

ALL THE PLACES OF THE BIBLE

This article identifies all of the places named in the Bible, excluding the deuterocanonical books. The place names are arranged alphabetically as they appear in the King James Version, with variant spellings enclosed in brackets []. The suggested meaning of the names is then given in parentheses (). Under each entry, various places bearing this name are differentiated by boldface brackets, like this [1] ; [2]; and so on. Then follows a description of each place, with several Bible references to it.

The meanings of the names are not infallibly accurate; they are simply interesting possibilities. These place names are ancient, many are pre-Israelite, and their history is obscure and uncertain.

Often a Hebrew name refers to both a place and a person. In such cases, you will find the same name in "All the People of the Bible."

Different names were used to refer to certain sites in different periods of history (e.g., Accho and Ptolemais). We have grouped these names under the most familiar biblical name, cross-referencing the other names to it. Modern place names are given under most of the biblical names.

D

Dabbasheth ("camel hump"), a border town of the tribe of Zebulun (Josh. 19:11).

Daberath [Dabareh] ("pasture"), a city of the tribe of Issachar, assigned to the Levites (Josh. 19:12; 1 Chron. 6:72); probably modern Daburiyeh at the western base of Mount Tabor. The KJV renders the same Hebrew word as Dabareh in Joshua 21:28.

Dalmanutha ("bucket"), a fishing village on the western coast of the Sea of Galilee (Mark 8:10).

Dalmatia ("deceitful"), a province of Illyricum on the eastern shore of the Adriatic Sea; noted for its wild inhabitants (Rom. 15:19; 2 Tim. 4:10). Dalmatia later became the official name of the province.

Damascus ("sackful of blood"), an important Syrian trade center; Paul was converted on the road from Jerusalem to this city (Gen. 14:15; Acts 9:2).

Dan ("judge"), a town of the tribe of Dan in the northwest portion of Palestine (Josh. 19:47; Judg. 20: 1).

Dan-jaan ("judgment"), a place or city between Gilead and Sidon: possibly Dan (2 Sam. 24:6).

Dannah ("judging"), a small village in the hill country of Judah (Josh. 15:49); modern Deir esh Shenish or Simya.

Dead Sea. *See* Salt Sea.

Debir ("oracle"). [1] A town in the hill country of Judah assigned to the Levites (Josh. 15:15). [2] A town

near the Valley of Achor, probably on the road between Jerusalem and Jericho (Josh. 15:7). [3] A border town of the tribe of Gad, located east of the Jordan River near Mahanaim (Josh. 13:26).

Decapolis ("ten cities"), a league of ten cities forming a Roman district on the Plain of Esdraelon and the Upper Jordan Valley (Matt. 4:25).

Dedan ("low"), a district near Edom between Sela and the Dead Sea (Jer. 25:23; Ezek. 25:13). Isaiah 21:13 mentions the "caravans of the Dedanim" in the wilds of Arabia. *See also* "All the People of the Bible."

Derbe ("sting"), a city of southeastern Asia Minor, where Paul sought refuge after being stoned at Lystra (Acts 14:6-20).

Diblath ("round cake"), a place or city in Palestine (Ezek. 6: 14); its exact location is unknown, but it was probably Riblah [1].

Dibon [Dimon; Dimonah] ("wasting"). [1] A city of the tribe of Gad located north of the Arnon River (Num. 21:30; 32:3; Isa. 15:9); the famous Moabite Stone was found here in 1868. [2] A village of Judah, also known as Dimonah (Neh. 11:25; Josh. 15:22).

Dibon Gad ("wasting of Gad"), a halting place of the Israelites leaving Egypt (Num. 33:45-46). It is probably the same as Dibon [1].

Dilean ("cucumber"), a city in the lowlands of Judah (Josh. 15:38).

Dimnah ("dung"), probably another name for Rimmon [1] (Josh. 21:35).

Dimon. *See* Dibon.

Dimonah. *See* Dibon [2].

Dinhabah ("give judgment"), a city belonging to the king of Edom (Gen. 36:32); its exact location is unknown.

Dizahab ("have gold"), a place near where Moses gave his farewell speech to the nation of Israel (Deut. 1:1); its exact location is unknown, but it may be Edh-Dheilbeh, east of Heshbon.

Dophkah ("drover"), a place in the wilderness of Sinai between the Red Sea and Rephidim (Num. 33: 12-13).

Dor ("dwelling"), a Canaanite town on the Mediterranean coast about 13 km. (8 mi.) north of Caesarea (Josh. 11:2; 12:23).

Dothan ("two wells"), a city of the tribe of Manasseh west of the Jordan River and northeast of Samaria, near Mount Gilboa; here Joseph was sold into slavery (Gen. 37:17; 2 Kings 6: 13).

Dragon Well [Jackal's Well], a well located between the Dung Gate and the Valley Gate of Jerusalem (Neh. 2: 13).

Dung Gate, a gate in the southwest wall of Jerusalem (Neh. 2: 13; 12:31).

Dura ("fortress"), the Babylonian plain where King Nebuchadnezzar set up a golden idol (Dan. 3: 1).

End of the D's.

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Mount Gerizim and Mount Ebal. As the Israelites prepared to enter the Promised Land, Joshua gathered them in front of Gerizim (1) and Ebal (2) to hear him read the Law of Moses (Josh. 8:30-35). The two mountains form a natural amphitheater, where thousands of people could have listened to Joshua's voice.

E

East Land [East Country; Dawn Land], a general reference to all of the lands east of Palestine; sometimes used to refer specifically to the Arabian and Syrian Deserts (Zech. 8:7).

East Sea. *See* Salt Sea.

Ebal ("stone"), a mountain beside Mount Gerazim (Deut. 27: 12-13); modern Jebel Eslamiyeh. *See also* "All the People of the Bible."

Ebez. *See* Abez.

Ebronah ("passage; opposite"), a stopping place for the Israelites in the wilderness just north of Ezion-geber on the Gulf of Aqabah (Num. 33:34-35).

Eden ("pleasure"). [1] The garden that God created as the first residence of man (Gen. 2: 15); its exact location is unknown. It may have been between the Tigris and Euphrates Rivers near the head of the Persian Gulf. [2] A region in Mesopotamia (2 Kings 19:12; Isa. 37: 12). *See also* "All the People of the Bible."

Eder [Edar] ("flock"). [1] A town between Bethlehem and Hebron; Jacob once camped near here (Gen. 35:21). [2] A town of southern Judah about 7 km. (4.5 mi.) south of Gaza (Josh. 15:21); modern el-Adar, *See also* "All the People of the Bible."

Edom ("red"), a mountainous region south of Moab, which stretches from the Dead Sea to the Gulf of Aqabah. It was settled by the descendants of Esau, the Edomites (Gen. 32:3; Exod. 15:15).

Edrei ("fortress"), the capital of Bashan; site of Israel's battle with Og (Deut. 3: 10; Josh. 12:4).

Eglaim ("pond"), a town of Moab (Isa. 15:8).

Eglon ("of a calf"), a town in the lowlands of Judah (Josh. 15:39); its exact location is unknown. *See also* "All the People of the Bible."

Egypt ("land of the soul of Ptah"), northeast corner of Africa where the Israelites were held in bondage until Moses led them to the Promised Land (Gen. 45:9; 47:6).

Ekron ("migration"), the northernmost of the five chief cities of Palestine, apportioned to the tribe of Judah (Josh. 13:3); present-day 'Akir, located 10 km. (6 mi.) west of Gezer.

Elath [Elath] ("terebinth tree"), a major port city of the Gulf of Elath or Aqabah on the Red Sea (Deut. 2:8).

Elealeh ("ascent of God"), a town of the tribe of Reuben about 3 km. (2 mi.) north-northeast of Heshbon (Num. 32:3); modern el-Al.

Eleph ("ox"), a city of the tribe of Benjamin, near Jerusalem (Josh. 18:28).

Elim ("oaks"), the second resting place of the Israelites after they crossed the Red Sea (Exod. 15:27; 16: 1); probably the modern oasis of Wadi Gharandel, located 101 km. (63 mi.) from Suez.

Ellasar ("oak"), a city of lower Babylonia, formerly known as Larsa (Gen. 14: 1, 9); present-day Senkereh.

Elon ("oak; terebinth tree"), a city assigned to the tribe of Dan (Josh. 19:43); its exact location is unknown. *See also* "All the People of the Bible."

Elon-Beth-Hanan ("oak of the house of grace"), one of three towns of the tribe of Dan that formed a district of King Solomon (1 Kings 4:9).

Eloth. *See* Elath.

El-Paran, *See* Paran.

Eltekeh ("grace"), a town of the tribe of Dan assigned to the Levites (Josh. 19:40, 44; 21:20, 23); probably modern Khirbet el-Mukanna, located about 10 km. (6 mi.) south-southeast of Akir (Ekron).

Eltekon (meaning uncertain), a village in the hill country of Judah (Josh. 1~:59); probably modern Khirbet el-Deir, located about 6 km. (4 mi.) west of Beersheba.

Eltolad [Tolad] ("kindred of God"), a town about 21 km. (13 mi.) southeast of Beersheba in southern Judah; apportioned to the tribe of Simeon (Josh. 19:4) in 1 Chronicles 4:29 the city is simply called Tolad.

Emmaus ("despised people"), a settlement about 16km. (10 mi.) west of Jerusalem (Luke 24: 13); its exact location is unknown.

Enam ("double fountains"), a village of lowland Judah near Jarmuth (Josh. 15:20,34).

En-dor ("fountain of habitation"), a town of the tribe of Manasseh where Saul consulted a witch about his future (Josh. 17:11); probably modern Indur on the northeastern shoulder of the Little Hermon Mountain, 10 km. (6 mi.) southeast of Nazareth.

En-eglaim ("fountain of two calves"), a place on the northwestern coast of the Dead Sea (Ezek. 47: 10).

En-gannim ("fountain of gardens"). [1] A town of lowland Judah (Josh. 15:20,34). [2] A border town of the tribe of Issachar, about 11 km. (7 mi.) southwest of Mount Gilboa (Josh. 19:21); sometimes called Anem (1 Chron. 6:73). Its modern name is Jenin.

En-gedi [Hazer-tamar] ("fountain of the goat"), a town on the western shore of the Dead Sea assigned to the tribe of Judah; originally called Hazazon-tamar (2 Chron. 20:2; Josh. 15:62).

En-haddah ("flowing strongly"), a village of the tribe of Issachar, located about 10 km. (6 mi.) east of Mount Tabor (Josh. 19:21).

En-hakkore ("well of the one who called"), a spring at Lehi, which God brought forth as an answer to Samson's prayer (Judg. 15:18-19).

En-hazor ("fountain of the village"), a fortified city of the tribe of Naphtali (Josh. 19:37). It has been identified with modern Khirbet Hasireh, near the ruins of Hazyter.

Enemishpat ("fountain of judgment"), probably the same as Kadesh (Gen. 14:7).

En-mishpat ("fountain of Rimmon [the pomegranate]"), a Judean town located about 16 km. (10 mi.) north-northeast of Beersheba (Neh. 11:29).

En-rogel ("fuller's fountain"), a spring outside the city of Jerusalem near the Hinnom Valley (2 Sam. 17:17).

En-shemesh ("eye of the sun"), a well and town east of Bethany on the road between Jerusalem and Jericho (Josh. 15:1,7).

Ephes-dammim [Pas-dammim] ("boundary of blood"), a Philistine settlement near Socoh, apportioned to the tribe of Judah (1 Sam. 17:1). It is called Pas-dammim ("portion of blood") in 1 Chronicles 11:13.

Ephesus ("desirable"), a town on the western coast of Asia Minor between Miletus and Smyrna; an important trading center (Acts 19:1).

Ephraim ("fruitful"). [1] The territory allotted to the tribe of Ephraim in the Promised Land (Num. 1:33). [2] A city near Baal-hazor, probably the same as "Ephraim near the Wilderness" (2 Sam. 13:23; John 11:54). It is identified with modern et-Faiyibeh, about 6 km. (4 mi.) northeast of Bethel. [3] A gate on the north wall of old Jerusalem (2 Kings 14:13; 2 Chron. 25:23). *See also* "All the People of the Bible."

Ephraim ("fruitful"), a city that Abijah took from Jeroboam (2 Chron. 13:19); probably another name for Ephraim [2].

Ephratah. *See* Bethlehem.

Ephrath. *See* Bethlehem.

Ephron ("dust"), a ridge of mountains between Nephtoah and Kirjath-jearim on the boundary between Judah and Benjamin (Josh. 15:1, 9). *See also* "All the People of the Bible."

Erech ("length"), a city built by Nimrod on the Plain of Shinar, south of Babylon (Gen. 10:10).

Esek ("strife"), a well dug by Isaac in the Valley of Gerar; claimed by the Philistines (Gen. 26:20).

Eshan ("support"), a mountain village near Dumah, about 16 km. (10 mi.) from Hebron; apportioned to the tribe of Judah (Josh. 15:52).

Eshcol ("cluster of grapes"), a valley north of Hebron, famous for its grapes (Num. 13:24). *See also* "All the People of the Bible."

Eshean. *See* Eshan.

Eshtaol ("way"), a settlement in the hills of Judah about 21 km. (13 mi.) west of Jerusalem; burial place of Samson (Josh. 15:33; Judg. 13:25).

Eshtemoa [Eshtemoh] ("bosom of women"), a village in the hill country of Judah about 14 km. (9 mi.) south of Hebron, famed for its prophetic oracle (Josh. 15:20, 50). *See also* "All the People of the Bible."

Etam ("lair"). [1] A town of the tribe of Simeon (1 Chron. 4: 32); identified with modern 'Aitun, about 18 km. (11 mi.) west-southwest of Hebron. [2] A cleft of rock near Zorah (Judg. 15:8, 11). [3] A resort town near Jerusalem, used by King Solomon (2 Chron. 11:6); Josephus wrote that it was located about 11 km. (7 mi.) from Jerusalem. *See also* "All the People of the Bible."

Etham ("sea-bound"), a place where the Israelites camped before they entered the wilderness of Sinai (Exod. 13:20; Num. 33:6); apparently it was located north of Timsah Lake.

Ether ("plenty"). [1] A village of the tribe of Judah located within 3 km. (2 mi.) of modern Beit-Jibrin (Josh. 15:42). [2] A village of the tribe of Simeon (Josh. 19:7), sometimes called Tochen (1 Chron. 4:32). This is probably modern Khirbet 'Attic, 25 km. (15.5 mi.) northeast of Beer-sheba.

Ethiopia [Cush?] ("burnt face"), a nation located in the upper region of the Nile River (Psa. 68:31; Isa. 18:1). It is not the same as modern Ethiopia. *See also* Cush.

Euphrates (meaning unknown), a major river of western Asia, which begins in Armenia and joins the Tigris River before flowing into the Persian Gulf. It formed the western boundary of Mesopotamia (Gen. 2:14; 15:18).

Ezel ("division; separation"), a craggy hiding place of David during his rebellion against Saul (1 Sam. 20: 19).

Ezem [Azem] ("bone"), a village about 5 km. (3 mi.) south of Beer-sheba, near the border of Edom (Josh. 15:29).

Ezion-geber [Ezion-gaber] ("giant's backbone"), a village west of the port of Elath on the Gulf of Aqaba (Num. 33:35).

Maccabee, one of Israel's greatest heroes, retook the city in 165 B.C. and purified the temple.

In 63 B.C., Roman armies swept through Palestine and captured Jerusalem, ruining what was left of Zerubbabel's attempts to rebuild the temple. However, in 37 B.C., Herod the Great began rebuilding the temple on a grand scale; his work was so complex that the temple wasn't complete when Jesus was taken there as a baby (Luke 2:21-39). The end of Jerusalem's history in biblical times came when Titus, the Roman emperor, leveled the city and temple in A.D. 70.

Despite the troubled history of the "holy city," it still stands as a symbol of the Jewish people. "Zion" is one name given to it (although this really refers to one of the several hills around Jerusalem). The Bible calls the city by various names of honor: "city of David" (2 Sam. 5:7); "city of God" (Psa. 46:4); "city of truth" (Zec. 8:3); "holy city" (Neh. 11:1); "throne of the Lord" (Jer. 3:17) and many more.

The Egyptian pharaoh's daughter visited Solomon there (1 Kings 3:1); the Queen of Sheba also visited (1 Kings 10:1-2). Many events of Jesus' earthly ministry occurred there: Palm Sunday, the meal in an upper room, the trials and death of Christ, and His appearance after the Resurrection (Luke 24:33ff).

In both Hebrews and Revelation, Jerusalem symbolizes the future hope of Christians who are faithful. The fact that heaven is called the "New Jerusalem" (Rev. 21 :2) shows that eternal life will be beautiful and wonderful, even as a perfect Jerusalem would be (Heb. 12:22; Rev. 21 :10; 22:19).

Even today, Jerusalem is a center for historical study and international struggle. Three world religions claim it as a holy city—Islam, Judaism, and Christianity .

Jerusalem and History

The most famous city in Bible lands is Jerusalem. From early times it was an important center. For example, Abram gave gifts to Melchizedek, who was the "king of Salem" (Gen. 14:18) this "Salem" was most likely the city of Jerusalem.

When the Israelites conquered the Promised Land, Benjamin's tribe was assigned the territory that included Jerusalem. But the invading armies were not strong enough to capture the city, and it was not until King David's time that Jerusalem finally became Hebrew territory (2 Samuel 5:6-7). David made the city his capital. He brought the ark of the covenant there, pitched a suitable tent for it, and began planning a temple to house the ark. His son Solomon completed the job (2 Sam. 7:12-16 and 1 Kings 5-6).

Later kings neglected both the temple and the city of Jerusalem. But at the height of its glory, Jerusalem was a showplace of the nation and the temple was world-famous. The greatest era in the history of the city and temple was under Solomon.

The city was protected by God when the national leaders worshiped Him and trusted Him. When Sennacherib attempted to destroy it, the Assyrian army was destroyed

by a miracle from God (2 Kings 19 :35-37) .

In 587 B.C., Nebuchadnezzar of Babylon invaded Palestine, overran the city, and took the people away as slaves . The expensive treasures that were housed in the city and the many skilled crafts men who maintained the valuable works of art and architectural design, are described in 2 Kings 24:10-17.

For 50 years the city of Jerusalem lay in waste, but in 537 B.C. Zerubbabel and 50,000 followers were allowed to return and start rebuilding (Ezra 2:64-65; 3:8). Nehemiah rebuilt the walls of Jerusalem in about 444 B.C. (Neh.6:15). Slowly, the Hebrews returned from their captivity and worked at rebuilding other sections of their city.

Other strong nations arose—the Greeks under Alexander the Great, the Egyptians, and the Persians. In 198 B.C., Jerusalem became a part of the Seleucid empire. Judas

End of the E's.

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