

Joshua 19:24-31 = Asher

**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.

**Asher:**

Jacob's 8<sup>th</sup> son, born of Zilpah, Leah's handmaid. The 2<sup>nd</sup> son of Zilpah.  
This is the 5<sup>th</sup> lot drawn when the Tabernacle moved to Shiloh.

Gen. 30:12-13 "And Zilpah Leah's maid bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher."

**Meaning:**

"Happy" or "Blessed" or "Fortunate"

**Territory:**

Asher was located on the Mediterranean sea coast N of Manasseh's territory.  
North of Asher is Phoenicia(today Lebanon).  
East of Asher is Zebulun in the S half and Naphtali on the N half.

**Jacob's Blessing of Asher...**

Gen. 49:20 "Out of Asher his bread shall be fat, and he shall yield royal dainties."

**Moses' Blessing of the tribes...**

Deut. 33:24 "And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil."

Anna the prophetess and Phanuel her father are from the tribe of Asher.  
Their land is very fertile and known for their olive oil.

**Summary:**

**Asher** = "Happy" or "Fortunate"

**Vs. 25:**

**Helkath**(Hel-kath) = "Portion"

**Hali**(Hā-lī) = "Ornament" or "Jewel"

**Beten**(Bē-ten) = "Belly"

**Achshaph** = "Fascination" by majority, but I like the idea of Jones = "Enchantment" even going as far as likening to prayer(false so called).

**Vs. 26:**

**Alammelech**(A-lam-me-lech) = "Oak of The King" or "King's Oak"

**Amad**(Ā-mad) = "People of Duration". I like Jones idea of "Eternal People" too.

**Misheal**(Mī-she-al) [alternate Mishael] = "Who is like God?"

**Carmel**(Car-mel) = "Park" this one English word was perhaps most common. But the idea is more of a "fruitful Place". Often an Orchard or Garden or Vineyard.

**Shihorlibnath**(Shī-hor-lib-nath) = "Black of Whiteness". See several notes on this.

**Vs. 27:**

**Bethdagon**(Beth-dā-gon) = "Temple of dagon", See notes dagon idol god.

**Zebulun**(Ze-bū-lun) = "Wished for Habitation"

**Jiphthahel**(Jiph-thah-el) = “God Will Open” or “It Will be Opened by God”

**Bethemek**(Beth-ē-mek) = “House of The Valley”

**Neiel**(Nei-el) = “God’s Dwelling Place” or “Moved by God”

**Cabul**(Cā-bul) = “Fettered” or “Bound” OR “As Nothing” see Note re:Hiram.

**Vs. 28:**

**Hebron**(Hē-bron) = “Alliance” or “Confederation”. See NOTES. Before Kirjatharba

**Rehob**(Rē-hob) = “Width” or “Open Space” some say “Street” after the idea of “width”. Notes

**Hammon**(Ham-mon) = “Hot”

**Kanah**(Kā-nah) = “A Place of Reeds”

**Zidon**(Zī-don) [Alternate spelling Sidon] = “Fishery” or “hunting place”

**Vs. 29:**

**Ramah**(Rā-mah) = “lofty place” or “height”. See notes

**Tyre**(Tÿre) = “Rock”. Historical Phoenician city of prominence. Ezekiel 26 among other texts.

**Hosah**(Hō-sah) = “Refuge” or “A Place of Refuge”

**Achzib**(Ach-zib) = “Lying” or “Falsehood”

**Vs. 30:**

**Ummah**(Um-mah) = “Union” or “Association”

**Aphek**(Ā-phek) = “Strength”

**Rehob**(Rē-hob) = “Width” or “Open Space” some say “Street” after the idea of “width”. Notes

I. **Asher:**

a. Jones:

i. “Happy” or “Fortunate”

ii. Root “asher” = “to go straight on” or “to be fortunate”

b. Abarim:

i. “Happy”

c. M&S:

i. “Happiness”

II. Vs. 25:

a. Helkath(Hel-kath):

i. Jones:

1. “Portion”

ii. Abarim:

1. “Portion” or “Field”

iii. M&S:

1. “Portion” or “smoothness”

iv. Easton:

1. “Smoothness”

v. Smith:

1. “Portion”

b. Hali(Hā-lī):

i. Jones:

1. “Ornament” or “Jewel”

2. Root “hhalah” means “to be rubbed” or “to be polished” or “smooth”

3. Ornaments from the idea of polishing.

ii. Abarim:

1. “Jewel” or “Pierced thing”

2. Root “halal” = “to pierce”

3. It is spelled and pronounced the same as the noun “hali” meaning “ornament”

iii. M&S:

1. “Necklace”

- c. Beten(Bē-ten):
  - i. Jones:
    - 1. "Belly" – with the idea of a valley or a cavern
  - ii. Abarim:
    - 1. Nothing
  - iii. M&S:
    - 1. "Belly"
    - 2. With the idea of a hollow
  - iv. Hitchcock:
    - 1. "Belly"
- d. Achshaph(Ach-shaph):
  - i. Jones:
    - 1. "Enchantment"
    - 2. Root "kashaph" = "to pray" or "to use enchantment"
  - ii. Abarim:
    - 1. Nothing
  - iii. M&S:
    - 1. "Fascination"
    - 2. A royal city of the Canaanites
  - iv. Easton:
    - 1. "Fascination"
  - v. Smith:
    - 1. "Fascination"
  - vi. Hitchcock:
    - 1. "Poison" or "tricks"

III. Vs. 26:

- a. Alammelech(A-lam-me-lech):
  - i. Jones:
    - 1. "Oak of the King"
    - 2. "melekh" is "king" with the definite article the king.
  - ii. Abarim:
    - 1. "Oak of the king" or "Oak of a king"
  - iii. M&S:
    - 1. "King's Oak"
  - iv. Smith:
    - 1. "King's Oak"
- b. Amad(Ā-mad):
  - i. Jones:
    - 1. "Eternal People"
  - ii. Abarim:
    - 1. Nothing
  - iii. M&S:
    - 1. "People of duration"
  - iv. Smith:
    - 1. "Enduring"
  - v. Davis:
    - 1. "People of duration"
- c. Misheal(Mī-she-al) [alternate Mishael. some think same as Mishal? Which means "prayer"]:
  - i. Jones:
    - 1. "Who (is) that which is God?"
  - ii. Abarim:

1. Nothing
- iii. M&S:
  1. Spells as Mishael = "Who is like God?"
- iv. Smith:
  1. "Entreaty" but they are using Mishal as the same, which I don't think is so.
- v. Davis:
  1. "Who is God?"
- vi. ASV Concordance:
  1. "Who is like God?" spelling Mishael.
- d. Carmel(Car-mel):
  - i. NOTE: This is where Elijah confronted the 450 priests of baal(I Kings 18) and where Elisha took up residence. Mt. Carmel gives its name to the entire mountain range that ends up forming the harbor of modern Haifa.
  - ii. Jones:
    1. "Fruitful Field" or "Plentiful field"
  - iii. Abarim:
    1. "Plantation" or "Orchard" or "Garden"
  - iv. M&S:
    1. "Park"
    2. NOTE: It is often found as "hakKarmel" the "hak" being the definite article, hence "The Orchard" in Amos 1:12, Jer. 4:26. As "har hakKarmel", har meaning mountain, it is called "Garden mount" in I Kings 18:19-20.
  - v. Easton:
    1. "A Park" but E mentions it is generally with the definite article "The Park".
  - vi. Smith:
    1. "Fruitful Place" or "Park"
- e. Shihorlibnath(Shī-hor-lib-nath):
  - i. NOTE1: It is unclear if this is a river, a town or two towns.
  - ii. NOTE2: We saw a town simply called Libnath in ch. 15 and it meant "Whiteness" or "Transparency".
  - iii. Jones:
    1. "River of Glass"
    2. NOTE3: Jones quotes from J.D. Michaelis who conjectures from the root "shahhar" meaning "to break forth" this means a river. While Libnath means "whiteness" or "transparency".
    3. Michaelis further speculates that there is a stream with white sand flowing into the Med. and M supposes it was from this sand the Phoenicians first made glass.
  - iv. Abaim:
    1. "Black-white" or "Dark side of the Moon" or "Lunar Eclipse".
    2. A gets this variety by noting that if this place is derived from the verb "shahar" that means "to be dark" if it is derived from the noun "shahar" that means "eclipse".
    3. A makes a note of the speculation of Michaelis with his thinking "breaking forth" means a river as conjecture and does not think a Hebrew speaker today would think of that as a meaning.
  - v. M&S:
    1. "Black of Whiteness"
    2. NOTE4: M&S have a long paragraph noting that the early church fathers (Eusebius and Jerome among others) felt these were two distinct places. M&S go on to say that some more modern commentators, believing "Shihor" is a name for the Nile, decide "shihor-Libnath" is therefore a river.

With Libnath meaning “white” or “shining” then “river of glass” might be a meaning.

- vi. Smith:
  - 1. “Black of Whiteness”
- vii. Davis:
  - 1. “Turbid Stream of Libnath”

IV. Vs. 27:

a. Bethdagon(Beth-dā-gon):

- i. NOTE: dagon was the god of prosperity in the entire area of Mesopotamia. The Syrians referred to him as “the father of the gods”. His “worship” spanned the whole area around Israel. .he was a noted god of the Philistines with temples in Ashdod and Gaza. Because the source of the name is unknown, associating it with the Hebrew word for “fish” may or may not be correct. (dac thought, because it is connected with the Hebrew “beth” here, it might lead more credence to The H.S. using the word “dagon” associated with “fish”. We are “fishers of men” but perhaps the rival in ungodly men would be a dagon).
- ii. Jones:
  - 1. “House of dagon” (or Temple of dagon).
  - 2. “dagon” means “abundant” in either fish or grains.
- iii. Abarim:
  - 1. “House of dagon” or “House of Natural Abundance”
  - 2. Root Noun “daga” refers to fish as a symbol of natural abundance.
- iv. M&S:
  - 1. “house or temple of dagon”
- v. Smith:
  - 1. “house of dagon”

b. Zebulun = “wished for habitation”

c. Jiphthahel(Jiph-thah-el): NOTE: see vs. 14

- i. Jones:
  - 1. J spells it “Jiphthah-el” = “It will be opened of God”
  - 2. Root “Yiphtahh”
- ii. Abarim:
  - 1. A spells it “Iphtaheh” = “God Will Open”
  - 2. A saying the first part of the name is as good as the same as Jephthah, the active form of the verb “patah” = “to open”.
- iii. M&S:
  - 1. “Opening of God”
- iv. Smith:
  - 1. “Which God Opens”

d. Bethemek(Beth-ē-mek):

- i. Jones:
  - 1. “House or place of the valley”
  - 2. Root ‘emeq’ = ‘a valley’ taken from “amaq” = “to be deep” or “to be unsearchable”
- ii. Abarim:
  - 1. “House of the Valley”
  - 2. NOTE: A tells us the name is actually Beth-ha’emek, with the Hebrew letter Hei, which means either the Definite article or motion towards.
  - 3. So “house of THE Valley” if definite article, or “House TOWARD the Valley” is motion.
- iii. M&S:
  - 1. “House of the valley”

- e. Neiel(Nei-el):
  - i. Jones:
    - 1. "Shaken of God"
  - ii. Abarim:
    - 1. Nothing
  - iii. M&S:
    - 1. "Dwelling Place of God"
  - iv. Easton:
    - 1. "Dwelling Place of God"
  - v. Smith:
    - 1. "Moved by God"
  - vi. Hitchcock:
    - 1. "Moving of God"
  - vii. AS Concordance:
    - 1. "God's Dwelling Place"
- f. Cabul(Cā-bul):
  - i. Jones:
    - 1. "fetter"
    - 2. NOTE: This was one of the towns that Solomon gave to Hiram as a pledge of friendship. Josephus says Cabul in Phoenician signifies "what does not please", but it does not seem so etymologically speaking.
  - ii. Abarim:
    - 1. Nothing
  - iii. M&S:
    - 1. "Bound"
    - 2. LXX translates it as "Orion" = "boundary"
  - iv. Easton:
    - 1. "How little! As nothing"
  - v. AS Concordance:
    - 1. "As good as nothing"
  - vi. Davis:
    - 1. Perhaps "fettered Land"

V. Vs. 28:

- a. Hebron(Hē-bron):
  - i. NOTE: Recall this was before names Kirjatharba.
  - ii. NOTE2: Sarah died here. She + Abraham, Isaac and Jacob are buried at Hebron
  - iii. NOTE3: David began his rule here first before moving to Jerusalem.
  - iv. Jones:
    - 1. "Confederation" or "Conjunction"
  - v. Abarim:
    - 1. "Place of Joining" or "Alliance"
  - vi. M&S:
    - 1. "A Community"
  - vii. Easton:
    - 1. "A Community" or "Alliance"
  - viii. Smith:
    - 1. "Alliance"
- 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. Rehob(Rē-hob) [The same place as Beth-rehob?]:
  - 1. NOTE: We have a "Rehob" in vs. 28 and another in vs. 30, so it appears there are two cities in Asher's territory names Rehob?
  - 2. Jones:
    - a. "Open Space"
  - 3. Abarim:
    - a. "Width" or "Wide Place"
  - 4. M&S:
    - a. "a Street" which M&S take from it's "width"
  - 5. Easton:
    - a. "Street" or "Wide Place"
  - 6. AS Concordance:
    - a. "Open Space"
- d. Hammon(Ham-mon):
  - i. Jones:
    - 1. "hot"
    - 2. Root "hhamam" = "to be hot"
  - ii. Abarim:
    - 1. "Hot One"
    - 2. Root "hamam" = "to be hot"
  - iii. M&S:
    - 1. "Warn"
- e. Kanah(Kā-nah): [may be called Cana too, not the same as The Lord's Cana]
  - i. Jones:
    - 1. "Place of Reed"
  - ii. Abarim:
    - 1. Nothing
  - iii. M&S:
    - 1. "Reedy"
  - iv. Easton:
    - 1. "Reedy" or "Brook of Reeds"
  - v. Smith:
    - 1. "A Place of Reeds"
- f. Zidon(ZI-don):
  - i. NOTE: Sidon was the first born son of Canaan.
  - ii. NOTE2: This town was near Tyre.
  - iii. Jones:
    - 1. See Sidon = "Fishing"
  - iv. Abarim:
    - 1. Nothing for Zidon, Sidon = "Fishery" or "Hunting Place"
  - v. M&S:
    - 1. "Fishery"

VI. Vs. 29:

- a. Ramah(Rā-mah) [alternate spelling Ramoth, Ramath, Rumdath?, Remaeth?]:
  - i. NOTE1: There are several towns with this name scattered through the Promised Land. Ramoth-Gilead would be "heights of Gilead" for instance.

- ii. NOTE2: In many cases the form is preceded by Ha, the definite article, so The Heights, or The Lofty Place.
- iii. Jones:
  - 1. "Lofty Place"
- iv. Abarim:
  - 1. "Lofty Place" or "Deceit" or "Established" or "Loose"
  - 2. If Root = "rum" then "to be high" if root is "rama" then "to deceive" or "to loose"
- v. M&S:
  - 1. "A Height" or "A High Place"
  - 2. Root = "to be high"
- b. Tyre(Tyre):
  - i. NOTE: Very famous and wealthy Phoenician city. The Lord's anger against Tyre in Ezekiel 26. Greek Turos. In Semitic pronounced "Zor" or "Zur". Hebrew "Sur".
  - ii. Jones:
    - 1. "Rock"
    - 2. Root "tsur" = "rock"
  - iii. Abarim:
    - 1. "Rock"
    - 2. Root noun "Sur" = "rock"
  - iv. M&S:
    - 1. "Rock"
- c. Hosah(Hō-sah):
  - i. Jones:
    - 1. "A Place of Refuge"
    - 2. Root "hhasah" = "To Put Trust in God"
  - ii. Abarim:
    - 1. "Refuge"
    - 2. Root "hasa" = "to flee" or "to seek refuge"
  - iii. M&S:
    - 1. "Refuge"
- d. Achzib(Ach-zib):
  - i. Jones:
    - 1. "Lying"
    - 2. Root = "lying" or "deceptive"
  - ii. Abarim:
    - 1. "Lying" or "a lie"
    - 2. Root verb "kazab" = "to lie"; when applied to a stream it means the stream is dry. Noun "kazab" means "a lie" or "a deception". Adjective "akzab" = "deceptive" or "disappointing".
  - iii. M&S:
    - 1. "Falsehood"

VII. Vs. 30:

a. Ummah(Um-mah):

- i. Jones:
  - 1. "Union"
  - 2. Root "ummah" = "communion" or "conjunction"
  - 3. Root "amam" = "to join together"
- ii. Abarim:
  - 1. "Union" or "Association"
  - 2. Root "mm" = "to be inclusive"
- iii. M&S:

1. "Union"
- b. Aphek(Ā-phek) [alternate spelling Aphik]:
  - i. NOTE: The place where enemy armies collected in order to stage an attack on Israel.
  - ii. Jones:
    1. "Strength" or "Fortified City"
    2. Root "aphaq" = "to be strong" or "to be mighty"
    3. A temple to Venus there.
  - iii. Abarim:
    1. "Control" or "Restraint" or "Discipline"
    2. Root verb "aphak" = "to hold" or "to restrain"
  - iv. M&S:
    1. "Strength"
- c. Rehob(Rē-hob) [The same place as Beth-rehob?]:
  1. NOTE: We have a "Rehob" in vs. 28 and another in vs. 30, so it appears there are two cities in Asher's territory names Rehob?
  2. Jones:
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  3. Abarim:
    - a. "Width" or "Wide Place"
  4. M&S:
    - a. "a Street" which M&S take from it's "width"
  5. Easton:
    - a. "Street" or "Wide Place"
  6. AS Concordance:
    - a. "Open Space"