

Genesis 19:5

Authorized King James Version (KJV)

And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

Analysis

And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bri... 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

Romans 1:17 — The righteous shall live by faith

Hebrews 11:1 — Definition of faith

1 Corinthians 13:4 — Characteristics of love

John 15:13 — Greatest form of love

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. How should this truth about Lot's Daughters shape our daily decisions and priorities?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

וַיִּקְרָא ו	אֶל	לוֹט	וַיֹּאמְרוּ	ל ו	אֵיה	הָאֲנָשִׁים	אֲשֶׁר
And they called	H413	unto Lot	and said	H0	H346	H376	H834
H7121		H3876	H559				
בִּי או	אֶל יְבִי	הֵלַלְתָּ	הַלְלוּ	הוֹצִיָא	אֶל יְנו		
which came in	H413	to thee this night	bring them out		H413		
H935		H3915	H3318				
וְנִדְעָה	אֲתָם:						
unto us that we may know	H853						
H3045							

Additional Cross-References

Judges 19:22 (Parallel theme): Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

Isaiah 3:9 (Parallel theme): The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

Jude 1:7 (Parallel theme): Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Leviticus 18:22 (Parallel theme): Thou shalt not lie with mankind, as with womankind: it is abomination.

1 Corinthians 6:9 (Parallel theme): Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

1 Timothy 1:10 (Parallel theme): For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

Ezekiel 16:51 (Parallel theme): Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

2 Timothy 3:13 (Parallel theme): But evil men and seducers shall wax worse and worse, deceiving, and being deceived.