

Genesis 19:13

Authorized King James Version (KJV)

For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

Analysis

For we will destroy this place, because the cry of them is waxen great before the face of the LORD; ... 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

Matthew 25:31 — Final judgment

Revelation 20:12 — Judgment according to deeds

Genesis 1:1 — Creation of heavens and earth

Psalms 19:1 — Heavens declare God's glory

Study Questions

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

Interlinear Text

כִּי	לְשַׁחֲתָהּ:	אֲנִי חֲנוּ	אֶת	הַמָּקוֹם וְ	הִנֵּה ה	כִּי	גִדְלָה ה
H3588	us to destroy	For we	H853	this place	H2088	H3588	is waxen great
	H7843	H587		H4725			H1431
	צַעֲקָתָם	אֶת	פְּנֵי	יְהוָה	וַיִּשְׁלַח נֹ	יְהוָה	
	because the cry of them	before	the face	and the LORD	hath sent	and the LORD	
	H6818	H854	H6440	H3068	H7971	H3068	
	לְשַׁחֲתָהּ:						
	us to destroy						
	H7843						

Additional Cross-References

Genesis 18:20 (References Lord): And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;