

# Genesis 25:18

Authorized King James Version (KJV)

And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

## Analysis

---

**And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he di...** 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

**Romans 1:17** — The righteous shall live by faith

**Romans 2:1** — Judging others

**Revelation 20:12** — Judgment according to deeds

## Study Questions

---

1. What does this passage reveal about God's sovereignty and human responsibility?
2. How should this truth about Birthright Sale shape our daily decisions and priorities?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

## Interlinear Text

---

וַיֵּשְׁבוּ	מִחֲוִילָה	עַד	שׁוּר	אֲשֶׁר	עַל	פְּנֵי י'
And they dwelt	from Havilah	H5704	unto Shur	H834	H5921	in the presence
H7931	H2341		H7793			H6440
מִצְרַיִם	בָּאָכָה	אֶשׁוּרָה	עַל	פְּנֵי י'	כָּל	
Egypt	as thou goest	toward Assyria	H5921	in the presence	H3605	
H4714	H935	H804		H6440		
אֶת יוֹ	נָפַל:					
of all his brethren	and he died					
H251	H5307					

## Additional Cross-References

---

**Genesis 16:12** (Parallel theme): And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

**Genesis 20:1** (Parallel theme): And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

**Psalms 78:64** (Parallel theme): Their priests fell by the sword; and their widows made no lamentation.

**Genesis 13:10** (References Egypt): And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed

Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

**Genesis 2:11** (Parallel theme): The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

**Genesis 14:10** (Parallel theme): And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

**Genesis 10:29** (Parallel theme): And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

**Genesis 10:7** (Parallel theme): And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

**Genesis 21:21** (References Egypt): And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

**2 Kings 23:29** (References Egypt): In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.