

Genesis 24:51

Authorized King James Version (KJV)

Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

Analysis

Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LOR... 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

John 15:13 — Greatest form of love

1 John 4:8 — God is love

Genesis 1:1 — Creation of heavens and earth

Colossians 1:16 — All things created through Christ

Study Questions

1. What theological truths about Isaac's Marriage emerge from this passage?
2. What obstacles prevent us from living out the truths presented in this verse?
3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

הַנֶּה	רַבְקָה	לִפְנֵי יְהָוָה	וַתֹּאמֶר לְךָ	אֲשֶׁר	לְבָנָ
H2009	Behold Rebekah	is before thee	take	H1980	H1981
	H7259	H6440	H3947		
אָדָם יְהָוָה	רְאֵשׁ רָאשׁ	דָבָר	וְהַנֶּה	and let her be thy master's	H1121
	H834	hath spoken	as the LORD		H1121
		H1696	H3068		

Additional Cross-References

Genesis 24:15 (Parallel theme): And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

2 Samuel 16:10 (References Lord): And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherfore hast thou done so?

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