

Joshua 15:57-60 The Mountains  
Joshua 15:61-62 – The Wilderness

**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. 57:
  - a. NOTE there is no “and” between “Zanoah” to end vs. 56 and “Cain” to begin vs. 57. AND there is no “and” between “Cain” and “Gibeah” in vs. 57. Yet the count of 10 villages matches from vs. 55 through vs. 57.
  - b. Cain(One syllable in AV, written as “Kā-in in the ASV):
    - i. “Cain” is related to the city “Kenath” and the “Kenites”.
    - ii. Jones:
      1. “Possession” or “Acquisition”.
      2. J uses the root “qanah” = “to possess” or “to acquire”
      3. Gen. 4:1 “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.”
      4. I have no idea what Eve knew Spiritually, but might she, after being cast from the Garden, thought she bore The Messiah?
    - iii. Abarim:
      1. “Spear” or “political leader”
      2. Abarim goes into great length that a spear was a symbol of leadership.
      3. A uses the root “qyn” which means spear, but that Hebrew word is not in the Bible.
    - iv. M&S:
      1. “Lance”
      2. From the root “ka’yin”.
      3. The root may mean “to beat” perhaps alluding to the murder?
      4. Eusebius takes it to mean “envy”
      5. The Arabic “kayn” means “a smith” as in a blacksmith type, which relates to “spear” or “lance”.
    - v. Strong’s:
      1. From root “qa-yin”
      2. “A proper name” so no definition.
    - vi. ASV Concordance:
      1. “Acquirer” with a ?
    - vii. Davis:
      1. “Smith”
    - viii. Easton:
      1. “Possession” or “spear”
    - ix. Hitchcock:
      1. “Possession”
    - x. International Standard Bible Encyclopedia:
      1. “Spear” or “Smith”
      2. But they note this is using root “qayin” but this resembles in sound the root “qanah” which means “to get” or “to acquire”.
    - xi. Smith:
      1. “Possession”

c. Gibeah(Gib-e-ah):

i. Jones:

1. "The Hill"
2. From the root "Gibhah" meaning "a hill"

ii. Abarim:

1. "Hill"
2. From the root "gib'a" meaning "hill".
3. The Septuagint xlates as Gabaa w/the double "a" as in Aaron or Baal, but in English it ends up as Gibeah, Gibeath, Geba or Gaba.
4. The context indicates if this is something done on a hillside or a town name. In our case, since it's in a list of cities, clear it is a town name.
5. There are several "Gibeah's" in Israel. Other's are Gibeah of Ephraim and of Benjamin.
6. When the Ark of the Covenant was sent back by the Philistines, it stayed for a time at Abinadab's house which we are told was situated "begib a" which is either "on a hill" or "in Gibeah".

iii. M&S:

1. "a Hill"

d. Timnah(Tim-nah):

i. We have seen Timnah back in 15:10

ii.

iii. Jones:

1. "Portion Assigned"
2. From root "manah" = "to allocate" or "to divide"
3. This is the place where Judah went up to meet his friend Hirah and met his daughter-in-law Tamar. (Gen. 38).

iv. Abarim:

1. "Alloted Portion"
2. From the root "mana" = "to count" or "to assign"
3. 2 towns as "Timnah", 2 towns as "Timnath", 1 as Thimnathan" (Josh. 19:43), which may actually all be the same place.

v. M&S:

1. "Portion"

vi. Davis:

1. "An Assigned Portion"

II. Vs. 58:

a. Halhul(Hal-hul): (Strong spells "chalchul")

i. Jones:

1. "Trepidation" or "Trembling" (arising from pain or fear)
2. From the root "hhul" = "to twist oneself", "to writhe in pain", "to tremble".

ii. Abarim:

1. "Contorted" or "Trembling"
2. Root "hul" = "to whirl" or "to writhe"

iii. M&S:

1. "Full of Hollows"
2. M&S take it from the root "chalchul"

iv. Davis:

1. "opening"
2. D doesn't give his root here.

v. Hitchcock:

1. "grief" or "looking for grief"

vi. Smith:

- 1. "trembling"
- vii. Easton:
  - 1. "Full of Hollows"
- b. Bethzur(Beth-zur): (sometimes found as "Bethsur" or "Bethsura")
  - i. Jones:
    - 1. "House of the Rock" or perhaps "Built on a Rock"
  - ii. Abarim:
    - 1. "House of Rock"
    - 2. Root "sur" meaning "rock"
  - iii. M&S:
    - 1. "House of (the) Rock"
- c. Gedor(Gē-dor): (sometimes found as "Geder", maybe same as Bethgader?)
  - i. Jones:
    - 1. "Fortified"
  - ii. Abarim:
    - 1. "Wall"
    - 2. Root "Gader" meaning "wall". But NOTE: this verb is predominantly in a figurative sense. Describing such things as containing thoughts, intentions or developments.
  - iii. M&S:
    - 1. "Wall"
  - iv. Davis:
    - 1. "Wall" or "Fortress" or "Walled Enclosure"

III. Vs. 59:

- a. Maarath(Mā-a-rath): [Only occurs here]
  - i. Jones:
    - 1. "A Place Naked of Trees"
    - 2. Jones uses root "maara" = "field" or "meadow" and "arah" = "to be naked", "to make naked", "to pour out".
    - 3. OF INTEREST: We looked at Is. 53:12 in our morning studies because of the particular use The Holy Spirit made of the word "Transgressors". Here we find the word "poured out" of Is. 53:12. And that root (Arah) is found only 3x in the OT (Is. 3:17, Ps. 137:7 and Is. 53:12).
    - 4. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."
  - ii. Abarim:
    - 1. "Barren Place"
  - iii. M&S:
    - 1. "Desolation"
  - iv. Davis:
    - 1. "A Place bare of Trees"
  - v. Hitchcock:
    - 1. "Den"
    - 2. H used as their root the Feminine noun "Me'ara" that means cave, rather than "Arah" that the others have used".
  - vi. Strongs:
    - 1. "Waste"
  - vii. Easton:
    - 1. "Desolation"
- b. Bethanoth(Beth-a-nōth): (same meaning as Bethanath a city in Naphtili)

- i. Jones:
  1. "House of Response" – Jones adding "Place of an echo"
  2. Root "Anah" = "to answer"
- ii. Abarim:
  1. "House of Answer"
  2. A gives the root as "Ana" and notes there are actually 4 meanings for "Ana", the first of which is "to answer" or "to respond".
  3. Also means "to be busy" or "to afflict" or "to sing".
- iii. M&S:
  1. M&S has as "Bethanath"
  2. "House of Response"
- iv. Davis:
  1. "House of the goddess anath" (she is also spelled "anat")
  2. The sister (and helper) of baal.
  3. The goddess of love and war.
  4. Considered a beautiful young girl often designated "the virgin" in ancient texts.
  5. Supposedly famous for her youthful vigor and ferocity in battle.

c. Eltekon(El-te-kon):

- i. Jones:
  1. "God The Foundation"
  2. Root "taqan" = "to make straight" or "to set in order"
- ii. Abarim:
  1. "God Makes Straight" or "Founded by God"
- iii. M&S:
  1. "God is its Foundation"
- iv. International Standard Bible Encyclopedia:
  1. "Founded by God"

IV. Vs. 60:

- a. Kirjathbaal(Kir-jath-bā-el) which is Kirjathjearim(Kir-jath-jē-a-rim):
- b. We have seen this city before in 9:17 as Kirjathjearim.
- c. Spiritually Abarim "City of The Lord" vs. M&S "City of Baal" the distinction again of the same exact place being wonderful when it is The Lord who rules and terrible when it is a royal idolatrous city.
  - i. Jones:
    1. J lists as Kirjathjearim = "City of woods"
    2. A royal city of the Canaanites with "sacred groves" for the worship of baal.
  - ii. Abarim:
    1. "City of The Lord" (A using baal as simply the term "lord" but making sure to capitalize it for our Lord).
    2. Kirjathbaal – 2x with alternate Kirjath-jearim. In II Sam. 6:2 it seems the place there called baale-judah is the same town.
  - iii. M&S:
    1. "City of baal" but M&S say "see Kirjathjearim"
    2. They spell it Kirjathjeirim = "City of Forests"
  - iv. Davis:
    1. He refers us to Kirjathjearim = "City of Woods" or "City of Forests"
  - v. International Standard Bible Encyclopedia:
    1. "City of Thickets"
- d. Rabbah(Rab-bah):
  - i. Jones:
    1. "Great City"

2. Root "Rabbah" = "to be great", "to multiply", "to do much"
  3. The Royal city of the Ammonites is not this one in Judah.
- ii. Abarim:
    1. "Great"
    2. Root "Rabab" = "to be great" or "to be many"
  - iii. M&S:
    1. "Much" or "Great"
    2. Root "Urob" = "Much"
  - iv. Davis:
    1. "Great"
- V. Vs. 61 – now in the wilderness
- a. Betharabah(Beth-ar-a-bah):
    - i. Jones:
      1. J saying also "Beth-Araba"
      2. "House of the Desert" – i.e. situated in a desert or plain.
      3. Root "Rabbah" = "a plain" or "a wilderness" or "a desert"
      4. IF from root "Arabh" = "to be surety", "to interchange"
    - ii. Abarim:
      1. *They spell "Betharabah"*
      2. "House of Criss-Cross"
      3. A uses the root "Arabah" which is the Female version of "Arabia".
      4. NOTES for us...
        - a. We have seen "Arab" meaning "desert place"
        - b. But there are other means to "Arab" as well.
        - c. The verb "RB" is the root of several words Arab.
        - d. Arab I = "Criss-Cross" that Abarim uses here.
        - e. Arab II = "to give or take a pledge"
        - f. Arab III = means "to be pleasing" in the sense of rewarding or satisfying.
        - g. Arab IV = "to be a Nomad" as a Verb, as a Noun = "Nomad" (so "Arabia" in meaning would be "nomadia" literally).
        - h. Arab V = describes the journey of the sun across the sky
        - i. Arab VI = not clear. OREB means "a Raven", a proverbial dark bird, one that "criss-crosses the sky".
      5. The "he" (designed by the "´", arab) would be either a definite article "THE House of the Desert" OR a particle that indicates "moving toward" in which case it would be something like "House on the way to Arabah".
    - iii. M&S:
      1. "House of the desert"
    - iv. Davis:
      1. "House of the Wilderness"
    - v. ASV Concordance:
      1. "House of Depression" (perhaps they used the Arabic root?)
  - b. Middin(Mid-din):
    - i. Jones:
      1. "Measures"
      2. Root "madhadh" = "to measure"
    - ii. Abarim:
      1. "Measures" or "Place of Judgment"
      2. Root "madad" is "to measure" or if root "din" = "to judge" or "to govern"
      3. Nouns "Mad" and "Midda" mean "measure" or "Portion" referring to a tailor made garment.

4. The "Me" prefix indicates "Place or Agent of" the verb "din" = "to judge" or "to govern".
5. NOTE: "Middin" is spelled identically to "Midian" and the difference between the words did not exist until the Masoretes added their punctuation symbols a thousand years later.
6. NOTE 2: "Masoretes" = "Masters of the Tradition" were a group of Scribes and Scholars who worked around the end of the 5<sup>th</sup> through the 10<sup>th</sup> centuries. They were based primarily in medieval Palestine, Tiberias and Jerusalem with some in Babylonia(Iraq). They devised a system of pronunciation and grammatical guides on the Biblical text to attempt to "standardize" the pronunciation, the paragraph and verse divisions and created the Tanakh for the Jewish community world wide. They devised the vowel notation system for the Hebrew that is still widely used.
7. MY NOTE on NOTE 2. While the Jewish community would deny it, this effort was largely prompted because the Christian community was demonstrating that Jesus Christ was in the OT too well. There were a variety of things done to attempt to distance the OT Scripture from Christ using their forming of the words so as to make them more general and thereby open to greater debate. Remember this process did not begin until the 400's well after the entire Bible was already completed.

iii. M&S:

1. "Distance" – I am guessing they mean it as an idea of measuring distance?)

iv. Davis:

1. "Extensions"

v. Hitchcock:

1. "Judgement" or "Striving"

vi. Smith:

1. "Measures"

vii. Easton:

1. "Measures"

c. Secacah(Se-cā-cah):

i. Jones:

1. "Enclosure"
2. Root "Sakhakh" = "to cover", "to protect", "to fence around"
3. NOTE: the same root dervies "Succoth" the "Booths" of the Feast of Tabernacles. There with the idea of "to interweave" or "to cover". Jacob made a house where he made "booths" for his cattle".

ii. Abarim:

1. "Enclosure" or "Thicket" (remember Thicket because they shepherds would make an enclosure using a thicket or interweave the branches of thorn bushes to enclose the sheep at night.
2. Root "Sakak" = "to Weave a Protection".
3. As "Secacah" only here

iii. M&S:

1. "Thicket"

iv. Davis:

1. "Hedge" or "Enclosure"

VI. Vs. 62:

a. Nibshan(Nib-shan):

i. Jones:

1. "Level and soft soil"

- 2. Root "bashán"
  - ii. Abarim:
    - 1. Nothing
  - iii. M&S:
    - 1. "light soil" or "fortress"
  - iv. Davis:
    - 1. "Soft, level soil"
  - v. Smith's:
    - 1. "Soft soil"
  - vi. Easton:
    - 1. "Fertile Soil"
  - vii. International Standard Bible Encyclopedia:
    - 1. They note that Wellhausen says if it is emended to be Kibshan that would mean "Furnace".
  - viii. Strongs:
    - 1. Notes it is from the same root as "Bashan" which is a very fertile region of Israel.
- b. Salt:
  - i. Jones:
    - 1. Nothing
  - ii. Abarim:
    - 1. Nothing
  - iii. M&S:
    - 1. From root "Melach"
  - iv. Davis:
    - 1. Notes 'the city of salt' but no other info.
  - v. Bible Hub Interlinear:
    - 1. Has the word "Hammelah" for "salt" here.
    - 2. Which simply says "city of Salt", a location in the Judean desert
  - vi. Strongs H 5898
  - vii. NOTE: Salt was required in all the sacrifices.
    - 1. The Coveant of Salt
    - 2. Lev. 2:13 "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt."
    - 3. II Chron. 13:5 "Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?"
- c. Engedi(, En-gē-dī AV, En-gē-dī ASV):
  - i. "En" prefix we have learned means "Fountain"
  - ii. Jones:
    - 1. "Fountain of the Kid"
    - 2. Root "ayin" = "fountain" and "gehiy" or "g'dhiy" is "a kid"
    - 3. There is an unused(in the Bible) root of "gadhah" = "cutting" or "cutting off"
  - iii. Abarim:
    - 1. "Fountain Of A Kid"
  - iv. M&S:
    - 1. "Fountain of the Kid"
  - v. Davis:
    - 1. "Fountain of a Kid"
    - 2. A fountain & town originally called Hazazon-tamar = "purning of a palm" in II Chron. 22:2 (tamar="palm")

VII. Vs. 63:

a. Jebusites:

i. Jones:

1. Jebus = "treading down" or a place "trodden down".
2. Root "bus" = "to tread down with the feet" or "polluted"
3. Jebus was the 3<sup>rd</sup> son of Canaan.
4. They remained in Jerusalem until David drove them out.
5. The people were at times called Jebusi (Josh. 18:16 & 28), referring to the city they lived in; Jebusites referred back to their heritage of descending from Jebus.
6. Araunah from whom David purchased the threshing floor to build an altar to The Lord was a Jebusite (the future site of the Temple).

ii. Abarim:

1. "Of The Trodden Underfoot" or "The Down Trampers"
2. Root "bus" = "to trample down"
3. Jebus applied only to Jerusalem (Judges 19:10, I Chron. 11:4).
4. David moved from Hebron to Jerusalem after he conquered the Jebusites (II Sam. 5:6-10)
5. It appears Israel at one point in Judges conquered, burned and apparently abandoned Jerusalem (Judges 1:8)

iii. M&S:

1. Under Jebus = "Trodden hard" or perhaps "fastness"

iv. Davis:

1. Jebus = "A place trodden under foot" as a threshing floor.

v. Strongs:

1. "Trodden" i.e. Threshing place

b. Jerusalem:

i. Jones:

1. "Foundation of Peace"

ii. Abarim:

1. "In Awe of Peace" or "Teaching Peace"
2. Salem was the original Jebusite name for the place.
3. It was here Abraham met Melchizedek in Gen. 14:18.
4. NOTE: The name Jerusalem occurs for the first time in Scripture in Josh. 10:1.
5. It was never renamed by the Hebrews possibly because it is transliterated into Hebrew easily.
6. Root verb "Shalem" = "to make whole" or "to make complete".
7. Noun "Shalom" = "wholeness" or "completeness" or "peace"
8. (Noun "Shelem" = "Peace offering")
9. Verb "Shalam" = "A Covenant of Peace")
10. Abarim decides the first part of the name "Jeru" in Hebrew would be "yara" = "to throw or cast or shoot".
  - a. The "throwing" though metamorphically can also mean the throwing of words or the falling of rain drops.
  - b. So Abarim surmises it might also have been Hebraized meaning "Rain of Peace" (as in Peace raining down).
11. NOTE: In the NT the Greek for Jerusalem about half the time is spelled as a neuter plural noun "Hierosoloma" (Matt. 2:1 for instance). In the genitive it is spelled "Hiersolumon" (Matt. 4:25 for instance). The other half of the time (approx.) it is spelled as a Feminine Singular Noun "Hierosalem"

(Matt. 23:27 for instance). In Mark 1:5 and John 7:25 a man from Jerusalem is called a "Hierosolymite"

12. NOTE 2: Interesting the Greek word HIEROS = "Sacred". The Greek word HIERUS means "Priest".

13. Dac guess as to PLURAL neuter and SINGULAR feminine – might it be the uniting of Israel and the church with Christ making plural then singular? See also my thoughts of John 14:27 as dual peace.

iii. M&S:

1. "Foundation of Peace" (the Hebrew is a dual form. As related to the Greek plural from above).

2. Joh 14:27 "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

iv. Davis:

1. "To the Hebrews it meant 'Foundation of Peace', secure habitation"

2. The earliest reference is Ugaritic of "urusalim"

3. Note that "Salem" even earlier, is where Melchizedek is King.

c. Judah:

i. Recall "Jews" was the term applied to all Israelites after they came out of Babylon, thought to be taken from Judah.

ii. Jones:

1. "Praised" (Verbal future Hophal of the root "yadhah".

2. What Leah called her 4<sup>th</sup> son "Now(or this time) will I Praise The Lord."

3. Ge 29:35 "And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing."

iii. Abarim:

1. "Praised" or "Let Him be Praised"

2. Root verb "Yada" = "to praise"

3. Interesting – there are 7x Judah's in Scripture. (Ez. 3:9, 10:23; Nehemiah 11:9; 12:8; 12:34 & 12:36).

4. The Greek IOUDA occurs 7x in the NT. The name "judas" IOUDAS is the Hellenized version of the name Judah.

5. NOTE: in Hebrew, if the dalet (the d) is omitted from the name "Judah" it would leave YHWH or the tetragrammaton. (The first two letters(JU) of Judah form the Hebrew "yah".

iv. M&S:

1. "Celebrated"

2. M&S use the root "Yehudah"