Abraham Becomes a Nation, Pt. 1

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We began a series of sermons starting back on July 4th. They followed a specific timeline of events. The first was entitled *1656 Years: The Way of Mankind,* and this focused upon the true spirit of human nature, to have it magnified. The bad thing about that is, in the sense of what you find recorded in Genesis, the world hasn't done a very good job of translating properly, or well at all. Some of it, they tried to tone things down.

And the reality is it was far worse, far more severe during that period of time than the words that are so often used in translations to describe what was taking place. And that's too bad, but it takes away from the reality of what God was showing. Because God was really revealing to mankind our sick, sick nature – because it's a nature of get, it's a nature that is based upon an attitude and a mind that Satan has – which is one that is selfish.

God made us physical for that very purpose, so we can learn, and so we can make choices when that time comes to us to make those choices, to reject self and choose the other if we so choose.

We live in a time right now where it's easier to see in the world there are people in the Great White Throne who are not going to choose this way of life no matter what. Their minds are so set already. Their minds are so perverted already. It's like in the days of Noah, and there's something to be learned from that.

So, Adam was only 130 years old when Seth was born to him and Eve. It only took another hundred years, and God began to reveal there in scripture, which most of the world reads through those things, they don't grab it at all, they don't see it at all, but it was at that point, about a hundred years later, that mankind was already becoming exceedingly corrupt. That's what God is showing. Which led up to, then, a lot longer later, the flood.

Then later it was revealed what God had prophesied through Enoch, who was born in 622. So, it's not that far in, 622 years after Adam and Eve were created, and He was the fifth generation from Adam. So, again, looking at the generations from Adam, the fifth generation, but it's revealed he was the seventh from Abel who served God.

Jude 1:14 records (I'll just read it again): **And Enoch also, the seventh from Adam, prophesied of these things, saying, Behold, the Eternal comes with ten thousands of His saints**.

So, it's important to understand this recorded in Jude to show that there is something prophetic that has just been given to Enoch from the very beginning, speaking of a time that was going to take place a few thousand years later, toward the end, when Joshua returns. None of those things had been given yet,

obviously, but this was a beginning of revealing that there is a need for God's government; there's a need for change on the earth, and that was only six hundred and some years in.

So again, what was this about? Why was he speaking of that particular time? Again, to understand why God gave that to Enoch at that particular time, that there was a focus of something that had to change later on.

These things weren't a surprise to God. They were planned. There was a purpose in all of this taking place and God giving mankind that amount of time. So, it was going to be a thousand years later that God would execute judgment. That's what He's showing: There's a need for the execution of judgment on mankind in time, with tens of thousands of His saints coming.

And so again here, it took midway through Enoch's life when God began to work through Noah. It was nearly 700-800 years later that Noah became the eighth preacher of God's ways. (I think I stated that wrong, but anyway, the timeframe is right: 700-800 years.)

I want to read this in 2 Peter as well as a reminder here: **2 Peter 2:4—For if God did not spare the angels who sinned, but cast them down to** (it says "**hell**," but it's "tartaros") **a place of restraint, and were delivered into chains of darkness to be reserved for judgment**… So, so much of what God has written, over and over again in the Old Testament especially, it's about judgment, a time for a final judgment that's to come on the earth. That's twofold. There is one that comes at the end of 6,000 years; there's one that comes at the very end of the last hundred years. Incredible. But it's about judgment. Everything works to that point in time in God's plan.

It says, **and did not spare the ancient world, but saved Noah**… it says "**of eight**" in some scriptures. The King James says, "the eighth person." It's not a good translation at all. But it's about **the eighth preacher of righteousness**. If you just read straight through it as it's really there, he is the eighth preacher of righteousness. So, that's what it's talking about, coming all the way from the time of Abel through Enoch, and coming to this point.

It says …**and bringing in the flood on the world of the ungodly**. So, we don't know all that was in between there or what took place, but that's what is recorded.

Then we began a second series that led up to God establishing Abraham as the one through whom He would work to eventually establish a physical nation of people, Israel, and through whom He would establish a spiritual Israel as well. That's something that really the Church hasn't even fully understood until later on.

And again, as it says, "…through whom all the nations of the earth are going to be blessed." Because it's about the Messiah. It's about what would happen when Joshua was born in a particular lineage of people that God had purposed, and the promises He gave through Abraham, beginning with Abraham.

So, I find it immensely interesting going through his particular story, seeing how the very first one after the flood that God began to work with in a very powerful way – the one He was going to make a covenant with and record that covenant, and what it was all about – revealing a little bit and then adding to it through time.

So today we're going to begin focusing on the timeline that follows the life of Abraham that leads up to the time of establishing a physical nation, Israel. This series is entitled *Abraham Becomes a Nation*.

We're going to go back to Genesis 25 now. We left off at the end of the last series when it spoke of the death of Abraham, so we're going to read a few of those verses again and then proceed from there. So, in going through some of these things, again, it should be in our minds to see a unique thing. God looked forward to this time immensely so because the first sixteen hundred-plus years were not going to be that good as far as mankind was concerned. And for the next several hundred years after that, it wasn't going to be all that grand either until God began to work with Abraham, until it was His purpose to begin fulfilling things that were on a far greater scale.

Genesis 25:1—Abraham again took a wife, and named her Keturah. Now, she bore him Zimran, Jokshan, Medan, and Midian… And so, mentioning here as we did that in Exodus 2:5, that's where Moses fled from, leaving Egypt; he went to the area of Midian. And to realize this relationship – family not that far off. Incredible! And then it names some others there, obviously.

In **verse 5**, it talks about how that **Abraham gave all that he had to Isaac**. So, here we see a beginning here of what is going to be passed down now from Abraham, starting with Isaac.

But Abraham gave gifts to the sons of the concubines which Abraham had; and while he was still living he sent them eastward, away from Isaac. So again, had them move to the east, all of them, like Midian and whatever, because that's to the east of that region there. And yet the majority of everything that was given, it was about Isaac, and the promises were about Isaac and what was going to be given through Isaac. God made it very clear to Abraham how this was to be handled, how this was to be done.

This is the sum of the years of Abraham's life which he lived: one hundred and seventy-five years. So, again that was, again, as mentioned last week, this was 100 years after God had told him to leave Haran there to the north, 75 years after Isaac had been born.

Verse 8—Then Abraham breathed his last and died in a good old age, an old man and full of years, and was gathered to his people. And so, we read the story then of how he was buried in the same place that he purchased for Sarah, his wife.

Verse 11 now, we'll pick it up there today. **Now, it came to pass, after the death of Abraham, that God blessed his son Isaac. And Isaac dwelt in Beer Lahai Roi**. That's where Hagar had first fled from Saraï at that time to the well. That's the name of it, Beer Lahai Roi, which means "The Well of the Living One Who Sees Me." So, if you remember the story of what we read there, this is what she named it.

Then, after this verse is the genealogy of Ishmael that follows. Then on down to verse 19. We'll pick it up there.

Verse 19—This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac. Isaac was forty years old when he took Rebekah as wife. So, it's giving a bit of a summary here before it goes on with some more of the story. But it's showing a genealogy here of how God was going to work through a specific line of people.

So, Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel of Nahor, and Milcah's son, Bethuel, the Syrian of Padan Aram. Now, it says Syrian, but it has more to do because that's the region they lived in. That's where Haran was, in an area we know as Syria. It became known as Syria later on. So again here, it wasn't that he was Syrian, because they had all moved from Ur of the Chaldees over there, and then Abraham and Lot and them, they went South, but the rest of them remained behind. And it goes on to say, **and the sister of Laban the Syrian**. Because that's where he was.

Now, Isaac pleaded with the Eternal for his wife (for Rebekah) **because she was barren; and the Eternal granted his plea, and Rebekah his wife conceived. But the children struggled together within her; and she said, If all is well, why am I like this? So, she went to inquire of the Eternal**. So, things weren't going well with her pregnancy, as to how she was feeling, and so she wants to know what is taking place.

And it says, **Now, the Eternal said to her, Two nations are in your womb**. Now, again, how these things took place, most likely as she's asking God for help and God communicates this to the mind. It's not that people have to hear words, but there are things communicated. When God worked with people, so often that's how it works.

Two peoples will be separated from your body. Incredible! Twins. Two nations. We can't comprehend all that, but that's what was told her.

One people will be stronger than the other, and the older will serve the younger. A lot of things to be worked out here, but this is the way God established it. Why? Well, God determines how He is going to write the story. He writes the story in the sense of that which is prophetic as a part of His plan and how He's going to work with people, and what He's going to allow or give to take place in their life so they can experience something in a relationship with God and come to see and learn about God. And then we're able to read through things like this and come to see and understand things about God that otherwise can't be seen so easily, of how God works with us, how God worked with them, and that it's God's will. If something is a matter of God's will, He's going to work it out a certain way, that's the way it's going to work.

So, when her days were fulfilled for her to give birth, indeed there were twins in her womb. So, they didn't have what we have today. In the beginning you can go in and have this ultrasound done and "Oh!

You have twins. Oh, they're both boys!" But this is what God told her. **So, when her days were fulfilled for her to give birth, indeed there were twins in her womb. Now, the first came out red**. Reddish skin, if you will. **And he was like a hairy garment all over; so they called his name Esau**. When children are born, sometimes they have a lot of hair, sometimes they don't have any hair. Anyway, he was quite hairy, and his name was Esau.

Afterward, his brother came out… and you think, so many peoples and nations that took on those traits that are passed down through genes—Incredible!—of those who were going to become nations.

Afterward, his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob (supplanter). **Isaac was sixty years old when she bore them**. So, incredible here. For God to work it out in such a way that they saw what took place, that one grabbed the heel of the other. Didn't have to happen that way, but God saw to it that it happened that way. God was very much involved in things that took place then and through the centuries.

So the boys grew. Now, Esau was a skillful hunter, a man of the field; but Jacob was a mild man, dwelling in tents. And Isaac loved Esau because he ate of his game, but Rebekah loved Jacob. So, as sometimes happens in people's lives there are certain things in a family where people make choices of something on a physical plane, and in this particular case one liked one more than the other and Rebekah liked one more than the other. So, they were different in that regard.

Things to learn from. Things for parents to learn from. That's one thing I always used to hate, in that respect, in things that were passed down, and even within God's Church, that it was almost like the firstborn, and it's like it has to be a boy. That used to irk the tar out of me. You think, "Why? Are you so prejudiced in your mind? Do you not grasp and comprehend God? Do you not comprehend God's plan and God's purpose?"

So, yes, there was an inheritance that was given to the firstborn boy, and there was a process and a system that God set up for a very carnal people through time that would last through time. But the Church isn't that carnal nation, and we're to learn soundness of mind and balance and how things really should be, as there should be as much joy for one as for the other. That's the way it should be. And yet sometimes people have those things in their minds, and sometimes people need to think about their minds.

Now Jacob cooked a stew; and Esau came in from the field and was weary. And Esau said to Jacob, Please feed me with that same red stew, for I am weary. Therefore his name was called Edom. "Red," from the red stew.

But Jacob said, Sell me this day your birthright. So, it's like he's hungry, he's worn himself out hunting, don't know how long he's been walking. His hunt maybe didn't go so well, he didn't have any food, and

so he gets back, he's totally worn out and he wants food, and he wants that food because of what he was cooking up, Jacob was. And so, "I'll give you some, but sell me your birthright." Think, wow!

Then Jacob said, Take an oath this day before me. So much so that "If you say yes, you make an oath then to go along with this that this is what you're doing." So, he was taking it seriously. Esau, not so much. He was just concerned about his stomach and how he felt. That was more important.

So he took oath before him and sold his birthright to Jacob. Mindboggling! Other scriptures talk about some of this, and some of these things come out, as we'll go through in time here. But you think, what an incredible thing. It shows the mind of Jacob. There is something he believed that Esau didn't. There is something that he saw that Esau didn't. They're different. The minds are different of both of them.

Then Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised… It's a word that means "regarded with contempt," or "did not value." See, this has to do with God. This has to do with a promise of that which was being passed along here. Esau either didn't believe it or didn't feel the same way of those things that were taught by their father. Something was different here, and it had to do with the thinking in the mind and their regard toward God or belief in what was said.

So, it wasn't that important to him. That's basically what it amounts to. He didn't value it. Jacob did. So much so he wanted him to make an oath. That says a lot. It shows a mindset here that's totally different.

Thus, Esau looked down upon/despised his birthright. …what he might inherit that was promised from God. He didn't have the same kind of mind.

Genesis 26:1, it goes on to say, **There was a famine in the land besides the first famine that was in the days of Abraham. Now, Isaac went to Abimelech, king of the Philistines, in Gerar. Then the Eternal appeared to him and said, Do not go down to Egypt. Live in the land of which I will tell you**. So again, even here God is working with him in telling him what he needed to do because there are certain things that God's going to work out, and Isaac is following what He has to say.

Dwell in this land. I will be with you and bless you. For to you and your descendants I give all these lands. So, this is long range. This is way up into a few hundred years from this point in time. **And I will perform the oath which I made oath to Abraham your father**. So again here, God working with Isaac directly as He had worked with his father Abraham, and passing these things along, beginning to work with him more and more, and setting him on a particular course that was going to be passed on from him then on.

Even I will make your descendants multiply as the stars of heaven. So again, a personal relationship, and He was reminding and reinforcing this with Isaac. **I will give your descendants of these lands, and in your seed all the nations of the earth will be blessed**. He didn't know what this was about, but that was

God's covenant promise with them. This was being passed along then from Abraham to Isaac. It would go on to Jacob from there.

But again here, incredible story when you see how God worked with people. Very patient through time; a lot of time goes by here. There's going to be a lot of time to begin working these things out; several hundred years and then beyond that. "All the nations of the earth will be blessed." Because it's about a seed. It's about Joshua the Christ.

Because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws. So, whatever all there was that God had given to Abraham, he followed; he taught Isaac, and these things continued on.

So Isaac dwelt in Gerar, and the men of the place asked about his wife. Then he said, She is my sister. Here we go again. Do you think that some lessons would be learned? But still, there is this process here of growth and development and learning to trust in God, to rely on God, and that wasn't there yet. There are still those things there in the mind that people go through.

We do in the Church. We have to grow. It's a process of growth as God works with us. And we don't get it all at once, and we don't get it in the beginning. Even though we might have knowledge of certain things, it's not fully there yet until we come to a point where we're tried or tested, we go through some situation, and then it comes to the surface as to whether or not we're really putting our lives in God's hands is what it amounts to, and the confidence in that.

So, he didn't. **He said, She is my sister. For he was afraid to say, She is my wife, because he thought, Lest the men of the place kill me for Rebekah, because she is beautiful to behold**. So, that's the kind of world they lived in. He knew it. He understood how people were. He understood how people of other tribes were (or peoples if you will), how they were and how they operated, and he was fearful of losing his wife because of her.

Verse 8—Now it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked through a window, and saw, and there was Isaac, showing endearment to Rebekah his wife. So, a light went on: "It's more than his sister."

Then Abimelech called Isaac and said, Quite obviously she is your wife; so how could you say, She is my sister? Isaac said to him, Because I said, Lest I die on account of her. Then Abimelech said, What is this you have done to us? One of the people might soon have lain with your wife, and you would have brought guilt on us. So a unique insight here that he wasn't able to recognize that was in Abimelech and how Abimelech was thinking. And so, there's this conversation back and forth, and certain things are happening with the people already, as has happened before.

And so, it says here, **So Abimelech called all his people, saying, He who touches this man or his wife shall surely be put to death**. So, there is an experience here. He knew who Isaac was. He knew that

Abraham was his father. He knew how they were blessed in their dwelling, where they were, where they lived, and believed that they had blessings from a god. Not necessarily, obviously, what they believed in their god. Because people already had different gods and ideas and beliefs. But they saw something here unique that they believed god was involved, their god.

Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the Eternal blessed him. Now, this was known. Things like this were known and seen. **The man began to be great, and continued greater until he became very great; for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him**. So, they had a reputation. Abraham had a reputation. He had a reputation that was growing in.

Now, the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father, and they had filled them with earth. Now, I hope we don't just read over it, and ask "Well, why did they do that?" Because they hated him. They hated that he was being blessed. They hated to see him be great. They were jealous, envious as human beings are, and so didn't really want them in the land. That's really how they felt.

And so, back then, water was exceedingly precious, especially in that part of the world. If you look from Beersheba on down, there's not a whole lot of water, and that's why they're out here digging these wells, as you'll read in scripture, and we'll continue to read in scripture. They're out here digging these wells, and then your enemies come along and fill them full and put things in them that make it worthless if you were to dig it back up right away.

…and they filled them with earth. Then Abimelech said to Isaac, Go away from us, for you are much mightier than we. So, Abimelech was seeing a problem here, and it was that Abraham was becoming so great. You know, Abraham, when we look at the story there, he had men who were trained militarily, if you will, ready to fight battles.

They had to have those kinds of things. Isaac had the same sort of thing, the kinds of servants and the size of those who were with him, and people were trained because there were those who would come along and try to take what you had. And so, they knew how to fight, as a whole. That's how they worked. That's how they operated. They weren't stupid. They weren't naïve. That's how they worked in the world. And so, Abimelech here, there was a fear factor here. (Nothing to do with the show.)

Then Isaac departed from there and pitched his tent in the Valley of Gerar. So, this is, from the thought anyway, from some of the area here it's running down from Beersheba. So, it's actually getting into areas here that have less water, more problems in that regard. **…and dwelt there**.

That's a unique thing when you see the story. You remember the story about Abraham and Lot, and Lot said, "You go to the left; I'll go to the right. You go to the right; I'll go to the left." So, there was a mindset here in part where they understood that God blessed them. Abraham understood that, that he was

going to be blessed wherever he was. He grew in that belief and trust. Isaac was learning that as well. So, much time had passed, these things were taking place.

And Isaac dug again the wells of water which they had dug in the days of Abraham his father. So, enough time had passed and they went to this particular region here. And so, they knew where these areas were located so they would dig again. That's what they had to do. They had to have water, and it just wasn't theirs.

…for the Philistines had stopped them up after the death of Abraham. So even there, they were still doing the same old thing. They didn't want them to come back in that area. They didn't want them to be in that area. So, wherever they went in that region, they had people who would argue over it to the point of almost fighting over it – and that's what Abimelech was wanting to avoid, a confrontation – and so they went on and just dug the wells again.

Also, Isaac's servants dug in the valley and found a well of running water there. But the herdsman of Gerar quarrelled with Isaac's herdsmen, saying, The water is ours. So, any time you're in a place on the earth where there is not much water, this is what people do. This goes on in California, Nevada, Arizona, farmers, different ones, people with cattle and ranges in different parts of the country. I don't care where you go in the world there are people who argue over water rights, and it's done today as much as it was back then. Same old, same old, same old, just on a different scale.

So He called the name of the well Esek… It means "contention." So, oftentimes names were given because of a situation or circumstance. And so, this is contention, so that's what we'll name this well. Its name is **Contention, because they quarreled with him. Then they dug another well, and they quarreled over that one also**. So, this is just an ongoing thing with the people in the region. **So he called the name Sitnah**, meaning "strife." So, first we have Contention, now we have Strife – ongoing.

And he moved from there and dug another well. So, just moved farther away and dug another well. **… and they did not quarrel over it**. So, it was far enough away that the others didn't quarrel over it. They weren't trying to get it. **So he called the name Rehoboth**, which means "a wide space," **because he said, For now the Eternal has made room for us, and we shall be fruitful in the land**. So, they found a spot. "Now they're far enough away, and there won't be contention, there won't be strife, and God has provided us with what we needed."

Then he went up from there to Beersheba. And the Eternal appeared to him the same night and said, I am the God of your father Abraham. So again here, going through the stories when you read these things to realize God is working with them and at different times telling them things, molding and fashioning them. And again here, Isaac able to be worked with, his mind, his thinking toward God.

And He said, **Do not fear, for I am with you. I will bless you and multiply your descendants for My servant Abraham's sake**. So, He's reinforcing confidence, something that he lacked because, first of all,

he didn't have that kind of confidence for some time because already it came out that he was telling them to say that his wife is his sister. And so, here we go again, until, finally, God just works with him enough to get him to the point where he starts having more of this confidence and trust. It's a personal relationship.

That's what God wants. That's what God wants with all of us: a personal relationship. So, things happen in our lives, and as we entrust things to God more and we see God work in our lives or things work out, and we recognize our life is in God's hands and we grow in confidence of that; regardless of what the outcome is, it doesn't matter. We're to have a confidence. And that's a belief in God and the things that God has given to us to know we are in God's hands. That should give us a peace of mind that the world, people in the world don't have.

That's how God was working with Abraham. That's how God is working with Isaac, developing a relationship, something that was working in his mind in his response then to God. Awesome and beautiful, if you will.

So, he built an altar there and called on the name of the Eternal, and he pitched his tent there; and there Isaac's servants dug a well. Here we go again, another well.

Then Abimelech came to him from Gerar with Ahuzzath, one of his friends, and Phichol the commander of his army. So Isaac said to them, Why have you come to me, since you hate me and have sent me away from you? So again here, there is this conversation back and forth. Sometimes the word "hate" isn't exactly to the level that we think of when we think of the use of hate. "You don't care anything about us. You don't care for our life, or whatever, livelihood."

But they said, We have certainly seen that the Eternal is with you. So, this is his response. "We see that your God is with you. There are things happening in your life that we realize are from God, the God you believe in." In essence, that's what they're saying.

So we said, Let there now be an oath between us. Why? Because there is this factor here of seeing that there are things happening with his life that are not normal. It's not normal with the rest of the people that Abimelech has under him, serving him in that particular region. And he's seeing Isaac, and him becoming stronger and greater, and there is, again, that fear factor there of smarts, of people understanding as he becomes more powerful you want him to be a friend. You don't want him to be an enemy. So, this is a part of the story here. So, he wants to have an oath, an agreement between the two of them.

So we said, Let there now be an oath between us (an agreement by oath) **between you and us; and let us make a covenant with you, that you will do us no harm**. That's what it's about, "That you won't come up against us and try to take from us," **since we have not touched you, and since we have done nothing to you but good and have sent you away in peace**. So, he's trying to smooth things over very

well. Very diplomatic here because he wants a covenant, a good relationship so there is not a confrontation of any kind.

You are now the blessed of the Eternal. So he made them a feast, and they ate and drank. Then they arose early in the morning and declared an oath with one another; and Isaac sent them away, and they departed from him in peace.

Then it 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. So he called it Shebah, "an oath," which is where the name "Beersheba" comes from. It has to do with an oath and the well.

Therefore, the name of the city is Beersheba to this day. We've talked about this before. It's in that area, but here is a well that they've found, and so they name it after what had been named before, "the well of the oath" or, as we talked about before, "the sevenfold oath." We'll go back to that in a moment just to be reminded.

So, it's in the same region. It's not the same well, but it's a well now that is worthy of that name again because this is where they found it.

It says, **When Esau was forty years old, he took his wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. And they were a grief to Isaac and Rebekah**. So, there's a reason for this. Because all the time through this region of the world, wherever the children of Israel were, or the sons were as time went along here, the desire was by the family to have family that is close that knows about God. Because other peoples don't serve God, the Eternal God. They have their own gods. And so, this causes problems.

And so, with Esau, they knew this was going to cause problems because the husbands so often then went the same direction as the wives as far as beliefs were concerned. That's the history. On and on it goes through time.

So again, this story here about the well and so forth and what took place, again, it goes back to Abraham and the oath to Abimelech. To Abimelech again here. Abraham and Abimelech, and now it's Isaac and Abimelech. So, I think it'd be good just to read that quickly here. I'm going to go back to Genesis 21 just as a reminder here because these stories tie in together over and over again here just as it does with the example of, "Well, she's my sister," type of thing.

Genesis 21: I'm just going to read this to you as a reminder of the story. **Genesis 21:24—Then Abraham said, I will make an oath. But Abraham rebuked Abimelech because of a well of water which Abimelech's servants had seized**. So, this is their history in this particular area here.

And Abimelech said, I do not know who has done this thing; you did not tell me, nor had I heard of it until today. So Abraham took sheep and oxen and gave them to Abimelech, and the two of

them made a covenant. And Abraham set seven ewes of the flock by themselves. So again, remembering again the story here, seven ewes apart. This is what he was going to use in making this covenant.

Then Abimelech asked Abraham, What is the meaning of these seven lambs which you have set by themselves? Then he said, You will take these seven ewe lambs from my hand, that they may be my witness that I have dug this well. So again here, that's why it received that particular name, this "well of oath" or "the sevenfold oath," as some refer to it as. **Therefore he called the place Beersheba**, "The well of an oath."

So, that's the same area Isaac then goes back to much, much later on. The same area. They dig a well and find it, and they run back and tell him that they have found this, and so that's the name that he gave it as well, continuing on with this thing concerning Abimelech and the things that they had just gotten through with, again, with Abimelech.

And there was made a covenant in Beersheba. So Abimelech rose with Pichol, the commander of his army, and they returned to the land of the Philistines. Then Abraham, speaking of Abraham, **planted a grove of tree in Beersheba, and there called on the name of the Eternal, the Everlasting God**.

So, Isaac does the same thing because this is where God is communicating with him. He chooses certain places in the region to communicate things. And so again here, God working with Isaac, and he makes an altar, going through some of the same experiences as his father, learning, developing a relationship with God Almighty. Awesome!

Now back to **Genesis 27:1—Now it came to pass, when Isaac was old, and his eyes were so dim that he could not see, then he called Esau his older son and said to him, My son. And he responded to him, Here I am. Then he said, Behold now, I am old. I do not know the day of my death. Therefore, I implore you to take your weapons, your quiver and bow, and go out to the field and hunt game for me. Then make me the delicacy of the favorite food that I love, and bring it to me that I may eat, that I may bless you before I die**.

So, he has that sense he's getting close to his death. He doesn't know when it's going to be. But he tells Esau here because his intention is to pass this along to Esau, the blessing. And yet that's not God's plan and God's purpose, so some things are going to happen.

Now, Rebekah was listening when Isaac spoke to Esau his son. Then Esau went to the field to hunt game and to bring it (to him, in other words). **So Rebekah spoke to Jacob, her son, saying, Indeed, I heard your father speak to Esau your brother, saying, Bring me game and make the delicacy of my favorite food, that I may eat it and bless you in the presence of the Eternal before my death**. So, she knew what this was all about. This is passing along the same thing that had been given then to Abraham

and now was in Isaac's purpose. She saw this and didn't want it to be that way, didn't want it to work out that way.

Now therefore, my son (Rebekah speaking to Jacob), **listen to my voice according to what I have charged you. Go now to the flock and bring me from there two choice kids of the goats, and I will make the delicacy of the favorite food from them for your father that he loves. Then you shall take it to your father, that he may eat it, and that he may bless you before his death**.

So, a little bit of conniving here, a little bit of trickery here. But this was in her mind and her heart to do this for him and not for Esau. She perceived things that she didn't like there that she felt should go to Jacob.

Then Jacob said to Rebekah his mother, Look, Esau my brother is a hairy man, and I am a smooth-skinned man. Perhaps my father will feel me, and I will appear as a deceiver to him; and will bring a curse on myself and not a blessing. **But his mother said to him, Let your curse be on me, my son; only obey my voice, and go, get them for me. So he went and got them and brought them to his mother, and his mother made the delicacy of the favorite food which his father loved.**

Then Rebekah took the choice clothes of her elder son Esau… So, a lot of trickery here going on and she's pretty good at this. She also gets the clothes. Even though he was practically blind, as it were, she wants to do what she can to make sure that he appears to be Esau. …**which were with her in the house, and put them on Jacob, her younger son.**

Then she put the skins of the kids of the goats on his hands and on the smooth part of his neck. So, somehow attached it around the neck and on the arms so that if he were to feel him he would think it might be in his mind, "This is Esau."

Then she gave the delicacy of the favored food and the bread, which she had prepared, into the hand of her son Jacob. Then he went to his father and said, My father. And he said, Here I am. And he said, **Who are you, my son? And Jacob said to his father, I am Esau your firstborn**. So, got a long way to go in learning to be honest and truthful about things and trusting in God. But it wasn't there, obviously, with him at all at this point.

I have done just as you told me; please arise, and sit and eat my game, that you may bless me. But Isaac said to his son, How is it that you have found it so quickly, my son? So, this is fast. **Then he said, Because the Eternal your God brought it to me**. You think, man-oh-man, liar, liar, liar. But this is trusting in self, trusting in one's own way to work these things out, and that's what he was doing.

Isaac said to Jacob, Please come near, that I may feel you, my son, whether you are really my son Esau or not. So there was doubt in his mind, and he wanted to see that it was him. **So Jacob went near to Isaac his father, and he felt him and said, The voice is Jacob's voice, but the hands are the hands of Esau**. So, his hearing wasn't that bad. He felt there was a distinction there, but "You feel like Esau."

So he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him. Then he said, Are you really my son Esau? He said, I am. He said, Bring it near to me, and I will eat my son's game, so that while living I may bless you. So he brought it near to him, and he ate; and he brought him wine, and he drank.

Then his father Isaac said to him, Come near me and kiss me, my son. Then he came near and kissed him; and he smelled the smell of his clothing. So, see, she put the clothing on. One more step of the deceitfulness here and it paid off. **…and blessed him and said, Surely, the smell of my son is like the smell of a field which the Eternal has blessed.**

Therefore may God give you the dew of heaven, of the fatness of the earth, and plenty of grain and wine. Let peoples serve you, and nations bow down to you. Be master over your brethren, and let your mother's sons bow down to you. Cursed be everyone who curses you,
and blessed be those who bless you!

Now it happened, as soon as Isaac had finished blessing Jacob… So again, this is part of that covenant that was passed along, and he's passing on the promises to him. **And as soon as Isaac had finished blessing Jacob, and Jacob had barely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made the delicacy of the favored food, and brought it to his father, and said to his father, Let my father arise and eat his son's game, that as you live you may bless me**.

Now, his father Isaac said to him, Who are you? And he said, I am your firstborn, Esau. Then Isaac was very much afraid, and said, Who? Where is the one who hunted game and brought it to me? I ate all of it before you came, and I have blessed him—and indeed he shall be blessed. "It's done! I've passed it along to him."

When Esau heard the words of his father, he cried out with an exceeding great and bitter cry, and said to his father, Bless me—me also, O my father! But he said, Your brother came with deceit and has taken away your blessing. **Then Esau said, Is he not rightly named Jacob** (supplanter)**?** So again, grabbing of the heel, and here he goes again. That's just who he is.

For he has supplanted me these two times. He took away my birthright, and now look, he has taken away my blessing! Then he said, Have you not reserved a blessing for me? So again here, some of the birthright, some of the blessing, it's in the same package, as a whole, but something he didn't grasp.

Now Isaac answered and said to Esau, Indeed I have made him your master, and all his brethren I have given to him as servants; with grain and wine I have sustained him. What shall I do now for you, my son? Then Esau said to his father, Have you only one blessing, my father? Bless me also, O my father! And Esau lifted up his voice and wept.

Then Isaac his father answered and said to him, Look, your dwelling will be of the fatness of the earth, and of the dew of heaven from above. By your sword you will live, and you will serve your brother. Then it will come to pass, when you become restless, that you will break his yoke from your neck. **So Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said in his heart, The days of mourning of my father are at hand**. In other words, "He's about to die," **and I will kill my brother Jacob**. So, his mind was set from that point on that that was his objective – as soon as his father was dead that he was going to put Jacob to death.

Now, the words of Esau her older son were told to Rebekah, so she sent and called Jacob her younger son, and said to him, Surely your brother Esau comforts himself concerning you to kill you. "This is how he's comforting himself. He's determined to kill you."

Now, therefore, my son, obey my voice: arise, flee to my brother Laban in Haran. So again here, here we go again, back into that same region and where Rebekah was from, where her family is. And that's where she's telling him to flee, to that place. All part of God's plan and purpose.

So, they had a lot of shenanigans for all these things to work out. God was going to work it out, but He let human nature rule through so much of this and worked it out. Knowing how people are and how they think, let them be deceitful. Jacob is a supplanter.

And stay with him for a time until your brother's fury turns away, until your brother's anger turns away from you, and he forgets what you have done to him. Then I will send and bring you from there. Why should I be bereaved also of both of you in one day? So, this can't happen, in other words, is what she's saying, and she wants to prevent it from taking place.

Then Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob takes a wife of the daughters of Heth, like these who are the daughters of the land, what good will my life be to me? So, she's in this little deceitful mode again because she's already told her son to flee and go to a certain area. But now she's getting to where she's trying to work with Isaac for him to come to the same conclusions.

So, this is her concern. They've already seen what Esau has done, and so that was a problem, or caused the consternation, if you will, and so anyway, she's working this out now. So, he agrees, and indeed Jacob does flee to the north then.

Now, there are some incredible lessons in all of this that we've just gone through that happened between Esau and Jacob that are recorded here, and we'll go through that in *Part 2* of the series, which is not going to take place until after the Feast. But anyway, incredible story, and to see how people are and how God works with people and gives people time to change and to grow. And especially there, they didn't have anything close to us.

You think about when we're called, we learn so much so quick in such a quick manner because of the Church being organized how it has been for the last two thousand-some years now (almost 2,000), and all that takes place when we are called then and our minds are opened up to see truth and know truth, and it's all been set and established. This is just the beginning of a process that is going to take hundreds and hundreds and hundreds, and a few thousand years for God to continually and progressively reveal His purpose and His plan, that they're only a small part of right now, but an incredible part. And to show the relationship they have, it's awesome; it truly is.

I'm going to read just a little bit of news before I quit today, although I'm sure we've heard about many of these things. Again here, Thunders, there are a lot of them out there happening at the same time, different sequences and stuff. But things are really stirred up, and there is going to be a time when we come to a particular point and season, if you will, that things are going to burst loose. And I wouldn't be totally shocked if it happened this year. We'll see.

We're going to continue to go forward and see when it happens, but when we realize that these Thunders are leading up to the First Trumpet and they get stronger and stronger and more of them happening at the same time, it should cause a soberness in our own thinking, in our own minds, to realize we are coming fast upon it. There could still be time, but things are really ratcheted up.

And I might add to that that a demonic world is incredibly ratcheted up as well. And so, it might be well for everyone to remember this, to be praying about this, because we're seeing things that are happening in a way, and even toward the Church and members of the Church, that we have to be on guard and close to God because there is a world out there that hates us with all their being. And whether they affect us or try to is in our hands because it's about each one's individual relationship with God Almighty.

So, think about those things and take them seriously because it's getting worse and worse very fast out there.

Anyway, the Venezuela earthquake death toll is now over 6,500. The Colombia death toll is now over 330, and more than 406,000 people directly being affected.

Nepal's latest floods: That was just surreal, seeing a wall of water coming down that was six, seven, eight stories high, going over the tops of such buildings. It's a horrifying thing, but you realize this is the world we live in, and this is just a beginning of some of these kinds of things that are going to take place on Earth.

It says: "Nepal's disaster authority has updated the death toll in the country at 675. The number of missing remains at 2,400 (over that), including 517 foreigners, 933 workers on hydropower projects, as well as 45

soldiers and 40 police officers."[1] So, there are so many uncounted for, and they don't really have a good number at all.

AfD… This is the alternative for Germany. It's a political party. It says …**to Withdraw Germany from the eurozone, Schengen Agreement if it comes to power.**[2] So, you think of what's going to take place in Europe and these kinds of things taking place. We know that Germany and certain countries are going to be directly involved. We know that they're going to be a part of ten nations. But the European Union, the Eurozone, the Schengen, all these agreements, they're so shaky. It's why I love the example that God gave. It's like clay mixed with iron. There's power there, but it's so fragile, so weak, and here's an example of some of that.

"Co-chair of the Alternative for Germany," AfD, they call it, "Alice Waddell has reiterated her party's plans to withdraw Germany from the Eurozone and pull out of the Schengen agreement if it comes to power. "'Germany was much better off before the introduction of the Euro. We are seeing widespread impoverishment among large segments of the working population,' she said in an interview with ZDF television channel. Now, according to Weidel, Germany no longer has a strong currency, while a weak euro is causing losses for ordinary citizens. Touching on migration issues, the AfD leader noted that problems began on the border."

I think this is with Europe, this is with us, this country here, and different places, the things that have taken place that are kind of mindboggling that they even happened.

"We will close it," speaking of the border. "We will withdraw from the Schengen Agreement so that people from Ceuta." It's that place in northern Morocco where it belongs to Spain. And anyway, that particular region where so many thousands have come in there. And I think there's an article in here too that I'm not going to read, but even the townspeople now have gone out and tried to destroy all the living places that these people have erected there as they've come across the borders.

There's incredible hatred there. People, it's not safe for, they feel, for families to go out in the streets because of some of the evil things that are taking place. And then their own soldiers are shooting at some of them with rubber bullets. Your own citizens. I mean, there are things that are crazy. So much so that it has the European Union in an uproar of saying they want to put, Spain out of the Schengen Agreement with the European Union.

Anyway, things are such a mess in the world.

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[1] Agence France-Presse. **"Nepal Flood Death Toll Rises to 675."** *Inquirer.net – Global Nation*, 29 Aug. 2026, https://globalnation.inquirer.net/336400/nepal-flood-death-toll-rises-to-675.

[2] Weidel, Alice. **"AfD to Withdraw Germany from Eurozone, Schengen Agreement if Comes to Power – Leader."** *TASS*, 23 Aug. 2026, https://tass.com/world/2176699.

So, they said, "'We're going to close the border. We'll withdraw from the Schengen Agreement so that the people will no longer arrive here,' she said, adding that in case her party comes to power, all the Syrians will be returned to their homeland and the Afghanis will no longer be brought," in other words, "[to Germany] by planes."

"The Alternative for Germany currently tops political party rankings in Germany." So you think, you don't want to mess with Germans when they get to this state. They've done things time and time again when they get to this point, and they've had enough. They take matters into their own hands. That's why they're swinging so far to the right in some of these things, and this is what they would do as time goes on here.

Another one here: **Britain to Unlock Classified SCALP Missile Technology for Ukraine to Build Them at Home.**[3] In other words, giving them the technology so they can build them in Ukraine now.

How do you think Russia is taking that or looking upon that? We are so close to a war it's not even funny, and they just keep pushing at each other.

Another article here: **How close are Russia and the UK to war?**[4] And it's because of stuff like this. "Russia just pulled its ambassador to the UK, as British Prime Minister Andy Burnham doubles down on open involvement in the Ukraine conflict. The risk of open war has never been higher, but Burnham is writing checks that he can't cash. Moscow has viewed the UK as one of Ukraine's most bellicose foreign backers since the Ukraine conflict escalated in 2022. Former Prime Minister Boris Johnson intervened to scupper a peace deal between Moscow and Kyiv that April; Britain supplied Ukraine with 'Storm Shadow' cruise missiles for long-range strikes on Russia a year later; and in the latest revelation by the British press, Ukraine utilized a plethora of British-made drones in its campaign of long-range attacks on Russian civilian targets this year."

So more and more, this is what Russia is saying. They're seeing the UK's involvement more than other countries. Germany's the next one. But the British are the primary ones that's doing all this, and so this is why this language is getting stronger and stronger between the UK and Russia.

"On August 17th, the Russian ambassador in London warned Britain that the deeper its involvement in the conflict and the greater its support for Kyiv's terrorist machinery, the higher the price it will pay. Russian Foreign Minister Lavrov added that Moscow has every right to regard the proudly proclaimed direct involvement of British missile forces in strikes against Russia as participation in the war with all consequences that entails."

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[3] Litnarovych, Vlad. **"Britain to Unlock Classified SCALP Missile Technology for Ukraine to Build Them at Home."** *UNITED24 Media*, 24 Aug. 2026, https://united24media.com/defense-tech/britain-to-unlock-classified-scalp-missile-technology-for-ukraine-to-build-them-at-home-21919.

[4] RT Newsroom. **"How Close Are Russia and the UK to War?"** *RT World News*, 24 Aug. 2026, https://www.rt.com/news/644601-russia-uk-ambassador-war.

So you think, how long are they going to take this? Some of these headlines themselves say a lot. It's incredible how much stronger these things are getting just over the last few months.

Another one says: **Middle East live: China to 'firmly safeguard' its interests after US threatens Iran's trade partners.**[5] Just stirring up the pot more and more.

Another one here: **Former senior Russian official warns "unknown sources" could attack U.K. Factories making drones for Ukraine.**[6]

Another one: **Germany wants to fund U.K. nukes.**[7] There's less and less trust in the U.S. and the weakness of NATO, that they note that there's a need for them to rely upon themselves.

"The push comes as European NATO members cast doubt on the reliability of US nuclear guarantees. Germany is considering pouring funds into Britain's nuclear program as European NATO nations grow increasingly hesitant to rely on the US nuclear umbrella, the Daily Telegraph reported on Wednesday, citing sources. German officials are discussing financial and industrial support for Britain's Trident submarine nuclear weapons program rather than pursuing a national arsenal, with one source citing Germany's World War II guilt as a factor, the newspaper said."

So rather than doing it, because that would probably cause an uproar in itself, them developing the nuclear weapons and having them there, we'll have a partnership, in this case with Great Britain, and so forth.

"'We have a strong interest that the existing nuclear powers in Europe extend their capabilities,' one well-placed source told the newspaper." The same thing is happening with France and their deployment of nuclear weapons throughout Europe.

Trump renames Lake Ontario, 'Lake America' – Can we please have a break? – **amid Canada trade dispute.**[8] This world is just getting crazier and crazier. It really is.

One more here: **Is Russia considering using nuclear weapons in Ukraine?**[9] You know, just for that to be asked is incredible.

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[5] Yang, Liu. **"China Vows to Do 'What Is Necessary' to Safeguard Rights after Bessent Threatens Secondary Sanctions on Iran's Trading Partners."** *Global Times*, 24 Aug. 2026, https://www.globaltimes.cn/page/202608/1368894.shtml.

[6] Stretch, Aidan. **"Former Senior Russian Official Warns 'Unknown Sources' Could Attack U.K. Factories Making Drones for Ukraine."** *CBS News*, 25 Aug. 2026, 11:18 a.m. EDT, https://www.cbsnews.com/news/ukraine-war-russia-uk-threat-drone-factories-attacks-unknown-sources/.

[7] Barnes, Joe, James Rothwell, and James Crisp. **"Germany in Talks to Help Fund Britain's Trident Nuclear Deterrent."** *The Telegraph*, 26 Aug. 2026, 9:04 p.m. BST, https://www.telegraph.co.uk/world-news/2026/08/26/germany-talks-help-fund-britains-trident-nuclear-deterrent.

[8] Casiano, Louis. **"Trump Renames Lake Ontario 'Lake America' amid Canada Trade Dispute."** *Fox News*, 27 Aug. 2026, 1:43 p.m. EDT, updated 27 Aug. 2026, 2:45 p.m. EDT, https://www.foxnews.com/politics/trump-renames-lake-ontario-lake-america-amid-intensifying-us-canada-trade-dispute.

[9] Hooper, Sarah. **"Is Russia Considering Using Nuclear Weapons in Ukraine?"** *Metro News*, 27 Aug. 2026, 11:02 a.m., updated 27 Aug. 2026, 11:23 a.m., https://metro.co.uk/2026/08/27/russia-considering-using-nuclear-weapons-ukraine-29474729.

“Fears are mounting that Russia could be considering using nuclear weapons in Ukraine as strikes between the two countries continue.” I mean, if you're losing 30 to 40,000 soldiers every month, you think, that's mindboggling. And just keep pouring them in? It has to stop. It has to come to an end where they have to do something different, and you don't have many things in your pocket except nuclear weapons.

“Sources close to the Kremlin told Bloomberg that Vladimir Putin is hell-bent on a new escalation after peace talks have reached a dead end. Russia is continuing to experience mounting unprecedented attacks on oil and gas infrastructure, ports, and military sites.” There's only so much they're going to take.

“Russia would likely choose to use tactical nuclear weapons, which are much less powerful than the bombs used on Hiroshima and Nagasaki, Japan, at the end of World War II.” So, the fact that things like this are even being discussed and put in print, it's kind of mindboggling.

Anyway, we'll continue with *Part 2* after the Feast.