

Chapter 21

21 And the LORD ^avisited Sarah as He had said, and the LORD did for Sarah ^bas He had spoken. ² For Sarah ^cconceived and bore Abraham a son in his old age, ^dat the set time of which God had spoken to him. ³ And Abraham called the name of his son who was born to him—whom Sarah bore to him—^eIsaac. ^{1 4} Then Abraham ^fcircumcised his son Isaac when he was eight days old, ^gas God had commanded him. ⁵ Now ^hAbraham was one hundred years old when his son Isaac was born to him. ⁶ And Sarah said, ⁱ“God has ²made me laugh, *and* all who hear ^jwill laugh with me.” ⁷ She also said, “Who would have said to Abraham that Sarah would nurse children? ^kFor I have borne *him* a son in his old age.”

⁸ So the child grew and was weaned. And Abraham made a great feast on the same day that Isaac was weaned.

⁹ And Sarah saw the son of Hagar ^lthe Egyptian, whom she had borne to Abraham, ^mscoffing. ^{3 10} Therefore she said to Abraham, ⁿ“Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, *namely* with Isaac.” ¹¹ And the matter was very ⁴displeasing in Abraham’s sight ^obecause of his son.

¹² But God said to Abraham, “Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for ^pin Isaac your seed shall be called. ¹³ Yet I will also make ^qa nation of the son of the bondwoman, because he *is* your ⁵seed.”

¹⁴ So Abraham rose early in the morning, and took bread and ⁶a skin of water; and putting *it* on her shoulder, he gave *it* and the boy to Hagar, and ^rsent her away. Then she departed and wandered in the Wilderness of Beersheba. ¹⁵ And the water in the skin was used up, and she placed the boy under one of the shrubs. ¹⁶ Then she went and sat down

^a 1 Sam. 2:21

^b Gen. 17:16, 19, 21; 18:10, 14; [Gal. 4:23, 28]

^c Acts 7:8; Gal. 4:22; Heb. 11:11, 12

^d Gen. 17:21; 18:10, 14; Gal. 4:4

^e Gen. 17:19, 21

¹ Lit. *Laughter*

^f Acts 7:8

^g Gen. 17:10, 12; Lev. 12:3

^h Gen. 17:1, 17

ⁱ Gen. 18:13; Ps. 126:2; Is. 54:1

² Lit. *made laughter for me*

^j Luke 1:58

^k Gen. 18:11, 12

¹ Gen. 16:1, 4, 15

^m [Gal. 4:29]

³ Lit. *laughing*

ⁿ Gen. 25:6; 36:6, 7; Gal. 3:18; 4:30

⁴ distressing

^o Gen. 17:18

^p Matt. 1:2; Luke 3:34; [Rom. 9:7, 8]; Heb. 11:18

^q Gen. 16:10; 17:20; 21:18; 25:12–18

⁵ descendant

⁶ A water bottle made of skins

^r John 8:35

across from *him* at a distance of about a bowshot; for she said to herself, “Let me not see the death of the boy.” So she sat opposite *him*, and lifted her voice and wept.

¹⁷ And ^sGod heard the voice of the lad. Then the ^tangel of God called to Hagar out of heaven, and said to her, “What ails you, Hagar? Fear not, for God has heard the voice of the lad where he *is*. ¹⁸ Arise, lift up the lad and hold him with your hand, for ^uI will make him a great nation.”

¹⁹ Then ^vGod opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the lad a drink. ²⁰ So God ^wwas with the lad; and he grew and dwelt in the wilderness, ^xand became an archer. ²¹ He dwelt in the Wilderness of Paran; and his mother ^ytook a wife for him from the land of Egypt. Probably the land of the Philistines—an ethnicity first identified from the line of Cush in Genesis 10.

²² And it came to pass at that time that ^zAbimelech and Phichol, the commander of his army, spoke to Abraham, saying, ^a“God *is* with you in all that you do. ²³ Now therefore, ^bswear ⁷to me by God that you will not deal falsely with me, with my offspring, or with my posterity; but that according to the kindness that I have done to you, you will do to me and to the land in which you have dwelt.”

²⁴ And Abraham said, “I will swear.”

21:25-28

Then Abraham rebuked Abimelech because of a well of water which Abimelech’s servants ^chad seized. ²⁶ And Abimelech said, “I do not know who has done this thing; you did not tell me, nor had I heard *of it* until today.” ²⁷ So Abraham took sheep and oxen and gave them to Abimelech, and the two of them ^dmade can also be translated “cut” which makes a lot of sense given what we know what occurred in Genesis 15 when the unilateral **covenant** was made by God toward **Abraham**. These are different than the “seven ewe lambs” in verse 30 which served as witnesses among **Abimelech**’s flock. ²⁸ And Abraham set seven ewe lambs of the flock by themselves.

21:29

Then Abimelech asked Abraham, ^e“What *is the meaning of* these seven ewe lambs which you have set by yourselves?”

21:30

^s Ex. 3:7; Deut. 26:7; Ps. 6:8

^t Gen. 22:11

^u Gen. 16:10; 21:13; 25:12–16

^v Gen. 3:7; Num. 22:31; 2 Kin. 6:17; Luke 24:31

^w Gen. 28:15; 39:2, 3, 21

^x Gen. 16:12

^y Gen. 24:4

^z Gen. 20:2, 14; 26:26

^a Gen. 26:28; Is. 8:10

^b Josh. 2:12; 1 Sam. 24:21

⁷ take an oath

^c Gen. 26:15, 18, 20–22

^d Gen. 26:31; 31:44; 1 Sam. 18:3

^e Gen. 33:8

And he said, “You will take *these* seven ewe lambs from my hand, that ^fthey may be my witness that I have dug this well.” ³¹ Therefore he ^gcalled that place Beersheba, because the two of them swore an oath there. The exchange of animals (witnesses) and the naming of a well (meaning “well of the seven”, named proleptically by Moses a little earlier in the book) serve as a marking of this covenant.

³² Thus they made a covenant at Beersheba. So Abimelech rose with Phichol, the commander of his army, and they returned to the land of the Philistines. ³³ Then Abraham planted a tamarisk tree in Beersheba, Seeing that in the next few verses of the next chapter they end up in Mariah, they make good distance in three days. and ^hthere called on the name of the LORD, ⁱthe Everlasting God. Again, not knowing His personal Name (Exodus 6:1-3), they name God things that reflect His character and actions. Genesis 3:22 is the first time this word for everlasting is used and it is God keeping man from living forever in a fallen state. Genesis 6:3 shows God unwilling to everlastingly fight with man—it is not good for him or glorifying to God. Genesis 9:12 & 13:14 describe that God makes everlasting covenants. For the first time, then, God is not using the word. Abraham is using the word, and He is using it to remind God of a day when there will be no striving for the land God had given to him. This promise with this man will do until God serves His everlasting covenant. “My dad owns the entire block, but I promise I won’t step on your grass (for now)” is the equivalent to this covenant with another man. A timeless God can make timeless covenants and we can continue to believe and walk on in peace. ³⁴ And Abraham stayed in the land of the Philistines many days.

^f Gen. 31:48, 52

^g Gen. 21:14; 26:33

^h Gen. 4:26; 12:8; 13:4; 26:25

ⁱ Gen. 35:11; Ex. 15:18; Deut. 32:40; 33:27; Ps. 90:2; 93:2; Is. 40:28; Jer. 10:10; Hab. 1:12; Heb. 13:8