

Genesis 23:13

Authorized King James Version (KJV)

And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

Analysis

And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it... 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

Revelation 20:12 — Judgment according to deeds

Romans 2:1 — Judging others

Study Questions

1. What does this passage reveal about God's sovereignty and human responsibility?
2. What obstacles prevent us from living out the truths presented in this verse?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

בָּאָזִין	עַמּוֹ	עַמּוֹ	בָּאָזִין	עַמּוֹ	בָּאָזִין
וַיֹּאמֶר	אֶל	עֶפֶר	וְאֶל	בְּאֹזִין	וְאֶל
And he spake	H413	unto Ephron	H6085	in the audience	H241
	H1696				H5971
אַתָּה	אָמַן	אָמַן	לְאָמַן	לְאָמַן	שָׁמְעַ
say	H389	H518	H859	But if thou wilt give it I pray thee	H3863
	H559				H8085
נַתֶּן	כְּסָף	בְּשָׂדָה	מִנְחָה	אֶלְקָבֶב	שָׁמְעַ
me I will give	thee money	for the field	take	it of me and I will bury	H6912
H5414	H3701	H7704	H3947		
שָׁמָה:	מַתִּין	מַתִּין	מַתִּין		
my dead	H8033				
	H4191				

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