

# Genesis 20:18

Authorized King James Version (KJV)

For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

## Analysis

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**For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's ...** 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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**John 3:16** — God's love and salvation

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

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. What specific changes in thinking or behavior does this verse call us to make?

3. How does this passage point forward to Christ and the gospel of redemption?

## Interlinear Text

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קִ	עַצָּר	יְהִי הָ	בָּעֵד	כָּל	כָּל
H3588	closed up	closed up	For the LORD	H1157	H3605
H6113			H3068		H7358

אֶבְרָהָם:	אֲשֶׁת	שֶׁבֶת	דָּבָר	עַל	אֲבִימֶלֶךְ	לְבִתְּ
of the house	of Abimelech	H5921	because	of Sarah	wife	Abraham's
H1004	H40		H1697	H8283	H802	H85

## Additional Cross-References

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**Genesis 12:17** (References Lord): And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

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