



Pastor Scott Velain

## Genesis Chapter 21 Isaac Arrives!

Last week as we ventured into the 20<sup>th</sup> chapter of the book of Genesis, we spoke a lot about Sodom and Gomorrah and why it is that they were destroyed. We spoke a lot about what it would've been like for Lot and his family to leave Sodom and Gomorrah and the people that they knew there. We spoke about the wickedness, and what type of sin was found to be in Sodom and Gomorrah. We spoke about why it was that God saved Lot from the destruction of Sodom and Gomorrah. And we spoke about the fact that according to second Peter chapter 2 verse seven, Lot is seen as a righteous man according to the apostle Peter.

We also talked about the two daughters of Lot and their two sons Moab, and Ben-ammi, who were both first in the lines of the Moabites and the Amorites, who were enemies of the descendants of Abraham for a long while until Ruth came along.

We also spoke a little bit about who “Abimelech” was, and how it is often thought by many biblical scholars that “Abimelech” is not a name of a person, but rather the name of the King, much like the name “Pharaoh” is the name of an Egyptian king. And so, this is why we see so many different people being called “Abimelech” in our Scripture.

We also spoke a little bit about the land of Gath, and the Philistines who were the people that this King Abimelech was the King over. And we also spoke about one of the most famous Philistines in the Bible, that David battled, called “Goliath of Gath”, and how large Goliath actually was and why they called him a giant of a man.

This week we'll begin to venture into Genesis chapter 21, and we're going to talk about a whole host of new things including Abraham's new son “Isaac”. And so, before we do anything else, let's turn to the 21<sup>st</sup> chapter of the book of Genesis and let's read the 21<sup>st</sup> chapter of the book of Genesis so that we can know it says, as well as what it does not say. Genesis chapter 21:

**Gen 21:1** *The LORD visited Sarah as he had said, and the LORD did to Sarah as he had promised.*

**Gen 21:2** *And Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him.*

**Gen 21:3** *Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac.*

*Gen 21:4 And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.*

*Gen 21:5 Abraham was a hundred years old when his son Isaac was born to him.*

*Gen 21:6 And Sarah said, "God has made laughter for me; everyone who hears will laugh over me."*

*Gen 21:7 And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."*

*Gen 21:8 And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned.*

*Gen 21:9 But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, laughing.*

*Gen 21:10 So she said to Abraham, "Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac."*

*Gen 21:11 And the thing was very displeasing to Abraham on account of his son.*

*Gen 21:12 But God said to Abraham, "Be not displeased because of the boy and because of your slave woman. Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring be named."*

*Gen 21:13 And I will make a nation of the son of the slave woman also, because he is your offspring."*

*Gen 21:14 So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of Beersheba.*

*Gen 21:15 When the water in the skin was gone, she put the child under one of the bushes.*

*Gen 21:16 Then she went and sat down opposite him a good way off, about the distance of a bowshot, for she said, "Let me not look on the death of the child." And as she sat opposite him, she lifted up her voice and wept.*

*Gen 21:17 And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is."*

*Gen 21:18 Up! Lift up the boy, and hold him fast with your hand, for I will make him into a great nation."*

*Gen 21:19 Then God opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave the boy a drink.*

*Gen 21:20 And God was with the boy, and he grew up. He lived in the wilderness and became an expert with the bow.*

*Gen 21:21 He lived in the wilderness of Paran, and his mother took a wife for him from the land of Egypt.*

*Gen 21:22 At that time Abimelech and Phicol the commander of his army said to*

Abraham, “God is with you in all that you do.

*Gen 21:23* Now therefore swear to me here by God that you will not deal falsely with me or with my descendants or with my posterity, but as I have dealt kindly with you, so you will deal with me and with the land where you have sojourned.”

*Gen 21:24* And Abraham said, “I will swear.”

*Gen 21:25* When Abraham reproved Abimelech about a well of water that Abimelech's servants had seized,

*Gen 21:26* Abimelech said, “I do not know who has done this thing; you did not tell me, and I have not heard of it until today.”

*Gen 21:27* So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a covenant.

*Gen 21:28* Abraham set seven ewe lambs of the flock apart.

*Gen 21:29* And Abimelech said to Abraham, “What is the meaning of these seven ewe lambs that you have set apart?”

*Gen 21:30* He said, “These seven ewe lambs you will take from my hand, that this may be a witness for me that I dug this well.”

*Gen 21:31* Therefore that place was called Beersheba, because there both of them swore an oath.

*Gen 21:32* So they made a covenant at Beersheba. Then Abimelech and Phicol the commander of his army rose up and returned to the land of the Philistines.

*Gen 21:33* Abraham planted a tamarisk tree in Beersheba and called there on the name of the LORD, the Everlasting God.

*Gen 21:34* And Abraham sojourned many days in the land of the Philistines.

One of the first things that we see here in Genesis chapter 21, is that God once again fulfilled his prophetic promise to Abraham and to his wife Sarah. Sarah finally did conceive a son for Abraham, just the way that God had told them that they were going to conceive a son. And once again, we see Abraham circumcising Isaac when he was 8 days old just as God had commanded Abraham back in Genesis chapter 17 versus 12 through 14.

Abraham was 100 years old when his son Isaac was born, and many people including Sarah herself, laughed about how old she was when she conceived Isaac, and this is why they called him “Isaac”. “Isaac” is the Hebrew word for “laughter”, and so this is how Isaac originally got his name. And that’s not the only thing we need to know about Isaac, but we’ll come back to that as we move forward.

But I want us to also understand that Ishmael, at that time, was about 15 years old. And so, here’s Hagar the slave woman of Sarah with her 15-year-old son Ishmael, and Ishmael, (as 15-year-old boys often times do), was caught laughing at Sarah nursing her son Isaac. And of course, when Sarah saw Ishmael, the son of Hagar, laughing at her and her newborn son, she

was enraged.

And so she goes to Abraham and insists that Hagar and Ishmael be sent away, and of course even though it breaks Abraham's heart to send his 15-year-old son and his mother out into the desert... Abraham is consoled by God in verse 12, and God tells Abraham not to be displeased about what Sarah is asking him to do, because God himself is going to indeed take care of Ishmael, and also turn him into another 12 princes, and we can go back and refresh ourselves with what God told Abraham about Ishmael in Genesis chapter 17 versus 19 through 21:

*Gen 17:19 God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him."*

*Gen 17:20 As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation."*

*Gen 17:21 But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year."*

Now, keeping this in mind, we will often times hear people say that since the land of Israel belongs to both the descendants of Isaac and Ishmael, that the solution to the conflict in that region should be to divide the land between them. But what few people understand, is that the land given to the 12 tribes of Ishmael, is not the same land that was given to the 12 tribes of Israel to start with.

It's important for us to understand that both of these young men... both Ishmael, and Isaac, were indeed Abraham's sons. But... just as we're told here in Genesis chapter 17 verse 21... according to our Father in heaven himself, God said that he was going to establish his covenant with "Isaac", not Ishmael. And this is extremely important for not only today's Christian, but also for the world to understand. The Amorites and the Moabites have become what is known today as the Arab people. And I want us to understand the prophecy that was given about Ishmael and who he would become, and what is said about his descendants, and we can find that in Genesis chapter 16 verses 11 through 13:

*Gen 16:11 And the angel of the LORD said to her, "Behold, you are pregnant and shall bear a son. You shall call his name Ishmael, because the LORD has listened to your affliction."*

*Gen 16:12 He shall be a wild donkey of a man, his hand against everyone and everyone's hand against him, and he shall dwell over against all his kinsmen."*

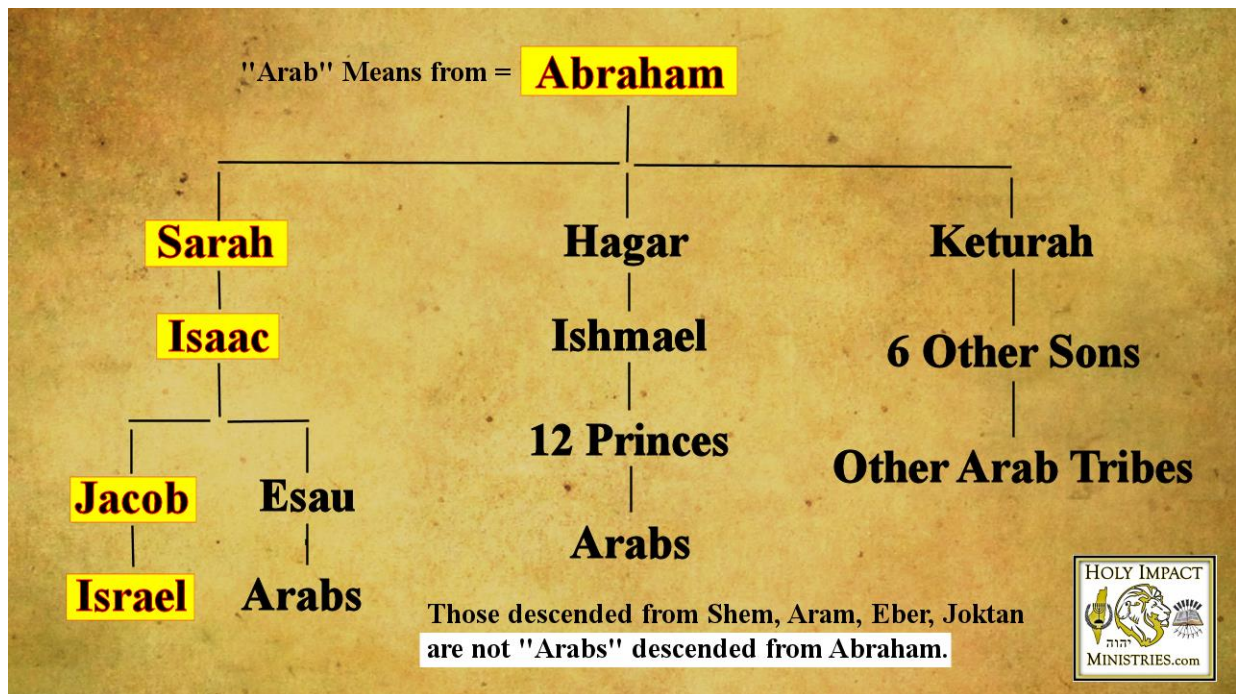
*Gen 16:13 So she called the name of the LORD who spoke to her, "You are a God of seeing," for she said, "Truly here I have seen him who looks after me."*

And so once again it was prophesied that Ishmael would be a wild donkey of a man whose



hands would be against everyone, and everyone's hand would be against him, and that he would dwell over and against all of his kinsman. And as we read through our Scripture, we see the battles between the Israelites, and the ammonites, and the Moabites, all throughout our Scriptures until we get to the time of Ruth, which we already discussed in last week's study, and so we won't go back through all of that all over again, but... what is important to understand is that not all Arabs are descendants of Ishmael. There are those that are neither Jews who are the descendants of Abraham, nor are they Ishmaelites who are the descendants from Abraham.

Now this might get a little bit confusing, so if you have a piece of paper and a pen, or pencil, they might come in useful at this point of our study. So, grab a piece of paper, and a pencil or a pen, and I'll try to explain this as quickly, and as easily as I possibly can.



People will often times use the term “Arab” to describe anyone who is a non-Jewish person that is of Middle Eastern descent, including those that they call themselves “Palestinians”. But it’s important for us to understand the difference between Palestinians and Arabs.

Understanding this biblical roadmap, will help us to understand how, and why it is that Jerusalem has become a burdensome stone to the world. Some Arabs are descended from Esau who was Jacob’s brother, and therefore don’t fall under either the promises made to Ishmael, or the promises made to Isaac.

Some Arabs were born to “Keturah” who became Abraham’s 2<sup>nd</sup> wife after Sarah died. And so even though these are descendants of Abraham... they are not through either Sarah (who was Abraham’s first wife), or Hagar (who was Sarah’s handmade the mother of Ishmael). As such... they are not heirs of the land that God promised to the descendants of Abraham through Isaac and Jacob. Nor, are they heirs to the land through Abram’s son Ishmael and the Ishmaelites.



According to Scripture, the land that was promised to Abraham would be through his son Isaac and his son Jacob, and the land that was promised to them includes all of present-day Israel including the West Bank of the Jordan River, Judea, and Samaria, Western Jordan, Southern Western Syria, the southern tip of Lebanon, and all of the Golan Heights. Everything from the great River Euphrates to the great River of Egypt, as far as the eye could see, was promised to Abraham and his descendants, according to... Genesis chapter 15 verses 18 through 21.

And so, I hope that this helps us to better understand not only what is going on in the book of Genesis, but also, what is going on in today's modern-day Israel, between the Israelites and the Palestinians. No one outside the descendants of Abraham, Isaac, and Jacob have any right to the land that God promised to Abraham. You must be in the line of Isaac to qualify, and we're going to talk about what it takes to be in the line of Isaac, and Jacob as we move forward so stay with me.

And I know that this can be difficult to understand, but it's important to understand these things especially in the days that we live in today, so that we can know and understand the differences between these different descendants of Abraham, and who these different people groups truly are according to our God breathed Scripture. And I know we touched on this a little bit earlier in one of our earlier studies but I just wanted to make this clear before we move on in our study into Isaac.

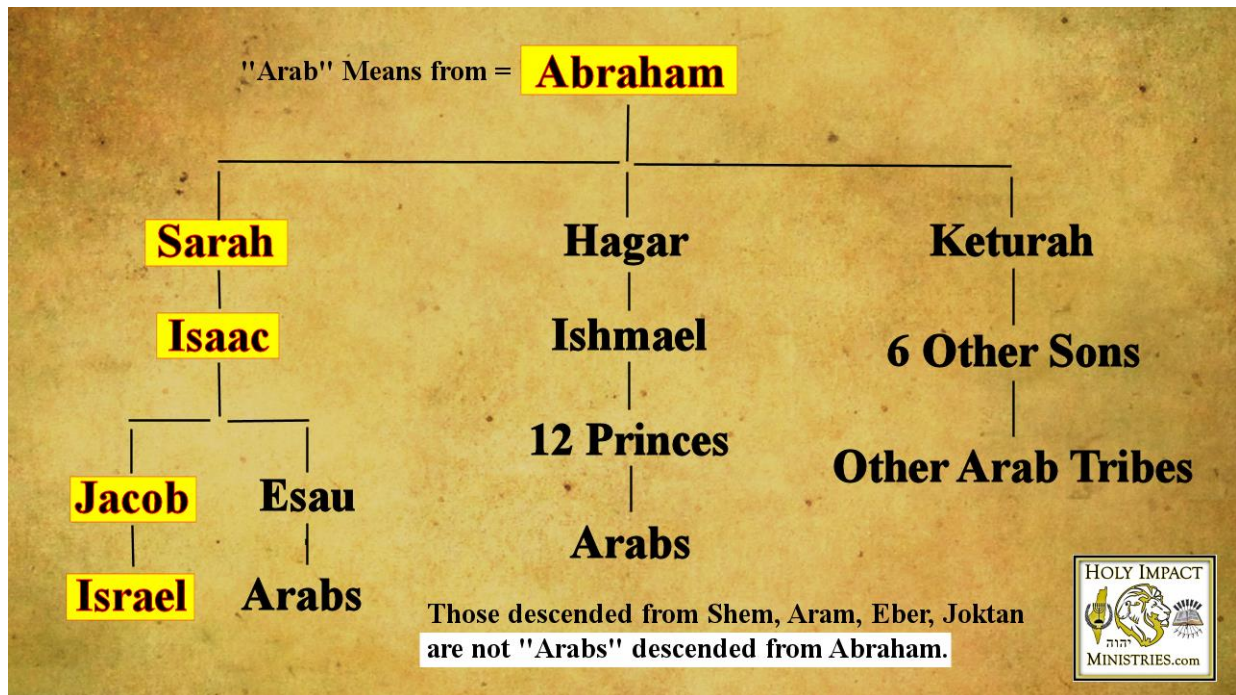
Now as we get into who Isaac was, I want us to remember... that it was only through Isaac that the promise God gave to Abraham concerning the land of Israel, and the descendants of Abraham that would be more numerous than the stars was given. We must remember what is written in Genesis chapter 17 verse 21 and I want us to just go back to that and read it, and committed to memory, because this particular Scripture is worth committing to memory so that



we don't forget it. Genesis chapter 17 verse 21:

**Gen 17:21** *But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year."*

Isaac of course was the son of Abraham and Sarah, he was also the half-brother of Ishmael. He was also the husband of Rebecca, and the father of Esau and Jacob. And we'll get into that as we progress forward in our walk throughout the Torah, but it's important to know and to understand the differences between Isaac, and Ishmael, and the rest of the descendants of Abraham through his 2nd wife Keturah.



Keturah bore Abraham six sons, Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. But none of these sons that were born from Abraham's second wife Keturah, are part of the covenant promise given to Abraham through Isaac and Jacob. And so, it's important to understand these three different lineages. To keep things straight all we have to do is remember Genesis chapter 17:21 where God says very clearly that he will establish his covenant with Isaac whom Sarah shall bear to Abraham, and no other. Just remember "Abraham Isaac and Jacob, Abraham Isaac and Jacob" and we will remember who the promise was given through.

To help us even better understand this, I want us to also see what the apostle Paul had to say about Isaac and Ishmael in the book of Galatians chapter 4 verse 21 through 31:

**Gal 4:21** *Tell me, you who desire to be under the law, do you not listen to the law?*

**Gal 4:22** *For it is written that Abraham had two sons, one by a slave woman and one by a free woman.*

*Gal 4:23 But the son of the slave was born according to the flesh, while the son of the free woman was born through promise.*

*Gal 4:24 Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar.*

*Gal 4:25 Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children.*

*Gal 4:26 But the Jerusalem above is free, and she is our mother.*

*Gal 4:27 For it is written, "Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband."*

*Gal 4:28 Now you, brothers, like Isaac, are children of promise.*

*Gal 4:29 But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.*

*Gal 4:30 But what does the Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall not inherit with the son of the free woman."*

*Gal 4:31 So, brothers, we are not children of the slave but of the free woman.*

Now I know that this may open up another whole can of worms for those who do not understand the writings of the apostle Paul, but the point that I want to make here, is that Ishmael, the son of Hagar is not the son of the promise. Just as we are told in verse 28, you brothers, like Isaac, are children of the promise. And notice what Paul says in verse 29, "*But just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so also it is now.*"

Those who are of the flesh will continue to persecute those of us who are of the spirit until the day that our Messiah returns.

Now Paul makes a great distinction here between Ishmael who is the son of the slave, and Isaac who is the son of the promise. Paul is trying to tell the Pharisees and those who were always living by the works of the law... that the law could not save them by itself. When Paul compared Ishmael, who was the son of a slave woman, to the law of God... he was not condemning the law of God. He was simply trying to make the point, that the law... by itself... without faith... cannot save anyone. You must have faith in order to keep the law properly. And again, we won't get into all of that, but if you are ignorant of these things I would simply point you back to the book of Romans chapter 9 verses 30 through 33 so that you can know and understand what Paul is trying to say here in the book of Galatians by comparing Ishmael who was the son of a slave woman with Isaac who was the son of the promise.

But I also want to make mention of something else before we leave this Scripture in Galatians chapter 4. I want us to very quickly reread Galatians chapter 4 verse 27:



**Gal 4:27** For it is written, “Rejoice, O barren one who does not bear; break forth and cry aloud, you who are not in labor! For the children of the desolate one will be more than those of the one who has a husband.”

Where did Paul get this from? Paul was quoting directly from Isaiah chapter 54 verse one:

**Isa 54:1** “Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married,” says the LORD.

Isaiah is clearly talking about Sarah and Isaac here in the 54<sup>th</sup> chapter of the book of Isaiah and this is why Paul quotes him in the book of Galatians chapter 4. And just so that we can get a better understanding of exactly who Isaac is, and what he represents to us even to this day... I’d like us to go ahead and read the rest of Isaiah chapter 4, because what we see here in Isaiah chapter 54 directly affects us all here today. And so, let’s read all of Isaiah chapter 54:

**Isa 54:1** “Sing, O barren one, who did not bear; break forth into singing and cry aloud, you who have not been in labor! For the children of the desolate one will be more than the children of her who is married,” says the LORD.

**Isa 54:2** “Enlarge the place of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes.

**Isa 54:3** For you will spread abroad to the right and to the left, and your offspring will possess the nations and will people the desolate cities.

**Isa 54:4** “Fear not, for you will not be ashamed; be not confounded, for you will not be disgraced; for you will forget the shame of your youth, and the reproach of your widowhood you will remember no more.

**Isa 54:5** For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.

**Isa 54:6** For the LORD has called you like a wife deserted and grieved in spirit, like a wife of youth when she is cast off, says your God.

**Isa 54:7** For a brief moment I deserted you, but with great compassion I will gather you.

**Isa 54:8** In overflowing anger for a moment I hid my face from you, but with everlasting love I will have compassion on you,” says the LORD, your Redeemer.

**Isa 54:9** “This is like the days of Noah to me: as I swore that the waters of Noah should no more go over the earth, so I have sworn that I will not be angry with you, and will not rebuke you.

**Isa 54:10** For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed,” says the LORD, who has compassion on you.

**Isa 54:11** “O afflicted one, storm-tossed and not comforted, behold, I will set your

*stones in antimony, and lay your foundations with sapphires.*

*Isa 54:12 I will make your pinnacles of agate, your gates of carbuncles, and all your wall of precious stones.*

*Isa 54:13 All your children shall be taught by the LORD, and great shall be the peace of your children.*

*Isa 54:14 In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you.*

*Isa 54:15 If anyone stirs up strife, it is not from me; whoever stirs up strife with you shall fall because of you.*

*Isa 54:16 Behold, I have created the smith who blows the fire of coals and produces a weapon for its purpose. I have also created the ravager to destroy;*

*Isa 54:17 no weapon that is fashioned against you shall succeed, and you shall refute every tongue that rises against you in judgment. This is the heritage of the servants of the LORD and their vindication from me, declares the LORD.”*

My friends you simply cannot read these Scriptures, and then turn around and come to the conclusion that God loves any other people other than the house of Israel who comes directly from the loins of Abraham Isaac and Jacob. If God has thrown away the Jew, and if God has thrown away the lost sheep of the house of Israel, in order to replace them with this man-made, man concocted, Roman Catholic Gentile church... then God is not telling the truth here in Isaiah chapter 54. Everything that God said through his prophet Isaiah, here in the 54<sup>th</sup> chapter of the book of Isaiah is nothing but hogwash.

And this is exactly what many of today's denominational charters of men are doing! They are shaking their fist in the face of the one true God of Abraham Isaac and Jacob and saying that God was not able to do as he promised Abraham Isaac and Jacob. They are shaking their fist in the face of the one true God of Abraham Isaac and Jacob, and saying that God was too inapt, too weak, too feeble, too self-serving, too full of hate, to deliver his beloved house of Israel and his bride from the hand of the devil. And I want us to stop and think about that for just a moment.

If you believe in some man-made, man concocted Catholic created Gentile church that has overwritten the laws of the one true God of Abraham Isaac and Jacob and overthrown his bride and devoured her and concord over the unfolding plan of God... you better wake up and realize what it is that you're saying. You better snap out of it. You'd better pull your head out of the sand, and get back to your Bible, and get down on your knees and bow your head, and face the holy promised land of Jerusalem, and repent, and ask the one true God of Abraham Isaac and Jacob for not only his discernment, but his forgiveness! And you'd better pray that he removes that wicked deception that has been cast over you and your children, and your children's children by the devil himself.

Nothing upsets me more than the wickedness of the world that believes in a dispensational state of grace apart from God's laws, and that preaches a once saved always saved, "do as thou wilt

is now the whole of the law” type of lifestyle to God’s people. That is sick, it is disgusting, it is blasphemous, and it blatantly adds to, and takes away from, the word of God. And we as modern-day Christians should not stand for it. They should be rebuked sharply so that they may be sound in the faith and so that we may no longer be children tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness, and deceitful schemes. And just don’t let me get started on this new man-made philosophical Gentile church nonsense, because the Ruach Hackodesh within me will not allow me to be anywhere near it, and I thank Yahovah and his only begotten Son, for that sickness that rumbles in my stomach every time I hear it.

And so, once again it’s important to understand that Isaac is not just written about in the beginning of the book in our Father’s Torah. Isaac is written about all throughout the word of God, in both the old and the new Testaments, as well as the Torah, and the writings of the prophets found in the Tanakh.

Now, there is another scripture that we must not avoid while teaching on the subject of exactly who Isaac is. And we can find that in Romans chapter 9 verses 6 through 12:

*Rom 9:6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel,*

*Rom 9:7 and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.”*

*Rom 9:8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.*

*Rom 9:9 For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.”*

*Rom 9:10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac,*

*Rom 9:11 though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of him who calls—*

*Rom 9:12 she was told, “The older will serve the younger.”*

It is not the children of the flesh who are the children of God, but the children of the promise that are counted as offspring. In other words God was once again working in patterns (as he always does) to show us that we are not saved by “works”... but by grace through faith. Sarah and Abraham had to have “faith” that God was going to deliver them a son.

It is not an earthly bloodline that saves us... but rather a spiritual line of faith, and love, that saves us. In order to be in that line, we must be connected through faith, and love... a love that binds, a love that seals, a love that completes Gods covenant with his children, a love that is never ending, a spiritual connection to God that writes his laws in our hearts and in our minds,

and is cemented there with a bond of love that surpasses all persecution, all trials, all tribulations, and has the power to defeat any, and all arrows that the evil one may throw at us here in this life.

It's not an earthly bloodline that saves us... it is the nuclear option of "love" in its purest form that become the ties that bind. The ties that bind wickedness, and evil, they bind, poverty, and depression. They bind demons, and dragons, and locust, and all things seen and unseen. And they bind us to our Father in heaven as we begin to metamorphosis from fallen, evil human beings, into the very word of God made flesh, who, like a butterfly from a worm, become a beautiful nation of Priests, that love and serve the light and the truth, rather than the darkness and the deceptions of a fallen Babylonian world.

And so, let's not forget the importance of Abraham Isaac and Jacob. You know we say it all the time, but sometimes because we do say it all the time it seems to become nothing more than repetition. But when we say the "God of Abraham Isaac and Jacob", we're really talking about the God of Abraham, and of Isaac, and of Jacob, who is Israel, and who is the only people that God ever calls his people in all of the 66 books of the Bible.

And so, either we want to get this straight and untangle this mess, or we don't. And I pray fervently that we do. And so, I just want us to understand that Abraham is a cornerstone, and that Isaac is the foundation upon which the house of Israel is built, and we'll see that as we continue to walk throughout our Father's Torah and we'll see it even more, in the Tanakh and in the writings of the prophets, and even on into the New Testament as we move forward.

The next thing that I'd like to touch on is the oath that Abraham made with Abimelech concerning the well that Abimelech's servants had seized from Abraham in verse 25. Let's go back very quickly and reread Genesis chapter 21 versus 25 through 34:

*Gen 21:25 When Abraham reproved Abimelech about a well of water that Abimelech's servants had seized,*

*Gen 21:26 Abimelech said, "I do not know who has done this thing; you did not tell me, and I have not heard of it until today."*

*Gen 21:27 So Abraham took sheep and oxen and gave them to Abimelech, and the two men made a covenant.*

*Gen 21:28 Abraham set seven ewe lambs of the flock apart.*

*Gen 21:29 And Abimelech said to Abraham, "What is the meaning of these seven ewe lambs that you have set apart?"*

*Gen 21:30 He said, "These seven ewe lambs you will take from my hand, that this may be a witness for me that I dug this well."*

*Gen 21:31 Therefore that place was called Beersheba, because there both of them swore an oath.*

*Gen 21:32 So they made a covenant at Beersheba. Then Abimelech and Phicol the*



*commander of his army rose up and returned to the land of the Philistines.*

*Gen 21:33 Abraham planted a tamarisk tree in Beersheba and called there on the name of the LORD, the Everlasting God.*

*Gen 21:34 And Abraham sojourned many days in the land of the Philistines.*

Now, once again, we're given some insight as to how an oath was made between two men back in the days of Abraham. Obviously, the servants of King Abimelech had taken possession of a well that belonged to Abraham, and Abraham of course was upset by this. Water has always been precious to the herdsmen in the dry climate of southern Palestine.

Monthly rainfall in this area drops from about 4 inches in January to nothing at all in the four months of summer. So, the dispute that Abraham had over the well at Beersheba is not at all surprising. This well, could very well have meant the difference between life and death, especially for a herdsman that had herds of animals to tend to back in that time. We have to remember that there was no plumbing, and there were no faucets back in those days. Building a well in the middle of the desert was no small task, and so when Abimelech's servants seized this well, and took it over, you can imagine how upset Abraham must have become.

But once again, it's important to see how Abraham handled the dispute. We know that Abraham had plenty of men with him that could have probably overtaken the servants of Abimelech. But rather than starting an all-out war, Abraham went to Abimelech and made peace with him and settled the dispute man to man, with an oath.

And it's interesting that this King Abimelech tells Abraham that he didn't even know what was going on until Abraham had told them about it. I find it very interesting that this particular King, and the long line of Abimelech Kings that we see found within the book of Genesis always seems to be a God-fearing King. Notice what this King Abimelech says to Abraham in verse 22. He tells Abraham that he knows that God is with Abraham in all that he does. And he makes Abraham swear to him, that he will not deal falsely with him or his descendants, or his posterity.

And so, I find it interesting that this King Abimelech has a great respect not just for Abraham, but for the God that Abraham serves. And it was because this King Abimelech had such a great reverence for Abraham and his God, that Abimelech enters into this oath with Abraham and gives him back the well that his servants took from him.

And I think that this is very telling for us in our time. I cannot tell you how many times people have approached me about the way that I walk, and the way that I speak, because I do serve the one true God of Abraham Isaac and Jacob.

Several years ago, I worked as an account manager for a major retail outlet. And the people that I worked with wouldn't even tell a joke in front of me. If they were going to tell a dirty joke or something that was inappropriate, they would always politely ask me to step outside, or they

themselves would step outside, in order not to offend me.

And I have to admit that the first time it happened I was a little shocked. But it was simply because of the way that I walked, and the way that I carried myself, and the fact that they had never heard a filthy word leave my lips, that they not only respected me... but they also respected the God that I serve.

Now I can tell you that some of them did indeed claim to be Christians, and some of them didn't. But they still had respect, and it wasn't because of me. It was because of the God that I serve, who causes me to walk in his ways, and to do what he wants me to do.

And so, I hope this gives us something to think about as far as our walk, and how people see us as God's people. You never know who's watching you. You never know what someone else is thinking about you, or what your actions cause them to feel about you. Some people are more receptive than other people, but I can tell you... that there is no greater testimony than the walk of a true God-fearing, cross bearing, Messiah following Christian. Our actions often times speak louder than words, and so it was for Abraham and his kindred, and those who lived in his household that serve the one true God of Abraham Isaac and Jacob.

And with that being said... we are now ready to move into Genesis chapter 22... next Wednesday evening at 7 PM Eastern standard time. And we invite you to be with us as we continue to walk through our Father's Torah, and to see and know the things that he wants us to see and know through his wisdom, and his discernment, and not... and I repeat not... through the wisdom of men.