

Joshua 19:7-9 = Simeon, finishing the cities.

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.

Summary of names:

Vs. 7:

Ain = "fountain" or "eye", sometimes "spring" but see note.

Remmon = "Pomegranate". Thought to be Rimmon(15:32). Syrian female goddess, thought to migrate to Aphrodite of the Greeks and Venus of the Romans.

Ether = "Abundance". I Chron. 4:32, this city seems to be called TOCHEN Hebrew for "portion cut out" or "cut out" which might mean Simeon's portion "cut out" of Judah?

Ashan = "smoke". See note. Relates to smoke from "burning up" or "destroying" can be used metaphorically as "to fume" or even be "violently angry".

Vs. 8:

Baalathbeer (or Baalath beer) = "Mistress of the well" or "possessor of the well"

Ramath(which most indicate is Ramah) = "Height" or "High Place", "lofty place"

Vs. 9:

Of interest The H.S. makes it a point we are seeing an inheritance within an inheritance.

Blessings showered on blessings.

I. Vs. 7:

a. Ain(A-in):

i. Jones:

1. "fountain" or "eye"

2. (dac note: Pege in the Greek meaning "a spring of water")

ii. Abarim:

1. "Fountain" or "eye" (from the Hebrew noun ayin which in English we will find as the prefix "EN" on many words)

2. 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.

3. Ain was given to the Levites who assigned it to the Kohathites(21:16)

4. 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.

5. 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".

iii. NOBSE:

1. "Spring"

iv. Dac note:

1. 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 fountain or a spring there(as opposed to a well). Engedi[fountain of a kid] for instance.

- b. Rimmon(Rim-mon): NOTE: Remmon(only here with this spelling) is thought to be Rimmon of Judah(15:32)
- i. Jones:
 1. "Pomegranate" or "very high"
 2. If root is "rimmon" means "a Pomegranate", if root is "raman" means "very high"
 3. This was an idol of the Syrians they esteemed as their most high god.
 4. The Syrians worshipped him either in the form of a pomegranate or as an idol holding one in his hand.
 5. It was considered the mother of mankind because it abounded with many seeds.
 - ii. McClintock and Strong:
 1. "Pomegranate"
 2. 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).
 3. It is thought the ancient worship of trees comes from worshipping the pomegranate trees.
 4. However if the Hebrew root "ram" is where it is derived it means "to be high", hence signified "most high".
 5. 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.
 - iii. Abarim:
 1. "Pomegranate" or "Apex" or "Harvest ready"
 2. Sometimes spelled Remmon.
 3. A diety, a man, a rock and a few cities in Scripture.
 4. 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).
- c. 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"
- d. 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. 8:

- a. baalathbeer(bā-a-lath-beer) [sometimes written as baalath beer with a space]:
- b. NOTE: You might recall we saw baalah was the feminine of baal, and was translated lady or mistress. Baalath is much the same thing.
- c. NOTE2: Also recall I gave the meaning as "mistress" because that term, in my mind, more closely reveals the sort of worship of baal we know about.
 - i. Jones:
 1. "Lady of the well" or "having a well"
 - ii. Abarim:
 1. "Mistress of the well"
 2. Root ba'al means "to possess"
 - iii. M&S:
 1. Nothing
 - iv. Davis:
 1. "Possessor of the well"
- d. Ramath(Rā-math) is thought to be the same as Ramah of 18:25
- e. Ramah(Rā-mah):
 - i. Jones:
 1. "Lofty place" or "a lofty place"
 - ii. Abarim:
 1. "Lofty place" although A also says it might mean "deceit", "Established" or "Loose".
 2. In many cases the form "Ramah" means "the height".
 3. Root "rum" means "to be high" or "high up" in a physical sense.
 4. However, root "rum" or the related root "rama" means "height" in the sense of "pride".
 - iii. M&S:
 1. "height" or "high place"