

Genesis 26:26–33

Living Among Others When the Lord Is with Us

Main idea: Believers must be those who know that all true blessedness is only in Christ, and who wish for their lives to be displays of that true blessedness which is in Christ.

²⁶Then Abimelech came to him from Gerar with Ahuzzath, one of his friends, and Phichol the commander of his army. ²⁷And Isaac said to them, “Why have you come to me, since you hate me and have sent me away from you?”

²⁸But they said, “We have certainly seen that the LORD is with you. So we said, ‘Let there now be an oath between us, between you and us; and let us make a covenant with you, ²⁹that you will do us no harm, since we have not touched you, and since we have done nothing to you but good and have sent you away in peace. You are now the blessed of the LORD.’”

³⁰So he made them a feast, and they ate and drank. ³¹Then they arose early in the morning and swore an oath with one another; and Isaac sent them away, and they departed from him in peace.

³²It came to pass the same day that Isaac’s servants came and told him about the well which they had dug, and said to him, “We have found water.” ³³So he called it Shebah. Therefore the name of the city is Beersheba to this day.

Introduction

This is really the last incident in the well sequence (v32–33). The interaction here is something that we should really desire, not even so much for ourselves as for the Lord’s glory and our neighbor’s good: that they would recognize that blessedness is from God in Christ and wish to be in covenant with Him.

1. Living Among Others

- a. Isaac’s surprise
- b. Abimelech’s explanation, “seeing, we have seen”
 - i. Has seen the earthly prosperity. Believers are “prosperous” even in want.
 - ii. Has at least heard about the remarkable humility and peacemaking. Believers are inexplicably forgiving and loving of their enemies.
 - iii. Has both seen and heard of Isaac’s public worship. Believers are especially known as worshipers of Yahweh, followers of the Way, “Christians” (pejoratively), but “they took note that they had been with Jesus.”
- c. Not an isolated incident.
 - i. Isaiah 45:15, Egypt and Cush and the Sabeans come saying “Surely God is in you, and there is no other; there is no other God.”
 - ii. Isaiah 55:5, “nations who do not know you shall run to you, because of Yahweh your God.”
 - iii. Isaiah 60:1–3, “Arise, shine; for your light has come! And the glory of Yahweh is risen upon you. For behold, darkness shall cover the earth, and deep darkness the people, but Yahweh will arise over you, and His glory will be seen upon you.

The nations shall come to your light, and kings to the brightness of your rising.”
(n.b. Isa 56, 58 being inserted in between all of this).

- iv. 1Cor 14:23–25 and the need read/sing/pray/preach the Word of God in a known tongue so that an unbeliever *is not comfortable but rather convinced and convicted*, and the secrets of his heart are revealed, and he falls down on his face, and he worships God and reports that God is truly among you.

2. When the Lord Is with Us

- a. Abimelech’s show of strength but actual neediness.
 - i. Show: name, Ahuzzath (“possessor”), army, Phicol.
 - ii. Need: here to make a covenant (which Isaac seems to know in v27)
- b. Isaac’s apparent need but actual strength
 - i. Apparent need: worldly intimidation, not having water yet at Beersheba
 - ii. Actual strength: Yahweh is with him (which he knows, cf. v22)
 - iii. We must know that blessedness is defined by the Lord being with us.
 - iv. We must live in the knowledge that the Lord is with us.
- c. The greater blesses the lesser (cf. Heb 7:7).
 - i. Isaac makes the feast for them.
 - 1. They are overly impressed with their own conduct toward him (v29), but God Himself has judged the Philistines as heated with zeal against Isaac (v14, same verb as God’s zeal against the despising of His glory), and there are wells named “quarrel” and “enmity” that testify to how things actually stand between them.
 - 2. Notice how he demands nothing from them, although he has certainly been terribly wronged by them.
 - ii. Christ makes and is the feast for us.
 - 1. In the most important sense, we are all Philistines in this passage. Rom 3:10–18, any idea of our not being so bad indicates that we are overly impressed with our conduct toward God.

¹⁰ As it is written:

*“There is none righteous, no, not one;
11 There is none who understands;
There is none who seeks after God.
12 They have all turned aside;
They have together become unprofitable;
There is none who does good, no, not one.”
13 “Their throat is an open tomb;
With their tongues they have practiced deceit”;
“The poison of asps is under their lips”;
14 “Whose mouth is full of cursing and bitterness.”
15 “Their feet are swift to shed blood;
16 Destruction and misery are in their ways;*

¹⁷ *And the way of peace they have not known.”*

¹⁸ *“There is no fear of God before their eyes.”*

2. But God justifies the ungodly. God demonstrates His own love for us in this: while we were still sinners Christ died for us. Isaac is a picture of this for us in this passage. In salvation, Christ does all because only Christ can do anything; Christ gives all because only Christ has anything to give.
3. When we forgive, and bless those who persecute us, and do good to those who spitefully use us—when we love our enemies, we are simply being children of our Father in heaven. The only true peace between men comes through peace with God in Christ.

Conclusion

Believers must be those who know that all true blessedness is only in Christ, and who wish for their lives to be displays of that true blessedness which is in Christ.