

# Genesis 26:20

Authorized King James Version (KJV)

And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is our's: and he called the name of the well Esek; because they strove with him.

## Analysis

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**And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is our's: and he called ...** 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

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. What does this passage reveal about God's sovereignty and human responsibility?
2. How should this truth about Abimelech shape our daily decisions and priorities?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

## Interlinear Text

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וַיִּבֹד	רָעִי	גֵרָר	עַם	רָעִי	יִצְחָק	
did strive	And the herdmen	of Gerar	H5973	And the herdmen	with Isaac's	
H7378	H7462	H1642		H7462	H3327	
לֵאמֹר	לְנוֹ	הַמַּיִם	וְקָרָא	שְׁם	הַבְּאֵר	עֵשֶׂק
saying	H0	The water	is ours and he called	the name	of the well	Esek
H559		H4325	H7121	H8034	H875	H6230
כִּי	הִתְעַשְׂקוּ	בְּמֹוֹ				
H3588	because they strove	H5973				
	H6229					

## Additional Cross-References

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**Genesis 21:25** (Parallel theme): And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.