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Map Locations And People of the Bible

(2017)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

DABBESHETH

A village, mentioned in description of south border of Zebulun, between Sarid and Jokneam (Josh. 19:11) six miles north west of Megiddo.

DABERATH

A town five miles east of Nazareth at the north-west foot of Mount Tabor on border of Zebulun (Josh. 19:12) but actually in Issachar, possibly same as Rabbith (Josh. 19:20) it was a Levitical city (Josh. 21:28) (1 Chron.).

DALMANUTHA

Possibly three miles north west of Tiberias on north west shore of Sea of Galilee. Jesus and disciples went to vicinity of Dalmanutha after feeding of the four thousand (Matt. 15:39) a parallel text (Mark 8:9) has Magadan.

DALMATIA

Dalmatia a region of Europe and country on the eastern shore of the Adriatic (2 Tim. 4:10).

1

DAMASCUS

Damascus was the capital of Samaria (Isaiah 7:8) (the dwelling place of the ten tribes of Israel). It was a major oasis city in Samaria (now Syria) bordered on south west and north by mountains and feed by two rivers. By extension the name can refer to a geographical region or an Aramean Kingdom, briefly controlled by David and Solomon. Antioch on the Orontes replaced it as the capital of Syria in Hellenistic period. For more than four thousand years Damascus was the capital of one government after another and a prize city for which nation after nation went to war. Their boast for centuries has been, "The world began at Damascus, and the world will end there."

- Some two thousand two hundred years before Christ international unrest began here by Uz a grandson of Shem. (Josh. 1:4).
- It is the capital of Syria. Both Damascus and Syria played an important part in biblical history.
- A two-thousand-foot elevation gives it a delightful climate.
- By the time of Abraham, it was well-enough known to be a landmark. (Gen. 14:15).
- On route from Ur, Abraham found in Syria a steward named Eliezer who he presumed to be his heir until Isaac came. (Gen. 15:2-3).
- From the days when Abram liberated Lot (Gen. 14:13-16), there were repeated periods of peace and war among his descendants, many of them involving Damascus.
- Abraham secured a wife for Isaac from Syria, which means Israel is of Syrian ancestry. (Gen. 24) (Deut. 26:5).

- Jacob laboured long in Syria for Rachel. (Gen 29).
- Damascus was once a rich city whose abundant goods and wares were traded far and wide. (Ezek. 27:16).
- Its gardens and olive groves still flourish after millennia of cultivation.
- It is a modern focal point and global centre of Christian and the Mohammedan tourist interest.

Damascus in the New Testament: during the New Testament era Damascus was an important centre, ruled by Arabia under king Aretas. (2 Cor. 11:32). A strong Christian community had developed by the days of Paul. While on route there to arrest the believers. Saul was converted at Damascus (Acts 9:1-18). He escaped his Jewish enemies of the city by being let down from a wall in a basket (Acts 9:25) (2 Cor. 11:33). After an unsettled history under Rome, Damascus was captured by Moslems in 635 A.D., and made Damascus the seat of the Mohammedan world. It remained the centre of the Moslem faith until 1918 when it was put under French mandate after World War 1. In 1946 it became a free state. Paul had his famous vision of the Lord on the road to Damascus.

DAN

The city of Dan: northernmost city of Palestine. Originally Leshem (Josh. 19:47) (Judg. 18:29). Captured by Danites and renamed Dan. (Judg. 18). It was a commercial centre at one time (Ezek. 27:19). Here Jeroboam 1 set up the golden calf (1 Kings 12). The city marked the northern limit of Israel in the common phrase, "from Dan to Beersheba" (Judg. 20:1) (1 Sam. 3:20 etc.).

The tribe of Dan: descended from Dan the fifth son of Jacob and gave origin to their territory. Dan is mentioned among those who migrated to Egypt (Gen. 46:8, 23). By the time of the Exodus his offspring had increased to a total of 62,700 men (Num. 1:39). The tribe acted as rear guard during the Exodus (Num. 10:25). They were given a fertile area lying between Judah and the Mediterranean Sea, occupied by the Philistines whose lands extended from Egypt to the coast west of Shechem. (Josh. 13:3). Failure to conquer Philistia made the Danites move northward where, by a bit of strategy, they conquered Leshem, (Laish of Judg. 18:29), and renamed it Dan (Josh. 19:47) (Judg. 18:1-29). The heritage of Dan, though small, was productive and with the acquisition of extra lands, provided for growth. Aholiab and Samson were Danites (Exod. 31:16) (Judg. 13:2, 24). Jeroboam, Solomon's servant, set up a golden calf in Dan and put high places throughout Israel (1 Kings 12:25-33). Menahem stayed Pul (Tiglath-Pileser) by bribery (2 Kings 15:14-20), but eventually Pul returned, overran Israel and took many Danites into captivity (1 Chron. 5:26). Little is known of the tribes from that time.

2

DANIEL

Daniel means, God is my judge. The name applies to the following three men:

1. David's second son. (1 Chron. 3:1) Chileab (2 Sam. 3:3).
2. A Post-exile priest. (Ezra. 8:2) (Neh. 10:6).
3. Daniel the prophet and author of the Book of Daniel.

Daniel the prophet: Daniel was a prince of Judah and given the Babylonian name Belteshazzar. He was born into an unidentified family of Judean nobility at the time of Josiah's reformation (621 B.C.). He was

among the select, youthful hostages of the first Jewish deportation, taken to Babylon by Nebuchadnezzar in 605 B.C., the third year of king Jehoiakim. (Dan. 1:1, 3). The reliability of this date and of the whole account has been consistently attacked by hostile criticism. Daniel's dating, however, simply follows the customary Babylonian practice of numbering the years of a king's reign after his accession-year contrast (Jer. 46:2) which speaks of this date as Jehoiakim's fourth year. The publication, moreover of D. J. Wiseman's Nebuchadnezzar tablets demonstrates that after the Babylonian defeat of Egypt at Carchemish in 605 B.C. Nebuchadnezzar did conquer the whole area of Hatti (i.e., Syria and Palestine) and took away the heavy tribute of Hatti to Babylon.

Daniel is trained in all the wisdom of Babylon: for three years Daniel was trained in all the wisdom of the Chaldeans (Dan. 1:4-5) and was assigned the Babylonian name Belteshazzar, "protect his life!" Thereby invoking a pagan deity (Dan. 4:8). Daniel and his companions, however, remained true to their ancestral faith, courteously refusing "the kings' dainties" (Dan. 1:8), (tainted with idolatry and contrary to the Levitical purity-laws). God rewarded them with unsurpassed learning (Dan. 1:20), qualifying them as official wise-men. God bestowed upon Daniel the gift of visions and of interpreting dreams. (Dan. 1:17). In the latter years of Nebuchadnezzar's reign (604-562 B.C.), Daniel's courage was demonstrated when he interpreted the king's dream of the fallen tree. Tactfully informing his despotic master that for seven "times" pride would reduce him to beast-like madness, he reiterated that the Most High rules in the kingdom of men (Dan. 4:24-25). Its historical fulfilment came about twelve months later. (Dan. 4:28-33).

The ram and the he-goat: then in 550 B.C., at the time of Cyrus; amalgamation of the Median and Persian states and of the growing eclipse of Babylon, Daniel received the prophecy of the ram and the he-goat, concerning Persia and Greece (Dan. 8:20-21) down to Antiochus 1V (Dan. 8:25). On October 12, 539 B.C., Cyrus' general Gobryas, after having routed the Chaldean armies, occupied the city of Babylon. During the profane revelries of Belshazzar's court that immediately preceded the end. Daniel was summoned to interpret God's "handwriting on the wall"; and the prophet fearlessly condemned the desperate prince (Dan. 5:22-23). He predicted Medo-Persian victory (Dan. 5:28), and that very night the citadel fell and Belshazzar was slain.

3

Seventy Weeks of Years: Daniel was cast into the lion's Den (in the first year of Darius) as the seventy years of Babylonian exile drew, to a close. It was in this same year that the angel Gabriel answered Daniel's prayers and confessions with a revelation of the seventy weeks of years. (Dan. 9:24-27).

Last known event in the life of Daniel: the last known event in the life of Daniel took place in the third year of Cyrus (536 B.C.), when he was granted an overpowering vision of the archangel Michael contending with the demonic powers of pagan society (Dan. 10:10) to (Dan. 11:1); of the course of world history through the persecutions of Antiochus 1V (Dan. 11:2-39); and of the eschatological antichrist the resurrection and God's final judgment (Dan. 11:40) to (Dan. 12:4). The vision concluded with the assurance that though Daniel would come to his grave prior to these events he would yet receive his appointed reward in the consummation (Dan. 12:13). In his mid-eighties, after completing his inspired autobiography and apocalyptic oracles, he finished his honoured course. The following verses show that the history of Daniel the prophet is confirmed, by references to his righteousness and wisdom, as witnessed by his prophetic contemporary Ezekiel in 591 and 586 B.C., respectively and by the words of Christ.

- When you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand). (Matt. 24:15).
- Even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, declares the Lord GOD. (Ezek. 14:14).

- Even if Noah, Daniel, and Job were in it, as I live, declares the Lord GOD, they would deliver neither son nor daughter. They would deliver but their own lives by their righteousness. (Ezek. 14:20).
- You are indeed wiser than Daniel; no secret is hidden from you. (Ezek. 28:3).

Summary of Daniel: Daniel means God is my judge, he was born into a family of Judean nobility, and became a prince of Judah and was among the select, youthful hostages of the first Jewish deportation, taken to Babylon by Nebuchadnezzar and given the Babylonian name Belteshazzar, "protect his life", thereby invoking a pagan deity. For three years Daniel and his three companions (Hananiah, Mishael, and Azariah) were trained in all the wisdom of the Chaldeans. God bestowed on Daniel the gift of visions and of interpreting dreams which cover the course of world history the resurrections and God's final judgment and conclude with the assurance that though Daniel would come to his grave prior to these events he would yet receive his appointed reward in the consummation (i.e., the perfect ending). The history of Daniel is confirmed, by his prophetic contemporary Ezekiel by references to his righteousness and wisdom and by Christ (Matt. 24:15) (Ezek. 14:14, 20) (Ezek. 28:3).

DARIUS

Darius was a common name for Medo Persian rulers he was the son of Ahasuerus which is the Hebrew form of the Persian name Xerxes. Darius was called Darius the Great, Darius the Mede and Darius 1. Darius the Mede is by some also identified with Darius Hystaspis, but this, rests on no plausible evidence, and is dismissed by many historians (see Darius Hystaspes below) and with Darius the son and successor of Astyages (Ahasuerus) which is supported by many historians. He lived from 558-486 B.C., and became king of Persia in 521 B.C., and reigned until 486 B.C.

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Darius the Mede: (the son of Ahasuerus of the seed of the Medes). Darius the Mede succeeded to the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old. Only one year of his reign is mentioned; but that was of great importance for the Jews. Daniel was advanced by Darius the king to the highest dignity, probably in consequence of his former services; and after his miraculous deliverance, Darius the Mede issued a decree throughout his dominions that reverence was to be given to the God of Daniel. (Dan. 6:25). Darius the Mede was an officer in the army of Cyrus, he was not heir to the throne, but nevertheless he was made king (Dan. 5:31). He seems to have exercised authority at the same time with Cyrus. He reorganized the government and gave Daniel a high place (Dan. 6:1-3), but evil princes set out to destroy Daniel (Dan. 6:4-9). Jehovah rescued Daniel from the lions and advanced his cause before the king (Dan. 6:10-23). Darius the Mede seems to have ruled for only a brief time (Dan. 10:1) (Dan. 11:1).

Darius Hystaspes: was the greatest of the Persian rulers. Cambyses, the son of Cyrus, continued the conquests which Cyrus his noted father had started, but unlike Cyrus he did not recognize the claims of the Jews. In one of his campaigns he was defeated by the Egyptians and on his way home committed suicide. Smerdis taking advantage of Cambyses death was made king by Zealots of the Magian religious sect and ruled one year, after which Darius and other princes killed Smerdis and Darius appointed himself king.

By making himself king he became a collateral descendant of Cyrus, meaning a relative descended from the same ancestor as another person, but through a different set of parents, grandparents, or other forebears. According, to tradition Cyrus had selected Darius as his descendant to succeed him. Between the reign of Cyrus and the reign of Darius the Jews had been mistreated and work on the rebuilding of Jerusalem and the temple had stopped (Ezra 4:1-6) an appeal was made to Darius and he

made search and discovered the original decree of Cyrus favouring the Jews. Under Cyrus' lenient reign the Jews had restored the walls of the city and rebuilt the temple foundations. (Ezra 4:12).

Cyrus approves the rebuilding of the temple: in (Ezra 6:1-2) Darius the king made a decree, and search was made in Babylonia, in the house of the archives where the documents were stored and in Ecbatana, the capital that is in the province of Media, a scroll was found on which this was written:

- In the first year of Cyrus the king, Cyrus the king issued a decree: Concerning the house of God at Jerusalem, let the house be rebuilt, the place where sacrifices were offered, and let its foundations be retained. Its height shall be sixty cubits and its breadth sixty cubits, ⁴with three layers of great stones and one layer of timber. Let the cost be paid from the royal treasury. ⁵And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple that is in Jerusalem and brought to Babylon, be restored and brought back to the temple that is in Jerusalem, each to its place. You shall put them in the house of God. (Ezra 6:3-5).

Darius approves the rebuilding of the temple: after reading this documented decree of Cyrus Darius sent messengers to the governors of the surrounding provinces with the following order.

- Now therefore, Tattenai, governor of the province Beyond the River, Shethar-bozenai, and your associates the governors who are in the province Beyond the River, keep away. ⁷Let the work on this house of God alone. Let the governor of the Jews and the elders of the Jews rebuild this house of God on its site. ⁸Moreover, I (Darius) make a decree regarding what you shall do for these elders of the Jews for the rebuilding of this house of God. The cost is to be paid to these men in full and without delay from the royal revenue, the tribute of the province from Beyond the River. ⁹And whatever is needed—bulls, rams, or sheep for burnt offerings to the God of heaven, wheat, salt, wine, or oil, as the priests at Jerusalem require—let that be given to them day by day without fail, ¹⁰that they may offer pleasing sacrifices to the God of heaven and pray for the life of the king and his sons. ¹¹Also I make a decree that if anyone alters this edict, a beam shall be pulled out of his house, and he shall be impaled on it, and his house shall be made a dunghill. ¹²May the God who has caused his name to dwell there overthrow any king or people who shall put out a hand to alter this, or to destroy this house of God that is in Jerusalem. I Darius make a decree; let it be done with all diligence." (Ezra 6:6-12).

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The governors of the surrounding provinces did what king Darius had ordered.

- Then, according to the word sent by Darius the king, Tattenai, the governor of the province Beyond the River, Shethar-bozenai, and their associates did with all diligence what Darius the king had ordered. ¹⁴And the elders of the Jews built and prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. They finished their building by decree of the God of Israel and by decree of Cyrus and Darius and Artaxerxes king of Persia. (Ezra 6:13-14).

The temple is completed.

- This house was finished on the third day of the month of Adar, in the sixth year of the reign of Darius the king. ¹⁶And the people of Israel, the priests and the Levites, and the rest of the returned exiles, celebrated the dedication of this house of God with joy. (Ezra 6:15-16).

The death of Darius Hystaspes: the Greeks never yielded to Darius and after some futile campaigns, his forces were over whelmed in the battle at Marathon 490 B.C. Darius planned another campaign against the Greeks but rebellion in Egypt interfered, and death in 486 B.C., ended his career. He was succeeded by Xerxes a grandson of Cyrus the Great.

Darius the Persian: (Neh. 12:22), there is uncertainty among scholars as to whether this was Darius Nothus or Darius Codomannus, but evidence favours the claim that he was the latter, whose kingdom was destroyed by Alexander the Great King of Greece in 330 B.C. Darius the Persian was the last king of the Persian Empire, after a disastrous defeat near Arbela the Persian Empire crumbled.

DATHAN

Dathan was a great-grandson of Reuben (Num. 16:1). He, with his brothers, Abiram and Korah, rebelled against Moses (Num. 16:1-15), for which sin they were swallowed by the earth. (Num. 16:31-35) (Num. 26). Also, see the title, "Korah, Dathan and Abiram in, Map Locations and People of the Bible.

DAVID

God's Promise to king David:

- David would not build a house for the LORD but his son would (echoing Jesus Christ) (1 Kings 8:17-18).
- David would not lack a man to sit before Him on the throne of Israel (in Jerusalem) this was conditional on David's sons walking before the LORD as David did. (1 Kings 8:25) (1 Kings 9:4-5).
- God would establish Solomon's royal throne (in Jerusalem) over Israel forever providing Solomon walked before the LORD as David did. (1 Kings 9:4-5).

David the father of Jesus Christ: even though the Jews were not literally born from Abraham they refer to him as their father, because they came from his seed line, likewise if they were born of a Jewish woman of Abrahams seed line, they also considered Abraham as their father. This same principal applies to Scriptures that say, "Jesus was born of king David." David is called Jesus father because Mary was of the seed line of David through Nathan his son. It is in this sense that David is spoken of as being the father of Jesus when the angel Gabriel said to the Virgin Mary:

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- Behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High and the Lord God will give to him the throne of his father David. (Luke 1:31-32).

Though Christ did not appear during the Old Testament age, David was still saved by faith in him, because he by faith looked:

- Toward the promised seed of the woman spoken of in Genesis. (Gen. 3:15).
- Toward the promised seed of Abraham. (Gen. 26:4) (Gal. 3:16).
- Toward the prophet Moses said was to come like him. (Deut. 18:15) (Acts 3:22) (Acts 7:37).
- Toward the Holy One to come (whose body God will not let see corruption in death). (Psalm 16:9-11).
- Toward the promised seed of David. (Psalm 89:4) (Psalm 132:11) (Jer. 23:5) (Matthew 1:1).
- Toward the Messiah the Christ all the Old Testament prophets and the Scriptures speak of such as (Psalm 22 and Isaiah 53). The Lord Jesus himself said, "I have come to do your will, O God, as it is written of me in the scroll of the book (Heb. 10:7) (the scroll of the book refers to the Scriptures).

Though David had never seen the Lord mattered little because he by faith looked toward the promised Messiah the Christ and by this faith had Christ's Spirit and love dwelling within in the same way that the faithful today who have also never seen the Lord have by faith and love Christ

dwelling within their heart and mind. Since David was by faith filled with Christ's Spirit and was not only a king, but also a prophet many faint and sometimes very loud echoes of Christ can be found in many of his Psalms even though he is speaking of himself.

DAVID (CITY OF DAVID)

Zion was usually called the city of David, but the name was given also to the entire city, because the royal residence of David was there. (See Zion in this directory).

DEAD SEA

The Dead Sea is in Judah, it is also called the Salt Sea, the Sea of the Arabah and the Eastern Sea.

DEBIR

Debir (*Hebrew D^ebⁱy^r*) is the name of an Amoritish king and of two places in Palestine. Debir (*Hebrew Lo' D^ebar*) means pastureless, while Debir (*Hebrew d^ebⁱy^r*) carries the idea of an oracle, a shrine and the innermost part of the sanctuary and Debir (*Hebrew dabar*) means to arrange; but used figuratively (of words) and carries the idea of giving an answer and of speaking, subduing, communicating and being a spokesman, but rarely (in a destructive sense).

Debir, a town in the mountains of Judah (Josh. 15:49) and one of the cities given with their suburbs to the Levitical priests. (Josh. 21:15) (1 Chron. 6:58). The earlier name of Debir was Kirjath-sepher, meaning city of book (Josh. 15:15) (Judg. 1:11) and Kirjath-sannah, meaning city of palm. (Josh. 15:49). There was another Debir in Gad, and a third on the border of Benjamin (Josh. 13:26) (Josh. 15:7).

7

DEBORAH

Deborah, was a prophetess, a judge of Israel and the wife of Lappidoth (Judges 4:4). She arose as a mother in Israel (Judges 5:7), the commanders of Israel offered themselves willing to Deborah (Judges 5:9) and during the days of Deborah the land had rest for forty years (Judges 5:31). She prayed, may all the LORD'S enemies perish, but His friends be like the sun as he rises (Judges 5:31).

DECAPOLIS

Decapolis usually refers to a confederation of ten Greco-Roman (Gentile) cities (Matt. 4:25) (Mark 5:20) (Mark 7:31) a district in Syria primarily east of the Sea of Galilee and Jordan Valley parts of the region are now in modern Syria, Jordan, and Israel. Decapolis includes Pella, Dion, Philadelphia, Gadara, Gerasa. Hippos, Damascus, Scythopolis, Raphana, Kanatha, and others.

Decapolis and Jesus: people from the region of Decapolis followed Jesus (Matt. 4:25). Jesus healed a demoniac in Decapolis (Mark 5:20) and later visited the region on his way to Galilee (Mark 7:31).

DEDAN (DEDANITES)

Dedan (called Dedanites) an Arabian people descended directly from Noah (Gen. 10:6-7). They established themselves in the region about the north-western end of the Persian Gulf. They were also related to Abraham by his concubine Keturah (Gen. 15:3). Mention of these people occurs frequently in the Chaldean and Assyrian tablets. Israelites of later generations considered them kinsmen. Dedanites were warned by Jeremiah to flee to the back country (Jer. 49:7-8). They were an important commercial people. Isaiah called the Dedanites travelling tradesmen (Isaiah 21:13). Ezekiel wrote of their connection with Tyre (Ezek. 27:3, 15, 20), and foretold that the destruction of the Dedanim was to accompany that of the Edomites (Ezek. 25:13).

DELAIAH

Delaiah (*Hebrew D^eliyah*) means languishing, to slacken or be feeble and figuratively to be oppressed or bring low, it refers to the following:

- A descendant of David. (1 Chron. 3:1, 24).
- A priest of David's time and leader of the twenty-third course of priests in the temple service (1 Chron. 24:18).
- A prince who besought Baruch not to burn the sacred roll containing the prophecy of Jeremiah (Jer. 36:12, 25).
- Head of a tribe that returned under Zerubabel from captivity (Ezra 2:60) (Neh. 7:62).
- The father of Shemaiah who advised Nehemiah to flee. (Neh. 6:10).
- A Philistine woman from the valley of Sorek, who by her seductive wiles learned the secret of Samson's strength and brought him to his ruin. (Judg. 16:4-20).

8

DEMAS

Demas from Greek for Demetrios and Demetrius, see Demetrius. (below).

DEMETRIUS

Demetrius (also Demetrios) was the name of:

- An Ephesian Christian and companion of Paul (Col. 4:14) (Philemon 1:24) who deserted him because he loved the world. (2 Tim. 4:10).
- A disciple whom John praised in this letter to Gaius. (3 John 1:12).
- The jeweller of Ephesus who raised a mob against Paul because his preaching had resulted in damage to his lucrative business of making silver images of the goddess Diana. (Acts 19:23-27).

DECIUS

Decius reigned during the seventh Roman persecution: Decius (reigned 249-251 A.D.) (8yrs) he was the Emperor of Rome best known as the instigator of the first thorough ongoing persecutions of the Christians. Decius was in command of troops along the Danube in 249 A.D., when his soldiers, against his will, proclaimed him Emperor. The reigning Emperor, Philip, subsequently led an army against him, but was

defeated at Verona and killed in action. Decius was then accepted as Emperor by the Roman Senate. He persecuted the Christians by ordering all inhabitants of the Roman Empire to signify their willingness to worship the pagan gods. Among the victims of this persecution were Pope Fabian, who was martyred; Cyprian, Bishop of Carthage, who was forced into exile; and Origen, the church father, who was imprisoned and tortured. The Christian church was long divided on the question of the proper treatment of those Christians (called *Iapsi*) who publicly accepted the orders of Decius, but afterwards returned to the church. Decius was killed, reputedly through the treason of Gaius who then became the Emperor of Rome.

Decius and Christian persecution: the first year of Decius' reign was taken up by re-organizing the Roman Empire, particular effort being made toward a restoration of the Empire's official cults and rites. This reaffirmation of traditional Roman beliefs however was also responsible for what Decius' rule is most remembered for which was the persecution of the Christians. The religious edicts of Decius did not actually discriminate against Christians because it was demanded that every citizen of the Roman Empire was to make a sacrifice to the Emperor and the state gods.

Nevertheless, it impacted most heavily on the Christian community as it was a tremendous offense for them to sacrifice to anyone other than God. Those who did sacrificed obtained a certificate recording the fact that they had complied with Decius' Edict, but anyone who refused faced execution. Obviously, a number of prominent Christians did refuse to offer a pagan sacrifice for the Emperor and the Empire's prosperity and well-being and were tortured or killed for it.

The Ten most significant Roman Kings: during the persecution of Christians. The dates are not the Emperor's birth, death or even the exact beginning of their reign to its end, but the approximate peak years of the persecutions.

1. **Nero** (64 to 68 A.D. He reigned four years. Nero ordered the first mass persecution and is remembered as the person who set fire to Rome and then set the blame on Christians.)
2. **Domitian** (94 to 96 A.D. He reigned two years. Domitian mainly persecuted Christians of the nobility, but blamed all-natural disasters like earthquakes and famines on Christians and put them to death.)
3. **Trajan** (98 to 117 A.D. He reigned nineteen years. Trajan considered Christianity a threat to the Roman Empire and during his reign over ten thousand Christians were put to death.)
4. **Marcus Aurelius** (166 to 180 A.D. He reigned fourteen years. Marcus confiscated the property of Christians and had them tortured.)
5. **Septimius Severus** (202 to 211 A.D. He reigned nine years. Severus had Christians burned, beheaded and savaged by wild animals.)
6. **Maximinus Thrax** (235 to 238 A.D. He reigned three years. Maximus persecuted the clergy, had Christians slain with no trial and buried together in mass graves (pits).)
7. **Decius** (249 to 251 A.D. He reigned two years. Decius began one of the cruelest persecutions in which Fabian, the bishop of Rome was the most prominent person martyred.)
8. **Valerian** (247 to 259 A.D. He reigned twelve years. Valerian persecuted the clergy and nobility, during his rule Christians were mocked for their beliefs and used for the entertainment of the rulers and their guests.)
9. **Aurelian** 275 A.D. He reigned one year. Persecution under Aurelian started with the persecution of Felix who was the bishop of Rome.

10. **Diocletian** 303 to 305 A.D., He reigned two years. This period is commonly called the Era of the Martyr's, it was the bloodiest persecution as it was mostly carried out with swords, draggers and poisons. Since the rule of Diocletian until the edict of Milan in 313 A.D., (which protected Christians) there were more than 20,000 Christians put to death.

Summary of the ten most significant Roman kings: (also called horns), there were literally thousands of Christian men, woman and children, imprisoned, robbed of their homes and land, tortured, and martyred under the persecutions of these Ten kings of the Roman Empire.

DERBE

Derbe a Lyconian city in Turkey fourteen miles from Karaman, or Devri Sehri to the south east of Kerti Huyuk. Paul visited it on his first (Acts 14:6) (Acts 14:20) and second (Acts 16:1) journey and his companion Gaius was from here. (Acts 20:4).

DIANA

Diana (Artemis in ESV), the name of a Grecian goddess borrowed by the Asiatics for one of their deities. The Greek goddess of hunting, corresponding to the Roman Diana, she had many temples. Diana's greatest temple was at Ephesus where she was deeply venerated, but her worship there was more like the impure worship of Ashtaroth of Phoenicia (Acts 19:23-41). Diana's temple at Ephesus was counted as one of the wonders of the world.

10

DIASPORA

The name Diaspora applied to the Jews living outside of Palestine and maintaining their religious faith among the Gentiles. The Diaspora largely began in the two captivities by Assyria and Babylon, but there were other Diasporas by the rulers of Egypt, Syria, Pompey and Alexander the Great and the Romans.

DIBLAIM

Father-law of Hosea, the prophet (Hosea 1:3).

DIBON

Dibon Judah: a town in Negev Judah occupied by some of the Jews who returned with Zerubbabel after the exile (Neh. 11:25), the exact location is unknown, possibly same as Dimonah (see Dibon Moab).

Dibon Moab: (also called Dibon-Gad) (Josh 33:45-46) a place in the high plain of Moab about ten miles east of the Dead Sea. It was one of the stations of Israel in their journey toward the Promised Land (Num. 33:45-46). It belonged to Sihon, king of the Amorites (Num. 21:21-31) who was conquered by Israel under Moses. The city was rebuilt by the tribe of Gad (Num. 32:34). Moses apparently gave it to Reuben (Josh. 13:17). It was later taken by Mesha king of Moab, who after the death of Ahab rebelled against Israel 906 B.C. (2 Kings 1:1) (2 Kings 3:4-5). According, to Scripture Israel defeated Mesha, but when Mesha saw that the battle was going against him he took his oldest son who was to reign

in his place and offered him for a burnt offering on the wall, Israel then withdrew from him and returned to their own land (2 Kings 3). Mesha had a stone slab engraved boasting of his defeating Ahab king of Israel which he set upright at Dibon (the famous Moabite stone).

DIBON (DIMON)

Dibon (Dimon in KJV) comes from the Hebrew word (*Diybown*) it means to mope, pine and be in sorrow it is the name of three places in Palestine. The expression, "the waters of Dibon are full of blood," (Isaiah 15:9) means that the invading armies attack without mercy, the slaughter is so great that the flowing blood will stain the waters of the fountains, the streams, the rivers and brooks of the Moabites blood red.

DIOCLETIAN

Diocletian's reign was the tenth Roman Christian persecution:

Diocletian reigned (284-305 A.D.) (21yrs) he reformed the administrative machinery of the Roman Empire, introducing the two-tiered system of Augusti and Caesars. The titles Augusti (Augustus) and Caesar were titles given to Roman officers, Augustus being the superior rank. Diocletian's troops proclaimed him Emperor of Rome. He was immediately faced with uprisings in many parts of the vast Roman Empire and selected as his colleague a Pannonian officer, Marcus Aurelius Valerius Maximianus, (better known as Maximian), giving him the title of Caesar in 285 A. D., and of Augustus in 286 A.D. In, order to obtain more assistance in defending and administering the Empire and to assure a peaceful succession to the throne, Diocletian selected Gaius Galerius Valerius Maximianus, (better known as Galerius) and Constantius I in 293 A.D., and gave each the title Caesar. Diocletian adopted, Galerius as his son and Maximian adopted Constantius I.

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The Roman Empire was divided into one hundred and one provinces, grouped into twelve larger divisions, each called a diocese, and into four major parts, over each of which a Caesar or Augustus was placed. All edicts were signed jointly by the four rulers, but the superior rank of the Augusti and the supremacy of Diocletian over the others were retained. The fourfold division facilitated the maintenance of order over Rome's extended boundaries and the enemies of Rome who had been subdued in Africa and in Persia, while the administrative reorganization of the Roman Empire resulted in the centralization of control, on an equal basis, over all its vast territories, and at the same time ended forever the pre-eminence of Italy.

Despite the fourfold division, organization became increasingly autocratic. Diocletian introduced Eastern ceremonies into his court and adopted the appellation of the god Jupiter. His regulations were rigid and oppressive he made civil officials responsible for collecting tax monies. The greediest of citizens became the collectors of taxes, which laid the basis for a debt-repayment system in which a debtor was forced to work for a creditor until a debt was paid and a farmworker could be bought and sold with his land to pay his debt. Diocletian's reign is especially remembered however, for the renewed persecution of Christians, which he authorized beginning in the year 302 A.D. Three years later he abdicated his power and forced Maximian to follow suit, leaving the succession, as he had planned, to Galerius (who ruled the East) and Constantius 1 (who ruled the West), while Diocletian retired to his country estate in Dalmatia.

Diocletian and Christian Persecution: the Diocletianic persecution (known as the Great Persecution) was the last and most severe in Roman history, his reign began the most universal and widespread persecution of Christians in the Roman Empire. He purged the army of all Christians and surrounded himself with public opponents of Christianity. The

persecution of Christian during his reign resulted in the death of multitudes of Christians, and the torture, imprisonment, or dislocation of many more. He supported the previous Roman Emperors' edicts that rescinded the legal rights of Christians and demanded they comply with traditional Roman religious practices that ordered all citizens of the Roman Empire to sacrifice to the Roman gods. Under this legislation, Christians were compelled to sacrifice to pagan gods or face imprisonment and execution.

Most Christians avoided Roman persecution, but it did cause many churches to split between those who had complied with imperial authority and those who it was believed had remained pure, nevertheless the persecution failed to stop the rise and increase of the church.

The Ten most significant Roman Kings: during the persecution of Christians. The dates are not the Emperor's birth, death or even the exact beginning of their reign to its end, but the approximate peak years of the persecutions.

1. **Nero** (64 to 68 A.D. He reigned four years. Nero ordered the first mass persecution and is remembered as the person who set fire to Rome and then set the blame on Christians.)
2. **Domitian** (94 to 96 A.D. He reigned two years. Domitian mainly persecuted Christians of the nobility, but blamed all-natural disasters like earthquakes and famines on Christians and put them to death.)
3. **Trajan** (98 to 117 A.D. He reigned nineteen years. Trajan considered Christianity a threat to the Roman Empire and during his reign over ten thousand Christians were put to death.)
4. **Marcus Aurelius** (166 to 180 A.D. He reigned fourteen years. Marcus confiscated the property of Christians and had them tortured.)
5. **Septimius Severus** (202 to 211 A.D. He reigned nine years. Severus had Christians burned, beheaded and savaged by wild animals.)
6. **Maximinus Thrax** (235 to 238 A.D. He reigned three years. Maximus persecuted the clergy, had Christians slain with no trial and buried together in mass graves (pits).)
7. **Decius** (249 to 251 A.D. He reigned two years. Decius began one of the cruelest persecutions in which Fabian, the bishop of Rome was the most prominent person martyred.)
8. **Valerian** (247 to 259 A.D. He reigned twelve years. Valerian persecuted the clergy and nobility, during his rule Christians were mocked for their beliefs and used for the entertainment of the rulers and their guests.)
9. **Aurelian** 275 A.D. He reigned one year. Persecution under Aurelian started with the persecution of Felix who was the bishop of Rome.
10. **Diocletian** 303 to 305 A.D., He reigned two years. This period is commonly called the Era of the Martyr's, it was the bloodiest persecution as it was mostly carried out with swords, daggers and poisons. Since the rule of Diocletian until the edict of Milan in 313 A.D., (which protected Christians) there were more than 20,000 Christians put to death.

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Summary of the ten most significant Roman kings: (also called horns), there were literally thousands of Christian men, women and children, imprisoned, robbed of their homes and land, tortured, and martyred under the persecutions of these Ten kings of the Roman Empire.

Diotrephes was an opponent of Christianity and a leading member, perhaps the bishop, of the church to which Gaius belonged; to whom John the beloved apostle wrote his third epistle, few facts are known about him, his domineering attitude made him an obstacle to the progress of the church.

DIZAHAB

Place east of Jordan in Arabah, where Moses delivered some of the messages in Deuteronomy (Deut. 1:1), the exact location is unknown, possibly on the Red Sea but it does not seem to fit the biblical location.

DOMITIAN

Domitian's reign was the second Roman Christian persecution:

Domitian Roman Emperor (Reigned 81-96 A.D.) (15 yrs) was hated by the Senators, primarily for his conflict with the Senate and the Roman aristocracy. Although popular with the army, Domitian was hated by the senators, who resented his attempts to dominate them and were especially angered by his adoption of the title *dominus et deus* (master and god". In 85 A.D., he made himself censor for life, which gave him the official right to supervise the Senate's behaviour. After Saturninus's revolt, and especially in the last three years of his reign, Domitian terrorized the aristocracy, executing many of them for supposed acts of treason and confiscating their property to help pay for his increasing expenses. On September 16, 96 A.D., at the instigation of court officials Domitian and his wife Domita were murdered.

Domitian and Christian persecution: Domitian made a law, that no Christian, once brought before the tribunal, would be exempted from punishment without renouncing his or her religion. If famine, pestilence, or earthquakes afflicted any of the Roman provinces, it was laid upon the Christians and to be connected to the church was generally recognized as a capital crime. It was the custom to put an accused Christian to the test by requiring him or her to sacrifice to the image of the Emperor. During the reign of Domitian Jews and Christians were tortured or executed for refusing to adore the godhead of Domitian and offer a sacrifice before his image.

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The Ten most significant Roman Kings: for a list of the ten most significant kings during the persecution of Christians see the list of the Roman kings following Diocletian (above).

DOPHKAH

Dophkah refers to a campsite in Sinai somewhere between Egypt and Mount Sinai, the exact location is unknown.

DOR

A port city fifteen miles south of Haifa, eight miles north of Caesarea whose king was defeated by (Josh. 12:23) it was allotted to Manasseh (Josh. 17:11), but settled by Ephraim (1 Chron. 7:29). The area around Dor was evidently called Naphoth-dor (Josh. 11:2) (Josh. 12:23). Solomon placed a special administrator here (1 Kings 4:11) and it was often under non-Israelite control (see also Naphoth-dor).

Dor in Naphoth-dor: a narrow coastal strip east of Dor, between Mediterranean and Mount Carmel, a possible translation of a forest in the plain of Dor and therefore descriptive of region around the coastal city of Dor.

The place where a king fought against Joshua (Josh. 11:2) (Josh. 12:23) and the fourth Solomonic district (1 Kings 4:11).

DOTHAN

Dothan was a biblical town located north of Shechem, about one hundred kilometres north of Hebron. Eusebius places it twelve miles to the north of Sebaste (Samaria). Joseph, was sold by his brothers near here (Gen. 37:17) and Elisha was besieged here by the Syrians. (2 Kings 6:13).

DUMAH

Dumah means silence, it refers to the following four things:

1. One of the twelve sons of Ishmael (Gen. 25:14-16) and head of one of the twelve tribes of Ishmaelites in Arabia.
2. A place (unknown) but connected with Seir or Edom (Isaiah 21:11-12). The designation may be symbolic, applying to all Edom and indicating its coming destruction (Obadiah 1:15-16).
3. A village in the south of Judah and associated with Hebron in (Josh. 15:52-54).

DURA

A plain in the province of Babylon where Nebuchadnezzar set up his great image of gold to be worshipped.

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As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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