

Genesis 10:19

Authorized King James Version (KJV)

And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

Analysis

And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, ... 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 this verse deepen our understanding of God's character and His relationship with creation?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

Interlinear Text

בְּהֵם	מִצְאֵד	גַּבְעָל	פְּנַנְנִיתִי	בְּאַכְתִּיב	בְּאַכְתִּיב	בְּאַכְתִּיב
H1961	And the border	of the Canaanites	was from Sidon	as thou comest	to Gerar	
	H1366	H3669		H6721	H935	H1642
עד	בְּאַכְתִּיב	סְדָה	לְעַמְקָה	בְּאַכְתִּיב	אֶדְםָה	
H5704	unto Gaza	as thou comest	unto Sodom	and Gomorrah	and Admah	
	H5804	H935	H5467	H6017	H126	
עד	בְּאַכְתִּיב	סְדָה	לְעַמְקָה	בְּאַכְתִּיב	אֶדְםָה	
אֶזְבֵּן	בְּאַכְתִּיב	סְדָה	לְעַמְקָה	בְּאַכְתִּיב	אֶדְםָה	
and Zeboim	H5704	even unto Lasha				
	H6636	H3962				

Additional Cross-References

Genesis 14:2 (Parallel theme): That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

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