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*God, through His Son Jesus, provides eternal grace for our failures and human limitations*

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## Baal (towns)

**Baal-gad:** town in valley of Lebanon (Josh. 11:17) (Josh. 12:7) at the west foot of Mount Hermon (Josh. 13:5) and the north limit of Joshua's conquest. The exact location is unknown

**Baal-hamon:** a place where Solomon had a vineyard (Song of Solomon 8:11). Its location is unknown.

**Baal Hermon:** (also called Hermon Sirion, Senir and Hermon Mount) a high mountain in north east of Israel twenty-seven miles from Damascus and 9,232 feet high at the northern limit of Joshua's conquests (Josh. 11:17) (Josh. 12:1). It is snow covered most of the year and tributaries of the Jordan River originate at its base.

**Baal Meon:** also, called Beth Baal Meon (Josh 13:17) and Beth Meon (Jer 48:23) and possible Beon (Num 32:3). A town in transjordan settled by Reubenites (Num. 32:28) (1 Chron. 5:8) twenty-three miles south west of Amman and ten miles east of the Dead Sea. At times, it was under Moabite control. (Ezek. 25:9).

**Baal-peor:** Peor Moab a high point in Moab where Balak took Balaam to curse Israel (Num. 23:28), later, Israelites worshiped Baal of Peor, (Num. 25:3) (Num. 18:31-16) (Deut. 4:3) (Josh. 22:17) (Psalm 106:28). The exact location is unknown, possibly near Mount Nebo, east of the north end of the Dead Sea.

**Baal-zephon:** site in or near Egypt mentioned in, connection with Israelite camp at Pi Hahiroth/Migdol and frequently identified with Tahpanhes/Tell Defenneh near the north end of the Suez Canal, but more probably in an area of bitter lakes.

## Baalak

A king of Moab in Moses day who hired Balaam, a diviner from the Euphrates, to pronounce a curse on the Israelites (Num. 22:24) (Judg. 11:25) (Micah 6:5) (Rev. 2:14). Baalak was frightened by the story of Israel's victory over Sihon and Og and evidently thought that the favour of Jehovah could be turned from Israel to his own nation, but instead of cursing Baalak heard blessings, nevertheless he achieved his end in an indirect way when he followed Balaam's advice to seduce men of Israel to idolatry as, a result God brought heavy judgement on the chosen people

## Baalah

**Baalah Judah** was the early name for Kiriath-Jearim on the border of Judah and Benjamin (Josh. 15:9-10). David brought the ark to Jerusalem from Kiriath-Jearim (2 Sam. 6:2) (1 Chron. 13:6) and it was fortified by Solomon (2 Chron. 8:5-6)

**Baalath Mount:** a mountain on Judea-Benjamite border (Josh. 15:11) probably near Baalath Dan

**Baalath-beer:** Simeonite town in Negev (Josh. 19:8) it is also called Ramah in the Negev. The exact location is unknown (see Ramah in the Negev)

**Baalath Dan:** Danite town (Josh. 19:44) possibly el-Mughar on the north boundary of Simeonites in Shephelah (2 Chron. 8:6) (1 Kings 9:18) although the latter two references could be to Kiriath Jearim, it may be referred to in (1 Chron. 4:33). It was fortified by Solomon

## Baalis

A king of the Ammonites who reigned soon after Nebuchadnezzar's capture of Jerusalem, he instigated the murder of Gedaliah (Jer. 40:14).

## Baasha (king of Israel)

Baasha means boldness, he was the son of Ahijah, of the tribe of Issachar, he became the third king of Israel by assassinating Nadab, the son of Jeroboam, in the second year of his reign. When Nadab was directing the siege of Gibbethon in

the land of the Philistines, he exterminated the house of Jeroboam, and made Tirzah his capital. He ascended the throne in the third year of Asa, king of Judah (1 Kings 15, 16). He carried on a long war with Asa. About the sixteenth year of Asa. Baasha began to fortify Ramah, five miles north of Jerusalem, in, order to blockade the north frontier of Judah, but was prevented from completing this work by Ben-hadad, king of Damascus, whom Asa hired (1 Kings 15:16-21) (2 Chron. 16:1-6)

Asa then tore down Baasha's defences, and for his own protection built up the bulwarks of Geba (between Ramah and Jerusalem). Baasha continued the calf worship begun by Jeroboam, and the Prophet Jehu threatened him and his house with a worse fate than Jeroboam's. After a reign of twenty-four years he died a natural death and was succeeded by his son, Elah, who was killed, along with every member of the house of Baasha, by Zimri (1 Kings 15:16). The exact location is unknown, possibly in south Mesopotamia and an alternate name for Babylon.

## Babel

Babel comes from the Hebrew word (*balaal*) it literally means confusion. It includes Babylonia and the Babylonian Empire. From Babel, the LORD dispersed all people over the face of all the earth by giving them different languages (Gen. 11:5-9).

**Babel and Nimrod:** Nimrod the hunter (a son of Cush) founded the first kingdom of the world. Though the Bible never actually states that Nimrod was the leader of those who built the Tower of Babel in the land of Shinar, Hebrew and Christian tradition and many writings of historians agree that Nimrod stood as the head of the builders of Babel and was the primary force that influenced the people of the land to build Babel. This idea is especially supported by the fact the Bible states: -

- Nimrod was the first on earth to be a mighty man.<sup>9</sup>He was a mighty hunter before the LORD. Therefore it is said, "Like Nimrod a mighty hunter before the LORD."<sup>10</sup>The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. (Gen. 10:8-10)

Here we are told that Nimrod's kingdom began in the land of Shinar and that he was the first to be a mighty hunter before the LORD. This expression does not mean that Nimrod was a good and great man before the LORD, but rather signifies that he was mighty in opposition to the LORD. Based upon these facts it is reasonable to suppose that Nimrod was the head ruler leading the people in the building of the tower of Babel and the city and that in Babylon the world was united against God; which angered God so he interrupted the construction by causing the people to speak different languages and then scattered them over the face of the Earth. Babylon, the first world power becomes a type of God opposed hostile world power.

Today the entire world is affected by what happened at Babel, much time, study and trouble is taken to learn the language of a foreign country and the diversity of language is a powerful factor in keeping nations apart and in hindering mankind from building another tower of Babel. God's divine purpose in changing the languages was to counteract man's ambitious and ever-recurring dream of universal sovereignty over the entire world.

Throughout history this same spirit to create a New World Order that controls the world with one powerful man at its head, is still very much alive today and has at certain periods of time throughout history been manifested in certain kings and rulers of nations and countries. The children of men never did and never will come together again in peace until that glorious day, when the Lord Jesus Christ sits upon the throne of his glory and all nations are gathered before him.

**The tower of Babel:** the building of the tower of Babel is commonly attributed to Nimrod. The people were not trying to build a structure that would reach the heavens it is simply described in this way because of its massive height, relative to the height of structures built in those ancient times. It was most likely a structure with a shrine at its top, built to worship the host of heaven (i.e., the sun, the moon and stars etc.) perhaps much like a modern-day sky scraper that is built to rise far above every other building within the city or country it is built in, so that it become a symbol of that city or the country to all the world.

The difference between the modern-day sky scraper and the tower of Babel is that Nimrod's tower was built to be a place that people of all nations would come to for, the purpose of worshipping the host of heaven whereas no skyscraper is built for such purposes.

**NOTE:** building a city and a tower is not a sin, but to build it to stop the emigration of people across the face of the earth was foolish and an act of rebellion against God's will.

**What happened at Babel:** in the following chapter, we read: -

- Then they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." (Gen. 11:4).

The statement, "let us make a name for ourselves," shows that the focus is not God, but themselves. They desire to build a monument not to honour God, but themselves. In Genesis chapter nine God told man to: -

- Be fruitful and multiply and fill the earth. (Gen. 9:1).

In contrast to this these people under Nimrod set about to build a capitol city that would be the seat of their empire so that they would not be scattered. Within their city they were attempting to build a high and magnificent tower that would act as a worship centre for all nations with Nimrod being the head and serve to establish his kingdom upon the earth for future generations.

It could be somewhat likened to God ordaining Israel to build a temple at Jerusalem for all Israelites at certain times of the year to go up to and offer their sacrifices and give praise and honour to Him. The difference in Nimrod's case is that the praise and honour would not be directed toward God, but toward man and his gods.

**Divided languages:** man, said, "let us let us build ourselves a city," and "let us make a name for ourselves," (Gen. 11:4), God responds to man's pride, self-will and rebellion, by saying, "let us go down and confuse their language." (Gen. 11:7). God could have wiped them from the face of the earth, but chose instead to divide mankind by confounding their language in this way He compelled mankind to obey His command to "Be fruitful and multiply and fill the earth." (Gen. 9:1).

**The whole earth:** though all the inhabitants of the earth at, this time were of one language it does not necessarily mean that they all held to the same doctrines, ideas or all believed the same things or had the same religion, but regardless of how they may have differed in these things the words, "Let us," show that they were all in one mind to build themselves a city and the tower of Babel.

**Lest we be dispersed over the face of the whole earth:** (Gen. 11:4) these words clearly show that these people did not want to separate and had determined to do as they pleased rather than obey the LORD'S command to go out and replenish all the earth.

**Let us make a name for ourselves:** man, said, "let us let us build ourselves a city," and "let us make a name for ourselves," (Gen. 11:4), God responds to man's pride, self-will and rebellion, by saying, "let us go down and confuse their language." (Gen. 11:7). God could have wiped them from the face of the earth, but chose instead to divide mankind by confounding their language in this way He compelled mankind to obey His command to "Be fruitful and multiply and fill the earth." (Gen. 9:1).

**The power of language:** in Genesis chapter eleven it says, "This is only the beginning of what they will do," (Gen. 11:6). This is an amazing statement the LORD is saying that should mankind be of one language nothing that they plan and purpose to do would be impossible for them to achieve. This firstly applies to the building of the city and the tower of Babel. But since God says, "It is only the beginning of what mankind could do," it can apply to future generations especially when we look and what man has achieved on earth today and this amongst foreign

languages, wars, violence and all types of confusion amongst governments and nations. Imagine what could be achieved if all nations spoke one language and were all one people with one mind with a set purpose and freely shared their knowledge, but should mankind be united, as one it would not be a magnificent kingdom that honours God that they would build, but one that honours and appeals to the pride of man.

**Different cultures and languages:** serve as a barrier that prevents mankind from attaining to such power since it is certain if all nations of the world were united in one language and culture and all were able to unite together in their efforts with one purpose they would again be as Nimrod was and say to the people of the earth, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth." (Gen. 11:4), not to glorify God, but themselves.

**The Day of Pentecost:** on the Day of Pentecost, (Acts Chapter 2), God lifted this language barrier so that people from all nations were, able to hear the Gospel, preached in their own tongue (language) and understand what was being spoken so that all could respond accordingly and be united, as one nation and one people in the Lord Jesus Christ.

As the confounding of languages divided the children of men, and scattered them abroad, so the gift of understanding languages contributed greatly to the gathering together of the children of God who took the Good News of the Gospel to nations, cities, villages and towns uniting men and women with one mind in Christ who received the message of the Gospel and glorified God. When the faithful of all nations and languages enter the next life and dwell directly in God's presence they will again share a common language and a common purpose, but not to celebrate their own glory, but to honour God and to glorify their Saviour and celebrate with their King the Lord Jesus Christ.

**The wisdom of God:** the LORD compelled the people to fulfill His will to be fruitful and multiply and fill the earth (Gen. 9:1) not by violence or war, but by changing their language. Those who cannot understand each other cannot help or enjoy one another and in this way God by peaceful means compels them to separate and fill the earth. It is also certain that the people at, this time recognized that the hand of the LORD had gone out against them.

## Babylon

**The name of Babylon:** the Greek form of the Hebrew word bavel which probably derived from the Akkadian babilu or gate of God, the name referred not only to the city itself, but also the to the country, it is not the oldest city in the region of Babylonia but it soon became the most important in size and influence

**The location of Babylon:** Babylon was situated in central Mesopotamia on the river Euphrates some fifty miles south of modern Bagdad, capital of Iraq. It was within easy reach of the Persian Gulf situated on an important caravan-trade route. Babylon was in contact with all the most important cultural centres of the ancient near East

**The history of Babylon:** Babylon was the scene of many battles, rulers from several lands were successively engaged in struggles to capture and govern it. Its magnificent buildings being plundered in various periods and its walls and temples levelled, yet this apparently indestructible city rose from its ruins on each occasion more splendid than before until the reign of Nebuchadnezzar 11 (605– 56 B.C.).

Babylon was probably the largest and most elaborate city in the ancient world, but all that now remains of its former glory is a series of mounds some five miles lying mostly on the left bank of the Euphrates River. Babylon's political history was bound up with that of Babylonia and Assyria, it was a dominant influence in Mesopotamia. From the end of the tenth century BC Babylon became a vassal of Assyria being controlled by the kings of Nineveh.

**Babylon and Tiglath-pileser:** Tiglath-pileser is known as Pul, he was a vassal ruler who occasionally revolted and attempted to form a new dynasty in Babylon, by the time of Tiglath-pileser 111 of Assyria (745-727 B.C.) Babylon was completely under Assyrian control.

Tiglath-pileser now a powerful monarch attacked the Northern-Kingdom of Israel, he carried away captives from Gilead, Galilee and Naphtali (2 Kgs 15:9). Tiglath-pileser is known as Pul in (2 Kings 15:19) (1 Chron. 5:26). The captivity of Israel to Assyria reduced Israel to a series of provinces

**Babylon and Isaiah and Hezekiah:** one of the more vigorous vassal rulers of Babylon who revolted against Assyria was Mardukapal-iddin (722-711 B.C.). Mardukapal-iddin was the Merodach-Baladan of (2 Kings 20:12) (Isaiah 39). He endeavoured to organise a coalition against his overlord Sargon II (722-705 B.C.) and sought the Kingdom of Judah as an ally, but Isaiah dissuaded Hezekiah from such a course on, the ground that it would be futile

**Babylon and Sargon and Sennacherib:** Sargon subdued Merodach-Baladan and occupied the throne of Babylon he was succeeded by his son Sennacherib (705-681 BC). Sennacherib employed vassal princes to keep Babylon in subjugation, eventually they failed so Sennacherib attacked the city of Babylon in (689 BC). Sennacherib took the statues of Babylon's gods to Assyria and Babylon was left to Sennacherib son Esarhaddon (681-669 BC) Esarhaddon was left to repair the city, when Esarhaddon died his kingdom was divided between his two sons (669-626 B.C.)

The last great Assyrian rule reigned in Nineveh while his brother Shamash-Shumukin occupied the throne of Babylon, after many more struggles Babylon's influences increased, Babylon became an independent dynasty in (626 B.C.). It was known as the neo-Babylonian or Chaldean regime. Under Nabopolassar (626-605 B.C.) and his son Nebuchadnezzar II (605-562 BC) ancient Babylon attained to the height of its splendour

Under the influence of Nabopolassar and his son Nebuchadnezzar the influence of Babylon far outstripped that of Nineveh, Babylon became the most splendid and notable of all time its city occupied about two-hundred square miles. It was built on both sides of the Euphrates a double defensive brick wall reinforced with towers protected it. There were more than fifty temples in Babylon, there was even a temple built for the goddess of the underworld. The court officers displayed the grandeur and pomp characteristic of an eastern court and the city had a permanent water supply

**Babylon and the defeat of Judah:** in (612 B.C.), the Babylonians destroyed the Empire of Assyria. In 597 BC Babylon's first attack on Judah took place, eventually Judah was defeated and several thousand inhabitants of Judah were taken captive to Babylon this group joined the other previously enslaved peoples of Israel from the ten tribes who had been taken captive by the Assyrians. Those in captivity were used as labourers to build the city of Babylon.

**Nebuchadnezzar died in (562 BC):** evil- Merodach of (2 Kings 25:27) occupied the throne until Nabonidus came to power in (556 B.C.), after a short rule Nabonidus made his son Bel-shar-usur (Belshazzar) regent of Babylon.

**Cyrus and Babylon:** eventually Cyrus in (539 B.C.), defeated Babylon. Cyrus did not pillage Babylon, he acted respectfully towards the shrines and deities of the land, enslaved populations were liberated, including the captive Hebrews. Cyrus who was now king of Babylon set about building up his vast Persian Empire.

**Darius and Babylon:** Darius I Continued what Cyrus had done (521-485 B.C.). He continued the political tendencies begun by Cyrus, but in later years the centre of influence moved from Babylon to Persepolis and Ecbatana.

**Alexander the Great and Babylon:** when the Persian Empire fell to Alexander the Great in 330 B.C., Babylon was destroyed. Alexander intended to reconstruct the great city and ordered the rubble removed from the site but his death in 323 B.C., saw the task unfinished. Babylon remained as an inhabited site but continued to decline further in importance under the Parthians (125 B.C.). Babylon was last mentioned on a Babylonian clay tablet dated about 10 B.C. At the present time the Baghdad to Bassorah railway line passes within a few yards of the mound that was once the most splendid city of the world

**For Babylon's Religion:** see Bel and Baal in this Bible Dictionary.

**Summary of Assyria and Israel, Babylon and Judah, Egypt and Judah:** in the days of Isaiah and Jeremiah Assyria conquered Babylonia and took Israel (the ten tribes) into Assyrian exile. After many conflicts the Babylonians destroyed the Empire of Assyria and eventually defeated Judah (the two tribes) and took them into Babylonian captivity. This group joined the other previously enslaved peoples of Israel (the ten tribes), but in, spite of Isaiah and Jeremiah's warnings many of the inhabitants of Jerusalem rebelled against the word of the LORD and fled to Egypt for refuge, but it was futile because Egypt was later conquered by the Babylonian's.

**Babylon, Israel and the seventy-year captivity:** due to Judah and Israel's great rebellion and worship of other gods, the LORD used the fierce armies of Nebuchadnezzar the King of Babylon as His servant (Jer. 25:9) to bring the city of Jerusalem to ruin; destroy the temple; lay the land of Judah waste and put the people of Israel in chains to be taken as slaves into captivity under the rule and bondage of the mighty Empire of Babylon for seventy years.

While, held in captivity God moulded and shaped them as a master potter moulds clay into a beautiful jar. The two rebellious nations (Judah the two tribes) and (Israel the ten tribes) were under Babylonian rule and oppression for seventy years. At the beginning of their captivity they were worshippers of idols and pagan gods and at the end of the seventy years triumphantly came out of captivity.

Under Ezra and Nehemiah, they returned to their beloved city Jerusalem as one united nation faithful to only one God, the LORD their God, the God of Abraham Isaac and Jacob (Israel never turned to idols or pagan gods again). Sadly, as a nation they never recognised their Messiah the Christ when he came, but even this was in the LORD'S sovereign will. The prophet Zechariah tells us when the Lord returns in glory: -

- God will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn (Zech. 12:10-14).

God used Babylon to judge Jerusalem, the LORD even called Babylon His servant (Jer. 25:8-9) and paid his armies wages for the hard labour they did for the LORD'S work (Ezek. 29:17-21).

**The Babylonian captivity and God's will:** the following verses show that it was God's will (because of their gross rebellion) that the inhabitants of Jerusalem and Judah went into Babylonian Captivity for seventy years.

- All the nations shall serve him (Nebuchadnezzar) and his son and his grandson, until the time of his own land comes. Then many nations and great kings shall make him their slave. <sup>8</sup>"But if any nation or kingdom will not serve this Nebuchadnezzar king of Babylon, and put its neck under the yoke of the king of Babylon, I will punish that nation with the sword, with famine, and with pestilence, declares the LORD, until I have consumed it by his hand. <sup>9</sup>So do not listen to your prophets, your diviners, your dreamers, your fortune-tellers, or your sorcerers, who are saying to you, 'You shall not serve the king of Babylon.' <sup>10</sup>For it is a lie that they are prophesying to you, with the result that you will be removed far from your land, and I will drive you out, and you will perish. <sup>11</sup>But any nation that will bring its neck under the yoke of the king of Babylon and serve him, I will leave on its own land, to work it and dwell there, declares the LORD (Jer. 27:7-11).
- I (Jeremiah) spoke to the priests and to all this people, saying, "Thus says the LORD: Do not listen to the words of your prophets who are prophesying to you, saying, 'Behold, the vessels of the LORD'S house will now shortly be brought back from Babylon,' for it is a lie that they are prophesying to you. <sup>17</sup>Do not listen to them; serve the king of Babylon and live. (Jer. 27:16-17).
- Thus says the LORD of hosts concerning the pillars, the sea, the stands, and the rest of the vessels that are left in this city, <sup>20</sup>which Nebuchadnezzar king of Babylon did not take away, when he took into exile from Jerusalem to Babylon Jeconiah the son of Jehoiakim, king of Judah, and all the nobles of Judah and Jerusalem— <sup>21</sup>thus says the

LORD of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD, in the house of the king of Judah, and in Jerusalem: <sup>22</sup>They shall be carried to Babylon and remain there until the day when I visit them, declares the LORD. Then I will bring them back and restore them to this place. (Jer. 27:19-22).

The entire chapter is focused upon Jeremiah telling the inhabitants of Jerusalem and the people of Judah to submit to the king of Babylonian and go into Babylon.

**Babylon and the financial world system:** the Babylonians were money-lenders not only out of dedicated policy but with fervour, zest, and relish. One of their proverbs expresses this outlook very clearly in the following words, "The giving of a loan is like making love; the returning of a loan is like having a son born." They were a breed of happy, proud, heartless and ruthless moneylenders.

Their whole world of business moved in terms of credit financing, and their whole concept of social control and of imperialism rested on usury (interest). It is not surprising that Babylon the Great, the harlot, is the type in Revelation of our global money system and of the future one-world order that seduces all nations.

The use of loans in biblical economy is not the basis of normal operation as with Babylon, but of abnormal circumstances. As such, and only as such, they have their place, but they operate in terms of absolute understanding as well as clear, definite and obvious restrictions. The two kinds of loans in the Bible that were recognized were: -

- Loans to the believer without interest, but with security.
- Loans to the unbeliever, with interest and security.

In both instances the security is something real, it is a tangible asset, in goods or in money that is transferred and involves only the two parties involved in the contract. Modern banking however, is radically different. Banks create money by an official authorization and by one party simply recording a loan and a deposit on their books. The consequence is, not the personal and limited action of a biblical loan, but inflation, the decreasing of the prior relationship of money value to total goods and services. As a result there is a decreasing of all money, and such loans mean an element of robbery in that they reduce the value of all other money previously in existence.

Modern central banking (i.e. the Federal Reserve System) is modern applications of the old Babylonian principles and is equally seductive in helping to bring about the lure of the Dream of Empire.

**The Federal Reserve System:** prior to the introduction of central banking, the ability to create money by an official authorization was relatively limited, and it depended in large measure on the confidence of the individuals in the local bank. Today, the instrument of control has passed to the Federal Reserve System, its directors and stockholders, the Treasury Department, the Federal Deposit Insurance Corporation, and other agencies who are engaged in manipulating the money supply. Biblical law is hostile to a money system that is based on credit, because it creates an abnormal and oppressive lifestyle of debt for a country or individual who lives by it.

The Babylonian system of economics today is anti-biblical and as such will incur the wrath of God In the book of Revelation chapter eighteen we are told that a day is coming when the merchants of the earth that have grown rich from the power of Babylon's luxurious living will weep and mourn over Babylon since no one buys her gold, silver, jewels, pearls and fine linen anymore because, Babylon the Great is fallen (Revelation 18)

**Babylon and the world system:** throughout the Bible Babylon is seen symbolically as a type of the world with its pride; its oppressive financial system of interest; its excessive materialistic wealth; its system of paying pitiful wages to the poor to increase the profits of the rich; its wars; immorality; violence and lack of caring for the poor and needy. The following verses show that Babylon is used symbolically to portray the global world system.

- A second angel followed, saying, “Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality.” (Rev. 14:8) (Rev. 18:2).
- On her forehead was written a name of mystery: “Babylon the great, mother of prostitutes and of earth's abominations.” (Rev. 17:5).
- She (Babylon) glorified herself and lived in luxury, so give her a like measure of torment and mourning, since in her heart she says, 'I sit as a queen, I am no widow, and mourning I shall never see.' (Rev. 18:7).
- Kings of the earth, who committed sexual immorality and lived in luxury with her (Babylon), will weep over her when they see the smoke of her burning. (Rev. 18:9).
- The merchants of the earth will stand far off, in fear of her torment, and say, “Alas! Alas! You great city, you mighty city, Babylon! For in a single hour your judgment has come.” (Rev. 18:10).
- They threw dust on their heads as they wept and mourned, crying out, “Alas, alas, for the great city (Babylon) where all who had ships at sea grew rich by her wealth! For in a single hour she has been laid waste.” (Rev. 18:19).
- A mighty angel took up a stone like a great millstone and threw it into the sea, saying, “So will Babylon the great city be thrown down with violence, and will be found no more.” (Rev. 18:21).

Babylon is pictured as a system of deception; sexual immorality; indulgent luxurious living; prideful boasting and self-exaltation; merchants that grow enormously rich through global trade on land and sea and believes it-self to be so strong and secure it will never be found mourning. But in one hour (i.e., very quickly) this vast global system will collapse and nations, kings, businessmen, governments and even some churches and religious organisations who have used the system of the world to obtain excessive riches will weep when it collapses and is laid waste.

## Baca

In Psalms, it is written: -

- As they go through the Valley of Baca they make it a place of springs; the early rain also covers it with pools. (Psalm 84:6).

The word Baca comes from the Hebrew word (*Baka'*) and means weeping, it is a valley in Palestine. Figuratively the expression, “As they go through the valley of Baca,” refers to an experience of sorrow turned into joy. The picture seems to be of a dry barren valley that during the rainy season is covered with lush green grass and beautiful refreshing pools of water that people passing through make a place of rest and refreshing.

As they go through the valley of Baca carries the idea that the faithful before entering the eternal heavenly city may have to pass through valleys of weeping and dry deserts, while the words, “they make it a place of springs and the early rain covers it with pools,” means that even though they may pass through such times of weeping and sorrow they will also enjoy springs of living waters welling up in the heart and eternal life is awaiting them on the other side of valley.

The word Baca for the faithful travelling with the Lord Jesus Christ and the strength of God's grace carries the following two the ideas: -

1. Travelling through valleys of grief, sorrow and weeping and spiritually dry deserts and the storms of life (i.e., troubles and hardships).
2. Travelling through oasis' of living water that well up in the heart with joy and peace and with eternal salvation and everlasting happiness.

It means that for those who endure the sorrow and the weeping of tears as they travel the path of faith times of sorrow will be turned into times of spiritual strength joy and growth which will make us forget the sorrows and discomforts.

The spiritual journey of walking with Christ is not always bliss, blessing and glory there are times of travelling dreary and dry roads, rocky and muddy paths that even the faithful cannot avoid, but there are also roads of happiness and joy, blessing and favour. This is especially true when they travel the road cheerfully speaking with each other while on the golden and royal path that leads to eternal life and to the Saviour and King who surrendered his life to the bloodstained cross of Calvary and seeing him face to face.

The end of the march of the faithful of the Old Testament was the centre where they all met at the House of the LORD, the delight of all their hearts. Not merely to be in the assembly, but to appear before God was the heartfelt desire and joy of each devout Israelite as it is today of all the faithful in Christ who gather together in one centre to stand in God's presence and worship as one body. Those who do not realise the presence of God in His House of worship have done nothing of any spiritual worth, but merely gathered together.

**The rain also fills the pools:** can figuratively be seen to mean that God gives to His people all they need for salvation while travelling the Baca path through the highs and lows and the joys and sorrows of this world.

Bajith

Bajith comes from the Hebrew word (*Bayith*) it can refer to a palace, a house, a family or a temple and to a place in Palestine adjacent to Mount Nebo not far from the northern shore of the Dead Sea (Deut. 34:1). Chemosh the idol of Moab was worshipped there.

Balaam

Balaam was hired by King Baalak to curse Israel, Balaam attempted to curse Israel for money but God would not allow him to curse the people of Israel. Instead of cursing Baalak heard blessings. God would not listen to Balaam, but turned the curse into a blessing because He loved Israel. (Deut. 23:3-6) (Joshua 24:9-10).

**Woman seduce the men of Israel:** Baalak in an indirect way eventually achieved his goal in having Israel cursed by following Balaam's advice to seduce the men of Israel to idolatry, by sending seductive women amongst them: -

- Moses said to them (the men of Israel), "Have you let all the women (of Midian) live?  
<sup>16</sup>Behold, these, on Balaam's advice, caused the people of Israel to act treacherously against the LORD in the incident of Peor, and so the plague came among the congregation of the LORD." (Num. 31:15-16).

As, a result of the men of Israel turning to idols and pagan gods, the LORD brought heavy judgment on His chosen people. Balaam was later killed with the sword by the people of Israel amongst the rest of their slain (Joshua 13:22).

**The story of Balaam:** Balak was the King of the Moabites three times he offered Balaam silver gold and the king's great honour to curse Israel. Balaam enticed by the silver gold and the king's great honour went to curse Israel for money. Balaam attempted to prophecy a curse on Israel, but every time God turned Balaam's prophecies into a blessing. Balaam knew, if he could turn Israel from God and bring about their fall, king Balak would give him the reward he had promised. Balaam for greed of money advised the Moabite king to use the Moabite woman to seduce the men of Israel. (Num. 31:15-16).

The Israelites were seduced by the women into idolatry and twenty-four thousand Israelites perished, until they repented of their idolatry. This is the reason Balaam is held up in the New Testament as an example of self-serving and greedy religious teachers and the destructive influence of hypocritical teachers who attempt to lead God's people astray for importance and fame and their own selfish gain and greed. The apostle Peter in his letter wrote: -

- Forsaking the right way, they have gone astray. They have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing <sup>16</sup>but was rebuked for his own transgression; a speechless donkey spoke with human voice and restrained the prophet's madness. (2 Peter 2:15-16).

No Bible character is more severely used, as an example of a man's offensiveness to God. The madness of Balaam was that he not only considered cursing God's people for gain, but that he also went with the servants of Balak fully believing he could. This is the insanity of a mind and heart that only cares about self and is fully driven by ego, pride and greed.

**The full story can be found in: -**

- (Numbers chapter 22 and 23) (Deut. 23:3-6) (Joshua 24:9-10).

The blessings can be found in: -

- (Num. 23:7-10) (Num. 23:18-24) (Num. 24:3-9) (Num. 24:15-24).

**Balaam was rebuked by a donkey:** the LORD'S anger was kindle against Balaam because he went to curse Israel so God sent the Angel of the LORD to act as an adversary against him, but Balaam's donkey saw the Angel and fled. Nevertheless, Balaam was determined to go so he struck his donkey and continued his journey on the road. The LORD enabled the donkey to speak and tell Balaam that there was an Angel with his sword drawn set against him.

The LORD then opened the eyes of Balaam and he also saw the Angel of the LORD. The Angel told Balaam that what he was doing was perverse before God. Balaam said to the angel, "He would turn back." The angel told Balaam to go, but only speak the word that God gives him, so Balaam went. (Num. 22:22-35).

**God knew Balaam's heart:** God clearly knew that He would only give words of blessing to Balaam to speak upon Israel, but Balaam heart was so wickedly obsessed with silver and gold and the king's great honour he thought he would still be able to curse Israel.

We know Balaam's heart was grossly wicked, because when he failed to curse Israel he counselled the king to have the Moabite women seduce the men of Israel and all this for money and a pagan kings honour, such is the craving of the flesh (self, ego, pride and greed) in those who are so narcissistic, vain, egotistical and self-absorbed that to them the only person of any value to serve is self.

**Balaam and the Midianite women:** through the counsel of Balaam, the Midianite women caused great harm in Israel and God commanded Moses to smite their nations. The following verse shows that at the time of Balaam the Moabite and Midianites were in league with each other.

- Moab said to the elders of Midian, "This horde (referring to Israel) will now lick up all that is around us, as the ox licks up the grass of the field. (Num. 22:4).
- The elders of Moab and the elders of Midian departed with the fees for divination in their hand and came to Balaam and gave him Balak's message. (Num. 22:7).

The following shows that the men of Israel sexually mixed with the women of Moab and most likely also the women of Midian.

- While Israel lived in Shittim, the people began to whore with the daughters of Moab. (Numbers 25:1).
- Behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping in the entrance of the tent of meeting. (Num. 25:6).

Though the Midianites land f was further south to that of the Moabites, at, this time the Moabites were allied with the Midianites and both groups were advised by Balaam at the same time (Num. 22:7).

Balaam told Baak the king of the Moabites he could cause Israel to sin by having "the daughters of Moab" (Num. 25:1) entice the men of Israel to commit fornication and offer sacrifices to their idols and gods. Immediately after this account the focus is then upon, "a Midianite woman named Crozbi" (Num. 25:6) who an Israelite

leader named Zimri had taken into his chamber. (Num. 25:14). The woman was the daughter of one of the leaders in Midian (Num. 25:15). Two hundred years later, in the days of Gideon, God delivered Israel into the hand of the Midianites for seven years (Judg. 6:1-6). They allowed the Israelites to plough and to sow seed, but they (the Midianites) did the reaping. Gideon defeated them and slew their two kings Zebah and Zalmunna (Judg. 7:21) (Judg. 7:25).

**The story of Zimri and Cozbi a Midianite women and Phinehas:** through the counsel of Balaam the men of Israel began to whore with the daughters of Moab, and sacrifice to Baal of Peor and worship their gods. Gods told Moses to hang all the chiefs of Israel that had worshipped these pagan gods, so the people of Israel killed each chief that had worshipped Baal of Peor. While Israel was mourning, and weeping at the entrance of the Tent of Meeting Zimri (an Israelite) brought one of the Mideanite woman named Cozbi to his chamber in the sight of Moses and the entire congregation.

Phinehas the son of the son of Eleazar, son of Aaron the priest saw it and took a spear and went into the chamber of Zimri and killed them both and the plague on the people of Israel was stopped. Phinehas turned back God's wrath from the people of Israel, because he was jealous with the LORD'S jealousy so that God did not consume Israel in His jealousy. (Num. 25:1-18). Prior to Phinehas killing Zimri and Cozbi twenty-four thousand had died by the plague.

Bamoth-baal

Is a site north east of the Dead Sea to which Balak took Balaam to curse Israel (Num. 22:41) the town was allotted to Reuben (Josh. 13:17), but claimed by Moabites (evidenced on a Moabite stone), but the exact location is unknown (see Baal Meon).

Banner

Banner (*Hebrew nec*) literally refers to a flag or a sail. It carries the idea of a signal; a token; a sign and a standard, while banner (*Hebrew nacac*) means to gleam from afar, (i.e. to be conspicuous as a signal); to raise as a beacon or lift-up as a banner or flag.

It carries the idea of a or flag as fluttering in the wind. Banner (*Hebrew degel*) literally refers to a flag and a banner as a sign or guide and banner (*Hebrew dagal*) means to flaunt or raise a flag; figuratively it means chiefest or more important than anyone or anything else. It carries the idea of being unusual or remarkable and easily and clearly visible and thereby attracting attention.

Barbarians

Means a foreigner (i.e. non-Greek).

Bar-Jesus

Bar-Jesus (Barjesous) was an Israelite the son of Jesus (i.e., Joshua).

Bartimaeus

Was the blind Israelite the son of Timaheus who Jesus healed (Mark 10:46).

Barnabas

Barnabas means, son of exhortations or consolation. (Acts 4:36). It is the name of the following three men.

1. Barnabas a Jewish man also called Joses, who: -

- Was called an apostle and a prophet. (Acts 13:1) (Acts 14:14).
- Was devoted to Jesus and full of the Holy Spirit. (Acts 15:26) (Acts 11:24).
- Went to Tarsus to find Paul and brought back to Antioch by Paul. (Acts 11:25-26).
- Accompanied Paul to Jerusalem (Acts 11:30) and returned with Paul to Antioch. (Acts 12:25).
- Went with Paul to Seleucia and Iconium. (Acts 13:1-52) (Acts 14:1-7).

- Was also called Jupiter (Acts 14:12-18) and went to Derbe. (Acts 14:20).
  - Went as a commissioner to Jerusalem. (Acts 15:1-41; Gal 2:1-9).
  - Became disillusioned and antagonistic towards Paul (Acts 15:36-39), but later reconciled to Paul. (1 Cor. 9:6).
2. The surname of a Levite man called Joseph from Cyprus who was an early convert to Christianity.
  3. A Levite who gave his possessions to be owned in common with other disciples. (Acts 4:36-37).

## Barabbas

Barabbas means arrogance, excellency and majesty with the idea of swelling pomp and pride. He was an Israelite prisoner released by Pilate. (Matt 27:16-26) (Mark 15:7-15) (Luke 23:18-25) (John 18:40) (Acts 3:14). He was in prison for insurrection, rebellion, revolution and murder because he started a revolution to overthrow the Romans and obviously killed some of them. (Luke 23:25).

When the people of Israel were shouting, and proclaiming Jesus to be the, "King who came in the name of the Lord," (Luke 19:38) they supposed that the Kingdom of God was to appear immediately thinking Jesus was going to be made King when he arrived in Jerusalem and overthrow the Roman Empire (Luke 19:11). That is why they wanted Barabbas released when Jesus surrendered to his accusers and enemies. They believed Barabbas would make a stronger leader and lead them to victory over their enemies.

## Baruch

Baruch means, blessed, it is the name of the following four men: -

1. The son of Neriah and brother of Seraiah (Jer. 36:32), of a princely family. He was the trusted friend (Jer. 32:12) and amanuensis (Jer. 36:4ff) of the prophet Jeremiah. A man of unusual acquirements, he might have risen to a high position if he had not thrown in his lot with Jeremiah (Jer. 45:5). Jeremiah dictated his prophecies to Baruch, who read them to the people (Jer. 36). King Jehoiakim, on hearing the opening sentences of the prophecy, became greatly angered, and burned the roll. He ordered the arrest of Baruch and Jeremiah, but they escaped. Baruch rewrote the prophets' oracles with additions. (Jer 36:27, 32).

In the reign of Zedekiah, during the final siege of Jerusalem, Jeremiah bought his ancestral estate in Anathoth, and since he was at that time a prisoner, placed the deed in Baruch's hands, and testified that Israel would again possess the land. (Jer. 32). After the murder of Gedaliah, the leaders accused Baruch of unduly influencing Jeremiah when he urged the people to remain in Judah (Jer. 43:3), a fact which shows how great Baruch's influences was thought to be over his master Jeremiah.

- When Jeremiah finished speaking to all the people all these words of the LORD their God, with which the LORD their God had sent him to them, <sup>2</sup>Azariah the son of Hoshaiah and Johanan the son of Kareah and all the insolent men said to Jeremiah, "You are telling a lie. The LORD our God did not send you to say, 'Do not go to Egypt to live there,' <sup>3</sup>but Baruch the son of Neriah has set you against us, to deliver us into the hand of the Chaldeans, that they may kill us or take us into exile in Babylon." (Jeremiah 43:1-3).

Baruch was taken to Egypt with Jeremiah (Jer. 43:6). After that, all reliable records about him cease.

2. A man who helped Nehemiah in rebuilding the walls of Jerusalem. (Neh. 3:20).
3. A priest who signed the covenant with Nehemiah. (Neh. 10:6).
4. The son of Colhazeh, a descendant of Perez. (Neh. 11:5).

## Bashan

Bashan refers to the broad, fertile region east of the Sea of Galilee in Samaria, extending roughly from Gilead on the south to Mount Hermon on the north. In the days of Abraham, it was occupied by a people called the Rephaim (Gen. 14:5). Og, the last king of the Rephaim was defeated and slain by the Israelites at Edrei in the time of Moses (Num. 21:33-35) (Deut. 3:1-7).

The whole district was assigned to the half tribe of Manasseh (Deut. 3:13). Edrei, Ashtaroth, Golan, and Salecah were its chief cities (Deut. 1:4) (Deut. 3:1, 10) (Deut. 4:43). Solomon taxed the land. (1 Kings 4:13). It was lost to Israel in the Syrian wars. (1 Kings 22:3) (2 Kings 8:38) (2 Kings 10:32, 35). Tiglath pleser incorporated it in the Assyrian Empire. (2 Kings 15:29). The Nabataeans held it in the second century B.C. It was included in the Kingdom of Herod the Great, and then belonged to Philip, Herod's son. It was celebrated for its cattle (Psalm 22:12), its breed of sheep (Deut. 32:14) and for its oak trees (Isaiah 2:13) (Ezek. 27:6).

**Summary of Bashan:** the broad, fertile region east of the Sea of Galilee in Samaria, extending roughly from Gilead on the south to Mount Hermon on the north it was celebrated for its cattle, its breed of sheep and for its oak trees, the entire district was assigned to the half tribe of Manasseh.

**Mount Bashan:** the mountain of Bashan is a mountain with many peaks it is personified as looking at God's Holy Mountain Zion with hatred. (Mount Bashan became a symbol of those who hate God). (Psalm 68:15-16). The towering ranges and high peaks of Bashan are pictured as being envious of the distinction given to the lesser peaks of Judah.

The contrast here is between the smallness of Israel and the largeness of the nations that surround them and the jealousy with which these prideful surrounding nations had toward Israel which is represented by the high mountain ranges of Bashan watching Mount Zion with great hatred. By extension the mountains of Bashan and their jealousy and hatred toward Mount Zion can be, seen as a symbol of the all those in the world who have aggressive hatred toward God and the faithful believer and the faithful church dwelling amongst the world.

## Bath-rabbim

Means, daughter of multitudes, it was the name of a gate of Hesbon (Song of Solomon 7:4) near it were two pools which are compared to the Shulamite's eyes.

## Beer

Refers to the hill country of Ephraim (Num. 21) and the site near Mount Gerizim to which Jotham fled from Abimelech (Judges 9:21), the exact location is unknown.

**Beer Moab:** site in Moab, where the Israelites secured a well of water (Num. 21:16), the exact location is unknown.

**Beer Elim:** Moabite town, mentioned in the oracle of Isaiah (Isaiah 15:8), the exact location is unknown.

## Beer-elim

Beer-elim, comes from the Hebrew word (*B<sup>e</sup>'er 'Eliym*) it literally means, well of heroes it was a place in the desert of Moab.

## Beeri

Beeri means belonging to the well, it is the name of the following two men: -

1. A Hittite the father of Judith, one of Esau's wives. (Gen 26:34).
2. The father of the prophet Hosea. (Hosea 1:1).

## Beerlahai-roi

Means, well of the living one that sees me, it was the place where the Angel of Yahweh appeared to Hagar (Gen. 16:14), the exact location is unknown.

## Beeroth

One of the four Gibeonite cities allotted to Benjamin (Josh. 18:25) on the west side of the River Jordan about five miles north west of Jerusalem. The inhabitants of Beeroth made a treaty with Joshua (Josh 9:17); fled to Gittaim in Saul's day and

two of them murdered Ishbosheth (2 Sam 4:2-3); one of David's elite troop was from here (2 Sam 23:37) (1 Chron 11:39) and Jews settled in Beeroth after the exile. (Ezra 2:25) (Neh. 7:29).

## Beersheba

Beer-sheba comes from the Hebrew word (*B<sup>e</sup>'er Sheba'*) it literally means well of an oath and well of seven or the seventh well. The first word, "Beer" comes from the Hebrew word (*b<sup>e</sup>'er*) it literally means a pit, especially a well. The second word "Sheba" comes from the Hebrew word (*sheba'*), it is a primitive cardinal number; seven (as the sacred full one).

The most probable meaning of the name, Beersheba is the well of seven, or the seventh well. In Hebrew, the verb to swear and the numeral seven are almost identical; therefore, by inference, Beersheba has been commonly become to be known as the well of the oath. (Gen 21:31).

The region of Beer-sheba is between the Mediterranean Sea and the Dead Sea. It was the most southerly town in the kingdom of Judah and the capital of Negev south of Idumea opposite the Dead Sea. Its land extended from the river of Egypt to the great river, the river Euphrates. (Gen. 15:18). In the days of the conquest of Canaan it was allotted to the tribe of Simeon (Josh. 19:2). The familiar expression from Dan to Beersheba is employed to designate the northern and southern extremities of the nations of Israel. (2 Sam. 3:10) (2 Sam. 17:11) (2 Sam. 24:2).

**The religious and historical background of Beersheba:** Hagar wandered in the wilderness of Beersheba, as she fled from before her mistress, Sarah. (Gen 21:14). Abraham made the covenant with the Philistine princes here (Gen 21:32) and made this his residence after the offering up of Isaac (Gen 22:19). Here God appeared to Jacob on his way down into Egypt to be reunited to his son Joseph, after their years of separation, promising His continued presence. (Gen 46:1).

Elijah, the prophet, sought refuge in Beersheba (1 Kings 19:3) in seeking to escape from the terror of the wicked Queen Jezebel, wife of Ahab king of Israel (1 Kings 20:2). The prophet Amos was constrained to rebuke the idolatrous tendencies which he saw infiltrating into the religious life of Beersheba from Bethel and from Dan. (Amos 8:14). The modern name of Beersheba is Bir Es Seba. The town receives no mention in the New Testament.

**King Abimelech and Abraham made a covenant at Beersheba:** it was at Beersheba that King Abimelech accepted the truth that Abraham had dug the well in Beersheba and afterward they made a covenant to deal kindly with each other. Here Abraham planted a tamarisk tree and called on the name of the LORD, the Everlasting God. (Gen. 21:22-33) and after he had offered up Isaac he went and lived in Beersheba. (Gen. 22:15-19)

### Abraham dug a well in Beersheba.

- Abraham said to Abimelech king of the Philistines: <sup>30</sup>these seven ewe lambs you will take from my hand, that this may be a witness for me that I dug this well." <sup>31</sup>Therefore that place was called Beer-sheba, because there both of them swore an oath. <sup>32</sup>So they made a covenant at Beersheba. (Gen. 21:30-32).

### Abraham planted a tamarisk tree in Beersheba.

- Abraham planted a tamarisk tree in Beersheba and called there on the name of the LORD, the Everlasting God. (Gen. 21:33).

### Isaac built an altar and dug a well in Beersheba.

- From there Isaac went up to Beer-sheba --- NOW GO TO VERSE TWENTY-FIVE --- <sup>25</sup>he built an altar there and called upon the name of the LORD and pitched his tent there. And there Isaac's servants dug a well. (Gens 26:23-25).

**Abraham made his home in Beersheba:** Abraham, and sometime later Isaac, made Beer-sheba their home for some length of time.

**Beersheba and Jacob:** when Esau intended to kill Jacob (Gen. 27:41), because he had deceitfully taken away his blessings (Gen. 27:35), Isaac directed him not to take a Canaanite woman for a wife but go to Laban his mother's brother in Paddan-aram and take a wife from there. (Gen. 28:1-2).

Jacob left his father and Mother (Isaac and Rebekah) in Beersheba and travelled toward Paddan-aram (Gen. 28:5) and Haran to seek a wife. (Gen. 28:10). See also, Paddan-aram in Bible Dictionary ON WEBSITE MENU.

**Summary of Beersheba:** it was the most southerly town in the kingdom of Judah, the expression from Dan to Beersheba is employed to designate the northern and southern extremities of the nations of Israel. Amos was constrained to rebuke the idolatrous tendencies which he saw infiltrating into the religious life of the inhabitants of Beersheba. (Amos 8:14).

Bel

Was the Baal of the Babylonians, the Babylonian Hymn to Bel translated from the cuneiform script, reveals him as the supreme ruler; the life-giver; the god of justice; he who holds society together; controller of the elements; particularly fire (Isaiah 46:1) (Jer. 50:2) (Jer. 51:44) (See Baal).

Belshazzar

Belshazzar means, may Bel protect the King. In conformity to general Jewish usage where one's descendant is frequently referred to as a son, Belshazzar is referred to as the Son of Nebuchadnezzar though in reality he was a descendant of Nebuchadnezzar. (Dan. 5:2, 11, 13) (Dan. 18:22).

Nebuchadnezzar died in 562 B.C., after a forty-two years' reign, and was followed in quick succession by Amel-Marduk (562-560 B.C.), the Evil-Merodach of (Jer. 52:31) and (2 Kings 25:27) who was replaced by Nergal-Shar-usar (Neriglissar) who reigned 560-556 B.C., and then succeeded by Labashi-Marduk, his weak son who reigned a few months, and then was overthrown.

One of the conspirators Nabonidus (Nabonaid) ascended the throne. Though a revolutionary, he was a man of culture and religious zeal for the gods of Babylon. He is sometimes styled the world's first archaeologist. Nabonidus was the last true king of Babylon, and the father of Belshazzar whom he established co-regent with him as he himself retired to Arabia, presumably to consolidate the weakening Empire.

**Belshazzar's doom:** came about at the end of, and largely as, a consequence of a drunken orgy, held October 29, 539 B.C., referred to as the Feast of Belshazzar. Suddenly the fingers of a man's hand appeared, writing in fiery letters a message which Belshazzar could not decipher, but which he still recognized as ominous.

Following the failure of his advisers to decipher the cryptogram upon the suggestion of the Queen-Mother Daniel was summoned. He, after verbally rebuking Belshazzar, interpreted the message to say, "Thou art weighed in the balances, and art found wanting," etc.). The judgment was swift and inevitable. Babylon fell to the Medo-Persians; Belshazzar was slain; and Darius in the name of Cyrus, took the throne.

**When Nebuchadnezzar King of Babylon died he was followed by:-**

- Amel-Marduk.
- The Evil-Merodach.
- Nergal-Shar-usar (Neriglissar).
- Labashi-Marduk (who reigned only a few months).
- Nabonidus.
- Belshazzar.

## Bela

Bela means little, it is ancient, Canaanite city. Its original name was Zoar (Gen. 14:2) at the bottom of the Dead Sea. It was saved from immediate destruction with Sodom and Gomorrah in answer to the prayer of Lot, "is it not a little one?" (Gen 19:20-22). When Moses stood on Mount, Pisgah to view the Promised Land, Zoar was at the southern limit of his view. (Deut. 34:3). In the doom of Moab (Isaiah 15) the fleeing Moabites were to go to Zoar (Isaiah 15:5) and in Moab's later doom (Jer. 48:34) we read again of Zoar. During the middle ages, it was an important point between Elath and Jerusalem. It now probably under the waters of the bay at the south end of the Dead Sea.

## Belteshazzar

Belteshazzar means, may Bel protect his life., it is the Babylonian name given to Daniel, one of the four princes. (The other three were Azariah, Hananiah and Mishael) of Judah taken by Nebuchadnezzar king of Babylon and committed to his eunuch steward to be trained in the kings' palace as counsellors to Nebuchadnezzar. These four had borne names containing the syllable "el" for God or "iah" for Jehovah, but the names were changed to honour gods of Babylon (Dan. 1:7) (Dan. 2:26) (Dan. 4:8) (Dan. 5:12). Not to be confused with Belshazzar king of Babylon. (Daniel 5:1).

- Daniel's Babylonian name was Belteshazzar.
- Hananiah's Babylonian name was Shadrach.
- Mishael's Babylonian name was Meshach.
- Azariah's Babylonian name was Abednego. (Daniel 1:6).

Daniel remained at the king's court and appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon. (Dan. 2:48-49). Shadrach, Meshach, and Abednego were the three that came out from the fire. (Dan. 3:26).

## Ben-ammi

Ben-ammi comes from the Hebrew word (*Ben-`Ammy*) it literally means, son of my people. He was an incestuous son of Lot born from his younger daughter. He was named Ben-ammi and is father of the Ammonites. The son born to Lot's first born daughter was named Moab, his name comes from the Hebrew word (*Mow'ab*) it literally means, from the mother's father.

He is the father of the Moabites. The two sons of the daughters became monuments of their mothers and their father's shameful behaviour and continually perpetuated the memory of their sin and shame to all generations with Ben-Ammi's name, signifying, the son of my people and Moab's name signifying, from the mother's father. See Ammon and the Amorites in this directory.

## Bene-berak

Was a town allotted to the tribe of Dan (Josh. 19:45), about five miles north east of Joppa, it was attacked by Sennacherib king of Assyria.

## Bene-jaakan

Was the place of the Israelite encampment in Sinai/Negev desert (Num. 33:31-32) (Deut. 10:6), the wells of the Jaakanites were here. The exact location is unknown.

## Ben-hadad

As the rulers in Egypt bore the title Pharaoh, so the rulers of Syria bore the title, Behadad (son of the god). The Syrians believed their rulers were lineal descendants of the Syrian god Hadad, the deity of storm and thunder to be identified with Rimmon (2 Kings 5:18). There are three individuals in the Old Testament called Benhadad: Benhadad 1, Behadad 11, Behadad 111.

**Behadad 1:** was a contemporary with Asa, king of Judah (1 Kings 15:18). It is plausible that he is to be identified with Rezon, the founder of the kingdom of Damascus (1 Kings 11:23-25). At the request of Asa of Judah, Benhadad severed his alliance with Baasha of Israel and aligned himself with the Southern Kingdom (1 Kings 15:16ff).

Though his assistance was of temporary value, the price which Asa was obliged to pay for such aid was tremendous, as Behadad not only gained control of the treasures of Asa's kingdom, but was able through his alliance to extend his territory into the Hebrew kingdoms themselves. Asa was sternly reprimanded for this unfortunate alliance by the prophet, Hanani (2 Chron. 16ff).

**Behadad 2:** was in, all probability the son of Behadad 1. He is the Hadadezer of the monuments. He was contemporary with Ahab of Israel, against whom he waged war, laying siege to the newly constructed capital, Samaria. Because of the ungracious terms of surrender demanded by Behadad. Ahab refused to capitulate. With divine aid, Ahab was able utterly to rout the Syrian army at the battle of Aphek (1 Kings 20:26ff). Ahab spared the life of Behadad, but he never fully realizing the victory which otherwise would have been his.

**Behadad 3:** was the son of the usurper Hazael, but not in direct line. His name was adopted from the illustrious name before him. He was a contemporary of Amaziah, king of Judah, and Jehoahaz of Israel. He reduced the army of Jehoahaz until it was like the dust of the threshing. (2 Kings 13:7).

It was at, this time that God raised up to Israel a deliver, most likely Ramman-Mirari 111, as shown from an inscription. Joash was, able to defeat Behadad on three different occasions and recover the cities of Israel (2 Kings 13:25). Under Jeroboam 11 the Northern Kingdom restored its prestige, but Amos had already prophesied of the time when Israel and Samaria would go into captivity beyond Damascus (Amos 1:14ff and Amos 5:27).

## Benjamin

**Benjamin and Ben-oni:** while Rachel was dying, she named her new born son Ben-oni which comes from the Hebrew word (*'aven*) it literally means son of my sorrow and then she dies. Rachel named her child according, to her sorrowful circumstances. Jacob no doubt overwhelmed with great grief at watching the wife he loved die renames their son Benjamin which comes from the Hebrew word (*yamiyn*) (*banah*) literally meaning, the son of the right hand, a son (as a builder of the family name). the name, "son of the right hand," is an exceptionally dear and precious name.

The meaning of both names was manifested in his offspring. The tribe of Benjamin showed bravery and courage, but was at the same time involved in a great number of sorrowful disasters and troubles.

**Benjamin and Joseph:** Benjamin and Joseph were true brothers as they were both born to Jacob and Rachel. (Gen. 29:18-20). Benjamin of all the children of Jacob, he alone was born in Palestine between Ephrathah and Bethel. Together with his elder brother, Joseph, he appears as a special object of parental love and devotion, no doubt due in part at least to the sad circumstances surrounding his birth

He seems to have played no part in the sale of Joseph into Egypt. The intercession of on the part of Judah on the behalf of Benjamin (Gen. 44:18-34) is one of the most moving speeches in all of literature. No doubt, the brothers had been softened in their attitude as they had observed the continued suffering of their father over the fate of Joseph whom he believed was irrevocably lost.

**The tribe of Benjamin:** on, the basis of the first census taken after the Exodus, the tribe of Benjamin numbered 35,400; at the second census, it numbered 45,600 (Num. 1:37) (Num. 26:41). In the division of the territory by Joshua among the twelve tribes, the portion for the tribe of Benjamin was assigned between Judah on the south and Ephraim on the north (Josh. 11:18ff) (between top of Dead Sea and Ephraim). This means that Benjamin occupied a strategic position commercially and militarily.

Benjamin loyally participated in Deborah's rebellion against Sisera (Judg. 5:14). The civil war with Benjamin constitutes a sad and strange story (Judg. 19:20). The people of Benjamin did not drive out the Jebusites so they lived with Benjamin in Jerusalem (Judg. 1:21) and in the cities of Gibeah (Judg. 20:10-16). Saul, son of Kish, comes from the tribe of Benjamin (1 Sam. 9:1ff).

After the death of Saul, there was tension and actual fighting between the forces of David and the men of Benjamin, Ishbosheth, Saul's weak son, was set up as David's rival (2 Sam. 2:8).

Shemei, of Bahurim, who cursed David, was a Benjamite (2 Sam. 16:5, 11). At the time of the schism, after the death of Solomon, however, the Benjamites threw in their lot with the tribe of Judah, and followed the Davidic house as represented by Rehoboam, as against Jeroboam, the son of Nebat, to the north. Benjamin was included in the restoration. Saul of Tarsus (Paul) was a member of the tribe of Benjamin (Phil. 3:5). The Benjaminites violated and abused a Levites concubine (Judg. 19:25).

**Summary of the tribe of Benjamin:** Benjamin was the youngest son of Jacob. When Israel split into two nations called Judah (two tribes) and Israel (ten tribes) after the death of Solomon, the Benjamites remained with the tribe of Judah at Jerusalem, and followed the Davidic house as represented by Rehoboam.

**Benjamin gave Israel their first king:** they submitted to David more than any other tribe; they were the tribe nearest to Judah and to the place to which the ark was carried and they willingly fought with David at Hebron to turn the kingdom of Saul over to him as the following verses show.

- Now these are the men who came to David at Ziklag, while he could not move about freely because of Saul the son of Kish. And they were among the mighty men who helped him in war. <sup>2</sup>They were bowmen and could shoot arrows and sling stones with either the right or the left hand; they were Benjaminites, Saul's kinsmen. (1 Chronicles 12:1-2).
- Some of the men of Benjamin and Judah came to the stronghold to David. <sup>17</sup>David went out to meet them and said to them, "If you have come to me in friendship to help me, my heart will be joined to you. (1 Chron. 12:16-17).

Now go to verse eighteen: -

- They said, "We are yours, O David, and with you, O son of Jesse! Peace, peace to you, and peace to your helpers! For your God helps you." Then David received them and made them officers of his troops. (1 Chron. 12:18).

Now go to verse twenty-three: -

- These came to David at Hebron to turn the kingdom of Saul over to him, according to the word of the LORD. (1 Chron. 12:23).

**Benjamin the little tribe:** the tribe is called little, partly because it was the youngest, as being descended from Jacob's youngest son, and principally because it was exceedingly diminished, and almost annihilated under the judges (Judges Chapter 20-21) so that it was amongst the smallest of the tribes of Israel so small that after the revolt of the ten tribes, the name of Benjamin was lost from the two tribes and they were called after the tribe of Judah (Jews).

Ben-oni

See, Benjamin (above).

Berea

Berea refers to a large Macedonian city visited by Paul on his second and possibly third journeys (Acts 17:10, 11, 13, 14) (Acts 20:4) in and around Verria in north Greece forty miles west of Thessalonica

Berechiah

Berechiah means Jehovah blesses, it is the name of the following seven men: -

- One of David's descendants. (1 Chron. 3:20).
- Father of Asaph, the singer. (1 Chron. 6:39).
- A Levite dwelling in Jerusalem. (1 Chron. 9:16).

- A custodian of the Ark. (1 Chron. 15:23).
- An Ephramite who protested the sale of Hebrews to their fellows. (2 Chron. 28:12).
- The father of Meshullam, a builder during the days of Nehemiah. (Neh. 3:4 30) (Neh. 6:18).
- The father of Zechariah, a prophet of the restoration. (Zech. 1:1, 7).

#### Berothah

Berothah (also Berothai) means, well or wells. A town situated between Hamath and Damascus (Ezek. 47:16), it is probably the same as a city of Hadadezer which David took (2 Sam. 8:8). It has now been identified as Bereitan north of Damascus.

#### Berothai

Berothai, see Berothah (above).

#### Beten

Town allotted to Asher (Josh. 19:25), the exact location is uncertain possibly in north coastal plain of Israel eleven miles from Acco.

#### Bethabara

Bethabara (also Bethabara and bayith) it means, "ferry house." A city on the Jordan River (Judg. 7:24) on the boundary between Judah (Josh. 15:6) and Benjamin (Josh. 18:18). It was assigned to both Judah (Josh. 15:61) and Benjamin (Josh. 18:22). The exact location is unknown, possibly four miles from Jericho. John the Baptist baptised people at Bethabara (John 1:28) and testified to Christ's Messiahship there and Jesus visited Bethabara (John 10:39-42).

#### Bethany

Bethany (Bethania) means "date-house." It is a village at Bethphage on the road to Jericho two miles from Jerusalem (Mark 11:1) (Luke 19:29) (John 11:18) on the eastern slope of Mount Olives (also called Olivet) (Luke 19:29) in Palestine (John 11:18) about two miles east of Jerusalem.

Events that happened at Bethany: -

- John baptised Jesus in Bethany. (John 1:28).
- Jesus stayed in Bethany for a time. (Matt. 21:17) (Mark 11:11-12) (Mark 11:19).
- Mary, Martha, and Lazarus dwelt at Bethany. (Luke 10:38-41) (John 11).
- At Bethany Lazarus died and was raised to life. (John 11:1-57).
- Jesus attended a feast in Bethany. (Matt. 26:6-13) (John 12:1-9).
- The colt on which Jesus made his triumphal entry into Jerusalem was obtained at Bethany. (Mark 11:1-11).
- It seems Jesus spent evenings of the week before the Crucifixion in Bethany.

#### Beth-arbel

Beth-arbel means, "the house of Arbel," it is probably a town in the tribe of Naphtali, mentioned in (Hosea 10:14) as the scene of a horrible destruction brought about by Shalmaneser. The event is used as illustrative of the disaster to come upon Ephraim. It hardly seems possible that this name is used here of the well-known city by this name on the Euphrates. It is the modern Irbid, located a few miles north west of Tiberias.

#### Beth-Aven

A town on the north boundary of Benjamin west of Jericho, but east of Luz (Bethel Josh. 18:12) and near Ail (Josh. 7:2), the exact location is unknown, possibly seven miles north east of Jerusalem.

The Philistines camped at Micmash east of Beth-Aven (1 Sam. 13:5) (1 Sam. 14:23) it was noted for illicit worship (Hos. 4:15) (Hos. 5:8) (Hos. 10:5) introduced by King Jeroboam who had set up a golden calf and established a worship centre there. The name though, not the place mentioned by Amos (Amos 4:4) (Amos 5:5), is used by (Hosea 4:15) (Hosea 10:5, 8) to reveal the fallen condition of Bethel due to the idolatry introduced by king Jeroboam.

The House of God (Bethel) had become the house of vanity and idolatry (Bethaven).

#### Beth-baal-meon

Town allotted to Reuben (Josh. 13:17), Beth Baal Meon also called Baal Meon (Josh 13:17) and Beth Meon (Jer. 48:23) and possible Beon (Num. 32:3). A town in transjordan settled by Reubenites (Num. 32:28) (1 Chron. 5:8) twenty-three miles south west of Amman and ten miles east of the Dead Sea. At times, it was under Moabite control. (Ezek. 25:9).

#### Beth-Dagon

**Beth-Dagon Asher:** boundary town of Asher in north Israel (Josh. 19:27). The exact location is unknown.

**Beth-Dagon Judah:** Shephelah town allotted to Judah (Josh. 15:41). The exact location is unknown.

#### Beth-diblathaim

Beth-diblathaim means, house of a double cake of figs. A Moabitish town known also as Almondiblathaim (Num. 33:46) and Diblath (Ezek. 6:14). Jeremiah speaks of it (Jer. 48:22) and it is mentioned on the Moabite Stone, but its identification is not certain.

#### Bethel

**Bethel Judah:** Bethel (also Bethuel or Bethul) was originally called Luz (Gen. 28:19) (Gen. 35:6) in the land of Canaan. God told Jacob to build an altar at Bethel (Gen. 35:1) (Gen. 14-15). It is also an unknown town allotted to Simeon

**Bethel Benjamin:** land allotted to Benjamin Jeroboam built a worship centre here containing a golden calf.

#### Bethel

The flowing verses show when Abraham left his father Terah at Haran to go to Canaan the land of Promise (Gen. 12:1-5) and arrived at Shechem in Canaan he built an altar there under the oak of Moreh and then travelled on to the hill country on the east of Bethel and built an altar there with its city on the west and the city of Ai on the east.

- Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan. When they came to the land of Canaan, <sup>6</sup>Abram passed through the land of Canaan to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. <sup>7</sup>Then the LORD appeared to Abram (at the oak of Moreh) and said, "To your offspring I will give this land." So he built there an altar (at the oak of Moreh) to the LORD, who had appeared to him. <sup>8</sup>From there (the oak of Moreh) he moved to the hill country on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. And there he built an altar to the LORD and called upon the name of the LORD. (Gen. 12:5-8) (Gen. 13:3-4).

Bethel was originally called Luz (Gen. 28:19) (Gen. 35:6). The word Bethel, comes from the Hebrew word (*Beyth-'El*) it literally means, house of God. Figuratively any place in which a person has an encounter with God can be called Bethel since it means, the house of God, some modern-day assemblies and fellowship groups adopted this name for their church or gathering.

**Jacob's first visit to Bethel:** Isaac told Jacob to go to Paddan-aram and take for his wife one of the daughters of Laban his mother's brother, so Jacob left Beersheba and went to Paddan-aram, to Laban the brother of Rebekah, Jacob's and Esau's mother.

On this journey the following miraculous event took place: -

- Jacob came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. <sup>12</sup>And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it! <sup>13</sup>And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. <sup>14</sup>Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed. <sup>15</sup>Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you." <sup>16</sup>Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." <sup>17</sup>And he was afraid and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." <sup>18</sup>So early in the morning Jacob took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. <sup>19</sup>He called the name of that place Bethel, but the name of the city was Luz at the first. <sup>20</sup>Then Jacob made a vow, saying, "If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, <sup>21</sup>so that I come again to my father's house in peace, then the LORD shall be my God, <sup>22</sup>and this stone, which I have set up for a pillar, shall be God's house. And of all that you give me I will give a full tenth to you." (Genesis 28:10-22).

**Jacob's second visit to Bethel and an anointed pillar:** in Genesis chapter thirty-one God said to Jacob: -

- I am the God of Bethel, where you anointed a pillar and made a vow to me. Now arise, go out from this land (of Laban in Haran) and return to the land of your kindred (in the land of Canaan) (Gen. 31:13).

The words, "I am the God of Bethel where you anointed a pillar and made a vow to me," reflect, back to (Gen. 28:10-22) when the LORD told Jacob to leave Laban in Haran and return to his homeland in Canaan and promised that He would protect him. By mentioning it here God shows His acceptance of Jacob's actions and his mindfulness of his years of past loyalty and faithful in his work and service that he had done for Laban and show that He was now going to fulfil the promise He made to him at Bethel. (To bring him back to the land of Canaan and not leave him until He has done what He had promised Jacob). ((Genesis 28:15).

**NOTE:** the altar Abraham and Jacob built in the hill country of Bethel was not built as an altar for sacrifice, but to be a monument that God had appeared to them there.

After Jacob's dream, of a ladder reaching from earth to heaven with angels ascending and descending on it. God appeared to him from the top of it and said: -

- He will give the land of Canaan to him and his offspring
- His offspring will be like the dust of the earth
- In him and his offspring all the families of the earth will be blessed.
- God will be with him and keep him wherever he goes and will bring him back to the land of Canaan.
- God will not leave him until he has done what he has promised to him.

Then Jacob said, "This is none other than the house of God, and this is the gate of heaven." He then took the stone he had used as a pillow (no doubt with blankets on it) and set it up for a pillar and called the name of the place Bethel, but the name of the city was Luz at first. (Gen. 28:10-19). After this Jacob made the following vow: -

- If God will be with me and will keep me in this way that I go, and will give me bread to eat and clothing to wear, <sup>21</sup>so that I come again to my father's house in peace, then the LORD shall be my God, <sup>22</sup>and this stone, which I have set up for a pillar, shall be God's house. And of all that you give me I will give a full tenth to you.” (Gen. 28:20-22).

Events that took place at Bethel.

- **Abraham built an altar between Bethel and Ai:** as Abram passed through the land of Canaan to the place at Shechem, to the oak of Moreh the LORD appeared to him and said, “To your offspring I will give this land,” so he built an altar to the LORD who had appeared to him there. (Gen. 12:6-7) (Gen. 13:2-4).
- **Jacob erects an altar and makes a vow at Bethel:** after the vision of the angels ascending and descending on a ladder Jacob took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it and called the name of that place Bethel, but the name of the city was Luz at the first. (Gen. 28:11-22).
- **God says, He is the God of Bethel:** the angel of God said to Jacob in the dream, “Lift up your eyes and see, all the goats that mate with the flock are striped, spotted, and mottled, for I have seen all that Laban is doing to you. I am the God of Bethel, where you anointed a pillar and made a vow to me, now arise, go out from this land (Paddan-aram) and return to the land of your kindred (Beersheba). (Genesis 31:12-13).
- **Jacob erects a second altar at Bethel:** God told Jacob to go to Bethel and dwell there and make an altar there to the God who appeared to him when he fled from his brother Esau so Jacob goes up to Bethel, so that he could make an altar to the God there. He came to Luz (that is, Bethel), which is in the land of Canaan and there he built an altar and called the place El-bethel, because their God had revealed Himself to him when he fled from his brother Esau. (Gen. 35:1-6).
- **Deborah was buried at Bethel:** Rebekah's nurse, died, and she was buried under an oak below Bethel, so he called its name Allon-bacuth. (Gen. 35:8).
- **Jacob's name was changed at Bethel:** God appeared to Jacob a second time and said, “No longer shall your name be called Jacob, but Israel shall be your name,” and gave him great promises. After this God went up from him and Jacob set up a pillar in the place where he had spoken with him, a pillar of stone.

He poured out a drink offering on it and poured oil on it and called the name of the place where God had spoken with him Bethel. (Gen. 35:9-15). The first, time Jacob's name was changed was when he wrestled with a man and strove with God and God said, “Your name shall no longer be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.” (Genesis 32:28).

**Jeroboam built a worship center at Bethel:** many years later Jeroboam I, the first ruler of the Northern Kingdom of Israel, established a worship centre at Dan, along his northern border, and one at Bethel, along his southern border not far from Jerusalem. He installed two golden calves at each worship centre; ordained a new priesthood and established a pilgrimage festival on a date of his own choosing. These two worship centres were active places of worship throughout the duration of the Northern Kingdom and, in the case of Bethel, afterward as well (2 Kings 17:24-28).

- Jehu did not turn aside from the sins of Jeroboam the son of Nebat, which he made Israel to sin—that is, the golden calves that were in Bethel and in Dan. (2 Kings 10:29).
- Come to Bethel, and transgress; to Gilgal, and multiply transgression; bring your sacrifices every morning, your tithes every three days. (Amos 4:4).
- Those who swear by the Guilt of Samaria, and say, “As your god lives, O Dan,” and, “As the Way of Beersheba lives,” they shall fall, and never rise again. (Amos 8:14).

These two centres provoked vehement condemnation from a man of God and from the LORD. (1 Kings 13:1-14). This sin of Jeroboam led to the apostasy of the Northern Kingdom and eventually brought about their fall.

- He will give Israel up because of the sins of Jeroboam, which he sinned and made Israel to sin. (1 Kings 14:16).
- Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him. <sup>31</sup>And as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took for his wife Jezebel and served Baal and worshiped him. (1 Kings 16:30-31).
- Nevertheless, he (Jehoram the son of Ahab) clung to the sin of Jeroboam the son of Nebat, which he made Israel to sin; he did not depart from it. (2 Kings 3:3).

The account of Jeroboam's golden calves in the book of Kings bears similarities to the account of Aaron's construction of a golden calf in Exodus chapter thirty-two which highlights the extreme offensiveness of Jeroboam's religion.

- Jeroboam appointed a feast on the fifteenth day of the eighth month like the feast that was in Judah, and he offered sacrifices on the altar. So he did in Bethel, sacrificing to the calves that he made. And he placed in Bethel the priests of the high places that he had made. <sup>33</sup>He went up to the altar that he had made in Bethel on the fifteenth day in the eighth month, in the month that he had devised from his own heart. And he instituted a feast for the people of Israel and went up to the altar to make offerings. (1 Kings 12:32-33).

Beth-emek

Town on boundary of Asher (Josh. 19:27) about four miles north east of Acco.

Bethesda (Pool)

Bethesda is of Chaldee origin and means house of kindness. It was a pool in Jerusalem that was called Bethesda in Aramaic. (John 5:2).

Beth-ezel

Probably in Shephelah of Judah, the exact location is unknown.

Beth-gamul

Bethgamul means, house of recompense, it was a Moabitish city (Jer. 48:23) that is now identified with Khirbet Jemeil. It has been cited as a good example of an unwallled town.

Beth-haccherem

Bethhaccherem means, house of the vineyard, it was a Judean town (Neh. 3:14), ruled by Malchiah. Jeremiah notes it as a vantage site for signalling in time of danger (Jer. 6:1). It is now identified with a place on top of Jebel Ali called Ain Karim. On top of this hill are cairns (i.e., landmarks) which are thought to have been used for beacons.

Beth-haram

Upper and lower valley and twin towns (see Beth-horon) located two miles apart on ridge guarding approach to hill country from coastal plain twelve miles north west of Jerusalem. In Ephraim near Ephraim-Benjamin border (Josh. 21:22) (1 Chron. 6:68). A Levitical city (Josh. 21:22) (1 Chron. 6:68) (one or both cities) mentioned fourteen times in the Old Testament. Joshua pursued fleeing Amorites past Beth-haram (Josh. 10:9-15) and Solomon rebuilt them to protect one of the approaches to Jerusalem from the west (1 Kings 9:17) (2 Chron. 8:5).

Beth-horon

Upper and lower valley and twin towns (see Beth-haram) and Levitical city (Josh. 21:22) (1 Chron. 6:68) (one or both) located two miles apart on a ridge guarding the approach to hill country from coastal plain twelve miles north west of Jerusalem in Ephraim near Ephraim-Benjamin border (Josh. 21:22) (1 Chron. 6:68). Joshua pursued fleeing Amorites and past them (Josh. 10:19-15) and Solomon rebuilt the cities to protect one of the approaches to Jerusalem from the west (1 Kings 9:17) (2 Chron. 8:5).

## Beth-hoglah

Town allotted to Benjamin (Josh. 18:21) SE of Jericho on the border of Judah and Benjamin (Josh 15:6) (Josh 18:19), the exact location is unknown, possibly 3.5 miles SE of Jericho.

## Beth-jeshimoth

Last camping place for Israel before crossing the Jordan River into Canaan on the plains of Moab (Num. 33:49) and on the extremity of Sihon the Amorite's territory (Josh. 12:3). It was allotted to Reuben, but later became a town of Moab (Josh. 12:20).

## Beth-le-aphrah

Beth-le-aphrah means, house of dust the town site is unknown.

## Bethlehem

Bethlehem (*Hebrew Beyth Lechem*) means house of bread and refers to a place in Palestine, while Bethlehem (*Hebrew bayith*) means a house, but in a great variation of applications (i.e., court, a door, a dungeon, a prison, a palace or temple, a daughter and especially a family, etc.) and Bethlehem (*Greek Beyth P'-Aphrah*) means a house and can carry the idea of a house of dust it refers to a place in Palestine. Bethlehem was a Judean town allotted to Zebulun (Josh. 19:15) five miles from Jerusalem and about eleven miles from Nazareth in Palestine (Judges 17:7) (Judges 19:18). It is called Ephratah and Ephrath (Gen. 48:7) (Psalm 132:6) (Micah 5:2) and Beth-Lehem-Judah (Judges 17:7-9) (Judges 19:1, 18) (Ruth 1:1) (1 Sam. 17:12).

- Rachel died, and was buried on the way to Ephrath (Gen. 35:16-19) (Gen. 48:7)
- David, Naomi and Ruth were from here.
- The judge Ibzan came from here. (Judges 12:8).
- Israel was judged at Bethlehem. (Judg. 12:10).
- King Rehoboam fortified it. (2 Sam. 23:24).
- During the postexilic period the Jews settled here. (Ezra 2:21) (Neh. 7:26).
- Bethlehem was a town of Zebulun six miles west of Nazareth. (Josh. 19:15).
- Bethlehem was the city of Boaz. (Ruth 1:1, 19) (Ruth 2:4) (Ruth 4:1-22).
- It was taken and held by the Philistines. (2 Sam. 23:14-16).
- Jeroboam converted it into a military stronghold. (2 Chron. 11:6).
- Bethlehem was the city of Joseph. (Matt. 2:5-6) (Luke 2:4).
- Bethlehem was the Birthplace of Jesus. (Micah 5:2) (Matt. 2:1-23) (Luke 2:4) (Luke 2:15).
- Herod killed the male children of Bethlehem. (Matt 2:16-18).
- It is mentioned chiefly in, connection with birth of Jesus.

**Summary of Bethlehem:** also, called Ephratah means, a house of dust. It was the city of Joseph and the birthplace of Jesus. The town was in Palestine about five miles from Jerusalem and six miles from Nazareth (Herod had the male children of Bethlehem under two years old and under killed). (Matt. 2:16).

## Beth-meon

A city of Moab (Jer. 48:23), same as Beth-baal-meon. (Josh. 13:17)

## Beth-nimrah

Town allotted to Gad eighteen miles east of Ammon near good grazing land (Num. 32:36) (Josh. 13:27) called Nimrah in (Num. 32:3).

Beth-pazzez	Town allotted to Issachar (Josh. 19:21) about six miles north of Beth Shan, the exact location is unknown.
Beth-peor	Place in or near the plains of Moab where Israel camped, the exact location is unknown, possibly eighteen miles from Amman. It was allotted to Reuben (Josh. 13:20) and the setting for giving of laws of (Deut. 3:29) (Deut. 4:46), Moses was buried here. (Deut. 34:6).
Bethphage	Bethphage means, fig-house or an unripe fig, meaning a green fig it was a village on the Mount of Olives in Palestine (Matt. 21:1) (Mark 11:1) (Luke 19:29).
Bethsaida	<p>Bethsaida means, a fishing-house, it is a city in Palestine on the north shore of the Sea of Galilee near Capernaum. (Luke 9:10-17).</p> <ul style="list-style-type: none"> <li>• Bethsaida was the city of Philip, Andrew, and Peter. (John 1:44) (John 12:21).</li> <li>• Jesus visited Bethsaida. (Mark 6:45).</li> <li>• Jesus performed mighty works in Bethsaida and cured a blind. (Mark 8:22).</li> <li>• Jesus prophesied against Bethsaida because of unbelief. (Matt. 11:21) (Luke 10:13).</li> <li>• Feeding the five-thousand took place in Bethsaida (Matt. 14:13) (Mark 6:30-32) (Luke 9:10).</li> </ul>
Beth-shean	Beth-shean (Bethshan) means, house of quiet, a city of Manasseh fourteen miles south of the Sea of Galilee in the territory of Issachar, but one out of which the Canaanites could not be driven (Josh. 17:11-12) (Judg. 1:27).
Beth-shemesh	<p><b>Beth-shemesh Issachar:</b> town in lower Galilee on boundary of Issachar, possibly two miles south of the Sea of Galilee near the Jordan River.</p> <p><b>Beth-shemesh Judah/Dan:</b> town in north Shephelah sixteen miles west of Jerusalem on north boundary of Judah (Josh. 15:10). It served as Judean outpost on the border with Philistines.</p> <ul style="list-style-type: none"> <li>• Allotted to tribe of Dan (Josh. 19:41) who was unable to occupy it. (Judges 1:35).</li> <li>• A Levitical city. (Josh. 21:16) (1 Chron. 6:59).</li> <li>• The Ark of Covenant was returned here. (1 Sam. 6).</li> <li>• It was disputed over by Israel and the Philistines (2 Kings 14:8-14) (2 Chron. 25:21) (2 Chron. 28:18).</li> </ul> <p><b>Beth-shemesh Naphtali:</b> town in upper Galilee seventeen miles north east of Acco allotted to Naphtali (Josh. 19:38). The Canaanites continued to live here but served as labours to Naphtalites. (Judg. 1:33).</p>
Beth-togarmah	<p>A man who appears in two genealogies (Gen. 10:3) (1 Chron. 1:6) as a son of Gomer, who is a descendant of Japheth. He traded war horses, and mules for Tyrian wares. (Ezek. 27:14). Later the prophet lists among the forces of Gog, Beth-togarmah from the uttermost parts of the north with all his hordes. (Ezek. 38:6).</p> <p>Togarmah is found in the Hittite texts from Boghaz Koi and some Assyriologists equate Togarmah with Til-Garimmu, a province between the Euphrates river and the Antitaurus Mountains. It would appear, however, that the prophet may refer to a people or nation more distant from Palestine.</p>

Betonim

Town allotted to Gad (Josh. 13:26) sixteen miles north east of Jericho in Transjordan.

Bezer

One of the three cities of refuge on the east of the Jordan River (Deut. 4:43) (Josh 20:8) it was a Levitical city in Reubenite territory (Josh. 21:36) (1 Chron. 6:78). The exact location is unknown, possibly eleven miles south of Amman.

Bildad

One of Job's three friends and so called comforter (Job 2:11-13) with (Job 42:7-10). He was evidently a descendant of Suah (Gen. 25:2), a son of Abraham by Keturah, who became patriarch of an Arab tribe. Bildad made three speeches (Job 8:18, 25) and his distinctive character as a traditionalist can best be seen in (Job 8:8-10).

Bithynia

Roman province in north Asia Minor (Turkey) along south coast of the Black Sea, on Paul's second journey he and Silas were forbidden to enter it (Acts 16:7), yet Peter later addressed the church here. (1 Peter 1:1).

Bohan (Stone)

Marker on north east border of Judah (Josh. 15:6) south east of Benjamin (Josh. 18:17). The exact location is unknown, possibly in Jericho region, but closer to the Dead Sea

Boundaries of the Promised Land.

**North boundary:** is Lebanon it has the most eminent mountain in Syria.

**West boundary:** is the Great Sea (i.e., the Mediterranean Sea) it is called great, in comparison to the lesser seas in Judea (i.e., the Salt Sea and the Sea of Tiberias)

**East boundary:** is the river Euphrates.

**East boundary:** is the Arabah.

**South boundary:** commenced at the Dead Sea and runs from the wilderness of Sin.

- On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt (the Nile River) to the great river, the river Euphrates, (Genesis 15:18).
- The border shall turn from Azmon to the Brook of Egypt (the river of Egypt in KJV), and its limit shall be at the sea. (Num. 34:5).
- Every place on which the sole of your foot treads shall be yours. Your territory shall be from the wilderness to the Lebanon and from the River, the river Euphrates, to the western sea (uttermost sea in KJV). (Deut. 11:24).
- From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea (Mediterranean Sea) toward the going down of the sun shall be your territory (your coast in KJV). (Josh. 1:4).
- Ashdod, its towns and its villages; Gaza, its towns and its villages; to the Brook of Egypt (river of Egypt), and the Great Sea (Mediterranean Sea) with its coastline (the border in KJV). (Josh. 15:47).
- Passes along to Azmon, goes out by the Brook of Egypt (river of Egypt in KJV which is the Nile River) and comes to its end at the sea (Mediterranean Sea). This shall be your south boundary (south coast in KJV). (Josh. 15:4).

**The boundary of the Promised Land:** extended from the great river of Egypt (the Nile River) to the great River Euphrates and along the valleys which form a natural division between the cultivated land and the desert of Arabia which forms the southern border.

God said: -

- I will set your border from the Red Sea to the Sea of the Philistines (the Mediterranean Sea) and from the wilderness to the Euphrates, for I will give the inhabitants of the land into your hand, and you shall drive them out before you. (Exodus 23:31).

This was the original promise in, regard to the boundaries of the Promised Land.

#### Bozrah (Edom)

Bozrah means, Sheepfold it can refer to the following two places: -

1. An important city of Edom, the residence of Joab, one of Edom's early kings (Gen. 36:33). In (Jer. 49:13, 22), where the approaching doom of Edom is given, Bozrah is especially mentioned, and in (Amos 1:12) we read of its palaces. The place is identified as the modern village of El-Busaireh (i.e. the little Bozrah), a few miles south east of the Dead Sea near the road toward Petra. In (Micah 2:12) the word is probably Bozrah thought it can be read as a common noun (i.e. a sheepfold.).
2. To a town in Moab (Jer. 48:24) about seventy-five miles south of Damascus, and was enlarged and beautified (c A.D. 106) by the emperor Trajan, who made it the capital of the province of Arabia.

#### Brook of Egypt

See the title: "Rivers and Seas," in Map Locations and People of the Bible (ON WEBSITE MENU).

#### Brook Sihor

See the title: "Rivers and Seas," in Map Locations and People of the Bible (ON WEBSITE MENU).

#### Brook (Wadi)

Brook (Wadi) means, a small stream. It is one of the sweet words of the Scriptures, because the Bible was written in lands near the desert and by men who therefore appreciated water, many brooks are named in the Bible: (i.e., Kidron (2 Sam. 15:23), Bessor (1 Sam. 30:9) etc.

In (Isaiah 19:6-8) the word rendered brook in the KJV seems to refer to the Nile or its irrigating streams in (Psalm 42) the word rendered brooks seems to mean channel and is generally rendered rivers (song of Solomon 5:12) (Ezek. 36:4-6 etc). The word nahal, rendered brook over forty times in the KJV, often means a Wadi, i.e. a torrent in winter and spring which dries up in the summer.

**Brook of Egypt:** seems to refer to the Nile or its irrigating streams.

**Brook of the Willows:** see Brook Wadi (above).

#### Buz

Buz (Hebrew Buwz) means disrespect, contempt, despised and shamed, it is the name of the following two men: -

1. The second son of Nahor (Gen. 22:21) whose family settled in Arabia. The name Buz is mentioned with various districts of Arabia (Jer. 25:23) and those who belonged to this region were known as a Buzites. (Job 32:2, 6)
2. The head of an Israelite family in the tribe of Gad (1 Chron. 5:14) otherwise unknown.

#### Byzantine Empire

See Constantinople, in this directory.