

## Joshua 15:48-56 The Mountains

**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. 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. M & 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”
- II. 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. M & 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. Kirjath-sannah(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. M & S:
    1. "city of Sannah" is one idea.
    2. "City of Books" if xlating 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 to use sansannah.

### III. 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. M & 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:
    1. He uses the "Anem" spelling = "two fountains"

#### IV. Vs. 51:

- a. Goshen(Gō-shen): [uncertain meaning]
  - i. Jones:
    1. "The place" OR "Temple of the sun". (for us The Son is our temple).
    2. Jones refers back to Bryant who derives it from Go-zan, which Bryant says is the same word and both are Hebrew Bethshan= "house of the sun" (or "temple of the sun").
    3. The Goshen where the Israelites settled in Egypt was thought to be in the Eastern part of lower Egypt(Eastern side of the Nile) and was good pasture land.
    4. Goshen in Israel was thought to be similar pasture land.
  - ii. Abarim:
    1. Nothing
  - iii. W & S:
    1. They don't venture a definition saying it is probably of Egyptian origin.
    2. Note in Gen. 47:11 it may have been called "the land of Rameses".
    3. Alternative spellings of "Gessen", "Gozen" and "Gosen" are thought to be the same place.
  - iv. Davis:

1. Tells us where, but not what it means.
- v. Strong:
  1. “of foreign origin” no definition.
- vi. Dictionary.com:
  1. A town in NE Indiana. Ha!
- b. Holon(Hō-lon):
  - i. Jones:
    1. “Sandy”
    2. The same place as “Horon”?
  - ii. Abarim:
    1. “Sandy” or “Strong place”
    2. The same place as “Hilen”?
    3. Root might be “hol” meaning “sand” or “hul” to be strong. (the ON ending used to localize or personify the root idea). Hence “Sandy” if hol or “strong place” if hul.
  - iii. W & S:
    1. “Sandy”
    2. They say an alternate spelling would be “Cholon”
- c. Giloh(Gī-lōh):
  - i. Jones:
    1. “Exodus of a great multitude”
    2. Root “galah” means “to lead into exile”
  - ii. Abarim:
    1. “Exile” or “Exposed”
    2. Ahithophel, David’s trusted advisor, was a Gilonite.
    3. Root “golah” means “captivity” or “exile”. If “gala” means “to uncover”
    4. “gil” means “joy” or “celebration” which would mean Giloh means “rejoicing”. Not many decide that is the root used here.
  - iii. W & S:
    1. “Exodus”

V. Vs. 52:

- a. Arab: [similar to Hamas different meanings in Hebrew and Arabic]
  - i. In Hebrew there is this town, and the Hebrew meanings.
  - ii. The Greek form of “Arab” is “Arabia”, and in Arabic means “Arid region”.
  - iii. Jones:
    1. “Ambush” (in Hebrew)
      - a. Root “arabh” = “to lie in wait”
    2. “to be cunning” or “to be astute” in Arabic.
  - iv. Gesenius(Heinrich Friedrich Wilhelm “Hebrew and Chaldee Lexicon”):
    1. Says of “Arab” = “to be cunning” - “Verbs of intertwining, weaving, twisting and spinning are often applied to craftiness and snares, and are opposed to upright and open course of acting”.
  - v. Abarim:
    1. “Ambush” or “Trickery” (in Hebrew)
    2. The English word “Arab” really doesn’t have anything to do with the town listed here in Judah. The town is only listed once in Scripture and that’s here.
    3. There are actually two Hebrew words translated “Arab” in English.
    4. The more general word we use of the people living in the middle East in Arabic means “arid region”.
    5. If you were from this town you would an Arbite? (One of David’s mighty men was Paarai the Arbite II Sam. 23:35).

- b. Dumah(Dū-mah):
- i. Jones:
    1. “Silence”
    2. Root “dumah” Fem. meaning “silence” or “place of silence”, like a grave.
    3. NOTE: Ishmael also had 12 sons. Three of which, in order, were Mishma, Dumah and Massa = “hearing”, “silence” and “patience”. Which supposedly passed into a proverb of the Hebrews “Hear much, say little and bear much”?
  - ii. Abarim:
    1. “Silence” but they modify it by saying “(Deadly) Silence”.
    2. Root “duma” (N) meaning “silence of death”
  - iii. M&S:
    1. “Silence”
- c. Eshean(Esh-e-an): NOTE: many sources say it is the same as “Eshan”.
- i. Jones:
    1. “Support” – i.e. “a place of confidence”
    2. Root “shaan” = “to lean upon” or “to rely upon” or “to put confidence in”
    3. J makes note perhaps “...because the inhabitants put their trust in the strength of its fortifications”.
  - ii. Abarim:
    1. As Eshan – “Support” or “Trust”
  - iii. M&S:
    1. Notes where it might be but no definition.
  - iv. Hitchcock:
    1. “held up”
  - v. Smith’s and Easton’s = speaks of the place, no definition.
  - vi. Strong:
    1. “support”
  - vii. Davis:
    1. “Support” [D suggests this is the same as “Eshan”]

VI. Vs. 53:

- a. Janum(my AV no syllables, ASV has as “Janim(Jā-nim”).
- i. Jones:
    1. “Sleep”
    2. Root “num” = “to sleep”
  - ii. Abarim:
    1. Nothing
  - iii. M&S:
    1. “slumber”
    2. Could be the same as Janus(the Roman sun god)?
  - iv. Davis:
    1. “Sleep”
    2. D too equates to Janim
  - v. Hitchcock:
    1. “sleeping”
  - vi. Smith:
    1. “Slumber”
- b. Bethtappuah(Beth-tap-pū-ah): [we saw simply “tappuah” in vs. 34 “apples”]
- i. Jones:
    1. “House of Apples”
    2. Abounding in apples.
  - ii. Abarim:

1. "House of Love Apples"
  2. A saying "Tappuah" denotes a kind of fruit or fruit-tree known for its aphrodisiac qualities.
  3. NOTE: Jones noting "abounding" appears to be the link with Abarim's idea of "love".
  4. Israel is "the apple" of God's eye.
- iii. M&S:
1. "Apple house"
- iv. Davis:
1. "House of Apples" or similar fruit.
- c. Aphekah(A-phē-kah):
- i. Jones:
    1. "Strength"
    2. From the root "aphaq"
  - ii. Abarim:
    1. "Channel" or "Enclosure"
    2. Only here in the Bible.
    3. A takes it from the root verb "apaq" = "to control" or "to restrain"
    4. The noun "apiq" speaks of anything that confines streaming liquid, such as a pipe, tube, conduit or channel.
  - iii. NOBSE:
    1. "Fortress"
  - iv. Davis:
    1. "Strong place" or "Fortification"
  - v. M&S:
    1. No definition
  - vi. Smith:
    1. "Strong Place"
  - vii. Strong:
    1. "Fortress"

VII. Vs. 54:

a. Humtah(Hum-tah):

- i. Jones:
    1. "A Place of Lizards"
    2. Root "hhomet" = Lizard or snail.
    3. In Syriac = "a defense"
    4. NOTE: interesting, should we understand Spiritually defended by The Serpent or lizard?
  - ii. Abarim:
    1. Nothing under Humtah or Chumtah
  - iii. M&S:
    1. "Place of Lizards" but MS does note the Syriac is "fortress"
  - iv. Smith's:
    1. "Place of Lizards"
  - v. Strong:
    1. Spells as "Chumtah" but doesn't give definition.
  - vi. Davis:
    1. "Place of Lizards" or perhaps "Fortress"
- b. Kirjatharba(Kir-jath-ar-ba) ASV "Kiriatharba(Kir-i-ath-ar-ba):
- i. Remember we looked at this beginning at the end of Ch. 14. "The City of Arba". Arba was a "great man of the Anakims" the giants. Caleb was given a special territory within Judah here. It is renamed by the Jews "Hebron".

- ii. “Arba” means “four sided” with the idea in English of “four square”, the “perfect” human.
- iii. It was renamed Hebron meaning “Confederation” or “Conjunction” for a place of joining or an alliance. Hebron was where Sarah died. Abraham, Issac and Jacob were buried there. David was King there for his first 4 years. It was a very significant city in Jewish history.
- c. Zior(Zī-or):
  - i. Jones:
    - 1. “smallness” i.e. “to be small”
  - ii. Abarim:
    - 1. “Smallness” (to become small or insignificant).
  - iii. M&S:
    - 1. “Smallness”

VIII. Vs. 55:

- a. Maon(Mā-on):
  - i. Jones:
    - 1. “Place of habitation”
    - 2. Not sure exactly why J decided that? The word itself is literally “a dwelling” or “a refuge”
  - ii. Abarim:
    - 1. “Abode” or “Habitation”
    - 2. It could mean “to hide out”
  - iii. M&S:
    - 1. “Habitation”
- b. Carmel(Car-mel):
  - i. Jones:
    - 1. “Fruitful Field”
    - 2. Root “karmel” meaning “fruitful or plenteous field”
  - ii. Abarim:
    - 1. “Plantation” or “Orchard” or “Garden”
  - iii. M&S:
    - 1. “Park”
  - iv. Davis:
    - 1. “Fruitful field, garden or park”.
  - v. Strong:
    - 1. “Fruitful plentiful field”
- c. Ziph(Ziph): [Wow! Not sure what to pick?]
  - i. Jones:
    - 1. “Borrowed”
    - 2. From the root “zup”
  - ii. Abarim:
    - 1. “Unknown but perhaps ‘pitch’”
    - 2. They take it from the root “zepet”
  - iii. M&S:
    - 1. “Battlement” or “Melting place”
  - iv. Davis:
    - 1. No definition
  - v. Strong:
    - 1. Proper Name for one of Judah’s sons.
  - vi. David hid from Saul in the “wilderness of Ziph”
- d. Juttah(AV jut-tah; ASV Jutah(Jū-tah):
  - i. Jones:

- 1. "It will be stretched out"
- ii. Abarim:
  - 1. "Extended" or "Leveraged" or "It Will be stretched out"
- iii. M&S:
  - 1. Perhaps "Inclined"
- iv. Davis:
  - 1. "Extended" or "Inclined"
- v. Hitchcock:
  - 1. "turning away"
- vi. Smith's:
  - 1. "Stretched out"

IX. Vs. 56:

- a. Jezreel(Jez-reel) ASV Jez-re-el.
  - i. Jones:
    - 1. "He will be sown of God"
  - ii. Abarim:
    - 1. "God sows"
    - 2. Two towns and two men
  - iii. M&S:
    - 1. "Sown by God"
  - iv. Davis:
    - 1. "God Soweth"
- b. Jokdeam(Jok-de-am):
  - i. Jones:
    - 1. "Possessed of the people"
    - 2. Suffix "am" J uses here as "people"
    - 3. Jones uses root QDH meaning "to possess"(which is what the Syriac means too). Others use the root "YAQAD" meaning "to be kindled" or "to burn continuously"
  - ii. Abarim:
    - 1. "Possessed of the people" OR "Anger of the people"
    - 2. Only once in Bible.
    - 3. Notes "AM" means "a people" ranging from all of mankind, to any smaller distinct grouping OR it refers to ones Paternal kinsman.
  - iii. M&S:
    - 1. They spell it JOKDEIM = "Burning of the people"
  - iv. Davis:
    - 1. Perhaps "Possessed by people"
  - v. Hitchcock:
    - 1. "crookedness or burning of the people"
- c. Zanoah(Za-nō-ah): (we saw it before in 15:34)
  - i. Jones:
    - 1. "Stinking"
    - 2. Root "zanahh" #1 = "to stink"
  - ii. Abarim:
    - 1. "Stinking" or "Rejected"
    - 2. Root "zanah" #2 = "to reject"
  - iii. M&S:
    - 1. "marsh"
    - 2. They use root "zanoach"
  - iv. Davis:
    - 1. "Foul water"