

20250316_IWillNotLeaveThee

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[0 : 00] Okay, let's go to chapter 26, and we have just left the story about Jacob and Esau, and Esau's given up the birthright.

And, by the way, look on the last verse of 25.

It said, Jacob despised his birthright. There's a reference there to Esau. Or Esau, I said Jacob, yeah.

Esau despised the birthright. In Hebrews, there's a reference in chapter 12 to that. King James calls him profane.

What does the New International or the New American Standard, I guess I could turn to it. It'd be 12, about 15 or 16.

[1 : 21] Okay, godless. That's the word. When we say profane, what do we usually mean?

What? Yeah, we usually mean they're cussers, right? That's kind of the way that our language has taken us, the connotation.

What does profane mean by definition? No, it doesn't have to do with blasphemy. As a person, unholy, which means common.

Common. See, in that word, in the law, when God gives the law to Israel about the tabernacle and the sacrifice, and especially about the anointing oil and the incense, he says, it's not to ever be used for common use.

That's the word. Profane just is the opposite of holy or set apart. So, instead of treating his birthright as something set apart or special, he treated it profanely, or he was a profane man.

[2 : 59] He didn't set it apart. He used it. He treated it like anything else. He treated it like his goats and sheep. I'll trade it.

I'll trade it for a bowl of soup. And God says that's a moral issue. In Hebrews, that's why he says, let none of you be like that.

It's a moral issue. That he took no thought, he took no thought for how important that was, but rather treated it profanely.

When, let's get in our time machine and go forward into the law, when the institution of the tabernacle worship has been installed, and the Levites were to serve in the temple, or in the tabernacle, right?

And all portions that had to do with that. And Aaron's sons were to specifically burn incense before the Lord in the holy place.

[4 : 15] And the word of God says they offered strange fire. Now, what does that mean? Not holy.

Profane fire. Their incense was commonly mixed. It was not from the procedure. What did God do? Do you remember? He killed them. Why? He told Moses, because they did not treat me as holy. They didn't do what I told them to do. And because they burned common incense in the censers that were to be used only for tabernacle worship, I killed them.

Now, at the time, there's an interesting thing. I'm glad I'm in the day of grace, by the way. Because at the time he killed Aaron's sons, Aaron had the anointing oil on him, and he was serving in the tabernacle.

[5 : 29] And God says, he won't mourn them. He won't touch them. He won't go to them. He has the oil on him. He won't touch them.

He won't touch them. That's the God who became flesh and gave himself as a sacrifice for us.

That's grace. Yes. I'm glad I live today. Because when we'll get in the time machine and move a little further ahead, and the Ark of the Covenant had been down in Shiloh, David wanted to bring it to Jerusalem.

They built a new cart, put it on a cart, and hauled it toward Jerusalem.

And one of the oxen stumbled, and what did the guy, I forget his name. What did he do? He put out his hand so it wouldn't tip over.

[6 : 42] What did God do? He killed him. Why? Because he told them not to do it.

Now, he had also told them how they were to move the Ark. And it started back there, didn't it? How were they supposed to move the Ark?

The Levites were to carry it on poles. That's what the rings in the corners were for. They slipped the poles through.

Four Levites hoisted the Ark and carried it. But I found a better way. I'm never tempted.

I'm glad I'm never tempted to find a better way. See, when God told him to do something, he expected it done.

[7 : 43] And he had set Israel apart from all nations. They were to be, they were called, Israel, the name means, the prince of El, God.

God. So, Israel was to represent God. Now, we live in the day of grace, and I'm so grateful for it.

But, what do I learn from that? One thing I learn is that the church represents, before the world, the church represents God.

God, I ought to take that seriously. So, back to Genesis. Okay. Genesis chapter 6.

If we look at the first five verses, please. Or, 26. Thank you. Genesis 26.

[8 : 46] The first five verses is where we'll concentrate right this moment. What happened?

A famine. A famine. Now, so what does Isaac do because of the famine?

He goes to Gerar. Now, we, as a class, have been here just a few chapters ago.

Who else went to Gerar because of a famine? Abraham. And, in fact, Moses makes it clear here that this isn't the same famine.

He says, not the same one that was in the day of Abraham. Now, Gerar is right now under control of what people?

[9 : 51] The Philistines. Okay. Now, here we see the same name again that we saw with Abraham.

That's kind of why we, I think it's probably a title name. Because the general's name that will come later here in our chapter, the general's name is also the same name as we saw with Abraham.

But this is many, many years later. See, Abraham's already gone now. So, Abimelech is called the king, the king of the Philistines.

Now, what happens? Isaac is on his way to Gerar. And what happens?

This is the first time that we read it given that way. That the Lord appeared to him.

[11 : 12] Now, how that appearance was, we're not told. But, God appeared to Isaac. What does God say? Okay.

Now, Abraham had gone on down to Egypt. He tells Isaac, God tells Isaac, you don't go to Egypt. You stay where you are.

Okay. And he doesn't stop there. What does he tell him? I'm going to bless you.

I'm going to give you all these lands. These are all going to go to your descendants. All right. And then... Okay.

What is God telling? I will do, I will perform the oath that I gave to your father.

[12 : 20] I find great comfort in that. When God says that I'm going to do it, he does it.

Yeah, he does it. He's reaffirming to Isaac what he had already affirmed to Abraham.

Abraham received the initial promise. Now, he's reaffirming this promise to Isaac. And remember, to Abraham, he had said, it is through Isaac that I'm going to perform this.

Not through any of your other children. I'm going to do it through Isaac. And the Apostle Paul will use this whole scenario to explain to us about grace and God's choice and God's...

that our salvation is not dependent upon really anyone or anything except God who performed it himself upon the cross.

[13 : 48] That was the big one. The whole center point. The hinge pin. And in fact, we're coming up... We're coming up to celebrate the consummation of that and God's...

what the Holy Spirit's witness to what Jesus did upon that cross. And we call it...

We call it Easter or the resurrection. And that is what the...

Before the revelation given to Paul, when the gospel of the kingdom was still being offered to Israel after the resurrection, the whole point of the witness, when Jesus told the twelve, you shall be my witnesses, that's a word that's very specific.

They had to actually see it. They had to have been with him. They had to have heard him. And that's why John will write a letter much later in 1 John and he begins it with, We saw it.
[15 : 21] We touched him. We heard him. We are witnesses of what we told you. So, that's going to be pretty important.

So, God had told Abraham, this is what I'm going to do and this is who I'm going to do it through. And now he's reiterating it to Isaac, the one that God chose.
Now, I'll give you all this. I'll perform the oath that I swore to Abraham, your father. I will make your seed to multiply.

Now, at this point, we don't have the children yet. But, well, we may have the children. It's not necessarily purely chronological here. But, at this point, he doesn't have many. And, so, God says, I'm going to make them multiply like the, like the stars of heaven.

[16 : 40] Now, this is not like when I go outside my house in town. and look up and see stars.

I'll refrain. This is like when I set out on the point in Ontario, six miles from light, six miles from town, and looked up and saw the Milky Way.

It was, it's not like what I see here. You know, there's no ambient light. This is what Isaac would see.

And, God says, I'm going to multiply your seed to be like the stars of heaven. And, I will give unto them what? all, all of these lands.

Okay? All the, does yours say countries or lands? Lands is the, is probably the better.

[17 : 55] And, in thy seed, here's the reiteration of the promise to Abraham. these people are going to do what? Through them, all the nations of the earth shall be blessed.

Through them, all the nations of the earth shall be blessed. And, we know again from the revelation given to Paul that, specifically, the specific reference is to whom?

Jesus. That's the specific reference. The general reference, of course, is to all of Israel. And, Paul will reiterate that later.

Okay. Now, what, let's, let's go on. Read at least verses 6 through 11. So, while Isaac is living in Gerar, what happens?

Yeah, it's deja vu all over again. What happens? Hey, she looks pretty good.

[19 : 20] What about her? And, what does he say? Yeah, like father, like son, right? What does he say?

She's my sister. Now, how does Abimelech find out the truth?

Yeah, the, the, the, the literal word is sporting or playing.

I'm, I'm not going to get any further than that. I don't know what was involved, but, Abimelech said, hey, wait a minute. You said she was your sister and I know that ain't true.

I saw you. That's not how you act with your sister. So, what's up? What did Jacob tell him? I, I was afraid for my life, right?

[20 : 40] Okay. What does Abimelech rejoin? How does the New American Standard render that?

Right. Might easily. the word actually is might lightly or we would say frivolously or without thought. Sounds like the king had more frivolous than you. Now, you know, it is interesting though.

One thing that struck me, was I'll ask you, does anything strike you about that? Okay.

Jacob said, I'm afraid for my life because of my wife. So, Jacob, Isaac said, I'm having a hard time this morning with them.

[22 : 08] Isaac said, I'm afraid for my life because of Rebecca. Because they might, if they know I'm married to her, they might do what?

They might kill me so they can have her. Now, Abimelech said, why have you done this? You said she was your sister, and one of the men may have lightly lain with her.

I found that a little interesting. They had no particular, apparently, no particular concern concern for chastity, but they had a regard for marriage.

Even in their, even in their culture. Now, this, this is not a culture that is steeped in scripture.

This is a pagan culture. Nevertheless, they had a regard for marriage. What's that saying about our culture now? You know, what did Paul tell Timothy?

[23 : 32] It's going to go from bad to worse. And here again, who did God choose that he's going to do this blessing through?

Isaac and his descendants. Was Isaac worthy?

Doesn't sound like it, does it? Abraham worthy? Was Abraham worthy? Was Israel worthy that God chose to make them his people?

What did he say? He said, it wasn't because you're so good. It wasn't because you were a great people. I chose to put my love on you he said.

So, that also gives me some comfort about worthiness. pause to think about, okay, how many people are thinking you have to get good enough?

[25 : 14] Or you have to get better? better? Or you have to be better? Or you have to do something? Yeah, you have to be better than most.

That's kind of like the guy that said, I don't have to outrun the bear, I only have to outrun you. That's true.

But that's not what God says, is it? He said, who's worthy of heaven? Not one. Not one.

That's grace. That's mercy. Okay, back to Isaac. So, Abimelech then issues a restraining order.

What is it? What is it? Touch or you're dead. Yeah. Touch or you're dead. That's the deal.

[26 : 37] Pretty simple. Okay. Either one of them. Isaac or Abraham.

Yeah, either one. Right. Don't mess with him. Don't mess with her. Don't mess with her. We'll be safe.

Okay. Verse 12. 12 through 18 especially. If we can read there.

Relationships are going to start to change here. So, what does it say about Isaac? He grew wealthy.

He sowed in the land. God blessed him abundantly. What else does it say?

[27 : 51] Right.

He had a, so, when he sowed the land, he reaped heavily. His flocks grew.

His, and as his business grew, he was able to buy servants and added, so he had a great household.

Their household was not just immediate family. The household was everybody that worked for him.

And, yeah, they were slaves. But, nevertheless, what was the response of the Philistines?

Yeah, they envied him. Have I ever heard of, well, look at the disparity.

[29 : 03] They have it and I don't, therefore, if you have it and I don't, you are bad. bad. What is, what did the Apostle Paul tell the church about that kind of thinking?

Well, don't let envy be part of your life.

Don't do that. God blessed Isaac, the neighboring Philistines, got jealous, envious.

And, by the way, should I strive to be obedient to the Lord and what he tells me in his word?

Specifically, in the letters to the churches about how I should act. Should I strive to obey? I should. Okay.

[30 : 33] Should I expect God to bless me for that? How? How? Every spiritual blessing in the heavenlies will become yours will become yours.

It's yours. And what about the big blessing? What is the big blessing? I don't have to stand in judgment.

Does God love me? Look at the cross. God love you. You know someone who says, well, why God let that happen to me?

You know somebody. Whether they've actually said it to you or not. And the answer is, Christ died for you.

so that you don't have to go to judgment. See, my temptation becomes a little bit like Esau again.

[31 : 52] Instead of looking to the blessing, I look to the immediate temporal issue. Okay.

Okay. Now, back to chapter 26, verse 12 through 18 here.

Okay. How did the Philistines work out their envy of Isaac? Okay.

Well, that was one of the big things. What did they do? They stopped the wells that Abraham had dug, right?

They glued their hands to the pavement so you can't go to work. They stopped up the wells.

[33 : 06] Now, was that because of needing to stop water? No. It made it hard. They wanted to make it hard.

Okay. So, what does Abimelech say? And I've already heard the answer.

What does Abimelech say to Isaac, take it and why does he say it? Yeah. Go away. You're too strong.

Now, get in your time machine and go forward a few hundred years and Pharaoh's going to say, they're too mighty for us. we're not going to send them away. We're going to start killing them. Okay. Now, what does Isaac do?

[34 : 13] He departs. and he moves away from close to them to a little further. He's still in the district, the area, but he moves further away.

And what did he do? He opened them up again. Now, the wells were probably at areas of springs that formed oases.

And then they dug them out so that there would be more water available easily for the livestock and for them. Those were the wells.

They didn't necessarily go out to a sand dune and sink a big hole. Nevertheless, they need a lot of water for big herds.

I'm trying to remember, but as I recall, three calves, about 800 pounds, in the summertime, even here, were drinking about 150 gallons a day.

[35 : 39] you need some water if you're going to have great herds. So, here we go.

So, he goes out and he opens up the wells. We have time for 19 through 25. Keep going. So, verse 19, what'd they do?

His servants. They dug a well and they found what?

Flowing water, springing water in King James. The literal word is living water.

Now, I don't want to go too far with it, but that's the literal word. It's the very same word that is used way back in Genesis when God breathed into man the breath of life and man became a living soul.

[36 : 59] That's the same word. Now, that doesn't mean that the water is alive as in an animal.

What it means is it's flowing freely. What is Jesus going to use the very same phrasing for, say, at Jacob's well with some woman?

If you knew who I was, you would ask me for living water. Same word. That's interesting, isn't it?

I don't know that it's the same, it's not the same well, but anyway. So, they found a well. And what happens?

happens? What happens? Well, they did give the wells names. And okay, here come the Philistine herdsmen.

[38 : 11] And they said the water belongs to us. Now, it doesn't say it here, but if I was there, I'd probably say, if you were so worried about water, why'd you throw dirt in my wells?

I mean, they stopped up the wells before. But now that the well is opened up, they say, that water's ours.

sometimes, some folks are just never happy. You do it, they're unhappy because you did it.

You don't do it, they're unhappy because you didn't do it. Jesus, the Pharisees were accosting Jesus, Jesus used this example, or not this example, but a similar example about dissatisfaction.

He said, look, John the Baptist came, neither eating nor drinking, and you called him, you said he had a demon.

[39 : 33] He's crazy. The son of man came eating and drinking, and you called him a wine bibber and a glutton. Basically, you're never going to be happy.

Because you've already decided about me. They'd already decided about Isaac. It wasn't because Isaac was doing something wrong or doing something right, or wasn't doing something right.

it's because they didn't want him. And I'm going to leave it there at a quarter till. Have a wonderful week. Have a wonderful week.