26

*26:1-5* **God Establishes His Covenant With Isaac**

Gen 26:1 **Then there was a famine in the land, besides the earlier famine that was in the days of Abraham. So Isaac went to Abimelech, the king of the Philistines, to Gerar.**

**Then there was**

“Then/Now there was”. Consider what is the best way in your language to begin this new episode. (See: writing-newevent)

**a famine**

“{another} famine” or “{another} extreme/serious shortage/lack of food” or “{another} {time of} extreme/severe food shortage”. See how you translated “famine” in Gen 12:10.

**in the land,**

“in the/that country/region”

**besides the earlier famine that was**

“in addition to the previous famine/one/shortage that occurred/happened” or “{This was} a different famine/shortage from the one that had happened {years} earlier/before,”

**in the days of Abraham.**

“during Abraham’s lifetime.” or “while Abraham was still alive.”

**So Isaac**

“So Isaac {and his family}”. In your translation it should not sound like Isaac went alone to the city of Gerar; the rest of his family lived with him. (See: figs-explicit)

**went to Abimelech, the king of the Philistines,**

“went {for help} to {King} Abimelech, {who was} the king over the Philistines.” or “went to {King} Abimelech, who ruled the Philistines, {to ask him for help}.” See how you translated “Philistines” in Gen 10:14; 21:32, 34.

**to Gerar.**

“{He/Abimelech lived} in {the city of} Gerar.” or “{He/Abimelech ruled} from {the city of} Gerar{, which was the Philistines’ capital city}.” King Abimelech ruled all the Philistines from Gerar, their capital city. Make sure your translation does not sound like the only Philistines he ruled were the ones who lived in Gerar. For some languages it may be clearer to put the location (Gerar) earlier in this sentence and say, “So Isaac went to {the city of} Gerar to {ask for help from} King Abimelech who ruled over the Philistines.” Do what is best in your language. Also be consistent here with how you translated “{the city of} Gerar” in Gen 10:19; 20:1-2. (See: figs-infostructure)

Gen 26:2 **Then Yahweh appeared to him and said, “Do not go down to Egypt; live in the land that I tell you.**

**Then Yahweh appeared to him**

“Then Yahweh came to Isaac”. See how you translated “appeared” in Gen 12:7. Also consider whether it is more natural in your language to refer to Isaac here with his name or a pronoun. (See: writing-pronouns)

**and said,**

“and said {to him},” or “and told/commanded {him},” Consider what is the best way in your language to translate this quote margin. (See: writing-quotations)

**“Do not go down**

“Do not go/travel south” or “Do not go/travel”. Egypt was lower in elevation and also south of the land of the Philistines. Many translations leave that information implied. Do what is best in your language. (See: figs-explicit)

**to Egypt;**

“to {the land/country of} Egypt”

**live in the land that I tell you.**

“{rather} live/stay/reside in the/this land where/wherever I tell you {to live}.” or “{rather} live where/wherever I tell you to live.”

Gen 26:3**Sojourn in this land, and I will be with you and bless you. For to you and to your offspring I will give all these lands, and I will confirm the oath that I swore to Abraham your father.**

**Sojourn**

“You must live/stay/reside for a while” or “Live/Stay/Reside temporarily {as a foreigner/outsider}”. See how you translated this term in Gen 12:10 and 19:9. You may need to translate it slightly differently, depending on the context.

**in this land,**

“in this region,”

**and I will be with you**

“and I will stay with you” or “and I will be/stay {right} beside you”. This means that God will guide, help, and protect Isaac, and provide for his needs.

**and bless you.**

“and prosper you.” or “cause you {and your family} to prosper.” (See: translate-keyterms)

**For to you and to your offspring I will give all these lands,**

“In fact, I will give all the {surrounding} lands/regions to you and your offspring/descendants,” Starting here (through verse 4) Yahweh explains how he will bless Isaac. Begin this sentence in a way that makes that clear in your translation. (See: grammar-connect-words-phrases)

**and I will confirm**

“and I will continue to keep/fulfill”

**the oath that I swore to Abraham your father.**

“the vow/promise that I made to your father Abraham.” Consider again how you translated “oath” in Gen 24:8 and 26:3.

Gen 26:4**And I will multiply your offspring as the stars of the heavens, and I will give to your offspring all these lands. And in your offspring all the nations of the earth will be blessed,**

**And I will**

“Yes, I will” or “I will”. Verse 4 gives the details of the oath that is referred to in verse 3.

**multiply your offspring as**

“multiply/increase {the number of} your offspring/descendants {so that they are as numerous/countless} as” or “make your offspring/descendants as numerous/many/countless as” or “give you so many offspring that they will be as numerous as”. See how you translated a similar clause in Gen 22:17. (See: figs-simile)

**the stars of the heavens,**

“the {number of} stars in the sky,”

**and I will give**

“I will also give”. Consider whether or not it is better in your language to begin a new sentence here.

**to your offspring**

“to your descendants” or “to them”

**all these lands.**

“all these regions.” See how you translated this phrase in verse 3.

**And**

“In fact,”

**in your offspring**

“through your offspring/descendants” or “because of your offspring/descendants” or “by means of your offspring/descendants”. See how you translated this phrase and the following clause in Gen 22:18.

**all the nations of the earth will be blessed,**

“all the people/ethnic groups on earth will be blessed {by me},” or “{I} will bless all the people/ethnic groups on the earth,” Consider what is the best way in your language to translate this passive clause. (See: figs-activepassive)

Gen 26:5**because Abraham obeyed my voice and kept my requirements, my commands, my decrees, and my laws.”**

**because**

“{all} because” or “{I will do all that} because”. Verse 5 gives the reason that Yahweh will do everything that he says in verses 3 and 4. Consider whether or not it is better in your language to begin a new sentence here.

**Abraham obeyed my voice**

“Abraham obeyed me” or “Abraham {always} obeyed/did what I told him”. The phrase “my voice” stands for what Yahweh said to Abraham and also represents Yahweh himself. (See: figs-metonymy)

**and kept my requirements, my commands, my decrees, and my laws.”**

“Yes, he kept/obeyed all my requirements, {including} {all} my commands, decrees, and laws.” or “and did everything that I ever commanded {him} {to do}.” This clause is another way of saying “obeyed my voice” in the previous clause, and emphasizes that Abraham always obeyed God in everything. Notice that the terms in this clause have much overlap in meaning. (See: figs-parallelism)

*26:6-11* **Isaac Lies About His Wife Rebekah To The Philistines**

Gen 26:6 **So Isaac stayed in Gerar.**

**So Isaac**

“So/Then Isaac {did/obeyed what God said/commanded and}”

**stayed in Gerar.**

“stayed/settled {with his family} in {the city of} Gerar.” In your translation it should not sound like Isaac lived alone; the rest of his family lived with him. (See: figs-explicit)

Gen 26:7**Then the men of the place asked about his wife, and he said, “She {is} my sister,” because he was afraid to say, “{She is} my wife.” {He thought,} “Lest the men of the place kill me on account of Rebekah, because she {is} beautiful of appearance.”**

**Then the men**

“After a while the men” or “When the men”

**of the place**

“of/from that place/city” or “from there”

**asked about his wife, and**

“started asking {Isaac/him} about Rebekah,”

**he said,**

“he said/replied {to them}” or “he {lied and} told {them}” or “he {deceived them by} saying” (See: writing-quotations)

**“She {is} my sister,”**

“that she {was} his sister”. Consider whether it is more natural in your language to use a direct quote or an indirect quote here. (See: figs-quotations)

**because he was afraid to say, “{She is} my wife.”**

“He was afraid to say/admit that she was his wife,” Consider whether or not it is more natural in your language to begin a new sentence here. Also see how you handled the previous quote in this sentence. (See: figs-quotations)

**{He thought,} “Lest the men of the place kill me**

“He thought that the men of the/that city might kill him” or “He was afraid that the men in that place/city would kill him“. See how you translated “the men of the place” earlier in this verse. Also consider whether it is better in your language to use a direct or indirect quote here, and see what you did earlier in this verse. (See: figs-quotations)

**on account of Rebekah,**

“because of Rebekah,” or “so that they could take/have Rebekah,”

**because she {is} beautiful of appearance.”**

“because she {is/was} very/so beautiful.” It may be more natural to put this clause first in this verse and say, “Now Rebekah {was} very beautiful, so the men in that city started asking {Isaac} about her. Isaac was afraid they might kill him in order to take/have her, so he {lied and} told {them} she {was} his sister.” Do what is best in your language. (See: figs-infostructure)

Gen 26:8**Then it happened when the days had been long for him there, then Abimelech the king of the Philistines looked down from a window and saw that behold, Isaac was laughing with Rebekah his wife.**

**Then it happened when the days had been long for him there,**

“{One day} when/after he/Isaac {and his family} had been/lived there a long time,”

**then Abimelech the king of the Philistines**

“Abimelech {who was} king over the Philistines” or “the Philistines’ King Abimelech” or “King Abimelech”

**looked down from a window**

“looked down/out from a window {of his house/palace}”

**and saw that behold,**

“and saw to his surprise” or “and was surprised to see”. In this context, “behold” means that King Abimelech was surprised at what he saw.

**Isaac was laughing with Rebekah his wife.**

“that Isaac was flirting with his wife Rebekah.” or “that Isaac was showing affection to his wife Rebekah.” There is a word play here in Hebrew (since “Isaac” and “laughing” come from the same root word). Isaac may have been laughing or flirting with Rebekah or physically touching her in an affectionate or intimate way, as a husband would do with his wife.

Gen 26:9 **So Abimelech called for Isaac and said, “Behold, she {is} really your wife! So how could you say, ‘She {is} my sister’?” And Isaac said to him, “Because I said, ‘I might die because of her.’ ”**

**So Abimelech called for Isaac**

“So/Then {King} Abimelech summoned Isaac” or “So/Then {King} Abimelech sent someone to bring Isaac to him”. King Abimelech probably sent a servant to tell Isaac that he wanted him to come talk to him.

**and said,**

“and said {to him},” or “and scolded {him} {by saying},” Consider what is the best way to translate this quote margin in your language. (See: writing-quotations)

**“Behold, she {is} really your wife!**

“It is clear/obvious that she/Rebekah {is} actually your wife!” The word “behold” emphasizes what follows it. Consider what is the best way in your language to translate this term in this context. (See: translate-keyterms)

**So how could you say, ‘She {is} my sister’?”**

“So why did you tell us that she {is} your sister?” Consider whether it is more natural in your language to translate the embedded direct quote (“She is my sister”) with an indirect quote. (See: figs-quotesinquotes)

**And Isaac said to him,**

“Isaac answered him,” Consider what is the best way in your language to translate this quote margin. (See: writing-quotations)

**Because I said, ‘I might die because of her.’ ”**

“Because I thought that I might die because of her.“ or “{I said that} because I was afraid that someone might kill me in order to take/have her {as a wife}.” Consider whether it is better in your language to translate this embedded quote as a direct or indirect quote. (See: figs-quotesinquotes)

Gen 26:10**Then 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 on us!”**

**Then Abimelech said,**

“Then Abimelech scolded {him} {further},” Consider what is the best way to translate this quote margin in your language to fit this context. (See: writing-quotations)

**“What {is} this you have done to us?**

“Why did you treat us this way?” or “You have treated us very badly!” or “You should not have done this to us!” King Abimelech uses a rhetorical question here to show strong emotion and to emphasize that what Isaac did was wrong and should not have been done. Do what is best in your language. (See: figs-rquestion)

**One of the people might easily have**

“Sooner or later, one of the people/men {whom I rule} could/might have”

**lain with your wife,**

“slept with your wife,” or “had {physical/sexual} relations with your wife,” or “committed adultery with your wife,” See how you translated the idiom “lay with” in Gen 19:32-35. It may be necessary to translate this in slightly different ways, depending on the context. (See: figs-euphemism)

**and you would have brought guilt on us!”**

“with the result that you would have brought guilt/punishment on us!” or “and you would have caused us to be guilty {of adultery}!” The pronoun “us” in this verse refers to King Abimelech and the Philistines whom he ruled; it does not include Isaac. (See: figs-exclusive)

Gen 26:11**Then Abimelech ordered all the people by saying, “Whoever touches this man or his wife will surely be killed!”**

**Then Abimelech ordered all the people by saying,**

“Then {King} Abimelech warned/told all {his} people,”

**“Whoever touches this man or his wife will surely be killed!”**

“If anyone harms this man {Isaac} or his wife {in any way}, I will surely/definitely have that person killed/executed!” or “I will surely/definitely execute anyone who harms Isaac or his wife {in any way}!” In this context “touches” is used as an idiom that means “harms {in any way}”. Many languages have a similar idiom that fits well here. (See: figs-idiom)

*26:12-33* **Isaac Has Conflict With The Philistines Over His Wells**

Gen 26:12**Then Isaac sowed seeds in that land, and in that year he acquired a hundredfold, and Yahweh blessed him.**

**Then Isaac sowed seeds in that land,**

“Isaac planted seeds/crops in that area,” To “sow seeds” means to plant seeds by scattering them by hand on the ground. If this method of planting is not known in your language area, you could translate this more generally and say, “planted seeds/crops” or “planted {large} fields”.

**and in that year**

“and during that year” or “and that year”

**he acquired a hundredfold,**

“he gathered/reaped {a huge harvest that was} a hundred times {more than what he had planted}” or “he harvested a very large crop/harvest”

**and Yahweh blessed him.**

“because Yahweh blessed him.” or “Yahweh continued to bless him,” Consider whether or not it is more natural in your language to begin a new sentence here that continues into verse 13.

Gen 26:13 **And the man became great, and he continued to become even greater until he was exceedingly great.**

**And the man became great, and he continued to become even greater**

“In that way he/Isaac kept getting more and more wealthy” or “so that he grew/became richer and richer”

**until he was exceedingly great.**

“until {eventually} he was extremely/very wealthy/rich.”

Gen 26:14**And he had possession of flocks and possession of herds and many servants. So the Philistines envied him,**

**And he had possession of flocks and possession of herds**

“He had/owned many flocks {of sheep} and herds {of cattle}” or “He had/owned many sheep and cattle”. See how you translated “flocks” and “herds” in Gen 24:35.

**and many servants.**

“and {he also had/owned} many servants/slaves.” or “He also had/owned many servants/slaves.” The same Hebrew word is used for both “servant” or “slave”. Slaves and servants were owned by their masters but often they were treated as respected members of the family. An example of this was Abraham’s head servant who was sent to find a wife for Isaac (Gen 24). Keep this information in mind as you translate “servants” into your language. (See: translate-key-terms)

**So**

“As a result,” or “Because of that,” (See: grammar-connect-logic-result)

**the Philistines envied him,**

“the Philistines were envious/jealous of him/Isaac”

Gen 26:15**and the Philistines stopped up all the wells that the servants of his father had dug in the days of Abraham his father and filled them with dirt.**

**and the Philistines stopped up all the wells that the servants of his father had dug in the days of Abraham his father and filled them with dirt.**

“and/so they stopped/plugged up all his father Abraham’s wells by filling them with dirt.” or “So they filled up with dirt all the wells that the servants of his father Abraham had dug while he was {still} alive.” or “and/so they filled up all his/Isaac’s wells with dirt {so that no one could use them anymore}. Those were the wells that Abraham’s servants had dug while he was still alive.” See how you translated “well” in Gen 21:30-31. (See: figs-infostructure)

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Gen 26:16**Then Abimelech said to Isaac, “Go away from us, because you are more powerful than we {are}.”**

**Then Abimelech said to Isaac,**

“Then/Finally {King} Abimelech said to Isaac/him,” Consider what is the best way to translate this quote margin in your language. (See: writing-quotations)

**“Go away from us,**

“{Please} move away from us,” or “{We want you to} move {somewhere else} away from us,” Although King Abimelech is asking Isaac to leave, he is still trying to be polite. (See: figs-politeness)

**because you are more powerful than we {are}.”**

“because you are too powerful for us.” or “because you are so powerful {that you are a threat} to us.” For some languages it is more natural to put this clause first in this quote and say, “You are so powerful that we {are afraid of you and} want you to move away from us.” Do what is best in your language. (See: figs-infostructure)

Gen 26:17 **So Isaac went from there and camped in the Valley of Gerar and settled there.**

**So Isaac went from there**

“So Isaac moved {away} from {the city of} Gerar {with his family}”. In your translation it should not sound like Isaac moved by himself from the city of Gerar; his family moved with him. See what you did for a similar case in verse 1. (See: figs-explicit)

**and camped**

“and pitched his tents” or “and set up his tents”

**in the Valley of Gerar**

“in the Gerar Valley” or “in the valley near Gerar”

**and settled there.**

“and stayed/lived there {for a while}.”

Gen 26:18**Then Isaac returned and dug out the water wells that they had dug in the days of Abraham his father and that the Philistines had stopped up after the death of Abraham, and he called them names like the names that his father had called them.**

**Then Isaac returned and dug out the water wells that they had dug in the days of Abraham his father and**

“Then Isaac {had his servants} dig the dirt out of the wells that Abraham’s servants had dug and” or “Then Isaac’s servants re-dug his father Abraham’s wells”. Isaac had his servants re-dig the wells; he did not do that work by himself. (See: figs-metonymy)

**that the Philistines had stopped up after the death of Abraham,**

“that the Philistines had plugged up with dirt after Abraham had died,” or “that the Philistines had {just} filled {with dirt},” Be consistent with how you spelled or translated “Philistines” in the book of Genesis. See Gen 10:14; 21:32, 34; 26:1, 8, 14-15, 18. (See: translate-names)

**and he called them names like the names**

“He/Isaac gave the/those wells the same names” or “He/Isaac named the/those wells with the same names”. Consider whether or not it is better in your language to begin a new sentence here.

**that his father had called them.**

“that his father had named/given them.”

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Gen 26:19**Then the servants of Isaac dug in the valley and found a well of living water there.**

**Then the servants of Isaac dug in the valley**

“Next Isaac’s servants dug {at/in a new place} in the valley {of Gerar}” (See: figs-explicit)

**and found a well of living water there.**

“and discovered/struck/reached a source/spring of fresh/flowing water there.” The phrase “living water” is an idiom that means the well was spring fed and was a source of continually flowing, fresh water to drink. (See: figs-idiom)

Gen 26:20 **But the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, “The water {belongs} to us!” So he called the name of the well Esek, because they disputed with him.**

**But the herdsmen of Gerar**

“But the herdsmen from {the city of} Gerar”

**quarreled with the herdsmen of Isaac, saying,**

“argued/disputed with Isaac’s herdsmen and said/claimed”

**“The water {belongs} to us!”**

“That well is ours!” or “that the water/well belonged to them.” or “that they owned that water/well.” Consider whether it is best in your language to use a direct quote or an indirect quote here. (See: figs-quotations)

**So he called the name of the well**

“So Isaac named/called the/that well”

**Esek,**

“Esek, {which means “dispute/argument,”}” If you include the meaning of this well in your translation or in a footnote, make sure it fits with how you translate “disputed” in the next clause. This word is different from the word for “quarreled” earlier in verse 20 but it has the same meaning. (See: translate-names)

**because they disputed with him.**

“because they argued with him {about it}.” or “because they disputed/argued with his herdsmen {about it}.” The herdsmen from Gerar disputed with Isaac indirectly (verse 20b) when they quarreled with his herdsmen (verse 20a). Make sure in your translation that the two halves of this verse do not contradict each other.

Gen 26:21**Then they dug another well, but they quarreled over it too, so he called its name Sitnah.**

**Then they dug another well,**

“Then Isaac’s servants dug another well,”

**but they quarreled over it too,**

“but {once again} the herdsmen from Gerar argued/disputed {with them} about that one/well too,” Be consistent here with how you translated “quarreled” in the first part of verse 20.

**so he called its name**

“so he/Isaac named it” or “So he/Isaac named the/that well”

**Sitnah.**

“Sitnah, {which means “hostility/strife.”}” (See: translate-names)

Gen 26:22**Then he moved from there and he dug another well, and they did not quarrel over it, so he called its name Rehoboth, and he said, “Because now Yahweh has made space for us and we will be fruitful in the land.”**

**Then he moved from there**

“Then Isaac {and his family} moved from there”. In your translation it should not sound like Isaac moved by himself; his family moved with him. (See: figs-explicit)

**and he dug**

“and he {had his servants/men} dig” or “and his servants dug”. See how you translated a similar phrase in verse 18.

**another well,**

“a new/third well,”

**and they did not quarrel over it,**

“but {this time} the herdsmen of/from Gerar did not quarrel/argue about it,”

**so he called its name**

“so he called/named it” or “so he called/named the/that well” or “so he gave it the name”. See how you translated this clause in verses 20 and 21.

**Rehoboth,**

“Rehoboth, {which means “space/room,”}” Be consistent here with how you spelled “Rehoboth” in Gen 10:11.

**and he said, “Because now Yahweh**

“because he said, “Now/Finally Yahweh”

**has made space for us**

“has provided space/room for us” or “given our/my family {enough} space/room {to live}”

**and we will be fruitful in the land.”**

“so that we will prosper/flourish {here} in the/this land.”

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Gen 26:23**Then from there he went up to Beersheba.**

**Then from there he went up to Beersheba.**

“From there he/Isaac {and his family} went/moved south to {the city of} Beersheba.” or “{One day} he/Isaac {and his family} went/moved from there to {the city of} Beersheba.” The word “up” refers to the fact that Beersheba is higher in elevation from where they were; it is also south in direction. Some translations leave that information implied. Do what is best in your language.

Gen 26:24**And Yahweh appeared to him during that night and said, “I {am} the God of Abraham your father. Do not be afraid, because I {am} with you. And I will bless you and multiply your offspring for the sake of Abraham my servant.”**

**And Yahweh appeared to him during that night and said,**

“That night Yahweh appeared/came to him and said {to him},” See how you translated “Yahweh appeared to him” in verse 2.

**“I {am} the God of Abraham your father.**

“I {am} the God whom your father Abraham serves/worships.” or “I {am} the God {who takes care} of your father Abraham.”

**Do not be afraid, because I {am} with you.**

“I {will always be} with you, so do not be afraid.” Some languages can do like the Hebrew text does and put the result clause (“do not be afraid”) before the reason (“I am with you”). Other languages prefer to put the reason before the result. Do what is best in your language. (See: figs-infostructure)

**And I will bless you**

“I will bless/prosper you”. See how you translated this phrase in verse 3. (See: translate-key-terms)

**and multiply your offspring**

“and multiply/increase {the number of} your offspring/descendants” or “and make your offspring/descendants numerous” or “and give you many/countless offspring/descendants”. See how you translated this phrase in verse 4.

**for the sake of**

“because of {my promise/relationship to}” or “just as I promised to” or “in order to keep my promise to”

**Abraham my servant.”**

“my servant Abraham.” or “Abraham who serves me.”

Gen 26:25**Then he built an altar there and called on the name of Yahweh. And he pitched his tents there, and the servants of Isaac dug a well there.**

**Then he built an altar there**

“Then/So Isaac built an altar there {at Beersheba}”. See how you translated “altar” in Gen 22:9.

**and called on the name of Yahweh.**

“and {offered/burned sacrifices on it to Yahweh as he} worshiped/praised Yahweh/him by name.” Consider again how you translated the idiom “called on the name of Yahweh” in the book of Genesis. See Gen 4:26, 12:8, 13:4, 21:33, 26:25, and see the note about this at 4:26.

**And he pitched his tents there,**

“He also set up his tents/camp there,” See how you translated a similar phrase in verse 17.

**and the servants of Isaac dug a well there.**

“and his servants started digging {another} well there {too}.” Notice that they did not finish digging this well until verse 32.

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Gen 26:26**Then Abimelech came to him from Gerar, and Ahuzzath his friend and Phicol the commander of his army.**

**Then Abimelech came to him from Gerar,**

“Then {King} Abimelech came/went to him/Isaac from {the city of} Gerar”

**and Ahuzzath his friend**

“with his adviser Ahuzzath”. King Abimelech’s friend Ahuzzath was probably his adviser.

**and Phicol the commander of his army.**

“and Phicol {who was} the commander/leader of his/Abimelech’s army/soldiers.” or “and his army/military commander/captain Phicol.” See how you translated this phrase in Gen 21:22, 32.

Gen 26:27**And Isaac said to them, “Why have you come to me, since you hate me and you sent me away from you?”**

**And Isaac said to them,**

“Isaac asked them,” (See: writing-quotations)

**“Why have you come to me,**

“Why did you come here,” or “I don’t understand why you came to see me,” Isaac probably wants to know why King Abimelech and his men are there, but this may also be a rhetorical question that shows his strong emotion. (See: figs-rquestion)

**since you hate me**

“{especially} since you have treated me hatefully/meanly” or “{especially}  
 since you have been hateful/unfriendly/hostile toward me”

**and you sent me away from you?”**

“and forced me to move away from you!”

Gen 26:28**And they said, “We have clearly seen that Yahweh has been with you, so we said, ‘There should be an oath between us’ — between us and you. So let us cut a covenant with you,**

**And they said,**

“They answered {him},” or “They responded/replied,” (See: writing-quotations)

**“We have clearly seen**

“It is very obvious/clear to us”. Make sure your translation of the pronoun “we” does not include Isaac here. (See: figs-exclusive)

**that Yahweh has been with you,**

“that Yahweh is with you {and blessing/prospering you},” See how you translated a similar phrase in verses 3 and 24.

**so we said,**

“so we said {to each other}” or “so/and we decided”

**‘There should be an oath between us’ — between us and you.**

“that there should be an oath/vow between us and you.” or “that we should make a vow with you {to live in peace with one another}.” or “that we should make a vow to each other.” In the Hebrew text, the first “us” in this sentence includes Isaac, but the second “us” excludes him. Notice that in the first two alternate translations, the “us” or the “we” exclude him, but in the third alternate translation, the “we” includes him. (See: figs-exclusive)

**So let us cut a covenant**

“So {please} let us make/establish a {peace} treaty/agreement”. See how you translated “cut a covenant” in Gen 21:27, 32. Notice that the pronoun “us” in this phrase either excludes Isaac or includes him, depending on whether you use “with you” or “with each other” for the following phrase. (See: figs-exclusive)

**with you,**

“with each other,”

Gen 26:29**that you will not do evil against us, just as we did not touch you, and just as we did only good to you and sent you away in peace. Now you are blessed by Yahweh.”**

**that you will not do evil against us,**

“that you will never harm us,” Verse 29 specifies the details of the covenant or treaty that they want Isaac to vow or promise.

**just as we did not touch you,**

“just as we never harmed you {in any way},” See how you translated “touch” or “harm” in verse 11. (See: figs-idiom)

**and just as we did only good to you**

“but only treated you well/kindly”

**and sent you away in peace.**

“and sent you away peacefully.” or “and in a peaceful manner asked you to leave.”

**Now**

“Now {because of that,}” or “{with the result that} now” or “{As a result,} now”

**you are blessed by Yahweh.”**

“Yahweh has {greatly} blessed/prospered you.”

Gen 26:30**Then he made a feast for them, and they ate and drank.**

**Then he made a feast for them,**

“Then Isaac prepared a feast,”

**and they ate and drank.**

“and they {all} ate and drank {together}.” In your translation it should not sound like the feast was only for King Abimelech and his men; Isaac ate with them.

Gen 26:31**Then they got up early in the morning and swore to each other. Then Isaac sent them on their way, and they left from him in peace.**

**Then they got up early in the morning**

“Early the next morning they got up”**.** See how you translated “got up early in the morning” in Gen 20:8; 21:14, 22:3.

**and swore to each other.**

“made unbreakable oaths/promises to each other {to keep their covenant/treaty}.” or “and made vows/oaths to one another {that they would keep their treaty/agreement}.” See how you translated “swore” in Gen 25:33. Also, if you make the implied information explicit, it should match the way you translate “covenant” or “treaty” in verse 28.

**Then Isaac sent them on their way,**

“Then Isaac said goodbye to them,” or “Then Isaac told them goodbye,”

**and they left from him in peace.**

“and they went home from him in peace.” or “and they left him on peaceful terms and went/returned home.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 26:32 **Then it happened on that day, the servants of Isaac came and told him about the matter of the well that they had dug and said to him, “We have found water!”**

**Then it happened on that day,**

“On that {same} day” or “{Later} that {same} day”

**the servants of Isaac came and told him**

“Isaac’s servants came {to him} to tell/inform him”

**about the matter of the well that they had dug**

“about the well that they had been digging”. This is the same well that Isaac’s servants started digging in verse 25.

**and said to him,**

“and announced,” Consider what is the best way to translate this quote margin in your language. (See: writing-quotations)

**“We have found water!”**

“We have discovered/struck/reached water!” See how you translated “found” in verse 19.

Gen 26:33 **So he called it Shebah. For that {reason} the name of the city {is} Beersheba to this day.**

**So he called it Shebah.**

“So Isaac named the well Shebah, {which means “oath/vow.”}”

**For that {reason}**

“That is why”

**the name of the city {is} Beersheba to this day.**

“{even} today the name of that city {is} still Beersheba, {which means “well of the oath/vow.”}” See how you translated “Beersheba” and its meaning in Gen 21:31.

*26:34-35* **Esau’s Hittite Wives**

Gen 26:34**And Esau was a son of 40 years, and he took {as} a wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.**

**And Esau was a son of 40 years, and**

“Now Esau was 40 years old and” or “When Esau was forty years old,” Consider again how you translated “a son of...years” in the book of Genesis. See 5:32; 11:10; 12:4; 16:16; 17:1, 17, 24-25; 25:20-21 and 26:34.

**he took {as} a wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.**

“he married {a woman named} Judith, {who was} the/a daughter of a Hittite {man} named Beeri, and {he also married} {a woman named} Basemath {who was} the/a daughter of a Hittite {man} named Elon.” or “he married {two} Hittite women: Judith, whose father was Beeri, and Basemath, whose father was Elon.” Make sure it is clear in your translation that Basemath was Esau’s second wife, not Beeri’s wife.

Gen 26:35 **And they were a grief of mind to Isaac and Rebekah.**

**And they were a grief of mind to Isaac and Rebekah.**

“Those {foreign} women caused Isaac and Rebekah to be very distressed/upset.” or “Isaac and Rebekah were very distressed/upset that their son had married foreign women {rather than a woman from their own religion and people group}.**”** (See: figs-explicit)