

# Genesis 19:38

Authorized King James Version (KJV)

And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

## Analysis

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**And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the ch...** 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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**James 2:17** — Faith and works

**Hebrews 11:1** — Definition of faith

**Colossians 1:16** — All things created through Christ

**Psalms 19:1** — Heavens declare God's glory

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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בֶּן	שְׁמוֹ	וַתִּקְרָא	בְּנִי	לֵדָה	הוּא	גַּם	וְהַצְעִירָהּ
Benammi	his name	and called	a son	she also bare	H1931	H1571	H6810
H1151	H8034	H7121	H1121	H3205			
הַיּוֹם:	עַד	עַם	בְּנִי	אָבִי	הוּא	וְהַצְעִירָהּ	בְּנִי
unto this day	H5704	of Ammon	a son	the same is the father	H1931	H1151	H1121
H3117		H5983	H1121	H1			

## Additional Cross-References

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**Deuteronomy 2:19** (Parallel theme): And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.