

Lots Happens Around Food

Genesis, A Teaching Series

By William J. Sturm

sermonaudio.com

Bible Text: Genesis 26:24-33; Romans 10:13
Preached on: Sunday, December 14, 2014

Berean Baptist Church
517 Glensford Drive
Fayetteville, NC 28314

Website: www.bereanbaptistchurch.org
Online Sermons: www.sermonaudio.com/bereanbaptistch

So anyway, so Matthew or Genesis, we'll stay in Genesis. Look at Genesis 26 and let's look at verse 26, Genesis 26:26. "Then Abimelech went to him from Gerar." So I know most of you were here last week when Brother Dick taught in my absence. I was at my Reserve weekend. I appreciate it, Brother Dick, very much you filling in for me. I'm so glad there are so many able teachers in here that can take up for me when I'm gone. But between verses 17 and 25, there was an episode where Isaac, whose father has been dead now for a little while according to the first few verses of the preceding chapter, and Isaac and his servants are looking for some real estate where they won't be bothered by this Abimelech, this son of a king, and of Gerar. And we'll look at that on a map eventually but I just, you've seen it already and I don't want to wear us out too much, but part of, I suppose, the issue is that we want to just remind ourselves for flow of thought what happened. Finally, Isaac and his servants have left looking for water. I tell you, every morning when I get up and turn on the water to fill the dog bowl, fill the coffee machine, and fill my water glass, I'm incredibly thankful, you know. It is quite the luxury that I wonder sometimes if we know that we have. Even after the electricity goes out, if you live in the city, you have a long time before your water doesn't work anymore and so we are blessed people. And Isaac is looking simply for water.

So Brother Dick covered most of verses 24 and 25 but I want to start in verse 24, "And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father." So God appears to Isaac and says, "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. 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." Now, let's ask ourselves a question out of verse 24: how many times now has God appeared to Isaac? Alright, I heard it out there. Twice. When was the first time? Where? What verse? Verse 2, thank you, and John you taught this lesson. I remember you pointing this out to us. Verse 2, "And the LORD appeared unto him," and the "him" in verse 1 is Isaac, the antecedent to him is Isaac. "And the LORD appeared to Isaac, and said, Go not down into Egypt; dwell in the land which I shall tell thee of." John did a good job back in this lesson of pointing out that God didn't just appear to everybody and I want to remind us and we'll look at it again at the end of the lesson, that we are about 1/3 the way through human history when

God appears to Abraham. That is no small thing when God appears to someone and then God appears to Isaac. It was a very unusual thing for God to appear to anybody.

So Nicky and I went to go and see "The Exodus" on Friday and I did a review of it on Friday night and so you may want to listen to it. You might not. You might want to make it through about six or seven minutes but if you're interested about biblical facts, well, I think that this class is good for you. I also think that that review would be good for you. I think that sometimes we have reduced the Bible to a series of little stories and that the details within those stories are immaterial, but it is not immaterial when it says that the Lord appeared to Isaac in verse 24. I don't know exactly what he looked like. I don't know what the Lord looked like to Isaac but in that movie we saw the other day, the Lord was a British white boy, a little guy, like down...and he spoke for God. Very interesting but a little different then, I suppose, the Jesus of Nazareth days that, remember those movies? "King of Kings, Jesus of Nazareth?" It was bad enough "The Ten Commandments," I mean Charlton Heston probably couldn't become a Middle Easterner for that movie but probably you know Moses didn't look like the President for the NRA, right? He might have. I have my doubts though, knowing Moses' lineage. In any case, I also grew up watching Jesus who other than the long stringy hair, looked like me, and I doubt that's how it sounded when he was giving it on the Galilean hillside. So here we have the Lord, probably not looking like a little British boy, appearing to Isaac and this is no small thing.

Next I want to ask you a question about verse 25. When did we last see an altar in Genesis where one calls upon the name of the Lord? This is very interesting. We need to talk about this for just a minute because, well, I'll get to the bottom line here in a second. But does anyone remember maybe the previous time we have an altar with someone calling upon the name of the Lord? You can take the time to look if it will help. Granted I have my notes here so that places me at somewhat of an unfair advantage. Okay, so we have 12:7, "And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him." In verse 8, "he builded an altar unto the LORD, and called upon the name of the LORD." So right in the margin of your Bible, it is not an unholy thing for you to apply ink to the pages of your Bible, you can go right next to 26:25 and write 12:7-8 there if you want to. 12:7-8. 12:7-8 and that's not a bad thing.

It's not the only time he did it but there is a little bit more to this. I want us to see the first time we see the language of both of these things so let's look at chapter 8 of Genesis. Alright, I say it so often that sometimes I wonder if I'm saying it too much but we have new people in here just about every week so I'm going to continue to say that there are several levels of communication in the passage at any given time. One is to the people that are actually involved with the account. They are talking, they are conversing and they are using words that matter but for one reason or another, the writer of Scripture under aid of the Holy Spirit, all Scripture is given by the breath of God, 2 Timothy 3:16, we understand that the Scripture records particular events and details and details of those events and so there is communication at the reader's level as well. So you have the communication happening in the account between the people involved in the account, are

you with me? And then you have that secondary level of communication which is between the writer and the reader, okay? And then you have that third level of education that happens between the reader of the entirety of Scripture and the Holy Spirit who is the writer of the entirety of the Scripture.

So we have several levels of communication here and one of those things that we need to get good at if we want to be good students of the word and in my opinion you can still be a good student of the word and not do what I'm about to say but I think this helps, is that you find the themes that are happening through the Bible, particularly the book of Genesis. Now we are continually talking in this church about the need to go verse by verse, word by word, and there is a potential problem with that approach of which you know I am sold out to that approach. All you have to do is show up Wednesday nights and hear me preach and you know that I'm sold out to expositional exegetical preaching. If you know what those words mean, good for you. So you're good to go, alright? But there is a potential issue with a verse by verse approach and that is that sometimes you get so close to it that you don't see the big picture and so both are necessary.

So there is a reason why I'm showing you chapter 8, verse 20 and, by the way, what approach did Jesus use with the two on the road to Emmaus on the afternoon of his resurrection? Yeah, he went thematic through the whole Bible. It says, "Beginning at Moses and the prophets, he explained to them the things pertaining to himself," right? So Jesus did a thematic approach of the Scripture. Themes, he traced themes. Of course it helps when the theme is you and it also helps when you wrote the book on you so that must have been quite a Bible conference. So Jesus just traces himself all the way from Moses' books to the end, to really what was written at the time which is all the way up through Malachi, or as the Italians say, Malakey. It's a joke.

So chapter 8, verse 20, "Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." So that's the first time we see anyone building an altar. Now, he could have said it earlier because an altar sort of supposes what? Yeah, worship in what form? Sacrifice. Were there sacrifices offered before Noah? Because, remember, Noah is about 2200 BC. Are there sacrifices between creation and 2200 BC in the scriptural record? Of course there are. Cain and Abel. Yup, Cain and Abel offered sacrifices and probably there was one offered before that. Yeah, it seems like the garden. Yeah, because what do we see that seems to be a token of some sort of sacrifice? Yeah, there are clothes that the Lord made for them out of animal skins. It's hard to imagine skins just appearing. Is he the Creator? Yeah, could he have just created a skin? Yeah, but then the salvation theme would be lost. You see, if you're committed to word by word, verse by verse, then you could say, "Well, we can't say what's not there." Then you'd say, "Well then, who knows?" But when you see that there is an overall scriptural theme to sacrifice and salvation, then you see that probably there was an animal who died to give that skin up, right?

So here we are at chapter 8, verse 20. We have the first mention of an altar being built in the Bible but look at chapter 4, the end of chapter 4, and I want us to notice verse 25. Genesis 4:25, "Adam knew his wife again; and she bare a son, and called his name Seth:

For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD." That's the first mention of anyone calling upon the name of the Lord. Now, let's just do a little math here and we can do this by looking at the next chapter. Look at chapter 5, verse 3, "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." Seth is born when Adam is how old? 130. So by the time Seth is born in chapter 4, verse 25, we are 130 years into human history and no record in the terms of Moses of anyone calling upon the name of the Lord.

Then Seth has a son. Now, let's see here how old is Adam when Enos, the son of Seth is born? Well, we have the answer to that in chapter 5, verse 6, "Seth lived an hundred and five years, and begat Enos." Alright, so we take the 130 that Adam is when Seth is born and add the 105 until Enos is born and Adam is 235 years old when men began to call upon the name of the Lord. Now, that is interesting. We are 235 years into human history before we have any record of anyone calling upon the name of the Lord.

Now, why am I taking the time to show this to you? Well, because of the way that a particular verse in the New Testament is misused and I'll get there in a moment. But you might notice based on – now listen to these verses. In chapter 26, we see – listen now, remember, Isaac builds an altar and calls upon the name of the Lord. Chapter 12, verses 7 and 8, Abraham does it and then he does it again in chapter 13, verse 4, "Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD." Look at chapter 13. Let's look at it so we don't forget where we found it. This is really important. I'm going to tell you why this is really important when we get to the verse in the New Testament I want you to see. I wasn't sure how long this would take and so I'm glad I'm not being graded on how much material I cover.

So look at chapter 13, verse 4, "Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD." So we have Abram at the altar that he built in 12:7 doing what he did in 12:8 which is what? Calling on the name of the Lord at an altar and the altar presupposes that what is happening there? A sacrifice. Hey, check this out: if you'll make good mental note of this, I'll save you some frustration.

So we have 235 years in human history, we have the first record of anyone calling on the name of the Lord. Remember that. 12:7-8, we are now about 2,100 years in human history. We have the second person or at least the second instance of anyone calling on the name of the Lord. 13:4, we have Abram going to the same altar that he built, offering a sacrifice, calling on the name of the Lord. Then in, let's see here, we have building an altar, offering Isaac. Okay, now I want you to remember what you read in chapter 26, chapter 12 and chapter 13 and if you write it down, it's even easier to remember.

Now, I want us to look at one more thing. Look at Acts 9. Now, we're moving on over into the New Testament. Acts 9. Now, when you look at the first few verses of Acts 9, what do you think about? What's the event? Conversion of Saul who is also known as

Paul, alright? We find him in verse 15 being told by the Lord Jesus, "Go thy way," excuse me, talking to Ananias rather. Let's just back it up a little bit. Verse 10, the Lord appears to Ananias and the Lord says to him in a vision, "Ananias. And he said, Behold, I am here," and basically he tells us Ananias in Damascus, "Go and find Paul." And Ananias says in verse 13, "I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind," look here, "all that call on thy name." Are y'all with me? It looks very familiar, doesn't it?

Alright, is everyone's blood pressure okay? Alright, this is important. If calling upon the name of the Lord means to ask God to save you, we have a problem. Let me give you a list of the problems so far. 1. You have nobody getting saved for almost 200 years of human history. 2. Abraham is offering a sacrifice, calling on the name of the Lord, and we don't know what he's calling on and we don't know what he's asking for. We don't have any idea contextually what he's asking for. Now, there is a reason why I am saying it this way because in Romans 10:13, when you ask someone and it happens just about every month of my life now, just about every week, maybe almost every day, when you start witnessing to people, "Are you saved?" "Yes, I'm saved." "How do you know you're saved?" And typically you get several answers in popular Christianity, don't you? I mean, you ask people that, don't you? You don't want people going to hell forever, do you? So you ask people if they're saved. I'm sure you do. You're good Bereans. I'm sure that on airplanes and doctor's offices and in family reunions and conversations on the phone, you routinely ask people, "Are you born again? Do you know for sure that heaven is your home? Are you saved?" I'm sure you do.

So I know that you also hear, "Yes, I know I'm saved." "Why do you know you're saved?" And you get several answers, don't you? Throw them out at me. "I asked God to save me, I said a prayer. I asked Jesus into my heart. I accepted Christ as my Savior." There are a ton of answers out there that are very popular. Yeah, "I made a commitment. Dad was a preacher. Mom is buried at the church." You know, hopefully dead. "I've been going to church all my life." So we hear a plethora of answers but usually what they revolve around is this idea of asking God to save you, and it used to be that that was kind of an independent Baptist thing and, you know, we were the real evangelists back in the 70s and when I say "we," I'm talking about the churches that had many many buses and, you know.

So how do you know you're saved? "Well, I asked God to save me." "Well, how do you know that God saves when you ask him to save you?" And almost, I wish I could give a nickel for every time that I could predict this answer, "Well, because the Bible says for whosoever shall call on the name of the Lord shall be saved." Well, it does. It says it in Genesis 4, Genesis 12, Genesis 13, Joel 2 and Acts 9. Now, if it means to ask God to save you, let's understand what the Lord is saying, what Ananias said in verse 14, "And here he hath authority from the chief priests to arrest everyone who asks Jesus into their heart." Oops. That's not in there. Well, what if it means to ask God to save them? "And here he hath authority from the chief priests to bind or arrest everyone who asks God to save them." Whoops, that's not in there either.

So here we are, verse 15, "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake." Alright now, and then we see in verse 17, "Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus." Here we go now, are we ready? "And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" So the question you have to ask yourself is: what did that phrase mean? Did it really mean that Paul was waiting around for people to say the prayer so he could arrest them?

So why am I doing this? Probably because it's been at least a year since I've hopped on this horse and I need you to see because people are forgetful and also we have children and grandchildren that we desperately want to believe are saved and so we guide them through an experience because we couldn't bear the thought of them not being saved and so we grab a verse here and a Gospel tract there and we believe, "Well, they called on the Lord so they're saved." Well, hang on a second, is that what that verse is saying? Let's use consistent thematic tracing and belief of the Scriptures here and you ask yourself, "Is it true that Paul waited around for people to ask Jesus into their hearts so he could arrest them?" That is not the natural idea here in this Scripture but it even gets better.

Look at 1 Corinthians 1. I'm just trying to help us understand that you don't have to know what a verse means exactly for you to know what it doesn't mean. Let me say that again: you don't have to know what a verse means exactly to know what it doesn't mean. Look at verse 1 of 1 Corinthians 1, "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." Wait a minute, now Paul is saying that you can identify the believers in Corinth because they do something, they continually do something. What do they continually do according to the Scripture? Call on the name of the Lord. What did Abraham continually do? What did Isaac continually do?

So you can't take a phrase that is used 100 times in the Bible and pick one in Romans 10 and make it mean "ask to be saved." Do you see how inconsistent that is? It hasn't meant that anytime before Romans 10 and it doesn't mean that anytime after Romans 10 but we say it means that in Romans 10. Now think about that. There are 39 Old Testament books and it is never meant to ask Jesus into your heart or to ask God to save you. Not once. But in Romans 10 it does? Let's be very careful about how we take verses because we don't want to think for a minute that our children are not saved. Remember, salvation as Walt pointed out, is John 3:16, it's believing in him and not perishing but having everlasting life.

In 1 Corinthians 1:2, if it meant asking God to come into your heart, think about the nonsense that verse would be communicating. Every day, every Sunday we get together and we ask God to come into our hearts, we ask God to save us. That's not the salvation you believe in, is it? Do you believe Abraham had to get saved every time he offered a sacrifice? So that can't be what the phrase means. I just wanted us to see that. Okay, I hope that was worth your time.

Look at Genesis 26. What does it mean? What does the phrase mean? Well, that's a great question. So what does the phrase "to call upon the name of the LORD" mean? Well, let's see if we can narrow that down then. If people started doing it when a certain man was born, Enos, Genesis 4, 235 years in human history, and if Abraham did it and did it numerous times and only did it when he worshiped that we're told about, and Isaac did it and did it numerous times and did it particularly when he worshiped, and Paul would find those people that normally did it and arrest them, and he identified people that met every Lord's day, 1 Corinthians 1, as those who did it, it must be an act of worship. It must be the act of worshiping God.

?? Yeah, but openly. ("So basically Romans 10 ties into James where it's a symbol of, "Ah, these are probably believers.") That's exactly right. So if you want to read Romans 10:13 with the backdrop we just added to it, you could say it this way: for the ones that worship God are the ones that are saved. You want to identify people that are saved? Find the worshipers of God. That's the idea. If you want to let Scripture identify itself, if you want to let the Billy Graham evangelistic association identify it, then you have to go another way. You don't get saved by praying. Jesus didn't have to die on the cross for you to get saved if you can get saved by praying. Are y'all with me? Haven't made you mad, have I? Alright, not everyone, anyways.

So look at verse 25 and 26 of Genesis 26. "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. Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol," I'm going to say Phychul just to be abnoxiously not in any way wrong about how I say that, alright. "The chief captain of his army." So here's Abimelech, this Abimelech had a run-in earlier in the chapter, we already talked about it, and he chased Isaac off of the wells. We've already seen that. Abimelech is now not the favorite guy in the land. He shows up with this guy named Phichol, alright? I'm just telling you, it sounds weird if you say it the other way, okay? This is being recorded, it's not being read so... Then Ahuzzath, one of his friends.

Now, this is the first time Ahuzzath is mentioned in the Old Testament, in the Bible, so I don't think that there's anything other than a record here being placed for something future that occurs, but this Phichol guy, he occurs at another part of Scripture. Look at chapter 21, verse 22. Alright, so what's happening is Isaac and his servants are digging wells and they're leaving town and Abimelech is coming to find out what is going on. "Why are you leaving?" So we find in chapter 21, who is having the run-in with Abimelech? Abraham is, thank you.

Look at verse 22, "it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest." Alright, so we have Abimelech and this guy named Phichol, the chief captain of his host speaking to Abraham. So we've already decided that this cannot be the same Abimelech or probably is not the same Abimelech in that Abimelech is a title and not a proper name. And we've talked about this is at least 60 years later so probably is a man with the same title, probably a different name, this Abimelech. The question is about about this Phichol guy, is he the same guy in both chapter 21 and in chapter 26? And the one commentator that I've read says, "No way. There's 60 years between the two events." Well, I don't know. Abraham lived to be 175 and Isaac lived to be 180. What if this character worked for the Abimelech in chapter 21 and he was 30 at the time? We already talked about Eliezer went looking for a bride for Isaac when he was how old? Yeah, like almost 80. I think Doug is right because remember in chapter 15, Abraham is no older than 85 and he is 140 when Isaac gets married, if memory serves.

("Would it be a fair assumption to say the commander of the army at 30 though?") I don't know. ("It could've been 50.") Yeah, it could've been 50 and here we are 60 years later and he's 100 years old. Yeah, I don't know.

So is it the same guy? I'm leaning in the direction it's the same cat and the reason I am is because I don't think it's a title. I could be wrong. Maybe we'll learn something in years to come and realize, "No, this wasn't a proper name either, this was a title." But for now, I think this guy is wrong.

?? Go ahead. ("I was going to say it specified a title after his name, commander.") Right. Yeah.

So we could be dealing with a man here that is giving insight to the successive leader with the title Abimelech in chapter 26. It could be, I think as Jim has pointed out, Walt has pointed out, John has pointed out, Dick has pointed out, it seems like a lot of people in here have been given feedback during class that really word may have passed that, "Look, this is Isaac, the son of Abraham, be careful what you're doing here." I could be.

So we're back in chapter 26 and we see in verse 26, "he went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. And Isaac said unto them, Wherefore come ye to me, seeing you hate me, and have sent me away from you?" Well, here's a surprising response in verse 28, "they said, We saw certainly that the LORD was with thee." Now this is the phrase that Brother Dick did a great job last week of pointing out to us in the lesson, that this is a clear indication that God blessed Isaac right in front of Abimelech and maybe at the time he didn't realize that it was God's blessing until Isaac left with the blessing and then all of a sudden Abimelech's house is not flourishing, his crops aren't growing, his animals aren't growing, they're not breeding like they were and things are not as good as when Isaac was in town. That could be.

So verse 28, "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." Alright, well, this is no small thing either but I wonder if we could just ask or make this comment or ask this question: who was really behind this business we read about last week with the whole well thing? Because remember, they dug a well that Abraham had, Isaac and his people dug wells that Abraham had and they were chased out of there. The folks of Abimelech came up and said, "Hey, this is our water," so they went off and dug another well. They said, "This is our water." They went off and dug another well. Do you remember that? Before you know it, they're out of town and so Abimelech says, "Why have you left?" And Isaac says, "Why are you coming to see me, seeing that you hate me?" So who did Isaac see as behind this? Abimelech. Well, that makes even the comments of the next verse even, I suppose, a little funnier.

Verse 29, "That thou wilt do us no hurt." In other words, this is kind of humorous. I have to tell you I'm a little humored here. His people ran Isaac off from their wells and then Abimelech chases them and says, "Look, I can tell you are blessed of God. Can we agree not to pick on each other anymore?"

Verse 29, "That thou wilt do us no hurt, as we have not touched thee." Abimelech said, now think of this, I feel like I'm watching C-SPAN. "We have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace." That's area of operations. Go ahead.

?? Yeah, this is like punching someone in the mouth and then putting your hand out and saying, "We're cool, aren't we?" It's really amusing, actually and so I would be asking if I were Isaac, "You treated me right? You sent me away in peace?"

And what does he mean at the end of the verse, "You are now the blessed of the LORD"? Weren't you here the last chapter, the last episode. Look at the end of the verse, verse 29, I read it in like 13 different versions to make sure that I wasn't reading something wrong. "You are now blessed of the LORD," the end of verse 29. Abimelech says, "You know, Isaac, I think you are now blessed of the LORD."

?? No. No, we're going to continue to add little adverbs in there so it sounds like, "You know, it looks like you are now blessed of God." Well, that doesn't go well with the beginning of verse 28 where it says, "We saw certainly that the LORD was with thee." They can't even really get their policy straight, particularly their foreign policy. "We can't seem to get this straight. We saw that God was with you when you were with us and we see that now the Lord is with you."

Verse 30, "he made them a feast, and they did eat and drink." So there is a dinner happening here. It's amazing what you can get people to say around a dinner table. So have we seen this supper before? Have we seen any meals in the book of Genesis before? Can you help me recall some of these? I hear Josie saying when the angels showed up in chapter 18, right? Three people, we find out they were men and one of them was who? Yup, one of them was God. Two of them were the angels that did what? Yeah, did the

snatch and grab with Lot and his girls there in Sodom, okay? So that's one. We find that when the angels visited Sodom, it says that he made them a meal.

When was another meal that took place in the book of Genesis? Remember, we're thinking themes here. Any other? That's right and so in chapter 24 when we have Eliezer bargaining for the hand of Rebekah for Isaac. Yeah, so there's a meal there.

Any others? I didn't think of that. That's funny. That was a dinner, of sorts. Yeah, when Esau became Edom. Talk about a name change. They named him "red stuff" and wants a bowl of that pottage there. Yeah, I guess that could count as a meal. Thanks, Brother Walt, for keeping it light in here. So Jacob and Esau enjoyed a meal together and Jacob came out with the birthright.

What others? Any other meals in the book of Genesis that took place or significant things took place? Genesis 21:8, "And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned." And then you remember what happens next, Ishmael starts...right, Milly, Ishmael mocks Isaac. How much distance is between them in age? Yeah, 13 or 14 years. Good. And so at that point, that's when there was a big split in the home. So in chapter 26, verse 30, we have them making a feast and eating and drinking and so apparently that is a good way to make a promise and act like everyone's friends now is that you have a meal together.

Well, there is so much that I wanted to cover with you but let's one last thing and then we'll pick it up next week. What did making this covenant entail? Verse 28. I want us to see the end of the verse where it says, "Let us make a covenant." In the Hebrew it is, "Let us cut a covenant together." Let us cut a covenant.

Look at verse 31. That's not what I meant. Forget that, but at the end of verse 28, "Let us make a covenant together." What did that mean, to make a covenant, to cut a covenant? What does that go back to in this book? Yeah, do you remember. Yeah, who made the first covenant? Abraham and God. Okay, can you remind me about that covenant, what happened there at that covenant? Alright, so we had seven animals cut in half, split, and typically in that part of the world, what would happen? Yeah, both parties of the covenant would walk between the two animals, the two sections of animals, and basically the idea was, "If I break my promise to you, I might be like one of these animals, may I be like one of these animals, severed in half." Wow. Okay, so that was an interesting way for pinky promises back then but in any case, that was the covenant and it had the idea of blood being shed when there was a promise. What was the second covenant that involved cutting, the covenant being cut in Genesis? Yeah, circumcision. Right. That's exactly right. So probably it's realistic to believe that here when Abimelech and Isaac made a covenant that they would leave each other alone, it's realistic that they also severed animals and walked between them.

Now, why do I say that? Well, because at the end of the verse, at the end of the chapter, verse 31, they found a well. Verse 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. And he called it Shebah: therefore the name of the city is Beersheba unto this day." Now, Beersheba comes from a couple Hebrew words and the Hebrew words mean "the oath of seven." So probably this Beersheba and the one prior to this were named at places where covenants were made, particularly seven animals were severed and the parties of these covenants would walk. That's Genesis 15 and Genesis 26.

Whoop, too late. No questions. Sorry. You're going to have to email me any questions you might have.

Let's pray.

Lord, thank you for your great mercy. Thank you for what you teach us out of your word. I pray that you...