

Concise Bible Dictionary

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By George Morrish

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Ucal

One mentioned with Ithiel, to whom Agur addressed some proverbs (Prov. 30:1).

Uel

One who had married a strange wife (Ezra 10:34).

Ulai

River flowing near to the city of Shushan, where Daniel saw himself in a vision (Dan. 8:2, 16). It is judged to be the Eulaeus of the Greeks and Romans. Identified by some with the *Kerkhab*, an affluent of the Tigris, and this agrees with the upper Eulaeus. Others have traced it to the *Kuran*, another affluent of the Tigris, and this agrees with the lower Eulaeus; but at one part a branch of the former once ran into the latter.

Ulam

1. Son of Sheresh, a descendant of Manasseh (1 Chron. 7:16-17).

2. Son of Eshek, a Benjamite (1 Chron. 8:39-40).

Ulla

A descendant of Asher (1 Chron. 7:39).

Ummah

City in Asher (Josh. 19:30). Identified by some with *Alma esh Shaub*, 33° 7' N, 35° 11' E.

Unbeliever (ἄπιστος)

The name given in scripture to the class of persons who have not faith in the divine revelation of the gospel (Luke 12:46; 1 Cor. 6:6; 1 Cor. 14:23; 2 Cor. 6:14). The word is translated “infidel” (2 Cor. 6:15; 1 Tim. 5:8); and “faithless” (Matt. 17:17; Mark 9:19; Luke 9:41; John 20:27).

Unclean Animals

See ANIMALS.

Uncleanness

Ceremonial uncleanness had a large place in the Jewish ritual (Lev. 5:3). It demanded separation from the camp for a time, and in many cases an offering must be brought before there could be restoration. It is typical of the moral uncleanness that separates from communion with God and the assembly.

Unclothed (ἐκδύω)

In 2 Corinthians 5:3-4 the reference is to a person raised from the dead and yet found morally “naked” in his sins before God. In Matthew 27:28 and Luke 10:30, the A. V. has “stripped” for the same Greek word.

Unction

This term occurs only in 1 John 2:20, though the same word, *χρίσμα*, is twice translated “anointing” in 1 John 2:27. The Holy Spirit is an unction that permeates, as it were, the whole being of the Christian to give him Christ’s character.

Undergirding

The binding of either ropes or chains round a ship in bad weather, to keep it from parting asunder in consequence of its being old or because of its imperfect construction (Acts 27:17). It is called in the navy *frapping*.

Undersettters

Corner pieces or blocks as parts of the foundation of the molten sea (1 Kings 7:30, 34).

Unicorn

The Hebrew word is *reem*, translated in the LXX by *ἄδρός*, and *μονοκέρως*, from the last of which the AV adopted the rendering “unicorn.” There is nothing in the scripture to intimate that the animal had but one horn, indeed Deuteronomy 33:17 speaks of the *horns* of a “unicorn” (see margin), and it must have been some animal with which the Israelites were familiar. Its great strength and untamableness are the main characteristics: it cannot be utilized, as the tame ox, for agricultural purposes (Num. 23:22; Num. 24:8; Deut. 33:17; Job 39:9-10; Psa. 29:6; Psa. 92:10; Isa. 34:7). The Lord asked to be saved from the lion’s mouth, for Jehovah had heard Him from the horns of the unicorns (Psa. 22:21), to which His implacable enemies are compared. It is most probable that a species of wild ox, the *Bos primigenius*, is referred to; these may have been known in Palestine, as was the lion, though they are now extinct. This is confirmed by the wild ox being sculptured in an Assyrian bas-relief, with the name *reem* or *rim* over it.

Unleavened Bread, Feast of

See PASSOVER.

Unni

1. Levite musician and door-keeper when David brought up the ark (1 Chron. 15:18,20).

2. Levite who returned from exile (Neh. 12:9).

Unpardonable Sin

This term is commonly applied to blasphemy against the Holy Spirit, in attributing the miracles wrought by Christ to the power of Satan. There may be many sins against the Holy Spirit, but it was this special one of blasphemy of which the Lord said it should not be forgiven, neither in this age nor in the age to come (Matt. 12:31-32).

Upharsin

See MENE.

Uphaz

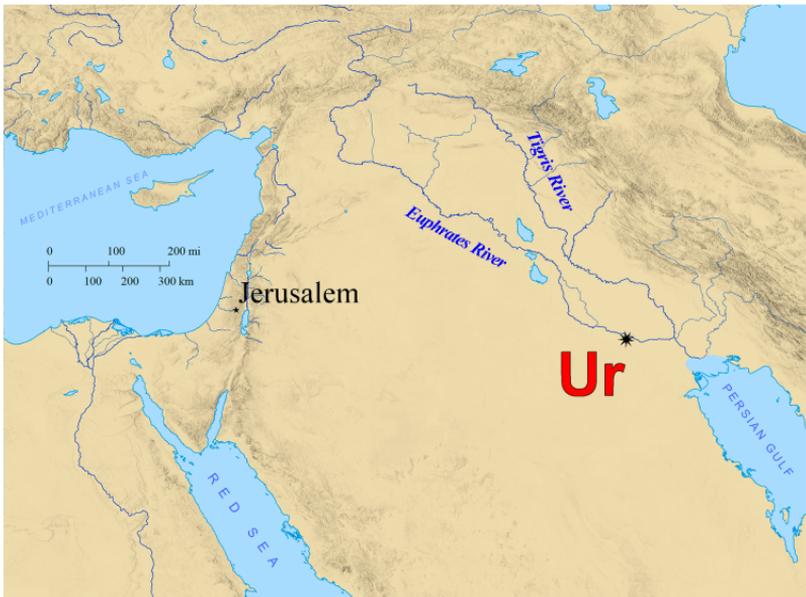
Some place from whence gold was brought (Jer. 10:9; Dan. 10:5): supposed according to some ancient versions to be the same as OPHIR.

Ur

Father of Eliphaz one of David's mighty men (1 Chron. 11:35).

Ur of the Chaldees

City or district somewhere near the Euphrates, from whence Abraham was called of God (Gen. 11:28, 31; Gen. 15:7; Neh. 9:7). It is supposed to be identified with *Mugheir*, one of the most ancient sites in Chaldea, situate about 31° N, 46° 10' E. There are ruins of the true Chaldean type, with many tombs, indeed almost a city of tombs, the dead having been brought thither from long distances for burial because of the supposed sanctity of the place.



Urbane

Christian at Rome, described by Paul as “our helper in Christ,” to whom a salutation was sent (Rom. 16:9).

Uri

1. Son of Hur and father of Bezaleel who had skill given him for the construction of the tabernacle (Ex. 31:2; Ex. 35:30; Ex. 38:22; 1 Chron. 2:20; 2 Chron. 1:5).

2. Father of Geber, one of Solomon's commissariat officers (1 Kings 4:19).

3. Levite who had married a strange wife (Ezra 10:24).

Uriah

1. A Hittite in David's army, with whose wife, Bathsheba, David committed adultery. The simple faithfulness of Uriah foiled David in his endeavor to cover his sin. David added to his iniquity by securing Uriah's death, with the connivance of Joab, at the hands of the children of Ammon (2 Sam. 11:3-27; 2 Sam. 12:9-15; 2 Sam. 23:39; 1 Kings 15:5; 1 Chron. 11:41). He is called URIAS in Matthew 1:6.

2. Priest whom Isaiah employed as a faithful witness to record his prophecies (Isa. 8:2). By the order of the king he built an altar at Jerusalem after the fashion of one seen by Ahaz at Damascus (2 Kings 16:10-16), where he is called URIJAH.

3. Son of Koz a priest, and father of Meremoth (Ezra 8:33). Called URIJAH in Nehemiah 3:4, 21.

Urias

See URIAH No. 1.

Uriel

1. Son of Tahath, a Kohathite (1 Chron. 6:24).

2. Descendant of Kohath, employed by David when he brought up the ark (1 Chron. 15:5, 11).

3. Father of Michaiiah, or Maachah, wife of Rehoboam (2 Chron. 13:2). See MICHAIAH.

Urijah

1. One who stood by the side of Ezra when he read the book of the law (Neh. 8:4).

2. Son of Shemaiah: he prophesied against Jerusalem and the land, and then fled into Egypt, but was sent for by Jehoiakim and put to death (Jer. 26:20-23). See URIAH Nos. 2 and 3.

Urim and Thummim

The signification of these Hebrew words is “lights” and “perfections.” They were distinct from the gems on the breastplate, for Moses put the breastplate upon Aaron, “also he put in [or ‘on’] the breastplate the Urim and the Thummim” (Lev. 8:8). It is clear that God answered questions by means of the Urim and Thummim (Num. 27:21; Deut. 33:8; 1 Sam. 28:6). On the return of the Jews from Babylon some, who claimed to be priests but could not show their genealogy, were not allowed to eat of the holy things until there should stand up a priest with Urim and Thummim, and an answer be obtained from God. This great privilege has never yet been restored (Ezra 2:63; Neh. 7:65).

It may be remarked that there is no record as to the construction of the Urim and Thummim, nor of their form. The first mention of them is in Exodus 28:30: “Thou shalt put in [or ‘on’] the breastplate of judgment the Urim

and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord," as if God had given them to Moses, and had merely to tell him what to do with them—if indeed they were material things; but what they were, and how the answers were given, is not revealed. When Israel is restored, Christ Himself will take the place of the ancient Urim and Thummim.

Usury

This word does not in scripture signify, as now, undue interest, but simply interest of any kind. The Israelites were forbidden to require interest from their brethren, always supposing the person having the loan to be poor, otherwise he would not need to borrow; to strangers, however, they were allowed to lend on interest (Ex. 22:25; Lev. 25:35-38; Deut. 23:19-20). On the return of the Jews, Nehemiah sharply rebuked the nobles and the rulers for taking interest of their poorer brethren (Neh. 5:3-13). Scripture strictly enjoins the rich to help the poor. The only mention of usury in the New Testament is in the parables of the Talents and the Pounds, where the master blamed the servant for not putting the gifts into use, so that he might have received his own with interest, or increase (Matt. 25:27; Luke 19:23).

Uthai

1. Son of Ammihud, a descendant of Judah (1 Chron. 9:4).
2. Son of Bigvai: he returned from exile (Ezra 8:14).

Uz

1. Son of Aram, a son of Shem (Gen. 10:23; 1 Chron. 1:17).

2. Son of Dishan, a son of Seir (Gen. 36:28; 1 Chron. 1:42).

3. The native land of Job, perhaps the district peopled by the descendants of one of the above, or of Huz the son of Nahor (Job 1:1; Jer. 25:20; Lam. 4:21). It is supposed to have been in the south-east of Palestine towards Arabia Deserta, which would lie open to attacks from the Sabeans and the Chaldeans.

Uzai

Father of Palal who helped to repair the wall of Jerusalem (Neh. 3:25).

Uzal

Son of Joktan, a descendant of Sheen (Gen. 10:27; 1 Chron. 1:21). His descendants are traced to *Sana* (the ancient name of which was *Awzal*), the capital of the Yemen in Southern Arabia.

Uzza, Uzzah

1. Son of Abinadab: he was smitten by God for touching the ark when it shook. Though he did it with a good motive, it was against the law, which forbade even the Kohathites to touch the ark (2 Sam. 6:3-8; 1 Chron. 13:7-11). See PEREZ-UZZAH.

2. One in whose "garden" Manasseh and Amon, kings of Judah, were buried (2 Kings 21:18,26).

3. Son of Shimei, a Merarite (1 Chron. 6:29).
4. Son of Ehud, Benjamite (1 Chron. 8:7).
5. Ancestor of some Nethinim who returned from exile (Ezra 2:49; Neh. 7:51).

Uzzen-Sherah

City in Ephraim (1 Chron. 7:24). Identified with *Beit Sira*, 31° 53' N, 35° 2' E.

Uzzi

1. Son of Bukki, a descendant of Phinehas (1 Chron. 6:5-6, 51; Ezra 7:4).
2. Son of Tola, a descendant of Issachar (1 Chron. 7:2-3).
3. Son of Bela, a son of Benjamin (1 Chron. 7:7).
4. Son of Michri, Benjamite (1 Chron. 9:8).
5. Son of Bani and overseer of the Levites at Jerusalem (Neh. 11:22).
- 6-7. Two priests who returned from exile (Neh. 12:19, 42).

Uzzia

The Ashterathite, one of David's mighty men (1 Chron. 11:44).

Uzziah

1. Son of Amaziah and father of Jotham. He reigned over Judah fifty-two years, B. C. 810 to 759. At the commencement of his reign he did that which was right in the sight of the Lord, and the Lord prospered him. He greatly strengthened the kingdom, and organized his

army well. He was successful against the Philistines, the Arabians, and the Mehunims; and the Ammonites were tributary, so that his fame was spread abroad.

A prophet named Zechariah counseled him, and he did well as long as the prophet lived; but on the prophet's death he became "strong," and his heart was lifted up to his destruction, for he went into the temple to offer incense. The priests withstood him, and on his persisting he was smitten with leprosy, and had to dwell in a separate house to the day of his death. His son Jotham acted as regent while he lived.

Uzziah is a solemn instance of one walking well until he was "strong," and of one not chosen of God attempting to exercise priestly service. His history evinces the truth that "it is a fearful thing to fall into the hands of the living God" (2 Chron. 26:1-23; Isa. 1:1; Hos. 1:1; Amos 1:1; Zech. 14:5). He is called AZARIAH (2 Kings 14:21; 2 Kings 15:1-27; 1 Chron. 3:12); and OZIAS (Matt. 1:8-9).

2. Son of Uriel, a Kohathite (1 Chron. 6:24).

3. Father of Jehonathan, one of David's overseers (1 Chron. 27:25).

4. Priest who had married a strange wife (Ezra 10:21).

5. Father of Athaiah who returned from exile (Neh. 11:4).

Uzziel

1. Son of Kohath, the son of Levi (Ex. 6:18,22; Lev. 10:4; Num. 3:19,30; 1 Chron. 6:2,18; 1 Chron. 15:10; 1 Chron. 23:12,20; 1 Chron. 24:24).

2. Son of Ishi, a Simeonite: he with his brethren attacked the Amalekites of Mount Seir, and secured for themselves a permanent settlement (1 Chron. 4:42).

3. Son of Bela, a son of Benjamin (1 Chron. 7:7).
4. Son of Heman and one employed in the service of song (1 Chron. 25:4).
5. Son of Jeduthun, a Levite: he helped to cleanse the temple in the days of Hezekiah (2 Chron. 29:14).
6. Son of Harhaiah, and one who helped to repair the wall of Jerusalem (Neh. 3:8).

Uzzielites

Descendants of Uzziel No. 1, and one of the four divisions of the Kohathites (Num. 3:27; 1 Chron. 26:23). See KOHATH.

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