

**Mal 3:16** "Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name."

That is our desire that in considering these names and their meanings we think upon HIS name and see The Lord Jesus Christ in every verse.

I. Vs. 42:

a. Libnah(Lib-nah):

i. Jones:

1. "whiteness" OR "transparency".

ii. Abarim:

1. "Whiteness"
2. It comes from the verb "Laben" = "to be white" or "to become white"
3. Contrary to the current colloquial use in the U.S. Biblical or at least Hebrew "white" denotes being blank. That which "resists" absorbing light. Which would mean pride or stubbornness or stupidity. Leprosy, or "white disease" was a spiritual picture of unwarranted pride and arrogance.
4. Lebanah refers to the moon. Lebonah describes frankincense.

iii. McClintock & Strong:

1. "Transparency"
2. Royal city of the Canaanites

iv. Davis:

1. "whiteness" or "pellucidness" (Pellucid="transluceny" or "clear").

b. Ether(Ē-ther):

i. Jones:

1. "Abundance"
2. NOTE on I Chron under M & S "Tochen" means "portion cut out". Maybe it was "cut out" of Judah for Simeon, or "cut out" at a later time?

ii. Abarim:

1. Nothing

iii. M & S:

1. "Abundance"
2. Recall SEPHELAH is "Plain". This is one of the cities of the plain in Judah.
3. In I Chron. 4:32 when it talks of the towns of Simeon where Ether is in this list Chronicles has TOCHEN.

iv. Davis:

1. "Abundance"

c. Ashan(Ash-an):

i. Jones:

1. "Smoke"
2. From the root "ashan"(Verb) = "to smoke"

ii. Abarim:

1. "Smoke"
2. NOTE: The negative root "sn" has to do with smoke as a sign of destruction; with the Noun 'ashan in the same sense. The verb 'ashan means "to smoke" in the sense of "to burn up" or "to destroy" and is used to mean "violently angry" or "to fume"

iii. M & S:

1. "Smoke"

- II. Vs. 43:
- a. Jiphtah(Jiph-tah):
    - i. Jones:
      1. Jones says to see "JEPHTHAN" which means "He will open" as in "He will set free".
    - ii. Abarim:
      1. No Jiphtah, but has "Jephthah" = "He will open" OR "He will release"
      2. One man and one town.
      3. English translators transliterated the town as "Iphtah" or "Jiphtah" but the man as "Jephthah".
      4. NOTE: This text from Abarim...

### iii. פתח

1. The verb פתח (*patah*) means to open. And since the opening of lips precedes speaking, and the opening of ears precedes hearing, our verb may also mean to speak and to hear (and to see, to be hospitable, to ask for with open hands, and so on). Our verb may be applied to the opening of constricting things, which gives it the meaning of to loosen or release. This verb (or perhaps a whole separate one) may also be used to mean to engrave, although engraving and opening a surface so that the surface speaks are not that far apart.
2. Noun פתח (*petah*) means opening or doorway. Similar noun פתח (*petah*) means opening in the sense of an unfolding. Noun פתון (*pithon*) also means opening. Noun פתיחה (*petiha*) denotes a drawn sword (the edge of a sword was known as the "mouth" of it). A prefixed מ usually indicates place or agency and noun מפתח (*miptah*) means utterance and the similar masculine noun מפתח (*mapteah*) means key.

iv. M & S:

1. They too say it is the same as "Jephthan" which means "Opened" or "Opener"

v. NOTE: There is also a "Jiphthan-el" = "Opening of God" or "God will open"

b. Ashnah(Ash-nah):

i. Jones:

1. "Strong" or "Mighty"
2. From root "ashan" = "to be hard or strong"
3. NOTE: we had one of these in 15:33 as well.
4. KJ note says this means "He will cause change"

ii. Abarim:

1. Nothing

iii. M & S:

1. "fortified" or "bright"

iv. Davis:

1. "strong"

v. Hitchcock:

1. "Change"

- vi. Strong H823:
  - 1. "I will cause change"
- vii. Gesenius lexicon:
  - 1. "Strong" or "Mighty"
- c. Nezib(Nez-ib):
  - i. Jones:
    - 1. "Garrison"
    - 2. Only here
  - ii. Abarim:
    - 1. Ne-thing
  - iii. M & S:
    - 1. "A Garrison" OR "fixed"
  - iv. Davis:
    - 1. "Military station" or "statue" or "idol"
  - v. Hitchcock:
    - 1. "standing place"
  - vi. Smith:
    - 1. "Garrison" or "pillar"
  - vii. Strong H5334:
    - 1. "Garrison" or "pillar"
  - viii. Gesenius:
    - 1. "something placed or set" – hence "a statue"
  - ix. Theological Wordbook of the OT: (Harris, Archer, Waltke):
    - 1. "Pillar", "station", "post", "garrison" can be used of "Officer" or "deputy"

### III. Vs. 44:

- a. Keilah(Kē-ī-lah): [the "ei" not sounded as a diphthong], but in the ASV it is KEI-LAH, pronounced KEY-lah, only two syllables.
  - i. Jones:
    - 1. "Fortress"
  - ii. Abarim:
    - 1. Nothing
  - iii. M & S:
    - 1. "Citadel"
    - 2. Habakkuk was said to have been buried here in secular history.
    - 3. I Sam. 23(1-23) speaks of David rescuing the city from the Philistines, but then wanting to betray him to Saul.
    - 4. OF INTEREST: in I Sam. 21 & 22 David, fleeing from Saul, visit's NOB, the city of Hebrew priests. When Saul gets there, he has Doeg the Edomite kill all the priest, with Abiathar escaping as the only survivor we are told of. In vs. 6 of I Sam. 23 Abiathar the priest goes to Keilah to David and brings The Ephod with him. In I Sam. 30:7 David has Abiathar bring him The Ephod, and this is the last we hear of "The Ephod". (David wears "an ephod" in I Chron. 15:27 but not necessarily The Ephod). The H.S. telling us in Hosea 3:4 "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:"
  - iv. Davis:
    - 1. Nothing
  - v. Smith's:
    - 1. "Fortress"
  - vi. Strong's H7084:
    - 1. "Fortress"

- vii. Gesenius:
  - 1. "Fortress"
- b. Achzib(Ach-zib):
  - i. Jones:
    - 1. "**Lying**" or "deceptive"
  - ii. Abarim:
    - 1. "Lying" or "A lie"
    - 2. Read Micah 1:1-14 seeing the play on words of vs. 14
    - 3. Note Micah 1:1 says he is a Moreshethite, Micah seems to have places named that are not "places" as much as meanings to be considered(good for us!).
    - 4. Moresheth = to have lost liberty due to poverty or conquest. Seems to have to do with "possession" or lack thereof.
    - 5. Gath = "to beat" or "to press" derived from Gat = "winepress"
    - 6. Perhaps "possession of a winepress" or "winepress owner"
  - iii. M & S:
    - 1. "Falsehood"
  - iv. Davis:
    - 1. "deceitful"
    - 2. Also spelled "Chezib"
- c. Mareshah(Ma-rē-shah):
  - i. Jones:
    - 1. "**That which is at the head**"
    - 2. The meaning is the same as the plural form "that which is at any one's head"
  - ii. Abarim:
    - 1. "That which is at the head" or "summit" or "possession taker"
    - 2. "to take possession of" is word play of Micah 1:15
  - iii. W & S:
    - 1. "fully"
  - iv. Davis:
    - 1. "At the head"
  - v. Smith's:
    - 1. "crest of a hill"
  - vi. Strong's:
    - 1. "crest of a hill"
  - vii. Gesenius:
    - 1. "that which is at the head"

#### IV. Vs. 45:

- a. Ekron(ek-ron):
  - i. Jones:
    - 1. "uprooting" or "emigration"
    - 2. Perhaps the city was built by "exiles"
    - 3. A Philistine city.
  - ii. Abarim:
    - 1. "extermination" or "uprooting"
    - 2. From the root "aqar" = "to uproot"
    - 3. See 13:3 where it speaks of the "five" lords of Philistines over Gaza, Ashdod, Ashkelon, Gath, Ekron and Avva(which makes 6 cities, but nevertheless, five lords).
    - 4. In Zeph. 2:4 it says "and Ekron will be uprooted"
  - iii. W & S:

- 1. "eradication"
    - iv. Davis"
      - 1. "eradication"
- V. Vs. 46:
  - a. Ashdod(Ash-dod):
    - i. Jones:
      - 1. "A fortified place"
      - 2. NOTE:From the root "SHADHADH" meaning "to be strong" or "to be fortified" but only used in a bad sense "to oppress" or "to spoil" or "to act violently"
      - 3. Note speaking of The Lord going to His evil trial and crucifixion of Ps. 17, the word "oppression" in vs. 9 is this root.
    - ii. Abarim:
      - 1. Nothing
    - iii. W & S:
      - 1. "Stronghold"
    - iv. Davis:
      - 1. "a fortified place" or "a castle"
- VI. Vs. 47:
  - a. Gaza:
    - i. Jones:
      - 1. Jones instead decides it is spelled "AZZAH" = "Strong" or "Fortified", which is the feminine of AZ(or OZ).
      - 2. From the root "to be strong"
    - ii. Abarim:
      - 1. "Strong" (from Azaz="to be strong", verb)
    - iii. W & S:
      - 1. Saying Hebrew is Azzah="strong fortress"
    - iv. Davis:
      - 1. "Strong"
- VII. Vs. 48 – we now move to the mountainous region
  - a. Shamir(Shā-mir):
    - i. Jones:
      - 1. "A Sharp Point" or "A Guard"
    - ii. Abarim:
      - 1. "Hedge of briars" or "Sentinel"
      - 2. From the root "Shamar"="to keep" or "to guard"
      - 3. Could be from root "shamir" that denotes some kind of briar or thistle.
    - iii. NOBSE:
      - 1. "a sharp point"
    - iv. W & S:
      - 1. "a sharp point" or "a thorn"
    - v. Davis:
      - 1. "A thorn"
  - b. Jattir(Jat-tir):
    - i. Jones:
      - 1. "Preeminent" or "Lofty"
      - 2. From root "yathar" = "to exceed bounds"
    - ii. Abarim:
      - 1. "Preeminence"
      - 2. Only one in Scripture.
      - 3. Later given to the Kohathite Levites in 21:14

- iii. M & S:
  - 1. "Preeminent" but saying also "Defectively"
- c. Socoh(Sō-cōh):
  - i. Jones:
    - 1. J believes it is the same as "Socho, Sochoh and Socoh" all of which J lumps under "Shocho".
    - 2. Shocho means "Hedge"
  - ii. Abarim:
    - 1. "Hedge" OR "Thicket"
    - 2. It looks like there is 1 man and 2 towns of this name (including the various other spellings). HOWEVER the phrase "father of" can also mean the founder of a city, so the "man" might be referring to the town he founded.
  - iii. NOBSE:
    - 1. "Thorn"
  - iv. M&S:
    - 1. "Bushy"
  - v. John Davis "A Dictionary of The Bible"
    - 1. "Hedge of thorns"
- VIII. Vs. 49:
  - a. Dannah(Dan-nah):
    - i. Jones:
      - 1. "Low land"
      - 2. From the root "to be low"
      - 3. Spiritually "low" different from geographically low.
    - ii. Abarim:
      - 1. Nothing
    - iii. W & S:
      - 1. "Murmuring" or "Lowly"
    - iv. Davis:
      - 1. "a low place" or "low ground"
    - v. Hitchcock:
      - 1. "Judging"
    - vi. Strong:
      - 1. "of uncertain derivation" – so they didn't give a definition.
  - b. Kirjathsannah(Kir-jath-san-nah):
    - i. Jones:
      - 1. "**City of Learning**" (Jones uses the Arabic root "to learn" or a derived noun that means "law".
      - 2. Jones saying it is the same as Kirjath-sepher we have seen with this meaning OR "**city of Books**" as a record keeping town.
    - ii. Abarim:
      - 1. They spell it "Kiriath-sannah".
      - 2. Here it is equated with Debir.
      - 3. In 15:15 Debir was Kirjath-sepher.
      - 4. NOTE: the word "sannah" is spelled the same as "seneh" with the only difference the Masoretic symbols that were added more than a thousand years after it was written. In which case the word "Seneh" means "thorn bush"(like the one before Moses that did not burn up).
    - iii. LXX:
      - 1. "city of Books" or "city of writing" – Polis Grammaton.
    - iv. W & S:
      - 1. "city of Sannah" is one idea.

2. "City of Books" if relating the word sannah.
- v. Davis:
  1. "City of a palm tree" OR perhaps "city of a peak"
  2. NOTE: we have seen the city of a palm tree before but with the spelling "sansannah" rather than "sannah"; which seems to me a bit of a stretch.

IX. Vs. 50:

- a. Anab(one syllable in my AV, but Ā-nab in my ASV):
  - i. Jones:
    1. "A place abounding in grapes"
    2. We saw it in 11:21 where Joshua drove out the Anakim.
  - ii. Abarim:
    1. Nothing
  - iii. W & S:
    1. "Grape town"
  - iv. Davis:
    1. "Fruitful in Grapes"
  - v. Hitchcock:
    1. "a Grape" OR "a knot"
  - vi. Smith:
    1. "Grape town"
  - vii. Strong:
    1. "Grape" singular
  - viii. International Standard Bible Encyclopedia:
    1. "Grapes" plural
- b. Eshtemoh(Esh-te-mōh):
  - i. Jones:
    1. thinks it should be spelled "Eshtemoa" = "woman of fame"(figuratively referencing a city as a "she" so famous city).
  - ii. Abarim:
    1. Nothing
  - iii. W & S:
    1. They spell it "Eshtemoa" as well, meaning "Obedience"
  - iv. Davis:
    1. D has both spellings, meaning="Obedience"
  - v. Strongs:
    1. Suggests seeing "Eshtemoa" which means "the bosom of a woman"
  - vi. Smith:
    1. S saying this is a shorter form of Eshtemoh and means "Obedience"
  - vii. Easton:
    1. "Obedience"
- c. Anim(Ā-nim):
  - i. Jones:
    1. "two fountains"
    2. NOTE: Some people think this is the same wording as Nain.
    3. Sometimes spelled "Anem"
  - ii. Abarim:
    1. "Fountains" OR "Eyes".
    2. It is a plural or dual.
    3. The idea of the Eye is that your eyes water.
  - iii. W & S:
    1. "fountains"
  - iv. Davis:

X. Vs. 51

1. He uses the "Anem" spelling = "two fountains"