THE
INTERNATIONAL STANDARD
BIBLE ENCYCLOPAEDIA

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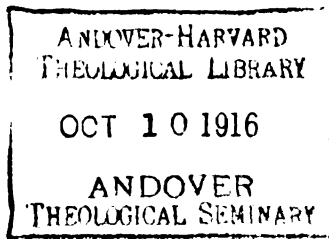EDGAR Y. MULLINS, D.D., LL.D.
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VOLUME II
CLEMENT—HERESH

Printed by the Lakeside Press
Types cast and set by the University of Chicago Press
Chicago, Illinois, U.S.A.

toward his master's God. If also, as has been indicated above, the word used in **4** 43 (*mᵉshārēth*) applies to him—the same as is applied to Elisha (1 K **19** 21)—we may be the more readily inclined to see in the history of Gehazi how one besetting sin may prevent a man from taking his natural place in the succession of God's prophets. Let us hope, however, that though Gehazi became a "lost leader," "just for a handful of silver," he was yet saved by a true repentance from becoming a lost soul.

JAMES CRICHTON

GEHENNA, gê-hen'a (**γέεννα**, *geénna* [see Grimm-Thayer, s.v.]): Gehenna is a transliteration from the Aram. form of the Heb *gē-hinnōm*, "valley of Hinnom." This latter form, however, is rare in the OT, the prevailing name being "the valley of the son of Hinnom." LXX usually translates; where it transliterates the form is different from Gehenna and varies. In the NT the correct form is *Geénna* with the accent on the penult, not *Géenna*. There is no reason to assume that Hinnom is other than a plain patronymic, although it has been proposed to find in it the corruption of the name of an idol (*EB*, II, 2071). In the NT (ARVm) Gehenna occurs in Mt **5** 22.29.30; **10** 28; **18** 9; **23** 15.33; Mk **9** 43.45.47; Lk **12** 5; Jas **3** 6. In all of these it designates the place of eternal punishment of the wicked, generally in connection with the final judgment. It is associated with fire as the source of torment. Both body and soul are cast into it. This is not to be explained on the principle that the NT speaks metaphorically of the state after death in terms of the body; it presupposes the resurrection. In AV and RV Gehenna is rendered by "hell" (see ESCHATOLOGY OF THE NT). That "the valley of Hinnom" became the technical designation for the place of final punishment was due to two causes. In the first place the valley had been the seat of the idolatrous worship of Molech, to whom children were immolated by fire (2 Ch **28** 3; **33** 6). Secondly, on account of these practices the place was defiled by King Josiah (2 K **23** 10), and became in consequence associated in prophecy with the judgment to be visited upon the people (Jer **7** 32). The fact, also, that the city's offal was collected there may have helped to render the name synonymous with extreme defilement. Topographically the identification of the valley of Hinnom is still uncertain. It has been in turn identified with the depression on the western and southern side of Jerus, with the middle valley, and with the valley to the E. Cf *EB*, II, 2071; *DCG*, I, 636; *RE³*, VI. GEERHARDUS VOS

GELILOTH, gê-lī'loth (גְּלִילוֹת, *gᵉlīlōth*): This word is used for "districts" or "circuits," perhaps indicating the different parts subject to the several lords of the Philis (Josh **13** 2, AV "borders," RV "regions"); for the quarter of the Jordan valley where the eastern tribes built the altar of Ed (**22** 10 f; AV "border of," RV "region about," Jordan); and apparently, for the whole of Philistia (Joel **3** 4, AV "coasts of Pal," RV "regions of Philistia"). But in Josh **18** 17, it is clearly used as a place-name. Geliloth lay on the boundary between Judah and Benjamin which passed En-shemesh (probably 'Ain el-Ḥôḍ, about 2 miles E. of Jerus), "and went out to Geliloth, which is over against the ascent of Adummim." From this point it "went down" toward the plain. The place cannot therefore be identified with Gilgal in the Jordan valley. Some point on the road leading from Jericho to *Tal'at ed-Dumm*, about 6 miles from Jerus, was probably intended, but no identification is possible.

W. EWING

GEM, jem (Prov **26** 8, ERV "a bag of gems"). See STONES, PRECIOUS.

GEMALLI, gê-mal'ī (גְּמַלִּי, *gᵉmallī*, "camel owner"): Father of the spy Ammiel from the tribe of Dan (Nu **13** 12), who was one of those sent by Moses to spy out the land of Canaan.

GEMARA, ge-mä'rä. See TALMUD.

GEMARIAH, gem-a-rī'a (גְּמַרְיָהוּ, *gᵉmaryāhū*, גְּמַרְיָה, *gᵉmaryāh*, "Jeh hath accomplished"):

(1) Son of Shaphan the scribe, one of the princes, from whose chamber Baruch read Jeremiah's prophecies to the people. He, with others, sought to stay Jehoiakim from burning the roll (Jer **36** 10. 11.12.25).

(2) Son of Hilkiah, one of Zedekiah's ambassadors to Babylon, by whom Jeremiah sent his letter to the captives (Jer **29** 3).

GEMATRIA, gê-mā'tri-a. See NUMBERS; GAMES.

GENDER, jen'dẽr (יָלַד, *yāladh*, עָבַר, *'ābhar*; **γεννάω**, *gennáō*): "Gender" is an abbreviation of "engender." In Job **38** 29 *yāladh* (common for "to bear," "to bring forth") is trᵈ "gender" (after Wicliff), RV "The hoary frost of heaven, who hath gendered it?" m "given it birth." In **21** 10 we have *'ābhar* (either the Piel of *'ābhar*, "to pass over," etc, or of a separate word meaning "to bear," "to be fruitful"), trᵈ "gendereth," "Their bull gendereth, and faileth not"; in Lev **19** 19, *rābha'*, "to lie down with," is used of cattle gendering. In Gal **4** 24 AV we have "Mount Sinai, which gendereth [*gennaō*, "to beget"] to bondage," RV "bearing children unto bondage" (like Hagar, Abraham's bondwoman), and in 2 Tim **2** 23, which "gender strifes," i.e. beget them. W. L. WALKER

GENEALOGY, jē-nē-al'o-ji, jen-ē-al'ō-ji:

1. Definition
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The OT trˢ (once, Neh **7** 5) the noun יַחַשׂ, *yaḥas*; סֵפֶר הַיַּחַשׂ, *sēpher ha-yaḥas*, "book of the

1. Definition

genealogy"; also trˢ a denominate vb. in Hithpael, יָחַשׂ, *yāḥas*, "sprout," "grow" (cf family "tree"); הִתְיַחֵשׂ, *hithyaḥēs*, "genealogy"; the idea is conveyed in other phrases, as סֵפֶר תּוֹלְדוֹת, *sēpher tōlᵉdhōth*, "book of the generations," or simply תֹּלְדוֹת, *tōlᵉdhōth*, "generations." In the NT it transliterates γενεαλογία, *genealogia*, "account of descent," 1 Tim **1** 4; Tit **3** 9. In Mt **1** 1, βίβλος γενέσεως, *bíblos genéseōs*, "book of the generation" of Jesus Christ, is rendered in ARVm "the genealogy of Jesus Christ"; a family register, or register of families, as 1 Ch **4** 33, etc; the tracing backward or forward of the line of ancestry of individual, family, tribe, or nation; pedigree. In Tim and Tit it refers probably to the gnostic (or similar) lists of successive emanations from Deity in the development of created existence.

According to the OT, the genealogical interest dates back to the beginnings of sacred history. It appears in the early genealogical tables

2. Biblical References

of Gen **5, 10, 46**, etc; in Ex **6** 14–27, where the sons of Reuben, Simeon and esp. Levi, are given; in Nu **1** 2; **26** 2–51, where the poll of fighting men is made on genealogical principles; in Nu **2** 2, where the positions on the march and in camp are determined by tribes and families; in David's division of priests