

# Genesis 24:65

Authorized King James Version (KJV)

For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

## Analysis

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**For she had said unto the servant, What man is this that walketh in the field to meet us? And the se...** 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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**Ephesians 2:8** — Salvation by grace through faith

**John 3:16** — God's love and salvation

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
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

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וַיֹּאמֶר	אֶל	וְהַעֲבָד	מִי	הָאִישׁ	הַלְזֶה	הַהֹלֵךְ
For she had said	H413	And the servant	What	man	is this	that walketh
H559		H5650	H4310	H376	H1976	H1980
בַּשָּׂדֶה	לִקְרֹאתָנוּ	וַיֹּאמֶר	וְהַעֲבָד	הוּא	אֲדֹנָי	
in the field	to meet us	For she had said	And the servant	H1931	It is my master	
H7704	H7125	H559	H5650		H113	
וַתִּקֶּחַ	הַצֵּעַר	וַתִּתְכַסֵּי				
therefore she took	a veil	and covered herself				
H3947	H6809	H3680				

## Additional Cross-References

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**1 Timothy 2:9** (Parallel theme): In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;