

# Genesis 10:4

Authorized King James Version (KJV)

And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

## Analysis

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**And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim....** 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

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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

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**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. What does this passage reveal about God's sovereignty and human responsibility?
2. How should this truth about Human Dispersion shape our daily decisions and priorities?

3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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וּבְנֵי י	יָן	אֵלִישָׁה ה	וְתַרְשִׁישׁ יֵשׁ	כִּתִּים ים	וְדָדָנִים:
And the sons	of Javan	Elishah	and Tarshish	Kittim	and Dodanim
H1121	H3120	H473	H8659	H3794	H1721

## Additional Cross-References

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**Isaiah 23:1** (Parallel theme): The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

**Isaiah 23:12** (Parallel theme): And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

**Numbers 24:24** (Parallel theme): And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

**Daniel 11:30** (Parallel theme): For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.