

Joshua 15:21-32 Location Names:

- I. NOTE: There will be several place names that end with the letters "AH". In Hebrew AH added to a masculine noun makes it into the Feminine. For instance "Sar" is the Hebrew for "lord" or "prince" so SARAH is "lady" or "Princess".
  - a. But, interestingly, there are those who think AH is an abbreviated of YAH and so means the name ending means "from God" or "of God". Indeed one rabbi thinks the suffix "AH" means "More Grace", a pleasant thought.
- II. NOTE 2: At times our ancient friends liked to "double" the word within the name, probably to emphasize it. So, for instance, when we get to vs. 22 we will have a place named ADADAH. It is the doubling of "AD" (and then as we just saw made feminine by the ending AH). In vs. 26 we will have simply "Amam".

a. s. 21:

i. Kabzeel(Kab-ze-el):

1. Jones:

- a. "what God gathers together".
- b. Later there is a city called "Jekabzeel" – "God will assemble together", which might be the city that grew out of this one?

2. Abarim:

- a. "God will assemble together" (for Jekabeel)
- b. "God's Gathering" for (Kabzeel)

ii. Eder(E-der):

1. Jones:

- a. "Flock" from Adhar meaning "to keep in ranks" as in a flock or "to lack nothing"(I Chron. 12:33 & 38; I sam. 30:19)
- b. This is where Israel first camped after Rachel's death.
- c. In Hebrew it is written Mighdal-Edher or "tower of the flock". Thought to be about a mile from Bethlehem representing green and fruitful pastures, springs of water, security.

2. Abarim:

- a. "Flock"
- b. A notes that it is translated both Eder and Edar, both pronounced the same.
- c. It comes from the verb group Adar which means "to lack" or "to fail" in Hebrew. In Arabic Adar is equivalent to the Hebrew Azar "to help"

iii. Jagur:

1. Jones:

- a. "lodging" from the root "to sojourn".
- b. Occurs only here in Joshua.

2. Abarim:

- a. "lodging" OR (the name Jaguar) "fearing" or "Quarreling"
- b. A believes from the root "garar" = "to drag" or "to drag away".
- c. Scholars think it is the active form of the verb "Gur" meaning to sojourn. But the adverb form, "yagor" means "fearing".

b. Vs. 22:

- i. Dac Note: The suffix "ah" at the end of a Hebrew word means "of God" or "from God" [although this is disputed to be YAH rather than AH. Another rabbi said it means "extra grace".]

ii. Kinah:

1. Jones:

- a. "Lamentation" – from the root "to lament".
    - b. Only here in Scripture
  - 2. Abarim:
    - a. Nothing
- iii. Dimonah:
  - 1. Jones:
    - a. J believes it is the same as Dimon, "secure Rest" or "undisturbed silence". From the root "to be silent".
    - b. Here and Is. 15:9
  - 2. Abarim:
    - a. Nothing
- iv. Adadah:
  - 1. Jones:
    - a. "festival" Syriac
    - b. Only here.
  - 2. Abarim:
    - a. "festival" Syriac. OR "Ornament of ornaments"
    - b. From "ada" = "to pass by" or "to ornament"
    - c. Abarim notes it is a doubling, and typically a doubling acts to be emphatic.
    - d. So ADAD describes a repeated passing by or passing over OR a repeated encountering.
  - 3. NOBSE:
    - a. "Holiday" from the Syriac for festival.
- c. Vs. 23:
  - i. Kedesh:
    - 1. Jones:
      - a. "Sanctuary". From the root "to be consecrated".
      - b. Think "Kadesh Barnea"
      - c. Kedesh will become a Levitical city of refuge in Naphtali's territory.
    - 2. Abarim:
      - a. "sacred place" or "Sanctuary"
    - 3. NOBSE:
      - a. "sacred place"
  - ii. Hazor:
    - 1. Jones:
      - a. "Fence" or "Castle"
      - b. From the idea of "being in a circle" or being surrounded by a wall.
      - c. DAC NOTE: the idolatrous people were surrounded by satanic thinking and satanic practices. Evil included in worship.
      - d. Under Jesus Christ we are surrounded by His Love and His Truth.
      - e. Many places in Arabia that were called "kingdoms of hazor" in Jeremiah.
    - 2. Abarim:
      - a. "Enclosure" or "village" or "trumpet"
      - b. From the verb "hasar" = "to begin" or "to cluster" or "gather".
      - c. There are 4 or 5 places called Hazor in Scripture (and one called baal-hazor)
    - 3. NOBSE:
      - a. "Enclosure"
  - iii. Ithnan:
    - 1. Jones:

- a. "Stable" as in "firm".
    - b. Alternate spelling of Ethan
    - c. Only found here in Scripture.
  - 2. Abarim:
    - a. "perennial" or "ever-flowing"
    - b. Not clear what the root might be.
  - 3. NOBSE:
    - a. "Perennial"
- d. Vs. 24:
  - i. Ziph:
    - 1. Jones:
      - a. "Borrowed"
      - b. From the root "Zuph" = "to borrow"
    - 2. Abarim:
      - a. 1 man and 2 towns called Ziph both in Judah
      - b. The man is called a son of Meshah the son of Caleb, so Caleb's grandson if this is a strict lineage (for instance, not a tribal lineage).
      - c. There's also a Zuph in Chronicles, which might be some alteration of Ziph?
      - d. The Ziphites of Ps. 54 were a tribe.
    - 3. NOBSE:
      - a. "Refining place" – no explanation.
  - ii. Telem:
    - 1. Jones:
      - a. NOTE: there is a place named "Telaim" = "Young lambs" that some conclude is the same place as "Telem"
      - b. "Oppression" from "talam" if Hebrew (unused) or "to oppress" if from Ababic or Chaldaic
      - c. Only in 15:24
    - 2. Abarim:
      - a. Abarim notes that the Arabic TELEM is a different word from TELAIM.
      - b. So Abarim does not list TELEM at all, just Telaim.
    - 3. NOBSE:
      - a. Nothing for TELEM
  - iii. Bealoth:
    - 1. Jones:
      - a. "City Corporations"
      - b. From the plural "baalath" mistresses of baal.
      - c. If we read "baal" as "lord" or "ruler" then the idea of rulers or lords of a city.
      - d. The idea of "city" from the Latin here "civitates", rulers.
      - e. Maybe "daughters of the city" since it is feminine and plural?
    - 2. Abarim:
      - a. "in Aloth" or "In Ascents" or "mistresses"
    - 3. NOSBE:
      - a. "Mistresses"
- e. Vs. 25:
  - i. NOTE: The American Standard Version, 1901, has only two cities in vs. 15. Hazor-Hadattah and Kerioth-Hezron. Then saying Kerioth-Hezron (which is Hazor). If Kerioth-Hezron is another name for Hazor, and Hazor is a shortened version of Hazor-Hadattah, then it might be only one city.

- ii. Hazor = see vs. 23
- iii. Haddatah:
  - 1. Jones:
    - a. nothing
  - 2. Abarim:
    - a. Nothing
  - 3. Looked at "Hazor-haddatah" nothing.
  - 4. ASV Combined concordance – simply lists as the combined word as a town in Judah found only here. No meanings.
  - 5. From "ancient faiths embodied in ancient names" Vol. 1 by Thomas Inman
    - a. It means "New Hazor" or "The New Castle".

- iv. Keriioth:
  - 1. Jones:
    - a. "cities" plural.
    - b. The city in Judah occurs only here.
    - c. The Moabite city occurs in Jer. 48:24 & 41; Amos 2:2
    - d. Also spelled Kiriioth.
  - 2. Abarim:
    - a. "cities"
  - 3. NOBSE:
    - a. "cities"

- v. Hezron:
  - 1. Jones:
    - a. "enclosed" or "surrounded by walls"
    - b. J believes from the Arabic root "to enclose with a wall"
    - c. If from the Hebrew perhaps "Dart of joy" or "division of the song"
    - d. The 3<sup>rd</sup> son of Ruben and founder of the Hezronites of Reuben.
    - e. A son of Pharez, the son of Judah and Tamar, the founder of the Hezronites of Judah.
  - 2. Abarim:
    - a. "Enclosure" or "Cluster" or "Village"
    - b. A takes it from the root verb "to cluster"
    - c. Two men and one city.
    - d. It is not clear if the city is "Keriioth-Hezron" or two towns Keriioth and Hezron in 18:25.
  - 3. NOBSE:
    - a. "Enclosure"

- f. Vs. 26:
  - i. Amam:
    - 1. Jones:
      - a. "people" – only found in the plural.
      - b. If from Hebrew the root of Amam is unused but the idea of "to join together"
      - c. Occurs only here in Joshua.
    - 2. Abarim:
      - a. "Gathering place" or "people"
      - b. Southern border town of Judah bordering Edom.
    - 3. NOBSE:
      - a. "Gathering Place:
  - ii. Shema:
    - 1. Jones:
      - a. "hearing" or "fame"

- b. From the root for "hearing" or "tidings" or "report"
- c. 4 men:
  - i. A son of Hebron I Chron. 2:43-44
  - ii. A Benjamin prince who drove away the inhabitants of Gath I Chron. 8:13
  - iii. A son of Joel. I Chron. 5:8
  - iv. The man who stood on the right hand of Ezra in the first public reading of the law after the captivity. Ne. 8:4
- d. One town, this one.
- 2. Abarim:
  - a. Sound; Report; Rumor; Hearing; Fame
  - b. Sometimes spelled Shama.
- 3. NOBSE:
  - a. Report, Rumor.
- iii. Moladah:
  - 1. Jones:
    - a. .
  - 2. Abarim:
    - a. "Birth-place" or "Origin"
    - b. From the verb "to beget"
    - c. A has a note that as a Hebrew speaker they would easily understand "Place Of Bringing Forth" if it were the proper Masculine noun but with the feminine ending.
  - 3. NOBSE:
    - a. "Birth" or "Origin"
- g. Vs. 27:
  - i. Hazargaddah:
    - 1. Jones:
      - a. J saying that the Hazerim of Deut. 2:23 may be this same place.
      - b. Otherwise only here in Joshua.
      - c. J lists Hazerim as "villages"
      - d. And lists Hazar Gaddah as "Village of Fortune"
    - 2. Abarim:
      - a. "Village of Fortune" or "Rift Town"
      - b. Haser = "village", gaddad = "to cut, invade or expose"
      - c. A has this interesting note...
      - d. "This second part of our name is actually a feminized form, which is curious. Perhaps the locals devised a feminine counterpart of the familiar deity Gad: Gaddah, or Lady Luck. And perhaps they named their city after a feminine form of the word for fortune (which in Hebrew is perfectly allowed) to avoid having people associate it with Gad. And perhaps the word גדה was a perfectly established noun that meant, say, "a cut" or "a furrow" or "a crevice," but which simply never made it into the Bible, and so we don't know about it. There's really no telling."
    - 3. NOBSE:
      - a. "Village of Good Fortune"
  - ii. Heshmon:
    - 1. Jones:
      - a. "very fat" or "fruitful soil"
      - b. Occurs only here.
    - 2. Abarim:

- a. Nothing
  - 3. NOBSE:
    - a. ?
  - 4. The Combined Concordance:
    - a. Only says "a town in Judah"
  - 5. Inman:
    - a. "ON is rich or fat"
- iii. Bethpalet:
  - 1. Jones:
    - a. J lists it as "Beth Palet" meaning "Place of Escape" or perhaps "Place of deliverance"
    - b. Thought to be the same as "Beth Phelet" of Neh. 11:26
  - 2. Abarim:
    - a. Listed as "Beth-pelet" (although the verb A uses for "escape" or "deliverance" is "palat"
    - b. "House of Escape" or "House of deliverance"
  - 3. NOBSE:
    - a. "House of Escape"
  - 4. Inman:
    - a. Beth-Palet (or Phelet).
    - b. The root PALAT signifies "to be sleek" or "to be smooth" OR "to deliver" or "liberation"
    - c. I writes "It is very probable that the Roman pilate comes from this source".
- h. Vs. 28:
  - i. Hazarshual:
    - 1. Jones:
      - a. "village of the fox"
      - b. A compound word "hazar" and "shual" = "village" and "fox"
    - 2. Abarim:
      - a. "Village of the fox"
      - b. On the S border of Judah with Edom.
    - 3. NOBSE:
      - a. "Fox Village"
  - ii. Beersheba:
    - 1. Jones:
      - a. "The well of the oath"
      - b. A compound of "beer" = "well" and "sheba" = "an oath" and the number "seven(7)".
      - c. Recall a well built as a covenant between Abraham and Abimelech. (Gen. 21:14, 31-33; 22:19)
      - d. In Judah's territory, but finally as part of Simeon's territory.
    - 2. Abarim:
      - a. "Well of The Oath" or "Well of Seven"
      - b. If root is "Shaba" it is "oath", if root is "Sheba" it is seven.
      - c. Here God meets Isaac(Gen. 26:24), Jacob(Gen. 46:2) and Elijah(I Kings 19:7).
    - 3. NOBSE:
      - a. "Well of The Oath"
  - iii. Bizjothjah:
    - 1. Jones:
      - a. "Contempt of The Lord"

- b. A compound of "bazah" = "to despise" and "yah" for Jehovah.
      - c. It is close to Edom.
- i. Vs. 29:
  - i. Baalah:
    - 1. Jones:
      - a. "Mistress" or "Lady"
      - b. Feminine of baal
      - c. Sometimes spelled "balah"
      - d. Same as Kirjath-jearim.
    - 2. Abarim:
      - a. "Mistress"
      - b. Indefinite number of towns and one mountain 15:11
      - c. Kiriath-jearim in 15:9, Kiriath-Jearim as Kiriath-baal in 15:60; Balah in 19:3; Bilhah in I Chron. 4:29; baale-judah in II Sam. 6:2 (if they are all the same place).
    - 3. NOBSE:
      - a. "Mistress"
  - ii. Ilm:
    - 1. Jones:
      - a. "Ruinous heap" or "heap of ruins"
      - b. See also Ije-abarim("ruinous heap of Abarim), which some take to be the same word.
    - 2. Abarim:
      - a. "ruins" or "Jackel"
      - b. From the verb "to bend" or "to twist" (with the idea of bending it until it is ruined).
    - 3. NOBSE:
      - a. "Ruins"
      - b.
  - iii. Azem:
    - 1. Jones:
      - a. "strength" or "bone" (from the strength of the bones)
      - b. From the root "atsam" = "to be strong" or "to be powerful"
      - c. If the root is Arabic it means "to be great" or "to be important"
- j. Vs. 30:
  - i. Eltolad:
    - 1. Jones:
      - a. "God of the Generation" or "God's race"
      - b. Compound word "EL" = "God" and "toladh" = "generations" (only used in the plural).
      - c. The root of "toladh" is "yaladh" = "to bring forth" or "to bear" as a mother OR "to beget" as a father.
      - d. In I Chron. 4:29 there is a town simply called "Tolad" in Simeon's territory.
      - e. Under heathen rule the peoples derived their origin from heathen gods(for instance the people of Rome believed they were offspring of mars).
    - 2. Abarim:
      - a. "God of the generation"
      - b. Called "Tolad" in I Chron. 4:29 (the only other time mentioned in the Bible).
    - 3. NOBSE:

a. "Kindred of God"

ii. Chesil:

1. Jones:

- a. "Orion" or "constellations" or "fool"
- b. From the root "kasal"
- c. Translated "Orion" 2x, "constellations" 1x but "fool" 70x.

2. Abarim:

- a. "Orion" or "Fool"
- b. In Joshua 19:4 where the towns of Simeon are listed it reads "Bethul" where we might have expected to see "Chesil"
- c. The root "kasal"(verb) and "kesil"(noun) means "fool" which is the word for "Orion".
- d. A explains their thinking – that it is a "fool" who sees structure in uncorrelated events. Sees something in "constellations" (more specifically Orion) and has misplaced trust or confidence in that thinking.

3. NOBSE:

- a. "A Fool"

iii. Hormah:

1. Jones:

- a. "Anathema" to devote to destruction.
- b. From the root "hharam" = "to destroy utterly"
- c. It was a royal city.

2. Abarim:

- a. "Devoted" or "Dedicated"
- b. From the verb "haram" to designate or assign to the afterlife.
- c. When the spies returned to Moses, they gave(except Caleb and Joshua) a bad report. So Jehovah told them they would stay in the desert for 40 years. The Israelites then decided to go to Canaan. There the Amalekites defeated them as far as Hormah(Num. 14:45, Deut. 1:44). A while later the king of Arad attacked Israel and Israel defeated him and his army. On account of that victory the Israelites began to call the place "hormah"(Num. 21:3) so it may have been called something else before them.

3. Dac Note:

- a. We discussed this before when looking at "devoted.
- b. We Christians, are "devoted" to The Lord; but Moses and Israel were instructed by God to "devote" heathen cities, utterly destroying them.
- c. So we have Spiritually the double use of the same word, to be set aside and ever in God's Keeping(as the word Harem was used) OR to utterly destroy (as the word haram is used). A way to think of it is devoted to God or devoted by God.
- d. Anathema used in devotion to God, Luke 21:5; used as destined for destruction Rom. 9:3

4. NOBSE:

- a. "Devoted to Destruction"

k. Vs. 31:

i. Ziklag:

1. Jones:

- a. "Outflowing of a fountain".



- c. Thought to have a fortress in the town.
  - 2. Abarim:
    - a. "Missles" or "Armed Men"
    - b. A takes this from the root Shalah = "to let go" or "to send" (it can mean to send anything, including arrows)
    - c. Occurs only here
  - 3. NOBSE:
    - a. "Missles"
  - 4. McClintock & Strong:
    - a. "Armed Men" or "Fountains"
- iii. Ain:
  - 1. Jones:
    - a. "fountain" or "eye"
    - b. (dac note: Pege in the Greek meaning "a spring of water")
  - 2. Abarim:
    - a. "Fountain" or "eye" (from the Hebrew noun ayin)
    - b. Two different towns in Scripture. One on the Eastern border of Israel's territory in Num. 34:11. The other here in Judah's territory that later was given to Simeon.
    - c. Ain was given to the Levites who assigned it to the Kohathites(21:16)
    - d. It may be that Ain in Judah was close to Rimmon so that in Nehemiah the place called En-rimmon might be Ain and Rimmon together.
    - e. The idea behind the root ayin is the eye produces water in the form of tears. In Hebrew water and light are considered closely together. The Hebrew word "Nahar" means both "to shine" and "to flow".
  - 3. NOBSE:
    - a. "Spring"
  - 4. Dac note:
    - a. Ain denoting a "spring" speaks of living, flowing water. It is in distinction with a well or tank of water which is spoken of in Hebrew as "beer". When accompanied by locations they often begin with the prefix "EN" to denote a spring there(as opposed to a well). Engedi for instance.
- iv. Rimmon:
  - 1. Jones:
    - a. "Pomegranate" or "very high"
    - b. If root is "rimmon" means "a Pomegranate", if root is "raman" means "very high"
    - c. This was an idol of the Syrians they esteemed as their most high god.
    - d. The Syrians worshipped him either in the form of a pomegranate or as an idol holding one in his hand.
    - e. It was considered the mother of mankind because it abounded with many seeds.
  - 2. McClintock and Strong:
    - a. Venus(Roman goddess(Julius Caesar claimed her as his ancestor)); (Aphrodite to the Greeks) was supposed to have this fruit sacred to her and was sometimes called Pomona(from pomum).

- b. It is thought the ancient worship of trees comes from worshipping the pomegranate trees.
  - c. However if the Hebrew root "ram" is where it is derived it means "to be high", hence signified "most high".
  - d. Some think Rimmon is an abbreviation of Hadadrimmon, because Hadad was the sun god of the Syrians. The Sun of late Summer ripens the pomegranate.
3. Abarim:
- a. "Pomegranate" or "Apex" or "Harvest ready"
  - b. Sometimes spelled Remmon.
  - c. A diety, a man, a rock and a few cities in Scripture.
  - d. When Naaman is healed he wants to only worship Jehovah, but asks Elisha if he will get in trouble with God if he joins his monarch in worship of Rimmon(and Elisha tells him no he won't).