

# Genesis 19:31

Authorized King James Version (KJV)

And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

## Analysis

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**And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to c...** 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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**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## Study Questions

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1. What does this passage reveal about God's sovereignty and human responsibility?
2. How should this truth about Lot's Daughters shape our daily decisions and priorities?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

## Interlinear Text

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וַתֹּאמֶר	הַבְּכִירָה	אֶל	הַצְעִירָה	אָבִי יֵנוּ	זָקֵן
said	And the firstborn	H413	unto the younger	Our father	is old
H559	H1067		H6810	H1	H2204
וְאִישׁ	אֵין	הָאָרֶץ:	לָבֹא	עַל יֵנוּ	
and there is not a man	H369	in the earth	to come in	H5921	
H376		H776	H935		
כִּדְרָהּ	כָּל	הָאָרֶץ:			
unto us after the manner	H3605	in the earth			
H1870		H776			

## Additional Cross-References

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**Isaiah 4:1** (Parallel theme): And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

**Genesis 4:1** (Parallel theme): And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

**Genesis 6:4** (Parallel theme): There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

**Genesis 16:2** (Parallel theme): And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

**Genesis 16:4** (Parallel theme): And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

**Deuteronomy 25:5** (Parallel theme): If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

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