

Bible Dictionary

AARON (Ār'on) Moses' brother, Israel's first high priest. His parents Amram and Jochebed were from the tribe of Levi, Israel's tribe of priests (Ex 6:16-26). Miriam was his sister. When Moses delayed coming down from the mountain, the people cried, "Make us a god" (Ex 32:1). Aaron obliged, made a calf, and apparently led in its worship. At Kadesh in the desert of Zin, Aaron joined in Moses' sin (Nm 20:7-13) and like Moses was not to enter the promised land. Aaron died on Mount Hor at the age of 123 years (Nm 20:23-28).

ABRAHAM (Ābrā hām, *father of a multitude*) The first Hebrew patriarch, he became known as the prime example of faith (Rm 4; Gl 3). He was the son of Terah, a descendant of Noah's son, Shem (Gn 11:27). God called Abram to migrate from Ur of the Chaldees to Canaan, assuring him that he would father a vast nation. He was known at the beginning as Abram (*exalted father*), but this was changed to Abraham (Gn 17:5). He believed God's promise and was credited with righteousness (Gn 15:5-6; Rm 4:18-22), and he demonstrated his faith in his willingness to give up his son (Gn 22; Heb 11:17-19; Jms 2:21). John the Baptist, Jesus, and Paul showed that descent from Abraham did not guarantee salvation, since true children of Abraham would act like him (Mt 3:9; Rm 9; Jn 8:39).

ADAM AND EVE First man and woman created by God, from whom all other people are descended. The name Eve is related to the Hebrew word for "living," but it occurs only as the name of the first woman. Adam means "man," and in many places the Hebrew word refers to mankind in general.

Eve was deceived into sinning, and Adam failed in his responsibility as head of the family and head of the human race, ushering in the sinful corruption that permeates our world and our lives today (Gn 3:17; Rm 8:19-21). But God had a plan of redemption by which one of their descendants would remove evil from the world (Gn 3:15). Paul refers to Jesus typologically as the last Adam (1 Co 15:45). As Adam was the beginning and representative head of humanity, Christ was the beginning and representative head of a new humanity.

AMOS (Ā'mōs, *burdened or one who is supported [by God]*) Prophet from Judah who ministered in Israel about 750 B.C. during the reign of Jeroboam II in the Northern Kingdom of Israel. Amos preached against moral and religious evils.

ANDREW Disciple of John the Baptist who became an apostle and led his brother Simon to Jesus (Jn 1:40-42). A fisherman by trade (Mt 4:18). He is believed to have been killed on an x-shaped cross.

ANGEL Created beings whose primary function is to serve and worship God. The Hebrew word *mal'ak* and the Greek word *angelos* both mean "messenger" and

occasionally refer to human messengers. Angels not only carry messages to people (Gn 18:9-16; Jdg 13:2-24; Lk 1:13,30; 2:8-15); they carry out God's will as He directs them (Ps 148:2-5; Col 1:16). Angels also perform tasks as mediators (Ac 7:53; Gl 3:19; Rv 1:1; 10:1). Angels serve God in His heavenly court. Titles such as "sons of God" (Gn 6:2-4; Jb 1:6; 2:1), "holy ones" (Ps 89:5; Dn 4:13), and "heavenly hosts" (Lk 2:13) identify angels as celestial beings who worship God (Lk 2:13-15; Rv 19:1-3), attend His throne (Rv 5:11; 7:11), and make up God's army (1 Sm 1:11; 1 Ch 12:22). The theme of angelic involvement in divine judgment, whether immediate or final, occurs in both the OT and NT (Gn 19:12-13; Ezk 9:1,5,7; Ac 12:23; Rv 20:1-3).

ANTIOCH (Ān'tī ōk) (1) Large city in ancient Syria on the Orontes River about 300 miles north of Jerusalem. The believers were first called Christians there (Ac 11:26). (2) City in Pisidia, Asia Minor. Paul initially was warmly received, but then the Jews drove him from the city and followed him to Lystra and stirred up trouble there (Ac 13:14-14:21).

APOLLOS (A pōl' lōs) Alexandrian Jew and student of Priscilla and Aquila, he preached Christ in Greece (Ac 18:24-28). Paul referred to Apollos in 1 Co 16:12 as "our brother."

APOSTLE (A pō səl sēnt) One who is sent on a mission (Ac 14:14; Rm 16:7), especially those whom Jesus selected and sent out to bring the gospel to the world (Lk 6:13; 9:1-6; 1 Co 9:1).

ATHENS (Āth' əns) Capital of Attica, an ancient district of east central Greece, where Paul preached to the Greek philosophers in the Areopagus (Ac 17:15-34).

AUGUSTUS (Au gūs'tūs, *reverend*) Title that the Roman Senate gave to Emperor Octavian in 27 B.C. He ruled when Jesus was born (Lk 2:1). He was the adopted son of Julius Caesar. At his death in A.D. 14 the Senate declared him a god. The title Augustus passed on to Octavian's successors as emperors of Rome.

BARNABAS (Bār'nā bās, *son of encouragement*; Ac 4:36) A native of Cyprus, also called Joseph (Joses). Introduced Saul of Tarsus to the Jerusalem church (Ac 9:26-27). Instrumental on Paul's first missionary journey (Ac 13-14), they separated over whether to take John Mark on the second journey (15:36-41).

BARTHOLOMEW (Bār thōl' ō mēw, *son of Talmai*) An apostle (Mt 10:2-4; Mk 3:16-19; Lk 6:14-16; Ac 1:13; perhaps called Nathanael in Jn 1:45).

BETHLEHEM (Bēth'lə hēm, house of bread) A city approximately five miles southwest of Jerusalem. The book of Ruth takes place in the region of Bethlehem (Ru 1:1-2,19,22; 2:4; 4:11). Micah prophesied that the Messiah, like David, would be born in Bethlehem (Mc 5:2; Mt 2:1-12; Lk 2:4-20; Jn 7:42).

BOOTHS One of three major Jewish feasts, also called the Feast of Ingathering (Ex 34:22; Dt 16:13). Participants stay in temporary structures called booths or tabernacles. It celebrates the end of the fruit harvest and commemorates the exodus (Ex 23:16; Lv 23:42-43).

CHRIST From the Greek *christos*, "anointed one." The Hebrew equivalent is *mashiach*, the Messiah prophesied in the OT. "The Christ" is used in the NT as a title for Jesus (translated "the Messiah" in several English versions) and as part of the proper name "Jesus Christ."

CORINTH City on the isthmus that joins the southern part of Greece with the mainland, about 40 miles west of Athens. Paul planted a church there (Ac 18:1-18), and his three longest letters are associated with Corinth: two letters were addressed to the church there, and Romans was written from Corinth.

COLOSSAE (Kə lŏ'sē) City in southwest Asia Minor in which Epaphras planted a church (Col 1:7). Later, Paul wrote them a letter to correct false teachings.

DAMASCUS (Dā mäs'cūs) Capital of city-state in Syria. Apparently occupied continuously for a longer period of time than any other city in the world. Associated with Abraham (Gn 14:15), David (2 Sm 8:5-6) and other kings of Israel and Judah, Elisha (2 Kg 5-8), and Paul, who was on the road to Damascus when he became a Christian (Ac 9).

DANIEL (Dän'yēl, God is my judge) Prophet among the exiles in Babylon. Exiled as a youth in 605 B.C., he was educated in the Babylonian court and rose to high position because of his wisdom, integrity, and ability to interpret dreams. His book includes his story as well as visions of end time events.

DAVID (beloved) He ruled Israel from about 1005 to 965 B.C. The youngest of Jesse's seven sons (16:11-12), David played the harp for Saul (16:18) and became his armor bearer (16:21-22). Killed Goliath through faith in God (1 Sm 17). Friend to Saul's son Jonathan (18:1 and chap. 20). After the deaths of Saul and Jonathan, Judah crowned him king in Hebron (2 Sm 2), then the northern tribes also crowned him king, uniting all Israel. He led the capture of Jerusalem and made it his capital (5:1-10). God's prophets pointed to a future David who would restore Israel's fortunes. The NT tells of Jesus as the Son of David from His birth (Mt 1:1) until His final coming (Rv 22:16).

DEAD SEA Inland lake at the end of the Jordan Valley on the southeastern border of Canaan, having no outlets for water it receives from the Jordan River; known as Salt Sea, Sea of the Plain, and Eastern Sea. Called Dead Sea after A.D. 100. It is about 50 miles long and 10 miles wide at its widest point. The surface is 1,292 feet below sea level, and its deepest point is 1,300 feet. It is one of the world's saltiest bodies of water; no form of marine life can live in it. Biblical writers use it as an example of a life apart from God.

DISCIPLE Student of Jesus (Ac 6:1-2) who followed

Him during His ministry (Mt 10:1; Lk 6:13,17), including the 12 apostles. There were also disciples of the Pharisees (Mt 22:16; Mk 2:18), John the Baptist (Mk 2:18; Lk 11:1; Jn 1:35), and Moses (Jn 9:28). The term means "learner" or "pupil." Jesus commanded His followers to make disciples (Mt 28:19-20).

EGYPT Land in northeastern Africa, one of the earliest civilizations, and an important cultural and political influence on ancient Israel. Called the land of Ham (1 Ch 1:8; Ps 105:23). Ancient Egypt was confined to the Nile Valley. The annual flood replenished the soil with a new layer of fertile, black silt. Abraham sojourned in Egypt (Gn 12), and Joseph preceded his family there, saving their lives from famine (Gn 37-50) but ultimately bringing about their enslavement (Ex 1-14). With the plagues and exodus the nation of Israel made a break with Egypt, but interaction continued over the centuries. In times of peace there was commerce (1 Kg 3:1); in times of war Egypt was sometimes ally (2 Kg 17:4), sometimes foe (1 Kg 14:25).

ELIJAH (ə lĭ'jah, my God is Yahweh) A prophet from the ninth century B.C. from Tishbe of Gilead in the Northern Kingdom (1 Kg 17:1-2 Kg 2:18). In Zarephath he raised the widow's dead son (1 Kg 17:17-24). On Mount Carmel he defeated the 450 prophets of Baal and the 400 prophets of Asherah (1 Kg 18:19-40). The Lord commanded him to anoint Hazael king of Syria, Jehu king of Israel, and Elisha as his own successor (1 Kg 19:1-17). He was carried to heaven in a chariot of fire (2 Kg 2).

Malachi promised God would send Elijah the prophet before the day of the Lord (Mal 4:5). John the Baptist went before the Messiah "in the spirit and power" of Elijah (Lk 1:17). Elijah and Moses appeared on the Mount of Transfiguration with Jesus (Lk 9:28-35).

ELISHA (ə lĭ'sha, my God is salvation) A prophet, Elijah's successor. Finished Elijah's commission to anoint Kings Hazael and Jehu (2 Kg 8:7-9:13). Did many miracles (2 Kg 2-6), including healing a man who touched his corpse (2 Kg 13:21).

EPHESUS (Ēph'əsūs) One of the largest cities in the ancient world, a political, religious, and commercial center in western Asia Minor. Paul planted a church there (Ac 19:1-10), to whom his letter to the Ephesians is addressed.

ESTHER (Ēs'tēr, star) Jewess in exile who became queen of Persia and saved her people from destruction. Her story is told in the book that bears her name.

EVANGELIST One who tells others about the good news of Christ (Ac 8:4-5; 21:8). While all Christians should spread the good news (Mt 5:13-16), some are especially gifted and called as evangelists (Eph 4:11; 2 Tm 4:5). This is also the traditional title for the writers of the Gospels.

EZEKIEL (ə zē'kĭ əl, God will strengthen) A sixth-century B.C. prophet to the Judean exiles in Babylon. He was taken captive to Babylon in 597 B.C., along with

King Jehoiachin and 10,000 others (2 Kg 24:14-16) and began his ministry five years later (Ezk 1:1-3). The first 24 chapters of his book contain dire predictions for those left behind in Jerusalem; chapters 25-48, written after the fall of Jerusalem, contain messages of hope and restoration.

EZRA (Ēz'rá) Priest and scribe of the fifth century B.C., descendant of Aaron through Phinehas and Zadok (Ezr 7:1-5; 1 Ch 6:4-14). He was sent along with a large company of Israelites to Jerusalem by King Artaxerxes of Persia in 458 B.C. (Ezr 7:7) "to study the law of the Lord, obey it, and teach its statutes and ordinances in Israel" (7:10). He dealt with the issue of mixed marriages (9-10). Tradition says he wrote the books of Chronicles and Ezra, brought together the writings of previous inspired authors, and led the council that formed the OT canon.

GALATIA (Gá lā'shā, land of the Celts or Galli or Gauls) Region of central Asia Minor. Paul visited (Ac 16:6; 18:23) and addressed a letter to the churches there (Gl 1:2).

GALILEE (Gāl' i lē, circle or region) The northern part of Palestine above the hill country of Ephraim and the hill country of Judah (Jos 20:7). Solomon paid Hiram of Tyre 20 cities of Galilee for the building materials Hiram supplied for the temple and royal palace (1 Kg 9:11). Jesus devoted most of His earthly ministry to Galilee, being known as the Galilean (Mt 26:69).

GETHESEMANE (Gēth sem'á nā, olive press) Garden where Jesus went after the Last Supper, across the Kidron on the Mount of Olives (Mt 26:36-56; Mk 14:32-52; Lk 22:39-53; Jn 18:1-14). Here Jesus charged the disciples to "watch" as He prayed. Judas led the enemies of Jesus to Gethsemane to arrest Him.

GOLIATH (Go lī áth) The huge Philistine champion who taunted Israel's army until David killed him (1 Sm 17).

GREECE Country located between the Italian Peninsula and Asia Minor. Alexander became ruler in 336 B.C. and conquered an empire, thereby spreading Greek language and culture. NT writers used the Greek language. Some of Paul's most fruitful work was done in Greek cities: Philippi, Thessalonica, Berea, Athens, and Corinth (Ac 16-18).

HABAKKUK (Hā bāk'kūk, to embrace or garden plant) Prophet of the late seventh century B.C., contemporary of Jeremiah. In his book he calls for justice and expresses confidence in God's sovereign plan.

HAGGAI (Hāg'gī) A postexilic prophet. His name suggests he was born on a feast day. His book and Zechariah's roused the people of Judah to finish the temple under Zerubbabel's leadership.

HEBREW (Hē'brū) A descendant of Eber. The designation apparently begins with Abraham (Gn 14:13), showing that he belonged to an ethnic group distinct from the Amorites. Called themselves Israel and/or Judah before the exile and Judeans or Jews after.

HEROD (Hēr'od) Name of the family ruling Pales-

tine a half century before and after the time of Christ. Their family history was complex, and historical information is unclear. (1) The most prominent family member and ruler was Herod, called "the Great," who ruled Palestine 40-4 B.C. He rebuilt the temple, but because he was an Idumean, he was never accepted by the Jews. He ordered the execution of the male babies in Bethlehem (Mt 2:16-18). (2) Herod Philip, his son, was tetrarch of the northeastern districts 4 B.C.-A.D. 34. He built Caesarea Philippi. (There was apparently another Herod named Philip, whose wife was Herodias; Mk 6:17.) (3) Antipas, tetrarch of Galilee 4 B.C.-A.D. 39, consorted with his brother's wife, Herodias, who with her daughter Salome called for the head of John the Baptist (Mt 14:3-12). (4) Agrippa I, the son of Aristobulus and grandson of Herod, ruled A.D. 41-44. He executed James and imprisoned Peter (Ac 12:1-23). (5) Agrippa II, his son, heard Paul's defense (Ac 25:13-27; cp. Ac 26:32).

HIGH PRIEST Chief priest. A hereditary office based on descent from Aaron (Ex 29:29-30; Lv 16:32). Normally the high priest served for life (Nm 18:7; 25:11-13; 35:25,28; Neh 12:10-11), though he could be dismissed for political reasons (1 Kg 2:27). The book of Hebrews emphasizes that Jesus fulfilled the role of the high priest.

HOSEA (Hō zā'a, salvation) Prophet near the end of the Northern Kingdom (approximately 750-725 B.C.). He rebuked efforts at alliance with Egypt or the newly powerful Assyria as the means to national security. He held out hope of national revival based on radical repentance (Hs 14).

ISAAC (Ī zāk, he laughs) A patriarch. Only son of Abraham by Sarah, and the father of Jacob and Esau (Gn 17-27).

ISAIAH (Ī zā'a, Yahweh saves) He ministered primarily to the Southern Kingdom under Uzziah, Jotham, Ahaz, and Hezekiah, from before 740 B.C. (Is 6) through the Sennacherib crisis of 701 B.C. (Is 36-37). He was the son of Amoz (1:1), was married to "the prophetess" (8:3), and had two sons whose names were symbolic (7:3; 8:3) and served as warnings to Isaiah's generation of God's coming judgment against Judah's rebellion.

ISRAEL (Īz rā'ēl, he struggles with God) Name that God gave Jacob after he wrestled with the divine messenger (Gn 32:28). His 12 sons became known as the "sons of Israel," and the resulting nation became the nation of Israel. When the kingdom split under Jeroboam and Rehoboam (1 Kg 12), the Northern Kingdom was called Israel and the Southern, Judah.

JACOB (Jā'cōb, he cheats, supplants; Gn 25:26; 27:36). The son of Isaac and Rebekah, younger twin brother of Esau, and husband of Leah and Rachel (Gn 25:21-26; 29:21-30). God changed his name to "Israel" (Gn 32:28; 49:2), and he became the father of the 12 ancestors of the 12 tribes of Israel (Gn 25:1-Ex 1:5).

JAMES English form of Jacob, and the name of three

men of the NT. (1) Son of Zebedee; Jesus called he and his brother John "Boanerges" or "sons of thunder" (Mt 4:21; 10:2; Mk 1:19; 3:17; Lk 5:10). James, with Peter and John, formed Jesus' innermost circle of associates. He was executed—the first apostle to be martyred—by King Herod (about A.D. 44, Ac 12:1-3). (2) Son of Alphaeus, an apostle (Mt 10:3; Mk 3:18; Lk 6:15; Ac 1:13). (3) Brother of Jesus. During the Lord's ministry, the brothers of Jesus (Mt 13:55; Mk 6:3; 1 Co 9:5) were not believers (Jn 7:3-5; cp. Mt 12:46-50; Mk 3:31-35; Lk 8:19-21). Paul specifically mentioned a resurrection appearance by Jesus to James (1 Co 15:7). After the resurrection and ascension, the brothers are said to have been with the apostles in Jerusalem (Ac 1:14). James became leader of the Jerusalem church (Ac 15). He perceived that his calling was to the "circumcised," that is, the Jews (Gl 2:9), to whom he addressed his letter, which emphasizes works as the evidence of faith (Jms 2:18).

JEREMIAH (Jēr ə mī'ah) Writer of the second book of the Major Prophets. Called to be a prophet in the 13th year of King Josiah (627/6 B.C.) (Jr 1:2), he was active under kings Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah (through 586 B.C.). He preached national surrender to the rule of the Babylonian Empire (21:8-9) and was convicted of treason (37:12-13; 38:1-6). When Jerusalem was destroyed by the Babylonians in 587 B.C., he was deported to Egypt against his will. He constantly proclaimed God's judgment upon Judah and Jerusalem and also hope (3:22-4:2; 30-31; 32:36-38; 33:6; 34:4).

JERUSALEM (Jə rū'sā ləm) A city on a plateau in the hills of Judah; Yahweh's chosen center of His divine rule and of the human reign of David and his sons. David captured it from the Jebusites and made it Israel's capital (2 Sm 5:6-10, 1 Ch 11:4-9), and Solomon built the temple there (2 Ch 3-7). God's deliverance of the city (e.g., 2 Kg 19) led the people to believe in the city's invincibility, a belief denounced by Jeremiah (Jr 7:1-15) and Micah (Mc 3:11-12). The people abandoned Yahweh, so Yahweh abandoned His chosen city to the Babylonians in 586 B.C. (2 Kg 23:26-27). But in 538 B.C. Cyrus facilitated the rebuilding of the city and the temple (Is 44:26-28; 45:13; Ezr 6; Neh 1-6). Much of Jesus' ministry took place in Jerusalem; it was outside of the city that He was crucified and there that the church got its start. Though persecution forced many of its members to disperse, the early church continued to be headquartered there (Ac 8:1; 15:2). Prophecies of the end times promise a new Jerusalem, a heavenly city (Rv 3:12; 21:1-2; Heb 12:22).

JESUS CHRIST Jesus' proper name derives from the Hebrew "Joshua," meaning "Yahweh delivered" or "salvation is from Yahweh" (Mt 1:21). Christ is the Greek term for "anointed," equivalent to the Hebrew "Messiah." He is Immanuel, "God is with us" (Mt 1:23; Is 7:14); kurios, "Lord"; the logos, the "Word" who created all things (Jn 1:3) and who became flesh and dwelt

among us (1:14); Son of Man and Son of God, fully human and fully God (Php 2:6-7; Jn 1:1,14), the uniquely begotten one sent from God Himself (Mk 1:1; Jn 3:16); God's great high priest (Heb 3:1; 4:14) who both makes sacrifice for His people and who is Himself the sacrifice (10:10-14). Jesus' mighty works validated His unique and divine nature. He backed up His claims to deity by demonstrating His power over sickness and disease, over nature, and over life and death itself. He rose from the dead and showed Himself alive by many "convincing proofs" (Ac 1:3). Christianity affirms that Jesus is the only way to God (Jn 14:6; Ac 4:12).

JOB who apparently lived in the patriarchal or pre-patriarchal days. The book of Job tells of his testing by Satan (Jb 1-3), of the debate between Job and his "friends" concerning the connection of sin with suffering (4-37), and of the sovereignty of God (38-42). James used him as an excellent example of patient and persistent faith (Jms 5:11).

JOEL (Jō'el, Yahweh is God) (1) Son of Samuel who became an evil judge, leading Israel's leaders to ask Samuel to give them a king (1 Sm 8). (2) Prophet, probably in Jerusalem. He respectfully urged priests to lead the people in repentance. He depicted calamities (Jl 1:1-2:11) but also foreshadowed the Messiah (2:21-32). (3) Others: 1 Ch 4:35; 5:4,8,12; 6:36; 7:3; 11:38; 15:7; 23:8; 27:20; 2 Ch 29:12; Ezr 10:43; Neh 11:9.

JOHN (God's gift) Greek form of Hebrew name "Yohanan." (1) John the Baptist preached a message of repentance, announced the coming of the Messiah, baptized Jesus, and was beheaded by Herod Antipas (Mt 3; 14:1-12). Jesus praised John as the greatest of the prophets (Mt 11:11) and identified John with the role of Elijah in the end times (Mt 17:12-13; Mk 9:12-13). (2) Apostle, Son of Zebedee, the brother of James, a fisherman; called the "beloved disciple." He was among the "inner three" who were with Jesus on special occasions (Mk 9:2; 14:32-33). In the book of Acts he is a companion of Peter (1:13; 3:1-11; 4:13-20; 8:14). Wrote five books of the NT: a gospel, three letters, and Revelation. (3) Relative of Annas, the high priest, (Ac 4:6). (4) John Mark, who wrote the second gospel (Ac 12:25).

JONAH (Jō'nah, dove) Son of Amittai, a prophet of Israel from Gath Hepher, near Nazareth, during the time of Jeroboam II (793-753 B.C.). Delivered the good news that Israel would experience a time of safety and prosperity (2 Kg 14:25). God also used him against his will to deliver a warning to Nineveh.

JONATHAN (Jōn'á thán, Yahweh gave) (1) Levite who served as priest (Jdg 17-18). (2) Eldest son of King Saul. Friend of David (1 Sm 18:1-4; 19:1-7; 20:1-42; 23:16-18). Killed in battle along with his father and brothers at Mount Gilboa (1 Sm 31:1-13). Lamented by David (2 Sm 17:27). (3) Others: 2 Sm 15:24; 21:21; 23:32-33; 1 Ch 2:32; 27:32; Ezr 8:6; 10:15; Neh 12:11,14,35; Jr 37:15,20; 40:8.

JORDAN RIVER (Jōr'dán, the descender) The prin-

cipal river of Palestine (Gn 13:11; Jos 3:15-17; Jdg 3:28; Mk 1:9). It rises from the foot of Mount Hermon at more than 1,000 feet above sea level and flows through Lake Huleh and the Sea of Galilee into the Dead Sea nearly 1,300 feet below sea level. The Jordan Valley extends approximately 70 miles, but due to twists and turns, the river is more than 200 miles long.

JOSEPH (Jō'saph, adding) (1) Son of Jacob and Rachel. His brothers sold him into slavery in Egypt (Gn 37; 39), where he became Pharaoh's second in command (Gn 41:39-45). Under Joseph's patronage Jacob moved his whole family into Egypt (Gn 46:1-47:12). (2) The husband of Mary, a descendant of David, a carpenter by trade (Mt 13:55), and the legal or foster father of Jesus (Mt 1:16,20). (3) Of Arimathea, a member of the Sanhedrin and secret disciple of Jesus, he requested the body from Pilate and laid it in his own tomb (Mt 27:57-60). (4) Others: Nm 13:7; 1 Ch 25:2; Ezr 10:42; Neh 12:14; Mt 13:55 (or "Josés" as in Mk 6:3); Lk 3:24,30; Ac 1:23; 4:36.

JOSHUA (Jōsh'ū à, Yahweh delivered) Successor to Moses as leader of Israel from about 1400 B.C. Conquered principal cities of Canaan and apportioned the promised land, as told in the book that bears his name.

JUDAH (Jū'dah, praised) (1) Fourth son of Jacob and progenitor of the tribe (Gn 29:35); ancestor of David and Jesus. His mother was Leah. (2) The tribe that occupied the strategic territory west of the Dead Sea. (3) When the kingdom was divided, the Southern Kingdom took this name. (4) A province in Palestine set up by the Persian government, along with Samaria, Galilee, and Idumea (Neh 5:14; Hg 1:1). (5) Others: Ezr 3:9; 10:23; Neh 11:9; 12:36.

JUDAS (Jū'dās) Greek form of Judah. (1) Brother of the Lord (Mt 13:55). (2) Apostle, brother of James (Lk 6:16), known as Thaddaeus (Mt 10:3). (3) Apostle surnamed Iscariot—"man of Kerioth"—who acted as treasurer (Jn 12:4-6). After betraying Jesus for 30 pieces of silver, he returned the money to Jewish leaders and hanged himself. The "blood money" was used to buy a potter's field (Mt 27:3-10). (4) Others: Ac 5:37; 9:7-12; 15:22.

JUDE Same name as Judas or Judah. The brother of James (Jd 1) and Jesus (Mt 13:55; Mk 6:3). Author of a book of the NT that warns against heresy.

JUDGES (1) An official or group with authority to administer justice by trying cases (Ex 18:13-22; Dt 17:8-13; Ru 4:1-9; 2 Ch 19:5-11). (2) A military deliverer in the period between Joshua and David, as recorded in the book of Judges (Jdg 2:16-19; cp. 1 Sm 4:18).

LAW Usually refers to the regulations revealed at Sinai (Jn 1:17; Rm 2:12-16), the Pentateuch in contrast to the Prophets and Psalms (Lk 24:44), or the OT as a whole (Jn 12:34; 1 Co 14:21).

LEBANON (Lēb'à nōn, white) A small country forming the northern boundary of Palestine (Jos 1:4). A proverbially lush land noted for its magnificent forests (Is

60:13), especially its cedars (Jdg 9:15; Is 2:13). These were used in David's palace and Solomon's temple and palace (1 Kg 5:10-18; 7:2).

LETTER The OT mentions the exchanging of letters (2 Sm 11:14; 2 Kg 5:5-6; 2 Ch 21:12; Ezr 4:6-11). In the NT, 21 books are in the form of letters, 13 by Paul. These letters, also called epistles (from the Greek word for letter), typically contain exhortations, encouragement, and doctrine.

LEVI (Lē'vī, a joining) (1) Third son of Jacob and Leah (Gn 29:34) and original ancestor of Israel's priests. (2) Two of Jesus' ancestors (Lk 3:24,29). (3) Tax collector in Capernaum who became a follower of Jesus, also known as "Matthew" (Mk 2:14; Mt 9:9).

LEVITES (Lē'vīts) God chose the tribe of Levi to serve Him (Ex 32:25-29; Dt 10:6-9). The tribe included three families—Gershon, Kohath, and Merari—who were in charge of the tabernacle (Nm 1:47-54; 3:14-39). The Levites assisted the priests in their responsibilities (Nm 3:5-9; 16:9; 1 Ch 6:31-48; 23:1-13,24-32; 25:1-6; 2 Ch 29:12-19). They were not given a tribal inheritance but were placed in 48 Levitical cities (Nm 18:20; 35:1-8; Jos 13:14,33) and supported by a tithe (Nm 18:24-32).

LORD Usually denotes ownership and absolute control but is sometimes merely a term of respect, "sir."

LORD'S SUPPER Church ordinance where bread and the fruit of the vine memorialize the death of the Lord Jesus and anticipate His second coming (Mt 26:26-29; 1 Co 11:20).

LUKE Physician, probably a Gentile, author of the third gospel and Acts, and a close friend and traveling companion of Paul (Col 4:11,14; Ac 16:10; 2 Tm 4:11).

MALACHI (Māl'a kī, my messenger) Wrote the last book of the OT, prophesying the coming of John the Baptist and the Messiah.

MARK, JOHN Author of the second gospel. Barnabas' cousin (Col 4:10) and a companion of he and Paul on their first missionary journey (Ac 12:25; 13:5).

MARY Greek equivalent of Hebrew Miriam. (1) Mother of Jesus (Mt 1:25; 12:46; Mk 6:3; Lk 1:26-56; 2:1-7; Jn 19:26-27; Ac 1:14). (2) Magdalene, who followed and supported Jesus (Mk 15:40-41; Lk 8:2; Jn 20:1-18). (3) Of Bethany, sister of Martha and Lazarus (Lk 10:38-42; Jn 11:1-45; 12:1-8). (4) Mother of James the younger and Josés (Mk 15:40-16:1). (5) Wife of Clopas (Jn 19:25). (6) Mother of John Mark (Ac 12:12). (7) Christian in Rome (Rm 16:6).

MATTHEW (Máth'yū, the gift of Yahweh) A tax collector whom Jesus called to be an apostle (Mt 9:9; 10:3). Also called Levi (Mk 2:14; Lk 5:27). Wrote a gospel emphasizing Jesus as Messiah.

MICAH (Mī'cah, who is like Yahweh?) A form of Micaiah. (1) Ephraimite whose shrine was the source of Dan's idolatry (Jdg 17-18). (2) Descendant of Reuben (1 Ch 5:5). (3) Descendant of King Saul (1 Ch 8:34-35). (4) Leader of a family of Levites (1 Ch 23:20). (5) Father

of Abdon (2 Ch 34:20). (6) Prophet around 742–686 B.C. concerning the fall of both Samaria and Jerusalem.

MIRACLES, SIGNS, WONDERS Events which unmistakably involve an immediate and powerful action of God to reveal His character or purposes (Ex 7:3; Ezk 24:24; Jn 2:11; Ac 2:19).

MOAB (Mō'āb) The narrow strip of cultivable land directly east of the Dead Sea, named for a son of Lot (Gn 19:30-38; Nm 21:25-30; Jdg 3:12-30; Ru 1:1-4; 2 Kg 3; Am 2:1-3).

MOSES (Mō'sēs, drawn out [of the water]) The leader of the Israelites in their exodus from Egypt and in their audience with God at Mount Sinai where the distinctive covenant, bonding Israel and God in a special treaty, became a reality (Ex 1–Dt 34). Raised by the pharaoh's daughter. At the burning bush, called by God to lead. Communicated God's law to the people. Wrote Genesis–Deuteronomy. Died on Mount Nebo.

NAHUM (Nā'hūm, comfort) Prophet who wrote between 663 and 612 B.C., looking forward to the destruction of Nineveh.

NATHAN (Nā'thān, gift) (1) Prophet and biographer in royal court during reign of David and early years of Solomon (2 Sm 7; 11–12; 1 Ch 29:29; 2 Ch 9:29). (2) Son of David and Bathsheba, born in Jerusalem (2 Sm 5:14; Lk 3:31). (3) Father of Igal, one of David's mighty men (2 Sm 23:36). (4) Returning exile (Ezr 8:15-17).

NAZARETH (Nā'z'ā rēth, branch) City in lower Galilee about halfway between the Sea of Galilee and the Mediterranean Sea, it was the hometown of Jesus (Mt 21:11; Mk 1:9; Lk 4:16; Jn 1:45; Ac 10:38).

NEHEMIAH (Nē hā mī'ah, Yahweh comforts) (1) Leader among the first to return from exile (Ezr 2:2; Neh 7:7). (2) Son of Hachaliah, about whom the book was written. Returned to Jerusalem, convinced the people of the need to rebuild the walls (Neh 2–6), then led a revival (8–10). (3) Helper of Nehemiah son of Hachaliah (Neh 3:16).

NICODEMUS (Nīc ō dē'mūs, innocent of blood) Pharisee who came to Jesus at night and was told he must be born again (Jn 3:1-15). He defended Christ before his peers (Jn 7:50-52) and participated in Jesus' burial (Jn 19:39-40).

NILE Major river considered the “life” of ancient Egypt. The key was the remarkably fertile silt deposited on the fields by the annual flood. If the winter rains failed, there was famine, sometimes lasting a number of years (Gn 41).

NINEVEH (Nīn'ə vāh) Greatest of the capitals of the ancient Assyrian Empire, which flourished from about 800 to 612 B.C. (Gn 10:9-12; Nah 3:7). It was located on the left bank of the Tigris River in northeastern Mesopotamia (modern Iraq). It was the enemy city to which God called the reluctant Prophet Jonah in the eighth century B.C.

NOAH (Nō ah, rest) (1) Son of Lamech, a descen-

dant of Adam in the line of Seth, and a survivor of the flood (Gn 6–10; Heb 11:7). (2) One of Zelophehad's five daughters who received an inheritance in the land (Nm 27:1-11).

OBADIAH (Ō ba dī'ah, servant of Yahweh) A common name in the OT. One was a prophet who wrote the book by the same name in which he denounced Edom.

PALESTINE (Pāl'ēs tīne) The land of the Bible, particularly what is west of the Jordan River that God allotted to Israel for an inheritance (Jos 13–19). The name is derived from the name *pelishtim* or “Philistines.” This is the land known in the early OT era as Canaan (Gn 12:5) or the promised land (Dt 9:28). It was called Israel and Judah during the divided kingdom. By NT times the land had been divided into provincial designations: Judea, Samaria, Galilee, and others.

PARABLES Stories, especially those of Jesus, told to provide a vision of life, especially life in God's kingdom. The word implies comparison or analogy. Through parables Jesus answered critics (Mt 11:16-19), taught disciples (Mt 13:3-17), encouraged followers (Lk 18:1-8), and called hearers to faith and righteous living (Mt 13:44-50).

PASSOVER (Päss'ō vēr) Most important Hebrew feast, commemorating their deliverance from Egyptian bondage (Ex 12:1-32). So called because the destroying angel passed over the Hebrews but killed the Egyptians' first born (Ex 12:12-13,27). Also called the Festival of Unleavened Bread (Ex 12:34,39; Dt 16:3). Jesus' sacrifice fulfilled the Passover (Lk 22:1-20).

PAUL Greek variation of the Hebrew “Saul.” Outstanding missionary, theologian, and writer of the early church. He wrote 13 letters that comprise almost one-fourth of the NT. He was Jewish and a Roman citizen (Ac 22:3,28). He grew up in Jerusalem as a student of Gamaliel and a Pharisee (Php 3:4-6). At first he persecuted Christians (Ac 26:9-11) but was converted when Christ appeared to him (Ac 9:1-22). He became a Christian missionary to Asia Minor and Greece with a focus on Gentiles (Ac 26:17-20). He was arrested because of Jewish leaders and appealed to Rome, where he preached and wrote while in prison (Ac 21:26–25:12; Php 1:12-13; Col 4:3). Tradition says he was beheaded by Nero in Rome in A.D. 67.

PENTATEUCH (five containers) Refers to the first five books of OT. Jews call them the Torah (instruction).

PENTECOST One of three major Jewish feasts, also called the Feast of Weeks. From the Greek word meaning “fifty,” it is held seven weeks (50 days) after Passover (Lv 23:15-16) to celebrate the grain harvest. This was when the Holy Spirit came to believers in Jerusalem (Ac 2:1-21), which Christians commemorate seven weeks after Easter.

PETER (rock) From the Greek *petros*. Named Simon (Hebrew “Simeon”), Jesus gave him the name Peter (Mt 16:18). Also called Cephas (Aramaic for rock). A fisherman, married, he lived in Capernaum (Mk 1:16,21,29-

30). He was a member of Jesus' inner circle and a leader and spokesman for the apostles (Mk 9:2; Mt 15:15; 17:24). He was impetuous, vacillated in his faith, and denied Jesus (Mt 14:28-31; 16:16,22; Mk 14:71), but after Pentecost he remained bold (Ac 4:18-20; 5:28-32). He wrote the two letters that bear his name, in which he encouraged Christians to persevere under persecution and live ethically through God's grace until Jesus' return. He died as a martyr in Rome under Nero, probably in A.D. 64 or 65; tradition holds he was crucified upside down because he felt unworthy to die like Jesus.

PHARAOH (great house) Title for kings of Egypt. The 10 mentioned in the Bible are associated with: (1) Abraham (Gn 12:10-20); (2) Joseph (Gn 39-50); (3) the oppression (Ex 1); (4) the exodus (Ex 2:23-15:19); (5) 1 Ch 4:18; (6) Solomon (1 Kg 3-11); (7) Rehoboam (1 Kg 14:25); (8) Hezekiah and Isaiah (2 Kg 18:21; Is 36); (9) Josiah (2 Kg 23:29); and (10) Jr 44:30 and Ezk 29:1-16.

PHARISEES (Phār'ī sēz, separated ones) Apparently responsible for the transformation of Judaism from a religion of sacrifice to one of law. Taught a two-fold law, written and oral, which was the way to God. Believed in the whole OT, angels and demons, and bodily resurrection.

PHILEMON (Phī lē'mon, affectionate) Convert of Paul (Phm 19) and recipient of his letter encouraging gracious treatment of a runaway slave, Onesimus, who had also become a Christian.

PHILIP (Phil'ip, fond of horses) (1) Apostle (Mt 10:3; Jn 1:43-51; 6:5-7; 12:21-22). (2) One of the first seven deacons (Ac 6:5). He took the gospel to Samaria (Ac 8:5-13), evangelized the Ethiopian eunuch, then took up residence in Caesarea (Ac 8:26-40). Paul stayed with him on his last journey to Jerusalem (Ac 21:8). (3) Tetrarch of Ituraea and Trachonitis (Lk 3:1).

PHILIPPI (Phil'ip pi) City in Macedonia. While Paul was planting a church there, he was beaten and imprisoned contrary to his rights as a Roman citizen (Ac 16). Later, Paul wrote an encouraging letter calling for unity in the church.

PHOENICIA (Phə nish'ī ā, purple or crimson) Coastland from Tyre to Arvad. Part of the promised land but never conquered (Jos 13:4-6). Ahab married a Phoenician, Jezebel, who brought Baal worship to Israel's court. Jesus ministered there (Mt 15:21).

PILATE, PONTIUS (Pī'lāt, Pōn'hūs) Roman "procurator" or "prefect" of Judea from about A.D. 26, under whom Jesus "suffered" (Ac 3:15-18; 1 Tm 6:13). He wasn't inclined to execute Jesus (Lk 23:4,14,22), but the Jewish leaders maneuvered him into it (Lk 23:2; Jn 19:12; cp. Jn 11:47-50,53).

PLAGUES Afflictions of divine judgment. The 10 plagues (Ex 7-12) were the mighty works of God that gained Israel's release and showed God's power (9:14; 11:1). They proved the God of Moses sovereign over the gods of Egypt. Other plagues: Gn 12:17; Ex 32:35; Nm

11:33; 16:41-50; 25:1-9; 1 Sm 5:12-6:4; 2 Sm 24:10-25; Lk 21:11; Rv 9:18; 16:1-21.

PRIESTS OT priests connected people to God through sacrificing, worship, blessings (Nm 6:22-26), determining the will of God (Ex 28:30), and instructing in the law (Dt 31:9-12). Aaron the Levite and his descendants were priests; other Levites assisted. God promised that Israel, if it were faithful, would be "a kingdom of priests" (Ex 19:6). This was fulfilled in Christians (1 Pt 2:5,9; Rv 1:6; 5:10).

PROPHET One who receives and declares a word from the Lord through a direct prompting of the Holy Spirit. They predicted the future, called Israel to honor God, anointed and advised kings, pronounced judgment, asked God to intervene, and led troops. Their words provided a moral challenge. Jesus' miracles and discernment were prophetic (Jn 4:19). Other NT prophecy was limited (1 Co 13:9), to be evaluated by the congregation (1 Co 14:29; 1 Th 5:20-21). Genuine prophecy is loyal to Christ (1 Co 12:3; Rv 19:10; cp. Dt 13:1-3).

PROVERBS Book of wisdom offering a godly worldview and practical insight. Contains proverbs collected by Solomon (Pr 1:1; 10:1; 25:1; 1 Kg 4:32; Ec 12:9) and others (Pr 30:1; 31:1).

PSALMS The hymnbook of Israel. The Hebrew title, *tehillim*, means "praises." The English comes from the Greek word meaning "songs." They were written over a thousand-year span from the time of Moses to the post-telitic period. David wrote about half of the 150 psalms. Other authors include Asaph, the sons of Korah, Solomon, Moses, Heman, and Ethan.

RED SEA From the Hebrew *yam suph*; *yam* means "sea," but *suph* means "reeds" (Ex 2:3 or "end" (Dn 4:22), hence, "Sea of Reeds" or "Sea at the end of the world." No one knows the exact location where God divided a sea (Ex 14:21), but biblical evidence favors a site near Lake Timsah or the Bitter Lakes. The OT also uses this name to refer to the Gulf of Suez (Ex 10:19) and the Gulf of Aqaba (1 Kg 9:26).

REVELATION (1) An uncovering, a removal of the veil, a disclosure of what was previously unknown (Gl 1:12). God shows Himself in nature, in the Bible, and ultimately in Christ to lead people into His presence. (2) Book written by the Apostle John recording the visions he received while in exile on Patmos about A.D. 95. The first five verses say it is "of," "about," and "from" Jesus Christ. It points to future hope and calls for faithfulness and perseverance.

ROME A city in Italy, founded in 752 B.C.; also a republic, and after 27 B.C., an empire. Jesus was born during the reign of Augustus (27 B.C.- A.D. 14) and conducted His ministry during the reign of his successor, Tiberius (A.D. 14-37), who had appointed Pilate governor of Judea (Lk 3:1). Safe travel, thanks to the *pax Romana* (peace of Rome), and the widespread use of Greek and Latin benefitted Paul on his missionary journeys and

aided the expansion of the church. However, Nero (A.D. 54–68) and Trajan (A.D. 98–117) persecuted Christians, and Vespasian (A.D. 69–79) persecuted Jews and destroyed the temple. John was probably exiled under Domitian (A.D. 81–96). Paul wrote a letter to the Christians in Rome (A.D. 57) explaining the gospel of the righteousness of God granted to all believers, Jew and Gentile alike.

RUTH A Moabite woman, widow of an Israelite, daughter-in-law of Naomi (Ru 1:1-5). She married Boaz and became an ancestor of David and of Christ (Ru 4:13,17; Mt 1:5-16).

SABBATH (cease) Day of rest, considered holy to God by His rest on the seventh day, after creation (Gen 2:2-3; Ex 20:8-11). A time for sacred assembly and worship (Lv 23:1-8), true observance was a blessing (Is 56:1-7; 58:13-14). In intertestamental times prohibitions were added, and the spirit of the law was lost. Jesus' failure to comply with the additions brought conflict with the Jewish leaders (Mt 12:1-14). Early Christians met with Jews on the Sabbath (Ac 13:14), but the first day of the week, the day of resurrection, soon became the Christian holy day (Mt 28:1; Ac 20:7). The Sabbath was a shadow of the reality that has now been revealed (Col 2:16-23); it is a symbol of the heavenly rest to come (Heb 4:1-11).

SADDUCEES (Sād'ū sēz) Religious group which formed during the intertestamental period. They opposed the oral law, accepting the Pentateuch as the ultimate authority. They did not believe in life after death or rewards or punishment beyond this life, and denied the existence of angels and demons. They did not believe that God was concerned with what people did, but held that people were totally free.

SAMARIA (Sā mā rī ā) Name of a hill, a city, and a region whose residents are called Samaritans. The hill, 42 miles north of Jerusalem, cuts across Israel's central highlands. Omri (885–874 B.C.) purchased it for his royal residence and named it Samaria for its previous owner, Shemer. The city of Samaria became the capital, residence, and burial place of the kings of Israel (1 Kg 16:23-28; 22:37). The Northern Kingdom itself was sometimes referred to as Samaria (1 Kg 13:32). Following Samaria's fall to Assyria (721 B.C.), the region was settled by many nations (2 Kg 17:24) with whom some Jews intermarried. Ezra and Nehemiah refused to let the Samaritans share in the rebuilding of Jerusalem (Ezr 4:1-3).

In the days of Christ, the relationship between Jews and Samaritans was still strained (Lk 9:52-54; 10:25-37; 17:11-19; Jn 8:48), and the Jews went out of their way to avoid Samaria as they traveled. Yet Jesus rebuked His disciples for their hostility to the Samaritans (Lk 9:55-56), healed a Samaritan leper (Lk 17:16), honored a Samaritan for his neighborliness (Lk 10:30-37), praised a Samaritan for his gratitude (Lk 17:11-18), asked a drink of a Samaritan woman (Jn 4:7), and preached to the Sa-

maritans (Jn 4:40-42). Then in Ac 1:8 Jesus commissioned His disciples to witness in Samaria.

SAMSON (Sām'son, of the sun) Last of the major judges in the book of Judges, about 1100 B.C. (Jdg 13:1–16:31), he was a hero in battle against the Philistines. He was dedicated by his parents to be a lifelong Nazirite (13:3-7), but he disregarded the vow. He disobeyed the prohibition against approaching a dead body (14:8-9) and had immoral relations with a Gaza harlot (16:1) and with Delilah (16:4-20), who brought his downfall. In his death he killed more Philistines than he had killed during his life (16:30). Samson is listed with the heroes of faith in Heb 11:32 because his strength came from God (Jdg 14:6,19; 15:14) and because in his dying act, he demonstrated his faith.

SAMUEL (Sām'ū ēl) Name derived from "requested from God" or "name of God," his story is told in the first of the books that bears his name. Born in answer to barren Hannah's tearful prayer, Samuel was dedicated to the Lord before his birth and raised at the Shiloh sanctuary (1 Sm 1:10-11; 2:11). The last judge, he linked the period of the judges with the monarchy (about 1066–1000 B.C.). He exercised both the military and judicial role of judge (1 Sm 7:7-17). The Philistine threat led the elders of Israel to appeal to Samuel for a king "like all the nations" (1 Sm 8:3,5,20). Samuel anointed Saul (1 Sm 10:1), but Saul's presumption (1 Sm 13:8-15) and disobedience (1 Sm 15) prompted God to tell Samuel to reject Saul and anoint David king (1 Sm 16:13). When Samuel died, it left Saul without access to God's word (1 Sm 25:1; 28:6). In desperation he acknowledged Samuel's power and influence by seeking to commune with Samuel's spirit (1 Sm 28).

SANHEDRIN (Sān hē'drīn) Highest Jewish council in the first century. The high priest presided over this 71-member council. Other versions translate it "council" or "supreme court." According to Jewish tradition, it began with the 70 elders appointed by Moses (Nm 11:16). During the first century, the Roman governor allowed the Sanhedrin considerable autonomy and authority. However, they did not have the authority to put people to death (Jn 18:31). Stephen was stoned to death after a hearing before the Sanhedrin, but this may have been more of a mob action than a legal execution (Ac 7:54-60).

The Sanhedrin, under the leadership of Caiaphas the high priest, plotted to have Jesus killed (Jn 11:47-53). The chief priests conspired with Judas to betray Jesus (Mt 26:14-16). After His arrest they brought Jesus before the council (Lk 22:66). They used false witnesses to condemn Him (Mt 26:59-60). They sent Him to Pilate and pressured Pilate into pronouncing the death sentence (Mk 15:1-15).

The Sanhedrin harassed and threatened the apostles. Peter and John were warned not to preach anymore in the name of Jesus (Ac 4:5-21). When the apostles continued to preach, the council had them arrested (Ac

5:21,27). Stephen had to appear before the Sanhedrin on false charges that sounded like those against Jesus (Ac 6:11-14). The chief priests and elders were part of a plot to have Paul assassinated as he was led to another hearing before the council (Ac 23:13-15).

SARAH (Sār'ā, princess) Wife and half sister of Abraham (Gn 11:29-25:10). Sarah, first called Sarai, traveled with Abraham from Ur to Canaan, the promised land. During a famine in Canaan, Abraham and Sarah fled to Egypt, and Abraham attempted to pass off Sarah as his sister rather than wife because he feared that he would be killed when the Egyptians saw Sarah's beauty. Abraham did it again, this time with Abimelech, king of Gerar. God protected Sarah both times. Sarah gave her maid Hagar to Abraham in the hope of an heir but then expressed resentment when Hagar conceived. Sarah was almost 90 years old when God changed her name and promised her a son; a year later she bore Isaac. She died in Hebron at the age of 127.

SATAN (Sā'tān, adversary) The Hebrew word for Satan refers to an enemy, adversary, accuser, or one who opposes (Nm 22:22,32; 1 Sm 29:4; 2 Sm 19:22; 1 Kg 5:4; 11:14,23,25; and Ps 109:60). Other times the same term is used as a proper name (Jb 1-2; Zch 3:1-2; and 1 Ch 21:1). In the NT the Greek word, having the same meaning, is used as a proper name for the Devil (Mt 4:10; Lk 22:3; 2 Co 11:14; Rv 20:1-10).

SAUL (asked for) The Hebrew name Sha'ul is used of four persons in the OT and one in the NT. It is rendered "Shaul" for a king of Edom, a son of Simeon, and a Levite of the Kohathites (1 Ch 1:48; 4:24; 6:24). In the NT Saul was the Hebrew name of the Apostle Paul. The name, however, primarily refers to Saul son of Kish, a Benjamite, the first king of Israel, who reigned about 1020-1000 B.C. (1 Sm 9:1-2). He proved himself an able leader by delivering the city of Jabesh-gilead (11:1-15). However, his presumptuous offering and violation of a holy war ban led to his break with Samuel and rejection by God (13:8-14; 15:7-23). His final wretched condition is betrayed by his consultation of the witch at Endor (28:7-8). The following day Saul and three sons were killed at the hands of the Philistines on Mount Gilboa (1 Sm 31).

SCRIBE Originally, a person trained in writing skills and employed to record events and decisions (Jr 36:26; 1 Ch 24:6; Est 3:12). During the exile in Babylon, educated scribes apparently became the experts in God's written word, copying, preserving, and teaching it. Ezra was a scribe in this sense of expert in teaching God's word (Ezr 7:6). A professional group of such scribes developed by NT times, most being Pharisees (Mk 2:16). They interpreted the law, taught it to disciples, and were experts in cases where people were accused of breaking the law of Moses. They led in plans to kill Jesus (Lk 19:47) and heard His stern rebuke (Mt 23).

SHEEP A prominent animal in the sacrificial system of Israel. They were the primary wealth of pastoral peo-

ple, a source of meat, food, clothing, and sacrifices. The sheep found in the Bible usually were the broad-tailed variety; the tail, weighing as much as 15 pounds, was sometimes offered as a sacrifice (Ex 29:22; Lv 3:9).

The male sheep or ram served as a symbol of authority and rule (Ex 15:15; Ezk 17:13; 31:11). Sheep symbolized people without leadership and unity, scattered, without a shepherd (1 Kg 22:17); innocent, not deserving of punishment (1 Ch 21:17); or helpless, facing slaughter (Ps 44:11,22) and death (Ps 49:14). God's people are His sheep enjoying His protection and listening to His voice (Pss 78:52; 95:7; 100:3; cp. Ps 23). Straying sheep illustrate human sin (Is 53:6). Ezekiel 34 uses the life of sheep and shepherds to picture God's relationship with His people and their rulers. The shepherd's separating his flock into sheep and goats illustrates the final judgment (Mt 25). The search for one lost sheep depicts God's love for His people (Lk 15). Jesus contrasted His care for His flock with other religious leaders, especially the Pharisees who behaved as thieves and robbers (Jn 10). His commission to Peter was to take care of His sheep (Jn 21).

SHEPHERD Keeper of sheep. Shepherding was the chief occupation of the Israelites in the early days of the patriarchs: Abel (Gn 4:2); Abraham (Gn 12:16); Rachel (Gn 29:9); Jacob (Gn 30:31-40); Moses (Ex 3:1). However, farmers in Egypt despised shepherds (Gn 46:34). Shepherds led sheep to pasture and water (Ps 23) and protected them from wild animals (1 Sm 17:34-35). Shepherds guarded their flocks at night whether in the open (Lk 2:8) or in sheepfolds (Zph 2:6) where they counted the sheep as they entered (Jr 33:13). They took care of the sheep and even carried weak lambs in their arms (Is 40:11).

"Shepherd" came to designate not only persons who herded sheep but also kings (2 Sm 5:2) and God Himself (Ps 23; Is 40:11). Later prophets referred to Israel's leaders as shepherds (Jr 23; Ezk 34). Some NT references used a shepherd and the sheep to illustrate Christ's relationship to His followers, who referred to Him as "our Lord Jesus—the great Shepherd of the sheep" (Heb 13:20). Jesus spoke of Himself as "the good shepherd" who knew His sheep and would lay down His life for them (Jn 10:7-18). Paul compared the church and its leaders to a flock with shepherds (Ac 20:28). The English word "pastor" comes from the Latin word for shepherd.

SILAS, SILVANUS (Sī'lās, Sīl vā'nūs) Greek and Latin forms of the same name, possibly from Aramaic form of Hebrew name "Saul." Leader in the early Jerusalem church. Carried news of the Jerusalem conference to the believers at Antioch (Ac 15:22). Accompanied Paul to Asia Minor and Macedonia (15:40-41; 16:12). He and Paul were imprisoned, but God freed them, and they won the jailer to the Lord (16:16-34). He also served as Peter's scribe (1 Pt 5:12).

SIMEON (Sim'ōn, hearing) (1) One of Jacob's 12

sons, the second by Leah (Gn 29:33). Joined Levi in avenging Dinah's rape by Shechem (Gn 34:25-31; 49:5-7; Jos 19:1-9). (2) Devout Jew who lived in Jerusalem during the time of Jesus' birth. Sought the fulfillment of messianic prophecy when Israel would be restored (Lk 2:25-35). (3) Ancestor of Jesus (Lk 3:30). (4) Prophet and teacher in church at Antioch (Ac 13:1).

SIMON (Sī'mōn) Greek form of Hebrew "Simeon." (1) Father of Judas Iscariot (Jn 6:71). (2) Apostle, son of Jonah (Mt 16:17), and brother of Andrew. He confessed Jesus as the Christ. The Lord changed his name to Peter (Jn 1:42; Mt 16:18). (3) Pharisee who hosted Jesus at a dinner where a sinful woman anointed Jesus (Lk 7:36-40). (4) Native of Cyrene who was forced to carry Jesus' cross (Mk 15:21). (5) Tanner of animal skins in Joppa where Peter stayed (Ac 9:43). (6) Apostle also called "the Cananaean" (Mt 10:4, footnote) and the Zealot (Lk 6:15). (7) Brother of Jesus (Mt 13:55). (8) Leper who hosted Jesus and saw a woman anoint Jesus with costly ointment (Mt 26:6-13; cp. (3) above). (9) Magician from Samaria who believed Philip's preaching, was baptized, and then tried to buy the power of the Holy Spirit (Ac 8:9-24).

SINAI, MOUNT (Sī'nī) Mountain in the south central part of a peninsula in the northwestern end of Arabia. God made many significant revelations of Himself and His purposes to Israel there (Ex 3:1-5; 19-40). The entire peninsula takes the shape of an inverted triangle whose base is 150 miles long and is bounded on the east by the north end of the Red Sea and on the west by the Gulf of Aqaba. The central and southern parts are extremely mountainous, ranging from 5,000 to about 9,000 feet. The Bible uses the term "Sinai" for both the mountain and the entire wilderness area (Lv 7:38). The term "Horeb" is often synonymous (Ex 3:1). The modern name for the traditional site of Sinai is Jebel Musa (the mount of Moses). Many explorers think Ras es-Safseh (6,540 ft.), north-northeast of Jebel Musa, is the biblical Sinai because it has a plain on its northwest base large enough to accommodate the camp of the Israelites.

SOLOMON (Sōl'ō mon) Name based on the Hebrew word for peace. Son of David and Bathsheba (2 Sm 12:24). Although not David's oldest son, he succeeded him (1 Kg 1-2). Solomon knew 3,000 proverbs and 1,005 songs (1 Kg 4:32). The books of Proverbs and Song of Songs are attributed to him (Pr 1:1; Sg 1:1). His wisdom is also illustrated by the accounts of the two harlots who claimed the single surviving child (1 Kg 3:16) and by the visit of the queen of Sheba (1 Kg 10).

Solomon built the temple (1 Kg 5-8), fortified a number of cities that helped provide protection to Jerusalem, built "store-cities" for stockpiling the materials required in his kingdom, and established military bases (1 Kg 9:15-19). He accumulated vast wealth, supplemented by trading in horses and chariots and by overseas trade (1 Kg 9:26-28; 10:26-29). However, Solomon also had "700 wives who were princesses and 300 concubines"

(1 Kg 11:1,3); he allowed his foreign-born wives to worship their native gods and even constructed altars to those gods in Jerusalem (1 Kg 11:7-8).

SPIRIT A translation of the Hebrew word *ruach* and the Greek word *pneuma*, which can be translated as "wind," "breath," or "spirit," depending upon the context. In both Testaments "spirit" is used of both God and human beings. When used of humans, spirit is associated with a wide range of functions including thinking and understanding, emotions, attitudes, and intentions.

At the beginning of creation, the Spirit of God hovered over the waters (Gn 1:3). The Spirit of God is present everywhere (Ps 139:7). During the period of the judges, the Spirit of the Lord came to individuals and empowered them to accomplish specific tasks (Jdg 3:10; 6:34; 11:29; 13:25; 14:6,19). Isaiah spoke of one who is to come from the line of Jesse, one on whom the Spirit of the Lord would rest (Is 11:1-3). Ezekiel prophesied that God would put His Spirit within His people (Ezk 36:26-27).

In the NT, the Spirit of God or the Holy Spirit was the agent of Jesus' miraculous conception (Mt 1:18,20), came down on Jesus at His baptism (Mt 3:16), and enabled Him to heal diseases and cast out demons (Mt 12:28). Jesus promised the Spirit to His followers as He prepared to leave the world (Jn 14:25-26). The promised Spirit came upon His followers during the Feast of Pentecost (Ac 2:1-3). The Holy Spirit empowered and guided the followers of Jesus in their mission to the world (Ac 11:12; 13:2; 15:28; 16:6,7; 20:22; 21:11). God's Spirit gives believers assurance that we are God's children (Rm 8:16). The Spirit distributes gifts in the church that are designed to equip God's people for serving and building up the body of Christ (1 Co 12; Eph 4:7-13).

STEPHEN (Stē'vən, crown) Foremost of the first seven deacons (Ac 6:1-7). First Christian martyr, for preaching Jesus as Messiah (Ac 6:12-7:60). Saul held the clothes of those who stoned him. Afterwards, the believers had to flee Jerusalem, and the apostles alone remained there (Ac 8:1).

SYNAGOGUE (Sīn'ā gōg) Local meeting place of the Jews. After Solomon's temple was destroyed and the Jews went into exile in 586 B.C., local worship and instruction became necessary. The practice continued even after Jews returned and rebuilt the temple. By the first century they were called synagogues. Both Jesus and Paul delivered messages in synagogues (Mt 4:23; 9:35; Ac 13:5,14; 14:1; 17:1,10,17; 18:4; 19:8), and both encountered persecution (Lk 4:16-30; Ac 18:6-8; 19:8-10). Jesus warned His disciples of a time when they would be persecuted in their synagogues (Mt 23:34).

SYRIA (Sīr'ī ā) The northwestern Mediterranean region situated between Palestine and Mesopotamia, roughly equal to the modern states of Syria and Lebanon with small portions of Turkey and Iraq. Called Aram in the OT. The principal city in OT times was Damascus; in NT times, Antioch.

Initially defeated by Joshua then David (Jos 11:2-18; 2 Sm 10:6-19), it later regained independence and remained a persistent enemy (1 Kg 11:23-25; 20; 22; 2 Kg 6:24; 10:32; 13:3). Their language became the language of commerce and diplomacy; portions of Daniel and Ezra were written in Aramaic. By NT times Aramaic was the language commonly spoken in Palestine and probably used by Jesus. Paul was converted on the road to Damascus (Ac 9:1-9) and subsequently evangelized in the province (Ac 15:41; Gl 1:21). Antioch became the base for his missionary journeys (Ac 13:1-3).

TABERNACLE (Tāb'ēr nāk əl, dwelling place) Portable and provisional sanctuary where God met His people (Ex 33:7-10), built in accordance with directions given to Moses (Ex 25-40). Also called "the tent of meeting" (Ex 29:42,44) and "the tent of the testimony" (Nm 17:7). The place where God revealed Himself to and dwelled among His people.

TALENT In the OT, a Hebrew unit of weight and a denomination of money, equal to 3,000 shekels or about 75 pounds. The unit was used to weigh all metals: gold, silver, bronze, and iron (1 Ch 29:7). The denomination referred to gold or silver. In the NT, it was a Greek unit of money equal to 6,000 denarii, and a denarius was a day's wage for a common laborer. Roughly speaking, a talent could pay 20 men for a year, thus the 10,000 talents owed in Mt 18:24 was 200,000 annual salaries!

TEMPLE Place of worship, especially the temple of Solomon built in Jerusalem for worship of Yahweh. The primary meaning of the temple was a symbol of God's presence in the midst of His people (Ex 25:21-22). There were three historical temples in succession, those of Solomon, Zerubbabel, and Herod. All three were located on a prominent hill in Jerusalem on the north.

David planned the temple and accumulated great wealth and gifts for it (2 Sm 24:18-25; 1 Ch 22:14-19); then Solomon built it and furnished it lavishly (1 Kg 6-7). The treasures of the temple were often plundered by foreign invaders (1 Kg 14:25-26). The kings of Judah even plundered their own temple to pay tribute (1 Kg 15:18-19; 2 Kg 12; 16:8-9,17; 18:13-16). Finally, the temple and holy city were plundered and burned by Nebuchadnezzar in 586 B.C.

The decree of Cyrus in 538 B.C. permitted the Jews to rebuild. Despite opposition, Zerubbabel, at the urging of Haggai and Zechariah, completed the work in 515 B.C. (Ezr 1:8,11; 4:1-5; 5:1-2; 6:14-16). It was not as ornate as Solomon's temple (Ezr 3:12-13; Hg 2:3).

In 17 B.C. Herod the Great began to rebuild the temple extravagantly. The birth of John the Baptist was announced in the temple (Lk 1:11-20). Simeon and Anna greeted Jesus there (2:22-38). Jesus came there as a boy (2:42-51) and later taught there during His ministry (Jn 7:14). His cleansing of the temple was instrumental in precipitating His death (2:14-18). Early Christians continued to worship there; Paul was arrested there (Ac 3;

21:27-33). After the Jewish revolt, the temple was destroyed in A.D. 70.

THESSALONICA (Thēs sá lō nīcá) City founded by Alexander the Great in about 315 B.C., named after his wife. An important commercial center and capital of Macedonia. Paul visited it and met with some success but was harassed by the local Jews (17:1-10). He wrote two encouraging letters to the church there.

THOMAS (a twin) Apostle. He sought evidence of Jesus' resurrection (Jn 20:25) but, when convinced, made a historic confession of faith (20:28).

TIMOTHY (honoring God) Friend, companion, and trusted coworker of Paul. Native of Lystra. Paul sent him to represent him in Corinth (1 Co 4:17). Later, when Paul was in prison, he sent Timothy to Philippi (Php 2:19). Paul wrote two letters to Timothy instructing the young pastor how to lead his flock (1 Tm 4:11-16; 2 Tm 4:2).

TITHE Tenth part, especially as offered to God (Gn 14:18-20; 28:22). The tithe supported Levites and priests (Nm 18:20-32). Malachi equated neglect of the tithe with robbing God (Mal 3:8). Jesus, however, warned that one who tithes must not neglect what is most important: justice, mercy, faith, and love (Mt 23:23; Lk 11:42).

TITUS (Tī tūs) Gentile companion of Paul (Gl 2:3). He accompanied Paul and Barnabas to Jerusalem (Gl 2:1). He was entrusted with the delicate task of delivering Paul's severe letter to Corinth (2 Co 2:1-4) and correcting problems within the church there (2 Co 7:13-15). He became the overseer of the churches in Crete (Ti 1:5) where Paul wrote to him to instruct him in his duties, which apparently were difficult due to the immorality of the people.

TONGUES The literal Hebrew or Greek word frequently translated "languages." Jesus promised a gift of languages from the Spirit (Mk 16:17), which was realized at Pentecost (Ac 2:1-12). This same gift was evidence of certain conversions in the early church (Ac 10:44-47; 19:6). Paul teaches about the gift in 1 Co 12:7-10; 14:1-40.

TYRE (Tir, rock) With sister city Sidon, principal cities of Phoenicia. Joshua did not conquer it (Jos 19:29). David and Solomon went to King Hiram of Tyre for materials and craftsmen during construction of the palaces and temple in Jerusalem (2 Sm 5:11; 2 Ch 2:3-4). The OT prophets denounced Tyre (Is 23:1-17; Jr 27:3; Ezk 26:3-21), and Paul and Jesus preached there (Mt 11:20-22; Ac 21:3-4).

UR (Ūr, fire oven) An ancient city in lower Mesopotamia mentioned as Abraham's birthplace. Probably located in present-day Iraq some 220 miles southeast of Baghdad.

YAHWEH (Yah 'weh) Probable pronunciation of YHWH, the four consonants that make up the divine name in Hebrew. Instead of pronouncing this name, Jews say Adonai, which means "Lord." Emulating this

practice, most English versions translate the four letters with Lord in small capital letters. For centuries the name was not pronounced, so the actual pronunciation is uncertain.

ZACCHAEUS (Ză kē'ūs, innocent) Greek form of a Hebrew name. A corrupt tax collector in first-century Jericho. He had to climb a tree to catch a glimpse of the Lord. Jesus called him by name and went home with him, where Zacchaeus believed and was converted (Lk 19:2-9).

ZECHARIAH (Zĕk à rī'ah, Yahweh remembered) A common name, with over 30 mentioned in the Bible. Among them: (1) Son of Jeroboam II, who reigned over Israel for six months in the year 746 B.C. and was assassinated by Shallum (2 Kg 15:8-12). (2) Prophet after the exile. His book urged the people of Judah to rebuild the temple, return to God, and receive His blessings. (3) Priest in Jerusalem, the father of John the Baptist (Lk 1:5-64).

ZEPHANIAH (Zĕph à nī'ah, Yahweh sheltered)

(1) Prophet who called for the punishment and then restoration of many nations, including Judah. He wrote about 630 B.C. (2) Priest at the time of Jeremiah (Jr 21:1-7; 29:24-32; 37:3; 52:24-27). (3) Father of Josiah (Zch 6:10,14). (4) Levite (1 Ch 6:36).

ZION (Zī'on) The Hebrew and Greek words originally referred to the fortified hill of pre-Israelite Jerusalem. It was mentioned first in the account of David's conquest of Jerusalem (2 Sm 5:6-10; 1 Ch 11:4-9). David changed its official name to the "city of David," but the name Zion persisted. It was used by biblical writers in a variety of ways. Many of the psalmists used the term to refer to the temple built by Solomon (Ps 2:6; 48:2; 84:7; 132:13). In Is 1:27 the idea of Zion included the whole nation. The most common usage of Zion was to refer to the city of God in the new age (Is 1:27; 28:16; 33:5). Zion was understood, also, to refer to the heavenly Jerusalem (Is 60:14; Heb 12:22; Rv 14:1), the place where the Messiah would appear at the end of time.