

Gen 26:12-35 Wells and the Covenant with Abimelech

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Introduction

Gen 26:12-35 Wells and the Covenant with Abimelech

He grows rich, and the Philistines envy his prosperity

¹² Then Isaac sowed in that land, and received in the same year an hundredfold: and YHVH blessed him. ¹³ And the man waxed great, and went forward, and grew until he became very great: ¹⁴ For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. ¹⁵ For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. ¹⁶ And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. ¹⁷ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

Isaac re-digs Abrahams wells (& two others) bringing controversy with Gerar herdmen

¹⁸ And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. ¹⁹ And Isaac's servants digged in the valley, and found there a well of springing water. ²⁰ And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek; because they strove with him. ²¹ And they digged another well, and strove for that also: and he called the name of it Sitnah (*Sheen*^{H7856} : שִׁטְנָה). ^a ²² And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth;^b and he said, For now YHVH hath made room for us, and we shall be fruitful in the land.

God appears to Isaac at Beersheba, and blesses him, he builds an alter and another well

²³ And he went up from thence to Beersheba ^{Gen 21:31}. ²⁴ And YHVH appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed

^a See Word-Study-H7853-and-H7854-Satan, article #???

NG say's that the root of this word is satan (^{H7854} Sheen Tet Nun) which means enemy and a later understanding of this is adversary (because there is another word for enemy in Hebrew). e.g. [Num 22:22](#).

^b Third time is the charge. ...of it Rehoboth^{H7344};

for my servant Abraham's sake. ²⁵ And he builded an altar there, and called upon the name of YHVH, and pitched his tent there: and there Isaac's servants digged a well.

Abimelech makes a covenant with Isaac, city of Beersheba is named

²⁶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. ²⁷ And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? ²⁸ And they said, We saw certainly that YHVH was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee; ²⁹ That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of YHVH. ³⁰ And he made them a feast, and they did eat and drink. ³¹ And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace. ³² And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. ³³ And he called it Shebah: therefore the name of the city *is* Beersheba unto this day.

Esau's wives

³⁴ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: ³⁵ Which were a grief of mind unto Isaac and to Rebekah.

Isa:65:23-66:8

²³ They shall not labour in vain, nor bring forth for trouble; for they *are* the seed of the blessed of YHVH, and their offspring with them. ²⁴ And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. ²⁵ The wolf and the lamb shall feed together, and the **lion** shall eat straw like the **bullock**: (*bakar*^{H1241})^c and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith YHVH.

^{66:1}^d Thus saith YHVH, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? ² For all those *things* hath mine hand made, and all those *things* have been, saith YHVH: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word. ³ He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. ⁴ I also will choose their delusions (*taalul*^{H8586}), and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not. ⁵ Hear the word of YHVH, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let YHVH be glorified: but he shall appear to your joy, and they shall be ashamed. ⁶ A voice of noise from the city, a voice from the temple, a voice of YHVH that rendereth recompence (*gemul*^{H1576}) to his enemies (*oyabe*^{H341}).

le· 'o· ye· Vav. to his enemies : לאִיְבֹיִן ge· Mul recompence גְּמוּל me· shal· Lem that rendereth מְשַׁלִּים...

⁷ Before she travailed, she brought forth; before her pain came, she was delivered of a man child. ⁸ Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Rom 9:6-18

See Rom-9-6-18-I-will-have-mercy-on-whom-I-will-have-mercy, article #???

^c The house of Judah is the Lion and the bullock is the house of Ephraim

^d Tony Robinson says Isaiah chapter 66 is a prophecy about the Messiah

E-Sword Notes – Gen 26:12-35

12

Gen 26:12-14

JKM

Esau blew it baby! Look at what despising The Birthright cost him. Just within the realm of physical blessings, the "work" involved in respecting The Birthright that is inseparable from the inheritance already paid off 100 fold!

JKM 2

Isaac blew it baby! Look at what spending so much "time in the office" cost him for this abundance of wealth. If Isaac had received half the amount, and spent that time towards teaching his son Esau to better respect things of true value, e.g. the birthright, then maybe Esau wouldn't have despised it. The next chapter glaring shows a dysfunctional family with Rebekah and Jacob running amuck. Could it have been the result of an absentee father?

This fits with my theory of Isaac fitting the pattern of Tom Brokaw's "The Greatest Generation". This also reminds me of when David prayed for blessings but not so much that he would forget who gave him the blessings (ToDo: need reference).

I feel the same way about Jacob. How much time did he spend trying to please Laban (Gen 31:7). In my commentary on Jacob's life, it's my theory that he did not realize the importance of this until late in life when all his knowledge of what not to do was imparted to Joseph (Gen 37:3).

Sacred Contract

I would like to explore why is it that increased his wealth 100 fold?. My thesis is he understood how to contract and that having credibility is where he got his wealth.

See Mat 19:29.

15

The Philistines are acting like debtors who don't solve problems, they create them.

16

Unless Abimelech is contending that Isaac is somehow taking advantage of his wealth, why wouldn't you want someone like Isaac hanging around? To use commercial terms He is making a charge but evidences no record to back up his claim. If there are blessed ones in the area, doesn't the rain fall on both the righteous and the wicked ([Mat 5:45](#)) and isn't the Torah a symbol of the rain? Some people it seems are so ensconced in their wickedness that they would rather continue in this wicked state than come to terms with it. Those who are wicked and wish to remain in that state can't stand being around the righteous because they reflect unrighteousness. Rather than come to terms with their wickedness and try to resolve the issue, they come up

with excuses like “for thou art much mightier than we” therefore “go from us”. Isn’t Abimelech trying to make the argument that blessing’s equate to power which equates to “evil”. He is saying that the blessings bestowed upon Isaac that came from YHVH ([Gen 26:12-14](#)) will inevitably turn into wicked which he perceives as a threat to him. Doesn’t scripture say that the wicked will call wickedness good and good wicked.

Isn’t Abimelech acting like the Pharaoh who “which knew not Yoseph” [Exo 1:8-9](#).

The continuing saga of Abimelech is continued later in the chapter [Gen 26:26-30](#) and the resultant blessings are [Gen 26:31-33](#). This saga appears to redeem Abimelech.

17

Isaac departs Gerrar, digs 3 wells [*Esek* (strove), *Sitnah* (strove), *Rehoboth* (made room)]

[Gen 26:17-22](#).

19

MIA

Isaac was a man of the well, for he is associated with a well eight times ([Gen 24:62](#); [Gen 25:11](#); [Gen 26:19](#), [Gen 26:20](#), [Gen 26:21](#), [Gen 26:22](#), [Gen 26:25](#), [Gen 26:32](#)). Eight is the biblical number of new beginnings.

Spiritually, what does a well represent and how does this relate to the number eight?

<http://www.messianicisrael.com/Newsroom/TorahComs/archive/C-112406Lawrence.html>

The first thing said of Isaac after he was bound to the altar on Mount Moriah (Gen. 22) was that “Isaac came from the way of the well Lachai-roi” ([Gen 24:62](#)). If Isaac’s binding to the altar typified the death, burial, resurrection and ascension of Yeshua, and at the next mention of Isaac we find him at the well Lachai-roi (meaning *the Living One who sees me*) what does this spiritually typify? What blessing came to man upon Yeshua’s ascension? Read [Joh 16:7](#) and [Eph 4:9](#).

20

Esek. Hebrew strife or contention.

ro· 'Ei shipherd רְעִי im- with' עִם ge· Rar, of Gerar גְּרָר ro· 'Ei shipherd רְעִי vai· ya· Ri· vu did strive וַיִּרְיִבוּ
 ham· Ma· yim; The water הַמַּיִם La· nu לָנוּ le· Mor saying לְאִמְרָא yitz· Chak with Isaac's יִצְחָק
 E· sek, Esek' עֵשֶׂק hab· be· 'Er of the well הַבְּאֵר shem- the name שֵׁם vai· yik· Ra [is] ours and he called וַיִּקְרָא
 im· Mo. they עִמּוֹ hit· 'as· se· Ku because they strove הִתְעַשְׂקוּ ki because כִּי

Gen 32:38

ye· 'a· Mer shall be called יִאמֶר ya· 'a· Ko no more Jacob יַעֲקֹב lo shall no לא vai· Yo· mer, And he said וַיֹּאמֶר
 ki· for כִּי Yis· ra· 'El; but Israel יִשְׂרָאֵל im- but' אִם ki for כִּי shim· Cha, Thy name שְׁמִי Od longer עוֹד
 ve· 'im- and וְעִם E· lo· Him with God אֱלֹהִים im- with' עִם sa· Ri· ta for as a prince hast thou power שְׂרִית
 vat· tu· Chal. and hast prevailed וַתּוֹכַל a· na· Shim men' אֲנָשִׁים with

23

Isaac heading south to Beersheeba and YHVH appeared to him and blessed him. The fourth well is dug here

24

It's now the Elohim of not just Abraham, but Abraham and Isaac. It's also interesting that YHVH says "for my servant Abraham's sake".

26

Abimelech "chases" after Isaac, another Pharaoh similarity (see [Gen 26:16](#)) who chases Israel but with evil intent.

28

Why don't the contract with YHVH directly?

Compare with Abraham [Gen 21:22-23](#), [Gen 21:31-32](#),

29

Again, what evidence does the agents of Abimelech have to suggest that Isaac will "hurt them"? "we have done unto thee nothing but good, and have sent thee away in peace" how is this not rewriting history? They admit that they sent him away and they interpret this as a good thing. Huh? I'm your friend, so be gone from me. Is this hutzpah or am I missing something? When they say "thou *art* now the blessed of the YHVH" are they suggesting that the act of telling Isaac to depart from them is why he is blessed?

My commentary on [Gen 26:29](#) regarding a word study on "Phichol" in that it means he is a "big mouth" i.e. a propagandist. See my commentary on [Gen 21:1](#) where I contend that "Phichol" is trying to suggest, i.e. propagandizing, the idea that Isaac came from Abimelech not Abraham.

Torah Equity - Richocet Blessings & Curses

"...: thou *art* now the blessed of YHVH."

The pattern I call the ricochet blessing / curses of [Gen 12:2-3](#) appears again. First Abimelech treats Isaac like he is a curse to him, feels threatened and wants him to leave Gerar. He also curses him (through agency of the Philistines) by filling the wells that were previously dug by Abraham. Abimelech realizing his foolishness and changes his mind i.e. like first Abimelech he becomes a YHVH fearer and becomes motivated by re-contracting with Isaac. The resultant evidence of a blessing coming from this for Isaac is found in [Gen 26:32-33](#) and presumably Abimelech received similar blessings.

31

It's one thing to be enter into a contract with the YHVH fearer neighbors, but if your not also Torah observant, then there needs to be a distinct separation.

34-35

Esau's Hittite wives cause grief

[Gen 26:34-35](#)

Following my theme that Isaac is a mixed bag, my question is why didn't Isaac seek a wife for Esau? My theme is based on Isaac being like "The Greatest Generation" written by Tom Brokaw. As awesome as that generation

was, one has to question the degree of greatness considering the fact that the values passed on to the generation that followed was hardly great.

I'm suggesting that Esau was a son of Elohim as in [Gen 6:2](#),

When did it grieve Isaac and Rebekah? Is the torah projecting an event in the future as in [Gen 27:46](#), [Gen 28:1-2](#)? My critical commentary on Rebekah is that she's using this as an excuse to get Isaac to tell Jacob to leave the house.

h: [Gen 28:8](#)

Judith [H3067](#)