

The Blessing Continues—Via Covenant Faithfulness

Genesis 26:1-33

Halifax: 7 February 2016, 10:30 AM

Introduction:

Today in our Genesis sermon series, we have come to chapter 26.

- The placement of this chapter is significant because it interrupts the flow of the narrative that was begun in chapter 25 about Jacob and Esau.
 - It is still about Isaac and his family, but if you read chapter 25 and then jump to chapter 27, the story of Jacob and Esau continues unbroken.
- So why is chapter 26 inserted here?
 - It is inserted to link Isaac with Abraham as an heir of the same covenant.
 - We already know that Isaac is Abraham's son and that he is the one in whom the promised blessing is to continue,
 - but this chapter draws our attention to the fact that Isaac stands in the very same covenant relationship with God that his father did.
 - It is an encouragement from our gracious Lord that we all stand in the same relationship with Him as Abraham if we are in His covenant!

Let me read this chapter to you and you can see it for yourself.

- Genesis 26, verses 1-33.
- This is the holy and infallible Word of the living God...

Genesis 26:1-33: There was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went to Abimelech king of the Philistines, in Gerar. ² Then the LORD appeared to him and said: "Do not go down to Egypt; live in the land of which I shall tell you. ³ Dwell in this land, and I will be with you and bless you; for to you and your descendants I give all these lands, and I will perform the oath which I swore to Abraham your father. ⁴ And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; ⁵ because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." ⁶ So Isaac dwelt in Gerar. ⁷ And the men of the place asked about his wife. And 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." 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. ⁹ Then Abimelech called Isaac and said, "Quite obviously she is your wife; so how could you say, 'She is my sister'?" And Isaac said to him, "Because I said, 'Lest I die on account of her.'" ¹⁰ And 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." ¹¹ So Abimelech charged all his people, saying, "He who touches this man or his wife shall surely be put to death." ¹² Then Isaac sowed in that land, and reaped in the same year a hundredfold; and the LORD blessed him. ¹³ The man began to prosper, and continued prospering until he became very prosperous; ¹⁴ for he had possessions of flocks and possessions of herds and a great number of servants. So the Philistines envied him. ¹⁵ 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. ¹⁶ And Abimelech said to Isaac, "Go away from us, for you are much mightier than we." ¹⁷ Then Isaac departed from there and pitched his tent in the Valley of Gerar, and dwelt there. ¹⁸ And Isaac dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. He called them by the names which his father had called them. ¹⁹ Also Isaac's servants dug in the valley, and found a well of running water there. ²⁰ But the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they quarreled with him. ²¹ Then they dug another well, and they quarreled over that *one* also. So he called its name Sitnah. ²² And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, because he said, "For now the LORD has made room for us, and we shall be fruitful in the land." ²³ Then he went up from there to Beersheba. ²⁴ And the LORD appeared to him the same night and said, "I *am* the God of your father Abraham; do not

fear, for I *am* with you. I will bless you and multiply your descendants for My servant Abraham's sake." ²⁵ So he built an altar there and called on the name of the LORD, and he pitched his tent there; and there Isaac's servants dug a well. ²⁶ Then Abimelech came to him from Gerar with Ahuzzath, one of his friends, and Phicol the commander of his army. ²⁷ And Isaac said to them, "Why have you come to me, since you hate me and have sent me away from you?" ²⁸ But 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, ²⁹ 'that 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.' " ³⁰ So he made them a feast, and they ate and drank. ³¹ Then 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. ³² 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." ³³ So he called it Shebah. Therefore the name of the city *is* Beersheba to this day.

Thanks be to God for His holy and infallible Word.

Did you notice all the very deliberate and intentional parallels that are drawn between Isaac and Abraham?

- Isaac faces a famine, just as his father did.
- Isaac was given commands and promises, like his father
- Isaac was told where God wanted him to go, like his father
- Isaac lied about his wife because of fear, exactly like his father
- Isaac was rebuked for his lie, like his father was
- Isaac was blessed with riches, just like his father
- Isaac's riches brought strife, just as his father's riches did
- Isaac was visited by God to assure him of protection, just as his father was
- Isaac worshipped the LORD in response to God's appearing to him, just as his father did
- Isaac was acknowledged by Abimelech as blessed of God, just as his father was.
- Isaac even named the place where water was found *Beersheba*, just as his father had before.

Why are all of these parallels given?

- They are given to make a very important point—

- that God's covenant is an everlasting covenant that continues without interruption from generation to generation.
- In its essence, the covenant is the same from one generation to the next so that we stand in essentially the same relationship to God that Abraham did.
 - There has been development and progress to be sure—many things have been fulfilled since the days of Abraham,
 - but in essence we stand upon the same promises and receive the same blessings upon the same conditions.

I plan to deal with this chapter in three sermons,

- each of them stressing the fact that the covenant blessing continues from generation to generation—from Abraham to Isaac to us.
- Today our focus will be: The blessing continues—via the covenant faithfulness of God and that of His people (vv. 1-5)
- Next week, our focus will be: The blessing continues—even when His covenant people compromise (vv. 6-11).
- And the week after that: The blessing continues—through persecution (vv. 12-33).

You might say that I am taking three weeks to do a three part sermon.

- So again, today's topic is: The blessing continues—via the covenant faithfulness of God and that of His people.

I. Here in Genesis 26:1-5, the pattern is established that the covenant God made with Abraham continues to each new generation.

A. See how the LORD comes to Isaac in a time of trouble to assure him of this.

1. There was a famine that threatened the survival of his household.
 - a. The text reminds us that this famine is like the one that Abraham experienced.
 - **Gen 26:1: There was a famine in the land, besides the first famine that was in the days of Abraham.**
 - Some of the unbelieving Old Testament scholars suppose that, because of the similarities with the account of Abraham's famine, it is the same story mistakenly applied to Isaac...
 - but the text makes it clear that it is not the same famine, but one like it.
 - b. Now of course such a famine was very unsettling for Isaac.
 - It was severe enough that he thought it necessary to uproot his large household in order to find resources.
 - Very likely, he was thinking of going to Egypt where famines did not ordinarily come because of the waters of the Nile River which provided ample irrigation.
 - Isaac was obviously concerned about how he would take care of his family.
 - c. This was probably before the twins were born—because it appears that Isaac does not have any children when he first goes to Gerar—
 - If Rebekah had, it would have been obvious that she was married.
 - So in addition to the famine, Isaac was probably struggling with Rebekah's barrenness too as a threat to the promise of God.

2. It is the way of our heavenly Father to come to us in such times of trouble.
 - a. How He loves us, and how He finds out ways to bring us just the encouragement we need right when we need it most!
 - We saw in our afternoon study recently how He brings His grace to us at such times...
 - sometimes through a friend, sometimes through an experience, sometimes through our Bible reading or a sermon that we hear...
 - but He cares and He comes so that our faith will not fail.
 - He stretches us to strengthen our faith, but as Jesus did for Peter, He prays that our faith will not fail and sees to it that it does not.
 - b. The Lord instructs Isaac clearly that he is not to go down to Egypt as Abraham had done—it seems in compromise...
 - Isaac was about to do the same, but the LORD graciously stops him...
 - c. And besides that, He renews His covenant promises with him.
 - Now Isaac can be certain that the LORD is with him just as He was with his father Abraham.
 - We will look at both the promises and the obligations of the covenant in a few minutes...but first...
- B. By these actions, God shows not only Isaac, but all of us who are in His covenant that we stand in the same relation to Him as Abraham did!
1. God established the pattern of how He deals with His covenant people with the patriarchs—
 - First He came to Abraham with His promises...
 - Then He came (as we see in our text) to Isaac with the same promises.
 - And then (as we shall see in the future) He came to Jacob with the very same promises and obligations.
 - He shows us clearly that He stands in the same relationship with Isaac as He did with Abraham, and in the same relationship with Jacob as with Abraham and Isaac.
 2. And then once the pattern is established with these three, it becomes a pattern to describe His relationship with all who are in His covenant thereafter.
 - Saying that He is the God of Abraham, Isaac, and Jacob, assures His people that they stand in the same relationship with Him as they did.
 - a. When He comes to deliver His people from Egypt after some 400 years, He presents Himself to them as the God of Abraham, and the God of Isaac, and the God of Jacob.
 - Exodus 2:24 tells us that when the LORD heard the groanings of Israel, **He remembered His covenant with Abraham, with Isaac, and with Jacob.**
 - When He instructs Moses to go to the elders and tell them of His intention to deliver them, He tells Moses to identify Him as the God of Abraham and the God of Isaac, and the God of Jacob.
 - This connected the Israelites some 400 years later with all that God had promised to Abraham.
 - The covenant with them was the same covenant!

- b. And when Moses instructs them and teaches them the law, it is always that they might receive the inheritance that God promised to Abraham, Isaac, and Jacob.
 - c. When David prays for God's blessing on his son Solomon, he address the LORD as *the God of Abraham, Isaac, and Israel*, asking God in 1 Chronicles 29:17 to preserve in them a heart for God.
 - d. And years later when Israel is under judgement in the days of Jehoahaz, we are told in 2 Kings 13:21 that **the LORD was gracious to them, had compassion on them, and regarded them, because of His covenant with Abraham, Isaac, and Jacob, and would not yet destroy them or cast them from His presence.**
3. But what is perhaps the most amazing of all is the way the Lord Jesus refers to the Gentiles who were not the physical descendants of Abraham as being brought into the blessings of the covenant with Abraham...
- a. In Matthew 8:11, Jesus said: **And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.**
 - b. And lest there should be any confusion about what is meant,
 - Paul explains in Romans 4 that the covenant promises made to Abraham are not only for the circumcised, but also for the uncircumcised (Rom 4:12); not only for those under the law of Moses, but also for those not under the law (Rom 4:13); not only for the physical seed, but that those who believe are counted as Abraham's seed (Rom 4:16).
 - c. In Galatians 3:14, Paul speaks of **the blessing of Abraham coming upon the Gentiles.**
 - d. And in Galatians 3:26-29, he puts it beyond all contradiction that we share in the same covenant as Abraham when he says to Jews and Gentiles: **For you are all sons of God through faith in Christ Jesus. ²⁷ For as many of you as were baptized into Christ have put on Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. ²⁹ And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.**

TRANS> Our loving heavenly Father and our dear Lord Jesus Christ and the blessed Holy Spirit go out of their way to make sure that we know that we share in the same promises that were made to Abraham!

- C. Besides what we have just seen, we also see in His word that He passionately commands fathers to tell their children of His covenant.
- He wants to ensure that the children of His people know that they too are included in the same covenant, just as Isaac was from birth, and as Jacob was from birth.
 - Yes, the children were circumcised and given the sign of the covenant on the eighth day, but they were also to be instructed that they were in the covenant.
1. You may remember that with Abraham, God declared in Genesis 18:19 that He had **known him, in order that he may command his children and his household after him, that they keep the way of the LORD, to do righteousness and justice, that the LORD may bring to Abraham what He has spoken to him.**

- This is something that every father in the covenant is to do with his children.
 - Did Moses not instruct the fathers to teach their children about the Passover in Exodus 12:24-27—to tell them what God had done?
 - Do we not have the reminder in Psalm 78:5-7 that fathers are to instruct their children in what God has done for His people?
 - **Psalm 78:5-7: For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children; ⁶ that the generation to come might know them, the children who would be born, that they may arise and declare them to their children, ⁷ that they may set their hope in God, and not forget the works of God, But keep His commandments.**
 - Do you see the passion of our LORD for this—that they might know His blessings?
 - The same command is given in the New Covenant in Ephesians 6:4 where fathers are instructed to bring up their children **in the nurture and admonition of the Lord.**
 - You are to instruct them in the blessings and the obligations that belong to being in the covenant!
2. What zeal the LORD has for this!
- In Judges 2:10, the nation is charged for having a generation grow up that did not know the LORD...
 - And with great passion, our Lord Jesus teaches that anyone who causes a little child to stumble—and who is positioned to do this more than their own parents—that it would be better for that man to have a millstone tied around his neck and to be cast into the sea (Mark 9:42)!
- D. Do I need to add as well that the ministers of the church are also responsible to see to it that the blessings and obligations of the covenant are faithfully proclaimed to each generation?
1. Indeed, they are charged to labour in the preaching of sound doctrine (2 Timothy 4), to give themselves fully to this work with all diligence...to feed Christ's sheep...
 2. They are charged to train up faithful men who will be able to teach others also (2 Tim 2:2)—to carefully train them up and to lay hands on them only when they are fit (1 Tim 5:22).
 3. They are instructed to guard the gospel (1 Tim 6:20) and to guard the church against false teachers who come in to lead the people astray (Acts 20:28).
 4. As Peter drew near to the end of his life, he wrote to the people, saying that he would **not be negligent to remind you always of these things, though you know and are established in the present truth (2 Pet 1:12)**, and that he would **be careful to ensure that you always have a reminder of these things after my decease (2 Pet 1:15)**.
 - In other words, he would train up men to continue to teach them after he was gone.

TRANS> Our LORD loves us and He wants us to know the blessings and the obligations that belong to us in His covenant.

- That is what we are being shown here with our LORD graciously coming to Isaac to renew His covenant with him.
 - What He had promised to Abraham, He has also promised to us.
 - What He commanded Abraham, He has also commanded us.
- Since this is something that is so important for us to know, let us consider, first the content of the promises and then the obligations that belong to us if we are in this covenant...so first...

II. What are the promises of the covenant to Abraham, Isaac, and to us?

A. First there is that beautiful foundational promise in v. 3 simply that **I will be with you.**

1. That means that we have communion with God!
 - When Jesus went to be the Father after His days on earth,
 - He was careful to assure His disciples that He would not abandon them, but would send the comforter, the Holy Spirit to be with them!
2. He is there for you my brothers and sisters in the covenant.
 - He will never leave you nor forsake you!
 - He will watch over you to keep you in all of your ways.
 - He will convict you of sin and comfort you with the gospel, using all sorts of different means to do this!
 - He will be near to us to answer us whenever we call upon Him so that whatever you ask in His name will be done for you!
3. The very essence of the covenant is here...that our LORD has come to us and promised to be our God and that we shall be His people.
 - It is all summed up in these precious words in Gen 26:3 that **I will be with you.**

B. And you see that closely related to this, He also says **and I will bless you.**

1. John Calvin once said that the source of true happiness is to be blessed by Him.
 - I have pointed out to you before that God knows how to bless us.
 - If someone else were charged with blessing you, they would not know what to do to truly make you happy and whole...
 - Even if they were given all power and resources to do whatever they wanted to do...they would not know what to do.
 - Even if you yourself were given such power to secure your own happiness and well-being,
 - You would make a terrible mess of things...power often ruins people.
 - But when God says that He will bless us—that is a sure thing indeed!
2. And what a thing that that He should say such a thing to sinners who have fallen in Adam!
 - Who am I to receive such a blessing?
 - Who are you to receive such a blessing?
 - Who is Abraham, Isaac, Jacob?
 - All just sinners!

- For us to receive God's blessing...
 - It meant that our sin must be taken away.
 - It must be pardoned and it must at last be eradicated from our lives.
 - It meant that the curse must be ended and that we must be brought to paradise and restored to God.
 - We know that is what it means because He tells us so.
 - So when God promised to bless sinners like us, He was promising all of these things to us...
 - There is no blessing without these things.
- C. And you see in verse 3 that He also promises in His covenant to bless our descendants.
1. In both the Old and the New Covenant, God promises that He will do this!
 - Does this mean that our physical descendants will all be saved?
 - It does not—it is only those who continue in the covenant and whose parents teach them in the covenant that will continue in it...
 - We have seen that even Ishmael and Esau were cut off because they did not continue in the covenant...
 2. But the promise is given to us for our encouragement, that if we faithfully nurture them up in the covenant and they continue in it, they will be blessed too.
 - We have seen how passionate the Lord is about our training them up and about our not causing them to stumble.
 - Let this be one of the things we plead for as those who are told that whatever we ask in His name, He will give us...
 - Not just that they will continue, but also that we will be faithful to train them up in His ways that He might bring to us what He has promised!
- D. Next we see the promise that He will give us the inheritance...
1. Now we know that to Abraham, the LORD promised to give him the land of Canaanites—
 - And we have seen that this was to be an everlasting inheritance—one that he himself was personally waiting to receive because it was not given to him before he died—as God had told him that it would not.
 - We have seen that this is the promise of heaven when earth and heaven become one...
 - Heaven is where God dwells, and it will be that in the new heavens and the new earth, God will dwell among us.
 - We are told in Hebrews 11 that this Abraham was looking for this city that would be eternal in the heavens.
 2. And we see already here in Genesis 26 that the promise has been expanded for Isaac...not only is he promised Canaan...but “all these lands,” including the land of Gerar where he was presently dwelling...
 - And by the time we get to David, the promised inheritance is expanded to include the whole earth...

- Not only is it promised that the Messiah will rule over all nations (Psalm 82:8 says: **you shall inherit all nations**),
 - not only that dominion will be restored so that even nature is put under His feet (Psalm 8:6: you have put all things under His feet),
 - but also that the meek will inherit the earth (Psalm 37:11)—
 - the meek are all of His seed who are blessed in His saving work!
 - And this everlasting inheritance of the whole earth is confirmed in the New Testament in all of these ways.
 - We are even told that the promise to Abraham and his seed is, according to Romans 4:13, **the promise that he would be the heir of the world.**
3. Of course this promise is given to Jesus, and to all of us who are in Him.
- He is reigning now at God's right hand until all of His enemies are put under His feet,
 - Some of them will be cast into the lake of fire,
 - And some of them will be converted and saved and will inherit the new heavens and the new earth with Him.
 - And then all of the promises will be literally and fully fulfilled and we will reign with Him as kings and priests forever and ever and the whole earth will be filled with the knowledge of the LORD.
- And that brings us to the next promise in our text...not only are we promised an everlasting inheritance of the earth...but ...
- E. We are also promised that we, as God's people, will multiply as the stars of heaven!
1. When God created man, He commanded him to be fruitful and multiply and to fill the earth.
 - The intention was not that there would merely be hordes of people, but that the earth would be filled with godly people...people who are made in God's image!
 - That became impossible because of the fall—now we could only bring forth corrupt and sinful people who pollute the earth...
 2. But the promise of the gospel is that the earth will be filled with godly people!
 - So there are not to be only a few, but a great multitude that cannot be numbered!
 - When God is done, all nations will be His worshippers.
 - The earth will be full of them—they will be everywhere.
- F. Closely connected with this, is the promise that in Abraham's seed, all the nations of the earth will be blessed...
1. Paul makes it clear that the seed spoken of here is none other than Jesus Christ.
 - Because the church has now, by God's power and grace, brought Him forth, all the nations find the promised blessing in Him.
 2. He is the one who came to atone for our sins, and He is the one who came to deliver us from our bondage to sin and Satan, and He is the one who destroys all of our enemies.
 - The blessings that God promises here to Isaac and that He promised to Abraham all find their fulfilment in Him!

- Only He could atone for our sins because only He was without sin and was not only man but also God...
- Only He could change our sinful hearts because only He was anointed with the Holy Spirit so that He could give the Spirit to deliver us...
- And only He can overthrow Satan and all who remain in league with Him and only He can reverse the curse because He is the Son of God who has all power and authority to do whatever He pleases!

TRANS> My brothers and sisters, the LORD is showing us in Genesis 26 that these promises that were given to Abraham were also given to Isaac and to everyone else who finds eternal life in this same covenant!

- I hope that such is the case with you!
 - The promise is held out to you...
- And now we turn to look at...

III. The conditions of the covenant which also belong to us.

A. The condition of the covenant is that we must obey the call of the covenant!

1. Of course we must!

- a. You see how Isaac, like Abraham, is called dwell in the land that God has promised to give to them.
 - He is told that he will be blessed if he obeys God's call:
 - vs 2-3 says: **Do not go down to Egypt; live in the land of which I shall tell you. Dwell in this land, and I will be with you and bless you...**
 - So obedience to God's call is required.
 - He must be in the land to obtain the blessing in the land...
 - We must be in the place that God has appointed for the blessing.
- b. What kind of reconciliation would it be with God if we did not obey Him as our God?
 - If we were still in rebellion against Him, rejecting Him as God, how could we be blessed in Him—how could we expect to have eternal life?
 - Blessing is found in being restored to Him, not in being able to go on in our rebellion without punishment.
 - Forgiveness is extended so that we might return to Him, not so that we might keep on rebelling and not be punished for it.
- c. And not only that, but how could we be restored to life if we reject the way that He has provided for life?
 - If we continue in our own way, looking to find our own path to happiness, how could we ever experience His salvation?
 - If medicine is available, but you continue to seek other remedies, the medicine will not help you.
 - We must obey His call and come to Him for the blessing He promises.

2. Abraham is presented to us and to Isaac as an example in Genesis 26...

- a. The LORD says that the blessing came to Abraham **because** (look at verse 5), **Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.**
 - When God told Abraham to leave his homeland and to come to the land of promise so that he could inherit it, Abraham obeyed...
 - When God told him to offer up his son as a burnt offering, Abraham obeyed that also—or set out to do so until the LORD stopped him...
 - but it was then that the LORD swore to him the oath that he would receive the blessing.
 - b. It is interesting to see the language that is used in verse 5—it sounds more like the language used in the law of Moses...
 - obedience to the commandments, statutes, and laws...
 - but you see, the point is that we obey the call of God—
 - we come to Him that we might be blessed—
 - we come to Him as our God whom we obey.
- B. But of course this is not the obedience that was required under the covenant of works!
1. That obedience is still our obligation—it always will be...
 - Morally, we are to obey God with personal, perfect, and perpetual obedience.
 - But we are fallen—we have already sinned and we are full of sin,
 - so it is completely impossible for us to have life by that kind of obedience.
 2. The obedience we are called to carry out now is the obedience to God’s call.
 - Like Abraham, we must come and put our life in God’s hands for His promised salvation!
 - We come looking to the sacrifices He has appointed to take away our sins—as Abraham did...
 - We come, presenting ourselves to Him as servants to obey Him—to follow Him and to do His will.
 - And though, like Abraham, our obedience is far from perfect, the whole point is that our obedience includes looking to the sacrifice that He has appointed to take away our sins.
 3. So you see that our obedience is obedience to the call of the gospel!
 - It is the obedience that comes to Jesus Christ the way Abraham did.
 - Abraham did not trust in his own obedience—because he was a sinner just as we are...
 - but he trusted in God’s promised blessing through his seed—through Jesus Christ, through the offering that God would provide.
 - Never ever were God’s people, after the fall, promised blessing by the perfect obedience that was required in the covenant of words before the fall.
 - That would be ridiculous!
 - Always, the obedience described of Abraham—that he **obeyed My voice and kept My charge, My commandments, My statutes, and My laws**
 - was the obedience that they were called to perform.

- It was an obedience in which they repented and came humbly to follow God, offering the sacrifices that He appointed...
- It was not a law of perfect obedience, but a law of general obedience and fidelity that called them to trust in God's provision for their sins...
 - the provision that is now clearly revealed to be Jesus Christ who issued this same call that was given to Abraham:
 - **Matthew 11:28-30: Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.**
 - It is the same call that says:
 - **Luke 9:23-26: If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. For what profit is it to a man if he gains the whole world, and is himself destroyed or lost? For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His own glory, and in His Father's, and of the holy angels.**
 - And the call that says:
 - **John 7:37-39: "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.**

Conclusion:

What a marvellous thing it is that the mercy God showed to Abraham is also for Isaac and for all who are brought into His gracious covenant.

- Be sure that you have obeyed His call that you might partake of His promises.