

# Genesis 26:1

Authorized King James Version (KJV)

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.

## Analysis

**And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isa...** This passage belongs to the Jacob narratives which demonstrate God's sovereign election overriding human merit and the transformation of a deceiver into Israel, the father of the twelve tribes. The Jacob cycle shows how divine purposes advance through flawed individuals whom God graciously transforms.

Key themes include God's sovereign choice ("the older shall serve the younger"), the consequences of deception and family dysfunction, exile and return patterns, wrestling with God leading to blessing, and covenant renewal across generations. Jacob's character development from manipulative deceiver to mature patriarch demonstrates sanctification's lifelong process.

Theologically significant aspects include:

1. divine election based on grace not merit (Romans 9:10-13)
2. God's faithfulness to covenant promises despite human unfaithfulness
3. discipline as evidence of divine love and means of transformation
4. generational patterns of sin requiring divine intervention to break
5. prayer and wrestling with God as legitimate expressions of faith.

Jacob's limp after wrestling God symbolizes how divine encounters leave permanent marks, transforming our approach to life and dependence on God rather than our own cunning.

## Historical Context

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The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

## Related Passages

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**John 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

## Study Questions

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1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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בָּאָרֶץ	מִלְבָד	בָּאָרֶץ	בָּאָרֶץ	בָּאָרֶץ	בָּאָרֶץ
beside	And there was a famine	in the land	And there was a famine	in the land	And there was a famine
H905	H1961	H776	H7458	H1961	H1961
וְאַבְרָהָם	וְאַיָּזָק	בַּיּוֹם	בַּיּוֹם	וְאַבְרָהָם	וְאַיָּזָק
of Abraham	and Isaac	that was in the days	that was in the days	of Abraham	and Isaac
H85	H3327	H3117	H3117	H1980	H1980
מֶלֶךְ	פְּלִשְׁתִּים	לְרַבָּה	לְרַבָּה	unto Gerar	unto Gerar
king	of the Philistines	unto Abimelech	unto Abimelech	unto Gerar	unto Gerar
H4428	H6430	H40	H40	H1642	H1642

## Additional Cross-References

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**Genesis 12:10** (Parallel theme): And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

**Genesis 25:11** (References Abraham): And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.