

# GENESIS 26

## Isaac Sins like Abraham

4/25/2023  
Abdi Ministries  
Joseph Abdi



(256) 752 JOSEPH



[abdi@abdiministries.org](mailto:abdi@abdiministries.org)



[www.abdiministries.org](http://www.abdiministries.org)

### KEYWORD

### REVERANCE

<b>God (Plural)</b>	Elohim (The Trinity)
<b>God (Singular)</b>	El
<b>LORD</b>	Jehovah & or Yahweh (YHWH)
<b>GOD</b>	Jehovah & or Yahweh
<b>Lord</b>	GOD the Master (Kurios), Adonai
<b>lord</b>	Man the Master
<b>El Olam</b>	Everlasting God
<b>Bara</b>	God creating from nothing
<b>Asah</b>	God making or assembling from existent materials
<b>Beth</b>	House
<b>Numbers</b>	<ul style="list-style-type: none"><li>• 1 - Unity between God the Father &amp; His Son Jesus (John 10:30)</li><li>• 2 - Represents union, division, and verification</li><li>• 3 - Harmony, New Life &amp; completeness (467 times)</li><li>• 4 - Creation &amp; The creative ability of God.</li><li>• 5 - God's grace, goodness and favor toward humans (318)</li><li>• 6 - Imperfection of man and the sin and weakness he has</li><li>• 7 - Perfection</li><li>• 8 - New beginnings</li><li>• 9 - Divine completeness or conveys the meaning of finality (49)</li><li>• 10 - God's authority, completeness, order, and divine perfection</li><li>• 11 - Disorder, chaos and judgment (11 - 24 &amp; "11th" - 19)</li><li>• 12 - God's power and authority (187)</li><li>• 13 - Rebellion</li><li>• 40 - Represent completeness or wholeness.</li><li>• 70 - Perfect spiritual order carried out with all power.</li></ul>
<b>Keywords</b>	"create" (bara), "make" (asah), and "form" (yatsar). In Isaiah 43:7 - All the three are used.

*Jehova means the becoming one as God relates to man and man's needs and becomes to man whatever man may need*

### PRAYER

---

**Father we thank you for the privilege of studying your word together.**

Thank you for the records Jesus, that lead us to you and eternal life in you.

**Jesus let your Holy spirit now implant upon our hearts your truths.**

Thank you Jesus that revelation knowledge will flow freely, uninterrupted & un-hindered by satanic or demonic forces.

**In Jesus's name and everybody say Amen!**

# GENESIS 26

## REVIEW

---

Genesis 26 focuses on the Lord reassuring Isaac.

God stated that His relationship with Abraham, and its blessings, are for Isaac, as well.

God appeared to Isaac twice in this chapter. In both cases, the Lord restated and emphasized the covenant promises He had made to Abraham, and is now making to Isaac.

For the majority of this passage, no mention is made of Jacob and Esau, and Rebekah's marital status is obscured.

It's likely that most of this chapter is set back before Jacob and Esau were born.

Isaac and Rebekah were childless for 20 years, leaving plenty of time for these events to occur in Genesis 25:20–26.

A season of famine fell on the land. It is a different famine than the one that drove Abraham to move to Egypt in Genesis 12.

In fact, the Lord appeared to Isaac and commanded him not to move to Egypt, but to settle instead in Gerar, the region of the Philistines ruled by King Abimelech in Genesis 26:1–5.

When some locals asked about Isaac's beautiful wife Rebekah, he immediately followed in his father's footsteps and told them she is his sister.

He was afraid they would kill him to take her from him.

The same failure Abraham made—twice—Isaac now makes in his own life.

The lie is revealed when King Abimelech himself catches the couple being intimate.

He is furious because Isaac's lie could have brought guilt about the kingdom, just as Abraham's had done.

Still, the king decreed that anyone who harms Isaac or Rebekah will be killed.

God demonstrated that He will protect Isaac as He did Abraham, fearful and faithless or not in Genesis 26:6–11.

The Lord then blessed Isaac by giving a hundredfold return on his crops in a season of famine.

In fact, Isaac became so rich and powerful that old disputes about water rights cropped up.

Abimelech sent Isaac away for being "much mightier" than the Philistines in Genesis 26:12–16.

Resettled in a different part of Gerar, Isaac continued to have disputes with the locals about the wells he is digging to water his herds and flocks.

---

## GENESIS 26

Eventually, Isaac travelled to Beersheba, given its name in Genesis 21 by Abraham himself.

In Beersheba, the Lord again appeared to Isaac, commanded him not to be afraid, and renewed His promises to be with Isaac and bless him and multiply his offspring for Abraham's sake in Genesis 26:17-24.

Isaac responded with worship, building an altar and calling the Lord's name.

He also pitched his tent and commanded his servants to begin digging a well in Genesis 26:25.

Abimelech arrived to visit Isaac.

Though suspicious at first, Isaac agreed to the king's proposal of a peace treaty between them.

To honour the treaty, Isaac named the well his servants had dug after the word for "oath" in Genesis 26:26-33.

Finally, the story jumped well into the future.

Esau married 2 Canaanite women, Hittites.

Those marriages made life bitter for Isaac and Rebekah, perhaps because Esau did not marry from among Abraham's people in Genesis 26:34-35.

---

### *That's it, The Summary of Genesis 26*

---

# GENESIS 26

## GEN 26: 1

---

And there was a famine in the land,

(This is about a hundred years after Abraham experienced a famine in the land.

Though Isaac lived in the land God promised to his father Abraham and his descendants, it did not mean that life in the land would be without trouble or challenge.

As there was a famine in the days of Abram in Genesis 12:10, so there was a famine in Isaac's day.)

beside the first famine that was in the days of Abraham, and Isaac went unto Abimelech king of the Philistines unto Gerar.

(Isaac began to go south towards Egypt, as Abram did in famine in Genesis 12:10.

It seems that Isaac thought to travel along the famous road between Egypt and Canaan that went along the Mediterranean Sea.

**Gerar** was the same place where Isaac's father Abraham met another Abimelech, and almost compromised his wife in Genesis 20:1-18.

The Philistines were living on the coastal plain where there was more rain than they had in the Negev, where Isaac lived.

The ruler of Gerar was called **Abimelech** as a title just like "Pharaoh" or "Caesar" rather than a personal name.

The same is true of the name of the army commander in Genesis 21:22 & 26:26.

This is why both Abraham and Isaac dealt with Abimelech in Genesis 20 & Genesis 26.

This Abimelech is said to be king of a people called "Philistines."

These Philistines, apparently, are not the same group that will later plague Israel.

The title seems to be regional, not ethnic, and implies the people living in a certain area.)

## GEN 26: 2

---

And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.

---

As Isaac journeyed south, God warned him not to go any further.

Isaac was to always live in the land that God told him to live in.

---

# GENESIS 26

The Son of Promise was always to live in the land of promise; if Isaac did, God promised to be with him and to bless him.

He told him to dwell in the land that he would tell him of.

You're dealing with two Hebrew words in verses two and three.

One is "sojourn" which means to stop over and stay temporarily and "dwell" which means to settle down and make yourself at home.

---

## GEN 26: 3

---

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 swore unto Abraham thy father.

---

This is the first time that the LORD has spoken to Isaac and when He speaks to him, He reiterates the promises that He made to Abraham.

In theory, it was possible for the covenant to end with the passing of Abraham, but God was true to His word.

The covenant God made with Abraham was not only unto Abraham, but unto his chosen descendants also in Genesis 17:7-8.

This fulfilled a specific promise made in Genesis 17:19.

This formal repetition of the covenant included the three essential aspects first communicated in Genesis 12:2-3 and repeated afterwards, including the promise of:

- A land (**all these lands**).
  - A nation (**your descendants multiply as the stars of heaven**).
  - A blessing (**in your seed all the nations of the earth shall be blessed**).
- 

## GEN 26: 4

---

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.

---

Now the Lord goes further in repeating those promises:

- Isaac's offspring would be as the stars of heaven.
  - His offspring would possess all the land of Canaan.
-

# GENESIS 26

➤ Through Isaac's offspring, all the nations of the earth would be blessed.

We now know from Matthew 1:1–16 & Luke 3:23–28 that global blessing to come through the life, death, and resurrection of Isaac's descendant Jesus Christ.

Of course, it's only logical that all those things must happen through Isaac for God's promises to Abraham to hold true.

But the Lord is intent that Isaac understand these promises are for him, as well.

God wants Isaac to take them personally and not to merely see himself as an extension of Abraham.

The Lord indeed was with Isaac.

---

## GEN 26: 5

---

Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

---

God said that He kept the covenant with Isaac because Abraham was obedient to God and kept all the commandments, statutes and laws of God, four hundred years before the law was given.

A close look at Abraham's life shows that his obedience wasn't complete or constant; yet God recognized it.

God could say this of Abraham because Abraham was declared righteous by faith in Genesis 15:6, and as far as God was concerned, all He saw in Abraham was the righteousness of Jesus.

Isaac carried with him the knowledge that all of these blessings were given by God to Him but were also secured, in part, by his father's obedience to the Lord.

Abraham continued to serve as Isaac's example.

---

## GEN 26: 6

---

And Isaac dwelt in Gerar.

---

God told Isaac to "sojourn" in Gerar and here is Isaac settling down and dwelling in Gerar.

This is an act of disobedience on Isaac's part and resulted into troubles.

---

## GEN 26: 7

---

## GENESIS 26

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.

---

Isaac went from such a high spiritual experience in Genesis 26:1-5 to such blatant sin because of the weakness of his own flesh.

Peter, with his confession and wrong counsel to Jesus, was a perfect example of how sin can follow upon an outpouring of God's blessing.

For good reason, 1 Corinthians 10:12 says:

---

*Therefore let him who thinks he stands take heed lest he fall.*

---

Isaac disobeyed God by settling down in the area of Gerar and the next thing we find him doing is lying.

This sin was actually provoked by his disobedience in dwelling in the land instead of sojourning as the LORD told him to do.

There are places, where you as a child of God, have no business going.

If you go there, you are only exposing yourself to temptation.

Isaac had no business dwelling in Gerar and as a result of his dwelling there; the men of the area began to ask about his wife.

Isaac lied and said she was his sister because he was afraid.

Fear is a sign of the lack of faith. He had the same lapse of faith as his father Abraham.

He feared that they might kill him in order to get his wife.

Proverbs says,

---

*“The fear of man bringeth a snare; but whoso putteth his trust in the LORD shall be safe.”*

---

The fear of man was a trap and Isaac fell into it and was caught.

In reality he was following an established pattern which had been set by his father a hundred years earlier.

In the same place, with the same conditions, Abraham had the same lapse of faith.

---

*The sins of the fathers are visited upon the sons.*

---

Here is the son, Isaac, committing the same sin as his father.

Like father, like son.

---



# GENESIS 26

Abraham's lie was half true because Sarah was the daughter of Abraham's father, but they had a different mother.

Isaac's statement, because Rebekah was not his sister, was a lie with no truth in it.

Interestingly, neither Abraham nor Isaac are condemned for their action in the text itself—in fact, God protects them both, along with their wives.

This is challenging, since the lie seems especially unloving and weak.

Worse, it comes immediately following God's promise in the previous verses to be with Isaac and to bless him.

Was this strategy, handed down from father to son, a demonstration of a lack of faith in God?

Now the Bible doesn't teach we are bound by what are known as generational curses, but it is often the case that the sins of the fathers are found in the children.

This may be because those sins of the flesh have been nurtured in the same environment and patterned by a previous generation.

---

## GEN 26: 8-10

---

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.

(What Isaac thought could be hidden was obvious to others. This is often the case with sin among God's people.)

Unlike for Abraham, In Isaac's case, it seems, a long time passed without anyone making a play for Rebekah.

Perhaps the couple forgot to continue to pretend to be siblings or perhaps Abimelech had an unusually good vantage point for observing them.

In any case, he saw Isaac and Rebekah acting in a manner which convinced him, absolutely, that they were married.

The Hebrew term used here is based on the word *tsachaq*, which can mean

"laughing" or "sporting" or "caressing," depending on the translation.

In other words, they were involved in some type of intimate activity which would not be normal for siblings.)

<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.

---

# GENESIS 26

(In a similar manner to the rebuke of Pharaoh to Abraham in Genesis 12:18-19 and of Abimelech's predecessor to Abraham in Genesis 20:10, this ruler of Gerar rebuked Isaac for his deception.)

<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.

---

The story of Abraham a hundred years earlier probably has been handed down to the people.

When Abraham said Sarah was his sister, Abimelech took her to his tent and God caused a plague to come among them that closed all the wombs of the women and they couldn't have children.

Now, this is a different Abimelech that Isaac is dealing with.

Abimelech is just the title of the ruler.

Knowing of the previous incident, Abimelech rebukes Isaac,

*"What have you done to us?"*

It is tragic when a man of God is rebuked by the world.

Our standards should always be higher than those of the world.

The Bible says that they who bear the vessels of the LORD must be holy.

---

## GEN 26: 11

---

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

---

Even as God protected his father Abraham and mother Sarah (even in the midst of sinful conduct), Isaac and Rebekah were also protected.

Abimelech made it a capital offense for anyone who touched Isaac or Rebekah because of knowing what happened when Abraham was among them.

Death was the punishment for adultery among the Canaanites, Philistines, and Hebrews. See Genesis 38:24.

---

## GEN 26: 12

---

Then Isaac sowed in that land, and received in the same year an hundredfold; and the LORD blessed him.

---

## GENESIS 26

So, Isaac is settling down a little bit more. He probably leased some land, planted it and God gave him a bumper crop.

To reap a hundredfold of barley in a year of famine and drought is simply amazing.

The Lord once again demonstrated to Isaac and his neighbors that He is with him and providing for him.

This is one of the few times we're told directly that one of the patriarchs engaged in the planting and harvesting of crops.

Noah was said to have planted a vineyard after the flood, becoming a "man of the soil," but that account made no mention of further farming in Genesis 9:20.

This goes without saying that prosperity came to Isaac as the blessing upon his hard work.

---

### GEN 26: 13-16

---

And the man waxed great, and went forward, and grew until he became very great.

(Isaac was most likely one of the richest men in the region.

Like his father, God made it clear to Isaac that he will be blessed for following His instructions.)

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

(Unfortunately Isaac's prosperity prompted the envy of his neighbors.

This was another problem that came from living in close company to the Philistines of Gerar.

The Philistines were actually from the island of Crete.

They had begun to settle there on the southerly shores of present day Israel and because they were Philistines, the land was called Palestine.

Later the Philistines moved in mass from Crete after a tremendous volcanic eruption.

At the time of Saul, the Philistines were a formidable force and a tremendously powerful people.

Goliath, who David fought, was a Philistine.

In the early years, they were always a nemesis to Israel.

When Joshua came to conquer the land, the Philistines were strong and inhabited the coastal plains and were a powerful foe to Israel.)

---

## 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.

(Wells were precious, and they were difficult and expensive to dig and as such it was a significant attack to destroy someone's wells.

But again this shows how severe the envy of the Philistines was towards Isaac.)

<sup>16</sup>And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

(The Philistines evidently were jealous of Isaac's growing prosperity, and to have considered it, not as a due reward of his labour and holiness, but as their individual loss, as though his gain was at their expense.

Therefore they resolved to drive him out, and take his well-cultivated ground & to themselves, and compelled Abimelech to dismiss him.

Now the king of the region, Abimelech, stepped in to resolve the issue.

He was not interested in compromise or working out a treaty with Isaac and simply told him to leave. Isaac had become too powerful.

The point Abimelech made here can be taken in one of two ways.

On one hand, Isaac's great estate required large amounts of land and water. It's possible there wasn't enough room in and around the city of Gerar for Isaac's wealth.

And as such Abimelech might have simply said, *"your family is more than the land can support."*

On the other hand, Abimelech might be concerned that Isaac could use his huge number of servants, his money, and the obvious blessing of his God to conquer him and take over the territory for himself.

Nonetheless, this is the first instance on record of what was termed among the Greeks ostracism; i.e., the banishment of a person from the state, of whose power, influence, or riches, the people were jealous.

There is a remarkable saying of Bacon on this subject, which seems to intimate that he had this very circumstance under his eye:

*"Public envy is an ostracism that eclipseth men when they grow too great."*

On this same principle Pharaoh oppressed the Israelites.)

---

### GEN 26: 17-18

---

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

---

# GENESIS 26

(Isaac didn't want to continue the battle, and was confident that God would take care of him if he **departed**.)

Rather than leaving entirely, Isaac settled his large company in an area known as the Valley of Gerar. This was it seems, some distance from the main population.)

<sup>18</sup>And Isaac dugged again the wells of water, which they had digged in the days of Abraham his father;

(Isaac went back to the same resources that had sustained his father and all he possessed in Genesis 21:25-31.)

It took faith, work, and commitment to dig the wells again, but the provision was there when Isaac sought it diligently.

There is a powerful illustration here of the spiritual life.

The spiritual resources that sustained previous generations are available for us today, *if we will seek them with faith, work, and commitment.*)

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.

(Using this as a spiritual illustration, we might say that the wells of *peace*, of *power*, of *grace*, of *wisdom*, of *transformation* are all available for the believer today as they were for previous generations.)

The question is whether a present generation will have the faith, the work, and the commitment to dig the wells again.)

---

## GEN 26: 19-20

---

And Isaac's servants digged in the valley, and found there a well of springing water.

*(A well of living waters.*

This is the oriental phrase for a *spring*, and this is its meaning both in the Old and New Testaments:

- Leviticus 14:5,
  - Leviticus 14:50;
  - Leviticus 15:30;
  - Numbers 19:17;
  - Song of Solomon 4:15.
-

# GENESIS 26

- John 4:10-14;
- John 7:38;
- Revelation 21:6 &
- Revelation 22:1.

And by these scriptures we find that an *unfailing spring* was an emblem of the *graces and influences of the Spirit of God.*)

<sup>20</sup>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.

(The discovery of the wells led to an immediate conflict with the local people.

Isaac however was unwilling to battle over anything.

His reputation as a passive man comes, in part, from his seeming refusal to fight or even challenge those who stand up to him.

Instead of using his considerable power to keep the well, Isaac bows out.

He names this well Esek, which means "quarrel" or "contention," and moves on to another one.

It seems that though Isaac called these wells by the names Abraham had previously given in Genesis 26:18, he also named them in light of his present circumstances.)

---

## GEN 26: 21

---

And they digged another well, and strove for that also; and he called the name of it Sitnah. (Unfortunately, for a second time, Isaac's servants dug a new well and are once again challenged by the local herdsmen over the water rights.

He names this one *Sitnah*, which means "enmity."

We're not told that Isaac went to battle over these wells, simply that he named them to represent the dispute they caused.

Given the fear expressed by the local king in Genesis 26:14–16, it seems that if Isaac had chosen to fight for these resources, he probably could have kept them.

But whenever Isaac found that his work was likely to be a subject of strife and contention, he gave place, and rather chose to suffer wrong than to have his own peace of mind disturbed.

Isaac overcame *evil with good.*)

---

# GENESIS 26

## GEN 26: 22

---

And he removed from thence, and digged another well; and for that they strove not; and he called the name of it Reboboth;

*(The third well was named **roominess**, because it was far enough to not be a problem.*

*Isaac saw this as a testimony to God's faithfulness and blessing*

*Now the LORD has made room for us, and we shall be fruitful in the land*

*Isaac saw these wells as they rightly were: the blessing of God.*

*He saw them more as God's gracious blessing than the result of his hard work.)*

*and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.*

---

## GEN 26: 23-24

---

And he went up from thence to Beer-sheba.

*(God used the conflicts to lead Isaac back to **Beersheba**, where Abraham had been before.*

*Because God repeatedly demonstrated His faithfulness to Isaac, he knew that he could be blessed and fruitful wherever God led him.)*

<sup>24</sup>And the LORD appeared unto him the same night,

*(Isaac's father Abraham had many personal appearances of the LORD but this seems to be the first such experience for Isaac.)*

and said, I am the God of Abraham thy father; fear not, for I am with thee,

*(Now God speaks to Isaac again.*

*He first spoke when Isaac left the land and now the first night that he is back God speaks to him again.*

*It is almost like God was waiting for him to get back on track.*

*We find this is true in our own life when we get off track, suddenly we don't hear the voice of God.*

*We don't feel the presence of God in our lives.*

*It isn't that God has moved, but that we have moved from the place of blessing.*

*The moment Isaac came back to Beer-sheba God spoke to him.*

*He said do not fear for I am with you.*

---

# GENESIS 26

That is always the answer which dispels fear, the presence of God with you.

David said in the Twenty-third Psalm,

---

*“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me...” “Fear not for I am with you.”*

---

What words of strength and comfort.)

and will bless thee, and multiply thy seed for my servant Abraham’s sake.

(God kept His covenant with Isaac for **Abraham’s sake**. After the same pattern, God keeps His covenant with us for Jesus’ sake.)

---

## GEN 26: 25-27

---

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.

(Isaac walked in the same paths of his father Abraham.

Altars and tents marked Abraham’s life, demonstrating a life of worship and trust.

The reference to "pitching his tent" means staying in one place for an extended period of time.

Isaac chose to live in Beersheba, and even had his servants dig a well.

Perhaps it's the digging of this well, a sign that Isaac intended to dwell in the region semi-permanently, which again draws the attention of King Abimelech in following verse.)

<sup>26</sup>Then Abimelech went to him from Gerar, and Ahuzzath

(The *Targum* translates this word *a company*, not considering it as a personal name)

one of his friends, and Phicol the chief captain of his army.

(Proverbs 16:7 says:

*When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*

Kings' hearts are in his hands, and when he pleases, he can turn them to favour his people.

A similar meeting occurred between Abraham, and two men named Abimelech and Phicol, in Genesis 21:22–34, though Ahuzzath was not part of it.)

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

(We were told nothing of Isaac's emotional response to being sent away at the time.



# GENESIS 26

Now we see it clearly, it hurt him.

He assumed, apparently, that Abimelech hated him and that he had been angry with Isaac for lying about his marriage to Rebekah in Genesis 26:6–11.

So there were multiple reasons for Isaac to think and feel this way)

---

## GEN 26: 28-29

---

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;

(Abimelech gave a surprising response.

He and others could *see* that the covenant God, Yahweh, was with Isaac and had blessed him.

He came to ask for peace and a blessing from Isaac, this wonderfully blessed man, because he knew that God was **with** him, and that **you are now the blessed of the LORD**.

It is not wrong to stand upon our guard in dealing with those who have acted unfairly.

But Isaac did not insist on the unkindness's they had done him; he freely entered into friendship with them.

Religion teaches us to be neighborly, and, as much as in us lies, to live peaceable with all men.

Providence smiled upon what Isaac did; God blessed his labors.)

<sup>29</sup>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.

(Abimelech insisted, they have done only good to Isaac.

He says they have not touched him, recalling the moment when Abimelech issued a decree that if anyone would harm Isaac or Rebekah, that person would be killed in verse 6–11.

Abimelech further made the case that, in spite of their conflicts, they did not drive Isaac away from Gerar, but instead sent him away peacefully in verse 14–16.

The bottom line for the king is that he recognizes that Isaac is blessed by God, and he wants to have peace with Isaac and the God who blesses him.

Isaac must have received this speech as good news for he need it.)

---

---

## GEN 26: 30-31

---

# GENESIS 26

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

(It's worthy to note that Isaac was enormously prosperous as we see him here hosting a feast for a king.

Reminds me of this beautiful verse in 1 Samuel 2:8 that:

*He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them.)*

<sup>31</sup>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.

---

Earlier a similar thing happened to Abraham.

After he left and was so blessed of God, the king came and wanted to make a treaty with him.

This also took place at Beer-sheba.

Abraham rebuked them because he had dug wells and Abimelech's servants had taken them for themselves.

Abimelech said he knew nothing about it and so Abraham gave him seven ewe lambs as a witness that he had dug the well and so, they made a covenant there at Beer-sheba.

Isaac seemed to be a much milder man than his father because he didn't confront them with the wells, but sent them away in peace.

---

## GEN 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.

---

Abraham was a man of altars, and Jacob would be a man of tents.

Isaac was a man of wells, and he knew God's constant provision.

He knew by experience God could provide in many different ways, not just one.

So Isaac's servants made an important discovery in a place like Beer-sheba, which is on the edge of the desert.

Water is essential for any crops or survival in that area, so it was really exciting news.

God brought many blessings to Isaac at once. He surely enjoyed a rich season of blessing.

# GENESIS 26

## GEN 26: 33

---

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

---

Isaac's habit is to name wells for the circumstances surrounding their discovery.

He called this one Shibah, which sounds like the Hebrew word for "oath," to celebrate the oaths for peace he had just exchanged with King Abimelech.

Thus the name Abraham had given this place is reinforced in Genesis 21:31–34.

Beersheba means "well of the oath."

This was written many years ago, but to the present day the area is still called Beer-sheba.

The name has been passed down through the years and today you can go to Beer-sheba there on the Negev Desert.

In one of the Spurgeon's quote, he said:

*"Like Isaac, after you have drunk of the waters of 'contention' and 'hatred', you will be brought to Rehoboth, where you shall have 'room', yea, even to Beer-sheba, 'the well of the oath', or 'the seventh well', 'the well of satiety', where your enemies shall seek your favor, and glorify your Lord."*

---

## GEN 26: 34

---

And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.

---

This verse marks a sudden and possibly confusing change of subject.

The story jumps suddenly forward to Esau at the age of 40.

It is likely, that everything up to this point in the chapter, including all of Isaac's dealings with the Philistines in Gerar, took place before Jacob and Esau were born.

This is entirely plausible, since Isaac and Rebekah were childless for the first 20 years of their marriage in Genesis 25:20 & 25:26.

And, very early in their stay in Gerar, they were able to lie about Rebekah being married in verse 6–11.

Now we return to the stories of Jacob and Esau.

As his father Isaac had done, Esau marries at the age of 40.

We're told that Esau foolishly marries two Canaanite women—Hittites, specifically who are strangers to the blessing of Abraham, and subject to the curse of Noah.

---

## GENESIS 26

It is very likely that the wives taken by Esau were daughters of *chiefs* among the Hittites, and by this union he sought to increase and strengthen his secular power and influence.

His marriages to Judith and Basemath are said to have made life bitter for his parents in verse 35.

- It grieved his parents that he married without their advice and consent.
- It grieved them that he married among those who had no religion.

This angst was an issue of faith, not of race; the godless practices of the Canaanites eventually earned them harsh judgment from God in Deuteronomy 7:1–4; 18:9–14.

It's hard not to wonder if Isaac is partially responsible for this outcome.

After all, he was aware the great lengths to which Abraham had gone to secure for him a wife from among Abraham's own people in Genesis 24.

Surely Isaac understood how important it had been to Abraham that Isaac not marry a Canaanite woman.

If Isaac imagined that the covenant promises and blessing of God would flow through Esau, had he failed to invest the time and energy needed to find him a non-Canaanite wife? Or had Esau refused to follow in his father's footsteps?

We don't know.

---

### GEN 26: 35

---

Which were a grief of mind unto Isaac and to Rebekah.

(Genesis is a book packed with universal human characters and emotions.

These are moments that echo across cultures and centuries.

This is another example.

We all know parents who have grieved the painful marriages of their children.

Esau's marriages to these two Hittite women are said to have made life bitter for both Isaac and Rebekah.

They wanted more and better for Esau, apparently.

We're not told if the source of their pain was the fact that Esau married Canaanites, unlike his father, or if it was simply that these marriages were in themselves full of pain and grief.

Certainly, there are already good reasons for God's people not to intermarry with the Canaanites; those reasons are spiritual, not racial.

---

# GENESIS 26

Isaac's father, Abraham, went to great lengths to ensure his son did not marry among the people of this region in Genesis 24.

Later, God forbid these relationships outright, specifically because of the evil habits of this culture in Deuteronomy 7:1–4; 18:9–14.

We should note that marriage to multiple women was not forbidden by God at this point in Israel's history.

In fact, the 12 sons of Jacob, Isaac's second son, will come from only four women.)

## THE LESSONS WE LEARN FROM THIS STUDY ARE:

---

1. Abraham and Isaac's story is like our own in many ways.
  2. They were constantly travelling from place to place as nomads as they waited for the Lord to fulfill His promise to give them a land of their own.
  3. "By faith [Abraham] went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise (Hebrews 11:9).
  4. There is a sense in which Christians are pilgrims and nomads. We sojourn on earth for a time in anticipation of the permanent home God has promised us in heaven.
  5. It will be a great day when we finally get to put our luggage and burdens down in the place we will call home for eternity.
- 

We will start from Chapter 27 next week ...

---

## IF YOU HAVEN'T RECEIVED JESUS CHRIST AS YOUR PERSONAL SAVIOUR, I WANT YOU TO PRAY THIS PRAYER WITH ME RIGHT NOW

---

- Heavenly Father, I realize that I'm a sinner
  - But right now I repent of my sins
  - I make you my Lord
  - I receive the free gift of forgiveness of sin
  - I need you, Jesus
  - Be my savior
  - So right now I declare by faith that I am saved in Jesus' name. Amen & Praise God
-

# GENESIS 26

If you just prayed that prayer with me online, please let us know through our website and we shall send you a free eBook as a gift to you today.

Otherwise, welcome to the family of God. Amen!

---

## **LET'S STANDUP FOR THE FINAL BLESSING**

---

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us:

- Be with you, bless you and keep you
  - May the Lord cause his face to shine upon you and give you peace
  - May your heart be filled with his love
  - May you walk in the spirit
  - May you be strengthened by the work of his Holy spirit in your inner man
  - May you be increased in knowledge and understanding of His word, His will and His purposes for your life that you might walk before the Lord in a way that's pleasing unto him
  - And may God increase your faith and your trust
  - May he work in your life in a beautiful way as he natures you and as he leads you into that path of fellowship with him self
  - May your life be enriched in all things in Christ Jesus
  - And May the Lord and his blessings be upon you while we are absent from each other until we are brought back together again to continue our fellowship and our growing together in grace and in the knowledge of our Lord and savior Jesus Christ
  - Amen
-