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## **Genesis 26**

(2019)

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Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## Genesis 26.

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### Topics.

- The LORD tells Isaac not to go down to Egypt, but dwell in Gerar.
- The LORD confirms the promise He made to Abraham to Isaac.
- Fearing the men of Gerar would kill him, Isaac says Rebekah is his sister.
- The LORD blessed Isaac and he reaped a hundredfold and became rich.
- The Philistines had filled wells with earth that Abraham Isaac's father dug.
- Isaac digs two wells and herdsmen quarrel with his herdsmen.
- Isaac digs the third well that the herdsmen did not quarrel over.
- Isaac builds an altar and digs a well in Beer-sheba.
- Abimelech makes a covenant of peace that Isaac would do him no harm.
- Isaac's servants dig a fourth well and names it Shibah.
- Esau took Judith and Basemath daughters of the Hittites to be his wife.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

**The previous chapter:** in chapter twenty-five the focus was upon Abraham taking Keturah for his wife; Abraham giving all he had to Isaac and sending Keturah's son's to the east country; Isaac and Ishmael burying Abraham in the cave of Machpelah; the generations of the twelve princes of Ishmael; Ishmael dying; the generations of Isaac and Rebekah; the birth of Esau and Jacob. The chapter ended with Esau selling his birthright to Jacob.

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### GENESIS 26:1-2

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#### **The LORD tells Isaac Not to Go Down to Egypt, but Dwell in Gerar.**

- **Genesis 26:1-2:** Now there was a famine in the land, besides the former famine that was in the days of Abraham. And Isaac went to Gerar to Abimelech king of the Philistines.  
<sup>2</sup>And the LORD appeared to him and said, "Do not go down to Egypt; dwell in the land of which I shall tell you.

**Gerar:** comes from the Hebrew word (*G<sup>e</sup>rar*) it means, a rolling country and was probably a commercial Philistine town in the land of Canaan that that traded with Egypt.

**Now there was a famine in the land:** (v1) refers to the land of Canaan, the words, "besides the famine that was in Abraham's time," refers to the famine spoken of in (Gen. 12:10) which was about one hundred years prior to this famine. Isaac went to Abimelech the king of the Philistines in Gerar where his father Abraham had dwelt before he was born (Gen. 20:1), which means that the present king of Gerar cannot to be the same Abimelech that was king of Gerar in Abraham's time. However, it is very likely that this Abimelech was the son of the previous king, and that the name Abimelech was a common name to the kings of Gerar or the Philistines at that time, as Pharaoh was to the kings of Egypt. This idea is

supported by the fact the word Abimelech comes from the Hebrew word (*'Abimelek*) which means father of the king and the Hebrew word (*melek*) means a king especially a king, royal. It was the name of two Philistine kings and of two Israelites. The pressure of the famine in Canaan forced Isaac with his family and flocks to migrate firstly to Gerar in the land of the Philistines where his needs during the famine would be supplied. For some reason it appears Isaac later intended to go to the land of Egypt, but the LORD told him to remain in the land of Canaan.

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## GENESIS 26:3-5

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### The LORD Confirms the Promise He Made to Abraham to Isaac.

- **Genesis 26:3-5:** Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. <sup>4</sup>I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, <sup>5</sup>because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."

After telling Isaac to remain in the land of Canaan God gives him assurance that he will be established in the inheritance of the following promise He made to Abraham his father:

- I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. (Gen. 12:2).
- I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed. (Gen. 12:3).
- I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. (Gen. 13:16).
- All the land that you see I will give to you and to your offspring forever. (Gen. 13:15).
- I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God. (Gen. 17:8).

After Abraham offered up Isaac God said:

- Because you have done this and have not withheld your son, your only son, <sup>17</sup>I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies <sup>18</sup>and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice." (Gen. 22:16-18).

This promise crowns all other promises because it points forward to the promised Messiah, in whom all the promises are fulfilled. Abraham was called to leave the place of his birth and his kindred and all his past earthly joys, but the LORD promises He would make up the loss to him. The blessing to Abraham was not just that he himself would be blessed, but that he would be a great blessing to others. This covenant with Abraham is still valid today it is as effective and trustworthy as the day the LORD spoke it to Abraham and it is guaranteed to all who dwell on earth who repent before the LORD and believe in the promised seed of Abraham Israel's Messiah, the Lord Jesus Christ and Saviour of the world.

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## GENESIS 26:6-7

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### Fearing Men would Kill Him, Isaac says Rebekah is His Sister.

- **Genesis 26:6-7:** So Isaac settled in Gerar. <sup>7</sup>When the men of the place asked him about his wife, he said, "She is my sister," for he feared to say, "My wife," thinking, "lest the men of the place should kill me because of Rebekah," because she was attractive in appearance.

To our mind there appears to be nothing that can be said that would excuse Isaac of deceiving the men of Gerar by telling them that Rebekah was his sister to protect himself, since it means that any of these Philistine men would have considered it fair game to take her for themselves, especially when we are told that they were struck with her attractive appearance, because she was fair to look upon. (Gen. 24:15-16) (Gen. 26:7). However, it has to be kept in mind that both Abraham and Isaac lived in the times of Gentile kings who favoured beautiful women and had harems full of them. Because their laws forbid them from taking married women, they would have the husbands killed and take the women as widows.

Abraham and Isaac both had beautiful wives and were afraid of being murdered. By claiming to be relatives they could at least remain alive to hopefully return (with an army) and rescue their captured wives. The following verses show us that Abraham Isaac's father did exactly the same thing with Sarah around a hundred years earlier. When Abimelech asked him, "Why he said Sarah was his sister?" He said to him:

- I did it because I thought, there is no fear of God at all in this place, and they will kill me because of my wife. <sup>12</sup>Besides, she is indeed my sister, the daughter of my father though not the daughter of my mother, and she became my wife. <sup>13</sup>And when God caused me to wander from my father's house, I said to her, "This is the kindness you must do me: at every place to which we come, say of me, He is my brother." (Gen. 20:10-13).

It seems that this type of agreement between a husband and his wife was a common practice with married people if the husband's life was in danger. Perhaps they reasoned, if the men are that hostile, better that they take her and her husband lives, than kill her husband and take her anyway, at least while he is alive, he has a chance of rescuing her.

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## GENESIS 26:8-11

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### King Abimelech realizes Rebekah was Isaac's Wife.

- **Genesis 26:8-11:** When he had been there a long time, Abimelech king of the Philistines looked out of a window and saw Isaac laughing with Rebekah his wife (sporting with Rebekah his wife in KJV). <sup>9</sup>So Abimelech called Isaac and said, "Behold, she is your wife. How then could you say, 'She is my sister'?" Isaac said to him, "Because I thought, 'Lest I die because of her.'" <sup>10</sup>Abimelech said, "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." <sup>11</sup>So Abimelech warned all the people, saying, "Whoever touches this man or his wife shall surely be put to death."

Both king Abimelech during Abraham's days and king Abimelech here in Isaac's days did the right thing toward Abraham and Isaac and before God, clearly showing that neither Abraham or Isaac had anything to fear and that they should have been honest and trusted God to protect them rather than act from fear and bring dishonour upon themselves, their wives, their faith and their God.

**Abimelech saw Isaac laughing with Rebekah his wife:** (v8) (sporting with Rebekah his wife in KJV), the word sporting comes from the Hebrew word (*tsachaq*) it means to laugh outright (in merriment or scorn) and by implication to sport in the sense of making a mockery of others. In the context of this verse it would carry the idea of Isaac and Rebekah laughing together in some affectionate way that clearly indicates to Abimelech that they are man and wife and not brother and sister. Abimelech, utterly stunned, tells Isaac that because of his lie one of his people may have laid with his wife and by doing so brought great guilt upon their nation. He then warns his men that should they harm Isaac and his wife in any way they would be put to death. This not only shows how sacred Abimelech considered marriage was and shows the good ethics and integrity of his heart, but also shows that Isaac and Rebekah had nothing to fear.

**NOTE:** neither Abraham nor Isaac totally lied since they were both related to their wives. Sarah was Abraham's half-sister (they had different mothers) and Rebekah was Isaac's niece, the granddaughter of his uncle Nahor, however though it may not be a complete lie, it was a complete deception which is as much an abomination before God as is a lie.

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## GENESIS 26:12-14

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### The LORD Blessed Isaac and He Reaped a Hundredfold.

- **Genesis 26:12-14:** And Isaac sowed in that land and reaped in the same year a hundredfold. The LORD blessed him,<sup>13</sup> and the man became rich, and gained more and more until he became very wealthy. <sup>14</sup>He had possessions of flocks and herds and many servants, so that the Philistines envied him.

After Isaac had explained to Abimelech why he lied and Abimelech had commanded his men not to hurt or harm Isaac and Rebekah in any way, Isaac remains in the area for a year or so and during that time he farmed the land and God blessed him a hundred-fold. In Scripture increase was commonly measured from thirty-fold, sixty-fold and a hundred-fold. A hundred-fold was very rare for any farmer which means that Isaac's wealth (mostly made up of possessions, flocks, herds and servants), by far superseded that of the Philistines and because of this the Philistines in Gerar became extremely envious of his prosperity,

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## GENESIS 26:15-18

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### The Philistines had Filled Wells that Abraham Dug with Earth.

- **Genesis 26:15-18:** (Now the Philistines had stopped and filled with earth all the wells that his father's servants had dug in the days of Abraham his father.) <sup>16</sup>And Abimelech said to Isaac, "Go away from us, for you are much mightier than we." <sup>17</sup>So Isaac departed from there and encamped in the valley of Gerar and settled there. <sup>18</sup>And Isaac dug again the wells of water that had been dug in the days of Abraham his father, which the Philistines had stopped after the death of Abraham. And he gave them the names that his father had given them.

The digging of a well had great importance in dry places where water was precious; it was common practise that those who dug the well had ownership of the well. Wells were built of stone or clay bricks they could range from five feet (about 1½m) in diameter to twelve and a half feet (about 3½m) in diameter. The depth would go as far as needed to reach a spring water at the bottom and ropes and buckets would be used for drawing the water up. On some wells stone troughs would surround the base of the well and be filled with water for cattle to drink from. Wells of water were scarce and extremely valuable in eastern countries, on account of the long absence of rain.

To prevent disputes in future those who dug them during these early ancient times took great care to have it known to those surrounding it that they had dug it. The digging of a well often gave a certain title or name to the adjacent fields. Wells were a local place that people would come out to draw water for domestic use and for livestock to drink and therefore, they became a gathering centre of the local inhabitants. The Philistines being jealous of Isaac's prosperity and perhaps afraid that he would go from being a sojourner in the land to a permanent settler and acquire legal rights to the property caused him much discord, strife and contention and because of this king Abimelech advised him to depart from the land. Isaac though suffering loss peaceably retreats from Gerar and its suburbs, and travels with his livestock to the valley of Gerar some distance from the city of Gerar and there sets up his camp. It is almost certain Isaac had hoped that he was far enough from the city for the

enmity to cease which it did for a short period of time, but did not last. Isaac settles in the valley of Gerar where his father Abraham had dug wells, but after Abraham's death the Philistines had filled them with earth. Isaac had his servants remove the earth and again the wells filled with water.

**Isaac gave the wells the names that his father had given them:**  
(v18) Isaac named four wells.

1. The first well he named Esek, meaning, "contention" because after he dug it, the herdsmen of Gerar came out and contended with his shepherds. They said, "The water is ours!" (Gen. 26:19-20).
2. The second well he named Sitnah meaning opposition and accusation because of a dispute with the same herdsmen. (Gen. 26:21).
3. The third well he named Rehoboth meaning the LORD has made room for us in the broad and wide-open spaces, because he had finally escaped the Philistines (Gen. 26:22).
4. The fourth well he named Shibah (Shebah in KJV) (same as Beersheba meaning well of the oath (Gen. 26:33).

In these verses it appears that Isaac named these four wells without any thought as to what they had been called in his father's Abraham day, but (Gen. 26:18) says, "Isaac gave them the same names which his father Abraham had given them." This becomes clearer when we look at the story concerning the fourth well of Shibah (Beersheba). When Isaac camped at Beersheba (meaning well of the oath), he made a covenant with Abimelech the Philistine King (Gen. 26:31) and on this very same day Isaac's servants told him they had found a spring of water in the well they had dug (Gen. 26:32), so Isaac named the well Shibah (Shebah in KJV), therefore the name of the city is Beersheba (Gen. 26:33). This is the very same name Abraham had given the well a generation earlier when he made a covenant with the Abimelech and Phicol of his generation. (Genesis 21:22-32). No doubt Isaac named these wells after the names that his father Abraham had called them out of respect to his father and to preserve the memory of his name as well as to make his title and rightful claim to them clearer to the surrounding people.

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## GENESIS 26:19-20

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### **Isaac Digs the First well and Herdsmen Quarrel.**

- **Genesis 26:19-20:** But when Isaac's servants dug in the valley and found there a well of spring water, <sup>20</sup>the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they contended with him.

This is the first altar mentioned in Scripture that Isaac built. Sadly Isaac's peace did not last for very long, he now faces the contention of the herdsmen who are also jealous that he has cleared out the well that the Philistines had filled with earth and now has fresh spring water. The herdsmen of Gerar aggressively quarrel and strive with Isaac claiming that the springwater in the well is their property. Even though Isaac had a right to this well by the old covenant between his father Abraham and king Abimelech, yet when his claim to ownership was resisted he abandoned the well, but as a sign of his displeasure called it Esek, meaning contention.

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## GENESIS 26:21

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### **Isaac Digs a Second Well and Herdsmen Quarrel.**

- **Genesis 26:21:** Then they dug another well, and they quarreled over that also, so he called its name Sitnah.

Wearied with the strife, Isaac withdraws again and moves further away from the Philistines border hoping to cut off all discord and stop the disputes and controversy and find peace, which he did, but again only for a short time. He digs another well which again fills with fresh spring water and again the herdsmen in the area strive with him and so he again yields to their aggression and moves again. This time he gives the well the name Sitnah which carries the idea of opposition and accusation.

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## GENESIS 26:22

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### **Isaac Digs the Third Well that the Herdsmen did Not Quarrel Over.**

- **Genesis 26:22:** And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, saying, "For now the LORD has made room for us, and we shall be fruitful in the land."

Ponder for a moment the patience of Isaac, he has dug two successful wells and because of the strife the surrounding herdsmen caused him he peacefully moves to another location and begins again.

**We can learn from this principal:** should there be contention and strife amongst a congregation because some are faithful to the head of the church, but another section wants to change the tradition of the church in some way, they are better to peacefully leave and begin their own ministry, rather than continually sow discord, strife and contention amongst the assembly. Isaac again submits to the herdsmen aggression and moves to another location, this time far enough away from the Philistine border that they no longer could lay any claim to what Isaac did and therefore left him alone.

**Rehoboth:** Isaac digs a third well and names it Rehoboth which carries the following idea:

- For now, the LORD has made room for us in the broad and wide-open spaces

It means that LORD has made room in the land for Isaac and his family, his herds and flocks and freed them all from the difficulties of the herdsmen of Gerar and the strife and contentions that they had previously caused them. The naming of wells by Abraham and the future inherited rights of his family to them and the change of the names by the Philistines to obliterate the signs and evidence of their original origin. The restoration of the names by Isaac, and the ongoing strife and contention between neighbouring shepherds to claim the possession of the water for themselves are common circumstances that often occur even today amongst Arabs and natives in similar regions.

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## GENESIS 26:23-24

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### **The LORD at Beer-sheba tells Isaac He Will Multiply His Offspring.**

- **Genesis 26:23-24:** From there he went up to Beer-sheba. <sup>24</sup>And the LORD appeared to him the same night and said, "I am the God of Abraham your father. Fear not, for I am with you and will bless you and multiply your offspring for my servant Abraham's sake."

**Beer-sheba:** comes from the Hebrew word (*B<sup>e</sup>er Sheba`*) it literally means well of an oath. The first word, "Beer" comes from the Hebrew word (*b<sup>e</sup>er*) it literally means a pit, especially a well. The second word "Sheba" comes from the Hebrew word (*sheba`*), it is a primitive cardinal number; seven (as the sacred full one). Beer-sheba is between the Mediterranean Sea and the Salt Sea. It is the most southerly town in the kingdom of Judah. The expression from Dan to Beersheba is employed to designate the northern and southern extremities of the nations of Israel.

It was at Beersheba that King Abimelech accepted the truth that Abraham had dug the well in Beersheba and afterward they made a covenant to deal kindly with each other. Here Abraham planted a tamarisk tree and called on the name of the LORD, the Everlasting God. (Gen. 21:22-33) and after he had offered up Isaac he went and lived in Beersheba. (Gen. 22:15-19)

**The same night:** (v23) the very night Isaac arrives the LORD appears to him in a vision reminding him of the relationship in which his father stood before God by telling him the following three things:

1. That He is the God of Abraham his father.
2. That he should not to fear for He is with Him.
3. That He will bless and multiply his offspring for His servant Abraham's sake, meaning because He said to Abraham:
  - I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. (Gen. 12:2).
  - In you all the families of the earth shall be blessed. (Gen. 12:3).
  - I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. (Gen. 13:16).
  - I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God. (Gen. 17:8).
  - I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, <sup>18</sup>and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice. (Gen. 22:16-18).

God promised Abraham that his descendants would become a great nation; all the families of the earth would be blessed in Abraham; Abraham and his offspring would inherit the land of Israel (Canaan) forever and that the whole world will be blessed through Abraham and his offspring.

**Ponder for a moment:** Jesus Christ is the greatest blessing that has ever walked upon the earth and the greatest blessing that the world will ever know and he came through the bloodline of Abraham and his descendants. It is only through his offspring that we have the Bible, the Saviour, and the Gospel. Abrahams' descendants are the foundation upon which the Christian church has sprung up from. With this in mind, consider the struggles, backsliding, the gross wickedness, troubles and hardships that biblical history records of Abrahams' offspring and yet the sovereign and eternal plan God purposed in His eternal mind before time began is being accomplished. This shines a spotlight upon the truth that it matters not what kings, governments, nations, individual do nothing will prevent God's eternal plan for His Son, His people and His Kingdom coming to pass. All of these promises can be claimed by faithful Jews and Gentiles who have faith in Christ the true offspring of Abraham. Through Christ, God is at this present moment inviting children of Adam to forsake the ways of the world and enter into his spiritual Kingdom. God will not only make those who accept this invitation a great nation, but will also make them the head of all nations of the world when His Son returns in glory as King of kings and Lord of lords. Their name will be great amongst the inhabitants of the earth and all families of the earth will be blessed by their rule of compassion, fairness and justice (in contrast to self-exaltation, fame and pride) over the nations with Christ as their head and their King. Added to this blessing those who take up God's invitation will inherit an immortal body, eternal life and everlasting happiness, while the wicked and those who rebel against him and his government will be condemned.

For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

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## GENESIS 26:25

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### **Isaac Built an Altar and Digs a Well in Beer-sheba.**

- **Genesis 26:25:** So, he built an altar there (in Beer-sheba) (v23) and called upon the name of the LORD and pitched his tent there. And there Isaac's servants dug a well.

It is interesting to notice that the building of an altar is mentioned before the pitching of Isaac's tent in Beer-sheba. This shows that in all Isaac did he put the LORD first. Building and altar signifies that the LORD is the supreme King seated on the throne of Isaacs' heart and mind and that there is no other God, but the God of his father Abraham and that he would worship and serve Him only, prior to this Abraham his father had planted a tamarisk tree in Beersheba and also called on the name of the LORD, the Everlasting God. (Gen. 21:33).

**Called upon the name of the LORD:** this expression means Isaac gave the LORD heartfelt thanks:

- For all His mercies He had shown him and for the care He had taken of him.
- For the abundant provision he had made for him during the time of the famine.
- For the protection and preservation of him from the Philistines and the herdsmen in Gerar.
- For His grace and His eternal inheritance in everlasting glory.

**Isaac's servants dug a well in Beer-sheba:** (v25) the following verses show that prior to Abraham's death he had also dug a well in Beersheba:

- Abraham said to Abimelech king of the Philistines: <sup>30</sup>these seven ewe lambs you will take from my hand, that this may be a witness for me that I dug this well." <sup>31</sup>Therefore that place was called Beer-sheba, because there both of them swore an oath. <sup>32</sup>So they made a covenant at Beersheba. (Gen. 21:30-32).

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## GENESIS 26:26-31

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### **Abimelech makes a Covenant that Isaac would do Him No Harm.**

- **Genesis 26:26-31:** When Abimelech went to him from Gerar with Ahuzzath his adviser and Phicol the commander of his army, <sup>27</sup>Isaac said to them, "Why have you come to me, seeing that you hate me and have sent me away from you?" <sup>28</sup>They said, "We see plainly that the LORD has been with you. So we said, let there be a sworn pact between us, between you and us, and let us make a covenant with you, <sup>29</sup>that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of the LORD." <sup>30</sup>So he made them a feast, and they ate and drank. <sup>31</sup>In the morning they rose early and exchanged oaths. And Isaac sent them on their way, and they departed from him in peace.

**Why have you come to me, seeing you sent me away:** (v27) this is an interview similar to what Abraham had with the king of Gerar (Gen. 21:22-24) about a hundred years prior to this which means that this is not the same Abimelech that Abraham made a covenant with, however he may will be his son. Abimelech's goal is to establish a similar covenant between him and Isaac. Abimelech is accompanied by Phikol, the

commander-in-chief and Ahuzzath his privy counsellor. Isaac's first response is to rebuke them for their unkindness in sending him away. They respond by saying, "We see plainly that the LORD has been with you," (v28) this was plainly seen by the abundant multiplying of his livestock, however their response may also imply that because the LORD has abundantly blessed Isaac he should overlook the injuries the Philistines had done to him, because God has more than made up for his harm by greatly blessing him.

**We see plainly that the LORD has been with you:** (v28) it is interesting to notice that Abimelech king of the Philistines addresses Isaac's God as LORD meaning Jehovah God and not a heathen name of a god or deity that they worshipped. The following verses show that the name JEHOVAH was the special and unique name of Israel's God.

- God spoke unto Moses, and said unto him, I am the LORD: <sup>3</sup>And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. (Exodus 6:2-3)

Since the name JEHOVAH was the special and unique title for the God of Israel this shows that Abimelech king of the Philistines recognised Israel's God and clearly believed that it was by the power and favour of their God that Isaac had been abundantly blessed. During these ancient early days almost, all kingdoms believed that their nation had a sovereign god over it who controlled the prosperity of their land or the lack of it and who would give them victory in battle. If they believed a god of another nation was more powerful than their gods, they would simply add that god to their own gods. Throughout Israel's Old Testament history, they also at various times added pagan gods to their faith, this abomination eventually leads to God's judgment being poured out upon both the nation of Israel (the ten tribes in Samaria) and the nation of Judah (the two tribes at Jerusalem).

**Let us make a covenant with you:** (v28) Isaac not only forgives and puts all the strife, contention and discord that he had suffered at the hands of the Philistines behind him, but also made Abimelech, Phicol and Ahuzzath a great feast and ate and drank with them. Then, in the morning he made a covenant that he would do Abimelech no harm and sent him away in peace as they sent him away in peace. This shines a light upon the good and forgiving nature of Isaac, the Philistines and herdsmen from a spirit of jealousy drove him off his land to possess the wells that his servants had dug and he rather than go to war against them left in peace. In contrast to the way they treated him he is sending Abimelech, Phicol and Ahuzzath away in peace keeping in harmony with the will of God. The apostle Paul in the book of Romans wrote:

- If possible, so far as it depends on you, live peaceably with all. (Rom. 12:18).

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## GENESIS 26:32-33

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### Isaac's Servants call a Well Shibah and the City Beersheba.

- **Genesis 26:32-33:** That same day Isaac's servants came and told him about the well that they had dug and said to him, "We have found water." <sup>33</sup>He called it Shibah (Shebah in KJV); therefore the name of the city is Beersheba to this day.

**That same day** (v32) refers to the day Abimelech Ahuzzath and Phicol departed from Isaac in peace (v31) on this very day Isaac servants struck water in the well they had been digging. Such an event was an enormous joy and excitement, not only for Isaac and his servants, but for everyone who would now have access to fresh clean water.

**Beer-sheba** comes from the Hebrew word (*B<sup>e</sup>er Sheba`*) it literally means well of an oath. The first word, "Beer" comes from the Hebrew word (*b<sup>e</sup>er*) it literally means a pit, especially a well. The second word "Sheba" comes from the Hebrew word (*sheba`*), it literally means seven

and carries the idea of the sacred full one. Beer-sheba is between the Mediterranean Sea and the Salt Sea. It is the most southerly town in the kingdom of Judah. The expression from Dan to Beersheba is employed to designate the northern and southern extremities of the nations of Israel.

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## GENESIS 26:34-35

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### **Esau took Judith and Basemath of the Hittites to be His Wife.**

- **Genesis 26:34-35:** When Esau was forty years old, he took Judith the daughter of Beer the Hittite to be his wife, and Basemath the daughter of Elon the Hittite, <sup>35</sup>and they made life bitter for Isaac and Rebekah.

Esau was forty years old when he took Judith and Basemath as his wives this means that he was the same age as Isaac when sixty years prior to this he married Rebekah. (Gen. 25:20). It is possible that Esau married these two women at the same time, but more likely that there was some space between the two marriages. Judith and Basemath were Esau first two wives, there is no doubt that he would have clearly known that taking these two women as wives would be highly displeasing and offensive to both his parents and to God. Later Esau also took Mahalath a daughter of Ishmael for his third wife.

- Esau went to Ishmael and took as his wife, besides the wives he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth. (Gen. 28:9).

The feelings of Abraham were repulsed at the idea of Isaac taking a Canaanitish woman for his wife. This mental and emotional repulsion is expressed in the following verse when he sent his servant to seek out a suitable bride for Isaac making him swear by the LORD, the God of heaven and God of the earth that:

- He will not take a wife for his son from the daughters of the Canaanites, amongst who he dwelt (Gen. 24:3).

It is most certain that Isaac would have been equally opposed to the marriage of Judith and Basemath to Esau the son who he loved (Gen. 25:28). It is easy to imagine how greatly his heart would have been wounded (as any Christian parents would be) when he got news that the son, he loved had married two idolatrous wives. Mixed marriages of this type amongst God's people were unlawful. The author of the book of Hebrews refers to people who enter into such marriages as fornicators and warns followers of God to see to it that:

- No one is sexually immoral (is a fornicator in KJV) or unholy like Esau, who sold his birthright for a single meal. (Heb. 12:16).

This is clearly additional proof that Esau neither valued nor desired the inheritance of the LORD. The reference that he was sexually immoral (a fornicator in KJV) in connection with his marriage to Judith and Basemath carries the idea that Esau was attracted to the sensuality of a woman rather than her spirit and devotion toward God.

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

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