

**GALLIO** gal'ee-oh [Γαλλίων Galliōn]. L. Iunius Gallio Annaeanus was PROCONSUL of ACHAIA while Claudius was emperor. Gallio was the adopted son of Seneca the Elder. An inscription at Delphi dates Gallio's tenure to 51–52 CE; Acts 18:12-17 describes Paul being brought before Gallio by Jews and accused of encouraging worship practices contrary to the law. According to Luke's narrative, Gallio dismissed the case on the grounds that it was an affair entirely internal to the Jewish community, involving no breach of public order. Given that Paul's eighteen-month stay in Corinth (Acts 18:11) must overlap with Gallio's dates in office, one can then construct approximate dates for 1 Thessalonians (written from Corinth) and the Corinthian letters (written from Ephesus, where Paul went next). Gallio died in 65 CE, most likely by suicide, after being accused of being involved in a plot against Nero.

RICHARD B. VINSON

**GALLON.** The NRSV renders the phrase *metrētās duo ē treis* (μετρῆτας δύο ἢ τρεῖς, "two or three measures" John 2:6) as "twenty or thirty gallons." A liquid measure, *metrētēs* (μετρητής), is roughly 9 gallons.

**GALLOWS.** See HANGING.

**GAMAD** gay'mad [גַּמָּדִים *gammadhim*]. The sole reference to this otherwise unknown location (Ezek 27:11) occurs within a lamentation intoned by the prophet Ezekiel over TYRE, which is imagined as a ship. Various groups of people take metaphorical roles on this ship: the "men of Gamad" are assigned to staff the watchtowers.

PHILLIP MICHAEL SHERMAN

**GAMAEI** gam'ay-uhl [Γάμαλος *Gamēlos*]. Appears in 1 Esd 8:29, but is called DANIEL in Ezra 8:2.

**GAMALIEL** guh-may'lee-uhl [גַּמְלִיֵּאל *gamli'el*; Γαμαλιήλ *Gamaliēl*]. 1. Son of Pedahuzur and head of the tribe of Manasseh (Num 1:4, 10, 16; 2:20; 7:54, 59; 10:23).

2. Gamaliel I. The grandson of Hillel, Gamaliel was a prominent 1st cent. CE Pharisaic teacher (*Sotah* 9.15; Acts 5.34) and is known for a number of rabbinic rulings (*m. Git.* 4.2-3; *m. Yebam.* 16.7; *T. Sanh.* 2.6).

In Acts 5:33-40, he urges a Jewish council to show moderation toward the disciples. The historicity of this speech has been questioned. First, it is a perfect statement of the theology of Acts. Second, Gamaliel cites the examples of Theudas (executed in 44 CE) and "after him" Judas the Galilean (executed in 6 CE). Besides the chronological problem, Theudas' rebellion had not yet taken place in the mid-30s when Gamaliel made his speech. While some intervention by Gamaliel is possible, the present speech is clearly Lukan.

Acts 22:3 claims that Gamaliel educated Paul. Some have doubted this: Paul's exegesis in his letters is not rabbinic in character, and Acts is keen to link Paul with Jerusalem. Yet it is quite possible that a zealous young man (Gal 1:14) would have sought out the most prominent Jewish teacher of his day. See AKIVA, RABBI; HILLEL, THE ELDER, HOUSE OF HILLEL; RABBI, RABBONI; SAGE.

HELEN K. BOND

**GAME** [תֵּרֵף *teref*, טַיִד *tsayidh*]. Since eating meat generally meant slaughtering a valuable sheep or goat from the flock, it was only eaten on festive occasions (1 Sam 1:3-5) or as part of the hospitality ritual (Gen 18:7). People supplemented this shortage of protein by HUNTING wild animals (ROEBUCK, DEER, and GAZELLE). The role of game hunter is not mentioned outside of Genesis (Nimrod, Gen 10:9; Esau, Gen 25:27), although the Holiness Code does enjoin hunters to drain the blood from their game (Lev 17:13), and hunters are cautioned not to be lazy (Prov 12:27). Metaphorically, *game* or *prey* is often associated with hunting lions (Num 23:24; Isa 5:29). See COOKING AND COOKING UTENSILS; FOOD.

VICTOR H. MATTHEWS

**GAMES, NT.** Though infrequent in the NT, examples include a game played by children in the marketplace mentioned by Jesus (Matt 11:16-17) and what amounts to a game of chance that takes place as soldiers cast lots for Jesus' garments (Mark 15:24). Despite their absence in the NT, archaeological evidence suggests that ball and board games were part of the world of early Christianity. More common in the NT are allusions to Greek athletic competitions, such as might be seen at the games in Olympia or the Isthmian games in Corinth. Paul uses imagery of a runner striving for victory and a well-trained boxer prepared for the fight as metaphors for the Christian experience (1 Cor 9:24-27). This is similar to the widespread use of the athlete as a metaphor for the pursuit of truth and wisdom in Hellenistic philosophical writings. Elsewhere, Paul challenges Christians in Galatia for having fallen off the pace (Gal 5:7), and makes reference to not running in vain (Gal 2:2; Phil 2:16). Images of athletic competition are also used in 2 Tim 2:5 and Heb 12:1-2.

**Bibliography:** Sean Freyne. "Early Christianity and the Greek Athletic Ideal." *Sport*. Gregory Baum, ed. (1989) 93–100.

RUBÉN R. DUPERTUIS

**GAMES, OT.** The discovery of board games, rattles, whistles, and pull toys at various archaeological sites throughout Israel demonstrates that its people, as elsewhere in the Near East, enjoyed a variety of playful activities. However, the OT is rather mute on the subject, and of the few references that exist to games

and other amusements, many appear in contexts that are unclear or open to interpretation. For example, Gen 21:9 informs us that Ishmael “played” with Isaac, but many commentators understand the word for “play” here (*metsakheq* מִצְחֵק) to mean “mock, make fun of.” Similarly, some see God’s question to Job, “Will you play with him (Leviathan) like a bird, and tie him down for your girls?” (40:29), as implying the use of caged birds as playthings. Others understand Isa 22:18 as a metaphorical reference to playing with a ball, but the passage may refer to winding a turban. The only clear references to play appear in Isa 11:8, which mentions an infant playing near a viper’s hole, and Zech 8:5, which speaks generally of boys and girls playing in the squares of Jerusalem.

Elsewhere, we must infer information concerning games. For example, challenging one another with riddles likely served as a form of amusement, though the contexts in which they appear in the Bible (i.e., Samson in Judg 14:12-19 and the Queen of Sheba in 1 Kgs 10:1) are far from amusing.

Similarly, a number of competitive sports probably provided diversion for members of the military, though again the evidence for this is indirect. One such sport was belt wrestling, also attested elsewhere in the Near East. God’s challenge to Job in 38:3 may allude to this sport, but the verse may simply mean “prepare yourself.” A clearer reference to wrestling (apparently without a belt) appears in 2 Sam 2:14 in the report of a competitive match between Saul and David’s men that escalated into a war. Wrestling techniques may inform the idiom “leg upon thigh” used in reference to Samson’s smiting of the Philistines (Judg 15:8), and the manner in which the angel defeats Jacob by wrenching the “socket of his thigh” (Gen 32:24). Though these references appear in serious contexts, we can infer that other occasions provided moments when such activities could be engaged in for sport.

It is likely that military training integrated competitive sports. Foot racing is a case in point. A number of military figures are described as fleet of foot including Saul and Jonathan (2 Sam 1:23); Asahel (2:18); Ahimaz (18:23; 18:27); and the Gadite warriors in David’s employ (1 Chr 12:8). That these are not merely references to these figures’ military prowess seems assured in that competitive foot racing is implied elsewhere in the Bible. Thus, Ps 19:6 uses racing as a metaphor for the sun’s movement, and Ps 119:32 employs a similar metaphor for running the course of God’s commandments (see also Jer 12:5; Eccl 9:11).

Other competitive sports are mentioned only parenthetically in the Bible, and again, mostly in serious contexts. These include horseback riding (Jer 12:5), sword fighting (2 Sam 2:12-16); archery (1 Sam 20:20, 35-38); hunting (Gen 21:20; 27; Lev 17:13; Deut 12:15; 14:5); and stone slinging (Judg 20:16; 1 Sam 17:34-36, 40, 49; 1 Kgs 3:25; 1 Chr 12:2; 2 Chr 26:14).

SCOTT B. NOEGEL

**GAMMA** [γ g, Γ G]. The third letter of the Greek alphabet, derived from the Phoenician letter *gaml*. See ALPHABET.

**GAMUL** gay’muhl [גַּמּוּל gamul]. A priest recorded as receiving the twenty-second lot in the list of apportionments amongst the Aaronites (1 Chr 24:17).

**GANGRENE** [γάγγραινα gangraina]. Putrification of flesh due to infection. 2 Timothy 2:17 warns that profane words spread “like gangrene” to decay the faith of others. This passage accuses Hymenaeus and Philetus of proclaiming that the resurrection has already occurred, a stance 2 Timothy deems heretical and, therefore, as potentially destructive as a gangrenous infection.

MARIANNE BLICKENSTAFF

**GARDEN** [גַּן gan, גַּנָּה gannah; κήπος kēpos]. An enclosed space for cultivation, especially herbs, vegetables, and fragrant plants. The most famous biblical example is the Garden of Eden, in which God planted every nutritious and beautiful plant, as well as the tree of life and the tree of the knowledge of good and evil. Eden was watered by a river, and so “like the garden of the Lord” is a metaphor for well-watered and fertile land, especially after God restores the land’s fortunes. In Song of Songs, the nubile but virtuous bride is a locked garden full of the most fragrant and delicious fruits. Most actual gardens had to be irrigated, and so “you shall be like a watered/waterless garden” is a prophetic trope for Israel’s weal or woe (Isa 1:30; Jer 31:12). Luke’s version of the mustard seed parable has it planted in a garden, where the aggressive plant would be troublesome even before the birds nested in it (Luke 13:19). According to John, Jesus was arrested, crucified, and buried in a garden (18:1; 19:41), setting up the scene where Mary Magdalene mistakes the risen Jesus for the gardener (20:15).

RICHARD B. VINSON

**GARDEN OF EDEN.** See EDEN, GARDEN OF.

**GARDEN OF GETHSEMANE.** See GETHSEMANE.

**GARDEN OF GOD** [גַּן־אֱלֹהִים gan-’elohim]. Ezekiel 28:13 speaks of the placement of a primal-being in “Eden, the Garden of God.” A second occurrence (Ezek 31:8-9) compares Pharaoh, imagined as a tree, with the trees in the Garden of God. Both contexts draw on mythological themes known from other ANE texts and the second creation account of Genesis. A similar phrase, Garden of the LORD, occurs in Gen 13:10 and Isa 51:3. See EDEN, GARDEN OF.

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**GAREB** gair’ib [גַּרְבַּי garev]. 1. Gareb the Ithrite is listed among the warriors of David known as the “Thirty” in 2 Sam 23:38 and in the parallel text 1 Chr 11:40.