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**Map Locations
And
People of the Bible**

(2017)

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



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

EARTH

The future of the earth: The Scriptures of the Bible proclaim that the earth will be full of the knowledge of the LORD as the waters cover the sea. (Isaiah 11:9) (Hab. 2:14) There will be a New Heaven and the New Earth (Isaiah 66:22) (Rev. 21:1). The meek will inherit the earth. (Matt. 5:5) and all the kings and nations will walk in the glory of God and of Christ and will bring their admiration, honour, thanksgiving and worship into the New City of Jerusalem (Rev. 21:10) (Rev. 21:24).

EAST

The East: during the ancient days of the Old Testament the expression, "the east," referred to any part of land that lay toward the sun-rising. East is the place of the sunrise (rising east). It was a significant direction for the Hebrews (i.e. the place of the sunrise). The gate of the tabernacle was on the east side (Exod. 38:13-14). In the wilderness, Moses and Aaron encamped on the east side of the tabernacle and this area was barred to strangers (Num. 3:38). Judah encamped on the east side to the camp (Num. 2:3).

This same tribe was first in the line of the march (Num. 10:14). On the analogy of the tabernacle many scholars think the chief entrance to Solomon's temple was on the east side. In Herod's temple, the door of the temple which is called Beautiful (Acts 3:2) was the east side.

Ezekiel saw the glory of the LORD leave the doomed temple by the east gate (Ezek. 10:19) (Ezek. 11:23). In Ezekiel's description of the LORD'S temple, he saw the glory of the LORD coming from the east and entering the temple by the east gate (Ezek. 43:2-4). The phrase "children of the east" occurs frequently in the Old Testament, it refers to the inhabitants of the lands east of Palestine, on the edge of the desert. Job was such a one (Job 1:3). The wise men came from the east, and said they had seen the star of the King of the Jews in the east (Matt. 2:1-2).

East of Jerusalem: is Moab, Ammon, Edom, Assyria, Babylon Syria and Iraq etc., the significance of the river flowing east is a symbol of the Spirit and word of God going out to the Gentile nations and establishing God's Kingdom of righteousness, prosperity, justice, joy and peace not only in the land of Israel and the Middle East but out into the entire world.

EBAL

Ebal (*Hebrew `Eybal*) probably means to be bald and bare. It refers to a mountain of Palestine.

EBED-MELECH

A servant of Zedekiah king of Judah, an Ethiopian eunuch who, when he heard about Jeremiah being cast into a dried out well full of mud, was moved to go to the king and ask for permission to pull the prophet out. The king granted him thirty men, and with cords of rags and worn-out garments they drew Jeremiah up out of the pit (Jer. 38:7-13). The LORD gave Jeremiah a message for Ebed-Melech, assuring him of safety and protection in the coming destruction of the city (Jer. 39:15-18).

EBER (HEBER)

Eber (Heber) is the name of two patriarchs and four Israelites the name comes from the Hebrew word (*`ebe*) it literally means a region across or beyond (i.e., on the opposite side) especially of the Jordan River (usually meaning the east). Eber lived 464 years (Gen. 11:14-17) the longest of all those born after the flood which perhaps was his reward for his strict adherence to the ways of God.

EBEZ

One of the towns allotted to Issachar (Josh. 19:20), the exact location is unknown, possibly unnamed site nine miles north of Beth Shan.

EBRON

The exact location is unknown.

EDEN

Eden means, delight, it refers to the following three things:

1. The district in which the Lord God planted a garden in which He put the newly-created man, Adam. In Eden grew every tree that was pleasant to see and good for food, including the tree of life and the tree of the knowledge of good and evil. A river flowed out of Eden and divided into to four heads or streams; the Pishon which went around the land of Haviah, where gold was found; the Gihon which flowed around the whole land Cush; the Hiddekel (or Tigris) which flowed in front of Assyria; and the Euphrates (Gen. 2:8:14). Adam and Eve lived there until they sinned by eating the forbidden fruit and were expelled from it (Genesis chapters two and three). Later Scripture writers mention Eden as an illustration of a delightful place (Isaiah 51:3) (Ezek. 28:13) (Ezek. 31:9, 16, 18) (Ezek. 36:35) (Joel 2:3). The location of Eden has been much investigated in other ancient and modern times. The data given in Genesis are not sufficient to fix its site because two of the rivers, the Pishon and Gihon, were unknown even to the ancients and still are to modern scholars.

Attempts have been made to locate Eden in the mountains of Armenia in the area where the Tigris and Euphrates and several other rivers rise, but the sources of all these streams are not together, but are separated by mountain ranges. Mesopotamia, where the Tigris and Euphrates rivers flow, is also within the fertile crescent where archaeology has found the oldest civilization. Some scholars suggest the district at the head of the Persian Gulf as the likely location. It has been widely believed that the silt brought down by the rivers has added over a hundred miles of land to the head of the gulf since 300 B.C., but recent geological examination of this land has indicated that it may not have changed much during the ages. At the site of Eridu, situated near what was considered to, be the ancient shoreline, clay tablets have been found which tell of a garden in the neighbourhood in which grew a scared palm tree and further upstream a short distance north of ancient Babylon, the Tigris and Euphrates flow close together so that canals connect them. Delitzsch considered this area to be the proper location of Eden.

2. An Eden mentioned by the Assyrians as conquered by them along with Gozan Haran and Rezepth (2 Kings 19:12) (Isaiah 37:12) (Ezek. 27:23) also mentions this region. It is believed to be the *Bit-adini* of the Assyrian inscriptions located on the Euphrates. The house of Eden, or

Beth-Eden (Amos 1:5), was probably near Damascus, since it is mentioned in a Syrian context, but some scholars think it was the same place as *Bit-adini*.

3. A Gershonite who lived in Hezekiah's time and served under Kore, the porter of the east gate of the temple in distributing the holy oblations (2 Chron. 29:12) (2 Chron. 31:15).

Summary of the Garden of Eden: Eden was the garden God originally gave to Adam and Eve, it means delight. It had four major rivers and multitudes of fresh water streams flowing through its fertile soil. Eden is often used in Scripture as a symbolic name for fields, hills and land that produces abundant growth and wealth.

EDREI

Edrei Bashan: a town sixty miles south of Damascus in Bashan and the residence of Og, king of Bashan. Og was defeated by the Israelites (Num. 21:33) and the land was allotted to Manasseh. (Josh. 13:31).

Edrei Naphtali: a town allotted to Naphtali (Josh. 19:37), the exact location is unknown, probably in Upper Galilee.

EDOM (EDOMITE'S)

Edom was the elder twin-brother of Jacob and is sometimes referred to as Esau (Malachi 1:3) (see Esau) (below). The name Edom comes from the Hebrew word (*Edom*) it means red and ruddy. He was the elder twin-brother of Jacob by Rebekah. When Esau was hungry, he said to Jacob, "Let me eat some of that red stew," this, is why his name was called Edom. (Gen. 25:30). It is the name of a country and a people located initially in Transjordan, between Ammon to the north, the Dead Sea and the Arabah to the west, and the Arabian desert to the south and east.

In early periods like most ancient people the Edomite's dwelt in tents, but they were not a roving and wandering people, but a people of fixed boundaries. They first established a kingdom (Edom) in the southern area of modern Jordan, and later migrated into southern parts of the Kingdom of Judah (Idumea, or modern southern Israel/Negev). They were an independent people until the time of David, and were reduced to subjection by him, but afterward they revolted and became again independent. They were often engaged in wars with Israel.

The title Edom also refers to the region of Idumæa which was occupied by him and his offspring the Edomite's. Idumea was the country south of Judea from the Dead Sea to the Red Sea where the descendants of Esau settled. The name Idumea was used to refer to a smaller area in the same region as Edom which was occupied by him. They are two related, but distinct names that relate to a neighbouring population separated by adjacent territories occupied at different periods of history by the Edomite's and at other time called Idumeans.

The following verses show that the names Idumea and Mount Seir are interchangeable as they both refer to the nation of Edom.

- For my sword has drunk its fill in the heavens; behold, it descends for judgment upon Edom, upon the people I have devoted to destruction. (Isaiah 34:5).
- Thus says the Lord GOD: Behold, I am against you, Mount Seir, and I will stretch out my hand against you, and I will make you a desolation and a waste --- NOW GO TO VERSE FIFTEEN --- ¹⁵As you rejoiced over the inheritance of the house of Israel, because it was desolate, so I will deal with you; you shall be desolate, Mount Seir, and all Edom, all of it. Then they will know that I am the LORD. (Ezekiel 35:3-15).

Archaeological investigation: shows that the Edomite's were a Semitic people and that the country flourished between the 13th and 8th centuries B.C., and destroyed after a period of decline in the 6th century B.C. by the Babylonians. After the loss of the kingdom the Edomite's were pushed westward towards southern Judah.

History of Edom: the ancient capital of Edom was Bozrah. The kings and generations of Esau are found in (Gen: 36:9-43). In the time of Nebuchadnezzar eleven Edomite's helped plunder Jerusalem and slaughter the Judaeans. For this reason, the prophets denounced Edom violently. After the conquest of Judah by the Babylonians the Edomite's settled in the region of Hebron. They prospered in this new country, called by the Greeks and Romans Idumea or Idumea (referring to the smaller region the Edomite's settled in) for more than four centuries. The ancient capital of Edom was Bozrah. The generations of Esau were conquered by Saul, subdued by David, repressed by Solomon, restrained by Amaziah, but eventually they revolted and recovered their freedom and independence in the time of Ahab. They set up a dynasty of princes and a king of their own and continued in a state of freedom for a long time so it could be said that the words, "When you grow restless you shall break his yoke from your neck (Gen. 27:40) were fulfilled.

But as peaceful as these times may have been for the Edomite's it could only be, seen as a partial fulfilment of the prophecy because the Edomite's were again conquered. Eventually their freedom from the dominion of Israel was later followed by submission to Assyria and then at a much later period, of time in their history they (through Antipater and Herod) established an Idumean dynasty over Judea, which lasted until the complete dissolution of the Jewish state. It is unclear exactly when, how and why Edom ceased to exist as a state, though most believe Edom was partially destroyed at the defeat of the Babylonian Empire and completely, destroyed when Rome invaded Israel in 70 A.D., at which time the survivors of Edom became absorbed into the surrounding nations and so Edom as an independent state of its own ceased to exist. Edom's complete disappearance from the family of nations is a powerful reminder of God's justice, His judgment, and the sure fulfilment of all that He has promised in His inspired word.

The end of Edom: Isaiah prophesied that the land of Edom would lie waste from generation to generation (Isaiah 34:10), it is interesting to note that Edom's original offense was that they would not let the children of Israel pass peaceably through their land on their way to Canaan. As a punishment for this, God now says that their land shall not be passed through forever and ever meaning that it will not be a country through which travellers will be deemed safe to travel without protection and great difficulty since the land will be barren and no longer cultivated nor will any city or roads be built there.

- Edom shall become a horror. Everyone who passes by it will be horrified and will hiss because of all its disasters. ¹⁸As when Sodom and Gomorrah and their neighbouring cities were overthrown, says the LORD, no man shall dwell there, no man shall sojourn in her. (Jer. 49:17-18).

The land of Edom will be irrecoverably ruined, and remain as a spectacle of God's vengeance to all following generations. There was a literal fulfilment of the prophecies against Edom to a considerable extent. Three hundred years after Isaiah, Malachi wrote:

- Esau (Edom) I have hated. I have laid waste his hill country and left his heritage to jackals of the desert. (Malachi 1:3).
- If Edom says, "We are shattered but we will rebuild the ruins," the LORD of hosts says, "They may build, but I will tear down, and they will be called 'the wicked country,' and 'the people with whom the LORD is angry forever. (Malachi 1:4).

God used Babylon to bring the land of Edom to ruin and history records that Edom had to gradually yield to the superior power of Judaea and was eventually ruled by viceroys, whom the Maccabee princes nominated. One

of these, Antipater, was the father of Herod the Great. From his time the land of Edom and Idumea languished until the seventh century after Christ when it was overrun and conquered by the Mohammedan Arabs. This completed Edom's ruin; it has been for over a thousand years and still is one of the most desolate tracts of land upon the earth's surface. Edom and Idumea stand here as the representative of all the wicked nations and powers that are hostile to God's people universally and that God will destroy as soon as the cup of iniquity overflows with unbelief and wickedness. The judgment of God upon Edom can be, seen as a prelude to the judgment that will come upon heathen Rome made red with the blood of the faithful; the Papal system and all anti-Christ powers deceiving the populations of the world being destroyed at Armageddon also referred to as the great day of God Almighty. (Rev. 16:14).

- He called out with a mighty voice, "Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast. (Rev. 18:2).
- The kings of the earth, who committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning. Rev. 18:9
- Once more they cried out, "Hallelujah! The smoke from her goes up forever and ever. (Revelation 19:3).

All these terrible destructions are to prepare the way for the glorious millennial reign of the Lord Jesus Christ: -

- For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind. (Isaiah 65:17).
- For as the new heavens and the new earth that I make shall remain before me, says the LORD, so shall your offspring and your name remain. (Isaiah 66:22).

Until, this New Age, comes the faithful are called to patiently wait and judge nothing before the time. For further information concerning Idumea, see the title:

Edom, Edomite's, Esau and Idumea," in, Articles (ON WEBSITE MENU).

EGLAIM

Eglaim comes from the Hebrew word (*'Eglayim*) meaning a double pond it was a place in Moab (Isa 15:8) the exact site is unknown.

EGLATH

Eglath means, heifer, it is the name of one of David's wives who was the mother of his sixth son Ithream (2 Sam. 3:5) (1 Chron. 3:3).

EGLON

A village in Shephelah eleven miles from Hebron. The king of Eglon joined the king of Jerusalem against invading Israelites captured by Joshua (Josh. 10:13, 23, 34, 36, 37) (Josh. 12:12) allotted to Judah (Josh. 15:39).

ELEALEH

Elealeh comes from the Hebrew word (*'El`ale'*) from Hebrew (*'el*) and Hebrew (*`alah*) which literally means God is going up, but it also carries the idea of strength, power and might especially of the Almighty, but it can be used also of any deity, god or idol. Elealeh was a place east of the

Jordan about a mile from Heshbon (Num. 32:37) that stands on the summit of a hill. It was a town of Reuben and of the Moabites at different times in history (Num. 21:25-26) (Num. 32:3) (Num. 32:37). The land was assigned to the tribe of Reuben who rebuilt Heshbon, Elealeh and Kiriathaim (Num. 32:37). Heshbon, was allotted to the Levites (Josh. 21:39-40). After Assyria carried away of the ten tribes it was recovered by the Moabites (Jer. 48:1-47). Jeremiah calls it, "the renown of Moab" (the praise of Moab in KJV) (Jer. 48:2). The town still survives under the same name.

EGYPT

Egypt is a major country in north east of Africa, the Egypt River is an alternate name for the Nile River.

Egypt the wadi and brook of Egypt: refers to a prominent wadi that marked portion of the south boundary of Canaan (Num. 34:5) (Ezek. 48:28), the boundary of Egypt and Judah (Josh. 15:4, 47) and the boundary of Egypt and Solomon's kingdom (1 Kings 8:65) (2 Chron. 7:8). It is also mentioned elsewhere in the Bible as a prominent marker (2 Kings 24:7) (Isaiah 27:12) (Ezek. 48:28).

The Nile River: Hecateus stated, "Egypt is the gift of the Nile," this classic statement echoed by Herodotus is, a reflection of the Egyptian appreciation of the great river Nile. As the Nile river flows like a living tube through the desiccated hills and deserts of north east of Africa it lays down black alluvium of the delta and the entire river valley. Because of the almost complete absence of rain, the annual overflow of the Nile was of great importance to the land, for it watered the soil and provided it with new alluvium and some organic fertilizer and its waters were used for drinking (Exod. 7:18, 21, 24) (Psalm 78:44) for bathing (Exod 2:5) and for irrigation (Deut. 11:10). Its stream was the main channel of commerce and travel, with a prevailing north wind to favour southbound sailing vessels against the current.

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Alluvium means: alluvium is soil and sediment deposited by flowing water, especially soil formed in river valleys and deltas from material washed down by the river.

The Nile River is the longest in the world: it covers some four thousand miles from its sources in equatorial Africa to its divided mouth which open into the Mediterranean. The White Nile is the principal stream, with multitudes of tributaries joining it and flowing across the land of Egypt.

The Nile, and the wady el-Arish: the Nile is the dividing line between Canaan and Egypt (Gen. 15:18) (Num. 34:5), the southern boundary of Judah (Josh. 15:4, 47). In four other mentions of it in Scripture, it is coupled with the Euphrates River (Gen. 15:18) (1 Kings 8:65) (2 Kings 24:7) (2 Chron. 7:8) as marking the north and south limits of the land given to the Israelites, however at this point it is not really, an Egyptian river at all, but a wady (a stream and its valley) of the desert near the border of Egypt identified as the wady (el-Arish).

Egypt's religion: in general, the religion may be described as a complex polytheism, with many local deities of varying importance. A list of all, of their divinities would be impractical, however, the more commonly known gods were:

Osiris, Isis and their son Horus (a sun god): these are well-known from their later adoption by the mystery religions of Greece and Rome Ra (Re).

Amon-Re: who became the god of the Egyptian Empire.

Pta: the god of Memphis.

Khnum: the god of Elephantine.

In general, the Egyptian religion may be described as a complex polytheism, with many local deities of varying importance. In several instances the Israelites were led into apostasy to worship Egyptian gods, but these occasions were rare.

The fall of Egypt: Egypt was conquered by the Assyrians, later it was subject to Persian domination then with the rise of Alexander the Great came the end of Egypt's dynasties and of native rule. After the death of Alexander 323 B.C., Egypt was governed by the Ptolemies until the Romans made it a province in 31 B.C.

Egypt and the Bible: Egypt appears in the Bible as a type of the ephemeral, earthbound system called the world in one instance it is an allegorical synonym for Sodom and for rebellious Jerusalem (Rev. 11:8), nevertheless, it was an abundant Near Eastern breadbasket and was for centuries was the ranking world power. It afforded food for many hungry Palestinians and heat-smitten wandering tribes were permitted to cross its borders to graze their animals in the delta. Joseph realized that God's it was in God's plans and purposes that he was sold into Egypt. (Gen, 45:5-9), and Jacob was instructed by the LORD to go to Egypt. (Gen 46:3-4). It is evident from (Genesis 12:10) that Egypt was the place to which Palestinians naturally looked in time of famine.

Egypt, Isaiah and Jeremiah: Egypt aligned themselves with Assyria against Babylon. Egypt was a strong influence in Judean politics in the days of Isaiah and Jeremiah. Josiah made a fatal effort to stop the Egyptian forces at Megiddo. (2 Kings 23:29-30) (2 Chron. 35:20-27). After the fall of Jerusalem in 586 B.C., and the murder of Gedaliah, the Judeans in, spite of the prophet's warning again looked to Egypt as a place of refuge, but were eventually scattered throughout the land, but kept up correspondence with Palestine.

The symbolism of Egypt: Egypt can symbolise the world in the following ways:

1. Egypt's worship of all types of gods and religious belief in the sun god and of nature and its lack of morality and its prideful focus on worldly riches, power and fame signifies in this sense the global world system as a collective whole.
2. Egypt was often a place of refuge and a means of sustaining life and in this sense, signifies as a collective whole the world being our means of sustaining life. The Bible predicts a wonderful future for Egypt. In Isaiah, it is written:
 - In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, ²⁵whom the LORD of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance." (Isaiah 19:24-25).

The Brook of Egypt: the word brook (wadi) means, a small stream, since much of the Bible was written in lands near the desert and by men who appreciated water (because of the lack of it) there are many brooks named in the Bible, two being Kidron (2 Sam. 15:23) and Bessor (1 Sam. 30:9). In (Isaiah 19:6-8) the word rendered brook in the KJV seems to refer to the Nile or its irrigating streams in (Psalm 42) it seems to mean channel and is generally rendered rivers (Song of Solomon 5:12) (Ezek. 36:4-6 etc). The word Hebrew word (*nahal*), is rendered brook over forty times in the KJV, and often means a wadi, which can be a torrent in winter, and a dried-up spring or stream in the summer.

Israel's relationship with Egypt: the inhabitants of Egypt loved Jacob (re-named Israel) and at his death wept for him seventy days (Gen. 50:1-3) and God told Israel not to hate the Egyptians, because they were sojourner in their land. (Deut. 23:7).

Egyptian sea, river and streams: see the title: "Rivers and Seas," in Map Locations and People of the Bible (ON WEBSITE MENU).

Summary of Egypt: Egypt was conquered by the Assyrians and later was subject to Persian domination. Egypt's dynasties ended with the rise of Alexander the Great. In general Egypt's religion, may be described as a complex polytheism, with many local deities of varying importance. Egypt has the scriptural prediction of a wonderful future; In, that Israel will be the third with Egypt and Assyria, a blessing in, the midst of the earth, whom the LORD of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my heritage" (Isaiah 19:24-25).

EHUD

The LORD raised up Ehud a left-handed man to be a deliver for Israel (Judges 3:15). Ehud thrust his sword into the belly of Eglon king of the Moabites (Judges 3:21-22) and led Israel against the Moabites and Israel had rest for eighty years. (Judges 3:30).

EKRON

Ekron is on the north boundary of Judah and an important Philistine centre. It was the most northern of the five chief cities of the Philistines (1 Sam 6:17) located on the boundary between Judah and Dan (Josh. 15:11) (Josh. 19:43), but was allotted to Judah (Josh. 15:45). The five chief cities of the Philistines were Ashdod, Gaza, Ashkelon, Gath and Ekron. After the captured Ark of God was sent by the Philistines from Ekron to escape the wrath of God (1 Samuel chapter six), the Israelites regained possession of Ekron and other cities (1 Sam. 7:14). Following David's victory over Goliath the Israelites drove the Philistines back to Ekron (1 Sam. 17:52). The prophets mention Ekron along with other Philistine cities (Jer. 25:20) (Amos 1-8) (Zeph. 2:4) (Zech. 9:5, 7).

In the Assyrian inscriptions Ekron appears as *amquarruna*. Sennacherib assaulted Ekron and killed its officials because they had been disloyal to ancient Assyria. Esarhaddon called upon twenty-two cities which paid tribute to him (Ekron being one of them) to help transport building supplies for his palace. Ashurbanipal included Ekron in the list of cities which paid tribute to him. The Greek form of Ekron (*Accaron*), appears once in the Apocrypha (1 Macc 10:89) and in the accounts of the crusades. Its modern site is *Agir* or *Catrah*, both on the wady *Surar*.

Summary of Ekron (a Philistine city) is the most northern of the five chief cities of the Philistines assigned to Judah. It is located on the boundary between Judah and Dan. The five chief cities of the Philistines were Ashdod, Gaza, Ashkelon, Gath and Ekron.

ELAM

A country situated on the east side of the Tigris River opposite Babylonia in a mountainous region. Sargon 1 (2350 B.C.), claimed conquest of Elam in his day. Later, about 2280 B.C., an Elamite king invaded Babylonia and took back much spoil. Gudea, a ruler of the city of Lagash, about 2100 B.C., mentions that the Elamites collected timber which he used in constructing the temple of Nigirsu the god of Lagash. Hammurabi subdued the Elamites (1728-1686 B.C.) and in the time of Abraham Chedorlaomer an Elamite king, made a raid on Palestine. (Gen. 14:1). Elam figures prominently in Babylonian and Assyrian texts because it was situated so close to them. When Babylon became active against Assyrian supremacy, Elam became her chief ally. Assyria was not able to subdue Elam completely until the time of Ashurbanipal (668-626 B.C.), who sacked the country thoroughly in 640 B.C. This catastrophe practically finished Elam as a nation, but part of the country was not much affected by these

intrusions of Semitic powers. This district called Anzan was, next to the capital at Susa, the most important part of the nation. From that area Cyrus, the conqueror of Babylon, arose. Isaiah cites Elam as one of the nation's going up with Cyrus against Babylon (Isaiah 21:2) and joining the Assyrian army against Judah (Isaiah 22:6). Elam was one of the nations forced to drink the cup of God's wrath (Jer. 25:25), and doomed to judgment (Jer. 49:34-39). Ezra refers to Elamites as among the peoples brought over to Samaria by the Assyrians (Ezra 4:9-10) and Acts chapter two includes the language of the Elamites as one of the tongues being spoken by the Galileans who had been filled with the Holy Spirit at Jerusalem. (Acts 2:9).

Elam: stretches east from the Lower Tigris in the southern part of Persia. It was later a province of Persia.

- Rehum the commander and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king as follows: ⁹Rehum the commander, Shimshai the scribe, and the rest of their associates, the judges, the governors, the officials, the Persians, the men of Erech, the Babylonians, the men of Susa, that is, the Elamites. (Ezra 4:8-9).

They were united with Assyria in the invasion of the ten tribes of Israel in the land of Samaria.

- The king of Assyria (Shal-maneser) carried the Israelites away to Assyria and put them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes, (2 Kings 18:11)

They were one of the nations forced to drink the cup of God's wrath and doomed to judgment.

- The LORD, said to Isaiah: "Take the cup of wrath, to all the nations who I send you to so he took the cup from the LORD'S hand, and made all the nations to whom the LORD sent him drink it --- NOW GO TO VERSE TWENTY-FIVE --- ²⁵all the kings of Zimri, all the kings of Elam, and all the kings of Media (Jer. 25:15-25)
- Thus says the LORD of hosts: "Behold, I will break the bow of Elam, the mainstay of their might. ³⁶And I will bring upon Elam the four winds from the four quarters of heaven. And I will scatter them to all those winds, and there shall be no nation to which those driven out of Elam shall not come. ³⁷I will terrify Elam before their enemies and before those who seek their life. I will bring disaster upon them, my fierce anger, declares the LORD. I will send the sword after them, until I have consumed them, ³⁸and I will set my throne in Elam and destroy their king and officials, declares the LORD. ³⁹"But in the latter days I will restore the fortunes of Elam, declares the LORD." (Jeremiah 49:35-39)

Summary of Elam: Elam is, a country situated in a mountainous region on the E side of the Tigris River opposite Babylonia. They figure prominently in Babylonian and Assyrian texts because they were situated so close to them. When Babylon became active against Assyrian supremacy, Elam became Babylon's chief ally.

ELAMITES

Elam was a son of Shem and his descendants were called the Elamites (or Persians).

ELASAH

Elasah means, God has made, it refers to the following two men:

1. One of the sons of Pashur who was guilty of marrying a foreign woman. (Ezra 10:22).
2. Son of Shaphan, one of the men by whom Jeremiah sent from Jerusalem a message of advice to the exiles in Babylooon. (Jer. 29:3).

ELATH

Elath is a Jordanian city at the north end of the Gulf of Aqaba, it is the same as the Gulf of Elath.

EL-BETH-EL

El-beth-el comes from the Hebrew word (*Beyth-'El*) it literally means the God of Bethel and the house of God. The letters, El comes from the Hebrew word (*'ayil*) it means strength and mighty, especially the Almighty God (but can be used also of any deity). It refers to a place a little north of Jerusalem in Canaan. After, Jacob had deceptively robbed Esau of his birthright, Esau planned to kill him so at the advice of Rebekah Isaac sent Jacob to Paddan-aram to take a wife from the daughters of Laban his mother's brother. One night on his journey he used a stone as a pillow (no doubt with blankets on it) and in a dream the LORD appeared to him at the top of a ladder extending from earth to heaven with angels ascending and descending upon it. (Gen. 28:10-15). When he awoke from his sleep he said, "Surely the LORD is in this place, and I did not know it." He then took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it and called the name of that place Bethel (the name of the city was Luz at the first) (Gen. 28:16-19).

Sometime later God said to Jacob:

- Go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau. (Gen. 35:1)

Jacob built a second altar at Bethel which it is safe to suppose reminded him of God's previous appearance to him at that place when He appeared to him. (Gen. 28:18-22). We are told that Jacob called this second altar El-bethel, because God appeared to him there and comforted and encouraged him there when he was fleeing from Esau his brother. It is also likely he gave it such a name to confirm the name he had previously given the first altar that he had erected in the same place and perhaps to show respect to God and make a thankful acknowledgment for his many promises and the honour He had given him by changing his name from Jacob to Israel. Also, see, Bethel in this directory.

10

ELEALEH

Elealeh means, God does ascend, it refers to a town always mentioned with Heshon, being located about a mile north of that place, in the tribe of Reuben (Num. 32:3, 37). Isaiah and Jeremiah mention it in prophecies against Moab (Isaiah 15:4) (Isaiah 16:9) (Jer. 48:34), the modern site is marked by ruins and is called El Ah.

ELEAZAR

To Aaron were born, Nadab, Abihu, Eleazar, Ithamar, both Nadab and Abihu died when they offered unauthorised fire before the LORD.

EL-ELOHE-ISRAEL

Jacob erected an altar and called it El-Elohe-Israel (Gen. 33:19-20) the word, "El-Elohe-Israel," comes from the Hebrew word (*'El 'elohey Yisra'el*) (*'elohiyim*) and (*Yisra'el*), it literally means the mighty God of Israel and was the title Jacob gave to an altar he erected on the land he pitched his

tent on that he had purchased from the sons of Hamor. He calls it the altar of the Mighty One, the God of Israel in which signalizes the omnipotence of God who had brought him in safety to the land of promise through many hardships. The following verse shows that Abraham had also built an altar in this neighbourhood:

- Abram passed through the land (of Canaan) to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. ⁷Then the LORD appeared to Abram and said, "To your offspring I will give this land." So he built there an altar to the LORD, who had appeared to him. (Gen. 12:6-7).

Jacob follows his father's example setting up an altar as a memorial to the goodness of God and his protection and abundant blessings. Jacob fled from his family in Canaan with nothing and in great fear that Esau would kill him and now returns with two wives, eleven sons, male and female servants, one daughter, great wealth and a multitude of sheep, goats, donkeys camels and cattle. This was not only an altar of thanksgiving for the many mercies and blessings he had received since he went out of the land of Canaan and especially of thanksgiving for the promise and the honour God gave him when he changed his name from Jacob to Israel, but also a beautiful evidence of his heartfelt gratefulness and faith.

ELIAKIM

Eliakim means, God sets up, it refers to the following five people:

1. A son of Hilkiyah, successor of Shebna as the master of Hezekiah's household. The manner of his displacing Shebna, and the reasons for it together with the responsibilities and honours of his office, are set forth in (Isaiah 22:15-25). He was spokesman for the delegation from Hezekiah, king of Judah, which attempted to negotiate with the representatives of Sennacherib, king of Assyria who was besieging Jerusalem (2 Kings 18:17-37) (Isaiah 36:1-22). Upon the failure of these negotiations, Eliakim headed the delegation sent to implore the help of Isaiah the prophet (2 Kings 19:2) (Isaiah 37:2).
2. The original name of king Jehoiakim (2 Kings 23:34 2) (Chron. 36:4).
3. A priest who helped in the dedication of the rebuilt wall in Nehemiah's time. (Neh. 12:41).
4. A Grandson of Zerubbabel and ancestor of Jesus. (Matt. 1:13).
5. Another and earlier ancestor of Jesus. (Luke 3:30).

ELIAKIM

Eliakim comes from the Hebrew word (*'Elyaqiyim*) it means God of raising which carries the idea of God setting up and establishing (it is the name of Eliakim the son of Hilkiyah and three other Israelites).

Eliakim the son of Hilkiyah: was the successor of Shebna who was the master of the household of Hezekiah the king of Judah. He was in all things faithful to the trust the king and the LORD had given him. From (Isaiah 36) we see that he was head of the rulers of the palace; that he was the spokesman for the delegation from Hezekiah which attempted to negotiate with the representatives of Sennacherib the king of Assyria who was besieging Jerusalem (2 Kings 18:17-37) (Isaiah 36:1-22). Upon the failure of these negotiations, Eliakim headed the delegation sent to implore the help of Isaiah the prophet (2 Kings 19:2) (Isaiah 37:2).

The LORD said the following three things of Eliakim:

1. I will call my servant Eliakim, (Isaiah 22:20) showing that Eliakim's character was such that he was by God considered a good, diligent and faithful man and a constant servant of the LORD and because of his good character the LORD delighted to raise him to a position of great honour and dignity. Eliakim did not seek great things for himself, nor did he thrust himself into the office, but the LORD called him and put him into it.
2. I will clothe him with Shebna's robe: ((Isaiah 22:21) this not only refers to the peculiar type of robe and girdle that was worn as the badge of the royal office that was to be taken from Shebna and given to Eliakim, but also carries the idea that all the royal authority Shebna had would be taken from him and given to Eliakim.
3. He shall be a father to the inhabitants of Jerusalem: ((Isaiah 22:21) this is one of the most beautiful testimonies a king, ruler or leader can have said of them. The apostle Paul wrote:
 - Though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. (1 Cor. 4:15).

To rule, guide or teach as a father carries the idea of not only having the authority of a father, but also ruling, guiding and teaching with fatherly care and affection.

ELIAS

An Israelite and famous prophet and the name of two other Israelites.

ELIEZER

Eliezer of Damascus Abram's steward: Eliezer comes from the Hebrew word (*'Eliy`ezer*) it literally means God of help and aid. Eliezer was the head steward of Abram's house and as such it was his business to manage and govern the affairs of Abrams house and be, in charge of overseeing the administration of all things. Abram calls him, Eliezer of Damascus, and tells us he was born in his house, (Gen. 15:2-3 KJV). Damascus comes from the Hebrew word (*Dammeseq*) and refers to a city of Syria, which means that Eliezer must have been born while Abram was dwelling in Damascus which shows that the expression "Eliezer of Damascus," simply means that Eliezer was born there.

The fact Abram had no child of his own and Eliezer was born and raised in his house (most likely as Abram's own son) and is now a faithful steward and the head of Abram's household would explain why he would become heir if Abram remained childless. It is generally assumed by many that this Eliezer of Damascus is the oldest servant of Abraham's household spoken of in chapter twenty-four, who sixty-five years later had charge of all that Abraham had and who Abraham sent to find a bride for his son Isaac (Gen. 24:1-4). Though this maybe very likely it cannot be said with dogmatic certainty since this steward's name is not mentioned and there is no evidence he came from Damascus. The name Eliezer is also the name of a man of Damascus and of ten Israelites.

ELIJAH

Elijah the Tishbite: was a Gileadite and prophet, he is called Elias in the Authorized Version of the New Testament.

- He destroyed the prophets of Baal and miraculously fed in the wilderness.

- He fasted forty days and was persecuted by the king of Israel.
- He raised a woman's son from the dead.
- He foretold of the judgement and destruction of Israel.
- He was an antitype of John the Baptist (Matt 11:14) (Matt. 16:14) (Matt. 17:10-12) (Mark 9:12-13) (Luke 1:17) (John 1:21-25).
- He appeared to Jesus at his transfiguration (Matt. 17:3-4) (Mark 9:4) (Luke 9:30).

ELIM

Elim refers to an oasis with twelve springs and seventy palm trees, possibly Ayun Musa nine miles south east of Suez (If Jebel-Sin-Bisher is Mount Sinai) or Wadi Gharandal, fifty-five miles south east of the Suez, it was where Israelites camped on their way to Mount Sinai.

ELIPHAZ

Eliphaz may mean, God is fine gold, it refers to the following two men: -

1. **A son of Esau:** by Adah, daughter of Elon (Gen. 36:4-16) (1 Chron. 1:35-36).
2. **Eliphaz Job's Friend Eliphaz:** he was from Teman and the chief of Job's three friends and so-called comforter (Job 2:11-13). Teman was traditionally famous for its wise men (Jer. 49:7). Eliphaz' speeches show clearer reasoning than those of Job's other two friends.

Eliphaz first speech: in Eliphaz first speech (Job 4, 5) Eliphaz traces all affliction to sin, through the natural operation of cause and effect, and admonishes Job to make his peace with God.

Eliphaz second speech: in Eliphaz second address (Job 14) Eliphaz shows irritation at Job's sarcasm, reiterates his arguments, and depicts strongly the fate of the wicked.

Eliphaz third speech: in Eliphaz third address (Job 22) Eliphaz charges Job with sin and points out to him the path of restoration. In (Job 42:7-9) God addresses Eliphaz as the chief of Job's friends, and commands him to make sacrifice in expiation of their fault in wrongly accusing Job, saying that Job will pray for them and they will be forgiven.

ELISHAMA

Elishama means, God has heard, it refers to the following seven men.

1. The grandfather of Joshua and son of Ammihud and prince of the Ephraimites at the outset of the wilderness journey (Num. 1:10) (Num. 2:18) (Num. 7:48, 53) (Num. 10:22) (1 Chron. 7:26).
2. A son of David born in Jerusalem. (2 Sam. 5:16) (1 Chron. 3:8).
3. Another son of David, who is also called Elishua (1 Chron. 3:6) (2 Samuel 5:15).
4. A son of Jekaniah, a Judahite (1 Chron. 2:41).
5. The father of Nethaniah and grandfather of Ishmael "of the seed royal" who lived at the time of the Exile (2 Kings 25:25) (Jer. 41:1). (Numbers 4 and 5 may be the same person).

6. A scribe or secretary to Jehoakim (Jer. 36:12, 20-21).
7. A priest sent by Jehoshaphat to teach the people the law (2 Chronicles 17:18).

ELIZABETH

Elizabeth was the mother of John the Baptist, she was from the daughters of Aaron and her husband was Zechariah, both were righteous and blameless before God. Elizabeth was barren, and both Elizabeth and Zechariah were advanced in years. (Luke 1:5-7) nevertheless, an angel told Elizabeth she will bear a son and call his name John (Luke 1:13).

ELLASAR

Palestine in the time of Abraham (Gen 14:1-9) lay south east of Babylon between Erech and Ur, the exact location is unknown it was one of the city-states whose king, Arioch invaded.

ELNATHAN

Elnathan means, God has given it refers to the following men:

- Father of Nehushta, the mother of Jehoiachin. (2 Kings 24:8).
- The son of Achbor, sent to Egypt by king Jehoiakim to bring back the Prophet Uriah (Jer. 26:22). He was one of those who urged king Jehoiakim not to burn the roll which Jeremiah had written. (Jer. 36:12, 25). He may be the same person as number one.
- Name of two leading men and one man of insight, that Ezra sent on an embassy (Ezra 8:16).

EL-PARAN

On the border of the wilderness, possibly an alternate name for Elath maybe in or near Aqaba a Jordanian city at the north end of the Gulf of Aqaba (the Gulf of Aqaba is the same as Gulf of Elath).

Elon

Elon was:

- A Zebulunite who Judged Israel ten years. (Judges 12:11-12).
- A Hittite whose daughter Bashemath married Esau (Gen. 26:34) or Adah. (Gen 36:2).
- The second of Zebulon's three sons. (Gen. 46:14) (Num. 26:26).
- The Zebulunite who judged Israel ten years. (Judg. 12:11-12).

Elon was a town in the territory of Dan in one of the districts which furnished provisions for Solomon's household (Josh. 19:43) (1 Kings 4:9), the exact location is unknown.

ELTEKEH

Town allotted to Dan (Josh. 19:44) and Levitical city (Josh. 21:23), the exact location is unknown, possibly eleven miles from Joppa.

ELYMAS

Elymas is also spelt Elumas he was a wizard.

EMIM

The Emim in Shaveh-kiriathaim: (Gen. 14:5) Shaveh Kiriathaim is better translated, in the plain of Kiriathaim. They were a people great and many, and tall as the Anakim and like the Anakim they were also counted as Rephaim (i.e., giants), but the Moabites called them Emim. (Deut. 2:10-11). The city lay on the east of the Salt Sea and was given to the tribe of Reuben (Num. 32:37), but upon the decay of the Israelites on the east of Jordan it was, re-occupied by the Moabites (Jer. 48:1) who had taken it from the Emim.

EMMAUS

The Road to Emmaus Taken from Luke Chapter Twenty-Four.

Sometime during Sunday (the third day since Jesus was crucified) (v21) Jesus appears to two other people on the road to Emmaus (v9-13). Emmaus village was only seven miles from Jerusalem (v13). One of the two was named Cleopas (Peter) (v18), this is not Peter the apostle because later these two go and tell the eleven apostles they have seen Jesus. (Luke 24:33).

Early Sunday evening (the third day since Jesus was crucified) (Luke 24:21). Jesus stayed in the village of Emmaus and ate a meal with the two (on the Emmaus road) (v28-31), in their conversations with Jesus he tells them that he has already appeared to Peter (v33-34). Then after eating Jesus vanished from their sight (Luke 24:31), the two immediately go to Jerusalem (seven miles away) and tell the eleven what had happened. (Luke 24:28-32).

Later Sunday evening (the third day since Jesus was crucified) (Luke 24:21). While the two on the Emmaus road were in Jerusalem telling the eleven that they had seen Jesus he appears to them all eleven, in a locked room (Luke 24:36-34) (John 20:18) eight days later Jesus appears to Thomas (John 20:26).

Jesus was not recognised: for some reason the two on the road to Emmaus did not recognise Jesus, they may not have previously seen him or known him very well. Many, feel that they did not recognise him because he appeared in a glorified resurrected body, if this was the case it is certain they would have known they had more than a human man sitting at their dinner table. Since the Scriptures say that it was their eyes that were kept from recognising Jesus (Luke 24:16, 31), it is possible that he may have looked exactly, the same as he did prior to his death and resurrection. It is later recorded that their eyes were opened and they recognised him. (Luke 24:31) and we are told that in his resurrected body he had flesh and bones, the nail marks in his hands and feet and he ate food. (Luke 24:39-43). For the scenario of those who Jesus appeared to at the tomb, on the Emmaus Road and in Jerusalem see:

- Tomb in, Bible Dictionary (ON WEBSITE MENU).

ENDOR

A town within Issachar allotted to Manasseh (Josh. 17:11). Barak defeated Canaanites nearby (Psalms 83:10) and Saul consulted a medium here (1 Sam. 28:7). About three miles due south of Mount Tabor.

EN-DO

Those who were destroyed at En-dor: (Psalm 83:10) the only places En-dor is mentioned is in the following three verses:

1. Also in Issachar and in Asher Manasseh had Beth-shean and its villages, and Ibleam and its villages, and the inhabitants of Dor and its villages, and the inhabitants of En-dor and its villages, and the inhabitants of Taanach and its villages, and the inhabitants of Megiddo and its villages; the third is Naphath. (Joshua 17:11).
2. Then Saul said to his servants, "Seek out for me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "Behold, there is a medium at En-dor." (1 Sam. 28:7).
3. Do to them as you did to Midian, as to Sisera and Jabin at the river Kishon, ¹⁰who were destroyed at En-dor, who became dung for the ground. (Psalm 83:10).

Though Endor is not mentioned in the history of the book of Judges, it is known that Endor was in, the vicinity of Mount Tabor. Some understand the expression, "Those who were destroyed at En-dor," to refer to the Midianites; but rather it is to be understood of Jabin and Sisera, and the army under them, who perished at this place, which is mentioned along with Taanach and Megiddo in (Joshua 17:11) (above) which are the very places where the battle was fought between Jabin and Israel as the following verses shows:

- The kings came, they fought; then fought the kings of Canaan, at Taanach, by the waters of Megiddo; they got no spoils of silver. (Judges 5:19).

EN-EGLAIM

A place by the Dead Sea that Ezekiel prophesied fishers would one day spread their nets (Ezek. 47:10). The site is unknown.

EN-HADDAH

Town allotted to Issachar (Josh. 19:21) about six miles from the Sea of Galilee.

EN-GANNIM

En-gannim Issachar: town allotted to Issachar and Levitical city (Josh. 19:21) (Josh. 19:21:29) (1 Chron. 6:72) approximately five miles south west of the Sea of Galilee.

En-gannim Judah: town allotted to Judah, in north Shephelah (Josh. 15:34), the exact location is unknown.

ENGEDI

Engedi means, spring or fountain of the kid or wild goat. It was an oasis on the west coast of the Dead Sea about midway of its length, in the territory of Judah (Josh. 15:62). Here David fortified a refuge from Saul (1 Sam. 23:29) (Josh. 24:1). Jehoshaphat defeated the Ammonites, Moabites, and Edomites from Mount Seir when they attacked by the

narrow paths up the steep cliffs from the shore. (2 Chron. 20:2). En-gedi is there identified with Hazazon-tamar, occupied by Ammorites, which Chedorlaomer invaded in the days of Abraham (Gen. 14:7). Its luxurious verdure, due to warm springs, was famous in the days of Solomon (Song of Solomon 1:14) Ezekiel prophesied that fishers would stand here, in the restored land (Ezek. 47:10). Known then as Engaddi, it continued to be prominent through the New Testament period and until the time of Eusebius. It is the modern Ain Jidi, and the Old Testament site is Tell ej-Jurn.

EN-HADDAH

Town allotted to Issachar (Josh. 19:21) around six miles from the Sea of Galilee.

EN-MISHPAT

A place identified as Kadesh probably the same as Kadesh Barnea.

ENOCK

Enoch (*Hebrew Chanowk*) means initiated and Enoch (*Hebrew chanak*) figuratively means to initiate or discipline dedicate and train up. It applies to the following men:

- Cain's eldest son, for whom the first city was named. (Gen. 4:17-18).
- A son of Jared. (Gen. 5:18).
- The father of Methuselah. (Gen. 5:21-22) (Luke 3:37).

Enoch and Noah walked alone with God (Gen. 5:24) (Gen. 6:9), the expression, "walking with God," reflects, back to the first paradise when men walked and talked with God in holy familiarity, and it anticipates a new paradise (Rev. 21:3) (Rev. 22:3, 4). The secret of Enoch's walk with God was faith. Faith was the ground of Enoch's pleasing God and Enoch's pleasing God was the ground of his being translated that he should not see death. (Heb 11:5-6).

Books of Enoch (written AD 1-50). A collection of apocalyptic literature written by various authors and circulated under the name of Enoch, it is an Ethiopic version made through the Greek from the original Hebrew text that was written by the Chasidim or by the Pharisees between 163-63 BC. It is the best source for the development of Jewish doctrine in the last two pre-Christian centuries. Jude v14-15 may be an explicit quotation from 1 Enoch.

ENOCK

Enoch the father of Methuselah is not to be confused with Cain's son Enoch (Gen. 4:17) whose lineage also contains the name Lamech the same name of Noah's father but not referring to the same man. Enoch the father of Methuselah was the son of Jared (Gen. 5:19-21), and the great-grandfather of Noah he lived 365 years (Gen. 5:23) before he was taken by God, which is small amount of time compared to his offspring Methuselah who lived to 969 years. (Gen. 5:27). Enoch was the seventh man down Seth's line from Adam (Gen. 5:18). There seems to be no importance in the fact that Enoch is called the seventh from Adam except perhaps to distinguish him from the other Enoch who was a descendant

of Cain though it was very unlikely he would be confused with the Enoch who walked with God. However, when it is considered that there is no mention of the whole of Cain's offspring and there is utter silence concerning kings and Empires of the old world that were consigned to eternal oblivion, the mention of Enoch being seventh from Adam is perhaps to show the honour God put upon him. We know little more of Enoch other than he was an outstanding example of earnest and consistent godliness in an age of abounding depravity. He lived amongst a corrupt atheistic society, yet in contrast to the unfaithfulness that surrounded him the author of the book of Hebrews tells us that:

- Enoch was taken up by faith so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God.
⁶And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. (Hebrews 11:1-40).

Nothing can be more beautiful or expressive than the following few words:

- Enoch walked with God, and he was not, for God took him. (Gen. 5:24).

The picture is of two friends who agree with each other and are voluntarily and pleasantly walking together conscious of each other's presence and going the same way while chatting with each other in warm fellowship. Enoch was reconciled to God by repentance and faith in the promised seed of the woman of (Gen. 3:14-15). He loved God in response to God's love to him, he knew they were friends, and he rejoiced in it and lived as always being in the presence of God. Enoch by faith not only saw Him that is invisible and always acted as though the eye of the Great Immortal Invisible Almighty God the creator of all things and source of all life was upon Him, but also talked with him as a man talks with his friend.

Enoch lived as a faithful and devoted believer in God and a preacher of His righteous law to his generation. He warned of God's judgment falling upon all who transgress God's law, but the hearers turned a deaf ear to his warnings and therefore God removed the blessing which they had so little valued. The New Testament has the following three references to Enoch from the lineage of Seth

- The son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, (Luke 3:37).
- By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. (Heb. 11:5).
- Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones, ¹⁵to execute judgment on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that ungodly sinners have spoken against him." (Jude 1:14-15).

The author of Hebrews and Jude informs us that Enoch was a devoted man of faith who pleased God and an inspired prophet.

Enoch walked with God, and he was not, for God took him: (Gen. 5:24) God took Enoch away because he was a man of faith and pleased God. Faith was the motivating power behind all he did, and it was the reason God crowned him with such an amazing miracle and deliverance from a faithless and corrupt generation. When Enoch was taken away, we are told:

- The earth was corrupt in God's sight, and the earth was filled with violence. (Gen. 6:11).

Out-of-control human violence was the reason that God later brought the flood upon humanity. God said to Noah:

- I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth. (Gen. 6:13).

Enoch was a very good and righteous man who was living in a very dangerous and extremely violent world. God took righteous Enoch away, not so that he wouldn't ever see death, but so that, according, to the Scriptures, "he was not found" by the evil, extremely violent people who would have murdered such a faithful man (much like they murdered Jesus). He was taken to a place of safety on this earth where he would have lived out the remainder of his life in peace before dying a natural death just like every other human. We know this to be so, because many centuries later, Jesus Christ authoritatively stated:

- No one has ascended into heaven except he who descended from heaven, the Son of Man. (John 3:13).

Had Enoch ascended to heaven (as many believe) these words of Jesus would be deceptive and untrue. It is true that the following statement in the book of Hebrews.

- Enoch was taken up so that he should not see death (Heb. 11:5).

Appears to contradict this statement of Jesus, however it does not say where Enoch was taken up to (most only assume it was heaven) and the death he was delivered from can be applied to death at the hands of the violent wicked and corrupt generation he lived amongst. It is certain such a righteous man would be a target for mockery, scorn and murder amongst those who want nothing to do with a preacher of righteousness and his holy God.

NOTE: The Bible also speaks of Elijah being taken up to heaven by a whirlwind, which also seems to contradict Jesus words, "No one has ascended into heaven except the Son of Man," for information concerning this event, see the title:

- Elijah taken into Heaven in, Various Topics (ON WEBSITE MENU).

Noah and the great flood came ten generations from Adam and three generations after God had taken Enoch. The whole history of the ancient world covers a period of nearly two thousand years and is shut up within the first five chapters of Genesis. We know very little of the inhabitants of the ancient world, but the fact of their abominable wickedness, which consisted of idolatry, atheism and unbridled violence towards each other. Though Adam was dead and Noah was not yet born most of the others mentioned in Genesis chapter five may have been living during Enoch's lifetime.

ENOSH

Enosh comes from the Hebrew word (*'Enowsh*) it literally means a mortal man, person or people (singly or collectively). The name Enosh is applied only once in the Bible, he was the son of Seth and an ancestor of Christ. He appears in Luke's genealogy (Luke 3:38 spelled Enos). Two men named Cainan are mentioned in this genealogy of Jesus, one of these is the son of Enosh the second is the son of Arpachshad and father of Saleh, who lived in the time between Noah and Abraham.

EN-ROGEL

En-rogel spring is just south of Jerusalem less than a mile south of Jerusalem in Kidron Valley on the boundary of Benjamin and Judah (Josh. 15:7) (Josh. 18:16) David hide spies here (2 Sam. 17:17) and Adonijah's premature coronation took place here. (1 Kings 1:9).

EN-SHEMESH

En-shemesh Spring two miles east of Jerusalem on the boundary between Benjamin and Judah, between Jericho and Jerusalem.

EN-TAPPUAH

En-tappuah refers to a spring near the town of Tappuah on the boundary between Ephraim and Manasseh (Josh. 17:7) See Tappuah Ephraim.

EPAENETUS

Epaenetus means, praised, to applaud, commend, laud and praise, he was a Christian.

EPAPHRAS

Epaphras (was a Gentile Christian (Col. 4:12) and a co-labourer with Paul (Col. 1:7) (Col. 4:12) (Philemon 1:23).

EPHAH

Ephah (Eyphah) means:

- To cover with obscurity.
- To feel faint from the darkness of swooning.
- To fall faint because of a sudden and usually brief loss of consciousness.
- To be overwhelmed by happiness, excitement, adoration and feel faint.

Ephah was the name of a son of Midian, and of the region settled by him; also, of an Israelite and of an Israelitess.

EPHAI

Ephai means, gloomy he was a Netophathite whose sons were among the captains of the forces left in Judah after the deportation to Babel (Jer. 40:8). They served under Gedaliah, the governor appointed by the Babylonians. After their warning of the plot against Gedaliah went unheeded (Jer. 40:13-16) they were slain with him by Ishamael, son of Nethaniah (Jer. 41:3).

EPHEMERAL

Ephemeral means short-lived, lasting only for a short period, of time and leaving no permanent trace.

EPHESUS

Ephesus is the most important city of Asia Minor near the shore of Aegean Sea, a port city at terminus on caravan route from the East. Paul lived here for almost three years on his second journey and visited it on his third journey.

- Paul preached in Ephesus. (Acts 18:19-21) (Acts 19:1-41) (Acts 20:16-38).
- Apollos visited and preached in Ephesus. (Acts 18:18-28).
- Sceva's sons attempt to expel a demon in Ephesus. (Acts 19:13-16).
- Timothy directed by Paul to remain at Ephesus. (1 Tim. 1:3).
- Paul sends Tychicus to Ephesus. (2 Tim. 4:12).
- Onesiphorus lives at Ephesus. (2 Tim. 1:18).
- There was a church at Ephesus. (Ephes. 1:1-23) (Rev. 1:11).
- Ephesus is among the seven churches in Revelation. (Rev. 1:11-20) (Revelation 2:1).

EPHRAIM

Ephraim was another name for the ten tribes of Israel in the land of Samaria. Ephraim means double fruit. Their territory was north of the Dead Sea in Samaria. It included worship centers at Bethel and Shiloh. When Jeroboam 1, an Ephraimite (1 Kings 11:26) rebelled against Solomon's son Rehoboam, Ephraim became such a great leader in the new northern kingdom of Israel that in addition to its more common name Israel, the kingdom also became referred to as Ephraim (Isaiah 7:2, 5, 9, 17) (Hosea 9:3-16).

Ephraim's mother: was Asenath the Egyptian daughter of Potiphera the priest of On, bore Ephraim to Joseph. He was the younger of two sons of Joseph and his Egyptian wife (Gen. 41:50-52).

Ephraim and Manasseh's blessing: when Joseph took Ephraim and Manasseh to be blessed by his aged father Jacob just prior to his death Jacob put his right hand (signifying the preferential blessing) on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh the firstborn and by doing so put Ephraim the younger before Manasseh the firstborn. Jacob told Joseph that Manasseh will become a great people, but his younger brother Ephraim will be greater than Manasseh and Ephraim's offspring will become a multitude of nations. (Genesis 48:1-22) (Genesis 49:22-26).

The territory of Ephraim: Ephraim's territory was north of the Dead Sea in Samaria Palestine it included two worship centers each with a golden calf one was at Bethel and the other at Shiloh.

The tribe of Ephraim: Ephraim was the progenitor of the tribe called by his name, as was also Manasseh. This brought the number of the Hebrew tribes to thirteen, but Joseph continued to be counted as one tribe so the original number twelve (derived from the twelve sons of Jacob) continued to be referred to as twelve tribes. The separation of the tribe of Levi from the other tribes for the service of the tabernacle and the fact Levi did not receive a separate territory in which to live (because the LORD was their inheritance) also helped to perpetuate the concept of the twelve tribes of Israel.

The split of Israel into two nations: when Jeroboam 1, an Ephraimite (1 Kings 11:26) rebelled against Solomon's son Rehoboam, Ephraim became such a great leader in the new Northern Kingdom that in addition to its more common name Israel, the kingdom also became referred to as Ephraim (Isaiah 7:2, 5, 9, 17) (Hosea 9:3-16). From this time on Ephraim's history is merged with that of this kingdom. Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites lived in the, midst of Ephraim, but were made servants of Israel. (Joshua 16:10).

- Ephraim is the name applied to the ten tribes. (2 Chron. 17:2) (2 Chron. 25:6-7) (Isaiah 7:8-9) (Isaiah. 11:12-13) (Isaiah. 17:3). (Jer. 31:18) (Jer. 31:20). (Hosea 4:17) (Hosea 5:3, 5) (Hosea 6:4, 10) (Hosea 8:11) (Hosea 12:14).
- Ephraim as the name of the ten tribes revolted from house of David. (1 Kings 12:25) (2 Chron. 10:16).
- The tribe of Ephraim is called Joseph. (Rev. 7:8).
- A range of low mountains are called the Mount of Ephraim (Joshua 17:15-18).
- A gate of Jerusalem is named Ephraim. (2 Kings 14:13) (2 Chronicles 25:23) (Neh. 8:16) (Neh. 12:39).
- A city in the territory of Ephraim is called Ephraim. (2 Chron. 13:19).
- Jesus escaped from the persecution of Caiaphas to Ephraim. (John 11:54).

The names Ephraim and Manasseh: Ephraim (*Hebrew 'Ephrath*) means double fruit while Manasseh (*Hebrew M^enashsheh and nashah*) carries the idea of decreasing and removing. It seems that Joseph may have named, his two sons according, to his life, firstly, his life of sorrow and affliction signified by the name Manasseh, because of the ill and cruel treatment his brothers had afflicted upon him and secondly his life of prosperity and blessing signified by the name Ephraim, because God had made him fruitful in Egypt in the following things:

- In the interpretation of dreams and his wisdom in political affairs.
- In faith, grace, humility, patience, love and good works.
- In abundance of wealth and the honour Pharaoh had place upon him.
- In the fruitfulness of his body by his two children, Manasseh and Ephraim.

Summary of Ephraim: Ephraim became such a leader in the new Northern Hebrew Kingdom (the ten tribes in the land of Samaria) that in addition to their more common name Israel, the kingdom is also called Ephraim. The Canaanites of Gezer lived in the, midst of the ten tribes, because Ephraim did not drive them out of the land. Ephraim's territory included worship centers at Bethel and Shiloh.

EPHRATHAH

Ephrathah means fruitful land, it is the ancient name of Bethlehem (or the district around it). The following verses show that Ephrathah refers to a region of country that was identified with Bethlehem:

- They journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. (Gen. 35:16).
- Rachel died, and was buried in the way to Ephrath, which is Bethlehem. (Gen. 35:19).
- 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. May you act worthily in Ephrathah and be renowned in Bethlehem. (Ruth 4:11).

Ephrathah was a city of Judah the following verses show that its full name was Bethlehem-Ephrathah:

- As for me, when I came from Paddan, to my sorrow Rachel died in the land of Canaan on the way, when there was still some distance to go to Ephrath, and I buried her there on the way to Ephrath (that is, Bethlehem)." (Gen. 48:7).

- But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days. (Micah 5:2).

The ancient name Ephrathah was later given the name Bethlehem and is used in the great prophecy that speaks of Bethlehem being place of the birth of Christ (Micah 5:2) (Matt. 2:1-6). The city of Jerusalem, where the House of the LORD was built, was only about 15 km (9.3 miles) from Bethlehem Ephrathah.

EPHRATH

Ephrath means, fruitful land and is the same as Bethlehem (Gen. 35:19) (Gen. 48:7). It is a shorter form of Ephrathah. At Ephrath:

- Rachel was buried at Ephrath. (Gen. 35:16).
- Ephrath is the name of the second wife of Caleb, son of Hezron. She was the mother of Hur. (1 Chron. 2:19-20).
- Ephrath is the ancient name of Bethlehem and the district around it.
- In the great prophecy concerning the place of the birth of Christ the name Ephrath is attached to that of Bethlehem (Micah 5:2) (Matt. 2:1-6).
- Thousands of years before the Lord Jesus Christ was born in Bethlehem Micah spoke of Ephrath (such is the wonder, splendour and beauty of Bible prophecy) (Micah 5:2).

EPHRON

One of the villages north of Jerusalem, the exact location is unknown, possibly thirteen miles from Jerusalem, Abijah took Ephron from Jeroboam (2 Chron. 13:9) it maybe the same as Ophrah (Josh. 18:23) Ephaim of the New Testament.

Mount Ephron: is a hill, or ridge, mentioned in the description of Judah's north boundary (Josh. 15:9), the exact location is unknown, possibly west of Jerusalem and east of Beth-Shemesh in vicinity of Kiriath Jearim.

EPHRON

Ephron was the son of Zohar and a well-respected wealthy Hittite who sold his tomb to Abraham to bury Sarah in. (Gen. 23:8-20).

EPICUREAN

Epicurean refers to a noted philosopher, an Epicurean or follower of Epicurus, who lived (341-270 B.C.) and taught:

- Nature rather than reason is the true reality.
- Nothing exists but atoms and void (meaning matter and space).
- The chief purpose of man is to achieve happiness.
- Man, has free will to plan and live a life of pleasure.

Since such teaching appealed to the common man, this natural philosophy became widespread and was around at the time of Christ. Paul met it at Athens when he encountered philosophers of the city (Acts 17:16-33) his teaching of creation, judgment and resurrection did not impress them, since all these doctrines were denied by the Epicurean philosophy.

EPITOME

Epitome can refer to two things, firstly, a highly representative example of a person or thing that is a perfect example of a particular quality, type, class, or characteristic of that person or thing. Secondly it refers to a brief summary of a piece of writing.

ERASTUS

Erastus means, to love or beloved, he was a convert and Christian friend of Paul (Acts 19:22) (2 Tim. 4:20) (Rom. 16:23).

ERECH

In Iraq south of Bagdad, one of several cities founded by Nimrod, the people of Erech were settled in the cities of Samaria.

ESAIAS

The Greek meaning of the name Esaias is God saves. The name Isaiah is sometimes spelled as Esaias. He was the son of Amoz and was married with two children. He was called of God in the year King Uzziah died (740 B.C.). His ministry was a long one that extended through the reign of four kings of Judah: Uzziah, Jotham, Ahaz and Hezekiah.

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ESAR-HARDDON

Esar-Haddon means, Ashur has given a brother he was a king of Assyria and younger son of Sennacherib (king of Assyria), who upon the murder of his father by his older brother (2 Kings 19:36-37) (2 Chron. 32:21) (Isaiah 37:37-38) obtained the throne of Assyria. His reign (681-669 B.C.), brought important political developments. He rescued the city of Babylon which his father Sennacherib had destroyed, and fought campaigns against the Cimmerians and other barbaric hordes from beyond the Caucasus. His greatest accomplishment was the conquest of Egypt, Assyrias' competitor for world domination. In preparation for his Egyptian campaign, Esar-haddon subdued the Westlands. Sidon (A Phoenician city near Tyre) was destroyed, its inhabitants deported, its king beheaded and a new city erected on its site. According, to (Ezra 4:2) Esar-haddon brought deportees into Samaria, which had already been colonized with pagans by the Assyrian king Sargon when he destroyed it in 722 B.C.

After Sidon's fall twelve kings along the Mediterranean seacoast submitted to the Assyrians, and were forced to supply wood and stone for the king's palace in Nineveh. Among these was "Manasi king of Yaudi" the Manasseh of the Bible. The Assyrian Empire had now reached its greatest power and it appears that most of the Judean citizenry preferred peaceful submission, even with the Assyrian pagan influence now imposed upon them to constant abortive rebellion. Manasseh's summons to appear before an Assyrian king, mentioned in (2 Chron. 33:11-13), probably took place in

the reign of Esar-haddon's successor, Assurbanipal. In 671 B.C., Egypt fell to Esar-haddon when he occupied Memphis and organized Egypt into districts under princes responsible to Assyrian governors. A later Egyptian rebellion necessitated a second Assyrian campaign there, during which Esar-haddon died and Assurbanipal his son succeeded him. The following verses show that Esarhaddon was the king of Assyria.

- When the adversaries of Judah and Benjamin heard that the returned exiles were building a temple to the LORD, the God of Israel, ²they approached Zerubbabel and the heads of fathers' houses and said to them, "Let us build with you, for we worship your God as you do, and we have been sacrificing to him ever since the days of Esarhaddon king of Assyria who brought us here. (Ezra 4:1-2).
- Sennacherib king of Assyria departed and returned home and lived at Nineveh. ³⁸And as he was worshiping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, struck him down with the sword. And after they escaped into the land of Ararat, Esarhaddon his son reigned in his place. (Isaiah 37:37-38).

ESAU

Esau (Gen. 25:25) comes from the Hebrew word (*ʿEsav*) it carries the idea of handling roughly and hairy, he was the elder twin son of Isaac by Rebekah (also see Edom) (above). The name Edom was given to Esau after he had eaten the red pottage and because he was born red all over and his name means red so it was in a sense a nickname. His descendants were called Edomites (Gen. 25:30) (Gen. 36:1) (Gen. 36:43) (Gen. 36:9) (Gen. 36:43). Isaac and Rebekah gave birth to Esau and Jacob his brother (Gen. 28:5) (Gen. 32:3).

The LORD promised Rebekah two nations (i.e. Esau and Jacob) with Jacob being the stronger and Esau serving him. (Gen 25:23). Esau descendants became the nation of Edom while God changed Jacob's name to Israel and consequently the twelve tribes came from him forming the foundation of the nation of Israel.

Esau's land: the possessions of Esau and Jacob were too great for them to dwell together in the same land so Esau (Edom) settled in the land of Canaan the hill country of Seir, south of the Dead Sea on the opposite side of the River Jordan to Jerusalem (Gen. 25:28, 30) (Gen. 32:3) (Gen. 36:8-9) (Josh. 24:4).

Esau and Mount Seir: Mount Seir is between Red Sea and Dead Sea south of Bozrah, it is one of the mountains of Edom among the Jordanian Mountains in the land of Edom.

Prior to Esau's occupation of Seir: the people of Esau the Horites lived in Seir, but the LORD destroyed the Horites for Esau so he could settle in Seir (Deut. 2:21). Israel, after spending forty years in the wilderness travelled around Mount Seir the territory of Esau their brother for many days, but later needed to pass through it. The LORD told the wilderness generation that Esau and his household will be afraid of Israel, but He will not give Israel any of Esau's land, they are not to contend with Esau because the LORD had given Mount Seir to Esau as a possession. Israel was to pay for any food or water they took from Esau. Esau allowed the wilderness generation to pass through his land and sold them food and water, but Israel did not remain with him.

NOTICE: the LORD kept His promise to Esau he possessed his land even though it was full of a people as great and many as the Anakim that were in the Promised Land. The LORD points out to the wilderness generation that, Esau did not have to spend any time in the wilderness. It is almost like the LORD is showing Israel that just as he kept His promise to Esau, He would have kept it for Israel, if they had also entered the land and trusted the LORD their God instead of turning in fear and unbelief.

Esau's life: Esau descendants are listed in (Gen. 36), he was a skilful hunter and man of the field (Gen. 25:27). Isaac made Jacob Lord over Esau (Gen. 27:37) he hated Jacob his brother, so much so he threatened to kill him because he took his birthright (Gen. 27:41).

Esau wives Judith, Basemath and Mahalath: when Esau was forty years old, he took Judith the daughter of Beeri the Hittite to be his wife, and Basemath the daughter of Elon the Hittite (Gen. 26:34-35). Later he also took Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth. (Gen. 28:8-9) (Gen. 36:1-5). For further information of Esau's, the wives and a list of his sons, see Genesis chapter thirty-six in, Commentary OT (ON WEBSITE MENU).

Isaac's Blessing to Esau: Esau would live away from the rich soil and rain of the earth he would live in a desert place and live by war. He would serve Jacob (Israel), but eventually Israel's authority over them and the tension between Jacob (Israel) and Esau would be broken (Gen. 27:39-40).

Israel's attitude toward the Edomites: The LORD told Israel they were not to detest or offend an Edomite, for he is their brother (Deut. 23:7). Together Esau and Jacob buried Isaac their father. (Gen. 36:29).

Jacob, I loved, but Esau I hated: The LORD says in (Malachi 1:2-5), He has hated Jacob's brother Esau, laid waste his hill country, left Edom's heritage to jackals of the desert and if they try to rebuild it He will tear it down. The LORD goes on to say, Edom will be called 'the wicked country, and he will be angry with them forever. Paul picks this theme up in Romans, citing the words, Jacob I loved, but Esau I hated. Paul said, though Esau and Jacob had not been born and had done nothing either good or bad in order that God's purpose of election might continue, not because of works but because of his call Rebecca was told, "Esau will serve Jacob." as it is written, "Jacob I loved, but Esau I hated." (Romans 9:11-12). Election in this context means, to select or choose out, it carries the idea of one that is chosen, while the word, call means to call forth, bid or urge. Sarah was told Esau will serve Jacob at their birth and the statement, Jacob I loved, but Esau I have hated was written long after Esau's death. (Mal. 1:2-5). God did not hate Esau before he was even born, but in his foreknowledge, would have known that Esau would choose the wicked path he did. Esau sold his birthright, meaning he placed no value on his inheritance (the promise of God). He took Egyptian woman for wives' contrary to the will of God, he did not have the same passion for God as Jacob did, he despised God's name and did not fear or show him honour.

In Romans 9:11-13 (above) Paul is quoting (Malachi 1:2-3): God loved the priests because they were descendants of Abraham, Isaac and Jacob, but at the time of Malachi the priest like Esau despised God's name and did not fear or show him honour (Mal. 1:6). God is comparing the priests of Israel to Jacob and Esau. Esau was Jacob's older brother (the firstborn) and had the right to the inheritance and the promises, yet God rejected Esau and chose Jacob. God is saying to the priests, just because they are born of Abraham, Isaac and Jacob does not guarantee God's favour. He is warning them that just as He rejected Esau who had the rights to the inheritance, He will also reject them if they do not give God the honour, He is due. In his letter to the Romans Paul is applying the same principle to the unbelieving Jews, he is simply telling them that being descendants of Abraham, Isaac and Jacob, does not guarantee God's favour, if they do not accept Jesus, God will reject them as he did Esau and the priest of Malachi's day. The same principal applies today, just because a person is born into a Christian family, a church or religious organisation does not guarantee them salvation.

Summary of Esau: Abraham and Sarah gave birth to Isaac and Isaac and Rebekah gave birth to Esau and Jacob. The LORD told Rebekah Esau and Jacob would become two great nations. Isaac, near death and deceived by Jacob gave the blessing of the first born to Jacob making him

Lord over Esau. Isaac then told Esau he would live in a desert place and by war and that he would serve Jacob (i.e., Israel). But eventually Israel's authority over him and the tension between Jacob and Esau would be broken. The descendants of Esau are called Edomites, they settled in the land of Canaan in the hill country of Seir (also called Mount Seir). It is one of the Jordanian mountains in the land of Edom on the opposite side of the River Jordan to Jerusalem. For further information concerning Esau, see the title, "Esau, Idumea, Edom and the Edomites," in, Articles (ON WEBSITE MENU).

Eshban

Eshban means man of understanding, he was a descendant of Seir, the Horite (Gen. 36:26) (1 Chron. 1:41).

ESHCOL

The valley of Eshcol is a valley in Hebron fourteen miles west of Jerusalem. The area where spies cut a large cluster of grapes (Num. 13:23, 24) (Num. 32:9) (Deut. 1:24) the exact location is unknown. The village of Eshtaol in north Shephelah was at first allotted to Judah, and then to Dan. (Josh. 15:33) (Josh. 19:41), some Danites moved north from the area. (Judg. 18:2, 8, 11) and Samson's family was from the area. (Judg. 13:25) (Judg. 16:31).

ESHEAN

A city in the territory assigned to the tribe of Judah (Josh. 15:22) (in ASV Eshan). It was, located in the Hebron area.

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ETHAM

An uncertain site on the journey of Israel out of Egypt, which they reached after leaving Succoth and before turning back to Pihahiroth. The exact location is unknown, possibly the name is of Egyptian origin and means fort and refers to one or more of the forts that guarded the east frontier of Egypt in, the area of the modern-day Suez Canal. After crossing the Red Sea, they travelled three days in the wilderness of Etham to reach Marah (Exod. 13:20) (Num. 3:6, 7-8) (Num. 33:6-8). Etham appears to have been a wilderness district on both sides of the north end of the Red Sea.

ETHAN

Ethan refers to:

- An Ezrahite of Solomon's time, renowned for his wisdom. (1 Kings 4:31).
- Ethan the Ezrahite who wrote Psalm eighty-nine.
- A son of Zerah, son of Judah. (1 Chron. 2:6, 8).
- A descendant of Gershon, son of Levi. (1 Chron. 6:39-43).
- A singer and descendant of Marari, son of Levi. (1 Chronicles 6:44) (1 Chronicles 15:17, 19).

ETHIOPIAN

Ethiopian (Cush) the country immediately south of Egypt but north of Ethiopia, its heartland was between the second and third cataracts (i.e., waterfalls or white-water rapids) of the Nile, at times it expanded north to the first and south to the north cataract. On occasion, it seems to be associated with south Arabia (Gen. 10:7) and possibly with Mesopotamia (Gen. 2:13). It was a sparsely populated land traversed by the Blue and White Nile and their tributaries and a reservoir of hardy manpower for ambitious rulers (Isaiah 18:1) (Isaiah 2).

The Ethiopian Eunuch: was a treasurer of Candace, Queen of the Ethiopians (Acts 8:26-39). As a eunuch, he could not be a full member of the Jewish community (Deut. 23:1) but he had been worshiping in Jerusalem and was reading aloud the book of Isaiah when Philip was sent by the Holy Spirit from Samaria to meet him at his chariot and help him. Philip explained to him some verses from Isaiah chapter fifty-three and led the African eunuch, to faith in Christ, so that he asked for and received baptism and went on his way toward Gaza rejoicing.

Ethiopia and Queen Candace: Ethiopia in New Testament era was ruled by a Queen whose name or title was Candace (Acts 8:27), she is only mentioned in (Acts 8:27). The name, "Candace," seems to have been a general designation of Ethiopian Queens like, "Pharaoh" is a title for Egyptian kings and "Caesar" a title for Roman Emperors. Her chief treasurer, a eunuch went to Jerusalem to worship and was led by Philip the evangelist to faith in Christ.

ETH-KAZIN

A town on the north-east boundary of Zebulun between Gath Hopher and Rimmon (Josh. 19:13), the exact location is unknown, possibly four miles north of Nazareth.

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EUBOEA

Refers to eastern Greece, formerly Negropont, island, eastern Greece, in the Aegean Sea, with an area of 3,885 sq km (1,500 sq miles), it is separated from the southern part of the mainland by the Northern Euboean Gulf and Euripos Strait.

EUBULUS

Eubulus means, good-willer, be willing or well done he was a Christian friend of Paul. (2 Tim. 4:21).

EUNICE

Eunice means, victorious or the means of success, well-done and good she was a Jewess and the mother of Timothy's (Acts 16:1) (2 Tim. 1:5) (Acts 16:1) (2 Tim. 1:5) these are the only verses that cite Eunice.

EUPHRATES RIVER

Euphrates means, to break forth it is also called, the great river and the river. A major river that flows from Turkey through Syria and Iraq to the Persian Gulf, it is the traditional boundary of the Promised Land and the

longest and most important river of Western Asia, frequently in the Old Testament called, the River, the Great River, as being the largest with which Israel was acquainted, in contrast to the soon drying up torrents of Palestine (Isaiah 8:7) (Gen. 15:8) (Deut. 1:7). It rises from two sources in the Armenian mountains whose branches join after having run four hundred and two hundred and seventy miles, respectively. The united river runs south west and south through the Taurus Mountains towards the Mediterranean, but the ranges north of Lebanon prevent it reaching the sea, it turns south east and flows one thousand miles to the Persian Gulf.

The whole course is seventeen hundred and eighty miles, for twelve hundred it is navigable for small vessels. The melting of the snows in the Armenian mountains causes the river to flood each spring. Nebuchadnezzar controlled the floods by turning the water through sluices into channels for distribution over the whole country. The promise to Abraham that his seed's inheritance should reach the Euphrates (Gen. 15:18) (Deut. 1:7) (Josh. 1:4) received a partial fulfillment in Reuben's pastoral possessions (1 Chron. 5:9-10) a fuller accomplishment under David and Solomon when an annual tribute was paid by subject petty kingdoms in that area (1 Chron. 18:3) (2 Sam. 8:3-8) (1 Kings 4:21) (2 Chron. 9:26). The Euphrates was the boundary between Assyria and the Hittite country after Solomon's time, according to historical inscriptions.

EUPHRATES RIVER

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

EUODIA

Euodia (also Euodias) means, fine travelling, to help on the road and have a prosperous journey or succeed in business affairs. She was a Christian woman.

EUROPE

Conversion of Europe to Christianity: (see also Constantinople). Conversion of Europe, the spread of Christianity throughout the European continent. Despite early persecution and hardship, including the execution of Christianity's founder, Jesus, and the execution of many of the faith's early adherents, Christianity had become the dominant religion of the Roman Empire by 353 A.D.; by 1100 A.D, Christian kingdoms occupied most of Europe from Iceland in the west to Russia in the east and from Norway in the north to Italy in the south. Christianity had become the religion of Europe.

The age of the apostles: the conversion of Europe began on the feast of Pentecost, around the year A.D. 30, when the apostles had a mystical experience in which they saw tongues of fire descend upon them. They immediately began to preach to anyone who would listen about the life and teaching of Jesus Christ, whom they viewed as the Messiah and saviour. The Pentecost event marks a truly dramatic turning point in the spread of Christianity. Before Pentecost, the apostles were in hiding for fear of their lives because their leader, Jesus, had recently been arrested and executed. On Pentecost, they left their hiding place and began an active campaign of conversion. Importantly, this campaign was aimed not just at the Palestinian Jews, but rather at all peoples, whether Jewish or Gentile (non-Jewish). The inclusion of Gentiles in Christianity separated the new religion from its parent, Judaism, which did not actively seek Gentile converts.

The inclusion of non-Jews into Christianity caused controversy within the early Christian church, however, many early Christians believed that Gentile converts should follow all the laws and customs of Judaism in addition to the Christian practices. Peter and Paul, two of the most prominent figures in early Christianity firmly stood against this view. Peter an acknowledged leader of the apostles, had a dream in which Christ told him to eat foods forbidden by Judaism; Peter interpreted this dream to mean that Gentiles should be accommodated within Christianity. Paul held a similar view and actively converted many Gentiles to Christianity. In a meeting held to debate the issue, Peter convinced the assembly that the Gentile converts should not be bound by the full Jewish law. The council of Jerusalem (as this meeting is called), set the example for how the Christian church should attempt in the future to resolve disputes when an issue threatened to divide the church. Leaders are to gather together to reason and debate the issue in a spirit of grace to find an acceptable solution within the confines of God's word.

Journeys of the apostle Paul: the extensive missionary journeys of the apostle Paul throughout the eastern Mediterranean are recorded in the Acts of the apostles. Paul's goal, to reach peoples still untouched by the work of an evangelists, proved to be a strenuous and often difficult task. He survived three separate journeys during the AD 40s and 50s, bringing Christianity to Macedonia and Greece. During a fourth trip, however, the Romans arrested Paul in Jerusalem and probably executed him in Rome in A.D. 62. Paul played a prominent role in spreading the Christian faith in the first century by undertaking four strenuous missionary journeys, in which he traversed Asia Minor, Greece, and even reached Rome (described in the book of the New Testament, Acts of the Apostles). Paul's standard practice was to preach in the synagogues and other places of worship or philosophical enquiry. He had great success, particularly among Gentiles who had converted previously to Judaism. After gaining a collection of converts, Paul would set up a church community complete with a local leadership and a fixed meeting place, generally one of the member's homes.

The local leadership was not cut off from the greater Christian movement, however. Paul wrote letters of advice to the communities he had established, and the Apostles in Jerusalem retained ultimate leadership and authority. Paul's letters are the most important historical documents concerning the early spread of Christianity. Paul's vehement preaching frequently angered non-Christians. For example, the local Jewish leaders in Philippi had Paul arrested and scourged around the year 50. In these dangerous circumstances, however, Paul was protected by his Roman citizenship. When the local civil magistrates discovered that Paul was a citizen, they released him immediately and begged his forgiveness—maltreating a Roman citizen could be a very serious offence.

Not only Jews but also devout pagans could take offence at Paul's teaching. Paul was drummed out of Ephesus, for example, by the silversmiths who sold statues of Diana for the local religious shrine. These craftsmen feared that Paul's monotheism would threaten paganism, and with it their source of income. As, a result of such controversies, Paul was arrested twice, and was finally executed around 64 A.D. According, to early tradition, Peter was also executed in Rome. Because of Rome was the capital of the Roman Empire and the last resting place of Paul and Peter, the Pope (the bishop of Rome), was the acknowledged as the spiritual head of the early church. After the political centre of the Roman Empire moved from Rome to Constantinople (sometimes called the New Rome) in the fourth century, the position of the Bishop of Constantinople began to rival the Pope's influence in the East.

The age of the Martyrs: as seen above, the early Christians faced hostile attitudes and persecution from both Jews and pagans. The first martyr, Stephen the Deacon, was killed by a Jewish crowd in around 35 A.D. The most significant persecutions resulted from imperial disfavour. The Roman Emperors viewed themselves as gods, and everyone in the Roman Empire was expected to sacrifice to the Emperor as a god. Those who

refused to sacrifice, such as Jews and Christians, were viewed with suspicion due to their seeming lack of patriotism and loyalty. Nevertheless, Jews and Christians were usually tolerated, although several Emperors did outlaw Christianity.

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

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

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.

Christians should not be hunted: Trajan stated that the authorities should not actively hunt down Christians, but once a Christian had been convicted, they should be executed unless he or she denied the faith. Executed Christians, called martyrs from a Greek word meaning witness, were held in great honour by the early church, and many stories, some factual and others fanciful, described their heroic refusal to deny their Christianity despite torture and often gruesome and fiery execution.

Constantine and Christianity: the imperial attitude to Christianity changed significantly when Constantine came to the throne. Constantine favoured Christianity in part due to a mystical experience, during his civil war with Maxentius. Legend has it that Constantine had a dream in which Christ told him to adopt the cross as his battle standard. Constantine

followed this advice, and, in the Battle of Milvian Bridge in 312 A.D., Constantine defeated Maxentius decisively and entered Rome triumphant. In 313 A.D., Constantine promulgated the Edict of Milan, which gave Christians full freedom of religion, and he began granting high-ranking government positions to Christians. Suddenly, Christianity became a way of social and career advancement, and many people adopted the now officially sanctioned religion, though Constantine himself did not become a baptized Christian until the very end of his life. Once Christianity became the *de facto* official religion of Rome, pagans began to be persecuted.

Constantius II and Christianity: Constantius II, a son and successor of Constantine, in 353 A.D., outlawed all pagan sacrifices and closed all pagan temples that had not been converted to Christian use. Paganism revived briefly during the reign of the pagan Julian the apostate, but Jovian, Julian's successor in 363 A.D., re-established Christianity as the official religion. For the next two hundred years, the rights of pagans were restricted and curtailed throughout the Empire, until the Emperor Justinian (527-565 A.D) took away all civil rights from the unbaptized and closed the Athenian schools of philosophy, the last institutional strongholds of the pre-Christian Roman religion. Roman paganism continued in rural areas for several more centuries, but it had already had a great impact on Christianity. Christians, who had met in houses in the first century, by the fourth century met in grandiose temples that had previously been dedicated to Roman gods. Paganism's influence also led to the acceptance of images in Christianity. Traditional Judaism shunned realistic art, since the first commandment forbade making images of anything on earth or in the heavens. Judaism itself seemed to have several exceptions: cherubim were carved in the inner temple, for example, and the synagogue at Dura Europos, in Syria, featured elaborate wall paintings depicting Biblical stories.

Nevertheless, mainstream Judaism rejected realistic images. Perhaps as, a result of the widespread use of statues and realistic painting in the Roman Empire Christians quickly came to use statuary and painting in their own worship. Sporadically, however, groups of Christians called iconoclasts would object to this practice, and the issue would cause unrest continuously through later Christian history. Once Christianity had become the official Roman religion, its major opponent came from theological disputes within the church. One of the most important controversies centred on the teaching of Arius in the early fourth century, who held that Christ did not have the same essential being as God the Father. Arianism spread rapidly, and Arians and followers of the Nicene creed which held that God the Father and Christ had the same essential being excommunicated each other and even imprisoned each other.

Eventually, the Nicene belief prevailed in the Empire, though Arianism remained strong on the fringes of the Empire. Another controversial doctrine, called Nestorianism, developed out of the teaching of Nestorius in the fifth century. Nestorians held that Christ was just a human who had been mystically united with God. After much turmoil, Nestorianism was also condemned and suppressed in the West, although it lived on in territory outside of the Roman Empire and had followers as far east as China in the fourteenth century.

Beyond the Roman Empire: due to the integrated economy, government, and transportation system of the Roman Empire, Christianity was, able to spread quickly within the Empire even before it became established as an official religion. Christian communities also sprang up in the Persian Empire, in Africa south of imperial control, and among the tribes living along the Empire's northern frontier in Europe. Christianity spread less quickly in many of these areas partly because they lacked the infrastructure. Once Christianity had become the dominant religion of the Roman Empire, however, Christians began to seek converts more actively in areas outside of Rome's control.

The conversion of the Irish: one of the first major missionary successes was Ireland, where Patrick succeeded in converting large numbers of people in the fifth century. Patrick, a native of Britain which was then in

the Roman Empire had been taken captive by Irish raiders and sold into slavery in Ireland. While in Ireland, Patrick devoted his life to prayer and he also learned the Irish language. After he managed to escape, he had a dream in which the people of Ireland called him back to convert them. Patrick did return to Ireland and, assisted by many other British missionaries, used his knowledge of the language and the Irish political system to convert many tribal leaders and their people. By 600 A.D., Christianity was the major religion in Ireland.

St Augustine and the Anglo-Saxons: while Christianity was gaining converts in Ireland, it was losing other territory. During the fifth century, the Age of Migrations, Germanic tribes overran the borders of the Western Roman Empire and set up their own kingdoms. Many of the tribes that occupied the southern Empire, such as Italy and Spain, were already Christian, though usually Arian. On the outskirts, however, such as in Britain, the Germanic tribes practised their own pagan religion, and the natives, who were Christians, were pushed into the mountains. In 597, however, Pope Gregory the Great sent Augustine with a group of missionaries on a campaign to convert the Anglo-Saxon tribes that had captured Britain. The Christian missionaries had great success despite several setbacks and most of England was Christian by the year 731 A.D., when Bede wrote his ecclesiastical history of English people.

St Boniface: the newly converted Anglo-Saxons became ardent missionaries and sent many preachers to the still pagan Germanic peoples in northern Europe and Germany in the eighth century. Boniface, the most famous of these missionaries, converted large numbers of Frisians, Thuringians, Hessians, and Saxons, before being martyred in 754 A.D. Wherever possible, the Anglo-Saxon missionaries sought political protection for their preaching from the local chieftain, and they frequently destroyed pagan shrines, killed cattle consecrated to the gods, and chopped down sacred trees, as Boniface allegedly did at Geismar. These attacks were designed to show the impotency of the local deities and proved very effective. By the time of his death, Boniface had essentially brought about the conversion of the Germanic peoples of central Europe.

Christianity in Scandinavia: with western and central Europe converted to Christianity, Christian missionaries in the ninth century turned their energies north to Scandinavia and east to the Slavs. Ansgar preached for forty years among the Danish and Swedes before his death in 865 A.D., though Christianity would not become dominant in Denmark until the reign of Canute, who favoured Christianity as part of his international political platform. In Sweden, Olaf III had converted to Christianity around the year one thousand, though paganism remained strong until Olaf's son, Inge, destroyed the famed pagan shrine at Uppsala in 1078 A.D. Norway was largely converted through the charisma of its king, Olaf Tryggvasen, an influential Viking nobleman who had been converted to Christianity during his travels and who ruled Norway from 995 to 1000 A.D. Olaf Tryggvasen's influence in Iceland resulted in the national assembly declaring Christianity the official religion in 1000 A.D.

The conversion of the Slavs: the brothers Cyril and Methodius, both monks, spearheaded the conversion of the central and northern Slavic peoples; the southern Slavs, including the Croats, Slovenes, and Serbs had already begun converting during the seventh and eighth centuries. Cyril and Methodius worked in Bulgaria before going, around 863 A.D., to Moravia, which had recently joined the Eastern Roman Empire. A similar pact with the Byzantine Empire led to the conversion of the Russians, whose king, Vladimir, accepted Christianity when he married the sister of Emperor Basil II.

The German Ottonian kings used political and military power to convert the nobility of both the Czechs and the Poles in the tenth century. Both nations had resisted Christianity strenuously. The usurper Boleslas, as part of a traditionalist pagan backlash, arranged the assassination of the Czech Christian king Wenceslas (or Václav), while King Casimir I of Poland, allied with the Germans, crushed a pagan revolt in that country as well.

The military victories of Otto the Great over the Magyars of Hungary also led to their conversion. Conversion to Christianity was frequently a requirement of peace treaties, and being Christian had come to represent citizenship in a pan-European political and religious movement.

Challenges to Christian Europe and the Spread of Islam:

Christianity's rapid spread in Europe was counterbalanced by its losses elsewhere. In the mid-seventh and early eighth centuries, Muslim Arabs swept through the Middle East and North Africa, taking political control over areas such as Antioch and Alexandria, which were once major centres of Christian learning. Under Muslim rule, most of the local population converted to Islam, though significant communities of Christians, such as the Copts in Egypt, continued to follow their faith and have survived to the present day. Once North Africa was captured, Muslim Arabs and North Africans crossed the Straits of Gibraltar into Spain and defeated the army of the Christian Gothic kingdom at the Battle of Jerez de la Frontera in 711 A.D. The Muslims solidified control over Spain before continuing their advance into Europe, though they were turned back by Charles Martel at the Battle of Tours in 732 A.D. Spain, however, remained under Muslim rule. As a result, Europe as a whole was never occupied entirely by Christian kingdoms until the fifteenth century when the Muslims were forced out of Spain.

The Great Schism: while Islam posed an external threat to Christianity, theological and political disputes posed an internal threat to Christian unity. The western church and the eastern church had long had different liturgies and practices, though the core beliefs were the same. The first signs of a possibly of a permanent break appeared during the reign of Photius as patriarch of Constantinople in the ninth century. Photius had been appointed by the Emperor Bardas as a replacement for Ignatius, who had criticized the Emperor's loose morals. Pope Nicholas I, however, supported Ignatius, and Photius and the Pope excommunicated each other. After various intrigues, Photius was finally forced out of office in 886 A.D. While politics played a large role in the controversy, theological differences increased the tension. Photius objected to the western belief that the Holy Spirit came from both God the Father and God the Son, and he objected to the western practices of fasting on Saturdays and allowing milk and cheese on other fast days. These theological tensions came to the fore again during the reign of Patriarch Michael Cerularius. Cerularius supported Photius's earlier theological statements and he closed the western-style churches operating in Constantinople. After failed talks, Pope Leo IX excommunicated Cerularius in 1054 A.D., but the Patriarch refused to step down. The eastern church, the ancestor of the modern Greek and Russian Orthodox Churches, has remained independent of the western Church, the Roman Catholic Church and its later Protestant offshoots such as Lutheranism, ever since.

EZEKIEL

Ezekiel means, God strengthens, he was a Hebrew prophet during Israel's exile in Babylon. He was from a priestly family (Ezek. 1:3) and grew up in Judea during the last years of Hebrew independence and was deported to Babylon with Jehoiachin in 597 B.C. probably early in life.

Ezekiel, Jeremiah and Daniel: Ezekiel was a younger contemporary of the Prophet Jeremiah and of Daniel, who, also as a young man was taken to Babylon in 605 B.C. He lived with the Jewish exiles by the irrigation canal Chebar (Ezek. 1:3) (Ezek. 3:15) which connected to the Tigris River with the Euphrates above Babylon. Daniel carried out his quite different work in the Babylonian court. We know little more about Ezekiel, except that he was married. (Ezek. 24:18).

Ezekiel's ministry: Ezekiel was called to be a prophet in the fifth year of his captivity (Ezek. 1:1-2); the last date mentioned is the twenty-seventh year (Ezek. 29:17); his ministry therefore lasted at least twenty-two years from about 593-571 B.C. His ministry was divided into two periods.

The first ends with the siege of Jerusalem in 587 B.C. (Ezek. 24:1, 27). It was a message of approaching destruction for Jerusalem and of condemnation of her sin. The second period begins with the reception of the news of Jerusalem's fall, some two years later (Ezek. 33:21-22). After this the prophet's message emphasized comfort and looked forward to the coming of the Kingdom of God. It, seems that during the two years between his first and second message, he ceased all public ministry.

Life in captivity: the seventy-year Babylonian captivity of the Jews consisted in their deportation to a foreign land. Once arrived in Babylon, however the exiles seem to have been completely free to settle and live their lives as they pleased. At Nippur, located on the Chebar canal, have been found many records of the Jewish business house, the Murashu sons, indicating the possibilities open to the exiles. Many of the Jews became so settled in their adopted land that they refused to leave it at the end of the Exile, and from that time to this the, majority of the Hebrews have lived outside of Palestine.

The death of Ezekiel's wife: ten years after Ezekiel arrived in Babylon Jerusalem was destroyed and, on the day, the final siege began his wife became suddenly sick and died. This became a sign to the people because Ezekiel was not allowed to go through the customary period of mourning, doubtless to emphasize to them the greater sorrow now coming upon the nation.

Signs to gain attention and act out the message: in recent years, a good deal of interest has been awakened in the unusual state of Ezekiel during the reception of his revelations. Some have diagnosed Ezekiel's condition as catalepsy (i.e., a medical condition characterized by a trance or seizure with a loss of sensation and consciousness accompanied by rigidity of the body), but the passages cited to support this idea (Ezek. 3:14-15, 26-27) (Ezek. 4:4-5) (Ezek. 24:27) do not support such a theory. Rather Ezekiel's occasional periods of silence and his lying on the ground were signs to gain the attention of the people and to act out his message.

Ezekiel was a powerful preacher: possessing a deeply introspective and religious nature, he used allegory, vivid figures and symbolic actions to clothe his message. His favourite expression to denote God's divine inspiration was, "the hand of the LORD was upon me," (Ezek. 1:3) (Ezek. 3:14, 22, and others), shows how strongly he felt impelled to communicate the message given to him. His preaching was directed to his Jewish brethren in exile, and like Jeremiah's was often resented, for it held out little hope for the immediate future. No doubt his message was ultimately received, for the Exile became a time of religious purgation (i.e., being purged from guilt and sin). In, Babylon the Jews were cured permanently of their idolatry, and Ezekiel, their major religious leader during that period, of time must be given much credit for that.

The Son of Man: frequently in the book of Ezekiel he is referred to as, "son of man," eighty-seven times. This expression means a mortal, as in (Psalm 8:4) it is used here to emphasize the prophet's weakness and need of dependence upon God for his success. Later the term came to be a Messianic title for the Lord Jesus Christ.

The book of Ezekiel: until quite recently the book of Ezekiel was universally accepted as written by the author whose name the book bears. Recent radical critics have denied the unity of the book and have attributed all or parts of it to later writers. There has been no agreement among these critics, however. The arguments for both the unity of the book and its origin being with Ezekiel are very strong. The book is autobiographical; Ezekiel frequently uses the first-person singular pronoun. The arrangement of the book shows its unity as all the parts fit together and need each other to make the whole. The locality of Ezekiel's ministry was Babylon to which he had been deported in 597 B.C. Chapters eight to eleven contain a unique vision of events which were already transpiring in Jerusalem, this vision of Ezekiel's was made possible by,

“the spirit lifting him up and bringing him into the visions of God concerning Jerusalem.” (Ezek. 8:3). Elsewhere in the book, a detailed knowledge of events in far-away Jerusalem is spoken of while Ezekiel is exiled in Babylon. It appears impossible for some to believe that Ezekiel in Babylon could have known in such detail events in Jerusalem and because of this some modern scholars are of the opinion, that Ezekiel was in Jerusalem and prophesied from there until the city fell. However, the clear statements of the book, indicate that Ezekiel was with the Jews in Babylon and that by the divine inspiration of God he saw the events concerning Jerusalem that he spoke of in visions. (Ezek. 8:6-10).

The book is divided into the following three parts:

1. Denunciation of Judah and Israel. (chapters 1-24) dated 593-588 B.C.
2. Oracles against foreign nations. (chapters 25-32) dated 587-571 B.C.
3. The future restoration of Israel. (chapters 33-48) dated 585-573 B.C.

The prophecies of the first section (chapters 1-24) were uttered before the fall of Jerusalem. Ezekiel's call to the prophetic work is described in chapters one to three. Here we read of his vision of the divine glory of God's throne and a heavenly chariot of Cherubim and wheels (Ezek. 1:4-21). The prophet eats the scroll upon which his sad message is written (Ezek. 2:8) to (Ezek. 3:3) and he is commanded to be the LORD'S watchman, his own life to be forfeit if he does not proclaim the alarm (Ezek. 3:16-21). Ezekiel then predicts the destruction of Jerusalem by symbolic acts (Ezek. 4-7) such as laying siege to a replica of the city (Ezek. 4:1-8) and by rationing food and drink (Ezek. 4:9-17). Next follows the famous vision of Jerusalem's iniquity, for which Ezekiel is raptured in spirit to Jerusalem (Ezek. chapters 8-11), and sees all kinds of loathsome idolatry being practiced in the temple courts. While he watches the desecration of the House of the LORD, he beholds the divine glory which had been manifested in the Holy of Holies (Ezek. 8:4) leave the temple and city (Ezek. 9:3) (Ezek. 10:4, 19) (Ezek. 11:22-23) symbolizing God's abandonment of His apostate people. At that moment Ezekiel returns in spirit to Babylon.

The rest of the first section (Ezek. chapter 12-24) records symbolic actions and sermons of the prophet predicting the fall of Jerusalem. He enacts the departure into exile (Ezek. 12:1-7), preaches against false prophets (Ezek. 13) and in two deeply moving oracles (Ezek. 16, 23) depicts the ungrateful people's apostasy. His statement of the individual's responsibility before God (Ezek. 18) is famous. He announces the beginning of the siege of Jerusalem and in the evening of the same day his wife dies and he becomes dumb until the fall of the city (Ezek. 24). After the prophecies of judgment against foreign nations (Ezek. 25-32) comes the climax of the prophet's vision, written after the fall of Jerusalem, which is the restoration of Israel. (Ezek. 33-48). He prophesies that God will bring back the people to their land, send the Son of David to reign over them, and give them a new heart (Ezek. 34-36). The vision of the valley of dry bones (Ezek. 37) is figurative statement of this regathering of the nation. Then follows Israel's defeat of the Gentile powers, God and Magog (Ezek. 38-39).

Finally: a great restored temple is pictured (Ezek. 40-43), its holy services (Ezek. 44-46), the river of life running from it (Ezek. 47) and the people of Israel living in their palaces around the city called, "The LORD is there" (Ezek. 48) to which the glory of the LORD has returned (Ezek. 43 2, 4, 5) (Ezek. 44:4).

Summary of Ezekiel: Ezekiel was a married man from a priestly family who grew up in Judea during the last years of Hebrew independence. He was a younger contemporary of the Prophet Jeremiah and of Daniel, who, were also taken to Babylon. Ezekiel lived with the Jewish exiles by the canal Chebar in the land of Babylon. In the fifth year of his captivity he was called to be a prophet and five years later the king of Babylon

destroyed the city of Jerusalem. Ezekiel ministry lasted twenty-years he preached a message of condemnation and approaching destruction for Jerusalem and after its fall a message of comfort and the coming of the Kingdom of God. While in Babylon the Jews were cured permanently of their idolatry to which Ezekiel their major religious leader must be given much of the credit.

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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