released in theaters, the film was widely circulated in churches and shaped the opinions of thousands of Christians negatively toward the growing LGBT rights movement.

Partially in response to this film and other right-wing "biblically-based" propaganda designed to frighten Christians about LGBT people, gay Christians began releasing their own films humanizing LGBT people and making the case for their acceptance in church and society.

Among these were films denouncing ex-gay "conversion therapy," including documentaries (*One Nation Under God*, dir. Teodoro Maniaci/Francine Rzeznik, 1993; *This is What Love in Action Looks Like*, dir. Morgan Jon Fox, 2011) and narrative films (*Saved!*, dir. Brian Dannelly, 2004; *Save Me*, dir. Robert Cary, 2007); films about the damage religion can cause between Christian parents and gay children (*Family Values: An American Tragedy*, dir. Pam Walton, 1996; *Family Fundamentals*, dir. Arthur Dong, 2002); and films about same-sex marriage (*Saints and Sinners*, dir. Abigail Honor/Yan Vizinberg, 2004; *Tying the Knot*, dir. Jim de Sève, 2004; *8: The Mormon Proposition*, dir. Reed Cowan/Steven Greenstreet, 2010).

Among the best of this genre of gay religious "apologetic" films are Dan Karslake's *For the Bible Tells Me So* (2007), which intersperses stories of Christian parents and their gay children with counter-interpretations of biblical verses traditionally used to condemn homosexuality; and Sandi Simcha Dubowski's *Trembling Before G-d* (2001), an account of LGBT people in Orthodox Jewish communities. Both of these films have been used extensively in faith communities as positive conversation starters about LGBT issues in relation to scripture.

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See also →Feminism, Feminist Hermeneutics; →Gender; →Homosexuality; →Lesbian Interpretation of the Bible; →Queer Reception of the Bible; →Sex and Sexuality

Gay Reception of the Bible

→Gay Men's Interpretation of the Bible; →Lesbian Interpretation of the Bible; →Queer Reception of the Bible

Gay Women's Interpretation of the Bible

→Lesbian Interpretation of the Bible

Gaza

Gaza (MT ʿAzzâ; LXX Γάζα; Arab. *Ghazza*) is the southern most major urban center on the Levantine coast, on the main road that crosses the northern Sinai towards Egypt. As such, the city's strategic importance has had a critical influence on its long history (Gichon: 282–86). The ancient site of Tell Ḥarube, about 3 km east of the Mediterranean coast and 8 km north of the Wadi Ghazza (biblical and modern Hebrew Naḥal Besor), has been occupied almost continuously since the Middle Bronze Age and is now situated near the center of the modern city. Due to this fact the tell itself has been excavated only sporadically, by William J. Phythian-Adams in 1922 on behalf of the Palestine Exploration Fund and more recently (1996–2000) by Joanne Clarke, Louise Steel, and Moain Sadeq as part of the Gaza Research Project. This project, while limited in scope, has helped correlate finds at Gaza with those at nearby sites such as Tell el-ʿAjjul, Deir el-Balaḥ, Tell ʿAli Muntar and al-Moghraqa. Additional excavations at sites outside the city were conducted in the 1990s by French-Palestinian expeditions (de Miroschedji/Sadeq; Humbert/Sadeq; Humbert/Abu Hassuneh). Excavations carried out by Asher Ovadiah on the coast in the 1960s and 70s uncovered remains from the Hellenistic, Roman, and Byzantine periods, while structures from the Crusader and Mameluke periods, such as the Great Mosque, are still standing in the city today. However, most of our information about Gaza's long history is derived from written sources.

There is archaeological evidence of extensive settlement during the Early Bronze Age at Tell es-Sakan and during the Middle and Late Bronze Age at Tell el-ʿAjjul. Both of these sites exhibit signs of Egyptian influence (de Miroschedji). It would seem that intensive settlement at Tell Harube, the city of Gaza, began after the destruction of the Hyksos stronghold at Tell el-ʿAjjul around 1550 BCE (Burdajewicz: 31).

The earliest known written reference to Gaza is in the annals of Thutmose III inscribed on the walls of the temple at Karnak, describing his campaign to the Levant in ca. 1480 BCE. In this inscription, besides its name, Gaza is also called "That-Which-the-Ruler-Seized," although the city seems to have already been in Egyptian hands. Gaza is then mentioned in the inscriptions of Amenhotep II, Thutmose IV and Amenhotep III, as well as in Taanach Letter no. 6. From all of these it is evident that Gaza served as an administrative center for Egyptian rule in Canaan and as the base of an Egyptian garrison (Katzenstein 1982; see also Rainey/Notley: 76). Gaza

also appears in several of the Amarna letters; it is mentioned three times in EA no. 289, emphasizing its importance as an administrative center, perhaps even as the "capital" of all Egyptian-ruled Canaan. In fact, some scholars believe that "The (city of) Canaan" mentioned in 13th-century BCE sources such as the reliefs of Seti I and Papyrus Anastasi I refer to Gaza, although this is debated (for which see Hasel). Katzenstein believes that the "Canaan" that precedes Ashkelon, Gezer, Yeno'am and Israel on the late 13th century stele of Merneptah also refers to the city, although most scholars (such as Rainey/Notley: 99; Hasel: 11–12) assert that the reference is to the province. Papyrus Anastasi III, from about the same time, names four Egyptian officials who reside at Gaza, although one has a Semitic name and two have Semitic patronyms (Katzenstein 1982: 112–13). The final New Kingdom mention of Gaza is in the "Onomasticon of Amenope" from sometime in the 12th century. This Egyptian "encyclopedia" lists the three coastal cities of Ashkelon, Ashdod and Gaza, and then several of the so-called "Sea Peoples", the Shardan, the Sikel and the Philistines, who had come to dominate the area. This would be a new phase in the history of Gaza.

Our knowledge of the history of Gaza in the early parts of the Iron Age comes mostly from the Bible. According to Gen 10:19, Gaza marked the south-western boundary of the Canaanites, which matches its position as the south-westernmost major city in Canaan. In fact, if indeed "the Brook of Egypt" mentioned in that position in Num 34:5, Josh 15:4 and related texts is indeed the Naḥal Besor/Wadi Ghazza as suggested by Nadav Na'aman, rather than the traditional Wadi el-'Arish, this would seem to indicate that these texts reflect a long-lasting geopolitical reality (for discussion see Levin 2006: 56–58).

Deuteronomy 2:23 mentions the "Avvites, who dwelt in villages as far as Gaza" being replaced by "Caphtorim who came from Caphtor". The Avvites are also mentioned as living south of the Philistine realm in Josh 13:3–4. As "Caphtor" is often taken to be a name for Crete, it is often assumed that the reference is to the area of Gaza being invaded by the so-called "Sea Peoples", of which the Philistines were one.

There is no biblical story according to which Gaza was ever conquered by the invading Israelites. According to Josh 11:21–22, Joshua expelled the "Anakim" from the hill-country, leaving them only in Gaza, Gath, and Ashdod. Ekron, Ashdod, and Gaza, with their "dependencies and villages" that bordered on "the Brook of Egypt" are listed in a sort of appendix to the Judahite town-list in Josh 15:45–47, apparently excluding them from the territory of Judah. The statement in Judg 1:18 according to which Judah captured Gaza, Ashkelon, and Ekron is "corrected" by the LXX version, which states that Judah did not capture them. And Josh 13:3 lists "the Gazite" as one of the "five *sĕrānîm* of the Philistines." From its context it is clear that these *sĕrānîm* were rulers of some sort – various translations render "lords," "captains," "chiefs" and the like. In modern scholarship it is commonly assumed that the word *seren* is related to the Luwian *tarwanis* and the later Greek τύραννος – both titles for city-rulers (Zukerman). From this point onward, Gaza consistently appears as one of what modern scholars often refer to as "the Philistine Pentapolis," featuring in many of the stories of the ongoing struggle between the Philistines and Israel. Best known of these is Judg 16, which begins with Samson laying with a prostitute in the city and then tearing down its gates, and ends with his imprisonment in the city and his death in the ruins of the temple of Dagon. Gaza also seems to be mentioned as the boundary of Midianite occupation in Judg 6:4, although many scholars see this as referring to a town in the central hills rather than coastal Gaza (see Demsky). The Philistine Gazites are said to have contributed golden hives and mice to the Ark when it was returned to Israel (1 Sam 6:16–17), although the Ark was not said to have actually been at Gaza. It may also be assumed that the Philistines of Gaza were included in the unified force that gathered to fight against Saul in 1 Sam 29:1–2, although specific cities are not mentioned. And while David is recorded as fighting the Philistines several times (such as in 2 Sam 5:17–25; 8:1; 21:15–22; 23:9–23), all of these battles seem to have occurred farther north and east, on the Judah-Philistine frontier. In any case, Gaza is not mentioned in any of these accounts.

Gaza is mentioned as being the southwestern border of Solomon's dominion in 1 Kgs 4:24 (MT 5:4). It is usually assumed that Gaza, together with the other main Philistine cities, was not actually annexed by David, but rather became a dependency of some sort. With the division and subsequent weakening of the Israelite kingdom, Gaza and other such states regained their independence. It is often assumed that toponym no. 11 in the list of conquests of Sheshonq I (the Shishak who, according to 1 Kgs 14:25–26, plundered Jerusalem) from Karnak is Gaza, although in fact only the first sign is readable (Aharoni: 325; Aḥituv: 98; Kitchen: 435). This does make sense, considering Gaza's position on the main road from Egypt and its former importance to the Egyptians, but it is not the only reading possible. Gaza is then not mentioned in the Bible or in any other source until the 8th-century prophet Amos (1:6–7) who prophesizes the city's destruction "because they carried into exile entire communities, to hand them over to Edom" – the historical background of this prophecy is unknown.

Since there is so little evidence from Gaza itself, our understanding of its position within the Philis-

tine realm is largely dependent on the evidence uncovered at the other, better excavated Philistine cities of Ashdod, Ashkelon, Ekron and Gath, as well as evidence from outlying sites such as Tell Qasile, correlated with Egyptian and biblical written references to the Philistines in general. From such documents as the inscriptions of Ramses III and the Great Harris Papyrus, it would seem that the *Prst* (presumably equal to the Philistines) were one of several groups that migrated from the general area of the Aegean Sea during the early 12th century BCE, following the collapse of the Late Bronze Age Mycenaean culture. Despite Ramses' claims to have "settled them in his land" they apparently took over the pre-existing Canaanite cities of Gaza, Ashkelon, Ashdod, Gath, and Ekron, although it is impossible to know the exact process. Archaeological investigation of the latter four has shown the appearance of such "Aegean" cultural signs as locally-produced Mycenaean-type pottery, hearths, cultic objects, and evidence of heightened pig consumption. At first these were limited to the immediate area of the five cities, but they soon began to spread over a wider area, evidence of the Philistines' acculturation and of their becoming the dominant group in the area. During Iron Age I and IIa, the Philistine cities were the largest in the country and Philistine society was apparently the most complex. A close reading of the biblical narrative shows that the Philistines played a critical role in the rise of Israelite identity and then statehood (for a recent summary see Shai 2011).

There is a certain measure of debate about the Philistines' internal political organization. Within the Bible, the five *sĕrānîm* are often seen as operating in tandem. On the other hand, Achish of Gath is referred to as "king." This has lead some scholars to assume that the five Philistine cities were a united entity, led at first perhaps by Gaza or Ashdod and then by Gath, while others assume that each city was a sovereign state, in the tradition of both Canaan and the Aegean world, and that they united *ad hoc* in times of danger (for a summary see Shai 2006).

The earliest Assyrian document to mention the Philistines is Adad-Nirari III's Kalah Slab, from the late 9th century BCE. In it, the Assyrian king listed tribute that he received from the land of Tyre-Sidon (the Phoenicians), the land of Bit-Ḫumri ("House of Omri", Israel), the land of Edom and ᴋᴜʀ Palaŝtu, "the land of the Philistines" (Tadmor: 149). This may or may not indicate political unity among the Philistines, but later Assyrian sources treat the Philistine cities as individual entities. Gaza and its king Ḫanno were captured by Tiglath-pileser III in 734, and Ḫanno, after being allowed to return to his position, later also rebelled against Sargon II and was taken off to Assyria in chains. According to Sargon's annals, he established a *ḳarum* (port) on

the coast near Gaza. Mariusz Burdajewicz (36) has suggested that this *ḳarum* be identified with the recently-excavated site at Blakhiyah, north of the modern city. During Hezekiah's rebellion against Sennacherib, Şil-Bel of Gaza remained loyal to the Assyrians. This may be the background to 2 Kgs 18:8 claiming that Hezekiah "smote the Philistines as far as Gaza and its territory, from watchtower to fortified town." In any case Gaza seems to have prospered as an Assyrian-dominated buffer state between Assyria and Egypt.

After the death of Ashurbanipal in ca. 627, Assyrian hegemony over the Levant was replaced by that of Egypt's Psammetichus (Psamtik I), still supposedly an Assyrian vassal or ally. Both Diodorus (1.67.3) and Herodotus (2.157) tell of this Pharaoh's campaigning in Philistia. H. Jakob Katzenstein (1994: 36) attributes the harsh prophecy of Zeph 2:4–5 against Gaza, Ashkelon, Ashdod and Ekron, listed from south to north, to these events, assuming that the Philistine cities and their kings became vassals of Egypt. He also considers the inscription mentioning "the King's messenger to the Canaan (and) to Philistia, pa-di-Eset son of Apy" as referring to an Egyptian envoy to Gaza from this time. This Egyptian rule continued in the first years of Necho II's reign, until, in the summer of 605, Nebuchadnezzar of Babylon captured "all the land that had belonged to the king of Egypt, from the Brook of Egypt to the River Euphrates" (2 Kgs 24:7), bringing Gaza and the rest of Philistia under his rule. This is probably reflected in Jer 25:20 as well. In the following years, Nebuchadnezzar campaigned to Philistia several times. In 604 he destroyed Ashkelon. One line of his chronicle mentions an additional city, conquered in 603, but the name of the city is partially missing. Anson F. Rainey and R. Steven Notley (262–63) suggest reading "Gaza", although Katzenstein (1994: 43) disagrees. Although the exact process is unclear, it is obvious that sometime in the following decade and a half, Gaza lost its status as a vassal kingdom and came to be ruled directly by Babylon. The Murashu archives from Nippur in Babylonia mention a settlement of Gazans called Ḫazatu ("Gaza" – Zadok: 61). Gaza itself became a Babylonian stronghold on the Egyptian frontier, until it passed, together with the entire Neo-Babylonian Empire, into the hands of Cyrus II (the Great) of Persia in 539 BCE.

In the summer of 525, Cambyses II, son of Cyrus, crossed the deserts of northern Sinai and conquered Egypt. According to Herodotus (3.4–9), he employed the aid of "the king of the Arabs", who led his troops safely through the wilderness and supplied them with water. He specifically describes the road to Egypt as passing by "Kaditis" (Gaza), "a city that seems to me to be no smaller than Sardis", commenting that from the border of that city as far as Ienysus, the seaports (Gk. ἐμπορία) belong to the

Arabs. Later in his book, Herodotus (3.91) tells us that in the days of Darius I, the territory of the Arabs was outside the "Fifth Satrapy" and was exempt from tax. Katzenstein (1989: 71) understood this as meaning that the territory beyond Gaza was exempt from tax; Rainey (59) understood that Gaza was a part of the Arab area; Yigal Levin (2007: 248–49) has suggested that Gaza and the adjacent coast were given to the Arab kingdom of Qedar, to serve as a terminus for the trade routes that lead from Arabia and from the Dead Sea to the Mediterranean. As such, Gaza was not part of the "Fifth Satrapy" and was probably ruled by a Qedarite governor. And while Herodotus' comment comparing the city with Sardis seems to show that the city was prosperous, and it must have played a role in the ongoing struggle between Persia and its rebellious Egyptian vassals, it is not mentioned in any of our sources for the remainder of the Persian Period. Only the so-called "Philisto-Arabian" coins, which may have been minted at Gaza and have been found all over the southern part of the land, testify to the city's economic status at this time (Mildenberg: 95–96).

When Alexander arrived in the area in 332 BCE, Gaza was ruled by Batis or Betis (Arrian 2.24.4 calls him a eunuch; see also Curtius 4.6.7; Josephus, *Ant.* 9.320), either a Qedarite or a Persian. The city resisted and was only captured after a two-month siege, during which Alexander was wounded. When the city did fall, Batis was executed by being dragged by his heals from a chariot, the inhabitants were killed or sold off, and the city was repopulated by local tribesmen who were loyal to Alexander. At this point it was reorganized as a Greek-style πόλις.

Following Alexander's death in 323 BCE, Gaza changed hands between his "successors", the diadochi Ptolemy son of Lagos, Antigonus Monophthalmos and his son Demetrius. Between 312 and 301 the city was apparently controlled by the Nabateans, who succeeded the Qedarites as in their control of the Arabian trade-routes, after which Gaza, together with much of the Levant, came under rule of Ptolemaic Egypt. The Ptolemies would rule Gaza for just over a century, until the Fifth Syrian War of 200–198 BCE, during which the entire country was taken over by the Seleucid Antiochus III. This period was one of prosperity, as can be seen from numismatic finds and from mention of the city in the reports of the Ptolemaic tax-collecter Zenon, who toured the area in 259–258 BCE (Kasher: 68–70).

We have no specific knowledge of events in Gaza until about 150 BCE, at which time Jonathan the Hasmonean besieged and plundered the city as part of the power struggle between his patron Demetrius II and Tryphon (1 Macc 11:60–62; Josephus, *Ant.* 12.5.5). Gaza was later conquered by Alexander Jannaeus in about 96 BCE as a part of his ongoing war with the Nabateans, becoming a part of the Hasmonean kingdom. The city's autonomy and status as a πόλις was restored by the Roman general Pompey in 63 BCE, coming under the newly-created province of Syria, until its inclusion in the kingdom of Herod the Great (40–4 BCE), although it was briefly under control of his enemy Cleopatra VII of Egypt. After Herod's death the city returned to the province of Syria. At some point a "new town" of Maiumas was constructed south of the old one, although it is difficult to know which sources refer to this settlement and which to the older city. Josephus claims that both were destroyed by the Jewish rebels during the Great Revolt, but this destruction was short-lived, and Vespasian transferred the once-again flourishing city to the province of Judea after the revolt. The emperor Hadrian visited the city in 129–30 CE, an event commemorated on the city's coins. Gaza is then mentioned as one of the places at which Jewish rebels were sold into slavery at the end of the Bar-Kokhba revolt in 135 CE (Kasher: 74–75). Two 10th-century Karaite Jewish sources claim that during the years after the Bar-Kokhba revolt, Jews would make pilgrimages to Gaza as a substitute for Jerusalem, to which they were forbidden to travel (Huberman: 338). During the late Roman Period, Gaza became famous for its schools of rhetoric and for its festivals, especially those held in the temple of Marnas (Belayche).

Little is known of the first Christians of Gaza. It has been suggested that the earliest community there was lead by Philemon, to whom Paul's NT epistle of that name is addressed (Glucker: 43). According to the available sources, several early Christians were martyred in or near Gaza. Despite this, a bishop of Gaza attended the Council of Nicaea in 325, and the inhabitants of coastal Maiumas seem to have converted *en masse*, while the old Gaza remained mostly pagan, and the two populations struggled for domination of the city and its port until about 402 when the bishop Porphyry forcibly expelled the pagan population and destroyed their temples (Glucker: 46–47). By this time, Gaza had also become a major center of Christian monasticism, beginning with Hilarion, a native of the nearby village of Thavatha, who founded the first monastery in the area in the mid-4th century. This monastery was destroyed by the pagan mobs during the brief rule of the anti-Christian emperor Julian "the Apostate" (361–63). However, monastic communities soon became one of the central components of the population of Gaza and the surrounding areas (Hirschfeld; Di Segni).

During the Byzantine Period, Gaza-Maiumas became a prosperous city, known for its vineyards and wine production, with its port serving as the main terminus of the Arabian/Nabatean spice routes (Mayerson; Glucker: 86–98). The school of

rhetoric prospered under such orators as Ptolemaeus (who is honored in an inscription found at Eleusis), Aeneas, author of the dialogue *Theophrastus*, Timotheus and, more than any other, Procopius, who served as chair of rhetoric at Gaza under Emperor Anastasius (491–518; Glucker: 51–54). In the 4th century, Maiumas Neapolis was renamed "Constantia", in honor of the emperor Constantine.

There was also a Jewish community in Gaza during this period. In 1965, a partially-preserved mosaic floor was excavated by Egyptian archaeologists just south of the modern port, presumably part of Maiumas, and was briefly reported as a church floor showing a female saint playing a lyre, with Hebrew and Greek inscriptions (Leclant: 135). After the 1967 war, A. Ovadiah of the Israel Department of Antiquities and Museums excavated the site, discovering the remains of a large, colorful synagogue mosaic, depicting a lyre-player who is identified by the Hebrew name "David," dressed as a Byzantine emperor in the guise of Orpheus, surrounded by a lion, a giraffe, and a snake listening to his music (see fig. 20). Additional panels show a bear, an antelope and other animals, and the whole is surrounded by floral and geometric designs. A Greek inscription names the donors, Manamos and Iasu (Menahem and Yeshua), as well as the date, 508/9 CE (Ovadiah). In the 1970s the mosaics were removed to the nearby Israeli settlement of Netzarim for safekeeping, and in 1986 they were transferred to Jerusalem. The animal panels and inscriptions, as well as a replica of the David figure, are now displayed at the Inn of the Good Samaritan Museum near the Jerusalem-Jericho road (Magen: 106). Another sign of Jewish presence in Gaza is the engravings of a menorah, a shofar and a *lulav* on stones that were later re-used in building the Great Mosque of Gaza. These were visible until the *Intifada* (Palestinian uprising) of the 1980s, at which time they were vandalized (Huberman: 338). Ovadiah assumes that the synagogue was destroyed during either the Persian invasion of 614 or the Arab conquest of 634. At the battle of Datin, near Gaza, the Byzantine commander Sergius was ambushed by the Arab ʿAmr ibn al-ʿAs, losing 4,000 men, of which 2,000 were Jews (Gichon: 299; Huberman: 342). However the city itself fell only in 637, the garrison there executed after refusing to convert to Islam. The city itself, however, continued to prosper, and papyri from Nessana show that Greek-speaking Christians continued to live there for several decades (Glucker: 58–59). Gaza was later fortified and became a crucial link in a chain of fortresses that at first protected the Umayyad realm against the Byzantines, the Fatimids against the Crusaders, then the Crusaders against the Ayyubids. In 1170 Salah ad-Din (Saladin) failed to take Gaza from the Crusaders, succeeding only after the battle of Hattin in 1187. Gaza fell to the Mongols

Fig. 20 "David playing the lyre" (6th cent. CE)

in 1260 and again in 1290, and under the Mamluks the city became the capital of the entire coastal area. At this time there were Christian, Jewish, and Samaritan communities in the city, each with its own quarter (Huberman: 345). Gaza retained this position under the Ottoman Turks who took over the country in 1516 after a battle near Tell Jammah and on the Wadi Ghazza estuary (Gichon: 299–304). The Jewish community of Gaza, bolstered by Jews who had recently been expelled from Spain and Portugal, became one of the largest in the Holy Land and included several prominent leaders, including the poet-rabbi Israel Najara (1555–1625). Gaza was also the home of Nathan Benjamin ben Elisha ha-Levi Ghazzati or Nathan of Gaza, a Jerusalem-born kabbalist and self proclaimed prophet, who became a major supporter of Shabbetai Zevi (Huberman: 358–61). In February of 1799 the city was taken by Napoleon Bonaparte, who then retreated in May of that year.

From 1831 to 1841 the Gaza area was controlled by the rebels Muhammad Ali and Ibrahim Pasha, until the Turkish government managed to reassert its hegemony over the region. This renewed control was brief, because on 9 November 1917, after managing to hold the city in face of overwhelming British force for nine months, the Turkish troops left Gaza, beginning a new era in the history of the city

(Gichon: 304–12). Gaza became a district capital under the British Mandate. The city's Muslims and Christians who had fled the fighting returned immediately; the Jews, who had been evacuated by the Turks, were slower to return. By 1927 there were about fifty Jews in the city. These were once again evacuated, this time by the British police, when riots broke out against many of the Jewish communities in the summer of 1929. Jewish shops and a hotel were burned to the ground, and a permanent Jewish presence in the city came to an end (Huberman: 370–75).

When the British Mandate ended on 15 May 1948, Egyptian troops invaded the Gaza region as part of the Arab nations' war against the State of Israel, which had been declared the previous day. The one Jewish village in the area, Kfar Darom, was captured by Egyptian forces. Under the February 1949 Armistice Agreement, Gaza and a strip of territory along the coast remained under Egyptian control. This territory became known as the Gaza Strip. From 1948 until 1959, the Strip was officially governed by the fictitious "All Palestine Government," but was in fact under Egyptian military administration, except for the period from late October 1956 to March 1957, during which the Strip was held by Israel following the Sinai Campaign. In 1959 the Strip was put under direct Egyptian military government. During this period of Egyptian control, the population of the city and the Strip increased dramatically due to the influx of 200,000–250,000 refugees from what had become Israel. Many of these refugees were placed in refugee camps and put under the responsibility of the United Nations Relief and Works Agency for Palestine Refugees (UNRWA). Living standards decreased, and the Strip became a staging ground for *fedayeen* attacks against Israel. During the Six-Day War of June 1967 the Strip was re-occupied by Israel and put under Israel military administration. Beginning with the re-establishment of Kfar Darom in 1970, twenty-one Israeli settlements were constructed in the Gaza Strip, eventually coming under the collective name of "Gush Katif".

On December 8, 1987, what became known as the first *Intifada*, or uprising against Israeli rule, broke out in the Jabaliyah refugee camp. In May 1994, the Palestinian National Authority assumed control of Gaza City and most of the Strip, excluding Israeli settlements and military zones (Bulle/Marmiroli). Following the second ("El-Aksa") Intifada that broke out in September 2000, increased conflict between Israelis and Palestinians, and increased internal and international pressure, all Israeli settlements and military forces were evacuated from the Gaza Strip in August and September of 2005.

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Yigal Levin

Gazelle

Two types of gazelles inhabit Israel: the grayish-brown *Gazella gazella* in the mountains and the reddish-brown *Gazella dorcas* in the desert. The HB/OT refers to both with the general term *ṣĕbî* (*ṣĕbîyâ, ṣĕbāʾâ*), which also means "ornament, glory." The NT mentions the gazelle (δορκάς) in only one passage, as an explanation of the name Tabitha (Acts 9:36, 39).

Although Egyptian images of people feeding gazelles may indicate that they were tamed occasionally, the gazelle was never domesticated as a species in the ANE. Hence, gazelles were not sacrificed in ancient Israel. They were, however, hunted for their meat. Deuteronomy lists the gazelle among the wild animals allowed for food (Deut 12:15, 22; 14:5; 15:22; see also 1 Kgs 4:23 [MT 5:3]).

With the exception of the texts above, the HB/OT refers to gazelles principally in poetic contexts. Proverbs 6:5 names the gazelle as an animal that has the potential to escape the hand of a hunter. Isaiah 13:14 alludes to the dangers that gazelles face to express how vulnerable humans will be on the day of God's wrath. Second Samuel 2:18 shows that the gazelle was known for its swiftness. This swiftness also figures in references to the gazelle in the Song of Songs, along with emphasis on the creature's agility and beauty (cf. Song 2:9, 17; 8:14, and 4:5; 7:4). In Song 2:7 and 3:5, the woman adjures the daughters of Jerusalem by the gazelles (and the hinds of the field). This probably has less to do with a connection between the gazelle and sexuality and more with the play of replacing names of God (*YHWH ṣĕbāʾôt* and *ʾēl šadday*) with those of similar-sounding animals (*ṣĕbāʾôt* and *ʾayĕlôt haśśādeh*).

In medieval Hebrew poetry, "gazelle" was used as the most common epithet for a beautiful woman or a beautiful young man.

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Annette Schellenberg

See also →Fauna, Biblical

Gazez

1. Son of Caleb

Gazez (MT *Gāzēz*) is one of three sons (along with Haran and Moza) of Caleb through Ephah his concubine (1 Chr 2:46) who appear in the list of the genealogy of "Caleb brother of Jerahmeel" (1 Chr 2:42–50a). The name may denote sheep shearing activity and occurs as *Gzn* in a few MT manuscripts and as Γεζουε in the LXX. He does not appear elsewhere in the HB, either as a personal or place name.

2. Son of Haran

Gazez (MT *Gāzēz*) is a son of Haran and grandson of Caleb (1 Chr 2:46), showing a case of eponymy (cf. Ram in 2:9, 25, 27). Since this name appears at the end of v. 46 and the following verse begins with "the sons of Jahdai" which resumes the pattern of v. 45, scholars tend to emend it to read Jahdai. This would make the whole list (1 Chr 2:42–50a) more coherent and connect Jahdai to the genealogy of Judah, but it lacks any text-critical support.

Won W. Lee

Gazzam

Gazzam (MT *Gazzām*; LXX Γαζεμ/ Γηζαμ/ Γαζηρα) is listed as the head of a family among the returnees from the Babylonian exile "given" (*nĕtînîm*) for the service of the Levites (Ezra 2:48; Neh 7:51; 1 Esd 5:31). As a member of the institution of the temple servants described in Ezra-Nehemiah, he may have been responsible for menial tasks around the temple, privileged to own a place in Jerusalem, and exempted from paying taxes.

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Geba

Geba (MT *Gebaʿ*) appears in the Bible as a Levitical town (Josh 21:17; 1 Chr 6:60) in the territory of Benjamin (Josh 18:24), situated east of Ramah and 5.5 miles northeast of Jerusalem. It has been identified with present-day Jabaʿ. Its meaning, "height," and physical closeness to Gibeah and Gibeon cause much confusion on whether these names refer to the same site (Judg 20:10, 33; 1 Sam 13:3, 16; 14:5; 2 Sam 5:25; Isa 10:29). Geba represents the northern boundary of Judah (2 Kgs 23:8; Zech 14:10) and was in the Persian period repopulated by Benjaminites (Neh 11:31) and Levitical singers (Neh 12:29). This Geba should be differentiated from Gebaʿ-Ephraim, situated to the north of Bethel in the land of Ephraim and identified with Khirbet ʾet-Tell, according to Galil. If this explanation is accepted, the kingdom of Judah could have included the Ephramite territory up to the valley of Lebanon in the days of Josiah.