

# Genesis 24:33

Authorized King James Version (KJV)

And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

## Analysis

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**And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand...** 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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**1 Corinthians 13:4** — Characteristics of love

**John 15:13** — Greatest form of love

## Study Questions

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1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. What obstacles prevent us from living out the truths presented in this verse?

3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

## Interlinear Text

מִזְשֵׁה	לְפָנָיו	אֲכָל	לֹא	אֲכָל	לֹא	אֲכָל	לֹא
H3455	<b>meat before him</b>	<b>I will not eat</b>	<b>And he said</b>	H3808	<b>I will not eat</b>		H5704
	H6440	H398	H559		H398		
אָמַן	דִּבְרָה	דִּבְרָה	דִּבְרָה				
H518	<b>Speak on</b>	<b>mine errand</b>	<b>And he said</b>	<b>Speak on</b>			
	H1696	H1697	H559	H1696			

## Additional Cross-References

**1 Timothy 6:2** (Parallel theme): And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

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