

Joshua 19:1-6 = Simeon, The first thirteen cities and their villages

Vs. 1-9 The Holy Spirit lists the cities(14) and villages of Baalathbeer and Ramath(vs. 8) of Simeon, which are in the original territory of Judah.

**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.

**SIMEON:** "Hearing with acceptance". Second son of Jacob and Leah. Jacob's second son. Gen. 29:33 "And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon."

The Greek Simeon is a transliteration of this Hebrew Simeon. Simon is the Hellenized Greek for Simeon.

In Gen. 34 it was Simeon and Levi who tricked Hamor and Shechem into circumcising the city and then killed all the males in revenge for raping Dinah. This resulted in Jacob chastising both sons during his blessing of his 12 sons(Gen. 49:5-7). Jacob cursed their anger. The actual blessing then passed from Reuben, Simeon and Levi on to Judah.

Summary of names:

Vs. 2:

Beersheba = Well of the oath

Sheba = Oath or the number seven. (There are two "sheba's in English, spelled slightly differently in Hebrews).

Moladah = "birthplace" or "birth" maybe "origin"

Vs. 3:

Hazarshual = "Village of the fox"

Balah = "decayed" or "worn out". See Note on Baalah = "mistress".

Azem = "bone" or "strength" (i.e. strength derived from the bones)

Vs. 4:

Eltolad = "God of the Generation" i.e. God's Race or God's Generation, descendants of God.

See NOTES on Eltolad. Perhaps compared to Baalah.

Bethul = "Virgin" vs. "Virgin of God". Perhaps "Dweller in God" or "separated to God". See notes.

Hormah = "Devoted". See Notes.

Vs. 5:

Ziklag = "Winding" or "Outflowing of a Fountain". Etymology uncertain.

Bethmarcaboth = "House of Chariots". See note.

Hazarsusah = "Village of Horses". See note and note in Abarim.

Vs. 6:

Bethlebaath = "House of lionesses". See notes

Sharuhen = "Refuge of Grace" or "Pleasant dwelling place"

- I. Vs. 2:
  - a. Beersheba:
    - i. Jones:
      1. "The well of the oath"
      2. A compound of "beer" = "well" and "sheba" = "an oath" and the number "seven(7)".
      3. Recall a well built as a covenant between Abraham and Abimelech. (Gen. 21:14, 31-33; 22:19)
      4. In Judah's territory, but finally as part of Simeon's territory.
    - ii. Abarim:
      1. "Well of The Oath" or "Well of Seven"
      2. If root is "Shaba" it is "oath", if root is "Sheba" it is seven.
      3. Here God meets Isaac(Gen. 26:24), Jacob(Gen. 46:2) and Elijah(I Kings 19:7).
    - iii. NOBSE:
      1. "Well of The Oath"
  - b. Sheba(Shē-ba):
    - i. Jones:
      1. Sheba 1 = "man"
      2. Root "sh'bha"
      3. Sheba 2 = "oath"
      4. Root "shibhah" = "seven"
    - ii. Abarim:
      1. Two completely different names in the Bible both transliterated into English as Sheba.
      2. Sheba1 & 2 = "Oath" or "seven"
      3. The Noun "Sheba" means "7". The verb Shaba' means "to bind with an Oath".
      4. NOTE: Binding with an Oath originally meant binding with 7 seals or 7 bonds. Think of the little book in Rev. 5 that was bound with 7 seals.
    - iii. M&S:
      1. Sheba1 = "uncertain etymology"
      2. Sheba2 = "Oath" or "Seven"
  - c. Molahdah(Mō-la-dah):
    - i. Jones:
      1. "Birth-place"
      2. Root "moledheth" = "to be born" or "birth" or "native land" or "kindred"
    - ii. Abarim:
      1. "Birth place" or "Origin"
      2. Root "yalad" = "to beget"
    - iii. M&S:
      1. "birth"
- II. Vs. 3:
  - a. Hazarshual:
    - i. Jones:
      1. "village of the fox"
      2. A compound word "hazar" and "shual" = "village" and "fox"
    - ii. Abarim:
      1. "Village of the fox"
      2. On the S border of Judah with Edom.
    - iii. NOBSE:
      1. "Fox Village"

- b. Balah(Bā-lah): [only here in the Bible]
  - i. Jones:
    - 1. "decayed" (worn out with age and use)
    - 2. Root "balah" = "to fail" or "to fall away"
  - ii. Abarim:
    - 1. "worn out"
    - 2. The same name as "Bilhah"?
  - iii. M&S:
    - 1. They say a contraction of Baalah or Bilhah.
- c. NOTE: Because our name "Balah" may be the same as Baalah, which we saw before, I repeat that information here...
  - 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"
  - d. Azem:
    - i. Jones:
      - 1. "strength" or "bone" (from the strength of the bones)
      - 2. From the root "atsam" = "to be strong" or "to be powerful"
      - 3. If the root is Arabic it means "to be great" or "to be important"
    - ii. Abarim:
      - 1. Nothing
    - iii. M&S:
      - 1. "a bone"
    - iv. Smith:
      - 1. "bone"

### III. Vs. 4:

- a. Eltolad(EI-tō-lad):
  - i. NOTE: In I Chron. 4:29 when listing the cities Shemei's descendants lived in there is a city called "Tolad", which is typically mentioned as shorthand for Eltolad. I suggest any time we see such an occurrence we pause and consider what The H.S. is telling us. For, I believe, we now have generations that are WITHOUT God. That doesn't necessarily mean they are not, or there are not, Christian; but they are living without God in their thinking and living.
  - ii. NOTE2: Also if the city had that name before Israel occupied the territory, it would be similar to the residents of Rome who said they were offspring from the god mars.
  - iii. Jones:
    - 1. "God of the Generation" or "God's race" (i.e. descendants of God)
    - 2. Compound of "tol'doth" = generations(always used in the plural) and "El"
  - iv. Abarim:
    - 1. "God of the Generation"

- v. M&S:
  - 1. "God is its Race"
- b. Bethul(Beth-ul):
  - i. NOTE: Bethuel = "virgin of God" or used as "Separated of God". It is thought by many that Bethul is a contraction of "Bethuel". Again we have to consider the distinction The H.S. is making seriously. Is this one of Bethul simply a female virgin without God in their life or their thinking?
  - ii. NOTE2: You will find linguists who have difficulty with the word because EL is ALWAYS masculine. So can it be connected in a compound word
  - iii. Jones:
    - 1. "Virgin"
    - 2. Root "B'thuel"
    - 3. It was common for states and cities to be spoken of as female.
  - iv. Abarim:
    - 1. A only listed "Bethuel" saying nothing about "Bethul".
  - v. M&S:
    - 1. M&S simply say "Bethul" is a contraction of "Bethuel".
    - 2. I am not saying such contractions didn't exist in normal human conversation. But The is The Word of The God and The H.S. is the one using it, which is anything but casual human conversation. I believe the distinction is a "silent Selah" for us to pause and think about it more.
  - vi. Smith:
    - 1. "Dweller in God"
    - 2. S doesn't tell us how he derived it.
- c. Hormah(Hor-mah):
  - i. NOTE: The Canaanite inhabitants of Arad drove back the Israelites and took some prisoners when Israel was going from Kadesh into the Promised Land. Because they fought against the people of God they were afterwards devoted; the Hebrew word "hherem"; so the city was then given the name Hormah, derived from its being devoted. More than one city in the promised land ended up being called Hormah.
  - ii. NOTE2: The Hebrew Hhormah is translated in the Greek as "anathema". We have the NT idea of being an anathema the same as this OT idea of being utterly destroyed. One is either God's Elect, hence "devoted to God" or satan's child and therefore "devoted by God" assigned utter destruction.
  - iii. Jones:
    - 1. J simply refers to Arad and mentions in his notes of its being devoted.
  - iv. Abarim:
    - 1. "Devoted" or "Dedicated"
    - 2. Root "haram" = to designate or consign to the afterlife. To designate to its proper place in the afterlife. [Which dac instead says is vessels fitted from for destruction(devoted) going to Hell or God's children, His Elect, by His Grace Elect from the foundation of the world(devoted TO Him)].
  - v. M&S:
    - 1. "devoted city" or "peak of a hill"
- IV. Vs. 5:
  - a. Ziklag:
    - i. Jones:
      - 1. "Outflowing of a fountain"
      - 2. J saying "the etymology is doubtful"
    - ii. Abarim:
      - 1. "A Pint of liquid metal"

2. A takes the roots as “suq” = “to smelt copper” + “log” = “a pint”
  3. A admits to the name “not immediately obvious where the name Ziklag comes from” and so give weight to the historical fact that it was around this time Israel learned to smelt iron.
- iii. M&S:
    1. “winding” which they take from Furst’s translation.
  - iv. Hitchcock:
    1. “Measure pressed down”
  - v. Smith:
    1. “Winding”
  - vi. Davis, Nave, Easton – all decline to give a meaning, just noting where the city was located.
- b. Bethmarcaboth(Beth-mar-ca-bōth):
- i. NOTE: Note that the “house of chariots” here is next to the “village of the horse” in Hazar-susah we find next in the list.
  - ii. Jones:
    1. “House of Chariots”
    2. “bayith” = “a house” + “merkabhah” = “a chariot” (it can be for pleasure or for war).
  - iii. Abarim:
    1. “House of the chariots”
  - iv. M&S:
    1. “House of chariots”
- c. Hazarsusah(Hā-zar-su-sah):
- i. NOTE: In I Chron. 4:31 this is the village where Solomon kept his horses. It seems it was always a famous place for horses. Greek “Hippos”.
  - ii. Jones:
    1. “Village of horses”
    2. The male “sus” means “to leap for joy”. The female “sus” meaning “horse” is because of their leaping ability.
  - iii. Abarim:
    1. “Village of the Mare” or “Horsepower Barracks”
    2. A uses roots “haser” for “village” and “susa” for “mare”
    3. A notes that the Noun “sus” literally means “swift one” and was applied to the “swallow” and the “horse”. The Feminine version of the noun “susa” is commonly thought to then mean “mare”. But actually the term was used of horses in the army. The horse was first used as cavalry. Regular people, at the beginning, didn’t ride horses, they had mules and donkeys and camels, it was first the army that had horses. Note verses like I Sam. 27:9 where David when he overtook a town had camels and sheep and oxen and asses, but horses weren’t mentioned.
  - iv. M&S:
    1. “Village of the horse”
    2. Hazar-susim would be “Village of the horses” (Plural) and is sometimes interchanged with Hazar-susah.

V. Vs. 6:

- a. Bethlebaoth(Beth-le-bā-ōth): [It was a Royal city of the Canaanites]
  - i. NOTE: In the cities of Judah there is no Beth-labaoth, but there is a Lebaoth(Lionesses), thought to be the same place.
  - ii. NOTE2: In I Chron. 4:31 it appears the same place there is called Beth-biri(or sometimes Beth-Birei, which would be “house of my creation” the idea, house of my creation, meaning “house created of The Lord”).

- iii. NOTE3: Note that in Chronicles The H.S. quite often changes the names of people and places. In Chronicles many of the sins displayed in Samuel and Kings are not listed. As if we get a foretaste of God seeing us through Jesus Christ. The changes of names is not some poetic license, but a silent evidence of God's Grace in the OT, and in all our lives. The purpose and Spiritual meaning of such changes is important, even though we may not understand every case.
- iv. Jones:
  - 1. "Place of lionesses"
  - 2. Root "l'bhiy" = "lion" while "l'bhaim" = "lion"; female "L'bhaoth" = "Lionesses"
- v. Abarim:
  - 1. "House of Lionesses"
- vi. M&S:
  - 1. "House of Lionesses"
- b. Sharuhen(Sha-ru-hen):
  - i. Jones:
    - 1. "A pleasant dwelling place"
    - 2. Root "s'ra" = "to dwell" or "to encamp" while "hhem" = "grace" or "favor"
  - ii. Abarim:
    - 1. Nothing
  - iii. M&S:
    - 1. "Refuge of Grace"
  - iv. Smith:
    - 1. "Refuge of Grace"
    - 2. Dac note: M&S and Smith often have the same meanings. Not sure who follows whom, but is common.