, fathers, mothers, and brothers have great deal to say about prospective marriages. Its only a foreign concept to us, because it is not part of our practices in modern day marriages, and we have watched it dismantle some families. The basic integrity of family, honor for parents, and love and concern for siblings were still in place in Rebekah's community.

This marriage was not strictly an arranged marriage. It verse 58, Rebekah forthrightly agree to the arrangement, and later Issac himself received her as a wife and embraced her with true love and affection.

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CHAPTER 25

ABRAHAM'S LINE

⁷ Abraham lived a hundred and seventy-five years. ⁸ Then Abraham breathed his last and died at a good old age, an old man and full of years; and he was gathered to his

people.⁹ His sons Isaac and Ishmael buried him in the cave of Machpelah near Mamre, in the field of Ephron son of Zohar the Hittite, the field Abraham had bought from the Hittites. (Genesis 25:7-9).

EVENTS:

1. *Abraham take Keturah as a wife and had six more sons.*
2. *Abraham dies and is buried.*
3. *Ishmael is blessed with twelve sons.*
4. *Isaac and Rebekah are blessed with two sons, Jacob and Esau.*
5. *Esau sells his birthright for a bowl of red lentil stew.*

THE CONTEXT: WHAT DOES THIS PASSAGE TEACH US?

Verse 1-6. Life was not over for Abraham after the death of Sarah. He continued to live his best life, marrying another woman and populating the earth with six more sons. God had clearly established the covenant with Isaac alone (Genesis 17:21). Abraham was still being true to the basic dominion covenant God mad with Adam and Noah. Both then and now, God intended for men to populate that earth, work the soil, and harness animals and minerals for the benefit of mankind. Though it is a sad reality of the fallen world, some children who are born in to Christian homes do not remain in the covenant. Although we hope this to be the irregular case, it was not so for the sons of Samuel, David, and Solomon. But even when a disobedient, apostate son turns out to be a sorrow to his father and mother, this does not mark the end of all hope and purpose for the family. At the very least, godly parents are still fulfilling the dominion mandate when they raise children. They are still endeavoring to live life in obedience to God's will. We also find covenant promises revisit a man's posterity in generations to come. It was out of the ungodly behavior of Lot's daughters and the unbelieving Moabites that Ruth came, and blessed God's people through furthering the line of David and the Lord Jesus Christ, Himself.

Just an important thing to point out is that Abraham refused to provide any significant part of the inheritance to anyone except Isaac, who was the son of the covenant. When the interests of the kingdom are of God's primary importance in the eyes of the man's faith, he will want to put his resources on God's project.

Verses 7-10. Abraham died when he was 175 years old, and his sons buried him in the cave that he had purchased from the sons of Heth. Through these early records of divine revelation, those who read with eyes of faith will identify several clues pertaining to the afterlife. Very early in the history of the world, Genesis records Enoch's ascension to be with God. The man did not die. This was a strong sign to generations of faith afterwards that there was something other than death awaiting the righteous. As we read that Abraham was "gathered to his people," we cannot help but wonder this was a veil or not, but that it could be a hopeful allusion to a reunion of the living somewhere beyond death! We believe in resurrection, so we can use such references to death, or for death. While life on earth may involve separation from our roots—as in the case with the wandering vagabond and stranger—believers know that one day they will arrive at their final home for eternal fellowship with loved ones, never to part again.

Moving towards the New Testament, we start to see more explicit references to the resurrection of the body, centered on the bodily resurrection of our Lord. In the Old Testament writings, we only see references to heaven and resurrections—but these references could or would have inspired hope in the hearts of all believers. However, the skeptical sect of the Sadducees in the time of Christ did not pick up on these references. They would not believe in the final resurrection. Anyone who believes understands that the resurrection is one of the most basic truths that is taught in the New Testament Gospels.

Verses 11-18. The book of Genesis is organized mainly around family lines, beginning with Adam, Seth and Noah, and ending with Abraham, Isaac, and Jacob. Chapter 25 summarizes the line of Abraham, beginning with his oldest son, Ishmael. Some parts of God's covenant promises for Abraham materialized right away. True to God's promise, Abraham became the father of several nations immediately. Ishmael quickly rose to power and influence by way of his twelve sons, who themselves became powerful princes over cities. By God's providence, Isaac had to wait a generation for his twelve sons! Sometimes God's kingdom works slowly and somewhat surreptitiously. The Edomites had no part in the covenant and so the kingdom they established was merely an earthly kingdom. Today the Edomites are gone. Their kingdom did not last. But the Kingdom of Christ, David, Moses, and Jacob continues to prosper, even to this day.

Verses 19-26. God's Word is most concerned with the people of the covenant. Until the Gospel reached Asia Minor, Greece, and Rome, very little was said about the great empires of men. A few paragraphs were afforded to cover Babel, Egypt, and Greece. The book of Daniel had a tiny bit to say about Greece and Rome. Although Ishmael produced a great nation, only a sum total of eight verses addressed his kingdoms. God is more interested in His own covenant people. The last half of the book of Genesis will provide minute details concerning the descendants of Isaac and his covenant son, Jacob.

As is characteristic in the development of God's people, Isaac and Rebekah faced their own difficulties. They suffered through twenty painful years of barrenness before they added one more grain of sand to the posterity that was supposed to be more numerous than the sand on the seashore. Comparing the fertility and accomplishments of Ishmael with that of Isaac, it may seem that God was blessing the unfaithful more than the faithful. But God always has good reason for what He does with His own. The meek do inherit the earth... eventually. But they must be meek first. God carefully humbles His people in order that He might exalt them. This is how He works in history. Just so they will rely upon Him, God trains His people to patiently endure much difficulty as they grow. His kingdom through the generations, without question, tests their faith.

Under trying circumstances, Isaac did not repeat the same mistake Abraham made, when his father took a second wife. Instead, he interceded to God for his wife. The Lord answered his prayer and Rebekah conceived twins. Still alive, Abraham would have been 160 years old when his grandsons were born. What a tremendous confirmation for Abraham and Isaac's faith.

Now the two babies wrestled in Rebekah's womb through the entire pregnancy. Helpfully, the Lord explained this ferocious prenatal competition. He planned that these two children would form two nations, and that they would represent two sides of the great cosmic war that existed since the Garden of Eden. For hundreds of years, the Edomites would set themselves against the descendants of Jacob. To this day, the wars in the Middle East may still represent some of this dissension. Towards the end of the God's revelation to Rebekah, we find an encouraging promise that remains a comfort to the sons and daughters of the covenant forever: "The older son will serve the younger." This was the preferred modus operandi by which the kingdom of God would play itself out in the succeeding millennia. Again and again through history, God would exalt

the disadvantaged and humble the proud. The younger brother in the Parable of the Prodigal Son got the fatted calf and received great mercy and acceptance from his father. This principle always renders hope to the downtrodden, the humble, and the needy while at the same time checking the pride of the privileged and presumptuous.

So the younger emerged from the womb gripping the heel of his elder brother and he was named Jacob, or “heel holder.” Throughout his life, Jacob demonstrated a strong competitive spirit, and an overweening inclination towards usurping the position of the elder.

Verses 27-34. As with siblings, there were marked differences between Esau and Jacob—Esau was full of vigor and a hunter in the field while Jacob preferred to stay in the tent. For better or worse, Isaac and Rebekah played favorites with their sons. Certainly, Rebekah had good reason to choose Jacob as the favorite, having received God’s revelation concerning the matter. The basis for Isaac’s favoritism was less rooted in divine revelation than in his stomach. According to verse 28, Isaac was especially fond of the venison that Esau brought home from the hunt. As parents, our primary interest in our children should be their spiritual well-being, not the immediate gratification we receive from externalism and superficiality.

A man’s values and priorities are eventually clarified at certain crossroads in their life. This is what happened to Esau the day he sold his birthright. On the fateful day, he clarified his own priorities in life by choosing a meal over his birthright in the inheritance. The importance of this event in Esau’s life can hardly be overstated. In fact, the name used for his generational line is “Edomite,” and refers to the “red stew” he ate that day in exchange for his birthright. Evidently, Esau had little interest in the long-term promise of the land (which was still 400 years to follow). Now was he all that interested in being part of the covenant line. His carnal, temporal commitments were manifest in his all-controlling desire to have something he could touch and taste and enjoy in the present.

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CHAPTER 26 ISAAC BLESSED

And the LORD appeared unto him the same night, and said, I am the God of Abraham the father; fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake. (Genesis 26:24)

EVENTS:

1. *God reiterates his covenant promise to Isaac.*
2. *Isaac seeks to protect his wife in Gerar.*
3. *Isaac avoids conflicts with the herdsman of Gerar.*
4. *Isaac and Abimelech make an agreement to live together in peace.*

THE CONTEXT—WHAT DOES THIS PASSAGE TEACH US?

Verses 1-5. In this chapter, we find that God's blessing for Abraham was reaching into the generations and touching the lives of Isaac and his family. But it wasn't all a bed of roses for Isaac. Like the rest of God's people who walk this earth, Isaac faced difficulties throughout this lifetime. It started with a famine in the land that forced him to move south into the land of the Philistines. When families must move from place to place because of persecution, famine, or unemployment, they cannot very well establish roots or settle the land. They take on more of the role of a vagabond or a gypsy, who never have the opportunity to improve on their property and develop their communities. We continue to witness this transience in the life of Isaac, which might have eroded any notion of his long term inheritance in the land of Canaan. But God stepped in and reminded Isaac of his inheritance. It would have been tempting for Isaac to have taken his family to Egypt, for it was a large, prosperous empire. Warning him not to take his family into Egypt, God reiterated the promise he made with his father, Abraham. God had bigger plans for Isaac and his heirs.

Verse five contains an important characterization of the life of Abraham. While we would not go so far as to claim sinless perfection for him, he embraced a life of faithfulness to God. To keep the commandments of God is to keep the faith or guard the post. Abraham was like a careful sentry, looking out for the commandments and statutes which God had revealed to him. Abraham was a faithful son. He loved God as his father and God loved him as a son; and a father loves to reward an obedient son who is faithful to him. God blessed Abraham and Isaac because Abraham kept God's commandments by

faith. These are the same reasons that a good father will gladly turn over an inheritance to a faithful son, God provides an inheritance to His son. The fundamental basis for Abraham's reward was found in their relationship, not in that Abraham kept so many commandments and only broke a few along the way. At the end of the day, every good and perfect gift (including the gift of faith), comes from the father of lights (James 1:17). Likewise, there was nothing in Abraham's faith and obedience that would have merited his salvation, or the blessings conferred upon him.

Verses 6-11. During his stay in the land of Gerar, Isaac repeated Abraham's actions. Isaac referred to his wife as his sister in order to protect his own life. In the case of Abraham, the reference to Sarah as his sister was, at the very least, a half-truth. For Isaac is a lie, since Rebekah was his cousin. According to the cultural mores of the day, brothers were expected to take responsibility for their sisters in regard to their betrothals. But, it would be wrong for us to think that Isaac had not taken this responsibility to provide protection for Rebekah. The plan backfired when Abimelech saw Isaac interacting with Rebekah in an intimate way, as a husband would with a wife. Just as also the case in the past with his father Abraham. One would think he would have learned from the failures of his father in this area. God was patient as we worked with this family (of whom He had just said were faithful to His commandments)! For the third time, God circumvented the harebrained plans of His men and provided protection for the family. While the heath king proceeded to chew Isaac out for his duplicity, the Lord blessed Isaac hundredfold in the subsequent days. Isaac was in a covenant relationship with God.

Verses 12-24. When the Philistines saw Isaac's great wealth, they envied him because of it. There is no more destructive evil than the sin of envy. While the coveter wants to possess that which belongs to others, blind envy hates the prosperity of others and wants to destroy it! So the Philistines didn't even bother stealing Abraham's wells. These envious men ruined the wells previously dug by Abraham for his family. What a tremendous waste of productive work that could have yielded good profit for crops and herds. To make matters even worse, they provoked range war against the herdsman of Isaac. War is just another unproductive and destructive use of resources, but that is what sinful tribes spent most of their resources and time on. Whether it be the megalomaniac nationalists or internationalists, or pagan tribes liked the

Native Americans or South Sea Islanders, men are particularly drawn to fighting.

Isaac was a true son of God, the prototypical peacemaker in His kingdom (Matthew 5:9). There may not be many like Isaac on the earth, but where there are true Christians, there will be true efforts towards making peace. Isaac wisely refused to waste his resources on fighting a range war when he could simply dig another well in another location. Holding firmly to God's injunction, "Vengeance is mine, I will repay." Said the Lord, this righteous man saw no need to require retribution for every of evil done to him. He knew that his reward would neither come from the Philistines nor wells of water. His reward would come from the Father of lights. God continued to bless Isaac despite all the inconveniences cause by the Philistines. Being a part of God's family and a member of the covenant had its benefits. Along with His blessings, God also provided the comforting promise contained in verse 24, "Fear not, for I am with you." This promise is repeated many times in Scripture, and those who embraced it with iron faith became mighty men of God, both in ancient and recent times. Taking dominion of this world is not easy, and whether one is taking the promised land or taking the entire world for Jesus Christ, that promise resounds again and again throughout Scripture: "Behold I am with you, even until the end of the world." (Deuteronomy 31:6-8; Matthew 28:20).

Verses 25-33. In the end, Abimelech agreed to make a treaty with Isaac. First, Isaac pointed out the animosity that had developed between the two groups. Abimelech categorically denied this, acting as if his people had been faultless in all the strife. They were able to make an agreement similar to the one Abraham made at least eighty years prior. In commemoration of his new agreement, Isaac dug another well and called it Beersheba, which meant, "Well of the vow."

Verses 34-35. The final verses of this chapter mention the rebellion of Isaac's oldest son, Esau. The state of this young man's heart was not good, as demonstrated in his selection of a wife. Not only did he practice polygamy (something that his father did not do), but he also married Canaanite women. These were a people that God had condemned in the covenant promises. This rebellion sadden both of his parents.

Closing Prayer:

Prayers of the People:

We pray for DONNA BAKER, DORIS ANN, MARTHA AND HER FAMILY, ALEXIS, EMELIA, JOHN B, ARIANNA, ALEX, OLIVIA, ANDREW, ERICKA, APRIL, RICKIE, those who are struggling with addiction, alcoholism, depression, anxiety, any medical conditions.

We pray for those in positions of power, any one in positions of power that they may lead with dignity, thoughtfulness, and reason. We pray for those who work to ensure our safety as citizens of our country. We pray that you guide our countries leaders, that they may lead our country with common sense, reason, a level head, and appropriate situational awareness, and that they may be a collaborative government that works with other countries that work towards world peace, rather than continuously creating enemies.

In Jesus name we pray,

Our Father, who art in heaven hallowed be they name.

Thy kingdom come, thy will be done,

On earth as it is in Heaven.

Give us this day our daily bread,

And forgive us our trespasses,

As we forgive those,

Who trespass against us.

Lead Us not into temptation,

But deliver us from evil.

For Thine is the Kingdom,

The power and the glory,

Forever and ever. Amen.

Hail Mary, full of grace,

the Lord is with you.

Blessed are you among women,

and blessed is the fruit of your womb, Jesus.

Holy Mary, Mother of God,

pray for us sinners,

now and at the hour of our death.

Amen.

Loving Heavenly Father, how blessed we are to have a God that cares about every detail of our lives, and to know that you will use us to accomplish Your will and purposes if we will simply trust in Your Word. Thank You for using the beautiful story of Isaac and Rebekah to demonstrate the importance of trusting Your Word, putting faith in action through prayer and praise, and reminding us that it is not due to our own merit, character, or accomplishments that we have been saved, but by Your goodness and grace. Help me to trust You in all things and pray about everything that impacts my life. Give me the grace to carry out Your will for my life, and to fit into Your sovereign plans and purposes for Your greater praise and glory. This I ask in Jesus' name, AMEN.

*“And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.”
(Genesis 25:23)*