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LLL

Map Locations And People of the Bible

(2017)

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



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

LABAN

Was Rebekah's (Jacob's mother) brother (Gen 29:13). He had two daughters Rachel and Leah: (Gen. 28:16) Leah the elder and Rachael the younger. The name Leah comes from the Hebrew word (*Le'ah*) it literally means weary, to tire and figuratively to grieve, to loathe and to be or make disgusted. The expression, Leah's eyes were weak (Gen. 28:17), most likely carries the idea that she lacked vitality, energy and beauty. The name Rachael comes from the Hebrew word (*Rachel*) it literally means to journey as a good traveler and a, ewe (i.e., sheep) (the females being the predominant animal of a flock). In contrast to Leah Rachael was beautiful both to look at and in her figure. (Gen. 28:17). Both daughters were grown up and of a marriageable age, such daughters in these countries and times were of great value to their parents, because it was the custom to receive valuable presents (Gen. 24:51-53). However, Jacob had just fled from his home for fear Esau would kill him so he has nothing to offer to Rachel's parents except his labour. His love for her is so deeply overwhelming he willing agrees to work seven years to take her hand in marriage and Laban accepts his offer. Also, see Rachael and Leah in this directory.

LACHISH

Lachish is, located in the Shephelah region of Israel between Mount Hebron and the Mediterranean coast. It is the name of a Canaanitish royal city and Judean border fortress, that occupied a valley twenty-five miles south west of Jerusalem and the southernmost of the five valleys and gentle slopes leading from the foot of mountains to a region of flat land that cuts across the Palestinian Shephelah, and interconnects between Judah's central ridge and the coastal highway leading into Egypt.

1

Events that took place at Lachish:

- King Japhia, of Egypt, joined with Adonizedek king of Jerusalem in a confederacy against Joshua, 1406 BC. (Josh. 10:3), only to be defeated and executed. (Josh. 10:23-26) (Josh. 12:11).
- Joshua swept through southwest Israel and captured Lachish (reinforced by Gezer) and annihilated its inhabitants, in accordance with Moses' ban. (Josh. 10:31-33) (Deut. 7:2). There is no record in Scripture of the city's destruction (Josh. 11:13) and though it was allotted to Judah (Josh 15:39), it must have later been re-occupied by the Canaanites.
- It was fortified by Rehoboam, shortly after the division of the Hebrew Kingdom in 930 BC. (2 Chron. 11:9).
- King Amaziah of Judah was murdered at Lachish in 767 BC. (2 Chronicles 25:27).
- The prophet Micah condemned Lachish's chariots as, "the beginning of Zion's sin," perhaps because of the city's extravagant importation of Egyptian horses. (2 Chron. 1:13) (1 Kings 10:28-29) (Deut. 17:16). (These are not domestic horses, but war horses used for pulling chariots).
- Lachish was successfully besieged by Sennacherib in 701 BC. (2 Chronicles 32:9).
- Hezekiah submitted to the king of Assyria at Lachish. (2 Kings 18:14).

- From Lachish, the Rabshakeh's troops marched against Jerusalem. (2 Kings 18:17) (2 Kings 19:8).

Lachish today is now an archaeological site and an Israeli national park.

LAISH

Laish is from the Hebrew word (*luwsh*), that carries the idea of crushing as a lion from his destructive blows. It refers to a small town north of Jerusalem in the upper Jordan valley, which was captured by the Danites and renamed Dan. (Judg. 18:7, 14, 27, 29). It is called Leshem in (Josh. 19:47), Laish in (Isaiah 10:30) (KJV) and Laishah in (RSV). It is also the name of the father of Phalti or Phaltiel, a Benjamite, to whom Michal, David's wife, was given by Saul. (1 Sam. 25:44) (2 Sam. 3:15).

LAISHAH

See Laish above, they are the same.

LAKKUM

Town on south boundary of Naphtali (Josh. 19:33), the exact location is unknown, possibly two miles south west of the Sea of Galilee.

LAMB

The word lamb comes from the Hebrew word (*kar*), it carries the idea of plumpness and of a fat lamb it can refer to a pasture lamb or to a full-grown ram as in ramming (i.e., battering). Large numbers of lambs were used in the daily sacrifice in the temple, and in the other sacrifices of Israel and was part of the taxes the people of Israel paid to the Levitical Priesthood, because of this it is possible that the taxes of the pagan nation's in subject to Israel was often required to be paid in lambs and other animals for burnt-offerings. (Also see sheep, in this directory).

2

LAMECH

Methuselah was one hundred and eighty-seven years old when Lamech was born. He was the father of three sons, Jabal, Jubal, and Tubal-Cain, and a daughter, Naamah (Gen. 4:20-22). His two wives were Adah and Zillah (Gen. 4:19). He was the first polygamist and the father of the founders of nomadism, the musical arts, and metalworking. He is also the author of a song (Gen. 4:23-24), which is structurally and linguistically an example of early Hebrew poetry. At one hundred and eighty-two year's old he fathered Noah saying, "Out of the ground that the LORD has cursed this one shall bring us relief from our work and from the painful toil of our hands." (Gen. 5:28-29). After Noah, he gave birth to other sons and daughters (Gen. 5:30). He is the seventh generation from Enosh and lived seven hundred and seventy, seven years (Gen. 5:31).

LAODICEA

Laodicea means, right or justice as self-evident (i.e. the principle decision and its execution, judgment, punishment and vengeance). It is a Greco-Roman (Phrygian) city on the south bank of Lycus river in south west Turkey, eight miles north west of Colosse and a people in Asia Minor. Following are events that took place at Laodicea.

- Paul was concerned for Laodicea. (Col. 2:1).
- Epaphra had great zeal for Laodicea. (Col. 4:12-13).
- Paul's letter to the Colossians was to be read in Laodicea. (Colossians 4: 15-16).
- Jesus revelation to John on the Isle of Patmos was to be read in Laodicea. (Rev. 1:11) (Rev. 3:14-22).
- Laodicea is one of the seven churches of Revelations. (Rev. 1:11) (Revelation 3:14).

LASEA

Probably an ancient site five miles east of Fair Havens on south central coast of Crete. Paul's ship passed this port on his way to Rome. (Acts 27:8).

LASHA

The exact location is unknown, some suspect it is in, the vicinity of Sodom and Gomorrah south east of the Dead Sea, others suggest the name may be corruption of Laish/Leshem in north Israel.

LASHARON

The exact location is unknown.

LEAH

Leah, means, uncertain, she was Laban's daughter and Jacob's first wife (though not his preferred wife) (Gen. 29:21-30). She was the mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and a daughter named Dinah (Gen. 29:31-35) (Gen. 30:17-21). Loyal to Jacob (Gen. 31:14-16) she returned with him to Canaan, where when she died, she was buried in Machpelah. (Gen. 49:31). Two of her sons (Levi and Judah), became progenitors of prominent tribes in Israel; and through Judah, Jesus Christ came (Gen. 49:10) (Micah 5:2) (Matt. 2:6) (Heb. 7:14) (Rev. 5:5) (Ruth 4:11). Was the older daughter of Laban (Gen 29:16) and her servant was Zilpah (Gen. 29:24). Even though Leah was a slave girl to Rachael we see a longing and faithfulness in her heart toward Israel's God when she gave names to her six babies she said at:

1. Reuben's birth, "the LORD has looked on my affliction and given me a son." (Genesis. 29:31-32).
2. Simeon's birth, "because the LORD has heard I am hated, He has given me this son." (Gen. 29:33).
3. Levi's, birth, "now my husband will be attached to me, because I have borne him three sons." (Gen. 29:34).
4. Judah's, birth, "this time I will praise the LORD." (Gen. 29:35).
5. Issachar's, birth, "God has given me my wages." (Gen. 30:17-18).
6. Zebulun's, birth, "God has endowed me with a good endowment." (Genesis 30:20).

Greater detail of Leah's and Jacob's six children (also see Laban above).

1. **Reuben:** (Leah's first son) his name comes firstly from the Hebrew word (*Re'uwbén*) it literally means to see and joyfully look on one another and secondly, from the Hebrew word (*banah*) meaning a son (as a builder of the family name). Leah said she called him Reuben because the LORD had looked upon her affliction and now Jacob her husband will love her. (Gen. 29:31-32).
2. **Simeon:** (Leah's second son) his name comes firstly, from the Hebrew word (*Shim'ón*) which literally means hearing and secondly from the word (*shama*) which means to hear intelligently, to give ear and listen (often with diligently, discernment, attention and obedience). Leah said she called him Simeon because the LORD had heard that she was hated by Jacob her husband so the LORD gave her this son also. (Gen. 29:33).
3. **Levi:** (Leah's third son) his name comes from the Hebrew word (*lavah*) it literally means to twine and by implication to unite, to lend and to borrow (as a form of obligation) or to join self to another by lending or borrowing. Leah said now my husband will be attached to me, because I have borne him three sons. (Gen. 29:34).
4. **Judah:** (Leah's fourth son) his name comes firstly, from the Hebrew word (*Yehuwdah*) which literally means celebrated and secondly from the word (*yadah*) which means to physically use or hold out the hand, especially to revere or worship and praise (with extended hands). It carries the idea of making confession and casting out. Leah said, "This time I will praise the LORD," therefore she called his name Judah. It is the name of five Israelites and of the tribe descended from Leah's son Judah and of his territory. (Gen. 29:35).
5. **Issachar:** (Leah's fifth son) his name comes from the Hebrew word (*nasa' and sakar*), it means he will bring a reward. (Gen. 30:17-18).
6. **Zebulun:** (Leah's sixth son) his name comes from the Hebrew word (*zabal*), it means habitation and carries the idea of an enclosure and of residing and dwelling with others. (Gen. 30:20).

4

LEBANON

Lebanon means white the name signifies the whiteness either of the fossil-bearing limestone cliffs or the snowy crests of this mountain system. It is north of Israel above Tyre and averages 6000 feet above sea level with peaks reaching 10,200 feet with its southern slopes descending into the foothills of Galilee. Its snowclad mountain range rises precipitously from the Mediterranean (Josh 9:1) extending in a north-easterly direction for one hundred miles along the Syrian coast, from Tyre to Arvad, and the country which bears its name. Though Lebanon is included in God's promise, it was never totally occupied by Israel. Its isolated crags, however, supported watch towers and refuge-points and came to symbolize the exalted status of Judah's royal house.

Its greatest fame was its cedar trees biblical poetry often uses the motion of their massive branches; the fragrance of their wood; the height of the tree itself as symbols of dignity or pride and because of their growth and resistance to decay as symbols of strength and immortality. Their majestic beauty and awesome height are used as a symbol of the greatness of the Creator who both plants the cedars and shatters them by His voice. King Solomon used Lebanon's cedars to build the temple and used 10,000 workers per month hewing Lebanon's cedars and floating them in great rafts along the Mediterranean coast. Babylon cut many of these forest giants down, but most were destroyed during 1914 -1919 to supply fuel for the Beirut-Damascus railway.

Lebanon's rivers: the melting snow of these watersheds (Jer. 18:14) (song of Solomon 4:15) creates the Orontes, flowing northward; the Abana, watering Damascus to the east the westward-flowing Leontes of Litany; and the Jordan meandering south-ward through Palestine to the Dead Sea.

Lebanon's cedar trees: ancient Lebanon was heavily forested with varieties of budding foliage (Isaiah 29:17) (Nahum 1:4), including the Phoenician juniper, which resembles the cypress (1 Kings 5:8) (2 Kings 19:23) ASV and other tall conifers (Ezek. 27). The greatest and famous trees of Lebanon were its Cedar trees. (1 Kings 4:33). Lebanon came to symbolize:

- The exalted status of Judah's royal house (Jer. 22:6) (Ezek. 17:1-3).
- The greatness of the Creator who both plants the cedars (Psalm 104:16) and shatters them by His voice. (Psalm 29:5).

Lebanon was famous for choice wine (Hos 14:7); thorny plants and for beasts such as the lion and leopard (2 Kings 14:9) (Isaiah 40:16) (Song 4:8). Isaiah in prophecy exalts Lebanon saying:

- The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus; ²it shall blossom abundantly and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God. (Isaiah 35:1-2).
- The glory of Lebanon shall come to you, (the City of the LORD) the cypress, the plane, and the pine, to beautify the place of my sanctuary, and I will make the place of my feet glorious. (Isaiah 60:13).

Lebanon and its inhabitants: Coastal Lebanon were early inhabited by Phoenicians (Josh. 13:5-6), skilled in the employment of its cedars for civil and marine construction (Ezek. 27:4-5), while its sparser inland population was Hivites (Judg. 3:3) and Hermon (Josh. 11:3). The name Lebanon appears in Hittite, Egyptian, and Babylonian ancient Ugaritic script. Its first Biblical mention being Mosaic, 1406 BC. (Deut. 1:7) and is cited in Jotham's fable against Shechem (c. 1130 BC.), (compare the reference to fire hazard in (Judg. 9:15).

Lebanon's cedars used in building Solomon's temple: King Solomon contracted with Hiram of Tyre for the use of Lebanon's cedars for the temple in Jerusalem 996-959 BC. (1 Kings 5:6-18) (Ezra 3:7) and for the second temple ten thousand workers per month were used to cut the timbers and float it in great rafts along the Mediterranean coast.

Lebanon's cedars used in the house of the forest of Lebanon: Solomon erected government buildings and places in his capital including a hall and armory called, "the house of the forest of Lebanon" from its rows of cedar pillars and paneling (1 Kings 7:2-7) (1 Kings 10:17-21) (Isaiah 22:8). He also had building projects in the portions of Lebanon which came within his widespread domains. (1 Kings 9:19) (Song. 4:8).

Lebanon and pagan empires: subsequent advances by the pagan empires of ancient times furthered both the conquest and ruthless exploitation of Lebanon's resources (Isaiah 33:9). Egyptians, Assyrians, and Greeks; left their successive inscriptions at the mouth of the Dog River and Ezekiel compares the destruction of Assyria's king with the felling of cedars of Lebanon. (Ezek. 31:3), (Ezek. 31:15-16) (Zech. 11:1).

Lebanon and the destruction of the cedars: Habakkuk bewails the violence done also by Babylon in cutting down the forest giants of Lebanon down. (Hab. 2:17) (Isaiah 14:8). By the days of Justinian AD. 527-565 the once extensive woods had suffered heavy depletion, and most of the remainder were destroyed during 1914-1919 to supply fuel for the Beirut-Damascus railway. Conservation projects, however, are now attempting reforestation.

Summary of Lebanon: though Israel never totally occupied Lebanon it is included in God's promise. It is a snowclad mountain range extending one hundred miles along the Syrian coast with peaks reaching 10,200 above Sea Level. The melting snow creates great rivers including the Jordan River that meanders through Palestine to the Dead Sea. Writers of biblical poetry speak at length on the motion of Lebanon's famous cedar trees; their massive branches; their fragrance and on their height as a symbol of dignity and pride and on their growth and resistance to decay as a symbol of endurance. Lebanon's isolated crags, supported watch towers and refuge-points and came to symbolize the exalted status of Judah's royal house. The psalmists speak of the greatness of the Creator who both plants the cedars and shatters them by His voice. The Lebanon's were also famous for choice-wine the lion and the leopard.

Lebanon would not suffice for fuel, nor its beasts for burnt offerings: Lebanon was famous for its abundance of majestic cedar trees and for the multitude of its animals, including the lion and the leopard, yet the LORD says:

- Lebanon would not suffice for fuel, nor are its beasts enough for a burnt offering. (Isaiah 40:16).

In this verse the LORD is saying two things, firstly, if all the trees of Lebanon's famous cedar forests were cut down to burn offerings upon, there would still not be the quantity of timber required to supply enough fire wood to burn the number of sacrificial offerings needed to save mankind. Secondly, if all the famous animals of Lebanon were sacrificed there would still not be the volume of blood needed to save even the least of all sinners. This verse in lofty biblical poetical language is shining a brilliant spotlight upon the truth that there is only one blood type that has the right DNA to cleanse every sinner and make us whiter than snow in the eyes of God and that it is not the blood (symbolising the life) of any animal, but the blood of a man whose name is Jesus.

LEBO

See Lebo-Hamath (below).

LEBO-HAMATH

Lebo-hamath a city on the top northern boundary of Canaan.

LEMUEL

Lemuel was an unknown king to whom his mother taught the Proverbs. Over the years there has been various ideas of who the name Lemuel may apply to, but it undoubtedly describes and refers to Solomon (Proverbs 31:1-9). The word Lemuel comes from the Hebrew word (*L^emuw'el*) the letters ('el) means belonging to God it is a symbolical name of Solomon. The letters (el) are a shortened form of the Hebrew word ('ayil) which means strength and mighty. It especially refers to the Almighty, but it is also used of any deity such as gods, a godly one, and a mighty one and even of a great idol. This is because it carries the idea of being mighty and powerful so even though an idol has no power if multitudes believe it to be a powerful god then it can apply to such an idol.

LESHEM

Leshem is a region Dan fought against and took possession of and changed the name Leshem to Dan (Josh. 19:47) it is also called Laish (also see Dan in this directory).

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.

The tribe of Levi was not given an inheritance.

- To the tribe of Levi alone Moses gave no inheritance. The offerings by fire to the LORD God of Israel are their inheritance, as he said to him. (Joshua 13:14).

The expression, "The offerings by fire to the LORD God," refers to the sacrifices. All of Israel was to bring a tithe (10%) of their increase to the temple. The Levitical priests would sacrifice these offerings to the LORD on the altar. These sacrifices of fire (i.e., burnt offerings to the LORD) became food for the priesthood. They are called offerings to the LORD because they provided for the priests who were serving the LORD. This, is why the priesthood did not receive an inheritance of the land, their inheritance was the privilege of serving the LORD their God and all the people they served provided for them through their offerings. For further information concerning tithing see the title: Tithing (ON WEBSITE MENU).

LEVITES

Facts concerning the Levites:

- Kohathites were Levites and some were descents of Aaron. (Josh. 21:4-5, 11).
- Gershonites were Levites. (Josh. 21:6, 27).
- Merarites were Levites. (Josh. 21:7-8).
- Levites were given Hebron (Kiriath-arba). (Josh. 21:11).
- Levites had forty-eight cities. (Josh. 21:42).

The tribes of Israel gave the Levites, cities and pasturelands.

- Then the heads of the fathers' houses of the Levites came to Eleazar the priest and to Joshua the son of Nun and to the heads of the fathers' houses of the tribes of the people of Israel. ²And they said to them at Shiloh in the land of Canaan, "The LORD commanded through Moses that we be given cities to dwell in, along with their pasturelands for our livestock." ³So by command of the LORD the people of Israel gave to the Levites the following cities and pasturelands out of their inheritance. (Joshua 21:1-3).
- These cities and their pasturelands the people of Israel gave by lot to the Levites, as the LORD had commanded through Moses. (Joshua 21:8).

These cities did not lie all together which means that the Levites were intermixed within all Israel's cities this fulfilled the following prophecy Jacob spoke to his sons while on his death bed:

- Cursed be their (Simeon and Levi) anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel. (Gen. 49:7).

It was so ordered that the Levites would be divided and scattered in Israel for the benefit of the tribes, that they might have the assistance of the priests and Levites, to instruct them in the knowledge of the laws and commandments of God, and all divine things:

- The LORD spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, ²"Command the people of Israel to give to the Levites some of the inheritance of their possession as cities for them to dwell in. And you shall give to the Levites pasturelands around the cities. (Num. 35:1-2).

The cities and pasturelands were for the Levites livestock and their farmlands, crops, clothing and all their material possessions needed for living etc.

- For Moses had given an inheritance to the two and one-half tribes beyond the Jordan, but to the Levites he gave no inheritance among them. ⁴For the people of Joseph were two tribes, Manasseh and Ephraim. And no portion was given to the Levites in the land, but only cities to dwell in, with their pasturelands for their livestock and their substance. ⁵The people of Israel did as the LORD commanded Moses; they allotted the land. (Joshua 14:3-5).

One thousand cubits and two thousand cubits of land surrounding the Levitical cities.

- The LORD spoke to Moses by the Jordan River at Jericho, saying, ²"Command the people of Israel to give to the Levites some of the inheritance of their possession as cities for them to dwell in. And you shall give to the Levites pasturelands (suburbs in KJV) around the cities. ³The cities shall be theirs to dwell in, and their pasturelands (the suburbs in KJV) shall be for their cattle and for their livestock and for all their beasts. ⁴The pasturelands (the suburbs in KJV) of the cities, which you shall give to the Levites, shall reach from the wall of the city outward a thousand cubits all around. ⁵And you shall measure, outside the city, on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, the city being in the middle. This shall belong to them as pastureland (suburbs in KJV) for their cities. (Num. 35:1-5).

Upon first reading of these verses there appears to be an apparent discrepancy between (v4) and (v5) with, regard to the measurement of one thousand and two thousand cubits, but the statements in the two verses refer to two totally different things there is a total of three thousand cubits. The confusion most likely come about with the fact that the word suburb comes from the Hebrew word (*migrash*) and can refer to a suburb, the open country where flocks are driven for pasture or the area around a building. A thousand cubits was half a Sabbath day's journey and the distance was pretty, near half a mile which means each city was to contain a considerable quantity of ground all around their city for their livestock, cattle crops, suburbs and villages (approximately three and a half miles around each city). The one thousand and two thousand cubits could have been laid out in either of the following two ways:

1. The first thousand cubits all around the city were to be used for vineyards, olive-yards, farming and livestock and the two thousand cubits beyond it were to be used for suburbs and villages of the city. In this scenario, each city given to the Levites would be surrounded by one thousand cubits of pasturelands and then another two thousand cubits for suburbs and villages.
2. The first thousand cubits all around the city were to be used for suburbs and villages of the city and the two thousand cubits beyond it were to be used for vineyards, olive-yards, farming and livestock.

In this scenario, each city given to the Levites would be surrounded by one thousand cubits of suburbs and villages of the city then another two thousand cubits of pasturelands. Unlike the other tribes the Levites were

to have no single territorial domain allocated to them like the other tribes, but were to be spread throughout the land in certain cities given to them for their use and these cities were to be surrounded by widespread pasturelands, suburbs and, villages. The dimensions and area of the land to surround each city were not left to the Israelites, to give what ground they pleased or that suited them, but were fixed by the LORD.

- The fields of pastureland belonging to their cities may not be sold, for that is their possession forever. (Lev. 25:34).

Hundreds of years ago Moses had promised to give Caleb this land and now Joshua and the people of Israel had given it to him. (Joshua 14:6-14). God graciously provided for keeping His laws and statutes amongst all the tribes of Israel by spreading and mixing the Levites throughout their cities and in this way, His word would be heard in all parts of the land. Likewise, Christians have the Gospel globally spread amongst the Kingdom of the Lord Jesus Christ.

Forty-eight cities given to all the Levites: the following verses show that the total number of cities with their pasturelands that were given to all the clans of the Levites from the tribes of Israel was forty-eight with six of them being cities of refuge, three on the eastern side of the Jordan River and three on the western side.

- The cities of the Levites in the midst of the possession of the people of Israel were in all forty-eight cities with their pasturelands. ⁴²These cities each had its pasturelands around it. So it was with all these cities. (Joshua 21:41-42).

Summary of the Levites: the whole tribe of Levi (the Levitical priests) were to have no allotment or inheritance with Israel, for the tithes (the food offerings) that the Israelites presented as an offering to God were their inheritance. The other eleven tribes of Israel did receive land in Canaan as their inheritance, but the Levites received no land, but were given forty-eight cities and pasturelands within the other tribes' territories. A full explanation is found in (Deut. 18). It should be highlighted that the Levites were not chosen because they were better than the other tribes, just as ministers of the Gospel are no more valued in the eyes of God than any other faithful believer.

LIBNAH

Libnah, refers to a camp and a city:

1. A desert camp of Israel, the fifth station after leaving Sinai (Num. 33:20-21). The location is unknown, perhaps the same as Laban. (Deut.1:1).
2. A Canaanite city, near Lachish, captured by Joshua (Josh. 10:29-32) (Josh. 12:15) and named at the head of a group of nine cities in the lowland (Josh. 15:42-44). It was designated a Levitical city in Judah (Josh. 21:13) (1 Chron. 6:57). Simultaneously with Edom it revolted from Jehoram (2 Kings 8:22) (2 Kings 21:10).

As a strong fortified centre, it sustained the siege of Sennacherib for some time (2 Kings 19:8) (Isaiah 37:8). It was the native city of Hamutal, the wife of King Josiah and mother of Jehoahaz and Zedekiah (2 Kings 23:31) (2 Kings 24:18) (Jer. 52:1). Archaeology has identified it with modern Tell es Safi, at the head of the valley of Elah.

Libnah Judah: the exact location of Libnah Judah is disputed possibly twenty miles south west of Jerusalem eight miles north east of Lachish. It was:

- A Shephelah town conquered by Joshua. (Josh 10:12-15).
- Allotted to Judah. (Josh 15:42).

- A Levitical city. (Josh. 21:13) (1 Chron. 6:57).
- They revolted against Judean rule during the reign of Jehoram. (2 Kings 8:22) (2 Chron. 21:10).
- Sennacherib laid siege to it. (2 Kings 19:8) (Isaiah 37:8).
- Zedekiah was from Libnah (2 Kings 23:32) (2 Kings 24:18) (Jer. 52:1).

LIBYA

Libya is the ancient Greek name for Northern Africa west of Egypt. The Hebrew is Put (Ezek. 30:5) (Ezek. 38:5) (Jer. 46:9) (Dan. 11:43), and so rendered in ASV, except in (Daniel 11:43). It was the country of the Lubim, descendants of Ham (Gen. 10:13) Cyrene was one of its cities. (Acts 2:10).

LINUS

Linus was a Christian at Rome (2 Tim. 4:21).

LITTLE HORN

The little horn and the abomination of desolation: this abomination is spoken of in the following prophetic words of Daniel:

- Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate (Dan. 11:31) (Dan. 12:11).

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And in the following words of Jesus:

- So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand) then let those who are in Judea flee to the mountains (Matt. 24:15) (Mark 13:14).

Antiochus IV Epiphanes gives us one of the best historical examples of this abomination of desolation. He built an idol altar in the temple of God and sacrificed pigs upon it, which is totally against Jewish religious worship and God's law. He also compelled the Jews to forsake the worship of their own God and instead adore his gods in every city and village of Israel. He made the Jewish people build temples, and raise idol altars and offer pigs upon them every day, added to all these abominations he commanded the Jews not to circumcise their sons. During this time there was great slaughter of the Jewish people as the faithful would not obey Antiochus IV Epiphanes' abominable laws. According to the biblical prophecies there is an ultimate future king (little horn) that will begin with little power, but over time will gain global power and though he may begin with good worldly intentions and speeches, he will become so puffed up in pride that he will bring about the final abomination of desolation. Throughout history some have speculated that this king was various past powerful king's hostile to Israel, others believed it to be the Popes. However, based upon other prophetic Scriptures it seems that the little horn will be a secular king and ruler that will not only be against Christianity, but against all religions. This is easy to understand when we look at the state of the world today and the influence of religious division and terrorism. It should be noted here that when this little horn arises their will at the same time be a false prophet referred to in the book of Revelation as the prostitute seated upon peoples and multitudes and nations and languages. (Rev. 17:15) and as the great prostitute who corrupted the earth with her immorality and shed the blood of God's servants. (Rev. 19:2).

LOD

Town built by Benjamite (1 Chron. 8:12) eleven miles south east of Joppa in coastal plain Called Lod in the Old Testament and Lydda in New Testament era. After the exile the Jews returned to Lod (Ezra. 2:33) (Neh. 7:37) (Neh. 11:35) and Peter healed Aeneas the paralytic here.

LO-DEBAR

Lo-debar probably means without pasture. It refers to a town in Gilead east of the Jordan, where Mephibosheth, Saul's grandson, lived in the house of Machir until summoned by David to eat at his table (2 Sam. 9:1-13). Machir also supplied David's needs when David fled from Absalom to the east of Jordan (2 Sam. 17:27ff). The town is otherwise unknown

LORD (Y^EHOVAH)

LORD (Y^ehovah) from Strong's concordance means the Self-Existent or Eternal (Jehovah) the Jewish national name of God Jehovah the LORD. Yahh, is from Y^ehovah Jehovah means the same as the sacred name Jah, the LORD Most Vehement.

LORD (ADOWN)

Lord (adown) ('adon aw-done') means to rule, sovereign controller (human or divine), Lord, master, owner (compare also names beginning with Adoni).

11

LOIS

A Christian woman and grandmother of Timothy commended by Paul for her faith (2 Tim. 1:5). This is the only mention of Lois in the Bible.

LOT'S LAND

God gave the people of Lot the land of Ammon for a possession. (Deut. 2:16-19).

LUCIUS

Lucius means Illuminative and refers to a Christian. (Acts 13:1) (Rom. 16:21).

LUD (LUDIM)

Lud was the son of Shem (Gen. 10:22) (1Chron. 1:17) and it is generally agreed that Lud was the kingdom of Lydia in Asia Minor. Ludim was the son of Mizraim (Egypt) (Gen. 10:13) (1 Chron. 1:11), which indicates an African country. The interchanging of Ludim for Lud in various verses has caused some scholars to think they are the same people. If the Ludim were a different people in Africa just what nation they were has never been established

LUHITH

A town of Moab located on a slope. (Isaiah 15:5) (Jer. 48:5).

LUHITH

The word Luhith comes from the Hebrew word (*Luwchiyth*) it literally means flooded. No city has been identified bearing this name, but it is evident enough that it was some elevated path in the extremity of Moab, but where, is not clearly ascertained. The Moabites are pictured climbing and ascending as they go with weeping to find a place of safety which implies that it was a very high place, because of this some suppose it was a path or tack up a mountain or through the mountains between Areopolis and Zoar because this whole region is mountainous.

- For at the ascent of Luhith they (futures of Moab) go up weeping; on the road to Horonaim they raise a cry of destruction. (Isaiah 15:5).
- For at the ascent of Luhith they (Moab and her little ones) go up weeping; for at the descent of Horonaim they have heard the distressed cry of destruction. (Jer. 48:5).

LUKE

Luke (Lucas in KJV) a Christian and a physician meaning one who can cure heal and make whole (literal or figurative) (Col. 4:14). He was a disciple and fellow Christian labourer of Paul (Philemon 1:1-25).

- Luke wrote to Theophilus. (Luke 1:1-4) (Acts 1:1-2).
- Luke accompanied Paul in his tour of Asia and Macedonia. (Acts 16:10-13) (Acts 20:5-6).
- Luke accompanied Paul to Jerusalem. (Acts 21:1-18).
- Luke accompanied Paul to Rome. (Acts 27:1-28:31) (2 Timothy 4:11) (Philem. 1:24).

12

LUZ

The word Luz comes from the Hebrew word (*Luwz*) (as growing there), based upon the following verse, "Jacob took fresh sticks of poplar and almond and plane trees, and peeled white streaks in them, exposing the white of the sticks." (Gen. 30:37) it may refer to some, kind of nut-tree, perhaps the almond or hazel tree. In the book of Joshua, we read:

- The allotment of the people of Joseph went from the Jordan by Jericho, east of the waters of Jericho, into the wilderness, going up from Jericho into the hill country to Bethel.
²Then going from Bethel to Luz. (Joshua 16:1-2).

Showing that Luz and Beth-el were distinct places, however though separate they were near to one another. They were about twelve miles from Jerusalem. Jacob renamed Luz Bethel.

- He (Jacob) called the name of that place Bethel, but the name of the city was Luz at the first. (Gen. 28:19).

At, this time Jacob did not go into the city, but slept on the open ground some place a mile or two away from it. Luz is in the land of Canaan

- Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. (Gen. 35:6).

At Luz God appeared to Jacob.

- Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me. (Gen. 48:3).

There is another city named Luz in the land of the Hittites (Judges 1:23-26).

LYCAONIA

A region in Turkey.

LYCIA

A remote rugged inland coastal Roman province/region of Asia Minor in south west Turkey north east of Rhodes, Paul changed ships at port of Myra in Lycia (Acts 27:5) on his voyage to Rome.

LYDDA

Lydda was called Lod in the Old Testament it was a town built by the Benjamites (1 Chron. 8:1-12) eleven miles south east of Joppa in coastal plain. Jews returned to Lod after the Exile (Ezra 2:33) (Neh. 7:37) (Neh. 11:35) and Peter healed Aeneas the paralytic here.

LYE-ABARIM

In the wilderness of Moab, the exact location is unknown.

LYSANIAS

Lysanias means, trouble or grief-dispelling, he was tetrarch (governor) of Abilene (Luke 3:1).

LYSIMACHUS

Lysimachus was one of the four strongest who arose after the death of Alexander the Great (c. 360-281 BC.). He was a general in the army of Alexander the Great, but after Alexanders death in 323 BC., and the disintegration of his Empire, Lysimachus was appointed satrap of Thrace. At the beginning, he involved himself in the subjugation of the region and strengthening his own grip on power, but was later forced to ally himself with Ptolemy I, Cassander, and Seleucus I, other successors of Alexander, to curtail the expansionist intentions of Antigonus I of Macedonia, whom they defeated at the Battle of Ipsus in 301 BC.

Lysimachus then instigated aggressive policies of his own, taking over the kingdom of Thrace and assuming the title of king. Following the defeat of Antigonus, his territory extended across western Asia Minor, from Hellepont to Phrygia. He gained political ties with Egypt by marrying Arsinoë II, daughter of Ptolemy I, in about 300 BC, and formed a coalition with Ptolemy, Seleucus, and Pyrrhus of Epirus against Demetrius I (son of Antigonus), who had invaded Macedonia in 294 BC. Demetrius surrendered to Seleucus nine years later and Lysimachus became king of Macedonia. Arsinoë II was involved in a power struggle at court to ensure

that her sons would be recognized as Lysimachus's heirs. She persuaded her husband to kill Agathocles, his son by another wife. However, Agathocles's widow appealed to Seleucus for retribution, and Lysimachus was killed in the ensuing battle of Corupedium in Lydia in 281 BC. (Also see Ptolemy, Cassander, Seleucus and Antigonus).

LYSTRA

Lystra is a Lycaonian city in Turkey; Paul and Barnabas visited Lystra on their first journey (Acts 14:6, 8, 21) and Paul revisited Lystra on his second (Acts 16:1) and probably third (Acts 18:23) journeys. In Lystra Paul and Barnabas healed a crippled man; fled from persecutions in Iconium to Lystra and ordained Lystra church elders (Acts 14:23).

It seems Timothy was from Lystra (Acts 15:1-5) (Acts 16:1-4) (2 Timothy 3:11).

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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