

GENESIS

ISAAC RELOCATES TO GERAR VSS.1-17

WHY ISAAC MOVED FROM THE NEGEV (Cf.25:11)

EXEGESIS VERSES 1 – 6:

WTT Genesis 26:1
 וַיְהִי רָעָב בְּאֶרֶץ מִלְכָּד הַרְעֵב הָרִאשׁוֹן אֲשֶׁר
 הָיָה בְיָמֵי אַבְרָהָם וַיֵּלֶךְ יִצְחָק אֶל־אֲבִימֶלֶךְ מֶלֶךְ־פְּלִשְׁתִּים
 גְּרָרָה:

^{NAS} Genesis 26:1 Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. (וַיְהִי רָעָב הַבְּרִיאָה מִן־רָעָב הַרִאשׁוֹן הַיּוֹם הַהוּא אֲשֶׁר רָאשׁוֹן [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + n/com/m/s/abs: ra-ab {fr. verb re-eb; to be hungry}; "a famine"; + prep: bet + d.a. + n/com/f/s/abs: 'erets; "in the land"; + prep: min + prep: lamed + n/com/m/s/constr: bad {alone/by itself} "from to itself of" {"besides"}; + d.a. + n/com/m/s/abs: ra-ab; "the famine"; + d.a. + adj/m/s/abs: ri'shon {lit. first/primary}; "the previous one"; + rel.pro: 'asher + v/qal/PF/3ms: hayah + prep: bet + n/com/m/pl/constr: yom; "which happened in the days of"; + proper n: "Abraham"])

So Isaac went to Gerar, to Abimelech king of the Philistines. (וַיֵּלֶךְ יִצְחָק הַלֶּכֶךְ אֶל־יִצְחָק הַלֶּכֶךְ אֶל־יִצְחָק הַלֶּכֶךְ אֶל־יִצְחָק הַלֶּכֶךְ [waw consec. + v/qal/IPF/3ms: halak {lit.walk}; "so he went"; + proper n: "Isaac"; + prep: 'el + proper n: "to Abimelech"; + n/com/m/s/constr: melek + proper n: "king of the Philistines"; + proper n: "Gerar"])

WTT Genesis 26:2
 וַיֵּרָא אֵלָיו יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה
 בְּאֶרֶץ אֲשֶׁר אָמַר אֵלָיךְ:

^{NAS} Genesis 26:2 And the LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. (וַיֵּרָא אֵלָיו יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה וַיֹּאמֶר אֵלָיו יְהוָה [waw consec. + v/Niphal/IPF/3ms: ra'ah; "and He appeared"; + prep. w/3ms suff: 'el; "to him"; + proper n: yahweh; "the Lord"; + waw consec. + v/qal/IPF/3ms: 'amar; "and said"; + neg.adv: 'al + v/qal/IPF/2ms: yarad; "do not descend/go down to"; + proper n: "Egypt"; + v/qal/imp/m/s: shakan; "tabernacle"; + prep: bet + d.a. + n/com/f/s/abs 'erets + rel.pro: 'asher + v/qal/IPF/1cs: 'amar + prep. w/2ms suff: el; "in the land which I will say to you")

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גֹּרַר בְּאֶרֶץ הַזֹּאת וְאֵהִיָּה עִמָּךְ וְאִבְרַכְךָ כִּי-לֹךְ
וְלִזְרַעְךָ אֶתְּן אֶת-כָּל-הָאֲרָצוֹת הָאֵל וְהִקְמֹתִי אֶת-הַשְּׂבֵעָה
אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אֲבִיךָ:

^{NAS} Genesis 26:3 "Sojourn in this land and I will be with you and bless you, (הַ בְּ גֹרַר)
אֶרֶץ הַ זֹּאת הַ בְּרַךְ וְ עִם הִיָּה וְ [v/qal/imp/m/s: gur; "sojourn"; + prep: bet + d.a. +
n/com/f/s/abs: 'erets + d.a. + adj/f/s: zo'th; "in the land, this one"; + waw consec. +
v/qal/IPF/1cs: hayah; "and I will exist"; + prep. w/2ms suff: -im; "with you"; + waw consec. +
v/Piel/IPF/1cs w/2ms suff: barak; "and I will bless you"])

for to you and to your descendants I will give all these lands, (אֵת נָתַן זָרַע לָ לְ כִי)
כִּי אֵל הַ אֶרֶץ הַ פֶּל [conj: kiy; "for"; + prep. w/2ms suff: lamed; "to you"; + waw conj. +
prep: lamed + n/com/m/s/constr. w/2ms suff: zera-; "and to your seed"; + v/qal/IPF/1cs: nathan
+ sign of d.o. + n/com/m/s/constr: kol + d.a. + n/com/f/pl/abs: 'erets + d.a. + adj/b/pl: 'el; "I
will give all of the lands, these"])

and I will establish the oath which I swore to your father Abraham. (הַ אֵת קוֹם וְ)
אֲב אִבְרָהָם לְ שִׁבַע אֲשֶׁר שְׂבִוְעָה [waw consec. + v/Hiphil/PF/1cs: qum; "and I will
establish/cause to stand"; + sign of d.o. + d.a. + n/com/f/s/abs: shebu-ah; "the oath"; + rel.pro:
'asher; "which"; + v/Niphal/1cs: sheba-; "I swore"; + prep: lamed + proper n: "to Abraham"; +
n/com/m/s/constr. w/2ms suff: 'ab; "your father"])

וְהִרְבִּיתִי אֶת-זְרַעְךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְנָתַתִּי לְזְרַעְךָ
אֶת כָּל-הָאֲרָצוֹת הָאֵל וְהִתְבָּרַכּוּ בְזְרַעְךָ כָּל גּוֹיֵי הָאֲרֶץ:

^{NAS} Genesis 26:4 "And I will multiply your descendants as the stars of heaven, and will
give your descendants all these lands; (לְ נָתַן וְ שָׁמַיִם הַ כּוֹכָב פֶּ זָרַע אֵת רַבָּה וְ)
אֵל הַ אֶרֶץ הַ פֶּל אֵת זָרַע [waw consec. + v/Hiphil/PF/1cs: rabah; "and I will cause to
become many/multiply"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: zera-; "your
seed/descendants"; + prep: kaph; "as/like"; + n/com/m/pl/constr: kokab; "the stars of"; + d.a. +
n/com/m/pl/abs: shamayim; "the heavens"; + waw consec. + v/qal/PF/1cs: nathan; "and I will
give"; + prep: lamed + n/com/m/s/constr. w/2ms suff: zera-; "your seed"; + sign of d.o. +
n/com/m/s/constr: kol + d.a. + n/com/f/pl/abs: 'erets + d.a. + adj/b/pl: 'el; "all of the lands,
these"])

and by your descendants all the nations of the earth shall be blessed; (זָרַע בְּ בְרַךְ וְ)
אֶרֶץ הַ גּוֹי פֶּל [waw consec. + v/Hithpael/PF/3cpl: barak; "and they themselves will be
blessed"; + prep: bet + n/com/m/s/constr. w/2ms suff: zera-; "by your seed"; +

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n/com/m/s/constr: kol + n/com/m/pl/constr: goiy + d.a. + n/com/f/s/abs: 'erets; "all the nations of the earth"])

מִשְׁמֶרֶתִי וְתוֹרֹתַי
 עָקַב אֲשֶׁר־שָׁמַע אֲבֵרָהֶם בְּקוֹלִי וַיִּשְׁמֹר מִשְׁמֶרֶתִי ^{WTT} Genesis 26:5

^{NAS} Genesis 26:5 because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws." (מִשְׁמֶרֶתִי שָׁמַר וְ תוֹרֹתַי עָקַב) [adj/m/s/constr: -eqeb {lit. as a consequence of}; "because of"; + rel.pro: 'asher; "which"; + v/qal/PF/3ms: shama-; "he heard {obeyed}"; + proper n: "Abraham"; + prep: bet + n/com/m/s/constr. w/1cs suff: kol; "by My voice"; + waw consec. + v/qal/IPF/3ms: shamar; "and guarded/kept"; + n/com/f/s/constr. w/1cs suff: mishemereth; "my obligations/charge"; + n/com/f/pl/constr. w/1cs suff: mitsewah; "my commandments"; + n/com/f/pl/constr. w/1cs suff: chuqqah; "my statutes"; + waw conj. + n/com/f/pl/constr. w/1cs suff: torah; "and my laws"])

וַיָּשָׁב יִצְחָק בְּגֵרָה: ^{WTT} Genesis 26:6

^{NAS} Genesis 26:6 So Isaac lived in Gerar. (וַיָּשָׁב יִצְחָק בְּ גֵרָה) [waw consec. + v/qal/IPF/3ms: yashab; "and he dwelt/lived"; + proper n: "Isaac"; + prep: bet + proper n: "in Gerar"])

ANALYSIS VERSES 1 – 6:

1. This section of Genesis happens sometime after Abraham's death.
2. This is deduced as it occurs during a similar "famine/ra-ah" that occurred "in the days of Abraham/bet yom aberaham" viewing him in the past.
3. That **Abraham** died in 1771 BC at the age of 175 (25:7), **Isaac** would have been 75 at the time of his death.
4. **Isaac** was 60 years old at the birth of the twins (25:26) and the boys were at least 17 years old when Esau sold his birthright (Gen.25:27 where the noun for boys [na-ar] is used) extending the time at least 2 years post Abrahamic death (1769 BC).
5. The only chronological marker given for our chapter is Esau's age of 40 in vs.34 to end the chapter giving us a window of ~23 years (40-17) when the events of chapter 26 occurred.
6. Further, that neither Jacob or Esau are mentioned in the prevailing events in **Gerar** (vss.6-22) we might safely assume they would be of age living independently further narrowing the time frame (**Isaac** is seen to be on his own after Sarah's death being at least 27 at the time; Gen.23:1 cf.24:62).
7. Based on the above, a safe date would place the events of our chapter ~1759 – 1746 BC (Jacob/Esau ages 27-40 or 12-25 years post 1771 BC/Abraham's death).

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8. **Isaac** is faced with the same kind of test as his father i.e., a **famine**.
9. The **famine** during Abraham's time **occurred** shortly after he entered into Canaan (Gen.12:10 ~1871 BC) so over a Century (~112 years) separates the events.
10. This **famine** like the "**previous/first** (ri'shon) **famine**" was the result of extended drought in the **land**.
11. During the lifetimes of father and son their experience of testing was similar in kind if not in degree as this chapter will demonstrate.
12. Similar tests might be expected for children that follow in their parents footsteps.
13. The **famine** test for both patriarchs shows that during this economical type of test God may change one's niche in order to compensate.
14. However, as implied previously and now made explicit, the niche change is not to violate God's geographical will otherwise as was the case with **Abraham**.
15. For **Isaac**, he was to relocate north to take refuge in the Philistine city of **Gerar**, which remained well within the boundaries of the promised **land** (cf.Gen.15:18).
16. It is the Philistines that refer to the **king** with the title **Abimelech** (not a given name) just as during Abraham's time.
17. While some interpreters believe the mentioned kings are one in the same, that would be a stretch considering:
 - A. Almost, if not, a Century has passed since Abraham's encounter with **Abimelech** in chapter 20 (Isaac's birth 1846 BC chapter 21).
 - B. The **Abimelech** of Isaac's time mistreats him without cause (vss.16 cf.27), a characteristic not seen in the previous **king**.
 - C. He later wants to make an agreement with **Isaac** suggesting he was not aware that one already exists between the two peoples (Gen.21:22ff).
 - D. It is incongruous that there is no mention of Abimelech's pact and previous relationship with **Abraham** as if unaware of **Isaac** being Abraham's heir (a **king** would know this) if the Abimelech's are one and the same.
18. The actions of the **king** during Isaac's time reflect one writing his own history distinct from his predecessor.
19. The new heir possesses the same traits and characteristic of his father and now reveals them with a new set of circumstances paralleling (but not mirroring) his predecessor.
20. Just as with the events of **Isaac** and his dad.
21. The similarity of events between **Isaac** and his father can be answered recognizing that God is evidencing blessing **Isaac** parallel to **Abraham** (Gen.25:11) also in spite of his STA weaknesses (imitation wife is my sister routine).
22. The similarity of events between the 2 Abimelech's are designed to expose a like STA fear grid between **Isaac** and **Abraham** without real cause.
23. Vss.2-5 are parenthetical to Isaac's relocating filling in the reason why "**Isaac went to Gerar** (vs.1b)...**And Isaac lived in Gerar** (vs.6)".
24. The natural reading of continuity is Isaac's "going" **to Gerar** and "living" **in Gerar**".
25. What prompted his choice of destination and residence is that Yahweh "**appeared to him**/ra'ah 'el" with doctrine.
26. With the **famine** upon him, he was contemplating his next move to find relief.
27. Yahweh exercises His omniscience as he read Isaac's "tape" considering options and warning him with BD against a fallacious move.

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28. The warning is specific in both a negative and positive way, “**Do not go down to Egypt; stay in the land of which I shall tell you**’al yarad mitseraiym shakan bet ha ‘erets ‘asher ‘amar el”.
29. The negative command to refrain from locating his people to **Egypt** indicates **Isaac** was contemplating such a move that like his father would violate God’s geographical will.
30. Rather he was to confine any change to remaining in the geographical will (Canaan vs.3).
31. Yahweh makes clear that He will then direct him specifically where “**in the land**” he should go via the phrase “**of which I shall tell you**”.
32. The doctrinal principle presented is for **Isaac** to maintain the general location of Canaan as the parameters of movement and God would direct him as to a specific area that would provide him relief from the test.
33. Application: Today the test would be for a believer to remain in the geographical location of their right P-T and God will provide deliverance from the test within the area.
34. Though the destiny he is to pursue is not here specifically mentioned, it is **Gerar** that Yahweh ultimately reveals understood by the bookend markers of the parenthesis.
35. It is further implied with the verb “**stay**” that literally in the Hebrew means “**tabernacle/shakan**” indicating living somewhere as a temporary resident in light of the situation, hence not a reference to Canaan in general.
36. It is used in connection with the movement of the Tabernacle—the Tent in the wilderness wanderings. Cf.Exo.25:8; 29:44-46
37. In this case, because of Divine intervention **Isaac** did not react and succumb to fear leaving the geographical will in order to survive.
38. He avoided following the error of his father’s experience of radical relocation.
39. It appears however that he was on the verge of repeating his father’s survival mode excepting for the intervention.
40. He was not to think that just because dad did it and got graced out that somehow that might it alright.
41. Vss.3-5 represents the first reiteration of the Covenant promises to Abraham’s son.
42. His hearing of the promises directly from Yahweh on this occasion was not the first time he had heard Him speak.
43. On the mountain in Gen.22:11ff during his near sacrifice **Isaac** heard the promises when God took an **oath** before his father.
44. However this is the first time recorded that **Isaac** saw Yahweh in Christophany (**the Lord appeared**).
45. The reiterated Covenant promises are designed to encourage **Isaac** not to ever violate God’s geographical will for him as it is imperative to securing maximum blessing.
46. The present situation of God speaking to **Isaac** illustrates that God will provide the doctrine necessary to make the right choices in life and encouragement to persevere.
47. This further illustrates the importance of maintaining the geographical will in the believer’s life.
48. The phrase “**Sojourn in the land**/gur bet ha ‘erets ha zo’th” now emphasizes Canaan as the general boundary he is to maintain for his Ph₂.
49. Any sojourning of Isaac’s travel is to be restricted to Canaan made specific in the Hebrew “**the land, this one**”.

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50. The exact wording “**and I will be with you**/waw hayah –im” is here first used in connection with Divine reassurance to **Isaac** and repeated exactly in the Hebrew to Jacob returning to the **land** after his time in Paddam-aram (cp.Gen.31:3 cf.vs.18).
51. It in principle points to orientation to God’s geographical will for maintained fellowship with Him and confidence of His presence for a successful Ph₂.
52. For “**bless you**/barak” see 12:2; 22:17; 26:24.
53. This emphasizes maximum blessing Ph₂ and Ph₃.
54. The promises have future unconditional ramifications, “**for to you and to your descendants I will give all these lands**/kiy lamed waw lamed zera- nathan kol ha ‘erets ha ‘el”.
55. The unconditional elements of the Covenant provide the foundation as to the maximum blessing promised.
56. The unconditional aspect of Covenant centers of salvation Ph₁ with certain blessings of citizenship and heritage by association with Christ guaranteed apart from the works of man.
57. The sequence “**for to you**” followed by “**to your descendants**” highlights his heritage by association.
58. The phrase “**I will give**” highlights the grace behind the unconditional elements.
59. There is nothing they can do to earn or deserve possession of the real estate.
60. “**All these lands**” is all inclusive of the territory described in the abstract of Gen.15:18-21.
61. Again the Hebrew is specific, “**all of the lands, these**”.
62. The Covenant promise on this occasion and on this occasion alone is referred to as an “**oath**/shebu-ah” connected with the promise of Gen.22 on the mount of sacrifice, rather than with the standard noun “covenant/beriyth”.
63. That God “**will establish/cause to stand**/qum” the sworn **oath** teaches that it is only by the power of God that the unconditional elements of the promise are sustained.
64. It is a guarantee by God that nothing can thwart the blessings promised in the Covenant apart from the believer’s obedience or disobedience to His plan respectively.
65. Vs.4 replays 22:17-18a, “*and I will greatly **multiply your seed as the stars of the heavens...and your seed will possess the gate of their enemies**”.*
66. The reference to the seed being multiplied as “*sand on seashore*” (racial descendants; 22:17b) is here truncated to “**stars of the heavens**/kokab ha shamayim”.
67. This to highlight the spiritual realities embedded in the unconditional aspects of the Covenant (e.g., **stars** represent believers cp.Psa.147:4 cf.1Cor.15:41
68. Possessing *the gates of enemies* is substituted with simply “**and will give your descendants all these lands**/waw nathan lamed zera- ‘eth kol ha ‘erets ‘el”.
69. The promise now assumes the victory over their enemies as a given with the unconditional elements of promise in place.
70. Again, God’s grace and omnipotence is to be understood as that which will secure this victory.
71. The all-important subset of the descendant and real-estate clauses is the messianic promise: “**in your seed all the nations of the earth shall be blessed**”. Cf.Gen.12:3; 22:18; 28:14
72. This is fulfilled in the first advent of Jesus Christ that brought eternal salvation to humanity through His death and resurrection.
73. It is through Christ that the unconditional blessings are made possible and guaranteed.
74. The evidence will be revealed via the 2nd Advent.

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75. The Hebrew uses the Hithpael form of the verb “**blessed**/barak” which is reflexive denoting that “**the nations bless themselves**”.
76. They do so by establishing a relationship with the Son of God through saving faith.
77. The foundation of Isaac’s blessings (unconditional) is not his own contribution/applications but rather based on his father’s +V as noted in vs.5, “**Because Abraham obeyed me...**/-eqeb ‘asher shama- aberaham” bet kol”.
78. He is the source of unconditional blessing for **Isaac and his descendants** that follow in his footsteps in faith.
79. Because of this man’s +V, believers are guaranteed sharers in his destiny promised to him by God.
80. His +V is described in terms of Ph₂ positive as he examples +V meeting the conditions otherwise (faith in BD) to receive maximum blessing founded on the unconditional terms.
81. The unconditional gifts of real estate, racial and spiritual heritage and international blessing are all a result of one man sufficiently +V Ph₂ for God to initiate that necessary for a new nation to exist that from which and over which the Savior of the world would come and rule both in time and eternity.
82. The expanded list defines the characteristics of +V that might arise to the same level of spiritual greatness commensurate to **Abraham**.
83. The first of obedience “**obeyed Me**” is literally “*listened to my voice*” and is a reference to GAP.
84. The 2nd, “**kept my charge/requirements**/shamar mishemereth” highlights application.
85. The 3rd, “**My commandments**/mitsewah” stresses humility under the authority of the Divine directives (*mitsewah* is from the cognate *tswah*: to order/command).
86. The 4th, “**My statutes**/ chuqqah” emphasizes the parameters within a regulation indicating not to stray right or left of directives (cp.Deu.5:32; 17:11).
87. “**Statutes**” emphasize the intent of the regulation as might be symbolized or otherwise understood doctrinally as it is used relating to a festival (e.g., Passover; Exo.12:14) or Holy Days (e.g., Feast of Tabernacles; Lev.23:41
88. The final “**My laws/torah**” illustrates the legal binding action of God’s Covenant that determines blessing or judgment.
89. That legal right belongs to one Man, Jesus Christ Who fulfilled the Law. Cp.Mat.5:17; Joh.5:22
90. The *torah* views all of the compiled regulations of God’s **commandments and statutes** as a whole and is synonymous to His entire counsel in Act.20:27.
91. **Isaac** took God’s instruction and exhortation to heart exercising his +V and **lived in Gerar** (vs.6).

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ISAAC'S VERSION OF "MY WIFE IS MY SISTER"

EXEGESIS VERSES 7 – 11:

וַיִּשְׁאַלּוּ אֲנָשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחְתִּי הִיא
כִּי יִרְאֵהָ לְאִמֹר אִשְׁתִּי פֶן־יַהַרְגֵנִי אֲנָשֵׁי הַמָּקוֹם עַל־רֵבֶקָה
כִּי־טוֹבַת מְרֵאָה הִיא:

^{NAS} Genesis 26:7 When the men of the place asked about his wife, he said, "She is my sister," (וַיִּשְׁאַלּוּ אֲנָשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחְתִּי הִיא [waw consec. + v/qal/IPF/3mpl: sha'al; "and they asked/inquired"; + n/com/m/pl/constr: 'ish + d.a. + n/com/m/s/abs: maqom; "the of the place"; + prep: lamed + n/com/f/s/constr. w/3ms suff: 'ishshah; "about his wife"; + waw consec. + v/qal/IPF/3ms: 'amar + n/com/f/s/constr. w/1cs suff: 'achoth + pro/3fs: hiy'; +and he said, 'My sister is she'"])

for he was afraid to say, "my wife," thinking, "the men of the place might kill me on account of Rebekah, for she is beautiful." (וַיִּירָא לְאִמֹר אִשְׁתִּי פֶן־יַהַרְגֵנִי אֲנָשֵׁי הַמָּקוֹם עַל־רֵבֶקָה כִּי־טוֹבַת מְרֵאָה הִיא [conj.part: kiy + v/qal/PF/3ms: yara'; "because he feared"; + prep: lamed w. v/qal/inf/constr: 'amar + n/com/f/s/constr. w/1cs suff: 'ishshah; "to say, 'My wife'"; + conj.part: pen; "lest"; + v/qal/IPF/3mpl w/1cs suff: harag; "they will kill/murder me"; + n/com/m/pl/constr: 'ish + d.a. + n/com/m/s/abs: maqom; "the men of the place"; + prep: -al + proper n: "over/on account of Rebekah"; + conj.part: kiy; "because"; + adj/f/s/constr: tob; "good/beautiful"; + n/com/m/s/abs: mare'eh; "looking/appearance"; + pro/3fs: hiy'; "is she""])

וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיִּשְׁקֹף אַבְיִמֶלֶךְ
מִלְּךָ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן וַיִּרְאֵהָ וַהֲנִיחָהּ יִצְחָק מִצַּחֲקֵךְ אֵת
רֵבֶקָה אִשְׁתּוֹ:

^{NAS} Genesis 26:8 And it came about, when he had been there a long time, (כִּי הָיָה וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיִּשְׁקֹף אַבְיִמֶלֶךְ מִלְּךָ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן וַיִּרְאֵהָ וַהֲנִיחָהּ יִצְחָק מִצַּחֲקֵךְ אֵת רֵבֶקָה אִשְׁתּוֹ [waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + conj.part: kiy; "when"; + v/qal/PF/3cpl: 'arak; "they in length {had been long}; + prep. w/3ms suff: lamed; "for him"; + adv: sham; "there"; + d.a. + n/com/m/pl/abs: yom; "the days""])

that Abimelech king of the Philistines looked out through a window, (וַיִּשְׁקֹף אַבְיִמֶלֶךְ מִלְּךָ פְּלִשְׁתִּים בְּעַד הַחַלּוֹן וַיִּרְאֵהָ וַהֲנִיחָהּ יִצְחָק מִצַּחֲקֵךְ אֵת רֵבֶקָה אִשְׁתּוֹ [waw consec. + v/Hiphil/IPF/3ms: shaqaph; "and he caused to look down/and he overlooked"; + proper n: "Abimelech"; + n/com/m/s/constr: melek + proper n: "the king of the Philistines"; + prep: ba-ad; "through"; + d.a. + n/com/b/s/abs: challon; {lit. hole}; "the window/opening""])

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wife"; + waw consec. + v/Hiphil/PF/2ms: bo'; "and caused to bring"; + prep. w/1cpl suff: -al; "upon us"; + n/com/m/s/abs: 'asham; "guilt"])

וַיִּצַו אֲבִימֶלֶךְ אֶת־כָּל־הָעָם לֵאמֹר הַנִּגַּע בְּאִישׁ
הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוּמָת׃^{WTT} Genesis 26:11

^{NAS} Genesis 26:11 So Abimelech charged all the people, saying, "He who touches this man or his wife shall surely be put to death." (הַ אֲמַר לַ עַם הַ כָּל אֶת אֲבִימֶלֶךְ צוּה ו) [waw consec. + v/Piel/IPF/3ms: tsawah; "and he commanded/charged"; + proper n: "Abimelech"; + sign of d.o. + n/com/m/s/constr: kol + d.a. + n/com/m/s/abs: -am; "all of the people"; + prep: lamed w. v/qal/inf/constr: 'amar; "saying"; + d.a. + v/qal/ptc/m/s/abs: naga-; "the one touching/he who touches/puts a hand on"; + prep: bet + d.a. + n/com/m/s/abs: 'ish; "on this man"; + d.a. + adj/m/s: zeh; "this one"; + waw conj. + prep: bet + n/com/f/s/constr. w/3ms suff: 'ishshah; "and on his wife"; + v/qal/inf/abs: muth; "dying"; + v/Hophol/IPF/3ms {causative passive}: muth; "will be caused by being put to death/will be by execution"])

ANALYSIS VERSES 7 – 11:

1. **Isaac and Rebekah** settled in their new residence of Gerar as resident aliens (vs.6).
2. The famine (vs.1) endured for an unspecified amount of time that was lengthy in duration per vs.8a, “**when he had been there a long time**/kiy ‘arak lamed sham ha yom”.
3. As with his father Abraham, **Isaac** had a fear trend as it related to his **beautiful wife** being the catalyst for his murder by others desiring her for their selves (cp.12:11-13; 20:1-2).
4. That both the kings of Egypt and of the **Philistines** during Abraham’s time sought to acquire Sarah in the Abraham episodes suggests that the immediate danger was from the more powerful elite that could eliminate the threat of capital punishment in such an event (e.g., the king).
5. This would provide open doors for others to make a “hit” on behalf of an authority to ingratiate themselves and/or otherwise acquiring a bride for oneself if she was rejected.
6. That this type of legal meandering was a common practice in certain societies explains why later in our context that the king issued the law of vs.11.
7. No matter the practice of the people, both patriarchs failed to faith-rest the situation and Isaac mimicking his father responded to any “**men of the place that asked about his wife**/sha’al/’ish ha maqom lamed ‘ishshah” by lying that she was his “**sister**/’achoth”.
8. The verb “**was afraid**/yara’ makes clear the sin in view that initiated the second sin, lying.
9. While sin fear was inexcusable for both father and son, it is especially reprehensible for **Isaac** whom God had just told that He would be with him and bless him prior to departure (vss.2-5).
10. We see here that as with Sarah, **Rebekah** was also quite a looker per the phrase “**she is beautiful**/tob mare’eh hiy”.

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11. That they could have resided in a **place** for so long a time and not reveal that they were man and **wife** is remarkable.
12. We are not told how the scheme was initiated between husband and **wife** (cp.12:11-13), but it is logical that it was with the knowledge of the events of Abraham and Sarah's excursions.
13. There is some merit to suggest they figured it worked for them with a resulting deliverance and they would just follow in example (e.g., God graced out mom and dad, why not us?).
14. This fits with the remarkable period of grace emphasized as attendant to their situation before their ruse was exposed.
15. God graced them out by keeping secret their identity being further safe-guarded by those that might had otherwise known the truth over an extended period of time.
16. But as it is with both sets of couples, their sinful actions are eventually called to task and exposed.
17. **Isaac**, like his father, was suspicious of the morals of the **men** in this region, and maybe with some cause.
18. During this time of deceit, **Rebekah** was exposed to male interest, yet nothing ever happened untoward her violating her chastity.
19. It becomes apparent that his fears were without any real basis.
20. The **Philistines** of his day were peaceable types and for the most part adhered to better moral values than maybe some of their neighbors.
21. Again, as with the previous **Abimelech** episode, you can't always judge the book by its cover.
22. The couples con comes to light as time passed on and as it usually is when trying to keep up a front for an extended period, they get careless.
23. One day **Abimelech** took pause and "**looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah**/shaqaph ba-ad ha challon waw ra'ah waw hinneh yitsechaq tsachaq 'eth ribekah 'ishshah".
24. How or why the **king** took this opportunity to make observation and how or why **Isaac and Rebekah** were found compromised isn't stated.
25. The principle emphasized is that God can orchestrate events for His own purpose and in this way cause things to happen according to divine design.
26. Here God intends to protect Abimelech's kingdom, expose the sins of **Isaac**, and ultimately eliminate any injustice directed toward either party.
27. This portrays continued blessing by association extended by the presence and generations of +V (both Abimelech's are graced out/spared as with both patriarchs).
28. On a particular occasion, right man/right woman were literally "**playing**" together with sexual overtones as made clear in vss.9-10.
29. The Hebrew language has the playful tone embedded in the phonetics of Isaac's actions, "yitsechaq tsechaq".
30. The interjectory conjunction "**behold!**" in the king's initial reaction seeing their antics clearly shows that the event was not staged on his part (wasn't spying) and completely unexpected.
31. **Abimelech** summons **Isaac** front and center and angrily interrogates him, "**Behold, certainly she is your wife! How then did you say, 'She is my sister'?**" ad hinneh 'ishshah hiy' waw 'eyk 'amar 'achoth hiy".

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32. Isaac's response cuts to the chase of his primary sin, "**Because I said, 'Lest I die on account of her/kiy 'amar pen muth –al**".
33. No matter Isaac's rationale, his tactic is shown to be inexcusable with Abimelech's response, "**What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us/mah zo'th –asah lamed? Kaph me-ath shakab 'echad ha –am 'eth 'ishshah waw bo' –al 'ahsam**".
34. The king's question is rhetorical and he explains the jeopardy that **Isaac** has put his **people** in by his lie.
35. This demonstrates this man was a God-fearing ruler.
36. Otherwise there is no rational explanation for his fear of retribution upon his kingdom.
37. If sexual molestation had occurred with regards to **Rebekah** then who is it that **Abimelech** would have considered has having held the kingdom accountable?
38. The only solution is Divine retribution.
39. The king's response suggests a son that knew of his father's past and has taken it to heart for his own rule (learned where Isaac didn't).
40. It further suggests that he knew Isaac's relationship to Abraham and shows the normal practice for a **king** in this **time** to know who was in his land.
41. Also it explains why this **Abimelech** hadn't made moves to acquire **Rebekah** for himself.
42. He wasn't so concerned about sexual misconduct with a single woman, but he sure was with a married woman and especially one related to a person of notoriety involved in Philistine history not so **long time** ago.
43. The upshot of this incident is vs.11 as a royal decree was put in place securing special protection for **Isaac and Rebekah** during their residency in Gerar.
44. The **king** made it a capital offense for anyone to harm/molest in any fashion **Isaac** or his **wife** during their stay, "**He who touches this man or his wife shall surely be put to death/ha naga- bet 'ish ha zeh waw bet 'ishshah muth muth**".
45. It is interesting to note that the law only covers **Isaac and Rebekah** insinuating a lax practice sexually otherwise in the kingdom.
46. It shows that God can even get laws passed specific to the +V believer's needs so His plan can be fulfilled.
47. As God had promised, He was protecting and blessing them even though **Isaac** had sinned against his gracious host.
48. The law portrays a "hands off policy" with respect to that which might thwart +V fulfilling God's plan for their life and receiving His promised blessings.

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YAHWEH PROSPERS ISAAC IN GERAR

EXEGESIS VERSES 12 – 17:

וַיִּזְרַע יִצְחָק בְּאֶרֶץ הַהוּא וַיִּמְצָא בְּשָׁנָה הַהוּא
מֵאָה שְׁעָרִים וַיְבָרְכֵהוּ יְהוָה:

^{NAS} Genesis 26:12 Now Isaac sowed in that land, and reaped in the same year a hundredfold. And the LORD blessed him, (וַיִּזְרַע יִצְחָק זֶרַע ו) *[waw consec. + v/qal/IPF/3ms: zara-; "and he sowed"; + proper n: "Isaac"; + prep: bet + d.a. + n/com/f/s/abs: 'erets + d.a. + pro/3fs: hiy' {identical pro.}; "in the land, the same/that"; + waw consec. + v/qal/IPF/3ms: matsa' {lit. find}; "and reaped/received"; + prep: bet + d.a. + n/com/f/s/abs: shanah + d.a. + pro/3fs {identical}; hiy'; "in the year, the same"; + adj/f/s/abs: me'ah; "one hundred"; + n/com/pl/abs: sha-ar; "measure"; + waw consec. + v/Piel/IPF/3ms w/3ms suff: barak; "and He blessed him"; + proper n: yahweh; "the Lord"])*

וַיִּגְדַּל הָאִישׁ וַיִּגְדַּל הַלֶּחֶם וַיִּגְדַּל עַד כִּי־גָדַל מְאֹד:

^{NAS} Genesis 26:13 and the man became rich, and continued to grow richer until he became very wealthy; (וַיִּגְדַּל הָאִישׁ הַגָּדֹל ו) *[waw v/qal/IPF/3ms: gadal; "and he became great/rich"; + d.a. + n/com/m/s/abs: 'ish; "the man"; + waw consec. + v/qal/IPF/3ms: halak + v/qal/inf/abs: halak; "and he walked to walk/continued to walk"; + waw conj. + v/qal/Ptc/m/s/abs: gadal; "and becoming great/rich"; + prep: -ad; "until"; + conj: kiy; "when"; + v/qal/PF/3ms; gadal + adv: me'od; "he became great/rich exceedingly"])*

וַיְהִי־לּוֹ מִקְנֵה־צֹאן וּמִקְנֵה בָקָר וְעִבְדָּה רַבָּה
וַיִּקְנְאוּ אֹתוֹ פְּלִשְׁתִּים:

^{NAS} Genesis 26:14 for he had possessions of flocks and herds and a great household, so that the Philistines envied him. (וַיְהִי לּוֹ מִקְנֵה לְ הֵיחָד ו) *[waw consec. + v/qal/IPF/3ms: hayah; "and it became"; + prep. w/3ms suff: lamed; "for him"; + n/com/m/s/constr: miqeneh; "a herds/flocks of"; + n/com/b/s/constr: tso'n; "sheep"; + waw conj. + n/com/m/s/constr: miqeneh; "and herds of"; + n/com/m/s/abs: baqar; "cattle/oxen"; + waw conj. + n/com/f/s/abs: -abuddah; "and household servants"; + adj/f/s/abs: rab; "were many"; + waw consec. + v/Piel/IPF/3mpl: qana'; "and they utterly"])*

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envied/were jealous of"; + sign of d.o. w/3ms suff: 'eth; "him"; + proper n: pelishetti; "the Philistines"])

וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עֲבָדַי אֲבִיו בְּיָמָי
אֲבָרְהָם אֲבִיו סָתְמוּם פְּלִשְׁתִּים וַיִּמְלְאוּם עֹפָר׃

^{NAS} Genesis 26:15 Now all the wells which his father's servants had dug in the days of Abraham his father, the Philistines stopped up by filling them with earth. (וְ כָל בְּאֵר עֹפָר מִלֵּא ו פְּלִשְׁתִּי סָתְמוּ אֵב אֲבָרְהָם יוֹם ב אֵב עֹבְדֵי חֹפֵר אֲשֶׁר בְּיָמֵי אֲשֶׁר הָאָבִי אֲבִיו סָתְמוּם פְּלִשְׁתִּים וַיִּמְלְאוּם עֹפָר׃ [waw conj. + n/com/m/s/constr: kol + d.a. + n/com/f/pl/abs: be'er; "now all the wells"; + rel.pro: 'asher; "which"; + v/qal/PF/3cpl: hagar; "they had dug"; + n/com/m/pl/constr: -eber; "the servants of"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + prep: bet + n/com/m/pl/constr: yom; "in the days of"; + proper n: "Abraham"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father"; + v/Piel/PF/3cpl w/3mpl suff: satham; "they had completely stopped them up"; + proper n: "the Philistines"; + waw consec. + v/Piel/IPF/3mp w/3mpl suff: male'; "and they completely filled them up"; + n/com/m/s/abs: -aphar; "with dirt/dust"])

וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־יִצְחָק לֵךְ מֵעִמּוֹנִי
כִּי־עֲצֹמֹת־מִמּוֹנִי מְאֹד׃

^{NAS} Genesis 26:16 Then Abimelech said to Isaac, "Go away from us, for you are too powerful for us." (וַיֹּאמֶר אֲבִימֶלֶךְ אֶל יִצְחָק לֵךְ מֵעִמּוֹנִי כִּי עֲצֹמֹת מִמּוֹנִי מְאֹד׃ [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; proper n: "Abimelech"; + prep: 'el + proper n: "to Isaac"; + v/qal/imp/v/s: halak; "walk/leave"; + prep: min + prep. w/1cp suff: -im; "from with us"; + conj: kiy; "for"; + v/qal/PF/2ms: -atsam; "you are too powerful/mighty/strong"; + prep. w/1cp suff: min; "more than us"; + adv: me'od; "exceedingly"])

וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיֵּחֶן בְּנַחַל־גֶּרָר וַיֵּשֶׁב שָׁם׃

^{NAS} Genesis 26:17 And Isaac departed from there and camped in the valley of Gerar, and settled there. (וַיֵּלֶךְ מִשָּׁם יִצְחָק וַיֵּחֶן בְּנַחַל־גֶּרָר וַיֵּשֶׁב שָׁם׃ [waw consec. + v/qal/IPF/3ms: halak {lit. walk} + prep: min + adv: sham; "and he departed from there"; + proper n: "Isaac"; + waw consec. + v/qal/IPF/3ms: chanah; "and camped"; + prep: bet + n/com/m/s/constr: nachal; "in the valley of"; + proper n: "Gerar"; + waw consec. + v/qal/IPF/3ms: yashab + adv: sham; "and he settled/resided there"])

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ANALYSIS VERSES 12 – 17:

1. The metropolis of **Gerar** and suburban settings was Isaac's refuge during the famine years.
2. He found a plot of **land** to inhabit and became an industrious alien among the citizens.
3. The immediate area not far from the Great Sea (Mediterranean) fared better than the southern regions (Negev) impacted by the famine.
4. The land remained fertile sufficient for industry to survive and provide living grace for its inhabitants.
5. Yahweh knew this would be the case and evidences His protection for **Isaac** leading him there (vs.2).
6. Following the episode with his wife, **Isaac** expands his business by engaging in farming and "**sowed in that land/zara bet 'erets ha hiy**".
7. He is the only one of the patriarchs that it is said he planted and harvested crops.
8. Fiscally it would make sense to extend into the grocer market with commercial grains and foods as the demand in market would be high during a famine period.
9. Yet it could also be a risky investment considering the state of the dearth environment.
10. For farming to be successful one needs the appropriate weather of which God is in control.
11. As God promised to bless **Isaac Ph₂** for adhering to His geographical will, He wastes no time evidencing His promise (vs.3a).
12. His very first endeavor harvested a bonanza as he "**reaped in the same year a hundredfold/matsa bet shanah ha hiy me'ah sha-ar**".
13. "**A hundredfold**" indicated maximum crop yield. Cf.Mat.13:8
14. A characteristic of the fully adjusted believer is that whatever he sets his hand to God prospers. Psa.1:3; Pro.13:21b; 28:25b
15. "**And the Lord blessed him/waw barak yahweh**" fulfills the promise of vs.3a.
16. Sanctuary in **Gerar** fulfills the promise "*I will be with you*".
17. God took the initial impact of agricultural blessing then using it as a catalyst to enhance all of Isaac's business endeavors, "**and the man became rich, and continued to grow richer until he became very wealthy/waw gadal ha 'ish waw halak halak waw gadal –ad kiy gadal me'od**".
18. The Hebrew looks to the progressive nature of Isaac's increasing wealth over time in contrast to instantaneous wealth.
19. The phrase "**continued to grow**" is literally the Hebrew "*and he walked to walk*" emphasizing his persistence in purpose to remain steadfast at his job to achieve success.
20. God blessed his applications over and beyond the norm.
21. With the foundation of his farming success and what ranching and service assets he arrived with, these things ballooned into great acquisitions of wealth.
22. The ultimate results are expressed in vs.14, "**for he had possessions of flocks and herds and a great household/waw hayah lamed miqneh tso'n waw miqneh baqar waw –abuddah rab**".
23. For such economic success to occur during an otherwise economic decline of famine is an anomaly in the natural setting.
24. For **Isaac** it meant that he would become the center of desire by others not so fortunate.
25. His blessing in turn becomes a test as the **Philistines** not adjusted to God's will "**envied him/qana' eth**".

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26. Their envy was in reaction to watching this foreigner become more wealthy and powerful off of their land that itself did not provide them with an equal return on investment.
27. Isaac's prosperity stirred the lust grid of the **Philistines** to be discontent with their own fortunes promoting ill will his direction.
28. Jesus said that when believers prosper they can expect persecution. Cf.Mar.10:30
29. Persecution and strife easily arises out of envy. Cf.Jam.4:2
30. The **Philistines** express their animosity by trashing the water wells left by **Abraham**, "**Now all the wells which his father's servants had dug...they stopped up by filling them with earth**/waw kol be'er 'asher hagar –ever 'ab...sathan waw male –aphar".
31. **Isaac** passively does not contest this crime even though his **father** had entered into a goodwill treaty with Abimelech's predecessor (Gen.21:22-32).
32. In fact, the king now succumbs to the pressure of his people and exiles **Isaac** from the vicinity, "**Go away from us**/halak min –im" (vs.16).
33. His actions will later be reconsidered (vss.26ff) but in the immediate context paints a different ethic profile from the king of Abraham's time.
34. The lax attitude overall regarding sexual freedom in the kingdom implied in the "Rebekah's My sister" affair and a weak unjust reaction to crime now all seem to point to a rapidly moral/spiritual decline in the Philistine kingdom with the first generation from Abraham's time.
35. The excuse for kicking **Isaac** out is "**for you are too powerful for us**/kiy –atsam min me'od".
36. He uses a political ploy that **Isaac** may use his strength adversely and seek political dominance.
37. There is of course no danger here and **Abimelech** missed a chance to bless the current representative of the Covenant failing to meet the high standards of his predecessor.
38. So **Isaac** without protest leaves where he is no longer welcome and reestablishes his operations "**in the valley of Gerar**/bet nachal gerar" (vs.17).
39. He moves from living conditions of a more permanent domicile back to a tent.
40. God blesses and God tests.
41. Like his father in Egypt, **Isaac** is evicted from a place.
42. But in Isaac's case it was undeserved suffering (unjust).
43. Living in tents is commemorated in the Feast of Tabernacles which the Jews observe to this very day.
44. It is a constant reminder of God's deliverance from slavery and oppression being aliens in Satan's world.
45. Rather than exacerbate the situation, **Isaac** diffuses it by moving putting his trust in God to continue to bless him no matter the circumstances (cf.vs.22).
46. Blessing in time isn't immunity from testing but is inclusive of it as these combined events advance the believer spiritually gaining additional appreciation for the blessings that do come upon them.
47. *Doctrine of Envy and Jealousy.*

GENESIS

THE PHILISTINE CONTENTION OVER WATER RIGHTS

EXEGESIS VERSES 18 – 22:

וַיֵּשֶׁב יִצְחָק וַיַּחְפְּרוּ אֶת־בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ
בְּיָמֵי אַבְרָהָם אֲבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם
וַיִּקְרָא לָהֶן שְׁמוֹת אֲשֶׁר־קָרָא לָהֶן אֲבִיו:

^{NAS} Genesis 26:18 Then Isaac dug again the wells of water which had been dug in the days of his father Abraham, (וַיֵּשֶׁב יִצְחָק וַיַּחְפְּרוּ אֶת־בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ אֲבִיו) [waw consec. + v/qal/IPF/3ms:shub; "and he returned"; + proper n: "Isaac"; + waw consec. + v/qal/IPF/3ms: chaphar; "and he dug"; + sign of d.o. + n/com/f/pl/constr: be'er; "wells of"; + d.a. + n/com/m/pl/abs: mayim; "water"; + rel.pro: 'asher; "which"; + v/qal/PF/3cpl: chaphar; "they dug"; + prep: bet + n/com/m/pl/constr: yom; "in the days of"; + proper n: "Abraham"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father""]

for the Philistines had stopped them up after the death of Abraham; (וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם) [waw consec. + v/Piel/IPF/3mpl w/3mpl suff: satham; "when they had stopped them up"; + proper n: "the Philistines"; + adv: 'acherey; "after"; + n/com/m/s/constr: muth; "the death of"; + proper n: "Abraham""]

and he gave them the same names which his father had given them. (וַיִּקְרָא לָהֶן שְׁמוֹת אֲשֶׁר־קָרָא לָהֶן אֲבִיו) [waw consec. + v/qal/IPF/3ms: qara'; "and he called"; + prep. w/3fpl suff: lamed {feminine = wells}; "for them"; + n/com/m/pl/abs: shem; "names"; + prep: kaph + d.a. + n/com/m/pl/abs: shem; "like the names"; + rel.pro: 'asher + v/qal/PF/3ms: qara' + prep. w/3fpl suff: lamed; "which he had called them"; + n/com/m/s/constr. w/3ms suff: 'ab; "his father""]

וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בְּנַחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים:

^{NAS} Genesis 26:19 But when Isaac's servants dug in the valley and found there a well of flowing water, (וַיַּחְפְּרוּ עַבְדֵי־יִצְחָק בְּנַחַל וַיִּמְצְאוּ־שָׁם בְּאֵר מַיִם חַיִּים) [waw consec. + v/qal/IPF/3mpl: chaphar; "when they dug"; + n/com/m/pl/constr: -ebed; "the servants of"; + proper n: "Isaac"; + prep: bet + d.a. + n/com/m/s/abs: nachal; "in the valley"; + waw consec. + v/qal/IPF/3mpl: matsa'; "then they found; + adv: sham; "there"; + n/com/f/s/constr: be'er + n/com/m/pl/abs: mayim + adj/m/pl/abs: chay {lit. alive}; "a well of flowing water""]

וַיִּרְיִבוּ רְעֵי גֵרָר עִם־רְעֵי יִצְחָק לֵאמֹר לָנוּ הַמַּיִם:

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וַיִּקְרָא שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְׂקוּ עִמּוֹ:

^{NAS} Genesis 26:20 **the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, "The water is ours!"** (וַיִּתְחַדְּדוּ רֹעֵי רְעָה עִם גֵּרָר רֹעֵי רִיב ו) [waw consec. + v/qal/IPF/3mpl: riyb; "and they contended/strived"; + v/qal/Ptc/m/pl/constr: ra-ah; "the ones tending/herdsman of"; + proper n: "Gerar"; + prep: -im + v/qal/Ptc/m/pl/constr: ra-ah; "with the herdsman of"; + proper n: "Isaac"; + prep. lamed w/ v/qal/inf/constr: 'amar; "saying"; + prep. w/1cpl suff: lamed; "for us"; + d.a. + n/com/m/pl/abs: mayim; "the water"]

So he named the well Esek, because they contended with him. (וַיִּקְרָא הַבְּאֵר שֵׁם קְרָא ו) [waw consec. + v/qal/IPF/3ms: qara' + n/com/m/s/constr: shem + d.a. + n/com/f/s/abs: be'er; "so he called the name of the well"; + proper n: -esek; "Esek"; + conj: kiy; "because"; + v/Hithpael/PF/3cpl: -asak; "they themselves contended"; + prep. w/3ms suff: -im; "with him"])

וַיִּחְפְּרוּ בְּאֵר אַחֶרֶת וַיִּרְיבוּ גַם־עָלֶיהָ וַיִּקְרָא שְׂמָה ^{WTT} Genesis 26:21
שְׂטָנָה:

^{NAS} Genesis 26:21 **Then they dug another well, and they quarreled over it too, so he named it Sitnah.** (וַיִּחְדְּדוּ בְּאֵר חֶפֶר ו אַחֶר רִיב ו גַם־עַל ו עַל קְרָא ו שֵׁם קְרָא ו עַל גַּם רִיב ו אַחֶר בְּאֵר חֶפֶר ו) [waw consec. + v/qal/IPF/3mpl: chaphar; "and they dug"; + n/com/f/s/abs: be'er; "a well"; + adj/f/s/abs: 'acherey; "afterwards/again"; + waw consec. + v/qal/IPF/3mpl: riyb; "and they contended/quarreled"; + conj: gam; "also"; + prep. w/3fs suff: -al; "over it"; + waw consec. + v/qal/IPF/3ms: qara' + n/com/m/s/constr. w/3fs suff: shem; "and he called the name of it"; + proper n: sithenah {lit. enmity/accusation; cognate of satan, adversary}; "Sitnah"])

וַיִּעַתֵּק מִשָּׁם וַיִּחְפֹּר בְּאֵר אַחֶרֶת וְלֹא רָבוּ עָלֶיהָ ^{WTT} Genesis 26:22
וַיִּקְרָא שְׂמָה רַחֲבוֹת וַיֹּאמֶר כִּי־עָתָה הִרְחִיב יְהוָה לָנוּ
וַיִּפְרִינוּ בְּאֵרָיו:

^{NAS} Genesis 26:22 **And he moved away from there and dug another well, and they did not quarrel over it;** (וַיִּתְחַדְּדוּ רֹעֵי רְעָה עִם גֵּרָר רֹעֵי רִיב ו) [waw consec. + v/Hiphil/IPF/3ms: -athaq; "and he moved away"; + prep: min + adv: sham; "from there"; + waw consec. + v/qal/IPF/3ms: chaphar + n/com/f/s/abs: be'er + adj/f/s/abs: 'acherey; "and he dug a well afterwards"; + waw conj. + neg.part: lo' + v/qal/PF/3cpl: riyb; "and they did not contend"; + prep. w/3fs suff: -al; "over it"])

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14. The clause comes off as nostalgic with **Isaac** reminiscing better times between his family and the **Philistines**.
15. The **Philistines** temporarily refrained from interfering with **Isaac's** reconstruction of the **wells** letting his extra trouble soothe their resentment.
16. Yet envy remained in their hearts and reappears again “**when Isaac's servants dug in the valley and found there a well of flowing water**/waw chapar –ebed yitsachaq bet ha nachal waw matsa' sham be'er mayim chay”.
17. While the **wells** uncovered previously were dependent upon ground water for supply and provided some support, this **well** was very valuable because it was an actual spring providing a continuous flow of **water** per the Hebrew *mayim chay* or *moving/running water*.
18. The implication is that the **Philistines** had kept their eyes on this particular **well** as they immediately moved in to claim it for their own in vs.20 **saying**, “**The water is ours**/lamed ha mayim”.
19. That the **Philistines** would have covered up such a valuable **water** source to begin with demonstrates how illogical the STA can become in its expression as they essentially “cut off their nose to spite their face” (i.e., it represents their overall actions of filling in the **wells** otherwise).
20. The **well** was a hidden gem and once it was re-exposed “**the herdsmen of Gerar quarreled with the herdsmen of Isaac**/riyb ra-ah girar –im ra-ah yitsechaq”.
21. This scenario smacks of the **Philistines** having previously covered this **well** to keep selfishly for themselves and hide from **Isaac** an unlimited H₂O source.
22. The dispute of the employees between Abimelech and **Isaac** for water rights pictures the strenuous relationship between the peoples having been ignited earlier all because God blessed one party over the other.
23. That any quarreling between the two factions did not lead to blows can again be accounted for with the law protecting **Isaac** and Rebekah deterring physical confrontations.
24. To memorialize the occasion for infamy **Isaac** “**named the well Esek, because they contended with him**/wara' shem ha be'er –esq kiy –asak –im”.
25. The contention is said to be towards **Isaac** (singular “**with him**”) recognizing the **herdsmen** involved were only pawns used to execute the greed and envy of the people overall.
26. Naming a **well** after an unpleasant experience was a regular feature of the wilderness wandering of the Israelites. Cp.Exo.15:22-27; 17:1-7
27. **Isaac** does not push the issue and seeks to diffuse the situation by letting the 1st **well** go and simply digging **another well** in the general vicinity.
28. The same reaction from the **Philistines** occurs “**and they quarreled over it too, so he named it Sitnah**/waw riyb gam –al waw qara' shem sithenah”.
29. There does not seem to be any exceptional quality for this **well** suggesting that the **Philistines** are digging in to let **Isaac** know they want him out of there.
30. Further it suggests a tactic to give the appearance that both **wells** were portended as matters of legality (water rights); this to cover up their actions on the first **well** motivated by greed and spite.
31. So all of the actions of filling in the **wells** and the following contentions were not really a matter of legal appropriation but just dirty play in antagonism towards +V.
32. The name **Sitnah** means “adversary” and comes from the same Hebrew root as “Satan”.

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33. The naming of this **well** suggests **Isaac** sees through the smoke screen otherwise suggested i.e., equating STA antagonism of –V towards +V being operation cosmos diabolicus.
34. Again **Isaac** remains passive and further diffuses the situation and “**he moved away from there/-athaq min sham**” meaning he relocated considerable more distance from the region.
35. Here **another well** was **dug** and there are no disputes from his Philistine neighbors (vs.22).
36. This suggests he has reached the outer borders of Philistine territories.
37. He later moves on to Beer-sheba suggesting incremental movements back to the Negev.
38. He names this **well Rehoboth** that means “open spaces”.
39. It pictures an area removed from the more densely populated areas.
40. **Isaac** considers the final move as where God now wants him to be as expressed in the memoriam, “**At last the Lord has made room for us, and we shall be fruitful in the land/kiy –attah rachab Yahweh lamed waw pharah bet ha ‘erets**”.
41. Vs.22 is an expression of faith in the aftermath of undeserved suffering.
42. **Isaac’s** passiveness with respect to the confrontations points to maintaining proper perspective during the ordeals:
 - A. Legally the land and its resources did belong to the **Philistines** and only the **well** named Beer-sheba was protected under the Abraham/Abimelech pact (21:25-31).
 - B. Hence, legally he acquiesced though morally the **Philistines** were wrong.
 - C. Here is an example of Jesus’ teaching to “turn the other cheek” (Mat.5:39).
 - D. **Isaac** considered the confrontations as divine intervention closing doors moving him along until Yahweh showed him the open door for settlement.
43. He recognizes that it is God who under whatever circumstances, good or ill, is the source of his prospering.
44. His deference is evidence of his maturity and strength of faith.
45. He went the extra mile to maintain peace and God blessed him.
46. There is a time to contest things and there is a time to suffer loss (undeserved) and move on placing one’s trust in God.
47. For those that prevail blessing awaits them.
48. Whether intended or not, operation “**water wells**” is highly symbolic in the present situation.
49. The famine = a spiritual drought characteristic of a wilderness. Cp.Jer.50:38 cf.2:6; Hos.13:5; Hag.1:1-11 esp.vs.11; cf.Mat.3:3
50. **Water** = bible doctrine. Eph.5:26
51. That Yahweh directed **Isaac** to **Gerar** pictures finding deliverance from the spiritual drought via blessing by association (e.g., +V once reigned).
52. The filling in the **wells** by the **Philistines** in envy to Isaac’s blessing of prosperity = the spiritual deterioration experienced since the **time of Abraham** (e.g., national reversionism).
53. The quarreling initiated by the **Philistines** in the re-exposure of the “(lit.) **living water**” **well** = the antagonism of STA reversionism when further confronted with the full truth exposing their reversionism.
54. The continued quarreling with the 2nd **well** = the cover up excuses for remaining in reversionism expressing their spiritual disassociation.
55. Isaac’s passiveness = the adjusted believers willingness to faith-rest and apply grace in the event of undeserved suffering by those aligning with cosmos diabolicus (the reversionist).
56. Ultimately moving away = the doctrine of separation from the reversionists where God remains free to perpetuate blessing the believer in time.

GENESIS

ISAAC GOES TO BEERSHEBA

EXEGESIS VERSES 23 – 25:

וַיַּעַל מִשָּׁם בְּאֵר שֶׁבַע: ^{WTT} Genesis 26:23

^{NAS} Genesis 26:23 Then he went up from there to Beersheba. (וַיַּעַל מִן עֵלָה ו) ^{NAS}
 שָׁבַע שָׁם מִן עֵלָה ו) ^{NAS}
 בְּאֵר [waw consec. + v/qal/IPF/3ms: -alah; "then he went up/ascended"; + prep: min + adv: sham; "from there"; + proper n: "Beersheba"])

וַיֵּרָא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ אֶל־תִּירָא כִּי־אֲתִיךָ אֲנֹכִי וּבְרַכְתִּיךָ וְהִרְבִּיתִי אֶת־זַרְעֶךָ בְּעַבּוֹר אַבְרָהָם עַבְדִּי: ^{WTT} Genesis 26:24

^{NAS} Genesis 26:24 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. (וַיֵּרָא אֵלָיו יְהוָה בַּלַּיְלָה הַהוּא וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ אֶל־תִּירָא כִּי־אֲתִיךָ אֲנֹכִי וּבְרַכְתִּיךָ וְהִרְבִּיתִי אֶת־זַרְעֶךָ בְּעַבּוֹר אַבְרָהָם עַבְדִּי) ^{NAS}
 הַ בַּלַּיְלָה הַהוּא אֵלָיו יְהוָה רָאָה ו) ^{NAS}
 אֲנֹכִי אֱלֹהֵי אַבְרָהָם אָבִיךָ אֶל־תִּירָא כִּי־אֲתִיךָ אֲנֹכִי וּבְרַכְתִּיךָ וְהִרְבִּיתִי אֶת־זַרְעֶךָ בְּעַבּוֹר אַבְרָהָם עַבְדִּי) ^{NAS}
 [waw consec. + v/Niphal/IPF/3ms: ra'ah; "and He appeared"; + prep. w/3ms suff: 'el; "to him"; + proper n: yahweh; "the Lord"; + prep: bet + d.a. + n/com/m/s/abs: layelah + d.a. + pro/3ms: hu'; "to him on the night, the same one"; + waw consec. + v/qal/IPF/3ms: 'amar; "and said"; + pro/1cs: 'anokiy + n/com/m/pl/constr: 'elohiym; "I Myself am the God of"; + proper n: "Abraham"; + n/com/m/s/constr. w/2ms suff: 'ab; "the father of you"; + neg.adv: 'al + v/qal/imp/2ms: yara'; "do not fear"; + conj: kiy + prep. w/2ms suff: 'eth + pro/1cs: 'anokiy; "because with you I Myself am"])

I will bless you, and multiply your descendants, For the sake of My servant Abraham. (וַיְבָרֵךְ אֶת־אֲבְרָהָם עַבְדִּי וַיֹּאמֶר אֵלָיו יְהוָה וְהִרְבִּיתִי אֶת־זַרְעֶךָ בְּעַבּוֹר אַבְרָהָם עַבְדִּי) ^{NAS}
 וְהִרְבִּיתִי אֶת־זַרְעֶךָ בְּעַבּוֹר אַבְרָהָם עַבְדִּי) ^{NAS}
 [waw consec. + v/qal/PF/1cs. w/2ms suff: barak; "and I will bless you"; + waw consec. + v/Hiph/PF/1cs: rabah; "and I will cause to make many/ multiply"; + sign of d.o. + n/com/m/s/constr. w/2ms suff: zera-; "your seed"; + prep: bet + prep: -abur; "on account of/for the sake of"; + proper n: "Abraham"; + n/com/m/s/constr. w/1cs suff: -eber; "My servant"])

וַיִּבֶן יִצְחָק שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה וַיִּטֶּשׁ שָׁם אֹהֶל־וַיִּכְרוּ־שָׁם עַבְדֵי־יִצְחָק בְּאֵר: ^{WTT} Genesis 26:25

^{NAS} Genesis 26:25 So he built an altar there, and called upon the name of the LORD, and pitched his tent there; and there Isaac's servants dug a well. (וַיִּבֶן יִצְחָק שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה וַיִּטֶּשׁ שָׁם אֹהֶל־וַיִּכְרוּ־שָׁם עַבְדֵי־יִצְחָק בְּאֵר) ^{NAS}
 וַיִּבֶן יִצְחָק שָׁם מִזְבֵּחַ וַיִּקְרָא בְּשֵׁם יְהוָה וַיִּטֶּשׁ שָׁם אֹהֶל־וַיִּכְרוּ־שָׁם עַבְדֵי־יִצְחָק בְּאֵר) ^{NAS}
 [waw consec. +

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v/qal/IPF/3ms: banah; "and he built"; + adv: sham; "there"; + n/com/m/s/abs: mizebbecha; "and altar"; + waw consec. + v/qal/IPF/3ms: qara' + prep: bet + n/com/m/s/constr: shem; "and he called upon the name of"; + proper n: yahweh; "the Lord"; + waw consec. + v/qal/IPF/3ms: nathah; "and he pitched/stretched out"; + adv: sham; "there"; + n/com/m/s/constr. w/3ms suff: 'ohel; "his tent"; + waw consec. + v/qal/IPF/3mpl: karah; "and they excavated/dug"; + adv: sham; "there"; + n/com/m/pl/constr: -ebed; "the servants of"; + proper n: "Isaac"; + n/com/f/s/abs: be'er; "a well"])

ANALYSIS VERSES 23 – 25:

1. The next relocation for Isaac was to completely leave the Valley of Gerar (vs.17) going **from there to Beersheba**.
2. The verb “**went up**/-alah” means “to ascend” recognizing that the Jewish way of thinking for travel “**up** or down” looks to elevation (e.g., from a valley to hills) rather than direction.
3. Present day Gaza (close to the Biblical Gerar) is 46’ above sea level with **Beersheba** rising to ~945’.
4. There is no specific reason given why Isaac now relocates other than it is assumed that the famine is essentially over and Isaac is able to return to familiar surroundings.
5. While probably true, this fails to capture the real motivation for Isaac’s move.
6. As we pointed out in the analysis of vs.18, there was hint of nostalgia by Isaac recalling better days with **Abraham** and the Philistines as he re-dug the wells.
7. Nostalgia (longing) again has a role in Isaac’s relocation to **Beersheba** as fear of further retaliation by the Philistines raises its ugly head.
8. It was at **Beersheba** that the pact between **Abraham** and Abimelech took place and **Beersheba** received its name “well of oath/seven” (cf.21:31,32).
9. There is no record of Isaac having previously occupied this area before the present setting of our verses.
10. The picture of relocation suggests that Isaac began to second guess future intentions by the Philistines becoming fearful of further retaliation even though it seemed obvious his prior location was validated by God (cf.vs.22).
11. His going to the former memorial to the Philistine peace accord (**Beersheba**) is designed to give the reader a sense of Isaac’s desire for relief from his STA fear appealing to God’s continued protection as it was provided for his father.
12. Further it reveals a mindset for peace between the parties on Isaac’s part.
13. As we have pointed out, Isaac’s handling of the Philistine persecution was stellar avoiding retaliation and putting the situation in God’s hands.
14. As it is over a period of testing for believers, doubt can arise and fear seeks to dominate.
15. Just like his father getting under fear after the raid on the kings of the east (Gen.14 cp.15:1).
16. So Isaac now goes to the homestead of his father seeking comfort of familiar surroundings to ease his concerns desiring peace to reign.
17. His desire for peace is important as context will illustrate God’s answering his desire in vss.26-33.

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18. His cause for moving does not go unnoticed by Yahweh as on “**the same night**/bet ha layelah ha hu” of his arrival, “**the Lord appeared to him**/ra’ah ‘el Yahweh” with the needed doctrine.
19. Some face-to-face teaching is the remedy.
20. **God** reads Isaac’s “tape” and responds with re-enforcement that to have peace with his neighbors is the right doctrinal approach, but **fear** is not the answer.
21. Yet this can only be possible if the Philistines are willing to establish peace on their part.
22. As we will see, the remedy in the meantime is faith-rest looking to **God** to intervene otherwise.
23. The exhortation begins with the fact that the same **God** that blessed and protected **Abraham** is still there for the son.
24. The preface to the doctrine is the command to literally “**Stop being afraid**/'al yara”.
25. Isaac is to isolate any sin **fear** and focus on the covenant promises in fulfillment.
26. That Yahweh is the “*Elohiym*” of his **father Abraham** points to God’s Divine attribute of immutability and hence dependability and faithfulness to carry out the promises.
27. Hence, the doctrine empowering the desire to overrule the STA.
28. Further reassurance is provided in the promise “**for I am with you**/kiy ‘eth ‘anokiy”.
29. BD is designed to encourage the adjusted believer that **God** is for them as they remain under His directive will.
30. For Isaac this means divine protection necessary to fulfill his covenant role.
31. This whether potential situations with others may be good or bad (hostile).
32. If **God** is “**with you**” then you have no cause for **fear**.
33. Nothing can stop **God** in fulfillment of His promises and plan.
34. This is iterated in the words “**I will bless you, and multiply your descendants**/barak waw rabah zera-“.
35. Isaac was promised blessing and propagation of his *seed* before the famine and afterwards (vss.3,4).
36. Even if the Philistines were to become aggressive, this cannot impede what God’s plan is for Isaac.
37. This because of his blessing by association, “**For the sake of My servant Abraham**/bet – abur aberaham –eber”.
38. Because Isaac is an heir to **Abraham**, he inherits all the promises given his **father** concerning Abraham’s progeny.
39. Abraham’s Ph₂ +V made the promises possible and is described here in terms of him being a “**servant**” to **God**.
40. His service was fulfilling all 3 adjustments to **God** (SAJG/R_BAJG/MAJG).
41. This qualified him to be a blessing to all others in association with him.
42. Whatever doubts stirred up in Isaac **God** reassures him that all is well and the progeny of covenant will prevail.
43. While Isaac may have had appreciation of association with his dad in time, that appreciation is to grow and recognize time or passing does not halt blessing by association in its results.
44. Whatever his failing he would be protected and blessed.
45. Nothing new was initiated with Isaac, he merely was the recipient of what **God** started with **Abraham**.
46. With **Abraham** a new and dynamic period of salvation history began.

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47. Isaac's response to Yahweh and BD was to build "**an altar there**/sham mitzebbecha".
48. In so doing he emulated his father's example (12:7,8; 13:18; 22:9).
49. It reveals Isaac's own +V to doctrine becoming the first example of blessing by association as Abraham's heir.
50. His actions were spontaneous not mandated.
51. Implied but not stated is that he offered sacrifice and worshiped his **God**.
52. His commemoration of thankfulness for **God** and BD is embedded in the phrase "**and called upon the name of the Lord**/waw qara' bet shem yahweh".
53. Yahweh's reputation as **God** instilled in His words of encouragement is all that is needed to allay Isaac's fears.
54. With no further qualms residing close to potentially hostile Philistines inhibiting his life, Isaac "**pitched his tent there**/nathah sham 'ohel".
55. Yahweh is his true protector in life personified by the fragile fabric of residing in a "**tent**". Cp.2Cor.5:1-4
56. Life goes on no matter potential threats and with the need for water always a challenge, "**Isaac's servants dug a well**/karah –ebed yitsechaq be'er".
57. In fellowship he doesn't let the recent grievances keep him from doing what it is that he must do to survive in a foreign land.
58. He now is pictured as a believer properly conducting himself as a man of faith not ruled by worrying.
59. The normal word used for "digging" a well "*chaphar*" (e.g., 21:30; 26:14,18,19,21,22,32) is replaced here with "*karah*" has as a cognate the meaning "give a feast" (cf,2Kgs.6:23).
60. This suggests that any nostalgic thinking or worry is now replaced with an upbeat festive spirit of moving on in life.
61. Isaac's attitude as the authority over his **servants** impacted them likewise.
62. Further the digging of this well insinuated that the Philistines had even come this far to fill in the wells **dug** by **Abraham** making the setting even more dramatic contrasting Yahweh's appearance with Isaac's forlorn demeanor.

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ABIMELECH PURSUES PEACE WITH ISAAC

EXEGESIS VERSES 26 – 31:

וַיָּבִי מֶלֶךְ הַגֵּר אֶלְיוֹ מִגֵּרָר וְאַחֲזָת מְרַעְהוֹ
וּפִיכֹל שָׂר־צְבָאוֹ׃^{WTT} Genesis 26:26

^{NAS} Genesis 26:26 Then Abimelech came to him from Gerar with his adviser Ahuzzath, and Phicol the commander of his army. (וַיָּבִי מֶלֶךְ הַגֵּר מִן אֶל הַלֵךְ אֶבְיִמֶלֶךְ וְ) *[waw conj. + proper n: "And Abimelech"; + v/qal/PF/3ms: halak; "he came"; + prep. w/3ms suff: 'el + prep: min + proper n: "to him from Gerar"; + waw conj: proper n: 'achuzath; "Ahuzzath"; + n/com/m/s/constr. w/3ms suff: mere-a; "a confidant/advisor" {used 8x}; + waw conj. + proper n: "and Phicol"; + n/com/m/s/constr: sar; "ruler/commander of"; + n/com/b/s/constr. w/3ms suff: tsaba'; "his army"]]*

וַיֹּאמֶר אֱלֹהִים יִצְחָק מְדַוְעַ בְּאַתֶּם אֵלַי וְאַתֶּם
שְׂנֵאתֶם אֹתִי וְתִשְׁלַחֲנִי מֵאַתְכֶם׃^{WTT} Genesis 26:27

^{NAS} Genesis 26:27 And Isaac said to them, "Why have you come to me, since you hate me, and have sent me away from you?" (וַיֹּאמֶר אֱלֹהִים יִצְחָק מְדַוְעַ בְּאַתֶּם אֵלַי וְאַתֶּם שְׂנֵאתֶם וְ) *[waw consec. + v/qal/IPF/3ms: 'amar + prep: w/3mpl suff: 'el; "and he said to them"; + proper n: "Isaac"; + adv: meddu-a; "why/on what account?"; + v/qal/PF/2mpl: bo'; "have you come"; + prep. w/1cs suff: 'el; "to me"; + waw conj. + pro/2mpl: 'attah; "since you yourselves"; + v/qal/PF/2mp: sana'; "hated"; + sign of d.o. w/1cs suff: 'eth; "me"; + waw consec. + v/Piel/IPF/2mpl w/1cs suff: shalach; "and utterly sent me away"; + prep: min + prep. w/2mpl suff: 'eth; "from with you"]]*

וַיֹּאמְרוּ רְאוּ רָאוּ רָאִינוּ כִּי־הָיָה יְהוָה עִמָּךְ וַנֹּאמֶר
תְּהִי נָא אֱלֹהֵי בֵּינוֹתֵינוּ בֵּינֵינוּ וּבֵינֶךָ וְנִכְרַתָּה בְּרִית עִמָּךְ׃^{WTT} Genesis 26:28

^{NAS} Genesis 26:28 And they said, "We see plainly that the LORD has been with you; (וַיֹּאמְרוּ רְאוּ רָאוּ רָאִינוּ כִּי־הָיָה יְהוָה עִמָּךְ וַנֹּאמֶר תְּהִי נָא אֱלֹהֵי בֵּינוֹתֵינוּ בֵּינֵינוּ וּבֵינֶךָ וְנִכְרַתָּה בְּרִית עִמָּךְ) *[waw consec. + v/qal/IPF/3mpl: 'amar; "and they said"; + v/qal/inf/abs: ra'ah + v/qal/PF/1cpl: ra'ah; "seeing we have seen/we see plainly"; + conj: kiy; "that/because"; + v/qal/PF/3ms: hayah; "He became/existed"; + proper n: yahweh; "the Lord"; + prep. w/2fs suff: -im; "with you" {note fem. suff. ref. nephesh/soul}]]*

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so we said, 'Let there now be an oath between us, *even* between you and us, and let us make a covenant with you, (וְאָמַרְנוּ הַיּוֹם בֵּין יְהוָה וּבֵין אֲלֹהֵי נָא הִיא אִמְרָנוּ) [waw consec. + v/qal/IPF/1cpl: 'amar; "and we said"; + v/qal/IPF/3fs w/jussive force: hayah; "let it become" {fem. = oath}; + interj.part: na'; "now"; + n/com/f/s/abs: 'alah; "an oath"; + prep. w/1cpl suff: bayin; "between us"; + prep. w/1cpl suff. {emphatic}: bayin; "even between us"; + waw conj. + prep. w/2ms suff: bayin; "and between you"; + waw conj. + v/qal/IPF/1cpl; karath; "and let us cut"; + n/com/f/s/abs: berith; "a covenant"; + prep. w/2fs suff: -im; "with you"])

וְעָשִׂינוּ עִמָּךְ רֶק-טוֹב וְנִשְׁלַחְךָ בְּשָׁלוֹם אֶתְּהָ עִתָּהּ בְּרוּךְ יְהוָה: ^{WTT} Genesis 26:29

^{NAS} Genesis 26:29 that you will do us no harm, just as we have not touched you (אֲשֶׁר עָשָׂה לָנוּ כִּי לֹא נִגַּעְנוּךָ וְכִּי אֲשֶׁר עָשָׂה לָנוּ כִּי לֹא נִגַּעְנוּךָ) [part: 'im; "if"; + v/qal/IPF/2ms: -asah; "you will do"; + prep. w/1cpl suff: -im; "with us"; + adj/f/s/abs: ra-ah; "harm/evil"; + prep: kaph; "just as"; + rel.pro: 'asher; "which"; + neg.part: lo' + v/qal/PF/1cp w/2ms suff: naga-; "we have not touched/struck you"])

and have done to you nothing but good, and have sent you away in peace. (וְאֲשֶׁר עָשָׂה לָנוּ כִּי לֹא נִגַּעְנוּךָ וְכִי אֲשֶׁר עָשָׂה לָנוּ כִּי לֹא נִגַּעְנוּךָ) [waw conj. + prep: kaph; "and just as"; + rel.pro: 'asher; "which"; + v/qal/PF/1cpl: -asah; "we did"; + prep. w/2ms suff: -im; "with you"; + prep: raq {lit. thin}; "less than"; + n/com/m/s/abs: tob; "good"; + waw consec. + v/Piel/IPF/1cpl w/2ms suff: shalach; "and sent you away"; + prep: bet + n/com/m/s/abs: shalom; "in peace"])

You are now the blessed of the LORD." (וְאַתָּה בְּרוּךְ יְהוָה) [pro/2ms: 'attah; "you yourself"; + adv: -attah; "now"; + v/qal/passive/ptc/m/s/constr: barak; "are being blessed of"; + proper n: yahweh; "the Lord"])

וַיַּעַשׂ לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ: ^{WTT} Genesis 26:30

^{NAS} Genesis 26:30 Then he made them a feast, and they ate and drank. (וַיַּעַשׂ לָהֶם מִשְׁתֶּה וַיֹּאכְלוּ וַיִּשְׁתּוּ) [waw consec. + v/qal/IPF/3ms: -asah; "and he made"; + prep. w/3mpl suff: lamed; "for them"; + n/com/m/s/abs: mishetteh; "a feast"; + waw consec. + v/qal/IPF/3mpl; 'akal; "and they ate"; + waw consec. + v/qal/IPF/3mpl: shatah; "and they drank"])

וַיִּשְׁכְּמוּ בִבְקָר וַיִּשְׁבְּעוּ אִישׁ לְאָחִיו וַיִּשְׁלַחֵם יִצְחָק וַיֵּלְכוּ מֵאֲתוֹ בְּשָׁלוֹם: ^{WTT} Genesis 26:31

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^{NAS} Genesis 26:31 **And in the morning they arose early and exchanged oaths;** (ב שכם ו) אֶת לְ אִישׁ שָׁבַע וּ בְּקֶרֶת הַ [waw consec. + v/Hiphil/IPF/3mpl: shakam; "and they arose early"; + prep: bet + d.a. + n/com/m/s/abs: boker; "in the morning"; + waw consec. + v/Niphal/IPF/3mpl: shaba-; "and swore"; + n/com/m/s/abs: 'ish + prep: lamed + n/com/m/s/constr. w/3ms suff: 'ach; "a man to his brother""])

then Isaac sent them away and they departed from him in peace. (וּ דָלַךְ וּ יֵצְאָק שְׁלַח ו) מִן אֵת מֶן [waw consec. + v/Piel/IPF/3ms w/3mpl suff: shalach; "and he sent them away"; + proper n: "Isaac"; + waw consec. + v/qal/IPF/3mpl: halak {lit. walk}; "and they departed"; + prep: min + prep. w/3ms suff: 'eth; "from with him"; + prep: bet + n/com/m/s/abs: shalom; "in peace""])

ANALYSIS VERSES 26 – 31:

1. Isaac's move to Beersheba (vs.23) and the events of vss.26-31 happened in a matter of a couple of days and in any event no longer than it took to complete the well started in vs.25 (cf.vs.32).
2. Isaac's orientation to faith-rest dismissing any fear of the Philistines quickly opens the doors for God to bless his desire for **peace**.
3. Out of the clear blue, "**Abimelech came to him from Gerar with his adviser Ahuzzath, and Phicol the commander of his army**/...halak 'el min gerar waw 'achuzuth mere-a waw phicol sar tsaba".
4. The distance from **Gerar** to Beersheba is less than 30 miles as the crow flies and could easily be reached walking in a day.
5. That **Abimelech** and company knew exactly where **Isaac** was suggests his movements were being watched and reported back to the king.
6. It appears that it was his arrival to Beersheba that prompted the king with the visit.
7. The peace scenario itself is similar as to location and initiation of the **peace** accord by the Philistine king with Abraham in Gen.21:22-32.
8. However, marked differences are noted with the first being the addition of one **Ahuzzath** being the king's **adviser/counselor** or confidant (close friend); (cf.21:22).
9. The name **Ahuzzath** means "to hold fast".
10. If any significance is given to his name in the position of an **adviser** is that he "held fast" to the traditions of the Abimelech's i.e., he was well informed as to their background and historical recordings.
11. That the king brings one of such relationship along as part of the envoy implies his presence as an arbitrator (go between) if necessary.
12. He would be informed as to the background of **Abimelech** and father as well as that recorded with respect to Abraham as the father of **Isaac**.
13. With this information he would be invaluable to facilitate any potential grievance between the two parties at hand (knows both sides of the story).

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14. We would not be far off to assume that **Ahuzzath** largely influenced the king's **peace** proposal.
15. As his personal **adviser** it would be his duty to let the king know if there might be any significance to **Isaac** now moving to Beersheba and re-excavating that particular well.
16. Recalling the historical archives **Ahuzzath** would remind the king of the legal treaty between his father and Abraham, their history together, and more specifically that the well at Beersheba was given to **Abraham** for posterity (cf.21:30-31).
17. In addition it would be safe to assume that Abraham's relationship with God (*God is with you in all that you do; 21:22*) and Abimelech's recognition and alliance in that regard was instrumental to the previous **covenant**.
18. This served as a wake-up call to **Abimelech** that a gross injustice had been committed against **Isaac** with his mistreatment and eminent domain of water rights.
19. An injustice unbecoming of his predecessor who negotiated a **peace** accord on behalf of the Philistine kingdom and their posterity.
20. **Abimelech** recognizes that he had taken a path that could ultimately ruin the advantage of an ally to the Philistines that his father had secured in the past.
21. An ally that had God on his side.
22. Instead he was creating a formidable enemy that neither he nor the kingdom needs (cf.vs.16).
23. Abimelech's predecessor recognized that for **peace** to exist, legal freedom and protection must be extended to Abraham as fitting for allies.
24. Recognizing this tactical error his mission is now to backtrack and try to save face by salvaging the relationship with **Isaac** bringing along a negotiator with a level head (not running on emotions) to help in support.
25. With this frame of reference (saving face and backtracking by **Abimelech**) we can shed some light on an awkward "defensive" approach in Abimelech's proposition to **Isaac** for **peace**.
26. In contrast to Isaac's previous fear (vs.24), his reception of the party is bold and aggressive, "**Why have you come to me, since you hate me, and have sent me away from you?**/meddu-a bo' 'el 'attah sana' 'eth waw shalack min 'eth" (vs.27).
27. Having seen only the passive side of **Isaac** to date, this type of reaction would be unexpected.
28. This would lend further reasoning that the decision by **Abimelech** and company to seek **peace** might indeed be prudent.
29. Isaac's question is rhetorical and blatantly addresses their mental attitude sin of hatred towards him and overt sin of animosity/hostility by running him out of town.
30. This reveals that he saw through the ploy of the emanate domain cover-up (water rights claim vss.20-21).
31. Whereas turning the other cheek is apropos in some situations, standing up showing courage is appropriate in others.
32. Often bullies will pursue aggression when they think their victims are weak; often they will pull in their horns when they recognize their mistake that passiveness is always weakness.
33. **Abimelech** wisely sidesteps Isaac's complaint recognizing continued reflection on old wounds would only prolong a goal for **peace** and could potentially derail the accord.
34. He simply opens with "**We see plainly that the Lord has been with you**/ra'ah ra'ah kiy hayah Yahweh -im" (vs.28).
35. His statement is as close as he will come to an apology without a direct admittance.
36. Yet, it speaks volumes.

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37. It is similar to his predecessors recognition regarding Abraham, but not exact (cf.21:22).
38. The similarity ties the two events together as instrumental to the purpose of **peace** (**Isaac** being at Beersheba and **Ahuzzath** advising on its historical significance).
39. It is recognition in other words for Isaac's relationship to both Abraham and God as foundational to the change of heart by the king and company.
40. The NAS "**we see plainly**" is literally in the Hebrew "*seeing we have seen*".
41. It reflects a present insight based on past knowledge as a result of Ahuzzath's counsel.
42. It is an inference that they now recognize that Isaac's prosperity was a result of God's blessing, just as with his father Abraham, and therefore divinely ordained.
43. They recognized the harassment pursued was indirectly challenging the Supreme being.
44. It is a disguised yet honest admission of guilt for the insightful.
45. Their admission of having made this mistake is insinuated in the phrase "**so we said**/waw 'amar" highlighting previous counsel as impetus for the **peace** proposal.
46. The feminine suffix in the phrase "**with you**" is an indirect reference that they consider Isaac's soul equal with his father Abraham's as the link for Yahweh's relationship with both.
47. The continued admission of error is further insinuated in the opening clause of the proposal itself, "**Let there now be an oath between us, even between you and us, and let us make a covenant with you**/hayah na' 'alah bayin bayin waw bayin waw karath berith –im".
48. There is no "*even*" in the Hebrew and it literally says there is to be **an oath between us** (king and company), **between you and between us** (king and company and **Isaac**).
49. The first reference is another indirect reference that the king recognizes his potential transgression towards God and a promise indirectly to him to not further any hostility.
50. The promise to God is embedded in the actual **peace** accord **between** the Philistines and **Isaac (between us and between you)**.
51. That which makes the king's promise valid is in the legal **covenant** he will make with **Isaac**.
52. The intent behind the proposal is then stated in vs.29a, "**that you will do us no harm, just as we have not touched you**/'im –asah –im ra-ah kaph 'asher lo' naga-".
53. It is physical **harm** in view as the phrase "**have not touched you**" makes clear.
54. This validates our presupposition that it is the concept of having a formable enemy (with God on his side) living close to him that brought the king to his senses and primary reason for diplomacy.
55. The declaration of having **not touched/struck Isaac** is completely true via the law set by the king that the penalty was death otherwise (cf.vs.11).
56. The Vs.29b is generally taken as an outright lie by interpreters, "**and have done to you nothing less than good, and have sent you away in peace**/waw kaph 'asher –asah –im raq tob waw shalach bet shalom".
57. It must be understood in the light of the immediate context.
58. In the area of physical assault and **harm**, the king remains innocent/**good**.
59. The declaration of having **sent Isaac away in peace** is a matter of perspective.
60. In the king's eyes, he could have sent his army after **Isaac** having support of the Philistines, but rather he refrained allowing his departure be intact without real **harm**.
61. While personal animosity existed, it never developed into open warfare.
62. Things could have been worse.
63. It is a subtle appeal to **Isaac** to now look at the command for his departure being more of a request than an order made from animosity (cf.vs.16).

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64. The king is hoping to spark in **Isaac** compassion that with all things considered in his tenure with them that not all were perfect, including himself (operation wife/sister).
65. The final admission, “**You are now the blessed of the Lord**/'attah –attah barak yahweh” is a reaffirmation that the king sees clearly now that God is truly behind **Isaac** with the adverb “**now**” looking to their presence at Beersheba as the fuel that ignited the accord.
66. The king’s words were all that **Isaac** needed to hear coupled with his own desire for **peace between** them and so they celebrated, “**Then he made them a feast, and they ate and drank**/waw –asah lamed mishetteh waw ‘akal waw shatah” (vs.30).
67. What better way to witness his real purpose of passiveness reflecting a desire for harmony between them than to serve them in the way of fellowship with good food and drink.
68. They first “buried the hatchet” and then “**in the morning they arose early and exchanged oaths**/shakam bet ha boker waw shaba- ‘ish lamed ‘ach” (vs.31).
69. With formalities out of the way, “**then Isaac sent them away and they departed from him in peace**/waw shalack yitsechaq waw halak min ‘eth bet shalom”.
70. In this send off, **peace** was realized in its fullest sense having as its motivation forgiveness and desire to get along.
71. It is in contrast to the king sending **Isaac away**.
72. **Abimelech** shows again the character that reigned with the earlier Philistine kings.
73. While there is no direct indication that he made reversion recovery as a believer or by becoming a believer, he was ultimately a wise and a good king for his people.
74. Whether he recognized it doctrinally or not, he avoided falling on the cursing side of the Covenant. Cf.Gen.12:3
75. He at the least saw the evidence of God’s hands in the matter sufficient to repent his STA hostility allowing for a future for his kingdom. Cp.Mat.11:23; Luk.10:13

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2. Jos.19:2 speaks of **Beersheba** *and/or* **Sheba** as part of the inheritance for the tribe of Simeon with the translation “*and/or*” of the connective *waw* open for interpretation i.e., 2 wells or the same well named in two ways.
3. Those holding to 2 wells note the difference of the shortened **name** given by Isaac (simply “**Shiba**/sheba”) contrasted to **Beersheba**.
4. Further, a different verb is used for digging the present well in vs.25 (*karah*); yet the more common word “**dug**/chapar” is now used in vs.32 (cf. use 21:30; 26:15,18,19,21,22).
5. It is noted that there are two principal wells today in **Beersheba** along with five smaller ones used as leverage to the two wells position.
6. However, the biblical **Beersheba** is located at *Tell es Seba*’ some 2 ½ miles to the east of modern **Beersheba** and there is no positive proof as to dating the wells otherwise.
7. Archaeologists also believe that more wells will be found upon further excavations.
8. **Beersheba** is known for its availability of water which flows from the Hebron hills and stored underground in vast quantities.
9. While the 7 wells that presently exist may lend credence to the 3rd proposition along with the name **Sheba** taken as meaning “*seven*”, for reasons stated and based on etymological grounds for the term for “*oath*”, the theory is suspect.
10. If 7 wells had been meant by Abraham, grammarians state the numeral should in that case be first.
11. Further the text does not support 7 wells dug by Isaac.
12. If the interpreter literally interprets the text concerning the wells in association with Isaac, the well he names **Shiba** is one and the same as **Beersheba**:
 - A. Gen.26:15, “*Now all (Heb. kol) the wells which his father’s servants had dug in the days of Abraham his father, the Philistines stopped up by filling them with earth*”.
 - B. Gen.26:18, “*Then Isaac dug again the wells of water which had been dug in the days of his father Abraham, for the Philistines had stopped them up after the death of Abraham; and he gave them the same names which his father had given them*”.
13. “**On the same day**/bet ha yom ha hu” that Abimelech and company departed (vs.31), “**Isaac’s servants came in**/waw bo’ –ebed yitschaq” and gave him good news on their excavation, “**We have found water**/matsa’ mayim”.
14. The finding of **water** is truly significant at this particular location.
15. It strongly suggests being vindicating by God on the very spot that his father established the initial peace accord with the Philistines.
16. It’s no stretch to see the symbolism of **water** paralleling the doctrine Isaac sought for and applied to which God blessed him with his own covenant of peace with the Philistines.
17. Isaac applied non-aggressively and ultimately faith-rested; the ultimate result was that and he and Abimelech cut a covenant; Isaac found what he was doctrinally looking for i.e., peace.
18. He then memorializes the event by rechristening the well with its proper **name** in remembrance of his father and “**he called it Shibah**/qara’ ‘eth sheba-“.
19. That it was a “**well**/be’er” is understood and it is not necessary to restate its descriptive properties as a **well** to retain the literal interpretation of the text in Isaac’s renaming the wells (vs.18c).
20. Simply calling the **well** in a condensed fashion follows the previous pattern of naming the wells of Esek, Sitnah and Rehoboth without prefixing the noun “**well**/be’er”.
21. The shortening of the **name** again suggests intended symbolism.

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22. Isaac refrains from the aspect of the **name** that points to the **water** they **found** and simply acknowledges the oath of peace made that morning “**Shiba/oath**”.
23. His naming is designed to recognize the reality of the peace accord i.e., it was not a spiritual peace based on +V to doctrine (**water**), but was a political peace based on astute observation of divine intervention (vs.28, “*We see plainly that the Lord has been with you; so we said...*”; vs.29, “*You are now blessed of the Lord*”).
24. While Abimelech and company had the makings of God fearers (intellectual honesty), any evidence of other doctrinal reconciliation is absent, a virtue present in the oath between Abraham and Abimelech Sr. (cp.21:23 “*...swear to me here by God...*”).
25. While the peace accords between father and son are similar, the stark contrast is the first included doctrinal reconciliation/harmony i.e., “**Beersheba**”, with the second being strictly political i.e., “**Shiba**”.
26. The author further suggests that it is indeed the same well **dug** by Abraham as it parallels the original **name of the city**/shem ha -iy’r” that arose on this spot, “**Beersheba**”.
27. It was a town Moses’ readers would be familiar with even in their time per the phrase “**to this day**/-ad ha yom ha zeh”.
28. While the exact location today may differ from the time of the patriarchs, **Beersheba** has remained identified as such throughout history in spite of its destruction and rebuildings many times over the centuries.
29. It is often referred to as the “Capital of the Negev”.
30. It is the center of the 4th most populous metropolitan area in Israel and the 8th most populous city in Israel with a population of ~205k+.
31. As previously noted, the area was originally allotted to Simeon (Jos.19:2).
32. Geographically it marked the southern limit of Judah to the south (politically, not geographically cp.Gen.15:18; “river of Egypt”) with Dan describing the northern limits (2Sam.17:11; 1Chr.21:2; 2Chr.30:5).
33. The modern history of **Beersheba** began at the start of the 20th century when a permanent settlement was established by the Ottoman Turks.
34. It was envisioned as part of the Arab state in the United Nations Partition Plan for Palestine.
35. The Egyptian army amassed its forces militarily in **Beersheba** but was conquered by the Israel Defense Forces in the Battle of Beersheba in October, 1948.
36. It is an ethnic melting pot of regathered Jews (Saphardi Jews, Mizrahi Jews, Cochin Jews, Ethiopian Jews, Russian Jews, etc.).
37. The Soviet immigrants have made the game of chess a major sport in **Beersheba** that is now Israel’s national chess center with more chess grandmasters per capita than any other city in the world.
38. It has as its foundation of longevity and extant identification the positive volition of the Jewish patriarchs in memoriam of God providing ultimate peace with her surrounding neighbors both spiritually and politically.

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THE BEGINNING OF ESAU'S WIVES

EXEGESIS VERSES 34 – 35:

וַיְהִי עֵשָׂו בֶּן־אַרְבָּעִים שָׁנָה וַיִּקַּח אִשָּׁה
אֶת־יְהוּדִית בַּת־בְּעֻרִי הַחִתִּי וְאֶת־בְּשֵׁמֶת בַּת־אֵילֹן הַחִתִּי:

^{NAS} Genesis 26:34 And when Esau was forty years old he married Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite; (בֶּן עֵשָׂו הָיָה 40) בַּת בְּשֵׁמֶת אִתּוֹ וְחַתָּן הָיָה בְּעֻרִי בַת יְהוּדִית אִתּוֹ לָקַח וְשָׁנָה אַרְבָּעִים אֵילֹן חַתָּן הָיָה [waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + proper n: "Esau"; + n/com/m/s/constr: ben; "a son of"; + adj/b/pl/abs: 'arebba-iyim; "forty"; + n/com/f/s/abs: shanah; "years"; + waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + n/com/f/s/abs: 'ishshah; "a wife"; + sign of d.o. + proper n: yehudiyth; "Judith"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: be'eri; "Beeri"; + d.a. + proper n: "the Hittite"; + waw conj. + sign of d.o. + proper n: besemath; "and Basemath"; + n/com/f/s/constr: bath; "the daughter of"; + proper n: 'eylon; "Elon"; + d.a. + proper n: "the Hittite"])

וַתְּהִיֵּן מָרַת רוּחַ לְיִצְחָק וּלְרֵבְקָה: 5

^{NAS} Genesis 26:35 and they brought grief to Isaac and Rebekah. (ל רוּחַ מָרָה הָיָה 5) [waw consec. + v/qal/IPF/3fpl: hayah; "and they became"; + n/com/f/s/constr: morah {lit.bitter}; "bitterness of"; + n/com/b/s/abs: ruach; "spirit"; + prep: lamed proper n: "to Isaac"; + waw conj. + prep: lamed + proper n: "and to Rebekah"; end of para. samek])

ANALYSIS VERSES 34 – 35:

1. At first glance, vss.34-35 appear estranged in the closing context of chapter 26.
2. However, following the authors style of writing introducing the events of the peace accord between Isaac and Abimelech, the purpose of the verses becomes apparent.
3. Just as the digging of the well mentioned in vs.25 was a prelude to establishing an external relationship of peace between the parties, so the introduction of Esau's wives is a prelude to the kind of relationship that otherwise existed internally, in the household of Isaac.
4. Vss.34-35 paint a distinct contrast to the peace that had recently been formed otherwise.
5. They prepare the reader for the climactic scene recorded in chapter 27 impregnated with strife, deceit, lies and scheming among the patriarch's family.
6. The opening prelude introducing Esau's wives exemplifies conflict in place of peace as a result of -V and unwillingness to separate and orientate to BD by +V otherwise.

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7. Separation by **Isaac** (cf.vs.22a) and Abimelech choosing to align with Isaac's role in the POG (*the Lord has been with you...you are blessed of the Lord*; vss.28,29) was key to the non-aggressive pact of peace between them politically (between nations).
8. So are the principles true spiritually (individually): Separation by +V until -V is willing to align with the standards of BD held by +V.
9. God in turn will intervene on behalf of both parties to establish peace between them.
10. At age "**forty**/'arebba-iyim", **Esau** marries two wives.
11. This chronologically advances the narrative to when Isaac was **100 years old** in 1746 BC (cf.25:26).
12. **Esau** was the same age as Isaac when he married (cf.25:20).
13. But his marriage is distinctly different.
14. What he did was in total defiance of his parent's stand for doctrine.
15. He married outside his spiritually based culture opting for foreign pagan wives of **Hittite** descent.
16. He married them just because he could.
17. This complements his unworthiness to hold the birthright blessings that he previously sold for a bowl of bean soup.
18. Negative maladjusted types tend to pursue negative maladjusted types.
19. Like the birthright, the values taught him by example and deed were cast aside.
20. His complete disdain for the laws held dear by Abraham and his father Isaac is exemplified in his willful disregard of the marriage norms of his family.
21. The **Hittites** were a sect of Canaanites that Abraham considered off-limits in perpetuating the line of Messiah and representing the Covenant heritage for maximum blessing (24:3).
22. Their profile includes:
 - A. They were descendants from Ham through Heth. Gen.10:15; 23:3,10
 - B. They are often listed among the groups of the Canaanite region. Exo.3:8,17; 13:5; 33:2; et al.
 - C. They were prominent in the area of Hebron during the life of Abraham. Gen.23
 - D. They were for the most part unbelievers that were engaged in idolatry.
 - E. God revealed that He was definitely against them and would eventually drive them from the land. Exo.33:2
 - F. The Jews were told to completely annihilate them at the time of the conquest. Deu.20:17
23. That **Esau** married into this tribe shows with whom he associated.
24. It pictures him as a cosmic fornicator, a spiritual adulterer that had no regard for the doctrine of his parents (cp.Jam.4:4).
25. He practiced polygamy (cf.28:9) and did so out of rebellion and spite towards his father's wishes (cf.28:6-8).
26. The first wife listed was named **Judith** which name is only used here in the OT.
27. In later texts the name means a female Judean ("Jewess").
28. She was **the daughter of Beeri**, a name from which we have the word "*well/be'er*".
29. The prophet Hosea's father was name **Beeri**. Hos.1:1
30. The name symbolically ties our verses back with the preceding context revolving around wells.
31. The second wife, "**Basemath**" means balsam, sweet smell.
32. She was one of Ishmael's daughters. Gen.36:3

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33. She had a sister named Adah. Gen.36:2
34. Solomon had a daughter named **Basemath**. 1Kgs.4:15
35. Her father's name was **Elon** that means oak/terebinth or strong.
36. The bottom line characterizing these two wives is "**they brought grief to Isaac and Rebekah**/hayah morah ruach lamed yitseqach waw lamed ribeqah".
37. The NAS "**grief**" is literally in the Hebrew "**bitterness of spirit**".
38. The word **grief** has nuances of rebellion (Num.20:10; Neh.9:26; et al), strife (Num.27:14) and disobedience (1Kgs.13:26).
39. The waters of Marah in Exo.15:23 derives its name from this word and literally denotes that which is unacceptable to taste and relief of thirst.
40. That it is "**of spirit**" reflects internal discord within **Isaac and Rebekah**.
41. The idea is the wives drummed up contention within the household.
42. How the two women brought about such vexation/aggravation is not stated.
43. This intentionally to focus in solely on the impact the dissension had on husband and wife.
44. The contention spills over and discord is further sown between Esau's father and mother.
45. Discord already existed in the parent's preference towards their two sons, **Isaac to Esau, Rebekah** towards Jacob (cf.25:28).
46. As later text makes clear, **Isaac** is not deterred in his determination to give **Esau** the birthright in spite of this overt rebellion of this son.
47. In fact, not until **Rebekah** confronts **Isaac** to not allow Jacob to marry a reversionist does **Isaac** finally make application (cp.Gen.27:46; 28:1).
48. **Isaac** was the authority in the house and his failure to separate from **Esau** with his rebellious nature created further **grief** between him and **Rebekah**.
49. He allowed -V to coexist and it drove the wedge of dissension between him and his wife to **bitterness of** souls obviously affecting their own relationship together.
50. The extent resentment was nurtured in this grievous situation will be manifested in Rebekah's rebellious plot against her authority with Jacob in the next chapter.
51. *Review the Doctrine of Peace.*