

Genesis 10:14

Authorized King James Version (KJV)

And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

Analysis

And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.... This passage belongs to the primeval history section (Genesis 1-11) which establishes universal truths about God, humanity, sin, and divine purposes before focusing on Abraham and Israel. These chapters answer fundamental questions about human origins, the spread of wickedness, God's judgment, and the preservation of a righteous remnant.

Recurring patterns emerge: human sin escalating from individual disobedience to societal corruption, divine patience followed by judgment, gracious preservation of a remnant, and covenant promises ensuring redemptive purposes continue. The genealogies connect historical persons, demonstrate the fulfillment of divine promises (blessing and multiplication), and trace the line leading to Abraham and ultimately Christ.

Key theological themes in this section include:

1. sin's destructive progression affecting all humanity
2. God's righteous judgment while preserving mercy
3. human pride and autonomy opposing divine sovereignty
4. cultural development as both blessing and potential idolatry
5. God's sovereign plan advancing despite human rebellion.

These narratives provide the necessary context for understanding God's calling of Abraham and the covenant promises through which all nations will be blessed.

Historical Context

The primeval history (Genesis 1-11) parallels ancient Near Eastern traditions including Sumerian King Lists (pre-flood longevity), Akkadian flood traditions (Atrahasis, Gilgamesh), and Mesopotamian city foundation myths. However, Genesis demythologizes these traditions, presenting monotheistic history rather than polytheistic mythology. The genealogies connecting Adam to Noah to Abraham provide historical framework absent in pagan myths.

Archaeological evidence confirms ancient urbanization (chapter 4's cities), agricultural development, metallurgy, and musical instruments emerging in Mesopotamia's early history. The Babel account reflects Mesopotamian ziggurat construction (stepped pyramid temples), particularly in Babylon. Linguistic diversity requiring explanation was obvious to ancient peoples, making the Babel narrative culturally relevant.

For Israel in covenant with Yahweh, these chapters explained their relationship to surrounding nations. All peoples descended from Noah, but Israel descended from Shem through Abraham—chosen for blessing all nations. The flood demonstrated God's justice and mercy: judging wickedness while preserving the righteous. This pattern would recur throughout Israel's history, assuring them that God's covenant faithfulness endures despite judgment on the wicked.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How should this truth about Human Dispersion shape our daily decisions and priorities?

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

Interlinear Text

מִשְׁמָרָתִים וְאֶת פָּתְרָסִים וְאֶת כְּסָלִיחִים יְמִינֵךְ רַאשׁ רְאשָׁתִים וְאֶת מִשְׁמָרָתִים וְאֶת

H853 And Pathrusim H853 and Casluhim H834 out of whom came H8033

H6625 H3695 H3318

כְּפָתְרִים: וְאֶת פָּלָשָׁתִים
Philistim and Capthorim

H6430 H3732

Additional Cross-References

Jeremiah 47:4 (Parallel theme): Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Capthor.

1 Chronicles 1:12 (Parallel theme): And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.

Deuteronomy 2:23 (Parallel theme): And the Avims which dwelt in Hazerim, even unto Azzah, the Capthorims, which came forth out of Capthor, destroyed them, and dwelt in their stead.)

Amos 9:7 (Parallel theme): Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Capthor, and the Syrians from Kir?