

# Genesis 21:26

Authorized King James Version (KJV)

And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

## Analysis

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**And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet hear...** This passage is part of the Abrahamic narratives which shift from universal human history to God's particular covenant people. The Abraham cycle (Genesis 12-25) demonstrates God's sovereign election, covenant faithfulness, and the development of faith through testing and promise fulfillment.

Central themes include God's unconditional covenant promises (land, descendants, blessing to nations), the call to faith and obedience, the testing of faith through delays and impossibilities, the contrast between divine promises and human schemes, and God's gracious persistence despite human failures. Abraham emerges as the father of faith whose trust in God's promises becomes the model for all believers (Romans 4, Galatians 3, Hebrews 11).

Theologically, these narratives establish:

1. salvation by grace through faith rather than works
2. covenant as God's gracious initiative binding Himself to His people
3. the necessity of patient trust when promises seem impossible
4. the consequences of attempting to fulfill God's promises through human effort
5. the pattern of divine testing producing mature faith.

The Abraham cycle foreshadows Christ as the ultimate seed through whom blessing extends to all nations (Galatians 3:16).

## 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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**James 2:17** — Faith and works

**Hebrews 11:1** — Definition of faith

**Genesis 1:1** — Creation of heavens and earth

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. What theological truths about Isaac's Birth emerge from this passage?
2. How should this truth about Beersheba Covenant shape our daily decisions and priorities?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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אָתָּה שֶׁהָרַע בְּעֵת עָתָה לֹא אָבִים לְגַם יְיָ אָמַר  
said And Abimelech me neither I wot not who hath done H853  
H559 H40 H3808 H3045 H4310 H6213

וְאֵת הַזֶּמֶן הַזֶּה אַתָּה בְּלֹתָה לֹא אָמַר לְכָל הַזָּמֶן  
this thing H2088 H1571 H859 me neither didst thou tell H0 H1571  
H1697

בְּלֹתָה לֹא שָׁמַע עַתָּה כִּי אַתָּה  
H595 me neither yet heard I of it but to day H3117  
H3808 H8085 H1115

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