

"Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5:17

# *Jewish Heritage Revival*



## *One Heritage United by Messiah*

"And When he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice" John 10:4

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# Glossary

## Pronouncing Explanatory Glossary

Format. Names of persons and places are printed in ordinary type, other terms in italics. All terms are Hebrew except where [A] indicates Aramaic, [Y] Yiddish, and [O] some other language. Usual English renderings are shown in parentheses, unless the usual ones are the same as the CJB ones or differ only by reason of apostrophes. The definition or explanation, if there is one, follows a dash. In the case of B'rit Hadashah names and terms, there is given at the end of each entry the book, chapter and verse of the B'rit Hadashah where the name or term first appears (see abbreviations below); a "+" means it appears in at least one subsequent verse; "f." or "ff." means it appears again only in the verse or verses immediately following. Tanakh names and terms are generally not explained, although translations are given where needed.

Pronunciation. Vowels are pronounced as boldfaced in the following words: father, aisle, bed, need, neigh, whey, marine (accented on last syllable) or invest (not accented), obey, rule. As for consonants, "ch" is pronounced as in Johann Sebastian Bach, and so is "kh"; "g" is always hard (give); other consonants are more or less as in English. The guttural stop alef is represented by an apostrophe (') before a vowel, except at the beginning of a word (example: Natan'el is pronounced Na•tan<sup>o</sup>el and not Na•ta•nel). The stronger guttural stop 'ayin (closer to the hard "g" sound) is represented by a reverse apostrophe (◌') before or after a vowel.

Dots separate syllables unless hyphens or apostrophes do the job already. Accented syllables are printed in boldface. Except where an asterisk (\*) follows the word, the pronunciation shown for Hebrew and Aramaic is that used in Israel, where at least 90% of all words are accented on the last syllable; many of the exceptions, in which the next-to-last syllable is accented, end with "ch," with a vowel followed by "a," or with "e" in the last syllable. Ashkenazic (German and eastern European) pronunciations common in English-speaking countries often shift "a" sounds towards "o," turn some "t's" into "s's," and accent the next-to-last syllable where the Israelis accent the last, e.g., Shab•bos instead of Shab•bat.

Section xvi of the Introduction tells more about how to pronounce Hebrew.

An asterisk (\*) means: See "Accentuation" paragraph on p. liii.

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**A•bad•don**—The king and/or angel of the Bottomless Pit (Abyss). From the Hebrew root a-b-d, “lose, destroy.” The Greek translation of the name is *Apollyon*, which means “Destroyer.” Rv 9:11.

**Ab•ba** [A]—An affectionate way to say “father,” hence, “Dear father,” “Dad.” or even “Daddy.” Though originally Aramaic the word was incorporated into ancient Hebrew. Israeli children call their fathers, “Abba” Mk 14:36+.

**A•char•chel** (Aharhel)

**A•cha•rei Mot**—Parashah 29; Leviticus 16:1–18:30

**a•cha•rit•ha•ya•mim**—Literally, “the end of the days.” The End Times or “latter days,” when the *’olam hazeh* is coming to a close and the *’olam haba* is about to begin. 1C 10:11+.

**A•chas•bai** (Ahasbai)

**A•chash•ta•ri** (Haahashtari)

**A•chash•ve•rosh** (Ahasuerus)

**Ach•’av** (Ahab)

**A•chaz** (Ahaz)—King of Y’hudah, father of Hezekiah; in Messianic genealogy. Mt. 1:9.

**A•chaz•yah, -ya•hu** (Ahaziah)

**Ach•ban** (Ahban)

**A•cher** (Aher)

**A•chi** (Ahi)

**Ach•i•’am** (Ahiam)

**Ach•i•chud** (Ahihud)

**Ach•i•’e•zer** (Ahiezer)

**Ach•i•hud** (Ahihud)

**Ach•i•kam** (Ahikam)

**Ach•i•lud** (Ahilud)

**Ach•i•ma•’atz** (Ahimaaz)

**Ach•i•man** (Ahiman)

**Ach•i•me•lekh** (Ahimelech)

**Ach•i•mot** (Ahimoth)

**Ach•i•na•dav** (Ahinadab)

**Ach•i•no•’am** (Ahinoam)

**Ach•i•ra** (Ahira)

**Ach•i•ram** (Ahiram)

**Ach•i•ra•mi** (Ahiramite)

**Ach•i•sa•makh** (Ahisamach)

**Ach•i•sha•char** (Ahishahar)

**Ach•i•shar** (Ahishar)

**Ach•i•to•fel** (Ahithophel)

**Ach•i•tuv** (Ahitub)

**Ach•i•yah** (Ahiah, Ahijah)

**Ach•lai** (Ahlai)

**Ach•lav** (Ahlav)

**Ach•m•’ta** (Achmetha)

**A•cho•ach** (Ahoah)

**A•cho•chi** (Ahohite)

**Ach•rach** (Aharah)

**A•chu•mai** (Ahumai)

**A•chu•zam** (Ahuzam)

**A•chu•zat** (Ahuzat)

**Ach•yan** (Ahian)

**Ach•yo** (Ahio)

**Ach•zai** (Ahazai)

’Ad•’a•dah

’A•dah

**A•dal•ya** (Adalia)

**A•dam**—the first man; the word means “man” or “human” generically; from Hebrew root *a-d-m*, “red” from which also comes the word *a-da-mah* “earth” Lk 3:38+.

**A•da•mi•Ne•kev** (Adaminekeb)

**A•dan**

**A•dar**—12th month of the biblical year, 6th month of the modern Jewish year (in February–March)

’A•da•yah, -ya•hu (Adaiah)

Ad•be•'el

Ad•di—in Messianic genealogy. Lk 3:28.

'A•di•'el

'A•din

'A•di•na

'A•di•no

'A•di•ta•yim (Adithaim)

Ad•lai

Ad•mah

Ad•ma•ta (Admatha)

Ad•min—in Messianic genealogy. Lk 3:33.

'Ad•na

'Ad•nach (Adnah)

'Ad•nah

A•don

A•do•nai—literally, “my Lord,” a word the Hebrew Bible uses to refer to God. When in large and small capital letters in the CJB (A•DO•NAI), it represents the tetragrammaton, the Hebrew name of God consisting of the four letters, *Yud-Heh-Vav-Heh*, sometimes rendered in English as Jehovah or Yahweh, but usually as LORD, sometimes as GOD. Mt 1:20+.

A•DO•NAI E•lo•hei-Tzva•'ot (LORD God of Hosts)

A•DO•NAI E•lo•hei•nu—LORD OUR God (see *elohim*). Mk 12:29.

A•DO•NAI (the LORD our God)

A•do•nai E•LO•HIM (the Lord GOD)

A•do•nai E•LO•HIM Elohei-Tzva'ot (the Lord GOD, God of Hosts)

A•do•nai E•LO•HIM-Tzva•'ot (the Lord GOD of Hosts)

A•DO•NAI Nis•si—the LORD my Banner/Miracle

A•DO•NAI-Sha•lom—the LORD of Peace

A•DO•NAI Sha•mah—the LORD is there

A•DO•NAI Tzid•ke•nu (the LORD our Righteousness)

A•DO•NAI-Tzva•'ot (the Lord of Sabaoth)—LORD of (heaven's) armies, LORD of Hosts. Ro 9:29+.

A•DO•NAI Yir•'eh—the LORD will see [to it]

A•do•ni-Be•zek

A•do•ni•kam

A•do•ni•ram

A•do•ni-Tze•dek (Adoni•zedek)

A•do•ni•yah, -ya•hu (Adonijah)

A•do•ram

A•do•ra•yim (Adoraim)

Ad•ra•me•lekh (Adrammelech)

Ad•ri•'el

A•du•lam (Adullam)

'A•du•lam (Adullam)

'A•du•la•mi (Adullamite)

A•far•sat'•khim (Apharesattechites)

A•far•sim (Apharites)

A•fek (Aphek)

A•fe•kah (Aphekah)

A•fi•ach (Aphiah)

A•fik (Aphik)

A•gag

A•ga•gi (Agagite)

A•gav (Agabus)—a New Testament prophet. Ac 11:28; 21:10.

A•ge (Agee)

A•gur

A•ha•ron (Aaron)—Moshe's brother; traditionally the first *cohen gadol*. Lk 1:5+.

A•ha•va

'Ai

'A•kan

'A•khan (Achan)

'A•khar (Achar)

'Akh•**bor** (Achbor)  
A•**khish** (Achish)  
A•**khor** (Achor)  
'Akh•**sah** (Achsah)  
Akh•**shaf** (Achshaph)  
Akh•**ziv** (Achzib)  
Ak•**kad** (Accad)  
'Ak•**ko** (Accho)

'Ak•rab•**bim**

'A•**kuv** (Akkub)

A•la•**me**•lekh (Alammelech)

'a•**la**•**mot** (alamoth)—high-pitched musical instruments

A•**lef** (Aleph)—1st letter of Hebrew alphabet

'A•**le**•met (Alemeth)

Al•mo•**dad**

'Al•**mon**

Al•**mon**-Div•la•**ta**•yim (Almon Diblataim)

A•**lon** (Allon)

A•**lon**-Ba•**khut** (AllonBachuth)

A•**lot** (Aloth)

A•**lush**

'Al•**vah**

'Al•**van**

'Al•**yan** (Alian)

'Am•'**ad**

a•**mah**—cubit

'A•**mal**

'A•ma•**lek**

'A•ma•le•**ki**, -**kim** (Amalakite, -s)

A•**mam**

A•ma•**nah** (Amana)

A•mar•**yah** (Amariah)

A•mar•**ya**•hu (Amariah)

'A•ma•**sa**

'A•ma•**sai**

'A•mash'•**sai** (Amashai)

'A•mas•**yah** (Amasiah)

A•matz•**yah**, -**ya**•hu (Amaziah)

A•**men**—"It is true," "So be it," "May it become true." Spoken after a prayer or statement to indicate agreement. (1) Most translators take Yeshua's "*Amen*" as referring forward to what he was about to say: "Truly, I say to you, . . ." But there is no other instance of "*Amen*" pointing forward in early Jewish literature, and the context does not require it. Yeshua uses "*Amen*" to refer back, either seriously or ironically, to what he or someone else has said, or to what has just happened. Mt 5:18+ ("Yes indeed!"). (2) Occasionally the term tells the congregation to say "*Amen*" at the end of a prayer. Mt 6:13+.

'am•**ha**•'**a**•retz—literally, "people of the Land", that is, ordinary, unlearned people; used pejoratively in the first century: "boors." May be used as a singular noun to describe an individual: "He's just an *am-ha'aretz*." Yn 7:49; Ac 4:13.

A•**mi** (Ammi)

A•mi•**tai** (Amittai)

Am•**ma**•us (Emmaus)—town of uncertain location about seven miles from Jerusalem. Lk 24:13.

'Am•**mi**

'Am•mi•'**el**

'Am•mi•**hud**

'Am•mi•na•**dav** (Amminadab)—in Messianic genealogy. Mt 1:4; Lk 3:33.

'Am•mi•shad•**dai**

'Am•mi•za•**vad** (Ammizabad)

Am•**non**

'A•**mok**

A•**mon**—in Messianic genealogy. Mt 1:10.

'A•**mon** (Ammon)

'A•mo•ni, -nim (Ammonite, -s)  
 'A•mo•nit (Ammonite woman)  
 'A•mo•ra (Gomorra, Gomorrha)—wicked city near the Dead Sea destroyed by God in the days of Avraham and Lot (Genesis 19), therefore a symbol of unrepentance. Mt 10:15+.  
 'A•mos  
 A•motz (Amos)—in Messianic genealogy, Lk 3:25.  
 Am•ra•fel (Amraphel)  
 'Am•ram  
 'Am•ra•mi (Amramite)  
 Am•tzi (Amzi)  
 A•na•cha•rat (Anaharath)  
 'A•nah  
 'A•nak  
 'A•na•kim (Anakims)  
 'A•na•me•lekh (Anammelech)  
 'A•na•mim  
 'A•nan (Annas)—*cohen gadol* when Yochanan and Yeshua were young, later a behind-the-scenes power. Lk 3:2+.  
 'A•nani  
 'A•nan•yah (Ananiah)  
 'A•nat (Anath)  
 'A•na•tot (Anathoth)  
 'A•na•tot•yah (Anthothijah)  
 'A•nav (Anab)  
 'A•na•yah (Anaiah)  
 'A•nem  
 'A•ner  
 A•ni•am  
 'A•nim  
 'A•nuv (Anub)  
 'An•tot•yah (Antothijah)  
 A•pa•yim (Appaim)  
 'Ar  
 A•ra  
 A•rach (Arah)  
 'A•rad  
 A•ram—Syria  
 A•ram-Ma•a•khah (Aram-maacah, Syria-maachah)  
 A•ram-Na•ha•ra•yim (Aram-naharaim)—Mesopotamia  
 A•ram-Tzo•vah (Aram-zobah)—Syrians of Zoba  
 A•ra•mi (Aramite)—Syrian, Syrians  
 A•ra•mim—Syrians  
 A•ran  
 A•ra•rat  
 A•ra•ri (Ararite)  
 A•rav (Arab)  
 'A•ra•vah—desert plain south of the Dead Sea  
 A•rav•nah (Araunah)  
 Ar•ba  
 Ar•bi (Arbite)  
 Ar•chi (Archite)  
 Ard  
 Ar•di (Ardite)  
 Ar•don  
 Ar•e•li (Arelites)  
 Ar•gov (Argob)  
 A•ri•dai  
 A•ri•da•ta (Aridatha)  
 A•ri•el  
 a•ri•el—lion of God, fireplace on God's altar

**A•ri•sai**

Ar•ki (Arkite)

'Ar•ki (Arkite)

Ark'•vim (Archevites)

Ar•mo•ni

Ar•nan

Ar•ni—in Messianic genealogy. Some versions have Ram (Aram). Lk 3:33.

Ar•non

A•rod

A•ro•di

'A•ro•er

'A•ro•e•ri (Aroerite)

Ar•pad

Ar•pakh•shad (Arphaxad)—in Messianic genealogy. Lk 3:36.

A•rtach'•shash•ta (Artaeres)

Ar•tza (Arza)

A•ru•bot (Aruboth)

A•ru•mah

Ar•vad

Ar•va•di (Arvadite)

'Ar•va•ti (Arbathite)

Ar•yeh (Arieh)

Ar•yokh (Arioch)

A•sa—Judean king; in Messianic genealogy. Mt 1:7.

A•saf (Asaph)

'A•sah'•el

A•sar'•el (Asareel)

A•sar'e•lah

'A•sa•yah (Asahiah)

'A•shan

Ash•bel

Ash•be•li (Ashbelite)

Ash•dod (Azotus)—one of the five Philistine cities, located on Mediterranean coast of Israel, 20 miles south of modern Tel Aviv. Ac 8:40.

Ash•do•dim (Ashdodites)

A•sher (Aser)—one of the twelve tribes of Israel. Lk 2:36; Rv 7:6.

a•she•rah, -rim (Astarte, idol; -s)—carved image of a pagan goddess

A•she•ri (Asherites)

A•shi•ma

Ash'•chur (Ashur)

Ash•ke•lon

Ash•ke•naz

Ash•nah

Ash•p'•naz (Ashpenaz)

'ash•ta•rot (Ashtoreth)—images of Phoenician goddess

'Ash•to•ret (Ashtoreth)—Phoenician goddess, place-name

'Ash•t'•ra•ti (Ashterathite)

A•shur (Asshur)—Assyria

A•shu•ri, -rim (Ashurite, -s)—Assyrian, -s

'Ash•vat (Asvath)

'A•si'•el

A•sir (Assir)

As•nah

As•na•par (Asnapper)

As•pa•ta (Aspatha)

As•ri'•el

As•ri'e•li (Asrielites)

'As•vat (Ashvat)

A•tad

'A•**tai** (Attai)  
'A•**takh** (Athach)  
'A•**tal•yah**, -**ya•hu** (Athaliah)  
'A•**ta•rah**  
A•**ta•rim** (Atharim)  
'A•**ta•rot** (Ataroth)  
'A•**ta•yah** (Athaiah)  
A•**ter**  
'A•**lai** (Athlai)  
'A•**rot•A•dar** (Ataroth-addar)  
'A•**rot•Beit•Yo•av** (Ataroth the house of Jacob)  
'A•**rot•Sho•fan** (Ataroth Shophan)  
A•**tzal•ya•hu** (Azaliah)  
'A•**tz•bi** (Azbi)  
A•**tzal** (Azal)  
A•**tzal** (Azal)  
'A•**tzem** (Azem)  
'*atz•bi*—my pain  
'A•**tz•mon** (Azmon)  
'A•**va**  
A•**vag•ta** (Abagtha)  
'A•**va•rim** (Abarim)  
'A•**da** (Abda)  
'A•**de•el** (Abdeel)  
'A•**di** (Abdi)  
'A•**di•el** (Abdiel)  
'A•**don** (Abdon)  
'A•**ved•N•go** (Abed-nego)  
A•**vel** (Abel)  
A•**vel•Ha•Shee•tim** (Abel-shittim)  
A•**vel•K•ra•mim** (Abel-keramim)  
A•**vel•M•cho•lah** (Abel-meholah)  
A•**vel•Mitz•ra•yim** (Abel-mizraim)  
A•**ven**  
A•**vi** (Abi)  
A•**vi•Ad** (Eternal Father)  
A•**vi•Al•von** (Abi-Albon)  
A•**vi•a•saf** (Abiasaph, Ebiasaph)  
A•**vi•cha•yil** (Abihail)  
A•**vi•da** (Abidah)  
A•**vi•dan** (Abidan)  
A•**vi•el** (Abiel)  
A•**vi•e•zer** (Abiezer)  
A•**vi•ez•ri** (Abiezrite)  
A•**vi•gal** (Abigail)  
A•**vi•ga•yil** (Abigail)  
A•**vi•hu** (Abihu)  
A•**vi•hud** (Abihud, Abiud)—in Messianic genealogy. Mt 1:13.  
'A•**vim** (Avvites)  
A•**vi•ma•el** (Abimael)  
A•**vi•me•lekh** (Abimelech)  
A•**vi•na•dav** (Abinadab)  
A•**vi•ner** (Abner)  
A•**vi•no•am** (Abinoam)  
*a•vi•nu*—our father. Lk 1:73+.  
A•**vi•ram** (Abiram)  
A•**vi•shag** (Abishag)  
A•**vi•shai** (Abishai)  
A•**vi•sha•lom** (Abishalom)

**A•vi•shu•a** (Abishua)  
**A•vi•shur** (Abishur)  
**‘A•vit** (Avith)  
**A•vi•tal** (Abital)  
**A•vi•tuv** (Abitub)  
**A•viv** (Abib)—1st month of the biblical year, corresponding to the modern Jewish month of Nisan (see glossary entry there).  
**A•vi•yah, -ya•hu** (Abijah, Abia)—(1) king of Y’hudah and ancestor of King David; in Messianic genealogy. Mt. 1:7. (2) one of the twenty-four divisions of the Levitical priesthood. Lk 1:5.  
**A•vi•yam** (Abijam)  
**Av•ner** (Abner)  
**Av•ra•ham** (Abraham)—First of the three Patriarchs of the Jewish people. Mt 1:1+.  
**Av•ra•ham a•vi•nu**—Abraham, our father. Lk 1:73+.  
**Av•ram** (Abram)  
**Av•ro•nah** (Ebronah)  
**Av•shai** (Abishai)  
**Av•sha•lom** (Absalom)  
**A•vi•sha•lom** (Abishalom)  
**A•yah** (Aiah, Aija)  
**‘A•yah** (Aiah, Aija)  
**A•ya•lon** (Aijalon)  
**‘A•yat** (Aiath)  
**‘A•yin** (Ayin)—16th letter of Hebrew alphabet  
**‘A•zah** (Gaza)—Philip took “the road that goes down from Yerushalayim to ‘Azah, the desert road.” ‘Azah, some 40 miles south of modern Tel Aviv, was the southernmost of the five Philistine cities. A modern “ ‘Azah Road” heads from downtown Yerushalayim towards Gaza and the Negev desert for a mile or so before it gets another name. Ac 8:26.  
**‘A•zan** (Azzan)  
**A•zan•yah** (Azaniah)  
**‘A•zar•el** (Azareel)  
**‘A•zar•yah, -ya•hu** (Azariah)  
**‘A•zaz**  
**‘Az•a•zel** — a scapegoat, goat demon  
**‘A•zaz•ya•hu** (Azaziah)  
**Az•buk**  
**‘A•ze•kah**  
**‘Az•gad**  
**‘A•zi•el**  
**‘A•zi•za**  
**‘Az•ma•vet** (Azmaveth)  
**Az•not-Ta•vor** (Aznoth-tabor)  
**‘Az•ri•el**  
**‘Az•ri•kam**  
**‘A•zur** (Azor)—in Messianic genealogy. Mt 1:13.  
**‘A•zu•vah** (Azubah) — Abandoned  
**Az•za•ti** (Gazathites)  
**Ba•al** (Baal)—the chief male god of the Phoenicians and Canaanites. The word means “lord,” “master,” and by extension, “husband.” Ro 11:4.  
**Ba•al-B’rit** (Baal-berith)  
**Ba•al-Cha•nan** (Baal-hanan)  
**Ba•al-Gad**  
**Ba•al-Ha•mon**  
**Ba•al-Ha•nan**  
**Ba•al-Ha•tzor** (Baal-hazor)  
**Ba•al-Her•mon**  
**Ba•al-M•on** (Baal-meon)  
**Ba•al-P•or** (Baal-peor)  
**Ba•al-P’rat•zim** (Baal-perazim)  
**Ba•al-Sha•li•shah** (Baal-shalisha)  
**Ba•al-Ta•mar**



**Ba'al-Tz'fon** (Baal-zephon)

**Ba'al-Zibbul** (Beelzevul) or **Ba'al-Z'vuv** (Beelzebub, Baal-zevub); the manuscripts differ—derogatory names for the Adversary (Satan; see Mt 4:1). The latter is the name of a Philistine god (2 Kings 1:2) and means “lord of the flies.” The former means “lord of heaven, lord of a high abode,” hence “prince”; but it also suggests a word play on zavel, “rubbish, excrement.” Mt 10:25+.

**Ba'a'lah**

**Ba'a'lat** (Baalath)

**Ba'a'lat-Be'er** (Baalath-beer)

**Ba'a'lei-Y'hu'dah** (Baale-judah)

**Ba'a'li** (Baali)—my lord, my husband

**ba'a'lim** (Baalim)—pagan gods

**Ba'a'lis**

**Ba'a'na**

**Ba'a'nah**

**Ba'a'ra**

**Ba'a'se'yah** (Baaseiah)

**Ba'a'sha**

**Ba'cha'ru'mi** (Bacharumite)

**Ba'chu'rim** (Bahurim)

**Ba'kha** (Baca)

**Bak'ba'kar**

**Bak'buk**

**Bak'buk'yah** (Bakbukiah)

**Bakh'ri** (Bachrites)

**Bal'a'dan**

**Ba'lah**

**Ba'lak** (Balac)—king of Moab who hired Bil'am to curse Israel (Numbers 22–24). Rv 2:14.

**Ba'lak**—Parashah 40; Numbers 22:2–25:9

**Bal'i** (Belaites)

**B'al'yah** (Bealiah)

**Ba'mah**

**Ba'mot** (Bamoth)

**Ba'mot-Ba'al** (Bamoth-baal)

**Ba'ni**

**bar** [A]—son. “Bar-” before a name means “son of” or “descendant of,” by extension it can also mean “having the properties of.” Compare *ben*. Mt 10:3+.

**Bar-Ab'ba** (Barabbas) [A]—criminal released by Pontius Pilate instead of Yeshua the Messiah. The Aramaic name means “son of father.” Mt 27:16+.

**Bar'rak**—D'vorah's general who defeated the Canaanite general, Sisera (Judges 4–5). MJ 11:32.

**Bar'akh'el** (Barachel)

**Bar'chu'mi** (Barhumite)

**Ba'ri'ach** (Bariah)

**Bar'kos**

**Bar-Nab'ba** (Barnabas) [A]—*talmid* who worked with Sha'ul of Tarsus. At Acts 4:36 the name is said to mean “the Exhorter”; it may be related to the Hebrew word *navi*, “prophet.”

**Ba'ruk** (Baruch)

**Ba'ruk** *A'DO'NAI*—Blessed be the LORD

**Bar-Sab'ba** (Barsabbas; the name may possibly be *Bar-Shabbat*, “son of *Shabbat*”) [A]—surname of two figures. (1) One of the two candidates to replace Y'hudah from K'riot as an emissary of Yeshua. Ac 1:23. (2) Disciple sent with Sila to Antioch bearing a letter from the emissaries. Ac 15:22.

**Bar-Tal'mai** (Bartholomew) [A]—one of the twelve emissaries. The name may mean “son of *ptolemy*,” that is, son of an Egyptian ruler. Mt 10:3+.

**Bar-Ti'mai** (Bartimaeus) [A]—blind beggar whom Yeshua healed (see Timai). Mk 10:46.

**Bar-Ye'shu'a** (Barjesus) [A]—false prophet also called Elymas. Ac 13:6.

**Bar-Yo'cha'nan** (Barjona, son of John) [A]—Shim'on Kefa (Peter) is identified as Shim'on, son of Yochanan. Mt 16:17; Yn 21:15–17.

**Bar'zil'lai**

**Ba'sha** (Baasha)

**Ba'shan**

Bas•mat (Basmath)

*bat*—daughter. “*Bat-*” before a name means “daughter of.” Lk 2:36.

Bat-Gal•lim (daughter of Gallim)

*bat-kol*—voice from heaven; literally, “daughter of a voice.” Mt 3:17; Yn 12:28.

Bat-Rab•bim (Bath-rabbim)

Bat-**She**•va (Bath-sheba)

Bat-**Shu**•a (Bath-shua)

Batz•lit (Bazlith)

Batz•lut (Bazluth)

Ba•vai

Ba•vel (Babel, Babylon)

Bav•lim (Babylonians)

*B'•chuk•ko•tai*—Parashah 33; Leviticus 26:3–27:34

B'•dad

B'•dan

Be•a•lot (Bealoth)

Bed•yah (Bedeiah)

Be•el•ya•da (Beeliada)

Be•er

Be•e•ra

Be•e•rah

Be•er-E•lim

Be•e•ri

Be•er-La•chai-Ro•i (Beer-lahai-roi)

Be•e•rot (Beeroth)

Be•e•ro•ti, -ro•tim (Beerothite, -s)

Be•er-**She**•va (Beer-sheba)

Be•he•mot (Behemoth)

Beit-**A**•nat (Beth-anath)

Beit-**A**•not (Beth-anoth)

Beit-An•yah (Bethany)—the name means “house of poverty.” (1) Village east of Yerushalayim, on the Mount of Olives. Mt 21:17+. (2) Village on east bank of Yarden River. Yn 1:28.

Beit-**A**•ra•vah (Beth-arabah)

Beit-Ar•bel (Beth-arbel)

Beit-Ash•be•a (house of Ashbea)

Beit-**A**•ven (Beth-aven)

Beit-**Az**•ma•vet (Beth-azmaveth)

Beit-Ba•al-M•on (Beth-baal-meon)

Beit-Ba•rah (Beth-barah)

Beit-Bir•i (Beth-birei)

Beit-Da•gon (Beth-dagon)

Beit-Dib•la•ta•yim (Beth-diblathaim)

Beit-**E**•den (house of Eden)

Beit-**EI** (Beth-el)

Beit-**E**•mek (Beth-emek)

Beit-Ga•der (Beth-gader)

Beit-Ga•mul (Beth-gamul)

Beit-Gil•gal

Beit-Ha•E•tzel

Beit-Ha•Gan

Beit-Ha•Ke•rem (Beth-haccerem)

Beit-Ha•ram

Beit-Ha•ran (Beth-haran)

Beit-Ha•Ye•shi•mot (Beth-jeshimoth)

Beit-Hog•lah (Beth-hoglah)

Beit-Ho•ron (Beth-horon)

Beit-Kar

Beit-Lach•mi (Bethlehemite)

Beit-**Le**•chem (Bethlehem)—birthplace of Yeshua and of King David; literally, “house of bread.” Mt 2:1+.

Beit-L'•va'•ot (Beth-lebaoth)  
 Beit-Ma'a•khah (Beth-maachah)  
 Beit-Mar•ka•vot (Beth-marcaboth)  
 Beit-Mil•lo (house of Millo)  
 Beit-M'•on (Beth-meon)  
 Beit-Nim•rah (Beth-nimrah)  
 Beit-Pa•gei (Bethphage)—village east of Jerusalem, on the Mount of Olives, near Beit-Anyah. Mt 21:1+.  
 Beit-Pa•tzetz (Beth-pazzez)  
 Beit-Pe•let (Beth-palet)  
 Beit-P'•or (Beth-peor)  
 Beit-Ra•fa (Beth-rapha)  
 Beit-Re•chov (Beth-rehob)  
 Beit-Sh'•an (Beth-shean)  
 Beit-Shee•tah (Beth-shittah)  
 Beit-She•mesh (Beth-shemesh)  
 Beit-Shim•shi (Beth-shemite)  
 Beit-Ta•pu•ach (Beth-tappuah)  
 Beit-Tzai•dah (Bethsaida)—literally, “house of nets.” Native town of Andrew, Kefa and Philip on the west side of Lake Kinneret. Mt 11:21+.  
 Beit-Tzur (Beth-zur)  
 Beit-Ye•shi•mot (Beth-jeshimot)  
 Beit-Za•ta (Bethzatha); some manuscripts have Beit-Hisda (Bethesda) [A]—location of pool where Yeshua healed a man ill for 38 years. Beit-Zata may mean “house of olives”; Beit-Hisda means “house of mercy.” Yn 5:2.  
**Be•kher** (Becher)  
 Bel  
**Be•la**  
 Bel•sha•tzar (Belshazzar)  
 Bel•t'•sha•tzar (Belteshazzar)  
*ben*—son. “Ben-” before a name means “son of” or “descendant of”; by extension it can also mean “having the properties of.” Compare *bar*. Mt 4:21+.  
 Ben-'Am•mi  
 Ben-Cha•yil (Ben-hail)  
 Ben-Ha•dad  
*Ben•Ha M'vo•rakh*—Son of the Blessed, i.e., Son of God. Mk 14:61.  
 Ben-Ha•nan  
 Ben-Hin•nom (son of Hinnom)  
 Ben-O•ni (Benoni)  
 Ben-Y'mi•ni (Benjamite)  
 Ben-Zo•chet (Ben-zoheth)  
 Be'•on  
 Be•ra  
**Be•red**  
 Be-rekh•yah, -ya•hu (Berachiah, Barachiah, Barachias)—ancestor of the prophet Z'kharyah. Mt 23:35.  
 Be•ri  
 Be•rim (Beriites)  
 Be-ro•tah (Berothah)  
 Be-ro•tai (Berothai)  
**Be•sai**  
 B'esh•t'•rah (Beeshterah)  
*Bet* (Beth)—2nd letter of the Hebrew alphabet  
**Be•ten**  
**Be•ter** (Bether)  
 Be•tzai (Bezai)  
**Be•tzer** (Bezer)  
 Bid•kar  
 Be'•u•lah—Married  
**Be•zek**  
*B'•ha'•alot •kha*—Parashah 36; Numbers 8:1–12:16  
*B'•har*—Parashah 32; Leviticus 25:1–26:2

**Bid•kar**

Big•ta (Bigtha)

Big•tan (Bigthan)

Big•ta•na (Bigthana)

Big•vai

Bik•at•A•ven (plain of Aven)

Bi•khri (Bichri)

Bil•am Ben-B•or (Balaam son of Beor (Bosor))—Midianite prophet hired by King Balak of Moab to curse Israel. Although he obeyed God and not Balak in blessing Israel, he led Israel astray into idol worship, including both sexual sin and eating sacrifices offered to idols (Numbers 22–25, 31; Psalm 106). 2 Kefa 2:15+.

Bil•dad

Bil•gah

Bil•gai

Bil•hah

Bil•han

Bil•shan

Bim•hal

Bin•a (Binea)

Bi•nu•i (Binnui)

Bin•ya•min (Benjamin)—one of the twelve tribes of Israel. The name means “son of (the) right (hand).” Ac 13:21+.

Bin•ya•mi•ni (Benjamite)

Bir•sha

Bir•za•yit (Birzaith)

Bish•lam

Bit•ron (Bithron)

Bit•yah (Bithiah)

Biz•ta (Biztha)

Biz•yot•Yah (Bizjothjah)

B•kho•rat (Bechorath)

B•li•ya•al (Belial)—another name for Satan, the Adversary. The Hebrew means “without profit, worthless.” 2C 6:15.

B•mid•bar—Parashah 34; Numbers 1:1–4:20

B•na•yah, -ya•hu (Benaiah)

B•nei-Brak (Bene-berak)

B•nei-Re•gesh—Greek *Boanergés* transliterates either this phrase, which means “sons of rage, sons of tumult,” or Hebrew B•nei-Ro•gez, “sons of anger.” Both fit the translation supplied by the text itself, “Thunderers.” Yeshua gave this name to Zavdai’s sons, probably because of their fiery zeal (Mk 9:38; Lk 9:54). Mk 3:17.

B•nei-Ya•a•kan (Bene-jaakan)

B•ni•nu (Beninu)

Bo—Parashah 15; Exodus 10:1–13:16

Bo•az (Boaz, Boöz)—the great-grandfather of King David, in Messianic genealogy. Mt 1:5; Lk 3:32.

Bo•khim (Bochim)

Bokh•ru (Bocheru)

B•or (Beor)—see Bil’am ben-B’or

Bo•tsetz (Bozez)

Botz•kat (Bozkath)

Botz•rah (Bozrah)

Boz•kat

b•ra•khah, -khot—blessing(s), benedic-tion(s). The word comes from *berekh* (“knee”) and shows the connection between worship and kneeling. To “make a *B’rakhah*” is to say a blessing, to bless. Mt 9:8+.

B•ra•khah (Berachah)

B•ra•yah (Beraiah)

B•re•sheet—Parashah 1; Genesis 1:1–6:8

B•ri•ah (Beriah)

B•ri•i (Beriiites)

b•rit—covenant, contract. The major biblical covenants are those God made through Noach (Genesis 9), Avraham (Genesis 17), Moshe (Exodus 19–24), David (2 Samuel 7) and Yeshua (Jeremiah 31; Mt 26:28+). The first is with all mankind, the next three relate primarily to the Jewish people, and the last, though made with the Jewish people, brings all mankind into relationship with all the covenants.

B•rit Ha•da•shah—New Covenant, New Testament. The term is used in the Introduction but not in the text of the

*Complete Jewish Bible*. (However, the New Covenant is mentioned at Mt 26:28; Mk 14:24; Lk 22:20; 1C 11:25; Ga 4:24; and throughout MJ 7:22–10:31; as well as in the *Tanakh* at Jeremiah 31:30–33(31–34).

**b'rit-mi-lah**—literally, “covenant of circumcision” (see Genesis 17). The term can mean either the act or the ceremony of covenantal circumcision, which is normally performed on the eighth day of a male Jew’s life and required of any male Gentile who converts to Judaism. Lk 1:59+.

B'ro•**dakh**-Bal'a•**dan** (Berodach-baladan)

B'•**shal-lach**—Parashah 16; Exodus 13:17–17:16

B'•sod•**yah** (Besodeiah)

B'•to•**nim** (Betonim)

B'•tu•**el** (Bethuel)

B'•**tul** (Bethul)

B'•tzal•**el** (Bezalel)

**bub-be-mei**-ses [Y]—“old wives’ tales”; “grandmothers’ stories.” 1Ti 4:7.

Bu•**ki** (Bukki)

Bu•ki•**ya**•hu (Bukkiah)

Bul

Bu•**nah**

Bu•**ni** (Bunni)

Buz

Bu•**zi** (Buzite)

B'•**vai** (Bebai)

co•**hen**, pl. co•**ha-nim**—priest (in the temple or tabernacle). Mt 2:4+.

co•**hen ga-dol**, pl. co•**ha-nim g'do-lim**—high priest. Co•**hen ha-ga-dol** means “the high priest.” Mt 26:3+.

Da•**be**•shet (Dabbeset)

Da•**gon**

**Da•let** (Daleth)—4th letter of Hebrew alphabet

Dal•**fon** (Dalphon)

Dal•ma•**nu**•ta (Dalmanutha)—place of uncertain location along west shore of Lake Kinneret; perhaps identical with or near Magdala. Mk 8:10.

Dam•**me**•sek (Damascus)—ancient city, now capital of modern Syria. Ac 9:2+.

Dan—(1) Fifth son of Ya'akov. (2) Tribe of Israel descended from him.

Da•**nah** (Dannah)

Da•ni•**el**—*Tanakh* prophet. Mt 24:15.

Dan-**Ya**'an (Dan-jaan)

Da•**ra**

Dar•**da**

Dar•**kon**

Dar•**ya**•vesh (Darius)

Da•**tan** (Dathan)

Da•**vid**—king of Israel and ancestor of Yeshua the Messiah. Mt 1:1+.

Dav•**rat** (Dabareh)

**dav**•ven•ing [Y]—praying. Mt 23:14+.

D'•**dan** (Dedan)

D'•da•**nim** (Dedanim)

De•**ha**•**yim** (Dehavites)

De•**ker** (Dekar)

de•**na**•ri•us [O]—a Roman coin, the standard daily wage for a common laborer. Mt 20:2+.

De•**u**•**el**

Di•**a**•spo•ra, the [O]—the Dispersion, i.e., the scattering of the Jewish people in exile (Hebrew *galut*) to the far corners of the earth which began during the reign of the Judean kings but was hastened by the Assyrian conquest (732 B.C.E.), the Babylonian conquest (586 B.C.E.), the destruction of the Temple (70 C.E.) and the Bar-Kokhva Rebellion (132–135 C.E.). It continues to this day, but reversal started in the 19th century as Jews began returning to *Eretz-Yisra'el*. Today 4.5 million Jews live in Israel and between 9 and 13 million in the Diaspora. Ya 1:1+.

Di•**bon**

Dib•**ri**

Di•**fat** (Diphath)

Dik•**lah** (Diklah)

Dil•**an** (Dilean)

Dim•**nah**

**Di•mon**  
**Di•mo•nah**  
**Di•nah**  
 Din•ha•vah (Dinhabah)  
**Di•shan**  
**Di•shon**  
 Div•lah (Diblat)  
 Div•la•yim (Diblaim)  
 Di•von (Dibon)  
 Di•von-Gad (Dibon-gad)  
 Di•za•hav (Dizahab)  
 D'•la•yah, -ya•hu (Delaiah)  
 D'li•lah (Delilah)  
**Do•dai**  
**Do•da•nim**  
 Do•da•va•hu (Dodavah)  
**Do•do**  
 Dof•kah (Dophkah)  
**Do•'eg**  
 Dor  
 Do•tan (Dothan)  
 Dov•rat (Daberath)  
*drash*, pl. *dra•shot*—homily, sermon, teaching, Bible study. Ac 17:2.  
**Du•mah**  
**Du•ra**  
*D'va•rim*—Parashah 44; Deuteronomy 1:1–3:22  
 D'•vir (Debir)  
 D'vo•rah (Deborah)  
*e•chad*—one, unity  
**E•chi** (Ehi)  
 'Ed  
 'E•den  
 'E•der  
**E•dom**  
 E•do•mi (Edomite, -s)  
 Ed•re•'i  
*Ee•ma* [A]—Mommy  
 'E•fai (Ephai)  
 'E•fer (Epher)  
**E•fes-Da•mim** (Ephes-dammim)  
 Ef•lal (Ephlail)  
 E•fod (Ephod)  
 Ef•rat (Ephrath)  
 Ef•ra•tah (Ephrathah)  
 Ef•ra•ti, -tim (Ephrathite, -s)  
 E•fra•yim (Ephraim)—one of the two sons of Yosef the son of the Patriarch Ya'akov, hence a half-tribe (see M'nasheh); in the New Testament Efrayim is mentioned only as a town northeast of Yerushalayim. Yn 11:54.  
 'Ef•ra•yin (Ephrain)  
 'Ef•ron (Ephron)  
 'Eg•lah  
 'Eg•lat-Shli•shi•yah  
 Eg•la•yim (Eglaim)  
 'Eg•lon  
**E•hud**  
 'Ei•fah (Ephah)  
 'ei•fah (ephah)—bushel dry-measure  
 'Ei•lam (Elam)  
 Eil-Pa'•ran (El-paran)  
 Ei•lat (Elat)

Ei•**lim** (Elim)  
 Ei•**lon** (Elon)  
 Ei•**lon**-Beit-Ha•**nan** (Elon-beth-hanan)  
 Ei•**lot** (Elot)  
 Ei•**mim** (Emim)  
 Ei•**na**•yim (Aenon, Ainon, Enon)—place “near Shalem” where Yochanan immersed; the name means “springs.” It may be near Beit-Sh’an in the north, near Sh’khem in Samaria, or northeast of Yerushalayim. Yn 3:23.  
 ‘Ein-**Dor** (En-dor)  
 ‘Ein-‘Eg•**la**•yim (En-eglaim)  
 ‘Ein-Ga•**nim** (En-gannim)  
 ‘Ein-**Ge**•di (En-gedi)  
 ‘Ein-Ha•**dah** (En-haddah)  
 ‘Ein-Ha-Ko•**rei** (En-hakkore)  
 ‘Ein-Ha•**rod** (well of Harod)  
 ‘Ein-Ha•**tzor** (En-hazor)  
 ‘Ein-Mish•**pat** (En-mishpat)  
 ‘Ein-Rim•**mon** (En-rimmon)  
 ‘Ein-Ro•**gel** (Em-rogel)  
 ‘Ein-She•**mesh** (En-shemesh)  
 ‘Ein-Ta•**pu**•ach (En-tappuah)  
 Ei•**tam** (Etam)  
 ‘Ei•**tam** (Etam)  
 Ei•**tan** (Etan)  
 ‘Ei•**val** (Ebal)  
 ‘**E**•ker  
 ‘**E**•kev—Parashah 46; Deuteronomy 7:12–11:25  
 ‘**E**•kron  
 ‘E•kro•**nim** (Ekronites)  
 El-Beit-**El** (El Beth-el)  
 El-**B**’rit (god Berith)  
**El**-E•lo•**hei**-Yis•ra•’**el**  
*El* ‘**E**•**yon**—God Most High  
 El Gib•**bor**—Mighty God  
 El Ro•’i—you, God, see me  
**El Shad**•**dai**—God Almighty  
**El**-To•**lad**  
 E•**la** (Elah)  
 El•’**ad** (Elead)  
 El•’a•**dah** (Eladah)  
 E•**lah**  
 El•’a•**leh** (Elealeh)  
 ‘**E**•**lam**  
 El•’a•**sah** (Eleasah)  
 E•la•**sar** (Ellasar)  
 El•’a•**zar** (Eleazar, Lazarus)—(1) Ancestor of Yeshua. Mt 1:15. (2) Beggar outside rich man’s home in story told by Yeshua. Lk 16:20ff. (3) Brother of Marta and Miryam #6; Yeshua raised him from the dead. Yn 11:1ff.  
 El•cha•**nan** (Elhanan)  
 El•da•’**ah**  
 El•**dad**  
**E**•lef (Eleph)  
 E•**li** (Heli)—in Messianic genealogy; father or grandfather of Yosef #3, or father of Miryam #2, depending on interpretation. Lk 3:23.  
*E*•**li**! *E*•**li**! *L*’**mah** sh’vak•**ta**•**ni**? [A]—“which means, ‘My God! My God! Why have you deserted me?’ ” Mt 27:46.  
 E•li•’**am**  
 E•li•’**av** (Eliab)  
 E•li•**cho**•ref (Elihoreph)  
 El•’i•**chud** (Eliud)—in Messianic genealogy. Mt 1:14–15.  
 E•li•**dad**  
 E•li•’ei•**nai** (Elienai)

E•li•'el

Eli•'e•zer—in Messianic genealogy. Lk 3:29.

E•li•fal (Eliphai)

E•li•faz (Eliphaz)

E•li•fe•let (Eliphalet)

E•li•f'le•hu (Elipheleh)

E•li•hu

E•li•ka

E•li•me•lekh (Elimelech)

E•li•sha (Elisha)—*Tanakh* prophet and miracle-worker, Eliyahu's disciple. Lk 4:27.

E•li•sha•fat (Elishaphat)

E•li•shah

E•li•sha•ma

E•li•she•va (Elisabeth, Elizabeth, Elisheba)—mother of Yochanan the Immerser. Lk 1:5+.

E•li•shu•a

E•li•tza•fan (Elizaphan)

E•li•tzur (Elizur)

E•li•yah, -ya•hu (Elijah, Elias)—*Tanakh* prophet and miracle-worker who did not die but was taken up into heaven.

Malachi 3:23 (4:5) says he will herald "the great and terrible day of *ADONAI*." Therefore Jewish tradition regards him as the forerunner of the Messiah. Mt 11:14+.

E•li•a•tah (Eliathah)

El•ka•nah

El•ko•shi (Elkoshite)

El•ma•dan (Elmadam, Elmodam)—in Messianic genealogy. Lk 3:28.

'El•ma•'im (Elamites)

El•na•'am

El•na•tan (Elnathan)

*E•lo•hi! E•lo•hi! L'mah sh'vak•ta•ni?* [A]—"which means, 'My God! My God! Why have you deserted me?' " Mk 15:34.

*E•lo•hei•nu*—our God

*E•lo•him*—God; *e•lo•him* means "gods" and "judges." Yeshua uses all three meanings in his word-play at Yn 10:33–36.

E•lon

E•lo•ni (Elonite)

E•lot

El•pa•'al

El•pe•let (Elpalet)

El•t'ke (Eltekeh)

El•t'keh (Eltekeh)

El•t'kon (Eltekon)

El•tza•fan (Elzaphan)

E•lul

El•u•zai

El•yach•ba (Eliabba)

El•ya•da (Eliada)

El•ya•kim (Eliakim)—two persons in Messianic genealogy. The name means "God will raise up." Mt 1:13; Lk 3:30.

El•ya•saf (Eliasaph)

El•ya•shiv (Eliashib)

El•y'ho•ei•nai (Elihoenai)

El•yo•ei•nai (Elioenai)

El•yo•e•nai (Elioenai)

'E•yon—Most High

El•za•vad (Elzabad)

'E•mek-K'•tzitz (Emek-keziz)

E•mim

*E•mor*—Parashah 31; Leviticus 21:1–24:23

E•mo•ri, -rim (Amorite, -s)

'E•nam

'E•nan

E•nosh (Enos)—grandson of Adam, in Messianic genealogy. Lk 3:38.

'Er (Er)—in Messianic genealogy. Lk 3:28.



**‘E•ran**

**‘E•ra•ni** (Eranite)

**E•rekh** (Erech)

**E•retz-Yis•ra•’el**—the Land of Israel. In the New Testament this territory is called *Eretz-Yisra’el*, Isra’el, Kena’an (see glossary entries), and, most often, simply “the Land.” See Introduction, page xliii. Mt 2:20–21.

**‘E•ri** (Erite)

**E•sar-Ha•don** (Esarhaddon)

**E•sav** (Esau)—brother of *Ya’akov avinu*. Ro 9:13+.

**Esh•’an** (Eshean)

**Esh•ba•’al**

**Esh•ban**

**‘E•shek**

**Esh•kol** (Eshcol)

**Esh•ta•’ol**

**Esh•ta•’u•li** (Eshtaulite)

**Esh•t•’mo•a**

**Esh•t•’moh**

**Esh•ton**

**Es•ter** (Esther)

**E•tam** (Etham)

**E•ta•nim** (Ethaniam)

**Et•ba•’al** (Ethbaal)

**‘E•ter** (Ether)

**‘Et-Ka•tzin** (Ethkazin)

**Et•nan** (Ethnan)

**Et•ni** (Ethni)

**Etz•bon** (Ezbon)

**‘E•tzem** (Ezem)

**E•tzer** (Ezar)

**‘Etz•ni** (Eznite)

**‘Etz•yon-Gever** (Ezion-geber)

**‘E•ved** (Ebed)

**‘E•ved-Me•lekh** (Ebed-melech)

**E•ven-‘E•zer** (Eben-ezer)

**E•ver** (Eber, Heber)—ancestor of Avraham, in Messianic genealogy. Lk 3:35.

**‘E•ver-Ha•Yar•den**—a part of *Eretz-Yisra’el* on the east bank of the Jordan river in what is now the country of Jordan. Mt 4:25.

**E•vetz** (Ebez)

**E•vi**

**‘Ev•ron** (Ebron)

**Ev•ya•saf** (Ebiasaph)

**Ev•ya•tar** (Abiathar)—*cohen gadol* at the time of King David. Mk 2:26.

**E•veel-M’ro•dakh** (Evil-merodach)

**Ez•bai**

**‘E•zer**

**‘Ez•ra\***

**Ez•ra•chi** (Ezrahite)

**‘Ez•rah** (Ezrah)

**‘Ez•ri**

**Ga•bai** (Gabbai)

**Gab•ta** [A]—“the place called the Pavement.” Yn 19:13.

**Ga•cham** (Gaham)

**Ga•char** (Gahar)

**Gad**—one of the twelve tribes of Israel. Rv 7:5.

**Ga•di** (Gadite, -s)

**Ga•di•’el** (Gaddiel)

**Ga•’al**

**Ga•’ash**

**Ga•’tam**

Gal-**Ed** (Galeed)

Ga-**lal**

Ga-**lil**, the (Galilee)—the Galil is the portion of *Eretz-Yisra'el* west of Lake Kinneret and north of the Yizre'el (Jezreel) Valley. Mt 2:22+.

Ga-**lil-of-the-Go-yim** (Galilee of the nations)—the portion of *Eretz-Yisra'el* east of the Galil and of Lake Kinneret in what is now the country of Jordan. Its name describes the fact that it was inhabited largely by non-Jews. Mt 4:15.

Gal-**lim**

Ga-**ma-dim** (Gammadim)

Gam-**li-el** (Gamaliel)—a major figure in non-Messianic Judaism, the first to be given the title *Rabban* (“our great one”). Of him the *Mishna* says, “When *Rabban* Gamli'el the Elder died, the glory of the *Torah* ceased, and purity and modesty died.” (*Sotah* 9:15) He was Sha'ul's teacher, and he warned the *Sanhedrin* not to act rashly against the Messianic Jews. Ac 5:34–39; 22:3.

Ga-**mul**

Gan-**E-den** (Paradise)—literally, “Garden of Eden”; in Judaism the term also refers to Paradise. Lk 23:43.

Ga-**rev** (Gareb)

Gar-**mi** (Garmite)

Gat (Gath)

Gat-**He-fer** (Gath-hepher)

Gat-Rim-**mon** (Gath-rimmon)

**Gat-Sh'ma-nim** (Gethsemane)—garden where Yeshua prayed and was apprehended by the Temple police. The term is odd, meaning, literally, “wine-press of oils.” Since it is located on the flank of the Mount of Olives, it is presumed that the garden was an olive orchard with an olive-oil press. Mt 26:36+.

Gav-**ri-el** (Gabriel)—Angel sent in the *Tanakh* to Dani'el and in the New Testament to Z'kharyah #2 and Miryam #2. Lk 1:19, 26.

Ga-**zam** (Gazzam)

Ga-**zez**

G'dal-**yah**, -**ya**-hu (Gedaliah)

G'de-**rah** (Gederah)

G'de-**rot** (Gederoth)

G'de-ro-**ta-yim** (Gederothaim)

G'-**dor** (Gedor)

**Ge-der**

Gei-**cha-zi** (Gehazi)

**Gei-Ha-ra-shim** (Ge-harashim)

Gei-Hin-**nom** (Gehenna)—literally, “valley of Hinnom”; called the Valley of the son of Hinnom in the *Tanakh*. Located south of (the Old City of) Yerushalayim; where the city's rubbish was burned; hence, metaphorically, because of the fires, hell. Mt 5:22+.

Ge-**ra**

*ge-rah*—one-twentieth of a *shekel*, one-fiftieth of an ounce

Ger-**shom**

Ger-**shon**

Ger-shu-**ni** (Gershonite)

Ge-**shan** (Gesham)

**Ge-shem**

*get*—rabbinic term for a “writing of divorcement,” as spoken of in Deuteronomy 24:1–4. Mt 5:31+.

**Ge-ter** (Gether)

Ge-'u-'**el** (Geuel)

**Ge-va** (Geba)

**Ge-ver** (Geber)

Ge-**vim** (Gebim)

**Ge-zer** (Gezer)

**Gi-ach** (Giah)

Gib-**bar**

Gib-'**ton** (Gibbethon)

Gi-**chon** (Gihon)

Gi-dal-**ti** (Giddalti)

Gid-**del**

Gid-**om**

Gid-**on** (Gideon, Gedeon)—a judge of Israel (Judges 6–8). MJ 11:32.

Gid•'on•i (Gideon)  
 Gil•'ad (Gilead)  
 Gil•'a•di (Gileadite)  
 Gi•la•lai  
 Gil•bo•a  
 Gil•gal  
 Gi•loh  
 Gi•lo•ni (Gilonite)  
**Gi•mel**—3rd letter of Hebrew alphabet  
 Gim•zo  
 Gi•nat (Ginath)  
 Gi•no•sar (Gennesaret)—town on northwest coast of Lake Kinneret. Mt 14:34+.  
 Gin•to•i (Ginnetho)  
 Gin•ton (Ginnethon)  
 Gir•ga•shi (Girgashite, -s)  
 Gish•pa (Gispa)  
 Git•ta•yim (Gittaim)  
 Git•ti, -tim (Gittite, -s)  
**git•tit** (gittith)—a musical instrument  
 Giv•'a (Gibea)  
 Giv•'ah (Gibeah)  
 Giv•'at-Bin•ya•min (Gibeah of Benjamin)  
 Giv•'at-Ha-'A•ra•lot—the hill of foreskins  
 Giv•'a•ti (Gibeathite)  
 Giv•'at-Mo•reh (the hill of Moreh)  
 Giv•'at-Sha•'ul (Gibeah of Saul)  
 Giv•li (Giblite)  
 Giv•'on (Gibeon)  
 Giv•o•ni, -nim (Gibeonite, -s)  
 Gi•zo•ni (Gizonite)  
 Giz•ri (Gezrite)  
 G'li•lot (Geliloth)  
 G'mal•li (Gemalli)  
 G'mar•yah, -ya•hu (Gemariah)  
 G'nu•vat (Genubath)  
 Go•'ah (Goath)  
 Gog—prince from the land of Magog, leads final battle against God (Ezekiel 38–39). Rv 20:8.  
**go•fer** wood (gopher wood)  
 Go•lan  
 Gol•yat (Goliath)  
**Go•mer**  
**Go•shen**  
 Gov  
 Goy, pl. **Go•yim**—corresponding to the Greek word *ethnos* in the New Testament, variously rendered “Gentile,” “nation,” “pagan,” “non-Jew,” and “Goy”; other versions sometimes translate it “heathen.” As used among English-speaking Jews *Goyim* means “Non-Jews,” i.e., those outside “our group”; as with all words employed in this way, it can have a positive, a neutral or a negative connotation, depending on the speaker and the situation. In the *CJB*, to avoid suggesting exclusivist overtones when the text does not intend them, the word is used rather rarely and then only when God is speaking or when a Jew is addressing other Jews. Mt 5:47+.  
**Goy•i•she** [Y]—Gentile (adjective). Ga 2:15.  
**Go•zan**  
 G'•rar (Gerar)  
 G'•shur (Geshur)  
 G'shu•ri (Geshurite)  
 Gud•god (Gudgodah)  
 Gul•gol•ta (Golgotha, Calvary) [A]—“which means ‘place of a skull,’ ” the place where Yeshua was executed on a stake. Archeologists are in general agreement that the traditional site of Gulgolta, in the Church of the Holy Sepulchre within the Old City of Yerushalayim, is the correct one. Mt 27:33+.  
 Gu•ni

Gur  
 Gur-**Ba**·al  
 G`val (Gebal)  
*Ha*·a ·**zi** ·*nu*—Parashah 53; Deuteronomy 32:1–52  
 Hach·mo·**ni**  
 Ha·**dad**  
 Ha·dad·**e**·zer  
 Ha·dad-Rim·**mon**  
 Ha·**dar**  
 Ha·dar·**e**·zer  
 Ha·**das**·sah\*  
 Ha·da·**tah** (Hadattah)  
 Ha·**did**  
 Had·**lai**  
 Ha·do·**ram**  
 Had·**rakh** (Hadrach)  
*Ha*·**El**·**yon**—“the Most High,” “the Highest,” i.e., God. Mk 5:7+.  
 Ha·fa·**ra**·yim (Hapharaim)  
*Haf*·**ta**·**rah**—synagogue reading from the Prophets  
 Ha·**gar** (Agar)—Sarah’s handmaiden (Genesis 16; 21). Ga 4:24f.  
 Ha·**gav** (Hagab)  
 Ha·ga·**va** (Hagaba)  
 Ha·ga·**vah** (Hagabah)  
 Ha-G`do·**lim** (Haggedolim)  
*Ha*·G`du·**lah**—“the Greatness,” “the Majesty,” i.e., *Y-H-V-H*. MJ 8:1.  
*Ha*·G`du·**lah** Ba·M`ro·**mim**—“the Greatness on High,” a euphemism for *Y-H-V-H*. MJ 1:3.  
 Hag·**gi**  
 Hag·**git** (Haggith)  
 Ha·gi·**yah** (Haggiah)  
 Hag·**ri** (Haggeri)  
 Hag·ri·**im** (Hagrites)  
 Hag·**rim** (Haggarenes)  
*Ha*·G`vu·**rah**—“the Power,” a euphemism for *Y-H-V-H*. Mt 26:64.  
 Ha·**kal**·D`**ma** (Akeldama, Aceldama) [A]—“which in their language means ‘Field of Blood’.” Ac 1:19.  
 Ha·Ka·**tan** (Hakkatan)  
 Ha·khal·**yah** (Hachaliah)  
 Ha·khi·**lah** (Hachilah)  
 Hakh·mo·**ni** (Hachmoni)  
*Ha*·Ka·**dosh**—“the Holy One,” a euphemism for *Y-H-V-H*. 1Yn 2:20.  
 Ha·**kotz** (Hakkoz, Koz)  
 Ha·ku·**fa** (Hakupha)  
 Ha·**lach** (Halah)  
 Hal·**chul** (Halhul)  
 Hal·**fai** (Alphaeus, Alpheus)—father of Ya`akov Ben-Halfai, who was one of Yeshua’s twelve *talmidim*. Mt 10:3+.  
 Ha·**li**  
*Hal*·**lah**—loaf or cake. The modern popular meaning is the special bread eaten on *Shabbat*. But in Romans 11:16 it refers to the share of the dough set aside for the *cohanim* in accordance with Numbers 15:20 (where “cake” translates “hallah”) and *Mishna* tractate *Hallah*.  
*Hal*·**lel**—literally, “praise.” The “Egyptian” *Hallel* consists of Psalms 113–118; the “Great” *Hallel* is Psalm 136. Both are recited as part of the *Seder* service. Mt 26:30+.  
*Hal*·**le**·*lu*·**yah!** (Hallelujah!)—a command in the plural, “Praise *Yah!*” (*Yah* is a name of God; see Psalm 68:5 (4)). Sometimes rendered: “Praise the LORD!” Rv 19:1ff.  
 Ha-Lo·**chesh** (Hallohesh)  
 Ham  
 Ha·**man**  
 Ha·**mat** (Hamath)  
 Ha·**mat**-Tzo·**vah** (Hammath-zobah)  
 Ha·ma·**ti** (Hamathite)  
 Ham·**da**·ta (Hammedatha)

**Ha•metz**—leavened dough, either cooked or not. The term is also used loosely to refer to the yeast or other leavening agent itself. Mt 16:6+.

Ha•Mitz•**pah** (Mizpah)

Ham•**mot**-Dor (Hammoth-dor)

Ha•**mon** (Hammon)

Ha•**mor** (Hamor, Emmor)—Owner of a field in Sh'khem. Ac 7:16.

Ham•**ran**

Ha•mu•**'el**

Ha•**mul**

Ha•mu•**li** (Hamulite)

Ha•mu•**tal**

Ha•M'vo•**rakh**—"the Blessed One," a euphemism for *Yud-Heh-Vav-Heh*. Mk 14:61.

Ha•nam•**'el** (Hanameel)

Ha•**nan**

Ha•na•**ni**

Ha•nan•**yah**, -**ya**•hu (Ananias, Hananiah)—(1) Believer who lied to the Holy Spirit. Ac 5:1+. (2) Messianic Jew in Damascus who prayed for Sha'ul to receive his sight. Ac 9:10+. (3) *Cohen gadol* at the time of Sha'ul's trial. Ac 23:2+.

Ha•na•**ton** (Hannathon)

Ha•ni•**'el** (Hanniel)

Han•**nah**

Han•**nah** Bat-P'nu•**'el** (Anna the daughter of Phanuel)—aged prophet who spoke about Yeshua. Lk 2:36.

Han•**nes** (Hanes)

Ha•**nokh** (Enoch)—seventh in descent from Adam in Messianic genealogy. According to Genesis 5:24 he did not die, at least not in the usual way, but "walked with God, and he was not, for God took him." Lk 3:37+

Ha•no•**khi** (Hanochite)

Ha•**nuk•kah**—the Feast of Dedication, honoring Temple rededication by the Maccabees (164 B.C.E.) after its profanation under Seleucid king Antiochus IV. Yn 10:22 is the first recorded mention of this Jewish holiday.

Ha•**nun**

Ha•Pi•**tzetz** (Happizzez)

Ha•**ra**

Ha•ra•**dah**

Ha•**ran** (Haran, Charran)—city in the Fertile Crescent (near the border between modern Syria and Turkey) where *Avraham avinu* stopped for many years before continuing on to Kena'an. Ac 7:2ff.

Ha•ra•**ri** (Hararite)

ha•ra•**shim**—craftsmen

Har•**chas** (Harhas)

Ha•**ref** (Hareph)

Har•ha•**yah** (Harhaiah)

Har•**hur**

Ha•**rif** (Hariph)

Ha•**rim**

Har-Me•gid•**do** (Armageddon)—the "hill of Megiddo," an ancient town with more than twenty archeological layers covering the period from nearly 6000 years ago until the fourth century B.C.E. It was chosen again and again as the site for a city because of its strategic location guarding a pass on the *Via Maris* (the "Way of the Sea") joining Egypt and Assyria and overlooking the Valley of Yizre'el (Jezreel, Esdraelon), apparently the site of the final eschatological battle. However, Greek *armageddon* could be rendering Har Migdo ("hill of his glory"), in which case it refers to Mount Tziyon in Yerushalayim. Rv 16:16.

Har•mo•**nah**

Har•**ne**•fer (Harnepher)

Ha•ro•**di** (Harodite)

Ha•ro•**'eh** (Haroeht)

Ha•ro•**ri** (Harorite)

Ha•ro•shet-Ha-Go•**yim**

Har•**sha**

Ha•ru•**fi** (Haruphite)

Ha•**rum**

Ha•ru•**maf** (Harumaph)

Ha•**rutz** (Haruz)

Har•vo•**na** (Harbonah)

Har•vo•nah (Harbonah)  
 Ha•sad•yah (Hasadiah)  
 Ha•shav•nah (Hashabnah)  
 Ha•shav•n'•yah (Hashabniah)  
 Ha•shav•yah, -ya•hu (Hashabiah)  
 Hash•ba•da•nah (Hashbadana)  
 Ha•shem  
 Ha•Shem—“the Name,” i.e., *Y-H-V-H*, hence a euphemism for God. 3Y 7.  
 Ha•Shmo•nah  
 Ha•shum  
 Ha•shuv (Hashub)  
 Ha•shu•vah (Hashubah)  
 Ha•sna'•ah (Hassenaah)  
 Ha•snu'•ah (Hassenuah)  
 Ha•so•fe•ret (Hassophereth)  
 Has•rat (Hasrah)  
 Ha•su•fa (Hasupha)  
 Ha•takh (Hathach)  
 Ha•tat (Hathath)  
 Ha•ti•fa (Hatipha)  
 Ha•til (Hattil)  
 Ha•ti•ta  
 Ha•tush (Hattush)  
 Ha•tza'•el (Hazael)  
 Ha•tzar-A•dar (Hazar-addar)  
 Ha•tzar-Ei•nan (Hazar-enan)  
 Ha•tzar-Ei•non (Hazar-enon)  
 Ha•tzar-E•nan (Hazar-enan)  
 Ha•tzar-Ga•dah (Hazar-gaddah)  
 Ha•tzar-Ma•vet (Hazar-maveth)  
 Ha•tzar-Shu'•al (Hazar-shual)  
 Ha•tzar-Su•sah (Hazar-susah)  
 Ha•tzar-Su•sim (Hazar-susim)  
 Ha•tza•tzo•n-Ta•mar (Hazazon-tamar)  
 Ha•tzer-Ha•ti•khon (Hazar-hatticon)  
 Ha•tze•rot (Hazeroth)  
 Hatz•lel•po•ni (Hazelelponi)  
 Ha•tzor (Hazor)  
 Ha•vah (Eve)—the first woman. 2C 11:3; 1Ti 2:13.  
 Ha•va•tzi•yah (Habaziniah)  
 Ha•va•yah (Habaiah)  
 Ha•vi•lah  
 Ha•vor (Habor)  
 Ha•vot-Ya'•ir (Havoth-jair)  
 Hav•ran (Hauran)  
 Hay•yei-Sa•rah—Parashah 5; Genesis 23:1–25:18  
 Ha•za•el  
 Ha•za•yah (Hazaiah)  
 Ha•zi•el  
 Ha•zo  
 He•fer (Hepher)  
 Hef•ri (Hepherite)  
 Hef•tzi•Vah (Hepzibah)—My delight is in her.  
 He•gai  
 Hef—5th letter of Hebrew alphabet  
 Hei•lam (Helam)  
 Hei•man (Heman)  
 Hel•ah  
 Hel•bah

Hel•bon  
Hel•dai  
He•led  
He•lef (Heleph)  
He•lek  
He•lem  
He•letz (Helez)  
He•lev (Heleb)  
Hel•kai  
Hel•kat (Helkath)  
Hel•kat-Ha•tzu•rim (Helkath-hazzurim)  
Hel•ki (Helekites)  
He•lon  
He•mam  
He•man  
Hem•dan  
He•na  
He•na•dad  
He•res  
He•resh  
Her•mon  
He•sed  
Hesh•bon  
Hesh•mon  
Hes•li (Eslī)—in Messianic genealogy. Lk 3:25.  
*Het* (Heth, Kheth)—8th letter of Hebrew alphabet  
Het•lon (Hethlon)  
Hetz•rai (Hezrai)  
Hetz•ro (Hezro)  
Hetz•ron (Hezron, Esrom)—ancestor of Avraham, in genealogy of Yeshua. Mt 1:3; Lk 3:33.  
Hetz•ro•ni (Hezronite)  
He•vel (Abel)—Adam and Eve’s second son, killed by Kayin (Genesis 4). Mt 23:35+.  
He•ver (Heber)  
Hev•ri (Heberite)  
Hev•ron (Hebron)  
Hev•ro•ni (Hebronite)  
He•zir  
Hez•yon (Hezion)  
Hid•dai  
*Hig•ga•yon*—a musical notation  
Hi•’el  
Hi•len  
Hil•ki•yah, -ya•hu (Hilkiah)  
Hil•lel  
Hin•nom  
*Hip•pa•tach!* (Ephphatha!)—“Be opened!” Mk 7:34.  
Hi•rah  
Hi•ram  
Hit•ti, -tim (Hittite, -s)  
Hiv•vi (Hivite, -s)  
Hiz•ki (Hezeki)  
Hiz•ki•yah, -ya•hu (Hezekiah, Ezekias)—king of Judah, in Messianic genealogy. Mt 1:9–10.  
Hod  
Ho•dav•yah, -ya•hu (Hodaviah)  
Ho•di•yah (Hodiah)  
Hod•vah (Hodevah)  
Hof•ni (Hophni)  
Hog•lah  
Ho•ham

Ho•lon  
Ho•mam  
**Hor-Ha-Gid•gad**  
Ho•ram  
Ho•rem  
**Ho•resh**  
Ho•rev (Horeb)  
Ho•ri  
Ho•rim (Horites)  
Hor•mah  
Ho•ro•na•yim (Horonaim)  
Ho•ro•ni (Horonite)  
Ho•sah  
Ho•sha•ma

**Ho•sha•na Rab•bah**—literally, the “great hosanna,” the “great save-us-please.” It refers to the last day, “the great day,” of the week-long *Sukkot* festival, when, in Temple times, water was brought from the Pool of Shiloach for a brilliant ceremony. The day is still noted in modern Judaism. Yn 7:37.

Ho•sha•yah (Hoshaiah)  
Ho•she•a (Hosea, Osee)—one of the twelve “minor prophets” in the *Tanakh*. Ro 9:25.  
Ho•tam (Hotham)  
Ho•tir (Hothir)  
Ho•vah (Hobah)  
Ho•va•lim—bound together  
Ho•vav (Hobab)  
Hu•bah (Jehubbah)  
Hu•fam (Hupham)  
Hu•fa•mi (Huphamite)  
**Huk•kat**—Parashah 39; Numbers 19:1–22:1

Hu•kok  
Hul  
Hul•dah  
Hum•tah  
**hu•pah**—wedding canopy  
Hu•pim (Huppim)  
Hur  
Hu•rai  
Hu•ram  
Hu•ri  
Hu•shah  
Hu•shai  
Hu•sham  
Hu•sha•ti (Hushathite)  
Hu•shim

**hutz•pah**—boldness, audacity, insolence, nerve, gall, or a combination thereof, weighted according to the situational need. Lk 11:8.

Ib•tzan (Ibzan)  
‘Id•do  
I•e•zer  
I•ez•ri (Iezerites)  
‘I•kesh (Ikkesh)  
I-Kha•vod (Ichabod)  
‘I•lai

‘Im•ma•nu El (Immanuel, Emmanuel)—Name to be given to the child of the *‘almah* (young woman, virgin) in Isaiah 7:14 and applied by Mattityahu to Yeshua. The name means “God with us” or “God is with us.” Mt 1:23.

Im•mer  
Im•ri  
‘Ir  
‘Ir-Ha•me•lach—city of salt  
‘Ir-Na•chash (Ir-nahash)



'Ir-**She**•mesh (Ir-shemesh)

'I•**ra**

'I•**rad**

'I•**ram**

'I•**ri**

'I•**ru**

*ish*—man

*i*•**shah**—woman

Ish-**Bo**•shet (Ish-boshet)

Ish-**Hod**

*I*•**shi**—my husband, my man

Ish-**Se**•khel

Is•**ra**'•**el**—(1) The descendants of the Patriarch Ya'akov, who is himself called Isra'el (Genesis 32:29(28), i.e., the Jewish people. Mt 2:6+. (2) The Land of Isra'el. Mt 2:20–21; 10:23; Lk 4:25, 27. (3) Those within Isra'el who remain faithful to God. Ro 9:6, and perhaps implied at 1C 10:18 and/or Ga 6:16. (4) All Jewish and Gentile believers in God and his Messiah Yeshua. Perhaps implied at Ga 6:16 and/or Ep 2:12–13.

I•**ta**•**mar** (Ithamar)

I•**ti**'•**el** (Ithiel)

It•**tai**

'I•**vah**

'Iv•**ri** (Ibri)

'I•**yei**-Ha'A•**va**•**rim** (Iyeabarim)

'I•**yim**

'I•**yon** (Ijon)

I•**yov** (Job)—the world's best-known sufferer, who learned from his sufferings. Ya 5:11.

I•**ze**•**vel** (Jezebel)—wife of King Ahab of Israel, encouraged idolatry. Rv 2:20.

Iz•**ri**

Ka•**bon** (Cabbon)

Ka•**desh**

Ka•**desh**-Ba•**ne**•**a**

Kad•mi'•**el**

Kad•mo•**ni** (Kadmonite)

*Kaf* (Kaph)—11th letter of Hebrew alphabet

Kaf•**tor** (Caphtor)

Kaf•to•**rim** (Caphthorim)

Ka•**lev** (Caleb)

Ka•**lev**-Ef•**ra**•**tah** (Caleb Ephratah)

Kal•**kol** (Calcol)

Kal•**lai** (Kallai)

Kal•**neh** (Calneh)

Ka•**mon** (Camon)

Ka•**nah** (Cana)—town in the Galil where Yeshua did two miracles. Home of Yeshua's *talmid* Natan'el. Possibly identical with the Arab town of Kana-el-Jelil ("Jelil" is the Arabic form of "Galil"), about five miles north of Tzippori (Sepphoris), near Natzeret. Yn 2:1+.

Ka•**neh** (Canneh)

*kap*•**pa**•**rah**—atonement, expiation, propitiation; more loosely: forgiveness, pardon. Ro 3:25; MJ 2:17; 1Y 2:2; 4:10.

Ka•**re**•**ach** (Kareah, Careah)

Ka•**ri** (Carite)

Kar•**ka** (Karkaa)

Kar•**kas** (Carcas)

Kar•k'•**mish** (Carchemish)

Kar•**kor**

Kar•**mel** (Carmel)

Kar•me•**li** (Carmelite)

Kar•**mi** (Carmi, Carmite)

Kar•**shna** (Carshena)

Kar•**tah**

Kar•**tan**

Kas•**di**, -**dim** (Chaldean, -s)

**Ka•sif•ya** (Casiphia)  
**Kas•lu•chim** (Casluhim)  
**kav la-kav**—line by line  
**Kav•tze•'el** (Kabzeel)  
**Ka•vul** (Cabul)  
**Ka•ya•fa** (Caiaphas)—*cohen gadol* at the time of Yeshua. Mt 26:3+.  
**Ka•yin** (Cain)—Adam and Eve's first son, who killed Hevel (Genesis 4). MJ 11:4+.  
**K'•dar** (Kedar)  
**K'de•mot** (Kedemoth)  
**K'dor•la•'o•mer** (Chedorlaomer)  
**K'•do•shim**—Parashah 30; Leviticus 19:1–20:27  
**Ke•dar** (Kedar)  
**Ke•dem**  
**Ke•desh**  
**Ked•mah** (Kedemah)  
**Ke•fa** (Cephas, Peter)—name given by Yeshua to Shim'on Bar-Yochanan; it means “rock” in Aramaic, as does the Greek equivalent, *petros*. Mt 4:18+.  
**Kei•dar** (Kedar)  
**Ke•i•lah** (Keilah)  
**Kei•nan** (Cainan)—great-grandson of Adam; in Messianic genealogy. Lk 3:37.  
**Kei•ni** (Kenite, -s)  
**Ke•lach** (Calah)  
**Ke•na•'an** (Canaan, Chanaan)—ancient name for the Land of Israel used at Mt 15:22 to identify the origin of the Gentile woman who approached Yeshua in the region of Tzor and Tzidon, and twice in an historical setting (Ac 7:11; 13:19); in the latter Sha'ul points out that God gave Kena'an to the people of Israel as an inheritance. See more at *Eretz-Yisra'el*.  
**Ke•na•'a•nah** (Chenaanah)  
**Ke•na•'a•ni, -nim** (Canaanite, -s)  
**Ke•na•'a•nit** (Canaanite woman)  
**Ke•nan**  
**Ke•naz**  
**Ke•ni** (Kenite)  
**Ke•ren-Ha•pukh** (Keren-happuch)  
**Ke•ros**  
**ke•ruv** (cherub)—see glossary entry at the plural, *k'ru•vim*.  
**Ke•sed** (Chesed)  
**Ke•ve**  
**Ke•veh** (Kue)  
**K'far-Ha•'a•mo•nah** (Cephar-ammonah)  
**K'far-Na•chum** (Capernaum)—town on northwest shore of Lake Kinneret where Yeshua did much of his ministry. The name means “village of Nahum.” Mt 4:13+.  
**K'fi•rah** (Chephirah)  
**K'•hat** (Kohath)  
**K'•ha•ti, -tim** (Kohathite, -s)  
**K'•he•lah** (Kehelathah)  
**Khim•ham** (Chimham)  
**Ki•don** (Chidon)  
**Kid•ron** (Cedron)—valley east of the Old City of Yerushalayim, separating it from the Mount of Olives. Yn 18:1.  
**Kil•'av** (Chileab)  
**Kil•mad** (Chilmad)  
**Kil•yon** (Chilion)  
**Kim•ham** (Chimham)  
**Ki•nah**  
**Ki•nim** (Kenites)  
**Kin•ne•ret, Lake**—modern Israel's name for the Sea of Galilee. The name or a variant is found seven times in the *Tanakh*, first at Numbers 34:11, where it is rendered in most English versions as “Chinnereth.” Mt 4:18+.  
**Kin•n'•rot** (Chinneroth)  
**Kir**  
**Kir-Ha•re•set** (Kir-hareseth)  
**Kir-He•res**

Kir•yat-Ar•ba (Kirjath-arba)  
 Kir•yat-‘A•rim (Kirjath-arim)  
 Kir•ya•ta•yim (Kirjathaim)  
 Kir•yat-Ba•al (Kirjath-baal)  
 Kir•yat-Hu•tzot (Kirjath-huzoth)  
 Kir•yat-San•na (Kirjath-sannah)  
 Kir•yat-Se•fer (Kirjath-sepher)  
 Kir•yat-Ye•a•rim (Kirjath-jearim)  
 Kish—father of Israel’s first king, Sha’ul. Ac 13:21.  
**Ki•shi**  
**Ki•shon**  
 Kish•yon (Kishion)  
 Kis•lev (Chisleu)  
 Kis•lon (Chislon)  
 Kis•lot-Ta•vor (Chisloth-tabor)  
*Ki Ta•vo*—Parashah 50; Deuteronomy 26:1–29:8(9)  
*Ki Te•tze*—Parashah 49; Deuteronomy 21:10–25:19  
*Ki Tis•sa*—Parashah 21; Exodus 30:11–34:35  
 Kit•lish (Kithlish)  
**Kit•ron**  
 Kit•ti•im (Kittim)  
**Kit•tim**  
 Kiv•rot-Ha-Ta•a•vah (Kibroth-hattaavah)  
 Kiv•tza•yim (Kibzaim)  
 Ki•yun (Chiun)  
 K’•lal (Chelal)  
 K’li•ta (Kelita)  
 K’lo•fah (Clopas, Cleopas, Cleophas)—Yeshua’s uncle-by-marriage Yn 19:25.  
 K’•luv (Chelub)  
 K’lu•vai (Chelubai)  
 K’•mosh (Chemosh)  
 K’mu•el (Kemuel)  
 K’na•ni (Chenani)  
 K’nan•yah, -ya•hu (Chenaniah)  
 K’•nat (Kenath)  
 K’•naz (Kenaz)  
 K’ni•zi (Kenizzite)  
**Ko•a**  
 Ko•he-let—preacher  
 Kol-Ho•zeh (Colhozeh)  
 Ko•la•yah (Kolaiah)  
 Ko•nan•yah, -ya•hu (Cononiah)  
 Ko•ni•ya•hu (Coniah)  
**Ko•rach** (Korah, Core)—Levite who led rebellion against Moshe in the desert; God punished Korach by having the earth swallow him alive (Numbers 16; 26). Yd 11.  
*Ko•rach*—Parashah 38; Numbers 16:1–18:32  
 Kor-‘A•shan (Corashan)  
 Ko•ra•zin (Chorazin)—city on the shore of Lake Kinneret two miles north of K’far-Nachum. Mt 11:21+.  
*kor•ban* (corban)—sacrifice, i.e., an animal sacrifice, but Mark says it means “a gift to God.” Mk 7:11.  
 Kor•chi, -chim (Korathite, -s; Korhite, -s)  
 Ko•re (Core)  
**Ko•resh** (Cyrus)  
 Ko•sam (Cosam)—in Messianic genealogy. Lk 3:28.  
 Kotz (Coz)  
 Koz•bi (Cozbi)  
 Ko•ze•va (Cozeba)  
 K’•ran (Cheran)  
 K’ri•ot (Kerioth)—town about twenty miles south of Yerushalayim. Home of Judas Iscariot (Y’hudah from K’riot; see glossary entry). Mt 10:4+.

**K'ru•vim** (cherubim, cherubims)—Heavenly creatures (angels) who guarded the way to the Tree of Life in Gan-‘Eden (Genesis 3:24), were described by Ezekiel as having four faces and four wings (Ezekiel 10:20–21), and were ridden by God (Psalm 18:11(10)); compare the “living beings” of Rv 4:6ff. The term also refers to the gold-overlaid wooden images of same, constructed in obedience to God’s command, which overshadowed the ark of the covenant in the tabernacle and in the temple. MJ 9:5.

**K'•sa•lon** (Chesalon)

**K'•sil** (Chesil)

**K'su•lot** (Chesulloth)

**K'tu•rah** (Keturah)

**K'tu•vim**—Writings, the third of the three parts of the *Tanakh* (see glossary entry), consisting of the books of Psalms, Proverbs, Job, the Five Scrolls (Song of Songs, Ruth, Esther, Lamentations, Ecclesiastes), Daniel, Ezra-Nehemiah and Chronicles.

**K'tzi•'ah** (Kezia)

**Kuf** (Qoph)—19th letter of Hebrew alphabet

**Kun** (Chun)

**Kush** (Cun)

**Ku•shan** (Cushan)

**Ku•shan-Rish•'a•ta•yim** (Cushan-rishathaim)

**Ku•sha•ya•hu** (Kushaiah)

**Ku•shi** (Cushi, Cushite)

**Ku•tah** (Cuthah)

**Kuv** (Chub)

**Ku•za** (Chuzza) [A]—Herod’s finance minister. The name means “little jug.” Lk 8:3.

**K'•var** (Chebar)

**kvetch•ing** [Y]—complaining, fretting, whining. Pp 2:14.

**K'•ziv** (Chezib)

**La•'a•dah**

**Lab•ben**

**Lach•mas** (Lahmam)

**Lach•mi** (Lahmi)

**La•'dan** (Laadan)

**La•'el**

**La•had**

**La•khish** (Lachish)

**La•kum**

**La•med** (Lamedh)—12th letter of Hebrew alphabet

**La•pi•dot** (Lapidoth)

**La•van** (Laban)

**La•yish** (Laish)

**Le•'ah**

**Le•chi** (Lehi)

**Lekh L'•kha**—Parashah 3; Genesis 12:1–17:27

**Le•mekh** (Lamech)—father of Noah; in Messianic genealogy. Lk 3:36.

**Le•sha** (Lasha)

**Le•shem**

**Lev-Ka•mai**

**Le•vi** (Levite), pl. *L'vi'im*—Temple worker. The *Torah* prescribes that the descendents of Levi would be priests and Levites. Lk 10:32+.

**Le•vi**—(1) Third son of the Patriarch Ya'akov. MJ 7:5+. (2) The tribe of Israel descended from him. Rv 7:7. (3–4) Two ancestors of Yeshua. Lk 3:24, 29. (5) A disciple of Yeshua also known as Mattityahu. Mk 2:14+.

**Le•vi ben-Chal•fai**—Levi, the son of Alpheus; same as Levi #5 above. Mk 2:14+.

**Le•vo•nah** (Lebonah)

**L'•ha•vim** (Lehabim)

**Lid•vir** (Debir)

**Lik'•chi** (Likhi)

**Li•lit** (Lilith)

**Liv•nah** (Libnah)

**Liv•ni** (Libni)

**Liv•ya•tan** (Leviathan)

L'mu•'el (Lemuel)

Lo-'Am•mi

Lod

Lo-D'•var (Lo-debar)

Lo-Ru•cha•mah (Lo-ruhamah)

Lot—Abraham's nephew, saved from God's destruction of S'dom. Lk 17:28+.

Lo•tan

L'tu•shim (Letushim)

Lu•chit (Luhith)

Lud (Lod, Lydda)—town in the plain northwest of Yerushalayim and east of what is now Tel Aviv and Yafo, near Ben-Gurion International Airport. Ac 9:32ff.

Lu•dim

L'u•mim (Leummim)

Lu•vim (Lubim)

Luz

L'va•nah (Lebanah)

L'va•non (Lebanon)

L'va'ot (Lebaoth)

L'vi'•im (Levites)—see *Levi* glossary entry.

Ma'a•dai

Ma'a•di•yah (Maadiah)

Ma'•ai

Ma'a•khah (Maachah, Maacah)

Ma'a•khat (Maacat)

Ma'a•kha•ti (Maachathite)

Ma'a•lei-A•du•mim (the ascent to Adummim)

Ma'a•rat (Maarath)

Ma'a•reh-Ge•va (Maareh-geba)

Ma'a•sai (Maasiai)

Ma'a•sei•yah , -ya•hu (Maaseiah)

Ma'a•tz (Maaz)

Ma'az•yah , -ya•hu (Maaziah)

Ma•cha•lat (Mahalath)

*ma•cha•lat*—a musical instruction

Ma•cha•na•yim (Mahanaim)

Ma•cha•neh-Dan (Mahaneh-dan)

Ma•chat (Maath)—in Messianic genealogy. Lk 3:26.

Ma•cha•vim (Mahavites)

Ma•ch•be•nah

*ma•cher* [Y]—literally, “doer, maker.” Someone zealous and active in a group, a “big wheel,” but often with overtones of self-importance, hence a person who “throws his weight around,” has “connections,” is an “operator” or “fixer.” 1K 5:3.

Ma•chir

Mach•lah (Mahlah)

Mach•li (Mahli)

Mach•lon (Mahlon)

Ma•chol (Mahol)

Mach•se•yah (Mahseiah)

Mach•zi'ot (Mahazioth)

Ma•dai

Mad•ma•nah (Madmannah)

Mad•mein (Madmen)

Mad•me•nah

Ma•don

*Maf•tir*—last few verses of *Torah* portion, read by *Haftarah*-reader before reading the *Haftarah* in the synagogue.

Ma•ga•dan—town on Lake Kinneret, perhaps same as Magdala. Mt 15:39.

Mag•bish

Mag•da•la—town on Lake Kinneret, home of Mary Magdalene (see Miryam of Magdala). Mt 27:56+.

Mag•di'el

Ma•gog—Place from which Gog arises to make war against God's people (Ezekiel 38–39). Rv 20:8.

**Ma•gor-Mis•sa•viv** (Magor-missabib)

**Mag•pi•'ash**

**Ma•ha•lal•'el** (Mahalaleel, Maleleel)—between Adam and Noach in Messianic genealogy. Lk 3:37.

**Ma•her Sha•lal Hash Baz**

**Mah•rai** (Mahari)

**Ma•katz** (Makaz)

**Makh•ba•nai** (Machbanai)

**Mak•he•lot** (Makheloth)

**Ma•khi** (Machi)

**Ma•khir** (Machir)

**Ma•khi•ri** (Machirite)

**Makh•nad•bai** (Machnadebai)

**Makh•pe•lah** (Machpelah)

**Mak•ke•dah**

**Mal•'ah** (Melea)—in Messianic genealogy. Lk 3:31.

**Mal•'a•khi** (Malachi)

**Mal•kam** (Malcham)

**Mal•ki** (Melchi)—two figures in Messianic genealogy. Lk 3:24, 28.

**Mal•ki•'el** (Malchiel)

**Mal•ki•e•li** (Malchielite)

**Mal•ki•ram** (Malchiram)

**Mal•ki•shu•a** (Malchishua)

**Mal•ki-Tze•dek** (Melchizedek, Melchisedec)—priest of *El 'Elyon* (“the Most High God”), to whom *Avraham avinu* gave a tenth of the battle spoil (Genesis 14:18–20). In Psalm 110:4 he becomes the model for a new priesthood. The literal meaning of the name is, “My king is righteousness.” MJ 5:6+.

**Mal•ki•yah, -ya•hu** (Malchiah)

**Ma•lo•ti** (Mallothi)

**Ma•lukh** (Malluch)

**Mam•re**

**mam•zer**—technically, the offspring of a sexual relationship between persons forbidden by the *Torah* to marry each other (e.g., uncle and niece), but usually translated “bastard.” Like that word, it can be used as a strong insult. Yn 9:34; MJ 12:8.

**man** (manna)—bread God gave the people of Israel as they wandered forty years in the desert, named from the question they asked, “*Man hu?* [What is it?]”

**Ma•na•chat** (Manahath)

**Ma•na•cha•ti** (Manahathite)

**Ma•nah** (Menna, Menan)—in Messianic genealogy. Lk 3:31.

**ma•neh**, pl. **ma•nim**—sum of money, 100 denarii (see glossary entry), about three months’ wages for an average worker. Usually rendered “pound.” Lk 19:12 ff.

**Ma•no•ach** (Manoah)

**Ma•'okh** (Maoch)

**Ma•'on**

**Ma•rah**

**Mar•'a•lah**

**Ma•ra•na, ta!** (Maranatha!) [A]—“Our Lord, come!”—1C 16:22.

**Ma•re•shah**

**ma•ror**—bitter herbs, prescribed for the *seder* at *Pesach* (see glossary entries).

**Ma•rot** (Maroth)

**Mars•na** (Marsena)

**Mar•ta** (Martha) [A]—sister of Miryam #6 and El'azar. The name means “lady.” The masculine equivalent, *mar* (“lord”—see above, *Marana, ta!*) is used in modern Hebrew as the equivalent of English “Mr.” Lk 10:38+.

**Ma•sa** (Massa)

**Ma•sa• 'ei**—Parashah 43; Numbers 33:1–36:13

**Mash**

**Ma•shal**

**Ma•shi•ach** (Messiah, Christ)—literally, “anointed,” “an anointed one.” Transliterated into English as “Messiah.” Equivalent to Greek *christos*, which also means “anointed” and comes into English as “Christ.” In the *Tanakh*, kings and *cohanim* were ordained by being anointed with olive oil (Exodus 30:30; 1 Samuel 15:1; Psalm 133). The *CJB* uses “*Mashiach*” to render Greek *messias*, which appears only twice (Yn 1:41; 4:25), and in four dramatic passages to render *christos*:

Mt 16:16; Mk 8:29; 14:61; Lk 9:20.

**mas•kil** — an instructional poem.

**Mas•re•kah**

**Mas•sa**

**Mas•sah**

**Ma•tan•yah**, -**ya**•hu (Mattaniah)

**Ma•ta•tah** (Mattatha)

**Mat•nai** (Mattenai)

**Mat•red**

**Mat•ri**

**Mat•tan** (Matthan)—in Messianic genealogy. Mt 1:15.

**Mat•ta•nah**

**Mat•tan•yah**, -**ya**•hu (Mattaniah)

**Mat•tat** (Matthat)—two figures in Messianic genealogy. Lk 3:24, 29.

**Mat•ta•tah** (Mattatha)—in Messianic genealogy. Lk 3:31.

**Mat•tit•yah**, -**ya**•hu (Matthew, Matthias, Mattathias)—(1) One of Yeshua's twelve *talmidim*, author of one of the Gospels, also known as Levi (Mt 9:9+); usually rendered in English as "Matthew." (2) The twelfth emissary of Yeshua, replacing Y'hudah from K'riot (Ac 1:23, 26); usually rendered in English as "Matthias." (3–4) Two figures in Messianic genealogy (Lk 3:25, 26); usually rendered in English as "Mattathias."

**Mat•tot**—Parashah 42; Numbers 30:2(1)– 32:42

**ma•tzah**—unleavened bread. Plural **ma•tzot**. The "first day for *matzah*" would be the day on which, when evening comes, the *Seder* is held.

**M'•chi•da** (Mehida)

**M'•chir** (Mehir)

**m'chi•tzah**—divider which separates people into two groups, e.g., the partition separating men from women in an Orthodox synagogue. At Ep 2:14 it refers at least metaphorically to the fence which separates the inner parts of the Temple, where only Jews could enter, from the Court of the Gentiles. This *m'chitzah*, also called a *soreg*, was a stone partition about five feet high.

**Me•cho•la•ti** (Meholathite)

**Me•chu•ya•'el** (Mehujael)

**Me•dad**

**Me•dan**

**Me•a•rah**

**Me•fa•'at** (Mephaath)

**Me•gid•do\***—see glossary entry at Har Megiddo.

**Me•hu•man**

**Mei•Za•hav** (Mezahab)

**Meid•va** (Medeba)

**Mei•shakh** (Meshach)

**Me•u•nim**

**Me•lekh** (Malchus, Melech)—slave of Kayafa the *cohen gadol*, the Hebrew word means "king." Yn 18:10.

**Mem**—13th letter of Hebrew alphabet

**Me•mu•khan** (Memucan)

**Me•na•chem\*** (Manaen)—"who had been brought up with Herod the governor." The name means "comforter." Ac 13:1.

**Me•ni**

**me•no•rah\***—lamp; the *menorah* in the Temple had seven branches. MJ 9:2; Rv 1:12+.

**mentsh** [Y]—a good, reliable person; a real human being, energetic, moral and compassionate. 1C 16:13.

**Me•ra•ta•yim** (Merathaim)

**Me•rav** (Merab)

**Me•red**

**Me•res**

**Me•rom**

**Me•ro•no•ti** (Meronothite)

**Me•roz**

**Me•sha**

**Me•shei•zav•'el** (Meshezabeel)

**Me•shekh** (Meshech)

**Me•she•lem•yah**, -**ya**•hu (Meshelemiah)

**Me•shil•le•mot** (Meshillemoth)

**Me•shil•mit** (Meshillemith)  
**Me•sho•vav** (Meshobab)  
*me•shug•ga\**—crazy. Yn 10:20.  
*me•shug•ga•im*—crazy people  
**Me•shu•lam** (Meshullam)  
**Me•shu•le•met** (Meshullemeth)  
**Me•teg•A•mah** (Metheg-ammah)  
**Me•tu•sha•el** (Methusael)  
**Me•tu•she•lach** (Methuselah, Mathusala)—grandfather of Noach, in Messianic genealogy. Lk 3:37.  
**Me•u•nim**  
**M•fi•vo•shet** (Mephibosheth)  
**M•hei•tav•el** (Mehetabel)  
**Mid•din**  
*mid•rash*—allegorical interpretation or homiletical application of a text. The hearer is expected to understand that the maker of the *midrash* is not expounding the plain meaning of the text but introducing his own ideas. Ga 4:24.  
**Mid•yan** (Midian, Madian)—desert region including parts of the Sinai Peninsula and what is now southern Jordan. Ac 7:29.  
**Mid•ya•ni, -nim** (Midianite, -s)  
**Mig•dal•E•der** (tower of Edar)  
**Mig•dal•El**  
**Mig•dal•Gad**  
**Mig•dol**  
**Mig•ron**  
**Mi•kha** (Micha)  
**Mi•kha•el** (Michael)—a ruling angel (“archangel”) described at Daniel 10:21 and 12:1 as watching out for the interests of the nation of Israel, and in the New Testament as the commander of the angels contending with the Adversary, Satan. Yd 9; Rv 12:7.  
**Mi•khah** (Micah)  
**Mi•khal** (Michal)  
**Mi•kha•yah, -ya•hu** (Michaiah)  
**Mi•khay•hu** (Micaiah)  
**Mikh•mas** (Michmas)  
**Mikh•m•tat** (Michmethath)  
**Mikh•ri** (Michri)  
*mikh•tam*—poem  
**Mik•ketz**—Parashah 10; Genesis 41:1–44:17  
**Mik•lot** (Mikloth)  
**Mik•ne•ya•hu** (Mikneiah)  
*mik•veh*—bath or pool with a flow of fresh water; used in Orthodox Judaism to this day for ritual purification. Ep 5:26, Ti 3:5.  
**Mi•la•lai**  
**Mil•kah** (Milcah)  
**Mil•kom** (Milcom)  
**Mil•lo**  
*min•chah*—the afternoon Temple sacrifice, which was accompanied by prayers. In today’s Judaism the afternoon synagogue service is called *minchah* by way of commemoration. Ac 3:1; 10:30.  
**Min•ni**  
**Min•nit** (Minnith)  
**Min•ya•min** (Miniamin)  
*min•yan*—quorum needed for certain public prayers; Orthodox Judaism sets it at ten men, while Conservative Judaism includes women. Ac 16:13.  
**Mir•mah** (Mirma)  
**Mir•yam** (Mary, Miriam)—(1) The original Miryam was the sister of Moshe, but she does not appear in the New Testament. (2) Mother of Yeshua the Messiah. Mt 1:16+. (3) Miryam from Magdala (see below). (4) Mother of Ya’akov #7 and Yosef #8 (Yosi #2). Mt 27:56+. (5) Wife of Klofah. Yn 19:25. (6) Sister of Marta and El’azar in Beit-Anyah. Lk 10:39+. (7) Mother of Yochanan Mark. Ac 12:12. (8) A believer in Rome. Ro 16:6.  
**Mir•yam** from Mag•da•la; **Mir•yam**, called Mag•da•lit (Mary Magdalene)—*talmidah* of Yeshua from the town of Magdala (see glossary entry). Mt 27:56+.  
**Mis•gav** (Misgab)



Mi•sha•'el

Mi•shal

Mish•'am

Mish•ma

Mish•ma•nah (Mishmannah)

*Mish•pa•tim*—Parashah 18; Exodus 21:1–24:18

Mish•ra•'i (Mishraite)

Mis•par

Mis•pe•ret (Mispereth)

Mis•re•fot-Ma•yim (Misrephoth-maim)

Mit•kah (Mithcah)

Mit•ni (Mithnite)

Mit•r•'dat (Mithredath)

Mitz•pah (Mizpah)

Mitz•peh (Mizpeh)

Mitz•ra•yim (Mizraim)—Egypt.

*mitz•vah*\*, pl. *mitz•vot*—literally: “command,” “commandment”; more broadly: general principle for living, good deed. Mt 5:19+.

Miv•char (Mibhar)

Miv•sam (Mibsam)

Miv•tzar (Mibsar)

Mi•ya•min (Mijamin)

Miz•zah

Mi•zar

M'•khe•ra•ti (Mecherathite)

M'•kho•nah (Mekonah)

M'•lat•yah (Melatiah)

M'•li•khu (Melicu)

M'na•sheh (Manasseh, Manasses)—(1) Son of Yosef #1 and grandson of Ya'akov #1. He does not appear in the New Testament, but the half-tribe of Israel named for him does. Rv 7:6. (2) A king of Y'hudah; in Messianic genealogy. Mt 1:10.

M'na•shi (Manassite)

*M'ne!* *M'ne!* *T'kel u•far•sin*—see Dani'el 5:25–28 and footnote.

M'nu•chot (Menuhoth)

Mo•ad•yah (Moadiah)

Mo•'av (Moab)

Mo•a•vi, -vim (Moabite, -s)

Mo•a•vit (Moabite woman)

Mo•la•dah

Mo•lekh (Moloch)—false god worshipped in the ancient Near East. Ac 7:43.

Mo•lid

M'•o•no•tai (Meonothai)

Mo•rash•ti (Morasthite)

Mor•de•khai (Mordecai)

Mo•reh

Mo•re•shet (Moresheth)

Mo•re•shet-Gat (Moresheth-gath)

Mo•ri•yah (Moriah)

Mo•se•rah (Mosera)

Mo•se•rot (Moseroth)

Mo•she\* (Moses)—(1) Deliverer of Israel from Egypt, agent through whom Israel received the *Torah*. Mt 8:4+. (2) In the time of Yeshua and after, the “seat of Moshe” was not only a metaphor for the authority of the *Torah*-teachers, but an actual chair on which they sat when they taught. An example, from the third century C.E., discovered in the ruins of Korazin (see glossary entry), is on display at the Israel Museum in Yerushalayim. Mt 23:2.

Mo•tza (Moza)

Mo•tza•'ei-Shab•bat—literally, the “going-out of the Sabbath,” i.e., Saturday night. By biblical and Jewish reckoning days begin at sunset; so where the text tells us that the believers met on “the first day of the week,” it means Saturday night, not Sunday. Ac 20:7; 1C 16:2.

Mo•tzah (Mozah)

**M'ra•ri** (Merari)  
**M'ra•yah** (Meraiah)  
**M'ra•yot** (Meraioth)  
**M're•mot** (Meremoth)  
**M'ri•vat-Ka•desh** (Meribah in Kadesh)  
**M'riv-Ba'al** (Merib-baal)  
**M'ri•vot-Ka•desh** (Meriboth-kadesh)  
**M'ro•dakh-Bal'a•dan** (Merodach-baladan)  
**M'tzo•ra**—Parashah 28; Leviticus 14:1–15:33  
**M'tzo•va•yah** (Mesobaite)  
**Mu•pim** (Muppim)  
**Mu•shi**  
**M'vu•nai** (Mebunnai)  
**Na'am**  
**Na'a•mah**  
**Na'a•man** (Naaman)—Syrian general healed of serious skin disease by God through the prophet Elisha (2 Kings 5). Lk 4:27.  
**Na'a•ma•ti** (Naamathite)  
**Na'a•mi** (Naamite)  
**Na'a•rah**  
**Na'a•rai**  
**Na'a•ran**  
**Na•cha•li•el** (Nahaliel)  
**Na•cham** (Naham)  
**Na•chash** (Nahash)  
**Na•chat** (Nahath)  
**Nach•bi** (Nahbi)  
**Nach•ma•ni** (Nahamani)  
**Na•chor** (Nahor)—grandfather of Avraham; in Messianic genealogy. Lk 3:34.  
**Nach•rai** (Nahari)  
**Nach•shon** (Nahshon, Naasson)—ancestor of King David; in Messianic genealogy. Mt 1:4; Lk 3:32.  
**Na•chum** (Nahum, Naum)—in Messianic genealogy. Lk 3:25.  
**Na•dav** (Nadab)  
**Na•fish** (Naphish)  
**Naf•ta•li** (Naphtali, Nephthalim)—(1) Tribe of Israel descended from a son of the Patriarch Ya'akov. Rv 7:6. (2) The territory in *Eretz-Yisra'el* assigned to that tribe (Joshua 19–21). Mt 4:13ff.  
**Naf•tu•chim** (Naphtuhim)  
**Nag•gai** (Nagge)—in Messianic genealogy. Lk 3:25.  
**Na•ha•lal**  
**Na•ha•lol**  
**Na'im** (Nain)—town in the Galil where Yeshua raised a widow's son from the dead. The name means "pleasant." Lk 7:11.  
**Nak•di•mon** (Nicodemus)—*Parush*, member of the Sanhedrin and "teacher in Israel." Though the name Nicodemus is Greek, it was hebraized to Nakdimon, and a well-known 1st-century Jerusalemite was named Nakdimon Ben-Gurion (*Ta'anit* 19b, *Genesis Rabbah* 42, etc.) Yn 3:1+.  
**Na•khon** (Nachon)  
**Na'o•mi**  
**Na•so**—Parashah 35; Numbers 4:21–7:89  
**Na•tan** (Nathan)—son of King David; in Messianic genealogy. Lk 3:31.  
**Na•tan•el** (Nathanael)—*talmid* of Yeshua. Yn 1:45+.  
**Na•tze•ret** (Nazareth)—town in the Galil where Yeshua grew up and lived most of his life. Mt 2:23+.  
**Natz•ra•ti** (Nazarene), pl. *Natz•ra•tim*—In regard to Mattityahu, the *Tanakh* nowhere says that the Messiah is to be called a *Natzrati*, but Isaiah 11:1 refers to him as a *netzer* ("branch, shoot"). Since *Natzrati* means "resident of Natzeret," the name *Natzratim* (followers of the man from Natzeret) is given to the Jewish followers of Yeshua. Thus Mattityahu's "fulfillment" apparently involves a word play, although other explanations have been offered. The modern Hebrew word for "Christian" is *Notzri*, a variant of *Natzrati*. Mt 2:23; Ac 24:5.  
**Na•val** (Nabal)  
**Na•vot** (Naboth)  
**na•zir, n'zi•rim** (nazirite, -s)  
**N'•chum** (Nehum)

**N'chush•ta** (Nehushta)  
**N'chush•tan** (Nehushtan)  
**N'dav•yah** (Nedabiah)  
**Ne'ah**  
**Ne'ar•yah** (Neariah)  
**Ne•che•la•mi** (Nehelamite)  
**Ne•chem•yah** (Nehemiah)  
**Ne•feg** (Nepheg)  
**Nef•to•ach** (Nephtoah)  
**Ne•gev**—the south, the southern desert of Isra'el.  
**Ne'i'el**  
**Nei•vai** (Nebai)  
**Ner**  
**Ner•gal**  
**Ner•gal-Sar'e•tzer** (Nergal-sharezer)  
**Ne•ri**—in Messianic genealogy. Lk 3:27.  
**Ne•ri•yah** (Neriah)  
**Ne•vi'im**—Prophets, the second of the three parts of the *Tanakh* (see glossary entry), including the Early Prophets (the historical books), namely, Joshua, Judges, Samuel and Kings; and the Later Prophets, namely, Isaiah, Jeremiah, Ezekiel, and the Twelve “minor prophets.”  
**N'fi•lim** (Nephilim)  
**N'fish'•sim** (Nephushesim)  
**N'fu•sim** (Nephusim)  
**nid•dah\***—(1) menstrual uncleanness, (2) the time of same.  
**Nim•rah**  
**Nim•rim**  
**Nim•rod**  
**Nim•shi**  
**Nin•veh** (Nineveh, Nineve)—capital of ancient Assyria where the prophet Yonah preached. Mt 12:41+.  
**Ni•san**—1st month of the biblical year, 7th month of the modern Jewish year (in March-April)  
**Nis•rokh** (Nisroch)  
**Ni•tza•vim**—Parashah 51; Deuteronomy 29:9(10)–30:20  
**Niv•chaz** (Nibhaz)  
**Niv•shan** (Nibshan)  
**N'kho** (Necho)  
**N'ko•da** (Nekoda)  
**N'mu'el** (Nemuel)  
**N'mu'e•li** (Nemuelite)  
**No**  
**No•ach** (Noah)—builder of the ark, survivor of the Flood and ancestor of all mankind since then (Genesis 5–11); in Messianic genealogy. Mt 24:37+.  
**No•ach**—Parashah 2; Genesis 6:9–11:32  
**No'ad•yah** (Noadiah)  
**No'ah**  
**No'am**  
**No-A•mon**  
**No•chah** (Nohah)  
**Nod**  
**No•dav** (Nodab)  
**Nof** (Noph)  
**No•fach** (Nophah)  
**No•gah**  
**Nov** (Nob)  
**No•vach** (Nobah)  
**N'ta'im** (Netaim)  
**N'tan'el** (Nethaneel)  
**N'tan-Me'lekh**  
**N'tan•yah, •ya•hu**  
**n'ti-lat-ya•da•yim**—ceremonial hand-washing prescribed by the Oral *Torah* to be done before meals and at other times in

order to be ritually pure; it continues to be a norm in Orthodox Judaism. Mt 15:2+.

**N'ti•nim** (Nethinim)—Temple servants

**N'to•fah** (Netophah)

**N'to•fa•ti** (Netophathite)

**N'tzi•ach** (Neziah)

**N'tziv** (Nezib)

**nu** [Y]—a general-purpose word meaning variously, “Well?” “So?” “Indeed!” “I challenge you,” or “If not that, then what?”—with many possible inflections and overtones. Mt 11:9+.

**nud•nik** [Y]—(1) a bore, (2) a pest, (3) both. Lk 18:5.

**Nun**—14th letter of Hebrew alphabet

**N'va•lat** (Neballat)

**N'vat** (Nebat)

**N'va•yot** (Nebaioth)

**N'vo** (Nebo)

**N'vu•khad•ne•tzar** (Nebuchadnezzar)

**N'vu•khad•re•tzar** (Nebuchadrezzar)

**N'vu•shaz•ban** (Nebushasban)

**N'vu•zar•a•dan** (Nebuzaradan)

**n'zi•rim** (nazirites)

**'O•ded**

**'O•fel** (Ophel)

**O•fir** (Ophir)

**'Of•ni** (Ophni)

**'Of•rah** (Ophrah)

**'Og**

**O•had**

**O•hel**

**O•ho•lah** (Oholah)

**O•ho•li•'av** (Oholiab)

**O•ho•li•vah** (Oholibah)

**O•ho•li•va•mah** (Oholibamah)

**Okh•ran** (Ochran)

**'o•lah**—burnt offering, that which goes up

**'o•lam ha•ba**—the world to come, the age to come. Mt 12:32+.

**'o•lam ha•zeh**—this world, this age. Mt 12:32+.

**O•mar**

**'o•mer**—two-quart dry measure

**'Om•ri**

**On**

**O•nam**

**O•nan**

**O•no**

**O•ren**

**'O•rev**

**Or•nan**

**'Or•pah**

**Os•nat**

**'Ot•ni•'el** (Othniel)

**O•tzem** (Ozem)

**'o•tzev**—pain

**'O•vad•yah, -ya•hu** (Obadiah)

**'O•val** (Obal)

**'O•ved** (Obed)—grandfather of King David; in Messianic genealogy. Mt 1:5; Lk 3:32.

**'O•ved-E•dom** (Obed-edom)

**O•vil** (Obil)

**O•vot** (Oboth)

**Oz•ni**

**Pa•a•rai**

**Pa•chat-Mo•'av** (Pahath-moab)

**Pad•dan** (Padan)  
**Pad•dan-A•ram** (Padan-aram)  
**Pa•don**  
**Pag•i•'el**  
**Pa•i**  
**Pa•lal**  
**Pal•lu**  
**Pal•lu•'i** (Palluite)  
**Pal•ti**  
**Pal•ti•'el**  
**Pa•rah**  
**Pa•ran**  
**Pa•ras** (Persia)  
**pa•ra•shah**—*Torah* “portion” read in the synagogue on *Shabbat* or on a festival or fast day.  
**Par•mash•ta**  
**Par•nakh** (Parnach)  
**pa•ro•khet**—curtain, specifically the one dividing the Especially Holy Place from the rest of the temple or tabernacle. There were actually two such *p'rokhot* (see MJ 9:3). The first separated the Holy Place from the outer court (Exodus 26:36–37; 36:37–38), whereas the second separated the Especially Holy Place from the Holy Place (Exodus 26:31–33; 36:35–36). The curtain covering the ark of the *Torah* in a modern synagogue is also called a *parokhet*. Mt 27:51+.  
**Par•'osh**  
**Par•par** (Pharpar)  
**Par•shan•da•ta** (Parshandatha)  
**Par•tzi** (Pharzite)  
**Pa•ru•ach** (Paruah)  
**Pa•rush** (Pharisee)—see *P'rushim*, below.  
**Par•va•yim** (Parvaim)  
**pa•sach**—he passed over; see *Pesach* glossary entry.  
**Pa•sakh** (Pasach)  
**Pas-Da•mim** (Pas-dammim)  
**Pa•se•ach** (Paseah)  
**Pash•'chur** (Pashur)  
**Pat•ros** (Pathros)  
**Pat•ru•sim** (Pathrusim)  
**Pa•'u**  
**P•dah•'el** (Pedahel)  
**P•dah•tzur** (Pedahzur)  
**P•da•yah** (Pedaiah)  
**Peh** (Pe)—17th letter of Hebrew alphabet  
**Pe•kach** (Pekah)  
**Pe•leg** (Phalec)—ancestor of Avraham; in Messianic genealogy. Lk 3:35.  
**Pe•let** (Pelet, Peleth)  
**Pe•le-Yo•'etz** (wonderful counselor)—wonder of a counselor  
**Pe•resh**  
**Pe•retz** (Perez, Phares)—grandson of the Patriarch Ya'akov; in Messianic genealogy. Mt 1:3.  
**Pe•retz-‘U•za, -zah** (Perez-uzza)  
**Pe•sach** (Passover)—the feast which celebrates the Exodus of the Jewish nation from Egypt under the leadership of Moshe. It is, along with *Shavu'ot and Sukkot*, one of the three pilgrim festivals when Jews were to come to Yerushalayim. Mt 26:2+.  
**Pe•ul•tai** (Peulthai)  
**Pi-Ha•chi•rot** (Pi-hahiroth)  
**Pi•khol** (Pichol)  
**Pil•cha** (Pileha)  
**Pil•dash**  
**Pil•tai**  
**Pin•chas** (Phinehas)  
**Pin•chas**—Parashah 41; Numbers 25:10–30:1(29:40)  
**Pi•non**  
**Pir•'am**

Pir•a•ton (Pirathon)

Pis•gah

Pi•shon (Pison)

Pis•pah

Pi•tom (Pithom)

Pi•ton (Pithon)

Pi•Ve•set (Pibeseth)

P•kach•yah (Pekahiah)

P•kod (Pekod)

P•ku•dei—Parashah 23; Exodus 38:21–40:38

P•lal•yah (Pelaliah)

P•lat•yah, -ya•hu (Pelatiah)

P•la•yah (Pelaiah)

P•le•shet (Palestina, Palestine)

P•lish•ti, -tim (Philistines)

P•lo•ni (Pelonite)

P•nei-Ha•chi•rot (Pi-hahiroth)

P•ni•El (Peniel)

P•ni•nah (Peninnah)

P•nu•el (Phanuel)—father of Hannah, the aged widow who blessed Yeshua in the Temple. Lk 2:36.

Po•khe•ret-Ha•tzva•yim (Pochereth-hazzebaim)

P•or (Peor)

Po•ra•ta (Poratha)

Po•ti•Fe•ra (Potipherah)

Po•ti•far (Potiphar)

P•res (Peres)

P•ri•da (Perida)

P•ru•da (Peruda)

P•ru•shim (Pharisees), sing. *Parush*—The *P'rushim* and *Tz'dukim* were the two main components of the religious establishment in Yeshua's time. The *P'rushim* focussed on the *Torah* and what it requires of ordinary people, rather than on the temple ritual. When the temple was destroyed in 70 C.E., the *P'rushim* were in a position to develop their tradition into the basis for Jewish life everywhere; this tradition is the core of the *Talmud* and of modern religious Judaism. Mt 3:7+.

P•tach•yah (Petahiah)

P•tor (Pethor)

P•tu•'el (Pethuel)

Pu•'ah (Puah)

Pu•'ah (Puah)

Pul

Pu•ni (Punite)

Pu•non

Pu•rah

*pur*—lot

Pu•rim—festival decreed by Mordechai in the book of Ester to celebrate the victory of the Jews of Shushan over Haman's evil plot.

Pu•ti (Puthites)

Pu•ti•'el

Pu•vah (Pua)

Ra•'am•ses

Ra•'am•yah (Raamiah)

Rab•bah

Rab•ba•ni—literally, “my great one,” hence, “teacher.” In the *Mishna* the title *Rabban* is given to Gamli'el (see glossary entry). Yn 20:16.

rab•bi—literally, “my great one,” hence, a teacher. In modern Judaism a rabbi is someone ordained to determine *halakhah* (Jewish law), to judge, and to teach *Torah*. Still more recently, the term “rabbi” has come to mean a Jewish clergyman, i.e., a leader with congregational or community responsibilities. Mt 8:19+.

Ra•bit (Rabbith)

Ra•cham (Raham)

Ra•chav (Rahab, Rachab)—the prostitute in Yericho who hid the Israelite spies in the days of Y'hoshua; in Messianic

genealogy (Joshua 2; 6). Mt 1:5+.

**Ra•chel**—wife of the Patriarch Ya'akov, one of the four Mothers of Israel. Mt 2:18.

**Ra•dai** (Raddai)

**Ra•fa** (Rapha)

**Ra•fah** (Raphah)

**Ra•fu** (Raphu)

**Ra•hav** (Rahab)

**Ra•kat** (Rakkath)

**Ra•khal** (Rachal)

**Ra•kon** (Rakkon)

**Ram** (Aram)—ancestor of King David; in Messianic genealogy. Mt 1:3–4.

**Ra•ma**

**Ra•mah**—town in the vicinity of Yerushalayim, in the tribal portion allotted to Binyamin. Mt 2:18.

**Ra'•mah**

**Ra'•mat** (Ramath)

**Ra•ma•ta•yim** (Arimathea, Arimathaea)—town in the foothills (*sh'felah*) northeast of Lud and northwest of Yerushalayim.

Home of Yosef #9, who took Yeshua's body and had it buried in his own tomb. Mt 27:57+.

**Ra•ma•ta•yim-Tzo•fim** (Ramathaim-zophim)

**Ra•ma•ti** (Ramathite)

**Ra•mat-Le•chi** (Ramath-lehi)

**Ra•mot** (Ramoith)

**Ra•mot-Gil•'ad** (Ramoith-gilead)

**Ra•mot-Mitz•peh** (Ramoith-mizpeh)

**Ram'•ses** (Rameses)

**Ram•yah** (Ramiah)

**Rav-Mag** (Rab-mag)

**Rav-Sa•ris** (Rab-saris)

**Rav-Sha•keh** (Rab-shakeh)

**Re'a•yah** (Reaiah)

**Re•chav'•am** (Rehoboam, Roboam)—son of King Shlomo; in Messianic genealogy. Mt 1:7.

**Re•chav•yah, •ya•hu** (Rehabiah)

**Re•chov** (Rehob)

**Re•cho•vot** (Rehoboth)

**Re•chum** (Rehum)

**Re'•eh**—Parashah 47; Deuteronomy 11:26–16:17

**Re•fach** (Rephah)

**Re•fa'•el** (Rephael)

**Re•fa'•im** (Rephaim)

**Re•fa•yah** (Rephaiah)

**Re•fi•dim** (Rephidim)

**Re•gem**

**Re•gem-Me•lekh** (Regem-melech)

**Re'•i**

**Rei•fan** (Rephan, Remphan)—Babylonian god called Keivan in the *Tanakh* and corresponding to Saturn. Ac 7:43.

**Rei•sha** (Rhesa)—son of Z'rubavel; in Messianic genealogy. Lk 3:27.

**Re•kem**

**Re•khah** (Rechah)

**Re•khav** (Rechab)

**Re•kha•vim** (Rechabites)

**Re•mal•yah, -ya•hu**

**Re•met** (Remeth)

**Re•sen**

**Resh**—20th letter of Hebrew alphabet

**Re•shef** (Resheph)

**Re•tzef** (Rezeph)

**Re•tzin** (Rezin)

**Re'•u** (Reu, Ragau)—ancestor of Avra-ham; in Messianic genealogy. Lk 3:35.

**Re'•u'•el**

**Re'•u•mah**

Re•u•ven (Reuben)—tribe of Israel named after the first son of the Patriarch Ya'akov. Rv 7:5.

Re•u•ve•ni (Reubenite)

Re•va (Reba)

Re•zon (Rezon)

Ri•fat (Riphath)

Rim•mon

Rim•mon-Pe•retz (Rimmon-perez)

Ri•nah (Rinnah)

Ris•sah

Rit•mah (Rithmah)

Ritz•pah (Rizpah)

Ritz•ya (Rizia)

Ri•vai (Ribai)

Riv•kah (Rebecca)—wife of the Patriarch Yitz'chak, one of the four Mothers of Israel. Ro 9:10.

Riv•lah (Riblah)

Ro•da•nim

Rog•lim (Rogelim)

Ro•mam•ti-‘E•zer

Rosh

*Rosh-Ho•desh*—the festival, observed to this day in Judaism, celebrating the beginning of each Jewish lunar month. Co 2:16.

*Ru•ach Ha•Ko•desh*—the Holy Spirit, referred to four times in the *Tanakh* as such, and many times as the Spirit of God. Mt 1:18+.

Ru•cha•mah (Ruhamah)

Ru•mah

Rut (Ruth)—Moabite woman who joined the Jewish people, became the wife of Bo'az and was the great-grandmother of King David; in Messianic genealogy. Mt 1:5.

Saf (Saph)

Sa•khar (Sacar)

Sa•lai (Sallai)

Sal•khah (Salchah)

Sal•ma

Sal•mai

Sal•mon—ancestor of King David; in Messianic genealogy. Mt 1:4–5; Lk 3:32.

Sa•lu

*Sa•mekh*—15th letter of Hebrew alphabet

Sam•gar-N'•vo (Samgar-nebo)

Sam•lah

San•che•riv (Sennacherib)

*san•hed•rin*—Jewish religious court. Lower *sanhedrins* had 3 or 23 judges; the high *Sanhedrin* in Yerushalayim had 70. Mt 5:22+.

San•sa•nah (Sansannah)

San•va•lat (Sanballat)

Sa•raf (Saraph)

Sa•rah (Sara)—wife of Avraham, first of the four Mothers of Israel. Ro 4:19+.

Sa•rai

Sar•di (Sardite)

Sar•e•tzer (Sharezer)

Sar•gon

Sa•rid

Sar•s'•khim (Sarsechim)

Sa•tan—literally, “the Adversary,” i.e., Satan, the Devil. In the *Tanakh* he is described specifically at Job 1–2 and by implication in Isaiah 14:11–15 and Ezekiel 28. Mt 4:10+.

Sav•ta (Sabta)

Sav•t'•kha (Sabtechah)

S'•dom (Sodom, Sodoma)—city near the Dead Sea destroyed by God (Genesis 19). Mt 10:15+.

Se•der—the ceremonial evening meal with which *Pesach* begins in Jewish homes. Mt 26:17+.

se•khe/—intelligence, common sense, “smarts.” Lk 16:8.

S'•gub (Segub)



**Se•'ir**  
 Se•'i•**rah** (Seirath)  
 Se•**khu** (Sechu)  
**Se•la**  
*se•lah*—pause in the music accompanying a psalm or prayer  
**Se•la**-Ha•mach•le•**kot** (Sela-hammahlekoth)  
**Se•led**  
 Se•**neh**  
**Se•rach** (Serah)  
**Se•red**  
 S'•**far** (Sephar)  
 S'•fa•**rad** (Sepharad)  
 S'•far•**va**•yim (Sepharvayim)  
 S'•far•**vim** (Sepharvite)  
**Sha•'af** (Shaaph)  
 Sha•'a•la•**bin** (Shaalabbin)  
 Sha•'al•**bim**  
 Sha•'a•**lim**  
 Sha•'al•**vim** (Shaalbim)  
 Sha•'al•vo•**ni** (Shaalbonite)  
 Sha•'a•**ra**•yim (Shaaraim)  
 Sha•'ash•**gaz**  
*Shab•bat*, pl. *Shab•ba•tot*—Sabbath. Mt 12:1+.  
 Shab•**tai** (Shabbethai)  
 Sha•cha•**ra**•yim (Shaharaim)  
 Sha•cha•**tzimah** (Shahazimah)  
*Shad•dai*—the Almighty, a name of God  
 Shad•**rakh** (Shadrach)  
 Sha•**fam** (Shapham)  
 Sha•**fan** (Shaphan)  
 Sha•**fat** (Shaphat)  
 Sha•**geh** (Shage)  
*sha•ked*—almond tree  
 Sh'•**al** (Sheal)  
 Sha•**lem** (Salem, Salim)—(1) Place near Einayim. Yn 3:23. (2) Yerushalayim; see Psalm 76:3(2). MJ 7:1–2.  
 Sha•li•**shah** (Shalisha)  
 Shal•le•**khet** (Shallecheth)  
 Shal•**man**  
 Shal•man•'e•ser  
*sha•lom*—peace, tranquillity, safety, well-being, welfare, health, contentment, success, comfort, wholeness and integrity.  
 “*Shalom!*” is a common greeting. Mt 10:12+.  
*Sha•lom a•lei•khem!*—“Peace be upon you (plural)!” A common greeting. Mt 10:12+.  
*Sha•lom rav!*—Abundant peace! (a greeting)  
 Sh•al•ti•**el** (Shealtiel, Salathiel)—father of Z'rubavel; in Messianic genealogy. Mt 1:12; Lk 3:27.  
 Sha•**lum** (Shallum)  
 Sha•**lun** (Shallun)  
*sham*—there  
 Sha•**ma** (Shamma)  
 Sha•**mai** (Shammai)  
 Sham•**gar**  
 Sham•**hut** (Shamhuth)  
 Sha•**mir**  
 Sham•**mah**  
*sham•mash*, pl. *sham•ma•shim*—attendant, servant, caretaker, deacon. Lk 4:20+.  
 Sham•sh'•**rai** (Shamsherai)  
 Sha•mu•**a** (Shammua)  
 Shap•pi•**rah** (Sapphira)—person who conspired to lie to the Holy Spirit. Ac 5:1+.  
 Sha•**rai**  
 Sha•**rar**

**sha•rav**—hot dry wind which blows over the Land of Israel from the deserts to the east in the spring and fall. In modern Israel it is also known by its Arabic name, *hamsin* (“fifty”), which refers to the fifty days between *Pesach* and *Shavu’ot*, the most common season for such weather. Ya 1:11.

Shar•e•tzer (Sharezer)

Sh•a•rim (Shaarim)

Sha•ron, the—one of the four major geographical regions of Israel, namely, the low-lying plain near the Mediterranean Sea. The other three, which also parallel the coast, are, from west to east, the Sh’felah (foothills), the hill country of Y’hudah and Shomron, and the Yarden Valley-Dead Sea rift. Ac 9:35.

Sha•ru•chen (Sharuhen)

Sh•ar•yah (Sheariah)

Sh•ar Ya•shuv (Shear-jashub)

Sha•shai

Sha•shak

Sha•ul (Saul)—“also known as Paul” (Ac 13:9). Yeshua the Messiah’s emissary to the Gentile world, who presented Israel’s New Covenant faith in God and his Messiah in a way that does not require Gentiles to convert to Judaism. Ac 7:58+ Named for Sha•ul Ben-Kish (Saul the son of Kish), Israel’s first king. Ac 13:21.

Sha•u•li (Shaulite)

Sha•veh

Sha•veh-Kir•ya•ta•yim (Shaveh-kiriathaim)

Shav•sha

Sha•vu•ot—the Feast of Weeks, since it comes seven weeks after Passover; also called Pentecost (from Greek *pentekostos*, “fifty”), since one counts 50 days after Passover. One of the three *regalim* (“pilgrim festivals”) when Jews were expected to celebrate before God in Yerushalayim; the other two are *Pesach* and *Sukkot*. Ac 2:1+.

Sh•char•yah (Shehariah)

Sh•de•ur (Shedeur)

She•e•rah

Shee•tim (Shittim)

sh•ei•lah, pl. sh•ei•lot—question. In Judaism a technical term meaning a question about *halakhah* (Jewish law) or some other aspect of the Bible or Jewish tradition. Mt 22:23+.

she•kel—a weight, variously from three to six tenths of an ounce. In Yeshua’s day the half-*shekel* was rarely coined, so that two people could pay the Temple tax (see Exodus 30:11ff.) with a silver *shekel* coin. Mt 17:24.

She•lach (Shelah)

She•lah (Sala)—ancestor of Avraham; in Messianic genealogy. Lk 3:35.

She•la•ni (Shelanite)

She•lef (Sheleph)

She•lem•yah, -ya•hu (Shelemiah)

She•lesh

Shem (Sem)—son of Noah; in Messianic genealogy. Lk 3:36.

She•ma

She•med

She•mer

Shem•e•ver (Shemeber)

Shen

Shen•a•tzar (Shenazar)

She•resh

She•rev•yah (Sherebiah)

She•shai

She•shakh (Sheshach)

She•shan

Shesh•ba•tzar (Sheshbazzar)

Shet (Seth)—son of Adam; in Messianic genealogy. Lk 3:38.

She•tar (Shethar)

She•va (Sheba)

She•ver (Sheber)

Shev•na (Shebna)

Shev•nah (Shebnah)

Sh•fam (Shepham)

Sh’fat•yah, -ya•hu (Shephatiah)

Sh’fe•lah—foothill region of *Eretz-Yisra’el*; see Sharon glossary entry.

Sh'•**fi** (Shephi)  
 Sh'•**fo** (Shepho)  
 Sh'fu•**fam** (Shephupham)  
 Sh'fu•**fan** (Shephuphan)  
*Shib•bo•let* (Shibboleth)  
 Shi•**chor** (Shihor)  
 Shi•**chor-Liv•nat** (Shihor-libnath)  
 Shif'•**i** (Shiphi)  
 Shif'•**mi** (Shiphmi)  
 Shif'•**rah** (Shiphrah)  
 Shif'•**tan** (Shiptan)  
*shig•ga•yon*, pl. *shig•yo•no*—(1) a meditative poem, (2) a musical instrument  
 Shikh'•**mi** (Shechemites)  
 Shik'•**ron** (Shicron)  
 Shil'•**chi** (Shilhi)  
 Shil'•**chim** (Shilhim)  
 Shil'•**lem** (Shillem)  
 Shil'•**le•mi** (Shillemite)  
 Shi•**lo**•ach (Siloam)—(1) A tower. Lk 13:4. (2) A pool near the city walls of Yerushalayim. The word *shiloach* means "aqueduct" (from the root *sh-l-ch*, "send"); the aqueduct, dug when Hizkiyahu was king of Y'hudah in the eighth century B.C.E., sent water from the Gichon Spring to the pool at Shiloach. One can still walk through a tunnel which formed part of the aqueduct. Yn 9:7ff.  
 Shi•**loh**—to whom it belongs; also a place-name.  
 Shi•**lo•ni** (Shilonite)  
 Shil'•**shah**  
 Shim'•**a** (Shimea)  
 Shim'•**ah** (Shimeah)  
 Shim'•**ah** (Shimeah)  
 Shim'•**am** (Shimeam)  
 Shim'•**at** (Shimeath)  
 Shim'•**a•tim** (Shimeathites)  
 Shim'•**i** (Shimei, Semein)—in Messianic genealogy. Lk 3:26.  
 Shi•**mon**  
 Shim'•**on** (Simon, Simeon)—(1) Tribe of Israel descended from the second son of Ya'akov. Rv 7:7. (2) Old man who blessed Yeshua in the Temple. Lk 2:25ff. (3) Ancestor of Yeshua the Messiah. Lk 3:30. (4) Shim'on Bar-Yochanan (Simon, son of John; Simon Barjona)—Shim'on Kefa (see below). (5) Another of Yeshua's *talmidim*, known as Shim'on the Zealot, i.e., a member of the party set on revolt against the Roman conquerors. Mt 10:4+. (6) Brother of Yeshua. Mt 13:55; Mk 6:3. (7) Person in Beit-Anyah who had had a skin disease. Mt 26:6+. (8) Cyrenian compelled to carry Yeshua's execution-stake. Mt 27:32+. (9) *Parush* in whose house Yeshua ate. Lk 7:40ff. (10) Father of Y'hudah from K'riot. Yn 6:71+. (11) Sorcerer in Shomron. Ac 8:9ff. (12) Tanner in Yafo with whom Kefa lodged. Ac 9:43+. (13) Follower of Yeshua and prophet in Antioch, called "the Black." Ac 13:1.  
 Shim'•**o•ni** (Simeonites)  
 Shim'•**on Ke•fa** (Simon Peter)—one of the twelve emissaries of Yeshua (see Kefa). Mt 4:18+.  
 Shim'•**rat** (Shimrath)  
 Shim'•**ri**  
 Shim'•**rit** (Shimrith)  
 Shim'•**ron**  
 Shim'•**ron-M'•ron** (Shimron-meron)  
 Shim'•**ro•ni** (Shimronite)  
 Shim'•**shai**  
 Shim'•**shon** (Samson)—a judge of Israel (Judges 13–16). MJ 11:32.  
*Shin*—21st letter of Hebrew alphabet  
 Shin'•**ar**  
 Shin'•**av** (Shinab)  
 Shir'•**tai** (Shitrai)  
 Shi'•**sha**  
 Shi'•**shak**  
 Shiv'•**ah** (Shibah)  
**shiv'•ah\***—literally, "seven." After the burial of a father, mother, brother, sister, son, daughter or spouse a Jewish mourner

remains at home for seven days; this custom is called “sitting *shiv’ah*.” Yn 11:20.

### Shi•za

Sh•khan•yah, -ya•hu (Shechaniah)

Sh•khem (Shechem, Sychem, Sychar)—city in the mountains of Shomron, on the southeast edge of modern Nablus (Neapolis). Yn 4:5+.

Sh’khi•nah—Divine Presence, the manifest glory of God present with men. Lk 2:9+.

**Shlach L’kha**—Parashah 37; Numbers 13:1–15:41

Shlo•mi (Shelomi)

Shlo•mit (Shelomith, Salome)—*talmidah* of Yeshua. Mk 15:40+.

**Shlo•mo\*** (Solomon)—king of Israel; in Messianic genealogy. Mt 1:6+.

Shlo•mot (Shelomoth)

Shlu•mi•el (Shelumiel)

**Sh’ma Yis’ra’el, A•do•nai E’lo•hei•nu, A•do•nai e•chad**—“Hear, O Isra’el, the LORD (*Yud-Heh-Vav-Heh*) your God, the LORD is one” (Deuteronomy 6:4), the central affirmation of Judaism both then and now. Together with the next verse of Deuteronomy, which enjoins loving God with everything one is and has, Yeshua called this the most important *mitzvah* in the *Torah*. Mk 12:29.

Sh’ma•yah, Sh’ma’•yah (Shemaiah)

Sh’mar•yah (Shemariah)

Sh’mi•da (Shemidah)

Sh’mi•ni—Parashah 26; Leviticus 9:1–11:47

sh’mi•nit—low-pitched music?

sh’mit•tah—release. Debtors are released from their debts every seven years (Deuteronomy 15).

shmoose [Y]—engage in friendly gossipy chit-chat. The word is derived from Hebrew *shmu’ot*, “things heard, rumors.” Lk 10:4.

Sh’•mot—Parashah 13; Exodus 1:1–6:1

Sh’mu•el (Samuel)—prophet in the days of Kings Sha’ul and David. Ac 3:24+.

### Sho•a

Sho•fakh (Shophach)

sho•far\*—ram’s horn; often rendered as “trumpet.” Mt 24:31+.

Shof’•tim—Parashah 48; Deuteronomy 16:18–21:9

Sho•ham

sho•ked—watching

Sh’•ol (Sheol, Hades, hell)—the place of the dead, according to the *Tanakh*. Mt 11:23+.

### Sho•mer

Shom•ron (Samarita)—region of *Eretz-Yisra’el* in the hill country north of Yerushalayim and south of the Galil. The Samaritans, a mixed ethnic group descended from Jews deported by the Assyrians in the 8th century B.C.E. and other peoples ruled by the Assyrians, followed a religion combining pagan and Jewish elements. According to the book of Nehemiah in the *Tanakh*, they arrayed themselves against those rebuilding Yerushalayim. By the first century most Jews regarded them as pariahs. Mt 10:5+.

Shom•ro•nim (Samaritans)

Sho•sha•nah (Susanna)—a follower of Yeshua. The name means “lily” or “rose.” Lk 8:3.

Sho•vai (Shobai)

Sho•vakh (Shobach)

Sho•val (Shobal)

Sho•vav (Shobab)

Sho•vek (Shobek)

Sho•vi (Shobi)

### Shu•a

Shu•ach (Shuah)

Shu•al

Shu•chah (Shuhah)

Shu•cham (Shuham)

Shu•cha•mi (Shuhamite)

Shu•chi (Shuhite)

Shu•fa•mi (Shuphamite)

girl from Shu•lam (Shulammit)

Shu•ma•ti (Shumathite)

Shu•na•mit (Shunammite)

Shu•nem

**Shu•ni**  
 Shu•**pim** (Shuppim)  
 Shur  
 Shu•**shan**  
 Shu•shan'•**ka**•yim (Shushanchites)  
 Shu•tal•**chi** (Shutalhite)  
 Shu•te•lach (Shutelah)  
 Sh'•**va** (Sheba)  
 Sh'van•**yah**, -**ya**•hu (Shebaniah)  
 Sh'va•**rim** (Shebarim)  
 Sh'•**vat** (Shebat)— 11th month of the biblical year, 5th month of the modern Jewish year (in January–February).  
 Si•**a**  
 Si•a'•**ha**  
 Sib•**bo**•let  
 Sib•**khai** (Sibbecai)  
 Sib•**mah**  
 Sib•**ra**•yim (Sibraim)  
 Si•**chon** (Sihon)  
 Sid•**dim**  
 Sif•**mot** (Siphmoth)  
 Sik•**kut**  
 Si•**la** (Silas)—co-worker with Sha'ul. Ac 15:22+.  
 Si•**nai** (Sina)—mountain in the desert between Egypt and *Eretz-Yisra'el* where Israel received the *Torah* from God through Moshe. Ac 7:30+.  
 Si•**ni**, -**nim** (Sinite, -s)  
 Si•**pai** (Sippai)  
 Si•**rah**  
 Sir•**yon** (Sirion)  
 Sis•**mai** (Sisamai)  
 Sis•**ra** (Sisera)  
 Sit•**nah**  
 Sit•**ri** (Sithri)  
 Si•**van**—3rd month of the biblical year, 9th month of the modern Jewish year (in May–June).  
 Siv•**mah** (Sibmah)  
 S'kha•**khah** (Secacah)  
 S'makh•**ya**•hu (Semachiah)  
 s'*mi*•**khah**—laying on of hands, hence ordination, grant of authority. Mt 21:23+.  
 S'na'•**ah** (Senaah)  
 S'•**nir** (Senir)  
 So•**di**  
 So•**fe**•ret (Sopheret)  
 So•**kho**, -**khoh** (Socoh)  
 Sokh•**ya** (Shachia)  
 So•**rek**  
 S'•o•**rim** (Seorim)  
 So•**tai**  
 s'*ra*•**fim** (seraphim)—a class of angelic beings, like the *k'ruvim* (see glossary entry)  
 S'ra•**yah**, -**ya**•hu (Seraiah)  
 S'•**rug** (Serug, Saruch)—ancestor of Avraham; in Messianic genealogy. Lk 3:35.  
 S'•**tur** (Sethur)  
 Su•**ach** (Suah)  
 Suf (Suph)  
 Su•**fah** (Suphah)  
 Su•kha•**tim** (Suchathites)  
 Su•ki'•**im** (Sukiims)  
 Suk•**kot** (Succoth)—the feast of Booths (Tabernacles), celebrating the forty years when the people of Israel lived in *suk•kot* (booths, tents, shacks; singular *suk•kah*) in the desert between Egypt and *Eretz-Yisra'el*. It is one of three pilgrim festivals when Jews were expected to go up to Yerushalayim in Y'hudah. Yn 7:2.  
 Suk•**kot**-B'•**not** (Succoth-benoth)

Sur  
 Su•si  
 S'•va (Seba)  
 S'•vam (Sebam)  
 S'•ve•nah (Sevneh)  
 Ta'•a•nakh (Taanach)  
 Ta'•a•nat-Shi•loh (Taanath-shiloh)  
 Ta•ba•ot (Tabbaoth)  
 Ta•bat (Tabbath)  
 Ta•chan (Tahan)  
 Ta•cha•ni (Tahanite)  
 Ta•chash (Tahash)  
 Ta•chat (Tahat)  
 Tach'•k'•mo•ni (Tachmonite)  
 Tach•pan•ches (Tahapanes)  
 Tach•p'•neis (Tahpenes)  
 Tach•tim-Hod•shi (Tahtim-hodshi)  
 Tad•dai (Thaddeus, Thaddaeus)—one of the twelve emissaries of Yeshua. Mt 10:3+.  
 Tad•mor  
 Ta•fat (Taphath)  
 talent [O]—a weight variously between 60 and 100 pounds. A talent of gold would be worth around \$300,000 at the current price of \$300/ounce. Mt 25:15+.  
 ta•li•ta, ku•mi! [A]—Little girl, get up! The word *talita*, being the feminine form of the word for “lamb,” is therefore an affectionate diminutive (compare English “lambikin”). Mk 5:41.  
 Tal•mai—Hebrew form of Egyptian *ptolemy*, the name given to Egyptian kings during the centuries before Yeshua. In the New Testament the name is found in the form *Bar-Talmi* (Bartholomew), “son of *ptolemy*.” Mt 10:3+.  
 tal•mid, fem. tal•mi•dah, pl. tal•mi•dim—disciple, student. The relationship between a *talmid* and his rabbi was very close: not only did the *talmid* learn facts, reasoning processes and how to perform religious practices from his rabbi, but he regarded him as an example to be imitated in conduct and character (see Mt 10:24–25; Lk 6:40; Yn 13:13–15; 1C 11:1). The rabbi, in turn, was considered responsible for his *talmidim* (Mt 12:2; Lk 19:39; Yn 17:12). Mt 5:1+.  
 Tal•mon  
 Ta•mar (Thamar)—mother of Peretz and Zerach; in Messianic genealogy. Mt 1:3.  
 Tam•muz  
 Ta'•nakh (Tanach)  
 Ta•nakh—acronym formed from the first letters of the three parts of the Hebrew Bible: *Torah*, *Nevi'im* and *K'tuvim* (see glossary entries). Hence, the Old Testament. Rendered “scripture” or “it is written” in most translations of the New Testament. The reason the New Testament writers cite the *Tanakh* so frequently is that they understand it as God's authoritative Word to mankind. Mt 4:4+.  
 Tan•chu•met (Tanhumeth)  
 Ta•pu•ach (Tappuah)  
 Tar'•a•lah (Taralah)  
 Ta'•re•a  
 Tar•p'•lim (Tarpelites)  
 Tar•shish  
 “Tar•shish” ships—ships seaworthy enough to sail to Tarshish, usually identified with Spain  
 Tar•shi•shah (Tarshish)  
 Tar•tak  
 Tar•tan  
 Tat•nai  
 Tav—last (22nd) letter of Hebrew alphabet  
 Tav'•el (Tabeel)  
 Tav'•e•rah (Taberah)  
 Ta•vi•ta (Tabitha)—woman in Yafo whom Kefa raised from the dead. Ac 9:36.  
 Ta•vor (Tabor)  
 Tav•rim•mon (Tabrimon)  
 Taz•ri•a—Parashah 27; Leviticus 12:1–13:59  
 T'chi•nah (Tehinnah)  
 Tei•ma (Tema)  
 Tei•man (Teman)

Tei•ma•ni (Temanite)

Teim•ni (Temeni)

Te•lach (Telah)

te/—mound of remains which accumulates under a city over the centuries

Tel•a•sar (Telassar)

Tel-A•viv (Tel-abib)

Te•lem

Tel-Har•sha (Tel-haresha)

Tel-Me•lach (Tel-melah)

Te•mach (Temah)

Te•rach (Terah, Thara)—father of *Avraham avinu*; in Messianic genealogy. Lk 3:34.

Te•resh

Tet (Teth)—9th letter of Hebrew alphabet

Te•tza•veh—Parashah 20; Exodus 27:20–30:10

Te•vach (Tebah)

Te•vet (Tebeth)—4th month of the biblical year, 10th month of the modern Jewish year (in December–January).

Te•vetz (Thebez)

t'•fil•lin\* [A]—two black leather boxes containing scrolls with Bible passages on them (Exodus 13:1–16; Deuteronomy 6:4–9; 11:13–21). During synagogue prayers men affix one to their hand and arm and the other to their forehead, in obedience to Deuteronomy 6:8. *T'fillin* are called phylacteries in most translations. To “lay” *t'fillin* is to use them, to put them in place. Mt 23:5.

Tid•'al

Tif•sach (Tiphseh)

Tig•lat-Pil•'e•ser (Tiglath-pileser)

Tik•vah

Til•gat-Pil•n'•e•ser (Tilgath-pilneser)

Ti•lon

Ti•mai (Timaeus)—Hebrew name based on Greek *timê*, “value.” Mk 10:46.

Tim•na

Tim•nah

Tim•nat-He•res (Timnath-heres)

Tim•nat-Se•rach (Timnath-serah)

Ti•ras

Tir•a•tim (Tirathites)

Tir•cha•nah (Tirhanah)

Tir•ha•kah

Tir•sha•ta (Tirshatha)—governor

Tir•tzah (Tirzah)

Tir•ya (Tiria)

Tish•be, from (Tishbite)

Ti•tzi (Tizite)

Tiv•ni (Tibni)

T'•kel—see entry at *M'ne*.

T'•ko•a (Tekoa)

T'•la•'im (Telaim)

To•ach (Toah)

To•chu (Tohu)

To•dah (Theudas)—There was a false Messiah with this name who promised to divide the waters of the Yarden River and lead his followers across, c. 44 C.E.; but the Todah of Ac 5:36 was the leader of a rebellion against Rome around 6 C.E.

To•fel (Tophel)

To•fet (Tophet)

To•gar•mah

To•'i

To•k'•hat (Tokhath)

To•khen (Tochen)

To•la

To•lad

To•la•'i (Tolaite)

Tol'•dot—Parashah 6; Genesis 25:19–28:9

**T•o•ma** (Thomas) [A]—one of the twelve emissaries of Yeshua. Mt 10:3+.

**To•rah\***—literally, “teaching,” but usually translated “Law” because Greek uses *nomos* (“law”) to render Hebrew *Torah*. (1) The Five Books of Moses, the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), called the Written *Torah*. Mt 5:17. (2) That plus the *Nevi'im* (Prophets) and *K'tuvim* (Writings), i.e., the whole *Tanakh*. Yn 10:34. (3) That plus additional material (the Oral *Torah*) considered in varying degree authoritative in Judaism, Ga 5:3. (4) Uncapitalized, *torah* can be understood generically as “law” or “principle.” Ro 7:21–8:2.

**To•rah\***-teacher—this term translates Hebrew *sofer* (pl. *sofrim*), corresponding to Greek *grammateus*, and usually rendered “scribe.” The first-century scribes were apparently non-ordained teachers of *Torah*. Mt 2:4+.

**Tor•mah**

**To•u**

Tov (Tob)

Tov-A•do•ni•yah (Tob-adonijah)

To•vi•yah (Tobiah)

**treif**—literally “torn.” Since meat torn by wild animals is forbidden under the Jewish dietary laws, *treif* means, by extension, “non-kosher” (“not fit” to be eaten by Jews). Ac 10:14+.

**T'ru•mah**—Parashah 19; Exodus 25:1–27:19

**t'shu•vah**—literally, “turning.” In the context of behavior it means repentance, since the sinner who “does *t'shuvah*” is turning from sin to God. Mt 13:15+.

**tsu•ris** [Y]—troubles (from Hebrew *tzarot*). Mt 6:34+.

**tu•mim** (thummim)—together with the *urim*, the means used by the *cohanim* to determine God's will in certain situations.

**Tu•val** (Tubal)

Tu•val-Ka•yin (Tubal-cain)

Tu•vi•ya•hu (Tobijah)

T•val•ya•hu (Tebaliah)

Tza•a•nan (Zaanan)

Tza•a•na•nim (Zaananim)

**tzad•dik**, pl. **tzad•di•kim**—righteous person. At Ac 7:52 and elsewhere “the *Tzaddik*” with the definite article, means the Messiah. Mt 10:41+.

**Tza•deh** (Tsadhe)—18th letter of Hebrew alphabet

**Tza•dok** (Zadok, Sadoc)—in Messianic genealogy (see also below; *Tz'dukim*). Mt 1:14.

Tza•nat-Pa•ne•ach (Zaphenath-Paneah)

**Tza•fon** (Zaphon)

Tza•'ir (Zair)

**Tza•laf** (Zalaph)

**Tzal•mon** (Zalmon)

**Tzal•mo•nah** (Zalmonah)

**Tzal•mu•na** (Zalmunna)

**tzar•ra•'at** (leprosy)—a contagious disease and source of ritual uncleanness evidenced by skin lesions; dealt with in Leviticus 13–14. Generally believed not to be Hansen's Disease, which is the modern meaning of “leprosy.”

**Tzar•fat** (Zarephath, Sarepta)—town near Tzidon. Lk 4:26.

**Tzar•tan** (Zartan)

**Tzav**—Parashah 25; Leviticus 6:1(8)–8:36

**tzav la•tzav**—precept by precept

**Tz'•dad** (Zedad)

**Tz'du•kim** (Sadducees), sing. **Tza•dok**—One of the two main components of the religious establishment in Yeshua's time, the other being the *P'rushim*. The *Tz'dukim* tended to be richer, more skeptical, more worldly, and more willing to cooperate with the Roman conquerors than the *P'rushim*. The *Tz'dukim* emphasized Temple rituals; when it was destroyed (70 C.E.), so was their viability. Mt 3:7+.

**tze•da•kah**—literally, “righteousness,” but since ancient times also used to mean “charity.” Mt 6:1+.

**Tze•dek•yah** (Zedekiah)

**Tze•fi** (Zephi)

**Tze•fo** (Zepho)

**Tze•la** (Zelah)

**Tze•lek** (Zeleg)

**Tzel•tzah** (Zelzah)

**Tze•mach**—Branch or Shoot (a name of the Messiah). Isaiah 11:1, Jeremiah 23:5.

**Tzer** (Zer)

**Tze•ret** (Zereth)

**Tze•ret-Sha•char** (Zereth-shahar)



**Tze•ri** (Zeri)  
**Tz'•fan•yah, -ya•hu** (Zephaniah)  
**Tz'•fat** (Zephat)  
**Tz'•fon** (Zephon)  
**Tz'•fo•ni** (Zephonite)  
**Tzi•cha** (Ziha)  
**Tzi•dim** (Ziddim)  
**Tzid•ki•yah, -ya•hu** (Zedekiah)  
**Tzi•don** (Sidon)—town on the coast north of Tzor, in what is today Lebanon. Mt 11:21+.  
**Tzi•do•ni, -nim** (Sidonians)  
**Tzif•yon** (Ziphion)  
**Tzi•lah** (Zillah)  
**Tzil•tai** (Zilthai)  
**Tzin** (Zin)  
**Tzi•'or** (Zior)  
**Tzip•por** (Zippor)  
**Tzip•po•rah\*** (Zipporah)  
**Tzitz** (Ziz)  
**tzi•tzit**, pl. **tzi•tzi•yot**—specially made fringes worn on the four corners of a man's *tallit*, fulfilling the *mitzvah* in Numbers 15:37–41. In ancient times, including the first century, the *tallit* was a cloak or robe included in normal male attire. After clothes stopped being made with “corners,” Judaism created the modern *tallit* (prayer shawl) so that the *mitzvah* could be performed. Mt 9:20+.  
**Tzi•va** (Ziba)  
**Tziv•'on** (Zibeeon)  
**Tziv•ya** (Zibia)  
**Tziv•yah** (Zibiah)  
**Tzi•yon** (Zion, Sion)—Mount Tziyon was originally the City of David, south of the modern Old City of Yerushalayim. Later the name Tziyon came to refer metaphorically to the Temple Mount, Yerushalayim, the people of Yerushalayim, or the people of Israel. (The hill now called Mount Tziyon was given its name in the fourth century C.E.) Mt 21:5+.  
**Tz'lo•f'•chad** (Zelophehad)  
**Tz'ma•ra•yim** (Zemaraim)  
**Tz'ma•ri** (Zemarite)  
**Tz'•nan** (Zenan)  
**Tzo•'an** (Zoan)  
**Tzo•'ar** (Zoar)  
**Tzo•char** (Zohar)  
**Tzo•fai** (Zophai)  
**Tzo•far** (Zophar)  
**Tzo•fim** (Zophim)  
**Tzor** (Tyre)—town on the Mediterranean coast of what is now southern Lebanon. Mt 11:21+.  
**Tzor•'ah** (Zorah)  
**Tzor•a•ti** (Zorathite)  
**Tzor•'i** (Zorite)  
**Tzo•vah** (Zobah)  
**Tzo•ve•vah** (Zobebah)  
**Tz're•dah** (Zereda)  
**Tz're•rah** (Zererath)  
**Tz'•ror** (Zeror)  
**Tz'ru•'ah** (Zeruah)  
**Tz'ru•yah** (Zeruiah)  
**Tzu•'ar** (Zuar)  
**Tzuf** (Zuph)  
**Tzur** (Zur)  
**Tzu•ri•'el** (Zuriel)  
**Tzu•ri•shad•dai** (Zurishaddai)  
**Tzva•'ot**—armies, hosts  
**Tz'vo•yim** (Zeboiim)  
**U•'el**  
**U•faz** (Uphaz)

U•khal (Ucal)

‘U•la (Ulla)

U•lai

U•lam (Ullam)

‘U•mah (Ummah)

U•ni (Unni)

‘U•ni (Unni)

Ur

U•ri\*

U•ri•’el

*u•rim*—together with the *tumim*, the means used by the *cohanim* to determine God’s will in certain situations.

U•ri•yah, -ya•hu, (Uriah, Urias)—husband of *Bat-Sheva* (Bathsheba) the mother of King Shlomo. Mt 1:6.

Ur-Kas•dim (Ur of the Chaldees)

‘U•za (Uzza)

‘U•zah (Uzzah)

U•zai

U•zal

U•zen-She•’e•rah (Uzzen-sherah)

‘U•zi\* (Uzzi)

‘U•zi•’el (Uzziel)

‘U•zi•’e•li (Uzzielite)

‘U•zi•yah, -ya•hu (Uzziah, Ozias)—king of Y’hudah; in Messianic genealogy. Mt 1:8–9.

Va•di [Arabic *wadī*]—valley or ravine with stream that usually dries up in summer.

Va•et•cha•nan—Parashah 45; Deuteronomy 3:23–7:11

Va•hev (Vaheb)

Vai•za•ta (Vajezatha)

Van•yah (Vaniah)

Vash•ni

Vash•ti\*

Vav—6th letter of Hebrew alphabet

Va•yak•’hel—Parashah 22; Exodus 35:1–38:20

Va•ye•chi—Parashah 12; Genesis 47:28–50:26

Va•ye•lekh—Parashah 52; Deuteronomy 31:1–30

Va•ye•ra—Parashah 4; Genesis 18:1–22:24

Va•ye•shev—Parashah 9; Genesis 37:1–40:23

Va•ye•tze—Parashah 7; Genesis 28:10–32:3(2)

Va•yi•gash—Parashah 11; Genesis 44:18–47:27

Va•yik•ra—Parashah 24; Leviticus 1:1–5:26 (6:7)

Va•yish•lach—Parashah 8; Genesis 32:4(3)–36:43

V•zot Ha•Bra•chah—Parashah 54; Deuteronomy 33:1–34:12

V•dan (Vedan)

V•e•ra—Parashah 14; Exodus 6:2–9:35

Vof•si (Vophsi)

Ya•’a•kan (Jaakan)

Ya•’a•kov (Jacob, James)—The English name “James” comes from Hebrew *Ya’akov* through Greek *lakōbos* and Late Latin *Jacomus*. (1) *Ya’akov avinu* (Jacob, our father), i.e., the Patriarch Jacob. Mt 1:2+. (2) His descendants, the House of Ya’akov, meaning the Jewish people. Lk 1:33; Ro 11:26. (3) The father of Yosef #3. Mt 1:15–16. (4) A *talmid* of Yeshua called Ya’akov Ben-Zavdai (James, son of Zebedee), brother of Yochanan #2. Mt 4:21+. (5) A *talmid* of Yeshua called Ya’akov Ben-Halfai (James, son of Alphaeus). Mt 10:3+. (6) A brother of Yeshua the Messiah who became leader of the Messianic community in Yerushalayim and is understood to be the author of the book of Ya’akov. Mt 13:55+. (7) A son of Miryam #4, called “the younger Ya’akov.” Mt 27:56; Mk 15:40. (8) Father of Yeshua’s *talmid* Y’hudah ben-Ya’akov (Judas, son of James). Lk 6:16+.

Ya•’a•ko•vah (Jaakobah)

Ya•’a•lah (Jaalah)

Ya•’a•rei-Or•gim (Jaare-oregim)

Ya•’a•resh•yah (Jaareshiah)

Ya•’a•sai (Jaasu)

Ya•’a•si•’el (Jaasiel)

Ya•’a•zan•yah, -ya•hu (Jaazaniah)

Ya·a·zi·el (Jaaziel)  
 Ya·a·zi·ya·hu (Jaaziah)  
 Ya·betz (Jabez)  
 Ya·bok (Jabbok)  
 Ya·chat (Jahath)  
 Ya·chatz (Jahaz)  
 Ya·cha·zi·el (Jahaziah)  
 Yach·di·el (Jahdiel)  
 Yach·do (Jahdo)  
 Yach·le·el (Jahleel)  
 Yach·le·e·li (Jahleelite)  
 Yach·mai (Jahmai)  
 Yach·tzah (Jahzah)  
 Yach·tze·el (Jahzeel)  
 Yach·tze·e·li (Jahzeelite)  
 Yach·tzi·el (Jahziel)  
 Yach·ze·rah (Jahzerah)  
 Yach·zi·el (Jahziel)  
 Yach·z·yah (Jahzeiah)  
 Ya·da (Jada)  
 Ya·dai (Iddo)  
 Ya·don (Jadon)  
 Ya·du·a (Jaddua)  
 Ya·el (Jael)  
 Ya·fi·a (Japhia)  
 Yaf·let (Japhlet)  
 Yaf·le·ti (Japhleti)  
 Ya·fo\* (Jaffa, Joppa, Japho)—port city on the Mediterranean Sea adjoining modern Tel Aviv to the south. Ac 9:35+.  
 Ya·gur (Jagur)  
 Yah (Jah)—a name of God.  
 Ya·hatz (Jahaz)  
 Yah·dai (Jahdai)  
 Ya·ir (Jairus)—synagogue president whose daughter Yeshua raised from the dead. The name means, “He will enlighten.” Mk 5:22; Lk 8:41.  
 Ya·i·ri (Jairite)  
 Ya·kan (Jakan)  
 Ya·keh (Jakeh)  
 Ya·khin (Achim)—in Messianic genealogy. Mt 1:14.  
 Ya·khi·ni (Jachinites)  
 Ya·kim (Jakim)  
 Ya·lah (Jalah)  
 Ya·lam (Jalam)  
 Ya·lon (Jalon)  
 Ya·min (Jamin)  
 Ya·mi·ni (Jaminites)  
 Yam·lekh (Jamlech)  
 Yan·nai (Janai, Janna)—in Messianic genealogy. Mt 1:14.  
 Ya·no·ach (Janoah)  
 Ya·no·chah (Janohah)  
 Ya·num (Janum)  
 Ya·ra (Jarah)  
 Yar·cha (Jarja)  
 Yar·den (Jordan)—river flowing from Mount Hermon in the north to Lake Kinneret and in to the Dead Sea. Mt 3:5+.  
 Ya·riv (Jarib)  
 Yar·kon Springs (Me-jarkon)  
 Yar·mut (Jarmuth)  
 Ya·ro·ach (Jaroah)  
 Ya·rov·am (Jeroboam)  
 Ya·shar (Jashar)

**Ya•shen** (Jashen)  
 Ya•shov•'am (Jashobeam)  
**Ya•shuv** (Jashub)  
 Ya•shu•vi (Jashubite)  
 Ya•shu•vi-**Le•chem** (Jashubi-lehem)  
**Ya•tir** (Jattir)  
 Yat•ni•'el (Jathniel)  
**Ya•val** (Jabal)  
**Ya•van** (Javan)  
**Ya•vesh** (Jabesh)  
**Ya•vesh-Gil•'ad** (Jabesh-gilead)  
**Ya•vin** (Jabin)  
**Yav•neh** (Jabneh)  
 Yav•ne•'el (Jabneel)  
**Ya'•zer** (Jazer)  
**Ya•ziz** (Jaziz)  
 Y'•chiz•ki•**yah**, -**ya•hu** (Hezekiah)  
 Y'•da•**yah** (Jedaiah)  
 Y'•da•**yah** (Jedaiah)  
 Y'•di•a•'el (Jediael)  
 Y'•di•**dah** (Jedidah)  
 Y'•did•**yah** (Jedidiah)  
 Y'•du•**tun** (Jeduthun)  
**Ye'a•traí** (Jeatherai)  
**Yech•d'•yah**, -**ya•hu** (Jehdeiah)  
**Ye•chez•k'el** (Ezekiel)  
**Ye•chi•'el** (Jehiel)  
**Ye•chi•'e•li** (Jehieli)  
**Ye•chi•yah** (Jehiah)  
**Ye'•do** (Iddo)  
**Ye•fet** (Japheth)  
**Ye•hal•lel•'el** (Jehaleleel)  
**Ye•hu** (Jehu)  
**Ye•i•'el** (Jeiel)  
**Ye•rach** (Jerah)  
**Ye•rach•me•'el** (Jerahmeel)  
**Ye•rach•me•'e•li** (Jerahmeelite)  
**Ye•red** (Jared)—ancestor of Noah; in Messianic genealogy. Lk 3:37.  
**Ye•re•mai** (Jermai)  
**Ye•re•mot** (Jeremoth)  
**Ye•ri•cho** (Jericho)—one of the world's oldest cities (one tower dates from 7,000 B.C.E.), located in the Yarden River Valley east of Yerushalayim. Mt 20:29+.  
**Ye•ri•'el** (Jeriél)  
**Ye•ri•mot** (Jerimoth)  
**Ye•ri•'ot** (Jerioth)  
**Ye•ri•vai** (Jeribai)  
**Ye•ri•yah**, -**ya•hu** (Jerijah)  
**Ye•ro•cham** (Jeroham)  
**Ye•ru•ba'al** (Jerubbaal)  
**Ye•ru•be•shet** (Jerubbesheth)  
**Ye•ru•'el** (Jeruel)  
**Ye•ru•sha** (Jerusha)  
**Ye•ru•shah** (Jerushah)  
**Ye•ru•sha•la•yim** (Jerusalem)—capital of *Eretz-Yisra'el* since the days of King David. Psalm 48 calls it “the city of our God, . . . beautiful for situation, the joy of the whole earth.” Mt 2:1+.  
**Ye•sha•yah**, -**ya•hu** (Isaiah, Esaias)—*Tanakh* prophet. Mt 3:3+.  
**Ye•sher** (Jesher)  
**Ye•shev•'av** (Jeshebeab)  
**Ye•shi•mon** (Jeshimon)

**Ye•shi•shai** (Jeshishai)

**ye•shi•vah**—Jewish religious school. Ac 19:9.

**Ye•shu•a** (Jesus)—Variant of “Y’hoshua” (Joshua; see below). In the *Tanakh* nine persons and a city have the name Yeshua, usually transliterated as “Jeshua” or “Jeshuah.” In the Septuagint and the New Testament the name was brought over into Greek as *lésous* and thence into English as “Jesus.” It means “Y-H-V-H saves” (Mt 1:21) and is also the masculine form of *yeshu’ah* (“salvation”). (1) The Messiah of Israel, Yeshua from Natzeret. In modern Hebrew Yeshua’s name is pronounced and written “*Yeshu*,” which may have been the ancient pronunciation in the Galil. However, reflecting two thousand years of conflict between the Church and the Synagogue, it is also an acronym for *Yimach sh’mo v’zikhrono* (“May his name and memory be blotted out”). However, the late Yosef Vaktor, a Messianic Jewish Holocaust survivor, took it as an acronym for *Yigdal sh’mo umalkhuto* (“May his name and kingdom grow”). Mt 1:1+. (2) A Messianic Jew in Rome, “Yeshua, the one called Justus.” Co 4:11.

**ye•shu•’ah**—salvation; used in a word play on Yeshua’s name at Lk 2:30.

**Ye•shu•run** (Jeshurun)—The upright one.

**Ye•ter** (Jether)

**Ye•tzer** (Jezer)

**Ye•u•’el** (Jeuel)

**Ye•’ush** (Jeush)

**Ye•’utz** (Jeuz)

**Y•fu•neh** (Jephunneh)

**Y•gar•Sa•ha•du•ta** [A] (Jegar-sahadutha)

**Y•ho•’a•chaz** (Jehoahaz)

**Y•ho•’a•dah** (Jehoadah)

**Y•ho•’a•dan** (Jehoaddan)

**Y•ho•’ash** (Jehoash)

**Y•ho•cha•nan** (Jehohanan)

**Y•ho•na•dav** (Jehonadab)

**Y•ho•na•tan** (Jehonathan)

**Y•ho•ram** (Jehoram)

**Y•ho•sef** (Joseph)

**Y•ho•sha•fat** (Jehoshaphat, Josaphat)—king of Y’hudah; in Messianic genealogy. Mt 1:8.

**Y•ho•shu•a** (Joshua)—leader of the people of Israel who led the conquest of *Eretz-Yisra’el* after Moshe’s death. The name means, “Y-H-V-H saves, Y-H-V-H delivers.” See also Yeshua, above. Ac 7:45; MJ 4:8.

**Y•ho•tza•dak** (Jehozadak)

**Y•ho•ya•da** (Jehoiada)

**Y•ho•ya•khin** (Jehoiachin)

**Y•ho•ya•kim** (Jehoiakim)

**Y•ho•ya•riv** (Jehoiarib)

**Y•ho•za•vad** (Jehozabad)

**Y•hu•dah** (Judah, Judas, Juda, Jude)—(1) The fourth son of *Ya’akov avinu*. Mt 1:2+. (2) The tribe of Israel named after him. Rv 5:5+. (3) The southern kingdom over which various kings reigned, c. 926–586 B.C.E.; contrasted with the northern kingdom, Israel. MJ 8:8. (4) Y’hudah from K’riot, Yeshua’s betrayer (see below). (5) Another emissary of Yeshua, perhaps identical with Taddai. Yn 14:22. (6) A brother of Yeshua, traditionally the author of the book of Y’hudah (Jude). Mt 13:55; Mk 6:3. (7) *Talmid* of Yeshua and son of Ya’akov #5. Lk 6:16+. (8) Y’hudah HaG’lili (see below). (9) Prophet surnamed Bar-Sabba. Ac 15:22ff. (10) Messianic Jew in Dammesek. Ac 9:11.

**Y•hu•dah** (Judea, Judah, Juda)—the portion of *Eretz-Yisra’el* allotted to the tribe of Y’hudah. Yerushalayim was at its northern border, and it extended southward past Hevron (Hebron). Mt 2:1+.

**Y•hu•dah** of K’ri•ot (Judas Iscariot)—Yeshua’s betrayer’s full name in Hebrew is *Y’hudah Ben-Shim’on Ish-K’riot* (Yn 6:71), which means “Judah, son of Simon, a man of K’riot,” a town some twenty miles south of Yerushalayim. Mt 10:4+.

**Y•hu•dah** Ha•G’li•li (Judah the Galilean, Judas of Galilee)—popular Jewish leader who led a rebellion against Rome in 6–7 C.E. and founded the party of the Zealots (Sicarii). Ac 5:37.

**Y•hu•di**, pl. **Y•hu•dim** (Jew, Judean)—This term, which means “one who praises,” does not appear in the *CJB*. When it or the equivalent Greek word *loudaios* is used by a non-Jew, or by a Jew outside *Eretz-Yisra’el*, it is generally rendered “Jew.” When used by a Jew within *Eretz-Yisra’el*, it is rendered “Judean,” i.e., a resident or citizen of Y’hudah.

**Y•hu•dit** (Judith)

**Y•hu•khal** (Jucal)

**Yid•’a•lah** (Idalah)

**Yid•bash** (Idbash)

**Yid•do** (Iddo)

**Yid•laf** (Jidlaph)

**Yif•de•yah** (Iphedeiah)  
**Yif•tach** (Jephthah, Jephthae)—a judge of Israel. MJ 11:32.  
**Yif•tach•'el** (Iphthahel)  
**Yig•'al** (Igal)  
**Yig•dal•ya•hu** (Igdaliah)  
**Yim•lah** (Imlah)  
**Yim•nah** (Imnah)  
**Yim•rah** (Imrah)  
**Yin•non**  
**Yir•'i•yah** (Irijah)  
**Yir•me•yah, -ya•hu** (Jeremiah, Jeremias, Jeremy)—*Tanakh* prophet. Mt 2:17+.  
**Yir•'on** (Iron)  
**Yir•pe•'el** (Irpeel)  
**Yis'•chak** (Isaac)  
**Yi•shai** (Jesse)—father of King David; in Messianic genealogy. Mt 1:5+.  
**Yish•bach** (Ishbah)  
**Yish•bak** (Ishbak)  
**Yish•bi-B'•nov** (Ishbibenob)  
**Yish•'i** (Ishi)  
**Yish•i•yah, -ya•hu** (Ishiah, Ishijah)  
**Yish•ma** (Ishma)  
**Yish•ma•'el** (Ishmael)  
**Yish•ma•'e•li, -lim** (Ishmaelite, -s)  
**Yish•ma•'yah, -ya•hu** (Ishmaiah)  
**Yish•m'•rai** (Ishmerai)  
**Yish•pah** (Ishpah)  
**Yish•pan** (Ishpan)  
**Yish•vah** (Ishuah)  
**Yish•vi** (Ishui, Ishvite)  
**Yis•kah** (Iscah)  
**Yis•mach•yah** (Ismachiah)  
**Yis•ra•'el** (Israel)—see glossary entry on Israel.  
**Yis•sa•khar** (Issachar)—one of the twelve tribes of Israel, named after a son of *Ya'akov avinu*. Rv 7:7.  
**Yit•lah** (Ithlah)  
**Yit•mah** (Ithmah)  
**Yit•nan** (Ithnan)  
**Yit•ra** (Ithra)  
**Yit•ran** (Ithran)  
**Yit•re•'am** (Ithream)  
**Yit•ri** (Ithrite)  
**Yit•ro** (Jethro)  
**Yit•ro**—Parashah 17; Exodus 18:1–20:23(26)  
**Yitz'•chak** (Isaac)—Second of the three Patriarchs of the Jewish people. Mt 1:2+.  
**Yitz'•har** (Izhar)  
**Yitz'•hari** (Izharite)  
**Yitz•ri** (Izri)  
**Yiv•char** (Ibhar)  
**Yiv•le•'am** (Ibleam)  
**Yiv•ne•yah** (Ibneiah)  
**Yiv•sam** (Jibsam)  
**Yiz•li•'ah** (Izliah)  
**Yiz•rach**, from (Izrahite)  
**Yiz•rach•yah** (Izrahiah)  
**Yiz•re•'el** (Jezreel)  
**Yiz•re•'e•li** (Jezreelite)  
**Yiz•zi•yah** (Izziah)  
**Y'•kab•ze•'el** (Jekabzeel)  
**Y'•kam•'am** (Jekameam)  
**Y'•kam•yah** (Jekamiah)

Y'khan•**yah**, -**ya**•hu (Jeconiah, Jeconias)—king of Y'hudah, also called Y'hoyakhin (Jehoiachin); in Messianic genealogy. Mt 1:11–12.

Y'•khol•**ya**•hu (Jecholiah)

Y'•khon•**yah** (Jeconiah)

Y'•ku•ti•'el (Jekuthiel)

Yo•'ach (Joah)

Yo•'a•chaz (Jehoahaz)

Yo•'ash (Joash)

Yo•'av (Joab)

Yo•cha (Joha)

Yo•cha•nah (Joanna)—wife of Herod's finance minister. Lk 8:3+.

Yo•cha•nan (John, Jona, Jonas)—The English name “John” is derived from Hebrew *Yochanan*, which means, “God gives grace.” (1) Yochanan the Immerser (see entry below). (2) *Talmid* of Yeshua, son of Zavdai, brother of Ya'akov #4 and author of several New Testament books. Mt 4:21+. (3) Father of Kefa. Mt 16:17; Yn 21:15, 17. (4) Surnamed Mark, nephew of Bar-Nabba, co-worker with him and Sha'ul. Ac 12:25+. (5) Ancestor of Yeshua. Lk 3:27. (6) Relative of 'Anan the *cohen hagadol*. Ac 4:6. (7) The author of the book of Revelation (if different from #2). Rv 1:9; 22:8.

Yo•cha•nan Ben-Z'khar•**yah**—See Yocha-nan the Immerser, below. Lk 3:2.

Yo•cha•nan the Immerser (John the Baptist, John the Baptizer)—His full name is given at Lk 3:2 as Yochanan Ben-Z'kharyah (John, son of Zechariah). The Greek words *baptō* and *baptizō* mean “to immerse, to dip,” so that what is dipped absorbs the character of what it is immersed in, e.g., leather in tanning solution. Mt 3:1+.

Yo•dah (Joda, Juda)—in Messianic genealogy. Lk 3:26.

Yo•'ed (Joed)

Yo•'el (Joel)—*Tanakh* prophet. Ac 2:16.

Yo•'e•lah (Joelah)

Yo•'e•zer (Joezer)

Yog•be•hah (Jogbehah)

Yog•li (Jogli)

Yok•de•'am (Jokdeam)

Yo•khe•ved (Jochebed)

Yo•kim (Jokim)

Yok•me•'am (Jokmeam)

Yok•ne•'am (Jokneam)

Yok•shan (Jokshan)

Yok•tan (Joktan)

Yok•te•'el (Joktheel)

Yom-Kip•**pur**—the Day of Atonement. The Greek says, literally, “the fast,” but a Jewish fast-day in the fall spoken of with the definite article can refer only to *Yom-Kippur*. Ac 27:9.

Yo•na•dav (Jonadab)

Yo•nah (Jonah)—*Tanakh* prophet. Mt 12:39+.

Yo•nam (Jonan)—in Messianic genealogy. Lk 3:30.

Yo•na•tan (Jonathan)

Yo•rah (Jorah)

Yo•rai (Jorai)

Yo•ram (Jehoram, Joram, Jorim)—(1) King of Y'hudah; in Messianic genealogy. Mt 1:8. (2) A second figure in the Messianic genealogy. Lk 3:29.

Yor•ke•'am (Jorkoam)

Yo•sef (Joseph, Josech)—(1) Son of *Ya'akov avinu*. Yn 4:5+. (2) The tribe of Israel called by his name. Rv 7:8. (3) Husband of Miryam the mother of Yeshua. Mt 1:16+. (4–6) Three different ancestors of Yeshua. Lk 3:24, 26, 30. (7) Brother of Yeshua. Mt 13:55. (8) Son of Miryam #4, same as Yosi #2. Mt 27:56. (9) Messianic Jewish member of the Sanhedrin in whose tomb Yeshua was buried; known as Yosef of Ramatayim (Joseph of Arimathea). Mt 27:57+. (10) Messianic Jew, surnamed Bar-Nabba, who worked with Sha'ul to establish the Gospel among the Gentiles. Ac 4:36.

Yo•sha•fat (Joshaphat)

Yo•shah (Joshah)

Yo•shav•yah (Joshaviah)

Yosh•b'ka•shah (Joshbekashah)

Yo•shev-Ba•she•vet (Josheb-basshebeth)

Yo•shiv•yah (Josibiah)

Yo•shi•yah, -**ya**•hu (Josiah, Josias)—king of Y'hudah; in Messianic genealogy. Mt 1:10–11.

**Yo•si** (Joseph, Joses, Jose)—(1) Brother of Yeshua. Mk 6:3. (2) Son of Miryam #4. Mk 15:40. “Yosi” is sometimes a diminutive of “Yosef,” as “Joe” is of “Joseph.”

**Yo•sif•yah** (Josiphiah)

**Yo•tam** (Jotham)—king of Y’hudah; in Messianic genealogy. Mt 1:9.

**Yot•vah** (Jotbah)

**Yot•va•tah** (Jotbathah)

**Yo•tza•dak** (Jozadak)

**Yov** (Job)

**Yo•vav** (Jobab)

**yo•vel** (jubilee)—the English word comes directly from the Hebrew

**Yo•ya•da** (Jehoiada)

**Yo•ya•kim** (Joiakim)

**Yo•ya•riv** (Joiarib)

**Yo•za•khar** (Jozachar)

**Yo•za•vad** (Jozabad)

**Y’•sar•e•lah** (Jesharelah)

**Y’•sha•nah** (Jeshanah)

**Y’•sho•cha•yah** (Jeshohaiah)

**Y’•si•mi•el** (Jesimiel)

**Y’•tur** (Jetur)