

Resource: Bible Dictionary (Tyndale)

Aquifer Open Bible Dictionary

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Bible Dictionary (Tyndale)

U

Ucal, Uel, Ugarit, Ulai, Ulam, Ulcer, Ulla, Ummah, Uncircumcision, Unclean, Uncleanness, Unforgivable Sin, Unicorn, Unleavened Bread, Unleavened Bread, Festival of, Unni, Unno, Unpardonable Sin, the, Upharsin, Uphaz, Upper Gate, Upper Room, Ur (Person), Ur (Place), Urbanus, Uri, Uriah, Urias, Uriel, Urijah, Urim and Thummim, Uthai, Uz (Person), Uz (Place), Uzai, Uzal (Person), Uzal (Place), Uzza, Uzzah, Uzzen-Sheerah, Uzzi, Uzzia, Uzziah, Uzziel

Ucal

Disciple of Agur, the wise man whose sayings are recorded in the book of Proverbs ([Prv 30:1](#); see nlt mg). The meaning of the passage is obscure. Many have suggested that the names Ithiel and Ucal are not proper nouns but should be translated, "I am weary and worn out, O God."

Uel

Uel was a priest who came from Bani's family. He lived during the time when the Jewish people had returned from being forced to live in Babylon (called the exile). Ezra, a Jewish leader, told Uel and others to divorce their non-Jewish wives because these marriages went against God's law ([Ezra 10:34](#)).

Ugarit

City in northwest Syria during the second millennium BC. Though the city is not mentioned in the Bible, it is a significant archaeological site that illuminates OT language and history. Ugarit was located just east of the Mediterranean coast, approximately 175 miles (281.6 kilometers) north of Tyre.

Being known previously only from the Amarna letters, the ruins of Ugarit were discovered accidentally by a peasant farmer in 1928. The resulting discoveries were among the most important in the 20th century. Since Ugarit was a political and cultural center, its scribes created and transcribed documents in a wide variety of Near Eastern languages, including a language closely related to Hebrew that was written in an alphabetic

cuneiform script. The discovery and subsequent deciphering of "Ugaritic" has influenced biblical studies both linguistically and culturally. Ugaritic has illuminated some otherwise obscure Hebrew passages and given greater attestation to others. For instance, the terms used to describe each of the various sacrificial offerings are very similar in Hebrew and Ugaritic, though the sacrificial systems themselves vary quite dramatically. Hebrew and Ugaritic poetry are quite similar stylistically, thus assisting in the understanding of Hebrew verse and also increasing the appreciation of its ancient heritage. Books like Job that often have been dated late by biblical critics exhibit significant Ugaritic parallels in style, vocabulary, and occasionally in literary allusion as well.

Perhaps the most significant contribution derived from the study of Ugaritic texts and cultural artifacts is the improved understanding of Canaanite culture and religion. The Ugaritic texts provide justification for the strongly negative assessment of Canaanite culture given in the Bible. Three principal religious epics have been discovered in the Ugaritic corpus, written in honor of Keret, Aqhat, and Baal, respectively. The Baal epic describes the way in which Baal becomes lord of the earth after battling Yam, the god of the sea. The epics further reveal a great deal about Canaanite religious ritual, reinforcing biblical contentions concerning the sexual permissiveness and degradation of the society. The strong biblical injunctions against the worship of Baal and the Asherahs and the command to utterly destroy the Canaanites are more easily understood in the context of the Ugaritic religious epics.

Finally, the Ugaritic texts potentially illuminate some historical questions relating to the OT. For instance, when Hezekiah was sick with a boil, he was instructed by Isaiah to treat it with a poultice of figs ([2 Kgs 20:7](#); [Is 38:21](#)). This procedure is

attested to in a Ugaritic text that prescribes it as a treatment for boils that infected horses.

See also Inscriptions.

Ulai

A river near the Persian capital city of Susa where Daniel received a vision about the end times ([Daniel 8:2-16](#)). It is likely the same as the Eulaeus, which is described by both Greek and Roman geographers as a stream that flowed to the west of the citadel of Susa.

Ulam

1. A clan in the tribe of Manasseh ([1 Chronicles 7:16-17](#)).
2. Eshek's firstborn son and a mighty warrior in the tribe of Benjamin ([1 Chronicles 8:39-40](#)).

Ulcer

An ulcer is a painful open sore on the skin or inside the body.

See Sore.

Ulla

A family in the tribe of Asher ([1 Chronicles 7:39](#)).

Ummah

One of the villages given to the tribe of Asher after the conquest of Canaan ([Joshua 19:30](#)). The location of Ummah and nearby villages (Aphek and Rehob) are not known.

Uncircumcision

The natural condition of a male, with the foreskin covering his penis. The Jewish people, along with many other groups, surgically removed this foreskin as a sign of their covenant (agreement) with God ([Genesis 17:9-14](#); [Exodus 12:48](#);

[Leviticus 12:3](#)). Because of this practice, the term "uncircumcision" came to mean "non-Jew" or "gentile" (Philistines, Greeks, and Romans did not practice circumcision, but Egyptians and many Semitic peoples did). The word was also used to describe "those outside the covenant."

The term "uncircumcision" occurs 20 times in the New Testament, usually simply meaning "gentile," as opposed to Jew. Paul presents a compelling case against making such distinctions. Paul strongly argues against making such distinctions between people. For Paul, the attitude of a person's heart toward God is much more important than following ritual law, which has nothing to do with a person's salvation ([Romans 2:25-27](#)). Abraham became a believer and was accepted by God while he was still uncircumcised. So circumcision has nothing to do with his salvation ([Romans 3:30; 4:9-12](#)). In the past, gentiles were excluded from being God's people ([Ephesians 2:11-12](#)). Now, Jewish and gentile believers have become one people in Jesus Christ ([Galatians 2:7; 5:6; 6:15](#); [Colossians 3:11](#)). Paul refuses to listen to those requiring circumcision for full church membership.

In [Colossians 2:8-15](#), Paul uses "uncircumcision" as a metaphor, meaning a person's state before knowing God. Here uncircumcision equals "the flesh" (meaning one's evil desires). It is the same as being uncircumcised. Just as physical flesh is cut away during circumcision, this spiritual "flesh" is cut away by Christ at the time of conversion, as shown in baptism. The baptized person is cleansed from "uncleanness" just as a circumcised gentile was considered cleansed from previous uncircumcised uncleanness.

See also Circumcision.

Unclean, Uncleaness

See Cleanliness and Uncleaness, Regulations Concerning.

Unforgivable Sin

See Unpardonable Sin, The.

Unicorn

KJV rendering for an animal called a "wild ox" in the nlt and most modern translations ([Nm 24:8](#); [Dt](#)

[33:17](#)). Unicorn is an unfortunate translation (following the Septuagint) because the animal had two horns, not one. See Animals (Wild Ox).

Unleavened Bread

A bread made without leaven (yeast). In ancient times, bread makers used a piece of dough left from a previous bake. It had fermented and developed a certain acid content. This was the yeast that caused bread to rise.

By God's command, bread for the Jewish Passover must be unleavened. This applies to most other religious observances, too ([Exodus 12:15-20](#); [23:15](#)). The people could use leavened bread for spiritual purposes only in certain cases ([Leviticus 7:13](#); [23:17](#)). This was due to leaven's symbol of evil; fermentation implied decay.

The New Testament speaks of leaven negatively, except for Jesus' teaching on the kingdom of God ([Matthew 13:33](#)).

- Jesus warned of the leaven of the Pharisees and Sadducees ([Matthew 16:6](#))
- Paul urged believers to guard against unhealthy values. They can spread like yeast in the dough ([1 Corinthians 5:6-8](#)).

See also Bread; Food and Food Preparation; Leaven.

Unleavened Bread, Festival of

See Feasts and Festivals of Israel.

Unni

3. One of the musicians that the chief of the Levites chose to sing and play the harp as part of the temple service during David's reign ([1 Chronicles 15:18-20](#)).
4. The King James Version's spelling of Unno in [Nehemiah 12:9](#). See Unno.

Unno

One of the Levites who participated in the temple service during the postexilic era ([Neh 12:9](#)).

Unpardonable Sin, the

Giving Satan the credit for what is actually the work of the Holy Spirit as demonstrated through Jesus Christ. This sin is also known as blasphemy against the Holy Spirit.

What Is the Unpardonable Sin?

The unpardonable sin must be defined by its context. In [Matthew 12:31-32](#) and [Mark 3:28-30](#), Jesus had just cast a demon from a man who was blind and mute. Unmistakable evidence of God's power had just happened. But the Pharisees, with stubborn unbelief, gave credit for this display of God's power to Beelzebul, the devil ([Matthew 12:24](#)).

Other scriptures record this kind of response from many Jews. The suspicion was that Jesus was performing miracles by the power of the devil ([Matthew 9:34](#); [Luke 11:14-20](#); [John 7:20](#); [8:48](#); [52](#); [10:20](#)). A group of Jews, mostly Pharisees, were giving the devil credit for the work of the Spirit Jesus was demonstrating.

They committed *the* unpardonable sin by saying that Jesus's miracles were performed with power from Beelzebul, the devil. Put simply, they sinned by boldly saying and believing that Jesus's works were the work of Satan instead of the Holy Spirit. Many Jews continued this false story about Jesus long after his death. They did not deny that he did miracles. Instead, they said he did miracles by the power of the devil.

What Is Not the Unpardonable Sin?

The unpardonable sin is different from when the people of Israel disobeyed God. Israel's disobedience resulted in the eternal judgment of many people and the loss of God's blessing for a time. But this was not the unpardonable sin.

The "sin unto death" mentioned by John ([1 John 5:16-17](#)) is not the unpardonable sin. A redeemed and forgiven person ([Ephesians 1:7](#)) has cleansing for present and future sin ([1 John 1:7](#)) and eternal life ([John 3:16](#)). This person cannot commit an unpardonable sin. But those who commit the "sin unto death" are all Christians. [First John 5:16](#) says

the person who commits the "sin unto death" is a "brother" in Christ.

The unpardonable sin is not rejection of the Lord Jesus until the rejecter dies in his unbelief. This sin will not be forgiven throughout eternity. But the sin of rejection is not the same sin as the one Jesus condemned as unpardonable. "Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the one to come." ([Matthew 12:32](#)).

Many passages repeat the warning that unbelief in the Savior results in eternal death ([John 3:18, 36](#); [1 John 5:12](#); [Revelation 20:15](#); [21:8](#)). These Scriptures do not directly speak of the unpardonable sin. Jesus said that a person could be an unbeliever and even speak against him, yet not be guilty of the unpardonable sin.

See also Justification, Justified; Sin unto Death.

Upharsin

An Aramaic word translated in the King James Version as "divided" in [Daniel 5:25](#). See Mene, Mene, Tekel, Parsin.

Uphaz

A region well known for its gold ([Jeremiah 10:9](#); [Daniel 10:5](#)). Some argue that Uphaz is a copying mistake for Ophir because only one letter is different in Hebrew. Ophir is another region famous for its fine gold.

See also Ophir (Place).

Upper Gate

One of the gates leading to the temple mount in Jerusalem. It was built by Jotham ([2 Kgs 15:35](#); [2 Chr 27:3](#)) and served as the principal access between the royal palace and the temple area ([2 Chr 23:20](#); [Ez 9:2](#)).

Upper Room

The second-story room of a Hebrew or a Greek house. These rooms were often like a tower built on the flat roof of a Hebrew home. The location

allowed for privacy, for comfort during the hot season, or for the entertainment of guests.

Some upper rooms could accommodate large gatherings of people. In at least one example, the room was on the third story ([Acts 20:8](#)). Eutychus, sitting in the window, went to sleep and fell three stories to the street below (verses [9-10](#)). It may have been a similar type of accident that caused Ahaziah's fatal injury when he fell through the latticework of his upper room ([2 Kings 1:2](#)).

Elijah took the dead son of the widow of Zarephath to an upper room where he had been staying and raised him from the dead ([1 Kings 17:19-23](#)). David went to an upper room for privacy to mourn the death of Absalom ([2 Samuel 18:33](#)). The kings of Judah built strange altars near the upper room of Ahaz, which Josiah pulled down as part of his reform program ([2 Kings 23:12](#)).

Jesus ate the Passover supper in an upper room with his disciples ([Mark 14:15](#); [Luke 22:12](#)). Following Jesus's ascension, the disciples went to the upper room where they all stayed before. This reference again shows the potentially large size of some upper rooms. The congregation attending the meeting in Troas was not a small one either ([Acts 20:8](#)). Dorcas was laid in an upper room after she had died. Later, Peter was taken up to the same room to pray for her restoration to life ([Acts 9:36-41](#)).

See also Architecture; Homes and Dwellings.

Ur (Person)

The father of Eliphaz, one of the mighty men of King David ([1 Chronicles 11:35](#)). Ur is probably the same person as Ahasbai in the parallel passage ([2 Samuel 23:34](#)).

Ur (Place)

Hometown of Terah, the father of Abraham, and the birthplace of Abraham and Sarah. It is mentioned by name only four times in the Bible ([Gn 11:28, 31](#); [15:7](#); [Neh 9:7](#)), always with the full name "Ur of the Chaldeans."

The modern site is known as Tell el Muqayyar, "The Mound of Bitumen." The results of archaeological investigations demonstrate that Abraham came from a great city, cultured, sophisticated, and powerful. The landscape was dominated by the

ziggurat, or temple tower, and the life of the city was controlled by a religion with a multiplicity of gods. The chief deity was Nannar, or Sin, the moon god, who was also worshiped at Haran. Near his ziggurat was a temple dedicated to his consort, the moon goddess, Ningal.

Many clay tablets found at Ur tell of the business life of the city, which focused on the temples and their income. There were factories here, such as the weaving establishment for the manufacture of woolen cloth. Some tablets dealt with religion, history, law, and education. Students were instructed in reading and writing in cuneiform script. They were taught multiplication and division, and some were even able to extract square roots and cube roots.

Domestic architecture was highly developed. Houses had two stories and many rooms (10 to 20), sometimes with a private chapel. Small clay religious figures (teraphim or household idols) were discovered. Many art objects made of precious metals and other costly materials have been excavated, especially in the royal tombs. These tombs also contained the remains of a number of retainers who must have been put to death at the time of the royal burials in order to accompany their masters in the afterlife.

Urbanus

Believer greeted as one of Paul's coworkers in Christ ([Rom 16:9](#)).

Uri

5. The father of Bezalel from Judah's tribe, and a builder of the tabernacle ([Exodus 31:2; 35:30; 38:22; 1 Chronicles 2:20; 2 Chronicles 1:5](#)).
6. The father of Geber, one of Solomon's officers in Gilead ([1 Kings 4:19](#)).
7. One of the temple gatekeepers who divorced his non-Jewish wife at Ezra's request ([Ezra 10:24](#)).

Uriah

8. A Hittite who joined Israel, became a leader in David's army, and was listed among the king's mighty men ([2 Samuel 23:39; 1 Chronicles 11:41](#)).

Uriah's wife was Bathsheba. David had an affair with her while Uriah was fighting the Ammonites. Upon learning of her pregnancy, David summoned Uriah to Jerusalem. He hoped Uriah would sleep with his wife and consider himself the father. Uriah slept in the servants' quarters. He would not enjoy home while his companions were at war. The second night David again tried to entice him to sleep with his wife. Uriah, despite a drunken stupor, would not go home. So, he spent the night at the palace. To deepen the intrigue, David sent Uriah back to the battle. He ordered Uriah to a vulnerable spot, where he was killed ([2 Samuel 11; Matthew 1:6](#)).

See also David; Genealogy of Jesus Christ.

9. A priest who built an altar at Jerusalem in imitation of an Assyrian model at King Ahaz of Judah's request ([2 Kings 16:10-16](#)).
10. A priest who was the father of Meremoth. Meremoth weighed the silver, gold, and vessels for the temple ([Ezra 8:33](#)) and built parts of the Jerusalem wall during the days of Nehemiah ([Nehemiah 3:4, 21](#)).
11. One of the men who stood to Ezra's right when Ezra read the law to the people ([Nehemiah 8:4](#)). He is perhaps the same man as #3 above.
12. A priest whom Isaiah took as a witness ([Isaiah 8:2](#)). He is perhaps the same man as #2 above.

- 13.** A prophet and Shemaiah's son from Kiriath-jearim. Uriah angered King Jehoiakim by prophesying against Judah and Jerusalem. Fearing for his life, Uriah fled to Egypt but was eventually abducted and brought back to King Jehoiakim, who put him to death ([Jeremiah 26:20-23](#)).

Urias

The King James Version spelling (in [Matthew 1:6](#)) of Uriah, Bathsheba's husband, whom David had killed.

See Uriah #1.

Uriel

- 14.** A member of the Levite tribe, the people who served in God's temple. He belonged to a family group called the Kohathites. His father was Tahath, and his son was Uzziah ([1 Chronicles 6:24](#)).
- 15.** A Levite who watched over the moving of the ark from the house of Obed-edom to Jerusalem ([1 Chronicles 15:5-11](#)). He was a Kohathite clan chief in charge of 120 of the men who helped in the ceremony. Uriel had to go through special preparation to make himself pure before God so that he could carry the ark.
- 16.** The grandfather of King Abijah of Judah, and the father of the queen mother, Maacah (Hebrew *Micaiah*), the favorite wife of Rehoboam ([2 Chronicles 13:2](#)). There is some question about Maacah's family history. One Bible passage says her father was Uriel, but another says her father was Absalom ([Second Chronicles 11:20](#)). There are two possible explanations for this:

- Some scholars think Maacah's mother was Tamar (Absalom's daughter). This would make Uriel her father and Absalom her grandfather on her mother's side. The Jewish historian Josephus supported this explanation.
- Others think Absalom might have had two names, especially after he did wrong things that brought shame to his family.

Urijah

KJV spelling of Uriah. See Uriah #2-4, 6.

Urim and Thummim

The Urim and Thummim were special objects used by the ancient high priests of Israel to discover God's will. ([Numbers 27:21](#)). These two Hebrew words might mean "lights and perfections." The Urim and Thummim were probably stones or tokens similar to dice or coins that could land either upright or upside down

According to [Exodus 28:30](#), the high priest kept these objects on or in his breastpiece. The Bible does not mention their use from the time of King Saul ([1 Samuel 28:6](#)) until the time of Ezra and Nehemiah ([Ezra 2:63; Nehemiah 7:65](#)), when they helped decide which returning priests could serve again.

In [1 Samuel 14:41](#), the Greek translation of the Bible preserves information that may have been lost from the Hebrew text. This verse mentions the Urim and Thummim in connection with King Saul's attempt to find out who was guilty in his army. This passage shows that the objects could answer true-false or yes-no questions. The system was probably similar to casting lots.

None of the major spiritual leaders such as Abraham, Moses, David, or the prophets ever used the Urim and Thummim to determine God's will. The New Testament does not mention them at all. The Urim and Thummim belonged to the nation of

Israel during its early development, not during the time of the prophets, and certainly not after the Holy Spirit became available to all believers.

See also Lots, Casting of.

Uthai

17. One who returned to Israel after the exile in Babylon. He is listed as the son of Ammihud from the Perez branch of the tribe of Judah ([1 Chronicles 9:4](#)).
18. One of Bigvai's sons who returned to Jerusalem with Ezra ([Ezra 8:14](#)).

Uz (Person)

1. Aram's firstborn son and a descendant of Shem ([Gn 10:23](#)). In the parallel passage in [1 Chronicles 1:17](#), Uz is linked directly to Shem without mention of Aram. He is perhaps the forefather of the Aramean nation situated in the Syrian desert regions.
2. Firstborn son of Abraham's brother Nahor by his concubine, Milcah ([Gn 22:21](#)).
3. Son of Dishan and the grandson of Seir the Horite ([Gn 36:28; 1 Chr 1:42](#)).

Uz (Place)

Homeland of Job ([Jb 1:1](#)). The name appears in parallels with Edom and is associated with the Uz in the family tree of the original Horites in Seir ([Lam 4:21](#)). The book of Job does not locate the land of Uz, but it does say that the sons of the East (Kedem) lived there ([Jb 1:3](#)). Uz is also said to be close to the desert (v [15](#)) and to the Chasdim (v [17](#)). This indicates that it was located to the east of the land of Israel.

The associations with Edom strongly suggest that the land of Uz was populated by descendants of the Horites of Seir. Further support for this view is a verse in the Greek version at the end of the book of Job: "since he had lived in the land of Uz on the borders of Edom and Arabia." Certain ancient traditions place the home of Job in Bashan. Josephus also says that Job lived in Traconitis and

Damascus (*Antiquities* 1.6.4), with reference to the Uz of the Aramean genealogy ([Gn 10:23](#)).

Uzai

Father of Palal, a repairer of the Jerusalem wall during Nehemiah's day ([Neh 3:25](#)).

Uzal (Person)

Son of Joktan, a descendant of Eber through Shem's line ([Gn 10:27; 1 Chr 1:21](#)).

Uzal (Place)

Place mentioned with Dan and Javan in an obscure passage ([Ez 27:19](#)); it is identifiable with modern Sana (ancient Awzal), the capital of Yemen.

Uzza

1. Owner or initial planter of a garden that served as the burial place for kings Manasseh and Amon of Judah ([2 Kgs 21:18, 26](#)). The "garden of Uzza" was apparently adjacent to Manasseh's royal residence.
2. KJV spelling for Uzzah, Shime'i's son, in [1 Chronicles 6:29](#). See Uzzah #2.
3. Son or descendant of Ehud from Benjamin's tribe ([1 Chr 8:7](#)), listed as an ancestor of Mordecai in extrabiblical texts.
4. KJV spelling for Uzzah, Abinadab's son, in [1 Chronicles 13:7-11](#). See Uzzah #1.
5. Forefather of a family of temple servants who returned to Jerusalem with Zerubbabel following the exile ([Ezr 2:49; Neh 7:51](#)).

Uzzah

- 19.** A son of Abinadab who died while helping transport the ark of the covenant when it was returned from the Philistines ([2 Samuel 6:1–8; 1 Chronicles 13:7–11](#)). Uzzah was struck dead by the Lord because he reached out and took hold of the ark when he tried to steady it. This action went against the instructions of [Numbers 4:15](#). Uzzah's brother, Ahio, was apparently leading the oxen that pulled the cart, while Uzzah walked beside it. Because of this event, David renamed the place Perez-uzzah (which means “the breaking forth against Uzzah”). David left the ark at the home of Obed-edom.
- 20.** A Levite from the clan of Merari. [1 Chronicles 6:29](#) lists him as the son of Shimei and the father of Shimea.

Uzzen-Sheerah

A town built by Sheerah, who was either the daughter or granddaughter of Ephraim ([1 Chronicles 7:24](#)).

Uzzi

- 21.** A descendant of Eliezer, a direct ancestor of the high priests. Though, he never served as a high priest ([1 Chronicles 6:5–6, 51](#)). He is listed as the son of Bukki and the father of Zerahiah. He was an ancestor of Zadok and later Ezra ([Ezra 7:4](#)).
- 22.** A clan chief and mighty warrior of the tribe of Issachar. He was one of the six sons of Tola and the father of Izrahiah, who was clan chief after him ([1 Chronicles 7:2–3](#)).
- 23.** A clan chief and mighty warrior of the tribe of Benjamin, listed as one of the sons of Bela ([1 Chronicles 7:7](#)).

- 24.** The head of one of the Benjaminite clans that returned from Babylon, listed as the son of Micri and the father of Elah ([1 Chronicles 9:8](#)).
- 25.** One of the leaders of the Levites in Jerusalem, listed as the son of Bani from the clan of Asaph ([Nehemiah 11:22](#)).
- 26.** The head of the priestly house of Jedaiah during the days of Joiakim the high priest ([Nehemiah 12:19](#)).
- 27.** One of the priests (or Levites) who helped dedicate the rebuilt temple ([Nehemiah 12:42](#)). He may be the same as #5 or #6 above.

Uzzia

One of David's mighty men ([1 Chronicles 11:44](#)). He was described as an Ashterathite, which probably means that he was from Ashtaroth, a town on the east side of the Jordan.

Uzziah

1. Judah's king from around 792 to 740 BC (cf. [2 Kgs 14:21–22; 15:1–7; 2 Chr 26:1–23](#)), the son of King Amaziah and Jecoliah of Jerusalem. Uzziah is the name he is called in Chronicles, but in Kings he is known as Azariah. Azariah means “the Lord has helped”; the meaning of Uzziah is “my strength is the Lord.” Azariah may have been his given name and Uzziah a throne name taken upon his accession. He came to the throne at the age of 16, after the death of his father, who was assassinated in Lachish as a result of a conspiracy arising from his apostasy.

Uzziah was a capable, energetic, and well-organized person, with many diverse interests. The Lord blessed him in all of his undertakings, so that he prospered. He is characterized as one who “did what was right in the eyes of the Lord” ([2 Kgs 15:3; 2 Chr 26:4](#)). He determined to seek God and went to Zechariah (not the postexilic prophet) for spiritual instruction. Consequently, “as long as he sought the Lord, God made him prosper” ([2 Chr 26:5](#)).

The prophets of the Lord were active during his reign. Isaiah, Hosea, and Amos began their prophetic work in the time of Uzziah ([Is 1:1](#); [Hos 1:1](#); [Am 1:1](#)). Uzziah was also active with military campaigns. His primary success was against Israel's strong historical enemy, the Philistines. He broke down the walls of Gath, Jabneh, and Ashdod and built his own cities in Philistia. He also built many fortifications, such as fortified towers in Jerusalem and in the wilderness. He defeated some Arabs and also the Meunites, and he brought the Ammonites under tribute ([2 Chr 27:5-8](#)). Uzziah had an army "fit for war," which was drafted according to census and organized into divisions. There were 2,600 officers and 307,500 fighting men who could wage war with mighty power. The army was well outfitted, with weapons, such as spears, bows, and sling stones, and with defensive equipment, including shields, helmets, and coats of armor ([2 Chr 26:14](#)). [Second Chronicles 26:15](#) describes a kind of catapult, which was to be stationed on the towers and at the corners of walls for defensive purposes. This type of weapon could hurl arrows or large stones. Through his achievements and especially his military power, he became famous.

But Uzziah had a sad downfall. As [Proverbs 16:18](#) says, pride goes before a fall. His pride became clearly evident when he presumed the function of a priest. When he entered the temple to offer incense on the altar of incense, he was confronted for his presumptuous behavior by Azariah the priest and 80 other priests. When Uzziah became angry, the Lord struck him with leprosy, so that he was forced to live in isolation and could not enter the temple. His son, Jotham, became acting head of state and then succeeded to the kingship at the time of Uzziah's death.

2. Kohathite Levite and forefather of Samuel ([1 Chr 6:24](#)).
3. Father of Jonathan, David's treasurer ([1 Chr 27:25](#)).
4. One of Harim's five sons who was encouraged by Ezra to divorce his foreign wife during the postexilic period ([Ezr 10:21](#); [1 Esd 9:21](#)).
5. Descendant of Perez from Judah's tribe ([Neh 11:4](#)).

Uzziel

28. The youngest son of Kohath from the tribe of Levi. Uzziel became the leader of the Uzzielite family group within the larger Kohathite clan ([Exodus 6:18](#); [Numbers 3:19, 27, 30](#); [1 Chronicles 26:23](#)). He was the uncle of Aaron, and his sons Mishael and Elzaphan carried the bodies of Nadab and Abihu outside the camp after they disobeyed Aaron's authority ([Exodus 6:22](#); [Leviticus 10:4](#)). Several of his descendants were important in Israel's history. Amminadab led the ceremony when David moved the ark to Jerusalem ([1 Chronicles 15:10](#)). Micah and Isshiah were leaders among the Levites during King Solomon's reign ([1 Chronicles 23:20](#)).
29. The son of Ishi who was one of the leaders of the Simeonite warriors. These warriors defeated the Amalekites at Seir during the time when Hezekiah was king ([1 Chronicles 4:42](#)). This was an important victory because the Amalekites had not been completely defeated earlier by King Saul or King David. As a result of this victory, the Simeonites were able to take over and live in that land.
30. A Benjaminite clan chief who is listed as the son of Bela, the son of Benjamin ([1 Chronicles 7:7](#)).
31. The son of Heman of the Levite clan of Asaph ([1 Chronicles 25:4](#)). He is also called Azarel ([1 Chronicles 25:18](#)).
32. A Levite who helped with the reconsecration (the ceremony to make holy again) of the temple during King Hezekiah's time ([2 Chronicles 29:14](#)). He is listed as the son of Jeduthun.

- 33.** A goldsmith who worked on rebuilding the gates of Jerusalem ([Nehemiah 3:8](#)). His name suggests he was probably a priest who had the job of making and repairing the instruments and containers used in the temple (compare [1 Chronicles 9:29](#)).