

Genesis 22:24

Authorized King James Version (KJV)

And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Analysis

And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.... 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

Romans 2:1 — Judging others

Matthew 25:31 — Final judgment

Study Questions

1. What theological truths about Binding of Isaac emerge from this passage?
2. How should this truth about Covenant Reaffirmation shape our daily decisions and priorities?
3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

וּפִלְגֶשׁ וְ	וְשֵׁםָּהּ הִיא	רְאוּמָה הִיא	וַתֵּלֶד	גַּם	הִוא	אֶת
And his concubine	whose name	was Reumah	she bare	H1571	H1931	H853
H6370	H8034	H7208	H3205			
חֵטְבָּהּ	וְאֶת	גַּחַם	וְאֶת	תְּחַשׁ	וְאֶת	מַעֲכָהּ:
also Tebah	H853	and Gaham	H853	and Thahash	H853	and Maachah
H2875		H1514		H8477		H4601

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