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**GABBATHA.** A Hebrew or Aramaic word meaning a stone pavement. It refers especially to the pavement outside the 'praetorium' (governor's residence) of Jerusalem, where the judgment seat was placed, and where Pontius Pilate delivered judgment condemning Jesus Christ to death (Jn.19:13). Such pavements in public buildings were often decorated with mosaic patterns.

**GABRIEL.** ('Man of God'.) One of the archangels, whose function is to be a messenger of God and revealer of his will. He appeared to Daniel to explain a vision and a decree (Dan.8:15f. and 9:21f.). In the NT Gabriel visits Zechariah and Elizabeth foretelling the birth of a son, John the Baptist (Lk.1:5-20). He visits Mary and announces the conception of Jesus Christ (Lk.1:26ff.). In Jewish theology, Gabriel occupies the highest rank among the angels with 6 others, one of whom is Michael.

**GAD.** (1) Seventh son of Jacob, his first by Zilpah, Leah's handmaid (Gen.30:11;35:26). He was the ancestor of one of the twelve tribes, which after the exodus from Egypt was given territory by Moses (Num.32; Deut.3:16-20) including fine arable and pasture land and rich forests. This area was bounded by Manasseh on the north, Jordan on the west, Reuben on the south and the mountains of Gilead on the east, though, as the territories of Gad were constantly a battle ground with the Ammonites and other tribes (1 Chron.5:18-22), the boundaries tended to shift from time to time. The tribe was deported into captivity by Tiglath-pileser III in the year 734 B.C. (2 Kings 15:29).

(2) A pagan god; the name seems to mean 'fortune' (Gen.30:11; and see Isa.65:11, where Fortune ('troop' AV) represents the Hebrew 'Gad').

(3) The seer (1 Chron.21:9;2 Chron.29:25;2 Sam.24:11, etc.), one of David's leading men and his counsellor in early times

(1 Sam.22:5). He is said to have written a history of part of the reign of David (1 Chron.29:29).

**GADARA, GADARENES.** Gadara was a Greek city of the Decapolis, about 6 miles south-east of the lake of Galilee. Its inhabitants were called 'Gadarenes'. In Matt. 8:28 the best Greek MSS. read 'Gadarenes' (so RSV; but see notes); others, 'Gergesenes', and a few 'Gerasenes', which is the best supported reading in Mk.5:1 and Lk. 8:26. In Matthew the well-known Gadara has been substituted for the much less well-known Gerasa. This was the place where Jesus healed a man with an unclean spirit, the spirit entering into a herd of swine.

**GALATIA.** The Galatians were a Celtic (Gallic) people who had entered Asia Minor in the 3rd century B.C. and occupied the high table-land in the centre of that land mass. A comparatively primitive people, they had retained their own Celtic forms of speech, though Greek and Roman influences had begun to take effect upon them before the time of Christ. Paul passed through this region (Acts 16:6;18:23); but there is no evidence of his having founded churches here.

The Roman province of Galatia, built up from the dominions of the last Galatian king Amyntas in 25 B.C., covered a much wider region, and included the cities of Lycaonia and Pisidia; so that, when Paul visited these cities on his first missionary journey, they had been Galatian territory for more than a century. Citizens of these cities were Galatians neither by race nor by speech, but by the political ordering of the Roman empire.

**GALATIANS, EPISTLE TO.** (1) *To whom was the Epistle written?* Two views are taken, corresponding to the 2 areas identified as Galatia (see preceding article). If

the Galatians are Galatians *by race*, the Epistle must have been written after Paul's second great journey, i.e., about A.D. 53. If, however, the Galatians are Galatians by political allegiance, the recipients of the letter are those converts in Antioch, Lystra, Derbe, etc., who had been won on the 1st great journey (Acts 13–14). Some scholars hold that the letter was written *before* the great council held in Jerusalem (Acts 15); this would explain why there is no reference to the council in the letter.

(2) *The subject of the letter.* Paul had been followed by Jewish Christians, who were bitter critics of his teaching, and who told the converts that, if they wished to be perfect Christians, they must accept the Jewish law. Paul sees that the whole of his work is in peril (Gal.4:11). The central question is that of the means of salvation. The law was given as a means to ritual purity and moral discipline; but, if circumcision is regarded as the means of salvation, the cross of Christ is robbed of its power, and those who have been circumcised are apostate from Christ (5:2–6). As Paul understands it, salvation is by faith only (2:15–17); but faith is not mere intellectual assent—it is death and resurrection, and a new life which is in fact the life of Jesus himself in the believer (2:19–21). This life is lived in the world of the Spirit, who works miracles (3:1–5), and brings about the moral transformation of the believer (5:16–6:10). To accept the law is not advance; it is retrogression from the world of the Spirit to that of the flesh, and so in fact from salvation to destruction.

(3) *Permanent value of the Epistle.* Galatians was written to meet one particular situation; it is the passionate letter of an angry man who feels that his whole life's work is in jeopardy. Yet this hurriedly written little note is of lasting significance. In it Paul has vividly treated almost all the greatest Christian themes—grace, justification, salvation, the Spirit, liberty. The letter will always be of value to the church, which always finds it difficult to keep the narrow middle way of liberty between legal restriction on the one hand and wanton self-indulgence on the other.

**GALILEE.** Originally the territory in the north of Palestine, west of the Jordan, divided between 4 tribes—Issachar, Zebulun, Naphtali and Asher; but in the time of Christ the word applies to a well-defined Roman province, divided into Upper and Lower Galilee, and forming one of the 4 Roman divisions of the country. In our Lord's time Galilee was ruled on behalf of the Roman emperors by Herod Antipas, the tetrarch of Galilee, 4 B.C.–A.D. 39 (Lk. 23:5–7). It was a fertile region, and had the added advantage of a position on the main trade route between Egypt and Syria. Hence it attracted a cosmopolitan population. Most of Christ's life and ministry was passed in Galilee—he is called Jesus of Galilee (Matt.26:69)—and it was from this area that he chose his earliest disciples (Matt.4:13–23; Lk.4:14; Jn.7:1).

Galilee was regarded with a good deal of contempt by the orthodox circles in Jerusalem (note the term 'Galilee of the nations', Isa.9:1), and it was asserted incorrectly that no prophet had come out of Galilee (Jn. 7:52). The term Galileans as used of the apostles in Acts 2:7 seems to imply a measure of disdain.

**GALILEE, SEA OF.** A heart-shaped inland sea or large fresh water lake in north Palestine, about 12½ miles in length and from 4 to 7 in breadth, forming an integral part of the Jordan river system. It is some 680 feet below sea level. In the Bible it is called variously the sea of Galilee (Matt.4:18), the sea of Tiberias (Jn.6:1), the lake of Gennesaret (Lk.5:1), the lake, or the sea (Lk.5:2; Jn.6:16–22). In the OT it is called the sea of Chinnereth (Num.34:11) or Chinneroth (Jos.12:3). At the time of Christ the sea was surrounded by many small towns, and covered with small ships engaged in fishing and carrying goods. The lake is particularly rich in fish. Usually calm, it is liable to be disturbed by sudden and violent squalls from the south-east (Mk.4:35–41).

**GALLIO.** Lucius Junius Gallio was the brother of Seneca, the Stoic philosopher, and was made proconsul of Achaia, the

Roman province of Greece (Acts 18:12) in (probably) A.D. 51 or 52, during Paul's first stay in the city of Corinth. It was before Gallio that Paul was accused of 'teaching men to worship God contrary to the law', but Gallio refused to be interested and dismissed the case (Acts 18:14). Luke no doubt introduces this event to indicate that at this time the Roman authorities were not hostile to the gospel.

**GAMALIEL.** The great Jewish rabbi, a Pharisee and doctor of the law and a member of the Sanhedrin, who was Paul's tutor in his pre-Christian days. A grandson of the celebrated Hillel, he represents the most liberal wing of the school of the Pharisees. When Peter and John were brought before the rulers, it was Gamaliel who advised a cautious 'wait and see' policy (Acts 5:34-40). There is no evidence that he ever became a Christian.

**GARDEN.** A garden was an enclosed and cultivated portion of land, often devoted by the Jews to fruit-trees, aromatic plants and herbs (1 Kings 21:2). Owing to the nature of the climate, irrigation was a necessity, and was usually provided by a stream, a well or a fountain (Gen.2:10; Isa. 1:30; Jer.31:12). Accordingly a 'well watered garden' and a 'garden having no water' are used to indicate blessing and curse. Gardens were enclosed by walls of stones or mud or by hedges; care was taken in their upkeep (e.g. the reference to the gardener in Jn. 20:15); and they were sometimes used for burial (Manasseh and Amon, 2 Kings 21: 18,26). After the crucifixion the body of our Lord was placed in a sepulchre in a garden by Joseph of Arimathea (Jn.19: 38-42). See also EDEN; GETHESEMANE.

**GATE.** Gates and doors of houses, as well as of cities, were of wood, brass or iron. The city gates were generally the place where people met for business transactions, legal dealings and conversation generally (Gen.19:1; Deut.17:5; Ruth 4:1-12; 2 Kings 7:1; Job 29:7, etc.). The Beautiful gate of

the temple (Acts 3:2) was entirely of brass, and 20 men were needed to close it.

The expression 'at the gates' or 'at the doors' is used figuratively to indicate that an event is just about to happen (Mk.13: 29; Jas.5:9) or to suggest the idea of a formidable power—the 'gates of death' (Ps. 107:16,18). The opening of the gates of heaven or of God usually denotes the abundance of gifts which God bestows freely on his people (Ps.78:23).

**GATH.** One of the 5 chief Philistine towns (1 Sam.6:17) sited near the eastern end of the Palestine plain (though its exact location is not now certain). It was the nearest Philistine centre to Israelite territory and was accordingly often raided by the Hebrews. It was the native town of Goliath (1 Sam.17:4). King Achish of Gath gave refuge to David during his outlawry (1 Sam. 21:10). David later captured Gath (1 Chron. 18:1). It was finally seized by the Syrian Hazael (2 Kings 12:17) and later seems to disappear from history.

**GAZA.** An important city of the Philistines, near the southern extremity of Palestine and a few miles inland from the Mediterranean. It has been called the 'greatest trade centre of biblical Palestine'. Judah conquered the city from the Canaanites (Jud.1:18) and later it came at various times into the control of Egyptians, Persians and Chaldeans, and was captured by Alexander the Great in 332 B.C. after a 6 months' siege.

Gaza is associated with Samson, for in that city he was a prisoner, and pulled down the temple of Dagon, slaying himself and all the lords of the Philistines (Jud.16: 21-30).

**GEDALIAH.** An officer appointed by Nebuchadnezzar of Babylon to serve as governor over 'the poor of the land' after the destruction of Jerusalem and its temple in 587 B.C. (2 Kings 25:22). He showed friendship to the prophet Jeremiah (Jer. 39:14); but after a rule of only a couple of months he was murdered at Mizpah by members of the royal party of Judah, headed by Ishmael (Jer.40,41). The Jews he had

tried to govern including Jeremiah were carried off to Egypt (Jer.43:1-7). A wise and humane man, his death is still observed as a national calamity and commemorated in the Jewish calendar on its anniversary (the 3rd day of the 7th month).

**GEHAZI.** The confidential servant or associate of the prophet Elisha (2 Kings 4:12 and 8:4), mentioned particularly in connection with the stories of the Shunammite's son and of Naaman. He was not able himself to heal the Shunammite's son, though the healing was successfully accomplished by Elisha. To Naaman he untruthfully suggested that his master the prophet needed a reward of money and clothing for curing his leprosy. For this act he was smitten by Elisha with Naaman's leprosy (2 Kings 5:20-27). But he seems to have been cured, as he appears again in the story in 2 Kings 8:4,5.

**GEHENNA.** The valley of the sons of Hinnom, south-west of Jerusalem. The place where evil kings offered their sons as a sacrifice to Molech (2 Chron.28:3;3:36). Defiled by Josiah, it became a symbol of the curse of God (Jer.7:32). It was used as a place for the burning of refuse, of the dead bodies of animals and criminals. It was natural that its ever burning fires should suggest the fires of hell; and it is in this sense that the word is used in the NT (Matt. 5:22,29,30;Lk.12:5;Jas.3:6, etc.). This is the place of punishment, to be distinguished from Sheol, which is simply the place of departed spirits. But no details are given about it; and the term is used mainly as a warning, and as a call to repentance and sincerity in the following of Christ. See HINNOM, VALLEY OF.

**GENEALOGY.** See GENERATION.

**GENERATION.** Frequently used in the general sense of a period of time, the span of one human life (Matt.1:17, etc.), or of those who live at a particular period of time (Lk.1:48; 'faithless and perverse generation', Lk.9:41). *Generations* is a technical term,

meaning literally 'descendants', often in the sense of 'genealogy'. The book of Genesis is constructed around 'the generations': (1) the heavens and the earth (2:4); (2) Adam (5:1); (3) Noah (6:9); (4) The sons of Noah (10:1); (5) Terah, father of Abraham (11:27); (6) Ishmael (25:12); (7) Isaac (25:19); (8) Esau (36:1); (9) Jacob (37:2).

**GENESIS, BOOK OF.** Genesis, the 1st book of the Pentateuch\* and of the Bible, falls into 2 parts, 1-11 and 12-50. These latter chapters tell the story of Israelite origins. God called Abraham\* in Mesopotamia, and promised to give him a land and to make of his descendants a great nation. After a collection of stories about Abraham and his descendants in and around Palestine, the last part of Gen.(37-50) tells how Joseph was sold as a slave in Egypt, how he rose to be Pharaoh's chief minister, and how he brought his kinsmen into Egypt. Thus, Genesis gives the background to the great events of the book of Exodus\*.

However, it is not enough to tell the story of Israelite origins; the writer must also show the significance of God's choice of Israel in relation to his purposes for all mankind. So he prefaces the story of the patriarchs with an account of the early story of the human race, beginning with the creation (1-11). These chapters should not be regarded as a scientific account of *how* the world came into being, or as a factually accurate record of events in human history. Rather, the writer (or, more correctly, writers) takes a number of current stories, and uses them to teach religious lessons about the meaning of the world and human life in terms of God's purposes.

God created the world, and put man (Adam means 'man') in it (1-2). But man sinned and spoiled God's plan; Genesis tells of a series of human sins, the sin of Adam and Eve, Cain's murder of Abel, Lamech's vengefulness, the evils resulting from the unions between angelic beings and human women, the drunkenness of Noah and the shamelessness of Canaan, and the pride of men in the building of the tower of Babel. These sins evoke God's judgment in the

banishment of Adam and Eve from the garden of Eden, in the driving away of Cain, in the flood, and in the confusion of human languages. But God is also merciful: Adam and Eve are not summarily put to death; Cain is given a sign so that he shall not be killed; Noah and his family are saved from the flood.

This story of creation, of human sin and of God's mercy gives a universal setting to the story of Abraham and Israel in 12ff. (to which it is linked by a series of genealogies). The whole human race has sinned and deserved God's judgment. But God's mercy is also revealed, and we are to understand the story of Israel as God's gracious answer to the sinfulness of mankind. In some sense, all nations will eventually share in Abraham's blessing (12:3, etc.). See also PENTATEUCH.

*Genesis in the NT.* The first 3 chapters of Genesis are more often quoted in the NT than any other part of the OT. Every great symbol of these chapters—creation, light, the serpent, the tree of life, the first Adam as contrasted with the last Adam, Jesus Christ—is met with in passage after passage of the NT; and the last three chapters of Revelation in a remarkable manner echo the first 3 chapters of Genesis.

**GENNESARET.** Gennesaret was probably the low-lying land, extending for a few miles along the north-west shore of the sea of Galilee. The name seems to be a modification of the OT Chinnereth (Jos.19:35), a city in this vicinity. In Matt.14:34 and Mk. 6:53 it is recorded that our Lord and his disciples after the feeding of the five thousand crossed over the sea of Galilee and came 'to land at Gennesaret'. The lake of Gennesaret is a name given only once in the Bible to the sea of Galilee (Lk. 5:1).

**GENTILES.** See HEATHEN.

**GERIZIM.** A mountain peak of nearly 3,000 feet in the highlands of Samaria, which with Mount Ebal enclosed the valley where Shechem lay and commanded the road from the north to Jerusalem. Gerizim

was known as the mountain of blessing (Deut.11:29) since, when the Israelites were entering Canaan, Moses arranged that from it the blessings should be pronounced on those who kept the law of God (the curses from Mount Ebal\*—Deut.27:12,13). From Gerizim, Jotham the son of Gideon uttered his parable of the trees to the elders of Shechem in the days of the judges (Jud. 9:7). At Jacob's well at the foot of Mount Gerizim Jesus had his conversation with the woman of Sychar (Jn.4:4-42). It was regarded as a sacred mountain by the Samaritans, who maintained a temple on its summit; 'this mountain' in Jn.4:20-24 means Gerizim. It is still the centre of worship for the small surviving community of the Samaritans.

**GETHSEMANE.** A 'place' on the western slope of the Mount of Olives, near Jerusalem, where Jesus went with his disciples and where his arrest took place following betrayal by Judas Iscariot (Matt.26:36-56; Mk.14:32-52; Lk.22:39-53 and Jn.18:1-14). It is no doubt the same as 'the garden' on the other side of the Kidron valley mentioned in the 4th Gospel (Jr 18:1). In the garden generally believed to be Gethsemane there is a group of ancient olive trees, believed by some to be the very trees which witnessed the agony of Jesus.

**GEZER.** Gezer was a very ancient city on a hill above the maritime plain of Palestine, inhabited from the middle of the 3rd millennium B.C. by the Semitic Canaanites. It was not captured by the invading Israelites (Ephraim), but the Canaanites dwelt among them (Jud.1:29), though Jos.12:12 records the 'smiting' of a king of Gezer by the children of Israel. The Israelites only finally gained possession of the city with its massive walls when it was captured and burned by an Egyptian Pharaoh who gave it as a wedding gift to Solomon (1 Kings 9:16). Solomon rebuilt the city (1 Kings 9:17) as one of his chariot centres. The site of the city has been excavated in modern times, and has proved one of the richest in archaeological treasures of all those as yet explored.