

**A LIST OF THE PROPER
NAMES OCCURRING IN
THE OLD TESTAMENT WITH
THEIR INTERPRETATIONS**

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Various

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LIST
OF THE
PROPER NAMES

OCCURRING IN THE

OLD TESTAMENT

WITH THEIR INTERPRETATIONS.

PRINCIPALLY COMPILED FROM

SIMONIS AND GESENIUS.



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PREFACE.

THE following Dictionary of the Proper Names, found in the Hebrew Bible, exhibits:—1st, the Names arranged in alphabetical order;—2nd, the pronunciation of the Hebrew name in English letters;—3rd, the form in which the name appears in the English authorised version;—and 4th, the meaning of the Hebrew names;—the especial object of this list has been to give the interpretations.

To some it might seem, at first sight, to be a thing of but little importance what the signification may be of the names used in the Scripture; but it is believed that but a little consideration will suffice to convince any Christian mind, that even such a thing as this, in the word of God, ought not to be overlooked. Indeed, the use made of proper names in the word of God, and arguments founded on their meaning, must prove sufficiently that even these things are “written for our instruction.” For instance, in Heb. vii. 1, &c., we read “this Melchizedek, king of Salem, priest of the most high God,” “first being by interpretation *king of righteousness*, and after that also king of *Salem*, which is king of *peace*.” So too with regard to the change of the names of Abram and Sarai to Abraham and Sarah; and the additional name of Israel given to Jacob, “for as a prince hast thou power with God and with men, and hast prevailed.”

The names given to our blessed Lord also mark the importance of attending to the meaning of the Hebrew proper names, for in them we find both the glory of His person and also His work pointed out in the express interpretations which the Scripture itself affords; thus we read in Mat. i. 21, &c., “She shall bring forth a son, and thou shalt call his name JESUS, for *he shall save* his people from their sins.” Here we find the Hebrew name ישוע so explained as to exhibit that

its meaning was to be to us a source of instruction as to the work of Him who should bear it—"he shall SAVE." "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel* יְהוֹשֻׁעַ, which being interpreted is GOD *with us*." This symbolic name is so explained by the Holy Ghost, as distinctly to shew, even in the account of our Lord's birth as man, that He was really and truly God; the symbolic name being shewn to involve most valuable and important doctrine, this first mention of *God* in the New Testament being used in speaking of our Lord.

It would be easy to increase the number of instances from Scripture of proper names, the meaning of which involves some truth of interest or importance, but the above may suffice to prove that they ought not to be overlooked.

It is true, that many of the proper names in the Old Testament, are of obscure derivation;—it should also be remembered that many of the persons whose names are mentioned are those of whom we are told scarcely anything further; and the fact that some part of the subject is obscure, is no reason for us to overlook that part which is clear and manifest; were we so to act, we might neglect the whole of the Scripture on account of the difficulties which we may find in particular portions.

In doubtful and difficult cases, Gesenius and J. Simonis have been consulted in drawing up the interpretations in the following list; the initials of these two writers indicate explanations given on their authority.

There yet exists a good deal of uncertainty as to the principles of composition and contraction of Hebrew proper names; attention being called to the subject, may lead to its being so fully investigated that we may arrive at settled principles of general application.

Some of the proper names in the Old Testament, are not Hebrew, but Babylonian, Egyptian, &c.; the explanations which are given of such, rests entirely on the authority of the writers who are cited at the close of each article.

HEBREW PROPER NAMES.

THE following attempt at a brief Dictionary of the Proper Names found in the Old Testament, does not pretend to any originality as to the explanation. It is chiefly a compilation from the Onomasticon Simonis, and the Thesaurus and Manuale of Gesenius. The meanings given by the former are marked thus (S.), those by the latter writer (G.). It will hardly be needful to notice the use of the following abbreviations—'comp.' for 'compare;' 'cont.' for 'contraction;' 'constr.' for 'construct;' 'Heb.' for 'Hebrew,' &c. &c.—Observe, the pronunciation of the Hebrew is given immediately after the word, and then follows the name found in the English Bible.

א

אָבְגָּתָה [ävagthäh], Absgtha, the same as אָבְגָּתָה, of doubtful derivation: great (S.); fortunate, or cunning (G.).

אָבְגָּתָה defective, and אָבְגָּתָה Kethib, from the Aramean dialect, where אָב takes א before the affix (S.), for אָבְגָּתָה.

אָבִי [ävee'], Abi, abbreviated from אָבִי.

אָבִי, or contracted אָב, אָב, requires special notice in relation to the Hebrew proper names, in which it is frequently found compounded with other words.

It affects the interpretation according as we consider it: First, as the construct of אָב, not in its primitive signification of *father**, but in the sense of אָבִי *possessor*, as in the Arabic and Ethiopic (Gesenius' Thesaurus). In this view of it, it will refer to the *bearer* of the name, as אָבִי אָבִי (here compounded with אָב *strength*), *possessor of strength*, i. e. *strong one*.

* We do not set up ourselves as arbiters of the question, yet we do use this signification generally, leaving the decision with the competent reader.

But, secondly, finding the same also compounded with some proper names of *women*, as אָבִי אָבִי, 2 Chron. ii. 24; אָבִי אָבִי, ii. 18; אָבִי אָבִי, 2 Sam. iii. 4; we are forced sometimes to consider it in the primitive signification of *father*, in which case אָבִי is not to be taken in the common sense of its construct state, *father of*, but, *of whom the father*, or *whose father* (compare Simonis Onomasticon, p. 448, אָבִי אָבִי *patris gaudium*; Gesenius' Manuale, *cujus pater exultatio*); thus, אָבִי אָבִי whose father [is] the Lord.

Thirdly, אָבִי from אָבִי *to will or desire*, as אָבִי אָבִי *will or desire of the Lord*, &c.

Or, fourthly, אָבִי may be considered sometimes not as a construct, but א as a mere conjunction between the two words; comp. אָבִי אָבִי (S.).

This analogy is also in a great measure connected with other compounds, as אָבִי, אָבִי, &c., to which the reader would do well to attend.

אָבִי אָבִי [ävee-eh], Abiel, *father of strength*, i. e. *strong one* (G. and S.), or, *the father's strength* (S.), from אָבִי

and אִל; but perhaps *whose father [is] God*. Comp. note.

אֲבִי־אֶסְפָּה [ävee-äh-säph], Abiasaph, *he [God] look away [his] father (S.); father of gathering, i.e. gatherer, collector (G.), from אָסַף and אֶסְפָּה to gather, take away.*

אֲבִי־גִיל [äveegäh'yil], Abigail; *the father's joy (S.); comp. id. and גִּיל to rejoice.*

אֲבִיגַל [äveegal], marg. Abigal, contraction of the same.

אֲבִידָן [äveedäh'n], Abidan; *whose father He [God] judged (S.); father of the judge (G.), comp. id. and דָּן to judge.*

אֲבִידָהּ [äveedähng], Abidah; *the father's prayer, i. e. a son obtained by the father's prayer (S.); father of knowledge, i. e. wise (G.). Comp. id. and Arab. اَعَادَ to invoke, or Heb. יָדַע to know.*

אֲבִיגָד [äviy-gäh], Abijah; *desire of the Lord (S.); whose father [is] the Lord (G.), comp. id. or אָבָהּ to will or desire, and גָּד, Jah.*

אֲבִיגָחוֹ [äviy-gäh'hoo], Abijah; *the same as אֲבִיגָד, with גָּח, more fully written of אֲבִיגָד.*

אֲבִיחֹהוּ [äveehoo'h], Abihu; *whose father [is] He, i.e. God. Comp. אָבִי father, and חֹהוּ he.*

אֲבִיחֹדָד [äveehood'], Abihud; *father of glory, comp. id. and חֹדָד, i. q. חֹדָד glory, (S.).*

אֲבִי־חֶזְרֵי [ävee-häh-ezree], Abiezrite, patronymic of חֶזְרֵי which see.

אֲבִיחַיִל [äveekhäh'yil], Abihail; *the father's strength, or, father of strength, i. e. a strong one; from אָבִי father, and אֵיל strength or valour.*

אֲבִיטוֹב [äveetoo'v], Abitub; *the father's goodness (S.); father of goodness, i. e. a good one; comp. id. and טוֹב goodness.*

אֲבִיטָל [äveetal], Abital; *the father's dew or protection; comp. id. and טָל dew or protection, from אָבִי father and טָל to cover (S.).*

אֲבִיגָם [äviy-gähm], Abijam; *great* desire (S.); father of the sea (G.); comp. id. or אָבָהּ to will, and גָּם sea.*

אֲבִימַאֵל [äveemäh-äh'l], Abimael; *father of fatness; comp. id. Arab. مَال to be fat (S.). According to others, Mael, the name of an Arabian nation.*

אֲבִימֶלֶךְ [äveemeh'lekh], Abimelech; *father of the king, or whose father [is] king; comp. id. and מֶלֶךְ king.*

אֲבִינָדָב [äveenähdähe'v], Abinadab; *father of the noble, or whose father [is] noble or liberal; comp. id. and נָדַב to be liberal.*

אֲבִינֶגַם [äveenöh'ngam], Abinogam; *the father's pleasantness; comp. id. and נֶגַם pleasantness.*

אֲבִינֶר [äveenēhr'], marg. Abiner; *the father's light, comp. id. and נֶר light (S.); but, perhaps, whose father [is] Ner. See 1 Sam. xiv. 50.*

* אָבִי and אָבִי preceded by (־) and (י) has been considered by philologists as a formative, signifying *augmentation and intensity*; comp. Sim. Onomast. p. 357.

אֶבְיָסָף [ev-gāhsāpʰ], Ebiasaph; contracted from אֶבְיָאֶסָף q. v.

אֶבְיֵצֵר [ävee-ngēh'zer], Abiezer; the father's help, or father of help; comp. אֶבְיָ and עֵצֵר help.

אֶבְיֵעֶלְבֹן [ävee-ngalvōhn'], Abialbon; the father's strength, or father of strength; comp. id. and עֶלְבֹן strength.

אֶבְיֵרָם [äveerāhm'], Abiram; the lifted up or high father, or father of exaltation, or the father's exaltation; comp. id. and רָם as a participle or noun of רָם to be high.

אֶבְיֵשָׁג [äveeshag'], Abishag; the father's delight or error; comp. id. and שָׁגַג to delight one's self (S.), or שָׁגַג to err (G.).

אֶבְיֵשׂוּעַ [äveeshoo'ang], Abishua; the father's or father of deliverance, comp. id. and שָׁעַע, for שָׁעַע, help.

אֶבְיֵשׂוּר [äveeshoor'], Abishur; the father's wall, comp. id. and שׂוּר wall.

אֶבְיֵשׂוּי [äveeshäy'], Abishai; the father's present; comp. id. and שָׂוִי gift, present.

אֶבְיֵשׂוּלֹם [äveeshähliōhm'], Abishalom; the father's, or father of peace; comp. id. and שָׁלוֹם peace.

אֶבְיָתָר [ev-yāthāhr'], Abiathar; whose father was left, i. e. after his mother's death (S.); the father of abundance (G.), or the father's abundance; comp. id. and יָתַר to be left.

אֶבֶל [ähvēhl'], Abel (different from אֶבְרָם Abel, the son of Adam); mourning, the name of a place, from

the comparison with Gen. l. 11; but, from the Arabic, moist, watered, a meadow (S.) and (G.).

אֶבֶל בֵּית־מַאֲכָה [ähvēhl bēth-magnākāh'], Abel-beth-maachah; meadow of, i. e. near בֵּית־מַאֲכָה.

אֶבֶל הַשְּׁטִימִים [ähvēhl hashshittēem'], Abel-Shittim; meadow of acacia trees, the name of a place.

אֶבֶל קֵרְמִים [ähvēhl-k'rāhmeem'], marg. Abel of the vineyards, from קֵרֵם a vineyard, id.

אֶבֶל מְהוֹלָה [ähvēhl m'khōlāh'], Abel-meholah; meadow of dancing; מְהוֹלָה from רוּל to dance.

אֶבֶל מַיִם [ähvēhl mah'yim], Abelmaim; meadow of water.

אֶבֶל מִצְרַיִם [ähvēhl mitsrah'ytm'], Abel-Mizraim; marg. mourning of, others, meadow of the Egyptians.

אֶבֶן עֶזֶל [eh'ven hāh-eh'zel], the stone Ezel; marg. that sheweth the way; stone of departure (S.); from אָזַל to go away.

אֶבֶן חִזְקִיָּה [eh'ven hazzōkhkeh-leth], the stone of Zohehleth, i. e. smooth; חִזַּק Chaldee, to shine (S).

אֶבֶן עֵצֵר also עֵצֵר אֶבֶן [eh'ven hāh-ngēh'zer], Eben-exer; stone of help, from עָצַר to help.

אֶבְנָה [avāhnāh'], Abana; marg. Amana; Kethib, probably by permutation of the labials, for אֶבְנֵי Keri.

אֶבְנֵר [avnēhr'], Abner; cont. from אֶבְנֵר q. v.