

Genesis 26 - The Covenant Reconfirmed with Isaac; Isaac & Abimelech; Struggle for Wells; Covenant with Abimelech; Esau Marries Hittite Women

II. Epilogue: Patriarchal history (Gen 11:10—50:26)

(2) Life of Isaac (Gen 25:12—26:35)

(C) Abrahamic Covenant reconfirmed with Isaac (26:1-35)

(a) Covenant confirmed to Isaac (26:1-5)

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(c) Trial with the Philistines (26:12-22)

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(C) Abrahamic Covenant reconfirmed with Isaac (26:1-35)

Gen 26 is the only chapter totally devoted to events in Isaac's life. Gen 25 concluded the life of Abraham and introduced Jacob; while in Gen 27, the author continues with the story of Jacob. Comparatively speaking, very little is said about Isaac, in spite of the fact that of the three Patriarchs, he lived the longest. Isaac seemed to be basically existing in the Land. By and large, he appears to have been a rather passive individual, as not much is written about his activities outside this particular chapter.

In this chapter, there are two reconfirmations of the Abrahamic Covenant. The point is that while Abraham had a total of eight sons through three different women, the covenant was confirmed through only one of his eight sons, Isaac. Gen 26 drives that point home.

Genesis 26

(a) Covenant confirmed to Isaac (26:1-5)

1 Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to **Abimelech** king of the **Philistines**.

1 Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines.

1 Later on, a famine swept through the land. This famine was different from the previous famine that had occurred earlier, during Abraham's lifetime. So Isaac went to Abimelech, king of the Philistines, at Gerar.

1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

- The "first famine" (12:10)

- "...Abimelech" - the king of Gerar; the mention here is probably not the same Abimelech as in 20; 21:22-34, for the events were about 90 years apart. The name may have been a dynastic name of the rulers in Philistia; a title (like Pharaoh or Caesar).

— Achish (1 Sam 21:10-15) was also one of the Philistine kings, but the superscription of Ps 34 mentions him as Abimelech

— Abimelech was the title and Achish was his personal name

- "...Philistines" - originally sailed the Mediterranean Sea eventually settling along the SW coast (Gaza); they are mentioned proleptically here

— They were friendly to Isaac, but would eventually become fierce enemies of Israel

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.

2 The LORD appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you.

2 That's when the LORD appeared to Isaac. "You are not to go down to Egypt," he said. "Instead, you are to settle down in an area within this land where I'll tell you.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

- This is God's first visible appearance to Isaac, and the first reconfirmation of the Abrahamic Covenant to him

- Isaac hadn't left the Land, but was on the verge of deciding to move on to Egypt to seek more plentiful food and pasturage, when Jehovah appeared to him in a special theophany

— Isaac was not to repeat the same mistake Abraham did in response to the earlier famine

— God commanded Isaac to not leave the Land, for it is to Isaac and Isaac's seed that the Land will be given. The promise is to both Isaac and his descendants.

— Since Isaac did not possess the entire Promised Land, fulfilling this promise of God would require Isaac's future resurrection. The same requirement of resurrection for God's promise to be fulfilled to Abraham (13:14-15).

3 Live for a time in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.

3 Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.

3 Remain in this land, and I'll be with and bless you by giving all these lands to you and to your descendants in fulfillment of my solemn promise that I made to your father Abraham.

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

- Isaac was not to leave the Land in which he now lived

- God then specified seven provisions:

(1) "I will be with you" - God's Presence would be with him in this Land, and to go outside the Land was to go away from the Presence of God.

(2) "I will bless you"

(3) "I will give all these lands" - the word "lands" is plural since the Promised Land was then occupied by at least 10 Canaanite tribes that lived among an even larger number of city-states. Furthermore, these lands will be given unto you, and so Isaac personally was to own the Land; "and unto to your seed." Isaac's descendants were to own the Land as well. It is important to note that the Land was not merely promised to Isaac's descendants, but to Isaac personally. What was individually promised to Abraham twice was also individually promised to Isaac.

(4) "I will establish the oath which I swore unto Abraham your father" - the oath of 22:16-18. The Abrahamic Covenant was confirmed through Isaac and not through any of the other sons of Abraham.

4 I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed,

4 I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed;

4 I'll cause you to have as many descendants as the stars of the heavens, and I'll certainly give all these lands to your descendants. Later on, through your descendants all the nations of the earth will bless one another.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

(5) "I will multiply your seed as the stars of heaven"

(6) "I will give unto your seed all these lands" - again He used the plural "lands"

because the inheritance included all the Canaanite tribal holdings and all their city-states.

(7) "And in your seed shall all the nations of the earth be blessed" - what God promised Abraham in Gen 12; 22, He now promised to Isaac. Someday the spiritual blessings would go out to the Gentiles through Isaac's seed.

- The obedience of one man brought blessings to his descendants
- The Lord confirmed the Abrahamic promises to Isaac (God's presence, His blessing, possession of the land, and posterity as numerous as the stars (Cf. 12:2-3; 15:5-8; 17:3-8; 22:15-18; 28:13-14)

5 because Abraham **obeyed** Me and **fulfilled** *his* duty to Me, and *kept* My commandments, My statutes, and My **laws**."

5 because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

5 I'm going to do this because Abraham did what I told him to do. He kept my instructions, commands, statutes, and laws."

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

- "...obeyed" - refers to Abraham's obedience to sacrifice Isaac

- "...fulfilled" - indicates a personal relationship rather than a legal code of ethics

— God praised His servant Abraham because he was faithful to do whatever the Lord instructed Him to do...not out of compulsion or legislation, but in a faith response to the instruction of God

- "...laws" - *torah*, to direct, teach, or instruct

(b) Test with Abimelech (26:6-11)

6 So Isaac lived in Gerar.

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6 And Isaac dwelt in Gerar:

7 When the men of the place asked about his wife, he said, "She is my sister," for he was afraid to say, "my wife," *thinking*, "the men of the place might kill me on account of Rebekah, since she is beautiful."

7 When the men of the place asked about his wife, he said, "She is my sister," 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."

7 Later on, the men of that place asked about his wife, so he replied, "She's my sister," because he was afraid to call her "my wife." He kept thinking, "...otherwise, the men around here will kill me on account of Rebekah, since she's very beautiful."

7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

- Isaac in Gerar fell into the same sin that Abraham fell twice: passing his wife off as his sister; at least in Abraham's case, the ruse was half true

— Isaac deceived Abimelech and was rebuked by the pagan king who knew that the penalty for adultery was death (v10-11)

- This legal note also would remind Israel of the importance of preserving marriage for the future of their nation

- When that mainstay goes, a society crumbles (if Isaac's marriage would have ended, there would have been no Israelite society)

Parallels to Abraham

- A famine (12:10—26:1)
- A plan to go to Egypt (12:11—26:2)
- The stay in Gerar (20:1—26:6)
- Calling his wife his "sister" (12:12-13; 20:2,11—26:7)
- The wife's beauty (12:11,14—26:7)
- Abimelech's concern about committing adultery (20:4-7—26:9)
- Abimelech's rebuke (20:9-10—26:10)

8 Now it came about, when he had been there a long time, that Abimelech king of the Philistines looked down through a window, and saw *them*, and behold, Isaac was caressing his wife Rebekah.

8 It came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah.

8 After he had been there awhile, Abimelech, king of the Philistines, looked out through a window and saw Isaac caressing his wife Rebekah.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, **Isaac was sporting with Rebekah his wife.**

- Unlike the instances with Abraham when God revealed the relationship between Abraham and Sarah, this time Abimelech providentially discovered by looking out a window

- "...Isaac was sporting with Rebekah his wife" [KJV] - a play upon words...the Hebrew word for "Isaac" and the Hebrew word for "sporting" is the same basic word, the same one that was used of Ishmael "mocking" Isaac in 21:9.

— So here again, literally it reads, "Isaac was isaacing." This shows that the phrase could be used either in a negative or a positive sense. In the case of what Ishmael was doing, it was negative; in the case of what Isaac was doing to Rebekah, it was positive.

— Isaac was playing or sporting in the way that husbands and wives do, and not the way brothers and sisters do, which raised the suspicion in the mind of Abimelech.

9 Then Abimelech called Isaac and said, "Behold, she certainly is your wife! So how *is it that* you said, 'She is my sister'?" And Isaac said to him, "Because I thought, 'otherwise I might be killed on account of her!'"

9 Then Abimelech called Isaac and said, "Behold, certainly she is your wife! How then did you say, 'She is my sister'?" And Isaac said to him, "Because I said, 'I might die on account of her!'"

9 So Abimelech called Isaac and confronted him. "She is definitely your wife!" he accused him, "So why did you claim, 'She's my sister?'"

Isaac responded, "Because I had thought '...otherwise, I'll die on account of her.'"

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, "What is this *that* you have done to us? One of the people might easily have slept with your wife, and you would have brought guilt upon us."

10 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."

10 "What have you done to us?" Abimelech asked. "Any minute now, one of the people could have had sex with your wife and you would have caused all of us to be guilty."

10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

- Abimelech presented Isaac with the danger of his lie

11 So Abimelech commanded all the people, saying, "He who touches this man or his wife will certainly be put to death."

11 So Abimelech charged all the people, saying, "He who touches this man or his wife shall surely be put to death."

11 So he issued this order to everyone: "Whoever touches this man or his wife is to be executed."

11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

- The significance of the fact that the violation of this decree carried a death penalty, which was severe for Canaanite law, signified two things: there must have been a remembrance of

the plagues on the house of the earlier Abimelech (Gen 20) for this Abimelech to act so decisively

— Secondly, this was a recognition of Isaac's greatness; he was a power to be reckoned with. The Canaanites understood that to curse him meant to be cursed.

(c) Trial with the Philistines (26:12-22)

12 Now Isaac sowed in that land and reaped in the same year a hundred times *as much*. And the LORD blessed him,

12 Now Isaac sowed in that land and reaped in the same year a hundredfold. And the LORD blessed him,

12 Isaac received a 100-fold return on what he planted that year in the land he received, because the LORD blessed him.

12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

- The account of the struggle for the wells that Abraham had dug begins with Isaac's prosperity

— This prosperity was in the midst of a famine in the Land

— God promise to him if he remained in the Land was fulfilled

13 and the man became rich, and continued to grow richer until he became very wealthy;

13 and the man became rich, and continued to grow richer until he became very wealthy;

13 He became very wealthy and lived a life of wealth, becoming more and more wealthy.

13 And the man waxed great, and went forward, and grew until he became very great:

- Isaac was wealthy in three areas:

— Produce (v12); farming was a new aspect in his career. Until now, the patriarchs were strictly herdsmen

— Personal greatness (v13); the term "great" ("wealthy" [ISV]) is used 3x in this verse; the progression is from great, to greater, to greatest

— Possessions (v14); animals and servants

14 for he had possessions of flocks and herds, and a great household, so that the Philistines envied him.

14 for he had possessions of flocks and herds and a great household, so that the Philistines envied him.

14 He owned so many sheep, cattle, and servants that the Philistines eventually became envious of him.

14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

- Isaac's vast wealth led to a specific response by the Philistines...

15 Now all the wells which his father's servants had dug in the days of his father Abraham, the Philistines stopped up by filling them with dirt.

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.

15 They filled in with sand all of the wells that Isaac's father Abraham's servants had dug during his lifetime.

15 For all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

- The envy of the Philistines was so great that they were willing to cut off vital water supply in the midst of a famine

- Wells provide a dominant motif: they are tangible evidence of divine blessing (Cf. 21:25,30)

16 Then Abimelech said to Isaac, "Go away from us, for you are too powerful for us."

16 Then Abimelech said to Isaac, "Go away from us, for you are too powerful for us."

16 Then Abimelech ordered Isaac, "Move away from us! You've become more powerful than we are."

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

- This led to Abimelech's request for Isaac to move away

17 So Isaac departed from there and camped in the Valley of Gerar, and settled there.

17 And Isaac departed from there and camped in the valley of Gerar, and settled there.

17 So Isaac moved from there and encamped in the Gerar Valley, where he settled.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

- Rather than fighting the issue, Isaac chose to move away

— He who was promised ownership of the Land by God earlier is now forced to leave a place where he had resided for some time. The time of fulfillment of the Land promise had not yet arrived.

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.

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.

18 Isaac re-excavated some wells that his father had first dug during his lifetime, because the Philistines had filled them with sand after Abraham's death. Isaac renamed those wells with the same names that his father had called them.

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.

- No matter where Isaac dug, and no matter how often the Philistines stopped up the wells, he reopened the old dirt-filled wells

- Isaac did not forget what his father named the wells

19 But when Isaac's servants dug in the valley and found there a well of flowing water,

19 But when Isaac's servants dug in the valley and found there a well of flowing water,

19 While Isaac's servants were digging in the valley, they discovered a well with flowing water.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

- They dug in the *wadi* and literally found "living water"

- God's blessing on Isaac could not be hindered

20 the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, "The water is ours!" So he named the well **Esek**, because they argued with him.

20 the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, "The water is ours!" So he named the well Esek, because they contended with him.

20 But the herdsmen who lived in Gerar quarreled with Isaac's herdsmen. "The water is ours," they said. As a result, Isaac named the well Esek, for they had fiercely disputed with him about it.

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.

- "...Esek" - contention

21 Then they dug another well, and they quarreled over it too, so he named it **Sitnah**.

21 Then they dug another well, and they quarreled over it too, so he named it Sitnah.

21 When his workers started digging another well, those herdsmen quarreled about that one, too, so Isaac named it Sitnah.

21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

- "...Sitnah" - enmity; adversary

22 Then he moved away from there and dug another well, and they did not quarrel over it; so he named it **Rehoboth**, for he said, "At last the LORD has made room for us, and we will be fruitful in the land."

22 He moved away from there and dug another well, and they did not quarrel over it; so he named it Rehoboth, for he said, "At last the LORD has made room for us, and we will be fruitful in the land."

22 Then he left that area and dug still another well. Because they did not quarrel over that one, Isaac named it Rehoboth, because he used to say, "The LORD has enlarged the territory for us. We will prosper in the land."

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

- "...Rehoboth" - a plural form emphasizing "room" or "broad place"
- The names Isaac gave the three wells reflect not only his struggle but also his triumph:
 - Esek ("contention") and Sitnah ("hatred" or "opposition") reflect the conflict over two wells
 - Rehoboth represents the room provided by the Lord
- Isaac refused to fight back. He continued to relinquish one well after another until the Philistines in frustration let him alone.

(d) Covenant reconfirmed to Isaac (26:23-25)

23 And he went up from there to Beersheba.

23 Then he went up from there to Beersheba.

23 Later on, he left there and went to Beer-sheba,

23 And he went up from thence to Beersheba.

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. I will bless you and multiply your descendants, For the sake of My servant Abraham."

24 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. I will bless you, and multiply your descendants, For the sake of My servant Abraham."

24 where one night the LORD appeared to him. "I am the God of your father Abraham," he told him. "Don't be afraid, because I'm with you. I'm going to bless you and multiply your descendants on account of my servant Abraham."

24 And the LORD 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 for my servant Abraham's sake.

- Another appearance (the 2nd) by God to Isaac, and the second reconfirmation of the Abrahamic Covenant

— This event occurred on the same night Isaac arrived in Beersheba

— God reiterated His promises to bless Isaac personally and to multiply his descendants, all due to His love for Abraham

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.

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.

25 In response, Isaac built an altar there and called on the name of the LORD. He also pitched his tents there and his servants dug a well.

25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

- Isaac responded to God's appearance and reconfirmation of the Promise just as his father did, by building an altar and proclaiming Yahweh's name (Cf. 12:7-8; 21:33)

(e) Covenant with Abimelech (26:26-33)

26 Then Abimelech came to him from Gerar with his adviser Ahuzzath, and Phicol the commander of his army.

26 Then Abimelech came to him from Gerar with his adviser Ahuzzath and Phicol the commander of his army.

26 Later, Abimelech traveled from Gerar to visit Isaac. He arrived with Ahuzzath, his staff advisor, and Phicol, the commanding officer of his army.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

- Abraham had a covenant with Abimelech, as did Isaac, although it wasn't the same Abimelech

27 Isaac said to them, "Why have you come to me, since you hate me and have sent me away from you?"

27 Isaac said to them, "Why have you come to me, since you hate me and have sent me away from you?"

27 "Why have you come to see me," Isaac asked them, "since you hate me so much that you sent me away from you?"

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 They said, "We have seen plainly that the LORD has been with you; so we said, 'An oath must now be *taken* by us,' *that is*, by you and us. So let us make a covenant with you,

28 They said, "We see plainly that the LORD has been with you; so we said, 'Let there now be an oath between us, even between you and us, and let us make a covenant with you,

28 "We've seen that the LORD is with you," they responded, "so we're proposing an agreement between us—between us and you. Allow us to make a treaty with you

28 And they said, We saw certainly that the LORD 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;

- Once the conflict over the wells was settled, Abimelech requested that he and Isaac make a treaty

— Just as an earlier Abimelech acknowledged that God was with Abraham (21:22), so this Abimelech acknowledged that God was with Isaac

- Isaac named the well there Shibah ("oath" or "seven") for they made a treaty by an oath similar to the earlier treaty Abraham made when he named the city Beersheba (21:23-24,31)

— That treaty was necessarily renewed with Isaac. God's blessing was on the seed of Abraham; Isaac was the rightful heir.

29 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."

29 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."

29 by which you'll agree not to do us any harm, just as we haven't harmed you, since we've done nothing but good for you after we sent you away in peace. As a result, you've been tremendously blessed by the LORD."

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 the LORD.

- They offered a non-aggression treaty; a treaty of peace

— The bottom line was that they recognized that Isaac was favored by God, and they had a healthy fear of him because of that fact

30 Then he made them a feast, and they ate and drank.

30 Then he made them a feast, and they ate and drank.

30 So Isaac held a festival for them, and they ate and drank.

30 And he made them a feast, and they did eat and drink.

- They had a covenant meal, followed the next day by the treaty (v31)

31 In the morning they got up early and exchanged oaths; then Isaac sent them away, and they left him in peace.

31 In the morning they arose early and exchanged oaths; then Isaac sent them away and they departed from him in peace.

31 They woke up early the next morning and made the treaty. After this, Isaac sent them off and they left on peaceful terms.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 Now it came about on the same day, that Isaac's servants came in and told him about the well which they had dug, and said to him, "We have found water."

32 Now it came about on the same day, that Isaac's servants came in and told him about the well which they had dug, and said to him, "We have found water."

32 That very same day, Isaac's servants arrived and reported to him about a well that they had just completed digging. "We've found water!" they said.

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.

- The same day as the covenant was made, Isaac's servants found another well

33 So he called it Shibah; therefore the name of the city is Beersheba to this day.

33 So he called it Shibah; therefore the name of the city is Beersheba to this day.

33 So Isaac named the well Shebah, which is why the city is named Beer-sheba to this day.

33 And he called it Shebah: therefore the name of the city is Beersheba unto this day.

- "...Shebah" - means "to swear" or "to make an oath"

(f) Esau's alternate line distinguished (26:34-35)

34 When Esau was forty years old he married **Judith** the daughter of Beeri the Hittite, and **Basemath** the daughter of Elon the Hittite;

34 When Esau was forty years old he married Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite;

34 When Esau was 40 years old, he married Judith, the daughter of Beeri the Hittite and Basemath, the daughter of Elon the Hittite.

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:

- Isaac and Esau were both married at 40 years old; Isaac was 100 years old when Esau married
- "...Judith" - "praise"; the feminine form of "Judah"
- "...Basemath" - means "perfume"

35 and they brought grief to Isaac and Rebekah.

35 and they brought grief to Isaac and Rebekah.

35 This brought extreme grief to Isaac and Rebekah.

35 Which were a grief of mind unto Isaac and to Rebekah.

- Esau's marriages to two Hittite women (Judith and Basemath) were a grief to his parents

— His action deliberately ignored the standard set by Abraham for Isaac (24:3), and emphasized his continuing unfaithfulness to the Abrahamic Covenant

— This note demonstrates how unfit Esau was for God's blessing, and how foolish was Isaac's later attempt to bless Esau (27:1-40)

— Marrying a Canaanite was forbidden in the Torah (Deut 7:3)

- Esau later married a third wife, Mahalath (28:9)