



WELCOME TO BIBLE HOUSE OF GRACE

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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.

AARON

Aaron means, undetermined, Kohath was the father of Amram and Amram's wife was Jochebed the daughter of Levi. Jochebed was born to Levi in Egypt. Jochebed and Amram were the mother and father of Aaron and Moses. During Moses' forty years in the wilderness Aaron had married Elisheba or Elizabeth, daughter of Amminadab, and sister of Naashon, a prince of the tribe of Judah (Exod. 6:23) (1 Chron. 2:10). In the book of Exodus, Kohath (of the tribe of Levi) had four sons, Amram, Izhar, Hebron and Uzziel. During the captivity in Egypt, before Pharaoh's edict that all male infants should be destroyed Amram's wife Jochebed the daughter of Levi, who was born to Levi in Egypt gave birth to two sons, Aaron and Moses and Miriam their sister. (Num. 26:59) (Exod. 6:20). Aaron the firstborn was three years older than his younger brother Moses and Miriam according, to some sources, was seven years older than Moses, but other sources indicate that she was older than that. The Kohathites, Gershonites and Merarites were all from the tribe of Levi and descendants of Aaron the first high priest.

Aaron the High Priest: was the brother of Moses. He was appointed by the Lord to be a mouth for Moses. (Exod. 4:16) As spokesman for Moses, he was to, a large extent the actual instrument in working most of the miracles of the Exodus. He was appointed the first high priest, with his four sons serving as under-priests.

Aaron the first High priest: The Aaronic family of the Levites was chosen as the one from which the priests of Israel would be taken, by succession from father to son, Aaron being the first high priest. God's authority to Moses for appointing Aaron and his sons to the priesthood is recorded in (Exodus 28:1). The verse reads: Bring near to you (Moses), Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron's sons, Nadab and Abihu, Eleazar and Ithamar.

Aaron's four sons:

1. Nadab.
2. Abihu.
3. Eleazar.
4. Ithamar.

Aaron and Jesus: from this we see that Aaron's position as high priest in Israel was typical of the position occupied by Jesus. In God's arrangement with Israel the principal work of a priest was to offer sacrifice and, upon the basis of his sacrificial work, to extend blessings to the people. Aaron's position was typical of the manner in, which, through Christ, the blessings which God promised through the seed of Abraham will be extended to all the families of the earth. The priests of Israel offered animals in sacrifice, but Jesus offered himself. And, just as in the type, both Aaron and his sons served as priests, so in the antitype, both Jesus and his followers lay down their lives in sacrifice, Jesus dying as the Redeemer of the world, and the church being planted together in the likeness of his death, their sacrifice being made acceptable through his. Peter wrote, "You also are built up a spiritual house, a holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5). Together Moses and Aaron proceeded to Pharaoh's court, where they carried on the negotiations that finally brought the end of the oppression of the Israelites and the Exodus from Egypt. With the establishment of

the Tabernacle, Aaron became high priest in charge of the national worship, and the head of the hereditary priesthood. Aaron and his sons were consecrated to the priesthood (Lev. 8:1) to (Lev. 9:22). Instructions for Aaron's garments were given on Mount Sinai (Exod. 25:40) (Exod. 31:18). In character Aaron was weak and occasionally jealous, he and Miriam criticized Moses for having married an Ethiopian (Cushite) woman outside the nation of Israel, and complained that Moses was not God's sole spokesman (Num. 12:1-2). At the end of the wilderness wandering Aaron was warned of his impending death. He and Moses went up onto Mount Hor, where he was stripped of his priestly robes, which passed in succession to his son, Eleazar. He died at the age of 123 and was buried in the mountains (Num. 20:22-29) (Num. 33:38) (Deut. 10:6) (Deut. 32:50) the people mourned for him thirty days. The Psalms speak of the priestly line as the house of Aaron (Psalm 115:10-12) (Psalm 118:3) (Psalm 135:19) and he is mentioned in the book of Hebrews as a type of Christ who was "called of God as was Aaron" (Heb. 5:4-5), though the eternal priesthood of Christ is stated explicitly to be patterned on the order of Melchizedek and not on that of Aaron (Heb. 7:11).

ABARIM

Abarim refers to the mountain range in Transjordan east of the north end of Dead Sea, Mount Nebo was part of the range.

ABEDNEGO

The meaning of Abednego is servant of Nego, it is the Babylonian name given to Azariah, one of the four princes (Hananiah, Daniel and Mishael) of Judah taken by Nebuchadnezzar king of Babylon and committed to his steward (the eunuch) to be trained in the kings' palace as counsellors to Nebuchadnezzar. These four had borne names containing the syllable (*e/*) for God or (*iah*) for Jehovah, but the names were changed to honour gods of Babylon (Dan. 1:3-7). The following three (Hananiah-Shadrach) (Mishael-Meshach) (Azariah-Abednego) were later saved from the fiery furnace (Dan. 3:12-30).

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ABEL-MIZRAIM

Abel-mizraim comes from the Hebrew word (*'abel*) meaning to be grassy and (*Mitsrayim*) meaning a meadow. Together they carry the idea of a grassy meadow or plain. It was a place in the land of Canaan. However, the name carries a double meaning since the Hebrew word (*'abel*) originally meant mourning, and because of this it is used by some to carry the idea of mourning and by others to mean meadow.

ABEL-SHITTIM

Abel-shittim (see also Shittim), it means acacia-meadow, and was a locality in the plains of Moab where Israel rested for the last time before crossing the Jordan (Num. 33:49). It is near the Jordan River in plains of Moab 8 miles north east of the end of the Dead Sea. Israel camped here (Josh. 2:1) (Josh. 3:1) and the Balaam incident took place at Abel-shittim.

ABIHU

To Aaron were born Nadab, Abihu, Eleazar and Ithamar, but Nadab and Abihu died when they offered unauthorised fire before the LORD.

ABILENE

Abilene means to be a grassy meadow and was a Roman province in Palestine in a region of Syria. (Luke 3:1).

ABIMELECH

The concubine of Shechem gave birth to Abimelech. (Judges 8:30-31).

ABIMELECH

Abimelech, Abraham and Isaac: Isaac went to Abimelech the king of the Philistines in Gerar where Abraham his father had previously dwelt before Isaac was born (Gen. 20:1). This means that the Abimelech that Isaac went to visit cannot be the same Abimelech that was king of Gerar in Abraham's time. However, it is very likely that this Abimelech was the son of the previous king, and that the name Abimelech was a common name to the kings of Gerar or the Philistines at that time, as Pharaoh was to the kings of Egypt. This idea is supported by the fact the word Abimelech comes from the Hebrew word (*'Abiy melek*) which means father of the king and the Hebrew word (*melek*) means a king especially a king, royal. It was also the name of two Philistine kings and of two Israelites.

ABIRAM

See the title, "Korah, Dathan and Abiram," in this Directory.

3

ABDON

Abdon judged Israel eight years. (Judges 12:13-15).

ABIRAM

Abiram means the father is exalted, he was a Reubenite who with his brothers Dathan and Korah conspired against Moses and was destroyed by God (Num. 16) and the eldest son of Hiel the Bethelite, who rebuilt Jericho. (1 Kings 16:34).

Abarim (the mountain) is a mountain range in Transjordan east of the north end of the Dead Sea, Mount Nebo was part of the range.

ABRAM

Abram this is the original name of Abraham. His name comes from the Hebrew word (*'Abiyram*) it literally means high father and the father of height. This is a prophetic name symbolic of the high purpose for which the father of the faithful was chosen. In the book of Hebrews, it is written: By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance and he went out, not knowing where he was going. (Heb. 11:8).

ABRAHAM

Abraham comes from the Hebrew word (*'Abraham*) it means to be populous and the father of a multitude.

Events in the Life of Abraham (Abram).

- Abram was a Hebrew. (Gen. 14:13).
- God told Abram He will give the land of Canaan to his offspring. (Genesis 12:6-7).
- Abram believed God for twenty-five years.
- Abram was married to Sarah in Ur. (Gen. 11:31).
- Abram live in Canaan ten years then Sarah gave him Hagar to wife. (Genesis 16:3).
- Abram circumcised Ishmael when he was thirteen years old it was the same day God told Sarai she would have a son. (Gen. 17:21-26).
- Abraham blessed Jacob with Esau's blessing. (Gen. 27).
- After Sarah died Abraham took Keturah to wife and she gave him two sons. (Gen 25:1).
- Abraham's concubines also had sons to Abraham. (Gen. 25:5-6).
- Abraham was buried in the cave of Machpelah. (Gen. 25:9-10).
- Abraham son Esau went into the hill country while Jacob went into Egypt four hundred and thirty years. (Joshua 24:2-5).

Ages of Abraham:

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Ten: years older than Sarah. (Gen. 17:17).

Seventy-five: when he left Haran. (Gen. 12:4).

Eighty-six: when Hagar gave birth to Ishmael. (Gen. 16:16).

Ninety-nine: when God Changes Abram name to Abraham. (Genesis 17:1-8).

Ninety-nine: Sarah was 89 when God tells him that nations will come from Sarai. (Gen. 17:15-17) (See Gen. 17:1).

Ninety-nine: when God reaffirms the promise that he will have multitudes of offspring. (Gen. 17:1-8).

Ninety-nine: when God tells him that Sarai's name will be Sarah and that she will have a son. (Gen. 17:15-17) (See Gen. 17:1).

Ninety-nine: when he was circumcised it was the same day God told Sarai she would have a son. (Gen. 17:21-26) (and chapter 21).

One hundred: when Isaac was born. (Gen. 17:17) (Gen. 21:5).

One hundred and seventy-five: when he died. (Gen. 25:7-8).

God's Promises to Abraham: in the book of Galatians it is written:

- Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings (seed in KJV)," referring to many, but referring to one, "And to your offspring (seed in KJV), who is Christ. ¹⁷This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. ¹⁸For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise. (Gal 3:16-18).

The following verse, "Now the promises were made to Abraham and to his offspring" (v16) show that there was more than one promise made to Abraham and his seed (the Lord Jesus Christ). Following are the ten promises God made to Abraham:

First promise: was when Abram was seventy-five and Sarai was sixty-five the LORD said to Abram

- Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. ²And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." ⁴So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. (Genesis 12:1-4).

Abram was seventy-five years old when he departed out of Haran (Gen. 12:4) and Sarai was ten years younger than Abram. (Gen. 17:17).

Seed: comes from the Hebrew words (*zera and zara*) which means to conceive a child and be fruitful.

NOTE: all the promises God made to Abraham use the term seed in the King James Bible and offspring in many modern Bibles, both seed and offspring can be used singularly and plurally, which means the promises immediately refer to Isaac and his offspring, but ultimately to the Lord Jesus Christ. (Gal. 3:16).

Second promise: was when Abram was in Canaan, the LORD appeared to him and said:

- To your offspring I will give this land (Canaan)." So he built there an altar to the LORD, who had appeared to him. (Gen. 12:7).

Third promise: was when the LORD said unto Abram, after Lot was separated from him:

- Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, ¹⁵for all the land that you see I will give to you and to your offspring (seed in KJV) forever. ¹⁶I will make your offspring (seed in KJV) as the dust of the earth, so that if one can count the dust of the earth, your offspring (seed in KJV) also can be counted. (Gen 13:14-16).

Fourth promise: in this promise God counts Abram as righteous and promises him his very own son. After Abram rescued Lot and met Melchizedek, the word of the LORD came to him in a vision saying: -

- Fear not, Abram, I am your shield; your reward shall be very great." ²But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" ³And Abram said, "Behold, you have given me no offspring (seed in KJV), and a member of my household will be my heir." ⁴And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." ⁵And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring (seed in KJV) be." ⁶And he believed the LORD, and he counted it to him as righteousness. (Gen 15:1-6).

(Notice, there is no mention of Sarah being the mother of the promised child).

The LORD gave this promise to Abram the same day Abram sacrificed the heifer (Gen. 15:9-10, 18) which was most likely sometime during his first year in Canaan which would mean Abram was about seventy-six and since Abram was eighty-six when Hagar gave birth to Ishmael (Gen. 16:16). It is almost certain Sari and her husband had been trying to have a child for ten years before Sari offered Hagar to her husband (Gen. 16:3, 16).

Fifth promise: was also when Abram sacrificed the Heifer, the LORD said to him:

- Know for certain that your offspring (seed in KJV), will be sojourners in a land (Egypt) that is not theirs and will be servants there, and they will be afflicted for four hundred years. (Gen 15:13).

(Still no mention of Sarah being the mother of the promised child).

Sixth promise: is also the same day Abram sacrificed the Heifer, the LORD said to Abram:

- To your offspring (seed in KJV), I give this land, from the river of Egypt to the great river, the river Euphrates (the land of Canaan). (Gen. 15:18).

(still no mention of Sarah being the mother of the promised child).

Abram and Sarah had been living in the land of Canaan for ten years (v3) and Sarah was still barren so she said to Abram:

- Behold now, the LORD has prevented me from bearing children. Go in to my servant; it may be that I shall obtain children by her." And Abram listened to the voice of Sarai. ³So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her servant, and gave her to Abram her husband as a wife. ⁴And he went in to Hagar, and she conceived. And when she saw that she had conceived, she looked with contempt on her mistress. (Gen 16:2-4).

Abram was eighty-six when Hagar gave birth to Ishmael. (Gen 16:16).

Seventh promise: at this promise Abram's name was changed to Abraham, it was when he was ninety-nine years old. The LORD appeared to him and said:

- When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless, ²that I may make my covenant between me and you, and may multiply you greatly." ³Then Abram fell on his face. And God said to him, ⁴"Behold, my covenant is with you, and you shall be the father of a multitude of nations. ⁵No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. ⁶I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. ⁷And I will establish my covenant between me and you and your offspring (seed in KJV) after you throughout their generations for an everlasting covenant, to be God to you and to your offspring (seed in KJV) after you. ⁸And I will give to you and to your offspring (seed in KJV) after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God." (Gen 17:1-8).

God told Abraham:

- His everlasting covenant is with Abraham and his seed after him.
- He will multiply Abraham greatly and kings will come from him.
- Abraham will be the father of a multitude of nations.
- He will be a God unto Abraham and to his seed after him.
- He will give Abraham and his seed the land of Canaan for an everlasting covenant

Seventh promise continued: God said unto Abraham:

- As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name. ¹⁶I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her." ¹⁷Then Abraham fell on his face and laughed and said to himself, "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?" ¹⁸And Abraham said to God, "Oh that Ishmael might live before you!" ¹⁹God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring (seed in KJV) after him. (Gen 17:15-19).

When Abraham was ninety-nine and Sarai was eighty-nine God changed her name to Sarah and told Abraham that she will become nations and have a son, God tells Abraham He will establish His covenant with Isaac (the promised son born of a miracle birth) and his seed forever.

NOTICE: Abraham's words, "O that Ishmael might live before thee!" (v18) it seems Abraham would have been happy for Ishmael to be the heir. This no-doubt is because Ishmael is almost thirteen at, this time and it is certain Abraham loved him as his own son. (Gen. 17:25-26).

Seventh promise continued: God says to Abraham:

- My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. (Gen 17:21).

Abraham was ninety-nine when God said this to him.

Eighth promise: the LORD visited Sarah as he had said, and the LORD did to Sarah as he had promised:

- Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him. ³Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac. ⁴And Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. ⁵Abraham was a hundred years old when his son Isaac was born to him. (Gen 21:1-5).

Abraham was ninety-nine and Sarah was eighty-nine when the LORD said to Abraham, He will return in one year and Sarah will have a son. Sarah doubted God and the LORD said to her, "Is anything too hard for the LORD?" (Gen 18:10-14). One year later when Sarah was ninety and Abraham was one hundred the LORD visits Sarah and Isaac was born.

Ninth promise: was when Sarah told Abraham to cast Hagar and Ishmael out God said to Abraham:

- Be not displeased because of the boy and because of your slave woman (Hagar). Whatever Sarah says to you, do as she tells you, for through Isaac shall your offspring (seed in KJV) be named. (Gen 21:12).

NOTE: Abraham is now one hundred and is devastated at having to cast out Hagar and Ishmael his son (Gen. 17:25-26) who it is certain he loved as his own child and who is now thirteen. No-doubt this is the reason for God's encouragement to Abraham and one of the reasons God told Abraham twelve princes will come from Ishmael and God will make him a great nation. (Gen. 17:20).

Tenth promise: was given when Abraham was about to sacrifice Isaac. It was God's last promise to Abraham. The angel of the LORD called unto Abraham out of heaven, and said:

- Abraham, Abraham!" And he said, "Here am I." ¹²He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me." ¹³And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son. ¹⁴So Abraham called the name of that place, "The LORD will provide"; as it is said to this day, "On the mount of the LORD it shall be provided." ¹⁵And the angel of the LORD called to Abraham a second time from heaven ¹⁶and said, "By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, ¹⁷I will surely bless you, and I will surely multiply your offspring (seed in KJV) as the stars of heaven and as the sand that is on the seashore. And your offspring (seed in KJV) shall possess the gate of his enemies, ¹⁸and in your offspring (seed in KJV) shall all the nations of the earth be blessed, because you have obeyed my voice." (Gen 22:11-18).

Abraham's lived one hundred and seventy-five years then died and was gathered to his people. (Gen. 25:7-8).

Abraham's faith: the first promise was when Abram was seventy-five (He left Haran) (Gen. 12:4) and lived in Canaan for ten years (Gen. 16:3) then Hagar conceived and one year later Ishmael was born (Gen. 16:16). When Abraham was ninety-nine, Sarah eighty-nine, Ishmael thirteen (Gen. 17:24-25) God told Abram that in one years-time Sarah will give birth to a son who they are to name Isaac (Gen 17:1, 15-17, 21) so Isaac was born when Abram was one hundred and Sarah was ninety (Gen 21:5) and Ishmael was fourteen. The first promise was when Abram was seventy-five (Gen 12:4) so if we accept that God gave Abram the promise of his very own son in his first year in Canaan (Gen. 15:4) and that Abraham was one-hundred when Isaac the promised son was born (Gen. 21:5) then Abram believed God for almost twenty-five years before God's promise of his very own son and heir was fulfilled.

God counted Abram as righteous: Abram was counted righteous, because he not only believed God's promise that he would be the father of a multitude of nations, have offspring who would be as the stars of heaven and the dust of the earth who kings would come from and who would inherit the land of Canaan forever and be heirs of the world, but also God's promise that the LORD would give him his very own son to be heir. It is interesting to notice that even though the LORD had spoken this promise of a son to Abram many times God never told Abram that Sarah would be the mother until the year prior to her conceiving. Abram had raised Ishmael as his own son for thirteen years and it is sure that he loved him as his own child prior to Isaac being born and not knowing that God had another son in mind to be the true heir.

It is almost certain Abram for those thirteen years believed Ishmael was the promised son and heir since God never told him any different, nor did God tell Abram that Sarah through a miracle birth would be the mother of the promised son until Ishmael was thirteen years old. Yet God even though he knew Abraham did not have a totally clear picture of how God's promises were going to come about still counted Abrahams faith as righteousness. This shows that Abraham's faith in believing against all odds was more important to God than Abraham having a perfectly clear understanding of every specific detail of how God was going to bring the promises to pass. The fact Abraham had a clouded understanding of who the promised son was did not stop God from counting him as righteous nor did it hinder God from bringing the perfection of the promise to pass.

This should teach us all that providing faith has the broad picture of God's promise it will be counted to those who are trusting in Christ as righteousness despite the fact it does not have absolute clarity of how God's promises will come to pass. This is because God's grace covers that which is out of focus. To have the faith of Abraham does not mean we have, to have perfect understanding, but it does mean we have, to trust in the Lord Jesus Christ for our righteousness in, contrast to trusting in our own self-effort or any religious act or practise we may be faithfully performing.

The thing God loved in Abraham was not his intellectual knowledge, but the spiritual muscle of his faith even though until the true promised son was revealed he was thinking Ishmael was the one. The fabulous lesson we can learn from this is that whoever has faith in the Lord Jesus Christ (howbeit clouded) when he does arrive in majestic glory we all like Abraham will accept with overwhelming joy his appearing when we see him face to face and he like God did to Abraham will continue to count us as his brothers and sisters clothed in righteous because of our faith despite our limited understanding.

Those who are of faith of Abraham are not only the sons of Abraham, but also blessed along with Abraham, the father of faith likewise, those who belong to the Lord Jesus Christ become heirs in all the promises made to Abraham. God's delight in Abraham's faith shows us that even though we may have a clouded view of the Lord and how he will return, but are nevertheless faithful in our devotion, passion and faith toward him and patiently waiting with anticipated joy for him to return then that faith will be counted to us as righteousness.

Summary of God's promises to Abraham: God told Abraham He would establish an everlasting covenant with him. Abraham would be a father of many nations and God would make from his seed a great nation. Sarah would be called mother of nations and kings would come from her. Abrahams son and heir Isaac would come from his own bowels and in Isaac Abrahams seed would be called and multiply as the stars of the heaven and as the sand upon the sea shore. They would possess all the land of Canaan and the strongholds of their enemies. God would be a God to Abraham's seed and his seed after him. Abraham's seed will be and everlasting possession for God and he will be their God and in Abrahams seed all the families of the earth will be blessed. (Gen 12:1-7) (Gen 13:14-16) (Gen 15:1-6, 18) (Gen 15:18) (Gen 17:1-8) (Gen 17: 15-19) (Gen 17:21) (Gen 17:21) (Gen 21:12) (Gen 22:11-18).

God' Promises to Abraham.

- Abraham's very own son would be his heir. (Gen 15:4).
- Abraham's offspring will be as the stars of heaven and the dust of the earth. (Gen 15:5) (Genesis 28:14).
- God will make Abraham the father of a multitude of nations. (Gen 17:4).
- God will make Abraham into nations, and kings shall come from him (i.e., from his descendants. (Genesis 17:6).
- God will make an everlasting covenant with Abraham's offspring (seed in KJV). (Genesis 17:6).
- The LORD will be God, to Abraham and his offspring (seed in KJV). (Genesis 17:6-8).
- God will give to Abraham and his offspring (seed in KJV) the land of Canaan for an everlasting possession. (Gen. 17:8).
- God will give Abraham a son by Sarah and kings shall come from her. (Genesis 17:16).
- Abraham's wife Sarah will become nations. (Gen. 17:16).
- Abraham's wife Sarah will bear a son and his name will be Isaac. (Gen. 17:19).
- God will establish His covenant with Isaac as an everlasting covenant for his offspring (seed in KJV) after him. (Gen 17:19).
- Abraham and his offspring (seed in KJV) would be heirs of the world. (Romans 4:13).

Abraham travelled one-hundred years by faith through Canaan: we are told that Abraham's lived one hundred and seventy-five years (Gen. 25:7) and that he was seventy-five years old when he departed from Haran to go into the land of Canaan (Gen. 12:4-5). This means that for one-hundred years Abraham by faith travelled through Canaan not knowing where he was going, but by faith lived in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise all the while looking forward by faith to the city that has foundations, whose designer and builder is God. (Heb. 11:8-10).

The lesson we learn from this is that from heavens perspective, what truly matters is not whether our stay on earth is long or short, but that like Abraham we not only depart from the planet we dwell on in faith, but also leave behind us a faithful testimony to goodness of God and the Lord Jesus Christ.

ABRONAH

Abronah was a stopping place during wilderness wanderings, between Jotbathah and Ezion Geber (Num. 33:34-35). The exact location is unknown, possibly Umm, Rashrash/Elath at the north end of the Red Sea.

ACCAD

The exact location of the city or village of Accad is uncertain, possibly one of the cities or districts of Nimrods kingdom.

ACCO

Acco was a chief Mediterranean port of Palestine in ancient times one mile east of Akko Acre, in the territory of Asher, who failed to occupy it (Judges 1:31). It was probably under Israelite control during days of David, but conceded to Tyre by Solomon, it was later called Ptolemais.

ACHAIA (ACHAIA)

Refers to a country of Europe in the province of Greece, the main cities were Corinth Achaia and Macedonia they were the two major provinces of Greece, on occasion Achaia could be used to refer to the whole of Greece.

ACHAICUS

Was a Corinthian Christian named for his country of origin, who accompanied Stephanas and Fortunatus in bringing supplies to Paul at Ephesus (Cor. 16:17-19).

ACHAN

Joshua had devoted all the metals to God, but everything else was to be destroyed (Josh. 6:17-19), but Achan took for himself a beautiful garment, two-hundred shekels of silver and two-hundred shekels of gold, part of the spoil of Jericho that was devoted to the LORD, because of his disobedience Israel was defeated at Ai. God (by a process of elimination) revealed Achans' sin to Joshua and he confessed. Achan and his family, with their possessions were brought down to the valley of Achor and all the people of Israel stoned them. After they had stoned them they burned them with fire and raised over him a great heap of stones, therefore the name of that place was called, the valley of Achor. (Josh. 7:25-26). Achan is called Achar in (1 Chron. 2:7), the Hebrew root of Achan has no known meaning, but Achar means trouble, (Joshua 7:26) says wherefore the name of that place was called Achor (troubling) unto this day. The chronicler may have changed Achan's name to Achar because of the events of Joshua chapter seven.

ACHAR

Achar is the same as Achan. (1 Chron. 2:7).

ACHBOR

Achbor means mouse, he was the Father of a king of Edom (Gen. 36:38-39) (1 Chron. 1:49). A messenger sent by king Josiah to inquire of the LORD concerning the book found by Hilkiah (2 Kings 22:12, 14) called Abdon in (2 Chron. 34:20) and the father of Elnathan (Jer. 36:22) (Jer. 36:12).

ACHOR (VALLEY)

It refers to the place where Achan was stoned (Josh. 7:24, 26), the subject of promises (Isaiah 65:10) (Hosea 2:15) and a wilderness area on the boundary between Judah and Benjamin, possibly a large broad valley in the Judean Desert, ten miles east, south east of Jerusalem (Josh. 15:7) (Isa. 65:10) (Hos. 2:15). (Also see Achan) (above).

ACHOR

The valley of Achor: was a wilderness area. Its history goes back to Achan who stole for himself a beautiful garment, two-hundred shekels of silver and two-hundred shekels of gold, part of the spoil of Jericho that was devoted to the LORD, because of his disobedience Israel was defeated at Ai. God (by a process of elimination) revealed Achans' sin to Joshua and he confessed. He and his family, with their possessions were brought down to the valley of Achor and all the people of Israel stoned them. After the stoning, they burned them with fire and raised over them a great heap of stones, therefore the name of that place was called, the valley of Achor. (Josh 7:25-26). God is saying that the wilderness area of Achor will become peaceful fields for sheep to graze and lie in. When this prophetic vision comes to pass many desert areas will become fruitful. It is most likely God mentions the valley of Achor because the story of Achan would be very vivid in the mind of all Jews and therefore they would clearly know the valley and the wilderness surrounding it.

ACHSHAPH

Acshaph refers to a town ten miles north of Acco assigned to tribe of Asher (Josh. 19:29) who was not able to drive out inhabitants (Judges 1:31).

ACHZIB

Achzib refers to a city of Judah.

ADAM (THE CITY)

The city of Adam was beside Zarethan (Josh. 3:16).

ADAM (THE MAN)

Adam comes from the Hebrew word (*'adam*) it literally means ruddy and refers to a human being as an individual or as the entire species of mankind. When Adam was one hundred and thirty years old he fathered Seth (Gen. 5:3) during the following eight hundred years after Seth birth he had other sons and daughters (Gen. 5:3) his total lifespan was nine hundred and thirty years. (Gen. 5:5). Man, also comes from the Hebrew word (*'adam*) and means the same as Adam.

ADAMI-NEKEB

A town on south boundary of Naphtali (Josh. 19:33) 6 miles south west of Tiberias.

ADDAR

A town on south boundary of Judah (Josh. 15:3) possibly identical to Hazar Addar.
(Numbers 34:4).

ADAMAH

Adamah, means, red ground, it was a fenced city of Naphtali (Josh. 19:36), the location is disputed.

ADONI-BEZEK

Adoni-zedek was the king of Jerusalem who gathered kings of Canaan to defeat Gibeon, but the armies of Judah defeated Adoni-bezek and cut off his thumbs and big toes (Josh. 10:3-4) (Josh. 24:2-5) (Judges 1:5-7).

AEGEAN SEA

The Aegean Sea is an arm of the Mediterranean Sea between Greece and Turkey it is about 600 km (400 miles) long and about 300 km (200 miles) wide. It is, connected with the Sea of Marmara to the north-east by the Strait of the Dardanelles. The Aegean Sea is irregular in outline with numerous gulfs, and is studded with islands, including the Sporades, Cyclades, and Dodecanese. The sunny weather, beaches, archaeological ruins, and beautiful islands draw many tourists to the Aegean each year. The Aegean civilizations are among the earliest known European civilizations. With the rise of the ancient Greek and Middle Eastern cultures, the lands surrounding the sea became the sites of widely differing civilizations, and the culture of the Aegean islands became identified with that of Greece.

12

AENON

Is a place of springs in Palestine east of the Jordan River near Salim. John baptised near it. (John 3:23).

ADRAMYTTIUM

Refers to a Port city on the west coast of Asia Mino in Caesarea near Edremid in west Turkey. Paul boarded a ship sailing to Adramyttium on first leg of his journey to Rome. (Acts 27:2).

ADRIATIC SEA

Sea of Italy, Sicily and Malta, west of Albania, Greece and Crete, Paul's ship was driven across the Adriatic Sea. (Acts 27:27).

ADULLAM

Town in Shephelah allotted to Judah.

ADUMMIM (PASS)

Site mentioned as being on north boundary of Judah (Josh. 15:7) and south boundary of Benjamin (Josh. 18:17) possibly eight miles from Jerusalem, Eusebius places it halfway between Jericho and Jerusalem.

AGRIPPA 1

Agrippa 1 was known in history as King Herod. He is mentioned in the New Testament, in (Acts 12) as Herod. He was the son of Aristobulus and Bernice and grandson of Herod the Great. Through friendship with the emperors Caligula and Claudius he gained the rulership first of Iturea and Trachonitis, then of Galilee and Perea, and ultimately of Judea and Samaria. He reunited domain of Herod the Great from A.D. 40 until his death in A.D. 44 at the age of fifty-four. While owning his position to the favor of Rome, he recognized the importance of exercising great tact in his contacts with the Jews. His natural humanity gave way to expediency in the severe conflict between Judaism and the growing Christian movement. He slew James to please the Jews and imprisoned Peter with the intention of bringing him before the people for execution after the Passover (Acts 12:2-4). Agrippa's sudden death shortly thereafter is mentioned in (Acts 12:20-23). On the second day of a festival held in Caesarea in honor of Claudius, Agrippa put on a silver garment of wonderful texture and entered the amphitheater early in the morning. When the sun's rays shone upon his garment, the brilliant glare caused his flatterers to cry out that he was a god. Josephus adds that the king did neither rebuke them nor reject their impious flattery. Almost immediately a severe pain arose in his abdomen; five days later he died in great agony.

13

AGRIPPA 11

Known in history as King Herod Agrippa 11 and in the New Testament, where he is mentioned only in (Acts 25 and 26), as Agrippa. He was the son of Agrippa 1. Being only seventeen at the death of his father, he was thought too young to succeed to the throne. Six years later (A.D. 50), he was placed over the kingdom of Chalcis, which included the right to appoint the high priest of the Temple in Jerusalem. In A.D. 53 he was transferred to the tetrarchies formerly held by Philip (Iturea and Trachonitis) and Lysanias (Abilene) and given the title, "king." After the death of Claudius in A.D. 54. Nero added to his realm several cities of Galilee and Perea. When Festus became procurator of Judea, Agrippa, accompanied by his sister and (consort) Bernice, went to Caesarea to pay his respects. It was at this time that Paul appeared before him as recorded in (Acts 25:23-26:32). In the final revote of the Jews against Rome, Agrippa sided with the Romans in the destruction of his nation in the same cynical spirit with which he met the impassioned appeal of the apostle. Following the fall of Jerusalem in A.D. 70 he retired with Bernice to Rome, where he died in A.D. 100.

AGUR

Agur is the author or collector of the wise sayings, he is named as the son of Jakeh. His words are called the oracle in the English Standard Bible or prophecy in the King James Bible (Proverbs 30:1).

The words of Agur: Agur's definition of having wisdom is, knowing and understanding God, but he feels he cannot learn wisdom in this sense, because only God has ascended into heaven and come down, only God has wrapped up the waters in a garment, and established all the

boundaries of the earth. Agur is basically saying, "If humans cannot understand creation and how things came into being, then what hope have they to learn wisdom?" When God came to Job and asked him questions that he had no hope of answering, Job came to the same conclusion as Agur. No matter how great human knowledge is, it is pathetic when brought before the knowledge of God (Job chapter 38-41). (Proverbs 30:1-4). Agur humbly asks God to do two things:

1. Remove from him all falsehood and lying.
2. Do not allow him to be poor or rich.

How many of us today would pray a pray like this, "Lord please do not make me abundantly rich and wealthy?" Agur was man who deeply loved God and understood that abundant riches and wealth can lead a person away from God, (because of all the doors riches open). He also recognised that extreme poverty is as equally as bad since it can lead to stealing. Agur's motivation for asking for these two things from God stemmed from his love for God and his desire that he would never be put in any situation whereby he might bring dishonour to God's name. (Proverbs 30:7-9). Agur was a faithful man who truly loved God and desired to honour Him. For further information concerning Agur see:

- Psalm 30 in, Commentary OT (ON WEBSITE MENU).

AHAB SON OF OMRI

Ahab was the son of Omri and seventh king of the Northern Kingdom of Israel, he reigned twenty-two years (873-851 BC). Politically Ahab was one of the strongest kings of Israel, during his reign Israel was at peace with Judah. Ahab owes his prominence in the Old Testament to the religious apostasy which occurred in Israel during his reign. He married Jezebel (daughter of the king of the Zidonians), but his marriage to her, while politically advantageous, was religiously disastrous. Ahab's wife Jezebel:

- Introduced the idolatrous worship of Baal and the licentious orgies of the goddess Ashtoreth into Israel.
- Brought severe persecution against the followers of Jehovah.
- Killed all the prophets of the LORD (except the ones who were hidden by Obadiah) (1 Kings 18:4) (1 Kings 19:14).
- Plotted the death of Naboth, (he was stoned to death) so Ahab her husband could take his land.

Ahab did more-evil in the sight of the LORD than all were before him there was none who sold themselves to evil like Ahab who was incited by his wife Jezebel (1 Kings 16:30) (1 Kings 21:25). His religious corruption was equaled by his love of material wealth. Elijah, ministry culminated in the conflict with the prophets of Baal on Mount Carmel (1Kings 18).

AHAB THE SON OF KOLAIAH

Was a false prophet who refused to be deported to Babylon and instead remained in Jerusalem against the word of the LORD. He deceived the Jews by predicting an early return from the Babylonian captivity. Ahab joined himself to Zedekiah, another false prophet who also remained at Jerusalem. For this sin and for their immoral conduct, Jeremiah prophesied that Ahab and Zedekiah would be burned to death (roasted in the fire" by the king of Babylon and their names would become a byword (Jer. 29:16-23).

Ahaz means, he has grasped. He was the twelfth king of Judah in the divided monarchy, and the Son of Jotham. He ascended the throne at age twenty (2Kings16:2) and reigned from 735 to 715 B.C., ruling as co-regent with his father for four years and as sole monarch for sixteen years. The critical period of Ahaz reign began when Rezin, king of Damascus, and Pekah, king of Israel, made a league against Judah. As the moment of attack approached, the prophet Isaiah was sent by God to deliver a comforting message to Ahaz, whose heart was overwhelmed with fear (Isa. 7:1-9). After having promised that God would spare the city, Isaiah told Ahaz, to ask God to give him a sign. Ahaz hypocritically refused to tempt the LORD by asking for a sign, whereupon Isaiah cried out, "The LORD Himself shall give you a sign: Behold, a virgin shall conceive and bear a son and shall call his name Immanuel" (Isaiah 7:14).

In the invasion, Pekah slew 120,000 men in one day. Zichri of Ephraim slew the king's son. Maaseiah, as well as Azrikam, the governor of his house, and Elkanah, who was second to the king. The Israelites carried 200,000 men, women and children captive to Samaria along with much spoil. Obed, the prophet However persuaded the Samaritans to release the captives. (2 Chron. 28:6-15). Rezin also took many captives (2 Chron. 28:5) and captured Elath (2 Kings 6:16). Following this disastrous defeat, Judah was invaded by the Edomites from the east and the Philistines from the south and west (2 Chron. 28:17-18). In his distress Ahaz asked assistance of Tiglath-pileser, king of Assyria, sending treasure from the temple and palace as tribute. (2 Kings 16:8). Tiglath-pileser did come against the Syrians whom he conquered (2 Kings 6:9), but he added to the difficulties of Ahaz, because he distressed Ahaz and did not strengthened him (2 Chron. 28:20). The contact with Tiglath-pileser, king of Assyria confirmed Ahaz in his religious apostasy.

Sins of Ahaz: early in Ahaz reign he walked in the way of the kings of Israel, and made his son pass through the fire, according, to the abominations of the heathen he sacrificed and burnt incense in the high places on the hills and under every green tree. (2 Kings 16:3-4). Following his meeting with Tiglath-pileser in Damascus, Ahaz sacrificed unto the gods of Damascus which conquered him, and he said because the gods of the Kings of Syria help them, therefore will I sacrifice to them, that they may help me, but they were the ruin of him and of all Israel (2 Chron. 28:23). He cut the temple vessels in pieces, closed the doors of the temple, made altars in every corner of Jerusalem, and made high places to burn incense to other gods in the cities of Judah (2 Chron. 28:24-25). After the death of Ahaz, his body was not brought into the sepulchers of the kings, because of his great wickedness. (2 Chron. 28:27). The following shows that though Ahaz is often referred to as David's son and David as his father he was not a literal son, but a son in the sense that he was of David's bloodline (i.e., a descendant).

- Jotham slept with his fathers and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his place. (2 Kings 15:1).
- Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. And he did not do what was right in the eyes of the LORD his God, as his father David had done, (2 Kings 15:2).
- Jotham slept with his fathers, and they buried him in the city of David, and Ahaz his son reigned in his place. (2 Chron. 27:9).
- Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. And he did not do what was right in the eyes of the LORD, as his father David had done, (2 Chron. 28:1).

The following verses show that though Ahaz in the above verses refer to him as David's son and David as his father the following verses show that he was not a literal son, but a son in the sense that he was of David's bloodline (i.e., a descendant).

- Jesse the father of David the king and David was the father of Solomon by the wife of Uriah,⁷ and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,⁸ and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,⁹ and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah (Matt. 1:6-9).

Ahaz's wickedness: during the sixteen years of king Ahaz of Judah reign in Jerusalem:

- He did not do what was right in the eyes of the LORD. (2 Kings 16:1).
- He burned his sons as an offering, according to the abominations of the nations whom the LORD drove out before the people of Israel. (2 Kings 16:2) (2 Chron. 28:3).
- He sacrificed and made offerings on the high places and on the hills and under every green tree. (2 Kings 16:4).
- He asked Tiglath-pileser king of Assyria, to come and rescue him from the king of Syria and the king of Israel who were attacking him rather than trust in God. (2 Kings 16:7).
- He took silver and gold from the House of the LORD and sent them as presents to the king of Assyria. (2 Kings 16:8).
- He had the priests make an exact copy of the altar of Syria and offered sacrifices on it. (2 Kings 16:10-13).
- He made metal images for the Baals. (2 Chron. 28:2).
- He sacrificed and made offerings on the high places and under every green tree. (2 Chron. 28:4).

AHIKAM

16

Ahikam means, my brother has risen-up. He was the son of Shaphan the scribe, and sent by Josiah to ask the meaning of the Book of the Law that was found (2 Kings 22:12). Later, he successfully pleaded before the princes and elders that Jeremiah should not be put to death for his warnings of impending doom (Jer. 26:24). After the deportation to Babylon, Ahikam's son Gedaliah became governor over the remnant who remained in the cities of Judah (2 Kings 25:22) (Jer. 40:5).

AHITHOPHEL

In Psalms King David wrote:

- It is not an enemy who taunts me (David) then I could bear it; it is not an adversary who deals insolently with me—then I could hide from him.¹³ But it is you, a man, my equal, my companion, my familiar friend.¹⁴ We used to take sweet counsel together; within God's house we walked in the throng. (Psalm 55:13-14).

It is David's companion, and familiar friend one that is equal with David (probably Ahithophel) that has become his enemy. David says, they walked together in God's House and used to take sweet counsel together, but his companion and friends had stretched out their hand against him and violated his covenant. His speech was smooth as butter and yet war was in his heart and his words were softer than oil and yet they were drawn swords (Psalm 55:20-21)

Ahithophel and Bathsheba: Ahithophel (also spelled Achitophel) was the father of Eliam and Eliam was the father of Bathsheba (2 Sam. 11:3) and listed as one of David's valiant men (2 Sam. 23:34) so Ahithophel was the grandfather of Bathsheba and Uriah was Ahithophel's grandson

by marriage because he was Bathsheba's husband. Ahithophel was a cherished companion of David and his esteemed and wise counsellor (2 Sam. 16:23). David's son Absalom desired to overthrow David and take his seat on the throne of Israel. When Absalom thought, he had adequate support, he declared himself king in Hebron forcing David to flee from Jerusalem. Absalom summoned Ahithophel to him and he advised Absalom to immediately pursue and attack David which may have resulted in David's defeat, but Absalom followed the counsel of Hushai (left by David as his spy in Jerusalem) and waited. Ahithophel, being aware that David would defeat Absalom, because his counsel was not followed went home and hanged himself, and he died. (2 Sam. 17:23). Absalom's delay gave David time to plan his strategy and gather together an army, and David was victorious. Absalom, when riding through the forest, was caught by his head in an oak tree and was slain by Joab one of David's generals, who was indifferent to David's order to, "Deal gently with his son Absalom." (2 Sam. 18:5). Ahithophel was a trusted friend of David, so what would cause him to turn against the king? Following are the two most common thoughts why Ahithophel turned against David.

1. Nathan the prophet confronted David and told him the parable of the poor man's "one little ewe lamb," then rebuked the king saying, "Thou art the man." (2 Sam. 12:7). Bathsheba was Ahithophel's darling granddaughter, the "one little ewe lamb" of whom Nathan had spoken. It is suggested that Ahithophel had bitterness against David because David had seduced his grand-daughter Bathsheba and later murdered Uriah his grandson by marriage in, an attempt to hide his sin (2 Samuel chapter 11-12) and therefore he could not remain in David's court to be constantly reminded of Bathsheba's shame.
2. Others believe it is more likely that there were two men named Eliam and that Ahithophel's motivation was for his own personal gain for power since Absalom appeared to the stronger force at, this time. They feel that the idea of Ahithophel turning against David because of his sin with his grand-daughter Bathsheba has the following two problems, firstly, because it is unlikely that Ahithophel would have been old enough to have a married grand-daughter (Bathsheba) at the time of David's great sin with her and secondly, they feel it is unlikely that Ahithophel motivation would be to jeopardise the future of his grand-daughter as Queen. (Her first son died; her second son was Solomon).

Whatever the motivation Ahithophel did turn against David and when Absalom said to Ahithophel, "Give your counsel, what shall we do?" Ahithophel said to Absalom:

- Go in to your father's concubines, whom he has left to keep the house, and all Israel will hear that you have made yourself a stench to your father, and the hands of all who are with you will be strengthened." ²²So they pitched a tent for Absalom on the roof. And Absalom went in to his father's concubines in the sight of all Israel. (2 Sam. 16:20-22).

Repentance and consequences: honest repentance and the acceptance of God's provision for sin results in forgiveness. David acknowledged and repented of his sin (Psalm 51), so did Bathsheba and Jewish tradition assert that she is the virtuous woman of (Proverbs 31.10-31). Though all maybe forgiven where true repentance exists consequences of sin remain. Bathsheba's first child died and caused both David and Bathsheba great grief. Eventually Bathsheba had a second child and named him Solomon. Our testimony as believers is etched deep in time and memory upon the earth. Footprints on the path we walk are irreversibly set and affect others. The lesson we learn as believers from David's sin with Bathsheba is that though their maybe forgiveness the manner of our sin has consequences and is permanently written in our testimony on earth. (Psalm 41:4-9 is very similar). (The full story is in 2 Samuel chapters 15, 16, 17).

Ai: is ten miles from Jerusalem, however alternative sites have been suggested, because it is possible there was a second Ai in Transjordan (Jer. 49:3). The people of Ai are called Amorites (Josh. 7:2, 7). Joshua conquered Ai (Josh. 7:12) and after the seventy-year Babylonian captivity of the Jews Bethel and Ai returned to Judea (Ezra 2:28) (Neh. 7:32).

AIATH

Femine form of the city Ai (Isa. 10:28).

AIATH

Aiath (means a ruin as if overturned), a place in Palestine thought to be the same with Ai (Josh. 7:2) (Neh. 7:32) which was beside Bethaven and on the east side of Bethel. It lay three miles from Jericho. It was one of the several towns and cities which the Assyrians passed through as they marched towards Jerusalem.

AIJALON

Aijalon Dan: was a town and Levitical city thirteen miles from Jerusalem in north Shephelah assigned to tribe of Dan, but he failed to take it (Josh, 19:42), (Judges 1:35) (Josh, 21:24). It was inhabited by Ephraimites (1 Chron. 6:69) and Benjamites (1 Chron. 8:13); the Philistines fled toward Aijalon (1 Sam. 14:31); it was fortified by Rehoboam (2 Chron. 11:10) and occupied by Philistines during reign of Ahaz (2 Chron. 28:18).

Aijalon Zebulun: town in land of Zebulun north of Israel, the exact location is unknown. Elon the judge was buried there (Judges 12:12).

Aijalon valley: valley where the moon stood still as Joshua defeated the Amorite coalition (Josh. 10:12).

AIN

Ain Bashan Golan: town along east border of Canaan (Num. 34:11), the exact location is unknown, possibly three miles from the end of the Dead Sea.

Ain Judah/Simeon: town and Levitical city assigned to both Judah and Simeon, the exact location is unknown, probably in west Negev, possibly Ain and Rimmon should be read together as a compound town name: Ain Rimmon (Josh. 15:32) (Josh. 19:7) (Josh. 21:16) (1 Chron. 4:32).

AKRABBIM

Akrabbim means, the going up to, ascent of or pass. The ascent of the scorpions rising between the south west corner of the Dead Sea and Zin was the south boundary between Judah and Edom (Num. 34:4) (Josh. 15:3), it was the boundary of the Amorites (Judg. 1:36) and the scene of Judas Maccabeus victory over the Edomites. It is now identified as the pass Es-Sufah.

ALEXANDRIA

Alexandria the capital city in Egypt and a centre of commerce and learning on the Mediterranean Sea, established by Alexander the Great (332/1 B.C.). Jews of Alexandria opposed Stephen in Jerusalem (Acts 6:9); Apollos was from here (Acts 18:24) and Paul sailed on Alexandrian (grain) ships on part of voyage to Rome. (Acts 27:6) (Acts 28:11).

ALEXANDER THE GREAT

Upon Alexander's first coming into Egypt the people all cheerfully submitted to him out of hatred to the Persians, so that he became master of the country without any opposition. He treated them with humanity and built a city after his own name which he called Alexandria. He appointed an Egyptian for their civil governor and permitted them to be governed by their own laws and customs. By these changes and prudent administration of some of the first Ptolemies. Egypt's trade revived and learning flourished and, for a while, peace and prosperity blessed the land.

ALEXANDER

Alexander (Alexandros) means, man defender. It is the name of Alexander the Great and the following four men.

1. Alexander the son of Simon who bore the cross of Jesus. (Mark 15:21).
2. Alexander a relative of the high priest. Present at the defence of Peter and John (Acts 4:6).
3. Alexander a Jew of Ephesus. (Acts 19:33).
4. Alexander a copper-smith. (1 Tim. 1:20) (2 Tim. 4:14).

ALEXANDER THE GREAT

Alexander the Great of King of Macedonia (Greece) (see also Media Persia). Though not officially the king of Greece he conquered and subdued the surrounding nations and the Empire of Greece became firmly under his Macedonian control. Furthermore, he demanded that all Greek cities worship him as a god (the demand, though not well received, became the standard mode thereafter for imposing royal authority on nominally free cities). Alexander was Philip's son by his third wife, Olympias who also had a daughter named Cleopatra. Philip's first two wives had produced no offspring, but later his fifth wife, Cleopatra, produced a son, Caranus, and a daughter, Eurydice. Aristotle the leading intellectual of the day began educating Alexander when he was fourteen years old.

Philip II King of Macedonia: (359-336 B.C.). Philip had created a powerful army, he developed a highly trained cavalry, and introduced the most advanced siege machines yet known in the Greek world, which were developed even further by Alexander. He was the greatest statesman and general of his time, he laid the foundation for a military power that would conquer and Hellenize much of the regions of the Mediterranean, southern Europe, and the Middle East. His reorganization of the army and use of the heavy phalanx formation made him the master of Greece. Phillip died instantly when a member of the bodyguard rushed forward and stabbed him, his reign had been momentous for the Greek world and the family of Olympias' (Philip's third wife) benefited by his death as Alexander at once inherited the throne of Macedon.

Alexander King of Macedonia: (Greece) (means man defending). Alexander, barely twenty years old, quickly secured his position by eliminating the rival dynasty of the sons of Aeropus of Lyncestis. In 335 BC. Alexander sent orders to Olympias (Philip's third wife) to dispose of

Cleopatra's (his fifth wife) son Caranus, but Olympias went even further and savagely murdered both the boy and his sister Eurydice. Cleopatra also died, perhaps by her own hand. Opposition was eliminated at home, but the Greek states responded to Philip's death with unrest bordering on insurrection. Alexander quickly marched south and received the submission of the major states (Athens, Thebes, Megara, and the Amphictyonic league that controlled Delphi), and was acknowledged as leader of the Hellenic league before returning to conduct campaigns against the Thracians and Triballi (in modern Bulgaria), the Getae (north of the River Danube), and the Illyrians (in modern Albania). In October 335 BC., after a siege and fierce fighting, in which 6000 Thebans were killed and 30,000 taken prisoner, the city of Thebes was razed to the ground (except for the house of the poet Pindar, whom Alexander admired and the remaining inhabitants sold into slavery. The Athenians considered resistance but realized it was futile. Greece was firmly under Macedonian control.

Alexander's war against Persia: Philip's planned campaign had probably had the limited aim of securing the freedom of the Greeks of Asia Minor from Achaemenid, or Persian, rule, to which they had been subject since the failure of the Ionian Revolt in 499 BC. The Persian attempt to subdue mainland Greece in two successive invasions in 490 BC and 480-479 BC, had been repulsed by the united Greek forces, but at the cost of a brief Persian occupation of Athens during which the Greek temples had been destroyed. Revenge for this destruction was intended to be the prime motivation for Greek participation in the campaign. But the freedom of the Greeks could not be secured without control of the hinterland. And without effective geographical barriers, that hinterland stretched all the way to the Persian capitals of Susa and Ecbatana (Hamadān) in the Zagros mountains of present-day Iran, and Persepolis in the plain beyond. Alexander's aim had to be the defeat of the Persian king, Darius III. The campaign began in the spring of 334 BC. Alexander was accompanied by a force of at least 30,000 infantries and 5,000 cavalries, and he left behind a comparable infantry force, plus about 1,500 cavalries, to maintain order in Greece and Macedon. His fleet consisted of 120 warships, plus cargo vessels. Affairs in Macedon were left in the control of Antipater, a contemporary of Philip, as regent and deputy leader of the Hellenic League.

Alexander's army crossed the Hellespont (Dardanelles) twenty days after its departure. Alexander cast a spear into the soil of Asia, claiming the whole territory as "spear-won land", and set off for Troy to sacrifice at the tombs of the Greek heroes Achilles and Ajax. He also emulated Achilles by racing his dearest friend Hephaestion around the tombs of the inseparable friends Achilles and Patroclus. The Persian army had advanced to take up a position on the eastern bank of the River Granicus even though their army contained about 20,000 cavalry. Alexander had spectacular success and defeated the Persian forces. Alexander then swept down the coast and inland to Sardis, the capital of the satrapy of Lydia and the storehouse of its proverbial treasure. Macedonian officials were installed in place of the Persians. Cities further down the coast welcomed Alexander as a liberator, and his promise of "restoration of democracy" was carried out; the cities were also freed from tribute to Persia, which was however replaced by "contributions" to Alexander. The major cities of Ephesus and Miletus were soon won over and Alexander advanced into Caria.

Alexander's army now moved fast along the southern coast of Asia Minor—Darius king of Media Persia summoned fresh troops to Babylon for a new direct assault on Alexander's invading army. After a great battle Alexander took over the Persian camp, taking a bath in Darius' tub. The Persian royal ladies, Darius' wife and daughter, were taken captive and treated with chivalry. Alexander had won the second great battle against the Persians but he had still thousands of miles to go. It was to be another two years before Alexander could call himself master of the Persian Empire. In February 332 BC, Alexander arrived in Tyre expecting the ancient port to surrender, but the citizens refused and threw Alexander's

messengers over the battlements. Alexander embarked on a siege that lasted six months. The city of Tyre finally fell on July 30, 332 BC, and 30,000 prisoners were sold into slavery, while 2,000 of the defenders were crucified. Alexander advanced into Egypt where he was welcomed as a liberator from Persian rule. (The last pharaoh, Nectanebo II, had fled before the Persian forces in 343 BC.). Alexander was hailed as "son of Amon" (and thus of Zeus) and began to develop intimations of divinity that became more pronounced as the expedition progressed. This belief that he was the son of a god was later to lead to rifts with his soldiery, and it appears to have added to his growing symptoms of arrogance and pride for which many admonished him. The official foundation of the city of Alexandria was laid in April 7, 331 BC. Alexander founded as many as twenty or more cities in, the course of his campaigns, but Alexandria as capital of Ptolemaic Egypt grew into one of the greatest cities of the ancient world, and a prosperous port and cultural centre.

Alexander crossed the Euphrates in the high summer of 331 BC, and a few weeks later he crossed the River Tigris. Darius' army was waiting for him and outnumbered Alexander's by five to one. At the end of the battle Alexander was master of both the field and of the wealth in Darius' tents, but Darius himself had escaped Alexander again, nevertheless Alexander could now regard himself as master of the Persian Empire. Alexander made first for Babylon and then for Susa, which he reached in December 331 BC. Here he confirmed the existing satrap in his post, marking the beginning of a new policy of leaving Persian officials in charge (though Macedonian garrisons were installed). At Susa he became master of the immense wealth of Persia, as well as of Xerxes' loot from Greece. Alexander had become ruler of Persia by right of conquest and Darius was murdered before Alexander caught up with him. As Alexander's expedition entered Central Asia, he began to change his habits and manner of rule, adopting the Persian luxury of dress and demanding a Persian style of obeisance from his courtiers and ever-increasing extravagant plans. Alexander became intolerant of disagreement and sensitive to taunting and cruelty was added to pride and impetuosity as the three great tyrannical vices that characterized him.

Alexander's expedition to India: Alexander's expedition to India departed in the spring of 327 BC. And took him beyond what was needed to control his empire. The marriage of Alexander to Oxyartes' (ruler of Sogdiana) daughter Roxana (or Roxane) was an alliance which helped to secure the Macedonians' rear as they advanced in Central Asia. In the spring of 326 BC, Alexander arrived in Taxila to a tremendous welcome. His army marched through the River Indus in the monsoon season to defeat a hostile kingdom ruled by Porus, despite the terror aroused by Porus' elephants, and the death of Alexander's horse Bucephalus in the battle, the Macedonians succeeded in surrounding and defeating his army. Alexander confirmed Porus as ruler of his kingdom, but as a Macedonian vassal. At this point the officers and troops mutinied against Alexander's plans to march through the whole of India. Alexander waited for them to change their mind, but after three days of waiting he conceded defeat and made the return journey which was not a peaceful progress as he met with strong resistance.

Alexander's arrival back in Persia: Alexander's arrival back in Persia brought him in touch with the political problems of his empire. Several of his satraps and Macedonian officials had been executed. His treasurer Harpalus had fled from Babylon to Athens with seven hundred talents and the Athenians were not pleased to see him so he escaped to Crete where he eventually died. Alexander's first act on reaching Susa was to arrange a mass marriage of ninety-two Macedonian officers (including himself) to Persian women. He also instituted a military training programme for 30,000 Persian youths as a measure for effective cooperation between Macedonians and Persians. Soon thereafter at Opis, the dismissal of 10,000 retired soldiers provoked a near-riot, which Alexander calmed by arranging a great feast. Craterus was then despatched to lead the retired veterans back to Greece and, surprisingly, to take over from Antipater as regent. But where were these men to go? Alexander attempted to solve

the problem by promulgating the Exiles Decree of July-August 324 BC, which insisted on the right of return of political exiles, but as Alexander was not king of Greece, he had no basis of authority to issue such an order, so he added to it a demand that all the Greek cities worship him as a god. (The demand, though not well received, became the standard mode thereafter for imposing royal authority on nominally free cities.).

Alexander and Nebuchadnezzar the king of Babylon: although the destruction of Tyre more directly and properly fit Nebuchadnezzar and the armies of Babylon, it also appears to have some reference to Alexander the Great since (Isaiah 23:15) says:

- In that day Tyre will be forgotten for seventy years, like the days of one king. At the end of seventy years, it will happen to Tyre as in the song of the prostitute. (Isaiah 23:15).

Tyre will be forgotten for seventy years (meaning left in peace), but at the end of seventy years, it will happen to Tyre as in the song of the prostitute, meaning it will come to ruin. This means that after Tyres destruction by Nebuchadnezzar it will thrive again for seventy years and recover her former power and glory, which came to pass accordingly, but would after seventy years be once again brought to utter ruin which it was by Alexander the Great. Clearly Tyre was destroyed twice, firstly, by Nebuchadnezzar and secondly by Alexander. The New city of Tyre withstood the armies of Alexander for seven months at the end of which Alexander filled up the strait which separated the island from the mainland and took the New City of Tyre.

Alexanders death: on May 29 Alexander fell ill during a banquet, and died on June 10, 323 BC. Many theories have been advanced to explain his sudden death. Contemporaries naturally enough suspected poison, but more likely it was some ailment arising from the marshy surroundings of Babylon, or from excessive wine consumption.

Kings following Alexanders death: Alexander's death created enormous problems. There were no plans for a succession. Alexander had shown less interest in securing his empire than acquiring it. On his death-bed he had been asked: "To whom do you leave your kingdom?" and replied, unhelpfully, "To the strongest". His son by his wife Roxana was born in August and was named Alexander IV; he became nominal king along with the incapable Philip III Arrhidaeus.

The four generals that took Alexanders place: (For a summary of these see the end of Alexander the Great). The four strongest were:

1. **Ptolemy 1 the King of Egypt:** was one of the four strongest who arose after Alexander's death. Ptolemy I (c. 367-283 BC.), called Ptolemy Soter (preserver), king of Egypt (323-285 BC.), founder of the Ptolemaic dynasty. The son of Lagus, a Macedonian of common birth. Ptolemy was a general in the army of Alexander the Great and took a leading part in Alexander's later campaigns in Asia Minor. On the death of Alexander in 323 BC, his empire was divided among the Diadochi (successors) by the imperial regent Perdiccas and Ptolemy was appointed satrap (governor) of Egypt and Libya. He was from the first an independent ruler, engaging in long wars with other Macedonian rulers in, order to secure and extend his power. Ptolemy was prevented from holding Cyprus and parts of Greece, but he resisted invasions of Egypt and Rhodes and occupied Palestine and Cyrenaica. In 305 BC, he assumed the title of king. Alexandria was his capital, and he founded the Library of Alexandria. He was the author of a lost history of the campaigns of Alexander. In 285 BC, Ptolemy I abdicated in favour of one of his younger sons, who became Ptolemy II. (See Cassander, Lysimachus, Seleucus and Antigonus).
2. **Cassander King of Macedonia:** (305-297 B.C.). He was one of the four strongest who arose after Alexander's death. Cassander was the son of the Macedonian general Antipater. After the death of Alexander, the Great in 323, Antipater took control of Macedonia and was made

regent in 321 B.C. Upon Antipater's death in 319 B.C., the regency was handed to his colleague Polyperchon, leaving a subordinate position for his son Cassander. Cassander waged war against Polyperchon, successfully gaining control of Athens in 317 B.C. He governed Athens for a decade through the statesman and orator Demetrius of Phaleron. In 316 B.C. Cassander had Alexander's mother, Olympias, killed and in the same year married Alexander's half-sister Thessalonica. Not long after, he slew Roxana, Alexander's Persian wife, and their son, Alexander IV, ending Alexander's dynasty. Under Cassander, Greece was ruled by a small, elite group backed by the military. He re-founded Cassandria as his capital on the site of Potidaea, and in honour of his wife Thessalonica he founded Salonica (Thessaloníki) nearby. In 305 B.C., despite the ongoing warfare, Cassander proclaimed himself king of Macedonia. His rivals did not recognize this title, however, until after the Battle of Ipsus in 301 B.C., in which Cassander joined with Lysimachus, king of Thrace, and Seleucus I of Babylonia to defeat and kill Antigonus I, their strongest rival to gain control over the empire conquered by Alexander. After his death in 297 B.C., Cassander was succeeded by his brother-in-law Demetrius I, son of Antigonus. (See Ptolemy, Lysimachus, Seleucus and Antigonus).

3. **Lysimachus King of Thrace** (306-281 B.C.). He was one of the four strongest who arose after Alexander's death. Lysimachus (c. 360-281 BC.), king of Thrace (306-281 BC.). He was a general in the army of Alexander the Great, but after the latter's death in 323 BC, and the disintegration of his empire, Lysimachus was appointed satrap of Thrace. Involving himself at first in the subjugation of the region and strengthening his own grip on power, he was later forced to ally himself with Ptolemy I, Cassander, and Seleucus I, other diadochi (successors) of Alexander, to curtail the expansionist intentions of Antigonus I of Macedonia, whom they defeated at the Battle of Ipsus in 301 BC. Lysimachus then instigated aggressive policies of his own, taking over the kingdom of Thrace and assuming the title of king. Following the defeat of Antigonus, his territory extended across western Asia Minor, from Hellespont to Phrygia. He gained political ties with Egypt by marrying Arsinoë II, daughter of Ptolemy I, in about 300 BC, and formed a coalition with Ptolemy, Seleucus, and Pyrrhus of Epirus against Demetrius I (son of Antigonus), who had invaded Macedonia in 294 BC; Demetrius surrendered to Seleucus nine years later and Lysimachus became king of Macedonia. Arsinoë II was involved in a power struggle at court to ensure that her sons would be recognized as Lysimachus's heirs. She persuaded her husband to kill Agathocles, his son by another wife. However, Agathocles's widow appealed to Seleucus for retribution, and Lysimachus was killed in the ensuing battle of Corupedium in Lydia in 281 BC. (See Ptolemy, Cassander, Seleucus and Antigonus).
4. **Seleucus I, King of Syria:** he was one of the four strongest who arose after Alexander's death (called Nicator Greek, the conqueror) (c. 358-280 B.C.). He was the founder of the Seleucid dynasty and a Macedonian general who had served under Alexander the Great, in the second partition of Alexander's Empire in 321 BC, was made satrap (governor) of Babylon, becoming king of Babylonia in 312 BC. In 302 B.C. He joined the confederacy against Macedonia and in 301 B.C., upon the defeat and death of King Antigonus I of Macedonia, obtained the largest share of the spoils, including the whole of Syria and a great part of Asia Minor. He built numerous cities, including Antioch and several named after him, including Seleucia on the Tigris, Seleucia Pieria, and Seleucia Tracheotis. He proclaimed himself king of Macedonia but was assassinated soon after. (See Ptolemy, Cassander, Lysimachus and Antigonus).

NOTE: Antigonus 1 took control of Asia Minor. Some scholars have Antigonus a general in Alexander's army as one of the four, because he almost became the sole successor to Alexander's Empire after Alexander's death, but Lysimachus, king of Thrace, and Seleucus I, king of Babylonia, in alliance with other generals, killed him in battle.

History of Antigonus: Antigonus I, called Monophthalmus (Greek, one-eyed) or Cyclops (382-301 BC.), king of Macedon (306-301 BC.). He was a general in the army of Alexander the Great. After Alexander's death (323 BC.), Antigonus I secured a large part of Asia Minor as, a result of the breakup of Alexander's empire. In the ensuing wars with the other successors, or diadochi, to the Empire, he claimed at various times Syria, Persia, and Greece, as well as Macedonia, and, aided by his son Demetrius I, he also attacked Egypt. Antigonus almost realized the ambition of all Hellenistic monarchs to become the sole successor to Alexander's Empire, but Lysimachus, king of Thrace, and Seleucus I, king of Babylonia, in alliance with other generals, finally defeated and killed him at the Battle of Ipsus, in Phrygia (now in Turkey). Demetrius retained the Macedonia kingdom and its dependent Greek cities for the Antigonid dynasty. (See Ptolemy, Cassander, Lysimachus and Seleucus).

The Battle of Ipsus (301 B.C.): twenty years of warfare ended at the Battle of Ipsus in 301 BC, in Phrygia (now in Turkey) in which Seleucus and Lysimachus and their allies finally defeated and killed Antigonus and Alexander's Empire was divided into three major kingdoms.

The three-major king's Alexander's Empire was divided into were:

1. Ptolemaic Egypt.
2. Seleucid Empire.
3. Macedon Empire.

Alexanders legacy: while Alexander was outstanding as a conqueror, his notable contributions to civilization came via his Hellenizing efforts. The fact that Greek became the language of literature and commerce throughout the inhabited world, for example, was of inestimable importance to the spread of the Gospel.

Alexander, the Great Horn between, the He-Goat's eyes: (Daniel 8). Although Alexander is not named in the Bible, he is described prophetically in Daniel chapter eight.

- I (Daniel) was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. ⁶And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. ⁷And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. ⁸Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. (Daniel 8:5-8).
- As for the ram that you (Daniel) saw with the two horns, these are the kings of Media and Persia. ²¹And the goat is the king of Greece. And the great horn between his eyes is the first king. ²²As for the horn that was broken, in place of which four others arose, four kingdoms shall arise from his nation, but not with his power. (Daniel 8:20-22)

The prophecy identifies the ram as the kings of Media and Persia, the he-goat as Greece and the great horn being the great ruler of Greece. Alexander as the great horn between the eyes of the he goat (Greece) came from the west against the ram with two horns (Media Persia) which was standing before the river He defeated the ram, and became very great until the great horn (Alexander) was broken (died) and four of his notable ones (Generals) arose in his place (Dan. 8:18-22).

The historical fulfilment is breathtaking in its strikingly accurate detail: Alexander (the horn) led the Greek armies (the he-goat) across the Hellespont into Asia Minor in 334 B.C. and defeated the Persian forces (the ram) at the river Granicus. Moving with amazing rapidity the armies

of Greece (the goat) lead by Alexander (the horn) touched not the ground (Dan. 8:5), he again met and defeated the Persians (the ram) at Issus. Turning south, he moved down the Syrian coast, advancing to Egypt, which fell to him without a blow. Turning again to the East, he met the armies of Darius or Persia for the last time, defeating them (the ram) in the battle of Arbela, east of the Tigris River. Rapidly he occupied Babylon, then Susa the Persepolis, the capitals of Persia. The next years were spent in consolidating the new Empire. Alexander took Persians into his army, encouraged his soldiers to marry Asians and began to Hellenize Asia through the establishment of Greek cities in the Eastern Empire. He marched his armies eastward as far as India where they won a great battle at the Hydaspes River.

Alexander the Great Horn is Broken: the army however, refused to advance farther, and Alexander was forced to return to Persepolis. While still making plans for further conquests, he contracted a fever. Weakened by the strenuous campaign and increasing dissipation, he was unable to throw off the fever and died in Babylon in 323 B.C., at the age of thirty-two.

The death of Alexander: (the broken horn). Following the death of Alexander, the Macedonian generals began to partition his vast empire among themselves. The empire was eventually divided among four Macedonian generals (Ptolemy, Cassander, Lysimachus and Seleucus) nevertheless the disagreements arising from this division resulted in a series of wars from 322 B.C., to 275 B.C., many of which took place in Greece. One of the characteristics of the Hellenistic period, which lasted from the death of Alexander until the acquisition of Greece as it became a Roman province (the fourth Beast) in 146 B.C., was the deterioration of the Greek city-states as political entities and the gradual decline of Greek political independence as, a whole.

NOTICE: the detail of Daniels vision: (the battles by the canal (river in KJV). Daniel in his vision saw this battle between the Goat (Greece) and the Ram (Persia) taking place at a canal/river (Dan. 8:6). The Persian army with about 20,000 cavalries had advanced to take up a position on the eastern bank of the River Granicus to battle against Alexander and his armies. Alexander had spectacular success and defeated the Persian forces, but it was another two years before Alexander could call himself master of the Persian, Empire nevertheless this battle was the beginning of the fall of the Persian Empire.

In a second battle, much later Darius king of Persia and his armies were waiting at the River Tigris for Alexander. Though Darius armies outnumbered Alexander by five to one Alexander once again had great success and was now able to regard himself as master of the Persian Empire (how beautifully perfect was Daniel's vision).

Alexander the Great and Nebuchadnezzar: although the destruction of Tyre more directly and properly fit Nebuchadnezzar and the armies of Babylon, it also appears to have some reference to Alexander the Great since the following verse states:

- In that day Tyre will be forgotten for seventy years, like the days of one king. At the end of seventy years, it will happen to Tyre as in the song of the prostitute: (Isaiah 23:15).

Tyre will be forgotten for seventy years (meaning left in peace), but at the end of seventy years, it will happen to Tyre as in the following song of the prostitute.

- Take a harp; go about the city, O forgotten prostitute! Make sweet melody; sing many songs, that you may be remembered. (Isaiah 23:16).
- The idea here is that once a prostitute has had her way with a man she is forgotten, so arises out of her bed and again prowls the streets that she might be remembered again and enrich herself. Likewise, Tyre after seventy years will arise to its former power and wealth.

- At the end of seventy years, the LORD will visit Tyre, and she will return to her wages and will prostitute herself with all the kingdoms of the world on the face of the earth.
¹⁸Her merchandise and her wages will be holy to the LORD. It will not be stored or hoarded, but her merchandise will supply abundant food and fine clothing for those who dwell before the LORD. (Isaiah 23:17-18).

This means that after its destruction by Nebuchadnezzar Tyre will thrive again for seventy years and recover her former power and glory, which came to pass accordingly, but would after seventy years be once again brought to utter ruin which it was by Alexander the Great. Clearly Tyre was destroyed twice, firstly, by Nebuchadnezzar and secondly, by Alexander. The New city of Tyre withstood the armies of Alexander for seven months at the end of which Alexander filled up the strait which separated the island from the mainland and took the New City of Tyre.

ALEXANDRIANS

Alexandrians refers to the inhabitants of Alexandria.

ALLAMMELECH

Town allotted to tribe of Asher (Josh 19:26) Unknown.

ALLON-BACUTH

In the book of Genesis, it is written:

- Deborah, Rebekah's nurse, died, and she was buried under an oak below Bethel. So he called its name Allon-bacuth. (Gen. 35:8).

The oak below Bethel that Deborah was buried beneath was at Beth-el, it refers to the valley below Bethel and the word Allon-bacuth comes from the Hebrew word (*'allown*) it literally means an oak of weeping and refers to a monumental tree. Figuratively it carries the idea of mourning and weeping. The fact Jacob called the grave of Rebekah's nurse, Allon-bacuth shows how greatly she was loved and how much she would be missed. When Isaac's servant took Rachel from Laban her brother in Haran to be a bride for Isaac Deborah her nurse went with her (Gen. 24:59), so she would have been an elderly woman by now which may mean that after Rebekah's death Deborah was taken into Jacobs family or at some-time during Isaac's travels she became the nurse for Jacob's household and travelled with him. Considering Jacob had twelve sons and a daughter there is no doubt the need for Deborah's vast knowledge and experience would have been greater in Jacobs household than Isaac's.

ALMON-DIBLATHAIM

Almon-diblathaim was a stopping point of wandering Israelites between Dibon, Gad and the mountains of Abarim, the exact location is unknown.

ALUSH

Alush was a stopping point of wandering Israelites between Dophkah and Rephidim, the location is unknown.

AMAD

A town allotted to Asher (Josh. 19:26), the exact location is unknown.

AMALEK

A son of Eliphaz (eldest son of Esau) by his concubine Timna (Gen. 36:12) (1 Chron. 1:36) Duke of Edom (Gen. 36:16). God told Israel to blot out the memory of Amalek from under heaven, because Amalek did not fear God and attacked Israel when they came out of Egypt, and were faint and weary and cut off those of Israel who were lagging-behind. (Deuteronomy 25:17-19).

AMALEK

The Amalekites were a very ancient nomadic marauding people in the land from the times of Abraham to Hezekiah 2000-700 BC. They dwelt in the land of the Negeb in the hill country (Num. 13:29) on the south of Palestine, that also extended eastward of the Dead Sea to Mount Seir between Idumea and Egypt. Based upon the name, "the Mount of the Amalekites in the land of Ephraim," (Judges 12:15) it appears that they settled down in Palestine itself. The Amalekites, the Midianites and the people of the East came together and crossed the Jordan and camped in the valley of Jezreel. (Judges 6:33).

AMANA

A mountain near Lebanon (Song of Solomon 4:8), from which the Amana springs flow (2 Kings 5:12).

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AMARIAH

The name Amariah refers to the following eight people:

1. Levite and ancestor of Ezra. (1 Chron. 6:7, 11, 52) (Ezra. 7:3).
2. Levite serving in the House of the LORD under David. (1 Chron. 23:19) (1 Chron. 24:23).
3. Chief priest under Jehoshaphat. (2 Chron. 19:11).
4. Levite under Hezekiah. (2 Chron. 31:15).
5. One guilty of intermarrying. (Ezra. 10:42).
6. Covenant signer. (Neh. 10:3).
7. Levite under Zerubbabel. (Neh. 12:2).
8. Son of Hezekiah and great-grandfather of Zephaniah. (Zeph. 1:1) (See also Neh. 11:4) and (Neh. 12:13).

AMAZIAH

Amaziah was the ninth King of Judah, his name means, whom Jehovah strengthens. He descended from the lineage of David through Rehoboam (1 Chron. 3:12), succeeding his father Joash who had been murdered by conspirators (2 Kings 12:21). Seemingly co-regent with his father who was sick, for we read concerning Joash that the departing Syrians "left him in great diseases," and the conspirators subsequently "slew him on his bed." (2 Chron. 24:25). Jehoash of Israel came to the throne in the

thirty-seventh year of Joash of Judah (2 Kings 13:10). Amaziah began to rule in the second year of Jehoash of Israel, which would be the thirty-ninth year of Joash of Judah (2 Kings 14:1). Since Joash ruled for forty years (2 Chron. 24:1), there must have been a co-regency for at least a year. The account of Amaziah is found chiefly in (2 Kings 14), with a parallel and supplementary account in (2 Chron. 25). Amaziah came to the throne when twenty-five years old and ruled for twenty-nine years, doing right as did his father, "but not with a perfect heart," for the high places were not taken away and the people continued to offer sacrifices and to burn incense. His first act was to slay his father's murderers, though he spared their children as Moses had ruled in (Deut. 24:16).

He then assembled an army of 300,000 men, appointed captains over thousands and hundreds (2 Chron. 25:5-6), and an additional 100,000 men of Israel, hired for hundred talents of silver. Warned by a man of God against using the Israelitish mercenaries, Amaziah protested the loss of his hundred talents, but assured that "the LORD is able to give thee much more than this," he dismissed the Israelites, who returned home in anger, sacked certain cities of Judah along the way, taking away much spoil (2 Chron. 25:13). In the mean-time Amaziah went against Edom, took Selah (2 Kings 14:7), possibly the rock-city now identified as Petra, slew 10,000 Edomites in battle, and slew another 10,000 captives by hurling them to death from the "top of the rock" (2 Chron. 25:11-12).

He brought back the gods of the Edomites and bowed down to them, offering incense, for which his destruction was foretold (2 Chron. 25:14-16). Amaziah then challenged Jehoash of Israel to war. In replying, Jehoash likened Amaziah to a thistle making demands of a cedar, and advised him to be content with his victory over Edom. Amaziah persisted so they joined in battle at Bethshemesh. The men of Judah were routed; Amaziah was captured and returned to Jerusalem where four-hundred cubits of the wall facing Israel was broken down, after which Jehoash returned to Samaria, taking along hostages and treasures from the House of God and the house of the king. Fifteen years later a conspiracy made Amaziah flee to Lachish, but he was followed and killed, and his body brought back to Jerusalem.

Amaziah the Priest of Bethel: a priest of Bethel, during the reign of Jeroboam 2, who complained about the prophet Amos and advised him to go back to Judah, whereupon Amos prophesied this death in a foreign land and the tragic end of his wife and family (Amos 7:10-17).

Amaziah a Simeonite: whose son Joshah was among those who smote the remnant of Amalekites who had fled to Mount Seir (2 Chronicles 4:34, 43).

Amaziah a Levite: a Levite in the ancestry of the Ethan who served in the tabernacle about the time of David. (1 Chron. 6:45, 48).

AMITTAI

Amittai means (faithful) he was the father of Jonah (2 Kings 14:25) (Jonah 1:1).

AMMON/AMMONITES

Ammon means, a people. Ammon or Ben-ammi is the name of one of the sons of Lot born to him by his youngest daughter in the neighbourhood of Zoar (Gen. 19:36-38). He was the father of the Ammonites who occupied an area of land east of the Dead Sea in the land of Gilead. (Ammon and the Ammonites are not the same people as the Amorites). (Judges 10:11). Their country was directly north of Moab, between the Arnon and Jabbok rivers and they were often engaged in alliance with the Moabites in waging war against Israel.

Ammon is the singular for Ammonites: (the plural for Ammon) (Judges 11:27-28). Lot fled from the destruction of the cities of Sodom and Gomorrah and dwelt in the mountains to the east of the Dead Sea, it was in this area God gave a tract of land for the Ammonites (Deut. 2:19) who occupied the land just east of Moab, it stretched to the north as far as the Jabbok River and on the south to the hills of Edom. Many years later the Ammonites made war with Israel in, order to extend their borders farther west. However, though this land never really, belonged to the Ammonites, they claimed it, and gave this as a reason for their aggression. (Judges 11:13). Unable to expand westward and not desiring the desert tract of land on the east the Ammonites were confined to a small area, even though they were a nomadic people they did have a few cities their capital, Rabbath-Ammon being the more famous city.

The Ammonites were related to Israel, this is reflected in the name by which they are often called in the Old Testament Ben-ammi, meaning children of my people, but even though they were related they refused to help Israel when asked and joined with the Moabites in securing Balaam to curse Israel. (Deut. 23:3). Both the Ammonites and the Moabites refused to give Israel bread and water when they came out of Egypt (Deut. 23:3-4). For this reason, no Ammonite or Moabite was to enter the assembly of the LORD (Deut. 23:3). The Israelites were told by the LORD not to enter, into the battle with the Ammonites as they journeyed towards the land of Canaan. (Deut. 2:19). Later, on in Israel's history the Ammonites united with Sanballat to oppose the work of Nehemiah in restoring the walls of Jerusalem (Neh. 2:10, 19). The Ammonites were fierce in nature, rebellious against Israel and idolatrous in their religious practices. The Ammonites:

- Threatened to thrust out the right eye of all in Jabesh Gilead. (1 Samuel 11:2).
- Were given to brutish murder. (Jer. 40:41) (Jer. 14:41) (Jer. 41:5-7) (Amos 1:14).
- Though related to Israel, they refused to help them when asked. (Deuteronomy 23:4).
- Joined with Moab in securing Balaam to curse them. (Deut. 23:3-4).
- Later in Israel's history united with Sanballat to oppose the work of Nehemiah in restoring the walls of Jerusalem. (Neh. 2:10, 19).
- In religion, they were a degraded, idolatrous people.
- Their chief idol was Molech, to whom they were guilty of offering human sacrifices. (1 Kings 11:7).

Summary of Ammon and the Ammonites: are not the same people as the Amorites. The child that the younger daughter had to her father Lot was called Ben-ammi he is the father of the Ammonites. Even though they were related to Israel they refused to give Israel bread and water when they came out of Egypt. They joined with the Moabites in securing Balaam to curse Israel and they opposed the work of Nehemiah in restoring the walls of Jerusalem. They were fierce in nature; rebellious against Israel; idolatrous in their religious practices; threatened to thrust out the right eye of all in Jabesh Gilead; were given to brutish murder and their chief idol was Molech, to whom they were guilty of offering human sacrifices. For further information see, "Molech," in Various Topics (ON WEBSITE MENU).

AMNON

Son of David by Ahinoam. By contrivance, he forced his half-sister Tamar to lie with him as she tended him during a pretended sickness. For this he was later murdered by Tamars' brother Absalom.

AMOK

Chief of priests who returned with Zerubbabel from the seventy years captivity to Babylon (Neh. 12:7, 20).

AMON

1. Amon was the successor and son of King Manasseh and the father of the illustrious (extremely distinguished and deservedly famous) king Josiah. Since this name was identical with that of the Egyptian deity, it is thought that perhaps Manasseh named him while he was still in idolatry. He was an evil king and after two years of reign was slain by officials of his household (2 Kings 21:19-26) (2 Chron. 33:21-25).
2. The governor of Samaria to whom Micaiah the prophet was committed by Ahab the king of Israel because he had predicted the king's death. (1 Kings 22:15-28).
3. One of Solomon's servants (Neh. 7:57-59) though sometimes he is called Ami (Ezra. 2:57).

Amon the city: a city thought by most scholars to be the same as the city No (Jer. 46:25) (Ezek. 30:14-16) (Nahum 3:8) and as No-Amon. The word sea in (Nahum 3:8) has given rise to some difficulty as to the location of the ancient city. However, the Nile is called the sea because of its appearance at the time of its flood stage, or this designation is used of the Nile in the poetic fashion. (Job 41:31) (Isa. 18:2). Therefore, this city in the days of Nahum, Jeremiah, and Ezekiel is today identified as Thebes. Thebes is the Greek name of the old capital of Upper Egypt. It was called "No Amon" meaning "city of Amon," because this was the name of its chief deity. It was an obscure city in the old kingdom, but it became the capital of the middle kingdom commonly known as the Theban. This included the eleventh through the fourteenth dynasties. It lessened in importance during period of the Hyksos, but with their expulsion it again became the capital. It was in this period that the city rose to the height of its fame. It has a number of famous temples and tombs. Perhaps the most famous tomb, discovered in 1922, was the tomb of Tutankhamen, with all of its equipment still intact.

AMORITE

Amorite means, mountain dwelling, although this word in the Hebrew is always in the singular, it is used collectively of that tribe of people who, according to (Gen. 10:16), descended from Canaan. They probably were east Semites and while not Akkadians, were very closely akin to them. They were a very prominent people in pre-Israelitish days, for it is believed that at one time their kingdom occupied the larger part of Mesopotamia and Syria, with their capital at Haran. The Mari tablets throw a flood of light on them, and it is now thought that Amraphel, king of Shinar (Gen. 14:1), was one of their kings. People from the north drove them from this region, causing them to settle in Babylonia, where they brought the entire area under their control, giving to Babylonia one of the richest periods in her history. When after several hundred years, they were defeated by the Hittites, they settled throughout a large portion of Canaan and may even have ruled in Egypt for a time. We do know that during their supremacy in Canaan they marched on the kingdom of Moab and under the leadership of king Sihon subdued a large portion of this land, in which they settled (Num. 21:13, 26-31). Joshua speaks of their land as east of the Jordan (Josh. 24:8), but Moses tells of their abode as being on the western shore of the Dead Sea (Gen. 14:7), on the plain Mamre (Gen. 14:13) and around Mount Hermon (Deut. 3:8). They were

apparently a very wicked people, for God told Abraham that his descendants would mete out the LORD'S vengeance on this people when their iniquity was full (Gen. 15:16). Under Moses' leadership this judgement was dealt to Og, king of Bashan, and to Sihon, king of Heshbon, the kings of the Amorites east of the Jordan. Their territory was subdued and given to Reuben, which he held for five-hundred years until it fell to Moab. This was a very rich land, being attractive to both farmers and herdsman. Joshua met these people in battle in the united campaign of the five Amorite kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon (Josh. 10:1-43). The battles (Josh. 11:1-14) fought by Joshua under divine leadership, ended forever Amorite hostilities against Israel (1 Sam. 7:14) (1 Kings 9:20-21).

AMOS

Amos means, burden bearer. He was an Israelite prophet his name comes from the Hebrew word (*`Amowc*) it literally means burdensome and carries the idea of loading or imposing a heavy burden to be carried

The Era of Amos: Amos was one of the colourful personalities in an era which saw the rise of several towering prophetic figures. His ministry occurred in the reign of Jeroboam 11 (c.786-746 B.C.), the son of king Jehoash of the Jehu dynasty. Due to the removal of Benhadad 111 of Syria as a military threat, the Northern Kingdom had been, able to consolidate its hold on Damascus and extend its borders northwards to the pass of Hamath. To the south and east its territorial acquisitions equalled those of the early kingdom period under David and Solomon. While Assyria was becoming an increasingly serious political threat, its military might under Tiglath-pieser 111 was still a distant prospect when Jeroboam 11 began to rule Israel.

The golden age of Amos: Amos forty-year reign was one of great prosperity for the Northern Kingdom, approaching in character the golden age of David and Solomon. With the threat of war removed, a cultural, social and economic revival took place. The expansion of trade and commerce resulted in a steady drift from country to city, and the small towns in the Northern Kingdom gradually became overcrowded. But prosperity was accompanied by an almost unprecedented degree of social corruption (Amos 2:6-8) (Amos 5:11-12) caused principally by the demoralizing influence of Canaanite Baal worship, which had been fostered at the local shrines from the time when the Northern Kingdom had assumed a separate existence.

Idolatry and Baal worship during the era of Amos: archaeological discoveries in Palestine have furnished a dramatic picture of the extent to which this depraved, immoral religion exerted its corrupting influences over the Israelites. Characteristic of the ritual observances were drunkenness, violence, gross sensuality and idolatrous worship. The effect of this demoralizing religion upon Hebrew society was seen in the corruption of justice, in wanton and luxurious living, and in the decay of social unity. The rich manifested no sense of responsibility towards the poor, and instead of relieving their economic distress seemed bent upon devising new means of depriving them of their property. To this perilous situation Amos brought a message of stern denunciation. Although he was not an inhabitant of the Northern Kingdom, he was painfully aware of its moral, social and religious short-comings.

The occupation of Amos: Amos lived in the small mountain village of Tekoa, which lay to the south of Jerusalem on the borders of the extensive upland pastures of Judah. By trade he was a herdsman of sheep and goats (Joel 7:14), and was also engaged in dressing the sycamore-fig tree, whose fruit needs to be incised about four days before the harvest to hasten the ripening process. His background was of a strictly agricultural nature, and his work afforded him ample time for mediating upon God's laws and their meaning for wayward Israel.

Amos message: on receiving his call, Amos protested vigorously against the luxurious and careless living characteristic of Samaria, castigated the elaborate offerings made at the shrines of Beersheba and Gilgal, and stated flatly that ritual could never form an acceptable substitute for righteousness. He asserted the moral jurisdiction of God over all nations (Joel 1:3, 6, 9 11) (Joel 2,1, 4, 6) and warned the Israelites that unless they repented of their idolatry, and following a renewed spiritual relationship with God, commenced to redress social inequalities, they would fall victim to the invader from the East.

Amos and Amaziah: Amos was accused of sedition by Amaziah, the idolatrous high priest of Bethel (Joel 7:10). In reply Amos pointed out that he had no connection with any prophetic order, nor was he linked in any way politically with the house of David. Instead he was called by God to prophesy the captivity of an unrepentant Israel.

The style of Amos writing: the style of his book, though simple, is picturesque, being marked by striking illustrations taken from his rural surrounding. His work as a herdsman was clearly not incompatible either with a knowledge of history (Joel 9:7) or with an ability to assess the significance of contemporary political and religious trends. The integrity of his book has suffered little at the hands of modern critical scholars. Following is an analysis of the book of Amos:

1. The indictment of foreign nations including Judah and Israel. (Joel chapters 1-2).
2. The condemnation of wicked Samaria. (Joel 3:1-5, 17).
3. False security exposed and judgment foretold. (Joel 5:18) to (Joel 6:14).
4. Five visions illustrate Divine forbearance and justice. (Joel 7:1-9, 10).
5. Amos reception at Bethel. (Joel 7:10-17).
6. Epilogue promising restoration and prosperity. (Joel 9:11-15).

Summary of Amos: the name Amos means burden bearer. The prophetic ministry of Amos occurred during a time of great prosperity for the Northern Kingdom (the ten tribes in the land of Samaria), approaching in character the "Golden Age" of David and Solomon. With the threat of war removed, a cultural, social and economic revival took place, but prosperity was accompanied by an almost unprecedented degree of social corruption (Amos 2:6-8) (Amos 5:11-12).

AMÖZ

Amoz (an Israelite) comes from the Hebrew word (*'Amowts*) it literally means strong. It carries the idea of being physically and mentally alert and of being courageous and steadfastly minded. This is not Amos the prophet that stands among the twelve lesser prophets, but Amoz an Israelite who was the father of Isaiah.

AMPHIPOLIS

Amphipolis refers to a Greco-Roman city, the capital of the first district of Macedonia in north east Greece 25 miles south west of Philippi on Strymon River. Paul passed through it on his way to Philippi on second journey. (Acts 17:1).

AMPLIATUS

Ampliatius means enlarged, he was a Roman Christian.

AMRAM

Amram means, people exalted, the name refers to three men:

1. A descendant of Levi and of Koharth, and father of Aaron, Moses and Miriam. (Exod. 6:18, 20) (Num. 26:59) (1 Chron. 6:3).
2. A Son of Bani, who married a foreign wife during the exile (Ezra. 10:34).
3. A son of Dishon, descendant of Anah (1 Chron. 1:41) ASV have Hamran.

ANAB

A village in the country of Judah twelve miles south west of Hebron (Josh. 15:50) from which Joshua drove out the Anakim. (Josh. 11:21).

ANAHARATH

Town allotted to Issachar (Josh. 19:19). The location is uncertain possibly eight miles south west of the south tip of Sea of Galilee.

ANAKIM

The Anakim were the people of Anak. The father of Anak was Arba he was the greatest man among the Anakim (Josh. 21:11) (Josh. 14:12-15). The descendants of Anak were Ahiman, Sheshai and Talmi. (Num. 13:22) (Josh. 15:14). They were a great and tall people with strong fortified cities (Deut. 1:28) (Deut. 9:2) (Josh. 14:12) that lived at Hebron during Joshua's conquest of Canaan. Their land included Kiriath-arba (the original name of Hebron) and the Valley of Rephaim which connected to the valley of Hinnon. The people of Joshua took the land of Rephaim and gave Hebron to Caleb, but some of the Anakim remained in Gaza, Gath and Ashdod (Josh. 11:21-22) (Josh. 15:8, 13-16) (Josh. 18:16) (Josh. 17:15). In the book of Deuteronomy, it is written:

- Like the Anakim they are also counted as Rephaim, but the Moabites call them Emim. (Deut. 2:11).
- (It is also counted as a land of Rephaim. Rephaim formerly lived there—but the Ammonites call them Zamzummim. (Deut. 2:20).

These verses show that the Anakim are also called, Rephaim, Zamzummim and Emim. (Also see Caleb in, Map Locations and people of the Bible (ON WEBSITE MENU).

ANATHOTH

Anathoth (means, answer) a place in Palestine about four miles north of Jerusalem, it was the birth-place of Jeremiah (Jer. 1:1) situated on a broad ridge of land, about three miles from Jerusalem in Benjamin (Josh. 21:18).

ANATHOTH (ANATH)

Anathoth (also `Anathowth) Anathoth is the plural of Anath it means "answer" and was the name of two Israelites and a place in Palestine.

1. A city of Benjamin assigned to the priests (Josh. 21:18), the native place of Abiathar the high priest (1 Kings 2:26) and Jeremiah the prophet (Jer. 1:1). Two of David's distinguished soldiers Abiezer (2 Sam. 23:27) and Jehu (1 Chron. 12:3), also lived there.
2. A Benjamite, the son of Becher (1 Chron. 7:8).
3. A leader of the men of Anathoth who sealed the covenant to worship Jehovah (Neh. 10:19).

Zondervon Bible Dictionary says, Anathoth is probably the plural of Anath a goddess.

ANDRONICUS

Andronicus refers to an Israelite, it means man of victory, fellow, husband, man, sir.

ANNA

Anna means favoured. She was the daughter of Phanuel, and an Israelitess prophetess and devout widow who had been married for seven years. The expression, "from the time she was a virgin," (Luke 2:36-37) implies she only had one husband

ANNAS

Annas was an Israelite and associate high priest with Caiaphas (Luke 3:2) (John 18:13) (John 18:19) (John 18:24) (Acts 4:6).

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ANTIGONUS 1

Antigonus 1 took control of Asia Minor: some scholars have Antigonus (a general in Alexander the Great army) as one of the four, because he almost became the sole successor to Alexander's Empire after Alexander's death, but Lysimachus, king of Thrace, and Seleucus I, king of Babylonia, in alliance with other generals, killed him in battle.

History of Antigonus: Antigonus I, called Monophthalmus (Greek, one-eyed) or Cyclops (382-301 B.C.), king of Macedon (306-301 B.C.). He was a general in the army of Alexander the Great. After Alexander's death (323 BC), Antigonus I secured a large part of Asia Minor as, a result of the breakup of Alexander's Empire. In the ensuing wars with the other successors, or diadochi, to the Empire, he claimed at various times Syria, Persia, and Greece, as well as Macedonia, and, aided by his son Demetrius I, he also attacked Egypt.

Antigonus almost realized the ambition of all Hellenistic monarchs to become the sole successor to Alexander's Empire, but Lysimachus, king of Thrace, and Seleucus I, king of Babylonia, in alliance with other generals, finally defeated and killed him at the Battle of Ipsus, in Phrygia (now in Turkey). Demetrius retained the Macedonia kingdom and its dependent Greek cities for the Antigonid dynasty. (See Ptolemy, Cassander, Lysimachus and Seleucus).

The battle of Ipsus (301 B.C.): twenty years of warfare ended at the battle of Ipsus in 301 BC, in Phrygia (now in Turkey) in which Seleucus and Lysimachus and their allies finally defeated and killed Antigonus and Alexander's Empire was divided into three major kingdoms. The three, major king's Alexander's Empire was divided into were:

- Ptolemaic Egypt.
- Seleucid Empire.
- Macedon Empire.

(See also Ptolemy, Cassander, Lysimachus and Seleucus).

ANTIOCH (PISDIAN)

Antioch was a Syrian town and the capital of the province of Syria in south east of Turkey in Phrygia near Pisidia, fifteen miles inland from Mediterranean Sea on Orontes River. It was one of the largest cities in the Empire and a great commercial center of ancient times. Being the meeting point of the Orient and Greek civilization, 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. The population of over 500.000 was governed by a proconsul who was, in charge of two legions and the third city in the Empire with its own Games. The city tremendous building program was financed jointly by Augustus and Herod. It was populated by a large and influential, but very lax Jewish population and was the centre for diplomatic relations with the vassal states of the East and a meeting point for many nationalities.

Antioch and spirituality: Antioch was predominantly pagan it contained Hellenic cults of Zeus and Apollo and was a place full of mystery religions that had messages of death and resurrection, initiation and salvation.

Antioch and the Gospel: in the city of Antioch there were numerous converts to Judaism most likely because the status of the Jews was very high since they enjoyed full citizen rights. After the persecution of Stephen Christianity spread to Antioch and grew from its Jewish population. The earliest preaching of the Gospel to the Gentiles took place in Antioch probably because it was not as likely to excite such violent hostility from the Jews as it had in Jerusalem so there was less to be feared from mob-violence than in other districts. Antioch was:

- Visited by Paul and Barnabas on all Paul's missionary journeys.
- A home base for Paul on his journeys.
- The setting for longest recorded Pauline sermon. (Acts 13:14-41).
- Were the disciples, were first called Christians. (Acts 11:19-30).
- A town in which its church had open conflict. (Acts 13:1) (Acts 14:26-27) (Acts 15:1-35).
- Where Paul and Peter had a contentious disagreement. (Gal 2:11-15).
- A town in which Paul was persecuted. (Acts 13:14-52) (Acts 14:19-22) (Acts 18:22) (2 Tim. 3:11).

Antioch played a prominent part in the early church because it was the capital of Syria and one of its largest cities and commercial centers. 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. Paul was converted on the road to Damascus (in Syria) and commissioned with Barnabas by the Antioch church to take the Gospel to the Gentiles. (Acts 11:26) (Act 9:1-9) (Acts 13:1-3) (Syria today is now called Iraq).

ANTIOCHUS IV EPIPHANES

Antiochus IV Epiphanes was a forerunner of the ultimate Little Horn yet to come. He was the eighth ruler of the Seleucid Empire and ruled for eleven years (175 B.C., to 164 B.C). Epiphanes in Greek means, the

illustrious. Antiochus IV, called Epiphanes (Greek, the illustrious) king of Syria son of Antiochus III, from 171 B.C. to 168 B.C. He was a political hostage of Rome when his older brother, Seleucus IV took the throne. In 175 B.C. Seleucus IV was assassinated by Heliodorus a usurper who took the throne. Later Antiochus IV Epiphanes was exchanged for his nephew Demetrius 1 Soter (the son and heir of Seleucus) and on his return ousted Heliodorus the usurper. Since Seleucus' true heir, Demetrius 1 was still a hostage in Rome, Antiochus IV Epiphanes, seized the throne for himself, proclaiming himself co-regent for another son of Seleucus, an infant also named Antiochus (whom he then murdered a few years later). On the death of Antiochus IV Epiphanes his son Antiochus V Eupator, succeeded to the Syrian throne, but in 163 B.C., Demetrius I escaped and killed his cousin, Antiochus V Eupator, and took the throne himself. Antiochus IV Epiphanes was involved in a war against Egypt, defeating two Egyptian kings, Ptolemy VI and Ptolemy VII. He captured Jerusalem, prohibited Judaism, and tried to establish the worship of Greek gods. Under the leadership of the Jewish priest Mattathias (died 167 BC) and his sons, the Maccabees, the Jews revolted (168-160 BC) and drove Antiochus IV Epiphanes from Jerusalem. Later Antiochus IV won victories over the Armenians and Persians. (Daniel 11:21-35).

Writers of history record: Antiochus IV Epiphanes took Jerusalem by storm. He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery. To consolidate his Empire and strengthen his hold over the region, Antiochus IV Epiphanes decided to side with the Hellenized Jews by outlawing Jewish religious rites and traditions observed by more orthodox Jews and by ordering the worship of Zeus as the supreme god. This was anathema to the Jews and when they refused, Antiochus sent an army to enforce his decree. Because of the Jewish resistance, the city of Jerusalem was destroyed, many were slaughtered, and a military Greek citadel called the Acra was established. Not long after this Antiochus IV Epiphanes sent an Athenian senator to force the Jews to abandon the customs of their ancestors and to live no longer by the laws of God, they were to dedicate the temple in Jerusalem to the Olympian god Zeus, profaning the temple and on Mount Gerizim build an altar to Zeus the Hospitable. Things that were forbidden were brought into the temple so that the altar was covered with abominable offerings prohibited by the Jewish laws and those who circumcised their sons would be put to death.

A man could not keep the Sabbath or celebrate the traditional feasts, nor even admit that he was a Jew. At the suggestion of the citizens of Ptolemais, a decree was issued ordering the neighbouring Greek cities to act in the same way against the Jews. The surrounding Greek cities were to force the Jews to partake of the Greek sacrifices, and put to death those who would not consent to adopt the customs of the Greeks. The rule of Antiochus IV Epiphanes king of the Seleucid Empire lead to disaster and horror (i.e. two women who were arrested for having circumcised their children were publicly paraded about the city with their babies hanging at their breasts and then thrown down from the top of the city wall). Others, who had assembled in nearby caves to observe the Sabbath in secret, were betrayed to Philip and all burned to death. The reign of Antiochus Epiphanes was the last period of real strength for the Seleucid Dynasty, but in some ways, his rule was also fatal to the Empire. Technically Antiochus IV was a usurper, and he left an infant son named Antiochus V Eupator as his only heir. The result was a series of civil wars between rival claimants to the throne, effectively crippling the Empire during a critical phase in the wars against Parthia. (Daniel 11:21-35).

A Jewish report Antiochus IV Epiphanes is the representative forerunner of the Anti-Christ. He ruled the Jews from 175-164 B.C. He is remembered as a major villain and persecutor in the Jewish traditions associated with Hanukkah, including the books of Maccabees and the "Scroll of Antiochus" Rabbinical sources refer to him as, "the wicked."

Epiphanes' name means: God made Manifest. Antiochus IV Epiphanes was a Syrian King that came to power about 175 BC and is the representative forerunner of the Anti-Christ soon to appear. He was one of the Seleucids who in succession to Alexander the Great built a realm in Syria and adjacent lands. Epiphanes sought to force Greek culture and manners on the Jews. In imposing Hellenism, Epiphanes was but following out the intentions of his predecessor, Alexander the Great whose dream was to create an Empire, not by the sword but by culture.

This had a measure of success among the free-thinking section of the priesthood, but there were faithful priests and people who refused to abandon the faith of their fore-fathers and be westernized. By the introduction of Hellenistic cults, Epiphanes tried to put an end to the Jewish religious community. The events were the cause of the Maccabean struggle. Severe burdens, hardships and punishments brought the matter to a head and the revolt followed.

Antiochus Epiphanes the senior God of the Seleucids: in 170 B.C., a law was announced requiring all citizens to present themselves four times a year to pay formal homage to Antiochus Epiphanes as the senior god of the Seleucids. The day chosen for these periodic submissions was Shabbat, when Jews preferred not to leave their homes, this being their day of prayer.

The Temple of God polluted: in 168 B.C., Antiochus Epiphanes dared to occupy Jerusalem, enter the Holy of Holies, desecrate the sanctuary by offering unclean animals upon the altar of burnt-offerings, pollute the whole building by sprinkling it with water in which flesh had been boiled, dedicated the temple itself to Jupiter Olympius, and erected the statue of that deity and plundered the temple treasures.

NOTE: Zeus, in Greek mythology was the god of the sky and ruler of the gods of Mount Olympus. Zeus corresponds to the Roman god Jupiter.

The Abomination of desolation: Antiochus Epiphanes represents the type of 'the abomination of desolation foretold by the prophet Daniel, on the altar of the LORD in the inner court of the temple. Antiochus Epiphanes serves as a foreshadowing of the Anti-Christ to come in the days ahead. Many Old Testament types pointing to end time fulfilments are first fulfilled in the natural and second in the spiritual, so we may see the spiritual temple defiled in the last days. Prophecies concerning Antichrist would be eighth chapter of Daniel which speaks of Greece and Alexander and then four notables arising and Daniel chapter eleven which speaks of a king of fierce countenance, and understanding dark sentences standing up the latter time of the kingdom, when the transgressors are come to the full etc. (Daniel 11.6) This may also be anticipated in as the king of the north (Daniel 11:21-35).

Summary of Antiochus IV Epiphanes King of Syria: (Daniel 11:21-35). The Little Horn is pictured as a vile person who will come peaceably and seize the kingdom by secret and deceptive schemes and underhanded methods, which Antiochus IV Epiphanes King of Syria did, by pretending peace, he got possession of the city by treachery and broke the league he had made with the Jews. With the aid of treacherous Jews, he sent a body of troops to Jerusalem and they took the city by assault on the Sabbath. Some of the inhabitants of the city he slaughtered. His armies carried about ten thousand wives and their children away captive and pillaged the temple of its silver, gold and sacred items stripping it bare. Determined to bring Jerusalem into the Hellenistic (Greek culture) he tried to destroy the Jewish faith and with the aid of some corrupt Jews attempted to turn the temple of God into a Greek temple.

Not only were Jews compelled under the penalty of death, to depart from the laws of their fathers, and cease living by the laws of God, but the temple of God was to be polluted and called Jupiter Olympias Antiochus IV Epiphanes forbid the Jews to offer their daily sacrifices and burnt down the finest buildings in Jerusalem throwing the Jews into great lamentation.

The Little Horn and the Abomination of Desolation: not only did Antiochus IV Epiphanes build an idol altar upon God's altar in the temple and slew swine upon it offering a sacrifice totally against Jewish religious worship, he also compelled the Jews to forsake the worship of their own God and to adore his gods in every city and village of Israel. He made the Jewish people build temples, and raise idol altars and offer swine upon them every day, added to all these abominations he commanded the Jews not to circumcise their sons.

The practice his fathers and forefathers had not done: can refer to four of the Little Horns (Antiochus IV Epiphanes King of Syria) characteristics and actions:

1. Robbed the richest nations in his kingdom and used the money to buy alliances and secure his kingdom through loyalty. (Dan. 11:24).
2. Set up an idol of Zeus on the altar in the Temple of God and sacrificed swine on it polluting the House of God (the abomination that makes desolate) (Dan. 11:31).
3. Stopped the Jews from circumcising their sons, forced Israel to deny their faith by worshipping Greek gods and building temples in all their cities to the gods of Greece.
4. Added divine titles to his name, which no other Hellenistic king had done, such as, Theos Epiphanes meaning God Manifest and after his defeat of Egypt, Nikephoros meaning bearer of victory. His often, eccentric behavior and sudden changes in mood swings and even insanity led some of his contemporaries to call him Epimanes (the mad one).

All four of these were a practice that the fathers and forefathers of the Little Horn had not done.

Coins during the era of Antiochus IV Epiphanes: the inscription around the throne on the face of the silver coin reads: Basileos Antiochou, Theou Epiphaniou Nikephorou meaning, of King Antiochus, God Manifest, Victory Bearer. The inscription on the face of the bronze coin portrays, A bearded Antiochus as Zeus laureate himself, wearing the victor's wreath while the reverse side identifies the image of King Antiochus, God Manifest.

For further detail of Antiochus IV Epiphanes see:

- Daniel 11:21-35, in, Commentary OT (ON WEBSITE MENU).

ANTIPATRIS

Antipatris was a military relay station eleven miles north east of Joppa built by Herod the Great in 9 B.C., and named after his father. It was the city in which Paul was taken by night under military escort from Jerusalem (Acts 23:31).

APELLES

Apelles (Apelles) a Christian.

APHEK

Aphek (Asher): the town of Aphek (Asher) was seven miles from Acco and allotted to Asher, but they were not able to drive out the inhabitants. (Josh. 19:30) (Judges 1:31).

Aphek (Phoenician): town on Sidonian-Amorite border south east of Byblos in Lebanon (Josh. 13:4).

Aphek (Sharon): a city in south east corner of Sharon eleven miles from Joppa. The Philistines mustered troops here for the battle of Aphek (1 Samuel 4:1) and again for the battle of Gilboa. (1 Sam 29:1).

Aphek (Upper and Lower): the site of two Israelite/Aramean battles its exact location is unknown, but possibly close to the east shore of the Sea of Galilee (1 Kings 20:26, 30) (2 Kings 13:17).

APPHIA

A Christian woman of Coloss' (Philemon 1:2) is the only verse that cites Apphia.

APOLLOS

Apollos (Apollonia) an Israelite who was an eloquent Christian and a convert at Corinth (Acts 18:24-19:1) (1 Cor. 1:12) (1 Cor. 3:4-7). He refused to return to Rome (1 Cor. 16:12) and Paul writes to Titus about him. (Titus 3:13).

APOLLONIA

Apollonia is a city in Macedonia on Via Egnatia north east of Greece, but the exact identity is unknown. Paul on his way from Philippi to Thessalonica passed through here on his second journey. (Acts 17:1).

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APOSTLES

See: Apostles, in (Various Topics) (ON WEBSITE MENU).

AQUILA

Aquila means an eagle. He was a Christian Israelite at Corinth (Acts 18:1-3) (Acts 18:18-19, 26) and friend of Paul. (Rom. 16:3-4) (2 Tim. 4:19).

AR

Ar, comes from the Hebrew word (`Ar) it literally means a city as a place guarded by a watch, but in its widest sense can refer to a camp, a post, a town or a court. In (Num. 21:28) (Deut. 2:9) refers to a chief city in the district of Moab referred to in a song quoted in (Num. 21:15). It is named in (Deut. 2:19) (Deut. 2:18, 29) and in prophecy of (Isaiah 15:1). The exact location is unknown, maybe fifteen miles east of the Dead Sea, possibly same as Areopolis and Rabbath Moab.

ARABAH (THE BROOK OF)

Arabah means, desert plain. El-Ghor (the Jordan Valley) north of the Dead Sea; Wadi el-Arabah south of it. The remarkable rift running from Mount Hermon to the Gulf of Aqabah. Its northern portion drains into the Dead Sea, and from above the Sea of Chinnereth (Gennesaret) is below sea

level. South of the Dead Sea it is higher, and drains into the Gulf of Aqabah at Ezion-geber. The name in various places is translated Arabah, plain, desert or wilderness. The southern portion is referred to in (Deut. 1:1) (Deut. 2:8). It is, connected with the Dead Sea and the Sea of Galilee in (Deut. 3:17) (Deut. 4:49) (Josh. 3:16) (Josh. 12:3) (2 Kings 14:25). From the following verses, it appears that it was used in a very extended sense.

(Deut. 11:30) (Josh. 8:14) (Josh. 12:1) (Josh. 18:18) (2 Sam. 2:29)
(2 Sam. 4:7) (2 Kings 25:4) (Jer. 39:4) (Jer. 52:7).

The Arabah represents one of the major natural divisions of Palestine in (Josh. 11:16) (Josh. 12:8). It is a narrow valley of varying breadth; the productivity of various sections depends on availability of water; populated intermittently from early ages, it lay in the path of caravan traffic between the Arabian and Sinai deserts and Canaan to the north. The Israelites made stops here in their wilderness wanderings. Solomon got iron and copper from the mines of the Arabah, which was part of the extended kingdom of David and Solomon, when they ruled over Edom.

Arabah valley: Arabah is Hebrew for the desert plains it refers to the valley along the River Jordan between the Dead Sea and the Sea of Galilee and is one of the major natural divisions of Palestine.

Arabah is also rendered wilderness: wilderness is a word used with considerable latitude (Matt. 14:13) (Heb. 11:38). Arabah in Scripture may refer to:

- Grassy pastures. (Psalm 65:12) (Joel 2:22).
- An uncultivated region suitable for pasturage and occupied by nomads.
- A place for the driving cattle. (Num. 14:33) (Judg. 1:16) (Deut. 2:8).
- A barren desert, a waste of rock and sand. (Deut. 32:10) (Job 38:26).
- Dry barren land or a river-less region. (Isa. 33:9) (Isa. 19:20) (Isaiah 51:3).
- A wilderness and a land of drought. (Hos. 2:3) (Job 6:189) (Job 12:24). (Psalm 107:40).

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Arabah is the most common Hebrew word rendered wilderness and denotes the plain of the Jordan River and Dead Sea (Ezek. 47:8) (2 Sam. 2:29). Sometimes rendered as a proper name Yeshimon in the KJV (Num. 21:20), but at other times rendered Arabah in other Bibles.

Summary of the Arabah: Arabah is the valley along the River Jordan between the Dead Sea and the Sea of Galilee and is one of the major natural divisions of Palestine. It can refer to an uncultivated grassy region suitable for nomads or a riverless desert region of rock, sand and drought (i.e. a wilderness).

ARABIA

Refers to a large peninsula in south west of Asia, predominantly occupied by Saudi Arabia, but it can refer to the whole or part of the Arabian Peninsula. The inhabitants are Arabs.

ARABIANS

Refers to an Arab or native of Arabia in the region of Asia.

ARAD (THE CITY)

A city in Negev of Judah (Judges 1:16) seventeen miles south of Hebron, but possibly Canaanite Arad which was located eleven miles east of Beersheba, some read Arad for Eder in (Josh 15:21).

ARAD (THE KING)

Arad a Canaanite king lived in the Negeb. He heard that Israel was coming by the way of Atharim fought against Israel and took some of them captive on two occasions (Num. 21:1) (Num. 33:40).

ARAM

Aram became a broad term designating the lands of the fertile crescent from Mesopotamia to Phoenicia. Its people came out of the same Arabian reservoir of Semitic peoples as the Hebrews, and were closely related to Israel with whom their history was intertwined, sometimes in alliance, often in conflict.

ARAMEAN

Aramean embraces the Semitic people and the land in which they lived. The land is north east of Israel and includes the area around Damascus, Syria and upper Tigris and the Euphrates Valleys. It is sometimes used in compound names (i.e., Aram, Damascus, Aram Maacah and Aram Zobah) to refer to small states.

ARARAT

A country in eastern Armenia, a mountainous tableland from which flow the Tigris, Euphrates, Aras (Araxes) and Choruk rivers. Near its centre lies Lake Van, which like the Dead Sea, has no outlet. Its general elevation is about 6,000 feet, above which rise mountains to as much as 17,000 feet, the height of the extinct volcano which in modern times is called Mount Ararat. It is supposed that Noah's Ark came to rest on this mountain, but (Gen. 8:4) is indefinite: "upon the mountains of Ararat" (plural). From this mountain, the sons of Sennacherib fled, after murdering their father (2 Kings 19:37) (Isa. 37:38) where the land is correctly called Armenia in KJV. In (Jer. 51:27) the kingdoms of Ararat, Minni and Ashkenaz are associated with the kings of the Medes as prophesied conquerors of Babylonia. The region is now part of Turkey. The Babylonian name was Urartu, having the same consonants as Hebrew ararat, and its meaning cannot be determined with certainty.

ARCHIPPUS

Archippus means, horse-ruler, the chief power, principality and principle in rank and rule. Archippus was a Christian disciple at Colosse (Col. 4:17) (Philemon 1:2) these are the only verses that cites Archippus.

ARCHITE

Refers to two men, a member of the clan of Ataroth in Ephraim (Josh 16:2) and to David's friend (1 Chron. 27:33) who acted as his secret agent in the rebellion of Absalom to defeat at the counsel of Ahithophel (2 Sam. 15:31) to (2 Sam.17:23).

AREOPAGITE

Dionysius the Areopagite was a man who joined Paul and a member of the court of Areopagus which had jurisdiction over manners, morals and teaching in Athens (Acts 17:34).

AREOPAGUS

Areopagus (also Areios Pagos) (Mars Hill in KJV) was a spur or rocky hill jutting out from the western side of the Acropolis at Athens. It is separated from Athens by a short saddle to the north and directly below it was the agora (marketplace). It was also the name of the Greek deity of war and the god Ares (i.e., Mars).

ARIMATHEA

Arimathea is a place in Palestine.

ARIOCH

Refers to two men, the king of Ellasar in Syria and confederate with Chedorlaomer (Gen. 14:1) (Gen. 14:9) and to the captain of the king's guard at Babylon under Nebuchadnezzar (Dan. 2:14-21).

ARISTARCHUS

Aristarchus (also Aristarchos) means "best ruling" it carries the idea of being first in political rank and power. A Jew (Col. 4:11) and a Macedonian companion of Paul (Acts 19:29) (Acts 20:4) (Acts 27:2) (Col. 4:10) (Philemon 1:24).

ARISTOBULUS

Aristobulus carries the idea of "best counselling advice," a Christian.

ARGOB

Argob was the name of Og's Kingdom in or beside Bashan in north Transjordan it is mentioned as part of one of the Solomonic districts. (1 Kings 4:13).

ARMAGEDDON

Armageddon is the site of the great eschatological battle (Rev. 16:16), usually identified with Old Testament Megiddo on south west edge of Jezreel valley, especially if the Greek name is derived from the Hebrew word Har Megiddo (Mount Megiddo), but alternative interpretations and identifications have been proposed.

ARNON

Arnon is the traditional north boundary of Moab (Gorge River) and south boundary of the Amorites. Later it became the boundary of the Israelite tribe of Reuben Wadi Mujib in Transjordan which flows from east to west into the Dead Sea opposite En Gedi.

AROER

Aroer comes from the Hebrew word (*`Arow`er*) it literally means nudity of situation and carries the idea of being laid bare, poor, naked, and helpless, the same word is rendered heath in (Jer. 17:6) (Jer. 48:6).

Aroer (Reuben and Gad): located near Arnon Gorge fourteen miles east of the Dead Sea on the north bank of Arnon (Deut. 2:36) (Deut. 3:12) south limit of Sihon's kingdom allotted to Reuben (Deut. 3:12) (Deut. 4:48) (Josh. 12:2) (Josh. 13:19) (1 Chron. 5:8). It was fortified early by the tribe of Gad (Num. 32:34), having been taken from Sihon, king of the Amorites (Josh. 13:25). It was here Joab began taking a census for David (2 Sam. 24:5) it is also mentioned in (Judges 11:26) (2 Kings 10:33) (Jer. 49:19). A camping place of Joab (2 Sam. 24:5) when taking a census in the days of David. Isaiah speaks of it (Isaiah 17:2) as being deserted in his own time.

Aroer (Negev): Negev village twelve miles south east of Beersheba with which David shared Amalekite spoils (1 Sam. 30:28) to of David's mighty men came from here (1 Chron. 11:44).

ARPAD

A town and its surrounding region in the northern part of Syria near Hamath (modern Hamah), with which it is associated in all six biblical references. Rabshakeh, representing Sennacherib before the Jews of Jerusalem (701 B.C.), boast that the gods of Arpad could not stand before his master, therefore neither could the God of the Jews. In Jeremiah's time (580 B.C.) Arphad had melted away. (Jer. 49:23).

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ARTAXEERXES

May mean strong king or great warrior it is a proper name or title like Pharaoh or Caesar etc for several kings of Persia and the name or title of the following three Persian kings in the Old Testament.

1. Smerdis of (Ezra 4:7-23) (called Ahasuerus in Ezra 4:6) he was a magian usurper who claimed to be Smerdis and a son of Cyrus who had died. This false Smerdis took the title Artaxerxes, he was opposed to the liberal policies of Cyrus and Cambyses and gladly prohibited the Jews from building the temple. He reigned about seven month in (522 to 521 BC).
2. A Persian king (Longimanus) (Ezra 7:1-8) (Neh. 2:1-5, 14) (Neh. 13:6), nicknamed Longimanus or long handed because of a deformity of his right hand. He granted the request of Ezra (Ezra 7:6) (in 457 B.C.), by allowing the Jews to go to Jerusalem and giving them power, supplies and authority.
3. Possibly another king who must have reigned before 516 B.C. (Ezra 6:14).

ARTEMAS

Artemas means, "gift of," he was a Christian companion of Paul. The only verse that cites Artemas is (Titus 3:12).

ARTEMIS

Artemis (Diana in KJV) is the name of a Grecian goddess borrowed by the Asiatics for one of their deities she is the Greek goddess of hunting, corresponding to the Roman goddess Diana. She had many temples, but the greatest was at Ephesus which was also counted as one of the wonders of the world where she was deeply venerated. Her worship at Ephesus was more like the impure worship of Ashtaroth of Phoenicia. (Acts 19:23-41).

ARVAD

A small island, containing a city of the same name, off the coast of Syria about forty miles north of Tripoli. Its people are mentioned with Sidonians as rowers of Tyre (Ezek 27:8, 11). The name seems to mean "a place of fugitives," and it is said to have been first built by fugitives from Sidon. Later called Ruad from the same root. There are remains of the sea-walls with immense stones twelve feet long and ten feet high, indented with deep grooves, perhaps for tying up boats.

ASAPH

Following are the four Asaphs mentioned in the Old Testament:

1. A Levite son of Berechiah, of the Gershonite family, one of the leaders of David's choir (1 Chron. 6:39) appointed over the service of the praise in the time of David and Solomon (1 Chron. 16:5) (2 Chron. 5:12). He led the singing and sounded cymbals before the Ark and apparently set up a school of music. (Neh. 7:44) and was later celebrated as a seer as well as a musical composer (2 Chron. 29:30). (Neh. 12:46) (B.C. 1050.). There are twelve Psalms credited to Asaph (50, 73-83). It seems as though there must have been two Asaphs, centuries apart, who wrote Psalms, (Psalms 50, 73, 76, 78), certainly, and perhaps (Psalms 75, 77, 82), could have been written in David's time; but (Psalms 74, 79), and perhaps (Psalm 83) belong to the seventy-year Babylonian captivity. All these seem to have been written by a man or men, of deep, spiritual contemplative nature, easily distinguished from David and the other psalmist.
2. The father or ancestor of Joah, the chronicler to the kingdom of Judah in the reign of Hezekiah, (2 Kings. 18:18, 37) (Isaiah. 36:3, 22) (probably the same as the preceding Asaph).
3. The keeper of the royal forest or paradise of Artaxerxes, (Neh. 2:8) a Jew, in high office at the court of Persia. (B.C. 536.).
4. Ancestor of Mattaniah, the conductor of the temple-choir after the return from Babylon. (1 Chron. 9:16) (Neh. 11:17) (Most probably the same as Asaph as in 1 and 2).

ASENATH

Pharaoh gave Joseph in marriage to Asenath, she was the Egyptian daughter of Potiphara the priest of On. The word priest comes from the Hebrew word (*Kohen and Kahan*) it literally means one officiating, especially as a priest, but can also refer a principal officer, a chief ruler or prince. The word kahan means to mediate in religious services; to officiate as a priest and to minister in the priest's office. The following verses show that Asenath the daughter of Potiphara the wife of Joseph gave birth to Manasseh and Ephraim.

- Before the year of famine came, two sons were born to Joseph. Asenath, the daughter of Potiphera priest of On, bore them to him. ⁵¹Joseph called the name of the firstborn Manasseh. "For," he said, "God has made me forget all my hardship and all my father's house." ⁵²The name of the second he called Ephraim, "For God has made me fruitful in the land of my affliction." (Gen. 41:50-52).

Sometime during Egypt's seven years of plenty and prior to the seven years of famine Joseph's Egyptian wife Asenath gave birth to Manasseh and Ephraim.

ASHDOD

Ashdod means, stronghold or fortress, it was a major Philistine city in the Philistine plain and one of the five chief cities of the Philistines: Ashdod, Gaza, Ashkelon, Gath and Ekron (Josh. 13:3). They were assigned to Judah, but Judah failed to dispossess the inhabitants, because they had chariots of iron (Judg. 1:19). Ashdod was a centre of Dagon (fish-god) worship, but when the Philistines thought to honor the ark of the LORD by placing it in the house of Dagon (1 Sam. 5:1-17), God cast down and destroyed their idol. The Philistines believed that their plagues (see 1 Sam 5:6) were from God and so they sent back the ark with a trespass-offering. Uzziah, king of Judah early in the eighth century B.C., conquered the city (2 Chron. 26:6).

Amos predicted Ashdod's destruction (Amos 1:8). In 700 B.C. Sargon 11 of Assyria took it (Isa. 20:1). In Jeremiah's prophecy (Jer. 25:15-29) Ashdod was to drink with the nations the cup of wrath from the hand of the LORD. Zephaniah prophesied the destruction of the Philistines (Zeph. 2:4), and Zechariah said, that "a bastard" (probably a foreign race) would dwell there (Zech. 9:6). In Nehemiah's time (444B.C.) the men of Ashdod combined with others to hinder the Jews (Neh. 4:7-9), and failing they tried intermarrying with them (Neh. 13:23-24) so, as to produce a mongrel race, but Nehemiah foiled them. In the Septuagint Bible and in the New Testament Ashdod is Azotus. Philip, the evangelist, found himself there after the Holy Spirit had taken him away from the Ethiopian eunuch.

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Summary of Ashdod: Ashdod was one of the five chief cities of the Philistines, it was assigned to Judah, but they failed to dispossess the inhabitants, it was a center of Dagon (fish-god) worship. The five chief cities of the Philistines were Ashdod, Gaza, Ashkelon, Gath and Ekron.

ASHER

Israelite tribe that settled in west of Galilee and in and along the plain of Acco.

ASHPENAZ

Prince and the chief of the eunuchs in the court of King Nebuchadnezzar, it was Ashpenaz, who brought Daniel, Hananiah, Mishaël and Azariah to the royal family and changed their Hebrew names to Babylonian names, (i.e., Daniel to Belteshazzar, Hananiah to Shadrach, Mishaël to Meshach and Azariah to Abednego). (Daniel 1:3-7).

ASIA

Asia expands from Aegean Sea to central highlands whereas Asia Minor (usually) refers only to its western shore. It is mentioned nineteen times in the New Testament and at, this time was a Roman province covering a

third of Turkey with Ephesus being its chief city. It was here Paul established churches and John wrote the letters in Revelation to the seven churches.

ASHKELON

Ashkelon (Askelon, Ascalon) a major Philistine city in Philistine plain. Ashkelon was one of the five chief cities of the Philistines, located on the sea-coast about twelve miles from Gaza. It was taken by the tribe of Judah shortly after the death of Joshua (Judg. 1:8), but was retaken by the Philistines and was in their hands through much of the Old Testament period. In the eighth century B.C., it was denounced by Amos for its complicity with Phoenicia and Edom in their warfare upon Israel (Amos 1:6-8). Zephaniah, writing in the dark days before the captivity of Judah (Zeph. 2:4, 7) and looking far into the future, saw the restoration of Judah, and the Jews occupying the desolate ruins of Ashkelon. Zechariah, writing about 518 B.C., prophesied firstly that Ashkelon would see the destruction of Tyre and secondly that it would be destroyed (Zech. 9:5). Apparently, it was rebuilt, for Herod the Great because he was born there, and Roman ruins have been found. During the crusades, it came to life again and Richard Coeur-de-Lion held court there. Later the town reverted to the Saracens.

Summary of Ashkelon: it was one of the five chief cities of the Philistines located about twelve miles from Gaza along the sea-coast. It was taken by the tribe of Judah shortly after the death of Joshua, but was retaken by the Philistines and was in their hands through much of the Old Testament period. The five chief cities of the Philistines were Ashdod, Gaza, Ashkelon, Gath and Ekron.

ASHKENAZ

46

Great grandson of Noah through Japeth and Gomer (Gen. 10:3) (1 Chron. 1:6) and a tribe or nation mentioned once (Jer. 51:27) and associated with Ararat and Minni as an instrument of wrath in the hands of God against Babylon.

ASHTAROTH

Ashtaroth was the capital city of Og king of Bashan that was captured by Israel and allotted to the half tribe of Manasseh. It became a Levitical city east of the Sea of Galilee.

ASHTEROH-KARNAIM

Was the early name for Ashteroth which later replaced it.

ASSHUR

Asshur was the son of Shem (Gen. 10:22) (1 Chron. 1:17) and, also the capital city of Assyria (Ezek. 27:23) fifty-six miles south of Nineveh on the west bank of the Tigris River in Iraq.

ASSOS

A port city in west Asia in Behramkoy Turkey on a hillside overlooking the harbour, Paul passed through it on his third journey (Acts 20:13-14).

Assyria (not to be confused with Samaria) Assyria and Syria are the same, the country is along the upper Tigris River (today it is Iraq). Nineveh was the capitol of Assyria and a great international power. They are depicted as lions and a very cruel race. In the British Museum, there are huge statutes of lions always depicted with wings (symbolizing aggression). Babylon took off Assyria's wings and stood up in its place.

Original location: originally Assyria was a land between the upper Tigris and Zap rivers, with its capital first at Assure and later at Nineveh. Assyria was taken over in the third millennium B.C. by Semites from Arabi. It is first mentioned in the Bible in (Gen. 2:14). Assyria and the Assyrians are frequently named, sometimes as Asshur or Assur.

Assyria crossed the Euphrates and reached the Mediterranean: by 1900 B.C., Assyrian traders had a colony in Hitite territory, at Kanish in Asia Minor. In the thirteenth century B.C., Assyrian military expeditions crossed the Euphrates, and by 1100 B.C., they reached the Mediterranean. Assyria was not strong enough to maintain this advance. By 1000 B.C., the Aramean kingdom of Zobah reached the Euphrates, but David, by conquering Zobah, stopped its invasion of Assyria, and by the irony of history, enabled Assyria to become strong.

Assyria conquers Babylon, Damascus, and Ahab King of Israel: Assyria in the tenth century began a century of powerful and systematic advance. Assyria rounded out its borders north and east conquered Babylonia, and advanced westward through Aramean territory to the Mediterranean. Under Shalmaneser 111, the Assyrians turned toward Palestine and in 853 B.C., were defeated at Karkar, but claimed a victory over Ben-hadad of Damascus and a coalition including Ahab, king of Israel. They failed to follow up their effort.

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Assyria conquered Galilee and Gilead and made Israel and Judah pay taxes: after the religious revival under Elijah and Elisha, the coalition of Israel with Syria broke up at the accession of Jehu as king of Israel (2 Kings 9:10). The Assyrian king Shalmaneser 111 seized the opportunity to claim tribute from Jehu and to weaken Damasus. Internal difficulties kept Assyria from further Palestinian inroads for nearly a century, when, shortly after the middle of the eighth century B. C. The Assyrian king Tiglath-pileser 111 invaded the west, divided the territory into subject provinces, and exchanged populations on a large scale to make rebellion more difficult. In 733 B.C., to 732 B.C. Tiglath-pileser 111 conquered Galilee, the plain of Sharon and Gilead from Israel and made Israel and Judah pay tribute. (2 Kings 15:29) (2 Kings 16:9).

Assyria takes Samaria into exile: Isaiah prophesied that Tiglath-pileser (Assyrian king) attempt to subjugate Judah would eventually fail. The Assyrian king Shalmaneser V besieged Samaria for three years. He died during the siege, and his Assyrian successor Sargon 11 (now called Sargon 111) took the city in 721 B.C., and carried its more prosperous citizens into exile, replacing them with colonists from other provinces of his Empire. (2 Kings 17:6-41).

Assyria is troubled by Babylon: for nearly a century thereafter, Assyria was troubled from all sides, from Babylon, Elam, the Medes, Phrygia and Egypt. Yet the Assyrian king Sennacherib nearly captured Jerusalem in 701-700 B.C. (2 Kings 18:13-19) (2 Kings 19:37) (Isaiah 36:37), the danger ending only when the Angel of the LORD went out and smote 185,000 in the camp of the Assyrians followed by the assassination of Sennacherib.

Manasseh king of Judah, paid tribute, except during a short rebellion for which he was carried to Babylon, but released after he sought the LORD (2 Chron. 33:11-13).

The fall and decline of the Assyrian Empire: the last quarter of the seventh century BC. saw the fall and decline of the Assyrian empire and its subjugation by the Chaldean Conquerors of Babylonia, with the Medes. Nineveh was taken in 612 BC. For a short time, Babylonia replaced Assyria as the great power.

Prophets largely concerned with Assyria: the prophets Elijah, Elisha and Isaiah are largely concerned with Assyria, and several other prophets, Jeremiah, Ezekiel, Hosea, Micah, Nahum, Zephaniah and Zechariah refer to it. Jonah was sent to prophesy to Nineveh and the revival he unwillingly promoted saved the city from destruction for a long period, of time.

Assyrian Kings: following are Assyrian kings who reigned during the centuries that had the closest contact with Israel and Judah, with approximate dates from the list found at Khorsabad in Mesopotamia (all B.C).

Shalmaneser 111	858—824.
Shamshi-Adad V	823—811.
Adad-Nirari 111	810—783.
Shalmaneser 1V	982—773.
Ashur-dan 111	772—755.
Ashur Nirari V	754—745.
Tiglath-pileser 111	744—727.
Shalmaneser V	726—722.
Sargon 111	721—705 (formerly called Sargon 11).
Sennacherib	704—681.
Esarhaddon	680—669.
Ashurbanipal	668—633.
Ashur-eti-ilani	632—629.
Sin-shum-lishir	Unknown
Sin-shar-ishkum	623—612.
Ashur-ubalit	611 – 608.

Assyrian art, architecture, literature and technology: Assyrian art, architecture, and technology were successively influenced by Sumerians, Akkadians and Babylonians, and early attained high levels, exciting the admiration and imitation of Ahaz king of Judah (2 Kings 16:10-13). Literature was largely utilitarian, legal, historical, commercial, scientific, pseudo-scientific and religious, but exists in abundance, notably the recently discovered library of Ashurbanipal, consisting of thousands of clay tablets. The Assyrians early added to their worship of the primitive national god Asshur the Babylonian deities with their cultic apparatus. Wherever they influenced Israel and Judah, the effect was demoralizing, as the historical books of the Bible and the prophets bear abundant witness.

Summary of Assyria and Israel, Babylon and Judah, Egypt and Judah: in the days of Isaiah and Jeremiah Assyria conquered Babylonia and took Israel (the ten tribes) into Assyrian captivity. After many conflicts the Babylonians destroyed the Empire of Assyria and eventually defeated Judah (the two tribes) and took them into Babylonian captivity. Both Judah and Israel were under Babylonian rule for seventy years. The

inhabitants of Jerusalem who did remain in Jerusalem despite Isaiah and Jeremiah's warnings and rebelled against the word of the LORD by fleeing to Egypt for refuge from Babylon, turned out to be futile because Egypt was later conquered by the Babylonian's.

Assyria, Babylon and God's sovereign will: God used Assyria to bring judgment upon the ten tribes of Israel in the land of Samaria and upon the two tribes of Judah dwelling on Mount Zion (Assyria could not take Jerusalem, but later Babylon did). Israel had rebelled against God, turned to worship other gods, and was grossly corrupt. God sent them prophet after prophet to warn them of impending doom, but they set their hearts diamond hard against the word of the LORD. This resulted in God hiding his face from them (meaning removing his favour and protection) and through a series of campaigns Assyria invaded the land of Judah and Israel and laid it waste and took the people captive. God is now saying that He will bring judgment upon Assyria because of the cruelty they inflicted upon His people.

God used the armies of Babylon to bring this judgment upon Assyria. Babylon conquered Assyria then much later God used the armies of Media Persia to bring His judgment upon Babylon. This shines a brilliant spotlight upon the truth that God uses nations of the world to bring about His judgments and His plans and purposes according, to His sovereign will. It is certain it was in the prideful will of the kings of Assyria and of Babylon to conquer the nations surrounding them to expand their own Empires, power and increase their riches, but their self-will was acting within the sovereign will of God. This is a mystery of God that our mortal, finite and limited minds cannot fully comprehend or understand.

ASYNCRITUS

Asyncritus means incomparable, it carries the idea of judging one thing in, connection with another, and combining spiritual ideas with appropriate expressions and to examine one person with another by way of contrast or resemblance. (Asyncritus was a Christian).

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ATAROTH

Ataroth Addar: a village on border between Benjamin and Ephraim (Josh. 16:5) (Josh. 18:13) the exact location is unknown, possibly about nine miles from Jerusalem.

Ataroth Ephraim: a town in north east of Ephraim on the border with Manasseh (Josh. 16:2, 7) the exact location is unknown.

Ataroth Gad: a transjordanian town allotted to Gad (Num. 32:3) (Num. 32:34) a Moabite Stone states that Gad had always dwelt there (Num. 32:10-14) around nine miles from Dibon.

ATHARIM

Possibly a town in south of Judah, the Israelites travelled along the road to Atharim when attacked by the king of Arad (Num. 21:1). The exact location is unknown.

ATHENAI

Athenai was the goddess of wisdom who was reputed to have founded the city of Athens.

ATHENS

Athens the capital city of Greece (Acts 17:15-34) (1 Thess. 3:1) about five miles inland from the Aegean Sea and a major cultural and educational center during time of Paul. It was a city that Paul visited on his second and third journeys (Acts 17:15-16, 22) (Acts 18:1) (1 Thess. 3:1). Athenai the goddess of wisdom was reputed to have founded the city of Athens

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ATTALIA

Attalia (also Andaliya) a port city in Pamphylia in south Turkey. Paul and Barnabas set sailed from this port on their return to Antioch at end of their first journey (Acts 14:25-26).

ATTICA

Attica an ancient region of south-eastern central Greece, a peninsula jutting into the Aegean Sea and separated from Boeotia to the north by the hills of Parnis in the east and Kithairon in the west. The name Attica probably derives from the Greek word for peninsula. In Greek legend Attica was originally divided into twelve Pelasgian states, which were later unified by Theseus, king of Athens. In fact, the region was inhabited by Ionian Greeks, whose small villages and towns were united politically into the city-state of Athens by 700 B.C. Because of that city's long dominance in Greek political and cultural affairs, the Attic dialect became the standard literary language of ancient Greece. Attica was rich in natural resources, notably clay for the pottery industry, marble, lead, and silver which financed the Athenian navy. Today, Attica is divided among the modern departments (nomes) of Attiki and Boeotia and of Greater Athens, the capital of Greece.

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AURELIAN

Aurelian reigned 270-275 A.D., for five years during the ninth Roman persecution of Christians. He was a common soldier who attained high military office under the Roman Emperors Valerian and Claudius II. After the death of Claudius in 270 A.D., Aurelian was elected Roman Emperor by the army. Aurelian did much to restore the discipline of the army and to advance the general welfare and unity of the Empire. He was awarded the title Restitutor Orbis (Restorer of the Empire) by the Senate. Aurelian was assassinated by some of his officers while he was on an expedition against the Persians.

Aurelian and Christian persecution: by nature, Aurelian was a stern, cruel, and bloodthirsty Roman Emperor, who at first had a good opinion of the Christians, but turned against them no doubt after having heard false accusations from his officials. The principle sufferers to his ill temper were:

- Felix, bishop of Rome who was beheaded.

- A Christian man named Agapetus who was tortured and then beheaded.

Felix and Agapetus are the last two martyres on record. This is because Aurelian was murdered by his own domestics at Byzantium before he could sign the edict which would have furthered Roman persecution of Christians during his reign.

The ten most significant Roman kings: (i.e., ten horns) during the age of Christian persecution.

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 AD) (4 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 AD) (2 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 AD) (19 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 AD) (14 years). Marcus confiscated the property of Christians and had them tortured.
5. **Septimius Severus:** (202 to 211 AD) (9 years) Severus had Christians burned, beheaded and savaged by wild animals.
6. **Maximinus Thrax:** (235 to 238 AD) (3 years). Maximus persecuted the clergy, had Christians slain with no trial and buried together in mass graves (pits).
7. **Decius:** (249 to 251 AD) (2 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 AD) (12 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 AD) (1 years). Persecution under Aurelian started with the persecution of Felix who was the bishop of Rome.
10. **Diocletian:** (303 to 305 AD) (2 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 AD (which protected Christians) there were more than 20,000 Christians put to death.

Summary of the ten Roman kings: (i.e., 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.

AVEN (VALLEY)

Aven means, vanity, it refers to the following three:

1. The Egyptian city, "On" (Gen. 41:45), which was dedicated to the sun and is still existing as Heliopolis or City of the Sun. It is about eight miles from Cairo (Ezek. 30:17). Some think that Ezekiel deliberately mispronounced "On" to show his contempt for its idol worship.

2. Hosea contemptuously calls the places of the heathen calves of Bethel, the "High Places of Aven." (Hosea 10:5, 8).
3. A valley in Syria, dedicated to heathen worship (Amos 1:5) and thought by some to be Baalbek.

AVVIM

Town allotted to Benjamin (Josh. 18:23) the exact location is uncertain; probably in vicinity of Bethel.

AZAL

Azal (also Azel) a place near Jerusalem.

AZARIAH

1. Azariah means, Jehovah has helped.
2. King of Judah (See Uzziah).
3. A man of Judah of the house of Ethan the wise (1 Chron. 2:8).
4. The son of Jehu, descended from an Egyptian through the daughter of Sheshan. (1 Chron. 2:38).
5. A son of Ahimaaz. (1 Chron. 6:9).
6. A Levite of the family of Kohath. (1 Chron. 6:36).
7. A son of Zadok the high priest, under Solomon. (1 Kings 4:2).
8. A high priest and son of Johanan. (1 Chron. 6:10).
9. Son of Nathan, an officer at Solomon's court. (1 Kings 4:5).
10. A prophet, son of Obed, in the reign of King Asa. (2 Chron. 15:1-8).
11. Two sons of King Jehoshaphat; probably half-brothers.
12. A son of Jehoram (2 Chron. 22:6) called Ahaziah in verse one.
13. Son of Jeroham, who helped to overthrow Athaliah. (2 Chron. 23:1).
14. Son of Johanan who helped in getting the captives of Judah released. (2 Chron. 28:12).
15. A Levite who assisted in purifying the temple in Hezekiah's reign. (2 Chron. 29:12).
16. A high priest who rebuked Uzziah's attempt to assume priestly functions. (2 Chron. 26:16-20).
17. A son of Hilkiyah; a high priest not long before the Exile. (1 Chron. 6:13-14).
18. A man of Judah who bitterly opposed Jeremiah. (Jer. 43:2).
19. One of the captives taken to Babylon. (Dan. 1:7). He was amongst the selected youthful hostages of the first Jewish deportation, taken to Babylon by Nebuchadnezzar. His Hebrew name Azariah (meaning Jehovah has helped) was changed from to the Babylonian name Abednego. He was one of the three who survived the furnace of fire.

20. The son of Maaseiah, who helped repair the walls of Jerusalem. (Nehemiah 3:23).
21. A Levite who assisted Ezra in explaining the law. (Neh. 8:7).
22. A priest who sealed the covenant. (Neh. 10:2).
23. A prince of Judah who marched in the procession at the dedication of the wall of Jerusalem. (Neh. 12:32-33).

AZEKAH

A shephelah town on the border between Judah and the coastal plain fifteen miles north west of Hebron.

- Azekah was allotted to Judah. (Josh. 15:35).
- Joshua pursued Amorite coalition towards. Azekah (Josh. 10:10-11).
- David fought Goliath in, the vicinity of Azekah. (1 Sam. 17:1).
- Rehoboam fortified Azekah. (2 Chron. 11:9).
- Later Nebuchadnezzar attacked Azekah. (Jer. 34:7).
- Azekah was re-occupied by Jews after the exile. (Neh. 11:30).

AZMON

Town on south west border of Canaan (Num. 34:4) and Judah (Josh. 15:4) east of the Wadi of Egypt (Wadi el-Arish). The exact location is unknown, possibly fifty miles south west of Beersheba.

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AZNOTH-TABOR

A landmark on the south west border of Naphtali (Josh. 19:34). The exact location is unknown, possibly three miles north of Mount Tabor.

AZOTUS

A Greco-Roman name for Ashdod. (Acts 8:40).

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.
