

~KITTIM (134) (Kit'tim)

- **Kittim** is listed as one of the four sons of Javan, although the name appears only in the plural form in all Scriptural references.
- And the sons of Javan were Elishah and Tarshish, **Kittim** and Dodanim. (**Genesis 10:4**)
- And the sons of Javan were Elishah and Tarshish, **Kittim** and Rodanim. (**1 Chronicles 1:7**)
- The name thereafter is used to represent a people and region.
- **Josephus** [*Jewish Antiquities*, I, 128, vi, 1] referred to **Kittim** as Chethimos and associated it with Cyprus and with the name *Chethim* given by the Hebrews to all islands and to most maritime countries. The ancient Phoenicians referred to the people of Cyprus as *Kitti*. Modern authorities generally agree with such identification of **Kittim** with **Cyprus**.
- The city of **Kition** or **Citium** on the Southeast coast of Cyprus is best known as a Phoenician colony, and so some scholars have viewed the listing of **Kittim** among the descendants of Japheth as out of place.
- The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. (**Genesis 10:2**)
- And the sons of Javan were Elishah and Tarshish, **Kittim** and Dodanim. (**Genesis 10:4**)
- The sons of Japheth were Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras. (**1 Chronicles 1:5**)
- And the sons of Javan were Elishah and Tarshish, **Kittim** and Rodanim. (**1 Chronicles 1:7**)
- However, the evidence shows that the Phoenicians were relative latecomers to Cyprus and their colony at **Kition** is considered to date from only about the **Ninth Century B.C.E.**

- Thus, after **The New Encyclopaedia Britannica** [1987, Vol. 3, p. 332] identifies **Kition** as the **principal Phoenician city in Cyprus**, it adds: **The earliest remains at Citium are those of an Aegean colony of the Mycenaean Age circa 1400-1100 BC.** [Vol. 16, p. 948]
- That **Kittim** may embrace other areas in addition to the island of Cyprus is indicated by Josephus statement, quoted earlier, about the Hebrew usage of the term as embracing other Mediterranean islands and countries bordering the sea, Cyprus being but the nearest, to Palestine of the **Kittim** lands. This seems to be borne out by the references to the **islands** or **coastlands** of **Kittim** at;
- Out of massive trees from Bashan they made your oars. Your prow they made with ivory in cypress wood, from the **islands** of **Kittim**. (**Ezekiel 27:6**)
- But pass over to the **coastlands** of the **Kittim** and see. Yes, send even to Kedar and give your special consideration, and see whether anything like this has happened. (**Jeremiah 2:10**)
- Some commentators consider that **Kittim** is also used in this larger sense at;
- And there will be ships from the coast of **Kittim**, and they will certainly afflict Assyria, and they will indeed afflict Eber. But he too will eventually perish. (**Numbers 24:24**)
- Where the prophet Balaam, who lived contemporaneously with Moses, foretold that, ships from the coast of **Kittim**, would afflict Assyria and Eber but that the attacker would eventually perish. This view would allow for the attack perhaps to originate from the seacoast region of Macedonia, from which country Alexander the Great advanced, conquering the land of Asshur, Assyria-Babylonia, along with the Medo-Persian Empire, others suggest that the attackers were Romans from the Mediterranean coastlands of Italy. The **Latin Vulgate** uses **Italy** in place of **Kittim** at;
- And there will be ships from the coast of **Kittim**, and they will certainly afflict Assyria, and they will indeed afflict Eber. But he too will eventually perish. (**Numbers 24:24**)
- And the **Targum** of Onkelos reads Romans, but the Apocryphal book of [**1 Maccabees 1:1, JB**] uses **Kittim** to represent the land of Macedonia.

- In Isaiah's pronouncement against Tyre, **Kittim**, likely Cyprus, is the point at which the eastbound ships of Tarshish receive the news of Tyre's downfall, and the virgin daughter of Sidon is told by Yehowah to cross over to **Kittim** itself, in a vain effort to find refuge.
- The pronouncement of Tyre! Howl, you ships of Tarshish! for it has been despoiled from being a port, from being a place to enter in. From the land of **Kittim** it has been revealed to them. (**Isaiah 23:1**)
- His hand he has stretched out over the sea, he has caused kingdoms to be agitated. Yehowah himself has given a command against Phoenicia, to annihilate her strongholds. (**Isaiah 23:11**)
- And he says; You must never again exult, O oppressed one, the virgin daughter of Sidon. Get up, cross over to **Kittim** itself. Even there it will not be restful for you. (**Isaiah 23:12**)
- This is in harmony with the historical evidence for Phoenician colonies in Cyprus at the time of Isaiah's prophesying circa **778– 732 B.C.E.**
- An inscription of Sennacherib relates the flight of King Luli of Sidon to the island of **Iadnana** or Cyprus as the result of the Assyrian attack. [**Ancient Near Eastern Texts**, edited by J. Pritchard, 1974, pp. 287,288]
- Similarly, many from Tyre evidently sought haven in Cyprus during Nebuchadnezzar's 13-year siege of Tyre, in fulfillment of Isaiah's proclamation.
- Final mention of **Kittim**, by that name, comes in Daniel's prophecy of the rivalry between the king of the north and king of the south, where an attack by the king of the north is thwarted by the ships of **Kittim**.
- And there will certainly come against him the ships of **Kittim**, and he will have to become dejected. And he will actually go back and hurl denunciations against the holy covenant and act effectively, and he will have to go back and will give consideration to those leaving the holy covenant. (**Daniel 11:30**)

See Also CYPRUS

