

# Genesis 20:3

Authorized King James Version (KJV)

But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

## Analysis

**But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for...** 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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**Genesis 1:1** — Creation of heavens and earth

**Psalm 19:1** — Heavens declare God's glory

## Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

## Interlinear Text

הַבָּעֵד מֵת עַל בָּאָשָׁה אֲשֶׁר H2009 to him Behold thou art but a dead man H5921 for the woman H834

לְקַח	בָּעֵל	בָּעֵל תִּהְיָ	לְקַח
which thou hast taken	H1931	wife	for she is a man's

## Additional Cross-References

**Genesis 20:7** (Parallel theme): Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die. thou, and all that are thine.

**Psalms 105:14** (Parallel theme): He suffered no man to do them wrong: yea, he reproved kings for their sakes;

**Job 33:15** (Parallel theme): In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

**Matthew 27:19** (Parallel theme): When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

**Matthew 1:20** (Parallel theme): But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

**Genesis 28:12** (References God): And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

**Genesis 37:5** (Parallel theme): And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

**Genesis 37:9** (Parallel theme): And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

**Genesis 40:8** (References God): And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

**Genesis 31:24** (References God): And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.