

Genesis 26:27

Authorized King James Version (KJV)

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

Analysis

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

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

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. What does this passage reveal about God's sovereignty and human responsibility?
2. What specific changes in thinking or behavior does this verse call us to make?

3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

Interlinear Text

וַיֹּאמֶר	אֵלֶיֶם	יִצְחָק	מִדַּ וְעַ	בָּאתָ	אֵלַי	וְאַתָּם
said	H413	And Isaac	unto them Wherefore	come	H413	H859
H559		H3327	H4069	H935		
שִׂנְאָתָהּ	אֶתִּי	וַתִּשְׁלַח	וְנִי	מֵאַתְּכֶם:		
ye to me seeing ye hate	H853	me and have sent me away		H853		
H8130		H7971				

Additional Cross-References

Genesis 26:16 (Parallel theme): And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

Judges 11:7 (Parallel theme): And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

Revelation 3:9 (Parallel theme): Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Acts 7:27 (Parallel theme): But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

Acts 7:9 (Parallel theme): And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

Acts 7:35 (Parallel theme): This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

Acts 7:14 (Parallel theme): Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

Genesis 26:14 (Parallel theme): For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

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