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SSS

Map Locations And People of the Bible

(2017)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

SABEANS (SABA)

The name saba is mentioned in (Gen. 10:17) and (1 Chron. 1:9) as a son of Cush. In (Isaiah 43:3) the name is coupled with Ethiopia, and in (Palm 72:10) with Sheba. In (Isaiah 45:14) God says to Israel, "the labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over to you and they shall be yours." Sabeans from the wilderness are referred to in (Ezek. 23:42). Saba was situated between the Nile and the Atbara. It is a region about four hundred miles long and two hundred miles broad, and was known to the Hebrews as Cush. Another Sabaeen race mentioned in (Gen. 10:28) (Gen. 25:3) was, located in Arabia. They built a unique civilization and great empire. The Queen of Sheba who made a visit of state to the court of Solomon came from there. Also, see, Cush and Seba, in this directory.

SADDUCEES

The Sadducees were a heretical sect of the Jews, the root of the word Sadducees means, "to be righteous" sometimes the word has been taken to mean "the righteous ones." There is no evidence of the Sadducees to be found in Israel before the Babylonian captivity. From the time of the exile the priesthood in general constituted the nobility of the Jewish people, but after the exile the high priest became an increasingly powerful figure because the position of the high priest and the throne were united in a single person. The Sadducees became the party favourable to the Roman government because they were more interested in maintaining the political status quo than in the religious purity of the nation. From the time of the Maccabees to the final fall of the Jewish State the Sadducees were the political party of the Jewish aristocratic priesthood. Sadducees were priests, but not all priests were Sadducees and as aristocrats they were naturally very conservative and held only to the written Law. Though they resisted the truth of the Gospel and are mentioned about a dozen times in the New Testament and most likely referred to when mention is made of the chief priest Jesus only once warned his disciples against the Sadducees on all other occasions his criticism was against the Pharisees. Sadducees believed:

- The Word of God alone was the seat of religious authority. (Matt. 22:23-34) (Mark 12:18-27) (Luke 20:27-40) (Acts 23:7-8).
- Souls died with their bodies.
- All human actions are in a, persons own power, meaning each person is entirely the master of their own destiny, doing good or evil is left entirely to each person's free choice, they are the cause of what is good and receive what is evil from their own foolishness.
- Predestination and free will could be combined.

Sadducees denied:

- The resurrection of the body and the immortality of the soul.
- Punishments and rewards in a future life in Hell.
- Divine arrangement in the government of the world.
- Events of human affairs are in God's control.
- God does not control any event of a person's own life.
- The future Messianic Age.

Sadducees resisted Christ: the Sadducees were filled with indignation at Jesus claim to the Messianic title "the son of David" they asked Jesus to show them a sign from heaven (Matt. 16:1) and resisted Jesus action in cleansing the temple (Matt. 21:12) (Mark 11:15) (Luke 19:45). They tried to discredit Jesus in the eyes of the people and get him in trouble with the Roman power by their questions as to his authority (Matt. 21:23) as to the resurrection (Matt. 22:23). The Sadducees accused Jesus of not paying tribute to Caesar (Luke 20:22), joined the Scribes and Pharisees in their attempt to destroy Jesus (Mark 11:18) (Luke 19:47) and sat in the Sanhedrin with the Chief priest, who was also a member of the Sadducees party. The party condemned Jesus most likely because they feared that a Messianic movement led by Jesus would bring political ruin (John 11:49).

Sadducees after the Day of Pentecost: were very active against the infant church they along with the priests and the captain of the temple arrested Peter and John and put them in prison, then plotted to slay them (Acts 5:17, 33). They were rebuked by John the Baptist (Matt. 3:7-9) (Luke 3:7-9), persecuted the apostles (Acts 4:1-3) (Acts 5:17-33) and remained hostile toward the church throughout the book of Acts. The Sadducee party disappeared with the destruction of Jerusalem in AD 70., with no record of any member being admitted into the Christian church.

Sadducees the Pharisees and the Essences: Sadducees contrary to the Pharisees did not believe the traditions and laws the scribes had added over the years to the Jewish faith were as binding as the Law of Moses and contrary to the Essences they did not accept that all things are fixed by God's unalterable decree

Summary of Sadducees: means to be righteous. The Sadducees were the religious political party of the Jewish aristocratic priesthood. They held strictly to the written law and because they were more interested in maintaining the political status quo than in the religious purity of the nation they became the religious party favourable to the Roman government. The Sadducees are mentioned about a dozen times in the New Testament and most likely referred to when mention is made of the chief priest. Though they resisted Christ, the truth of the Gospel and were active against the infant church Jesus only once warned his disciples against the Sadducees on all other occasions his criticism was against the Pharisees.

For further information see: Sanhedrin (further down).

SAHAR

Unknown.

SALAH

Salah comes from the Hebrew word (*Shelach*) it literally means a missile of attack, (i.e. a spear or sword) and figuratively a shoot of growth (i.e. a branch or plant etc.). It carries the idea of sending out men in colonies to occupy new lands.

SALAMIS

Salamis on north east portion of Cyprus, along the south coast, just north of Famagusta, it was the first stop on Paul's first journey and where Paul and Barnabas and John Mark preached in the synagogues. (Acts 13:5).

SALECAH

Town on the edge of Bashan six two miles from the end of the Sea of Galilee and eight miles south of Jebel, once controlled by Og (Deut. 3:10) and (Josh. 12:5). It was allotted to Manasseh (Josh. 13:11) (Josh. 13:30-31), but the Gadites settled in the region. (1 Chron. 5:11).

SALIM

Salim means, to waver agitate, rock, topple and by implication destroy. Figuratively it means, to disturb, incite or shake together that which cannot be shaken (stirred up). The valley of Shaveh was the home of Melchizedek and associated with Zion (Psalm 76:2) it is an alternate form for Jerusalem although other interpretations have been proposed. Salim is also a city near to Aenon in Palestine (John 3:23).

SALOME

Salome was with the women when Jesus was crucified, she probably lived in, the vicinity of Bethsaida. Salome was the wife of Zebedee and mother of James and John (Matt. 27:56 with Mark 15:40, 16:1). She was one of the women who accompanied Jesus in Galilee to minister to him (Mark 15:40-41) and was with Mary Magdalene, Mary the mother of James the younger and of Joses when Jesus was crucified (Mark 15:40) and with Mary Magdalene and Mary the mother of James when they went to the tomb on Sunday morning with spices to anoint Jesus body (Mark 16:1).

SALT SEA

Common biblical name for the Dead Sea, also called Sea of the Arabah and Eastern Sea.

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SAMARIA

Samaria is modern day Syria it means, watchtower or watch-station, and was a city built, by Omri (1 King's 16:24) (the country of Samaria is not Assyria) (Isaiah 7:9) a city and region in Palestine on the west side of the Jordan River and the capital of the Kingdom of the ten tribes (1 Kings 16:29) (1 Kings 22:51) (2 Kings 13:1) (2 Kings 13:10) (2 Kings 15:8) it was besieged by Ben-hadad (1 Kings 20:1-43) (2 Kings 6:24-7:20). Elisha miraculously blinded the king of Syria and then led the king and his army into Samaria (2 Kings 6:8-23). It was ruled by Ahab and established in a tradition of luxury, vice and paganism by Ahab and Jezebel, his Phoenician bride. Amos, Micah, Isaiah and Hosea raised their protest, against Ahab's and Jezebels paganism. The Assyrian conquest of the land brought the utter doom to Samaria, which the prophets had predicted it was besieged by Shalmaneser the king of Assyria for three years, then Shalmaneser took the people away (2 Kings 17:5-6) (2 Kings 18:9-11). The land of Samaria was full of idolatry (1 Kings 16:32) (2 Kings 13:6) and its temple was destroyed. (2 Kings 10:17-28) (2 Kings 23:19).

1. The first capital was Shechem.
2. The second capital was Tizah.
3. The Third capital was Samaria.

Samaria in the New Testament: there were roads from Judaea through Samaria which led into Galilee (Luke 17:11) (John 4:3-8). Paul and Barnabas preached in Samaria (Acts 15:3) it was visited by Philip, Peter, and John (Acts 8:5-25) and the king of Assyria distributed among the cities

of Samaria foreign colonies (2 Kings 17:24-41) (Ezra 4:9-10). Even though there were no dealings between the Jews and the inhabitants of Samaria (John 4:9) the people expected the Messiah (John 4:25), disciples were made from the inhabitants of Samaria (John 4:39-42) (Acts 8:5-8) (Acts 8:14-17) (Acts 8:25) and the Good Samaritan was from Samaria. (Luke 10:33-35).

Jesus and Samaria:

- Jesus journeyed through Samaria. (John 4:1-42).
- Jesus healed lepers in Samaria. (Luke 17:11-19).
- Jesus forbids the apostles to preach in the cities of Samaria. (Matt 10:5).

Summary of Samaria: (Samaritans) the land of Samaria in the Old Testament was originally occupied by the ten tribes of Israel, but when they were taken into exile the Assyrians occupied their land. After the seventy-year captivity, many Jews returned to their farms and land in Samaria (they became known as Samaritan Jews). They took foreign woman for their wives and their Jewish faith became polluted by the gods of the people they were living amongst; it was because of this that the Jews at Jerusalem and Judah had no dealings with them (Samaria today is modern Syria).

SAMGAR-NEBU

Samgar-nebu means, be gracious, he was one of Nebuchadnezzar's chief army officers who entered Jerusalem. (Jer. 39:3).

SAMOS

A Greek island of Samos one mile west of Turkish coast opposite Ephesus. Paul's ship passed by it on his third journey. (Acts 20:15).

SAMOTHRACE

An island in north east Aegean, Paul passed Samothrace travelling from Asian Minor to Europe on his second journey (Acts 16:11) and probably his third journey (Acts 20:6).

SAMSON

A judge of Israel for twenty years in the days of the Philistines, he was buried between Zorah and Eshtaol in the tomb of Manoah his father. (Judges 15:20) (Judges 16:31).

SANHEDRIN

Sanhedrin and its birth: Palestine was practically under home rule during the reign of the Hellenistic king's, during this period an aristocratic council of elders governed Palestine and was presided over by the hereditary high priest, but later developed into the Sanhedrin which remained during most of the Roman period. The internal government of the country was practically in the hands of the council of the Sanhedrin and their influence was recognised even in the Diaspora. (Acts 9:2) (Acts 22:5) (Acts 26:12). Their members were called, a Sanhedrim, they were esteemed as an adviser or a special councillor (Mark 15:43) (Luke 23:50-51).

The Sanhedrin council: was the highest Jewish tribunal during the Greek and Roman periods and made up of chief priest's scribes and the elders, for the most part they were from the secular nobility of Jerusalem, though it was formally led by the high priests of the Sadducees, in the time of Christ it began to be ruled by the Pharisees and slowly became more and more represented by them as they grew in importance. The Sanhedrin council is often mentioned in the New Testament where the Greek name in the English version is always translated council. They first met in the hall of hewn stones, one of the buildings connected to the temple at Jerusalem, but later met somewhere in the court of the Gentiles although they were not confined to it. The council could meet on any day except the Sabbath and Holy Days, they exercised not only civil jurisdiction according to Jewish law, but also criminal law to some degree in the time of Christ.

The Sanhedrin council were the final court of appeal for all questions connected with the Mosaic Law, and from all inferior courts and could order arrests by its own officers of justice (Matt. 26:47) (Mark 14:43) (Acts 4:3) (Acts 5:17) (Acts 9:2). They alone had the right of judging in matters affecting a whole tribe, determining questions of peace or war, of trying the high priest or one of its own body, the power to pronounced judgement upon the claims of prophets and upon charges of blasphemy and could even summoned to its bar the king himself. They had the right of capital punishment until about forty years before the destruction of Jerusalem 70 AD., after which they were abolished, but a New council was established using the same name.

The new Sanhedrin council: were different in essential features from the older body, they could still make a judgment, but could not execute a sentence of death without the confirmation of the Roman procurator and had no political authority. They were composed of seventy members who were exclusively rabbis and whose decisions had only a theoretical importance and the high priest who was their president. New members were formally admitted by the ceremony of laying on of hands and were drawn from the three classes named in the following verses (Matt. 16:21) (Matt. 27:41) (Mark 8:31) (Mark 11:27) (Mark 14:43, 53) (Mark 15:1) (Luke 9:22) (Luke 22:26) the chief priests, scribes and elders of the New Testament belonged to the Sanhedrin.

The Sanhedrin and the high priest: the high priest was taken from the acting high priest or those who had been high priest, chief members of the Sanhedrin, the aristocracy, privileged families or leading persons in the community and the elders were from tribal and family heads of the people and formed the priesthood. The scribes and Pharisees formed the pharisaic element in the Sanhedrin, but not all Pharisees were professional scribes. The Pharisees were immensely popular with the people.

Jesus, Pilate and the court of the Sanhedrin: Jesus had to be tried before the Sanhedrin and, also before Pilate, because the Sanhedrin council could not execute a sentence of death at that time without the confirmation of the Roman procurator (John 18:31-32). If Jesus was not brought before Pilate, he would most likely have been put to death in some other way than crucifixion, because crucifixion was not a Jewish mode of punishment.

The process of the Sanhedrin court: to avoid any hasty condemnation when capital punishment was involved judgment would not be made the same day, any judgement of condemnation would not be passed until the day after the hearing. A judgement could only be made the same day if an acquittal was involved. Cases involving capital punishment were not tried on a Friday or on any day before a Jewish feast. A herald went before the condemned one as he was led to execution and those leading the one condemned would cry out so and so has been found guilty of death, if anyone knows anything to clear him let him come forward and declare it

Summary of the Sanhedrin council: was the highest Jewish tribunal during the Greek and Roman periods, it is often mentioned in the New Testament where the Greek name is always in the English versions of the Bible translated council. The council was made up of chief priest's scribes

and the elders and more and more represented by the Pharisees as they grew in importance. They exercised civil jurisdiction according, to Jewish law and, also criminal law to some degree in the time of Christ and were the final court of appeal for all questions connected with the Mosaic Law, but could not execute a sentence of death without the confirmation of the Roman procurator (that is why Jesus had to be tried before the Sanhedrin and, also before Pilate) (John 18:31-32). For further information see: Sadducees (above) and Pharisees in this directory.

SARAH

Sarah comes from the Hebrew word (*Sarah*) it means a mistress and can refer to a noble lady, a princess, a queen or to a head person (of any rank or class). She was the first and true wife of Abraham who gave birth to Isaac. Sarah was:

- The wife of Abram.
- Ten years younger than Abram. (Gen 17:17).
- Without children. (Gen. 16:1) (Gen. 18:11).
- Ninety and Abraham was a hundred when God told her she would have a child. (Gen. 17:15-17) (See Gen. 17:1).
- The woman who said is anything too hard for the LORD because she doubted God (Gen. 18:13-14).
- Ninety years old when Isaac was born (Gen. 17:17).
- One hundred and twenty-seven years old when she died (Gen. 23:1).
- Buried in the Promised Land (Canaan) in Hebron in the cave of Machpelah (Gen. 23:19) (Gen. 23:2).

Sarah and Hagar as an allegorically in Galatians: Paul expounds the narrative of Ishmael and Isaac allegorically. Hagar represents the old covenant, while Sarah represents the new covenant, and the rivalry between Ishmael and Isaac foreshadows the conflict in the early church between those who would cling to the ordinances of the Law, which must pass away, and those who realize that through the grace of Christ there is freedom from the Law. (Gal. 4:21) to (Gal. 5:1).

SARID

Town on south boundary of Zebulun, from here the boundary ran west (Josh 19:10) and east (Josh 19:12) six miles north east of Megiddo on the north edge of the Jezreel Valley.

SARGON

Sargon 1: was a famous king of early Babylon who founded an Empire which extended to the Mediterranean (2400 BC.). He is not mentioned in the Bible.

Sargon 2: (722-705 BC.), was an Assyrian king who is mentioned only by name in the following verse, "In the year that the commander in chief, who was sent by Sargon the king of Assyria, came to Ashdod and fought against it and captured it." (Isaiah 20:1). Sargon's predecessor, Shalmaneser V, besieged Samaria in 724 BC., during the siege Shalmaneser died 722 BC. The armies of Assyria finally conquered the ten tribes of Israel in the land

of Samaria and in 721 BC., it fell to Sargon. He deported the people to Assyria. Sargon was murdered in 705 BC., and was succeeded by his son Sennacherib. Sennacherib as king of Assyria invaded the land of Judah (the two tribes) and by military conquest forced Judah into submission to Assyria. He attempted to take Jerusalem, but the LORD sent an angel to destroy the armies of Sennacherib and in this way, the city was delivered from Assyria. Sennacherib returned to his homeland in Nineveh (2 Kings 19:35-36) and was assassinated by two of his sons and Esarhaddon gained the Assyrian throne.

SARSECHIM

One of Nebuchadnezzar's princes who entered Jerusalem when it fell (Jer. 39:3). The name is difficult to identify. Many scholars believe that it (together with the Nebo of the previous word) represents Nebushazban (cf. Jer. 39:13), a good Babylonian name, this person's title was Rabmag (i.e., a court official).

SATRAPS

Satrap was a title for a provincial ruler in the Persian Empire it was used as an official title during the reign of Cyrus the Great (550-529 BC.), for governors who represented the king, and had authority over native rulers in newly conquered regions. In some cases, as in Egypt, the former ruler was, allowed to remain on the throne as a satrap, bearing allegiance to Persia. Darius the Great (521-486 BC.), organized the Persian Empire into twenty provinces, each ruled by a satrap who was responsible for its administration, the collection of annual taxes, the organization of the military and the judicial system, and the province's artistic and social development.

The power of the satrap increased during the time of the Achaemenids in, spite of further regulation by the king's inspectors. Subsequent rulers, including Alexander the Great, the Seleucids, and the Sasanians, retained the title, as did the Seljuks, who advanced through Parthia into Northern and Western India in the 11th century AD.

7

SAUL

Saul the king of Israel: reigned forty years (Acts 13:21) and was the son of Kish of the tribe of Benjamin. The people of Israel asked for a king and God gave them Saul.

Saul the apostle: the Jewish and common name of Paul, prior to his conversation.

SCEVA

Sceva is of Latin origin, he was a left-handed Jew who was a chief priest living in Ephesus, his seven sons were exorcists. (Acts 19:14-17). There were only synagogues in Asian Minor, so he could not have been an officiating high priest. The Jews although scattered throughout the Roman world, remembered their ancestry and priests were probably then as now singled out for honour in the synagogue. A demon-possessed man overpowered the sons of this Sceva, and they fled the house naked and wounded.

SEA OF GALILEE

Is a harp-shaped lake in Samaria north Israel approximately fourteen miles by seven miles in size, it is also called, the Sea of Tiberias, the Sea of Kinnereth and the Lake of Gennesaret. Much of Jesus public ministry took place along the north shore of the Sea of Galilee.

SEA OF GENNESARET

The Sea of Gennesaret, is also called, the Sea of Galilee, the Sea of Kinnereth and the Sea of Tiberias.

SEA TO SEA

The expression, sea to sea, means from one sea to another sea, it can apply locally to the Middle East, (i.e., from the Dead Sea to the sea of Galilee or from the Red Sea on the east to the Mediterranean Sea on the west etc.), or have a far larger application embracing all the lands and countries lying between the seas, or in all the parts of the habitable world in other words the entire global world. When applied to Christ it carries the idea of his dominion being universal. God said.

- I will set your border from the Red Sea to the Sea of the Philistines (the Mediterranean Sea) and from the wilderness to the Euphrates, for I will give the inhabitants of the land into your hand, and you shall drive them out before you. (Exodus 23:31).
- May he have dominion from sea to sea, and from the River to the ends of the earth! (Psalm 72:8).

This was the original promise in, regard to the boundaries of the Promised Land.

SEBA

A people descended from Cush (Gen. 10:17) who lived in southern Arabia. Seba is a dialectical variation of Sheba. The people of Sheba were called Sabeans. See also Cush in this directory.

SEIR

Seir the land and the Mount: the land of Seir and Mount Seir are alternate names for the region occupied by the descendants of Edom (Esau). (Gen. 32:3) (Num. 24:18). It was originally called the land of Seir (Gen. 32:3) (Gen. 20-21, 30) (Num. 24:18), but was later called Edom, because it was occupied by his descendants. It is a mountainous and extremely rugged country, about one hundred miles long, extending south from Moab on both sides to the Arabah or the great depression connecting the southern part of the Dead Sea with the Gulf of Akabah (Gen. 14:6) (Deut. 2:1, 12) (Josh. 15:1) (Judg. 11:17-18) (1 Kings 9:26). The summit of Mount Seir rises about 3500 feet above the adjacent Arabah. The land is very rocky and not nearly as fertile as Palestine (cf Mal. 1:2-4). Yet it had fields, vineyards, wells, and a north to south highway ran through it, as it does through the region today (Num. 20:17-19). Sela was the Edomite capital in the days of the Hebrew monarchy; later the place was called Petra. Bozrah and Teman were important places. In the Greek period the name of the land was modified to Idumea. Esau made his home in Mount Seir, and his descendants dispossessed the Horites (Deut. 2:12) (Josh. 24:4) the original inhabitants (Gen 14:6). A remnant of the Amalekites took refuge in these mountains, but were finally destroyed by the Simeonites (1 Chron. 4:42-43). The term Seir is also used collectively for the people who lived in Mount Seir. (Ezek. 25:8).

Seir Judah: another region called Seir is a ridge on the border of the territory of Judah west of Kirjath-jearim (Josh. 15:10), generally identified with the rocky point on which the village of Saris stands, southwest of Kirjath-jearim.

SEIRAH

A place in Mout Ephraim, probably in the south-east part that Ehud escaped to after murdering Eglon. (Judg 3:26).

SELA

Sela comes from the Hebrew word (*Cela`*) in Greek it is Petra meaning the same as Sela. It literally means a rock, especially a craggy rock and carries the idea of a fortress as a strong hold and figuratively to be lofty. It refers to the rock-city and capital of Idumæa in Arabia southeast of the southern extremity of the Dead Sea. It derived its name from the fact that it was situated in a vast hollow in a rocky mountain, and consisted almost entirely of dwellings hewn out of the rock. The country around it was a vast wilderness or open pasturage to which the Moabites had fled on the invasion from the west (Isa 15:7). It was at one time the capital of the Edomites (2 Kings 19:7). Also, see Petra in this directory.

SELAH

Selah means, to lift-up, it is a term that occurs seventy-one times in the Psalms, and, also in (Habakkuk 3:3, 9, 13). The meaning of Selah is unknown. It is generally believed that its usage was that of a musical or liturgical sign. The LXX seems to understand it as a direction to the orchestra to lift-up (i.e. play the instruments while the singers are silent). The Jewish Targums and St. Jerome render it, forever, but there is no support for this. Jacob of Edessa (AD 640-708) compared it to the Amen sung by the Christians after the Gloria. Perhaps Selah was used in a similar way as a signal for the singing of some sort of doxology or benediction after psalms or parts of psalms divided for liturgical use. It will be noted that the word usually occurs at a place where a very significant statement has been made, making that a good place for a break or pause. It is believed that Selah was introduced during the late Persian period.

SELEUCIA

Port city of Syrian Antioch near Samandag in Turkey in NE corner of Mediterranean, a few miles N of present course of Orontes River. Paul and Barnabas set sail from Seleucia on first journey (Acts 13:4)

SELEUCUS I

Was king of Syria (called Nicator Greek, the conqueror) (c. 358-280 BC). He was one of the four strongest who arose after the death of Alexander the Great. He was a Macedonian general who served under Alexander the Great, and in the second partition of Alexander's Empire in 321 BC., he was made satrap (governor) of Babylon. Upon the defeat and death of King Antigonos I of Macedonia, he obtained the largest share of the spoils, including the whole of Syria and a great part of Asia Minor and proclaimed himself the king of Syria 301-280 BC. He built numerous cities, including Antioch and several named after him, including Seleucia on the Tigris, Seleucia Pieria, and Seleucia Tracheotis and established the Seleucid dynasty. He was assassinated. (Also, see Ptolemy, Cassander, Lysimachus and Antigonos).

SEMITES

The term Semite is derived from Noah's son Shem. (Genesis 9:18-19) (Genesis 10:21-31).

SENI

Senir is the Amorite name of Mount Hermon (Deut. 3:9) (Song. 4:8). It is a 9,232 feet high mountain, and snow covered most of the year. It is north east of Israel and twenty-seven miles from Damascus and was the northern most limit of Joshua's conquests (Josh. 11:17) (Josh. 12:1), and a source of fir timber (Ezek. 27:5). It is twice spelled Shenir in KJV (see Mount Hermon).

SENNACHERIB

Sennacherib means, multiplied brothers. He was an Assyrian king (705-681 BC), the son and successor of Sargon 11 (722-705 BC.). He restored the capital to Nineveh, on the east bank of the Tigris, opposite the present city of Mosul and constructed palaces, temples, city-walls, and a water system. He conquered king Merodac-baldan of Babylon and brought the Babylonian Empire to ruin in 689 BC.

Sennacherib, Judah's fortified cities and Jerusalem: in the fourteenth year of Hezekiah Sennacherib came against Judah and took all, of its fortified cities. (2 Kings 18:13) and forced such heavy taxes upon the people that Hezekiah had to strip the temple of its treasures to pay them. After taking the cities of Judah Sennacherib sent his officers to Jerusalem to deliver an ultimatum concerning surrendering. At, this time Sennacherib himself was besieging Lachish, which he took, and then moved against Libnah. When Sennacherib heard that Tirhakah the king of Egypt was coming against him, he sent a second message to Jerusalem. Hezekiah made this a matter for prayer and the prophet Isaiah brought him God's assurance of deliverance. Sennacherib defeated Tirhakah and the coalition with him and then marched up against the city of Jerusalem. He with his mighty armies arrive at the city, and he boasts that he had shut up Hezekiah like a bird in a cage. (2 Kings 18:13) to (2 Kings 19:17) (2 Chron. 32:1-22) (Isaiah 36:1-37) (Isaiah 38). However, Jerusalem was delivered by the LORD, who sent His Angel to smite the Assyrian armies forcing Sennacherib to return to his homeland in Nineveh (2 Kings 19:35) (2 Chron. 32:21) (Isaiah 37:36-37). Sennacherib was assassinated in Nineveh by his two sons in 681 BC. (2 Kings 19:36-37) (Isaiah 37:38) and Esarhaddon succeeded him.

SEPHAR

On the eastern limit of the territory of the sons of Joktan (Gen. 10:30). The exact location is unknown, it may be equated with the Arabic Zafar, the name of two towns in southern Arabia.

SEPHARAD

The place of captivity of certain people of Jerusalem (Obad 1:20). Its location is uncertain; perhaps it is to be identified with Shaparda, which Sargon 11, who exiled Israelites to the cities of the Medes, and claims to have conquered Judah, mentions as a district of the south-western Media. Among the Jews of the post-Biblical period the name was used to refer to Spain (the exact location is unknown)

Sepharvaim (Sepharvite) the place for which the Assyrians brought colonists to live in Samaria (2 Kings 17:24, 31). The inhabitants of the place were called Sepharvites. The place is also referred to in the Rabshakeh's threatening speech to Jerusalem (2 Kings 18:34) (2 Kings 19:13) as a place conquered by the Assyrian armies. Formerly Sepharvaim was identified with Sippar in Babylonia, but recently scholars have tended to reject that theory and have identified it with the Sibraim of (Ezekiel 47:16) a place located in the region of Hamath

SEPTIMIUS SEVERUS

Septimius Severus (Reigned 193-211) (18yrs). (Fifth Roman persecution of Christians). He became the Roman Emperor after the murder of Didius Severus Julianus, who had succeeded Pertinax by purchasing the throne from the Praetorian Guard. Severus punished the murderers of Pertinax, disbanded the praetorian troops and reorganizing the guard on entirely new principles. In AD. 194., he defeated Gaius Pescennius Niger the Roman governor of Syria and captured the ancient city of Byzantium and the Parthians of Persia. He allowed ex-officers to hold civil service jobs, improved the conditions of soldiers', created a new imperial treasury and reduced the power of the Senate and the Italian aristocracy. He died AD., 211.

Septimius Severus and Christian persecution: under Septimius Severus, Christian persecution was always local and though sometime violent it was not on the massive scale of earlier kings and especially of the kings that followed after him. He did not intentionally seek out Christians, but when people were accused of being Christians they could either curse Jesus and make an offering to Roman gods, or be executed. Whereas his predecessor Marcus Aurelius had made it legal to hunt Christians since he believed they were a danger to the security of the state of Rome. Severus, wishing to strengthen the peace by encouraging religious harmony through embracing a combination of different beliefs, tried to limit the spread of Christian who refused to yield to a different belief systems by outlawing conversion to Christianity or Judaism. This law resulted in officials aggressively proceeding against anyone promoting Judaism or Christianity.

The ten most significant Roman Kings: during the persecution of Christians. The dates are not the Emperor's birth, death or even the exact beginning of their reign to its end, but the approximate peak years of the persecutions.

1. **Nero** (64 to 68 A.D. He reigned four years. Nero ordered the first mass persecution and is remembered as the person who set fire to Rome and then set the blame on Christians.
2. **Domitian** (94 to 96 A.D. He reigned two years. Domitian mainly persecuted Christians of the nobility, but blamed all natural disasters like earthquakes and famines on Christians and put them to death.
3. **Trajan** (98 to 117 A.D. He reigned nineteen years. Trajan considered Christianity a threat to the Roman Empire and during his reign over ten thousand Christians were put to death.
4. **Marcus Aurelius** (166 to 180 A.D. He reigned fourteen years. Marcus confiscated the property of Christians and had them tortured.
5. **Septimius Severus** (202 to 211 A.D. He reigned nine years. Severus had Christians burned, beheaded and savaged by wild animals.
6. **Maximinus Thrax** (235 to 238 A.D. He reigned three years. Maximus persecuted the clergy, had Christians slain with no trial and buried together in mass graves (pits).

7. **Decius** (249 to 251 A.D. He reigned two years. Decius began one of the cruelest persecutions in which Fabian, the bishop of Rome was the most prominent person martyred.
8. **Valerian** (247 to 259 A.D. He reigned twelve years. Valerian persecuted the clergy and nobility, during his rule Christians were mocked for their beliefs and used for the entertainment of the rulers and their guests.
9. **Aurelian** 275 A.D. He reigned one year. Persecution under Aurelian started with the persecution of Felix who was the bishop of Rome.
10. **Diocletian** 303 to 305 A.D., He reigned two years. This period is commonly called the Era of the Martyr's, it was the bloodiest persecution as it was mostly carried out with swords, daggers and poisons. Since the rule of Diocletian until the edict of Milan in 313 A.D., (which protected Christians) there were more than 20,000 Christians put to death.

Summary of the ten most significant Roman kings: (also called horns), there were literally thousands of Christian men, woman and children, imprisoned, robbed of their homes and land, tortured, and martyred under the persecutions of these Ten kings of the Roman Empire.

SEPULCHRE AND TOMBS

It was common practise for the Pharaohs, the kings of great nations, princes, rich people and great ones of the earth to have their own sepulchre or tomb made for them while they were alive. Such sepulchres could be built like miniature palaces or hollowed out in the rock of the side of a hill or some elevated prominent place that was noticeable and eye-catching or hewn out in rock at the top of high mountains. These sepulchres were often displayed with architectural artwork and adorned with historical sculptural figures that celebrated certain periods of history. The most magnificent of all tombs would of course be the Egyptian pyramids that were built to be tombs for the Pharaoh. Many who have done nothing to deserve celebrity and honour by their noble deeds think they can achieve it by the magnificence of their tomb.

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SERIAIAH

The name Seriah refers to the following eight men:

1. A son of Kenaz. (1 Chron. 4:13).
2. A scribe who held office under David. (2 Sam. 8:17).
3. A Simeonite, son of Asiel. (1 Chron. 4:35).
4. One of the men sent to arrest Jeremiah and Baruch. (Jer. 36:26).
5. The high priest when Nebuchadnezzar captured Jerusalem and put to death by Nebuchadnezzar at Riblah. (2 Kings 25:18-21) (Jer. 52:24-27). He was the father of Jehozadak, who was taken into captivity, and the grandfather of Jeshua, the high priest under Zerubbabel at the return from exile. He may also be the Seraiah named as an ancestor of Ezra. (1 Chron. 6:14-15) (Ezra. 3:2 Ezra. 7:1).
6. The son of Neriah, a quartermaster RSV, carried to Babylon when Jerusalem fell (Jer. 51:59-64).
7. The son of Tanhumeth, form the town of Netophah (2 Kings 25:23) (Jeremiah 40:8).

8. The third priest in the list of those who returned from Babylon to Jerusalem with Zerubbabel (Ezra 2:2) (Neh. 7:7) where he is called Azariah (Neh. 12:1), and third also in the record of those who sealed the covenant binding all Jews not to take foreign wives (Neh. 10:2). He became governor of the temple when it was rebuilt (Neh. 11:11). He is mentioned as Azariah also in (1 Chron. 9:11).

SERUG

Serug comes from the Hebrew word (*Serug*) it literally means to intertwine and wrap together (i.e., as a wreath).

SETH

Seth comes from the Hebrew word (*Sheth*) it literally means substitute and carries the following idea, to place, to apply, to appoint, to bring and to consider. Much of Judaism, Christianity and Islam generally believe Seth to be the third son of Adam and Eve which means that Adam and Eve never gave birth to any children for at least one-hundred and thirty years since Seth was not born to Adam until he was 130 years old (Gen. 5:3). However just because Cain, Abel and Seth are the only sons mentioned does not necessarily mean Seth is the third son born to Adam and Eve nor does it necessarily mean that no daughters were born long before the birth of Seth. Consider the Christmas story of the three wise men bringing gifts to Jesus almost all the world believes, there were three wise men, but the Bible does not say how many there are, it is only supposed there were three because of the gifts of gold and frankincense and myrrh (Matt. 2:7-12) so it is possible there were more than three. Likewise, the Bible does not tell us Seth is the third son of Adam and Eve scholars have simply assumed this because he is the third son mentioned. But good Bible study never establishes a doctrine upon something that is only based on a supposition and because of this it is wrong to teach as an absolute truth that Seth was the third son. It is true that Seth deserves his share of the spotlight since the Messiah came from his line, however we are told very little about him other than:

- With one son murdered (Abel) and the other son banished (Cain) Adam and Eve gave birth to another son (Gen. 5:4) who Eve named Seth (Genesis 4:25).
- Seth is the third recorded child of Adam and Eve.
- Seth is mentioned in the genealogy of Luke (Luke 3:38) and identified as an ancestor of Jesus and as a primary forefather of the Jewish people.
- The Bible doesn't speak of great human achievements coming from Seth line as it does from Cain's line.
- At the age of one hundred and five Seth became the father of Enosh (Enos in KJV) (Gen. 5:6) and at, this time people began to call upon the name of the LORD. (Gen. 4:26).
- After Seth fathered Enosh he lived another eight hundred and seven years (Gen. 5:7) and had sons and daughters his total lifespan was nine hundred and twelve years. (Gen. 5:8).
- Faithful Israel descended from Seth through Shem.

The story of Seth and Cain can be, seen as a model of the entire age of mankind. At the end of our age God will judge humankind according, to two spiritual lines. Those who have rejected God's ways in favour of an earth-centred life will perish while those who have chosen to follow God and His ways will be preserved.

The seven nations in the land of Canaan were (Josh. 3:10):

1. Canaanites.
2. Hittites.
3. Hivites.
4. Perizzites.
5. Girgashites.
6. Amorites.
7. Jebusites.

Following is the promise God gave through Moses to Israel concerning these seven nations:

- When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than yourselves, ²and when the LORD your God gives them over to you, and you defeat them, then you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them. ³You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, ⁴for they would turn away your sons from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly. ⁵But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire. ⁶"For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. ⁷It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, ⁸but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. (Deut. 7:1-8).

God, the righteous Judge, had judged and sentenced the Canaanites for their idolatry and wickedness; the Israelites only executed their doom. It should be highlighted here that none of the Israelites conduct can be drawn or used as example for others to act in the same way or for God's people today. It is most certain there were special reasons for the extreme severity inflicted upon these nations. It is also most likely that it was a religious practice of some of these ancient nations to sacrifice their children to their pagan gods and idols and that they had not only been notoriously wicked, vile and blasphemers of the God of Abraham, Isaac and Jacob the God of Israel, but were also haters of the nation of Israel itself.

SHAALABBIN

Town allotted to Dan (Josh. 19:42) probably a variant of shaalbm.

SHAALBIM

Place nineteen miles south east of Joppa where the Amorites remained after their conquest of Dan (Judges 1:35). Solomon later placed Ben-Decker in charge of this Danite district. (1 Kings 4:9).

SHADRACH

The meaning of Shadrach is uncertain, it is the Babylonian name given to Hananiah, one of the four princes of Judah (Azariah, Daniel and Mishael were the other three) taken by Nebuchadnezzar king of Babylon and committed to his steward (the eunuch) to be trained in the king's palace as counsellors to Nebuchadnezzar. These four had borne names containing the syllable "el" for God or "iah" for Jehovah, but the names were changed to honour gods of Babylon (Daniel 1:3-7).

- Azariah Jewish name was changed to the Babylonian name Abednego.
- Daniel Jewish name was changed to the Babylonian name Belteshazzar.
- Hananiah Jewish name was changed to the Babylonian name Shadrach.
- Mishael Jewish name was changed to the Babylonian name Meshach.

Azariah, Hananiah and Mishael were later saved from the fiery furnace. (Daniel 3:12-30).

SHAHAZUMAH

Place on north border of Issachar (Josh. 19:22). The exact location is unknown probably between Mount Tabor and the Jordan River.

SHALEM

Shalem comes from the Hebrew word (*shalam*) it literally means complete, friendly, peaceable and perfect. It carries the idea of being safe (in mind, body or estate) to be at peace, to be perfect, to be prosperous and to make and end of or to finish. Figuratively it means to be complete or make complete and by extension to reciprocate, to make amends, to restore, to make restitution, to reward and to make good.

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SHALLUM

Shallum means recompense, it is the name of the following:

- The youngest son of Naphatali (1 Chron. 7:13) (Shillem in Gen. 46:24 and Num. 26:48ff).
- The son of Shaul and grandson of Simeon (1 Chron. 4:25) (cf. Gen. 46:10) (Exod. 6:15) (Num. 26:12f).
- The son of Sisamai and father of Jekamiah (1 Chron. 20:40).
- Son of Kore and chief of the gate-keepers (1 Chron. 9:17, 19, 31) (Ezra 2:42) (Ezra 10:24) (Neh. 7:45) (Meshelemiah of 1 Chron. 26:1 and Shelemiah of 1 Chron. 26:14). Some however hold that (1 Chron. 7:13) identifies a different person.
- Son of Zadok and father of Hilkiah (1 Chron. 6:12f) ancestor of Ezra (Ezra 7:1f) (Meshullam of (1 Chron. 9:11) and (Neh. 11:11).
- A king of Israel who, having slain Zechariah, reigned in his place for one month; then he himself was slain by Menahem (2 Kings 15:10-15).
- The father of Jehizkiah and an Ephraimite chief (2 Chron. 28:12).
- Son of Tikvah and husband of the prophetess Hulda; custodian of the sacerdotal wardrobe. (2 Kings 22:14) (2 Chron. 34:22) perhaps the same as (Jer. 32:7) (Jeremiah's uncle) see number ten below.

- A king of Judah, son of Josiah (1 Chron. 3:15) (Jer. 22:11) better known as Jehoahaz 11 (2 Kings 23:30f, 34) (2 Chron. 36:1).
- Uncle of Jeremiah (Jer. 32:7) see number eight above.
- Father of Maaseiah (Jer. 35:4) compare. (Jer. 52:24).
- One of the Levitical porters who was compelled to divorce his foreign wife. (Ezra 10:24).
- A son of Bani who was compelled to divorce his foreign wife. (Ezra 10:42).
- The son of Hallohesh; a ruler who, with his daughters, helped to build the walls of Jerusalem. (Neh. 3:12).
- Shallun, son of Col-hozeh; ruler of the Mizpah-district; a builder of the walls of Jerusalem. (Neh. 3:15).

SHAMGAR

Shamgar was the son of Anath he killed six hundred of the Philistines with an oxgoad and saved Israel. (Judges 3:31).

SHAPHAN

Shaphan was a faithful scribe during Josiah's reign (2 Kings 22:3-20) (2 Chron. 34:8-28) the following shows his faithfulness.

- He carried out his duties over the finances of the repairs of the temple. (2 Chronicles 34:8-13, 16f).
- He read the newly discovered law-book to Josiah the king of Jerusalem. (2 Chronicles 34:14f).
- His reading of this book before Josiah. (2 Chron. 34:18).
- He carried Josiah's message to the prophetess Huldah. (2 Chronicles 34:20-28).

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His faith is also seen in the names he gave his sons and their lives:

Ahikim: meaning my brother has risen-up. He became Jeremiah's protector. (2 Chron. 34:20ff) and his two sons Micaiah (Jer. 36:11-13) and Gedaliah (Jer. 39:14) (Jer. 40:5f, 9, 11f) (Jer. 43:6) remained faithful.

Gemariah: meaning Jehovah has accomplished. He resisted destructive attempts against Jeremiah's writings (Jer. 36:10, 12, 25).

Elasah: meaning God has made. He with others conveyed Jeremiah's message to the exiles in Babylon. (Jer. 29:1-3).

Jaazaniah: meaning Jehovah hearkens. He unlike the other sons did not possess his father faith, he is pictured standing amongst things abominable and offensive to God. (Ezek. 8:11).

SHAPHIR

The exact location is unknown, possibly a town in shephelah.

SHAREZER

Means, protect the king, the name refers to a son of the Assyrian King Sennacherib, who, with his brother Adrammelech, slew his father. (2 Kings 19:37) (Isaiah 37:38) and a contemporary of Zechariah the prophet and member of a delegation sent from Bethel to Jerusalem (Zech. 7:2) (Sherezer in KJV).

SHARON

Sharon means, a plain, (i.e. to be straight or even), figuratively it means to be or to make right and be pleasant or prosperous and fruitful. It is the coastal plain between Joppa and Mount Carmel, a place legendary in ancient times for its fertility, pasturage and beauty, its suburbs and pasture lands were possessed by the tribe of Gad. Figuratively Sharon is used as a symbol of man's state of fruitfulness and glory and of man's eternal state of peace for evermore.

SHAVEH

Refers to a valley of Shaveh (meaning the valley of the plain) it is also called the King's Valley (Gen. 14:17). It is a plain and level valley, clear of trees and everything that obstructs such areas. It is on the northern side of Jerusalem, probably where the Kedron valley widens out. It is where Abram met the king of Sodom after victory over Kedorlaomer and invading kings. The exact location is unknown, possibly in, the vicinity of Jerusalem if meeting with Melchizedek took place soon after the above encounter and Salem is the same a Jerusalem. The name the King's Valley may have been given to it because, it was the place that victorious Abram met with Melchizedek King of Salem and the king of Sodom and was on this level ground that the kings of Judah at various times assembled to battle.

SHAVEH-KIRIATHAIM

Transjordanian site where Kedorlaomer defeated Emite, the exact location is unknown.

SHEALTIEL

Shealtiel means, I have asked God. He was the father of Zerubbabel (Ezra 3:2, 8) (Ezra 5:2) (Neh 12:1) (Hag 1:1, 12, 14) (Hag 2:2, 23) = Salathiel in (1 Chron 3:17) (Matt 1:12) (Luke 3:27). The apparent discrepancy between (1 Chron 3:17) and (Luke 3:27) and the other passages cited is explained by the supposition that the childless Sheatiel adopted Zerubbabel, the son of this brother Pedaiah, as his legal son.

SHEAR-ASHUB

Shear-ashub the son of Isaiah, the name Shear-ashub comes from the Hebrew word (*Sh^e'ar Yashuwb*) it literally means, a remnant will return (Isaiah 7:3) which means that even the name of Isaiah son carried within it a sign of the promise of Israel's deliverance which they did at the end of their seventy years' captivity in Babylon.

SHEBA

Sheba the Sabaeans: Sheba means an oath. The people are also known as Sabaeans they are primarily known because of the Queen of Sheba (the Queen of the kingdom of the south) who when she heard of the fame of

King Solomon traveled to Jerusalem to ask him questions. She arrived and asked Solomon all that was on her mind (1 Kings 10:1-13) (Matt. 12:42). They are pictured as traders in precious stones and incense (Isaiah 60:6) (Jer. 6:20) (Ezek. 27:22) (Ezek. 38:13) and in slaves (Job 1:15) (Joel 3:8). After seeing Solomon, the Queen of Sheba said, "Blessed be Solomon's God who has set Solomon on God's throne as king for the LORD, God loves Israel and will establish them forever He has made Solomon King to execute justice and righteousness." She gave Solomon gold, spices and precious stones. (2 Chronicles 9:1, 8-9).

Shebna in the book of Isaiah: Shebna is the only individual singled out as the subject of prophecy in the book of Isaiah. Since we know very little of him some feel that he was the treasurer over the temple, but since he was not a priest it is better to take him as being one who had the rule over the palace and was the principal minister of the king. It was common practise for the Pharaohs, the kings of great nations, princes, rich people and great ones of the earth to have their own sepulchre or tomb made for them while they were alive. Such sepulchres could be built like miniature palaces or hollowed out in the rock of the side of a hill or some elevated prominent place that was noticeable and eye-catching or hewn out in rock at the top of high mountains. These sepulchres were often displayed with architectural artwork and adorned with historical sculptural figures that celebrated certain periods of history. The most magnificent of all tombs would of course be the Egyptian pyramids that were built to be tombs for the Pharaoh. Many who have done nothing to deserve celebrity and honour by their noble deeds think they can achieve it by the magnificence of their tomb.

Isaiah rebuked Shebna for building a sepulchre for himself saying:

- What have you to do here, and whom have you here, that you have cut out here a tomb for yourself, you who cut out a tomb on the height and carve a dwelling for yourself in the rock? (Isaiah 22:16).

It was very likely that Isaiah met Shebna at the sepulchre since the LORD had previously told Isaiah to go to Shebna and say these things to him and that Shebna erected his sepulchre among the sepulchres of the holy people of Israel or in some part of the royal burying place in Jerusalem or perhaps in the hills of Jerusalem to be his own everlasting habitation and to make his name immortal by his opulent and magnificent sepulchre. (Rock-hewn sepulchres of this type are found today on the slopes of all the hills in the neighbourhood of the holy city). Isaiah's rebuke implies that Shebna considered himself equal to the holy men who had been laid in such sepulchres. Isaiah, was basically saying to Shebna, "Who among the dead that are entombed here are, connected with you that you should consider yourself entitled to lie with them, what makes you think God would allow you to lie with these holy ones?" Building such a tomb was evidence of Shebna's pride and vain glory and of an attempt to occupy a place, even in death, to which he had no title, because of this pride the LORD said, "He would take Shebna's robe and his sash (worn as the badge of the royal office) and clothe Eliakim with them and take his authority and place it upon Eliakim so that Eliakim would be the father to the inhabitants of Jerusalem and of the house of Judah and would also give to Eliakim the key of the house of David. (Isaiah 22:15-22).

Shebna Ezekiel's secretary: later in the book of Isaiah the Scriptures speak of Eliakim during the reign of Hezekiah being over the household and over Shebna the secretary (scribe in KJV) and not a treasurer (Isaiah 36:3) (Isaiah 36:22) (Isaiah 37:2). Some feel that the Shebna that Eliakim had been placed over was the same Shebna that Isaiah had rebuked, but this is very unlikely considering that the Shebna that Isaiah rebuked was such an offense to God that Isaiah prophesied the following concerning him: -

- The LORD will hurl you (Shebna) away violently, O you strong man. He will seize firm hold on you ¹⁸and whirl you around and around, and throw you like a ball into a wide land. There you shall die, and there shall be your glorious chariots, you shame of your master's house. ¹⁹I will thrust you from your office, and you will be pulled down from your station. (Isaiah 22:17-19).

Considering this fierce judgment against the Shebna Isaiah rebuked it is more likely that the Shebna that Eliakim had been placed over was another man with the same name which is common in Scripture.

SHEBARIM

A place toward which the inhabitants of Ai chased Israel (Josh. 7:5). The exact location is unknown, possibly east of Ai.

SHECHEM

Shechem comes from the Hebrew word (*Sh^ekem*), it literally means ridge (i.e., the spur of a hill) and stems from the Hebrew word (*shakam*), meaning the neck (between the shoulders) as the place of burdens. Figuratively it can refer to the spur of a hill, the back, a portion and the shoulder. It lays almost in the middle of the land of Canaan. (Gen. 33:18) (Joshua 21:21) as a pastoral valley in Palestine between Mount Gerizim and Mount Ebal about two miles apart and thirty-four miles north of Jerusalem and seven miles southeast of Samaria. It later became a city named Shechem which was also the name of the prince of the city. The territory was allotted to Ephraim and made a Levitical city and a city of refuge. (Josh. 20:7) (Josh. 21:21) (1 Chron. 6:67).

Following are a few of the events that occurred at Shechem:

- Abram as a stranger in the land of Canaan had his first resting place at Shechem and the LORD first appeared to him and here he received the first promise of God, “unto thy seed will I give this land,” and in Shechem he built his first altar beneath the oak of Moreh to the LORD who appeared to him (Genesis 12:6-7).
- While Jacob was at Shechem the prince of the city forced himself upon Dinah the sister of Simeon and Levi, her full brothers, so they slaughtered all the men of the city. (Gen. 34).
- Jacob in preparation for his journey to Bethel gathered all the idols of his household and buried them under the oak which was by Shechem. (Gen. 35:1-5)
- It was at Shechem that the brothers of Joseph were herding Jacob’s flock when Joseph was sent to check on their welfare. (Gen. 37:12-14).
- When Jacob returned from Paddan-Aram he settled down at Shechem and purchased land from the sons of Hamor. (Gen. 33:18-19) (Josh. 24:32)
- Gideon's little band of three hundred attacked and overcame the Midianites and Amalekites whose armies were like locusts in abundance, and as the sand that is on the seashore at the foot of Moreh in the land of Shechem. (Judges. 7:1).
- Abimelech conspired with his mother’s relatives to kill all the other sons of Gideon and to have himself made king of Shechem. (Jug 9:6).
- Abimelech took the city of Shechem and destroyed it. When a number of people took final refuge in the stronghold of the temple of Baal-berith or El-berith so Abimelech gathered fuel and set fire to the temple and about one thousand people perished (Jug 9:46-49).
- After the death of Solomon, his son Rehoboam went to Shechem to be made king by all Israel (1 Kings 12:1-2) (Chron. 10:1) when Jeroboam asked him to reduce the heavy taxes and Rehoboam refused, the Kingdom of Israel was split in two and Jeroboam became king of ten tribes and in Shechem in the hill country of Ephraim as his capital. (1 Kings 12:25).
- The entire nation of Israel had previously gathered on the slopes of Ebal and Gerizim and listened to Joshua reading all that Moses commanded. (Josh. 8:30) (Josh. 8:35).
- The people of Israel brought the bones of Joseph up from Egypt and buried them at Shechem, in the piece of land that Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money. (Joshua 24:32).

The vast pastoral valley and open space being near to Jerusalem with Mount Gerizzim and Mount Ebal as a backdrop and being the land that had so many historical remembrances and was the place of God's appearance to Abram would be the perfect place for such a monumental moment in Israel's history. This and the fact that Israel's history of Shiloh does not reach back as far as that of Shechem is perhaps a reason Joshua choose the valley of Shechem rather than Shiloh were the temple was. Being a wide-open plain in the heart of the Promised Land and having such well-known history the pleasant valley of Shechem made it a fitting place for Joshua to gather the people of Israel for the scene of this national oath of obedience. May years prior to this event Jacob had commanded the people of Israel to:

- Put away the foreign gods that are among them. (Genesis 35:2).

And now in the valley of Shechem Joshua cites Jacobs very words to Israel saying:

- Put away the foreign gods that are among you. (Joshua 24:23).

Joshua then calls the people of Israel to, "Choose this day whom you will serve," (Joshua 24:15) and the people replied, "We will serve the LORD." (Joshua 24:21) so Joshua made a covenant with the people that day, and put in place statutes and rules for them at Shechem. (Joshua 24:25)

SHEEP

An overview of the nature of sheep: there is a certain strain of highly intelligent sheep known as leader-sheep. These sheep have, the ability to lead a flock home during difficult conditions and the instinct to sense danger and lead the flock to safety. They are prominent in the flock and have alertness in their eyes looking around in all directions for any dangers as they walk in front of the flock to guard them against predators. These leader-sheep never need assistance and often give birth to lambs that are extremely healthy and spirited right from birth. However, in contrast to these sheep there are other leader-sheep utterly devoid of such intelligence. These sheep in contrast to leading the flock on a good path lead them to slaughter.

This is because lambs from birth are conditioned to follow the older members of the flock. This instinct is hard-wired into them it is not something they think about and because of this they have a strong instinct to follow the lead sheep in front of them wherever that sheep decides to lead them, even if that lead sheep jumps over a cliff, they are likely to follow such is the nature and instinct of sheep. While grazing, they band together in a group to protect themselves from predators and when they do become separated from the group, they become highly agitated. However, they have an amazing tolerance for pain and by instinct do not show it knowing if they did, they would be more vulnerable to predators that look for prey that is weak or injured.

Sheep and lambs: the word lamb comes from the Hebrew word (*kar*), it carries the idea of plumpness and of a fat lamb, but it can refer to a pasture lamb or to a full-grown ram as in ramming (i.e., battering). Large numbers of lambs were used in the daily sacrifice in the temple, and in the other sacrifices of Israel and was part of the taxes the people of Israel paid to the Levitical Priesthood, because of this it is possible that the taxes of the pagan nation's in subject to Israel was often required to be paid in lambs and other animals for burnt-offerings.

SHELEMIAH

Shelemiah means, friend of Jehovah, it is the name of the following eight men.

1. A door-keeper at the east side of the House of God in David's time (1 Chron. 26:14), in previous verses of this chapter, he is called Meshelemiah.
2. The son of Cush and grandfather of Jehudi who the princes of Jehoiakim sent to Baruch, Jeremiah's secretary. (Jer. 36:14).
3. One of the three who Jehoiakim sent to arrest Baruch and Jeremiah the prophet. (Jer. 36:26).
4. The father of Jehucal or Jucal whom Zedekiah sent to Jeremiah to ask his prayers (Jer. 37:3) (cf Jer. 38:1).
5. Son of Hananiah and father of Irijah, a captain of the ward who arrested Jeremiah on a false charge as Jeremiah was about to leave Jerusalem (Jeremiah 37:13).
6. Two men of the family of Bani in the days of Ezra who had taken foreign wives and who were compelled to give them up in, order to purify Israel. (Ezra. 10:39-41).
7. Father of Hananiah and repairer of the wall of Jerusalem. (Neh. 3:30).
8. A priestly treasure in Nehemiah's day. (Neh. 13:13).

SHEM

Shem was a son of Noah his name comes from the Hebrew word (*shem*) it literally means posterity and carries the idea of someone notable in individuality and having a character of honour and a position of authority and a name or title of fame and renown as a mark or memorial. It is from Shem's bloodline that the Messiah the Christ came. Shem was the eldest son of Noah (Gen. 5:32) and at the time of the flood was ninety-eight years old, married, and childless. After the flood, he, with his wife, his father, his brothers, Ham and Japheth and their wives received the blessing of God (Gen. 9:1), and entered, into the covenant. Shem is always named before Ham and Japheth, either because he is the eldest son or because he was the forefather of the Hebrews and from his line the Messiah was born. Shem with Noah's family of eight survived the great flood, and after the flood when Shem was one hundred and ten his wife gave birth to their first son. He was father of five sons who became the fathers of the five Semitic nations and the father of the nations of the ancient Near East including the Israelites.

The five Semitic nations are:

1. Elam (the Persians) they settled northeast of the Persian Gulf.
2. Asshur (the Assyrians) the Biblical name for Assyria, they settled between the Euphrates and Tigris Rivers.
3. Arphaxad (the Babylonians) they settled in Chaldea.
4. Lud (the Lydians) they settled in Asia Minor, but some of them sailed across the Mediterranean and settled in northern Africa.
5. Aram (the Syrians) the Biblical name for Syria, is located north and east of Israel. (Taken from Bible History online, the Table of Nations).

The languages of some of these nations are still called the Shemitic languages. The Semites were particularly known for their religious zeal, the Jewish religion; Judaism; Islam and Christianity all sprang up from the line of Shem. Shem with the help of his brother Japheth covered the nakedness of their father and received the first blessing. (Gen. 9:25-27). Shem died at the age of 600 years. See also Japheth and Ham in, this directory.

Shemaiah means, "Jehovah has heard," it applies to the following twenty-six men.

1. A prince among the families of the tribe of Simeon (1 Chron. 4:37).
2. A Reubenite, son of Joel (1 Chron. 5:4), possibly the same as Shema of verse eight.
3. A chief Levite of the sons of Elizaphan in the days of David (1 Chronicles 15:8-11).
4. A Levite scribe in the days of David; son of Nethaneel, who recorded the courses of the priests (1 Chron. 24:6).
5. Also, in David's time, the first-born son of Obed-edom and father of mighty men among the door-keepers of the House of God (1 Chronicles 26:4-7).
6. A brave prophet of God who forbade Rehoboam, king of Judah to go against the house of Israel in the north (1 Kings 12:22-24). Shemaiah later wrote a biography of Rehoboam which has been lost (2 Chronicles 12:15).
7. A descendant of David, related to the Messianic line (1 Chron. 3:22) and the father of five or six sons.
8. A Merarite Levite in the days of Nehemiah, who dwelt in Jerusalem (1 Chronicles 9:14) (Neh. 12:18).
9. A Levite, son of Galal and a descendant of Elkanah, mentioned among the first inhabitants who returned from exile (1 Chron. 9:16). In (Nehemiah 11:17) he is called Shammua.
10. A Levite whom King Jehoshaphat sent to teach in the towns of Judah. (2 Chronicles 17:8).
11. One of the Levites who cleansed the temple in days of Hezekiah. (2 Chronicles 29:14).
12. A Levite who was appointed to assist in the distribution of food to the cities of the priests in the days of Hezekiah. (2 Chron. 31:15).
13. A chief Levite in the days of Josiah who assisted in the Great Passover (2 Chronicles 35:9).
14. A leader of the Levites who returned with Ezra. (Ezra 8:13).
15. One whom Ezra sent back for ministers (Ezra 8:16), possibly the same as number fourteen.
16. A son of the priests, who had married a foreign wife. (Ezra 10:21).
17. Another priest who had married a foreign wife. (Ezra 10:31).
18. The son of Shecaniah, keeper of the east gate of Jerusalem, who helped rebuild the wall. (Neh. 3:29).
19. One who tried to intimidate Nehemiah. (Neh. 6:10).
20. A priest who signed the covenant. (Neh. 10:8).
21. A priest or Levite who returned with Zerubbabel. (Neh. 12:6).
22. A musical priest in the days of Nehemiah. (Neh. 13:36).

23. A priest who assisted in the celebration of the completion of the wall (Neh. 12:42) possibly the same as number twenty-two.
24. The father of Uriah the prophet, who Jehoiakim, king of Judah slew for prophesying against the sins of Jerusalem. (Jer. 26:20).
25. A false prophet who fought against Jeremiah to his own hurt and therefore would not see God's blessing (the triumphant return of the Jews from Babylon to Jerusalem) nor leave any seed. (Jer. 29:24-32).
26. The father of Delaiah, one of the princes in the days of Jehoiakim, who heard the words of the prophet. (Jer. 36:12).

SHEPHAM

Place on north east boundary of Canaan (Num. 34:10-11). The exact location is unknown, possibly east or north east of the Sea of Galilee.

SHEPHER

Locality on the border of lands of Joktan (Gen. 10:30). The exact location is unknown, possibly in south Arabia.

SHEPHATIAH

Shephatiah means, Jehovah is judge, the name refers to the following ten men.

1. The fifth son of David, born at Hebron to his wife Abital. (2 Sam. 3:4).
2. The son of Reuel and father of Meshullam, dwelling in Jerusalem soon after the return from captivity. (1 Chron. 9:8).
3. One of the mighty men who joined David at Ziklag (1 Chron. 12:5).
4. The son of Maacah, a Simeonite prince ruling his tribe in the days of David (1 Chron. 27:16).
5. One of the seven sons of Jehoshaphat, king of Judah (2 Chron. 21:2).
6. The founder of a family with three hundred and seventy-two descendants who returned with Zerubbabel. (Ezra 2:4).
7. One of the children of Solomon's servants whose descendants returned with Zerubbabel. (Ezra 2:57).
8. One who's descendant Zedariah returned with (Ezra 8:8). This may be the same as number seven.
9. The son of Mahalaleel whose descendant Athaiah dwelt at Jerusalem soon after the walls of Jerusalem had been rebuilt. (Neh. 11:4).
10. One of Zedekiah's (king of Judah) chief officials who caused Jeremiah to be imprisoned and later sought, to have him put to death for prophesying Babylon's victory over Jerusalem. (Jer. 38:1-6).

SHEPHELAH

The word Shephelah does not occur in the English Bible, but the Hebrew has it nineteen times, rendered in KJV "low country" or "low plain" four times "plain" three times, "vale" five times, and "valley" seven times, but in ASV uniformly "lowland." It refers to the undulating country between the

mountains of Judah and the maritime plain south of the Plain of Sharon, extending through the country of Philistia along the Mediterranean. In (Joshua 12:8) it is one of the six geographical sections of the Promised Land west of Jordan. It had an abundance of sycamore trees (1 Kings 10:27). Its limestone hills were from five hundred to eight hundred feet high. In the valleys, good crops were grown, especially grapes. Samson's exploits took place here and David hid there from Saul.

SIHOR RIVER

Though the river of Sihor is less in size than the Nile river it is also a notable river of Egypt, since it divides Egypt from Canaan and, because of this it may in some contexts be referred to as the river of Egypt.

SHILOH

The Tabernacle and the Ark of the Covenant rested in Gilgal seven years and then by God's order it was moved to Shiloh and became the main worship centre of the Israelites during the united monarchy. It was in the heart of the country and most conveniently placed because it was north, south, east, and west, to the tribes. It remained seven years in the camp at Gilgal and then no doubt by God's order was removed to Shiloh. The following Scriptures show that it was the LORD who was to choose the place for the Tabernacle and the Ark of the Covenant to reside.

- You shall seek the place that the LORD your God will choose out of all your tribes to put his name and make his habitation there. There you shall go, (Deut. 12:5).
- To the place that the LORD your God will choose, to make his name dwell there, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution that you present, and all your finest vow offerings that you vow to the LORD. (Deut. 12:11).
- At the place that the LORD will choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I am commanding you. (Deut. 12:14).
- Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it because of the evil of my people Israel. (Jer. 7:12).

These verse show that it is certain the LORD spoke to Joshua concerning the resting place for the Tabernacle and the Ark of the Covenant of the LORD. Shiloh would also have been selected for the Ark of the Covenant because it was in the heart of the country and therefore most conveniently placed because it was north, south, east, and west, to the other tribes. It is interesting to notice that the Tabernacle and Shiloh mean rest and the House of the LORD and his people are now settling in a land after God had given the people rest from their enemies and that the name of the city of Shiloh is the same as the name which Jacob prophesied of the Messiah in the following verse:

- The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. (King James Bible). (Gen. 49:10).

It is supposed by some that the city was called Shiloh (meaning rest and peace) when it was chosen for the resting-place of the ark, which typified the Lord our great Peace-maker, and the way by him to being the path to finding rest in God. The Tabernacle was removed from Gilgal, partly for the honour and convenience for Joshua, that he being of the tribe of Ephraim, and seating himself there, might have the opportunity of consulting with God as often as he desired and needed; and partly for the convenience of all the tribes, being in the heart and centre of them, they might more easily travel to it from all places. The Tabernacle with its contents continued at Shiloh during the whole period of the Judges, for more than three hundred years until the days of Samuel (1 Sam. 1:3) and its capture by the

Philistines. The remainder of the land of Canaan was divided into seven parts, for the seven remaining tribes who as, yet had not received an inheritance (Josh 18:2-9). Joshua casts the lot at Shiloh (Josh 18:10) and the first came out for Benjamin, whose borders and cities are described in (Josh 18:11-28). In the book of Joshua, we read:

- Then the whole congregation of the people of Israel assembled at Shiloh and set up the tent of meeting there. The land lay subdued before them. (Josh. 18:1).

Shiloh is a place in Palestine it comes from the Hebrew word (*Shiylah*) and (*Shalah*) it means to be tranquil, happy, safe, prosperous, secure and successful. Summed up it means rest and peace it is also an epithet (name) of the Messiah. Following are various meanings that have been given to Shiloh when applied to the Messiah:

- He who shall be sent, he who is peaceful and he who is a peace-maker.
- He for who it is laid up or who things are laid up for.
- Until he come, whose it is or until Messiah come, whose is the Kingdom.

These all agree with the title, "the King and Prince of peace," that Scripture gives to the Messiah the Lord Jesus Christ. In the context of the following verse:

- The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute (Shiloh in KJV) comes to him; and to him shall be the obedience of the peoples. (Gen. 49:10).

Shiloh is used to signify security, successfulness, happiness, prosperity and safety and as an epithet (name and title) of the Messiah and that the expression, "Until Shiloh comes," in its fullest sense it means, "until the Messiah comes with his Kingdom of righteousness, justice, joy and peace." It also means that the nation of Israel as a collective whole has been without a ruler and without a judge for over two-thousand years since Shiloh came to who the people gathered (i.e., faithful Jews and Gentiles).

Shiloh's location: it was situated on an isolated hill which could easily be defended both against the Canaanites from the north or the Philistines from the south west. It is in the heart of the country about ten miles due south of Shechem, in the territory of Ephraim twenty or twenty-five miles north of Jerusalem, twelve miles north of Beth-el, and ten miles south of Shechem surrounded by a pleasant valley.

God ordered the Tabernacle to be moved to Shiloh: by God's order the Tabernacle (figuratively meaning a place of rest) and the Ark of the Covenant was moved to Shiloh. The word tabernacle comes from the Hebrew word (*mishkan*) and means a residence it can refer to a shepherd's hut, the lair of animals and figuratively to the grave or a place of rest, but specifically to the tabernacle and tent of the LORD. When the Israelites arrived in the land of Canaan, they set up the Tent of Meeting at Shiloh. It became the main worship centre of the Israelite during the united monarchy because the Tent of Meeting and the Ark of the Covenant was there. The following verses show that it was the LORD who choose the place for the tabernacle and the Ark.

- Then the whole congregation of the people of Israel assembled at Shiloh and set up the tent of meeting there. The land lay subdued before them. (Josh. 18:1).
- Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it because of the evil of my people Israel. (Jer. 7:12).

Having the Tabernacle set up at Shiloh was very convenient for all the tribes to travel to on feast festivals and to offer sacrifices since it was in the centre of the tribes and very safe, being guarded by the two powerful tribes of Judah and Ephraim and being in the lot of Ephraim. The people made pilgrimages there for major feasts and sacrifices. The Tabernacle (the Tent of Meeting) with its contents continued at Shiloh during the whole period

of the Judges, for more than three hundred years until the days of Samuel (1 Sam. 1:3) and the Ark was captured and taken in a battle by the Philistines after which it began its wanderings which lasted almost to the days of Solomon's Temple.

- When the troops came to the camp, the elders of Israel said, "Why has the LORD defeated us today before the Philistines? Let us bring the ark of the covenant of the LORD here from Shiloh, that it may come among us and save us from the power of our enemies." ⁴So the people sent to Shiloh and brought from there the ark of the covenant of the LORD of hosts, who is enthroned on the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. ⁵As soon as the ark of the covenant of the LORD came into the camp, all Israel gave a mighty shout, so that the earth resounded. (1 Sam. 4:3-5).

Israel was defeated and the Philistines captured the Ark of the Covenant:

- The Philistines fought, and Israel was defeated, and they fled, every man to his home. And there was a very great slaughter, for there fell of Israel thirty thousand foot soldiers. ¹¹And the ark of God was captured, and the two sons of Eli, Hophni and Phinehas, died. (1 Samuel 4:3-5).

Some speculate that the Philistines also destroyed Shiloh at, this time, but the Bible does not record any destruction of Shiloh at, this time so it may have been destroyed sometime later. Though we are not told the exact time Shiloh was destroyed we do know that three hundred years later during the prophetic ministry of Jeremiah (Jer. 7:12-15) (Jer. 26:5-9),

Shiloh had been reduced to ruins, because Jeremiah used the example of its ruin to warn the inhabitants of Judah and Jerusalem that their holy city like Shiloh, could fall under divine judgment.

- Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it because of the evil of my people Israel. ¹³And now, because you have done all these things, declares the LORD, and when I spoke to you persistently you did not listen, and when I called you, you did not answer, ¹⁴therefore I will do to the house that is called by my name, and in which you trust, and to the place that I gave to you and to your fathers, as I did to Shiloh. ¹⁵And I will cast you out of my sight, as I cast out all your kinsmen, all the offspring of Ephraim. (Jer. 7:12-15).
- Listen to the words of my servants the prophets whom I send to you urgently, though you have not listened, ⁶then I will make this house like Shiloh, and I will make this city a curse for all the nations of the earth." ⁷The priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD. ⁸And when Jeremiah had finished speaking all that the LORD had commanded him to speak to all the people, then the priests and the prophets and all the people laid hold of him, saying, "You shall die! ⁹Why have you prophesied in the name of the LORD, saying, 'This house shall be like Shiloh, and this city shall be desolate, without inhabitant'?" And all the people gathered around Jeremiah in the house of the LORD. (Jer. 26:5-9).

Following is a brief overview of Shiloh.

- Under Joshua after the first stages of the takeover of Canaan the people of Israel set up the Tabernacle in Shiloh which made it the capital city of Canaan under the theocracy.
- The people made pilgrimages to Shiloh for major feasts and sacrifices.
- It was at Shiloh that Joshua divided the land among the twelve tribes.
- Samuel as a boy received his call from God at Shiloh (1 Sam 3:20-21).
- Shiloh was the site of an annual dance of maidens among the vineyards. (Judges 21:19-23)
- After the Benjamite war the men of Benjamin, by Israel's permission, kidnapped wives from Shiloh.

- During the reign of king Saul, Israel's first king, and especially during his war with the Philistines, Ahijah, great-grandson of Eli, was high priest of Israel wearing the sacred ephod at Shiloh (1 Sam 14:3).
- Shiloh held the status of Israel's main worship centre until the Ark was removed from Shiloh and God forsook His dwelling at Shiloh, the tent where he dwelt among mankind (Psalm 78:60) after which it gradually lost its importance, especially when David made Jerusalem the capital of the Kingdom of Israel and the first Temple was built in the city.
- After Israel divided into two Kingdoms (the two tribes of Judah tribes) and (the ten tribes of Israel) and the Ark and the Temple was at Jerusalem and Jeroboam, the apostate king, had set up two worship centres, one at Dan and another at Bethel, Ahijah a prophet of the LORD was still at Shiloh representing God before a remnant of men who remained at Shiloh in the Northern Kingdom (the ten tribes). It was to Ahijah that Jeroboam sent to inquire about his sick son (1 kings 14), and it was at Shiloh that Ahijah pronounced the doom of Jeroboam's house. (1 kings 14:13).
- The modern name for the place of Shiloh is Seilun.

The scepter shall not depart from Judah, until Shiloh come: in the book of Genesis it is written:

- The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. (Gen. 49:10) (KJV).

This verse has been interpreted in different ways, the following two are the most common:

1. Shiloh refers to the town in central Palestine where Joshua placed the Tabernacle after the conquest of Canaan (Josh 18:1), so the words, "Till he comes to Shiloh," refers to Joshua coming to Shiloh.
2. The verse is Messianic and means, when Shiloh (i.e., the Messiah) comes both the Jews and the Gentiles will be gathered to him and accept him as their King and Saviour.

The partition between the Jews and Gentiles will be broken down (Eph. 2:14-22) and the converted Gentiles, along with the converted Jews, will become worshippers of Christ the Messiah and his obedient people. But this is only the beginning of the gathering of the people to the Messiah as it will continue from generation to generation until the last trumpet sounds and Christ comes in his glory and the immeasurable multitudes of the redeemed from all nations are gathered into his everlasting Kingdom.

Some have difficulty with this interpretation, because there is nowhere else in the Old Testament that Shiloh is used as a personal name of the Messiah, but when the following is taken, into account it is difficult to deny that the words, "until Shiloh come; and unto him shall the gathering of the people be," (Gen. 49:10) (KJV) do not refer to the Lord Jesus Christ.

The verse is in the context of Jacob speaking his final prophetic blessings over his twelve sons while he was lying on his death bed. (Gen. 49:1) and when the words, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," are read in the context of the verse that immediately follows it, which says:

- Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: ¹²His eyes shall be red with wine, and his teeth white with milk. (Gen. 49:11).

It becomes clear that the words, "unto him shall the gathering of the people be," are prophetic of Israel's Messiah the Christ the Lord Jesus Christ and his return in glory, when he returns to gather the multitudes of faithful Jews and Gentiles to himself.

SHIHOR

Shihor (usually Sihor in KJV) at least three views have been held regarding Shihor.

1. It refers to the Nile.
2. It refers to a stream which separated Egypt from Palestine.
3. It refers to a canal, with waters drawn from the Nile, on the border between Egypt and Palestine. See (Josh. 13:3) (1 Chron. 13:5) (Isaiah 23:3) (Jer. 2:18).

SHIHOR-LOBNATH

A small stream flowing into the Mediterranean Sea on the southern border of Asher (Josh. 19:26). Perhaps the Belus near Acre, from the sand of which glass was made.

SHIHOR (RIVER)

Water course on the east of Egypt, it marked south west limits of the land that remained to be conquered (Josh. 13:3) and the limit of David's influence (1 Chron. 13:5) also mentioned in (Isaiah 23:3) (Jer. 2:18).

SHIKKERON

Town on west portion of the north boundary of Judah seventeen miles south east of Joppa between Ekron on east and Mount Baalah on the west (Joshua 15:11).

SHIMRON

Shimron Zebulun: a Canaanite town nine miles from Megiddo whose king fought against Israel (Josh. 11:1-5)

Shimron Meron: one of thirty-one towns the people of Israel defeated and took possession of (Joshua 12:1, 29), possibly a fuller designation of Shimron, unless the LXX is correct in reading two towns (Shimron and Meron).

SHINAR

Shinar is the Hebrew name for Babylonia it is on the plain of Babylonia which was for many centuries considered the most fertile region on the earth. The name Shinar occurs eight times in the Bible in which it refers to Babylonia. This location of Shinar is evident since the Book of Genesis says the beginning of Nimrod's kingdom was:

- Babel, Erech (Uruk), Accad, and Calneh, in the land of Shinar. (Gen. 10:10)

Here Shinar is described as encompassing both Babel (Babylon) (in northern Babylonia) and Erech (Uruk) (in southern Babylonia) (modern Iraq). Added to this the following chapter shows after the flood, states that Shinar enclosed a plain that became the site of the Tower of Babel after

the Great Flood (Gen. 11:1-9) and after the flood, the sons of Shem, Ham and Japheth stayed first in the highlands of Armenia and then migrated to Shinar. Shinar is also mentioned in (Josh. 7:21) (Isaiah 11:11) (Dan. 1:2) and (Zech. 5:11) as a general synonym for Babylonia.

SHITTIM

In the plains of Moab near the Jordan river, east of the Jordan river eight miles from the north-east end of the Dead Sea. It was the last campsite of Israel before crossing the Jordan river under Joshua (Josh. 2:1) (Josh. 33:49) (Micah 6:5). Balaam incident took place here (Num. 25:1) (Josh. 2:1) (Micah 6:5) and from here spies were sent to Jericho (Josh. 3:1) (See also Abel Shittim in this directory).

SHOA

Through it is written in the English versions as a country or province, it is probably to be taken (with Pekod and Koa) as a description of Israel's great enemy, the Chaldeans. (Ezek. 23:23).

SHUA

Shua (Shuah in KJV) The following words, "in process of time the daughter of Shuah Judah's wife died; show that Shuah was the name of Judah's wife. (Gen. 38:12) (KJV).

SHULAMMITE

A title applied to a young woman in the Song of Solomon (Song. 6:13).

SHUHAM

The son of Dan (Num. 26:42) (Gen. 46:23) also called Hushim. The descendants of Dan are called Shuhamites.

SHUNAMMITE

Refers to a native of Shunem and the following two women.

1. An unnamed woman whose son Elisha raised from the dead. (2 Kings 4:12). This woman made her home available to the prophet when he was in the area and sometime later God used Elisha to save her from impending death. (2 Kings 8:1-6).
2. To David's nurse, Abishag. (1 Kings 1:3 1) (Kings 2:17-22).

SHUNEM

Town nine miles east of Megiddo, at the south foot of Mount Moreh allotted to Issachar (Josh. 19:18). It lies in a very rich section of Palestine a short distance north of Jezreel at the foot of, Little Hermon. It had a valuable spring of water which was no doubt one of the reasons the Philistines camped here in preparation for battle with Saul before they fought at Gilboa.

(1 Sam 28:4). Abishag who served David was from here (1 Kings 1-3) and it was the home of the Shunem woman who befriended Elisha whose son he restored (2 Kings 4:8-37).

SHUR

Shur is, a wilderness that joined to Egypt and the wilderness to which the people of Israel went when they passed through the Red sea (the exact location is unknown). It is also the wilderness in which the angel of the LORD found Hagar by a spring of water on her way to Shur. (Genesis 16:7) (Genesis 16:13-14). In, Genesis we are told that the generations (i.e., the twelve princes and their tribes) of Ishmael Abraham's son, whom Hagar the Egyptian, Sarah's servant, bore to Abraham settled from Havilah to Shur, which is opposite Egypt in the direction of Assyria (Gen. 25:12-18). In Samuel, it is written, "Saul defeated the Amalekites from Havilah as far as Shur, which is east of Egypt (1 Sam. 15:7) clearly showing that Hagar was intending to return to her native country Egypt. It is interesting to notice that this very place where Hagar stopped to rest and the angel appeared to her in the wilderness, and areas adjacent to it were the very place where the offspring of Hagar's sons Ishmael settled. For the fully story of Hagar giving birth to Ishmael see:

- Genesis Chapter Sixteen in Commentary OT (ON WEBSITE MENU).

SHUAL

One of the eleven sons of Zophat from the tribe of Asher (1 Chron. 7:36) and the land of Shual (1 Sam. 13:17). It is named as one of the places invaded by one of the marauding tribes of philistines. It probably lies a few miles north east of Bethel.

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SIBMAH

A town located on the east of the Jordan and belonging originally to Moab. It was taken by the Amorites led by King Sihon (Num. 21:26). Later it was captured by Reuben and given to his tribe. (Num. 32:38) (Josh. 13:19). Most scholars feel it is to be identified with Shebam (Num. 32:3) or Shibmah (Num. 32:38). It was famous for its luxurious vines and fruits (Isaiah 16:8-9) (Jer. 48:32). The exact location is unknown.

SIBMAH

Sibmah comes from the Hebrew word (*S^ebam*) it literally means spice to be fragrant (the balsam plant). It is a place in Moab.

SIBRAIM

A point marking Palestine's northern boundary between Damascus and Hamath (Ezek. 47:6).

SIDDIM

Siddim valley: the exact location is unknown, possibly the south end of the Dead Sea it may have been the Dead Sea prior to the destruction of Sodom and Gomorrah.

Sidon was the name of a Son of Canaan (Gen. 10:15) (1 Chron. 1:13) and the name of a city (also called Zidon) on the northern boundary of the Canaanites in Palestine (Gen. 10:19) on the coast above Tyre about twenty-four miles from Beirut on the Lebanese coast on the north-west border of an Israelite settlement (Josh. 11:8) (Josh. 19:28) (2 Sam. 26:4). Sidon was:

- Designated by Jacob as the border of Zebulun (Gen. 49:13) and on the northern boundary of Asher (Josh. 19:28) (2 Sam. 24:6).
- A land belonging to Israel according, to God's promise. (Josh. 13:6).
- A city of commerce. (Isaiah 23:2) (Isaiah 23:4) (Isaiah 23:12).
- A place of seamen. (Ezek. 27:8) and a principal city of Phoenicia.

The inhabitants of Sidon:

- Dwelt in security and carelessness. (Judges 18:7).
- The Israelites failed to conquer Sidon. (Judges 1:31) (Judges 3:3).
- The inhabitants of Sidon contributed cedar for the first and second temple. (1 Kings 5:6) (1 Chron. 22:4) (Ezra 3:7).
- Solomon married a woman of Sidon. (1 Kings 11:1).
- Ahab married a woman of Sidon. (1 Kings 16:31).
- The people of Sidon come to hear Jesus. (Mark 3:8); (Luke 6:17).
- The inhabitants of Sidon offended Herod. (Acts 12:20-23).
- The people of Sidon were present when Herod Agrippa 1 was struck with a disease. (Acts 12:20).
- Jesus visits the region of Sidon and heals the daughter of the Syrophenician woman. (Matt 15:21-28) (Mark 7:24-31).
- At the beginning of Paul's journey to Rome his ship stopped at Sidon. (Acts 27:3).

Sidon is frequently mentioned in the Bible in, connection with Tyre, especially in prophetic verses, it is mentioned with the cursing of Korazin and Bethsaida (Matt. 11:21-22) (Luke 10:13-14) and in the following verses.

(Jer. 25:15-22) (Jer. 27:3-11) (Jer. 47:4) (Ezek. 28:21-23) (Ezek. 32:30) (Joel 3:4-8).

Summary of Sidon: Sidon was a city on the northern boundary of the Canaanites in Palestine, it belonged to the land of Israel according, to the promise of God. The people of Sidon went to hear Jesus and Jesus and Paul visited the region.

SIDDIM

The valley of Siddim: in the book of Genesis it is written, "All these joined forces in the Valley of Siddim (that is, the Salt Sea) (Gen. 14:3), shows that sometime later the valley was overwhelmed with water and became a salt sea and as, a result naturally became called a salt sea (i.e., what is now the Dead Sea).

The Battle of the Vale of Siddim: is also often called the War of Nine Kings or the Slaughter of Chedorlaomer, it refers to a war recorded in (Gen. 14:1-17) that occurred in the days of Abram and Lot. The Vale of Siddim was the battleground for the cities of the Jordan River plain revolting against Mesopotamian rule. During the days of Lot, the Vale of Siddim was a river valley where the Battle of Siddim occurred between four Mesopotamian armies and five cities of the Jordan plain.

SIHON

Was a king of the Amorites (Josh 2:10) from the city of Hesbon (Josh 9:10) who became prominent, mostly, because of his opposition to Israel on their journey from Egypt to Palestine. His capital in the land east of the Jordan River was Heshbon. Prior to Israel's journey the Amorites under his leadership had driven out the Moabites from this section of land and had taken over this territory. God permitted him to dispossess the Moabites, but when he led the attack against Israel, he was killed and his forces, scattered (Num. 21:21-24) (Deut. 1:4-20, 24-30). His capital was taken and the territory given to Israel. (Deut. 29:7-8). This event is often referred to as a reminder to Israel of what God had done for them and became a source of encouragement to them (Deut. 3:2). However, Jephthah reminded them that Sihon had seized this land and God had given it to them and therefore, neither they nor the Ammonites had any right to it.

SIKKUTH

Sikkuth appears to be a star god that Israel (the ten tribes of the Northern Kingdom) worshipped. (Amos 5:25-27).

SILOAM

Siloam (Siloah in the OT) refers to a pool in Jerusalem (Neh. 3:15) (Isaiah 8:6) and a fountain of Jerusalem, (the pool had fountains) it was in the king's garden in the city of David (Neh. 3:15) and had walls gates and bars around it (Neh. 3:15). Jesus directs the blind man, whom he healed, to wash in the pool of Silom (John 9:1-11) and on another occasion the tower of Siloam built in the wall of Jerusalem fell and killed eighteen people. (Luke 13:4).

SILVANUS

Silvanus (also called Silas) was a Christian who ministered with Paul and Timothy (2 Cor. 1:19) (1 Thess. 1:1) (2 Thess. 1:1) (1 Pet. 5:12).

SIMON

Simon a man of Cyrene: was the father of Alexander and Rufus (Matt. 27:32) (Mark 15:21) (Luke 23:26) he was compelled to carry Jesus' cross.

Simon the apostle: is also called the Canaanite (Matt. 10:4) (Mark 3:18).

Simon Peter the apostle: also, called Simon Bar-Jona and Cephas (Matt. 16:16-19) (Mark 3:16) (John 1:42). He was the son of Jona (John 1:42), a fisherman and Jesus healed his wife's mother. (Matt. 8:14) (Mark 1:29-30) (Luke 4:38). He was present at the transfiguration and at Gethsemane and was sent with John to prepare the Passover and commissioned to feed flock of Christ. In the book of John, Jesus told Peter he would be called

Cephas, which is by interpretation, a stone. (John 1:42). The word, Cephas, comes from the Greek word (*Kephas*), it means, the rock, while the word stone comes from the Greek word (*lithos*), and figuratively means a stumbling stone. Clearly Cephas was a very apt name for Peter as he was a stumbling stone when he caused Jesus to say to him, "Get behind me, Satan! You are a hindrance to me, for you are not setting your mind on the things of God, but on the things of man." (Matt. 16:23), but, after Jesus death and resurrection he became a rock to the foundation and growth of the church. When Jesus asked his disciple who they say he is (Matt. 16:16) Peter answered, "You are the Christ, the Son of the living God," and Jesus told him that, flesh and blood has not revealed this to him, but his Father who is in heaven and then he said, "You are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it." (Matthew 16:17-18).

Many during the time Jesus was on the earth thought of him as a great prophet similar, to Elijah or Jeremiah etc., but very few understood that he was the Son of God even today people accept that Jesus was an exceptionally good man, but deny the fact he is the Son of God. Some believe that Jesus statement "On this rock I will build my church" (v18) means that Christ will build his church on the apostle Peter, but the rock Jesus is referring to is the revelation that Peter had and not Peter himself, it is Jesus Christ the Son of the living God that Jesus will build his church on, it is Jesus who is the rock and chief cornerstone of the church.

The word gates in the expression, "The gates of hell will not prevail against the rock," (v18), carry the idea of entrance and the word, hell, is translated from the Greek word Hades which simply means the grave and implies death. The statement, "the gates of hell will not prevail against it," means eternal death will not prevail against those who are building their life on the Lord Jesus Christ (the Rock), the verse could read, "The power of eternal death will not have victory over those who belong to Christ (the Rock).

SIN

Sin refers to the desert and wilderness area that Israel passed through after Elim but before Rephidim (Exod. 16:1) (Exod. 17:1). Here manna and the quail began to be provided. The exact location is unknown, it depends upon the location of Mount Sinai, probably in west or north west of Sinai, east or south east of the Suez.

SINAI

Sinai desert: refers to the large desert area between the Red Sea and the Persian Gulf, the Ishmaelites settled here.

Mount Sinai: also, called Mount Horeb. It is, probably near the centre of the Sinai desert, the meaning of Sinai is uncertain it is a word used in in the Old Testament in the following three senses:

1. It is applied to a peninsula which lay to the south of the wilderness of Paran between the Gulf of Aqabah and Suez on the east and west respectively. This peninsula has a triangular shape and is one hundred and fifty miles wide at the north and two hundred and fifty miles long. Some of the Egyptian dynasties claimed this region as some of their most valued area. They carried on mining operations for turquoise, iron and copper, and much of their red granite and pink gneiss came from this locality.
2. It is applied to the wilderness of Sinai (Exod. 19:1). It is the place where Israel came in the third month after they left Egypt. It may be used loosely as a synonym for the Sinaitic Peninsula but probably technically does not embrace as much territory.

3. The mountain referred to as Mount Sinai (Exod. 19:20), also called Mount Horeb. It was on this mountain that God met and talked with Moses and gave him the law (Exod. 19:3). There has been much debate over the exact location of Mount Sinai.

Following are four suggested sites:

- Mount Serbal, on Wadi Feiran. A serious objection to this identification, however, is that there is no plain large enough in the neighborhood to offer camping ground for a large host.
- Jebel Musa (Mountain of Moses) and Ras Safsaf, a short ridge with two peaks, one with an altitude of 6,540 feet and the other 7,363 feet. St. Catherine's Monastery, a monastery of Greek monks, is located at the foot of Jebel Musa
- Jebel Hellal, which has a two-thousand-foot elevation and is thirty miles south of El-a'Arish.
- Mount Seir, on the edge of the Arabah. The only later visit to Mount Sinai (Horeb) recorded in Scripture is when Elijah's fled from Jezebel to it. (1 Kings 19:8).

Over the years' various sites have been proposed for the location of Mount Sinai, but no hard evidence has been produced by scholars or archaeologists that can with absolute certainty give an exact location. The children of Israel:

- During their wanderings in the wilderness arrived at Mount Sinai. (Exodus 16:1) (Exod. 19:2) (Deut. 1:2).
- Journeyed in the wilderness of Mount Sinai. (Num. 10:12).
- Kept the Passover at Mount Sinai. (Num. 9:1-5).
- Were numbered at Mount Sinai. (Num. 26:64).

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The following verses show that the law was delivered to Moses on Mount Sinai.

(Exod. 19:3-20:26) (Exod. 23:2-4) (Exod. 24:12-18) (Exod. 32:15-16) (Lev. 7:38) (Lev. 25:1) (Lev. 26:46) (Lev. 27:34) (Num. 3:1) (Deut. 4:15) (Deut. 5:26) (Deut. 29:1) (Deut. 33:2) (Neh. 9:13) (Psalm. 68:8) (Psalm. 68:17) (Mal. 4:4) (Acts 7:30) (Acts 7:38).

Mount Sinai is seen figuratively in in the following verses:

- Now this may be interpreted allegorically: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. ²⁵Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. (Gal. 4:24-25).

For greater understanding of these verses see:

- Galatians chapter four, in Commentary NT (ON WEBSITE MENU).

SIRION

Also, called Hermon, Baal Hermon, Senir and Hermon Mount, it is a mountain 9,232 feet high that is snow covered most of the year in north east Israel approximately twenty-seven miles from Damascus in the northern most limit of Joshua's conquests. (Josh. 11:17) (Josh 12:1). The tributaries of the Jordan river originate at its base.

SODOM

Sodom comes from the Hebrew word (*C^edom*) it literally means to scorch and to burn, it was city in the Jordan Valley at the southeast end of the Dead Sea in the land of Canaan near the border (the exact location is unknown). Sodom and Gomorrah became symbols of wickedness and of God's judgment. The men of Sodom were:

- Wicked and great sinners against the LORD. (Genesis 13:13).
- Not ashamed of their sins, but proclaimed them in the open. (Isaiah 3:9).
- Committed adultery walked in lies and full of pride (i.e., arrogant, self-important, egotistic and felt superior to others. (Jer. 23:14) (Ezekiel 16:49).
- Strengthened the hands of evildoers and did not turn from their evil. (Jeremiah 23:14).
- Had an excess of food, were prosperous and at ease, yet they did nothing to help the poor and needy. (Ezekiel 16:49).
- Indulged in sexual immorality and pursued unnatural desires. (Jude 1:7).

Events that took place at Sodom and Gomorrah.

- Sodom and Gomorrah were on the borders of Canaan. (Gen. 10:19).
- Sodom and Gomorrah were well-watered like the garden of the LORD before they were destroyed by the LORD. (Gen. 13:10).
- The king of Sodom was named Bera and the king of Gomorrah was Birsha. (Genesis 14:2).
- Lot met the two angels sent by the LORD at the entrance of the gate and humbly greeted them. (Gen. 19:1).
- Sodom and Gomorrah were rained upon with fire and brimstones from the LORD out of heaven. (Gen. 19:24).
- Sodom and Gomorrah were destroyed by the LORD along with the two other cities nearby so completely that nobody would live there again. (Jeremiah 49:18).
- Turning the cities of Sodom and Gomorrah to ashes is God's example of how he will treat the wicked on the Day of Judgment. (2 Peter 2:6).

Following are the three cities Sodom and Gomorrah were politically allied with.

1. Admah.
2. Zeboiim.
3. Bela or Zoar.

Sodom and Gomorrah and these three other cities were known as the cities of the plain. They were situated along the coastline of the Jordan River to the south of Canaan. The coastline of the Jordan river is now believed to be the Dead Sea. This place was perfectly suited to raise livestock as it was abundantly watered and fertile (Gen. 13:10). The five cities of the plain had their own kings.

These five kings were:

1. Bera the king of Sodom.
2. Birsha the king of Gomorrah.

3. Shinab the king of Admah.
4. Shemeber the king of Zeboiim.
5. The unnamed king of Bela (that is, Zoar). (Gen. 14:2-8).

After serving Chedorlaomer king of Elam for twelve years these five kings joined forces in the Valley of Siddim (that is, the Salt Sea) and rebelled against him. (Gen. 14:1-4). The battle was won by Chedorlaomer until Abraham the uncle of Lot destroyed his armies and by doing so freed the five cities from Chedorlaomer and the three kings in league with him. (Gen. 14:9, 14-17).

The five cities: though there were five cities only four were destroyed, since Lot fled to the fifth city Zoar since it was but a little city. The destruction of Sodom and Gomorrah along with the two other cities of the plain was a picture of God's wrath over the collective sin of the cities. These cities were inhabited by people so wicked and evil that God could do nothing except destroy them by a rain of fire and brimstones. Only the city of Zoar was spared from God's wrath that day. For further information concerning the story of Lot and the City of Sodom see:

- Genesis chapter nineteen, in Commentary OT (ON WEBSITE MENU).

Summary of the sins of Sodom: the men of Sodom where abundantly prosperous, lived in indulgent luxury and had an excess of food, yet they did nothing to help the poor and needy. They were liars; prideful and self-conceited; committed adultery; violently indulged in sexual immorality; supported those that did evil and were not ashamed of their sins, but boasted of them to others.

SOLOMON

Solomon comes from the Hebrew word (shalowm) which means peaceful. He was the son of David and the third and last king of united Israel. He built the kingdom to its greatest geographical extension and material prosperity. Though a very intelligent man, Solomon in his later years lost his spiritual discernment and for the sake of political advantage and voluptuous living succumbed to apostasy. His policies of oppression and luxury almost brought the kingdom to an end. Though the kingdom did not come to an end, it did split in two when Solomon's son Rehoboam came to the throne. Solomon was the second son of David and Bathsheba, the former wife of Uriah the Hittite. When he was born, the LORD loved him so that the child was also called Jedidiah, "beloved of the LORD" (2 Sam. 12:24-25). When David was advanced in old age, a conspiracy attempted to make Adonijah, the son of David and Haggith, king. Nathan and Bathsheba persuaded David of the seriousness of the situation, and David had Solomon anointed king at Gihon by Zadok the priest while the conspirators were still gathered at En-rogel. As David's death drew near, he gave Solomon practical advice as to faithfulness to God and the building of the temple and the stability of the dynasty.

Early in Solomon's reign: early in his reign he loved the LORD; he sacrificed at the great high place of Gibeon, where the Tabernacle was located; here he offered a thousand burnt offerings at Gibeon and that night the LORD appeared to him in a dream and told him to make a request of Him of whatever he desired. Solomon chose above all else understanding and discernment. God was pleased with this choice and granted his request and, also gave him riches and honour. A demonstration of this gift came upon his return to Jerusalem, where his decision in the case of two prostitutes caused the people to see that God's wisdom was in the king. (1 Kings 3:16-28).

Solomon's wisdom: Solomon was a wise and learned man; it is stated that his wisdom was greater than that of the wise men of the East and of Egypt. He was expert in botany and zoology; he was a writer, credited with 3,000 proverbs and 1,005 songs; he is named the author of the Song of

Songs, his greatest song (Song of Solomon 1:1), the book of Proverbs (Prov. 1:1), Ecclesiastes (Eccl. 1:1, 12); and two Psalms (72 and 127). His fame was widespread and people came from afar to hear him.

Solomon and Hiram king of Tyre: Solomon made an alliance with Hiram king of Tyre, who had been a friend of David. During his tremendous building program and especially that of building the temple in Jerusalem this relationship was a great advantage to him.

The temple: construction of the temple began in the fourth year of Solomon and the 480th year after the Exodus from Egypt. David had wanted to build the temple, but the LORD reserved that privilege for Solomon (2 Sam. 7:13) (1 Chron. 17:4-6, 12) (1 Chron. 22:6-11) (1 Chron. 28:6). It took seven years to build Solomon's temple and thirteen years to build Solomon's royal palace.

The dedication of the temple: when the temple was completed an impressive dedication, service was held. The Ark of the Covenant was brought up from Zion by the priests and was placed in the Holy of Holies. Solomon blessed the people, and made a heartfelt prayer of dedication. Sacrifices were made and fire from heaven consumed them. Finally, a great feast was held. The LORD appeared to Solomon again, as at Gibeon; He had heard his supplication and now promised to establish his heirs as He had promised to do for David, if Solomon and his descendants remained faithful to the LORD.

Solomon's wives and concubines: Solomon had a collection of seven hundred wives and three hundred concubines: and his wives turned away his heart after other gods; and his heart was not wholly true after the LORD his God (1 Kings 11:4 RSV). He built places of worship for the false gods to satisfy his heathen wives. The LORD was angered at Solomon's failure to keep His explicit commands and announced to him the rift in the kingdom which was to take place in the reign of his son Rehoboam, however during Solomon's reign his rule was quiet and peaceful.

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Solomon's decline: Solomon was a great temporal ruler, possessing every natural advantage, almost inconceivably wealthy in material splendour, learning, and experience, Solomon was nevertheless a disappointment. Though he began so well, the tragedy of his gradual apostasy had more disastrous results than the infamous scandal of his father, who deeply and sincerely repented and was a man after the LORD'S own heart.

SONS OF GOD

The sons of God and daughters of men: in the book of Genesis it is written:

- The sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. (Gen. 6:2).

Many believe that the sons of God here refer to heavenly angelic supernatural beings. This idea stems from a lack of understanding biblical language. The following verses show that the expression the "sons of God" refers to human men and women who belong to God's Kingdom: -

Jesus said:

- Blessed are the peacemakers, for they shall be called sons of God (Matt. 5:9).

Paul wrote:

- The creation waits with eager longing for the revealing of the sons of God (Rom. 8:19).
- In Christ Jesus you are all sons of God, through faith (Gal. 3:26).

The expression, "The sons of God came in unto the daughters of men," means that the men of Seth's line (referred to as the sons of God because Seth's line was the bloodline of the Messiah) lusted for the unbelieving sensual woman of Cain's line and took them for their wives. Ultimately these women caused the men of Seth's line to fall away from God as Cain himself did. This principal continues all the way through the Old Testament with God constantly warning His people (the sons of God) not to mix marriages (especially with woman who had a strong faith in pagan gods). Even today godly men are still lusting upon sensual worldly woman and falling from their ministries, while others forsake their faith to be with such women. Genesis chapter five is called, "The book of the generations of Adam" (Gen. 5:1) yet Cain and his entire line are excluded from the genealogy it completely skips Cain and moves straight onto Seth (the third recorded son of Adam and Eve).

Since Able was murdered it is understandable that he is excluded since there would be no line to trace, but this is not so with Cain who settled in the land of Nod and built a city. Since Cain is not included in this genealogy the sons and daughters of God refer to those in the line of Seth while the sons and daughters of men refer to those in the line of Cain. However, this does not mean that Seth's line was filled with godly men and women, but that the Redeemer; the Son of God, born of Mary came from his line. By the time of the flood the only people found faithful to enter the ark from the line of Seth were Noah and his three sons Shem and Ham and Japheth (Gen. 7:13) which means that all of Cain's line and almost all of Seth's line were not counted worthy.

SOSIPATER

Sosipater comes from the Greek word (*Sopatros and sozo*) his name carries the idea of a safe father he was a Christian worker. (Rom. 16:21).

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SOUTH SEA

The South Sea is called the Idumean Sea.

SPAIN

Paul wanted to minister in Spain (Rom. 15:24) some early Christian's traditions suggest he eventually went.

SPIKENARD

Spikenard (*Greek nardos*) (*Hebrew nerd*) is an aromatic (strong odour). It was a rose-red fragrant ointment made from the dried roots and woolly stems of the spikenard plant and a favourite perfume of the ancients and a precious ointment (Mark 14:3). It had to be imported from northern India in an alabaster box to preserve its fragrance and was therefore extremely and understandably costly.

STACHYS

Stachys was a Christian. (Rom. 16:9).

STEPHANAS

A faithful Christian worker it was in his household that Paul had his first converts in Achaia (1 Cor. 16:15). These converts rendered invaluable service to the church (1 Cor. 16:15). Stephanas himself had gone to Paul at Ephesus along with Fortunatus and Achaicus (1 Cor. 16:17). It is thought that Stephanas, Fortunatus and Achaicus may have delivered the letter, which was sent by the Corinthian church to Paul.

STEPHEN

The name Stephen comes from the Greek word (*stephanos*) and means to twine or wreath a chaplet that is worn as a badge of royalty or given as a prize in the public games or as a symbol of honor and figuratively a crown. He was a faithful Christian who was martyred for his faith. (Acts 7:54-60).

STOICISM

Stoic refers to a member of the ancient philosophical school of Hellenistic philosophy (a system of pantheistic monism) that flourished throughout the Roman and Greek world until the 3rd century AD. Stoicism held that fire is the ultimate substance with God; it is the active principle of the cosmos, permeating everything as a sort of soul. They viewed nature as a hierarchical unity controlled by a universal Logos as a kind of impersonal divine reason and therefore believed all humans are participants in this universal Logos and as such all are participants in the divine universal deity. The school of Stoicism taught that the true essence of humanity is nous (i.e., the mind), the capacity to understand the rational order veiled by phenomena. As a logos-being, people are, able to perceive that everything caused, including every human act, is a result of something there is no real free will, therefore it is possible for humans to live in harmony with nature, fate or providence.

Adherents to stoicism believed that nothing lies within a person's own power except imagination, desire, and emotion and so by cultivation of detachment from the world outside of them and mastery over their reactions to the world's impingement upon themselves they can achieve freedom, happiness, and self-sufficiency. Whatever a person's position or handicap was, any person even a slave can be inwardly free, because all are partakers of a common rational nature so all humans everywhere are subject to the same law. Stoicism held that there is a universal morality rooted in the universal Logos, but it did not think in terms of obedience to a personal God, sin was simply an error of judgment, rectified by a change of opinion.

SUCCOTH

Succoth the word Succoth comes from the Hebrew word (*Cukkowth*) it literally means booths (i.e., a hut, tabernacle and tent) and carries the idea of a cover that protects and gives shelter. Succoth was twenty-two miles from Beth Shan east of Jordan near Jabbok. It was the first place Israel camped on leaving Rameses near the east edge of the Jordan river between the Lake of Galilee and the Dead Sea and Transjordan place where Jacob camped after encounter with Angel of the LORD (Gen. 33:17). It was allotted to Gad (Josh. 13:27). Gideon punished its leaders here after they refused to help him against the Midianites (Judges 8). Solomon cast bronze vessels for the temple in the area. (1 Kings 7:46) (2 Chron. 4:17). The valley of Succoth is referred to in the Psalms. Jacob halted in the land of Succoth on the eastern side of the River Jordan and set up booths, (Gen. 33:17) which were most likely temporary tents, huts or shelters that would not only give the shepherds shelter, but also give shelter for the weak and frail of his flock and the new born animals the place was probably not officially named Succoth, but called Succoth, because Jacob had set up

multitudes of booths there. It later became officially known as Succoth when his descendants settled here in stone houses and built a city. They named the city Succoth to commemorate the fact that their ancestor Jacob a Syrian had first dwelt there in booths (i.e., tents).

SUPH

A place mentioned to help describe the locality of the place where Moses spoke to all the people of Israel beyond the Jordan in the wilderness (Deut. 1:1). The exact location is unknown.

SUSA

See Shushan (below)

SUSAH

Susah (Hazor) Negev village allotted to Simeon (Josh. 19:5) the name means, corral of the mare, it is probably identical to Hazar-susim corral of the horses (1 Chron. 4:31) the exact location is unknown, possibly stables or military stations.

SUSHAN

A city of the Babylonians probably named from the lilies that grow in the region in large numbers. It was famous in Biblical history as one of the capitals of the Persian Empire (Neh. 1:1) (Esth. 1:2) (Dan. 8:2) during the time of Darius the Great. Persian kings came here to reside for the winter, and Daniel had the vision mentioned in (Dan. 8:2). The Greeks called this place Susa. It was, located in the fertile valley on the left bank of the Choaspers river called Ulai in (Dan. 8:2, 16). It enjoyed a very delightful climate. Many Jews lived here and became prominent in the affairs of the city as the books of Esther and Nehemiah show. From this city was sent the group who replaced those removed from Samaria (Ezra 4:9). In the last part of the 19th century the French carried on extensive excavations at Shushan directed by Dieulafoy. This archaeological effort uncovered the great palace of King Xerxes 486-465 B.C. in which Queen Esther lived.

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SUSANNA

Susanna means lily (from its whiteness) She was a woman of Israel who ministered to Jesus. (Luke 8:3).

SUSIM

Susim is from the Hebrew words (*chatser and cuwc*) meaning village of horses; it was a place in Palestine (Hazar-susim), probably identical with Hazor Susah: meaning corral of the mare. the exact location is unknown, possibly stables or military stations.

SYCHAR

Sychar of (John 4:5) was commonly identified with Shechem, but more recent opinion favours the Arab village of El-Askar it was a city of refuge in Mount Ephraim in Palestine.

SYENE

An Egyptian city, identified as present-day Aswan, at the first cataract (i.e., a long shallow length or white water rapids where the surface of the water is broken by many small boulders and stones jutting out of the river bed) of the Nile on the east bank of the river, opposite the island of Elephantine, which is well-known to Biblical students from the Aramaic papyri found there. During much of the history of Egypt this area marked the southern boundary of Egypt. The name Syene appears twice in the KJV in the Old Testament (Ezek. 29:10) (Ezek. 30:16) in prophecies against Egypt and in geographic designations of the extent of Egyptian territory, from Migdol in the north to Syene in the south.

SYNTYCHE

Syntyche a Christian female (Philip. 4:2) the name Syntyche carries the idea of reaching out or meeting together.

SYRACUSE

Port city on south east coast of Sicily, Paul stayed here for three days when travelling from Malta to Puteoli on his voyage to Rome. (Acts 28:12).

SYRIA (SYRIANS)

Syria is an abbreviation of Assyria which means that, Syria, Assyria and Iraq are the same land area. The period of history determined whether the region was called Assyria, Syria or Iraq.

Location and area: the territory of Syria varied considerably; often it had vague boundaries and never formed a single political unit. Generally, speaking, it included the area south of the Taurus Mountains, north of Galilee and Bashan, west of the Arabian Desert and east of the Mediterranean. This was a territory approximately three hundred miles north to south and fifty to one hundred and fifty miles east to west. The chief cities were Damascus, Antioch, Hama, Biblos, Aleppo, Palmyra and Carchemish.

History: in the earliest period of its history Syria was dominated by Amorites, Hittites, Mitanni and especially Egyptians. However, when the sea peoples invaded Syria from the north in the twelfth century, an opportunity was afforded the Semitic Aramaean tribesmen of the desert to abandon their nomadic way of life and settle in the best areas of Syria. They had begun to infiltrate this area before the twelfth century, but had not had the opportunity to establish themselves

The time of David and Solomon: the Aramaeans at the time of David and Solomon were divided into a number of small kingdoms, the principal ones being: Aram of Damascus, Aram of Zobah, Aram-maacah, Aram of Bethrehob and Aram-haharaim. The strongest of these was Zobah, whose king Hadadezer David defeated in battle along with the Syrians of Damascus who came to Hadadezer's aid (2 Sam. 8:3-7). David also subdued Aram-maacah (1 Chron. 19:6-19), Aram of Beth-rehob (2 Sam. 10:6) and Aramnaharaim (Aram of the rivers, usually translated Mesopotamia in the RSV) (1 Chron. 19:6). Solomon was unable to hold David's gains in Syria and the political and military weakness in Israel caused by the disruption afforded the Syrian kingdoms, particularly Damascus, opportunity to further strengthen themselves. Asa king of Judah (911-876 BC.), appealed to Syria for help against Baasha, king of Israel (909-886 BC.), this resulted in an invasion by Benahadad 1, King of Damascus, of the Northern Kingdom of Israel. (1 Kings 15:16-21).

Ahab and Jezebel: Omri king of Israel (885-874 BC.), of Israel, being faced with the growing power of Syria, strategically consummated an alliance with the Phoenicians by the marriage of his son Ahab to Jezebel, daughter of Ethbaal, king of the Sidonians (1 Kings 16:31). Twice during Ahab's reign (374-853 BC.), the Syrians under Benhadad I tried to invade Israel, but was put to flight first at Samaria. (1 Kings 20:26-34). Three years of peace with Syria followed. Then Ahab, in alliance with Jehoshaphat of Judah, made, an attempt to recover Ramoth-Gilead and was killed on the field of battle. Jehoram king of Israel (852-841 BC.), allied himself with Ahaziah king of Judah (852 BC.), to war against Behadad's successor, Hazael king of Syria and Jehoram was wounded in battle at Ramoth-Gilead. (2 Kings 8:28-29).

Jehu, Hazael, Jehoahaz, Jehoash, Behadad and Jeroboam: during the reign of Jehu the king of Israel (841-814 BC.) Hazael king of Syria captured the area east of the Jordan (2 Kings 10:32-33). Sometime later during the reign of Jehu's son Jehoahaz (814-798 BC.), Hazael completely overran the Northern Kingdom of Israel and took many of its cities. These cities were later retaken by the armies of Jehoash king of Judah (798-782 BC.), from Hazael's successor, Behadad 11 (2 Kings 13:25). The successes of Jehoash were continued by his son, Jeroboam 11 (782-753 BC.), who recovered all, of the cities of Israel in the Northern Kingdom which had been taken by the Syrians from Israel over the years. Jehoash even successfully restored Damascus and Hamath to Judah in Israel. (2 Kings 14:25-28).

Rezin of Damascus and Pekah of Israel: Rezin of Damascus and Pekah of Israel formed a military alliance and in 735 or 736 BC., and attacked Jerusalem (2 Kings 16:5) (Isaiah 7:1).

Tiglathpileser and Israel's captivity to Assyria: Ahaz king of Judah (735-715 BC.), came to the throne and despite the prophet Isaiah's warnings, he sought Tiglathpileser 111 king of Assyria help invade Syria-Palestine (the Northern Kingdom of Israel). (Isaiah 7:1, 25). Tiglathpileser 111 captured the Israelite cities of Dan and Naphtali (2 Kings 15:29) in the Northern Kingdom and took the people captive to Assyria. He then turned his attention to Damascus and in 732 BC., subdued the city and brought an end to the Aramaean state, something previous kings of Assyria had tried to do for over fifty years.

Syria, Alexander the Great and Rome: in following years, the Chaldeans and Egyptians fought over Syria and with the rise of the Persians it passed into their hands. The battle of Issus 331 BC., brought Syria under the control of Alexander the Great. At Alexander death, it became the most important part of the Seleucid kingdom, which included large areas to the east, including Babylon. By the close of the second century Syria, with Antioch as its capital, was all that was left of the kingdom of the Seleucidae. In 64 BC. the Romans made it a province and increased its area to include all the territory from Egypt to the Taurus Mountains and from the Mediterranean to the Euphrates.

Syria and the church: Syria played a prominent part in the early church, because Antioch was the capital of Syria and one of its largest cities and commercial center. It had business connections all over the world so it was, able to see the coming and going of all sorts of people from every quarter of the globe. It was in Antioch that followers of Jesus were first called Christians. (Acts 11:26). Paul was converted on the road to Damascus in Syria (Act 9:1-9) and commissioned with Barnabas by the Antioch church to take the Gospel to the Gentiles (Acts 13:1-3). (Syria today is now called Iraq).

SYROPHOENICIAN

Refers to a Syrophoenician female native of Phoenicia a region of Palestine in Syria and the nationality of a woman whose daughter was cured by Jesus. (Matt. 15:21-28) (Mark 7:24-30).

Refers to a shallow area off the north coast of Libya that Paul's ship tried to avoid (Acts 27:17).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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