

# Genesis 24:27

Authorized King James Version (KJV)

And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

## Analysis

**And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of ...** 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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**Revelation 20:12** — Judgment according to deeds

**Romans 2:1** — Judging others

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

## Interlinear Text

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וַיֹּאמֶר	בָּרֹךְ וְיָ	יְהוָה ה	אֱלֹהֵי	אֲדֹנִי:	אַבְרָהָם	אֲשֶׁר
And he said	Blessed	be the LORD	God	my master	Abraham	
H559	H1288	H3068	H430	H113	H85	H834
לֹא	עָזַב	חֶסֶד וְ	אֱמֶת וְ	יָמֶם	אֲדֹנִי:	
H3808	who hath not left destitute	of his mercy	and his truth		my master	
	H5800	H2617	H571	H5973	H113	
אֲנִי	בֶּדֶךָ	נָחֵנִי	יְהוָה ה	בֵּית	אֶחָי	
H595	I being in the way	led me	be the LORD	to the house	brethren	
	H1870	H5148	H3068	H1004	H251	
אֲדֹנִי:						
my master						
H113						

## Additional Cross-References

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**Genesis 24:48** (Blessing): And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

**Psalms 98:3** (Grace): He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

**Genesis 32:10** (Truth): I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

**Genesis 24:12** (References God): And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

**Exodus 18:10** (Blessing): And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

**1 Samuel 25:32** (Blessing): And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me:

**Ruth 4:14** (Blessing): And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

**Psalms 100:5** (Grace): For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

**Proverbs 3:6** (Parallel theme): In all thy ways acknowledge him, and he shall direct thy paths.

**Luke 1:68** (Blessing): Blessed be the Lord God of Israel; for he hath visited and redeemed his people,