

Genesis 19:32

Authorized King James Version (KJV)

Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

Analysis

Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our ... 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

Ephesians 2:8 — Salvation by grace through faith

John 3:16 — God's love and salvation

James 2:17 — Faith and works

Romans 1:17 — The righteous shall live by faith

Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. How should this truth about Lot's Daughters shape our daily decisions and priorities?
3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

עַמּוֹ וְנִשְׁכַּבְּהָ	וְיִין	מֵאֲבִי יִנּוּ	אֶת	נִשְׁקָהּ	לָךְ הָ
H5973	H3196	H1	H853	H8248	H1980
and we will lie	wine	of our father		drink	
H7901					
זֶרַע:	מֵאֲבִי יִנּוּ	וְנִחֵיהָ			
H2233	H1	H2421			
seed	of our father	with him that we may preserve			

Additional Cross-References

Genesis 11:3 (Parallel theme): And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.