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KKK

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 with Friends

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.

KADMONITES

A very ancient tribe whose possessions God gave to the seed of Abraham the exact location is unknown, they lived somewhere between Egypt and the Euphrates (Gen. 15:18-21).

KADESH

Kadesh Barnea: was a city of refuge in Galilee (Josh. 21:32) in Barnea on the south boundary of Canaan, at the bottom of Judah by the Dead Sea opposite Edom. Israel tested the LORD at Kadesh-barnea (Deut. 9:23) and the LORD told Israel to go and take possession of the Promised Land, but they rebelled against the commandment of the LORD, they did not believe God or obey his voice and would not go into the Promised Land. (Num. 32:8) (Josh. 14:7) (Deut. 9:23).

Kadesh wilderness: is a wilderness that reached to the desert of the Saracens it was in this wilderness the angel of the LORD met with Hagar at the well. (Genesis 16:7) (Genesis 16:13-14).

KAIN

Hill country town allotted to Judah (Josh. 15:57) approximately four miles south east of the Sea of Galilee.

KANAH (BROOK)

A wadi (ravine) Qana, which flows west out of the hill country of Ephraim and Manasseh and joins the Nahal Shillo a few miles west of Aphek. It formed a boundary between Ephraim and Manasseh (Josh. 16:8) (Joshua 16:17:9).

KAREAH

Kareah means, bald, he was the father of Jonathan and Johanan, who warned Gedaliah the Babylonian governor of Judah of his danger (2 Kings 25:23), KJV has Careah (Jer. 40:8) to (Jer. 43:5).

KARKA

Settlement on south west boundary of Judah (Josh. 15:3) the exact location is unknown, possibly about fifty miles south west of Beersheba in vicinity of Kadesh Barnea.

KARNAIM

A place east of the Sea of Galilee probably replaced Ashtaroth that is just below

KATTATH (KITRON)

A town allotted to Zebulun (Josh. 19:15) possibly same as Kitron (Judges 1:30) the exact location is unknown.

KEDAR

Kedar comes from the Hebrew word (Qedar) and means, dusky, dark coloured and blackish (of the skin or of a tent). He was one of the twelve sons of Ishmael, the son of Abram by Hagar (Gen. 25:13). These sons were called princes and helped originate the Arab peoples. The name Kedar was given to an Arabian tribe descended from him. For the most part they were nomads (Psalm 120:5) (Song. of Solomon 1:5) rising sheep (Isaiah 60:7), but sometimes the people dwelt in villages (Isaiah 42:11). The doom of Kedar declared in (Jer. 49:28-33) reveals something of their desert civilization and, also of their terror when they learned that Nebuchadnezzar was coming against them.

Their territory was in the northern part of the Arabian Desert.

- Woe to me, that I sojourn in Meshech, that I dwell among the tents of Kedar! (Psalm 120:5).
- SHE: I am very dark, but lovely, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon. (Song. of Solomon 1:5).
- All the flocks of Kedar shall be gathered to you; the rams of Nebaioth shall minister to you; they shall come up with acceptance on my altar, and I will beautify my beautiful house. (Isaiah 60:7).
- Let the desert and its cities lift up their voice, the villages that Kedar inhabits; let the habitants of Sela sing for joy and shout from the top of the mountains. (Isaiah 42:11).
- Concerning Kedar and the kingdoms of Hazor that Nebuchadnezzar king of Babylon struck down. Thus says the LORD: "Rise up, advance against Kedar! Destroy the people of the east!" ²⁹Their tents and their flocks shall be taken, their curtains and all their goods; their camels shall be led away from them, and men shall cry to them: 'Terror on every side!' ³⁰Flee, wander far away, dwell in the depths, O inhabitants of Hazor! declares the LORD. For Nebuchadnezzar king of Babylon has made a plan against you and formed a purpose against you. ³¹"Rise up, advance against a nation at ease, that dwells securely, declares the LORD, that has no gates or bars, that dwells alone. ³²Their camels shall become plunder, their herds of livestock a spoil. I will scatter to every wind those who cut the corners of their hair, and I will bring their calamity from every side of them, declares the LORD. ³³Hazor shall become a haunt of jackals, an everlasting waste; no man shall dwell there or sojourn in her." (Jer. 49:28-33).

KEDESH

Kedesh Issachar: a Levitical city in Issachar (1 Chron. 6:72) the exact location is unknown (also see Kishion).

Kedesh Judah: town in Negev district of Judah (Josh. 15:23) the exact location is unknown, some believe it to be identical to Kadesh Barnea, but it's not likely.

Kedesh Naphtali (lower Galilee): one mile west of the south end of the Sea of Galilee, overlooking the sea, it was the home of Deborah's general, Barak (Judges 4:6, 9). Barak pursued Sisera toward Kedesh Naphtali (Judges 4:11).

Kedesh Naphtali (upper Galilee): Levitical city (Josh. 21:32) (1 Chron. 6:76) approximately seventeen miles from the Sea of Galilee in upper Galilee. It was conquered by Israel (Joshua 12:22) and allotted to Naphtali (Joshua 19:37) and made a city of refuge (Joshua 20:7). Captured by Tiglath-pileser 3 (2 Kings 15:29).

KEDEMOTH

Kedemoth town: transjordanian town assigned to Reuben (Josh. 13:18) and Levitical city (21:37) (1 Chron. 6:79) the exact location is unknown, possibly twenty miles east of the Dead Sea north of Arnon River.

Kedemoth desert: wilderness region near Kedemoth from which Moses sent messengers to Sihon king of Amorites (Deut. 2:26).

KEHELATHAH

Israelite campsite during wilderness wanderings between Rissah and Mount Shepher, the exact location is unknown

KENAN

Kenan (also spelled Qenan, Kainan or Cainan as spelt in (Luke 3:36-37) comes from the Hebrew word (*Qeynan*), it literally means fixed as a nest, figuratively it carries the idea of a chamber or dwelling room. Kenan was a son of Enosh and an unmarried woman and a grandson of Seth. He was born when Enosh was ninety years old (Gen. 5:9). Though he had many sons and daughters his only named son is Mahalel who he gave birth to when he was seventy (Gen. 5:12). We don't know what became of him, except that he died at nine hundred and ten years of age (Gen. 5:14) before the flood of Noah.

KENITES

One of the ten tribes of Canaan in the time of Abraham (Gen. 15:19) perhaps the same as those doomed by the prophecy of Balaam (Num. 24:21-22), the exact location is unknown.

KEREN-HAPPUCH

Keren-happuch means horn of antimony (i.e. beautifier), she was the youngest of three daughters of Job, born to him after his afflictions. The second of Job's three daughters born after his afflictions was named Kezia which means, Cassia (a tree with scented bark: an evergreen). Job's three daughters born to him after his trial were the most beautiful in all the land. His original seven sons and three daughters were killed by a great storm (Job 1:2, 18) (Job 42:14-15).

KERIOTH

Kerioth means, cities it refers to the following two cities:

1. Kerioth-hezron (not Kerioth and Hezron as in KJV), a city in the south of Judah (Joshua 15:25); other-wise known as Hazor. It is said to have been about ten miles south of Hebron.
2. A city of Moab, and judging from (Amos 2:1-3) probably its capital in the eighth century BC., in the judgment of Moab (Jer. 48). Moab is pictured as ruined because of its idolatry (Jer. 48:13) and its pride (Jer. 48:29) it is pictured as being under judgment from God (Jer. 48:24, 41). The city lay in what is now Jebel Druz, nearly south of Damascus and in high country.

Keturah was Abraham's wife after Sarah died (Gen. 25:1), her name comes from the Hebrew word (*Q^etuwrah*) it means perfumed and a fragrance of worship.

The following are the six sons (Gen. 25:1-4) born to Abraham by Keturah:

1. **Zimran:** his name comes from the Hebrew word (*Zimran*) it literally means musical and carries the idea of making music (accompanied by the voice), to celebrate in song and music and sing forth praises and psalms.
2. **Jokshan:** his name comes from the Hebrew word (*Yoqshan*) it means insidious and to ensnare.
3. **Medan:** his name comes from the Hebrew word (*M^edan*) it literally means discord and strife.
4. **Midian:** his name comes from the Hebrew word (*Midyan*) it means brawling and contention. It is also the name of his country and his descendants the Midianites.
5. **Ishbak:** his name comes from the Hebrew word (*Yishbaq*) it means he will leave.
6. **Shuah:** his name comes from the Hebrew word (*Shuwach*) it means to sink and carries the idea of humility and bowing down.

Following are the two sons of Jokshan the son of Keturah:

1. Sheba (Sabeans) the meaning of his name is uncertain. It is also the name of three early tribes and of an Ethiopian district.
2. Dedan the meaning of his name is uncertain. It is also the name of two Cushites and their territory.

Following are the two sons of Dedan the son of Keturah:

Dedan: fathered the following two sons:

1. Asshurim: his name comes from the Hebrew word (*'Ashuwriy*) it carries the idea of being successful.
2. Letushim: his name comes from the Hebrew word (*L^etuwshim*) it means hammered and carries the idea of oppression.

Following are the five sons of Midian the son of Keturah:

1. Ephah: his name comes from the Hebrew word (*'Eyphah*) it carries the idea of obscurity and darkness (as if from a covering). It is also the name of the region settled by him and the name of an Israelite and of an Israelitess.
2. Ephher: his name comes from the Hebrew word (*'Epher*) it means gazelle or fawn (from the dusty color). It is also the name of two Israelites
3. Hanoch: his name comes from the Hebrew word (*Chanowk*) it carries the idea of narrow and figuratively means to initiate, discipline, dedicate or train up.
4. Abida: his name comes from the Hebrew word (*'Abiyda'*) it means father of knowledge.
5. Eldaah: his name comes from the Hebrew word (*'Elda'ah*) it means God of knowledge.

Kezia means, Cassia (i.e., a tree with scented bark: an evergreen). She was the second of three daughters of Job born after his afflictions. Keren-happuch which means, horn of antimony (i.e. beautifier). was the youngest of the three daughters born to Job after his afflictions. Jobs original three daughters were the most beautiful in all the land, his original seven sons and three daughters were killed by a great storm (Job 1:2, 18) (Job 42:14-15).

KIBROTH-HATTA AVAH

Means grave of desire, it was the first Israelite camp after Mount Sinai (Num. 33:16-17). The exact location is unknown, probably in Sinai Peninsula. It is one of the places where the people of Israel provoked the LORD to wrath. (Deut. 9:22).

Kibroth-hattaavah: the people committed the following three sins at Kibroth-hattaavah:

1. They complained against the LORD that they had no meat to eat.
2. They regretted they had left Egypt.
3. The people were to only gather enough quail for each day, but they gathered far more than they needed and stored it up.

As, a result of these sins the anger of the LORD was kindled against the people before they even consumed the meat and they were struck down with a great plague, because of this plague the name of that place was called Kibroth-hattaavah, because there they buried the people who had the craving and disobeyed the word of the LORD (Num. 11:31-35) (Exodus 16:1-14).

- Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, "Oh that we had meat to eat! ⁵We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. ⁶But now our strength is dried up, and there is nothing at all but this manna to look at." --- NOW GO TO VERSE --- ³¹Then a wind from the LORD sprang up, and it brought quail from the sea and let them fall beside the camp, about a day's journey on this side and a day's journey on the other side, around the camp, and about two cubits above the ground. ³²And the people rose all that day and all night and all the next day, and gathered the quail. Those who gathered least gathered ten homers. And they spread them out for themselves all around the camp. ³³While the meat was yet between their teeth, before it was consumed, the anger of the LORD was kindled against the people, and the LORD struck down the people with a very great plague. ³⁴Therefore the name of that place was called Kibroth-hattaavah, because there they buried the people who had the craving (Num. 11:4-35).

The following verses show Israel was only to take the food they need for that day:

- The LORD said to Moses, "Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law or not. ⁵On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily" (Exodus 16:4-5). (This was so they could rest on the Sabbath Day)
- Moses said, "In the evening the LORD will give you meat to eat (the quail) and in the morning bread to the full (the mana), because the LORD has heard your grumbling that you grumble against him— saying what are we? Your grumbling is not against us but against the LORD" (Exodus 16:8).

- The LORD said to Moses, ¹²"I have heard the grumbling of the people of Israel. Say to them, 'At twilight you shall eat meat (the quail) and in the morning you shall be filled with bread (the mana). Then you shall know that I am the LORD your God.'" ¹³In the evening quail came up and covered the camp, and in the morning dew lay around the camp. ¹⁴And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground (the mana) (Exodus 16:11-14).

The LORD was angry because the people rebelled against Him by storing the quail and manna up for themselves when they were to take only enough for that day (Exodus 16:1-14). For this reason, the LORD struck the people down with a very great plague and the name of the place was named Kibroth-hattaavah, because there they buried the people who had the craving (Num. 11:32-34).

KIDRON

Kidron a brook: is near Jerusalem running south under the eastern wall (1 King's 2:37) (Neh. 2:15) (Jer. 31:40), it is also called Kidron and Cedron. Even though a winter torrent runs through the Kidron valley it is dry much of the year.

Kidron valley: is a valley that runs along the east side of Jerusalem. The Pool of Gihon is in this valley and from this pool water was brought by a channel into the pools of Siloam within the walls of Jerusalem.

Following are some events that took place at Kidron brook:

- David's crossed of the Kidron (2 Sam 15:23) when he was escaping from his rebellious son Absalom.
- When Solomon spared Shimei he warned him that to cross the Kidron would bring him death. (1 Kings 2:37).
- Asa, Josiah and Hezekiah burned idols at the Kidron brook (1 Kings 15:13) (2 Chron. 15:16) (2 Kings 23:4, 6, 12) (2 Chronicles 29:16) (2 Chronicles 30:14).
- Hezekiah changed and stopped it to deny the attacking Assyrians a water supply. (2 Chron. 32:4) (It is called the brook in some Bible version and channel in others).
- Nehemiah went to it by night to view the state of the walls of Jerusalem (Neh. 2:15 KJV) (ASV has brook) (RSV has valley).
- Jeremiah mentions it in prophesying the permanent re-building of Jerusalem (Jer. 31:38-40).
- The Lord Jesus Christ crossed it on his way out of the city after the Last Supper, to reach the Garden of Gethsemane on the slopes of the Mount of Olives. (John 18:1) (KJV Cedron). He would have often have looked across this valley as he sat on the Mount of Olives (Matthew 24:3) (Mark 13:3).
- Jesus crossed it on His triumphal entry to Jerusalem
(Matt. 2:1-11) (Mark 11:1-10) (Luke 19:28-44) (John 12:12-19).
- Idols were destroyed on the banks of the Kidron by, Asa (1 Kings 15:13), Josiah (2 Kings 23:6) (2 Kings 23:12) and Hezekiah (2 Chron. 29:16).

KINGS VALLEY

Refers to a valley of Shaveh where Abram met the king of Sodom after victory over invading kings. The exact location is unknown, possibly in, the vicinity of Jerusalem if meeting with Melchizedek took place soon after the above encounter and Salem is the same as Jerusalem

KINNERETH

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

KIR

Kir comes from the Hebrew word (*Qiyir*) it literally means a fortress (especially one surrounded with walls (as built in a trench). It is a place in Assian and, also in Moab not far from Ar, towards the south. It was an eminent city in the region of Media where the river Kyrus (or Cyrus) flows. This river unites with the Araxes and falls into the Caspian Sea. Kir was united with the Assyrian armies in their invasion of the ten tribes of Israel in the land of Samaria.

- The king of Assyria (Tiglath-pileser) listened to him (Ahaz king of Judah). The king of Assyria marched up against Damascus and took it, carrying its people captive to Kir, and he killed Rezin (king of Syria). (2 Kings 16:9).
- In the ninth year of Hoshea, the king of Assyria (Shalmaneser) captured Samaria, and he carried the Israelites away to Assyria and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes. (2 Kings 17:6).
- I will break the gate-bar of Damascus, and cut off the inhabitants from the Valley of Aven, and him who holds the scepter from Beth-eden; and the people of Syria shall go into exile to Kir," says the LORD. (Amos 1:5).
- Are you not like the Cushites to me, O people of Israel?" declares the LORD. "Did I not bring up Israel from the land of Egypt, and the Philistines from Caphtor and the Syrians from Kir? (Amos 9:7).

The warriors of Kir and Elam were aligned together and both were enemies of Israel and both were aligned with Assyria and the Medes when they went against Israel in the land of Samaria.

KIRIATH

Kiriath-arba: is in Hebron in the land of Canaan (Gen. 23:2). The following verse shows that Arba was called the father of Anak:

- They gave them Kiriath-arba (Arba being the father of Anak), that is Hebron, in the hill country of Judah, along with the pasturelands around it. (Josh. 21:11).

Kiriath-arba is of the Anakim or Bene Anak, a tall or gigantic tribe who were subsequently dispossessed by Caleb.

- They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Hebron was built seven years before Zoan in Egypt.) (Num. 13:22) --- NOW GO TO VERSE TWENTY-EIGHT --- ²⁸However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there --- NOW GO TO VERSE THIRTY-THREE --- ³³And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them. (Num. 21:22-33).

The following verses show that the Anakim were most likely Hittites:

- The field of Ephron in Mach-pelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over (Gen. 23:17) --- NOW GO TO VERSE NINETEEN --- ¹⁹After this, Abraham buried Sarah his wife in the cave of the field of Mach-pelah east of Mamre (that is, Hebron) in the land of Canaan. ²⁰The field and the cave that is in it were made over to Abraham as property for a burying place by the Hittites. (Gen. 23:17-19).

Kiriath-baal: (Josh 15:60) (Josh 18:14) see Kiriath Jearim (below).

Kiriath-Jearim known as the city of woods in the land of Israel about nine miles from Jerusalem.

- It was a key landmark in identifying the border between the tribes of Judah and Benjamin. (Josh. 15:9) (Josh. 18:14-15).
- It was allotted to Judah. (Josh. 15:60).
- The tribe of Dan camped in the area. (Judg. 18:12).
- The Ark of the Covenant may have been moved here after being in Beth-shemesh for twenty years plus (1 Sam. 6:21-7:2) (2 Sam. 6), until David brought it to Jerusalem (1 Chron. 13:5-6) (2 Chron. 1:14).
- Jeremiah mentions a prophet from here (Jer. 26:20).
- People from here returned to Judah after the Exile (Ezra. 2:25) (Nehemiah 7:29).

Kiriath-Jearim is also called, Kiriath-baal (Josh. 15:60) (Josh. 18:14) Baalah of Judah (Josh. 15:9, 10) (2 Sam. 6:2 1) (Chron. 13:6), possibly Kiriath (Josh 18:28.), Jaar (Psalm 132:6) and Baalath (2 Chron. 8:6) (1 Kings 9:18).

Kiriath-huzoth: town in Moab to which Balak took Balaam (Num. 23:39) the exact location is unknown, probably east of the north end of the Dead Sea.

KIR-HARESETH

Kir-hareseth comes from the Hebrew word (*Qiyir Cheres*) which can refer to a fortress or a wall (as built in a trench) and to a place in Moab. The name appears in various forms; Kir of Moab; Kir-haresh, Kir-hareseth, kir-eseth, Kir-heres and Kir-herez. The name formerly was thought to mean city of the sun, but now is interpreted as, new city. It was the capital of Moab when Jehoram king of Israel, made war on Mesha, king of Moab (2 Kings 3:4-25) and devastated the country except for this city. However, when Mesha offered his son as a sacrifice on its wall Jehoram besieged the city. (2 Kings 25-27).

KIRIATHAIM

Kiriathaim Naphtali: Levitical town in Naphtali (1 Chron. 6:76) the exact location uncertain; possibly same as Kartan in (Josh 21:32).

Kiriathaim Reuben: transjordanian town allotted to Reuben (Num. 32:37) (Josh. 13:19) mentioned in prophetic oracles against Moab (Jer. 48:1, 23) (Ezek. 25:9) the exact location is unknown, possibly nine miles east of Dead Sea

KIR OF MOAB

See, Kir (above)

Town allotted to Issachar (Josh. 19:20) approximately seven mile south east of Nazareth near the foot of the south slope of Mount Tabor. A Levitical city (Josh. 21:28) the parallel verse in (1 Chron. 6:72) has Kedesh.

KISHON

Kishon from the Hebrew word means winding it is the name given to a stream in northern Israel that originates around Mount Tabor and Mount Gilboa and flows westward through the plains of Esdraelon and the Jezreel Valley to the Mediterranean Sea where it enters the sea near Mount Carmel. It is mentioned in (Judges 4:7) and (Psalm 83:9) and has been referred to in the following ways:

- The torrent of meeting armies and the river of slaughter because Elijah slaughtered the prophets there. (1 Kings 18:40).
- The torrent of Kedumim and the ancient river or the river of the ancients.
- The torrent on whose banks illustrious deeds have been done from the ancient times of Israel.

While relatively modest in size during much of the year, during the seasonal winter rains the stream can become a swollen river, just as it did in ancient times (i.e., the torrent Kishon swept them away) (Judges 5:21 RSV). Elijah killed the prophets of Baal there which must have occurred during the drier season, since the Kishon is referred to as a brook, whereas other references refer to it as a river or torrent:

- Elijah said to them, "Seize the prophets of Baal; let not one of them escape." And they seized them; and Elijah brought them down to the brook Kishon, and killed them there." (1 Kings 18:40).

In Judges five in the song of Deborah on, the occasion of hers and Barak's great victory, it is mentioned as that ancient river, the river Kishon, (Judges 5:21). It is most likely called ancient for one of the following three reasons:

1. It was not cut by the art of men as some rivers are, but was from the beginning of the creation.
2. It was spoken of by poets and historians in ancient times.
3. It was famous and celebrated because of the battles fought on its banks in ancient times.

Kishon and Kedumim: some take the word Kedumim to be another name of the river because of its windings and turnings since it begins at Mount Tabor and winds itself down to the Mediterranean Sea at the foot of Mount Carmel.

Deborah, Barak and Kishon: in Judges chapter four Deborah the prophetess summons Barak and reminds him that the LORD, had commanded him to gather his men and go up against Jabin the king of Canaan and Sisera, the general of his army at Mount Tabor. Deborah, reminded Barak that the LORD had said:

- I (the LORD) will draw out Sisera, the general of Jabin's (the king of Canaan) army, to meet Barak by the river Kishon with his chariots and his troops, and I will give him into your hand?" (Judges 4:7).

Now go to verse thirteen:

- Sisera (the general of Jabins army) called out all his chariots, 900 chariots of iron, and all the men who were with him, from Harosheth-hagoyim to the river Kishon. ¹⁴Deborah said to Barak, "Up! For this is the day in which the LORD has given Sisera into your hand. Does not the LORD go out before you?" So Barak went down from Mount Tabor with 10,000 men following him. ¹⁵And the LORD routed (defeated and overthrew) Sisera and all his chariots and all his army before Barak by the edge of the sword. And Sisera got down from his chariot and fled away on foot. (Judges 4:14-15)

Now go to verse seventeen:

- Sisera fled to the tent of Jael and while sleeping she took a tent peg and a hammer in her hand and drove the peg into his temple until it went down into the ground so he died. (Judges 4:17-21).

In the song of Deborah concerning this battle she sang:

- The torrent Kishon swept them (the kings of Canaan) away, the ancient torrent, the torrent Kishon. March on, my soul, with might! (Judges 5:21).

Deborah said to Barak to gather his men at Mount Tabor and the LORD will draw out Sisera, the general of Jabin's army, to him by the river Kishon with his chariots and all his troops, and God will give Sisera into his hand. When Sisera heard that Barak had gone up to Mount Tabor he called out nine hundred chariots, and all the men who were with him to the river Kishon. Deborah said to Barak, "Up! For the LORD, has given Sisera into your hand for the LORD goes before you," so, Barak went down from Mount Tabor and the LORD defeated and overthrew Sisera and all his chariots and all his army before Barak by the edge of the sword. Sisera got down from his chariot and fled to the tent of Jael and while sleeping she took a tent peg and hammer in her hand and drove the peg into his temple until it went down into the ground while he was lying fast asleep so he died. So, on that day God subdued Jabin the king of Canaan before the people of Israel until they later destroyed him. (Judges Chapter four).

The river of Kishon swept them away: this was not a great river in, itself and is sometimes referred to as, the brook Kishon (1 Kings 18:40), because for the most time it was easy to cross. But when Barak led the armies of Israel against Sisera's mighty army it appears that they fled from Barak and in fear and confusion endeavoured to make their escape by crossing over the river which at, this time was probably just a brook, but from the language used in the Song of Deborah it seems that God caused it to suddenly rise and swell in torrents of rushing waters so that they were drowned in its waters and swept away (Judges 5:21). Somewhat similar, to Pharaoh King of Egypt and his armies that were drowned in the Red sea. Jabin the king of Canaan and Sisera the commander of his army (Judges 4:2) were swept away by the suddenly swollen torrent of the river Kison and utterly perished with their armies. When God wills it, a river can be as deadly as the roaring sea. The river Kishon was as terrible to Jabin and Sisera as the Red Sea was to Pharaoh. How easy it is for the LORD to smite the enemies of His people.

Deborah, Barak and Gideon: the splendid victories of Barak and Gideon were the constant theme of poets and prophets when trying to encourage their own generation by the examples of the past.

KITTIM

Descendant of Javan (Gen. 10:4) (Chron. 1:7) and an ancient name for Cyprus (Num. 24:24) (Jer. 2:4).

KIYYUN

Appears to be a star god that Israel (the ten tribes of the Northern Kingdom) worshipped (Amos 5:25-27).

KOA

A people east of the Tigris, between Elam and Media, named with the Babylonians, Chaldeans, Assyrians, Pekod and Shoa gathered together to invade Judah (Ezek. 23:23).

KOHATH

In the book of Exodus, Kohath (of the tribe of Levi) had four sons, Amram, Izhar, Hebron and Uzziel. During the captivity in Egypt, before Pharaoh's edict that all male infants should be destroyed Amram's wife Jochebed the daughter of Levi, who was born to Levi in Egypt gave birth to two sons, Aaron and Moses and Miriam their sister. (Num. 26:59) (Exod. 6:20). Aaron the firstborn was three years older than his younger brother Moses and Miriam according, to some sources, was seven years older than Moses, but other sources indicate that she was older than that. The Kohathites, Gershonites and Merarites were all from the tribe of Levi and descendants of Aaron the first high priest.

KOHATHITE

Kohathites were Levites and some were descents of Aaron (Josh. 21:4-5) the cities allotted to them were out of the tribes of Ephraim (Josh. 21:20).

KORAH (KORAHITES)

Korah was a Levite who descended from the Korahites who were doorkeepers and musicians of the tabernacle and the temple. They appear in (Exod. 6:24) (Num. 26:58) (1 Chron. 6:22) (1 Chron. 9:19, 31) (1 Chron. 12:26) (1 Chron. 26:1) (2 Chron. 20:19) and the sons of Korah are named in the titles of the following Psalms (Psalm 42:44-49) (Psalm 84, 85, 87, 88). The Psalmist was probably a member of the Levitical family of the sons of Korah.

Cities Benjamin gave: the names of the four cities Benjamin gave out of his tribe to the Kohathites.

1. Gibeon with its pasturelands.
2. Geba with its pasturelands.
3. Anathoth with its pasturelands.
4. Almon with its pasturelands.

Cities Ephraim gave: the names of the four cities Ephraim gave out of his tribe to the Kohathites.

1. Shechem, the city of refuge for the manslayer, with its pasturelands in the hill country of Ephraim.
2. Gezer with its pasturelands.
3. Kibzaim with its pasturelands.
4. Beth-horon with its pasturelands. (Joshua 21:20-22).

Cities Dan gave: the names of the four cities Dan gave out of his tribe to the Kohathites.

1. Elteke with its pasturelands.
2. Gibbethon with its pasturelands.
3. Aijalon with its pasturelands.
4. Gath-rimmon with its pasturelands (Joshua 21:23).

Cities the half tribe of Manasseh gave: the names of the two cities the half-tribe Manasseh, gave out of his tribe to the Kohathites.

1. Taanach with its pasturelands
2. Gath-rimmon with its pasturelands.

Cities Judah and Simeon gave: the names of the nine cities Judah and Simeon (Joshua 21:9-16) gave out of their tribes to the Kohathites.

1. Kiriath-arba with its pasturelands, which is Hebron in the hill country of Judah (also a city of refuge).
2. Libnah with its pasturelands.
3. Jattir with its pasturelands.
4. Eshtemoa with its pasturelands.
5. Holon with its pasturelands.
6. Debir with its pasturelands.
7. Ain with its pasturelands.
8. Juttah with its pasturelands.
9. Beth-shemesh with its pasturelands.

Cities Judah, Simeon and Benjamin gave: Judah, Simeon and Benjamin together gave the Kohathites thirteen cities.

- The lot came out for the clans of the Kohathites. So those Levites who were descendants of Aaron the priest received by lot from the tribes of Judah, Simeon, and Benjamin, thirteen cities. (Joshua 21:4-5).

In the book of Exodus, Kohath (of the tribe of Levi) had four sons, Amram, Izhar, Hebron and Uzziel. During the captivity in Egypt, before Pharaoh's edict that all male infants should be destroyed Amram's wife Jochebed the daughter of Levi, who was born to Levi in Egypt gave birth to two sons, Aaron and Moses and Miriam their sister. (Num. 26:59) (Exod. 6:20). Aaron the firstborn was three years older than his younger brother Moses and Miriam according, to some sources, was seven years older than Moses, but other sources indicate that she was older than that. The Kohathites were offspring of Korah the second son of Levi, and descendants of Moses and Aaron the first high priest. (Gen. 46:11) (Exod. 6:16-20) (Num. 3:17) (1 Chronicles 6:1).

They were one of the three main divisions among the Levites; the other two were the Gershonites and the Merarites also from the tribe of Levi and descendants of Moses and Aaron. As descendants of Aaron the Kohathites, Gershonites and Merarites were appointed exclusively to the priesthood while all the rest in the tribe of Levi were ranked in the common order of Levites.

- The sons of Levi: Gershon, Kohath, and Merari. (Gen. 46:11).

- 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. ¹⁷The sons of Gershon: Libni and Shimei, by their clans. ¹⁸The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. ¹⁹The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their generations. ²⁰Amram took as his wife Jochebed his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years. (Exod. 6:16-20).
- And these were the sons of Levi by their names: Gershon and Kohath and Merari. (Numbers. 3:17).
- The sons of Levi: Gershon, Kohath, and Merari. (1 Chron. 6:1).

The Kohathites formed one of the three divisions of the tribe of Levi; the other two being the Gershonites and the Merarites (Num. 3:17).

The special service of the Kohathites was:

- The Menorah (the seven branched Candlestick).
- The altars and all the vessels of the sanctuary and all the service thereof.
- The Ark of the Covenant and the Table of Shewbread, etc.

The Kohathites did not possess a continuous territory, but were given twenty-three cities scattered throughout the geographic region in the Kingdom of Israel. The Old Testament traces the Levitical priesthood through the three sons of Levi and continues, on through the New Testament through the Sadducees until it went extinct at the death and resurrection of Christ when it was replaced with the priesthood of faithful Christians with Christ as their High Priest which endures until Jesus returns as King of kings and Lord of lords to gather the faithful to himself and establish God's Kingdom of righteousness, justice, joy and peace on earth.

The three heads of the fathers of the Levites were:

1. Kohath (Kohathites) (Josh. 21:20-26).
2. Gershon (Gershonites) (Josh. 21:27-33).
3. Merari (Merarites) (Josh. 21:34-40).

These three came before Eleazar the high priest, Joshua and the heads of the tribes at Shiloh. The inheritance that had been promised the tribe of Levi lay within the territory of every tribe. The Levites not only waited until the other tribes were provided for, before they came before Joshua to make their claim, but they also built their claim upon a very solid foundation (the word of God) and not upon their own merits or services. Provisions for those in ministry and those who proclaim the Gospel is not a thing left to the will of the people, that they may let them lack what they need if they please. Those who preach the Gospel should live by the Gospel and live comfortably, but not excessively. In the camp of Israel there were two squares surrounding the tabernacle: an inner square of priests and Levites, an outer square of the tribes of Israel, three on each side. The inner square was arranged in the following way:

1. The priests, with Moses and Aaron, on the east, by the entrance of the tabernacle.
2. The Kohathites on the south.
3. The Gershonites on the west.
4. The Merarites on the north.

On the march the priests were the chief portion. The Kohathites carried the sacred vessels, the Gershonites the curtains and various fabrics of the tent and tabernacle, and the Merarites the bars and boards. When they received their inheritances in Palestine, the same relative order was preserved.

The Kohathites the descendants of Aaron: were the priests whose business was to serve in the temple and at the altar. The thirteen cities received from the tribes of Judah, Simeon, and Benjamin were, by the wisdom of God nearest to Jerusalem; the place God had chosen to put his name in, where the temple would be built, and the altars erected for sacrifices and incense. Some feel thirteen cities are far too great for the single family of Aaron but consider the following four facts.

1. It appears in (1 Chron. 24) that the two surviving sons of Aaron, Eleazar and Ithamar, had twenty-four sons, heads of the priestly families.
2. Aaron was one-hundred and twenty-three years old when he died (Num. 33:39) and his sons' grandchildren and great grandchildren were most likely living in the elapsing years of Joshua's life and may have numbered several thousands.
3. The cities of Canaan were for the most part small. This is manifest from the surprising number of them in proportion to the area of the land especially in the south, where the portion of the priests was situated.
4. The priests and Levites would not necessarily occupy the whole of the dwellings in the cities and the fields since there would be non-Levites who would reside within the cities to attend to the necessary work required within them and to cultivating the farmland and caring for the livestock.

To the rest of the Kohathites: Ephraim, Dan, Manasseh, gave the rest of the Kohathites ten cities.

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- The rest of the Kohathites received by lot from the clans of the tribe of Ephraim, from the tribe of Dan and the half-tribe of Manasseh, ten cities. (Joshua 21:5).

The expression, "to the rest of the Kohathites," refers to those who were ranked in the common order of Levites who did not descend from Korah in the line of Amram and Aaron, but from Izhar, Hebron, and Uzziel, who were not priests, but Levites. These were given out of the tribe of Ephraim, the tribe of Dan and the half tribe of Manasseh, ten cities next to the Kohathites, Gershonites and Merarites who were priests. The common order of Levites received fewer cities than was given to the Kohathites, Gershonites and Merarites, because their numbers would have been less. Part of the reason for this is that the non-priestly Kohathites had been diminished when they rose, up against Moses and the ground split apart and swallowed Korah, Dathan and Abiram up with their households and all the people who belonged to Korah so all that belonged to them went down and they all perished from the midst of the assembly. (Num. 16:28-33). Added to this the following verses show that the land was divided according, to the size of the tribe (i.e., the number of names in the tribe).

- You shall inherit the land by lot according to your clans. To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance. Wherever the lot falls for anyone, that shall be his. According to the tribes of your fathers you shall inherit. (Numbers. 33:54).
- As for the cities that you shall give from the possession of the people of Israel, from the larger tribes you shall take many, and from the smaller tribes you shall take few; each, in proportion to the inheritance that it inherits, shall give of its cities to the Levites." (Numbers. 35:8).

The common order of Levites being much smaller in numbers naturally received a smaller inheritance. The cities of the descendants of Aaron, the priests, were in all thirteen cities with their pasturelands (Josh. 21:17-19).

KORAH (ALSO CORE)

Korah, Dathan and Abiram: took a number, of the chiefs of the congregation and rose against Moses and against Aaron accusing them of exalting themselves above the assembly of the LORD and bringing the children of Israel up out of a land flowing with milk and honey (referring to Egypt), to kill them in the wilderness and making himself a prince over the people. When Moses heard it, he fell on his face and he said, "It is against the LORD that they have gathered together." As soon as Korah, Dathan and Abiram had finished speaking the ground under them split apart and the earth opened its mouth and swallowed them up, with their households and all the people who belonged to Korah and all their goods so they and all that belonged to them went down alive into Sheol, and the earth closed over them, and they perished from the midst of the assembly. (Num. 16:31-35). (Num. 26:9-11). Then 250 rebellious Levites were consumed by fire from the LORD, but the children of Korah were spared (Num. 26:11)

KORAZIN

Also, known as Chorazin, a town two miles north of Capernaum and the Sea of Galilee visited by Jesus and cursed by him. (Matthew 11:21) (Luke. 10:13).

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.
