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GGG

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.



**Learn the
Bible
at Home**

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.

GAASH

Mountainous region in or near the hill country of Ephraim, the exact location is unknown, possibly rugged area fifteen miles north west of Jerusalem. It was the place where Joshua was buried at Timnath, Serah (Josh. 24:30) (Judg. 2:9). One of David's mighty men was from the ravines of Gaash. (2 Samuel 23:30) (1 Chronicles 11:32).

GAD AND REUBEN

Gad and Reuben settled in Jazer and Gilead on the east side of the River Jordan (Num. 32:1) (Num. 32:29). Moses gave to the people of Gad and to the people of Reuben and to the half-tribe of Manasseh the son of Joseph the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land and its cities with their territories throughout the country. (Num. 32:33).

Gad and Reuben built cities in Jazar and Gilead (Num. 32:34-38).

GADARENES

Covers the region of east or south east of the Sea of Galilee, the place where Jesus healed the demoniacs (Matt. 8:28) parallel texts read Gerasenes (Mark 5:1) (Luke 8:26, 37) it's possible the miracle took place in the region of Gerasa, but more probably near site of Kursi

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GADITES

The Gadites dwelt in the land of Og and Heshbon (Deut. 29:7-8) and with the Reubenites, and the half-tribe of Manasseh (Josh. 1:12-15).

GAIUS

Gaius refers to the following people:

- A Christian Macedonian who travelled with Paul on his third missionary journey and was seized in the riot at Ephesus. (Acts 19:29).
- A man of Derbe who was one of those accompanying Paul from Macedonia to Asia. (Acts 20:4).
- A Corinthian whom Paul baptised. (1 Cor. 1:14), since Paul wrote his letter to the Romans from Corinth this may be the same Gaius who was his host of the church (either in whose house the Christians assembled or were given lodging). (Rom. 16:23)
- A convert of John, he is spoken of as the well-beloved (3 John 1) and is commended for his love and hospitality to travelling preachers of the Gospel (3 John 5:8).

GALATIA

A region in central plateau of modern Turkey, in Paul's day it was a Roman province that included portions of ancient kingdom of Galatia and others. Paul visited it on all three journeys (Acts 16:6) (Acts 18:23) and wrote his letter to the church here and referred to it (2 Timothy 4:10) as did Peter (1 Peter 1:1) (see also 1 Corinthians 16:1).

Galatia and Aregion of Asia: refers to the region in northern Israel on the west side of the lake or Sea of Galilee and province of Asia Minor.

- Its churches were visited by Paul. (Acts 16:6) (Acts 18:23).
- A collection was taken here for Christians at Jerusalem. (1 Cor. 16:1).
- Peter's address elect exiles of the dispersion in Galatia. (1 Peter 1:1).
- There were a number, of churches in Galatia. (Gal. 1:1-24).

GALERIUS

Galerius reigned AD 308-313, five years as Roman Emperor of the east half of the Roman Empire during the eleventh period of Roman persecution of Christians. Diocletian in, order to obtain more assistance in defending and administering the Roman Empire, selected as his officer, Marcus Aurelius Valerius Maximianus, (better known as Maximian), and gave him the title of Caesar in AD 285, and the higher title of Augustus in AD 286. Also, in, order to assure a peaceful succession to the throne Diocletian, adopted Gaius Galerius Valerius Maximianus (better known as Galerius as his son) and Maximian adopted Constantius 1, both Galerius and Constantius 1 were given the title Caesar. Diocletian abdicated his power and forced Maximian to follow suit, leaving the succession, as Diocletian had planned, to Galerius and Constantius 1, while Diocletian retired to his country estate in Dalmatia. Constantius 1 ruled the western half of the Roman Empire while Galerius ruled the eastern half, Galerius is said to have been a bitter persecutor of Christians.

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Galerius and Christian persecution: Diocletian appointed Galerius as his Caesar (junior Emperor) in the eastern province of the Roman Empire and Constantius 1 as his Caesar in the western province of the Roman Empire. Galerius' had a bitter hatred of the Christians and was a fierce advocate of the old ways of Rome and their old gods, he encouraged his co-rulers in the persecution of the Christians and had them hunted down like wild beasts. Historians have claimed that Galerius influenced Diocletian who was not anti-Christian during the first part of his reign into persecuting Christians by secretly burning the Imperial Palace and blaming it on Christian saboteurs, nevertheless regardless of who was at fault for the fire, Diocletian's rage was aroused and he began one of the last and greatest Christian persecutions in the history of the Roman Empire. It was at the insistence of Galerius that the last edicts of Christian persecution against the Christians were published throughout the Roman Empire as, a result of this Christian houses of assembly were destroyed, for fear of sedition in secret gatherings against the Roman Empire. Later Galerius suffering from an agonizing illness, admitted that the policy of trying to eradicate Christianity had failed, he issued an edict ending the Christian persecution (AD 311), and died very shortly afterwards.

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** AD 64 to 68. 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** AD 94 to 96. 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** AD 98 to 117. 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** AD 166 to 180. He reigned fourteen years. Marcus confiscated the property of Christians and had them tortured.
5. **Septimius Severus** AD 202 to 211. He reigned nine years. Severus had Christians burned, beheaded and savaged by wild animals.
6. **Maximinus Thrax** AD 235 to 238. He reigned three years. Maximus persecuted the clergy, had Christians slain with no trial and buried together in mass graves (pits).
7. **Decius** AD 249 to 251. 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** AD 247 to 259. 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** AD 275. He reigned one year. Persecution under Aurelian started with the persecution of Felix who was the bishop of Rome.
10. **Diocletian** AD 303 to 305, 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 AD 313, (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.

GALILEE

Galilee (Galilaia) is a region in northern Israel on the west side of the lake or Sea of Galilee in the northern district of Palestine, it was a city of refuge (Josh. 20:7) (Josh. 21:32) (1 Chron. 6:76). The inhabitants were known as Galilæans and the region was commonly known as the heathen circle.

Galilee of the nations and Gentiles: Galilee was known as Galilee of the nations (Isaiah 9:1) or Gentiles, because the Jews were carried away captive from Galilee and replaced by a colony of heathen immigrants.

- In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali, and he carried the people captive to Assyria. (2 Kings 15:29).
- The king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and placed them in the cities of Samaria instead of the people of Israel. And they took possession of Samaria and lived in its cities. (2 Kings 17:24).

The predominate mixture of Gentile races corrupted the worship of Judaism. For this same reason the Galilean accent and dialect was noticeably different. This, is why it is called Galilee of the nations or Gentiles (Isa. 9:1) (Matt. 4:13-16). After the captivity, the predominant mixture of Gentile races impoverished and diminished the worship of Judaism, and, also resulted in the Galilean accent and dialect being noticeably peculiar (Matt. 26:73), this caused the southern Jews of purer blood and orthodox tradition to despise them. (John 7:52). Nathanael asked, rather contemptuously, "can any good thing come out of Nazareth?" (John 1:46), yet its very

darkness was the Lord's reason for granting it more light of His presence and ministry than to self-satisfied and privileged Judea (John 1:46). Jesus was sent for a light of the Gentiles (Isaiah 42:6) as well as the lost sheep of the house of Israel (Matt. 15:24). It is almost certain that Galilee's debasement and fall made some of its people feel their need of the Saviour, this and its comparative freedom from priestly and pharisaical prejudice may have been additional reasons for receiving the larger share of the Lord's ministry.

- Jesus was sent for a light to the Gentiles and to the lost sheep of Israel. (Isaiah 2:6).
- Jesus preached his first public sermon in the synagogue at Nazareth, in lower Galilee, where he had been brought up. (Luke 4:16-30).
- Galilee was the home of Jesus manhood and the place where he resided. (Matthew 3:13) (Matt. 9:1) (Matt. 17:22) (Matt. 19:1) (John 7:1) (John 7:9).
- Much of Jesus public ministry took place along Galilee's north shore
- Jesus calls disciples on the shore of Galilee. (Matthew 4:18-22) (Luke 5:1-11).
- Disciples were chiefly from Galilee. (Matthew 4:18) (John 1:43-44) (Acts 1:11) (Acts 2:7).
- Jesus did his first miracle in Galilee. (John 2:11).
- Jesus taught from a ship on the shore of Galilee. (Matt. 13:1-3).
- There were churches in Galilee. (Acts 9:31).
- Jesus appeared to his disciples in Galilee after his resurrection.

After the death of Herod, the Great in 4 B.C. Herod Antipas governed the territory of Galilee (Luke 3:1) until AD 39. (Jesus referred to him as that fox) (Luke 13:32), about AD 20 he built a new capital on the shore of the Sea of Galilee and named it Tiberias. Galilee was joined for a while to the Roman province of Syria, after which it was given to Agrippa 11. It became the land of zealots and patriots who in their hatred of foreign rule and in their longing for the Messiah incited the populace to rebellion. This rebellion led Rome to destroy Jerusalem in AD 70. After the fall of Jerusalem, Galilee became famous for its rabbis and schools of Jewish learning

The Sea of Galilee: is a harp-shaped lake in Samaria north of Israel approximately fourteen by eight miles. It is also called:

- The Sea of Tiberias. (John 21:1).
- The lake of Gennesaret. (Luke 5:1).
- The Sea of Chinnereth. (Num. 34:11) (Deut. 3:17) (Josh. 13:27).
- The Sea of Cinneroth. (Josh. 12:3).

GALLIM

Gallim means spring of water and refers to a town of Benjamin north of Jerusalem counted with Laish and Anathoth (Isaiah 10:30). The expression, "daughter of Gallim," (Isaiah 10:30) refers to the inhabitants. It was the home of Phalti the son of Laish (1 Sam. 25:44). It is only mentioned in (1 Sam. 25:44) and (Isaiah 10:30). The exact location is uncertain as no traces of Gallim can now be found.

GAMAD

Men of Gamad aided in the defence of Tyre (Ezek. 27:11) the location is unknown probably in, the vicinity of Tyre; possible same as Kumidi of el-Amarna letters

GAMALIEL

Was a Pharisee and eminent doctor of the law, Paul was one of his pupils (Acts 22:3). When the enraged Sanhedrin sought to slay the apostles for their bold testimony to Christ, Gamaliel stood up in the council and urged judicious caution on, the ground that if the new doctrine were of God they could not overthrow it, but if it were of man it would perish of itself. (Acts 5:34-39). He was held in esteem by all the people, his counsel was heeded and God used his knowledge to give a needed relief to the infant church. In as much as Gamaliel believed in God's sovereign control, his advice was sound, but also underlying it was the premise of pragmatism that what succeeds is good and what fails is evil, contrarily, the Scriptures point out that the wicked do prosper.

- Behold, these are the wicked; always at ease, they increase in riches. (Psalm 73:12).

And that the godly are often destitute:

- I am poor and needy, and my heart is stricken within me. ²³I am gone like a shadow at evening; I am shaken off like a locust. ²⁴My knees are weak through fasting; my body has become gaunt, with no fat. ²⁵I am an object of scorn to my accusers; when they see me, they wag their heads. ²⁶Help me, O LORD my God! Save me according to your steadfast love! (Ps 109:22-26).

Truth must be tested by the standard of God's word. The tradition that Gamaliel later became a Christen is inconsistent with the high esteem the Jews accorded him with, in the Talmud, it says, "since Rabban Gamaliel died, the glory of the Law has ceased." From this it appears that Gamaliel had a great knowledge of the Old Testament and most likely much knowledge concerning Jesus Israel's Messiah, but rather than highlighting the Good News of the Gospel of grace, it, would appear that he may have held fast to the law as the way to salvation.

GAREB

Gareb refers to an Ithrite, a member of one of the families of Kirjathjearim (1 Chron. 2:53) and one of David's mighty men (2 Sam. 23:38) (1 Chron. 11:40), and to a hill near Jerusalem to which the city would expand, as foreseen by the prophet Jeremiah (Jer. 31:39), the site is unknown.

GATE

Gathering at the gate of a city: since people were constantly coming and going through the gates of a city it was common practise to assemble at the gate for, the purpose of discussion about civil affairs or debates about their religion or discussions concerning the innocence or guilt of a person. Added to these discussions it was common practise for the prophets to give messages at the gate.

- Then all the people who were at the gate and the elders said, "We are witnesses. May the LORD make the woman, who is coming into your house, like Rachel and Leah, who together built up the house of Israel. (Ruth 4:11).

- Her husband is known in the gates when he sits among the elders of the land. (Proverbs 31:23).
- They hate him who reproves in the gate, and they abhor him who speaks the truth. (Amos 5:10).
- I know how many are your transgressions and how great are your sins—you who afflict the righteous, who take a bribe, and turn aside the needy in the gate. (Amos 5:12).

Elders of the city and the general, public would gather at the gate of the city and testify to the character of a person entering the city, if the people's testimony was a good one the person would be allowed to enter the city, likewise, if it was a bad one, they would be refused entry. It could be likened to a church having people at its doors to determine whether a person was worthy to enter, into their church (i.e., coming to cause division, a sexual predator, a terrorist etc.), or on a much larger scale likened to a nation determining whether a person is of good character or a terrorist before allowing them to enter their country or give them citizenship.

What was happened during Isaiah's generation was that certain elders at the gate were either twisting and perverting justice by making false accusations against a person or charging them of trivial offences (according, to their man, made laws) so that they would not be permitted entry and then charging them a bribe to enter the gates. They deliberately turned aside justice and falsely condemned the innocent for their own greedy gain. An example of this is seen in the Lord Jesus Christ, Jesus came doing only good, healing the sick, ministering God's love and grace to all who came to him and proclaiming the true word of God, yet those who had the religious authority and claimed to be God's priests on earth (the chief priest, Pharisees and scribes) plotted behind closed doors his murder. This horrendous crime has, to be history's greatest perversion of justice against an innocent man.

GATH PHILISTINE

Gath means winepress it was one of the five great Philistine cities (Ashdod, Gaza, Askelon, Gath, and Ekron) (Josh. 13:3) (1 Sam. 6:17). Its people were the Gittites, of whom were Goliath (1 Sam. 17:4) and other giants (2 Sam. 21:19-22) in harmony with this fact is the record of the Anakim's presence in Gath after Joshua had destroyed the neighboring territory (Josh. 11:22). Gath was one of the five cities to which the Philistines carried the ark, of God and thereby brought on the people God's heavy visitation with tumors (1 Sam. 5:8-9).

David fled from Saul to Gath where he feigned madness to save his life (1 Sam. 21:10-15). The second time he visited Gath, King Achish assigned him Ziklag as a residence (1 Sam. 27:2-6) During his sixteen months here, he won the confidence of the king through subterfuge and intrigue (1 Sam. 27:7) to (1 Sam. 29:11). Some of David's six hundred followers were Gittites, one of whom was his loyal friend Ittai. They may have attached themselves to him at, this time or when he smote and subdued the Philistines (2 Sam. 8:1) (2 Sam. 15:18-21). Through tributary to Israel after David conquered Gath (1 Chron. 18:1), Gath retained its own king. (1 Kings 2:39).

Rehoboam, Solomon's son, rebuilt and fortified the town (2 Chron. 11:8). Later, Hazael, king of Syria, captured Gath from Jehoash, king of Judah (2 Kings 12:17), but Uzziah won it back (2 Chron. 26:6). From the fall of this walled city Amos sounds a warning lesson to those at ease in Zion (Amos 6:12). The omission of Gath from the list of the five cities (Amos 1:6-8) (Zeph. 2:4-5) (Zech. 9:5-6) indicates it had lost its place among them by that time. Its site today is uncertain. Gath lay on the border between Judah and Philistia, between Shocoh and Ekron (1 Sam. 17:1, 52). Telles-Safiyeh favors this description, lying on a hill at the foot of Judah's mountains, ten miles east of Ashdod and ten miles south east of Ekron.

GATH-HEPHER

Gath-hepher means winepress of the well and refers to a town on Zebulun's border (Josh. 19:12-13). It was the birthplace of Jonah the prophet (2 Kings 14:25). Now el-Meshhed, where his supposed tomb is still shown, on a hill two miles from Nazareth in Galilee.

GATH-RIMMON

Gath-rimmon means winepress of Rimmon or pomegranates, it was a city of Dan on the Philistine plain given to Levites (Josh. 19:45) (Josh. 21:14) (1 Chron. 6:69) and a town of Manasseh, west of Jordan, assigned to the Levites (Josh. 21:25). In (1 Chronicles 6:69) this is called Bileam, which is probably the true reading in (Joshua 21:25).

Gath-rimmon Dan: town allotted to Dan (Josh. 19:45) (Josh. 21:24) and later occupied by Ephraim (1 Chron. 6:69) the exact location is unknown, possibly in modern Te Aviv about five miles north east of Joppa.

Gath-rimmon Manasseh: town in Manasseh allotted to Levitical clan of Kohathites (Josh. 21:25) the parallel passage in (1 Chron. 6:70) has Bileam or Ibleam, which seems preferable, one Greek version of (Josh. 21:25) also has Bileam.

GAZA

Gaza (Philistines/Palestines) means "strong" it was the place where the Philistines settled and one of the five chief Philistine cities (Ashdod, Gaza, Askelon, Gath, and Ekron) (Josh. 13:3) (1 Sam. 6:17) and almost always under non-Israelite control, the Assyrians and Babylonians used it as a base for invasion of Egypt. Gaza is the most south-westerly toward Egypt. Originally a seaport, the town moved to a hill three miles inland on the great caravan route between Syria and Egypt. Here it became an important rest stop on the edge of the desert and a popular trading centre. Its position and strength (as its name mean) made it the key of the line of communications. It is called by its Hebrew name *Azzah* (Deut. 2:23) (1 Kings 4:24) (Jer. 25:20). Originally it was a Canaanite city (Gen. 10:19), Gaza was assigned by Joshua to Judah (Josh. 15:47), but was not occupied till after Judah had taken it (Judg. 1:18), as the Anakims were still present (Josh. 11:22) (Josh. 13:3). The Philistines soon recovered it (Judg. 13:1) and there Samson perished while destroying his captors (Judg. 16:1, 21). Solomon ruled over it (1 Kings 4:24), but it was Hezekiah who gave the decisive blow to the Philistines (2 Kings 18:8). God through Amos threatened Gaza with destruction by fire for her transgressions (Amos 1:6). This was fulfilled by one of the Pharaohs of Egypt (Jer. 47:1).

The predictions that Gaza would be forsaken (Zeph. 2:4) and that its king should perish (Zech. 9:5), (i.e., its Persian satrap, or petty king subordinate to the great king of Persia) were fulfilled by Alexander the Great who took the city in 332 BC, after it had resisted his siege for two months. He bound Betis the satrap to a chariot, dragging him around the city, and slew ten thousand of its inhabitants, selling the rest as slaves. It was desolated again by fire and sword by the Maccabees in 96 BC. In turn Gaza passed under the control of Syria and Rome. Philip met the Ethiopian eunuch "south unto the way that goes down from Jerusalem unto Gaza which is desert" (Acts 8:26). Once Gaza was the seat of a Christian church and bishop in, the midst of Greek culture and temples, but it turned Moslem in AD 634. Now of its twenty thousand inhabitants, only a few hundred are Christians, the rest Moslems. Modern Ghuzzeh is the metropolis of the Gaza Strip which is crowded with Arab refugees today. North of Ghuzzeh lies an extensive olive grove from the fruit of which soap is made. Its trade in corn is considerable, and there can still be heard the grinding of corn by

millstones such as Samson was forced to work with in his prison house at Gaza (Judg. 16:21). The Tel el Muntar or "hill of the watchman" (2 Kings 18:18), south east of Gaza, is the hill up which Samson carried the gates of the city. (Judg. 16:3).

Summary of Gaza: Gaza was one of the five chief cities of the Philistines allotted to Judah, but it was almost always under non-Israelite control. Modern Ghuzzeh is the metropolis of the Gaza Strip which is crowded with Arab refugees today. The five chief cities of the Philistines were Ashdod, Gaza, Ashkelon, Gath and Ekron.

GEBA

Geba Benjamin: Geba (means to be curved), a town near the north border of Judah, west of the top of the Dead Sea, it was allotted to the tribe of Benjamin (Josh. 21:17) (1 Kings 15:22) (1 Chron. 6:60) and served as a Levitical city.

Geba Samaria: almost central Samaria.

Geba Carmel: south of Jerusalem, almost centre of the Dead Sea on the west.

GIBEAH OF SAUL

Gibeah of Saul (means a little hill) and refers to a place in Palestine called Gibeah of Saul, because it was the birthplace and residence of Saul in Benjamin (1 Sam. 13:2) (1 Sam. 11:4) (1 Sam. 15:34) (2 Sam. 21:6) and to distinguish it from Gibeon in the tribe of Judah (Josh. 15:57). The inhabitants of Gibeah fled, upon hearing that the king of Assyria with his army was coming their way such was the alarm, terror and dread that the army of Sennacherib brought upon others.

GEBIM

Gebim (means a log as cut out also a dug well or water-pits) it is a place in Palestine the exact locality is not identified, it seems to be a place where Assyria gathered, perhaps because of the water pits. The inhabitants fled for fear of the Assyrians.

GEDALIAH

Refers to the following five men:

1. A son of Shaphan, king Josiah's secretary and Governor of Mizpah. (2 Kings 25:22-25) (Jer. 39:14) (Jer. 40:5-16) (Jer. 41:1-18) (Jer. 43:6). This Judean of high rank was the one who protected Jeremiah, whose views he shared, from the anti-Chaldeans. Nebuchadnezzar made him governor over the poor people left in the land. He ruled, however, for only two months. The anniversary of his treacherous murder is observed as one of the four Jewish feasts. (Zech. 7:5) (Zech. 8:19).
2. A priest, of the sons of Jeshua, who had taken a strange wife during the exile (Ezra. 10:18).
3. Grandfather of the prophet Zephaniah. (Zeph. 1:1).
4. One of the six sons of Jeduthun, a harper and head of the second of twenty-four companies, his consisting of twelve musicians. (1 Chronicles 25:8-9).

5. A son of Pashur and one of Zedekiah's (king of Judah) chief officials who caused Jeremiah to be imprisoned and later sought, to have him put to death for prophesying Babylon's victory over Jerusalem. (Jer. 38:1-6).

GEDER

Canaanite city conquered by Joshua (Josh. 12:13) the exact location is unknown, possibly in north central Negev.

GEBIM

A place near Anathoth and Nob, whose inhabitants fled at the approach of the Assyrian invaders (Isaiah 10:31).

GEHENNA

James wrote:

- The tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell (*Hebrew geenna*). (James 3:6).

The Hebrew word *geenna* (translated hell in English) is of Hebrew origin from Hebrew (*gay'*) and Hebrew (*Hinnom*), it refers to the valley of the son of Hinnom (*gehenna* or *Ge-Hinnom*), which refers to the Hinnom valley in Jerusalem of the son of Hinnom it is on the west and south west of Jerusalem, which formed part of the border between Judah and Benjamin. Events that took place in Gehenna:

- Ahaz and Manasseh sacrificed their sons to Molech in Gehenna (2 Chron. 28:1-3) (Kings 16:3) (2 Chron. 33:62) (Kings 21:6) (Jer. 32:35).
- Jeremiah prophesied a great slaughter of the people in Gehenna during the siege of Jerusalem. (Jer. 19:1-13).
- After the Old Testament period, Jewish apocalyptic writers began to call the valley of Hinnom (*Gehenna*) the entrance to Sheol, Hades or the grave (translated hell in KJV) later it became called Sheol, Hades or the grave itself
- Gehenna was later used figuratively as a name for the place (or state) of the everlasting dead.
- Fire is link with Gehenna because it was a place of enormous grief sorrow and pagan sacrifice and always had continual fires burning to burn the waste and rubbish from the city.
- Zondervan Bible dictionary says Gehenna was used for the refuse of Jerusalem (Isaiah 66:24) (Mark 9:44) (in modern day language it was a rubbish dump).

Gehenna and their worm shall not die: the final verse of the final chapter of Isaiah sixty-six finishes with the following verse: -

- They shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh." (Isaiah 66:24).

The expression, "their worm shall not die their fire shall not be quenched." relates to those who have chosen their own way, delight in their abominations, did what was evil in the eyes of God's and chose to do what

God does not delight in. Their worm dies, is a picture of the battle of Armageddon, when Christ returns and destroys the armies that comes against him, its graphic language that highlights the horror and the multitudes of dead and decaying bodies that are laying on the surface of the earth with no one to bury them. Isaiah is not picturing an unseen place of torment for the dead, because he says people will look at these dead and decaying bodies.

It is a graphic picture of dead bodies being eaten with worms, because there is no one to bury them. To the Jew it was an absolute insult and abomination to leave a body to decay and rot. Gehenna is a symbol of the horror of sin with its end-result of a shameful and horrible death it is graphic language or idiom for the death of the wicked that rebel against God

GEMARIAH

Gemariah means, Jehovah has fulfilled, it refers to the following two men:

1. A prince, son of Shaphan the scribe and brother of Ahikam (Jer. 36:10-25). This scribe with others sought in vain to keep king Jehoakim from burning the roll which Baruch had written at the dictation of Jeremiah.
2. A son of Hilkiah, sent by king Zedekiah as ambassador to Nebuchadnezzar at Babylon, he also carried a letter from Jeremiah to the captive Jews. (Jer. 29:3).

GENNESARET

Gennesaret village (Old Testament Kinnereth) a village six miles north of Tiberias on north west shore of the Sea of Galilee at or near were Jesus and his disciples landed (Matt. 14:34) (Mark 6:53).

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Gennesaret lake: is an alternate name for the Sea of Galilee (Luke 5:1) (see Galilee).

Gennesaret plain: is the nearby plain named after Gennesaret, it is one mile by three miles.

GELIOTH

The name of a place on the border of Benjamin with Judah, east of Jerusalem, perhaps the same as the Gilgal of (Josh. 15:7) whose name has a similar meaning. (it cannot be the Gilgal near Jericho in the Jordan valley).

GERAR

Gerar (or the south as it is often called) comes from the Hebrew word (*Gerar*) it means, a rolling country. It is the territory of the Canaanites that extends from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. (Gen. 10:19). The pasture land of Gerar was very fertile and well-watered. It was probably a commercial Philistine town in the land of Canaan that traded with Egypt.

Gerar town: is near Gaza on south west border of Canaanite territory.

Gerar valley: the valley along which Gerar was located.

GERASENES

Gerasenes (also Gadarenos, Gergesenes and Gadarenes) on east shore of the Sea of Galilee where tradition placed it by the third century A.D. Gerasenes are from a town East of the Jordan River and an inhabitant of Gadara (Gadarene). The place where Jesus healed the demoniac and where swine drowned in the sea and where Jesus is rejected by the Gerasenes (Matt. 8:26-37) (Mark 5:1-19).

GERIZIM MOUNT

Gerizim Mount represents the blessing, it is a mountain of Samaria just south of Mount Ebal thirty miles north of Jerusalem it had two peaks, one peak was named Mount Gerizim and the other peak named Mount Ebal. Moses commanded the covenant renewal ceremony to be read when the Israelites entered the Promised Land the reading of the blessings of keeping the law was to be spoken from, Mount Gerizim, while the reading of the curse for not obeying the law was spoken from Mount Ebal.

- Six tribes were to stand on the peak of Mount Gerizim and read the blessing.
- Six tribes were to stand on the peak of Mount Ebal and read the curses. (Josh. 8:33) (Deut. 11:29) (Deut. 27:4-6) (Deut. 27:11-14).

From the top of Mt Gerizim, Jotham shouted his parable of the trees, to the men of Shechem in the valley below, reminding them of all that his father Gideon had done for them (Judge 9:7-21). Jotham fled to Gerizim Mount from Abimelech (Judges 9:7). The Samaritans built themselves a temple on Mount Gerizim and worshipped there. When the Israelites returned from the Babylonian exile, they refused to let the mixed races of Samaria help rebuild Jerusalem (Ezra 4:1-4) (Neh. 2:19-20) (Neh. 13:28). Samaritan tradition maintains that:

- Abraham attempted to sacrifice Isaac on Mount Gerizim. (Gen 22:1-9).
- Abraham meet Melchizedek in a city called Salem near Mount Gerizim. (Genesis 14:17-20).
- Jacob's dream occurred at Khirbet Lanzah on Mount Gerizim (Genesis 28:10-17).
- Mt Gerizim was a place of Samaritan worship, referred to as "this mountain," by the woman who Jesus met at the well (John 4:20).

GERIZIM MOUNT

Joshua builds an altar of uncut stones on Mount Ebal to the LORD:
in the book of Joshua it is written:

- At that time Joshua built an altar to the LORD, the God of Israel, on Mount Ebal,³¹ just as Moses the servant of the LORD had commanded the people of Israel, as it is written in the Book of the Law of Moses, "an altar of uncut stones, upon which no man has wielded an iron tool." And they offered on it burnt offerings to the LORD and sacrificed peace offerings. (Joshua 8:30-31).

in contrast to pagan altars being skilfully carved from wood or stone by man's hand this altar that Joshua built to the LORD, the God of Israel, on Mount Ebal was to be built of uncut stones, meaning natural stones as they are found in a river bed or upon the ground. This of course symbolises that it is built from God's creation and not from man's imagination. They would

have gathered stones and perhaps used some, kind of mixture of clay and water to make a mortar to cement the stones together or perhaps carefully stacked the stones in a manner that they solidly locked into each other.

Joshua wrote the law on the altar between Mount Gerizim and Mount Ebal.

- There, in the presence of the people of Israel, he wrote on the stones a copy of the law of Moses, which he had written. ³³And all Israel, sojourner as well as native born, with their elders and officers and their judges, stood on opposite sides of the ark before the Levitical priests who carried the ark of the covenant of the LORD, half of them in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the LORD had commanded at the first, to bless the people of Israel. (Joshua 8:32-33).

On Mount Ebal Joshua built an altar of uncut stones and on which no man had wielded an iron tool just as Moses had commanded Israel in the following verse:

- You shall build an altar to the LORD your God of uncut stones. And you shall offer burnt offerings on it to the LORD your God. (Deut. 27:6).

On this altar Israel offered burnt offerings and peace offerings to the LORD and in the presence of the people of Israel, Joshua wrote on the stones of the altar a copy of the Law of Moses.

All Israel: embraces all native Israelites as well the stranger (i.e., those who were born among them and accepted their God and their laws) and all proselyte Jews (i.e., a person who has changed and converted from one opinion, religious belief, sect, or the like, to another) stood in full view of the priests and the Levites, who carried the Ark of the Covenant of the LORD. The entire congregation of the LORD old and young, male and female stood some on one side of the Ark and some on the other.

Just as Moses had commanded: refers to the following command of Moses:

- Now Moses and the elders of Israel commanded the people, saying, "Keep the whole commandment that I command you today. ²And on the day you cross over the Jordan to the land that the LORD your God is giving you, you shall set up large stones and plaster them with plaster. ³And you shall write on them all the words of this law, when you cross over to enter the land that the LORD your God is giving you, a land flowing with milk and honey, as the LORD, the God of your fathers, has promised you. ⁴And when you have crossed over the Jordan, you shall set up these stones, concerning which I command you today, on Mount Ebal, and you shall plaster them with plaster. ⁵And there you shall build an altar to the LORD your God, an altar of stones. You shall wield no iron tool on them; ⁶you shall build an altar to the LORD your God of uncut stones. And you shall offer burnt offerings on it to the LORD your God, ⁷and you shall sacrifice peace offerings and shall eat there, and you shall rejoice before the LORD your God. ⁸And you shall write on the stones all the words of this law very plainly." ⁹Then Moses and the Levitical priests said to all Israel, "Keep silence and hear, O Israel: this day you have become the people of the LORD your God. ¹⁰You shall therefore obey the voice of the LORD your God, keeping his commandments and his statutes, which I command you today." ¹¹That day Moses charged the people, saying, ¹²"When you have crossed over the Jordan, these shall stand on Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. ¹³And these shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. (Deuteronomy 27:1-13).
- **Mount Gerizim:** half of the twelve tribes were to stand on the side of Mount Gerizim a symbol of blessing. These six tribes were Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. (Deut. 27:12).
- **Mount Ebal:** the other six tribes were to stand on the side of Mount Ebal a symbol of the curse. These tribes were Reuben, Gad, Asher, Zebulun, Dan, and Naphtali. (Deut. 27:13). As soon as Joshua got to the mountains Ebal and Gerizim, without delay he confirmed the covenant of the LORD with his people according, to Moses command as recorded in the following verses:

- I (Moses) am setting before you today a blessing and a curse: ²⁷the blessing, if you obey the commandments of the LORD your God, which I command you today, ²⁸and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way that I am commanding you today, to go after other gods that you have not known. ²⁹And when the LORD your God brings you into the land that you are entering to take possession of it, you shall set the blessing on Mount Gerizim and the curse on Mount Ebal. ³⁰Are they not beyond the Jordan, west of the road, toward the going down of the sun, in the land of the Canaanites who live in the Arabah, opposite Gilgal, beside the oak of Moreh? ³¹For you are to cross over the Jordan to go in to take possession of the land that the LORD your God is giving you. And when you possess it and live in it, ³²you shall be careful to do all the statutes and the rules that I am setting before you today. (Deut. 11:26-32).

Six tribes stood along the sides and the base of Mount Gerizim and six tribes stood along the sides and the base of Mount Ebal with the Ark of the Covenant between them. These two mountains were in the Arabah, opposite Gilgal, beside the oak of Moreh not far from Shechem (Deut. 11:29-30) (Judges 9:7)

GERSHONITES

The Gershonites (one of the clans of the Levites) were given Golan in Bashan with its pasturelands (a city of refuge) and Beeshterah with its pasturelands (Joshua 21:6, 27).

Issachar, Asher, Naphtali, Manasseh gave the Gershonites thirteen cities.

- The Gershonites received by lot from the clans of the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the half-tribe of Manasseh in Bashan, thirteen cities. (Joshua 21:6).

13

The following verses show that Gershon was a son of Levi: -

- These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years. (Exodus. 6:16) (Numbers. 3:17) (1 Chron. 6:1, 16) (1 Chron. 23:6).

Gershon was the firstborn of the three sons of Levi the other two sons were Libni, (also known as Ladan) and Shimei.

- The sons of Gershon were Ladan and Shimei. (1 Chronicles. 23:7) (1 Chron. 26:21) (Exodus 6:17) (Numbers. 3:18).

The tribe of Issachar, Asher, Naphtali, and the other half-tribe of Manasseh in the land of Canaan gave the Gershonites thirteen cities in Northern Palestine (Josh. 21:6) (Josh. 21:27-33) (Josh. 21:6).

The special service of the Gershonites: was carrying of the curtains and their cords for hanging, the coverings and the screens, and the instruments of the tabernacle and the tent of meeting on the journeys in the wilderness, under the supervision of Ithamar the son of Aaron. The work of the Gershonites was less exalted than that of the Kohathites, who mostly carried the holy utensils and symbols, but more exalted than that of the Merarites who carried the boards. Wagons and oxen were given to the Gershonites, the Merarites and the Kohathites according, to what they had to carry.

- Two wagon and four oxen were given to the Gershonites.
- Four wagons and eight oxen were given to the Merarites.
- No wagons or oxen were given to the Kohathites.
- Two wagons and four oxen Moses gave to the sons of Gershon, according to their service. ⁸And four wagons and eight oxen he gave to the sons of Merari, according to

their service, under the direction of Ithamar the son of Aaron the priest. ⁹But to the sons of Kohath he gave none, because they were charged with the service of the holy things that had to be carried on the shoulder. (Num. 7:7-9)

Names of cities the Half-Tribe Manasseh, gave to the Gershonites: to the Gershonites, one of the clans of the Levites, were given out of the half-tribe of Manasseh, Golan in Bashan with its pasturelands, the city of refuge for the manslayer, and Beeshterah with its pasturelands—two cities. (Joshua 21:27). Cities the half-tribe of Manasseh gave to the Gershonites:

1. Golan in Bashan (also a city of refuge).
2. Beeshterah.

These two cities all with their pasturelands were given to the Gershonites out of the half-tribe of Manasseh.

Names of cities Issachar gave to the Gershonites: out of the tribe of Issachar, Kishion with its pasturelands, Daberath with its pasturelands, Jarmuth with its pasturelands, En-gannim with its pasturelands—four cities. (Joshua 21:28-29). Cities Issachar gave to the Gershonites:

1. Kishion.
2. Daberath.
3. Jarmuth.
4. En-gannim.

These four cities all with their pasturelands were given to the Gershonites out of the tribe of Issachar.

Names of cities that Asher gave to the Gershonites: out of the tribe of Asher, Mishal with its pasturelands, Abdon with its pasturelands, Helkath with its pasturelands, and Rehob with its pasturelands—four cities. (Josh. 21:30-31). Cities Asher gave to the Gershonites:

1. Mishal.
2. Abdon.
3. Helkath.
4. Rehob.

These four cities all with their pasturelands were given to the Gershonites out of the tribe of Asher.

Names of cities Naphtalie gave to the Gershonites: out of the tribe of Naphtali, Kedesh in Galilee with its pasturelands, the city of refuge for the manslayer, Hammoth-dor with its pasturelands, and Kartan with its pasturelands—three cities. The cities of the several clans of the Gershonites were in all thirteen cities with their pasturelands. (Josh. 21:32-33). Cities Naphtali gave to the Gershonites: -

1. Kedesh in Galilee (also a city of refuge).
2. Hammoth-dor.
3. Kartan.

These three cities all with their pasturelands were given to the Gershonites out of the tribe of Naphtali. The total number of cities with their pasturelands that were given to the rest of the Gershonites from the tribes of Israel was thirteen.

GESHUR

Geshur (Geshurites) a people who lived south and south west of Philistia (Josh. 13:2). David raided their territory when working for Achish king of Gath (1 Sam. 27:28).

GESHURITES

See Geshur (Geshurites).

GETHSEMANE

Gethsemane was a garden near Jerusalem east of the temple Mount in Jerusalem on the lower west slope of the Mount of Olives (Luke 22:39). Jesus and the apostles often met in this garden. (John 18:2). Gethsemane is a perfect name for the place in which Christ fell on his face and prayed his agonising prayer before being brutally tortured and cruelly nailed to the cross saying:

- My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will. (Matt. 26:39).
- My Father if it is possible, that the hour might pass from me. ³⁶And said, "Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will. (Mark 14:35-36).

Gethsemane is a perfect name because it means, "oil-press" which refers to a liquid from the olive that was often perfumed and carries the idea of a vat for holding the olives for pressing out the oil by treading and crushing the olives. Figuratively it denotes richness and fruitfulness, a perfect picture of the Lamb without blemish who surrendered his life to a cruel and bloody death on the cross of Calvary so that whoever believes in him should not perish, but have eternal life. (John 3:16).

15

GEZER

Levitical city (Josh. 21:21) (1 Chron. 6:67) and city in north Shephelah seventeen miles south east of Joppa whose king was defeated by Joshua (Josh. 10:33) (Josh. 12:12) it was allotted to Ephraim (Josh. 16:3) who failed to drive out the Canaanites living there (Josh. 16:10) (Judg. 1:29). David drove the Philistines from the area of Jerusalem to Gezer (2 Sam. 5:25) (1 Chron. 14:16). Later it was captured by Egyptian Pharaoh and given as dowry to his daughter who married Solomon (1 Kings 9).

CHALDEANS

Is Chaldea (today Iraq) at the head of the Persian Gulf, the Chaldeans eventually established the Babylonian dynasty. Chaldea and Chaldeans is sometimes translated Babylon and Babylonians.

GIBBETHON

Philistine village in north Philistia fifteen miles south east of Joppa, three miles west of Gezer assigned to Dan. (Josh. 19:44) and a Levitical city (Josh. 21:23). Here Baashah murdered Nadab (1 Kings 15:27) and Omri was proclaimed king of Israel (1 Kings 6:15).

GIBEAH

Gibeah refers to a city in the hill country of Judah, the site is unknown (Josh. 15:57)

Gibeah Benjamin: refers to a city of Benjamin (Josh. 18:28), modern Tell el-Ful, in New Testament times.

Gabath Saul: is on the east side of the north south road a few miles north of Jerusalem and on a height with a view of Gibeah Benjamin. Here excavation has uncovered the rustic but strong fortress-palace from which Saul ruled Israel. It was in Gibeah of Saul, during the time of the Judges that the abuse of a Levite's concubine, which brought on war between Benjamin and the rest of Israel took place. (Judg. 19:20). The transactions at Gibeah during the reign of Saul are recorded in the following verses (1 Sam. 10:26) (1 Sam. 11:14) (1 Sam. 13:2, 15-16), (1 Sam. 14:2) (ASV, RSV have Geba) (1 Sam. 14:16) (1 Sam. 15:34) (1 Sam. 22:6 1) (Sam. 23:19) (1 Sam. 26:1)

Also, ASV margin has Gibeah instead of "the hill," referring to the place where the house of Abinadab stood to which the ark of God was brought when it was returned by the Philistines (1 Sam. 7:1), and whence David brought it into Jerusalem (2 Sam. 6:3). Here seven of Saul's descendants were hanged to satisfy the vengeance of the Gibeonites (2 Sam. 2:16) (RSV has Gibeon). One of David's mighty men was from Gibeah of Benjamin (2 Sam. 23:29) (1 Chron. 11:31). The People of Gibeah fled when the Assyrians marched toward them (Isaiah 10:29). Hosea calls for a warning (Hosea 5:8) at Gibeah because of the sins Israel had committed "from the days of Gibeah" (Hosea 9:9) (Hosea 10:9), the sins of Saul's reign had been remembered for centuries.

16

GIBEATH-HAARALOTH

The site of Gibeath-haaraloth is in the vicinity near Gilgal and Jericho the exact location is unknown, it was the place where Israelites were circumcised after crossing the Jordan River. (Josh. 5:3)

GIBEON

Gibeon (pertaining to a hill) A city of Benjamin (Josh. 18:25) north west of Jerusalem; in New Testament times called Gabao (modern Ej-Jib). It was given to the priests (Josh. 21:17). At the time of the Conquest, Joshua, without consulting the LORD, was deceived by the ambassadors of Gibeon into making a treaty with them (Josh. 9) whereby he promised not to destroy them. Upon discovering the deception, though their lives were spared, they were made woodcutters and water-carriers. A coalition of Canaanite kings attacked Gibeon because they had made peace with Joshua (Josh. 10), whereupon Joshua came to the aid of Gibeon, and the battle was fought in which Joshua called upon the sun to stand still to give him time for more fighting (alluded to in Isaiah 28:21).

No other city made peace with (Israel Josh. 11:19).

Gibeon was the chief of four Hivite cities (Josh. 9:17). Abner representing Israel, and Joab representing David, met at a pool, the remains of which may still be seen, at Gibeon' and here, after an indecisive contest between two groups of twelve men each, a disastrous battle was fought (2 Sam. 2:1-28) (2 Sam. 3:30), following which Abner and Joab agreed to a cessation of the fighting. At a great stone in Gibeon Joab slew Amass (2 Sam. 20:8). David smote the Philistines from Gibeon on the north to Gezer on the south (1 Chron. 4:16). Adok the priest was assigned to minister at

the high place in Gibeon (1 Chron. 16:39-40) (1 Chron. 21:19). Solomon, at the outset of his reign came to Gibeon to sacrifice and to dream-to good purpose (1 Kings 3:3-15 2) (Chron. 2:2-13). Again, Solomon received a message from the LORD here (1 Kings 9:1-9). In (1 Chron. 8:29) (1 Chron. 9:35). We read of the father of Gibeon, husband of Maachah, dwelling there. People from Gibeon returned to Jerusalem from the captivity and helped build the walls (Neh. 3:7) (Neh. 7:25). Jeremiah confronted a false prophet from Gibeon in the temple (Jer. 28:1). Gibeon is the scene of a rescue of Israelites during the Assyrian occupation (Jer. 41:11-16).

- The people of Gibeon were Hivites. (Josh. 11:19).
- Gibeon was a great city and one of the royal cities. (Josh. 10:2).
- The men of Gibeon asked Joshua for help to save them. (Josh. 10:6).

GIBEONITES

Because the leaders of Israel did not seek council from God the Gibeonites deceived the leaders of Israel into making a covenant of peace with them, and became servants of Israel (Joshua 9)

GIDEON

Gideon (called Jerubbaal) (Judg. 6:32) the people of Gideon told Israel that they would not rule over Israel but God would (Judges 8:23) the land had rest forty years in the days of Gideon. (Judg. 8:28).

GIHON RIVER

17

Gihon means, burst forth, it applies to the following two things:

1. One of the four rivers in Eden (Gen. 2:8-14). The name indicates that it arose either from some large spring or a cataract. Since it encompasses the whole land of Ethiopia it is supposed to be the Nile whose origin from the lakes of Albert and Victoria which would account for the name. However, Ethiopia was the name given to the land occupied by the descendants of Cush, and covered a vast area. Isaiah called it the land of Cush (Isaiah 11:11). Cushan appears in (Habakkuk 3:7) Since Eden was probably in the Tigris-Euphrates Valley, it is possible that Gihon was a small stream in that region. Reliable evidence confirms the claim of some scholars that Cush refers to an area in northwest India. *Kassi* (Cush) as it appears in some ancient records of the region.
2. Gihon is also the name of a noted spring near Jerusalem. Solomon was anointed there to succeed David (1 King 1:32-40). That the spring provided a goodly supply of water is shown by the fact that Hezekiah, during his prosperous reign, had its water diverted by a tunnel to serve the growing population of Jerusalem (2 Chron. 32:27-30). Recent discoveries show that this tunnel was the tunnel connected with the Pool of Siloam, so-called because it fed that watering place in the city.

Remains of an ancient canal have been found through which the water once entered and it may be of this pool that Isaiah wrote (Isaiah 8:6). This spring was originally controlled by the Jebusites (2 Sam. 5:6) who cut a tunnel to bring it near enough to the wall for it to be drawn without exposure to women raiders.

GILEAD

Gilead means, rugged it is on the eastern side of the Jordan River whereas Jerusalem is on the western side (Josh. 22:19) it was the land of the Amorites (Judg. 10:8). Today it is Jordan even though it used to belong to Israel as it is part of the Promised Land. The name is used to indicate Israel's possession of the Jordan River. It extended from the lower end of the Sea of Galilee to the northern end of the Dead Sea, and from the Jordan Eastward to the desert, a plateau of some two thousand feet elevation. At the time of Moses, it was a lush region with goodly forests rich grazing, lands, and abundant moisture. A scenic gorge of the noted brook called Jabbok, running into the Jordan, divided it.

Jacob camped at Gilead when fleeing from Laban (Gen. 31:7-43). Overtaken at that place, he made a covenant with Laban which was confirmed by a pile of stones which Jacob named *Galeed*, meaning heap of witness (Gen. 31:47). During succeeding years, it came to be applied to the entire region which included Mount Gilead (Gen. 31:25), the land of Gilead (Num. 32:1) and Gilead (Gen. 37:25). When Canaan was allocated to the Israelites, Gilead fell to the Reubenites, Gadites and to half the tribe of Manasseh (Deut. 3:13). An account of the conquest of the region is found in Deuteronomy chapter two and three. Moses was permitted to see the goodly plain before his death (Deut. 34:1). After the land was conquered a great altar was erected beside the Jordan so that true worship might not be forgotten. (Josh. 22:10). Gilead became famous for its Balm:

- Gilead exported Balm to Tyre. (Ezek. 27:17).
- Jeremiah knew of Balm's curative and healing power. (Ezek. 8:22) (Ezek. 46:11) (Ezek. 51:8).
- The Ishmaelites who brought Joseph carried Balm to Egypt. (Genesis 37:25).
- Beside the Jabbok Jacob had his reconciliation with Esau. (Gen. 32:22) to (Genesis 33:15).

Jair, a Gileadite, served for twenty years as judge over Israel (Judg. 10:3). Jephthah, a great grandson of Manasseh, was also a judge. Being the son of a concubine, he was banished by his brothers, but when Gilead was in dire distress, he was recalled by the elders. (Judg. 11:1-3). He defeated the Ephraimites and prevented fugitives from crossing the Jordan by resorting to the noted password. Shibboleth (Judg. 12:1-7). Absalom gathered his forces in Gilead when he rebelled against David (2 Sam. 15:13-23). The Gileadites finally fell into gross idolatry (Hosea 6:8) (Hosea 12:11), were overcome by Hazael (2 Kings 10:32-34), and led into captivity by Tiglath-pileser (2 Kings 15:27-29).

GILGAL

Gilgal means, circle of stones, it is on the Plains of Jericho (Josh 5:8-10) the exact location is unknown, possibly a half mile north east of Old Testament Jericho. It was the first camp of Israel after crossing the Jordan (Josh. 4:19-20). While encamped there Joshua restored the Hebrew rite of circumcision in response to God's promise to roll away the reproach of Egypt (Josh. 5:2-9). The town which grew up was near the northern border of Judah (Josh. 15:7). Most authorities agree that this is the town included in the judicial circuit of Samuel (1 Sam. 7:6), and it is certain that the altar-memorial of stones erected there became a pagan shrine of later years against which (Hosea 4:15) and (Amos 4:4) warned the people. According, to Josephus, Gilgal was about ten miles from the Jordan and two miles or more from Jericho. It was the Gilgal that Saul was sent by Samuel to be confirmed as king over Israel (1 Sam. 11:15). There Saul later grew restless because of the delay in the coming of Samuel and offended Jehovah by presuming to act as priest and make his own sacrifice (1 Sam. 13:1-10), Judah gathered at Gilgal to meet David when he returned from defeating the rebels under Absalom (2 Sam. 19). Gilgal is not mentioned

in the New Testament and its location is not known. The town from which Elijah ascended was not this Gilgal (2 Kings 2:1). Gilgal furnished singers who had part in the dedication of the wall of Jerusalem (Neh. 12:27-43). A large pool has been located at modern Jiljulyieh which may mark the site. Some authorities disagree with the idea that Gilgal near Jericho was the city in Samuel's circuit, and others claim that the Gilgal mentioned by Hosea and Amos was another city near Shechem.

Israel circumcised at Gilgal: prior to entering the Promised Land the LORD told Joshua to circumcise all the male children of the wilderness generation who had not been circumcised so that they would be healed from the reproach of Egypt. The place where they were circumcised was called Gial. While camped at Gial (in the plains of Jericho) healing from their circumcision they kept the Passover and the very next day they ate the produce of the land of Canaan and the manna ceased (Joshua 5:7-12).

The altar of twelve stones set up at Gilgal: when people of Israel crossed over into the Promised Land and came up out of the Jordan River they camped at Gilgal on the east border of Jericho. The LORD told Joshua to tell twelve men from each tribe to take twelve stones out of the Jordan River and set them up at Gilgal as a sign and a memorial forever. Then when children of future generations asked, "What do those stones mean?" Their father would say, "Israel passed over the Jordan River on dry ground, because the LORD your God dried up the waters of the Jordan until you passed over, as the LORD your God did to the Red Sea, which He dried up for us until we passed over, so that all the peoples of the earth would know that the hand of the LORD is mighty and that you may fear the LORD your God forever". (Joshua chapter four).

Summary of Gilgal: Gilgal was near the northern border of Judah, the exact location is unknown, but it is certain that the twelve-stone memorial altar of stones that Joshua set up at Gilgal as a reminder to the people of Israel that God dried up the Jordan River so the people could cross on dry ground and enter the Promised Land became a pagan shrine of later years against which Hosea and Amos warned the people. (Hosea 4:15) (Amos 4:4) (The story is found in Joshua chapter four).

GILOTH

Town allotted to Judah in the south hill country (Josh. 15:51) the exact location is unknown it was the home of Ahithophel, counsellor to David and Absalom (2 Sam. 15:12) (2 Sam. 23:34).

GIRGASHITES

Were descendants of Ham (Gen. 10:15-16) their land was promised to Abram (Gen. 15:21) and to Israel (Josh. 3:10), the exact location is unknown. They were on of the seven Canaanite tribes conquered by Joshua (Deut. 7:1). Tradition says they fled to Africa.

GOAH

Goah (also called Goath) the site is unknown, but appears to be west of Jerusalem. It is only mentioned once, in (Jer. 31:39) in, connection with prophecy concerning the restoration of Jerusalem. It is referred to by Josephus as, "the camp of the Assyrians."

GOATH

See, Goah (above).

GOG

Gog, see also Beth-togarmah in this Dictionary. Gog and Magog, in the Bible are presented as a great hostile nation that arises against Israel. (Rev. 20:8). In (Ezek. 38:2), Magog is also identified as a land—the home of Gog. In later rabbinic literature, Gog and Magog became the conventional symbols for any force opposed to authentic religion or its followers. It is interesting to notice that the final defeat of Gog (Ezek. 38-39) is followed by nine chapters describing the New Jerusalem.

GOIIM

May be a Hittite name, the exact location is unknown

GOLAN

Golan eighteen miles east of the Sea of Galilee in Bashan a Transjordanian city of Manasseh and one of the six cities of refuge (Deut. 4:43) (Josh. 21:27) was allotted to the Levites (Josh. 20:8) (1 Chron. 6:71) and given to the Gershonites (Josh. 21:27). In New Testament, times there was a district known as Gaulanitis.

GOLGOTHA

Golgotha means the skull, it was a knoll, meaning an embankment or a mound near Jerusalem and the Hebrew name of the place where Jesus was crucified (Matt. 27:33) (Mark 15:22) (John 19:17) and, also called Calvary (Matt. 27:33) (Mark 15:22) (Luke 23:33) (John 19:17).

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GOMER

Gomer was the wife of the prophet Hosea.

- Gomer's first son was named: Jezreel (a symbol of Israel).
- Gomer's daughter was named: No Mercy (a symbol of Israel).
- Gomer's second son was named: Not My People (a symbol of Israel).

For further information see, "Hosea," in, Commentary OT (ON WEBSITE MENU).

GOMORRAH

Gomorrah comes from the Hebrew word (*`Amorah*) it literally means a ruined heap and figuratively carries the idea of chastising (as if piling blows). It was a city in the Jordan valley at the southeast end of the Dead Sea in the land of Canaan near the border (the exact location is unknown, possibly east and south east of the Dead Sea in Jordan). It along with the city of Sodom became symbols of wickedness and of God's judgment.

The sins of Gomorrah and Sodom: the men of Gomorrah and Sodom did not aid the poor or the less fortunate and were not ashamed of their sins, but proclaimed them in the open. They were liars and full of pride. The men committed adultery and violently indulged in sexual immorality. They supported evildoers, were prosperous, at ease and had an excess of food. For further information concerning Gomorrah, see, "Sodom," in this directory.

Goshen Egypt: a region of Egypt where Jacob and his descendants settled east of the Nile Delta near and north of Wadi Tumilat, later in history it was possibly called the district of Rameses.

GOSHEN

Goshen is probably of Egyptian origin and therefore has no known Hebrew meaning, though some do suggest it may mean cultivated. Pharaoh told Joseph to settle his family in Goshen the best of the land of Egypt:

- Take your father and your households, and come to me, and I will give you the best of the land of Egypt, and you shall eat the fat of the land. (Gen. 45:18).

Goshen being the best part of the land of Egypt most likely had its fields watered by streams that flowed from the Nile River making it a most fertile, bountiful land with lush pastures for all kinds of livestock, crops, orchards and vineyards. It was a pasture land on the borders of Egypt and Arabia and in normal seasons watered by regular showers making it a very fertile land. It was the place in Egypt given to the Hebrews by the Pharaoh of Joseph (Gen. 45:9-10), and the land from which they later left Egypt at the time of the Exodus. It was, located in the eastern Delta of the Nile. The sons of Jacob (Israel) who were living in Hebron, experienced a severe famine that lasted seven years.

Egypt was the only kingdom that was, able to supply food and therefore the sons of Jacob (Israel) journeyed from Canaan to Egypt to buy food. In the second year of famine, Joseph, invited the sons of Israel to live in the land of Goshen the best land in the territory of Egypt. Jacob's family settled in the best land in Egypt in the country of Goshen suitable for crops and livestock. After the death of Joseph and those of his generation, the following generations of Israelites had multiplied in such vast numbers that the Egyptians feared potential assimilation or takeover so they enslaved the Israelites and took away their human rights. Approximately four hundred and thirty years later God called Moses to lead the Israelites out of Egypt, from Goshen to Succoth the first resting place for the people of the Exodus. Later in history the land of Goshen became the district of Rameses. Goshen was also a town allotted to Judah in the hill country (Joshua 15:51).

- Then Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. (Gen. 47:11).
- The people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. (Exod. 12:37).
- They set out from Rameses in the first month, on the fifteenth day of the first month. On the day after the Passover, the people of Israel went out triumphantly in the sight of all the Egyptians, (Num. 33:3).
- The people of Israel set out from Rameses and camped at Succoth. (Num. 33:5).

See, also Rameses in this directory.

Goshen Judah: is a town allotted to Judah in the south hill country in Canaan (Josh. 15:51) and, also the name of a region possibly in the same area.

A city located in north east of Mesopotamia, on the Habor river, a tributary of the Euphrates. Here the Israelites were deported by the Assyrians following the fall of Samaria, the capital of the Northern Kingdom, (2 Kings 17:6) (2 Kings 18:11) (2 Kings 19:12) (1 Chron. 5:26). The Assyrians called the city Guzanu, (the Guzanitis of Ptolemy). In 1911 Baron Von Oppenheim discovered a new culture at Tell Halaf, the modern name for Gozan. The relics of pottery are thought to date back to as far as 4000 B.C.

GREAT SCHISM

The alienation between the Eastern and Western churches: the alienation between the Eastern and Western churches had deep cultural and political roots and evolved over the course of many centuries. As western culture was gradually transformed, by the influx of Germanic peoples, the East sustained an unbroken tradition of Hellenistic Christianity.

The split that created Roman Catholics and Eastern Orthodox Catholics: Eastern Orthodox Catholics and Roman Catholics are the result of what is known as the East-West Schism (or Great Schism) of AD 1054 when medieval Christianity split into two branches. The Byzantine split with Roman Catholicism came about when Pope Leo III crowned Charlemagne, King of the Franks, as Holy Roman Emperor in AD 800. From the Byzantine viewpoint, this was a slap to the Eastern Emperor and the Byzantine Empire itself which had withstood barbarian invasions and upheld the faith for centuries. After Rome fell in AD 476 the Eastern Church became the Greek Orthodox Church by severing all political ties with Rome and from the Roman Catholic Church, the pope and the Holy Roman Emperor etc. Over the centuries, the Eastern Church and Western Church became more distant and isolated.

The Roman Empire split into East and West: The Roman Empire was first split into East and West by Diocletian in AD 285. He created administrative centres, which were situated closer to the Roman Empires frontier than it was to the city of Rome.

Constantine's Eastern influences: though Constantine was born in the West, he became a true son of the East. His father was appointed Caesar under Diocletian and he became heir. His Roman name was Caesar Flavius Valerius Aurelius Constantinus Augustus), he became Caesar in AD 306 and became famously known as Constantine the Great. He conquered his rivals and became the sole Emperor of the Roman Empire. In the year AD 312, legend has it that Constantine had a vision of the Cross and heard the words "In this sign conquer". He ordered his army to march under the standard of the Cross (actually the Chi Rho symbol, a Greek military standard that displayed the symbol Ϟ, a christogram formed from the first two Greek letters of the word "Christ") and after defeating Maxentius he triumphantly entered into Rome, where he was acclaimed the greatest Augustus. Constantine represented the sophisticated Eastern court and the Christian faith. His defeat of Licinius who represented the old, pagan ways of Rome signified the passing of old Rome. Constantine moved his capital eastwards and rebuilt a nearby town called Byzantium and renamed it Constantinople (city of Constantine) in AD 330. The seat of the Roman Empire never returned to Rome.

Schism of rival Popes: during the half-century, the schism lasted, a number, of solutions were proposed to bring the schism to an end, including the two Popes' resignations, but only the gathering of a council offered any real hope. Cardinals and bishops from both sides met at Pisa in AD 1409, but their efforts only resulted in adding a third Pope to the other two. The Council of Constance (AD 1414-1418) finally brought about the resignation or removal of the contending Popes and the election of Martin V (reigned AD 1417-1431), with universal recognition. The scandal of the schism gave temporary drive to an ecclesiastical theory of church government and, also intensified the call for reform that eventually erupted in the Protestant Reformation.

Refers to the Mediterranean Sea, the Western Sea also called the Great Sea.

Greece (Grecians) (the home of Hellenes) means a Greek-speaking person, especially a non-Jew and a Gentile, it refers to the general area of modern Greece depending upon the time frame of the text. Greeks and Grecians, however, are to be distinguished. Greeks are generally those of Hellenic race (Acts 16:1) (Acts 18:4) and probably (John 12:20), but the word may also be used to indicate non-Jews and foreigners (Rom. 1:16), whereas Grecians refers to Greek-speaking Jews, folk of the dispersion, from areas predominantly Greek (Acts 6:1) (Acts 9:29).

Greece embraces Greece and its associated island groups from the south-east end of southern Europe's mountain system, a rugged peninsula and archipelago (its group of islands). Out of four centuries of chaos emerged the peoples on these islands and the mainland who are now called Greeks. Greece was applied to all Hellas, and all Hellenes were called Greeks by Western Europe.

Greece and the golden age: one of the great centuries that is, considered to be a golden age of mankind was when the full brilliance of active inquisitiveness and mindful inventiveness of the Greek race was visible around the eastern end of the Mediterranean Sea before the blossoming of fifth-century Athens. Greece, made contributions to literature, art, philosophy and political thought. Everything Greek in all future centuries was deepened and coloured by Athens' achievement. Hellenism (ancient Greek culture) was shaped by Athens in the short years of its supremacy, until her strength was weakened by war with Sparta. Later Greece was fatally weakened by internal and civil strife.

During the mid-fourth century before Christ, Philip of Macedonia built his Empire sometime later his son, Alexander the Great took the armies of the Empire to India and swept the vast Persian state out of existence, and since his father had already unified Greece, he brought under his single rule the great complex of states and kingdoms which lay between the Dardanelles and the Indus, the Caspian and the Nile.

When Alexander died in Babylon at the age of thirty-three in 323 BC, his generals divided the world and out of the divisions arose the Oriental kingdoms which the Romans conquered when their Empire rounded the Mediterranean Sea. The Greek language, Greek thought, Greek culture, in the wake of Alexander, provided a unifying element in all the Middle East. Without the vast flow of the Greek tide eastwards, the New Testament could not have been born. Greek provided its language and fashion of thought. Hellenism was a stimulus to the human mind. To reason, question, speculate, was a habit with the Greeks. Paul of Tarsus, Stephen and Philip were of Hellenism and Judaism culture. Paul visited Greece on second and third journeys.

Summary of Greece: (Grecians) Alexander the Great king of Greece swept the vast Persian Empire out of existence, and brought under his single rule the great complex of states and kingdoms. When Alexander died four of his generals divided his Empire and out of these divisions the dynasty of the Seleucid Empire and the Oriental kingdoms arose which the Romans later conquered.

Campsite of Israel during wilderness wanderings between Moserah and Jotbatah (Deut. 10:7) called Hor Haggidgad in (Num. 33:32-33) the exact location is unknown.

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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