

Isaac the Well Digger

by R. Edward Miller

The sermon emphasizes the importance of digging spiritual wells in the valleys of life to access the living water of Christ.

Duration: 47:33

Scripture: Genesis 26:18-19, Psalm 84:6, Isaiah 55:8-9, Matthew 6:33, John 4:14, Romans 8:28, Ephesians 4:4-6

Topics: "Isaac"

Description

In this sermon, the speaker emphasizes the importance of digging wells in order to bring rain and water to the earth. He uses the example of Isaac, who dug many wells to ensure there was enough water for rain. The speaker encourages listeners to dig wells in their hearts, especially during times of confusion, frustration, and decision-making. He explains that digging wells requires going through valleys and facing challenges, but it is necessary for growth and strength. The speaker also highlights the significance of wet ground, both physically and metaphorically, as it is easier to dig in and represents a heart that is open and receptive to God's work.

Transcript

We're looking at Isaac now. It helps to remember your basic typology in the scriptures. Abraham is a type of the Father, God the Father.

Isaac is a type of God the Son, it's a type of Jesus. And we're going to look at verse 18, and Isaac dug again the wells of water which they had dug in the days of Abraham his father. The Philistines had stopped them after the death of Abraham.

They called their names after the name by which his father had called him. That is the only work that's told us of Isaac, who is a type of Jesus. He lived his full life, but the thing he did in life was dig wells, or open up wells that had been dug before and stopped up.

Trash and everything thrown in them, rocks and stones and dirt. So they had to be re-dug. And he dug several wells.

That is the work of Christ today. He dug the great well on Calvary, didn't he? He opened up the fountain of water. You see, Ezekiel saw the river of God flowing out under the walls of the great temple in heaven.

And John and Aleph Patmos saw that same river, didn't he? But that was in heaven. But something happened on the cross, and John made it so clear. He said, I saw it.

When they thrust that spear in his side, there came out blood and, and what? Water. There came out blood. Well, that's normal.

But he said, I saw it, and I don't lie. I saw it. It was something so extraordinary and so strange that John, he saw it, and he said, I was there.

I saw it. The well was open for the river of God to come to earth. It was a great work.

It was a great, a great effort, a supreme effort, a life-sacrificing effort to dig the well so the living waters could come to earth. Isaac is a type of that. He dug that well, and the well he dug in Beersheba is called the well of living waters.

They're not just empty waters, just ordinary water, but they're springing up waters as fresh waters. In fact, they're called an artesian well sometimes. It just springs up of itself.

And the river of God came to earth. The most strange how, how types all through the scriptures, so much of it speaks of Christ. You can find Jesus, in fact, on every page in the scripture, in the book.

You can find the cross so often in so many illustrations. You can find it there. It's hidden, because you see, God hid his, in fact, Proverbs 25 too.

It's the glory of God to hide things, and the honor of kings is to discover them, to seek them out. But it's all there, and it's hidden. And here, in the work of Isaac, who typifies the son of God, Jesus Christ, his work was to open wells, but not just one well.

He opens it in the heart of every one. Wells that have been opened before and stopped up are wells that have never been opened before. He's the well opener.

He's the well digger. He's the one that brings forth living, the life where there was death before. You see, water is a type of life, isn't it? We like to look at rivers, and we like to look at lakes, and we like to see fountains, because it all speaks of life, even to us.

In the natural world, it speaks of life. Without water, we die. And there's a dearth until he comes and opens a well.

And once he opens a well, then you see, out of that, there comes life to everything around it. An oasis isn't just a well in a heap of sand. The oasis is where trees are growing, and lush vegetation is growing, because of the one well.

And it will grow all around it. And if it's enough water in that well to flow, it will start a stream. And some wells are enough water to flow and start a stream.

In some people, God opens a well, and it springs up and begins to flow out, and bring life to others. But that's the work of Isaac, is to open wells. And before wells can be opened, they have to be dug, don't they? There's a job, there's a work to do.

It's not easy to dig a well, especially by hand. Now we have machinery that can drill down. But long before that, it had to be dug by hand.

And then they had to pull the dirt out, bucketful by bucketful, and let the bucket down again. We've dug what we call dry wells, or cisterns. We've dug several of them in Argentina.

And you pull on a pulley, and you have a rope, and you pull the dirt out, and you throw it away. And down goes the bucket again. And be careful it doesn't hit the head of the man that's already down there.

And he's down there digging and digging, and perhaps there'll be more than one person down there, and digging and digging and digging, until they find water. And that can be quite a way sometimes. That can be quite a way.

And all over the world, even to this day, people are digging wells. And without the well, they're without water. And then after the well is dug, then people have to go from all that area, from the city and everything, to that one place to find water.

And they have to go every day to find water. It is a big job to dig a well. That is why there's a well in a city, but not a hundred wells in a city.

It's too big a job. Well, now we have machinery that can dig more than one well fairly rapidly and fairly easily. But in those days, of course, and it hasn't been long we have been able to do that, they didn't have that.

And so a well was a very great object in a city. It was a center of life. Everybody went there, and that's where his social gatherings were, unless the city was on a river.

That would be different than they gathered at the river. But we're speaking of wells because that's what Isaac did. He dug wells, and he dug several, and it takes a lot of work and more than one person to dig a well.

Jesus dug wells, and he's still digging wells in the hearts of men and women and opening up to the life water that living stream from heaven can flow through. But now I want to go to the next verse, verse 19. And Isaac's servants dig in the valley and found their well of springing water.

That means that means artesian well. Well, it just just flowed up and over. But the thing most interesting is it's much more normal and easy to dig a well in the valley than it is on the hilltop.

We like mountaintop experiences. We like to be on the mountain with God, like Moses, like Elijah, like a conference. Oh, there we just have a glorious time.

But wells are not dug on mountaintops. Sorry about that. We would all like to have them there.

Well, so much so that now we have our parks and our recreation areas and we can have on top of the mountain because we pipe water up there. But they didn't pipe water in those days. And so they were in the valley.

You know, the name of that valley, Gerar, means means rough going. But I want to give you another scripture. Turn with me to Psalms, Psalm 84 and verse six.

Blessed is a man whose strength is in thee, who passing through the valley of Baca make it a well. And the rain also fills the pools. For there's an artesian well, and the river begins, and often will come rain.

They go from strength to strength. Every one of them in Zion appears before God. The word Baca means weeping.

The word Baca means weeping. And is also translated, who passing through the valley of misery, passing through the valley of misery where the tears flow many, and make it a well. Wells can only be dug in valleys.

Wells can only be dug in valleys. We don't like valleys of misery. And if one refuses to go into valley of misery and let it do its work, he will never become a well.

Because there are those live on the mountaintop. There are those that live from experience to experience, from glory time to glory time. There will even go.

I know that in times of when those men were traveling quite a bit like Oral Roberts and T.L. Osborn and men like that, they had a regular crowd of several hundred people that would follow them from place to place to place to place, wherever they went they'd go. And they still have people like McBenny Hinn. They'll go where he goes.

No valley for me. I want to live on a mountaintop. I want to live with a joy of there.

I want to go. Where can I go that I'll be blessed? Where can I go where the blessings flowing, I can just go and just receive? Oh, that's fine. But there'll never be a well.

There will never be a well. I read that his servants, the vault of water and Isaac's servants, digged in the valley and found there a well of springing water. We're going to go through valleys in life.

There are going to be times when things are lovely, but there's going to be times when there's valleys. There's going to be times when it gets so low you think you could walk under a worm and not scratch it. Way down.

And then on top of it the misery comes. And it's not just a valley. It's a valley of baka.

It's a valley of weeping. It's a valley of tears. It's a valley of Golgotha.

It's a valley where the flesh gets crucified. It's a valley that we wish to God we could escape. But we go through valleys.

But the thing is that's the place to dig. That's the place to dig. Not just sit there.

Dig. That's a place to really seek, to dig through the crust, the hard crust of the earth and dig down into the place where the water is always. You sit on top, you can die of thirst, but you dig.

We know that when people are found in the desert who have died of thirst, they are often found with the fingers without flesh. But they've tried to dig with just their hands in the desperation trying to dig to find if possible. Because by that time they're out of their mind.

But the last thing they'll do is try to dig. When you're in the valley, that's the time to dig. And that's the time to dig.

And that's the time you'll find water. But this time it will be your water. It will be your well.

Wells don't come without digging, do they? Wells don't just happen. Sometimes a fountain will appear in the earth, but wells don't. They have to be dug.

And even in the in the dry parts of the earth, there's seldom a place where you can't dig and find water if you dig deep enough. The water is there, but to get to it. And because of the contour of the earth, very frequently it's the valley where the water congregates.

It's up in the hills, but it rain comes and it flows down. And in the valleys is where there is more pressure. And that's why there was an artesian well there, because the pressure of the hills around that water flowing down put it under pressure.

And so when the hole was opened up, it sprung up. And it was an artesian well. And there was controversy.

The herdman of Gerard strove with Isaac's herdman, saying, the water is ours. The water is ours. We want it.

You can't have it. And there is often controversy. In fact, if we talked about Abimelech yesterday, and if you go on down to verse 26, the king of Abimelech came to Isaac.

And Isaac said, why do you come to see me saying you hate me and sent me away from you? Which he did. You see, yesterday we saw they were friends. But the more, the more you've gone near to God, the more the water of life flows in you, the more that you live with Christ, the more that your friends become your enemies.

Did you hear that? I'm going to say it again. When you begin to dig a well, when you begin to have water, when you begin to have the living stream flowing in your own heart and life, that is when controversy comes. You've heard me say before, revivals will always split a church.

There comes controversy. When the waters of life begin to flow, the controversy comes. There's going to be some that say, we want that.

There's going to be some that say, you have no right to it. There's some that will be saying, you are the ones that you dug it wrong and you didn't do right and we don't like the way you do it. We don't like the way you hold service and we don't like the way you serve communion service.

We don't like the way you sing. We don't like the way you pray. We don't like the way you weep.

We don't like anything. Why? The well is beginning to flow. The waters are beginning to flow.

The life force that comes only from God is beginning to manifest itself. And there was no controversy until the water came. Isn't that interesting? They can dig all they want.

Nobody's going to fight. But when they strike water, then enmity comes. So they dug another well.

And the name of that well, they named it, enmity. Enmity. It doesn't call it that in English, but that's what it means.

They sold that dig a well and the name was sit. Now that's a second one. It went from controversy to enmity.

It went deeper and deeper. The more water, the more of the things of God you have, the more enemies you're going to have. You think of it just the opposite way.

I'll never forget when revival first came in Argentina and I thought some of my friends would be so happy that their prayers, some have been praying for many years, and in fact their prayers were answered. And I thought they'd be so rejoicing, they became enemies. I was quite surprised at first.

Of course, I didn't understand then what was written. It's already written there. If you read it, that happened way back there in Abraham's day.

So I'd be surprised. Nothing's changed. In that sense, the living waters will produce enmity and produce life.

It produces life, but it will always bring controversy, because there are those that want water without digging for it. There are those that want the things of beautiful things of God without having to pay for it. They want it for free.

They want it that, and then they can do what they want to with it, because then they think they can, but strange enough, the things of God you can't borrow. The things of God just don't work that way. Isaac and his servants dug well, but they kept on digging well.

They didn't stop and go to war. They had enmity, but not war. Did you notice that? What did they do? They just left and went over here and dug another well, and they fought for that one.

So they left there and went over there and dug another well, and they ended up at Beersheba, the well of the oath, where they came with their enemies and they made friends with their enemies. They said, look, you can have that water, you can have this, you can have the things that I began, you can have my church, you can have my school, you can have my hospital, you can have my house, but I'm going to have God. And after they get your house, and after they get your church, and after they get their hospital, they say, well, let's be friends now.

And so they were friends. And they made an oath of friendship. That's why the word Beersheba means the well of the oath.

And that's the way life is. But you see, the servants of Isaac, they didn't stay with enmity. They didn't stay with controversy.

They didn't stay there. They went on and dug another well until the enemies were satisfied and said, oh, we've got everything you've got. Well, let's be friends.

The scriptures say you'll make your enemies to be friends with you. Now, this is what Isaac is doing in his people, in his church. This is what the work of God is.

But wells take digging, and digging takes valleys. And you wonder, oh, I know everybody wonders, why this happened to me, and why I find myself in a valley, and why everything went wrong. Why did I lose my job? Why did I have this wreck? Why did I total my car, and now I have to walk to work? Why do all these things happen? Don't worry about the whys.

Just dig. Just dig. So is baka.

So is time for tears. And if you have enough tears, wet ground is always easier to dig in. You see what I think of that? Wet ground is always easier to dig in.

And the wetter the heart, the easier it is to dig in. The easier it is to press through, that's the time to seek God. That's the time to hunt for divine help.

That's the time to find living water. And that's the place to find living water. And that's why God takes us into such experiences.

And you say, well, I've dug my well. Well, you've got three more to go. Hallelujah.

Three more to go. Three more bakas. And I like that.

Let's go back now to Psalm 84. I like what it says about that. And passing through the valley of baka, incidentally, I would point out to you, there's a place you pass through.

There's not a place you stay. Remember the servants of Isaac, they went to another valley. They went on.

They didn't stay there. Passing through baka, make it a well. But now something else happens.

The rain fills the pools. Water draws water. When I first went to Argentina, the city of Cordoba was a very dry place.

But the engineers went in there and built a large dam and made a large lake. And now Cordoba is not a dry place. It's a wet place.

You see, there's much rain there now. Water draws water. And they open the wells.

And if you get enough well, you'll have a lake, won't you? And then the water comes from heaven. Then the rain comes. And everything is changed.

And that's what has happened many times in history. And then it says more about that. They, the ones that dig the wells, they go from strength to strength.

Work makes you stronger. You dig a well, and then you dig another one, you're going to be stronger to dig the second one. By the time you've dug four, you're going to be a pretty strong person.

You've got all that work. They go from strength to strength. And then look, and every one of them, every one of the well diggers in Zion appears before God.

Hallelujah. Hallelujah. Appears before God.

God is wanting us to be well diggers. We're to be in His nature. We'll be made in His image.

And if we're going to be made in His image, the one thing He did above all the other things of His life was to dig well. And God wants us to be well diggers. And He wants us to be strong.

And He wants us to go from well to well, from valley to valley. He wants us to pass through. And then, as we get stronger and stronger and stronger, it says, and they, they're the ones that appear before God in Zion.

That's why life is so contrary sometimes. That's why God sees to it that the Christian that is going to develop in God will go from well to well. But when you're in that well, the well of misery, the well of tears, dig.

Just plain dig. You say, well, what will I dig with? Whatever you find at hand to dig with. Dig with prayer.

Dig with pray. Dig with tears. Dig with patience.

Dig just knowing that I'll plow through this, but I will pass through it. Dr. Chalmers, a great minister of God in England, said his favorite text, his favorite text of all the scriptures in the Bible was, it came to pass. It did not come to stay.

And the Bible uses those, that particular phrase many times, that it came to pass. No, it didn't come to stay. And they didn't stay in Gerard, the first well.

They didn't stay in Sidna. They didn't stay until it came to Beersheba, and that was their stopping place. Then God made an oath.

He made their enemies to become friends, but there they could stay. There will be a staying place. There will be a coming before God in Zion.

But before that time, there's a few wells to dig. And if they hadn't dug four wells, if they'd only stayed in the first place, then three other places would have been without water. Because who else is going to dig them? The Philistines, they didn't dig wells.

They plugged them up. They weren't well diggers. That's too much work.

We'll go to some river. We'll go to someone else, dug a well, and steal it from him, and we'll stay there. But they weren't well diggers.

And so they didn't grow strong. And so they had no rain. Because it takes more than one well to make a lake to draw water, to make rain.

And so that's what we read about Isaac. The wonderful thing, he brought water to earth. And now he's digging many wells so there'll be enough to bring the rain from heaven.

Enough water. And he's digging a well in your heart. And to be able to dig a well, well, it has to be another valley.

Maybe you're passing through a valley now. Maybe you're in a valley of confusion. Maybe you're in a valley of frustration.

Maybe you're in a valley of decision. Maybe you're in a valley of misery. Maybe you're in a valley of attack.

They came to fight against you like they did with Abraham, with Isaac. Bimelech came to attack him. He said, why are you coming to me? You sent me away.

You drove me out. And then while they were talking during that time, his servant dug another well. But this was quite a ways away.

It was from Gerard to Gaza. It was quite a ways away. And so the civilian said, well, you can have that one.

You can have that one. We'll leave you now. We won't fight anymore.

But he's digging wells. And I don't know what your valley might be, but I do know one thing. If you're in a valley, your valley is the place to dig.

If you're in one of those times when everything's going wrong, in one of those times when you can't understand why God's doing this with you, if you're going in one of those times, the best thing you can do is just dig. And if by any chance it's miserable enough that you make it baka, you make it a place of tears, well, I can only say this, digging's easier in soft ground. So soften it up.

But in the valley, I can assure you, there'll come a time, and I've seen it happen, there'll come a time, dig, dig, dig, dig, dig, dig, pull out water, pull out cash, pull out all the things that have been dumped in there, pull it out, dig, dig, dig. And then that last shovelful, when you pull it up, and a little more, the water begins, and then you know you've arrived. You know what this was all about.

Then God begins to give the answers. He begins to show you. He begins to bring that living thing back into your life.

You thought it was dead, it was gone. You dug and dug till there's no water above and no water below and no water around, until suddenly, suddenly it breaks through, and the water comes. And before long, you're not digging in, you're digging in water, standing in water, while you're trying to open up the well a little bit more while you can.

Because pretty soon, you've got to be hauled out of there. You can't stay. It came to pass.

It didn't come to stay. And that's the story of the life of Isaac, that wonderful Jesus of ours. He came to make your dead, dead earth a living stream of life.

That's what he came for. That's what he came for. Dead in trespasses and sin.

Plugged up by the Philistines, and they speak of the enemy. Plugged up by the Philistines, but Isaac is a well digger. Isaac is a well digger.

And down into the valley of your life, down in the depths of sin, he began to dig, and dig, and pull out all the trash, and the muck, and the, and the filth that was in it. Until one of these days, water began to flow in your life. That's because Isaac, that's because our Jesus loves to dig wells, and leave water wherever he is.

Father, I thank you for Jesus. I thank you that he was content to do nothing more than dig wells in his whole life. He didn't ask for anything more.

Just let me dig another well. And you walked all over the earth, seeking places, valleys to dig wells. And then you would teach us to do the same.

And you teach us even to learn to dig, and get strong while we dig. Because one day, all the well diggers will appear before you in Zion. Help us to understand your ways, because your ways aren't our ways.

Your ways, your thoughts, are not our thoughts. But teach us, Lord, your ways. And not only to to exalt, and to worship, and to thank you that you ever came to the valley of my heart to dig a well, a well.

But also, Lord, let us understand that valleys are to dig in. They're not to sit and be moaned, and go back to a mountaintop so we can get in the sunshine, and enjoy it. But they're to dig in, until there too will come another well.

And before that experience is through, we've learned to find God in a new way, in a new place, a new experience. Teach us, Lord, I ask in Jesus' name. Amen.

We have a few minutes for questions. A little bit past his right, maybe he wants to build one church, and to another church, and maybe to the third or fourth church. Then he can get stronger day by day, or year by year.

Well, just speaking of churches, there's not many churches that admit they're in the valley. Most churches say, come to our church, we're in the mountains. And if the church is in the valley, they'll look for a good evangelist to do the digging for them.

But there's only one church, you see. As far as God's concerned, there's only one church. We can't go from church to church.

We can go from congregation to congregation. But there's only one church. Because of what congregation you're in, there's still only one church.

And some people in every church are in the congregation but not in the church of God. And in every church are people that are in the church of God, even the rest of them aren't. I think, repeating, starting to dig the wells exactly where Abraham dug.

Abraham dug the first wells. But Isaac opened wells that Abraham had not dug also. He opened the old ones and new ones.

Because Abraham speaks of God the Father. And he was the one that opened the well on Calvary, wasn't it? Nobody dug on that one. That was the one the Father dug.

But then, there's a repeating of the different wells, the different revivals, the different time God has moved. And so often, they get stocked up with things that the enemy brings. And wells can go on a long time.

I've been at the well of Beersheba. It's still there. The well of the oath is still there.

Jacob's well is still there. And they were very sacred things. It was very, very, even to the point of death, to pollute a well.

Well, it says that Philip took the Ethiopian into the well to baptize him. I am quite certain he did not put him into the well to baptize him because that would pollute the well. And that was an absolute no-no in those lands.

Wells were too important and too necessary to pollute the waters. He probably poured water over him. I ask permission to ask a question regarding last night's message.

And that is, Moses failed to obey or to believe the word of God. Instead of speaking to the rock, he hit the rock. And my question is, Moses, being a man who spoke face-to-face with God and has seen wondrous things that God had done, why do you think Moses didn't believe? Is it because of his anger? Or what happened? It could have been because of his anger.

It could have been... Excuse me, go ahead. The devil knows the importance of faith. He'll try with any means he can to undermine our faith, even in a momentary manner or in a more permanent manner.

He'll use anything available. Perhaps it was the anger. Perhaps it was a frustration.

Perhaps it was the fact that that rock looked so without water. Whatever it was, the one thing that was necessary he did not have was faith at that moment. And he... I'm going to change that wording because I didn't say it just right.

He didn't believe at that moment. You can have faith and not use it, not believe. Moses probably had the faith because he didn't use the rod when he opened up the land and the Korah and all those rebels fell into it.

He just spoke the word. But at this time he didn't speak the word. And therefore he wasn't believing.

The book of John never uses the word faith actually. Only uses the word believe. It assumes that you have the faith.

Believing is using it. And so he said, you didn't believe me. You weren't using the faith you had.

And whatever interrupted it. Because we can have faith and not believe. And the faith is the important thing.

If you don't have that, you can't believe. You can't use what you don't have. And so that's the one thing that God said that was the one thing he held against Moses.

Because he said, you didn't bring me the glory. You didn't put it to a place where... You see, you have typology mixed up with this. That rock speaks of Christ.

And if God had let that stand, then the typology would say, the way to get things out of Christ is to beat on him. But Jesus said, ask that you might receive. He didn't say, beat on heaven's door that I might give you something.

Now that's not the whole explanation, but to give you the whole reason is a big thing. That is definitely the reason that God said. Now, if God set it all up, and he had a purpose, and a purpose has to do with the promised land, and a purpose has to do with Joshua, and a lot of other things, that's all involved.

But we'll leave that alone. And we mentioned when Isaac digged the well, the other man's servant, they had a strife. So Isaac just went to another place.

Is that a principle we should follow? Usually. I wouldn't say always. But I would say usually.

You see, he was a well digger. The Philistines weren't. They took their well digging tools with them.

They took their well digging spirit with them. So it wasn't so fateful to lose that well. Because they knew, we can dig another one.

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