

# CHAPTER ANALYSIS FORM

**Chapter:** 25-26

**Chapter Title:** Abraham's Legacy, Covenants with Isaac

## 1. Chapter Summary:

### 1. Chapter 25

- a. Abraham remarries 1-6
- b. Abraham dies 7-11
- c. Ishmael's family 12-18
- d. Twins 19-26
- e. Immediate gratification 27-34

### 2. Chapter 26

- a. God reiterates the covenant 1-6
- b. Like father, like son 7-11
- c. Conflict 12-22
- d. God meets Isaac 23-25
- e. Covenant with Abimelech 26-33
- f. Esau's wives 34-35

2. Observation		3. Interpretation	
What Does It Say?		What Does It Mean?	
Verse		Verse	
	<b>Chapter 25</b>		
1-6	Abraham remarries Keturah and has other sons. None of them share in Isaac's inheritance though they were given gifts and sent away.	1-6	It's not likely Abraham remarried this late in life. 1 Chronicles refers to Keturah as his concubine, so these verses are a summation of all the other children born to Abraham.
7-11	Abraham dies at 175 and is buried in the cave with Sarah. Isaac now receives the blessing and settles where Hagar first encountered God.	7-11	Abraham lived until Esau and Jacob were 15 years old. Isaac and Ismael are reconciled long enough to bury their father respectfully.
12-18	This is an account of the 12 sons of Ishmael.	12-18	We will run into the number 12 again.
19-26	Isaac prays for Rebekah to have children. She has twins that struggle in the womb. She is told that the twins are the leaders of two divided nations and the older child will serve the younger. Esau (hairy) is born first and is named for the red hair covering him. Jacob is born holding onto Esau's heel. His name means "supplanter."	19-26	Once again it takes supernatural assistance for God's covenant to happen. Rebekah is childless for 20 years until God opens her womb. The struggle within the womb is repeated throughout their lives. Even the nations (Israel and Edom) that come through their offspring interact in the same manner. It is interesting to see the pattern of someone other than the firstborn being the one chosen by God. It is a pattern that occurs throughout the OT. In a way, it is a reminder that the will of God is not accomplished through the will and traditions of men.

<p>27-34</p>	<p>Esau is a hunter and is loved more by Isaac. Jacob is an introvert loved more by Rebekah. Jacob is cooking and Esau comes in, exhausted and hungry. He wants some of the red stew Jacob is cooking (thus the name Edom) and Jacob tricks him out of his birthright.</p>	<p>27-34</p> <p>We see in Isaac and Rebekah a story that is played out again and again and again.... Favoritism destroys relationships and lays the seeds of envy, bitterness, and strife. Esau is in the grips of immediate satisfaction. He's hungry so he gives up his rights as the first born for one meal. How selfish and self-centered do you have to be to do something like that? Not only did the firstborn receive more of the inheritance than his brothers but he also functioned as the family priest in worship. It was more than earthly goods Esau treated with contempt. He does come by it honestly; Adam and Eve gave away a creation to satisfy their selfish desires. Esau is not remembered well in the rest of scripture for his rash action. What have we sold for a bowl of lentils?</p>
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2. Observation		3. Interpretation	
What Does It Say?		What Does It Mean?	
Verse		Verse	
	<b>Chapter 26</b>		
1-6	Another famine occurs and Isaac goes to the land of the Philistines (Gerar) to weather it out. God tells him to stay in this land and not to go to Egypt. He makes the same covenant with Isaac that he made with Abraham – his offspring will be too numerous to count, and all the nations of the earth will be blessed. All this is a fulfillment of the promise God made to Abraham.	1-6	It is not likely that the Abimelech of Abraham is the same as the Abimelech of Isaac. This is either a family name or a royal title afforded to the king of the Philistines. Even so the Philistines show Isaac the same hospitality they showed Abraham. God’s promises are sure and he repeats his promise made to Abraham to Isaac.
7-11	Isaac does the same thing as Abraham. He is afraid for his own life, so he tells the people of the land that Rebekah is his sister. Eventually, the lie is discovered and, again, the ruler of the land acts more righteously than Isaac.	7-11	You must wonder where Isaac learned this? In this case the lie is worse because Rebecca is a cousin – not a sister. At least Sarah was Abraham’s half-sister. In either case the people of the land are kept from sinning greatly through the providence of God. Isaac is chastised for his faithlessness in the face of God’s grace and mercy. The lesson remains the same for us – where does our fear lead us when we don’t trust God?
12-22	Isaac is blessed by God and grows richer and stronger. It gets to the point that he becomes a threat to the Philistines and they send him away. Isaac moves to the Valley of Gerar and reopens the wells that Abraham had dug. (The Philistines and local people had stopped them up.) After two quarrels with the locals over ownership of wells Isaac finally finds space to live.	12-22	Even though a nomad, Isaac does farm while in Gerar. God’s blessing is abundant to the point that the Philistines see him as a threat. Has that ever happened in our lives? What has God blessed us with that others see as a threat to themselves and their way of living? Stopping up wells with rocks, dirt, animal carcasses, etc. is still practiced today and is a way of keeping others out of your territory. Isaac reopened some of the stopped-up wells but the Philistines argue with him and force him farther out. Water is life, especially in this dry and arid region, so denying access to a water well is the same as asking someone to die.

23-25	Isaac meets God at Beersheba. God repeats the promise of multiplying his offspring. Isaac builds an altar and worships there. His servants dig another well.	23-25	Isaac repeats what he has learned from Abraham. When you encounter God, you worship God.
26-33	The Philistines come to make a covenant with Isaac as they had with Abraham. Isaac questions their motives as they had previously not been friendly. Once assured, Isaac cements the covenant with the Philistines. Isaac's servants dig another well.	26-33	We previously noted water is life. It strikes me that Isaac's servants continue to find water at important junctures of his journey. There is no direct connection but it brings to mind Jesus discourse with the Samaritan woman at the well and the proclamation of the Living Water.
34-35	Esau marries two Hittite women that make life miserable for Isaac and Rebekah.	34-35	Esau's disdain knows no bounds. Where Abraham was adamant about the location and family of Isaac's wife; Esau married two Hittite (Canaanite) women. Given the previous contempt he showed his birthright you must think he did this fully understanding what it would mean to his parents. Do we not have family members who, no matter how hard we try to reach them, declare "It's my life; you can't tell me what to do!" The saddest and most grievous part is they do not understand they are saying this to God.

4. Correlation		5. Application
Where Else Is It Explained?		What Will I Do About It?
Verse		
	<b>Chapter 25</b>	
1-6	1 Chronicles 1:32-33	
7-11		
12-18	Genesis 17:20 1 Chronicles 1:29-31	
19-26	Hosea 12:3 Matthew 1:2 Luke 1:41; 3:34 Romans 9:10, 12	
27-34	Hebrews 11:9; 12:16	
	<b>Chapter 26</b>	
1-6	Genesis 12:7; 20:1; 22:16-18 Acts 3:25	
7-11	Genesis 12:13; 20:2, 9	
12-22	Genesis 21:25, 30	
23-25	Genesis 12:7; 13:18; 15:1; 17:7	
26-33	Genesis 21:22-23, 31	
34-35	Genesis 27:46; 28:8-9, 36:2-3	

## **6. Conclusions**

## **7. One Personal Application**