

Genesis 23:8

Authorized King James Version (KJV)

And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

Analysis

And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; he... 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 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. What does this passage reveal about God's sovereignty and human responsibility?
2. How should this truth about Faith's Inheritance shape our daily decisions and priorities?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

וַיִּדְבָּר	אֶתָּם	לְאִמּוֹ	אִם	יִשְׁ	אֶתָּם	נִפְשְׁכָּם
And he communed	H854	with them saying	H518	If it be	H853	your mind
H1696		H559		H3426		H5315
לְקַבֵּר	אֶת	מֵתִי	מִלִּפְנֵי	שָׁמַע וְנִי	וּפָגַעוּ	לִי
that I should bury	H853	my dead	out of my sight	hear	me and intreat	H0
H6912		H4191	H6440	H8085	H6293	
בְּעֶפְרוֹן	בֶּן	צֹהָר:				
for me to Ephron	the son	of Zohar				
H6085	H1121	H6714				

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