

Genesis 18:23

Authorized King James Version (KJV)

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

Analysis

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?... 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

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

James 2:17 — Faith and works

Hebrews 11:1 — Definition of faith

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

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|-----------|-------------|----------|---------|------------------------|---------------|
| וַיֵּשׁ | וַיֵּשׁ | וַיֵּשׁ | וַיֵּשׁ | וַיֵּשׁ | וַיֵּשׁ |
| drew near | And Abraham | and said | H637 | Wilt thou also destroy | the righteous |
| H5066 | H85 | H559 | | H5595 | H6662 |
| עִם | רָשָׁעִים: | | | | |
| with | the wicked | | | | |
| H5973 | H7563 | | | | |

Additional Cross-References

Numbers 16:22 (Parallel theme): And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

2 Samuel 24:17 (Evil): And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.

Genesis 20:4 (Righteousness): But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

Hebrews 10:22 (Evil): Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Job 34:17 (Righteousness): Shall even he that hateth right govern? and wilt thou condemn him that is most just?

Genesis 18:25 (Righteousness): That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Psalms 73:28 (Parallel theme): But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

Job 8:3 (Righteousness): Doth God pervert judgment? or doth the Almighty pervert justice?

Jeremiah 30:21 (Parallel theme): And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

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