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THE NEW  
INTERPRETER'S<sup>®</sup>  
DICTIONARY  
OF THE BIBLE

S-Z  
VOLUME 5

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THE NEW INTERPRETER'S® DICTIONARY OF THE BIBLE  
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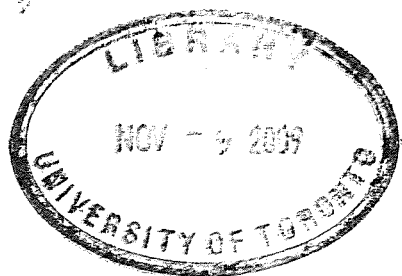
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Rome's claims that the emperor rules the sea and owns its creatures, expressed by taxing the fishing industry, the Gospel asserts that the sea and its creatures belong to God. They are subject to God's sovereignty. God supplies the fish with the coin in its mouth. Disciples are to pay the tax. It appears to Rome that they are submissive and compliant, but for disciples the tax coin has a special significance. Supplied by God, it testifies to God's sovereignty. The tax that is supposed to enact and acknowledge Rome's control is reframed to witness to God's reign. Paying the tax is an ambiguous act, an expression of hidden protest.

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WARREN CARTER

**TAYINAT, TELL.** A large Early Bronze and Iron Age mound, located on the southern edge of the Amuq Plain in southeastern Turkey; it is identified as ancient Kunulua, capital of the Neo-Hittite/Aramean kingdom of Patina/Unqi. Excavations uncovered several large palatial complexes (or bit-hilani), a megaron-style temple fronted by gracefully carved lion column bases, numerous carved stone reliefs and sculptures, and stelae inscribed with Luwian (Neo-Hittite) hieroglyphic inscriptions. The monumental remains (9<sup>th</sup>-8<sup>th</sup> cent. BCE) share architectural features with the Solomon Temple and palace described in 1 Kgs 6-7.

TIMOTHY P. HARRISON

**TEACHER** מֵבִין mevin, מְלַמֵּד melammedh, מוֹרֵה moreh; διδάσκαλος didaskalos, ῥαββί rabbi). The term *teacher* is used to translate mevin, "one who discerns," suggesting that the teacher helps others to be able to distinguish ideas (1 Chr 25:8); moreh "one who throws," indicating that a teacher is one who pours out knowledge to others (Hab 2:18); and melammedh, "one who teaches," the most common word used for learning and instruction (Ps 119:99).

God is the foremost teacher. The TORAH is frequently translated "law," but it also means "teaching" or "instruction." Isaiah 40:14 challenges the hearer to ponder just who "taught" God, the creator of the heavens and the earth, "the path of justice" and "the way of understanding," indicating that God is the only ultimate "teacher" of the ways of the world. Isaiah 48:17 states, "I am the LORD your God, who teaches you for your own good." The psalmists call on God to "teach" them (Pss 25:4, 5; 119:12, 26, 108; 143:20); celebrate God as "teacher" (Pss 71:17; 94:10, 12; 119:171; 132:12); and invite others to listen to their teachings (Pss 34:11;

51:13). Various figures in the OT are designated "teachers." Moses acts as teacher of torah to the Israelites in Deut 4:1, 5, 14; 5:31. Parents are admonished to "teach" their children the words of God (Deut 11:19). God instructs Moses and Aaron to be teachers of the story-song of their history (Deut 3:19).

"Teacher" is sometimes the translation of Qoheleth (qoheleth הִלְלֵל), the Hebrew name of the book commonly known as Ecclesiastes. Qoheleth comes from the verb qahal (קָהַל), which means to "gather" or "assemble," so that the translation "teacher" indicates someone who gathers and assembles knowledge.

The evidence for schools in ancient Israel is limited and debated; the greatest evidence comes from the books of Proverbs and Ben Sirach. The sociological evidence from other cultures in the ANE suggests that scribal schools may have existed in Israel as early as the beginning of the monarchy. Within such schools, religious, administrative, and sagacious traditions would have been transmitted, copied, and preserved for future generations. Thus we may surmise that the role of teacher was an important part of Jewish culture in the period preceding and leading up to the time of Jesus (see EDUCATION, OT). In the NT "teacher" is used to translate a number of Greek words. *Rabbi* (rhabbi, from the Aramaic rav רַבִּי), meaning "great") is used once in reference to John the Baptist (John 3:26) and once in a derogatory manner in reference to the scribes and Pharisees (Matt 23:7-8). In the remainder of its occurrences, *rabbi* refers to Jesus (see RABBI, RABBONI). *Teacher* is also used some thirty times in the NT to translate didaskalos, from the verb didaskō (διδάσκω, "teach"), which conveys the idea of teaching someone, not just something. Jesus is frequently portrayed teaching (e.g., Matt 11:1; Mark 4:1-2; Luke 4:15; John 7:14), as are the apostles (e.g., Acts 5:21-28). Paul teaches (e.g., 1 Cor 3:16) and counts teaching as a gift of the spirit (1 Cor 12:28-29). A "false teacher" (pseudodidaskalos ψευδοδιδάσκαλος; 2 Pet 2:1) or "false apostle" (pseudapostolos ψευδαπόστολος; 2 Cor 11:13) is someone with a different or "unorthodox" doctrine. See EDUCATION, NT.

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**TEACHER OF RIGHTEOUSNESS** מוֹרֵה הַצְדִּיק mwrh htsdq]. In the DEAD SEA SCROLLS, the Teacher of Righteousness (mwrh htsdq, "correct teacher" or "legitimate teacher") was the leader of the Qumran sect who arose after the sect was founded and immediately