



MARK PATERSON JAYDEN YOON

SACRED NAMES ACROSS THE PACIFIC

Biblical Names Across the **United States** and **South Korea**



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South Korea*

by

Marcus Paterson & Jayden Yoon

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First Edition: December 2025

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The Universal Resonance of Biblical

Nomenclature

Names are the first gifts we receive and the last legacies we leave behind. They are more than mere identifiers; they are vessels of history, faith, and cultural identity. Among the vast tapestry of human nomenclature, few threads are as resilient or as globally pervasive as those woven from the biblical narrative. From the ancient hills of Judea to the modern digital age, names like David, Mary, Samuel, and Esther have transcended their original contexts to become universal symbols of heritage. However, the way these names are adopted, adapted, and cherished varies profoundly across the globe, reflecting the unique linguistic and spiritual landscapes of different nations.

A Bridge Between East and West

This book explores a fascinating sociolinguistic phenomenon: the cross-cultural journey of biblical names between the United States and South Korea. At first glance, these two nations may seem worlds apart—one a Western bastion where biblical naming has been the status quo for centuries, and the other an East Asian powerhouse where the growth of Christianity has sparked a modern naming revolution.

In the United States, biblical names often represent a continuity of tradition, evolving from the classic Puritan choices of the past to the trendy, vowel-heavy preferences of the present. In South Korea, the adoption of biblical names represents a dynamic synthesis of faith and phonetics. Here, parents navigate the delicate balance of honoring scriptural roots while adhering to the rhythmic and symbolic requirements of the Korean language (Hangeul). By comparing these two distinct cultures, we gain a deeper understanding of how sacred history is localized and how faith reshapes identity in different corners of the world.

What This Lexicon Offers

Within these pages, readers will find a comprehensive comparative study of a couple thousand biblical names. This collection serves as both a scholarly

resource and a practical guide, presented in English with secondary Korean translations and transliterations. We delve into the etymological origins of each name, tracking their popularity and phonetic shifts across both regions.

Whether you are a linguist interested in the transliteration of Hebrew and Greek into Hangeul, a parent seeking a name that bridges two cultures, or a student of theology exploring the global reach of the Bible, this book provides a rigorous yet accessible roadmap. By examining the top names in both the United States and South Korea, we uncover the shared values and unique differences that define these two vibrant societies, proving that while languages may differ, the stories we tell through our names remain deeply interconnected.

A (Aaron – Azzur)

Aaron / 아론

/ε.α.α.η/ — /a.ʁ.ɔ.ɲ/



Aaron (stained glass window, between 1856 and 1868 by Joseph Villiet, St. Nicholas' church, Nérac)

The name **Aaron** is a seminal biblical designation of ancient origin, deeply rooted in the linguistic traditions of the Near East. Derived from the Hebrew אֶהֱרֹן (*Aharon*) and appearing in the Greek New Testament as Ἀαρὼν (*Aarōn*), the name's precise etymology remains a subject of scholarly debate. While traditional interpretations often define the name as "enlightened," "bright," or "mountain of strength," modern philological research suggests it may possess Egyptian roots, similar to the name of his brother, Moses. In contemporary global contexts, the name has been transliterated into various languages; for instance, in South Korea, it is written as 아론 (pronounced *a-ron*). Despite the uncertainty regarding its earliest meaning, the name has maintained a consistent presence in religious and secular naming conventions for millennia.

The primary figure bearing this name in the biblical canon is Aaron, the elder brother of Moses and a member of the tribe of Levi. He first appears in the narrative of Exodus as the divinely appointed spokesman for Moses, who claimed to be "slow of speech." In **Exodus 4:14**, the Lord identifies him as "Aaron the Levite," noting his fluency and his role in the impending liberation of the Israelites. Aaron served as a crucial intermediary during the confrontations with Pharaoh, performing miraculous signs such as the transformation of his rod into a serpent and the turning of the Nile's waters into blood, as recorded in **Exodus 7:20**. Throughout the wilderness wanderings, he remained a central leader, though the biblical text also records moments of human frailty, such as his involvement in the creation of the Golden Calf and his eventual contrition, seen in **Numbers 12:11** when he pleads with Moses for mercy.

Aaron's most significant legacy is his consecration as the first High Priest of Israel, an office that established the hereditary priesthood known as the Kohanim. This role tasked him and his descendants with the administration of the Tabernacle and the performance of sacred rituals. **Exodus 30:8** highlights his liturgical duties, noting his responsibility to light the lamps and burn perpetual incense before the Lord. The priestly line continued through his sons, despite the tragic loss of Nadab and Abihu; the surviving sons, Eleazar and Ithamar, carried on the ministry as described in **Leviticus 10:16**. The enduring nature of this lineage is further evidenced in **Judges 20:28**, which mentions

Phinehas, the son of Eleazar and grandson of Aaron, serving before the Ark of the Covenant, illustrating the name's association with institutional religious authority.

The religious significance of Aaron extends across the Abrahamic faiths, each emphasizing different aspects of his character. In Judaism, he is celebrated not only as the progenitor of the priestly class but also as a symbol of peace and a pursuer of reconciliation among the people. In Christian theology, Aaron's priesthood is often interpreted as a "type" or prefiguration of the eternal priesthood of Jesus Christ, representing an earthly shadow of a heavenly reality. In Islam, he is revered as the prophet Harun, the faithful companion and helper of Musa (Moses), recognized for his eloquence and steadfastness. Across these traditions, his rod that budded serves as a recurring symbol of divine choice and authority.

In the United States, the name Aaron has enjoyed sustained popularity for decades, reflecting its status as a classic masculine choice. Currently, there are approximately four hundred and seventeen thousand individuals bearing the name in the country, placing it comfortably within the top two hundred and fifty most popular male names. Its usage in America is characterized by a broad appeal that transcends specific denominational lines, favored for its strong phonetic profile and deep historical roots. The name's prevalence in the United States underscores its transition from a strictly religious identifier to a staple of Western nomenclature.

Comparatively, the name has a more specialized but notable presence in South Korea. Transliterated as **아론**, the name is held by approximately four thousand three hundred people in the region. While it ranks lower than in the United States—sitting at approximately one thousand

eight hundred and twenty-one. Regarding overall popularity—it represents a significant cross-cultural adoption of a biblical name. In South Korea, as in the United States, it is used almost exclusively as a male name. The disparity in rank between the two nations highlights the name's status as a traditional mainstay in the West versus its role as a distinct, modern choice in East Asia, often influenced by the growth of Christian communities in the Korean peninsula.

In summary, the name Aaron stands as a bridge between ancient Near Eastern history and modern global identity. From its debated origins and its foundational role in the establishment of the Israelite priesthood to its contemporary status as a popular name in both the United States and South Korea, Aaron remains a powerful linguistic and cultural symbol. Whether viewed through the lens of the three hundred and twenty-seven biblical mentions or through modern demographic statistics, the name continues to represent a legacy of leadership, mediation, and sacred service.

Abaddon / 아바돈

/əbədðən/ — /abɑdɔnt/

Abaddon is a Hebrew name meaning destruction, representing the biblical angel of the abyss and king of demonic locusts in Revelation. It is used by a handful of people in the United States but remains virtually nonexistent in South Korea.

Abagtha / 아박다

/əbɑgθə/ — /abɑkʰtɑ/

Abagtha is a biblical name meaning father of the wine-press, originating from the Book of Esther. It currently has virtually no popularity in either the United States or South Korea.

Abda / 압다*/abdə/ — /ap̄da/*

Abda is a biblical name identifying the father of Adoniram, who served as King Solomon's overseer of forced labor. The name is held by nearly 500 people in the United States but remains virtually nonexistent in South Korea.

Abdeel / 압드엘*/abdil/ — /ap̄d̄uel/*

Abdeel is a biblical name identifying the father of Shelemiah, an official sent by King Jehoiakim to arrest the prophet Jeremiah and his scribe Baruch. It is used by nearly two thousand people in the United States but remains virtually unknown in South Korea.

Abdi / 압디*/abdi/ — /ap̄dim/*

Abdi is a biblical name referring to three men in the Hebrew Bible, including two Levites and a descendant of Elam. While used by nearly two thousand people in the United States, the name is virtually unknown in South Korea.

Abdiel / 압디엘*/abdial/ — /ap̄diel/*

Abdiel is a biblical name identifying a Gadite leader and son of Guni mentioned in 1 Chronicles. While used by over a thousand people in the United States, it is virtually nonexistent in South Korea.

Abdon / 압돈*/abdən/ — /ap̄d̄on/*

Abdon is a biblical name referring to a minor judge from the tribe of Ephraim who led Israel for eight years. While the name is held by nearly 700 people in the United States, it remains virtually nonexistent in South Korea.

Abed-Nego / 아벳느고*/əbed-negow/ — /ap̄enmukola/*

Abed-Nego is a name of Hebrew origin referring to the biblical figure who survived the fiery furnace. Fewer than a hundred people use this name in the United States, while it is virtually nonexistent in South Korea.

Abednego / 아벳느고*/əbidnegow/ — /ap̄enmugol/*

Abednego is a biblical name meaning servant of Nabu, given to one of Daniel's companions in the Old Testament. It is used by fewer than a hundred people in the United States and is virtually nonexistent in South Korea.

Abel / 아벨*/əbəl/ — /ab̄el/*

Abel is the biblical second son of Adam and Eve, a shepherd murdered by Cain after God accepted his offering. While popular in the United States with over around twenty thousand users, the name is rare in South Korea with only about 100 people.

Abi / 아비*/abi/ — /ab̄i/*

Abi is a biblical name for the wife of King Ahaz of Judah and the mother of the reformer King Hezekiah. The name is used by around a couple thousand people in the United States but remains virtually nonexistent in South Korea.

Abi-Albon / 아비-알본*/abi-əlbən/ — /ab̄i-əlb̄on/*

Abi-Albon is a biblical name identifying an Ar-bathite who served as one of King David's elite Thirty mighty warriors. The name currently holds virtually no popularity in either the United States or South Korea.

Abia / 아비아*/əˈbi.ə/ — /ˈɑːbi.jɑː/*

Abia is the biblical name of prophet Samuel's second son, who served as a corrupt judge in Beersheba. While used by about 200 people in the United States, it is virtually nonexistent in South Korea.

Abiah / 아비아*/əˈbi.jə/ — /ˈɑːbi.ɑː/*

Abiah is a biblical name referring to the prophet Samuel's second son, who served as a corrupt judge in Beersheba. The name is used by approximately 200 people in the United States but remains virtually unknown in South Korea.

Abiasaph / 아비아삽*/əˈbi.əsəf/ — /ˈɑːbi.əs.əp/*

Abiasaph is a biblical name for a Levite of the Kohathite clan and son of Korah, an ancestor of the prophet Samuel and temple gatekeepers. While used by a handful of people in the United States, the name is virtually unknown in South Korea.

Abiathar / 아비아달*/əˈbi.əθɑːr/ — /ˈɑːbi.ɑːdɑː/*

Abiathar is a biblical name for the High Priest of Israel who escaped Saul's massacre at Nob to serve King David. While used by several dozen people in the United States, the name is virtually nonexistent in South Korea.

Abida / 아비다*/əˈbi.də/ — /ˈɑːbi.dɑː/*

Abida is a biblical name representing the fourth son of Midian and a grandson of the patriarch Abraham. While nearly 500 people share the name in the United States, it has virtually no presence in South Korea.

Abidah / 아비다*/ˈɑːbi.dɑː/*

Abidah is a name of Hebrew origin that appears in the Bible as a grandson of Abraham. While nearly 500 people in the United States share this name, it is virtually nonexistent in South Korea.

Abidan / 아비단*/əˈbi.dən/ — /ˈɑːbi.dən/*

Abidan is a biblical name identifying the son of Gideon and leader of the tribe of Benjamin during the Exodus and wilderness wanderings. While fewer than a hundred people use the name in the United States, its popularity in South Korea is virtually none.

Abiel / 아비엘*/əˈbi.əl/ — /ˈɑːbi.əl/*

Abiel is a biblical name referring to a Benjamite who was the father of Kish and grandfather of King Saul. The name is held by nearly two thousand people in the United States but is virtually nonexistent in South Korea.

Abiezer / 아비에셀*/əˈbiːz.ər/ — /ˈɑːbi.ɛs.əl/*

Abiezer is a biblical name referring to a chieftain of Manasseh, son of Gilead, and ancestor of the judge Gideon. While fewer than a hundred people use the name in the United States, there are virtually none in South Korea.

Abigail / 아비가일

/ˌæbɪˈɡeɪl/ — /ˌɑːbɪˈɡaɪl/



Prudent Abigail by Juan Antonio Escalante

The name **Abigail** is a classic feminine given name of Hebrew origin, derived from the components *ab*, meaning "father," and *gyl*, meaning "to rejoice" or "joy." Most scholars translate the name as "father of joy" or "my father is joy." In its original Hebrew forms, it appears as **Avigayil** (אַבִּיגַיִל) or **Avigal** (אַבִּיגַל), while the Greek Septuagint renders it as **Abigaia** (Ἀβιγαία). As the name has traveled across various linguistic landscapes, it has been transliterated into diverse scripts, including the Korean form **아비가일** (pronounced *a-bi-ga-il*), which serves as the standard phonetic representation in East Asian Christian and academic contexts.

In the biblical narrative, the name is most famously associated with the wife of Nabal the Calebite, a wealthy but "churlish" man living in Carmel. Described in the First Book of Samuel as a woman of "good understanding" and "beautiful face," Abigail is celebrated for her diplomatic acumen. When her husband foolishly insulted the future King David by refusing him hospitality, Abigail acted independently to prevent a massacre. She intercepted David with a significant offering

of provisions, falling before him and bowing to the ground in a gesture of profound humility. Her eloquent plea for mercy and her warning against David seeking vengeance by his own hand successfully pacified the leader, preserving her household from certain destruction.

Following the sudden death of Nabal, David took Abigail as his wife. She remained a loyal companion during his years as a fugitive from King Saul and later during his reign in Hebron. During this period, she bore David a son named Chileab, who is also referred to as Daniel in the chronicles of the Davidic line. A second, distinct biblical figure also bears the name: Abigail, the sister of King David and Zeruiah. This Abigail was the mother of Amasa, who served as the commander of Absalom's rebel army. While the First Book of Chronicles lists her among the children of Jesse, the Second Book of Samuel identifies her as the daughter of Nahash, a genealogical detail that continues to be a subject of scholarly discussion regarding the familial structures of the early Israelite monarchy.

The religious and cultural reception of Abigail is significant across both Jewish and Christian traditions. In Jewish midrashic literature, she is honored as one of the seven female prophets of Israel, noted for her wisdom and her ability to see the divine destiny of David before he ascended the throne. She is frequently cited as a paragon of peacemaking and feminine prudence. Within Christian theology, Abigail is often viewed as a "type" or a prefiguration of the church, or as a model of the prudent intercessor whose wisdom reflects the virtues of the Holy Spirit. Her story is frequently used to illustrate the power of soft-spoken diplomacy over brute force.

In the contemporary era, the name has enjoyed sustained popularity in the United

States. It is currently held by approximately ninety-two thousand nine hundred individuals and consistently ranks within the top five hundred most popular female names. Its appeal in the American context is often attributed to its vintage, "Old Testament" charm combined with a phonetic lightness. The name's prevalence in English-speaking countries has remained steady for decades, reflecting a deep-seated cultural appreciation for biblical nomenclature.

By contrast, the name's footprint in South Korea is much smaller, yet it remains a recognizable fixture within the country's significant Christian population. The Korean form **아비가일** is used by nearly five hundred people, placing it at a rank of approximately eleven thousand forty in national name statistics. While it does not reach the widespread popularity seen in the West, its presence in South Korea highlights the global transmission of biblical names. The disparity in usage—thousands in the United States versus hundreds in South Korea—illustrates how cultural heritage and religious demographics influence the adoption of specific biblical identities.

In summary, the name **Abigail** encompasses a rich history of wisdom, beauty, and political sagacity. From its etymological roots as a declaration of "paternal joy" to its portrayal as a prophetic figure in the Hebrew Bible, the name has maintained a prestigious status for millennia. Whether appearing in the historical records of the United States or the modern registries of South Korea as **아비가일**, the name continues to symbolize the enduring legacy of a woman who chose diplomacy over conflict and wisdom over pride.

Abihail / 아비하일

/əbiheɪl/ — /əbihaɪl/

Abihail is a biblical name identifying a Levite of the Merari clan and the father of Zuriel, a Levitical leader. The name is used by several dozen people in the United States but is virtually nonexistent in South Korea.

Abihu / 아비후

/əbihu/ — /əbiβuː/

Abihu is the biblical name of Aaron's second son who was consumed by fire for offering unauthorized incense to God. While used by several dozen people in the United States, it is virtually nonexistent in South Korea.

Abihud / 아비훗

/əbihʊd/ — /əbiβuː/

Abihud is a biblical name meaning a son of Bela and a descendant of the tribe of Benjamin. It is used by fewer than a hundred people in the United States and is virtually unknown in South Korea.

Abijah / 아비아

/əbiʒə/ — /əbijɑː/

Abijah is a biblical name identifying the prophet Samuel's second son who served as a corrupt judge in Beersheba. The name is used by roughly 600 people in the United States but remains virtually unknown in South Korea.

Abijam / 아비얌

/əbiʒəm/ — /əbijɑːm/

Abijam was the second king of Judah and son of Rehoboam who defeated King Jeroboam at Mount Zemaraim. The name is used by about 200 people in the United States but is virtually nonexistent in South Korea.

Abimael / 아비마엘*/əbɪmæl/ — /ˈabɪmæɪl/*

Abimael is a biblical name identifying a son of Joktan and descendant of Shem within the Table of Nations. While nearly 900 people have this name in the United States, there is virtually no usage in South Korea.

Abimelech / 아비멜렉*/əbɪmɪlɛk/ — /ˈabɪmɛlɛk/*

Abimelech is a biblical name referring to a Philistine king of Gerar who encountered the patriarchs Abraham and Isaac. It is used by fewer than a hundred Americans and is virtually nonexistent in South Korea.

Abinadab / 아비나답*/əbɪnɛjdəb/ — /ˈabɪnədəb/*

Abinadab is a name of biblical origin meaning father of generosity. While several dozen people in the United States have this name, it is virtually nonexistent in South Korea.

Abiner / 아브넬*/əbɪnɛr/*

Abiner is a biblical name for King Saul's commander-in-chief and cousin who later negotiated the unification of the kingdom under David. While used by thousands in the United States, the name is virtually unknown in South Korea.

Abinoam / 아비노암*/əbɪnɔvəm/ — /ˈabɪnoʊɑm/*

Abinoam is a biblical name referring to the father of Barak, the Israelite commander who defeated Jabin's army under Sisera. While fewer than a hundred people share this name in the United States, it is virtually nonexistent in South Korea.

Abiram / 아비람*/əbɪrɪəm/ — /ˈabɪrɑm/*

Abiram is a biblical name identifying a Reubenite leader who famously rebelled against Moses and Aaron. While nearly two hundred people in the United States bear this name, it remains virtually nonexistent in South Korea.

Abishag / 아비삭*/əbɪʃæg/ — /ˈabɪsʰɑk/*

Abishag is a biblical name meaning a beautiful young woman from Shunem chosen to attend to King David in his old age. The name is used by several dozen people in the United States but is virtually nonexistent in South Korea.

Abishai / 아비새*/əbɪʃaj/ — /ˈabɪsʰɛ/*

Abishai is a biblical name referring to King David's nephew, a fierce military commander and one of his Mighty Men. The name is used by hundreds in the United States but remains virtually unknown in South Korea.

Abishalom / 아비살롬*/əbɪʃələm/ — /ˈabɪsʰɑlɔm/*

Abishalom is a biblical name for King David's third son who killed his half-brother and led a failed rebellion. The name is used by nearly 200 people in the United States but remains virtually nonexistent in South Korea.

Abishua / 아비수아*/əbɪʃuə/ — /ˈabɪsʰuɑ/*

Abishua is a biblical name identifying a High Priest of Israel, the son of Phinehas and great-grandson of Aaron. While used by a handful of people in the United States, it is virtually unknown in South Korea.

Abishur / 아비술

/əbɪʃɹ/ — /əbɪʃuɹ̩/

Abishur is a biblical name for a man from the tribe of Judah who was the son of Shammai. While used by a handful of people in the United States, the name is virtually nonexistent in South Korea.

Abital / 아비달

/əbɪtəl/ — /əbɪdɑl̩/

Abital is a biblical name identifying a wife of King David and the mother of his fifth son, Shephatiah. While nearly 500 people bear the name in the United States, it remains virtually unknown in South Korea.

Abitub / 아비뚝

/əbɪtəb/ — /əbɪdʊk̩/

Abitub is a biblical name referring to a son of Shaharaim from the tribe of Benjamin in 1 Chronicles 8:11. The name currently has virtually no popularity in either the United States or South Korea.

Abiud / 아비웃

/əbɪəd/ — /əbɪuɹ̩/

Abiud is a biblical name for the son of Zerubabel, a descendant of King David and ancestor of Jesus. The name is used by fewer than a hundred people in the United States and is virtually nonexistent in South Korea.

Abner / 아브넬

/əbnɹ/ — /əbnɹɛl̩/

Abner is a biblical name referring to King Saul's commander-in-chief and cousin who negotiated the kingdom's unification under David. This name is used by thousands in the United States but remains virtually non-existent in South Korea.

Abraham / 아브라함

/əbɹ.ɪ.ə.ɪ.ə.m/ — /əbɹ.ɪ.ə.rɑ.ɪ.m/



Abraham's Parting from the Family of Lot (Jan Victors, circa 1655–65, Metropolitan Museum of Art, New York)

The name **Abraham** is a cornerstone of Semitic nomenclature, carrying the profound meaning of "father of a multitude." It originates from the Hebrew אַבְרָהָם (*Avraham*) and serves as the divinely appointed successor to the name **Abram** (אַבְרָם or *Avram*), which signifies "exalted father." In the Greek New Testament, the name is rendered as Ἀβραάμ (*Abraam*), while its ancient Greek form for Abram appears as Ἄβραμ (*Habram*). Scholarly references often categorize these forms under Strong's Concordance numbers H85 and H87 for the Hebrew and G11 for the Greek. Reflecting its global reach, the name is transliterated into Korean as **아브라함** (pronounced *a-ben-ra-ham*), maintaining its phonetic integrity across diverse linguistic traditions.

The biblical narrative of **Abraham** is central to the book of Genesis, where he is introduced as the founding patriarch of the Israelites. Originally called out of Ur of the Chaldeans by God, he was commanded to leave the house of his father, Terah, and journey into the Promised Land of Canaan. This transition was

marked by a fundamental change in identity; as recorded in Genesis 17:5, God declared: "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee." This renaming served as a spiritual seal of the covenant between God and the patriarch, promising that his descendants would be as numerous as the stars. This covenant extended to his wife, who was renamed **Sarah** from her original name, Sarai, further symbolizing the foundational role they would play in building a nation.

Throughout the scriptures, where the name appears two hundred and sixty times, **Abraham** is depicted as the archetype of unwavering faith and obedience. His life was defined by several critical tests, most notably the *Akedah*, or the binding of his son Isaac. His relationship with God was so intimate that he is often revered as the "Friend of God." The biblical text anchors his legacy through specific interactions and promises, such as in Genesis 35:12, which reaffirms the divine land grant: "And the land which I gave to Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." His interactions with contemporary leaders, such as Abimelech in Genesis 20:9, and the miraculous birth of Isaac in his old age, as celebrated by Sarah in Genesis 21:7, further illustrate his pivotal status in salvation history. Even in the New Testament, his legacy persists, with Acts 7:16 referencing the tomb he purchased in Shechem, highlighting his physical and spiritual footprint in the land.

The religious heritage of **Abraham** is unparalleled, as he serves as the foundational figure for the three major monotheistic traditions: Judaism, Christianity, and Islam. In these "Abrahamic" faiths, he represents the ideal of the human-divine

relationship. For Jews, he is the first patriarch; for Christians, he is the "father of all who believe"; and in Islam, he is a premier prophet and a model of pure monotheism. His story is not merely a historical account but a theological framework that emphasizes the rewards of faith and the fulfillment of divine promises across generations.

In the contemporary United States, the name **Abraham** enjoys enduring popularity, currently held by approximately fifty-eight thousand five hundred people. It consistently ranks within the top one thousand most frequent male names, reflecting a deep-seated appreciation for its biblical roots and its association with historical figures, such as the nation's sixteenth president. Its usage in the American context suggests a preference for names that convey strength, leadership, and a connection to traditional values.

Comparatively, the name's presence in South Korea, while distinct, is more specialized. Approximately one thousand five hundred individuals in South Korea bear the name, where it is ranked seven thousand four hundred and forty-second in overall popularity. While the name is less common in the general Korean population than in the United States, its use as **아브라함** within the significant Korean Christian community demonstrates the name's cross-cultural religious resonance. In both nations, the name is predominantly chosen for males and retains its original spelling and phonetic essence in official documentation.

In summary, the name **Abraham** remains one of the most significant identifiers in human history. From its etymological roots as a "father of a multitude" to its status as a symbol of the covenant between the Creator and humanity, the name transcends its ancient origins. Whether

appearing in the Hebrew Torah, the Greek New Testament, or as a modern given name in the United States and South Korea, it continues to represent a legacy of faith, the fulfillment of destiny, and the foundational heritage of multiple global civilizations.

Abram / 아브람

/əˈbrɑːm/ — /əˈbrʌrɑːm/



The Meeting of Abraham and Melchizedek – Dieric Bouts, 1464

The name **Abram** is a significant Semitic name of ancient Hebrew origin, primarily translated as "exalted father." In the original Hebrew, the name appears as **Avram** (אַבְרָם), while in the Septuagint and New Testament Greek, it is rendered as **Habram** (Ἰαβραμ) or **Abraam** (Ἀβραάμ). This name serves as the linguistic precursor to the expanded form, **Abraham**, which is traditionally interpreted as "father of a multitude." Reflecting the global transmission of biblical texts, the name is transcribed into various languages, including the Korean form **Abeuram** (아브람), which maintains the phonetic structure of the original Semitic roots. Across its diverse linguistic iterations, the name consistently signifies a position of high honor

and paternal status within a genealogical and spiritual framework.

In the biblical narrative, **Abram** is introduced as a man from Ur of the Chaldees, the son of Terah and the husband of Sarai. His story, which begins in Genesis 11:26, is the foundational account of the Israelite patriarchs. According to the text, God called **Abram** to leave his ancestral homeland and journey to the land of Canaan, promising to bless him and make his name great. This journey of faith is marked by a series of divine encounters and trials. When **Abram** reached the age of ninety-nine, God established a formal covenant with him, a pivotal moment recorded in Genesis 17:5, where the text states: "Neither shall thy name any more be called **Abram**, but thy name shall be **Abraham**; for the father of a multitude of nations have I made thee." This name change signifies a transformation from a localized "exalted father" to a universal patriarch of many nations.

The biblical record mentions **Abram** and his later form, **Abraham**, approximately two hundred and sixty times, underscoring his central role in the scriptural canon. His life is characterized by themes of promise and fulfillment, particularly regarding his descendants and the land of Canaan. Genesis 35:12 reinforces this divine promise: "And the land which I gave to **Abraham** and Isaac, to thee I will give it, and to thy seed after thee will I give the land." Furthermore, the narrative highlights his miraculous fatherhood in old age; as Genesis 21:7 notes, "Who would have said to **Abraham**, that Sarah would nurse children? For I have borne him a son in his old age." His legacy extends into the New Testament, where figures like Stephen recount his history, noting in Acts 7:16 that he purchased a burial site in Shechem,

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