

# ALL THE MEN OF THE BIBLE

**AARON** [AaY on]-A MOUNTAIN OF STRENGTH or ENLIGHTENED. *The son of Amran and of Jochebed* his wife, and of the family of Kohath, who was the second son of Levi, who was the third son of Jacob. Miriam was Aaron's elder sister and Moses was his junior brother by some three years. Aaron married Elisheba, daughter of Amminadab and sister of Naashon, and by her had four sons -Nadab and Abihu, Eleazar and Ithamar (Ex. 6: 16-23).

*The Man Who Was an Excellent Speaker*

*It is somewhat fitting that Aaron should not only begin the list of men under the letter A-one of the longest lists of all-but also of all the men listed alphabetically in the Bible.*

The first glimpse we have of this great Bible saint is that of an eloquent speaker, and because of this fact he was chosen by God to be the prophet and spokesman of his brother Moses in his encounter with Pharaoh. The fame of his oratory was known in heaven, and recognized by God. A great orator has been defined as a good man well-skilled in speaking, and of such capacities was Aaron. When Moses protested against appearing before Pharaoh, pleading that he was not eloquent, but slow of speech and of a slow tongue (Ex. 3:10; 4:11, 12) did he refer to a defect of speech he suffered from? "Not eloquent" means, *not a man of words* and "slow of speech, and of a slow tongue" means *heavy of speech and heavy of tongue*.

There are those authorities who suggest that Moses had a stammer or lisp, a physical impediment of speech necessitating a spokesman of Aaron's ability. It would seem as if God's promise that He would be with his mouth and was able to help him overcome any disability as a speaker, bears out the thought of an actual defect of speech. This we do know, Aaron must have spoken with great power when he addressed Pharaoh on the signs and plagues of Exodus four through eleven.

Aaron plays an important part in the inauguration and development of priestly functions, all of which are prescribed in Leviticus. Among the mature males of Israel there were three classes:

From the tribes of Israel came the *warriors*. From the tribe of Levi came the *workers*.

From the family of Aaron came the *worshipers*. *Aaron became the first high priest of Israel, and in Aaron and his sons we have a fitting type of Christ and His Church. The ministry of Aaron in connection with the Tabernacle with all of its services is referred to by the writer of the Hebrews as a figure of the true ministry of the High Priest who is Jesus.*

Yet in spite of his high and holy calling, Aaron suffered from the murmurings of the people (Ex. 16:2; Num. 14:2). He was persuaded by the people to make a golden calf and was reproved by Moses for his action (Ex. 32). Aaron's penitence, however, was complete, and his service faithful. Perhaps Aaron could be placed at the head of all Old Testament penitents, for his own sins as well as for the sins of others. While Aaron was Jesus Christ in type and by imputation, he yet remains Aaron all the time, Aaron of the molten image and of many untold transgressions besides. With Moses, Aaron was excluded from the Promised Land (Num. 20: 12). He died at the age of 123 years on Mount Her, in the land of Edom, and was buried there (Num. 20).

A profitable meditation on "The Priestly Calling" could be developed along the line of the following suggestions.

I. Aaron was a type of Christ, the Great High Priest.

- A. Both were chosen of God. Christ is the only mediator between God and man.
- B. Both had to be clean, seeing they bore the vessels of the Lord. Aaron was a sinner and needed cleansing-Christ was sinless.
- C. Both are clothed-Aaron with his coat, robe and ephod; Christ robed in garments of glory and beauty.
- D. Both are crowned-Aaron with his mitre, or holy crown, Christ 1 with His many diadems.
- E. Both are consecrated or set apart-Aaron was blood sprinkled t and had his hands filled for the Lord (Lev. 8:24-27); Christ is ) sanctified forever (John17:16,17).
- F. Both feed on the bread of consecration (cf. Lev. 22:21, 22 with, John 4:32).
- G. Both are blameless. No man with a blemish could come nigh to offer a sacrifice unto the Lord. Christ was holy, harmless, undefiled.

II. Aaron's sons were types of the Christian. What a precious truth the priesthood of all true believers is.

- A. They had names closely associated. "Aaron and his sons" appears ten times. Aaron's sons were called *in* him. We were chosen *in* Christ from the eternal past. *Priests* because *sons*, *is* true in both cases.
- B. They had the same calling. Aaron and his sons were priests. Christ and ourselves are priests unto God.
- C. They had the same anointing. Aaron and his sons were accepted by the same blood and anointed with the same oil. Christ entered the veil by His own blood, and we enter by the same blood. Head and members alike are anointed with the same blessed Spirit.
- D. They had their hands filled with the same offering, ate the I same food, were under the same authority. How these aspects are likewise applicable to Christ and His own!

**ABAGTHA** [A bag' tha]-HAPPY, PROSPEROUS. *One of the seven chamberlains* or eunuchs sent by king Ahasuerus to fetch his queen, Vashti, r to the banquet (Esther 1: 10, 11 ).

**ABDA** [Ab'da]-SERVANT or WORSHIPER.

1. *Father of Adoniram*, Solomon's officer in charge of forced levy, (1 Kings 4:6).
2. *A chief Levite* after the exile, the son of Shemaiah or Shammua (Neh. 11:17). He is called Obadiah in I Chronicles 9:16.

**ABDEEL** [Ab' de el]-SERVANT OF GOD. *The father of Shelemiah*, and one of those ordered by king Jehoiakim to arrest Jeremiah and Baruch (Jer. 36:26).

**ABDI** [Ab'd i]-SERVANT OF JEHOVAH.

1. *Grandfather of Ethan*, a Merarite, and one of those set over the service of song by David (1 Chron. 6:44).
2. *A son of Elam*, who had married a foreign wife (Ezra 10:26).

**ABDIEL** [Ab' d i el]-SERVANT OF GOD. *The son of Guni, a Gadite of Gilead (1 Chron. 5: 15).*

**ABDON** [Abdon]-SERVILE, SERVICE or CLOUD OF JUDGMENT.

1. *A son of Hillel, the Pirathonite, Abdon judged Israel for eight years, and because of a plurality of wives, had forty sons and thirty nephews, who rode seventy ass colts (Judg. 12:13-15). Perhaps the same as Bedan in I Samuel 12:11.*
2. *A Benjamite in Jerusalem (1 Chron. 8:23).*
3. *The first-born of Jehiel from Maachah (1 Chron. 8:30; 9:36).*
4. *A son of Micah sent with others by king Josiah to Huldah the prophetess to enquire of Jehovah regarding the Book of the Law found in the Temple (II Chron. 34:20). Called Achbor In II Kings 22: 12.*  
Also the name of a Levitical city in Asher Gosh. 21:30; I Chron. 6:74).

**ABEDNEGO** (A bed'-nego)-SERVANT OF NEBO or SERVANT OF LIGHT. The name given by the prince of the eunuchs of King Nebuchadnezzar to Azariah, one of the four young princes of Judah who were carried away into Babylon. He was one of the three faithful Jews delivered from the fiery furnace (Dan. 1:7; 2:49; 3). How God honored the faith and courage of these Hebrew youths!

*The Man Who Defied a King There are at least four lessons to be learned from the dauntless, defiant witness of Abednego and his two companions:* I. God's dearest servants are sometimes called to pass through heavy trials.

II. God is able to deliver when help seems farthest off. He does not promise to keep us free from trouble, but that He will be with us in trouble.

III. God's permitted furnace purifies, but never destroys us. As we pass through the fire, He is with us and we cannot be burned.

IV. God's children must never be ashamed of Him. No matter how adverse the situation, we must be bold and unshaken in our witness.

**ABEL** [A' bel]-MEADOW, VANITY or VAPOR. *The second son of Adam and Eve slain by his brother Cain (Gen. 4:1-15; Matt. 23:35; Heb. 11:4; 12:24).*

*The Man Who Was First to Die Abel's name, meaning breath or vapor, is associated with the shortness of his life. What was his life but a vapor? (Ps. 90: 6; Jas. 4:14) Abel was a shepherd and a possessor of flocks and herds; Cain was a tiller of the ground It was not occupation, however, that parted these first two brothers in the world, but their conception of what was pleasing and acceptable to God. Abel feared God and because he did, he offered to God the best of his flock. His was a sacrifice of blood and represented the surrender of a heart to God. Cain brought what he had gathered from the earth, an offering representing his own effort. Because God accepted Abel's offering and not Cain's, the angry brother slew Abel in the field. But Abel's blood cried from the ground for punishment. Abel's blood is placed alongside Christ's shed blood (Heb. 12:24), which is better than Abel's in that his blood cried out for vengeance but the blood of Christ cries out for mercy. Abel's blood, although the blood of a righteous man (Matt. 23:35), cannot atone, but Christ's blood is ever efficacious (I John 1:7). Abel is unique among Bible men in a fourfold direction: He was the first one of the human race to die.*

He was the first person on the earth to be murdered. He was the first man to be associated with Christ. He was the first saint to present an offering acceptable to God.

*Abel is also the name given to geographical locations (I Sam. 6: 18; 1:74). II Sam. 20:14).*

**ABIA, ABIAH** [A bi' a, A bi' ah]-JEHOVAH IS FATHER.

1. *The second son of Samuel the prophet and judge of Israel, Abia, with his brother Joel or Vashni, judged so unworthily as to force Israel to desire a king (I Sam. 8:2; I Chron. 6:28).*
2. *A son of Rehoboam (I Chron. 3:10; Matt. 1:7). Called Abijam in I Kings 14:31; 15:6-8.*
3. *The seventh son of Becher the son of Benjamin (I Chron 7:8).*
4. *A priest in the days of David, appointed to service in the Tabernacle (Luke 1 :5). Also the name of the wife of Hezron, grandson of Judah by Pharez (I Chron. 2:24). Our study of Bible men will bring out the fact that the same name is often borne by both men and women.*

**ABIALBON** [A' bi-al' bon] -FATHER OF STRENGTH. *One of David's heroes who came from Beth-arabah (II Sam. 23:31). He is called Abiel in I Chronicles 11: 32.*

**ABIASAPH** [A bi' a Saph]-REMOVER OF REPROACH or FATHER OF GATHERING. *The third son of Korah.. first-born of Izhar, second son of Korah of Kohath (Ex. 6:24).*

**ABIATHAR** [A bi ' a thdr]-FATHER OF SUPERFLUITY or EXCELLENT FATHER. *Son of Ahimelech and the eleventh high priest in succession from Aaron (I Sam. 22:20-22; 23:6, 9).*

Abiathar escaped and fled to David in the cave of Adullam when Doeg the Edomite slew his father and eighty-five priests. He went back to Jerusalem with the Ark when David fled from Absalom. He was joint high-priest with Zadok and conspired to make Adonijah king.

He rebelled against David in his old age, was spared by Solomon for the sake of his first love, but dismissed from office for his treachery what at the last.

**ABIDA, ABIDAH** [A bi da, A bi ' dah]-FATHER OF KNOWLEDGE. *The fourth son of Midian, the fourth son of Keturah and Abraham (Gen. 25:4; I Chron. 1:33).*

**ABIDAN** [A b i dan]-THE FATHER JUDGE. *A Benjamite chieftain, the son of Gideon and representative prince in the taking of the census (Num. 1:11; 2:22; 7:60,65; 10:24).*

**ABIEL** [A hi ' el]-FATHER OF STRENGTH.

1. *Son of Zeror and father of Ner and of Kish and grandfather of Saul, Israel's first king (I Sam. 9:1; 14:51).*
2. *One of David's heroes from Beth-arabah (I Chron. II: 32). Called Ahi-albon in II Sam. 23:31.*

**ABIEZER** [A bYe' z u r]-F. (THE OF HELP or IN HELP.

1. *The son of Hammelech, who was the sister of Machir and daughter of Manasseh. Gideon belonged to this family Gosh. 17:2; Judg. 6:11; I Chron. 7:18). Perhaps the same as Jeezer (Num. 26:30).*
2. *An Anethothite, one of David's thirty seven chief heroes, who had command of the army during the ninth month (II Sam. 23:27; I Chron. 11:28,27,12). Also the name of a district Judg. 6.34).*

**ABIGIBEON** [A bi gib' e on]-FATHER OF GIBEON. *A descendant of Benjamin* who dwelt at Gibeon, whose family afterwards settled in Jerusalem (I Chron. 8:29).

**ABIHAIL** [Ab i ha' il]-FATHER OF MIGHT.

1. *A Levite*, father of Zuriel, the chief of the Merarites in the time of Moses (Num. 3:35).
2. *The head of a family* of the tribe of Gad (I Chron. 5:14).
3. *The father of Esther*, the niece of Mordecai who became Queen of Persia in the place of Vashti (Esther 2: 15; 9:29). Abihail occurs as a woman's name two times in the Bible (I Chron. 2:29; II Chron. 11:18).

**ABIHU** [A bi hu]-HE IS MY FATHER. *The second son of Aaron*, who was destroyed with his brother Nadab for offering strange, or un- authorized fire upon the altar (Ex. 6:23; 24:1,9; 28:1; Lev. 10:1, 2).

**ABIHUD** [A bi hud]-FATHER OF HONOR or OF MAJESTY. *A son of Bela*, son of Benjamin (I Chron. 8:3).

**ABIJAH, ABIAH, ABIA** [A bi jah, A bi ah, A bi a ]- JEHOVAH IS MY FATHER or FATHER OF THE SEA.

1. *A son of Jeroboam* who died in his youth (I Kings 14:1).
2. *A priest in David's time* who was head of the eighth course in Temple service (I Chron. 24: 10). See Abiah.
3. *Son and successor of Rehoboam* whose mother was Maachah, Absalom's daughter (II Chron. 11:20, 22; 12:16; 13; 14:1). Called Abijam in I Kings 14:31. See Abia.
4. *A priest* who sealed the covenant made by Nehemiah and the people to serve the Lord. As further references are encountered to this act, it will be borne in mind that it represented the re-dedication of the people to the worship and work of God after their return from the Babylonian captivity.
5. *Another priest* Who returned from exile. Perhaps the same person as the preceding Abijah (Neh. 12: 1-4, 12-17). Also the name of the mother of Hezekiah, king of Judah (II Chron. 29: 1; she is also called Abi, 11 Kings 18:2).

**ABIJAM** [A bi jam]-FATHER OF LIGHT. *Rehoboam's son* (I Kings 14:31; 15:1-8). Called Abijah in II Chronicles.

**ABIMAEL** [A bim' a el]-MY FATHER IS GOD. *A son of Joktan of the family of Shem* (Gen. 1:-26-28; I Chron. 1:2--22).

**ABEMELECH** [A blm' e lech]-FATHER OF THE KING.

1. *A king of Gerar* in the time of Abraham (Gen. 2:-; 21:22-32; 26:1-16,26-31). *The Man Who Rebuked Another for Lying* Abimelech would have taken Sarah, Abraham's wife, into his harem, but learning that she was the wife of another, returned her uninjured. Abraham appears here in a bad light. He deceived Abimelech, but when found out was justly rebuked by the God-restrained Abimelech. Certainly the righteous should rebuke the ungodly (I Tim. 5:20), but how sad it is when the ungodly have just reason for rebuking the righteous. What a degradation it was for Abraham, then, to be rebuked by a heathen king!  
Abraham sought to palliate his deception by claiming that Sarah was actually his half sister, daughter of the same father but not the same mother (Gen. 2:-12, 16).

A lie if half a truth is ever the worst of lies.

Abraham was the more blameworthy because he had done the same thing before (Gen. 12) and had suffered much in the same way as upon this occasion. How grateful Abimelech was for the dream warning him of his danger! The covenant made with Abraham is somewhat significant -

- I. It was proposed by Abimelech Who, although knowing how Abraham had failed God, yet saw how favored he was of God (Gen. 2 I: 22).
  - II. It revealed certain distrust of Abraham. Abimelech requested Abraham not to be tempted to sin in such a direction again (Gen. 21:23).
  - III. It was meant to secure Abraham's good will. The king desired the favor of the wandering pilgrim Who had failed to act kingly. Abraham consented to the king's request (Gen. 21:24).
  - IV. It gave Abraham the opportunity -£ rebuking Abimelech. The matter of the stolen well had to be put right. Wrong had to be repudiated before a covenant could be agreed upon (Gen. 2:-9; 21:23,26).
  - V. It secured for Abraham the inheritance of Beer-sheba, "the well of oath," which possession the patriarch sanctified (Gen. 21:27-33).
2. *The son of Gideon* by a concubine in Shechem who belonged to a leading Canaanite family (Judg. 8:3- ,31;(; 1:-1).

The Man Who Was Bramble King

This Abimelech, who made the first attempt to set up a monarchy in Israel, is known as "The Bramble King." But his violent and ill-fated reign over Israel only lasted for three years. After the death of Gideon his father, Abimelech took seventy pieces of silver from his mother's people with which he hired vain and light persons to follow him. He slew seventy persons of his father's house. Jotham, the youngest son of Gideon, who is also called Jerubbaal, hid himself and when Abimelech was proclaimed king by the men of Shechem, he revealed himself and warned the Shechemites against Abimelech in a parable about trees, from whence he received his nickname as "Bramble King." What a tragic death this would-be King of Israel suffered (Judg. 9:53, 54)! A fitting end, surly, for one who sowed a Biblical city with salt (Judg. 9:45),

3. *Son of Abiathar*, the high priest in David's Time (I Chron. 18:16). Also known as Ahimlech.
4. A name given to Achiswh, King of Gath (according to Ellicott), to whom David fled (I Sam. 21:1-).

**ABINADAB** [Abin' a dab] - FATHER OF SOURCE OF LIBERALITY.

1. *An Israelite* of the tribe of Judah in whose house the Ark rested after its return by the Philistines (I Sam. 7:1; II Sam. 6:3, 4; I Chron. 13:7).
2. *The second so of Jesse*, the father of David (I Sam. 16:8; 17:13; I Chron. 2:13).
3. *A son of King Saul* (I Sam. 31:2; I Chron. 8:33; 9:39; 1:-2). He was slain along with his father and his brother Jonathan at Gilboa.
4. *The father of Barak* (Judg. 4:6, 12; 5:11,12).

**ABIRAM** [A bi' ram] - FATHER OF THE EXALTED ONE.

1. *A son of Eliab*, a Reubenite who with other conspired against Moses and Aaron in the wilderness, and who perished with his fellow-conspirators (Nam. 16:1-27; 26:9).

2. *The first-born son of Hiel* the Bethelite, who began to rebuild Jericho, but who came under the curse foretold by Joshua (Josh. 6:26; I Kings 16:34).

**ABISHAI, ABSHAI** [A bish' a i ] - POSSESSOR OF ALL THAT IS DESIRABLE.

A son of *David's sister Zeruiah*, and a brother of Joab and Asahel. After his numerous victories against the Philistines, he became one of David's thirty heroes (I Sam. 26:6-9; II Sam. 2:18,24; 3:3-; 1-:1-,14). He is also called Abshai (I Chron. 18:12).

**ABISHALOM** [A bish' a lom] - FATHER OF PEACE. *Father of Maachah*, who was the wife of Jeroboam (I Kings 15:2, 1-). Called Absalom in II Chronicles 11:2-,21.

**ABISHUA** [A bish' u a ] - FATHER OF SAFETY OR OF SALVATION.

1. A son of *Phinehas*, who was the grandson of Aaron (I Chron. 6:5, 5-; Eza 7:5).

2. A son of *Bela, the son of Benjamin* (I Chron. 8:4).

**ABISHUR** [A b'i shut] - FATHER OF OXEN OR OF A WALL. A son of *Shammai*, who was the grandson of Jerahmeel, a Judahite (I Chron. 2:28, 29).

**ABITUB** [A b' i t u b ] - FATHER OF SOURCE OF GOODNESS. A *Benjamite*, son of Shahariam (I Chron. 8:11). Called Ahitub in the Common Version.

**ABIUD** [A b i ' ud] - FATHER OF HONOR OR OF TRUSTWORTHINESS. A son of *Zerubbabel*, and a member of the royal tribe from which Christ sprang (Matt. 1:13).

**ABNER, ABINER** [A b' nuri] - FATHER OF LIGHT. *The son of Ner*, cousin of Saul and captain of his army. Because of his relationship to the king and his force of character he exercised great influence during Saul's reign and afterwards (I Sam. 14:5-, 51; 17:55,57).

*The Man Who Was Destitute of Lofty Ideals*

Although Abner was the only capable person on the side of Saul and his family, he had little time for the lofty ideas of morality or religion (II Sam. 3:8,16).

As Saul's commander-in-chief, he greatly helped his cousin to maintain his military prowess. After Saul's death, he set Ish-bosheth, Saul's son, on the throne.

As an enemy of Joab, David's general, he fought long and bravely against him, and after a severe defeat, killed Asahel in self-defense (II Sam. 2).

As a proud man, he resented most bitterly the remonstrance of Ish-bosheth, over the matter of Saul's concubines, and negotiated with David to make him king of Israel (II Sam. 3:7-22).

As an unprincipled man, he reaped what he sowed. Joab, dreading the loss of his own position, and thirsting for revenge, murdered Abner at Hebron. David gave him a public funeral, and afterwards charged Solomon to avenge Abner's murder (II Sam. 3:26-37; I Kings 2:5,6).

**ABRAM, ABRAHAM** [A br a m] -THE FATHER OF A MULTITUDE. The original name of the youngest son of Terah was Abram, meaning "father of height." Abraham was given to him when the promise of a numerous progeny was renewed to him by God (Gen. 11:26; 17:5,9).

*The Man Who Was God's Friend*

Abraham's place in the Bible's portrait gallery is altogether unique and unapproachable. He stands out as a landmark in the spiritual history of the world. Chosen of God to become the father of a new spiritual race, the file leader of a mighty host, the revelation of God found in him one of its most important epochs. In himself, there was not much to make him worthy of such a distinction. His choice was all of grace.

Abraham's life is given us in detail, and we know him as we know few men of the Bible. He was from the great and populous city of Ur, and therefore a Gentile although he became the first Hebrew. He was a rough, simple, venerable Bedouin-like sheep master. He uttered no prophecy, wrote no book, sang no song, gave no laws. Yet in the long list of Bible saints he alone is spoken of as "the father of the faithful" and as "the friend of God" (Isa. 41:8). Let us briefly sketch his story and character.

I. He was born in Ur of the Chaldees, of parents who were heathen. Little is known of him until he was seventy years old, a striking proof that he had yielded himself to God before he left his heathen home that he had yielded himself to God before he left his heathen home for the far-off land of Canaan.

II. He received a distinct revelation from God, and of God, but we are not told how and when. This, however, we do know: He gave up a certainty for an uncertainty and went out not knowing whither he went. Willingly he surrendered the seen for the unseen.

III. He was taught the lesson of patience, of waiting upon the Eternal God. It was many years before the promise of God was fulfilled to him—promises three in number—of a *country*, Canaan; of *posterity*, as the stars of heaven; of a *spiritual seed*, through whom all the families of the earth would be blessed.

IV. He believed as he waited. His soul fed upon the promises of God. He believed God in the face of long delay and also amid difficulties that seemed insuperable. This is why he is called "the father of all them that believe."

V. He was renowned for his active, working, living faith (Gen. 15:6). Abraham believed in God and it was counted to him for righteousness.

VI. He was subject to failures. His character, like the sun, had its spots. Abraham's conduct to Hagar on two occasions, in sending her away, is painful to remember. Then his departure from Canaan into Egypt when the famine was on was surely not an act of *faith*. The falsehood which on two occasions he told with regard to Sarah his wife gives us a glimpse into a natural character somewhat cowardly, deceitful and distrustful (Gen. 12:19; 2-:2).

VII. He was called to offer up special sacrifices. The first is fully described in Genesis fifteen, where the five Victims offered in sacrifice to God were symbolic and typical of the whole Mosaic economy to come. Then we have the offering up of Isaac, an act of faith on Abraham's part and yet a trial of faith (Gen. 22). What a demand God made! But Abraham did not withhold his only son of promise. What God wanted was Abraham's heart, not Isaac's life. So when the knife was raised to slay Isaac, a provided substitute appeared. After this sacrifice Abraham received the testimony that he had pleased God.

The Bible offers us many types of Christ, Isaac being one of the chiefest, but Abraham is *the only type in Scripture of God the Father*. Abraham so loved God as to give up his only son, and centuries before Christ was born entered into the inner heart of John 3:16. After serving God faithfully, Abraham died when 175 years of age.

There are many profitable lessons to be gleaned from the biography of this notable man of God:

*Faith has always trials*. Being a Christian does not mean that trial impossible or unnecessary. The greater the faith, the greater the trial.

*Faith shines through the cloud.* How the patience and meekness of Jesus are manifest through His trials! Take away Abraham's trials where is his faith? Faith must be tried, in order that faith may live.

*Faith in spite of trial glorifies God* Abraham's story is written in tears and blood, but how God was glorified by his trials of faith! Abraham's obedience of faith earned him the honor, "Abraham My friend!" Truly, there is no greater rank or greater honor than to be described thus. Yet such is our privilege if ours is the obedience of faith, for did not Jesus say, "I have called you friends"? He also said, "Ye are my friends if ye do whatsoever I command you."

**ABSALOM** [A b' sa l a m]-FATHER OF PEACE. *The third son of David* by his wife Maacah, daughter of Talmai, king of Geshur. He was born of a polygamous marriage (II Sam. 3:2, 13, 14).

*The Man Whose Lovely Hair Meant His Death*

What a singular fascination there is in the story of Absalom who, lacking capacity, certainly made up for it in charm! As to the story of his rebellion against David his father, such a heartless deed carries with it one of the most solemn lessons in the whole of the Bible. Let us briefly touch on some aspects of Absalom's character and conduct.

I. He was of royal descent on both sides, for his mother was a king's daughter. Undoubtedly he was heir to the throne, and the favorite, tile idol of his father.

II. He was gifted with remarkable physical beauty "no blemish in him" (II Sam. 14:25). A commanding presence, natural dignity, extraordinary graces of person made him a conspicuous figure.

III. He also possessed a charm of eloquence and persuasiveness which won him the hearts of all Israel, who felt that in him they had a God-sent champion.

IV. He had a traitorous nature. Absalom murdered his own brother (II Sam. 13:29), was guilty of designing politeness (II Sam. 15:2, 3), and conspired against his own father (II Sam. 15:13, 14).

V. He came to an untimely end (II Sam. 18:9). Having everything in his favor-a throne ready made for him, and fortune bowing at his feet to load him with favors, his life ended in tragedy. Brilliant in its beginnings, he was buried like a dog in a pit in a lonely wood, leaving a name that was execrated. What brought Absalom to his *Paradise Lost*?

A. His all-absorbing egotism. Self-aggrandizement was Absalom's sin. He had no thought, no feeling, no pity for anyone else but himself. Those around him were only of use to him as they helped him to secure his own desires and build up his own grandeur. Filial affection and generous sentiment were sacrificed on the altar of his inordinate ambition. But in trying to save his life, he lost it.

B. His was a practical godlessness. Those around Absalom recognized God, and had a religious faith giving some restraint and principle to their conduct. But the handsome, selfish, scheming Absalom had none of this feeling. He was his own master. His own will was his only law. He was destitute of principle and destitute of faith. Love, tenderness, pity, were not his traits because he had no reverence for God.

C. His glory brought about his final tragedy. Adding to the beauty of Absalom was his flowing hair forming a crown to his person which made him the delight of Israel's daughters. Being proud of his chief ornament he must have carefully attended to it. But as Absalom was pursued by Joab's men his beautiful hair was caught fast in the thick and tangled boughs of an oak tree and he could not free himself. Thus his graceful personal endowment left him a target for those who hated him and sought his death.

May such a lesson not be lost upon us! Our chief glory can become the cause of our greatest shame. Our choicest endowments and most cherished gifts can

become our greatest temptations. Our gifts, like ourselves, need to be rewashed every day in the fountain of God's truth, and guarded and sanctified by prayer, if they are to be fit for the highest service.

**ACHAICUS** [A cha' i cus]-BELONGING TO ACISASA. As slaves were often named from the country of their birth, it seems probable that this member of the Church at Corinth was a slave born in Achaia (I Cor. 16:17). Along with Stephanas and Fortunatus this Corinthian visited Paul at Philippi and refreshed his spirit.

**AGHAN, ACHAR, ACHOR** [A' ch a n, A' ch a r, A' ch 6 r]-TROUBLE. *The son of Carmi* of the tribe of Judah Gosh. 7; I Chron. 2:7).

*The Man Who Brought Trouble to a Nation*

It did not take Joshua long to discover that his defeat at Ai, after a succession of victories, was due to some transgression of the divine covenant (Josh. 7:8-12). Thus, as the result of an inquiry, Achan was exposed as the transgressor, and confessing his sin in stealing and hiding part of the spoil taken at the destruction of Jericho, was put to death in consequence. In keeping with the custom of those days, Achan was probably stoned with his immediate relatives, and their dead bodies burned the latter making punishment more terrible in the eyes of the *Israelites*.

Achan was put to death in "the valley of Achor" meaning "the valley of trouble"-the valley being called after Achan who had been the troubler of Israel (Josh. 7:25,26). Thus in I Chronicles 2:7 Achan is spelled as Achar. But "the valley of trouble" became a "door of hope" all of which is spiritually suggestive (Isa. 65:1-; Has. 2:15). I. Covetousness means defeat. God had forbidden anyone taking to himself the spoils of Jerico, but one man, *only one* amongst all the hosts of Israel, disobeyed and brought failure upon all. Achan's sin teaches us the oneness of the people of God. "*Israel hath sinned*" Gosh.7:11). The whole cause of Christ can be delayed by the sin, neglect or lack of spirituality of one person (I Cor. 5:1-7; 12:12, 14, 26).

II. The whole process of sin. Along with Eve and David in their respective sins, Achan also saw, coveted and took. James expresses the rise, progress and end of sin when he says that man is "drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death"

Jas. 1:14, 15). The inward corruption of Achan's heart was first drawn forth by enticing objects-desire of gratification was then formed-ultimately determination to attain was fixed.

III. Prayer was rejected for action. When the most unexpected defeat of Ai came about, Joshua fell on his face before the Lord, and earnestly asked for an explanation of the reverse. But God said, "Get thee up; wherefore liest thou thus upon thy face? ...Take away the accursed thing" (Josh. 7:1-, 13). God cannot hear and bless if there is sin in the camp.

For often we acknowledge the greatness of our national sins, but fail to drag out our *personal* sins testifying against was discovered and judged, Israel went forward to victory.

IV. The richness of divine mercy. When the accursed thing was removed and chastisement exercised, triumph quickly followed trouble. The valley of Achor became a door of hope. The locust-eaten years are restored. Confession and forgiveness open dosed lips, quicken dormant energies and liberate power in the service of the Lord.

**ACHBOR** [A ch' b 6 r]-A MOUSE.

1. *Father of Baal-hanan* and king of Edom (Gen. 36:38, 39; I Chron. 1:49).
2. *Son of Michaiah* and one of Josiah's messengers (II Kings 22: 12, 14). Called Abdon in II Chronicles 34:2-.
3. *A Jew*, whose son *Elnathan* was sent by Jehoiakim to bring back Urijah the prophet from Egypt (Jer. 26:22; 36:12).

**ACHIM** [A' chim]-JEHOVAH WILL ESTABLISH. *An ancestor of Joseph*, husband of Mary, our Lord's mother (Matt. 1:14).

**ACHISH** [A' chish]-SERPENT CHARMER.

1. *Son of Maoch* and the king of Gath to whom David fled (I Sam. 21:1--14; 27:2-1 2).
2. *A king of Gath*, who reigned about forty years later than No. 1, in Solomon's Lime (I Kings 2:39, 4-).

**ADAIAH** [A d-a i ' ah]-JEHOVAH BATH ADORNED or PLEASING TO JEHOVAH.

1. *A man of Boscath* and father of Josiah's mother (II Kings 22:1).
2. *A Levite* descended from Gershom (I Chron. 6:41-43).
3. *A son of Shimhi* the Benjamite (I Chron. 8: 12-21).
4. *A Levite* of the family of Aaron, and head of a family living in Jerusalem (I Chron. 9:1--12).
5. *The father of Captain Masseiah* who helped Jehoiada put Joash on the throne of Judah (II Chron. 23:1).
6. *A son of Bani* who married a foreign wife during the exile (Ezra 1:-29).
7. *Another of a different Bani family* who did the same thing (Ezra 1:-34, 39).
8. *A descendant of Judah* by Perez (Neh. 11:5).
9. *A Levite* of the family of Aaron. Most likely the same person as No. 4 (Neh. 11:12).

**ADALIA** (Ad a li ' a]-THE HONOR OF IZED. *The fifth of Haman's ten sons* all of whom were hanged with their father (Esther 9:8).

**ADAM** [Ad' am]-OF THE GROUND or TAKEN OUT OF THE RED EARTH.

*The first human son of God* (Luke 3:88), and God's masterpiece and crowning work of creation. *The Man God Made*

All men should be interested in the history of the first man who ever breathed, man's great ancestor, the head of the human family, the first being who trod the earth. What a beautiful world Adam found himself in with everything to make him happy, a world without sin and without sorrow! God first made, as it were, the great house of the world, then brought His tenant to occupy it. And it was not an empty house, but furnished with everything needed to make life content. There was not a single need God had not satisfied.

The Bible does not tell us how long Adam's slate of blessedness and innocence lasted. But Paradise was lost through listening to the voice of the tempter.

Relieved of his occupation as a gardener, Adam was condemned to make his livelihood by tilling the stubborn ground, and to eat his bread in the sweat of his face.

I. Adam was a necessary complement to the divine plan. "There was not a man to till the ground" (Gen. 2:5). The accomplishment of God's plan required

human instrumentality. God made the earth for man, and then the man for the earth.

II. Adam was fashioned a creature of God, bearing the image of God and possessing God-like faculties (Gen. 1:27; Ps. 8:6; Eccles. 7:29).

III. Adam was created a tripartite being, having a spirit, soul and body (Gen. 2:7; I Thess. 5:23).

IV. Adam was alone and needed companionship to satisfy his created instincts (Gen. 2:18), thus Eve was formed. Society, friendship and love Gifts divinely bestowed upon man.

V. Adam was enticed and sinned (Gen. 3:6). After the satanic tempter there came the human tempter, and the act of taking the Forbidden fruit offered by Eve ruined Adam and made him our federal head in sin and death. "In Adam we die."

VI. Adam received the promise of the Saviour. The first promise and prophecy of One, able to deal with Satan and sin was given, not to Adam but to the one responsible for Adam's transgression (Gen. 8:15), and in the coats of skins God provided to cover the discovered nakedness Adam and Eve we have a type of the sacrifice of the Cross. In Adam We die, but in Christ we can be made alive. The first man Adam was of the earth earthy, but the Second Man, the last Adam, was from heaven and kept His first estate of sinless perfection.

Adam was not only the name of earth's first man and the joint name of both Adam and Eve (Gen. 5:2), but also the name of a town on the east of Jordan (Josh.

3:16).

**ADAR, ADDAR** [A' d a r, A d' d a r] FIRE GOD or HEIGHT. *Son of Bela* and grandson of Benjamin (I Chron. 8:3). Also the name of the twelfth month of the Jewish sacred year (Ezra 6:15), and of a city south of Judah (Josh. 15:3).

**ADBEEL** [Ad' be al]-LANGUISHING FOR GOD. *Third Son of Ishmael* and grandson of Abraham (Gen. 25:13; I Chron. 1:29).

**ADDI** [A d' d i ]-MY WITNESS or ADORNED. *An ancestor of Joseph*, the husband of Mary, our Lord's mother (Luke 3:28).

**ADER** [A' dur]-A FLOCK. *A son of Beriah*, grandson of Shahraraim, a Berjamte (I Chron. 8:15). See Eder.

**ADIEL** [A'du el]-ORNAMENT OF GOD.

1. *A descendant of Simeon* (I Chron. 4:36).
2. *A priest*, son of Jahzerah (I Chron. 9:12).
3. *Father of Azmaveth*, who was supervisor of David's treasuries. Perhaps the same as No. 2 (I Chron. 27:25).

**ADIN** [A' dun]-DELICATE or ORNAMENT.

1. *One whose family returned from exile with Zerubbabel* (Ezra 2:15; Neh. 7:2-).
2. *One whose posterity came back with Ezra* (Ezra 8:6).
3. *The name of a family sealing the Covenant* (Neh. 1:-14-16).

**ADINA** [A d' una]-ORNAMENT. *A Reubenite* and one of David's military officers (I Chron. 11:42).

**ADINO** [A d'i no]-DELICATE or ORNAMENT. *An Eznzte*. One of David's thirty heroes (H Sam. 23:8).

**ADLAI** [A d' la]-JUSTICE OF JEHOVAH or WEARY. *Father of Shaphat*, who was overseer of David's cattle in the lowlands (I Chron. 27:29).

**ADMATHA** [A d' ma tha]-GOD GIVEN. *One of the seven princes* of Persia and Media in the reign of King Ahasuerus (Esther 1:14).

**ADNA** [A d'na]-PLEASURE.

1. *A son of Pahath-moab* who had married a foreign wife during the exile (Ezra 1:3-).
2. *A priest*, head of his father's house in the days of Joiakim (Neh. 12: 12-15).

**ADNAH** [Ad' nah]-PLEASURE.

1. *A Manassite* who joined David at Ziklag (I Chron. 12:2-).
2. *A man of Judah* who held high military rank under Jehoshaphat- (I Chron. 17:14).

**ADONI-BEZEK** [A do' ni be' zek]-LORD OF LIGHTNING or OF BEZEK. *A king of Bezek*, captured by the men of Judah and Simeon and taken to Jerusalem where he was mutilated. The cutting off of his thumbs and great toes not only rendered him harmless but reminded him that man reaps what he sows (Judg. 1:5-7; Gal. 6:3).

**ADONIJAH** [Ad o ni' jah]-JEHOVAH IS LORD,

1. *The fourth son of David and Haggith*, born in Hebron (II Sam. 8:4). Adonijah was the victim of Oriental intrigue. After the death of Absalom, he became the rightful heir to the throne (I Kings 2:15), but Bathsheba had other designs for her son Solomon who, when secure on the throne interpreted Adonijah's desire for Abishag as an effort to secure the kingdom. Self-preservation compelled Solomon to order Adonijah's death, a sentence carried out by Benaiah.
2. *A Levite* sent by Jehoshaphat to teach the Law (II Chron. 17:8).
3. *A chieftain* who with Nehemiah sealed the covenant (Neh. 1:-14-16).

**ADONIKAM** [A don' i kam]-MY LORD HAS RISEN or HAS RAISED ME.

1. *An Israelite* whose descendants returned from exile (Ezra 2:13; Neh. 7:18).
2. *Another Israelite*, whose family returned from exile with Ezra (Ezra 8:13).

**ADONIRAM, ADORAM** [Ad o ni' ram, A do' ram]-MY LORD IS HIGH or THE LORD OF MIGHT. *A son of Abda* and an officer over tribute during the reigns of David and Solomon (I Kings 4:6; 5:14). See also *Hadoram*.

**ADONI-ZEDEK, ADONI-ZEDEC** [A do' ni ze' dec]-LORD OF JUSTICE. *A king of the Canaanites*, who was slain by Joshua (Josh. 1:-1, 3). Sometimes identified as Adoni-bezek.

**ADORAM** [A do' ram]-HIGH HONOR or STRENGTH.

1. *An officer* set over the tribute in David's time (II Sam 2:-24). Perhaps. the same as Adoniram.
2. Solomon then under Rehoboam (I Kings 12:18).

**ADRAMMELECH** [A dram' me lech]-ADAR IS KING or HONOR OF THE KING, *A son of Sennacherib*, king of Assyria, who, with his brother father in the temple of Nisroch (H Kings 19:37; o me name of the heathen god, Adar (II Kings 17:31).

**ADRIEL** [A' dri el]-HONOR OF FLOCK OF GOD. *A man of Issachar* to whom Saul gave his daughter Merab in marriage (I Sam. 18:19; II Sam. 21:8).

**AENEAS** [Ae' ne a.S]-PRAISE. *This name of a Trojan hero* was also the name of the paralytic healed by Peter (Acts 9:33, 34).

**AGABUS** (Ag' a bus) -A LOCUST. *A Christian prophet* in Jerusalem who foretold a widespread famine, and also Paul's imprisonment and shackles (Acts 11:28; 21:1-, 11). Some scholars see two persons of the same name in these references.

**AGAG** [A' gag] FLAMING OR WARLIKE. *The poetic name of Amalek*, slain by Samuel as a religious act (Nam. 24:7; I Sam. 1s:8-23). Agagite is the name given to Haman, the Jews' enemy (Esther 3:1, 1-).

**AGEE** [Ag' e e]-FUGITIVE. *The father of Shammah*, one of David's valiant men (II Sam. 23:11).

**AGRIPPA** [A grip' pa]-ONE WHO AT HIS BIRTH CAUSES PAIN. *Great. grandson of Herod the Great*. Agrippa's father was eaten by worms. See *Herod* (Acts 2s:13-26; 26). Was Agrippa almost persuaded by Paul's eloquent witness to become a Christian? Bible scholars disagree on the point. There are those who affirm that the original language indicates clearly that Agrippa interrupted Paul to warn him that he was going too far in presuming that he was admitting his argument. "Too eagerly art thou persuading thyself that thou canst make me a Christian." The R.V. of 1881 has it, "With but little persuasion thou wouldest fain make me a Christian." However, the words of Agrippa as they stand in the A.V. have formed the basis of many an earnest and powerful gospel appeal.

**AGUR** (A' gar)-GATHERER. *The son of Jakeh* and author of the maxims in Proverbs thirty. Many writers feel that this name is symbolical of Solomon himself.

**ARAB** [A' hab]-FATHER'S BROTHER.

1. *The son of Omri*, and his successor as the seventh king of Israel (I Kings 16:28-33). *The Man Who Wanted Another's Vineyard*

Ahab was an able and energetic warrior. His victories over the Syrians pushed the borders of his kingdom to the border of Damascus. Great renown became his, also great wealth indicated by the ivory palace he built for himself (I Kings 21:1; 22:39). Success, however, made him greedy for still more. Not since Solomon's time had a king been so victorious as Ahab, and what was a little matter like Naboth's vineyard to one who had grasped so much? With his wealth, Ahab bought all he wanted. One tenant, however, could not be bought out. Sentiment, affection and tender memories were more to Naboth than all the king's money.

Ahab could not say "All is mine until the vineyard on his estate was his. First of all, there was no flaw in Ahab's advances. A fair price and richer land were offered Naboth. The sin came after Naboth's refusal to sell, because of a thousand sacred ties. Ahab sinned in not entering into a poorer man's feelings. Naboth was not obstinate. His vineyard was a sacred heritage, a precious tradition. If we are to be Christlike we must be considerate of others.

Ahab's next fault was that of making an awful grievance of his disappointment. He acted like a spoiled child and in a sulky fit told of failure to secure the vineyard to Jezebel, his strong-minded wife. Ahab and Jezebel are the Macbeth and Lady Macbeth of this inspired story. Ahab played into his wife's hands, and those hands were eager to shed blood.

Points for possible expansion are:

- I. Ahab established idolatry. He was a dangerous innovator and a patron of foreign gods (I Kings 16:31-33; 21:26).
  - II. He was a weak-minded man, lacking moral fiber and righteousness (I Kings 21:4).
  - III. He was the tool of his cruel, avaricious wife (I Kings 21:7, 2s).
  - IV. [us doom, along with that of Jezebel, was foretold by Elijah (I Kings 21:22) and by Micaiah (I Kings 22:28).
2. *The name of the false prophet* who was in Babylon during the exile, and was roasted in the fire by Nebuchadnezzar (Jer. 29:21-23).

**AHARAH** [Ahar' ah]-BROTHER OF RACH. *Third son of Benjamin* (I Chron. 8:1). See also Ahiar and Aher (Nam. 26:38).

**AHARHEL** (A bar' hel)-BROTHER OF RACHEL or AFTER MIGHT. *A son of Harum*, and a founder of a family included in the tribe of Judah (I Chron. 4:8).

**AHASAI, AHZAI** [A ha s' a i]-MY HOLDER or PROTECTOR; CLEAR-SIGHTED. *A priest of the family of Immer* (Neh. 11:13).

**AHASBAI**. [A has' ba i] SHINING. *Father of one of David's heroes*

**AHASBAI** [A has' bai]-KING OR MIGHTY MAN.

1. *A Persian monarch*, to whom accusations against the Jews were made (Ezra 4:6).
2. *It was also the name of a Median king*, father of Darius (Dan. 9:1).
3. *A Persian king* who became the husband of Esther (Esther 1:2,19).

*The Man Whose Sleeplessness Saved a Nation*

Two years after Queen Vashti was deposed, Esther the Jewess, and the ward of Mordecai, became the wife of Ahasuerus, and queen in Vashti's place. Two years after Esther's enthronement, wicked Haman prevailed upon the king to order the destruction of all the Jews in his empire, but the plan backfired. The king had a sleepless night, and robbed of slumber called for records carefully preserved in the royal archives. Reading of the plot to end his life, and of how Mordecai had informed the king, Ahasuerus felt that Mordecai was worthy of honor and reward. That sleepless night resulted in Mordecai's promotion to high office, the exposure of Haman's dark and devilish plot, the preservation of the Jewish nation and the hanging of Haman and his sons on the gallows Haman had prepared for Mordecai.

A character study on Ahasuerus could be worked out on his sensuality, fickleness, lack of forethought, despotism and cruelty.

**AHAZ** [A' hiz]-JEHOVAH HATH SEIZED or SUSTAINS.

1. *A Benjamite* of the family of Saul (I Chron. 8:3s, 36; 9:41, 42).
2. *The son of Jotham*, king of Judah and father of Hezekiah, Ahaz became the eleventh king of Judah and reigned for sixteen years (11 Kings 16). He is called Achaz in Matthew 1:9. An Assyrian inscription gives the name of the king as Jehoahaz. But the abbreviation Ahaz was commonly used and was found on the seal ring of one of his courtiers. Perhaps the consistent omission of the first part of the name Jeho, meaning "Jehovah" was deliberate because of the abhorrent apostasy of Ahaz.

*The Man Who Rejected a Message of Hope*

Let it not be forgotten that it was to king Ahaz that Isaiah's first evangelistic announcement was made in the promise of Emmanuel. The prophet sent a message to terrified Ahaz, but he would not turn to God and trust His deliverance. In order to help restore the faith of the wavering king, Isaiah urged Ahaz to ask for a sign from Jehovah, but he refused and in rejecting the message of hope, forfeited his soul.

It is interesting to observe that Ahaz came between two good men -between his father, Jotham, and his son,

Hezekiah. Summarizing the chief aspects of the reign of Ahaz we note his:

- I. Pursuit of the religious policy of Jehoram (II Kings 8:18); of Ahaziah (II Kings 8:27); of Joash (II Chron. 24:18). The religious vices of Ahaz were possible because of a corrupt church and a corrupt state (Isa. 1:4, 13).
11. Rejection of David's way to tread Jeroboam's way. This bad ruler exceeded the idolatry of his time by burning his children in the fire (II Chron. 28:3). Ahaz did honor to the gods of Assyria who were reckoned to be more powerful than Jehovah. The terrible slaughter of one hundred twenty thousand valiant men of Judah had no salutary effect upon Ahaz (II Chron. 28:6).

**AHAZIAH** [A ha zi' ah]-JEHOVAH HOLDS or POSSESSES.

1. *A son of Ahab*, the Ahaziah of Israel-its eighth king who reigned for only two years. He followed the religious policy of his idolatrous father. He died as the result of a fall from the palace window (I Kings 22:49, 51; II Kings 1:2; 1 Chron. 3:11; 11 Chron. 2:35, 37).
2. *A son of Jehoram* or Joram, the Ahaziah of Judah who was Judah's fifth king, and who reigned for only one year. He is also known as Jehoahaz and Azariah. Since his wife was a daughter of Ahab and Jezebel, it is not to be wondered at that he was a Baal worshiper (11 Kings 8:24-29; 9:16-29; 1:13; 12:18; 13:1; 14:13; 11 Chron. 22).

**AHBAN** [Ah' ban]-BROTHER OF INTELUGENCE. *Son of Abishur*, a Judahite of the house of Jerabmeel (I Chron. 2:29).

**AHER** [A' hur]-ONE THAT IS BEHIND or ANOTHER. *A Benjamite*, perhaps the same as Ahiar (I Chron. 7:12).

**AHI** [A' hi]-MY BROTHER or BROTHER OF JEHOVAH.

1. *Chief of the Gadites* in Gilead (I Chron. 5:15).
2. *Son of Shamer*, an Israelite of the tribe of Asher (I Chron. 7:34).

**AHIAH** [A hi' ah]-JUIOVAH IS MY BROTHER.

1. *The son of Ahitub* and grandson of Phinehas, son of Eli (I Sam. 14:3).



2. *One of Solomon's scribes (I Kings 4:3).*
3. *A descendant of Benjamin (I Chron. 8:7). See also Ahijah.*

**AHIAM** [A hi' am]-A MOTHER'S BROTHER. *The son of Sharar* the Hararite (the Sacar of I Chron. 11:35), and one of David's heroes (II Sam. 23:33; I Chron. 11:35).

**AHIAN** [A hi' an]-FRATERNAL, BROTHER OF DAY, or BROTHERLY. *Son of Shemidah*, a Manassachite (I Chron. 7:19).

**AHIEZER** [A hi e` zur]-BROMER OF HELP.

1. *The son of Ammishaddai*, and head of the tribe of Dan, in the wilderness (Num. 1:12; 2:25; 7:66-71; 1:25).
2. *A son of Shemaah* and a Danite chief who joined David at Zikiag (I Chron. 12:3).

**AHIHUD** [A hi' hud]-BROTHER OF HONOR, OF MAJESTY, or OF MYSTERY.

1. *A prince of Asher*, who was appointed to help in the division of the land (Num. 34:27).
2. *A Benjamite* of the family of Ehud (I Chron. 8:7).

**AHIJAH** (A h i' jah)-A BROTHER IN JEHOVAH.

1. *A prophet* belonging to Shiloh, who foretold to Jeroboam the revolt of the ten tribes. This Ahijah was the champion of the rights of the people in the face of the oppression of Solomon and Rehoboam and led the revolt that rent the kingdom of David asunder (I Kings 11:26-12:2-).
2. *Father of Baasha*, king of Israel who conspired against Nadab son of Jeroboam and reigned in his stead (I Kings 15:27, 33; 21:22; II Kings 9:9).
3. *Son of Jerabmeel*, a Judahite (I Chron. 2:25).
4. *A Pelonite*, and one of David's thirty heroes (I Chron. 11:36).
5. *A Levite* who had charge of the Tabernacle treasures (I Chron. 26:20).
6. *A Levite* who, with Nehemiah, sealed the covenant (Neh. 1:-26).

**AHIKAM** [A h i' kam]-MY BROTHER HATH RISEN or APPEARED. *Son of Shaphan*, and a prince of Judah and an officer in Josiah's court (II Kings 22:12, 14; 25:22; Jer. 26:24).

**AHILUD** [A h i' lud]-A BROTHER OF ONE BORN.

1. *The father of Jehoshaphat*, the recorder under David and Solomon (II Sam. 8:16; 2:-24; I Kings 4:3; I Chron. 18:15).
2. *Father of Baana*, one of Solomon's twelve purveyors (I Kings 4:12).

**AHIMAAZ** [A h i m' az]-A RASCAL, POWERFUL BROTHER or MY BROTHER 15 COUNSELOR.

1. *Father of Ahinoam*, Saul's wife (I Sam. 14:5-).
2. *A son of Zadok* the priest, who kept David informed of Absalom's revolt (II Sam. 15:27, 36; 17:17, 2-).
3. *One of Solomon's officers*, responsible for the monthly supply of victuals for the royal household (I Kings 4:15).

**AHLMAN** [A h i' man]-BROTHER OF MAN or BROTHER OF A GIFT.

1. *A son of Anak*, who lived in Hebron and who was destroyed by Judah (Num. 13:22; Josh. 15:14; Judg. 1:1-).
2. *A Levite porter* who had charge of the gate of the Temple through which the king passed (I Chron. 9:17).

**AHIMELECH** [A h i m' e kch]-BROTHER OF THE KING or MY BROTHER IS KING.

1. *A son of Ahitub* and chief at Nob, who was slain for assisting David when he fled from Saul (I Sam. 21:1-8; 22:9-2-; 23:6; 3:-7).
2. *A Hittite officer* and follower of David (I Sam. 26:6).
3. *The son of Abiathar* the priest who escaped slaughter at Nob (I Sam. 8:17; I Chron. 18:16; 24:6). Some writers feel that the names of Abiathar and Ahimelech in these verses have been transposed.

**AHIMOTH** [A h i' moth] BROTHER OF DEATH. *Son of Elkanah*, descended from Kohath son of Levi (I Chron. 6:25).

**AHINADAB** [A h i n' a dab]-BROTHER OF LIBERALITY. *Son of Iddo* and one of Solomon's purveyors in Mahanaim (I Kings 4:14).

**AHIO** [A h i' o]-FRATERNAL or HIS BROTHER

1. *A son of Abinadab* and brother of Uzzah. It was in Abinadab's house that the Ark of God rested for twenty years after its return by the Philistines (2 Sam. 6:3, 4; I Chron. 13:7).
2. *A son of Elpaal*, a Benjamite (I Chron. 8:14).
3. *A son of Jehiel* by his wife Maachah and an ancestor of Saul (I Chron. 8:31; 9:37).

**AHIRA** [Ah'r] -BROTHER OF EVIL. A son of Enan and head of the tribe of Naphtali during the wilderness journey (Num. 1:15; 2:29; 7:78, 83; 1:-27).

**AHIRAM** [A hi' ram]-EXALTED BROTHER. *A Benjamite* of the Ahiramites (Num. 26:38). Called Ehi in Genesis 46:21, and supposed to be the Aher of I Chronicles 7:12.

**AHISAMACH** [A his' a mach]-BROTHER OF SUPPORT. *Father of Aholiab* the craftsman, a Danite (Ex. 31:6; 35:34; 38:23).

**AHISHAHAR** [A hish' a h a tr]-BROTHER OF THE DAWN. *Son of Bilhan* and grandson of Jediel (I Chron. 7:1-).

**AHISHAR** [A hi sha r]-BROMER OF SONG or OF A SINGER. *An official* over Solomon's household (I Kings 4:6).

**AHITHOPHEL** [Ahith'o phel]-BROTHER OF FOLLY. *One of David's privy counselors* and father of one of David's heroes, a Gilonite (II Sam. 15:12-34; 16:15-23; 17).

*The Man Who Was Noted for His Advice*

There was no one who could hold a candle to Ahithophel in his day as an able and famous politician. His counsel "was as if a man had inquired at the oracle of God" (II Sam. 16:23). Such counsel was a proverb in Israel in David's time. Matthew Henry speaks of him as "a politic, thinking man and one that had a clear head, and a great compass of thought." Perhaps David and Ahithophel had been friends from their boyhood up and are before us in Psalms such as 41:9; 55:13, 14.

Ahithophel, the wise and trusted counselor, however, was found unfaithful because he also thought of himself, and not of David. Ahithophel joined Absalom and advised the prince to take his father's harem (II Sam. 15:12; 16:21). He advised pursuit of the fugitive monarch, but Hushai, another counselor, thwarted this move (II Sam. 17:11). Ahithophel was so disgusted over the collapse of his influence, for he could foresee that the insurrection against David was doomed to failure, that he went home a crestfallen man and set his affairs in order and hanged himself (II Sam. 17:23).

**AHITUB** [A h i' tub]-BROTHER OF BENEVOLENCE or FATHER OF GOODNESS.

1. *A son of Phinehas* and grandson of Eli (15- 14:3; 22:9, 11, 12, 2-).

2. *A son of Amariah* and father of Zadok the priest. (II Sam. 8:17; I Chron. 6:11, 12). Perhaps the same as No. 1.

3. *A priest* and ruler of the House of God in Nehemiah's time (I Chron. 9:11; Neh. 11:11).

**AHLAI** [Ah' lai]-JEHOVAH IS STAYING. *Father of one of David's thirty heroes* (I Chron. 11:41). Also the name of *a daughter of Sheshan* (I Chron. 2:31).

**AHOAH** [A ho ah]-A BROTHER'S NEED. *Son of Bela*, a Benjasflite, and founder of a family (I Chron. 8:4).

**AHOLIAB** [A ho' ab], **AHOLAH** [A ho' lab], **AHOLIBAH** [A hol- i bah], **AHOLIBAMAH** [Abel i ba' mah]-A TENT. These names in the A.V. are also given in the R.V. as *Obolah - ber own tent*; *Oholiab a father's tent*; *Oholibah - my tent is in her*; *Oholibamah - tent of high place*.

1. *A Danite*, appointed by God to work with Bezaleel in the erection of the Tabernacle (Ex. 31:6; 35:34; 36:1, 2; 38:23).

2. *A chief* who sprang from Esau (Gen. 36:41; I Chron. 1:52).

**AHUMAI** [A hu' ma i]-BROTHER OF WATER. *Son of Jahath* and a descendant of Judah (I Chron. 4:2).

**AHUZAM** [A hu' zam]-POSSESSION or A HOLDING FAST. *A son of Ashur*, of the family of Hezron (I Chron. 4:5, 6).

**AHUZZATH** [A hu' zam]-POSSESSION or HOLDING FAST. *A friend of Abimelech*, king of the Philistines in Isaac's time (Gen. 26:26).

**AIAH, AJAH** -[A i' ah, A' jab]-A VULTURE or BIRD OF PREY.

1. *A son of Zebeon*, the Horite (Gen. 36:24; I Chron. 1:4-).

2. *The father of Rizpah*, Saul's concubine (II Sam. 3:7; 21:8, 1-, 11).

**AKAN** [A'kan]-ACUTE OR TWISTED. *Son of Ezer*, grandson of Seir the Horite (Gen. 36:27; I Chron. 1:42). Also called Jakan.

**AKKUB** [Ak'kuh]-CUNNING, ARTFUL or LAIN IN WAIT.

1. *A son of Elieonai*, of the family of David (I Chron. 3:24).

2. *A porter* in the second temple (I Chron. 9:17; Neh. 11:19; 12:25), and founder of family of hereditary porters (Ezra 2:42; Neh. 7:45).

3. *The chief of a family* of the Nethinims who came to Jerusalem after the exile (Ezra 2:45).

4. *A priest* employed by Ezra to expound the Law to the people (Neh. 8:7).

**ALAMETH** [Al' a meth]-YOURHRUL VIGOR. *Son of Becher* and grandson of Benjamin (I Chron. 7:8).

**ALEMETH** [Al' e meth]-HIDING PLACE or COVERING. *A descendant of Jonathan*, son of Saul (I Chron. 8:36; 9:42). Also the name of a Levitical city (I Chron. 6:6).

**ALEXANDER** [A ex an' dur]-DEFENDER, HELPER OF MEN or ONE WHO TURNS AWAY EVIL.

1. *The son of Simon the Cyrenian* who was compelled to carry the cross of Christ (Mark 15:21).

2. *A leading man in Jerusalem* when Peter and John were tried there (Acts 4:6).

3. *A convert of Paul's* who was present at the Ephesian tumult. Perhaps the same as No. 1 (Acts 19:33).

4. *A convert to Christianity* who became an apostate (I Tim. 1:2-). Perhaps the same as No. 6.

5. *Alexander the Great*, king of Macedonia, who followed his father Philip and who also brought the Jews into contact with Greek literature and life. He is described though not named in Daniel 2:39 and 6:6.

6. *The coppersmith* who opposed Paul (II Tim. 4:14). This Ephesian Jew was likely the same as the one who corrupted the faith, not from ignorance but deliberately in opposition to his judgment. Dr. Alexander Whyte deals with No. 4 and No. 6 as the same person.

**ALLAH** [A li' ah]-SUB LIMITY. *A duke of Edom*, descended from Esau, who is called Alvah in the Vulgate (Gen. 36:4-; I Chron. 1:51). See Alvah.

**ALLAN** [Al'ian] SUBLIME. *A son of Shobal* and descendant of Seir (Gen. 36:23; I Chron. 1:4-). Called Alvan in Genesis 36:23.

**ALLON** [Al' lon]-AN OAK. *A Simeonite* descended from Shemaiah (I Chron. 4:37). Also the name of a city near Kadesh Gosh. 19:33).

**ALMODAD** [Al mo' dad]-THE AGITATOR. *The oldest son of Jok tun*, of the family of Shem (Gen. 10:26; I Chron. 1:20).

**ALPHAËUS** [Al phe' us]-TRANSIENT, CHIEF OR A THOUSAND.

1. *The father of Levi* or Matthew the Apostle (Mark 2:14).

2. *The father of James*, one of the twelve apostles (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13). Sometimes identified as the same person in No. 1 and also as Cleophas.

**ALVAH** [A l' vah] SUBLIMITY or HIGH. *A duke of Edom* descended from Esau (Gen. 36:40; I Chron. 1:51). See Aliah.

**ALVAN** [Al' van]-SUBLIME. *Son of Shobal*, a Horite (Gen. 36:23; 1 Chron. 1:40). Called Alian in I Chronicles 1:40; Alvah in Genesis 36:40; Ahab in I Chronicles 1:51).

**AMAL** [A' mal]-LABOR or SORROW. *Son of Helem*, an Asherite (I Chron. 7:35).

**AMALEK** [Am'a lek]-WARLIKE or DWELLER IN THE VALE. Son of Eliphaz and grandson of Esau and founder of a tribal family known as the Amalekites (Gen. 36:12, 16; Ex. 17; I Chron. 1:36). Amalek appears to have separated from his brethren and true to his name, became the head of a warlike tribe. Balaam described him as "the first of the nations" (Nam. 24:20).

**ANIARLAH** [Am a ri' ah]-JEHOVAH HATH SAID or PROMISED.

1. *A son of Meraioth*, a priest descended from Phinehas (I Chron. 6:7, 52).
2. *The son of Azariah*, a high priest in Solomon's time (I Chron. 6:11).
3. *A descendant of Kohath*, son of Levi (I Chron. 23:19; 24:23).
4. *Chief priest* of Jehoshaphat's time (II Chron. 19:11).
5. *A Levite* appointed by Hezekiah to distribute tithes and offerings (II Chron. 31:15).
6. *A man of the family of Bani* who married a foreign wife (Ezra 10:42).
7. *A priest* who signed the covenant (Neh. 10:3; 12:2, 13).
8. *A descendant of Judah* by Perez (Neh. 11:4).
9. *An ancestor of Zephaniah* the prophet in Josiah's time (Zeph.

**AMASA** [Am' a sa]-BURDEN-BEARER.

1. *The son of David's half-sister Abigail* whom Absalom made captain of his rebel army (II Sam. 17:25; 19:13; 20). Amasa was completely defeated by his cousin Joab in the forest of Ephraim (II Sam. 18:6-8). David not only forgave Amasa but gave him Joab's place (II Sam. 19:13). Joab treacherously slew him (II Sam. 20:9-12).
2. *The name of an Ephraimite* who with others resisted the bringing into Samaria the Jews Abaz had made prisoners (II Chron. 28:12).

**AMASAI** [A mas' a i]-BURDENSOME.

1. *A descendant of Kohath*, son of Levi (I Chron. 6:25; II Chron. 29:12).
2. *A chieftain* who joined David at Ziklag and became one of his captains (I Chron. 12:18). Perhaps the same as Amasa, No. 1.
3. *A Levite* who helped in the return of the Ark from the house of Obed-edom (I Chron. 15:24).

**AMASHAI** [A mash' a fi]-CARRYING SPOIL or BURDEN-BEARER. *A priest*, son of Azareel who lived in Jerusalem at Nehemiah's request (Neh. 11:13). Also called Amashsai.

**AMASIAH** [A m a si' ah]-JEHOVAH IS STRONG. *A son of Zichri*, one of Jehoshaphat's commanders (II Chron. 17:16).

1. *Son of Joash or Jehoash*, king of Judah. Amaziah came to the throne after the assassination of his father. The writer of II Kings gives him unqualified praise for his religious acts (II Kings 14), but in Chronicles he is accused of gross apostasy (II Chron. 25:14).
2. *The priest at Bethel* who opposed the prophet Amos in the matter of idol-worship (Amos 7:10).
3. *A man of the tribe of Simeon* (I Chron. 4:34).
4. *A Levite* descended from Merari (I Chron. 6:45).

**AMI** [A' mi]-THE BEGINNING. *The head of a family* of Solomon's servants, whose descendants returned with Zerubbabel from exile (Ezra 2:57). He is called Amon, meaning "steadfast" in Nehemiah 7:59.

**AMINADAB** [A min' a dab] THE KINSMAN IS GENEROUS. *Son of A ram* (or Ram), who was the son of Esrom, ancestor of our Lord (Matt. 1:4; Luke 3:33).

**AMITTAI** [A mit' to i]-TRUE or TRUTHFUL. *The father of the prophet Jonah* (II Kings 14:25; Jonah 1:1).

**AMMIEL** [A m' mi el]-A DEVOTED ALLY or KINSMAN OF GOD.

1. *The son of Gemalli* and spy of the tribe of Dan sent out by Moses (Nam. 13:12).
2. *The father of Machir*, of Lo-debar (II Sam. 9:4, 5; 17:27).
3. *The father of Bath-sheba*, one of David's wives (I Chron. 3:5).
4. *The sixth son of Obed-edom* who, with his family, was associated with the Tabernacle porters (I Chron. 26:5).

**AMMIHUD** [A m mi' had]-MAN OF PRAISEWORTHINESS or MY PEOPLE IS HONORABLE.

1. *The father of Elishama*, chief of Ephraim (Nam. 1:10; 2:18; 7:48).
2. *A man of Simeon* and father of Shemuel (Nam. 34:20).
3. *A Naphtalite* whose son, Pedahel, also assisted in the division of the land (Nam. 34:28).
4. *Father of Talmi* and king of Gesbur. Absalom fled to Talmi after he slew his brother Ammon (II Sam. 13:37).
5. *Son of Omri*, father of Uthai (I Chron. 9:4).

**AMMIHUR** [Am mi' had]-MY PEOPLE IS NOBLE. *Father of Talmi* (II Sam. 13:37). Same as (4) above. "R" is found in Hebrew text, though pronounced traditionally as "Ammihud."

**AMMINADAB** [Am' mina' dib]-MY PEOPLE IS WILLING or MY KINSMAN IS GENEROUS.

1. *A Levite*, Aaron's father-in-law (Ex. 6:23).
2. *A prince of Judah* (Nam. 1:7; 2:3; 7:12, 17; 10:14; Ruth 4:19, 20).
3. *A son of Kohath*, son of Levi (I Chron. 6:22). Perhaps the same as No. 1.
4. *A Kohathite* who assisted in the return of the Ark from the house of Obed-edom (I Chron. 15:10, 11).

**AMMINADIB** [Am'mina'dib]-MY PEOPLE IS LIBERAL or PRINCELY. Someone famous for the chariots provided for King Solomon (S. of Sol. 6:12). Perhaps it is not a proper name.

**AMMISHADDAI** [Am mi sh ad' da i]-AN ALLY IS THE ALMIGHTY. *Father of Ahiezer*, captain of the tribe of Dan in Moses' time (Nam. 1:12; 2:25; 7:66, 71; 10:25).

**AMMIZABAD** [Am m iz' a bad]-THE KINSMAN BATH ENDOWED. *Son of Benaiah*, third of David's captains (I Chron. 27:6).

**AMMON** [Am' mon]-PERTAINING TO THE NATION. *The younger son of Lot* by his younger daughter, born in a cave near Zoar, and ancestor of the Ammonites (Gen. 19:38; Num. 21:24). See Ben-ammi.

**AMNON** [Am' non] FAITHFUL or TUTRLAGE.

1. *The eldest son of David* by Ahinoam the Jezreelitess, he was slain by Absalom (11 Sam. 3:2; 13).
2. *The son of Shimon*, of the tribe of Judah (I Chron. 4:20).

**AMOK** [A' mok]-DEEP. *A chief of priests* who returned with Zerubbabel from exile (Neh. 12:7, 20).

**AMON** [A' mon]-SECURITY or A WORKMAN.

1. *Governor* of the city of Samaria under Ahab (I Kings 22: 26; II Chron. 18:25).
2. *Son of Manasseh*, and fifteenth king of Judah, who reigned for two years (II Kings 21:18-25).
3. *One of the clan* known as "Solomon's servants" (Neh. 7:59). Called Arm in Ezra 2:57.
4. *A son of Manasses*, and an ancestor of Christ (Matt. 1:10). Amon is also the name of an Egyptian sun-god.

**AMOS** [A' mos]-BURDEN-BEARER or ONE WITH A BURDEN.

1. *This prophet of "judgment,"* which is the keyword of the book he wrote, was a citizen of Tekoa, west of the Dead Sea (Amos 1:1; 7:8-16; 8:2). *The Man Who Was a Dresser of Sycamore Trees*

Although he was one of the oldest of the prophets, we know little about Amos save what he himself tells us. He does not appear to have belonged to any rank or influence. The opposite is the case, seeing he styles himself a herdsman (Amos 7:14). He was no "professional prophet, speaking for a living." Amos did not belong to the order of the prophets, nor had he been educated in the school of the prophets. The prophetic office was thrust upon him (Amos 7:14, 15). When the call came he exchanged the life of a shepherd and cultivator of sycamore trees for that of a prophet.

The desert life of Amos exercised great formative influences upon him. With time to think and pray, he was qualified to form clear judgments. The art of the seer is not cultivated in crowds.

Contemporary with Hosea, Amos prophesied in the days of Uzziah, king of Judah and in the time of Jeroboam. Most of the prophets confined their message in the main to Israel, but to Amos, Israel was only one of the nations. He took in a whole range of various nationalities and indicted them for their sins and proclaimed the judgment of God alike upon nations and individuals.

Amos pronounced judgment upon the oppression of the poor, commercial dishonesty, selfish indulgence and idolatrous worship, and was the first prophet to predict the captivity of Israel, and to announce God's rejection of His chosen people. The great lessons of the Book of Amos are:

- I. Sin is sin in all its blackness, against the bright background of God's grace.
  - II. Mere ritual is not pleasing to God. The very worship of Israel was sin (Amos 4:4, 5; 5:21-24). Israel thought of God as a vain monarch, pleased with gifts and empty phrases. Amos had nothing but utter contempt for forms of religion that did not disturb one's conscience or change one's life.
  - III. The greatest perils, both of nations and men, lie not in poverty, but in prosperity.
  - IV. God's dealings with men are for their discipline, not their doom. Discipline, however, if unheeded, only hastens doom and determines destiny. Thus Amos is rightly called "the prophet of divine law."
2. An ancestor of Joseph, husband of Mary, our Lord's mother (Luke 3:25).

**AMOz** [A' moz]-SMONG or BRASS. *The father of the prophet Isaiah*, a Judahite, who must be carefully distinguished from Amos (II Kings 19:2, 20; Isa. 1:1).

**AMPLIATUS, AMPLIAS** [A m' pl ias]-ENLARGED. *A convert of Paul's* who lived in Rome and to whom the apostle sent a greeting (Rom. 16:8). This name, a common slave designation, is found inscribed in the catacombs.

**AMRAM** [A m' ram]-EXALTED PEOPLE or INEXPERIENCE.

1. *A grandson of Levi*, son of Kohath and father of Aaron, Moses and Miriam. Amram died at 137 years of age (Ex. 6:18, 20).
2. *A son of Bani*, who married a foreign wife during the exile (Ezra 10:34).
3. *A son of Dishon* and grandson of Anah (I Chron. 1:11). This name should be Hamram or Hannan.

**AMRAPHEL** [Am' ra phel]-POWERFUL PEOPLE. *The king of Shiner*, ally of Chedorlaomer, in Abraham's time (Gen. 14:1, 9).

**AMZI** [Am' Zi]-ROBUST or MY STPENGTH.

1. *A descendant of Merari*, who was a son of Levi, and progenitor of Ethan, whom David set over the service of song (I Chron. 6:46).
2. *Ancestor of Adaiah*, a priest of the course in the second Temple (Neh. 11:12).

**ANAH** [A' nah]-FRUITFUL IN GRAPES or ANSWERING.

1. *A son of Seir* die Horite, and one of the chiefs of the land (Gen. 36:20, 29; I Chron. 1:38).
2. *A son of Zibeon*, son of Seir (Gen. 36: 24; I Chron. 1:40, 41). Also the name of a daughter of Zibeon (Gen. 36: 2, 14).

**ANMAH** [An a i' ah]-JEHOVAH BATH ANSWERED.

1. *A prince or priest* who assisted in the reading of the law to the people (Neh. 8:4).
2. *A Jew* who, with Nehemiah, sealed the covenant (Neh. 10:22).

**ANAK** [A' nak]-GIANT, OR LONG-NECKED OR ORNAMENT. *Son of Arba*, and ancestor of the Anakims (Num. 13:22, 28, 33). See also Anakim (Dent. 1:28).

**ANAN** [A' nan]-HE BECLOUDS or COVERs. *A returned exile* who acted with Nehemiah in the sealing of the covenant (Neh. 10:26).

**ANANI** [An a' ni] -COVERED WITH GOD. *A son of Elioenai*, of the family of David (I Chron. 3:24).

**ANANLAH** [An a ni` ah]-JEHOVAH IS A PROTECTOR. *The father of Maaseiah* and grandfather of Azariah (Neh. 3:23).

**ANANIAS** [An a ni' as] JEHOVAH IS GRACIOUS. This name is the Greek form of H ananiab, meaning, "Jehovah hath been gracious" from the Aramaic, meaning, "beautiful."

1. *The disciple* who conspired with his wife to deceive the apostles in regard to the value obtained for their property (Acts 5:1-6). *The Man Who Kept Back Part of the Price*

How opposite Aquila and Priscilla are Ananias and Sapphira, both of whom agreed to a dishonest transaction! They were not compelled to sell their property but because of a recognized custom among the early Christian fraternity of having one common fund to draw upon, these two disciples wanted to maintain the appearance of self-denying liberality. There was no harm in keeping back part of the price they might have kept back *all*. Their evil consisted in pretending to give *all*. Their lying was combined with hypocrisy. A *certain* part was retained, likely the greater part which would look more like the whole.

Peter, supernaturally endowed to detect and expose the fraud of Ananias and Sapphira, was their instrument of sudden death. Punishment was:

- I. Prompt - it followed immediately the committal of sin.
  - II. Decisive - it marked the magnitude of sin.
  - III. Conspicuous - it was before many witnesses.
  - IV. Divine - it was not an act of Peter who simply reproved the two who, united in crime, were not separated in death (Ps. 19:13). It was God who punished them.
2. *A godly disciple of Damascus* to whom was made known the conversion of Saul of Tarsus (Acts 9:10-17; 22:12), and who baptized Saul.
  3. *The high priest* anointed by Herod (Acts 23:2; 24:1).

**ANATH** [A' nath]-ANSWER or A GRANTING. *Father of Sham gar*, third judge after Joshua (Judg. 3: 31; 5:6).

**ANATHOTH** [An' a thoth]-ANSWERED PRAYERS.

1. *The eighth of the nine sons of Becher*, son of Benjamin (I Chron. 7:8).
2. *Head and representative* of the men of Anathoth who added his seal to the covenant (Neh. 10:19). Also name of a Levitical city, now known as Anata (Josh. 21:18).

**ANDREW** [A n' drew] MANLINESS. *Brother of Simon Peter*, and one of the twelve apostles (Matt. 4:18; 10:2). *The Man Who was the First Missionary*

Because he brought his own brother to the newly found Messiah, Andrew earned the distinction of being the first missionary of the cause of Christ (John 1:41). Andrew belonged to Bethsaida of Galilee-was a disciple of John the Baptist attached himself to Christ with whom he enjoyed a special friendship (Mark 13:3; John 1:35-37). He was ever prompt to help (John 6:8, 9; 12:21, 22). After Christ's ascension, Andrew preached in Jerusalem. Tradition has it that he was crucified because of his rebuke of Aegeas for obstinate adherence to idolatry. He was nailed to a cross in the form of an X, hence the name *St. Andrew's Cross*. Lessons to be learned from Andrew are:

- I. It is only in true discipleship that rest can be found.
- II. If we cannot perform more conspicuous service we can yet serve the Lord. Although Peter was the spiritual father of the Pentecost converts, Andrew was their spiritual grandfather.
- III. We must discover our own gift and the gift in others and guide such into right channels of service.
- IV. If we are Christ's ours will be the passion to lead others to Him.

**ANDRONICUS** [An dro ni` cus]-CONQUERER or CONQUERING MEN. *A Jewish believer*, once a fellow-prisoner of Paul to whom the apostle sent a greeting (Rom. 16:7).

**ANER** [A' nur]-WATERFALL or AFFLICTION. *A brother of Mamre*, the Amorite, Abraham's ally in battle (Gen. 14:13, 24). Also the name of a Levitical city in Manasseh (I Chron. 6:70), now known as Anim.

**ANIAM** [A' ni am] -SIGHING OF THE PEOPLE. *A son of Shemidah*, a Manassehite (I Chron. 7:19).

**ANNAS** [An' nas]-GRACE or JEHOVAH. *A Jewish high priest*, the son of Seth, appointed to office in his thirty-seventh year by Quirinus, and who was in office when John the Baptist began his ministry (Luke 3:2; John 18:13, 24; Acts 4:6). Annas was an astute and powerful ecclesiastical statesman, who took part not only in the trial of Jesus, but also in those of Peter and John.

**ANTIPAS** [An' t i pas]-LIKENESS OF HIS FATHER.

1. See *Herod*, No. 3. Name is an abbreviation of Antipater.
2. *The believer at Pergamos* in Asia Minor who sealed his witness with his blood (Rev. 2:12, 13).

**ANTOTHIJAH** [An to thi ' jah]-ANSWER OF JEHOVAH. *A son of Shashak*, a Benjamite (I Chron. 8:24).

**ANUB** [A' nub]-STRONG or HIGH. *A son of Coz*, descendant of Caleb and Hur (I Chron. 4:8).

**APELLES** [A pel' Ies] I SEPARATE Or EXCLUDE. *An approved Christian* at Rome to whom Paul sent a greeting (Rom. 16:10). Atypical Jewish name. Apelles is yet found among the dependants of Use Emperor. "Approved" means that this disciple's fidelity to Christ had been tried and had stood the test. Apelles had proved his faith. Weymouth translates it "Greetings to Apelles-that veteran believer."

**APHIAH** [A phi' ah]-REVIVIFIED or STRIVING. One of Saul's ancestors (I Sam. 9:1).

**APHSES** [Aph' ses]-THE DISPERSED. *A Levite chief* of the eighteenth of the twenty- four courses in the service of the Temple (I Chron. 24:15).

**APOLLOS** [A p61' los]-A DESTROYER or YOUTHFUL GOD OF MUSIC. *An eloquent and learned Jew* born at Alexandria and deeply versed in Old Testament Scriptures (Acts 18:24; 19:1; I Cor. 1:12; 3:4-6, 22; 4:6; 16:12; Titus 3:13).

*The Man Whose Influence Was Enriched*

This educated, cultured Alexandrian Jew was an orator and an efficient worker in the Church who knew only the baptism of John (Acts 18:24, 25). The influence of Apollos was ample and varied and, under Aquila and Priscilla, was heightened and enriched.

- I. His was the influence of eloquence (Acts 18:24). Apollos wielded an ever powerful instrument of blessing—a consecrated eloquence.
- II. His was the influence of exposition. Apollos was mighty in the Scriptures (Acts 18:26). What a tribute it is to be mighty in the mightiest of books!
- III. His was the influence of spiritual knowledge. Apollos taught by word of mouth the things of the Lord.
- IV. His was the influence of fervency. Apollos was also "fervent in spirit" (Acts 18:25). "A lively, affectionate preacher," as Matthew Henry calls him.
- V. His was the influence of accuracy. Apollos taught "carefully" or "accurately" the truth of Christ (Acts 18:25 RV). Incorrectness in teaching is detrimental to all concerned.
- VI. His was the influence of courage. Apollos spoke "boldly." He had no hesitation in his tone. Courage flashed in his eyes (Acts 18:26).

Yet with all his excellent gifts and goodly influence, Apollos had a distinct limitation. He knew that Christ was coming, but his was only a partial Christianity. Yet what he knew and taught profoundly impressed many in the synagogue. Under the tuition of Aquila and Priscilla, two deeply taught believers, Apollos was led into a deeper understanding of the truth. Instructed in the way of the Lord, Apollos went out to expound the truth more fully and accurately and thereafter became an unashamed herald of the Christian faith especially among the Jews (Acts 18:28).

Later on, Apollos became an apostle and one of Paul's trusted friends and companions, and remained active in his ministry during Paul's life (I Cor. 16:12; Titus 3:13). So effective a preacher did he become that some of the Corinthians put him before both Peter and Paul. Martin Luther hazarded the guess that Apollos was the writer of the Epistle to the Hebrews.

**APPAIM** [Ap' pa im]-FACE or PRESENCE. *Son of Nadah*, of the family of Hezron (I Chron. 2:30, 31).

**AQUILA** [Aq' ui la]-EAGLE. *A Jew whom Paul found at Corinth* on his arrival from Athens (Acts 18:2, 18, 26; Rom. 16:3; I Cor. 16:19; II Tim. 4:19). *The Man Who Is Always Linked with His Wife*

A characteristic feature of Aquila and Priscilla is that their names are always mentioned together. In the truest sense they were "no more twain but one." They were one in their common interest in Christ, and all they accomplished together in the name of the Lord was the result of that perfect unity of spiritual nature, of purpose and of aim.

I. By occupation they were tent-makers. Perhaps it was because Paul followed the same trade that he was attracted to them when he went to Corinth from Athens.

II. By their oneness in spiritual things they were hospitable. Being in full sympathy with Paul's message they willingly received him unto their house, and he remained with them for a year and a half. What blessed times of fellowship the three of them must have had!

III. By their faithfulness they encouraged the saints. Paul tells us that these two devoted people were willing to "lay down their own necks" for the apostle. What they did for Paul earned the gratitude of all the churches.

IV. By their spiritual insight, Apollos and many other saints were helped. They had a "church in their house" and because of their spiritual quality and knowledge of Scripture many were blessed.

A fact that cannot escape our notice is that Priscilla is usually named first in the references to Aquila and herself. Perhaps this most "noble Roman lady" became a Christian before her husband. Maybe she was a more active worker than her husband! Chrysostom says that it was Priscilla's careful expositions of the way of God that proved so helpful to Apollos. Together, Aquila and Priscilla are a pertinent example for Christian husbands and wives.

**ARA** [A' ra]-STRONG. *Son of Jether*, of the tribe of Asher (I Chron. 7:38).

**ARAD** [A' rad]-FUGITIVE.

1. *The Canaanite king* who attacked the Israelites near Mount Hot and was defeated (Num. 21:1; 33:40).
2. *Son of Beriah*, a Benjamite and one of the principal men of Aijalon (I Chron. 8:15). Also the name of a town south of Judah (Josh. 12:14).

**ARAH** [A' rah]-WAYFARER.

1. *A son of Ulla*, an Asherite (I Chron. 7:39).
2. *The father of a family* that returned from exile (Ezra 2:5; Neh. 7:10). Perhaps the same person as No. 1.
3. *A Jew* whose granddaughter became the wife of Tobiah the Ammonite (Neh. 6:18).

**ARAM** [A' ram]-EXALTED

1. A son of *Shem* (Gen. 10:22, 23; I Chron. 1:17).
2. *Son of Kemuel*, Abraham's nephew (Gen. 22:21).
3. *Son of Shamer*, of the tribe of Asher (I Chron. 7:34; Matt. 1:3, 4, Luke 3:33). Also the name used of the whole country of Syria (Num. 23:7), and of the hill country north of Canaan (I Chron. 2:23).

**ARAN** [A' rin]-A WILD GOAT or FIRMNESS. *Son of Dishan*, the Horite, a descendant of Esau (Gen. 36:28; I Chron. 1:42).

**ARAUNAH** [A' eau' nah]-JEHOVAH IS FIRM. *The Jebusite* who owned a threshing floor on Mount Moriah, which David purchased in order to erect an altar. Because of his sin in numbering the people, the land was smitten with a plague. When the plague was stayed, David presented a costly offering to the Lord (II Sam. 24:16-24). Called Oman in I Chronicles 21:15.

**ARBA** [Ar'ba]-THE CROUCHER or STRENGTH OF BAAL. *The father of Anak*, so named because he was the father of the city which bore his name. Kirjath-arba, later Hebron, was a chief seat of the Anakims (Josh. 14:15; 15:13; 21:11).

**ARCHELAUS** [At the la' US]-PEOPLE'S CHIEF. *A son of Herod the Great* (Matt. 2:22). See Herod.

**ARCHIPPUS** [At chip' PUS]-MASTER OF THE HORSE. *A Christian at Colosse* conspicuous as a champion of the Gospel - a close friend of Philemon - an office-bearer in the Church (Col. 4:17; Philem. 2). Because of the spiritual atmosphere of Colosse (Rev. 3:14-19), it is not surprising to find Paul exhorting his fellow-soldiers to maintain his zeal and fidelity.

**ARD** [Ard]-DESCENT.

1. *A son of Benjamin*, and founder of the Ardites (Gen. 46:21).

2. *A son of Bela*, son of Benjamin (Num. 26:40). Called Addar in I Chronicles 8:3.

**ARDON** [Ar' don]-DESCENDANT. *A son of Caleb*, son of Hezron, a Judahite (I Chron. 2:18).

**ARELI** [A re' 11]-VALIANT Or HEROIC. *A son of Gad* and founder of the tribal family, the Arelites (Gen. 46:16; Num. 26:17).

**ARETAS** [Ar' e tas]-PLEASING Or VIRTUOUS. *Father-in-law of Herod the Tetrarch*, whose deputy sought to apprehend Paul at Damascus (II Cor. 11:32).

**ARGOB** [Air' gob]-HEAP OF STONES Or STRONG. *A man assassinated* along with Pekahiah, king of Israel, by Pekah who aspired to the throne (II Kings 15:25). Also the name of the kingdom of Og in Bashan (Dent. 3:4, 13, 14).

**ARIDAI** [A rid' a i] probably GIFT OF THE PLOUGH or THE BULL. *The ninth of Haman's sons*, hanged along with his father and brothers (Esther 9:9).

**ARIDATHA** [Arid' a tha]-GREAT BIRTH. *The sixth son of Human* who suffered the death of hanging at the hands of the Jews (Esther 9:8).

**ARIEH** [A ri eh]-LION OF JEHovAH. *A companion of Argob*, and assassinated along with him by Pekah, son of Remaliah (II Kings 15:25).

**ARIEL** [A'ri Cl]-LION OF GOD Or GOD'S ALTAR-HEARTH.

1. *A chief of the Jews* whom Ezra sent with others to Iddo at Casiphia (Ezra 8:16, 17).
2. *The name of a Moabite* whose two sons were slain by Benaiah (II Sam. 23:20; I Chron. 11:22). Also the symbolic name of Jerusalem (Isa. 29:1-7).

**ARIOCH** [A' ri och]-LION-LIKE Or SERVANT OF THE MOON-GOD.

1. *The king of Ellasar* in Syria and confederate with Chedorlaomer (Gen. 14:1, 4).
2. *Captain of the king's guard* at Babylon under Nebuchadnezzar (Dan. 2:14-25).

**ARISAI** [A As' a fl]-MEANING OBSCURE. *The eighth son of Haman* the Agagite who was hanged with the rest of the male members of the family (Esther 9:9).

**ARISTARCHUS** [Ar is tar Chus]-THE BEST RULER. *A Macedonian of Thessalonica* and one of Paul's travel-companions. This convert from Judaism is spoken of as Paul's "fellow-prisoner," implying imprisonment for the Gospel's sake (Acts 19:29; 20:4; 27:2; Col. 4:10; Philem. 24).

**ARISTOBULUS** [Ar Is to bu lus]-THE BEST COUNSELOR. *A Christian in Rome*, whose household Paul greeted. Tradition says that he was one of the seventy disciples and that he preached in Britain (Rom. 16:10).

**ARMONI** [Ax mo' ni]-PERTAINING TO THE PALACE. *A son of Saul* by the concubine Rizpah. He was slain by the Gibeonites to satisfy justice (II Sam. 21:8-11).

**ARNAN** [Ar' nan]-STRONG or AGILE. *A descendant of David* and founder of a tribal family (I Chron. 3:21).

**ARNI** [Ar ni]-REJOICING. *An ancestor of Jesus Christ* (Luke 3:33). This spelling is given in the R.V. Called Aram and Ram. (See Ruth 4:19; I Chron. 2:9, 10; Matt. 1:3,4).

**AROD** [A'rod]-PoSTERITY. *A son of Gad* and founder of the Arodi or Arodites (Gen. 46:16; Num. 26:17).

**ARPHAXAD, ARPACHSHAD** [Ar phax' ad]-ONE THAT RELEASES. *The third son of Shem*, and a remote ancestor of Abraham (Gen. 10:22,24; 11:10,13; I Chron. 1:17, 24; Luke 3:36).

**ARTAXERXES** [Ar tax urx' eS]-POSSESSOR OF AN EXALTED KINGDOM. In his concordance, Young distinguishes three of the Persian kings bearing this name.

1. *The Longimanus of secular history*. It was during the seventh year of the reign of this Persian king that Ezra went up to Jerusalem (Ezra 7:1-21; 8:1; Neh. 2:1; 5:14; 13:6).
2. *The Cambyses of secular history*, another Persian king who reigned in Ezra's time (Ezra 4:7-23).
3. *The king of Persia* who reigned around the time of Darius (Ezra 6:14).

**ARTEMAS** [Ar' to mas]-WHOLE Or SOUND. Another meaning of this name is "gift of Artemas," Artemas being the Greek goddess of hunting. Paul's companion at Nicopolis, whom the apostle used to send a message to Titus (Titus 3:12).

**ARZA** [Ar'za]-FIRM or DELIGHT. *The steward of king Elah's house* in Tirzah (I Kings 16:9).

**ASA** [A' sa]-PHYSICIAN.

1. *The third king of Judah* who succeeded Abijah. He was the great-grandson of Solomon (I Kings 15; II Chron. 14-16). He was an ancestor of Jesus Christ (Matt. 1:7, 8).

*The Man Who Was Good and Right*

Asa is a marvel. In spite of the fact that his father was a sinful man and his mother a heathen woman, he yet shines forth as one of Judah's most godly kings. He is praised for his religious zeal which led him to reform the worship of the people. Because of his devotion to God he deposed his idolatrous mother-an astonishing act for an oriental.

Asa's heart toward God was like David's and such was the secret of his godliness in a foul environment. He is spoken of as doing "that which was good and right in the eyes of the Lord, his God." Some people are presumptuous enough to settle what is good and right in their own eyes. Asa, however, did not invent a goodness or righteousness he could adapt to his own convenience and ambition. He only wanted what was good and right in God's sight.

1. Asa prayed before battle. He did not shrink from war with the Ethiopians. Before meeting the foe he met God. "Lord, it is nothing with Thee to help."

II. Asa began upon a good foundation. It took courage and Asa "took courage, and put away the abominable idols." Our idols of fortune, fashion, popularity, self-indulgence, must be severely dealt with if we desire God's best. We can only be right with God and with one another when we are right about our little gods, and man-made idols.

III. Asa was victorious. Being right with God, Asa was honored of Him. His foes surrendered for they saw that his God was with him. IV. Asa was impartial. The grandeur of this good king is seen in that he would not even allow his mother to keep an idol. So he ruthlessly destroyed the little royal shrine. What was wrong for the subject was also wrong for the queen. Thus horrible abominations had to be abolished. No wonder when Asa died, his people sorely missed and mourned him!

2. A *Levite*, son of Elkanah and head of a family of Netophathites (I Chron. 9:16).

**ASAHHEL** [A' sa hel-GOD HATH MADE or GOD IS DOER.

1. A *Levite* sent by Jehoshaphat to teach the law to the people in Judah (II Chron. 17:8).

2. A *Levite* Hezekiah employed as an officer of the offerings, tithes and dedicated things (11 Chron. 31:13).

3. *Father of a certain Jonathan*, appointed by Ezra to take a census of those Jews who had married foreign wives while in exile (Ezra 10:15).

4. *The youngest son of Zeruiah*, David's sister, and the brother of Joab and Abishai. He was slain by Abner unwillingly (II Sam. 2:1832; 3:27, 30; 23:24; 1 Chron. 2:16; 11:26; 27:7).

*The Man Who Died in His Boots*

Conspicuous among those of David's brethren and those of his father's house who came to him while hiding in the cave of Adullam were the three sons of Zeruiah his sister, Joab, Abishai and Asahel. Asahel was the favorite among the three. Little is recorded of him beyond his activity and the manner of his death.

I. He was famous for his swiftness of foot. Speed was a much valued gift in ancient times.

II. He was near the top of David's thirty heroes. Courage made him a conspicuous fighter.

III. He was a commander of a division in David's army. He had proved himself worthy of position.

IV. He believed in persistence. He persisted in following Abner, the captain of Saul's host in the battle that began by the pool of Gibeon. Abner was unwilling to slay him, knowing how he was beloved. He seems to have struck Asahel at last only in self-defense.

V. He dies for his ambition. Asahel would aim at nothing less than the glory of slaying Saul's general, and he was slain himself instead. Thus he died in harness or as we have put it, in his boots.

**ASAHIAH** [A sa hi ah]-JEHOVAH HATH MADE. An *officer of king Josiah's* sent with others to enquire about the Law found by Shaphan (II Kings 22:12, 14; 77 Chron. 34:20).

**ASAI AH** [A sa i ah]-JEHOVAH IS DOER.

1. A *descendant* of Simeon, a Simeonite prince (I Chron. 4:36).

2. Of *the family of Haggiah and Merari* (I Chron. 6:30).

3. *Son of a Shilonite* living in Jerusalem (I Chron. 9:5).

4. A *descendant of Merari* who helped in the return of the Ark from the house of Obed-edom (I Chron. 15:6, 11). Perhaps the same person as No. 2.

**ASAPH** [A' saph]-HE THAT GATHERED or REMOVED REPROACH.

1. *Father of Joab* who was the recorder to Hezekiah (II Kings 18:18, 37; 77 Chron. 29:13; Isa. 36:3, 22).

2. *Son of Berechiah* of the Gershonite family appointed by David over the service of song and by Solomon in the Temple services (I Chron. 6:39; 15:17, 19). David called this Asaph "the seer" (II Chron. 29:30).

3. A *Levite*, whose posterity lived in Jerusalem after the exile (I Chron. 9:15).

4. A *descendant of Kohath*, son of Levi, whose descendants were tabernacle porters in David's time (I Chron. 26:1).

5. *The keeper of the king's park* in Palestine under the king of Persia (Neh. 2:8).

**ASAREEL, ASAREL** [A sa' re el]-GOD IS JOINED. A son of *Jehallelel*, a descendant of Judah through Caleb the spy (I Chron. 4:16).

**ASARELAH, ASHARELAH**-[As a re' lah]-UPRIGHT TOWARD GOD. A *son of Asaph*-No. 2 above (I Chron. 25:2). Perhaps the Azareel of I Chronicles 25:18. Also known as Jesharelah in I Chronicles 25:14.

**ASHBEA** [ash be' a]-MAN OF BAAL or LET ME CALL AS WITNESS. A *descendant* of Shelah, a Judahite who wrought in fine linen (I Chron. 4:21).

**ASHBEL** [Ash' bel]-MAN OF BAAL. *The second son of Benjamin* and father of a tribal family known as the Ashbelites (Gen. 46:21; Num. 26:38; I Chron. 8:1).

**ASHCHENAZ, ASHKENAZ** [Ash' the naz, Ash' ke naz]-A FIRE THAT SPREADS. *Elders son of Gomer* (Gen. 10:3; 1 Chron. 1:6; see Jer. 51:27).

**ASHER** [Ash' ur]-HAPPY. *The eighth son of Jacob* and second of Zilpah, Leah's maid and progenitor of a tribe (Gen 31-13. 35:26; 49:20; Dent. 33:24, 25). The New Testament form is Aser (Luke 2:56; Rev. 7:6). Asher was the founder of the Asherites (Num. 1:13; Judg. 1:32). Also the name of a town east of Shechem (Josh. 17:7).

*The Man with Shoes of Iron and Brass*

In the blessings of Jacob and Moses, Asher is described as being not only acceptable to his brethren, but as one blessed of God with royal dainties or bountiful supplies. Of all the tribes of Israel the tribe of Asher has the least eventful history. It never produced a great warrior, judge, king or counselor. The land of Asher was as uneventful as the tribe itself. No great battles were fought there in Israel's time.

I. Asher and his bounties. Asher was the tribe of rich pastures. Asher dwelt in the midst of plenty and being willing to share what he had, was most acceptable to his brethren. Dipping the foot in oil may refer to the olive-trees, so plentiful in that thickly wooded part of Palestine. Acre,



the port and town given to Asher, has been regarded as the key of Palestine, and as oil has been recently discovered near by, perhaps the fatness of the prophecies of Jacob and Moses is about to be realized to the full.

II. Asher and his female representative. No other tribe of Israel is represented in Scripture by a woman. One member of the tribe, a widow, represents the individual history of the tribe. "One Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher" (Luke 2: 36-38). It was Anna who confessed Christ, at His birth, on the part of Israel.

III. Asher and his love of ease. The chief defect in the character of Asher was his unwillingness to drive out the Canaanites. He was content to dwell among them. The command was to utterly drive them out and make no terms with them. "Live and let live," seems to have been Asher's policy. Asher's rich bounties had an enervating effect upon the tribe. The people were conspicuous by their absence during the war with Sisera (Judg. 5:17). Apart from Anna, none of the tribe appear to have been eminent for prowess or piety. Prosperity resulted in ease and declension.

IV. Asher and the promise of endurance. Completing the blessing of Moses was a wonderful promise of endurance for the days of pilgrimage. "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." The words for shoes and strength are peculiar to this verse, and are found nowhere else in the Bible. Many guesses have been made as to the true meaning of these words. Such a promise was well understood by those who, as they journeyed through the great and terrible wilderness had raiment that waxed not old upon them and feet that did not swell. Anna is a fitting illustration of the promised endurance, seeing that she was long past eighty years of age when she saw the Saviour.

**ASHPENAZ** [Ash' pe naz]-HORSE'S NOSE. *The prince of the eunuchs* at Babylon during the reign of Nebuchadnezzar (Dan. 1:3).

**ASHUR** [Ash' ur]-FREEMAN. *A son of Hezron*, son of Pharez (I Chron. 2:24; 4:5), and founder of the tribe of Ashurites (II Sam. 2:9).

**ASHVATH** [Ash'vath]-wRoUGHT. *A son of Japhlet*, an Asherite (I Chron. 7:33).

**ASIEL** [A'sT el]-GOD HATH MADE. *Great-grandfather of Jehu* a Simeonite (I Chron. 4:35).

**ASNAH** [As' nah]-A BRAMBLE or DWELLER IN THE THORNBUSH. *A Nethinim*, whose descendants returned from the Babylonian captivity with Zerubbabel (Ezra 2:50).

**ASNAPPER** [As nap' par]-ASNAP THE GREAT. *High Assyrian dignitary* called "great and noble" who settled various foreign tribes in Samaria (Ezra 4:10). See Esar-haddon.

**ASPATHA** [As' pa tha]-HORSE-GIVEN. *The third son of Haman*, the Jews' enemy who was hanged with his father and brothers (Esther 9:7).

**ASRIEL, ASHRIEL** [As' ri el, Ash' A el]-vow of GOD or GOD IS JOINED.

1. *A son of Gilead* (Num. 26:31; Josh. 17:1, 2).
2. *A son of Manasseh* (I Chron. 7:14).

**ASSHUR, ASSUR** [As' shur]-LEVEL PLAIN.

1. *Likely a descendant of Hum*, the builder of Nineveh, or of Assyria itself (Gen. 10:11).
2. *A son of Shem* and brother of Elam (Gen. 10:22; I Chron. 1:17).

**ASSHURIM** [As shu' rim]-MIGHTY ONES. *A son of Dedan*, or his descendants (Gen. 25:3).

**ASSIR** [As' sTr]-cAPTIVE.

1. *A son of Korah* who was the grandson of Kohath (Ex. 6:24; I Chron. 6:22).
2. *A son of Ebiasaph* and grandson of Elkanah (I Chron. 6:23, 37).
3. *A son of Jeconiah*, son of Jehoiakim (I Chron. 3:17).

**ASYNCRITUS** [A sy n' Cri-tus]-INCOMPARABLE. *A Christian in Rome* to whom Paul sends a salutation (Rom. 16:14).

**ATER** [A' tar]-BOUND or SHUT.

1. *The ancestor of an exiled family* (Ezra 2:16; Neh. 7:21).
2. *Ancestor of a family of gatekeepers* who returned from exile with Zerubbabel (Ezra 2:42; Neh. 7:45).
3. *The chief of the people* who, with Nehemiah, sealed the covenant (Neh. 10:17).

**ATHAIAH** [Ath a i ah]-JEHOVAH IS HELPER. *The son of Uziah* a Judahite in Nehemiah's time (Neh. 11:4).

**ATHALIAH** [Ath a li ah]-JEHOVAH IS STRONG or HATH AFFLICTED.

1. *A son of Jeroham*, a Benjamite (I Chron. 8:26).
2. *The father of Jeshiah*, a returned exile (Ezra 8:7). Also the name of the wife of Jehoram, king of Judah (II Kings 8:26).

**ATHLAI** [Ath' lai] -JEHOVAH IS STRONG. *A son of Bebai* who put away his foreign wife (Ezra 10:28).

**ATTAI** [At' tai]-SEASONABLE Or OPPORTUNE.

1. *Grandson of Sheshan*, a Jerahmeelite (I Chron. 2:35, 36).
2. *A Gadite* who joined David at Ziklag (I Chron. 12:11). 3. *A son of Rehoboam*, son of Solomon (II Chron. 11:20).

**AUGUSTUS** [On gas' tus]-SACRED Or KINGLY. *Name of the Caesar* who became Emperor of Rome after the death of his uncle, Julius Caesar (Luke 2:1; Acts 25:21, 25; 27:1).

**AZALIAH** [Az a li ah]-JEHOVAH IS NOBLE or HATH SPARED. *Father of Shapham* the scribe (II Kings 22:3; II Chron. 34:8).

**AZANIAH** [Az a ni ah]-JEHOVAH IS HEARER Or HATH GIVEN EAR. *A Levite*, father of Jeshua, whose son signed the covenant (Neh. 10:9).

**AZARAEL, AZAREEL** [A zar' a el, A zar' e el]-GOD IS A HELPER.

1. *An Aaronite* who joined David at Ziklag (I Chron. 12:6).
2. *A priest*, responsible for the service of his sons in David's time (I Chron. 25:18). Perhaps the Asarelah the son of Asaph.
3. *A Danite prince* in David's time (I Chron. 27:22).
4. *A son of Bani* who married a foreign wife during the exile (Ezra 10:41).

5. *A priest of the family of Immer* (Neh. 11:13; 12:36).

**AZARIAH** [Az a ri ah]-JEHOVAH IS KEEPER or HATH HELPED. The fact that there are almost thirty men bearing the name of Azariah is proof that it was a common name in Hebrew, especially in the family of Eleazar, whose name has a similar meaning, and is almost identical with Ezra, Zerariah and Seraiah. See also Azariahu and Zacharias.

1. *The son of Zadok* and a descendant of David's high priest (I Kings 4:2).
2. *The son of Nathan*, ruler of Solomon's officers (I Kings 4:5). 3. *The son of Amaziah*, who was made king of Judah after his father (II Kings 14:21; 15:1-27; I Chron. 3:12).
4. *A man of Judah*, of the family of Zerah and of the house of Ethan (I Chron. 2:8).
5. *The son of Jehu* and grandson of Obed, a Judahite (I Chron. 2:38,39).
6. *A son of Ahimaz* and grandson of Zadok (I Chron. 6:9).
7. *A son of Johanan* and grandson of No. 6 who served in Solomon's time (I Chron. 6:10, 11).
8. *A son of Hilkiyah*, and father of Seraiah the high priest in Josiah's reign (I Chron. 6:13, 14; 9:11; Ezra 7:1).
9. *A Levite of the family of Kohath* and an ancestor of Samuel the prophet (I Chron. 6:36).
10. *A prophet*, son of Obed, he encouraged Asa to persevere in his national religious revival (II Chron. 15:1). 11. *A son of king Jehoshaphat* (II Chron. 21:2).
12. *Another son of the above* (II Chron. 21:2).
13. *Son of Jehoram* (II Chron. 22:6).
14. *The son of Jehoram* and a captain who assisted in the overthrow of Athaliah and the elevation of Joash to the throne of Judah (11 Chron. 23:1).
15. *The son of Obed* who also assisted in the above task (II Chron. 23:1).
16. *The high priest* who hindered Uzziah from burning incense on the altar (II Chron. 26:17, 20).
17. *The son of Johanan* and a chief of the tribe of Ephraim (II Chron. 28:12).
18. *The father of Joel* and a Kohathite (II Chron. 29:12). He assisted in the purification of the Temple in Hezekiah's time.
19. *The son of Jehalelel*, a Merarite who also assisted in Hezekiah's revival (II Chron. 29:12).
20. *The chief priest* of the house of Zadok in King Hezekiah's time (11 Chron. 31:10, 13).
21. *The son of Meraioth*, and an ancestor of Ezra (Ezra 7:3).
22. *The son of Maaseiah*, of the family of Ananiah, who repaired a portion of the wall of Jerusalem (Neh. 3:23, 24).
23. *An Israelite who returned with Zerubbabel* (Neh. 7:7). Name also given as Seraiah.
24. *One of the priests* who explained the Law to the people as Ezra read it. Perhaps the same person as No. 22 (Neh. 8:7). 25. *Another priest* who sealed the covenant (Neh. 10:2).
26. *A Prince of Judah* who joined in the procession with Nehemiah (Neh. 12:33).
27. *A son of Hoshaiah* and an opponent of Jeremiah whom he charged with false prophecies (Jer. 43:2).
28. *The Hebrew and original name of Abed-nego*, who with Daniel and others was carried away captive to Babylon (Dan. 1:6, 7, 11, 19; 2:17).

**AZAZ** [A' zaz]-STRONG. *Father of a Reubenite chief* in Jeroboam's time (I Chron. 5:8).

**AZAZIAH** [Az a zi' ah]-JEHOVAH IS STRONG.

1. *A Levite harpist* who assisted in the musical service when the Ark returned from the house of Obed-edom (I Chron. 15:21).
2. *Father of Hoshea* the prince of Ephraim in David's time (I Chron. 27:20).
3. *A Levite overseer* of dedicated things in the Temple in Hezekiah's reign (II Chron. 31:13).

**AZBUK** [Az buk]-PARDON. *The father of Nehemiah-not* the governor of the same name-who repaired a portion of the wall (Neh. 3:16).

**AZEL, AZAL** [A' zel, A'zal]-NOBLE. *A Benjamite* and a descendant of Jonathan, Saul's son (I Chron. 8:37, 38; 9:43, 44). Also the name of a hamlet (Zech. 14:5).

**AZGAD** [Az' gad]-WORSHIP, SUPPLICATION Or STRONG OF FORTUNE.

1. *Founder of a family* that returned with Ezra and Zerubbabel (Ezra 2:12; Neh. 7:17).
2. *One who returned from exile with Ezra* (8:12).
3. *A chief of a family of Jews* who sealed the covenant (Neh. 10:15).

**AZIEL** [A' zi el]-GOD IS MIGHT. *A Levite* who assisted in the choral service of the Tabernacle (I Chron. 15:20). Called Jaaziel in I Chronicles 15:18.

**AZIZA** [A zi za]-ROBUST or STRONG. *A son of Zattu* who married a foreign wife while in exile (Ezra 10:27). AZMAVETH [Az' ma ve'th]-DEATH IS STRONG or COUNSEL.

1. *One of David's thirty heroes* (II Sam. 23:31; I Chron. 11:33).
2. *A son of Jehoada* (also called Jarah), and descendant of Saul (I Chron. 8:36; 9:42).
3. *A Benjamite* whose two sons joined David at Ziklag (I Chron. 12:3).
4. *One of David's treasury officers* (I Chron. 27:25). Also the name of a village (Neh. 12:29). Now called Hizmeh.

**AZOR** [A' zbr]-HELPER. *Great-grandson of Zerubbabel* and an ancestor of Jesus Christ (Matt. 1:13, 14).

**AZRIEL** [Az' ri el]-HELP OF GOD or GOD IS HELPER.

1. *A chief man of the half tribe of Manasseh* (I Chron. 5:24).
2. *Father of Jerimoth*, ruler of Naphtali in David's time (I Chron. 27:19).
3. *Father of Seraiah* of Jeremiah's time (Jer. 36:26).

**AZRIKAM** [Az' ri kam]-MY HELP HATH RISEN.

1. *A son of Neariah* of the family of David (I Chron. 3:23).
2. *A son of Azel*, of the family of Saul (I Chron. 8:38; 9:44).

3. *A Levite, and a descendant of Merari (I Chron. 9:14; Neh. 11:15).*
4. *The governor of the palace under King Ahaz (II Chron. 28:7).*

**AZUR, AZZUR** [A' zur, Az' zur]-HELPER.

1. *Father of Jaazaniah, a prince seen in vision (Ezek. 11:1).*
2. *One of those who sealed the covenant (Neh. 10:17).*
3. *Father of Hananiah who withstood Jeremiah (Jer. 28:1).*

**AZZAN** [Az' zan]-STRONG or SHARP. *The father of Paltiel, a prince of Issachar, who assisted in the portion of the land (Nam. 34:26).*

**B**

**BAAL** [Ba' al]-POSSESSOR Or CONTROLLER.

1. *A Reubenite of the house of Joel who lived before the captivity of the tribes (I Chron. 5:5, 6).*
2. *A Benjamite, son of King Saul's ancestor Jehiel (I Chron. 8:30; 9:35, 36, 39). Also the name of the male deity of the Phoenicians and Canaanites, as Ashtoreth was their chief female deity. Baal is likewise the name of a village of Simeon (Nam. 22:41; 1 Chron. 4:33).*

**BAAL-HANAN** [Ba' al-ha' nan]-THE LORD IS GRACIOUS.

1. *Son of Achbor and the seventh of the Edomite kings (Gen. 36:38, 39; I Chron. 1:49, 50).*
2. *A custodian of the olive and sycamore trees in David's time (I Chron. 27:28).*

**BAALIS** [Ba' al is]-LORD OF JOY or RULES. *The king of the Ammonites who reigned after Nebuchadnezzar's capture of Jerusalem (Jer. 40:14).*

**BAANA, BAANAH** [Ba' a na, Ba' a nah]-SON OF GRIEF or AFFLICTION.

1. *The son of Ahilud and one of Solomon's purveyors in Jezreel (I Kings 4:12).*
2. *The son of Hushai and another of Solomon's purveyors responsible for Asher (I Kings 4:16).*
3. *The father of Zadok, who returned from exile with Zerubbabel and who helped to repair the wall (Neh. 3:4).*

**BAANAH** [Ba' a nah]-SON OF GRIEF.

1. *The father of Heleb, one of David's thirty heroes (II Sam. 23:29; I Chron. 11:30).*
2. *A captain of Ish-bosheth's army and one of his murderers (II Sam. 4:5-12).*
3. *One who returned from exile with Zerubbabel (Ezra 2:2; Neh. 7:7; 10:27).*

**BAASEIAH** [Ba' a se' iah]-JEHOVAH IS BOLD. *A Levite, descendant of Gershom and ancestor of Asaph the musician (I Chron. 6:40).*

**BAASHA** [Ba' a sha]-BOLDNESS, OFFENSIVE Or HE WHO LAYS WASTE. *The son of Ahijah, of the tribe of Issachar who obtained the throne of Israel by usurpation. He conspired against Nadab the son of Jeroboam I, and slew all his heirs. Baasha died in his bed after reigning for twenty-four years, and his dynasty was extinguished two years after his death (I Kings 15:27-16:13; II Chron. 16:1-6; Jer. 41:9).*

**BAKBAKKAR** [Bak bak' kar]-DILIGENT SEARCHER. *A Levite who returned from exile (I Chron. 9:15).*

**BAKBUK** [Bak' buk]-A FLAGON Or HOLLOW. *One of the Nethinims who returned from exile (Ezra 2:51; Neh. 7:53).*

**BAKBUKIAH** [Bak buk iah]-WASTED BY JEHOVAH Or EFFUSION OF JEHOVAH.

1. *A Levite of Asaph's family, resident of Jerusalem who held high office after the exile (Neh. 11:17; 12:9).*
2. *One of the Temple porters (Neh. 12:25). Perhaps these are the same person.*

**BALAAM** [Ba laam]-A PILGRIM, DEVOURING Or LORD OF THE PEOPLE. *A diviner, son of Beor and resident of the town of Pethor (Num. 22; 23; 24; Dent. 23:4).*

*The Man Who Heard an Ass Speak*

Peter, Jude and John deal with Balaam as a historical presence (II Pet. 2:15; Jude 11; Rev. 2:14).

In Balaam we have a fitting yet tragic illustration of our Lord's teaching about the light in us being darkness. Balaam had a *head* full of light but a *heart* that was dark-and great was the darkness! This man of Mesopotamia, counted a prophet, yet followed the unholy practice of Eastern soothsayers.

Balak the king, greatly alarmed because of the Israelites swarming the Plains of Moab, sent for Balaam to pronounce a curse upon the people of God so that he would have nothing more to fear. Balaam refused and declared that all who blessed Israel would be blessed. Balak sent for Balaam again and again, tempting him with bribes but Balaam remained firm. In a further approach of Balak, Balaam was more cautious in his refusal. Instead of saying with Daniel, "Thy gifts be to thyself and give thy rewards to another," Balaam caught the bait held out and proved that he loved the wages of unrighteousness.

Balak's messengers were not immediately dismissed. Balaam asked for time to consult God as to what he should do. The line of duty, however, was perfectly clear. There was no need to pray. God allowed Balaam to go, but he did not carry divine approval with him. Sometimes God punishes us by allowing us to have our own way. Thus Balaam started to Balak but did not reach him. Suddenly the ass he was riding stopped and could not be induced to proceed. God's angel was before him although Balaam could not see him standing in the way with his drawn sword. Then the ass, the most stupid of all beasts, was made to speak and reprove one of the wisest of men. Awestruck at what had happened and trembling with fear, Balaam confessed, "I have sinned." Balaam must have known that his whole conduct was displeasing to God and that he had been wilfully blind.

Back Balaam went and with a great parade built seven altars and offered bullocks and rams on every altar. But God was not pleased with such offerings. Yet God employed Balaam for His own purposes, for He put into his mouth some of the most blessed and glorious words spoken concerning His people Israel. With his heart turned towards the eternal world Balaam wanted to die the death of a righteous man, but his end was far from righteous. He died in a general massacre and we have no record of his repentance. He died in his sins.

Clearly evident are the lessons to be learned from this renowned man who was self-willed (Num. 22:5-22); saved from death by a beast (Num. 22:33); double-minded in that he was eloquent in prophecy but presumptuous in seeking to alter the divine plan (Num. 23; 24); a failure in his mission (Num. 24:10); an evil counselor (Num. 31:16); overcome by the besetting sin of avarice (11 Pet. 2:13):

The clearest knowledge without grace is worthless.

The presence of any sin is ruinous, especially covetousness.

The most pious wishes are sometimes vain. The road to hell can be paved with good resolutions. To die well one must live well.

**BALADAN** [Bad' a dan]-HAVING POWER, Or A SON HE HATH GIVEN. *The father of Berodach-baladan*, king of Babylon in Hezekiah's time (II Kings 20:12; Isa. 39:1).

**BALAK, BALAC** [Ba' lak, Ba' lac]-WASTER, EMPTYING or DESTROYS. *The King of Moab*, and son of Zipper who hired Balaam to curse Israel when, toward the end of their wilderness journeyings they were in Balak's territory (Num. 22; 23; 24; Judg. 11:25; Micah 6:5). Like Balaam, Balak also lives to the end of the Bible. *Balac* is the Greek form of Balak (Rev. 2:14). Revealing the superstition of the human mind, Balak had recourse to supernatural help and sought out Balaam, the soothsayer of Pethor-a man of divination with power to bless and curse, the Simon Magus of his day. How deceived Balak was when he thought he could sow the air with curses which would work where his sword could not reach!

**BANI** [Ba' ni]-BUILT Or POSTERITY.

1. *The Gadite*, and one of David's thirty heroes (II Sam. 23:36).
2. *The son of Shamer*, an Aaronite (I Chron. 6:46).
3. *The father of Imri*, a Judahite through Pharez (I Chron. 9:4).
4. *Father of a family* that returned with other captives from Babylon (Ezra 2:10; 10:29). Called Binnui in Nehemiah 7:15).
5. *One whose descendants had married foreign wives* during the exile (Ezra 10:34).
6. *A descendant of No. 5* who also had married a foreign wife (Ezra 10:38).
7. *A Levite*, father of Rehum who repaired part of the city wall (Neh. 3:17; 8:7).
8. *A Levite* who regulated the devotions of the people after Ezra read and expounded the Law (Neh. 9:4, 5; 10:13).
9. *A chieftain* who sealed the covenant (Neh. 10:14).
10. *A Levite* whose son was overseer of the Levites after the exile. Perhaps the same person as No. 7 or No. 8 (Neh. 11:22).

**BARABBAS** [Ba ria' bas]-SON OF A FATHER or SON OF RETURN. *The notable prisoner*, committed to prison for robbery and murder, but preferred to Christ (Matt. 27:16-26).

*The Man Who Had a Substitute*

Barabbas should have died for his crimes but Jesus occupied his cross, along with the two other thieves. What a night Barabbas must have spent before Christ was selected in his place! The thief and murderer had visions of a terrible death. All the torture of crucifixion came up before him. Then as the light of morning looked in through the bars of his prison he hears the march of soldiers coming to take him out to his horrible death. Can we not imagine how stupefied he must have been when he heard the officer of the guard say, "Barabbas you are free. Another is to die in your stead"? When Barabbas came to himself and realized how true the news was, out he went, grateful to the One condemned to die as his substitute. A just and holy Man to die in the place of a thief and murderer? Yes, Barabbas was saved at such a cost. What a picture of divine grace this substitutionary death presents! Thereafter, whenever Barabbas thought of Christ, he could say, "He died for me."

**BARACHEL** [Bar' a chel]-GOD HAS BLESSED. *Father of Elihu*, one of Job's friends (Job 32:2, 6).

**BARAK** [Barak]-LIGHTNING or THUNDER. *The son of Abinoam*, a Naphtalite, who, with Deborah, defeated Sisera the leader of the Canaanites (Judg. 4:6; Heb. 11:32).

*The Man Whose Bravery a Woman Inspired*

In the deliverance of Israel, Deborah, and not Barak, is placed first. It is not Barak and Deborah. Barak said to Deborah, "If thou wilt go with me," and she answered, "I will go with thee." Thus at the word of Deborah, Barak led his men to battle and completely routed the enemy. Pursuing Sisera, Barak discovered he had been slain by a woman. The glory of victory that day did not go to Barak but to Deborah, his guiding spirit, and to Jael, who slew the enemy's leader.

Do we have here a hint beforehand of how the seed of the woman should bruise the serpent's head? It was by the nails and the workman's hammer that our salvation was actually wrought. The nail that pierced the feet of the Saviour pierced the serpent's head.

**BARIAH** [Ba ri' ah]-FUGITIVE. *A son of Shemaiah*, of the family of David (I Chron. 3:22).

**BAR-JESUS** [Bar-je' zus]-sox OF JOSHUA. *The name of the false prophet*, a Jew, otherwise known as Elymas, who opposed Paul and Barnabas at Paphos (Acts 13:6). In Paul's judgment upon this false prophet there is a play upon words. Elymas was full of deceit and not of wisdom: Bar-Jesus meaning, "son of Jesus" had become "a son of the devil" (Acts 13:6; Phil. 3:2).

**BAR-JONA** [Banjo' na]-sox OF JOHANAN or JOHN. *The surname of Simon Peter* (Matt. 16:17).

**BARKOS** [Barkos]-PARTLY-COLORED. *One of the Nethinims*, whose descendants returned from exile (Ezra 2:53; Neh. 7:55).

**BARNABAS** [Bar' na bas]-SON OF PROPHECY or CONSOLATION. *Surname of Joseph*, Paul's companion in several of his missionary journeys (Acts 4:36; 9:27).

*The Man Renowned for His Winsomeness*

The features of this lovable man stand out in bold relief.

- I. His magnificent generosity. The first recorded deed of this Levite of Cyprus was the selling of his property and the grateful sacrifice of the money secured to the common fund of the first Christian community (Acts. 4:36). The Church has many on her ancient roll who knew what it was to be baptized with the baptism of Barnabas. His exuberant generosity inspired them to surrender their all.

II. His impressive personality. The Lycaonians named Barnabas Jupiter, the name of the emperor of gods in Grecian mythology (Acts 14:12). Evidently this "son of comfort" had a commanding, dignified, venerable appearance and his physical nobility added to his influence. The culture and consecration of a commendable physical personality is not to be despised. Also mentally and morally, Barnabas was a man among men.

III. His innate goodness. What triple grace this man possessed! "A good man and full of the Holy Ghost and of faith" (Acts 11:24). God-possessed, Barnabas was full of love, sympathy and faith. Vision and allegiance were his. Spirit-filled, he exuded the comfort of the Spirit. Dean Church says that Barnabas was "an earthly reflection of the Paraclete."

IV. His notable ministry. Barnabas had an inspiring influence (Acts 11:25, 26), was trustworthy (Acts 11:29, 30), was adapted to missionary work (Acts 13:2), encouraged converts (Acts 11:23), was a son of Christian prophecy in that he uttered God's messages, was a devoted toiler and self-supporting (I Cor. 9:6).

V. His lamentable contention. It is sad to realize that such a captivating man as Barnabas was a party to a quarrel. How true it is that there are "surprises of sin in holiest histories." The doleful story of the sharp contention between Paul and Barnabas is told in Acts 15: 36-39. Perhaps both good men were wrong. Paul proposed to Barnabas that they should visit the brethren in every city where they had labored. Barnabas agreed and wanted to take Mark, his nephew, with them. Paul felt that Mark, having left them once, was not fit to accompany them, so they parted. Had Paul been too resentful against Mark? Had Barnabas been too eager to urge the claims of his relative? Was one too stern, the other too easy? It is good to know that they were afterwards reconciled.

There are also hints of a certain lack of firmness in Barnabas' otherwise strong character. Writing of dissembling Jews, Paul had to say that even "Barnabas was carried away with their dissimulation" (Gal. 2:13). Barnabas, like the rest of us, had some defective qualities. There has only been one perfect Man on earth - the Saviour Barnabas loved and rejoiced to preach about.

#### **BARSABAS, BARSABBAS** [Bar' sa bas]-SON OF SABA Or A SON THAT SUSPENDS THE WATER.

1. *The surname* of the Joseph nominated with Matthias to succeed Judas in the apostolic band (Acts 1:23).

2. *The surname* of the disciple sent with Silas to Antioch (Acts 15:22).

#### **BARTHOLOMEW** [Bar thol' o mew]-SON OF TOLMAL *One of the twelve*, mentioned only in the lists of the apostles (Matt. 10:3; Mark 3:18; Luke 6:14; Acts 1:13). Bartholomew is really not a name but a patronymic. This apostle is identified as Nathanael.

#### **BARTIMAEUS** [Bar ti mae' us]-SON OF TIMAEUS Or HONORABLE. The *blind beggar* Jesus healed at the gate of Jericho (Mark 10:46; Luke 18:35).

#### **BARUCH** [Ba'rooch]-BLESSED.

1. *The son of Zabbai* who helped to rebuild the wall (Neh. 3:20; 10:6).

2. *The son of Neriah*, the son of Maaseian (Jer. 32:12-16). Jeremiah owed much to this loyal secretary who acted as his amanuensis while he was in prison: Baruch made a heavy sacrifice when he threw in his lot with Jeremiah and became his scribe.

3. *A descendant of Perez*, a returned exile (Neh. 11:5).

#### **BARZILLAI** [Bar zil' la fi]-MADE OF IRON or STRONG.

1. *A wealthy Gileadite of Rogelim*, numbered among the friends of David (II Sam 17:27-29; 19:31-40; I Kings 2:7). *The Man of Invincible Charm*

Barzillai the Gileadite and his family are remembered for many generations, the habitation of his son Chimham is found by Bethlehem, the city of David in the days of the captivity of the land (Jer. 41:17). What an invincible charm there is about this lovable old man! In his warm commendation of Barzillai, Alexander Whyte speaks of him as an aged, venerable, hospitable highland chief and then goes on to apply the highland characteristics of loyalty, courtesy, hospitality and passionate love of hills and valleys to this ripe old saint. This old testament character displays virtues worthy of emulation.

I. His courageous loyalty. When David sorely needed support at the time of Absalom's rebellion, Barzillai rallied to his side. Like a true man of iron, he offered David indomitable loyalty (II Sam. 17:27-29). With a hero's scorn of consequences Barzillai brought necessary provisions to the hungry, thirsty followers of David. Are we as loyal to our heavenly Monarch as Barzillai was to King David?

II. His reverence of character. Barzillai was drawn to David because of the virtues he manifested. Although David was unpopular, Barzillai knew the soul of David and that he was a man after God's own heart and that therefore he was a man after his own heart. D. L. Moody once said that "Character is what a man is in the dark." To Barzillai, David was *still* godly although a fugitive, and his great, loving heart bled for the king as, like a poor panting beast, he hid from his pursuers. Bountifully he provided David with necessary sustenance as he lay at Mahanaim (II Sam. 19:32).

III. His wide influence. Barzillai is described as a great man, with a noble seat at Rogelim, and whose noble possessions were carried with a noble humility (II Sam. 19:32). He did not squander his wealth on idle pleasures nor hoard it for selfish ends. His position, prestige and purse were beneficially used for others. David wanted to reward Barzillai but as Professor Eadie says, "The dialogue on this occasion is one of the most lovely to be on the page of history."

Barzillai felt his services were trivial and unworthy of any recompense from David. Barzillai's son received of the king's bounty and had an inheritance with David in Jerusalem (II Sam. 19:40). When David lay on his deathbed one of his charges to Solomon was, "Show kindness to the son of Barzillai the Gileadite" (I Kings 2:7). As for Barzillai himself he felt that at his time of life there were some things not worth doing. He was dead to the delights of sense, as Matthew Henry expresses it.

IV. His beautiful old age. Although not spared the infirmities of old age (II Sam. 19:35), he retained his charm. At eighty years of age his heart of love was deep and broad. Old John Trapp says of Barzillai as he reached an honored age, "He had lost his colour but kept his sweet savour with the rose." May grace be ours to grow old gracefully and beautifully.

V. His death was contemplated. Barzillai was not afraid to face the crossing of the bar. The pathetic desire expressed to David can be rendered, "The grave is ready for me; let me go out and get ready for it" (II Sam. 19:37). At eighty, Barzillai was still the loving child of the parents with whom he desired to be buried, and his love of his kindred is to be praised. Thus as Alexander Whyte puts it, "Barzillai having shown us how to live, shows us also how to die. Barzillai dies the same devout and noble and magnanimous man he has all his days lived." If ours is grace to live well, grace will be given to die well.

2. *Father of Adriel*, husband of Merab, Saul's eldest daughter (II Sam. 21:8).

3. *A priest* whose genealogy was lost, and who married a daughter of Barzillai, David's friend (Ezra 2:61; Neh. 7:63).

**BASHAN-HAVOTH-JAIR** [Ba Shan-ha' voth-ja' ur]-FRUITFUL VILLAGE OF JAIR. *A name of Jair* which he gave to Argob after its capture (Dent. 3:14).

**BAVAI, BAVVAI** [Bav' a i]-WISHES. *A son or descendant of Henadad* who helped in the repair of the wall [Neh. 3:18].

**BAZLITH, BAZLUTH** [Baz' lith, Baz' lath]-ASKING. *One of the Nethinims* whose descendants returned from exile (Ezra 2:52; Neh. 7:54)

**BEALIAH** [Be a li ah]-JEHOVAH is LORD. *A Benjamite warrior* who joined David at Ziklag (I Chron. 12:5).

**BEBAI** [Beb' a i]-FATHERLY.

1. *A man whose descendants returned from exile with Zerubbabel* (Ezra 2:11; Neh. 7:16).
2. *Another whose posterity came back with Ezra.* Perhaps the same man as No. 1 (Ezra 8:11; 10:28).
3. *A chieftain* who sealed the covenant (Neh. 10:15).

**BECHER** [Be' char]-YOUNG CAMEL or FIRST BORN.

1. *A son of Benjamin* (Gen. 46:21; I Chron. 7:6, 8).
2. *A son of Ephraim* (Nam. 26:35). Called Bered in I Chronicles 7:20.

**BECHORATH** [Be cho'rath]-FIRST BIRTH. *Son of Aphiah or Abiah*, and grandson of Becher, son of Benjamin (I Sam. 9:1).

**BEDAD** [Be' dad]-SON OF ADAD or SEPARATION. *Father of Hadad*, king of Edom (Gen. 36:35; I Chron. 1:46).

**BEDAN** [Be' dan]-SON OF JUDGMENT.

1. *A Hebrew judge* who ruled between Gideon and Jephthah (I Sam. 12:11). Some versions give the name as Barak.
2. *Descendant of Machir*, who was the son of Manasseh (I Chron. 7:17).

**BEDEIAH** [Be de' iah]-SERVANT OF JEHOVAH. *A son of Bani* who married a foreign wife in exile (Ezra 10:35).

**BEELIADA** [Be el i a da]-THE LORD KNOWS. *A son of David* born in Jerusalem (I Chron. 14:7). Also called Eliada in II Samuel 5:16 and I Chronicles 3:8.

**BEERA** [Be e' ra]-EXPOUNDER or A WELL. *Son of Zophah*, an Asherite of the family of Heber (I Chron. 7:37).

**BEERAH** [Be e' rah]-EXPOUNDER. *A prince of the Reubenites* who became a captive of Tilgath-pilneser (I Chron. 5:6).

**BEERI** [Be e' ri]-EXPOUNDER or MAN OF THE WELL.

1. *A Hittite*, father of Judith wife of Esau (Gen. 26:34).
2. *The father of Hosea* the prophet (Hosea 1:1).

**BELA, BELAH** [Be' la, Be' lah]-DEVOURING or CONSUMPTION.

1. *The first king of Edom* the Bible mentions. His father's name was Beer (Gen. 36:32, 33; I Chron. 1:43, 44).
2. *The eldest son of Benjamin*, and founder of the family of Belaites (Gen. 46:21; Num. 26:38, 40).
3. *A son of Azaz* of the tribe of Reuben (I Chron. 5:8). Also the name of a city (Gen. 14:2, 8).

**BELSHAZZAR** [Bel shaz' zar]-BEL PROTECT THE KING Or THE LORD'S LEADER. *The son of Nebuchadnezzar* and last of the kings of Babylon (Dan. 5; 7:1; 8:1).

*The Man Whose Sacrilege Brought Judgment*

The story of King Belshazzar is a short one. He bursts upon the stage, then disappears. All we know about him is told in one brief chapter. What we do know about Belshazzar is that he made a great feast to which a thousand of his lords were invited and that they drank out of the vessels of gold and silver taken from the house of God as they toasted their heathen gods. Drunkenness was a prevailing vice in all ranks of the Babylonians. Belshazzar, who feared neither God nor man, manifested his vanity, profaneness and pride in the sacrilegious use of the holy vessels, and in the midst of the drunken orgy, a hidden hand writing out mysterious words interrupted their godless mirth.

Although he could not decipher the writing on the wall, Belshazzar's conscience somehow interpreted the words over against the candlestick. Terror gripped him because he felt the message spelled his doom. His own wise men failed to read the writing, so Daniel was brought in and informed the king of its significance, and that night Belshazzar, king of Babylon, was slain. The army of Darius ransacked the palace and quickly mingled the king's blood with the wine in the banqueting hall.

**BELTESHAZZAR** [Bel to shaz' zar]-BEL PROTECT HIS LIFE or THE LORD'S LEADER. *The name given to youthful Daniel* by the prince of Nebuchadnezzar's eunuchs (Dan. 1:7; 2:26; 4; 10:1).

**BENAIAH** [Be na' Iah]-JEHOVAH HATH BUILT Or is INTELLIGENT.

1. *A Levite*, son of Jehoiada of Kabzeel in Judah, whose father was a priest, and one of David's heroes (II Sam. 8:18; 20:23; 23:20, 23; I Kings 1).

*The Man of Dauntless Courage*

I. Benaiah was inspired by a noble ambition. He came of a noble ancestry, whose forefathers had left their impress upon the history of the nation. *Born* well, Benaiah sought to *live* well. Absalom became a traitor to his godly father and broke his heart. The sons of priestly Eli lived in sin and died in disgrace. Benaiah, privileged with the example of godly parentage, looked upon life as a challenge to personal and individual responsibility.

II. He was fearless in his destruction of Israel's foes. Born in an age of warfare, when youths were valiant in fight and middle-aged men were veterans, Benaiah had been valiant in many a campaign against hostile nations. This grandson of a valiant man of Kabzeel had many mighty deeds to his credit (I Chron. 11:22-25 RV). Three glimpses are given of Benaiah's bravery. He confronted two lionhearted men of Moab-giants among their fellows-either of whom would have been more than a match for any ordinary soldier; but Benaiah took them both on and was the victor. Then he attacked the Egyptian of "great stature" but although this dark-skinned giant carried a spear "like a weavers beam" Benaiah met him with an ordinary staff and left the field victorious.

Benaiah's next exploit finds him attacking not "lionhearted men" but an actual lion that had alarmed the people. A pit was dug to trap the marauding lion, and snow fell and hid the trap in a most effective way. The lion fell into the pit and vainly tried to extricate itself. Benaiah, the hero who had vanquished a giant and conquered two lionhearted Moabites, descended the pit on a snowy day and single-handedly slew the lion. No wonder David, who also had slain a lion, gave Benaiah the chief place among the favored three. A greater than Benaiah dealt a death blow at our three great foes - the world, the flesh, the devil.

2. *Another of David's valiant men* from Pirathon (II Sam. 23:30; I Chron. 11:31; 27:14).
3. *The head of a Simeonite family* (I Chron. 4:36).
4. *One of David's priests* in Jerusalem (I Chron. 15:18, 24; 16:5, 6).
5. *The father of one of David's counselors* (I Chron. 27:34).
6. *The grandfather of Jahaziel* (II Chron. 20:14).
7. *A Levite overseer* of Temple offerings in Hezekiah's time (II Chron. 31:13).
8. *One of the family of Parosh* (Ezra 10:25).
9. *A son of Pahath-moab* (Ezra 10:30).
10. *A son of Bani* (Ezra 10:35).
11. *A son of Nebo* (Ezra 10:43).
12. *Father of Pelatiah*, a Judahite prince (Ezek. 11:1, 13).

**BEN-AMMI** [Ben-Am' mi]-SON OF MY PEOPLE. *The son whom Lot's youngest daughter bore* to him and from whom the Ammonite tribe sprang (Gen. 19:38).

**BEN-DEKAR** [Ben de' kar]-SON OF DEKAR. Solomon's *purveyor* in Bethshemesh (I Kings 4:9).

**BEN-GEBER** [Ben ge' bur]-SON OF GEBER. Solomon's *purveyor* in Ramoth-gilead (I Kings 4:13).

**BEN-HADAD** [Ben ha' dad]-SON OF THE GOD HADAH.

1. *Benhadad I*, son of Tabrimon of Damascus. This king of Syria made a league with Asa, king of Judah, to invade Israel (I Kings 15: 18, 20; II Chron. 16:2, 4).
2. *Benhadad II*, the son of No. 1 who was an able general and statesman and who reigned in the time of Ahab king of Israel. He was assassinated by the usurper Hazael (I Kings 20; II Kings 6:24; 8:7, 9).
3. *Benhadad III*, the son of Hazael who suffered heavy defeats from the Assyrians (II Kings 13:2, 24, 25; Amos 1:4). The name is also the general title of the kings of Damascus (Jer. 49:27).

**BEN-HAIL** [Ben ha' il]-SON OF MIGHT OR VALIANT. *A prince of Judah* sent by Jehoshaphat to teach the cities (II Chron. 17:7).

**BEN-HANAN** [Ben ha' nan]-SON OF KIND ONE or VERY GRACIOUS. *A son of Shimon*, registered with the tribe of Judah (I Chron. 4:20).

**BEN-HESED** [Ben he' sed]-SON OF BENEVOLENCE. *Solomon's purveyor* in Amboth (I Kings 4:10).

**BEN-HUR** [Ben hur]-SON OF HUR. *Another of Solomon's purveyors* in Mount Ephraim (I Kings 4:8).

**BENINU** [Ben' i nu]-OUR SON Or POSTERITY. *A Levite* who, with Nehemiah, sealed the covenant (Neh. 10:13).

**BENJAMIN** [Ben' la min]-SON OF THE RIGHT HAND.

1. *The youngest son of Jacob* and the only one born in Canaan; founder of a tribal family. His mother, Rachel, who died in giving birth to Benjamin, named him with her last breath Benoni "son of sorrow." Jacob changed the name to Benjamin (Gen. 35:18, 24).

*The Man Beloved of Jehovah*

The prophecy of Jacob regarding Benjamin is short and easily verified. Personal courage and martial temperament, a characteristic of the Benjamites throughout history, are before us in Benjamin as a ravening wolf devouring the prey and dividing the spoil. Benjamin was the last, the bravest and the best-beloved tribe of all the tribes of Israel, the center of the affections of the whole family, and the dwelling place of the beloved of the Lord (Dent. 33:12).

Some Benjamites of the Bible are the second of the judges, Ehud, Saul, the first of Israel's kings and Saul of Tarsus, who was "not a whit behind the chiefest of the apostles." Although "the smallest of the tribes" (I Sam. 9:21), Benjamin was not to be despised. Christ came from a small village. In the division of the land, as Joshua records it, Jerusalem was assigned to Benjamin (Josh. 18:28)- a fact referred to by the psalmist, "There is little Benjamin their ruler." Between the shoulders of Benjamin, the God of Israel caused His name to dwell. In Benjamin He "covered Israel all the day long."

The tribe of Benjamin, as the seat of God's love, ought to be the meeting place for all Israel; Jerusalem is so, in a figure. It has open gates for all the tribes of Israel.

2. *A son or descendant of Harim* who put away his foreign wife (Ezra 10:32).
3. *A son of Bilhan* and a great-grandson of Benjamin (I Chron. 7:10).
4. *One who took part in the repair of the wall* (Neh. 3:23).
5. *Another who did the same* (Neh. 12:34). Also the name of one of the gates of Jerusalem (Jer. 20:2; 37:13; 38:7; Zech. 14:10).

**BEND** [Be' no]-HIS SON. *A descendant of Merari* through Jaaziah (I Chron. 24:26, 27).

**BEN-ONI** [Ben o' ni]-SON OF MY SORROW. *The name Rachel gave to her second son*. See Benjamin (Gen. 35:18).

**BEN-ZOHETH** [Ben-Zo' heth]-CORPULENT Or STRONG. *A son of Ishi*, a Judahite (I Chron. 4:20).

**BEOR** [Be' or]-SHEPHERD, A TORCH Or BURNING.

1. *The father of Bela* the first king of Edom (Gen. 30:32; I Chron. 1:43).
2. *The father of Balaam* the prophet (Num. 22:5). Also known as Bosor (II Pet. 2:15).

**BERA** [Be'ra]-GIFT Or EXCELLENCE. *A King of Sodom* defeated by Chedorlaomer (Gen. 14:2).

**BERACHAH** [Ber' a chah]-BLESSING. *One of Saul's brethren* who joined David at Ziklag (I Chron. 12:3). Also the name of "the valley of blessing" (II Chron. 20:26). The modern name is Bereikut.

**BERAIAH** [Beir a i' ah]-JEHOVAH HATH CREATED. *A son of Shimhi*, a Benjamite (I Chron. 8:13, 21).

**BERECHIAH, BERACHIAH** [Ber e chi ah, Bor a chi ah]-JEHOVAH IS BLESSING Or BENDING THE KNEE.

1. *The father of Asaph* the chief singer, descendant of Gershon (I Chron. 6:39; 15:17).
2. *A son of Zerubbabel* (I Chron. 3:20).
3. *The son of Asa* who lived near Jerusalem (I Chron. 9:16).
4. *A Levite doorkeeper* of the Tabernacle (I Chron. 15:23).
5. *An Ephraimite* in Pekah's time (II Chron. 28:12).
6. *Father of Mereshullam* who assisted in the repair of the wall of Jerusalem (Neh. 3:4, 30; 6:18).
7. *Father of the prophet Zechariah* (Zech. 1:1, 7). Called Barachias in Matthew 23:35, meaning, "who bends the knee to God."

**BERED** [Be red]-SEED, PLACE or HAIL. *An Ephraimite*, perhaps the same as Becher (I Chron. 7:20). Also name of place in South Canaan (Gen. 16:14).

**BERI** [Be ri]-EXPOUNDER Or MAN OF THE WELL. *A son of Zophah*, an Asherite (I Chron. 7:36).

**BERIAH** [Be ri' ah]-UNFORTUNATE Or IN EVIL.

1. *A son of Asher* (Gen. 40:17; Num. 26:44, 45; I Chron. 7:31).
2. *A sue+ of Ephraim* (I Chron. 7:23).
3. *A son of Elpaal*, a Benjamite (I Chron. 8:13, 10).
4. *Son of the Levite Shimei* (I Chron. 23:10, 11).

**BERODACH-BALADAN** [Be ro' dach-bal' a dan]-BOLD. *A king of Babylon* (II Kings 20:12; Isa. 39:1). See Merodach-baladan.

**BESAI** [Be'sai]-TREADING DOWN. *One of the Nethinims* who returned from exile (Ezra 2:49; Neh. 7:52).

**BESODEIAH** (Be O de' iah) FAMILIAR WITH JEHOVAH. *Father of Meshullam* who helped to repair the old gate (Neh. 3:6).

**BETH-GADER** [Beth-ga' dur]-WALLED PLACE. *A descendant of Caleb*, son of Hur (I Chron. 2:51).

**BETHLEHEM** [Beth' le hem]-HOUSE OF BREAD. *A descendant of Caleb*, son of Hur (I Chron. 2:51, 54; 4:4). Also the name of two towns (Gen. 35:19; Josh. 19:15).

**BETH RAPHA** [Belth-ra' pha]-HOUSE OF A GIANT or PLACE OF FEAR. *The son of Eshton*, grandson of Chelub (I Chron. 4:12).

**BETHUEL** [Beth oo' el]-ABODE OF GOD or DWELLER IN GOD. *A son of Nahor* by his wife Milcah (Gen. 22:22). Also the name of a town (I Chron. 4:30).

**BETH-ZUR** [Beth'-zur]-PLACE OF ROCK. *The son of Maon* (I Chron. 2:45). Also the name of a city (Josh. 15:58).

**BEZAI** [Be' zai]-SHINING Or HIGH.

1. *One of those who sealed the covenant* (Neh. 10:18).
2. *One whose posterity* to the number of 323 returned from exile with Zerubbabel (Ezra 2:17; Neh. 7:23).

**BEZALEEL** [Be zal' e el]-UNDER GOD'S SHADOW.

1. *The chief architect of the Tabernacle* to whom was assigned the design and execution of its works of art (Ex. 31:2; 35:30; 30: 1, 2; 38:22). *The Man Who Was a Spirit-filled Workman*

Bezaleel was chiefly responsible for works of metal, wood and stone. Aholiab had charge of the textile fabric. Bezaleel, however, was chief in both departments and was the principal workman and for the accomplishment of a divinely commissioned task he received divine empowerment. Whom the Lord calls, He qualifies (I Thess. 5:24).

I. His character. Bezaleel meaning, "in the shadow of God," is suggestive of this artificer's character. Although he doubtless received the name from godly parents who knew what it was to dwell beneath the shadow of the Almighty, Bezaleel himself must have lived a life in the will of God, and was therefore responsive when the call came. 11. His commission. Bezaleel alone had the right to devise. He was the principal workman in the erection of the Tabernacle, the pattern of which came direct from God (Ex. 25:40). The choice of Bezaleel proves that the Holy Spirit is sovereign in His work. We cannot understand why He chooses certain people for great tasks. As the wind, He blows where He listeth. His gifts are distributed severally as He wills.

III. His cunning. This English word as used in the Bible simply represents *skill, ability*. Thus Bezaleel was filled with all wisdom and understanding in *all manner of workmanship*. All he needed to accomplish the mind and will of God was divinely bestowed. God's commands are His enablers. "Give what Thou commandest," prayed Augustine, "then command that Thou wilt." So the Great Overseer, the Holy Spirit, possessed Bezaleel and inspired him to prepare the temporary habitation of God. In our time, the same empowering Spirit gives to "every man his work," and only that which is accomplished under the guidance of the Spirit can be pleasing to God and fit for a place in His great Temple.

2. *One of the sons of Pahath-moab* who had married a foreign wife (Ezra 10:30).

**BEZER** [Be zur]-STRONG Or GOLD ONE. *A son of Zophah*, an Asherite (I Chron. 7:37).

**BICHRI** [Bich'ri]-YOUTHFUL, FIRST-BORN Or FIRST-FRUITS. *The father of the rebellious Sheba* who rose against David, descendant of Becher (II Sam. 20).

**BH)KAR** [Bid' kar]-SERVANT OF KAR or IN SHARP PAIN. *A captain of Jehu*, who executed the sentence on Jehoram, son of Ahab (II Kings 9:25).

**BIGTHA** [Big' tha]-GIVEN BY FORTUNE. *One of the eunuchs or chamberlains* who served in the presence of Ahasuerus (Esther 1:10).



**BIGTHAN, BIGTHANA** [Big than, Big tha na]-GIFT OF FORTUNE or GIVING MEAT. *One of the two chamberlains*, keepers of the palace door, whose plot against the king was discovered and defeated by Mordecai (Esther 2:21; o:2).

**BIGVAI** [Big va i]-HAPPY or OF THE PEOPLE.

1. *One of the leaders* of the exiles who returned from Babylon with Zerubbabel (Ezra 2:2; Neh. 7:7).
2. *Founder of a family* of two thousand who returned from exile (Ezra 2:14; Neh. 7:19).
3. *One whose descendants returned* from exile with Ezra (Ezra 8:14).
4. *The head of a family* that with Nehemiah sealed the covenant (Neh. 10:10).

**BILDAD** [Bil dad]-SON OF CONTENTION, LORD ADAD or OLD FRIENDSHIP. *One of Job's three friends*, a Shuhite, descended from Shuah, Abraham's son by Keturah (Job 2:11; 8:1; 18:1; 25:1; 42:9).

*The Man Who Made a Speech*

Bildad's name is an interesting study. One meaning of it is "Lord of Hadad" and "Hadad" means *to shout*. Studying the speeches of this second speaker who came to comfort Job, one can see how apt the name is, for Bildad was inclined to be loud, insistent and boisterous in his declarations. This Shuhite, in a vehement fashion, implied as he continued the discussion opened by Eliphaz, that all the extraordinary misfortune overtaking Job were the certain proof of hidden and exceptional crimes of which Job must have been guilty. Doubtless Bildad thought his speech was rich in ideas. But he is before us as the religious dogmatist whose dogmatism vested upon human tradition. With proverbial wisdom and pious phrases, abounding throughout his discourses, Bildad sought to illustrate the principle that Job suffered because of his sin.

With philosophy, wisdom and tradition gathered from the fathers (Job 8:8), Bildad sought to convince Job of his wrongs. But the mystery of Job's sufferings was not to be unraveled in that way. The wisdom of man and tradition has its limits. What has been handed down and accepted by each succeeding generation as truth, is not necessarily so. Every man must be fully persuaded in his own mind. The mysterious dealings of God can only be revealed by God Himself. He is His own interpreter.

**BILGAH** [Bil' gah]-CHEERFUL Or BURSTING FORTH.

1. *A descendant of Aaron*, head of the fifteenth course of Tabernacle priests in David's time (I Chron. 24:14).
2. *A chief of priests* who returned from exile with Zerubbabel (Neh. 12:5, 18).

**BILGAI** [Bit ga i]-BURSTING FORTH Or FIRST BORN. Perhaps the same person as No. 2 under Bilgah (Neh. 10:8).

**BILHAN** [Bill han]-TENDER Or BASHFUL. From the same root of Bilhah, handmaid of Laban's youngest daughter Rachel.

1. *A son of Ezer*, son of Seir the Horite (Gen. 30:27; I Chron. 1:42).
2. *A son of Jediel*, son of Benjamin (I Chron. 7:10).

**BILSHAN** [Bil'-shah]-SEARCHER Or INQUIRER. *A prince of the Jews* and companion of Zerubbabel (Ezra 2:2; Neh. 7:7).

**BIMHAL** [Bim'hal]-SON OF CIRCUMCISION. *A son of Japhlet*, an Asherite (I Chron. 7:33).

**BINEA** [Bin' e a]-WANDERER. *A son of Moza* and a descendant of Jonathan, Saul's son (I Chron. 8:37; 9:43).

**BINNUI** [Bin' nu i]-A BUILDING or FAMILYSHIP.

1. *Father of a Levite* who had charge of the gold and silver vessels Ezra brought back from Babylon (Ezra 8:33).
2. *A son of Pahath-moab* (Ezra 10:30).
3. *A son of Bani* (Ezra 10:38).
4. *A son of Henadad* (Neh. 3:24; 10:9).
5. *One whose descendants returned* from exile with Zerubbabel (Neh. 7:15). Called Bani in Ezra 2:10).
6. *A Levite* who returned from exile (Neh. 12:8).

**BIRSHA** [Bur'sha]-THICK Or STRONG. *A king of Gomorrah* at the time of Chedorlaomer's invasion (Gen. 14:2).

**BIRZAVITH** [Bur' za vith]-OLIVE WELL or WOUNDS. *A grandson of Beriah* who was a son of Asher (I Chron. 7:31). Also given as Birgaith.

**BISHLAM** [Bish'lam]-PEACEFUL. *An officer of Artaxerxes* in Canaan in the time of Zerubbabel's return from Babylon, who was adverse to the rebuilding of the Temple (Ezra 4:7).

**BIZTHA** [Biz'tha]-EUNUCH. *One of the seven chamberlains* at the court of Ahasuerus (Esther 1:10).

**BLASTUS** [Blas' tus]-A SUCKER or A BUD. *A palace chamberlain* who had charge of Herod Agrippa's bedchamber (Acts 12:20).

**BOANERGES** [Bo a nur' jes]-SONS OF RAGE or OF THUNDER. *The name given by Christ* to James and John on account of their impetuosity (Mark 3:17; Luke 9:54, 55).

**BOAZ, BOOZ** [Bo' az, Bo' oz]-STRENGTH or FLEETNESS. *The wealthy and honorable Bethlehemite*, or Judahite, who became the second husband of Ruth the Moabitess, and ancestor of David and of Christ (Ruth 2, 3, 4; Matt. 1:5). *The name of the left pillar of Solomon's Temple* was Boaz, for "in it is strength" (I Kings 7:21). Boaz was true to his name and comes before us strong in grace, integrity and purpose. As the lord of the harvest, master of servants, redeemer, bridegroom and life-giver, he is a fitting type of Christ.

**BOCHERU** [Both' e too]-YOUTH Or FIRST-BORN. *Son of Azel*, a Benjamite of the family of King Saul (I Chron. 8:38; 9:44).

**BOHAN** [Bo han]-THUMB or STUMPY. *A son of Reuben*, after whom a stone was named as a mark of division between Judah and Benjamin (Josh. 15:6; 18:17).

**BUKKI** [Buk' kl]-MOUTH OF JEHOVAH Or DEVASTATION SENT BY JEHOVAH.

1. *Son of Abishua* and father of Uzzi, fifth in descent from Aaron in the line of high priests through Phinehas (I Chron. 6:5, 51).
2. *A son of Jogli*, a prince of the tribe of Dan, entrusted with the task of dividing Canaan among the tribes of Israel (Num. 34:22).

**BUKKIAH** [Buk ki' ah]-MOUTH OF JEHOVAH. *A Levite of the sons of Heman, and leader of the sixth band or course in the Temple service (I Chron. 25:4,13).*

**BUNAH** [Bu' nah] -UNDERSTANDING Or PRUDENCE. *Son of Jerahmeel, a Judahite (I Chron. 2:25).*

**BUNNI** [Bun' ni]-MY UNDERSTANDING Or BUILT.

1. *A Levite who assisted in the teaching of the Law of Moses (Neh. 9:4).*
2. *The father of Hashabiah, another Levite (Neh. 11:15).*
3. *The representative of a family that sealed the covenant (Neh. 10:15).*

**BUZ** [BuZ]-CONTEMPT Or DESPISED.

1. *The second son of Milcah and Nahor the brother of Abraham and founder of a tribal family (Gen. 22:21; Job 32:2, 6).*
2. *The father of Jahdo, a Gadite (I Chron. 5:14).*

**BUZI** [Bu' Zi]-CONTEMNED OF JEHOVAH Or MY CONTEMPT. *An Aaronite and father of Ezekiel, the prophet and priest (Ezek. 1:3).*

## C

**CAESAR** [Cae' zar]-ONE CUT OUT. *The surname always used in the New Testament for all Roman emperors. See Augustus, Tiberius and Claudius (Matt. 22:17, etc.). To Caesar the Jews paid tribute and it was also to him that those Jews who were Roman citizens (for example, Paul, Acts 25:10-21), had the right of appeal.*

**CAIAPHAS** [Ca is phas]-A SEARCHER Or HE THAT SEEKS WITH DILIGENCE. *Joseph Caiaphas, the son-in-law of Annas, was high priest of the Jews for eighteen years (Matt. 26:3, 57).*

### *The Man with Sadducean Insolence*

Dr. David Smith refers to this wicked man whom the Spirit of God used to declare divine purposes as, "a man of masterful temper, with his full share of the insolence which was a Sadducean characteristic." The Sadducees were a sect among the Jews, so called from their founder Sadoc who lived about 200 years before Christ. Their principal tenets were:

- I. There is no angel, spirit or resurrection; the soul finishes with the body (Matt. 22:28; Acts 28:8).
- II. There is no fate or providence-all men enjoy the most ample freedom of action-absolute power to do good or evil.
- III. There is no need to follow tradition. Scripture, particularly the first five books of the Bible, must be strictly adhered to. Caiaphas, as an ardent Sadducee, figures three times in the New Testament.
  - A. At the raising of Lazarus. After the miracle at Bethany, the rulers were alarmed at the popularity of Jesus which the resurrection of Lazarus brought Him, and convened a meeting of the Sanhedrin to decide what should be done with Jesus. Caiaphas presided and with a high hand forced a resolution that Jesus should be put to death (John 11:49, 53).
  - B. At the trial of Jesus. At a further meeting of the Sanhedrin when Jesus appeared before its members and was tried and condemned, Caiaphas again displayed his character by his open determination to find Jesus guilty. Since he was the high priest, his announcements were clothed with authority, but his shameless disregard of the forms of law to bring about the death of Jesus, revealed his warped conscience (Matt. 26:57, 58; John 18:24). Yet Caiaphas used language somewhat prophetic when he said that it was expedient for one man to die for the people, and Christ did die for Jew and Gentile alike. By His death He broke down the middle wall (Eph. 2:14-18).
  - C. At the trial of Peter and John. Caiaphas also took part in the examination of Peter and John when called in question over the marvels of the healing of the lame man. The manifestation of God's power was so evident that Annas and Caiaphas could do nothing about the apostles (Acts 4).

**CAIN** [Cain] -ACQUISITION, FABRICATION Or POSSESSED. *Eldest son of Adam and Eve, the first man to be born naturally, and founder of the family of Kenites (Kenite is called Kain in the Hebrew) (Gen. 4; Num. 24:22; Heb. 11:4; I John 3:12; Jude 11). Also the name of a town (Josh. 15:57).*

### *The Man Who Was Earth's First Murderer*

The terrible story of Cain proves how quickly man's fallen nature developed. It did not take long for his heart to become desperately wicked, and the line of Cain continued in sin. It was in such the foul sin of polygamy was first experienced.

By calling Cain was an agriculturist, but he was not happy in his calling since he did not fear God. His heart became jealous as he witnessed the happiness of his brother Abel and his favor with God.

Ultimately he yielded to his jealous feelings and slew Abel, just as the Jews for envy sought Christ's death.

Because Cain's heart was destitute of love, his sacrifice had no heart in it and was therefore miserable, worthless and unacceptable to God. "The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is His delight." Cain was right in his *desire* to bring an offering but wrong in his *doing* (Gen. 4:3). He sought to draw near to God with the product of his own labor. Abel brought the first-born of the flock-a blood-offering-the divine acceptance of which provoked Cain's evil temper for he "was wroth." An angry look resulted in an angry deed because in a moment of ungoverned passion Cain lifted up his hand and murdered his brother, and buried his body. But although Cain tried to conceal his dastardly crime the Lord marked the spot and brought home to the murderer his foul deed.

God set a mark on Cain, but what it was Scripture does not say. Evidently it was sufficient to make him feel the wrath of God and the abhorrence of his fellowmen. Yet the punishment of Cain reveals a judgment mingled with mercy. His brand, perhaps some kind of stigma, made Cain realize the awfulness of the sin of fratricide, but acted as a protection against the violence of the avenger of blood. The narrative seems to affirm that Cain's mark was not consigning him to perpetual punishment, but was a token of God's redemptive compassion.

**CAINAN, KENAN** [Ca i nan, Ke' nan]-ACQUISITION.

1. *A son of Enos, son of Seth (Gen. 5:9-14; I Chron. 1:2; Luke 3:38).*
2. *A son of Arphaxad and father of Sala (Luke 3:36).*

**CALEB** [Ca leb]-B OLD, IMPETUOUS (also an animal name, meaning .dog,.).

1. *A son of Jephunneh*, usually so designated to distinguish him from other persons bearing the same name (Num. 13:6, 30). *The Man Who Desired a Mountain*  
 Although Caleb was not an Israelite by birth, he was "an Israelite indeed." He was one of the chief spies sent out by Moses. He was courageous and persevered when the other spies became discouraged. He was invincible in driving out giants, completely devoted to God and vigorous in old age. Six times it is recorded of Caleb, "he hath fully followed the Lord."  
 His consecration was thorough. What magnificent adverbs are used to describe Caleb. He followed faithfully, wholly, fully. He never lowered his standards, but was perpetually wholehearted.  
 His courage was unfaltering. Giants did not disturb Caleb nor did those dastards who were ready to stone him.

His request was answered. To Caleb, whose life was woven of onepiece throughout, reward crowned his faith and faithfulness. Through autumn winds and premonitions of snow, he brought forth fruit in his old age. When we come to the record of Caleb's personal inheritance in the land of Canaan we find him at eighty years of age asking of Joshua, "Now therefore give me this mountain." Caleb was a man of altitudes. He was not content with the average or the commonplace. He never thought in terms of fences or walled cities. It was the heights for Caleb, and although the mountain he wanted was filled with hostile Anakims, he refused defeat and claimed his inheritance. At long last a worthy recompense came to this noble man for "to patient faith the prize is sure."

2. The son of Hezron, a Judahite and father of Hur and grandfather of Caleb No. 1. There is some confusion about this Caleb (I Chron. 2:18, 19, 42). 3. The son of Hur the son of Caleb No. 2 (I Chron. 2:50).

**CANAAN, CHANAAN** [Ca naan]-LOWLAND or TRADER. *A son of Ham* and grandson of Noah (Gen. 9:18-27; I Chron. 1:8, 13), and founder of the family of Canaanites (Gen. 10:18). It is also the name of the country in which they dwelt (Gen. 11:31).

**CARCAS** [Ca cas]-SEVERE Or AN EAGLE. *One of seven chamberlains* who served in the presence of king Ahasuerus (Esther 1:10).

**CAREAH** [Ca re' ah]-BALD HEAD. *Father of Johanan*, governor of Judah in the time of Gedaliah (II Kings 25:23). Also spelled Kareah.

**CARMI** [Car' mi]-VINEDRESSER, NOBLE or MY VINEYARD.  
 1. *Father of Achan* "who troubled Israel," a Judahite (Josh. 7:1, 18; I Chron. 2:7). Perhaps the Carmi of I Chronicles 4:1 should be Chelubai.  
 2. *One of the sons* of Reuben and father of the tribal family of Carmites (Gen. 40:9; Ex. 6:14; Num. 26:6; I Chron. 5:3).

**CARPUS** [Car' PUS]-FRUIT or THE WRIST. *A resident of Troas* with whom Paul stayed, and with whom he left the cloak he urged Timothy to bring him (II Tim. 4:13).

**CARSHENA** [Car she' na]-SPOILER or SLENDER. *A Prince of Persia* at the court of Ahasuerus (Esther 1:14).

**CEPHAS** [Ce' phas]-RocK. *A surname given to Simon Peter* (John 1:42).

**CHALCOL, CALCOL**, [Chal' col, Cal Col]-SUSTAINING or WHO NOURISHES. *A son of Zerah (called Mahol)* whose offspring were noted for their wisdom (I Kings 4:31; I Chron. 2:6).

**CHEDORLAOMER** [Ched or la' o mur]-SHEAF BAND Or SERVANTS OF THE GOD LAGAMAR. *A king of Elam in Abraham's time* who held sovereignty of Babylon (Gen. 14).

**CHELAL** [Ce' la]l]-COMPLETION or COMPLETENESS. *A son of Palathmoab* who put away his foreign wife (Ezra 10:30).

**CHELLUH** [Chel' luh] -UNION. *One of the sons of Bani* who married a foreign wife (Ezra 10:35).

**CHELUB** [Che' lab]-WICKER BASKET, BIRD'S CAGE Or BOLDNESS.  
 1. *A brother of Shuah*, a Judahite (I Chron. 4:11).  
 2. *Father of Ezri*, and superintendent of the tillers of the ground in David's time (I Chron. 27:26).

**CHELUBAI** [Che' lu' bai]-BINDING TOGETHER OF THE LORD. *Son of Hezron*, elsewhere called Caleb (I Chron. 2:9).

**CHENAANAH** [Che na' a nah]-SUBDUER or FLAT.  
 1. *The father of the false prophet Zedekiah* who smote Micaiah (I Kings 22:11, 20; I Chron. 18:10, 23).  
 2. *The brother of Ehud*, son of Bilhan, a Benjamite (I Chron. 7:10).

**CHENANI** [Chen' a ni]-FIRM or CREATOR. *A Levite* who helped bring the returned exiles into agreement about the covenant worship of God (Neh. 9:4).

**CHENANIAH** [Chen a ni ah]-JEHOVAH IS FIRM Or PREPARATION.  
 1. *A chief Levite* when David brought up the Ark from the house of Obed-edom (I Chron. 15:22, 27).  
 2. *An Rharite*, an officer of David's (I Chron. 26:29).

**CHERAN** [Che' ran]-UNION Or LUTE. *Son of Dishon*, the son of Seir the Horite (Gen. 36:26; I Chron. 1:41).

**CHESED** [Che'sed]-A DEVIL Or INCREASE. *The fourth son of Nahor*, and nephew of Abraham (Gen. 22:22).

**CHILEAB** [Chil' e ab]-PERFECTION OF THE FATHER. *The second son of David* by Abigail (II Sam. 3:3). Called Daniel in I Chronicles 3:1.

**CHILION** [Chil' ion]-WASTING AWAY Or COMPLETE. *One of the two sons of Elimelech and Naomi* who married Orpah in Moab and died there (Ruth 1:2; 4:9).

**CHIMI AM** [Chim' ham] -LONGING Or PINING. *Perhaps the son of Barzillai*, the Gileadite (II Sam. 19:37-40; Jer. 41:17).

**CHISLON** [Chis' Ion] -TRUST or STRONG. *The father of Elidad*, the prince of Benjamin in Moses' time who assisted in the division of the land (Nam. 34:21).

**CHUSHAN-RISHATHAIM** [Chu' Shan rish a tha' im]-BLACKNESS OF INIQUITIES. *A king of Mesopotamia*, defeated by Othniel (Judg. 3:8-10).

**CHUZA** [Chu' Za] -MODEST. *A steward of Herod Antipas*, son of Herod the Great whose wife ministered to Christ and His disciples (Luke 8:3).

**CIS** [CiS]-SNARING. *The father of king Saul. Cis is the Greek form of Kish* (Acts 13:21).

**CLAUDIUS** [Clou' di us]- (meaning uncertain).

1. *The successor of Caligula* as emperor (Acts 11:28; 18:2).
2. *A Roman officer*, Claudius Lysias, chief captain in Jerusalem in Paul's time (Acts 23:26).

**CLEMENT** [Clement]-KIND or MERCIFUL. *A Christian of Philippi* who labored with Paul (Phil. 4:3). Possibly the apostolic father with the same name (Clement of Rome).

**CLEOPAS, CLOPAS** [Cle' o pas]-THE WHOLE GLORY. *One of the two disciples* returning to Emmaus after the death of Christ, and to whom He appeared (Luke 24:18). Same as Cleophas.

**CLEOPHAS** [Cle' o phas]-THE WHOLE GLORY. *The husband of one of the Marys* who was the halfsister of the Virgin Mary (John 19:25). Same person as Clopas.

**COLHOZEH** [Col ho' zeh]-ALL-SEEING ONE Or WHOLLY A SEER. *Father of Shallun* who helped repair the wall (Neh. 3:15). The Colhozeh of Nehemiah 11:5 may be the same person.

**CONANIAH, CONONIAH** [Con a nil ah, Con o nT' ah]-JEHOVAH HATH ESTABLISHED Or STABILITY OF THE LORD.

1. *A chief Levite* of high station in Josiah's time (II Chron. 35:9).
2. *A Levite* who had charge of tithes and offerings in Hezekiah's time (II Chron. 31:12, 13).

**CORE** [Co're]-ICE or HARD. *The Greek form of Korah* (Jade 11).

**CORNELIUS** [Co ne' li us]-THE BEAM of THE SUN. *A converted Roman* centurion at Caesarea, a devout man (Acts 10). He was the first Gentile convert and through his conversion the door of faith was opened unto the Gentiles. Disgusted with the Gentile paganism of his day he turned to God but did not have a full understanding of the Gospel of Grace. Through Peter's ministry, Cornelius became a believer and was received into the fellowship of the Church. From this point there is no difference between Jew and Gentile. In Christ they become one (Eph. 2:18). Benevolence, prayerfulness, obedience and spiritual receptivity characterize this godly Roman centurion.

**COSAM** [Co' Sam]-MOST ABUNDANT. *A son of Elmodam*, and an ancestor of Jesus in the line of Joseph, husband of Mary (Luke 3:28).

**COZ** [Coz]-NIMBLE. *A descendant of Caleb* (I Chron. 4:8).

**CRESCENS** [Cres' ceps] -INCREASE. *A companion of Paul* in his final imprisonment, sent by the apostle to Galatia (II Tim. 4:10). Legend has it that he was one of the seventy disciples sent fourth by Christ and that he became a bishop of Chalcedon.

**CRISPUS** [Cris' pus]-CURLED. *Ruler of the Jewish synagogue* at Corinth, and one of the few personally baptized by Paul (Acts 18:8; I Cor. 1:14).

**CUSH** [Cash]-BLACK or ETHIOPIA.

1. *Eldes son of Ham* and grandson of Noah and founder of a tribal family (Gen. 10:6-8; 1 Chron. 1:8-10). Also he name of the land where the Cushites dwelt (Isa. 11:11; 18:1). Cushite is translated Ethiopian.
2. *A Benjamite*, and enemy of David. (See Fausset's dictionary).

**CUSHI** [Cu' shi]-BLACK or AN ETHIOPIAN.

1. *The messenger* who brought news to David concerning Absalom's defeat (II Sam. 18:21-32).
2. *An ancestor of Jehudi* who lived in Jeremiah's time (Jer. 36:14).
3. *The father of Zephaniah* the prophet who lived in the time of Josiah, king of Judah (Zeph. 1:1).

**CYRENIUS** [Cy re' ni us]-ONE WHO GOVERNS. *Governor of Syria* whose full name was Pablius Sulpicia Quirinus (Luke 2:2).

**CYRUS** [Cyrrus]-As MISERABLE or AN HEIR. *Cyrus, the founder of the Persian Empire*, conquered Babylon and was anointed by God to free the Jews from captivity. The prophets frequently foretold the coming of Cyrus. Isaiah, for example, mentioned him by name two hundred years before he was born (II Chron. 36:22, 23; Ezra 1:1-8; 3:7; 4:3-5; 5:13-17; 6:3-14; Isa. 44:28; 45; Dan. 1:21; 6:28; 10:1). Classical writers adorn the life and labors of Cyrus with a variety of legendary incidents for which no confirmation can be produced.

## D

**DALAIHAH** [Dala i ah]-JEHOVAH IS DELIVERER. *A descendant of Shechaniah* (I Chron. 3:24). Delaiah is the same name as the original.

**DALPHON** [Dal' phon]-DROPPING. *The second of the ten sons of Haman*, all of whom were put to death by the Jews (Esther 9:7).

**DAN** [Dan]-HE THAT JUDGES. *The fifth son of Jacob*, and first of Bilhah, Rachel's handmaid. Dan was the full brother of Naphtah and founder of a tribal family (Gen. 30:6; Ex. 31:6). The name Dan also describes the most northern city of Canaan. "Dan even to Beersheba" (II Sam. 24:15). *The Man Whose Name is Blotted Out*

With our finite minds there is a mystery about Dan we cannot solve. The history of the tribe of Dan is darker than the history of any other of the twelve tribes of Israel. When we come to the sealing of the twelve tribes (Rev. 7), Dan's name is left out. The omission is absolute - the tribe is cut off from its brethren and its name blotted out. Yet we cannot be absolutely certain that the tribe of Dan is finally cut off, for in Ezekiel's glowing prophecy there is a portion for Dan (Ezek. 48:1).

The prophecy of Jacob concerning Dan carries a twofold character - "Dan shall judge his people as one of the *sceptres* of Israel." *Tribe* also means *sceptre* (Gen. 49:10). No man among the judges did so much for Israel single-handed as Samson the great Danite.

A further thought is associated with Jacob's prophecy of Dan. "I have waited for thy salvation, O Lord." This is the first mention of *salvation* in Scripture. But Dan's history is adverse to the salvation predicted of him. His birth arose out of jealousy and inordinate desire. *Dan* became the Ishmael of Jacob's family. Persistent idolatry clung to the Danites from first to last. It was because Dan was likened unto a *serpent* that some of the early fathers predicted that Antichrist would come from him. "They are not *all Israel* which are of Israel." As there was one among the Twelve Apostles, so there was one among the Twelve Tribes who had not the seal of God. This we do know, Dan's glory as one of the sceptres of Israel with courage as a lion's whelp, is of no avail without the seal of God upon his forehead.

**DANIEL** [Dan' iel]-God IS MY JUDGE.

1. *The second son of David*, also called Chileol (I Chron. 3:1).
2. A son or descendant of *Ithamar* who, after the return from exile, sealed the covenant (Ezra 8:2; Neh. 10:6).
3. *The celebrated Jewish prophet*, fourth of the so-called Major Prophets, of royal or noble descent. Daniel was taken to Babylon and trained with others for the king's service (Ezek. 14:14, 20; 28:3; Dan. 1:6, 21).

*The Man Who Kept His Window Open*

Nothing is known of the ancestry and early life of this celebrated Jewish prophet who exercised tremendous influence in the Babylonian court, and whose name can mean: "Who in the name of God does justice." Daniel was not a priest like Jeremiah or Ezekiel but like Isaiah he was descended from the time of Judah and was probably of royal blood (Dan. 1:3-o). A comparison of 11 Kings 20:17, 18 with Isaiah 29: o, 7 seems to indicate that Daniel was descended from king Hezekiah.

As a youth of the age of fifteen or thereabouts, Daniel was carried captive to Babylon (Dan. 1:1-4) in the third year of Jehoiakim. From then on his whole life was spent in exile. What Daniel was like we are not expressly told but the details given in the first chapter of his book suggest he must have been a handsome youth. There is a tradition to the effect that "he had a spare, dry, tall figure with a beautiful expression." Dr. Alexander Whyte says of Daniel: "There is always a singular lustre and nobility and stately distinction about him. There is a note of birth and breeding and aristocracy about his whole name and character." As we study his character we cannot but be impressed with his refinement, his reserve and the high sculpture of his life.

Daniel comes before us as an interpreter of dreams and of signs, a conspicuous seer, an official of kings. He lived a long and active life in the courts and councils of some of the greatest monarchs the world has known, like Nebuchadnezzar, Cyrus and Darius. Close intimacy with heaven made Daniel the courtier, statesman, man of business and prophet he was. Bishop Ken reminds us that "Daniel was one that kept his station in the greatest of revolutions, reconciling politics and religion, business and devotion, magnanimity with humility, authority with affability, conversation with retirement, Heaven and the Court, the favour of God and of the King."

The significant meaning of Daniel's name accords with the character and contents of the Book of Daniel, written by the prophet himself - the first six chapters in the *third* person, the last six in the *first* person.

As the distinguished historian of some of the most important dispensational teaching given in the Bible, Daniel's book sets forth: A statement of God's judgment on history.

The purpose of God until the final consummation. The vindication of righteousness.

It would take a whole book to deal with Daniel's prophetic visions A Gentile dominion and defeat. Profitable homiletical material can be used showing Daniel's self-control (Dan. 1:8; 10:3), undaunted courage (5:22, 23), constant integrity (o:4), unceasing prayerfulness (2:17, 18; 6:16), native humility (10:17) and spiritual vision (7:9, 12; 10:5, o).

**DARA** [Da' ra]-BEARER. Son of *Zerah* son of Judah by Tamar I Chron. 2:o). Sometimes identified with Darda.

**DARDA** [Dar' da]-A PEARL OF WISDOM. A son of *Mahol*, a Judahite celebrated for his wisdom (I Kings 4:31).

**DARIUS** (Da ri us)-HE THAT INFORMS HIMSELF Or A RING.

1. *The son of Hystaspes*, and king of Persia B.C. (521-485). He allowed the Jews to rebuild the Temple (Ezra 4:5, 24).
2. *Darius the Persian*, Darius Nothus and probably the last king of Persia (Neh. 12:22).
3. *Darius the Mede*, the son of Ahasuerus of the seed of the Medes. He succeeded Belshazzar as king of Babylon at sixty-two years of age (Dan. 5:31; 6:9, 25; 9:1; 11:1).

**DARKON** [Dar' kon]-BEARER Or SCATTERING. *A servant of Solomon*, whose sons were among those who returned from exile with Zerubbabel (Ezra 2:56; Neh. 7:58).

**DATHAN** [Da than]-BELONGING TO LAW Or FOUNT. *A son of Eliab* the Reubenite, who with Korah a Levite, and Abiram and On, two other Reubenites, conspired against Moses and Aaron in the wilderness and were destroyed for their rebellion (Nam. 1o; 26:9; Dent. 11:o; Ps. 106:17).

**DAVID** [David]-BELOVED. *The youngest son of the eight sons of Jesse* the Bethlehemite, the second and greatest of Israel's kings, the eloquent poet and one of the most prominent figures in the history of the world (Ruth 4:17, 22; I Sam. 16: 13).

*The Man After God's Own Heart*

Volumes have been written on the trials and triumphs of David, a mountain peak among Bible characters, who was carefully chosen as Israel's second king by God Himself. David's father, Jesse, was a man of no great rank who lived in the little town of Bethlehem. In his youth David was trained to tend his father's sheep. Being the youngest of the family he was not brought into public notice, yet it pleased God to raise him from a low estate and set him upon the throne. He was overlooked by the prophet Samuel, but the prophet obeyed when God said, "Arise anoint him, this is he." All we can do in this study is to offer a brief sketch of David's eventful life. We view him as:

- I. A Warrior. David was courageous as a champion and a great soldier (I Sam. 17:40; H Sam. 5:7). His fight with Goliath the giant made him a marked man. He had not the training of a soldier. As yet he had not reached the years of manhood. Dressed like a poor country shepherd lad, he had no weapons save his sling. Never were two warriors more unequally matched, but when David was victorious over Goliath there was no empty boasting, no reliance upon his own powers. God gave the victory and David gave Him all the glory. He became a man of war and because of that was not allowed to build the Temple (I Chron. 28:3).
- II. As a Musician. Because he was a skilful player on the harp he found himself in the presence of the wretched king, Saul, who could only be soothed by David's music. Poetic genius made him the sweet psalmist of Israel, and no poet has been so constantly used and quoted through the ages. His majestic psalms are the masterpiece of spiritual literature.

III. As a Saint. David was accepted as a child of God. The general trend of his life was spiritual (I Sam. 13:14; I Kings 15: 5). What other man has had the reputation of being known as a man after God's own heart? Such an expression does not refer to any remarkable goodness in David, but to him as one whom God had chosen to be the ruler of His people. He was the man according to God's special choice. His psalms of praise, worship and meditation indicate the God-ward direction of his life.

IV. As a Sinner. David violated a divine law (Dent. 17:17; II Sam. 5:18), yielded to his gross sin in a period of ease (H Sam. 11) and was rebuked by the prophet Nathan (II Sam. 12). David stained his character by his sin against Uriah and by the deceitful way he gained this gallant soldier's wife as his own. Such a grievous sin brought the bitterest anguish of heart. David's confession was not a cold, formal acknowledgment of guilt, but a true and heartfelt humbling of himself before God and a deep cry for pardon and restoration to divine favor as psalms thirty-two and fifty-one clearly prove.

V. As a Prophet. David had a prophetic gift given to few. He was one of those holy men of old moved by the Holy Spirit to set forth many glorious truths related to Christ as Saviour and Messiah. When we come to the New Testament we find the Psalms quoted from more often than any other part of the Old Testament.

VI. As a Type. Not only did David prophesy about Christ, he resembled Him in many ways. For example: Both were born in the humble town of Bethlehem.

Both were of low estate on earth, having no rank to boast of, no wealth to recommend them to the world.

Both were shepherds-the one caring for sheep, the other for souls. Both were sorely oppressed and persecuted but opened not their mouths.

Both came to kingship. David subdued his foes and had a kingdom stretching from shore to shore. Jesus was born a King, and is to have an everlasting Kingdom.

VII. As a Star. Does not the children's hymn urge us to be "a star in someone's sky?" David has lighted many a spiritual traveler on the way to heaven. Glory alone will reveal what his psalms meant to Christ and to His followers in all ages. Yet he is nothing compared to the Sun of Righteousness Himself. None can compare to David's greater son, the Lord Jesus Christ, who died and rose again to become our Saviour, Friend and King.

**DEBIR** [De' bier]-SPEAKER. *The king of Eglon*, ally of Adoni-zedec, who joined four other kings against Joshua, but was defeated and executed by Joshua (Josh: 10:3). Also the name of a city near Hebron (Josh. 10:38).

**DEDAN** [De' dam]-LOW or THEIR FRIENDSHIP.

1. *A grandson of Cush* son of Ham (Gen. 10:7; I Chron. 1:9).

2. *A son of Abraham* by Keturah (Gen. 25:3; I Chron. 1:32). Also the name of a district near Edom (Jer. 25:23).

**DEKAR** [De' kar]-LANCE BEARER or PERFORATION. *Father of one of Solomon's purveyors* at Mahaz (I Kings 4:9).

**DELIAH** [Del a i ah]-JEHOVAH IS DELIVERER.

1. *A descendant of Aaron*, and one of David's priests (I Chron. 24:18).

2. *One of the Nethinims*, founder of a family whose genealogy had been lost (Ezra 2:00; Neh. 7:02).

3. *One who tried to dishearten Nehemiah* (Neh. 6:10).

4. *A Judahite prince*, son of Shemaiah who urged king Jehoiakim not to burn the sacred roll (Jer. 36:12, 25). 5. *A son of Elioenai* (I Chron. 3:24).

**DEMAS** [De' mas] -POPULAR or RULER OF PEOPLE. *A companion of Paul* during his first Roman imprisonment (Col. 4:14; Philem. 24). *The Man Who Forsook His Friend*

This seems to be an indication that this native of Thessalonica was not fully trusted even when he was near to Paul (Phil. 2:20). Scripture has this against him, that he forsook Paul for this present world (II Tim. 4:10). It is amazing how a student of Comparative Anatomy can build up a whole unknown structure from one or two known bones. In the same way we can sketch the character of Demas from the few references to him in the Bible's portrait gallery.

Before he met Paul we can picture him as an agreeable young man with no particular vice. The material of his character had no rent in it. It was only shoddy throughout. Under the strong influence of Paul's personality, Demas was like a piece of soft iron, temporarily magnetized by the presence of a magnet. Becoming a disciple, he was carried away by the enthusiasm of sacrifice. He wanted to live with Paul and die with him, and have a throne and a halo among the martyred saints.

But when Demas came up to the great capital of the then known world in company with the Lord's prisoners, Paul and Epaphras, it was a different story. He was not a prisoner, and gradually the contrast between the cell and the outer world became intolerable to him. He saw the magnificent halls of the Caesars, the gorgeous homes of the rich and the glitter of a world of music, venal loves, jest and wine. Such a gay world cast its glamor over Demas, and he yielded to its charms. The prison where his friends were languishing seemed wretched alongside the music-haunted, scented, dazzling halls of Rome. Thus Paul had to write one of the most heartbreaking lines in his letters:

"Demas hath forsaken me, having loved this present world." This man of wavering impulse who surrendered the passion of sacrifice and sank in the swirling waters of the world, is a true reflection of the thought that where our love is, there we finally are.

**DEMETRIUS** [De me' tri us]-BELONGING TO DEMETER. Demeter was the goddess of agriculture and rural life.

1. *The silversmith at Ephesus* who made silver models of the celebrated Temple of Diana, and who opposed Paul and incited the mob against him (Acts 19:24,38).

2. *A believer*, well-commended by the Apostle John (III John 12). This man of God had the testimony of all men of the truth and of John also. It is one of the finest recommendations of the Gospel when a Christian impresses and attracts those around him by the reality of his or her life.

**DEUEL** [Den' el]-INVOCATION OF GOD Or GOD IS KNOWING. *The father of Eliasaph*, a Gadite prince (Num. 1:14; 2:14; 7:42,47). Called Reuel (friend of God) in Numbers 2:14.

**DIBLAIM** [Dib' la iM]-DOUBLE EMBRACE or TWIN BALLS. *Father of Gomer wife* of Hosea the prophet (Hos. 1:3).

**DIBRI** [Dib' ri]-ON THE PASTURE BORN Or PROMISE OF THE LORD. *A Danite* whose daughter married an Egyptian and whose son was stoned for blasphemy (Lev. 24:11).

**DIDYMUS** [Did' y mus]-A TWIN. *The surname of the apostle Thomas* (John 11:10; 20:24; 21:2).

**DIKLAH** [Dik' lah]-PALM GROVE. *A son of Joktan* of the family of Shem (Gen. 10:27; I Chron. 1:21).

**DIONYSIUS** [Di o nys' i u s ] DIVINELY TOUCHED Or THE GOD OF WINE. *4 member of the Athenian supreme court* at Athens who became a convert to Christianity (Acts 17:34).

**DIOTREPES** [Di ot're phes]-NOURISHED BY JUPITER. *The professed disciple* who refused to recognize the authority of John as an apostle, and who loved to have the pre-eminence (III John 9).

Diotrephes tried to act like a little Caesar. Pride and self-pleasing led to the dethronement of Christ. The word "preeminence" occurs twice in the New Testament. Paul speaks of Christ having the "pre-eminence" (Col. 1:18). Diotrephes substituted self for Christ.

**DISHAN** [Di shan]-LEAPING. *The youngest son of Seir* the Horite (Gen. 30:21-30; I Chron. 1:38, 42).

**DISHON** [Di shon]-LEAPING.

1. *The fifth son of Seir* the Horite (Gen. 36:21, 26, 30; I Chron. 1:38).

2. *The son of Anah* and grandson of Seir (Gen. 36:25; I Chron. 1:41).

**DODAI** [Do' da i]-BELOVED OF JEHO VAH. *An Ahohite*, one of David's captains (I Chron. 27:4).

**DODANIM** [Do' da nim]-A LEADER. *A descendant or race descended from Javan* the son of Japhet (Gen. 10:4; I Chron. 1:7).

**DODAVAH** [Do' da Va h ] -JEHOVAH IS LOVING. *Father of the Eliezer* who prophesied about the ships (II Chron. 20:37). Also called Dodwaha.

**DODO** [Do' do]-LOVING.

1. *Grandfather of the judge Tolah* of the tribe of Issachar (Judg. 10:1).

2. *Father of the second of David's thirty heroes* (II Sam. 23:9; I Chron. 11:12).

3. *A man of Bethlehem*, father of Elhanan and another of David's heroes (II Sam. 23:24; I Chron. 11:26).

**DOEG** [Do'eg]-TIMID or FEARFUL. *Chief of Saul's herdsmen*, an Edomite, who informed Saul of Ahimelech's help for David. Because of Doeg's report Ahimelech and his companions were slain (I Sam. 22:7-22).

**DUMAH** [Du'mah] -SILENCE or RESEMBLANCE. *A son of Ishmael* son of Abraham by Hagar (Gen. 25:14; I Chron. 1:30). Also the name of two cities (Josh. 15:52; Isa. 21:11).

**EBAL** [E' bal]-BARE.

1. *Son of Shobal*, son of Seir the Horite (Gen. 30:23; I Chron. 1:40).

2. *A Son of Joktan*, son of Eber, grandson of Shem (I Chron. 1:22). Also the name of a mountain in Ephraim (Dent. 11:29).

E

**EBED** [E' bed]-SERVANT or SLAVE.

1. *The father of Gaal*, an Ephraimite who rebelled against Abimeech when he reigned in Shechem (Judg. 9:26-35).

2. *A chief of the father's house of Adin* who returned from Babylon with fifty males under the leadership of Ezra (Ezra 8:0).

**EBED-MELECH** [E' bed-me Tech]-SERVANT or SLAVE OF THE KING. *An Ethiopian eunuch* of the palace in Zedekiah's time who assisted Jeremiah in his release from prison (Jer. 38:7-12; 39:16).

*The Man Who Was a Credit to His Class*

It is said of Ebed-melech that he was an *Ethiopian* which means that he was a heathen and one of a despicable type at that time. "Can he Ethiopian change his skin?" No! But this Ethiopian had a transformed moral character, and was a triumph of grace in the clan to which he belonged. The Eastern eunuchs were a pitilessly cruel race, whose delight was to wound and vex. No clan had a worse reputation or cruelty, but here again Ebed-melech was different. He was as kind as the rest of his clan was cruel. Kitto calls him, "The benevolent Eunuch." Then he is likewise described as a *servant of the king*. Royal servants were usually a godless company. But Ebed-melech was so faithful a servant to God as he was to king Zedekiah. He loved the prophet Jeremiah and risked his own life to save the man of God. Among the lessons to be gleaned from the record of this eunuch who was greater than his fellows are:

He was superior to his surroundings.

He put more pretentious people to shame. He had the courage of his convictions. He had a kind way of doing kindness.

He achieved a great service with poor instruments.

Old rags and cords! How God can use weak things for the accomplishment of His plan! His faith in God was the secret of his noble life.

He was divinely rewarded. God is a grand Paymaster.

**EBER** [E' bur]-A SHOOT.

1. *A descendant of Shem through Arphaxad*, and the progenitor of various peoples (Gen. 10:21-25; 11:14-17; I Chron. 1:18-25).

2. *The head of a family in Gad* (I Chron. 5:13).

3. *A son of Elpaal* a Benjamite (I Chron. 8:12).

4. *A son of Shashak* a Benjamite (I Chron. 8:22).

5. *A priest*, head of the father's house of Amok in the days of the high priest, Joiakim (Neh. 12:20). Name is also used of the descendants of Eber (Nam. 24:24) (No. 1). Heber is another spelling.

**EBIASAPH** [E bl' a saph]-THE FATHER OF GATHERING. *A Son of Ikanah* and a great-grandson of Korah (I Chron. 0:23, 37; 9:19). Also given as Abiasaph.

**EDEN** [E den]-DELIGHT.

1. *The son of Joah*, a Gershomite (II Chron. 29:13).

2. *A Levite* in Hezekiah's time appointed to distribute oblations (II Chron. 31:15). Also the name of man's first abode (Gen. 2:8).

**EDER, EDAR** [E' dur, E' dar]-A FLOCK.

1. *A son of Elpaal*, a Benjamite (I Chron. 8:15). See Ader.
2. *A son of Mushi*, a Levite of the family of Merari (I Chron. 23:23; 24:30). Also the name of two places (Gen. 35:21; Josh. 15:21).

**EDOM** [E<sup>do</sup>m]-RED EARTH. *The elder son of Isaac*, and so named in memory of the red color of the lentil pottage for which he sold his birthright to his twin brother Jacob (Gen. 25:30; 30:1, 8, 19). See Esau. Name is also used to describe those descended from Esau, the Edomites (Gen. 36:9).

**EGLON** [Eg' lon]-CIRCLE or CHARIOT. *A king of Moab* who captured Jericho and who, after his long oppression of the Israelites, was slain by Ehud, son of Gera (Judg. 3:12-17). Also the name of a city near Judah (Josh. 10:3).

**EHI** [E' hi]-UNITY. *Son of Benjamin* (Gen. 40:21). Same as Ehud in I Chronicles 8:6.

**EHUD** [E' had]-STRONG or UNION.

1. *The son of Bilhan*, great-grandson of Benjamin (I Chron. 7:10; 8:6).
2. *The son of Gera*, the second judge of Israel (Judg. 3:15-26; 4:1).

#### *The Man Who Was Left-Handed*

This left-handed man was a ruler in Israel, and the peculiar thing about the tribe of Benjamin to which Ehud belonged was that in it were seven hundred lefthanded men. So skillful had they all become in the use of the left hand that they could sling stones at a hair's breadth and never miss.

Eglon, king of Moab, oppressor of Israel, imposed an outrageous tax upon the people, and Ehud received a divine commission to destroy the oppressor. Meeting the king in his summerhouse and saying that he had a secret message for him, Ehud, the left-handed man, put his left hand to his right side, pulled out a dagger and Eglon died. Thus for the salvation of Israel the left-handed weapon did its work. Wonderful is it not, that God can use all kinds for the fulfilment of His purpose? **EKER** [E' kur]-ONE TRANSPLANTED. *Son of Ram*, a Judahite and of the household of Jerahmeel (I Chron. 2:27).

**ELEAAH** [Ei' dah]-GOD HATH ADORNED. *A descendant of Ephraim* (I Chron. 7:20). Also given as Eleadah.

**ELAH, ELA** [E' lah]-AN OAR Or LIKE A TREE.

1. *A duke of Edom*, named from his habitation (Gen. 36:41; 1 Chron. 1:52).
2. *The father of one of Solomon's purveyors* (I Kings 4:18).
3. *The son and successor of Baasha*, king of Israel, who only reigned for about a year and who was killed while drunk by Zimri (I Kings 16:6-14).
4. *The father of Hoshea*, last king of Israel (II Kings 15:30; 17:1; 18:1, 9.)
5. *A son of Caleb*, son of Jephunneh (I Chron. 4:15).
6. *One of the tribe*, a Benjamite (I Chron. 9:8). Also the name of the valley where David slew Goliath (I Sam. 17:2, 19).

**ELAM** [E' lam]-YouTH or HIGH.

1. *A son of Shem* and founder of the Elamites (Gen. 10:22; I Chron. 1:17; Ezra 4:9; Acts 2:9).
2. *Son of Shashak*, a Benjamite (I Chron. 8:24).
3. *Son of Meshelemiah*, a Kohathite (I Chron. 26:3).
4. *The head of a family* of 1,254 that returned from exile with Zerubbabel (Ezra 2:7; Neh. 7:12).
5. Another whose posterity returned from exile (Ezra 2:31; Neh. 7:34). Perhaps same person as No. 4.
6. *One whose descendants came back with Ezra* (Ezra 8:7).
7. *The father of Jehiel*, ancestor of Shechaniah, who confessed the trespass of marrying foreign wives (Ezra 10:2, 20).
8. *A chieftain who*, with Nehemiah, sealed the covenant (Neh. 10:14).
9. *A priest* who assisted in the dedication of the rebuilt wall (Neh. 12:42). Elam is also the name of the country inhabited by his descendants (Gen. 14:1, 9).

**ELASAH, ELEASAH** [Ei' a sah]-GOD HATH MADE.

1. *A priest* who married a foreign wife (Ezra 10:22).
2. *The ambassador* Zedekiah sent to Nebuchadnezzar (Jer. 29:3).

**ELEAAH** [Ei' da ah]-WHOM GOD CALLED. *A son of Midian* and descendant of Abraham (Gen. 25:4; I Chron. 1:33).

**ELDAD** [Ei' dad]-GOD IS A FRIEND or GOD HATH LOVED. *One of the two elders* who assisted Moses in the government of Israel (Num. 11:26, 27).

**ELEAD** [E' lead]-GOD IS WITNESS Or GOD CONTINUETH. Perhaps a *son of Ephraim who*, with his brother, was killed by invaders (I Chron. 7:21).

**ELEASAH, ELASAH** [E' le' a sah]-GOD HATH MADE or IS DOER.

1. *A son of Helez*, a Judahite with Egyptian blood in his veins (I Chron. 2:39, 40).
2. *A son of Rapha or Raphaiah*, a descendant of Saul and Jonathan (I Chron. 8:37; 9:43).

**ELEAZAR** [E le a'zar] -GOD IS HELPER.

1. *The third son of Aaron* by Elisheba and father of Phinehas (Ex. 6:23, 25). He was consecrated a priest (Ex. 28:1) and was chief of the Levites (Num. 3:32).
2. *A son of Amminadab*, set apart to care for the Ark after its return (I Sam. 7:1).
3. *A son of Dodo*, the Ahohite, one of the three chief captains of David's army (II Sam. 23:9; I Chron. 11:12).
4. *A son of Mahli*, a Merarite, who had daughters only, who married their cousins (I Chron. 23:21, 22; 24:28).
5. *A priest* who participated in the dedication of the rebuilt wall (Neh. 12:42).
6. *A son of Phinehas*, a Levite (Ezra 8:33).
7. *A son of Eliud* and an ancestor of Christ (Matt. 1:15).

**ELHANAN** [Ei ha nan]-GOD HATH BEEN GENEROUS or MERCY OF GOD.

1. *A son of Jair*, who slew Lahmi the brother of Goliath (II Sam. 21:19; I Chron. 20:5).
2. *A son of Dodo* the Bethlehemite, and one of David's thirty heroes (II Sam. 23:24; I Chron. 11:26).

**ELI** [E' li]-JEHOVAH IS HIGH or MY GOD. *The high priest and judge of Israel* of the family of Ithamar (I Sam. 1-4; 14:3).



### *The Man Who Lucked Parental Authority*

There are few Bible men in whose character we cannot find some great and glaring fault. There is usually a dead fly in the ointment, a rent in the garment, a spot on the whitest sheet. Eli was a good man whose life was pure. He loved and delighted in God's service, but was faulty in one point. He failed to exercise the proper authority of a parent over his children.

Eli belonged to the tribe of Levi, and for years acted as a judge and as High Priest in Israel. He lived at Shiloh in a dwelling adjoining the Temple for the greater portion of his life. We know little about him until he was well advanced in age. The first mention of him is when Hannah came to pour out her heart.

Eli's fault which brought sorrow upon his declining years was the conduct of his own two sons, Phinehas and Hophni, who, although lacking their father's character and qualities, were yet put into the priest's office. Their conduct disgraced their high calling and shocked the people so much that they "abhorred the offering of the Lord." While Eli warned them of their shameful ways, he did not rebuke them with the severity their evil deeds merited. He should have exercised the stern authority of a father and rebuked them as a judge. Instead Eli only mildly reasoned with his sons saying: "Why do ye such things?" But the sons disregarded such a weak and useless protest for their hearts were cold and callous and so they no longer heeded their father's feelings.

Although Eli had no power to change the hearts of his sons, he could have prevented their ministry before the Lord, but he "restrained them not." He wanted to be kind to them but it was a false and mistaken kindness. A seasonable correction would have saved them from ruin. Eli had no need to be harsh and severe, only firm and decided in the matter of obedience. Eli was twice warned that judgment would overtake him and his sons, but such warning was lost upon him. He dearly loved his sons and could not take action against them.

What a pitiable spectacle Eli presents! An old man of ninety, almost blind, waited to hear the result of the grim battle between the Israelites and the Philistines. How he trembled for his nation, his sons and also for the Ark of God which would be dishonored if it fell into enemy hands! Then the messenger came with news of the slaughter of his sinful sons and of the taking of the Ark. As Eli heard mention of the latter he fell off his seat by the side of a gate and died of a broken neck, yes, and of a broken heart. As is often the case, children bring down their fathers gray hairs with sorrow to the grave.

#### **ELIAB** [E li ab]-GOD IS A FATHER.

1. *A son of Helon* and leader of the tribe of Zebulun when the census was taken in the wilderness (Nam. 1:9; 2:7; 7:24, 29).
2. *A son of Pallu or Phallu*, a Reubenite, and father of Dathan and Abiram (Nam. 16:1, 12; 20:8, 9; Dent. 11:6).
3. *The eldest son of Jesse* and brother of David (I Sam. 16:6; 17:13, 28). Called Elihu in I Chronicles 27:18.
4. *A Levite* in David's time who was a Tabernacle porter and musician (I Chron. 15:18, 20; 10:5).
5. *A Gadite* warrior who with others came over to David when a fugitive in the wilderness (I Chron. 12:9).
6. *An ancestor of Samuel* the prophet; a Kohathite Levite (I Chron. 6:27). Called Elihu in I Samuel 1:1 and Eliel in I Chronicles 0:34.

#### **ELIADA** [E li a da]-GOD IS KNOWING or GOD KINDLY REGARDED.

1. *One of David's sons* (II Sam. 5:10; I Chron. 3:8).
2. *A Benjamite*, a mighty warrior who led two hundred thousand of his tribe to the army of Jehoshaphat (II Chron. 17:17).

#### **ELIADAH** [E li a dah]-GoD Is KNOWING. *The father of Rezon*, the captain of a roving band that annoyed Solomon (I Kings 11:23).

#### **ELIAH** [E li ah]-con Is JEHOVAH.

1. *A son of Jeroham*, the Benjamite who was head of his tribe (I Chron. 8:27).
2. *One of the sons of Elam* who married a foreign wife (Ezra 10:26).

#### **ELIAHBA** [E li ah ba]-GOD DOTH HIDE. *A Shaalbonite*, and one of David's famous guard (11 Sam. 23:32; I Chron. 11:33).

#### **ELIAKIM** [E li' a kim]-GOD IS SETTING UP or DOTH ESTABLISH.

1. *A son of Hilkiah*, successor of Shebna as master of Hezekiah's household (11 Kings 18:18, 20, 37; 19:2).
2. *The original name of king Jehoiakim* (II Kings 23:34; II Chron. 36:4).
3. *A priest* who helped at the dedication of the rebuilt wall in Nehemiah's time (Neh. 12:41).
4. *The eldest son of Abiud* or Judah and father of Azor in Christ's genealogy (Matt. 1:13; Luke 3:30).

#### **ELIAM** [E li am]-GOD IS ONE OF THE FAMILY Or GODS FOUNDER OF THE PEOPLE. *The father of Bath-sheba*, wife of David (II Sam. 11:3). Called also Ammiel.

#### **ELIAS, ELIJAH** [E li as, E li jah]-GOD is JEHOVAH or GOD HIMSELF.

1. *Elias is the Greek form of Elijah* (Matt. 11:14). Elijah the Tishbite is the grandest and most romantic character Israel ever produced (I Kings 17; 18; 19). *The Man Who Had No Fear of Man*

No career in the Old Testament is more vividly portrayed, or has as much fascination as that of the unique character of Elijah. The New Testament attests to his greatness and reveals what an indelible impression he made upon the mind of his nation. All we know of him before his dramatic appearance can be summed up in the words: "Elijah the Tishbite, who was of the inhabitants of Gilead" (I Kings 17:1). Scripture is silent about his past history. Suddenly and with abrupt impetuosity the figure of the prophet bursts upon the scene to rebuke the godless and to reawaken and restore the nation of which he was a part. This man of iron is presented in many ways:

As a fearless, bold and dauntless reformer (I Kings 18:17-40). As a rebuker of kings (I Kings 21:20; II Kings 1:16).

As a mighty intercessor, praying with faith and intensity (I Kings 17:20, 22; 18:36-38; Jas. 5:17). As a man prone to discouragement (I Kings 19:4).

As one capable of fallible judgment (I Kings 19:4, 18).

As a prophet divinely honored (II Kings 2:11; Matt. 17:3). As a performer of miracles (I Kings 19:8).

As a God-inspired prophet ready to obey and trust God (I Kings 17:1; 21:9-24; II Kings 1:2-17). As a saint whose end was glorious (II Kings 2:1).

Both mystery and majesty are associated with Elijah, the mightiest of the prophets. His history in I Kings can be appropriately studied under five prepositions: *Before* Ahab (I Kings 17:1). When God commands us to speak, no thought of peril need make us dumb.

*By* Cherith (I Kings 17:2-7). Faith moves on, trusting that when the first step is taken the next will be revealed.

At Zarephath (I Kings 17:10, 24). Elijah was miraculously fed on three occasions-by ravens (I Kings 17:6); by a widow (I Kings 17:9); by an angel (I Kings 19:5-8).

On Carmel (I Kings 18). Here we see the power of a fully surrendered man.

In the wilderness (I Kings 19). The overwrought prophet suffered a lapse of confidence, but was quickly restored. Elijah, the rugged prophet, suggests John the Baptist, who came in the same spirit and power of the prophet. Note these points of correspondence:

Their familiarity with the deserts and solitude. Their austere manner and dress.

Their strong reproof of prevailing evils.

Their intrepid fidelity in calling all classes to repentance. Their exposure of the wrath of a wicked king.

Their continued influence after death through disciples.

Their fruitful labors. "Many of the children of Israel did they turn to the Lord their God."

2. A son of Harim who married a foreign wife during the exile (Ezra 10:21).

3. A Benjamite and son of Jeroham, resident at Jerusalem (I Chron. 8:27 RX.).

4. An Israelite induced to put away his foreign wife. (Ezra 10:26).

**ELIASAPH** [Eli a saph]-GOD HATH ADDED Or GOD IS GATHERED.

1. The son of Deuel and head of the Gadites at the census in the wilderness (Nam. 1:14; 2:14; 7:42, 47; 10:20).

2. A son of Lael, a Levite and prince of the Gershonites during the wilderness wanderings (Nam. 3:24).

**ELIASHIB** [E li a shib]-GOD IS REQUITER Or GOD HATH RESTORED.

1. A Priest in David's time from whom the eleventh priestly course took its name (Chron. 24:12).

2. A son of Elioenai, descendant of Zerubbabel, a Judahite (I Chron. 3:24).

3. The high priest at the time of the rebuilding of the city wall (Neh. 3:1, 20, 21; 13:4, 7, 28).

4. A Levite and singer who put away his foreign wife (Ezra 10: 24).

5. A son of Zattu who married a foreign wife (Ezra 10:27).

6. A son of Bani who also married a foreign wife (Ezra 10:26).

7. An ancestor of Johanan who helped Ezra in the assembly of foreign wives (Ezra 10:o; Neh. 12:10, 22, 23).

**ELIATHAH** [E li a thah]-God HATH COME. A son of Heman and a musician in David's reign (I Chron. 25:4,27).

**ELIDAD** [E li' dad]-GOD IS A FRIEND Or GOD HATH LOVED. A prince of the tribe of Benjamin and a member of the commission in the division of Canaan (Nam. 34:21).

**ELIEL** [E li el]-GOD IS GOD.

1. A Levite of the family of Kohath and an ancestor of Samuel the prophet (I Chron. o:34).

2. A chief man of the half tribe of Manasseh in Bashan (I Chron. 5:24).

3. A son of Shimhi the Benjamite (I Chron. 8:20).

4. A son of Shashak, A Benjamite (I Chron. 8:22).

5. A Mahavite and a captain in David's army (I Chron. 11:46).

6. Another of David's heroes (I Chron. 11:47).

7. A Gadite who joined David at Ziklag (I Chron. 12:11). Perhaps the same person as No. 5 or 6

8. A chief of Judah in David's reign (I Chron. 15:9). Perhaps the same man as No. 5.

9. A chief Levite who helped in the return of the Ark from the house of Obed-edom (I Chron. 15:11).

10. A Levite overseer of tithes and offerings in Hezekiah's time (II Chron. 31:13).

**ELIENAI** [E li e' na i]-UNTO GOD ARE MINE EYES. A son of Shimhi, a Benjamite (I Chron. 8:20).

**ELIEZER** [E li e zur]-GOD IS MY HELP.

1. The second son of Moses and Zipporah to whom his father gave this name as a memento of his gratitude to God (Ex. 18:4; I Chron. 23:15, 17; 26:25).

2. A son of Becher and grandson of Benjamin (I Chron. 7:8).

3. A priest who assisted in the return of the Ark to Jerusalem (I Chron. 15:24).

4. A Reubenite ruler in David's time (I Chron. 27:16).

5. The prophet who rebuked Jehoshaphat for his alliance with king Ahaziah in the Ophir expedition (II Chron. 20:37).

o. A chieftain sent with others to induce many of the Israelites to return with Ezra to Jerusalem (Ezra 8:16).

7. A priest who put away his foreign wife (Ezra 10:18).

8. A Levite who had done the same (Ezra 10:23).

9. One of the sons of Harim who had done likewise (Ezra 10:31).

10. An ancestor of Joseph, husband of Mary (Luke 3:29).

11. Abraham's chief servant, and "son of his house," that is, one of his large household. He is named "Eliezer of Damascus" probably to distinguish him from others of the same name (Gen. 15:2; 24).

*The Man Who Found a Wife for His Master*

There can be little doubt that the Damascus Eliezer is the nameless servant Abraham sent to his own country and kindred to secure a bride for Isaac, his son of promise. Of the search of Eliezer, Dr. C. I. Scofield says that the entire chapter (Genesis 24) is highly typical, and then he gives us this most helpful outline:

I. Abraham-type of a certain king who would make a marriage for his son (Matt. 22:2; John o:44).

II. The unnamed servant-type of the Holy Spirit who does not speak of or from himself, but takes of the things of the bridegroom with which to win the bride (John 1o:13, 14).

III. The servant-type of the Spirit as enriching the bride with the bridegroom's gifts (I Cor. 12:7-11; Gal. 5:22).

IV. The servant-type of the Spirit as bringing the bride to the meeting with the bridegroom (Acts 13: 4; 16:6, 7; Rom. 8:11; I Thess. 4:14--17).

- V. Rebekah-type of the Church, the *ecclesia*, the "called out" virgin bride of Christ (Gen. 24:16; II Cor. 11:2; Eph. 5:25-32).
- VI. Isaac-type of the bridegroom "whom not having seen" the bride loves through the testimony of the unnamed servant (I Pet. 1:8).
- VII. Isaac-type of the bridegroom who goes out to meet and receive His bride (Gen. 24:03; 1 Thess. 4:10, 17). Points to emphasize as we peruse this beautiful chapter twenty-four with its love-quest are clearly evident: Prayer should precede our pursuits (v. 12). Leading depends upon living (v. 27). The Lord is before us and with us (v. 40). The place of privilege (v. 43 with John 4:14). The importance of a personal decision (v. 58). The right attitude for the reception of God's gifts (v. 03).

**ELIHOENAI, ELIOENAI** [E li ho e' na i, E li o e' na i]-To JEHOVAH ARE MINE EYES.

- 1. *A son of Neriaiah* of the family of David (I Chron. 3:23, 24).
- 2. *The head of a family of Simeon* (I Chron. 4:36).
- 3. *The head of one of the families of the sons of Becher*, son of Benjamin (I Chron. 7:8).
- 4. *A son of Pashur*, a priest who put away his foreign wife (Ezra 10:22). Perhaps the same person as the one mentioned in Nehemiah 12:41.
- 5. *A son of Zattu* who married a foreign wife (Ezra 10:27).
- 6. *A priest*, perhaps the same person as No. 4 (Neh. 12:41).
- 7. *The seventh son of Meshelemiah*, the son of Kore (I Chron. 20:3). Also given as Elihoenai.
- 8. *A descendant of Pahath Moab* who returned with Ezra in Artaxerxes' time (Ezra 8:4).

**ELIHOREPH** [El i ho' reph]-GOD OF HARVEST RAIN or GOD IS A REWARD. *One of king Solomon's scribes* (I Kings 4:3).

**ELIHU** [E li hu]-HE IS GOD HIMSELF.

- 1. *The father of Jeroham* and great-grandfather of Samuel the prophet, who also has the name of Eliel (I Sam. 1:1; 1 Chron. 6:34).
- 2. *A man of Manasseh* who joined David at Ziklag (I Chron. 12:20).
- 3. *A Kohathite* of the family of Korah, and a Tabernacle porter in David's time (I Chron. 26:7).
- 4. *A brother of David*, who became ruler over Judah (I Chron. 27:18). Also known as Eliab.
- 5. *The youngest of Job's friends*, the son of Barachel, a Buzite (Job 32:2-6; 34:1; 35:1; 30:1).

*The Man Who Was a Self-Assertive Dogmatist*

The lineage of Elihu, the fourth speaker in job's dialogue, is given in fuller detail. He was the son of Barachel the Buzite, the kindred of Ram (Job 32:2). Buz was the brother of Uz and son of Nahor (Gen. 22:21). Buz is also mentioned along with Tema and the Arab tribes (Jer. 25:23).

Elihu's name, "God is Lord," suggests his desire to exalt the Almighty. One writer has described him as "the forerunner of Jehovah." This youthful, somewhat self-assertive speaker reaches a high level and has "a far juster and more spiritual conception" in dealing with the problem that has confronted Eliphaz, Bildad and Zophar. But he gives only half the truth, and his appeal, although so lofty and eloquent, is marred by a self-assertiveness evident from his sayings, "Great men are not always wise: neither do the aged understand judgment" (Job 32:9) and, "My words shall be the uprightness of my heart" (Job 33:3). It is interesting to observe that job did not reply to Elihu as he did to the other three, "Who is this that darkeneth counsel by words without knowledge?" This was Jehovah's word to Elihu, in which He lays the very charge at his feet which he had sought to bring against His servant job (Job 34:35; 35:10).

Elihu's vindication appears to be along three lines:

- I. He first of all condemns job for his self-justification (Job 32:2; 33:8, 9).
- II. He sets out to modify the doctrine of the three friends by affirming that affliction is as much a judgment upon sin as a warning of judgment to come (Job 34:10, 11).
- III. He then unveils in a way completely overmastering the mind, the majesty and glory of God, the climax of which is in job 37:5. Elihu claimed inspiration for his presence and message (Job 32:8). Eagerness was his to speak before he did, but youth and modesty kept him back (Job 32:4-8, 18, 19). What Elihu seemed to forget was, trial an overtake the saintliest of men (I Pet. 1:7).

**ELIKA** [El' i ka]-GOD IS REJECTOR Or BATH SPEWED OUT. *A Harodite*, ne of David's mighty men (II Sam. 23:25).

**ELIMELECH** [E llm'e 16ch]-GOD IS RING. *The husband of Naomi* and father of Mahlon and Chilion, Ephrathites of Bethlehem-judah Ruth 1:2, 3; 2:1, 3; 4:3-9; 1 Sam. 17:12).

*The Man Whose Ways Contradicted His Name*

It is one thing to have a good name, but a different matter altogether to have a life corresponding to that name. Elimelech's name implies that God is King, an expressive name given him by godly parents when the nation followed the Lord. But Elimelech belied the name he bore, for had he truly believed that God was King, he would have stayed in Bethlehem in spite of the prevailing famine.

But one might argue that it was a wise thing to do to leave a famine-stricken land for another land where there was plenty of food for his family. Surely that was a journey any father would undertake

save his dear ones from starvation. But Elimelech was a Jew and such had the promise, "In the days of famine ye shall be satisfied." [and he firmly believed in the sovereignty of God, Elimelech would have remained in Bethlehem, knowing that need can never throttle God. Had he not declared that bread and water for His own would be ire? Alas, however, Elimelech did not live up to his wonderful name (going down to Moab, he stepped out of the will of God, who had forbidden His people to have any association with the Moabites. In Moab, Elimelech and his two sons found graves. Yet such a wrong Love was overruled by God, for as the result of it, Ruth the Moabitess -turned to Bethlehem with Naomi, who was to become the ancestress of the blessed Lord.

**ELIPHAL** [El' i phal] GOD IS JUDGE or BATH JUDGED. *The son of Ur*, one of David's heroes (I Chron. 11:35).

**ELIPHALET, ELIPHELET** [E liph' a let, E liph' e let]-THE GOD OF DELIVERANCES or GOD IS ESCAPE.

- 1. *The last of David's sons* (II Sam. 5:16; 1 Chron. 3:8; 14:7). The names of Elphalet and Phaltiel are the same as Eliphalet.
- 2. *Another son of David* born after he made Jerusalem his home and center (I Chron. 3:6). Called Elpalet in I Chronicles 14:5.
- 3. *A son of Ahasbai*, and one of David's heroes (II Sam. 23:34).
- 4. *A son of Eshek* and descendant of Saul, a Benamite (I Chron. 39).
- 5. *A leader of the sons of Adonikam* who returned from exile with Ezra (Ezra 8:13).
- 6. *A son of Hashum* who put away his foreign wife (Ezra 10:33).

**ELIPHAZ** [El' i phaz]-GOD IS FINE GOLD or GOD IS DISPENSER.

1. *A son of Esau* by Adah daughter of Elon (Gen. 36:4-16; I Chron. 1:35, 36).
  2. *The chief of Job's three friends*, a descendant of Teman, son of Eliphaz from whom a part of Arabia took its name (Gen. 36:11; Job 2:11; 4:1; 15:1; 22:1; 42:7, 9; Jer. 49:20).
- The Man Who Was a Religious Dogmatist*

Teman was noted for its wisdom and this Temanite descendant was a law unto himself. His name means "refined gold" but his fine gold was that of self-glory and of self-opinion from which he would not budge. As a wise man he gloried in his wisdom, and represented the orthodox wisdom of his day. This wise man from the East declared that God was just and did not dispense happiness or misery in a despot fashion, committing people to what He deemed best.

Eliphaz was a religious dogmatist, basing all his deductions upon a solitary remarkable experience he had had, namely that of a spirit passing before his face, causing his hair to stand up (Job 4:12-16). As the result of this weird occasion he felt he had a message of divine justice to declare (Job 4:17-21). Thus his speeches, delivered with a sacerdotal pathos are hard, cruel and rigidly dogmatic. His folly was that he tried to press job into the mold of his own experience.

In his first speech (Job 4, 5), Eliphaz begins by informing job of all his affliction, namely, sin. Approaching job in a courteous yet cold manner, Eliphaz seeks to prove that all calamity is judgment upon sin. The crux of his argument is: "Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off?" (Job 4:7).

In his second speech Eliphaz reveals a spirit wounded by job's sarcastic remarks (Job 15:2). He then proceeds to maintain his argument that job is suffering because of his sin (Job 15:16).

In his third speech, Eliphaz definitely charges job with sin (Job 22:5) and seeks to point out to him the pathway of restoration (Job 22:21).

**ELIPHELEH** [Eliph' e leh]-JEHOVAH IS DISTINCTION Or DISTINGUISHED. A *Levite singer and harpist* who had charge of the choral service when the Ark was returned (I Chron. 15:15-21). Also given as Eliphelehu.

**ELISEUS EI T** [Elise' us]-GOD IS SALVATION. *The Greek form of the name of Elisha* (Luke 4:27).

**ELISHA** [E li sha]-GOD IS SAVIOUR. *The son of Shaphat of Abelmeholah*, of the tribe of Issachar, the companion and successor of Elijah (I Kings 19:16-19; II Kings 2-15).

*The Man Who Was a Model Leader*

There is a striking difference between Elijah and Elisha, both of whom labored in the Northern Kingdom. Elijah's name means, Jehoiah my God and suggests the *Law* while Elisha's name speaks of *gracerehovah* my Saviour.

Elisha left a peaceful occupation to become a model spiritual leader. Elijah prepared Elisha for his commission (II Kings 2:1-14), and the two became devoted to each other. Elisha's character is marked by mercy (II Kings 2:21), disinterestedness (II Kings 5) and toleration II Kings 5:19). He earned a wonderful posthumous influence (II Kings 13:20, 21). What a victorious death was his (II Kings 13:14-19)! Summarizing the life of this prophet who spoke with the authority of an oracle of God (II Kings 3:16,17), we see him etched as:

A man of indomitable faith (I Kings 19:20, 21; II Kings 1-18). A man of swift action (II Kings 2:12-18).

A man of spiritual power (II Kings 2:19-22). A man of dauntless courage (II Kings 3).

A man of deep sympathy (II Kings 4:1-7). A man of God (II Kings 4:8-37).

A man of willing help (II Kings 4:38-41).

A man who merited blessing (II Kings 4:42-44). A man of clear understanding (II Kings 5:1-19). A man of force and might (II Kings 6:1-7).

A man who knew secrets (II Kings 6:8-23).

A man of remarkable foresight (II Kings 6:24-33; 7). A man of unerring counsel (II Kings 8:1-6).

A man of tears and sorrow (II Kings 8:7-15).

Elisha suggests the ministry of Christ. On the whole, Elijah's work as destructive - he was the prophet of fire. Elisha's task was more Merciful and beneficial. He had double the power of Elijah (II Kings 2:8, 9, 15), and consequently performed twice as many miracles as his former master. The following contrasts between these two prophets to be noted:

Elijah was a prophet of the wilderness; Elisha was a prince of the court. Elijah had no settled home;

Elisha enjoyed the peace of a home.

Elijah was known by his long hair and shaggy mantle; Elisha by his staff and bald head.

Elijah was mainly prophetic; Elisha's work was mainly miraculous. Elijah's ministry was one of stern denunciation; Elisha's task was that of teaching and winning. Elijah was a rebuker of kings;

Elisha was a friend and admirer. Elijah was a messenger of vengeance; Elisha was a messenger of mercy. Elijah represented exclusiveness; Elisha stood for comprehension. Elijah was fierce, fiery, energetic; Elisha was gentle, sympathetic, simple. Elijah was a solitary figure;

Elisha was more social.

Elijah had an extraordinary disappearance from earth; Elisha's death was ordinary.

**ELISHAH** [Eli'shah]-The *eldest son of Javan*, grandson of Noah and founder of a tribal family (Gen. 10:4; I Chron. 1:7; Ezek. 27:7).

**ELISHAMA** [E lish' a ma]-GOD IS HEARER Or GOD HAS HEARD.

1. *The son of Ammihud* and prince of the Ephraimites at the outset of the wilderness sojourn (Num. 1:10; 2:18; 7:48, 53; 10:22; I Chron. 7:26).
2. *A son of David* born in Jerusalem (II Sam. 5:10; I Chron. 3:8).
3. *Another son of David* who is also called Elishua (I Chron. 3:6).
4. *A son of Jekamiah*, a Judahite (I Chron. 2:41).
5. *Father of Nethaniah* and grandfather of Ishmael "of the seed royal" who lived at the time of the exile (II Kings 25:25; Jer. 41:1). Perhaps the same person as No. 4.
6. *A scribe or secretary to Jehoiakim* (Jer. 36:12, 20, 21).
7. *A priest* sent by Jehoshaphat to teach the people the Law (II Chron. 17:8).

**ELISHAPHAT** [E Iish' a phat]-GOD IS JUDGE or HATH JUDGED. *One of the "captains of hundreds"* who supported Jehoiada in the revolt against Athaliah (II Chron. 23:1).

**ELISHUA** [E I i sha' a]-COD IS RICH or GOD IS SALVATION. A *son o f David* born in Jerusalem (II Sam. 5:15; I Chron. 14:5). Likewise called Elishama in I Chronicles 3:6.

**ELIUD** [E li ud]-GOD IS MAJESTY OR GOD IS MY PRAISE. *The son of Achim* and father of Eleazar and ancestor of Christ (Matt. 1:14, 15).

**ELIZAPHAN, ELZAPHAN** [E liz' a phan]-GOD IS PROTECTOR or HATH CONCEALED.

1. *The son of Uzziel*, chief ruler of the Kohathites when the census was taken at Sinai (Num. 3:30; I Chron. 15:8).
2. *The son of Parnach*, prince of the tribe of Zebulun in the wilderness (Num. 34:25).
3. *Ancestor of certain Levites* assisting in the revival under Hezekiah (II Chron. 29:13).

**ELIZUR** [E li' zur]-God IS A ROCK. *The son of Shedeur*, and prince of the Reubenites who helped in the census Moses took (Num. 1:5; 2:10; 7:30, 35; 10:18).

**ELKANAH** [El' ka nah]-GOD HATH CREATED Or IS JEALOUS, POSSESSING.

1. *A Levite* of the family of Kohath and brother of Assir and Abiaiph (Ex. 6:24; I Chron. 0:23).
2. *The father of the prophet Samuel*, and a descendant of No. 1 z the fifth generation (I Sam. 1:1-23; 2:11, 20; I Chron. 6:27, 34).
3. *A descendant o f Levi* through Kohath (I Chron. 0:25, 36).
4. *A descendant of Kohath* (I Chron. 6:26, 35). Perhaps the same erson as No. 3.
5. *An ancestor of Netophathite villagers* (I Chron. 9:16).
6. *A Korhite* who joined David at Ziklag (I Chron. 12:0).
7. *A Levite, doorkeeper* of the Ark (I Chron. 15:23). Perhaps the ime as No. 6.
8. *An officer in king Ahaz' household* and second only to the king, ho was slain when Pekah invaded Judah (II Chron. 28: 7).

**ELMODAM, ELMADAN** [El mo' dam]-THE GOD OF MEASURE. *The rn of Er*, and ancestor of Joseph, Mary's husband (Luke 3:28).

**ELNAAM** [El' na am]-GOD IS PLEASANT or PLEASANTNESS. *The father David's guard*, Jeribai and Joshaviah (I Chron. 11:46).

**ELNATHAN** [El' na than]-GOD HATH GIVEN OR IS GIVING.

1. *The father of Nehushta*, Jehoiakim's queen (II Kings 24:8; Jer. 1:22; 36:12, 25).
2. *Name of three Levites in Ezra's time* (Ezra 8:10).

**ELON** [E' lon]-AN OAK or STRONG.

1. *The father of Esau's wife* (Gen. 20:34; 36:2).
2. *The second of Zebulun's three sons* (Gen. 40:14; Num. 26:26).
3. *The Zebulonite who judged Israel* for ten years (Judg. 12:11, ). Elon is also the name of a town (Josh. 19:43; I Kings 4:9).

**ELPAAL** [El'paal]-God IS A REWARD or IS WORKING. *The son of aharaim*, a Benjamite and head of his father's house (I Chron. 8:11, 18).

**ELPALET** [El' pa let]-GOD IS ESCAPE. A *son o f David* (I Chron. :5). See Eliphalet (I Chron. 3:0). ELUZAI [E lu' za I]-GOD IS MY STRENGTH. A *Benjamite* who joined ivid at Ziklag (I Chron. 12:5).

**ELYMAS** [El' y mas]-A MAGICIAN or A SORCERER. *The false prophet Jewish impostor*, Bar-Jesus, meaning son of Jesus or Joshua, who thstood Paul and Barnabas at Paphos in Cyprus (Acts 13:8).

**ELZABAD** [El za bad]-GOD HATH ENDOWED or BESTOWED.

1. *A Gadite* who joined David at Ziklag (I Chron. 12:12).
2. *The Son of Shemaiah* and a Korhite Levite (I Chron. 26:7).

**ELZAPHAN** [El' za phan]-GOD HAS CONCEALED or PROTECTED.

1. *The second son of Uzziel* and grandson of Levi (Ex. 0:22; Lev. 10:4). Called also Elizaphan.
2. *A prince of Zebulun*, who assisted in the division of Canaan (Num. 34:25).

**EMMOR** [Em'mbr]-AN Ass. *The father of Sychem* (Acts 7:10). Same as Hamer.

**ENAN** [E' nan]-HAVING EYES or A FOUNTAIN. *The father of Ahira*, of the tribe of Naphtah, who assisted in the Sinai census (Num. 1:15; 2:29; 7:78, 83; 10:27).

**ENEAS** [E' ne as] -11 PRAISE or PRAISE OF JEHOVAH. A *man of Lydia*, healed by Peter (Acts 9:33, 34).

**ENOCH, HENOCH** [E' noch, He' noch]-TEACHER, INITIATED, DEDICATED.

1. *The eldest son of Cain*, who had a city called after him (Gen. 4:17, 18; I Chron. 1:3).
2. *A son of Jared*, a descendant of Seth and father of Methuselah (Gen. 5:18-23; Luke 3:37; Heb. 11:5; Jude 14). *The Man Who Was Missed*

In some six-verses the Bible sets forth the brief biography of this Old Testament saint-but what a biography! We know nothing of the rank or profession of Enoch. Two things of great interest characterize him, namely, his holy life on earth and his glorious exit from earth.

*Enoch walked with God.* Twice over we are reminded of this evident fact. The wicked are "without God." Enoch was at peace with God. Although born a child of wrath, he became a child of grace. He must have been at peace with God; two cannot walk together unless they be agreed (Amos 3:3).

*Enoch enjoyed close communion with God.* What a real union of hearts the repeated phrase, "walked with God" implied What sweet hours of holy and happy intercourse God and Enoch must have had as they communed with each other. There was never a cloud between their fellowship. God was a pleasure to Enoch, and Enoch pleased God.

*Enoch was separated from the world.* This seventh man from Adam did not walk in the way of the sinners of his corrupt age. His character and conduct were a distinct rebuke to the godless around. Jude tells us that Enoch functioned as a prophet, declaring God's just judgment upon the unrighteousness of his time.

*Enoch's life was one of progress.* Walking with God implies a steady progress in his course. He did not walk for awhile and then stand till. Each day found him nearer the divine goal. In unbroken companionship with his Friend, he found himself more weaned from the world and more ripe for heaven. He did not attempt to walk alone heaven. He walked *with* God, and as he took each step his eyes were fixed on his heavenly Companion.

*Enoch had an unusually glorious end.* He is the only one of the line of whom it is not said that "he died." He was not-God took him. He was not" suggests that his friends sought for him. He was a missing person they could not trace. "God took him," which means he was translated that he should not taste death. Among the millions upon millions of men who have lived, only two out of the vast number ever died-Enoch and Elijah. Andrew Sonar has the sweet suggestion that God and Enoch were in the habit of taking a long walk together every day and that one day God said to his companion, "Why go home? Come all the way with Me." Thus at 305 years of age-a year for every day of our year-God took His servant directly to heaven.

**ENOS, ENOSH** [E' nos, E' nosh]-MAN IS HIS FRAILTY. *The son of 6th and father of Cainan, he lived for 905 years (Gen. 4:20; 5:0-10; Chron. 1:1).* He was also an ancestor of Christ (Luke 3:38). It is mentioned in connection with the birth of Enos that it was then that man began to call upon the name of the Lord. This first mention of 'course to prayer is suggestive. Men were somehow driven by sickness, frailty and dependence to cry for health and help to the invisible Creator.

**EPAENETUS** [E paen' e tus]-LAUDABLE, WORTHY OF PRAISE. *A native of Asia or Achaia, greeted by Paul as "my well-beloved" (Rom. 16:5).*

**EPAPHRAS** [Ep' a phras]-CHARMING Or FOAMY. *A fellow laborer of Paul and in some sense his fellow-prisoner (Col. 1:7;4:12; Philem. 3. The Man Who Was a Giant in Prayer*

This Colossian is described in many ways. He was Paul's "fellow-servant" and "servant," his "fellow-prisoner," and a "faithful minister." He was also Paul's representative at Colossae where he had founded a church (Col. 1:7), and sought under Paul's advice to combat prevalent heresies there. The apostle had affection for Epaphras, who ministered unto his need and the need of others.

It is in his prayer-ministry, however, that Epaphras is conspicuous. This giant in prayer knew how to lay all before the Lord, and labored in secret, made the saints to be perfect and complete in their *anding* through his *kneeling*. He "strove earnestly in his prayers" for the Colossians. He wrestled in prayer that they might be perfect in the perfection of Christ, and "fully assured in all the will of God." Paul also testified to the perseverance as well as the prayers of Epaphras. He knew how to *toil* on behalf of the saints of God. He was practical as well as prayerful.

His prayers for the stability and maturity of others were numerous, continuous and strenuous. Epaphras brought to Paul at Rome a report of the Colossian Church where he had ministered in Paul's stead, an account that cheered his heart and resulted in the writing of the Colossian Epistle which Epaphras took back with him to his flock. Can we say that we are true successors of the devoted servant of God?

Like him, do we know how to wrestle in agony of prayer? (Rom. 15:30). Epaphras also manifested great *zeal* or properly "great labour of anxiety" for those under his care. Too few of us are concerned about the spiritual welfare of others.

**EPAPHRODITUS** [E paph ro di tus]-LOVFLY, HANDSOME, CHARMING. *A trusted messenger between Paul and the churches (Phil. 2:25; 4:18).* Epaphras is a shortened form of this common name.

*The Man with a Kind Heart*

How fully and fittingly Paul describes the commendable character of this kindly man who went as Paul's representative to the Philippian Church! He was a *brother-a* term implying a spiritual relationship.

He was a *companion* in labor-their hearts beat as one in the cause they both loved.

He was a *fellow* soldier-together they endured all the hardness and discipline of daring and suffering which discipleship involves (II Tim. 3:14). He was a *messenger* - or "apostle" as the word really is; and he was ever the Lord's messenger in the Lord's message.

He was a sacrificial *witness*. What a brief but blessed biography Paul gives us of his dear companion. He "ministered to my wants" - "longed after you all" - caused much "heaviness" because of his fatal sickness - was mercifully spared lest his death should have brought "sorrow upon sorrow" to Paul.

He *regarded not his life*. Literally he gambled his life to assist and bless the Philippians. How rich was the Early Church in leaders who were entirely abandoned to God, that through their consecrated lives their fellow-saints might be filled with all the "fulness of God"!

**EPHAH** [E' phah]-OBSCURITY or DARKNESS. 1. *A son of Jahdai, a Judahite (I Chron. 2:47).*

2. *A son of Midian, son of Abraham by Keturah and father of a tribal family (Gen. 25:4; I Chron. 1:33; Isa. 60:6).* Also the name of Caleb's concubine (I Chron. 2:40); and description of a measure (Ex. 16:36).

**EPHAI** [E' phal]-FATIGUED or OBSCURED. *A Netophathite, who was promised protection but was subsequently massacred by Ishmael (Jer. 40:8, 13; 41:3).*

**EPHER** [E' phur]-MULE or YOUNG CALF.

1. *The second son of Midian, son of Abraham (Gen. 25:4; I Chron. 1:33).*

2. *A son of Ezra, a Judahite (I Chron. 4:17).*

3. *A chief of the half-tribe of Manasseh (I Chron. 5:24).*

**EPHLAL** [Eph' lal]-JUDICIOUS or JUDGING. *A descendant of Pharez, through Jerahmeel (I Chron. 2:37).*

**EPHOD** [E 1 phod]-COVERING. *The father of Hanniel, prince of Manasseh, who assisted Joshua in the division of Canaan (Num. 34:23).* Also the name of a priestly garment (Ex. 25:7).

**EPHRAIM** [E' phra im]-DOUBLY FRUITFUL. *The second son of Joseph by Asenath and founder of a tribal family (Gen. 41:52; Num. 1:10).* Also the name of a town (II Sam. 13:23), a city (John 11:54), a gate of Jerusalem (II Kings 14:13), and a wood (II Sam. 18:0).

*The Man Who Represented Fruitful Pruning*

In Jacob's prophetic blessing of his sons the prominent feature of Joseph's portion was that of *fruitfulness*, a prophecy receiving its fulfilment in the double tribe springing from Joseph, namely, Ephraim and Manasseh, like two branches out of the parent stem. Joseph himself was "a fruitful bough" because he had been so well pruned. The sharp knife of adversity led to the sweet fruit, and the fruitful bough ran over the wall. Ephraim and Manasseh were the heads of most fruitful tribes. The Book of Hosea, however, reveals how the blessings showered upon these tribes were ill requited.

Joseph named his second son Ephraim because as he said "God hath caused me to be fruitful in *the land of my affliction*." Here Joseph, although a Hebrew, speaks as a Gentile. Ephraim was the fruitfulness of his father in the land of Egypt as a Gentile prince, and Jacob rightly calls his seed "the fulness of the Gentiles," when he adopts him on his dying bed.

The representative man of the tribe of Ephraim is Joshua. No other like him arose afterwards in this tribe. Jeroboam, the son of Nebat, founder of the kingdom of Ephraim, was the exact opposite to Joshua in faith and conduct.

The significance of Ephraim's name must not be lost upon us. What Joseph said of him indicated that God had brought good out of evil, privilege out of pain, triumph out of tragedy. In spite of any affliction that may be ours, do we remain fruitful in every good work? To Joseph the birth of Ephraim came as luscious fruit after the severe pruning of ill-treatment, slavery and prison. See John 15:1-8.

**EPHRON** [E' phron]-STRONG or FAWN. *A son of Zohar* a Hittite, from whom Abraham purchased a field with the cave in which he buried Sarah (Gen. 23:8). Also the name of a mountain (Josh. 15:9).

**ER** [Ur]-AWARE or ON THE WATCH.

1. *The eldest son of Judah* by the daughter of Shuah the Canaanite, whose wickedness, which is not described, merited death (Gen. 38:3-7; 46:12; Num. 26:19; I Chron. 2:3).
2. *A son of Shelah*, youngest son of Judah by the above Shuah (I Chron. 4:21).
3. *An Ancestor of Christ* who lived between David and Zerubbabel (Luke 3:28).

**ERAN** [E' ran]-WATCHFUL. *A son of Ephraim's* eldest son Shuthelah and founder of a tribal family (Num. 26:36).

**ERASTUS** [E ras' tus]-BELOVED.

*A Christian who assisted Paul* and whom he sent into Macedonia (Acts 19:22; II Tim. 4:20).

*A high official of Corinth*, a convert of Paul's (Rom. 10:23). Several authorities suggest that these two men are the same person.

**ERI** [E' ri]-MY WATCHER. *A son of Gad* and founder of a tribal family (Gen. 46:16; Num. 26:16).

**ESAIAS** [E sa Ias]-JEHOVAH HAS SAVED. *The Greek form of Isaiah* (Matt. 3:3).

**ESAR-HADDON** [E' sar-had' don]-VICTORIOUS Or ASHUR HATH GIVEN BROTHERS. *The favorite son of Sennacherib* and one of the greatest kings of Assyria, equally eminent as a military leader and a political ruler (II Kings 19:37; Ezra 4:2; Isa. 37:38).

**ESAU** [Esou]-HAIRY. *The eldest son of Isaac* and twin brother of Jacob by Rebekah. His name is associated with his appearance at birth (Gen. 25:25). *The Man Who Bartered His Birthright*

This cunning hunter and man of the field (Gen. 25:27) supplies us with one of the tragic biographies among the men of the Bible. He is prominent in God's portrait gallery as the man rejected of God because he had sold his birthright. Let us briefly sketch what Scripture records of "Esau, who is Edom." Had he retained his birthright we might have read "Esau, who is Israel." The wrong act, however, left a black mark upon his future history.

*He was a profane person*. What a terrible epitome! It is like a label fastened to Esau as he disappears from Bible history (Heb. 12:10). The work "profane" does not mean that he delighted in profanity, but that he was a man of the earth who lived for worldly things and nothing else. With many good qualities, Esau was of the earth, earthy.

*He sold his birthright*. As the elder son of his father, even although he came from the womb only a half-hour before his twin brother, Jacob, he was entitled by law and custom to receive twice as much as a younger son's portion, and to be regarded in due time as the head of the family. But we all know the story of how, for a mess of pottage, he bartered away his spiritual and temporal rights. The record says that Esau sold his birthright because he "despised" it. How easily some men part with the rich blessings they are heirs to!

*His was a fruitless repentance*. Esau lifted up his voice and cried, "Bless me, even me also, O my father!" But his repentant prayer was directed, not to God, but to Isaac. In the whole of Genesis Esau does not mention the name of God. Had Esau's repentance been Godward, what a different story we would have had! Esau only repented of *his bargain*, not of *his sin*. Such a bargain turned out to be a bad one, and he was sorry for it. Further, all Esau sought was *restitution*, not *pardon*. He had lost one blessing, and sought another.

Under grace the penitent sinner who has wasted his substance has a Saviour to turn to, and repenting of his sin, finds mercy. Esau, even with his tears, found no mercy. God was not in his thoughts, and he had therefore to abide by the consequences of what he had brought upon himself. Yet he learned his lesson, for Esau called his firstborn Eliphaz, "strength of God," and his second son Reuel, "joy of God."

**ESHBAAL** [Esh-ba' al]-A MAN OF BAAL. *The fourth son of Saul*, the same as Ishbosheth, meaning "a man of shame" (I Chron. 8:33; 9:39).

**ESHBAN** [Esh' ban]-INTELLIGENCE Or MAN OF UNDERSTANDING. *A son of Dishon*, son of Seir the Horite (Gen. 36:26; 1 Chron. 1:41).

**ESHCOL** [Esh' col] -CLUSTER OF GRAPES. *One of the three Amorite brothers* who helped Abraham in his pursuit of the four kings who captured Lot (Gen. 14:13, 24). Also the name of the valley or brook of Eshcol, famous for its grapes (Num. 13:23, 24; 32:9; Dent. 1:24).

**ESHEK** [E'shek]-STRIFE Or VIOLENCE. *A descendant of Saul* through Jonathan, a Benjamite (I Chron. 8:39).

**ESHTEMOA, ESHTEMOH** [Esh to mo' a, Esh' to moh]-OBEDIENCE. *A son of Hodiah*, a descendant of Ezra, a Maachathite. (I Chron. 4:17, 19). Also the name of a town (Josh. 15:50).

**ESHTON** [Esh'ton]-REST. *A grandson of Chelab* through Mehir, a Judahite (I Chron. 4:11, 12).

**ESLI** [Es' 1 fl]-GOD AT MY SIDE Or JEHOVAH BATH RESERVED. *An ancestor of Christ* who lived after the captivity and likely the same person named Azaliah in the genealogy (Luke 3:25).

**ESROM** [Es'rom]-ENCLOSURE. *Son of Phares in Christ's genealogy* (Matt. 1:3; Luke 3:32). Possibly the same person as Hezron.

**ETAM** [E' tam]-WILD BEASTS' LAIR. *A name found in the list of Judah's descendants* but likely the name of a place rather than a person (I Chron. 4:3, 32; II Chron. 11:6; Judg. 15:8).

**ETHAN** [E' than]-ANCIENT, FIRMNESS Or PERPLEXITY.

1. *The Ezrahite* renowned for his wisdom in Solomon's time (Kings 4:31).
2. *A son of Zerach*, son of Judah (I Chron. 2:6, 8).
3. *A descendant of Gershon*, son of Levi (I Chron. 6:42).
4. *A descendant of Merari*, son of Levi (I Chron. 0:44; 15:17, 19).

**ETHBAAL** [E th ba' al]-WITH HIM I S BAAL or BAAL'S MAN. *A king of Sidon*, father-in-law of Ahab, who held the throne of Tyre for thirty-two years (I Kings 10:31).

**ETHNAN** [Eth' nan]-GIFT or HIRE. *A son of Helah*, of the family of Ashur, of the family of Hezron (I Chron. 4:7).

**ETHNI** [Eth' ni]-BOUNTIFUL or MY GIFT. *A Gershonite Levite* and an ancestor of Asaph whom David set over the service of song (I Chron. 0:41). Likely the same person named Jeaterai in I Chronicles 0:21.

**EUBULUS** [Eu bu luS]-WELL-ADVISED or PRUDENT. *A disciple at Rome* who, -with others, saluted Timothy. (II Tim. 4:21).

**EUTYCHUS** [Eu' ty Chus]-HAPPY Or FORTUNATE. *A young man of Troas* who fell asleep during Paul's long sermon, fell off his window seat, broke his neck and was taken up as dead. Paul, however, revived him (Acts 20:7-12). Dr. Alexander Whyte speaks of Eutychus as "the father of all such as fall asleep under sermons."

**EVI** [E'vi]-DESIRE. *One of the five kings of Midian*, slain in the war waged by Moses against the Midianites because they seduced the Israelites to licentious idolatry (Num. 31:8; Josh. 13:21).

**EVIL-MERODACH** [E' vil-me ro' dach]-MAN OF GOD MERODACH Or MARDUK. *The son and successor of Nebuchadnezzar* who reigned for some eight years. He it was who released Jehoiachin whom his father had kept imprisoned for thirty-seven years (11 Kings 25:27; Jer. 52:31).

**EZBAI** [Ez' ba i]-BEAUI IFUL. *The father of one of David's thirty heroes* (I Chron. 11:37). Referred to as Paarai the Arbite in 11 Samuel 23:35.

**EZBON** [Ez' bon]-SPLENDOR.

1. *The son of Gad* and founder of a Gadite family (Gen. 46:16). Also spoken of as Ozni in Numbers 26:16.
2. *The son of Bela*, son of Benjamin, and head of his father's house (I Chron. 7:7).

**EZEKIAS** [Ez e ki' as]-JEHOVAH IS STRENGTH. *The Greek form of Hezekiah* (Matt. 1:9, 10).

**EZEKIEL** [E ze ki el]-GOD IS STRONG or THE MAN GOD STRENGTHENS. *The son of Buzi*, a priest who prophesied to the exiles by the river Chebar, and fourth of "The Greater Prophets" (Ezek. 1:3; 24:24).

*The Man Who Was Every Inch a Churchman*

Little is known of this man of a priestly family (Ezek. 1:3; 30:1). His father's name, Buzi, was a Gentile one (Gen. 22:21; Job 32:2, 6). Referring to himself as "a priest," Ezekiel was akin to Jeremiah who was also a prophet and a priest. Because of his priestly lineage, levitical tendencies appear in his book (Ezek. 40-46), as well as foregleams of the high priestly character of the Messiah (Ezek. 21:25; 45:22). Ezekiel is every inch a churchman, and his strong ecclesiastical characteristics pervade and give tone to his prophecies.

Ezekiel's call came in his thirtieth year (Ezek. 1:1), in the fifth year and on the fifth day of the month of king Jehoiachin's captivity (Ezek. 1, 2). With the call to service there came the impartation of the prophetic gift (Ezek. 3:22). The theme of the prophetic message he was commissioned to proclaim was the same as that of Jeremiah, namely, the downfall of Judah and Jerusalem with judgment upon foreign nations. The keynote of his book is: through tribulation into rest. Residing with a company of captives by the river Chebar (Ezek. 1:1; 8:1) he labored as "a prophet of the iron harp."

With divine authority Ezekiel dispelled illusions, denounced false prophets, declared repentance, restoration and renewal. He was a true shepherd of souls. Dr. Donald Fraser wrote of him: "Like a giant, he wrestled against Jewish degeneracy and Babylonish pride. Remote as we are from his times, we are stirred by his vivid imagination and his power of fervid denunciation and strenuous appeal. Even when the understanding is puzzled, the heart burns inwardly at the recital of Ezekiel's visions and those burdens which the Lord laid upon his spirit."

Ezekiel was happy in his home life (Ezek. 8:1). God, however, revealed to him that the desire of his eyes would die of a sudden sickness, which his wife did during the siege of Jerusalem. Although her death was a heavy blow, yet Ezekiel was not allowed to publicly weep or lament her passing. His anguish was to serve as a sign that Jerusalem would be destroyed without wailing or lamentation (Ezek. 24:15-27). After a prophetic ministry lasting for at least twenty-two years, tradition has it that Ezekiel was put to death by his fellow exiles because of his faithfulness and boldness in denouncing them for their idolatry.

Several aspects of the prophet's life can be applied with profit to ourselves:

- I. He was an exile (Ezek. 1:1); so are we (Heb. 11:13; 1 Pet. 2:11).
- II. He was an ambassador (Ezek 1:1; 2:1-0; 3:1-3); so are we (Eph. 6:20).
- III. He was a watchman (Ezek. 3:17-20); so are we (Heb. 13:17).
- IV. He was a sign (12:1-7); so are we (I Tim. 1:10).

**EZER, EZAR** [E' zur, E' zar]-TREASuRE or HELP.

1. *A son of Ephraim* slain by the inhabitants of Gath while stealing their cattle (I Chron. 7:21).
2. *A priest of Nehemiah's time* (Neh. 12:42).
3. *A man of Judah* and descendant of Hur (I Chron. 4:4). Perhaps the Ezra of I Chronicles 4:17.
4. *A valiant Gadite* who joined David at Ziklag (I Chron. 12:9).
5. *A -Levite* who shared in the repair of the wall (Neh. 3:19).
6. *A son of Seir* the Horite (Gen. 36:21, 27, 30; I Chron. 1:38,42).



**EZRA, EZRAH** [Ez' ra]-HELP or MY HELPER.

1. *The head of one of the twenty-two courses of priests* that came up from exile with Zerubbabel and Jeshua (Neh. 10:2-8; 12:1, 13). Probably the Azariah of Ezra 7:1.
2. *A descendant of Judah* through Caleb (I Chron. 4:17).
3. *The famous scribe and priest* descended from Hilkiah the high priest (Ezra 7:1-25). *The Man Who Honored Scripture*  
Ezra or I Esdras, as he is called in the Vulgate, was the son or grandson of Seraiah, the high priest who was slain after the taking of Jerusalem (11 Kings 25:18, 21). As a priest, he was descended from Zadok and from Phinehas (Ezra 7:1-6). He was also a ready scribe (Ezra 7:6, 11, 12, 20), which occupation implied three things:  
*He was a student* and as such had a duty to himself to study the will of God as revealed in His Word, that he might hide it in his own heart (Ezra 7:10).

*He was an interpreter* with a duty to his own generation in teaching his fellow exiles what he had learned. In this way he gave the "sense" of the Word (Neh. 8:2-8).

*He was a copyist*, which meant that this learned man had a duty to his own race in multiplying and preserving intact the very words of God (Ezra 7:10, 11).

Ezra was also an able administrator. He conducted the Jewish exiles back to Jerusalem in peace and safety, and establishing himself as their leader, reformed them with a vigorous hand. Summarizing his life and labors, we can say that this Old Testament reformer was:

- I. A man of deep humility and self-denial (Ezra 7:10-15; 10:6).
- II. A man of great learning with a fervent zeal for God's honor (Ezra 7:10; 8:21-23).
- III. A man of great trustworthiness (Ezra 7:13, 26).
- IV. A man anxious to commend his cause to others (Ezra 8:2-20).
- V. A man who knew how to pray (Ezra 8:21; 10:1).
- VI. A man deeply grieved over the sins of the people (Ezra 9:3; 10:6).
- VII. A man who spared no pains to bring the people to repentance.

Traditional history says that it was Ezra who instituted the Great Synagogue, became its first President, settled the Canon of Jewish Scripture and began the building of synagogues in Jewish provincial towns. Ezra lived to a good old age, dying like Moses at the age of 120 years.

Ezra was a studious, prayerful ecclesiastic who set his heart to realize definite ideals:

*To know the Law of Jehovah.* What a passion was his to ascertain, explain and administer that Law!

*To will to do the Law.* Ezra not only taught the Law but urged the people to serve the Lord with heart, mouth and mind.

The key words of the Book of Ezra are Restoration, Reorganization, Reformation. The emphasis is upon the preservation of the national and religious life of the people. The leading ideas of the book are:

The Purity of Worship

The Sanctity of the Sabbath The Power of Prayer

The Faithfulness of God

Order in Religion and Delight in Praise Mutual help in Service

The Purity of Common life.

**EZRI** [Ez'ra]-GOD IS A HELP. *Overseer of laborers* who tilled David's fields (I Chron. 27:26).

**F**

**FELIX** [Fe' Iix]-HAPPY, PROSPEROUS. *A cruel Roman governor of Judea*, appointed by the Emperor Claudius, whose freedman he was (Acts 23:24, 20; 24:2-27; 25:14). Felix is described by Tacitus as a bad and cruel governor, even though the title of "most excellent" was given to him.

As a true preacher, Paul pressed home the truth until it pricked the conscience of Felix so much so that he "trembled." He did not resent Paul's plain speaking but postponed the interview "till a more convenient season." Such a "convenient season," however, did not come, and Felix became a type of many whose consciences are stirred by the preached Word, but whose hopes of eternal security are ruined by a like procrastination. The two sworn enemies of the soul are "Yesterday" and "Tomorrow."

*Yesterday* slays its thousands. Past sins plunge many into darkness and despair. Priceless opportunities were trampled upon, and the harvest is past. But God says there is mercy still and free forgiveness through repentance.

*Tomorrow* slays its tens of thousands. Vows, promises, resolutions are never fulfilled. "Some other time," many say, when urged to repent and believe. They fail to realize that *now* is the acceptable time. How pitiful it is that the *convenient season* never dawns for them! The pathway to their hell is strewn with good resolutions, and as they cross "The Great Divide," the mocking voice cries out: "Too late! Too late!"

**FESTUS** [Fes' tus]-JOYFUL, FESTAL, PROSPEROUS. Porcus *Festus was a Roman governor of Judea* in the reign of Nero (Acts 24:27; 25; 20: 24, 32).

*The Man Who Called Paul Mad*

Felix, seeking to court the favor of the Jews, left Paul in prison, thinking that the Jews would compensate him for such a favor. This act was an investment in iniquity. But the Jewish complaints against Felix led to his recall by Nero, so Paul passed into the hands of Festus, Felix' successor. Festus, not knowing much about Jewish matters, brought the question of Paul's imprisonment before Agrippa who was conversant with many aspects of the Jewish religion. It perplexed Festus to know that Paul, a Jew with the utmost reverence for the Law and the worship of the Temple, was yet hated by his compatriots.

Agrippa agreed to hear Paul for himself, so we come to the apostles masterly defense before the king and Bernice. With a wonderful vividness Paul gave a retrospective analysis of his former life and then a sketch of his present sacrificial witness to Christ as the risen, glorified Son of God. Such was the impact of Paul's remarkable appeal that Festus, the Roman governor, forgot the usual dignity of his office and burst out into a loud laugh of scorn saying: "Paul, thou art beside thyself; much learning doth make thee mad."

With characteristic calmness and with a firm control of his natural impulses so that no unguarded utterance might escape his lips, Paul answered Festus in all courtesy: "I am not mad, most noble Festus; but speak forth the words of truth and soberness." In his incomparable *Bible Characters*, Alexander Whyte says that a single word will sometimes immortalize a man. "What will you give me?" was all Judassaid. So with one word Festus is as well known to us as if a whole chapter had been written about him. He said Paul was *mad*.

But the uncontrolled and unbecoming outburst of Festus did not stagger Paul. Did they not say of his Master, for whom he had suffered much "He is beside Himself"? The apostle counted it a privilege to share his Master's madness. Later on, he wrote about being a fool for His sake. He knew that no man is a true Christian who is not the world's fool (I Cor. 3:18; 4:10; B Cor. 11:23). All around us are those who have never been borne along by the enthusiasm of God, who deem the spiritual man to be mad (Hos. 9:7).

**FORTUNATUS** [For to na' tus] -PROSPEROUS. A *believer from Corinth* who, with Stephanus and Achaicus, visited Paul and refreshed his spirit by their coming (I Cor. 10:17). A. J. Maclean comments that Fortunatus was probably baptized by Paul (I Cor. 1:10), and that Lightfoot felt that he may well have been alive forty years later and could therefore have been the Fortunatus mentioned by Clement in his *Epistle*. Evidently he was among the more spiritual believers in the Corinthian Church.

## G

**GAAL** [Ga al]-REJECTION or CONTEMPT. A *son of Ebed*, who aided the Shechemites when he organized the rising against Abimelech (Judg. 9:26-41). Gaal was defeated and driven out of Shechem, and terrible vengeance overtook the city.

**GABBAI** [Gab' ba fl-INGATHERER Or TAXGATHERER. A *Benjamite* who consented to live in Jerusalem after the captivity (Neh. 11:8).

**GAD** [Gad]-GOOD FORTUNE, A TROOP Or A SEER.

1. *The seventh son of Jacob*, first-born of Zilpah, Leah's maid, and full brother of Asher. A tribe also sprang from Gad (Gen. 30:11; 35:26; 46:16; 49:19; Ex. 1:4; I Chron. 5:11; 12:14).

*The Man of Enlargement*

No name in all the twelve tribes of Israel is so much played upon in Jacob's blessing as the name of Gad, meaning "a troop." Invaders and robbers might try to plunder Gad but victory would be his with resultant enlargement. Jacob predicted for the tribe of Gad a time of sore conflict, yet of final conquest. "He shall overcome at last." God enabled Gad to discomfit and defeat his foes (I Chron. 5:18-22).

The men of Gad had faces like "the faces of lions," and when David needed help, the Gadites of lion-like character befriended the fugitive king. "They put to flight all them of the valleys, both of the east and of the west." These Gadite helpers of David "executed *the* justice of the Lord, and His judgments with Israel." Jephthah the Gileadite, of the tribe of Gad, judged Israel six years after delivering the nation from Ammonite oppression.

How fortunate Gad was to have God to enlarge him! "The place where we dwell. . . is too strait for us." Such an energetic, aggressive tribe could not remain static, so their inheritance was extended beyond its original limits until it covered the whole of Gilead. How loathe we are to possess our spiritual possessions! May ours be the enlargements of heart David prayed for (Ps. 119:32)! May ours also be the constant victorious Christian experience!

2. The prophet who joined David when in "the hold," and through whose advice he left it for the forest of Hareth (I Sam. 22:5; II Sam. 24:11-19; I Chron. 21:9-19; 11 Chron. 29:25). Gad, "the king's seer," announced God's judgment upon David for numbering the people. "The arm of flesh will fail us, we dare not trust our own." Gad the prophet advised the erection of the altar, and is also before us as an associate of the prophet Nathan.

**GADDI** [Gad' di]-BELONGING TO FORTUNE Or FORTUNATE. A *son of Susi*, and a chief of Manasseh who was sent out to explore Canaan (Nam. 13:11).

**GADDIEL** [Gad' di el]-GOD IS FORTUNE BRINGER or GOD BATH GIVEN FORTUNE. *The son of Sodi*, and a chief of Zebulun, the tribe's representative in the exploration of Canaan (Nam. 13:10).

**GADI** [Gal di]-FORTUNATE or A GADITE. *The father of king Menahem*, who killed Shallum and succeeded him as king of Israel (II Kings 15:14,17).

**GAHAM** [Ga' ham]-BLACKNESS or FLAMING. A *son of Nahor* and his concubine Reumah (Gen. 22:24).

**GAHAR** [Ga' har]-HIDING PLACE or PROSTRATION. *Head of the family of Nethinims* whose posterity returned with Zerubbabel from captivity (Ezra 2:47; Neh. 7:49).

**GAIUS** [Gal ins] -I AM GLAD. This common Roman name is shared by four men, and some writers find it difficult to differentiate between them.

1. *A companion of Paul* and native of Macedonia. He was seized in the riot at Ephesus (Acts 19:29).
2. *A man of Derbe* in Lycaonia and likewise a companion of Paul. This Gains of Derbe (Acts 20:4) is sometimes identified as Gains at Corinth -- see next Gains.
3. *The Corinthian converted and baptized by Paul*, and who was the apostle's host while he was in Corinth (Rom. 10:23; I Cor. 1:14).
4. *The godly man to whom John sent his third epistle* (III John 1). It is evident that the Apostle of Love had a deep affection for this saint he called "the wellbeloved." It would seem as if John had at sometime led him to Christ (III John 4). John desired the material, physical and spiritual prosperity of Gains (III John 2, 3). The apostle also commended him for his faithful care of ministering brethren - a responsibility some seem to neglect these days (III John 5-8).

**GALAL** [Ga' Ial]-ROLLING OF ONES DAY UPON THE LORD.

1. *The name of a Levite* who returned from exile (I Chron. 9:15).
2. *Another Levite*, the son of Jeduthun who came up from exile (I Chron. 9:16; Neh. 11:17).

**GALLIO** [Gal' li of-HE THAT SUCKS. *The Roman Proconsul of Achia*, the elder brother of Seneca, described by Seneca as a man of extreme amiability of character (Acts 18:12, 14, 17).

### *The Man with a Righteous Carelessness*

The antagonistic Jews of Corinth brought Paul before Gallio, charging the apostle with having persuaded men to "worship God contrary to the law" (v. 13). But when Gallio realized that Paul was not guilty of "villainy," but only of questions which the Jews as a self-administering community were competent to decide for themselves, lie dismissed them, saying lie "cared for none of those things," meaning questions concerning Jewish law. Because of his statement, Gallio has been crowned with a condemnation lie does not deserve. His apparent carelessness proves:

- I. There are more important concerns in life than the settlement of frivolous and petty disputes.
- II. There should be that determination not to meddle needlessly in other men's affairs. It is folly to judge questions we do not understand.
- III. There should be patience, leaving trifling wrongs to arrange and compose themselves. Blessed are the peacemakers.
- IV. There should be the firm resolve to be just and impartial rather than to curry favor and win thereby a little passing popularity. Righteousness should always be placed above policy. Thus we can learn from Gallio's attitude lessons both profitable and wise.

### **GAMALIEL** [Ga ma li el]-GOD IS RECOMPENSER Or THE GIFT OR REWARD OF GOD.

1. *A chief of Manasseh* chosen to aid in taking the census in the wilderness (Num. 1:10; 2:20; 7:54, 59; 10:23).
2. *The renowned Doctor of Jewish law* (Acts 5:34), and instructor of the apostle Paul (Acts 22:3). It may be that Paul's instruction in the Law began when lie was about the age of twelve (Luke 2:42). Like his Master, Paul, as Saul of Tarsus, sat in the midst of the doctors, hearing and asking questions. These learned men sat in a high chair, and the scholars on the floor and were thus literally at their masters' feet (see Dent. 33:3).

### *The Man Who Was Tolerant*

Ellicott speaks of Gamaliel as one of the heroes of rabbinical history. His dramatic speech before the Council on Peter's behalf, and the part lie played in the instruction of Paul mark him out a man worthy of note. Gamaliel was the son of Simeon, perhaps of Luke 2:25, and the grandson of the great Hillel, the representative of the best school of Pharisaism, the tolerant and largehearted rival of the narrow and fanatic Shammai. Through the weight of years and authority Gamaliel rose to eminence and counseled with moderation.

Being of the house and lineage of David, this cultured teacher had full sympathy with the claims of Christ, who was welcomed as the Son of David. Perhaps lie was influenced to a decision for Christ through contact with a brother-teacher like Nicodemus (John 3:1, 2; 7:50, 51) and can therefore be included among the many chief rulers who secretly believed in Christ (John 12:42, 43).

Digging beneath Gamaliel's able and successful performance before the Council at Jerusalem, Alexander Whyte feels that lie was only a "fluent and applauded opportunist" and warns young men against his presentation. "He was a politician, but lie was not a true churchman or statesman. He was held in repute by the people; but the people were blind, and they loved to be led by blind leaders, and Gamaliel was one of them." With all his insight and lawyerlike ability, Gamaliel turned all things completely upsidedown when lie sat in judgment, and gave his carefully balanced caution concerning the Son of God, comments Dr. Whyte.

Perhaps the renowned author of *Bible Characters* is right when lie suggests that Gamaliel made the tremendous and irreparable mistake of approaching Jesus Christ and His cause on the side of policy, handling Him as a matter open to argument and debate. But Christ is an Ambassador of Reconciliation, and we are not permitted to sit in judgment on God, and on His message of mercy to us. Without apology Dr. Whyte pronounces Gamaliel as "a liberal long before his time. He was all for toleration, and for a free church in a free state, in an intolerant and persecuting day."

**GAMUL** [Ga' mul]-MATURED or RECOMPENSED. *A priest*, descendant of Aaron, and leader of the twenty-second course in the sanctuary service in David's time (I Chron. 24:17).

**GA-EE** (Ga'reb) -REVILER or ROUGH. *One of David's worthies* (II Sam. 23:38; I Chron. 11:40). Also the name of a hill near Jerusalem (Jer. 31:39).

**GASHMU** [Gash'mu]-CORPOREALNESS. *An influential Samaritan in Nehemiah's time* (Neh. 6:6). Perhaps the same as Geshem.

**GATAM** [Ga tam]-PUNY or BURNT VALLEY. *The fourth son of Eliphaz*, son of Esau, and one of the dukes of an Edomite clan (Gen. 30:11, 10; I Chron. 1:36).

**GAZEZ** [Ga zez]-SHEARER.

1. *A son of Caleb* by Ephah his concubine (I Chron. 2:46).
2. *A son of Haram*, who was another of Ephah's sons (I Chron. 2:46).

**GAZZAM** [Gaz' zam]-SWAGGERER or DEVOURER. *A founder of a family of Nethinims* who returned from exile with Zerubbabel (Ezra 2:48; Neh. 7:51).

**GEBER** [Ge' bur]-A HERO or STRONG.

1. *One of Solomon's twelve purveyors* for Southern Gilead (I Kings 4:13).
2. *The son of Uri*, who was over great pasture lands east of Jordan (I Kings 4:19). The two Gebers are sometimes identified as the same person.

**GEDALIAH** [Ged a li ah]-JEHOVAH IS GREAT.

1. *A son of Ahikam* and grandson of Shaphan, king Josiah's secretary and Governor of Mizpah (II Kings 25:22-25; Jer. 39:14; 40:5-16; 41; 43:6). This Judean of high birth was the one who protected Jeremiah, whose views lie shared, from the anti-Chaldeans. Nebuchadnezzar made him governor over "the poor people left in the land." He only ruled however, for two months. The anniversary of his treacherous murder is observed as one of the four Jewish feasts (Zech. 7:5; 8:19).
2. *A priest*, of the sons of Jeshua, who had taken a strange wife during the exile (Ezra 10:18).
3. *Grandfather of the prophet Zephaniah* (Zeph. 1:1).
4. *One of the six sons of Jeduthun*, a harper and head of the second of twenty-four companies or twelve musicians (I Chron. 25:3, 9).
5. *A son of Pashur and the prince* who caused Jeremiah to be imprisoned (Jer. 38:1, 4).

**GEDOR** [Ge dor]-A FORTRESS.

1. *The son of Jehiel* and brother of Ner and an ancestor of king Saul (I Chron. 8:31; 9:37).

2. This name occurs in connection with two Judahite families. Penuel is called the father of Gedor, and Jered is in the same relation. The *Targum* gives both these names to Moses as coming from Jehudijah, identified as Pharaoh's daughter (I Chron. 4:4, 18). Gedor is also the name of a town or village in the tribe of Simeon (I Chron. 4:39).

**GEHAZI** [Ge' ha' zi] -DENIER or VALLEY OF VISION. *The servant of the prophet Elisha* who likely stood in the same relationship to Elisha as Elisha had done to Elijah (II Kings 4:12-36; 5:20-27; 8:4, 5).

*The Man Who Was Unholy Amid Holiness*

Gehazi's name, "valley of vision," is appropriate enough if we think of what he saw as to the nature of wicked men when the prophet opened his eyes. As the servant of Elisha, the man of God, Gehazi should have been a good man. But a holy man had an unholy servant. Gehazi was near, yet far distant from all that was pure and beautiful. It is possible in our time for a man to build churches, yet be a destroyer of Christian doctrine generally. What a contrast exists between one man and another: Elisha - living a vibrant spiritual life, the grand prayer-life and faith-life; Gehazigrubbing in the earth and seeking contentment in the dust. And these contrasts still exist.

Dinsdale T. Young enlarges upon the following features of Gehazi, the avaricious servant in this telling fashion:

I. He was familiar with sacred things, yet a stranger to their power. Gehazi was irreligious amid religion. He lived with good men and had a knowledge of God, yet succumbed to the hardening influence of spiritual things.

II. He had the incapacity to understand a saint. Gehazi failed to understand or appreciate both the character and conduct of Elisha.

III. He was enslaved in his youth. Gehazi's early manhood was marred by evil thoughts, greed, deliberate lying and revolting hypocrisy. How his wrecked youth should warn the young today to remember their Creator!

IV. He prostituted a strong and imaginative mind. The story Gehazi concocted and told to Naaman was skilfully constructed. His invention was a lie, and the cleverness in telling it revealed his depravity. How tragic when genius and gifts sell their birthright for a mess of pottage.

V. He was successful at a fearful cost. He gained the social splendor he desired in the gold and garments Naaman gave him. But think of the price Gehazi paid. He lost his health, for he became a leper, a judgment Gehazi himself felt to be just. Gehazi also brought a blight upon his family. Instead of leaving his illgotten gains to his descendants, his judgment likewise fell upon his seed.

VI. He was likely restored to Divine favor. The incident of Gehazi recounting to King Joram the great deeds of Elisha seems to suggest that he had been restored to health and usefulness. For the Gehazi of modern society there is forgiveness. Christ's blood can make the vilest clean.

**GEMALI** [Ge mal' li]-CAMEL OWNER or RIDER OF A CAMEL. *The father of Ammiel*, ruler of his tribe and one of the twelve spies sent out to explore the land (Num. 13:12).

**GEMARIAH** [Gem a ri' ah]-JEHOVAH BATH FULFILLED or ACCOMPLISHMENT OF THE LORD.

1. A prince, son of Shaphan the scribe and brother of Ahikam (Jer. 30:10-25). This scribe sought in vain to keep King Jehoiakim from burning the roll.

2. A son of Hilkiah, sent by King Zedekiah as ambassador to Nebuchadnezzar. He also carried a letter from Jeremiah to the captive Jews (Jer. 29:3).

**GENUBATH** [Ge-nu' bath] -THEFT. A son of *Hadad* the Edomite, the fugitive prince, by the sister of Queen Tahpenes, the wife of Pharaoh, who governed Egypt toward the end of David's reign [I Kings 11:20].

**GERA** [Gera]-ENMITY Or PILGRIMAGE. *A son or grandson of Benjamin*. The four different Geras named may be reduced to this one Gera: The Gera of Judges 3:15 indicated as the ancestor of Ehud; and the Gera of II Samuel 10:5 as the ancestor of Shimei. (See also Gen. 40:21; II Sam. 19:10, 18; I Kings 2:8; I Chron. 8:3-7).

**GERSHOM** [Gar' Shom]-A STRANGER THERE.

1. *The first-born son of Moses and Zipporah*. He was born in Midian (Ex. 2:22; 18:3; I Chron. 23:15, 16).

2. *The eldest son of Levi*, and referred to as Gershon (Gen. 46:11; Josh. 21:6).

3. *One of the family of Phinehas*, and one of the "heads of houses" who returned with Ezra from Babylon (Ezra 8:2).

4. *Father of Jonathan*, the Levite who became priest to the Danites who settled at Laish (Judg. 18:30). The Danite tribe was guilty of the evil of setting up a graven image.

**GESHAM, GESHAN** [rGe'sham]-FIRM, STRONG. *A son of Jahdai* and descendant of Caleb (I Chron. 2:47).

**GESHEM** [Ge' shem]-RAIN. *The Arabian* who along with Sanballat and Tobiah, sought to oppose the building of the wall by Nehemiah (Neh. 2:19; 6:1,2). See Gashmu (6:6).

**GETHER** [Ge'thur]-VALE OF TRIAL. *Third of Aram's sons* (Gen. 10:23; I Chron. 1:17). The latter reference reckons him among the sons of Shem.

**GEUEL** [Ge u' el]-SALVATION OF GOD Or MAJESTY OF GOD. *A son of Machi*, a prince of Gad and the representative of the Gadite tribe sent out to explore Canaan (Num. 13:15).

**GHiBAR** [Gib' bar]-MIGHTY MAN. *A man whose children returned from captivity with Zerubbabel* (Ezra 2:20). Perhaps the Gibeon of Nehemiah 7:25.

**GHiEA** [Gib' e a]-HIGHLANDER. *A son of Sheva*, and grandson of Caleb (I Chron. 2:49). Perhaps this reference is more geographical than genealogical, Gibeah in Judah being meant.

**GIDDALTI** [Gid dal' ti]-I HAVE MAGNIFIED or I MAGNIFY GOD. *A son of Heman*, and one of the heads of music (I Chron. 25:4, 29).

**GIDDEL** [Gid' del]-VERY GREAT or HE BATH MAGNIFIED.

1. *A member of the family of Nethinims* who returned from exile with Zerubbabel (Ezra 2:47; Neh. 7:49).

2. Sons of *Giddel*, Solomon's servants who also came up to Jerusalem from exile (Ezra 2:56; Neh. 7:58).

**GIDEON, GEDEON** [Gid' e on, Ged' e on]-A CUTTING DOWN, HE THAT BRUISES Or GREAT WARRIOR. *A son of Joash* of the family of Abiezer, a Manassite, who lived in Ophrah and delivered Israel from Midian. He is also called Jerubbaal, and judged Israel forty years as the fifth judge (Judg. 6; 7; 8).

### *The Man of Might and Valor*

Without doubt Gideon is among the brightest luminaries of Old Testament history. His character and call are presented in a series of tableaux. We see:

I. Gideon at the flail. The tall, powerful young man was threshing wheat for his farmer-father when the call came to him to rise and become the deliverer of his nation. History teaches that obscurity of birth is no obstacle to noble service. It was no dishonor for Gideon to say, "My family is poor."

II. Gideon at the altar. Although humble and industrious, Gideon was God-fearing. His own father had become an idolater but idols had to go, and Gideon

vowed to remove them. No wonder they called him Jerubbaal, meaning "Discomfiter of Baal."

III. Gideon and the fleece. Facing the great mission of his life, he had to have an assuring token that God was with him. The method he adopted was peculiar, but found favor with heaven, God condescending to grant Gideon the double sign. With the complete revelation before us in the Bible, we are not to seek supernatural signs, but take God at his Word.

IV. Gideon at the well. How fascinating is the incident of the reduction of Gideon's army from thirty-two thousand to ten thousand, then to only three hundred. Three hundred men against the countless swarms of Midian! Yes, but the few choice, brave, active men and *God* were in the majority. God is not always\_ on the side of big battalions.

V. Gideon with the whip. Rough times often need and warrant rough measures. The men of Succoth and Penuel made themselves obnoxious, but with a whip fashioned out of the thorny branches off the trees, Gideon meted out to them the punishment they deserved.

VI. Gideon in the gallery of worthies. It was no small honor to have a niche, as Gideon has, in the illustrious roll named in the eleventh chapter of Hebrews, where every name is an inspiration, and every character a miracle of grace.

Preachers desiring to continue the character-study of Gideon still further might note his humility (Judg. 6:15); caution (Judg. 6:17); spirituality (Judg. 6:24); obedience (Judg. 6:27); divine inspiration (Judg. 6:34); divine fellowship (Judg. 6:36; 7:4, 7-9); strategy (Judg. 7:16-18); tact (Judg. 8:1-3); loyalty to God (Judg. 8:23); the fact that he was weakened by his very prosperity (Judg. 8:24-31).

**GIDEONI** [Gid e o'nl]-A CUTTING OF or HE THAT BRUISES. *The father of Abidan*, a prince of Benjamin. He was one of the census-takers at Sinai in the time of Moses (Num. 1:11; 2:22; 7:60, 65; 10:24).

**GILALAI** [Gil' a lai]-WEIGHTY. A *Levitical musician* who took part in the consecration of the wall of Jerusalem (Neh. 12:30).

**GILEAD** [Gil' e ad]-MASS OF TESTIMONY Or STRONG.

1. *Father of Jephthah*, judge of Israel, and grandson of Zelophedad (Judg. 11:1, 2).
2. *Son of Machir*, and grandson of Manasseh (Nam. 26:29,30; 27:1; 30:1; Josh. 17:1-3).
3. *A chief of the family of Gad* (I Chron. 5:14). Also the name of a mountainous area in Jordan (Gen. 37:25; Judg. 7:3).

**GINATH** [Gi nath]-PROTECTION. *The father of Tibni*, who tried to dethrone Omri after the death of Zimri (I Kings 16:21, 22).

**GINNETHO, GINNETHON** [Gin'ne the, Gin' ne thon]-GREAT PROTECTION. A *prince or a priest* who, with Nehemiah, sealed the covenant (Neh. 12:4,16).

**GISPA, GISHPA** [Gis' pa]-BLANDISHMENT Or ATTENTIVE. An *overseer of the Nethinims* in Nehemiah's time (Neh. 11:21).

**GOG** [Gog]-A ROOF or A MOUNTAIN.

1. *A Reubenite, and grandson of Joel* (I Chron. 5:4).
2. *A prince of Rosh, Meshech and Tubal*, and not the mystic character of Revelation 20:8-15. Who is this dominant figure Ezekiel pictures as leading a great host of Northern nations against Israel? Ezekiel 38:2, 3, 14, 16, 18; 39:1, 11 are passages to be closely studied.

#### *The Man of the Future*

Gog is mentioned as the son of Shemaiah, in the line of Reuben, as above. Here in Ezekiel Gog appears as the chief prince of Meshech and Tubal, and is foretold as being defeated and five-sixths of his army destroyed as he comes up from "the north parts" and invades "the mountains of Israel."

There are those who affirm that Gog merely represents a title of royal dignity, similar to the Egyptian word Pharaoh. It has also been suggested that as Ezekiel represents Gog as being accompanied in his invasion of the land of Israel by the Persians, Ethiopians, Libyans and others, that the term may be a general designation for all the enemies of Israel. Those who hold this theory find confirmation for it in Revelation 20:8-10 where Gog and Magog are linked together as if they were persons who seem to symbolize all the future foes of Israel. This may be the reason why various writers in the seventh century identified Gog with the Antichrist. *Historically*, Gog may have been an actual ruler of a non-Semitic nation over against the north of Palestine and Asia Minor, Armenia, Syria or Scythia. *Prophetically*, Gog is to be the chief prince, the fearsome force in the great Northern Confederacy in which Russia will play a prominent part.

**GOLIATH** [Go li ath] -THE EXILE or SOOTHSAYER. The famous giant of Gath, who defied the armies of Israel (I Sam. 17:4, 23; 21:9; 22:10; 11 Sam. 21:19). *The Man a Pebble Killed*

The story of David and Goliath has thrilled our hearts from childhood days. How spectacular it must have been to see a stripling like David slay a massive man some ten feet high with only a pebble from the stream. Saul's proffered armor was of no use against Goliath. David had to meet the giant with the weapon he was used to. A ready-made suit was of no avail for the son of Jesse.

The religious character of the duel between Goliath and David should not be lost sight of. The giant cursed David by his gods. David went out to meet Goliath "in the name of the Lord of Hosts." But why did David take five stones, if his God was able to direct a single one into the forehead? Did he want to make sure that if one pebble failed, he would have four more to swing? Going over the passages we discover that Goliath had four sons, all of whom were giants, and five pebbles were needed to slay the lot of them. Thus the choice of five was an act of faith. Through God, only one pebble was needed. David went forth to meet Goliath with five pebbles and he came back with five-four in his hand and the other in Goliath's massive forehead. How God delights to use the insignificant things of life to accomplish His purpose!

**GOMER** [Go' mar]-COMPLETION or HEAT. *The first born of Japheth* and father of Ashkenaz, Riphath, and Togarmah. Also the head of many families (Gen. 10:2, 3; 1 Chron. 1:5, 6; Ezek. 38:6). The eldest son of Japheth is the father of the ancient Cimmerians or as the Assyrians called them, Gimirra, who settled on the northern shores of the Baltic Sea. The modern and familiar name in English history, Crimea, and the Cimbri of old times are derived from the Cimmerians, the immediate descendants of Gomer. Their original home appears to have been north of the Euxine, but by the seventh century they had completely conquered Cappadocia and settled there.

*The Man Who Became a Nation*

The Gauls and Celts of ancient times, and of more modern date, the Germans, French and British are descendants of Gomer. In the *Talmud*, Comer is spoken of as Germani, that is, Germany. The present divided land of Germany was first called "The Land of Gomer" or *Gomerland*, and many old maps bear the name of Ashkenaz, one of the sons of Gomer. Other maps carry the name Gomer.

The major portion of Germany was never connected with the old Roman Empire. Although presently divided, with communists controlling the East, and the western powers eager to keep West Germany free from communist control, prophecy declares that "Comer and all his bands," will be found allied to the Northern Confederacy. Owing to Germany's divided condition, European stability is endangered. With West Germany under intense Soviet pressure to refuse any military alliance with western nations, one wonders how long they can resist the determination of Russia to reunite all Germany under the "Hammer and the Sickle."

Gomer is also the name of Hosea's wife, the daughter of Diblaim, and affords another instance of the same name being used by a man and a woman (Hos. 1:3).

**GUNI** [Gu' ni]-PROTECTED or PAINTED WITH COLORS.

1. *A son of Naphtali* and founder of a tribal family called the Gunites (Gen. 40:24; Num. 26:48; I Chron. 7:13).
2. *Father of Abdiel* and a Gadite chief (I Chron. 5:15).

## H

**HAHASHTARI** [Ha a hash'ta ri]-THE COURIER. *A descendant of Judah* from Ashur, father of Tekoa, by his second wife Naarah (I Chron. 4:6).

**HABAIAH, HOBLAH** [Ha ba' iah]-JEHOVAH HATH HIDDEN or is PROTECTION. *The head of a priestly family* who returned from Babylonian captivity with Zerubbabel. Although claiming sacerdotal descent, the members of this priestly family failed to trace their genealogy and were therefore not allowed to serve (Ezra 2:61; Neh. 7:63).

**HABAKKUK** [Ha bak' kuk]-LOVE'S EMBRACE or HE THAT EMBRACES.

*The eighth of the Minor Prophets* whose parentage, birthplace and era are unrecorded (Hab. 1:1; 3:1). *The Man Who Caressed the People* Although he is not much more than a mere name to us, we know that Habakkuk was a prophet of Judah and of the tribe of Levi and of the temple singers (Hab. 3:19). He is also referred to as a prophet and the last prophet before the destruction of Jerusalem (Hab. 3:11). Rabbinical tradition makes him the son of the Shunammite woman whom Elisha restored to life (II Kings 4:16). Habakkuk prophesied the coming of the Babylonians upon Judah. This invasion took place in 606 B.C. and also in 597 B.C. and 580 B.C. "In your days" (Hab. 1:5), would indicate that he prophesied scarcely a generation before the first invasion.

In his prophecy Habakkuk was true to his name, which means "strong embrace of God," for he caressed and comforted the people as one would embrace a weeping child until its tears are dried. A modern writer suggests that his name may have contributed somewhat to the unpopularity of the prophet. "His name is against him; its coarse gutturals, falling upon the modern ears with a forbidden ring, and creating a prejudice from the beginning."

From the book Habakkuk wrote, we gather that he was the questioning prophet. He wants to know "Why?" and "How?" Answers were granted him. Why does God permit the destruction of His own people by a hand so cruel and unclean? The prophet waited patiently for an answer, and it came. The ungodly shall pass; the just shall live by faith.

Then we have a chant of derision against the Chaldeans raised by their victims - a fivefold *woe*:

- I. Their insatiable greed.
- II. Their overreaching ambition.
- III. Their cruel tyranny.
- IV. Their shameful treatment of conquered people.
- V. Their brutal idolatry.

Then there is Habakkuk's great message of faith which gave Paul a hint of the most precious truth of the Gospel (Rom. 1:17; Gal. 3:11; Heb. 10:38) and aided the Reformation under Martin Luther, the charter of evangelical liberty.

**HABAZZINIAH, HABAZINIAH** [Hab a zi ni ah]-MEANING UNCERTAIN. *The head of a family of Rechabites* and grandfather of Jaazariah the chief Rechabite in Jeremiah's time (Jer. 35:3).

**HACHALIAH** [Hach a li ah]-JEHOVAH IS HIDDEN. *The father of Nehemiah* the Tirshatha (Neh. 1:1; 10:1). Also the name of a hill in Judah (I Sam. 23:19; 26:3).

**HACHMONI** [Hach' mo ni]-THE WISE. *The father of Jehiel* who was a companion of the sons of David, and also founder of a tribal family (I Chron. 11:11; 27:32).

**HADAD** [Ha dad]-MIGHTY or FIERCENESS.

1. *A son of Bedad*, king of Edom and of the city of Avith (Gen. 36:35, 36; 1 Chron. 1:46, 47).
2. *An Edomite prince* of Solomon's time (I Kings 11:4-25).
3. *Eighth son of Ishmael*, and grandson of Abraham (Gen. 25:15; I Chron. 1:30). Also called Hadar.
4. *The last of the early kings* of Edom (I Chron. 1:50, 51). This is the Hadar of Genesis 30:39 who, as a child, escaped massacre under Joab, David's general.

**HADADEZER, HADAREZER** [Had ad e' zur, Had ar e' zur]-MIGHTY IS THE HELP, RADAR IS A HELP or BEAUTY OF ASSISTANCE. *The son of Rehob, and king of Zobah in Syria who was defeated by David and driven across the Euphrates (II Sam. 8:3-12; 1 Kings 11:23). Called Hadarezer in I Chronicles 18:8 and 19:16, 19).*

**HADLAI** [Had' la i]-FRAIL or LAX. *A man of Ephraim, father of Amasa, one of the chiefs of the tribe in the reign of Pekah (II Chron. 28:12).*

**HADORAM** [Ha do' ram]-RADAR IS HIGH.

1. *A son of Joktan of the family of Shem (Gen. 10:27; I Chron.1:21).*
2. *A son of Ton, king of Hamath in David's time (I Chron. 18:10).*
3. *An officer over Rehoboam's taxes, who was killed at the revolt of Shechem (II Chron. 10:18). Adoniram is the longer form (I Kings 4:6). See also Adoram of II Samuel 20:24.*

**HAGAB** [Ha' gab]-A LOCUST or BENT. *Founder of a family of Nethinims who returned with Zerubbabel to Jerusalem (Ezra 2:46). Nehemiah omits the name in his list.*

**HAGABAH, HAGABA** [Hag' a bah, Hag' a ba]-A LOCUST. *Another Nethinim who returned from captivity (Ezra 2:45; Neh. 7:48).*

**HAGGAI** [Hag' ga i]-FESTAL or BORN OF A FESTIVAL DAY. *The tenth of the Minor Prophets, and the first of those to prophesy after the captivity (Ezra 5:1; 6:14).*

*The Man Who Was a Messenger*

All we know of Haggai is told us in the first verse of his book, where we have a description of himself and his message, which gives us a key to the whole of his ministry. Haggai was "The Lord's messenger in the Lord's message." We reject the legend that he was an angel incarnate.

His name is suggestive and may imply that he was born on a Feast Day. Another meaning is "Jehovah hath quieted." As a prophet, he was contemporary with Zechariah (Hag. 1:1; 2:1, 20; Zech. 1:1). He prophesied in the second year of the reign of Darius Hystaspes, King of Persia, sixteen years after Cyrus' decree permitting the rebuilding of the Temple. Compare Zechariah 1:1-11 with Ezra 4:24 and 5:1.

As a prophet, he preached righteousness and predicted the future.

As a man, he was simple, strong in faith and bold in hope. He urged the people to work and be strong (Hag. 2:4), assuring them that when they began to build the Temple, God would begin to bless them.

The *first message* was one of stern rebuke (Hag. 1:1-11).

The *second message* was one of comfort and commendation (Hag. 1:12-15). The *third message* was a cheering one of encouragement (Hag. 2:1-9).

The *fourth message* was an assuring one concerning cleansing and blessing (Hag. 2:10-19). The *fifth message* was a steadying one associated with safety (Hag. 2:20-23).

Dr. Stuart Holden suggests that these five lessons can be gathered from Haggai:

- I. *Danger of lapsing into self-content, even after honest and sincere beginnings in the work of Christ.*
- II. *That the time for blessing is always at hand.* The people said: "The time has not come." God said: "My time is an eternal Now." The only hindrance to blessing lies in His people.
- III. *In the will of God for His people - particularly in respect to the great work of building His Temple - there is always a conjunction of precept and power, of duty and dynamic.* The promises of God are "Yea and Amen" to those who are in Christ Jesus, *walking* in Him, and *living* in Him.
- IV. *The greatest of all mistakes is to leave God out in His own work.* To live in the light of His presence is to build for eternity.
- V. *In the work to which we pledge ourselves as God's children, the greatest need of all is for patience.* We shall be opposed if our work is worth opposing; but the opposition of the Evil One is the opportunity to express our faith and loyalty toward God. "Our God is marching on. The best is yet to be; and we may reckon upon God."

**HAGGERI** [Hag' ge ri]-WANDERER. *The father of Mibhar, one of David's brave men (I Chron. 11:38).*

**HAGGI** [Hag' gi] -FESTIVE Or BORN ON A FESTIVAL. *The second Son of Gad and founder of the tribal family of Haggites (Gen. 46:16; Num. 20:15).*

**HAGGIAH** [Hag gi ah]-FEAST of JEHOVAH. *A descendant of Merari, the son of Levi (I Chron. 0:30).*

**HAKKATAN** [Hak' ka tan]-THE YOUNGER Or THE LITTLE ONE. *The father of Johanan and head of a family of returning exiles with Ezra (Ezra 8:12). The name, says Young, is simply Katan, meaning "little," with the definite article prefixed.*

**HAKKOZ, KOZ, COZ** [Hak' koz, Kaz, Coz]-THE THORN or THE NIMBLE.

1. *A descendant of Aaron and chief of the seventh course in the sanctuary service appointed by David (I Chron. 24:10; see Koz in Ezra 2:01; Neh. 3:4, 21). This family of priests failed to prove their identity.*
2. *A man of Judah (I Chron. 4:8).*

**HAKUPHA** [Ha ku' pha] -INCITEMENT Or BENT, CURVED. *Founder of a family of Nethinims who returned from Babylon with Zerubbabel (Ezra 2:51; Neh. 7:53).*

**HALOHESH, HALLOHESH** [Ha lo' hesh, Hal lo' hesh]-THE WHISPERER Or THE ENCHANTER. 1. *The father of Shallum who ruled over a portion and helped to rebuild the wall (Neh. 3:12).* 2. *One of the number sealing the covenant with Nehemiah (Neh. 10:24).*

Some writers identify these two men as the same person.

**HAM** [Ham]-HOT or DARK, COLORED, SWARTHY. *The youngest son of Noah and father of Canaan and founder of many peoples (Gen. 5:32; 0:10; 7:13; 9:18, 22; Ps. 78:51).*

*The Man Whose Sin Brought a Curse*

In consequence of the improper conduct of Ham when Noah was drunk, the heart of his father was set against him. Without doubt, Ham's act was the manifestation of an impure heart. Perhaps he had always been a filthy dreamer.

Because every imagination of our heart is defiled (Gen. 8:21), we are all the sons of Ham in this respect. There is none clean, no not one (Rom. 3:10, 12).

The indignation of Noah found expression in the thrice repeated curse upon Canaan, one of Ham's sons (Gen. 9:25-27). Ham himself suffered in failing to receive the blessing pronounced on his brothers, Shem and Japheth. The peoples polluted by Ham's sin (Gen. 10:15-19) inhabited the land later promised to Abraham's seed; thus the curse of servitude was fulfilled in Joshua's conquest of the Canaanites, when he made them hewers of wood and drawers of water (Josh. 9:23, 27).

The Hebrew Word for Ham means "hot" and is surely prophetic of the climates that have created the blackness of the skin of the Negro, and the dark complexions of other peoples from the same stock. Egypt is called "the land of Ham" (Ps. 105:23) and the Egyptian word for "Ham" is *Kem*, meaning black and warm. From Ham we have the Egyptians, Africans, Babylonians, Philistines and Canaanites.

**HAMAN** [Ha'man]-WELL DISPOSED. *The son of Hammedatha*, the chief minister of king Ahasuerus, who is called the Agagite because of his Amalekitish descent (Esther 3:1-5).

*The Man Who Hated Jews*

Haman, an oriental despot's favorite, had an innate passion for elevation. He never considered principle When seeking the king's honor. But Mordecai pricked Haman's bubble and would not bow to him. How could he honor an Amalekite whom God had cursed (Ex. 17: 14-10) All of Haman's tragedy is condensed in the arrestive designation-he was the Jews' enemy. As the first great anti-Semite, he came to prove that they who curse the Jews are cursed of God.

Haman, the vain and fussy courtier, the vulgar and unwise upstart, the cruel enemy of the Jews, the villain of the plot, is a name still hated by the Jews. Long ago at *The Feast of Purim*, it Was customary to hang an effigy of Haman; but as the gibbet was sometimes made in the form of a cross, riots between Jews and Christians were the result, and a warning against insults to the Christian faith was issued by the Emperor Theodosius II. The Jews, however, in *The Feast of Purim* still celebrate their victory from annihilation by Haman.

**HAMMATH, HEMATH** [Ham' math, He' math]-WARMTH or HOT SPRING. *The founder or father of the house of Rechab* (I Chron. 2:55).

Also the name of a city near Tiberius famous for its hot baths (Josh. 19:35).

**HAMMEDATHA** [Ham med' a tha]-GIVEN BY HOM-MOON GOD or HE THAT TROUBLETH THE LAW. *The Persian name of the father of Haman* the Agagite we have just considered (Esther 3:1, 10; 8:5; 9:10, 24).

**HAMMELECH** [Ham' me lech]-THE KING. *The father of Jerahmeel*, and of royal blood (Jer. 36:26; 38:o). Although given as a proper name, perhaps it should have been translated "the king" as stated in the R.V.

**HAMOR, EMMOR** [Ha mor]-AN Ass. *The prince o f Shechem*, a Hivite (Gen. 33:19; 34:1-2o).

**HAMUEL, HAMMUEL** [Ha mu' el]-GOD IS A SUN Or WARMTH OF GOD. *A son of Mishma*, a Simeonite, of the family of Shuah (I Chron. 4:2o).

**HAMUL** [Ha' mul]-PITY Or PITIED. *The younger son o f Pharez*, son of Judah by Tamar, and founder of the Hamulites (Gen. 4o:12; Num. 2o:21; I Chron. 2:5).

**HANAMEEL, HANAMEL** [Ha nam' e el]-GOD HATH PITIED, GIFT Or GRACE OF GOD. *The son of Shallum* and cousin of the prophet Jeremiah (Jer. 32:7-12). See this portion on advice concerning a good investment.

**HANAN** [Ha' nan]-GRACIOUS or MERCIFUL.

1. *A son of Shashak* and a Benjamite chief (I Chron. 8:23).
2. *A son of Azel*, descendant of Jonathan and Saul (I Chron. 8:38; 9:44).
3. *A son of Maachah*, one of David's heroes (I Chron. 11:43).
4. *A Nethinim* who returned from exile (Ezra 2:4o; Neh. 7:49).
5. *A Levite who assisted Ezra* when he read and explained the Law (Neh. 8:7).
- o. *A Levite who sealed the covenant* with Nehemiah. Perhaps the same person as No. 5 (Neh. 10:10; 13:13).
7. *A chief of the people* or a family who also sealed the covenant (Neh. 10:22).
8. *Another chief* who likewise signed the covenant (Neh. 10:2o).
9. *The son of Igdaliah*, an officer in the Temple whose sons had a chamber therein (Jer. 35:4).

**HANANEEL** [Ha nan' e ell]-GOD IS GRACIOUS or THE MERCY OF GOD. *The builder of the tower bearing his name* near the sheepgate of Jerusalem (Neh. 3:1; 12:39; Jer. 31:38; Zech. 14:10).

**HANANI** [Ha na' ni]-GRACIOUS Or HE HATH SHEWED ME MERCY.

1. *One o f the sons o f Heman* and a head musician (I Chron. 25:4,25).
2. *The seer* who rebuked Asa for buying off Ben-hadad, king of Syria (II Chron. 1o:7).
3. *The father of Jehu*, the seer who testified against Baasha and Jehoshaphat (I Kings 1o:1, 7; If Chron. 19:2; 20:34).
4. *A priest* who had taken a foreign wife while in exile (Ezra 10:20).
5. *A brother of Nehemiah* who brought news of Jerusalem and became its governor (Neh. 1:2; 7:2).
6. *A musical priest* who assisted in the purification and dedication of the walls (Neh. 12:3o).

**HANANIAH** [Han a ni ah]-JEHOVAH IS GRACIOUS Or GIFT OF THE LORD.

1. *A son o f Heman*, and one of many musicians. Heman's sons were especially employed to blow horns (I Chron. 25:4, 23).
2. *A chief captain* in the army of king Uzziah (II Chron. 2o:11).
3. *The father of Zedekiah*, and one of the princes during the reign of king Jehoiakim (Jer. 3o:12).
4. *The son of Azur* of Gibeon whose false prophecy was withstood by the prophet Jeremiah (Jer. 28).
5. *Grandfather of Irijah*, who arrested Jeremiah on a charge of deserting to the Chaldeans (Jer. 37:13).



- o. *Son of Shashak* and head of a Benjamite family (I Chron. 8:24).
7. *The Hebrew name of Shadrach*, who was of the house of David (Dan. 1:o, 7, 11, 19; 2:17).
8. *A son of Zerubbabel* and an ancestor of Christ (I Chron. 3:19, 21; Luke 3:27 R.V.).
9. *A son of Bebai* who returned from exile and put away his foreign wife (Ezra 10:28).
10. *An apothecary and priest* who helped to rebuild the wall of Jerusalem (Neh. 3:8).
11. *One associated with Hanun* in the repair of the wall (Neh. 3:30).
12. *The governor of the castle* and joint ruler with Nehemiah's brother over Jerusalem (Neh. 7:2).
13. *An individual who added his signature to the covenant* (Neh. 10:23).
14. *A priest* in the time of Jehoiakim (Neh. 12:12, 41).

**HANNIEL, HANIEL** [Han' ni el, Han i el]-FAVOR or GRACE OF GOD.

1. *A son of Ephod and prince of the Manassites*, who assisted in the division of the land (Nam. 34:23).
2. *A son of Ulla*, a prince and hero of Asher (I Chron. 7:39).

**HANOCH, HENOCH** [Ha' noch, He noch]-DEDICATED.

1. *A son of Midian* and a descendant of Abraham by Keturah (Gen. 25:4; 1 Chron. 1:33). Also called Henoch.
2. *The eldest son of Reuben* and founder of the family of the Hanochites (Gen. 40:9; Ex. o:14; Num. 20:5; I Chron. 5:3).
3. *The son of Jared*, a descendant of Seth (I Chron. 1:3). Called Enoch in Genesis 5:18.

**HANUN** [Ha' nun]-ENJOYING FAVOR, GRACIOUS Or HE THAT RESTS.

1. *The son of Nahash*, king of the Ammonites, who resented David's message of condolence which resulted in a most disastrous war (II Sam. 10:11; I Chron. 19:2-6).
2. *A son of Zalaph* who assisted in the repair of a portion of the wall (Neh. 3:30).
3. *Another few* who, with the people of Zanoah, repaired one of the gates of the wall of Jerusalem (Neh. 3:13).

**HAPPIZZEZ, APHSES** [Aph' ses]-THE DISPERSION. *The head of the eighteenth course of priests* (I Chron. 24:15).

**HARAN** [Ha' Tan]-ENLIGHTENED Or STRONG.

1. *The third son of Terah*, younger brother of Abraham and father of Lot (Gen. 11:20-31).
2. *A Gershonite Levite* in David's time, and one of the family of Shimei (I Chron. 23:9).
3. *A son of Caleb* the spy, by his concubine, Ephah, and called Charun. His son was named Gazez (I Chron. 2: 40). Haran or its New Testament equivalent Charrun, is also the name of the place Abram and his family emigrated to from Ur (Gen. 11:31, 32).

**HARBONA, HARBONAH** [Har bo' na, Har bo' nah]-ASS DRIVER or THE ANGER OF HIM WHO BUILDS. *Third of the seven eunuchs* or chamberlains who served Ahasuerus, king of Persia (Esther 1:10; 7:9).

**HAREPH** [Ha' rep'h]-EARLY BORN Or PLUCKING OF. *A son of Caleb*, son of Hur and father of Beth-gader, and a Judahite chief (I Chron. 2:51). Called Hariph in Nehemiah 7:24.

**HARHAI AH** [Har ha i ah]-JEHOVAH IS PROTECTING. *Father of the goldsmith Uzziel*, who repaired a part of the wall (Neh. 3:8).

**HARHAS** [Har' has] -GLITTER or SPLENDOR. *The grandfather of Shallum*, the husband of Huldah the prophetess of king Josiah's time (II Kings 22:14).

**HARHUR** [Har' her] -NOBILITY or DISTINCTION. *A member of the Nethinim family* who returned from exile with Zerubbabel (Ezra 2:51; Neh. 7:53).

**HARIM** [Ha'rim]-CONSECRATED Or SNUB-NOSED.

1. *A priest* who was in charge of the third division in the work of the sanctuary (I Chron. 24:8; Ezra 2:39; 10:21; Neh. 3:11; 7:42).
2. *A returned exile* who had married a foreign wife (Ezra 10:31).
3. *One who had signed the covenant* with Nehemiah (Neh. 10:5).
4. *Another who had signed the covenant* with Nehemiah (Neh. 10:27).
5. *Head of a priestly family* (Neh. 12:15). Perhaps the same as No. 3.

**HARIPH** [Ha' riph]-EARLY BORN Or AUTUMNAL RAIN. *Founder of a Jewish family* who sealed the covenant (Neh. 10:19). Called Jorah in Ezra 2:18. Some old versions have Jodah.

**HARNEPHER** [Hail ne phur]-PANTING. *A son of Zophah*, an Asherite (I Chron. 7:36).

**HAROEH** [Har' O eh]-THE SEER. *A son of Shobal*, father of Kirjathjearim, of the tribe of Judah (I Chron. 2:52). Perhaps the Reaiah of I Chronicles 4:2.

**HARUM** [HaTum] -EXALTED Or ELEVATED. *The father of Aharhel* a descendant of Coz, from Caleb son of Hur. A man of Judah (I Chron. 4:8).

**HARUMAPH** [Ha ru' maph]-FLAT OF NOSE. *The father of Jedaiah*, who helped in the repair of the gate (Neh. 3:10).

**HARUZ** [Haruz] -INDUSTRIOUS. *Father of Meshullemeth*, Manasseh's queen and mother of Amon, king of Judah (II Kings 21:19).

**HASADIAH** [Has a di ah]-JEHOVAH IS KIND Or HATH SHEWN KINDNESS. *A son of Zerubbabel* and descendant of king Jehoiakim (I Chron. 3:20).

**HASENUAH** [Has e nu' ah]-THE VIOLATED. *A Benjamite chief* whose name is actually Senuah (I Chron. 9:7).

**HASHABIAH** [Hash a bi ah]-JEHOVAH IS ASSOCIATED or HATH DEvised.

1. *A Merarite Levite* descended through Amaziah and an ancestor of Jeduthun (I Chron. 6:45).

2. *Another Merarite Levite and co-musician (I Chron. 9:14).*
3. *The fourth of the sons of Jeduthun, likewise a sanctuary musician (I Chron. 25:3).*
4. *A descendant of Hebron, son of Kohath, and an inspector of the country (I Chron. 26:30).*
5. *A son of Kemuel, prince of the Levites in David's time (I Chron. 27:17).*
6. *A chief of the Levites, who assisted king Josiah at his great Passover feast (II Chron. 35:9).*
7. *A Merarite Levite who joined Ezra at the river of Ahava (Ezra 8:19; Neh. 10:11).*
8. *A chief of the priests of the family of Kohath (Ezra 8:24).*
9. *A ruler of half of Keilah, who helped in the repair of the wall (Neh. 3:17).*
10. *A Levite who sealed the covenant with Nehemiah. Perhaps the same person as in Nehemiah 12:24. 11. The son of Bunni, a Levite (Neh. 11:15).*
12. *Another Levite, the son of Mattaniah and a temple attendant (Neh. 11:22). See No. 14.*
13. *A priest of the family of Hilkiyah in Joiakim's days (Neh. 12:21).*
14. *A chief Levite appointed for thanksgiving when the people returned from exile (Neh. 12:24). Perhaps the same person as No. 12.*

**HASHABNAH** [Ha shab' nah] -JEHOVAH IS A FRIEND. *A chief who sealed the covenant with Nehemiah (Neh. 10:25).*

**HASHABNIAH, HASHABIAH** [Hash ab ni ah]-JEHOVAH FRIEND.

1. *His son Hattush helped to repair the wall (Neh. 3:10). IS A*
2. *One of the Levites who by exhortation prepared the exiles for the sealing of the covenant (Neh. 9:5).*

**HASHBADANA, HASHBADDNA** [Hash bad' a na]-REASON or -HOUGHT. *One of those who stood on the left hand of Ezra as he read the law (Neh. 8:4).*

**HASHEM** [Hashem]-ASTONISHED Or SHINING. *The father of several of David's mighty men (I Chron. 11:34).*

**HASHUB, HASSHUB** [Ha' shub, Has' Shub]-ASSOCIATED or THOUGHTFUL.

1. *Father of Shemaiah, a descendant of Merari (I Chron. 9:14).*
2. *A son of Pahath-moab who joined others in the repair of the wall (Neh. 3:11).*
3. *A Jew who repaired the wall over against his own house (Neh. 3:23). A good place for reformation to begin.*
4. *The head of a family, joining Nehemiah in the sealing of the covenant (Neh. 10:23).*

**HASHUBAH** [Ha shoo' bah] -ESTEEMED Or ASSOCIATION. *A son of Zerubbabel and descendant of King Jehoiakim (I Chron. 3:20).*

**HASHUM** [Ha' Shum]-WEALTHY or SHINING.

1. *Founder of a family whose descendants returned with Zerubbabel (Ezra 2:19; 10:33; Neh. 7:22).*
2. *A priest who stood at Ezra's side as he read the Law to the people (Neh. 8:4).*
3. *The head of a family that sealed the covenant (Neh. 10:18).*

**HASRAH** [Has' rah]-SPLENDOR. *Same as Harhas in II Kings 22:14 (II Chron. 34:22).*

**HASENAAH, SENAAH** [Has se na ah, Se Dal ah]-THORNY Or THE THORN HEDGE. *His sons built the Fish Gate (Neh. 3:3). Identical with Senaah of Ezra 2:35 and Nehemiah 7:38.*

**HASUPHA, HASHUPHA** [Ha su' pha, Ha shoo' pha]-NAKEDNESS or MADE BARE. *Head of a Nethinim family that returned from exile (Ezra 2:43; Neh. 7:46). Inaccurately stated as Hashupha.*

**HATACH, HATHACH** [Ha' tach]-A GIFT. *A chamberlain eunuch appointed by King Ahasuerus to attend Queen Esther. It was through him that Esther learned the details of Haman's plot against the Jews. He thus had his part in their deliverance (Esther 4:5-10).*

**HATHATH** [Ha thath]-BRUISED Or TERROR. *A son of Othniel the Kenite and judge of Israel, through Caleb, son of Hur (I Chron. 4:13).*

**HATIPHA** [Hat' i pha]-CAPTIVE. *Founder of a family of Nethinims that returned from exile with Zerubbabel (Ezra 2:54; Neh. 7:56). HATITA [Hat' i ta] EXPLORATION. A member of the guild of porters or gatekeepers that returned from exile (Ezra 2:42; Neh. 7:45).*

**HATTIL** [Hat'til] -DECAYING Or VACILLATING. *One of Solomon's servants or slaves (Ezra 2:57; Neh. 7:59).*

**HATTUSH** [Hat' tusk]-CONTENDER Or GATHERED TOGETHER.

1. *A man of Judah, son of Shemiah and family of Shecaniah (I Chron. 3:22).*
2. *A descendant of David who returned with Ezra from Babylon (Ezra 8:2; Neh. 3:10; 10:4).*
3. *A priest who returned from captivity (Neh. 12:2).*

**HAVILAH** [Hav' i lah]-CIRCLE.

1. *A son of Cush, and descendant of Ham (Gen. 10:7; I Chron. 1:9).*
2. *A son of Joktan and descendant of Shem (Gen. 10:29; I Chron. 1:23). Also name of two places (Gen. 2:11; 25:18; I Sam. 15:7).*

**HAZAEEL** [Haz' a el]-GOD SEES or HATH SEEN. *A Syrian courtier, anointed by Elijah as king over Syria. Hazael murdered his master and usurped the throne (I Kings 19:15, 17).*

**HAZAI AH** [Ha za' Iah]-JEHOVAH IS SEEING or HATH SEEN. *A man of Judah and of the family of Shelah (Neh. 11:5).*

**HAZARMAVETH** [Ha zarma'veth] -COURT OF DEATH. *A son of Joktan, fifth in order from Shem (Gen. 10:26; I Chron. 1:20).*

**HAZFEL** [Ha' zi cl]-VISION OF GOD Or GOD IS SEEING. *A Gershonite Levite, son of Shimei or Shimi in David's time (I Chron. 23:9).*

**HAZO** [Ha' zo]-VISION OR SEER. *A son of Nahor by Milcah his wife (Gen. 22:22).*

**HEBER, EBER** [Ha bier] -FELLOWSHIP, PRODUCTION or ONE THAT PASSES.

1. *The head of a tribe of Gadites (I Chron. 5:13).*

2. *A son of Shashak*, a Benjamite (I Chron. 8:22).
3. *A son of Beriah* the son of Asher (Gen. 46:17; Num. 26:45; I Chron. 7:31, 32), and ancestor of Christ (Luke 3:35).
4. *The husband of Jael* who killed Sisera—a Kenite and descendant of Moses (Judg. 4:11, 17, 21; 5:24).
5. *A son of Ezra*, of the family of Caleb, son of Jephunneh (I Chron. 4:18).
6. *A son of Elpaal*, a Benjamite (I Chron. 8:17). For others see Eber.

**HEBRON** [He' bron]-UNION or COMPANY.

1. *The third son of Kohath* and founder of a tribal family (Ex. 6:18; Num. 3:19; I Chron. 6:2, 18; 23:12, 19; 26:23).
2. *A son of Mareshah* and father of Korah (I Chron. 2:42, 43; 15:9).

**HEGE, HEGAI** [He' ge, Heg' a 1]-VENERABLE. *Chief chamberlain of king Ahasuerus*, and keeper of women (Esther 2:3, 8,15).

**HELDAI, HELEM, HELED** [Hel' da i, He' lem, He' led]-ENDURING or DURABLE.

1. *A Netophathite*, descendant of Othniel and one of David's captains for monthly service (I Chron. 27:15).
2. *An Israelite exile* to whom special honor was given (tech. 6:10). In verse fourteen his name appears as Helem.

**HELEB, HELED** [He' leb, He' led]-ENDURANCE Or FAT. *The son of Baanah*, and one of David's valiant men (II Sam. 23:29). See I Chronicles 11:30 for Heled.

**HELEK** [He' lek]-SMOOTHNESS or PORTION. *The second son of Gilead* and founder of the tribal family of Helekites (Num. 26:30; Josh. 17:2).

**HELEM** [He' lem]-MANLY VIGOR or STRENGTH.

1. *An Asherite*, brother of Shamer (I Chron. 7:35). May be the Hotham of I Chronicles 7:32.
2. *Apparently the same as Heldai of Zechariah 6:10, 14.*

**HELEZ** [He' Iez]-STRENGTH Or ALERTNESS.

1. *A Paltite or Pelonite*, and one of David's guard (II Sam. 23:23, 26; I Chron. 11:27; 27:10).
2. *A man of Judah* and son of Azariah and a descendant of the great family of Hezron (I Chron. 2:39).

**HELI** [He'li]-ELEVATION or ASCENDING. *The father of Joseph* the husband of Mary, mother of Christ (Luke 3:23). The Hebrew name is the same as Eli the high priest.

**HELKAI** (hel' ka fi)-JEHOVAH IS A PORTION. *A priest and head of his father's house* of Meraioth (Neh. 12:15). See Hilkiah.

**HELON** [He Ion]-STRONG. *The father of Eliab* and chief of the tribe of Zebulun at the time the census was taken at Sinai (Num. 1:9; 2:7; 7:24, 29; 10:16).

**HEMAM** [He' mam]-FAITHFUL or RAGING.

1. *A son of Lotan* the eldest son of Seir (Gen. 36:22). Given in I Chronicles 1:39 as Homam.
2. *A son of Zerah*, the son of Jacob (I Kings 4:31; I Chron. 2:6). A sage whose reputation for wisdom was high in Solomon's reign.
3. *The son of Joel* and grandson of Samuel, and of the Levite family of Korah (I Chron. 6:33; 15:17). Heman is called "the singer" or "the musician," and was the first of the three chief Levites appointed to conduct the vocal and instrumental music of the Tabernacle in David's time. Evidently Heman played the cymbal (I Chron. 25:1-6; II Chron. 5:12; 35:15). Heman was also the writer of the most melancholy of all the Psalms (Ps. 88). It has been suggested that Heman composed it to console David during some inconsolable season. Heman is also referred to as David's "seer in the matters of God." What a responsible position that must have been!

**HEMATH** [He' math] -WARMTH. *A person or place* (I Chron. 2:55; Amos 6:14). Variations of name are Hamath and Hammath.

**HEMDAN** [Hem' dan] -PLEASANT Or DESIRABLE. *The eldest son of Dishon*, son of Anah (Gen. 36:26). In I Chronicles 1:41 the name is given as Amram.

**HEN** [Hen]-GRACE or FAVOR. *A son of Zechaniah*, one of those whose memory was to be perpetuated by crowns laid up in the Temple (Zech. 6:14). Also called Josiah in Zechariah 6:10.

**HENADAD** [Hen' a dad]-FAVOR OF HADAD Or HADAD is GRACIOUS. *The head of a Levite family* who supported Zerubbabel when the foundation of the Temple was laid and who assisted in its re-building (Ezra 3:9; Neh. 3:18, 24; 10:9).

**HEPHER** [He' phur]-A DIGGING or A WELL.

1. *The youngest son of Gilead* and founder of the tribe of Hephertites. This Hopher was the father of Zelophedad whose daughters secured rights to their father's property (Num. 26:32; 27:1; Josh. 17:2, 3).
2. *The second son of Narah*, one of Asher's two wives (I Chron. 4:6).
3. *A Mecherathite*, one of the thirty heroes of David (I Chron. 11:36). (See Josh. 12:17; I Kings 4:10 for "the land of Hopher.")

**HERESH** [He'resh]-WORK Or SILENCE. *The head of a Levite family* and attached to the Tabernacle staff (I Chron. 9:15).

**HERNIAS** [HOT' mas]-INTERPRETER or MERCURY. *A Christian in Rome* to whom Paul sent a greeting (Rom. 16:14). Hermas, a common name among slaves, was the name of the Greek god corresponding to the Roman Mercury.

**HERMES** [Hur' MES]-GAIN or MEANING AS AT HERNIAS. *A Christian Greek in Rome*, possibly a slave in Caesar's household, to whom Paul sent a salutation. Lightfoot tells us that Hermes was a common slave's name (Rome 16:14).

**HERMOGENES** [Hur mog' e nes]-BEGOTTEN OF MERCURY or GENERATION OF LUCRE. *A companion of Paul* who, with Phygelus, deserted the apostle in a time of trial. Many of the so-called friends of Paul caused him great sorrow of heart (II Tim. 1:15).

**HEROD** [Hut' od]-SON OF THE HERO Or THE GLORY OF THE SKIN. Space forbids a detailed account of the genealogical table of the family of Herod. From Antipater, Governor of Idumaea, there were many branches. Elaborating on the history of the Herods, Henry S. Nash in his

*Hastings Dictionary* article says that they brought into history a considerable amount of vigor and ability, and that the main interest attaching to the Herods is not concerned with their characters as individual rulers.

"They acquire dignity when they are viewed as parts of a supremely dramatic situation in universal history. The fundamental elements in the situation are two." "The course of world-power in antiquity, and the relation between it and the political principle in the constitution of the Chosen People." "The religious genius of Judaism, and its relation to the political elements in the experience of the Jews." "Among the many of the Herodian house, mention can be made of three, prominent in New Testament history.

1. Herod the Great. This son of Antipater had shown himself before his father's death both masterful and merciless. Because of his rule he earned the title "Herod the Great." He is remembered for his massacre of the innocents, the murder of several of his sons and for his own appalling death. Stewart Perowne in his recent monumental study, *The Life and Times of Herod the Great*, tells us that Herod's life was as "eventful as his buildings were magnificent ... His charm made him a close personal friend, first of Mark Antony, later of Augustus and Agrippa ... Herod's greatest achievement was the building of the Temple in Jerusalem" (Matt. 2:1-22; Luke 1:5).

2. Herod Antipas, son of Herod the Great by his Samaritan wife, Matthaec. He became tetrarch of Galilee and Perneia. A man of craft, his cunning served him well. "The corroding immorality of his race shows itself in his marriage with Herodias, his brother's wife." His lust proved his undoing and also cost John the Baptist his head. Ultimately he was banished (Matt. 14:1-6; Mark 6:14-22; 8:15; Luke 3:1, 19; 8:3; 9:7, 9; 13:31; 23:7-15; Acts 4:27; 13:1).

3. The grandson of Herod the Great, and the son of Aristobulus and Bernice. He became Herod Agrippa I. Caligula gave him the governments of the tetrarchs Philip and Lysanias with other marks of royal favor. Parading as a little tin god, he was smitten with a foul disease and died in great agony (Acts 12; 23:35).

**HERODION** [He ro di on]-CONQUEROR OF HEROES. A *Jewish Christian in Rome*, whom Paul called a kinsman and to whom he sent a greeting. Perhaps he was a freedman of the Herods (Rom. 16:11).

**HESED** [He'sed]-KINDNESS or PITY. *The father of one of Solomon's purveyors* in Aruboth, in Judah (I Kings 4:10).

**HETH** [Herb] -TERRIBLE. *The second son of Canaan*, ancestor of the Hittites. The wives of Esau are called "daughters of Herb" (Gen. 10:15; 23:3-20; 27:46; 49:32; 1 Chron. 1:13).

**HEZEKI** [Hez' e ki]-JEHOVAH IS STRENGTH. A *son of Elpaal*, a descendant of Benjamin (I Chron. 8:17).

**HEZEKIAH** [Hez e ki ah]-JEHOVAH IS STRENGTH or A STRONG SUPPORT IS JEHOVAH. Also given as Hizkiah, Hizkijah, Ezekias.

1. *Son and successor of Ahaz* as king of Judah (II Kings 16: 20). He is referred to in well over one hundred references in II Kings, I and II Chronicles, Jeremiah, Hosea and Micah.

*The Man Who Asked for Added Years*

Hezekiah was one of the best kings who ever sat upon the throne of Judah, and is distinguished as the greatest in faith of all Judah's kings (II Kings 18:5). Sincere and devout, he was not a perfect man by any means, nor outstanding because of any brilliant gifts he possessed. This good king, however, is to be admired when one remembers his family background. Having such a wicked, apostate father as Ahaz, the wonder is that his son became the noble king he did. He had no pious training, but only a heritage of weakness in his moral fibre, for which God graciously made all fair allowance.

With Hezekiah's ascent to the throne at the age of twenty-five there began a period of religious revival in which he was encouraged by the noblest and most eloquent of the Hebrew prophets, Isaiah, who knew how to carry his religion into his politics.

I. Hezekiah was a man who prayed about the difficulties and dangers overtaking him. What faith and confidence in God he revealed when he spread Sennacherib's insolent letter before the Lord. Both Hezekiah and Isaiah defied mighty Assyria, God using one angel to slay one hundred and eighty-five thousand in the Assyrian camp.

The king knew how to pray about personal matters as well as military dangers. When smitten with a fatal illness, he turned his face to the wall and prayed. Isaiah, his friend and counselor, came to him

a message from God that he would not die but live. "I will add unto thy days fifteen years." Hezekiah asked with all his heart that he might live, and God continued his life. But the question arises, why did Hezekiah desire the removal of his illness and the continuation of his life? What object did he have in mind? Was the king anxious to live in order to promote the glory of God, or was he actuated by some personal motive? It is apparent that Hezekiah was afraid of death and loved life in itself. Death was not the same to Hezekiah as it was to Paul, who had a desire to depart, seeing death was far better than life.

At the time of his sickness, Hezekiah had no son, and this fact possibly added to his desire to live. Three years after his recovery Manasseh was born, who became a curse upon the earth and an abomination in the sight of the Lord. Here, then, was one of the results of Hezekiah's answered prayer. It might have been better for Judah if Hezekiah had died without such an heir. Many prayers we offer are mistakes. God graciously grants our requests but "brings leanness to our souls" (Ps. 106:15). Perhaps Hezekiah's sin began in his unwillingness to go to heaven when God sent for him (II Kings 20:1-3).

II. Hezekiah's simple faith in God was the source and secret of his strength. He believed God ruled among the armies of heaven and of earth. His faith was the intuitive perception that God was near a real Personality and not a mere tendency making for righteousness. The loss of faith is ultimately the loss of moral power. One of the main lessons of Hezekiah's life is, *Have faith in God*.

III. Hezekiah lost favor with God because of pride. After all the divine blessings showered upon him, he allowed his heart to be lifted up with pride. Vanity and self-sufficiency led the king astray. His heart became obsessed with his household treasures. He turned from God to goods. "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem" (II Chron. 32:24, 25). Sin never ends with the person committing it.

The four crises Hezekiah faced were:

The crisis of choice, and he chose to forsake the idols of his father and purge the kingdom of idolatry (II Chron. 28:23, 25; II Kings 18:22). The crisis of invasion (II Chron. 32:1-19). Prayer brought deliverance (II Chron. 32:20, 21).

The crisis of sickness. Obedience furnished the foundation of the king's prayer for healing (Isa. 38:1-5).

The crisis of prosperity. Alas, Hezekiah manifested pride when he displayed his treasures to the ungodly (Isa. 39).

2. *A son of Neariah* and a descendant of the royal house of Judah (I Chron. 3:23).

3. *An ancestor of the prophet Zephaniah* (Zeph. 1:1). Given in Common Version as Hizkiah.
4. *An exile*, descendant of Ater who returned from exile in Babylon (Ezra 2:16; Neh. 7:21).

**HEZION** [He' zi on]-VISION. *The father of Tabrimon* and grandfather of Benhadad, king of Syria in Asa's time (I Kings 15:18). Perhaps the same as Rezon of I Kings 11:23.

**HEZIR** [He' zur]-RETURNING HOME or A SWINE.

1. *A descendant of Aaron* whose family grew and became leaders of the seventeenth monthly course in David's day (I Chron. 24:15).
2. *A chief of the people who sealed the covenant* (Neh. 10:20).

**HEZRAI, HEZRO** [Hez' ra i, Hez' ro]-ENCLOSED or BEAUTIFUL. A *Carmelite*, one of David's mighty men (II Sam. 23:35; I Chron. 11:37).

**HURON, ESRON** [Hez' ron]-SHUT IN, BLOOMING Or DART OF JOY.

1. *A son of Pharez or Perez* and grandson of Judah and founder of a tribal family (Gen. 46:12; Num. 26:6, 21; Ruth 4:18, 19; I Chron. 2:9; 4:1).
2. *A son of Reuben* and founder of the Hezronite family (Gen. 46:9; Ex. 6:14; Num. 26:6; I Chron. 5:3). Also name of a town called Hazor (Josh. 15:23).

**HIDDAL**[Hid' da i]-JOYFUL or MIGHTY. *A man from Gaash*, one of David's heroes (II Sam. 23:30).

**HIEI** [Hi el]-GOD LIVETH Or THE LIFE OF GOD. *A native of Bethel* who rebuilt Jericho and who experienced the curse pronounced upon the rebuilding of it by Joshua (I Kings 16:34).

**HILKIAH** [Hil ki' ah]-PORTION OF JEHOVAH or JEHOVAH IS PROTECTION.

1. *The father of Eliakim* who was over Hezekiah's household (II Kings 18:18, 26, 37; Isa. 22:20; 36:3, 22).
2. *High priest* in king Josiah's reign (II Kings 22:4-14; 23:4, 24).
3. *A descendant of Merari*, son of Levi (I Chron. 6:45).
4. *A son of Hosah*, descendant of Merari, and a gatekeeper at the Tabernacle (I Chron. 26:11).
5. *A priest* who stood with Ezra as he read the law to the people (Neh. 8:4; 11:11; 12:7, 21).
6. *A priest of Anathoth* and father of the prophet Jeremiah and contemporary of Gemariah (Jer. 1:1).

**HILLEL** [Hill lel]-PRAISED GREATLY. *Father of Abdon*, of the judges of Israel. He lived in Mount Ephraim (Judg. 12:13, 15).

**HINNOM** [Hin' nom] -GRATIS. *A person of whom nothing is known* save that he had a son whose name is not given. The valley of Hinnom was the place where human sacrifice and filth were burned (Josh. 15:8; 18:16).

**HIRAH** [Hi rah]-DESTINATION Or NOBILITY. An *Adullamite*, and friend of Judah, with whom he shared a partnership in the matter of flocks (Gen. 38:1, 12).

**HIRAM** [Hi ram]-coNSECRATION.

1. *The king of Tyre*, and friend of both David and Solomon (II Sam. 5:11; I Kings 5:1, 8; I Chron. 2:11, 13).
2. *A man of eminence* and the principal architect sent by king Hiram to Solomon (I Kings 7:13, 40, 45). Also called Hiram.

**HIZKIAH, HEZEKIAH** [Hiz ki' ah, Hez e ki' ah]-JEHOVAH IS STRONG. An ancestor of *Zephaniah the prophet*. In the Hebrew the name is the same as Hizkijah and Hezekiah (Zeph. 1:1).

**HIZKIJAH** [Hiz ki jah]-JEHOVAH IS STRONG. Perhaps Ateih-hizkijah given in lists of returned exiles (Neh. 10:17).

**HOBAB** [Ho' bab]-BELOVED, LOVER or FAVORED. *Either the father-in-law of Moses or the father-in-law's son*. In Numbers 10:29 he is called the son of Raguel or Reuel, who is also identified with Jethro (Num. 10:29; Judg. 4:11).

**HOD** [Hod]-GLORY Or MAJESTY. *A son of Zophah*, a descendant of Asher (I Chron. 7:37).

**HODAIAH** [Hod a i ah]-HONORER OF JEHOVAH. *The Hodaviah, son of Elioenai*, a descendant of the royal line of Judah from which Jesus sprang (I Chron. 3:24).

**HODAVIAH** [Hod a vi ah]-JEHOVAH IS HIS PRAISE.

1. *A chief of the half tribe of Manasseh*, east of Jordan (I Chron. 5:24).
2. *The son of Hasenuah*, a Benjamite (I Chron. 9:7).
3. *A Levite* and founder of the family of the Ben-hodaviah (Ezra 2:40). Called Hodevah in Nehemiah 7:43.

**HODEVVAH** [Ho de' Vah]-JEHOVAH IS HONOR. A *Levite family* that returned from captivity (Neh. 7:43).

**HODIAH, HODIJAH** [Ho di ah, Ho di lah]-SPLENDOR OF JEHOVAH.

1. *A Levite* of the time of Ezra and Nehemiah (Neh. 8:7; 9:5; 10:10, 13).
2. *A chief of the people under Nehemiah* (Neh. 10:18). Also name of wife of one Ezra, also called Jehudijah (I Chron. 4:19).

**HOHAM** [Ho' ham]-JEHOVAH PROTECTS THE MULTITUDE. An *Amorite king of Hebron*, who entered into league with other kings against Joshua. One of the five kings captured in the cave of Makkedah and put to death (Josh. 10:3).

**HOMAM, HEMAM** [Ho' mam, He' mam]-RAGING or DESTROYER. Son of *Lotan* and grandson of Seir (I Chron. 1:39). See Genesis 36:22 for Hemam.

**HOPHNI** [Hoph' ni]-STRONG. *A son of Eli*, the high priest and judge who proved unworthy of his sacred offices (I Sam. 1:3; 2:34; 4:4, 11, 17). Hophni is always associated with his brother Phinehas. The two were partners in evil practices and brought a twice-pronounced curse upon their

heads (I Sam. 2:34; 3). Both were slain at the battle of Aphek, and this coupled with the loss of the Ark, caused the death of Eli. Both sons disgraced their priestly office in a twofold way:

- I. In claiming and appropriating more than their due of the sacrifices (I Sam. 2:13-17).
- II. In their immoral actions in the Tabernacle (2:22; Amos 2:7, 8).

**HORAM** [Ho' ram]-ELEVATED. *A king of Gezer*, defeated and slain by Joshua (Josh. 10:33).

**HORI** [Ho' ri]-FREE or NOBLE.

1. *A son of Seir*, a Horite, and founder of the "Horites" (Gen. 36:22, 29, 30).
2. *A Simeonite* whose son Shaphat was one of the spies (Num. 13:5).

**HOSAH** [Ho'sah]-FLEEING FOR REFUGE. *A Levite porter* selected by David to be one of the first doorkeepers to the Ark after its return (I Chron. 16: 38; 26:10, 11, 16). Also name of a city of the tribe of Asher (Josh. 19:29).

**HOSEA, OSHEA, OSEE, HOSHEA**-[Ho ze' a, o she' a, Ho she' a]-JEHOVAH IS HELP or SALVATION. 1. *The son of Beeri* and first of the so-called Minor Prophets (Hosea 1:1).

*The Man with a Sorrowful Heart*

Little is known of Hosea's history beyond what we find in his writings. He has been called the first prophet of Grace and Israel's earliest evangelist. He was a native of the Northern Kingdom, the iniquities and idolatries of which weighed heavily on his heart. He bore the same name as that of the last king of Israel (II Kings 15:30). In Jewish tradition, he is identified with Beerah of Reuben (I Chron. 5:6). Christian tradition, however, relates him to the Hosea of the tribe of Isaachar.

The home tragedy overtaking him earned him the title of "The Prophet of a Sorrowful Heart." Through the wrongs he suffered he came to realize the sins committed by Israel against God, and the long history of unfaithfulness to Him. The accounts of Hosea's marriage, the birth of his children and his wife's unfaithfulness and restoration make sad reading. Hosea was called to express God's message and to manifest His character. Gomer, his wife, was immoral; hence the word of the Lord came to him amid much personal anguish; his home life was destroyed. Society was corrupt and God's law spurned, and Hosea came to see in his own suffering a reflection of what the sorrow of God must be, when Israel proved utterly unfaithful.

Three children were born to Hosea and Gomer:

- I. Jezreel, recalling the deed of blood (II Kings 10), and by it a knell was rung in the ears of Jeroboam. The name of this child was an omen of coming judgment.
- II. Lo-ruhamah, meaning, "one who never knew a father's love." This expressive name pointed to a time when, no more pitied by Jehovah, Israel would be given over to her enemies.
- III. Lo-ammi, signifying "one not belonging to me." Israel had turned from a father's love and deserved not to belong to God. Thus this third child's name prophesied the driving out of the children of Israel from their land to exile.

Gomer, the erring wife, is received back (Hos. 3:1, 2), the price of her redemption being paid by Hosea. So the prophet was not only God's messenger of grace-he reflected God's character and foreshadowed ultimate redemption through the Messiah and Israel's reestablishment as a nation.

The four lessons we learn from the broken heart and the Book of Hosea have been fully expounded by Dr. Stuart Holden: Anguish quickens apprehension.

Iniquity inspires moral indignation. Suffering begets sympathy.

The divine character sanctifies human conduct.

2. Joshua's earlier name - changed by Moses (Num. 13:8, 16). Deuteronomy 32:44 gives Hoshea.
3. *The son of Azariah* and prince of Ephraim in David's reign (I Chron. 27:20).
4. *A son of Elah*, the last king of the Northern Kingdom (II Kings 15:30).
5. *A chief under Nehemiah who* with others signed the covenant (Neh. 10:23). Hosea is called Osee in the New Testament copy from the LXX.

**HOSHAIAH** [Hosh a i' ah]-GOD HATH SAVED.

1. *The man who led the princes of Judah* and walked behind the chorus at the dedication of the wall (Neh. 12:32).
2. *The father of Jezaniah* or Azariah, and a man of influence in Nebuchadnezzar's time (Jer. 42:1, 2).

**HOSHAMA** [Hosh' a ma]-JEHOVAH HATH HEARD. *A son of Jeconiah or Jehoiachin*, king of Judah (I Chron. 3:18).

**HOTHAM, HOTHAN** [Ho' tham, Ho' than]-SIGNET RING or DETERMINATION.

1. *A son of Heber* of the family of Beriah. An Asherite (I Chron. 7:32).
2. *An Aroerite*, whose two sons Shama and Jehiel were among David's heroes (I Chron. 11:44).

**HOTHIR** [Ho' thur]-ABUNDANCE. *The thirteenth son of Heman*, David's seer and singer. A Kohathite (I Chron. 25:4, 28).

**HOZAI**-JEHOVAH IS SEEING. *The writer of the history of King Manasseh* (II Chron. 33:19 A.V.; also in footnote, R.V.).

**HUL** [Hul]-CIRCLE. *The second son of Aram* and grandson of Shem. A descendant of Noah (Gen. 10:23; I Chron. 1:17). Called son of Shem.

**HUPHAM** [Hu' pham]-PROTECTED or A COVERING. *A son of Benjamin* and founder of a tribal family known as the Huphamites (Num. 26:39). Name is given as Huppim in Genesis 46:21 and I Chronicles 7:12. Also expressed as Hiram (I Chron. 8:5).

**HUPPAH** [Hup' pah]-A COVERING Or PROTECTION. *A priest* of the thirteenth course in David's time. Either a son of Bela or of Ir or Iri, one of Bela's five sons (I Chron. 24:13). This name is given as Huppim in Genesis 46:21 and I Chronicles 7:12, 15.

**HUR** [Hur]-NOBLE Or SPLENDOR.

1. *The man who, with Aaron, held up the hands of Moses*, so that by the continual uplifting of the sacred staff Israel might prevail over Amalek. Jewish tradition has it that Hur was the husband of Miriam and the grandfather of Bezaleel (Ex. 17:10, 12; 24:14).

2. *A son of Caleb* the son of Hezron (Ex. 31:2; 35:30; 1 Chron. 2:19, 20; 11 Chron. 1:5).
3. *The fourth of the five kings* of Midian slain with Balaam (Num. 31:8; Josh. 13:21).
4. *The father of one of Solomon's purveyors* in Mount Ephraim (I Kings 4:8).
5. *The father of Caleb* and eldest son of Ephrathah (I Chron. 2: 50; 4:4).
6. *A son of Judah* (I Chron. 4:1).
7. *The father of Rephaiah*, who was ruler of half of Jerusalem and who assisted in the repair of the walls (Neh. 3:9).

**HURAI** [Huz'rai]-A LINEN WEAVER or NOBLE. *One of David's heroes* from the brooks of Gaash (I Chron. 11:32). Also called Hiddai (II Sam. 23:30).

**HURAM** [Hu' ram]-NOBLE or INGENIOUS.

1. *A Benjamite*, son of Bela (I Chron. 8:5).
2. *The king of Tyre*, called Hiram in II Samuel 5:1 and Hiram in II Chronicles 2:3, 12.
3. *A Tyrian artificer* employed by Solomon (II Chron. 4:11, 16).

**HURI** [Hu'ri]-LINEN WEAVER. *The father of Abihail*, a Gadite (I Chron. 5:14).

**HUSHAH** [Hu' Shah]-HASTE or PASSION. *A son of Ezer*, the son of Hur, a Judahite (I Chron. 4:4).

**HUSHAI** [Hu'shai]-QUICK or HASTENING. *One of David's two leading men*, an Archite (II Sam. 15:32, 37; 16:16-18; 17:5-15; I Chron. 27:33). This native of Erech was the friend and counselor of David who overthrew the counsels of Ahithophel.

**HUSHAM** [Hu'sham]-HASTE or PASSION. *A king of Edom*, who succeeded Jobab. He came from the land of Teman (Gen. 36:34, 35; I Chron. 1:45, 46).

**HUSHIM** [Hu'shim]-OPULENT Or HASTING.

1. *A son of Dan* (Gen. 46:23). Called Shusham in Numbers 26:42.
2. *The son of Aher*, a Benjamite (I Chron. 7:12). Also the name of one of the two wives of Shaharaim (I Chron. 8:8, 11).

**HUZ** [Huz]-FIRM. Also given as Uz, the *eldest son of Nahor and Milcah* (Genesis 22:21).

**HYMENAËUS** [HE me nae' US]-NUPTIAL Or FROM HYMEN, THE GOD OF MARRIAGE. *A professed Christian* who had fallen into heresies, who tried to shipwreck the faith of true believers and who was excommunicated by Paul (I Tim. 1:20; II Tim. 2:17).

## I

**IBHAR** [ib' har]-CHOOSE or GOD DOTH CHOOSE. *One of David's sons*, born at Jerusalem (II Sam. 5:15; I Chron. 3:6; 14:5).

**IBNEIAH** [ilb ne' lah]-JEHOVAH DOTH BUILD. *The Benjamite son of Jeroham* and head of his father's house in Jerusalem (I Chron. 9:8).

**IBNIJAH** [ib ni' jah]-JEHOVAH IS BUILDER. *A Benjamite, father of Reuel*, whose family dwelt in Jerusalem (I Chron. 9:8).

**IBRI** [ib'ri]-PASSER OVER or A HEBREW. *A son of Jaaziah*, a Merarite Levite in David's time (I Chron. 24:27).

**IBSAM, JIBSAM** [ib'sam, Jib'sam] -FRAGRANT. *A man of Issachar*, of the family of Tola (I Chron. 7:2).

**IBZAN** [ib' zan]-SPLENDID or ACTIVE. *One of the minor judges* who succeeded Jephthah, and who judged Israel seven years and was buried at Bethlehem. He had thirty sons and thirty daughters whose marriages he arranged. His sixty children testified to his plurality of wives and his social importance. Jewish tradition identifies Ibsan as Boaz (Judg. 12:8, 10).

**ICHABOD** [i' cha bod]-THE GLORY IS NOT, WHERE IS THE GLORY or INGLORIOUS. *The posthumous son of Phinehas* and grandson of Eli. His name commemorated a tragic crisis in Israel's history, namely, the great slaughter of the people, including Hophni and Phinehas, and the capture of the Ark by the Philistines. Such terrible calamity resulted in Eli's death at ninety-eight. The wife of Phinehas was so shocked over the dread news that when her child was born she called him Ichabod saying, "The glory is departed from Israel: for the ark of God is taken" (I Sam. 4:21, 22).

**IDBASH** [id' bash]-HONEY SWEET Or CORPULENT. *One of the three sons of Abi-etam*, a man of Judah (I Chron. 4:3).

**IDDO** [id' do]-AFFECTIONATE, FESTAL, FAVORITE or HIS POWER.

1. *Father of Ahinadab*, and one of Solomon's purveyors at Mahanaim (I Kings 4:14).
2. *A descendant of Gershom*, son of Levi (I Chron. 6:21). Called Adaiah, and ancestor of Asaph the seer (I Chron. 6:41).
3. *A son of Zechariah* and a chief in David's time of the half tribe of Manasseh east of Jordan (I Chron. 27:21).
4. *A seer* who denounced the wrath of God against Jeroboam, the son of Nebat, and who wrote a book of visions (II Chron. 9:29; 12:15; 13:22).
5. *Grandfather of the prophet Zechariah* (Ezra 5:1; 6:14; Zech 1:1).
6. *A priest* who returned from Babylon (Neh. 12:4, 16).
7. *The chief at Casiphia* through whom Ezra obtained help. He was a Nethinim (Ezra 8:17).
8. *A man who put away his foreign wife* (Ezra 10:43). Jadau is a corruption of Iddo.

**IGAL** [i gal]-DELIVERER Or HE WILL VINDICATE.

1. *Son of Joseph* of the tribe of Issachar, and one of the spies sent from Kadesh to search Canaan (Nam. 13:7).
2. *The son of Nathan of Zobah*, and one of David's guard (II Sam. 23:36). Called Joel, the brother of Nathan, in I Chronicles 11:38, and identical with Igeal in I Chronicles 3:22.

**IGDALIAH** [ig da li ah]-GREAT IS JEHOVAH Or GREATNESS OF THE LORD. *"A man of God, " father of Hanan*, who had a chamber in the Temple and is mentioned in connection with Jeremiah's interview with the Rechabites (Jer. 35:4).

**IGEAL** [ig' e al]-DELIVERER. A *son of Shemaiah* and descendant of king Jeconiah (I Chron. 3:22). Originally the same as Igal.

**IKKESH** [ik' kesh]-PERVERSE Or SUBTLE. *Father of Ira the Tekoite*, and one of David's heroes (II Sam. 23:26; I Chron. 11:28; 27:9).

**ILAI** [i' lai]-ELEVATED Or SUPREME. *An Ahohite* and another of David's heroes (I Chron. 11:29). Called Zalmon in II Samuel 23:28.

**IMLA, IMLAH** [im' la, im' lah]-GOD DOTH FILL, FULFILLING, Or PLENTITUDE.-The *Father of Michaiah*, a prophet in the days of Ahab who, along with Jehoshaphat, consulted Imla before the Ramothgilead expedition (I Kings 22:8, 9; II Chron. 18:7, 8).

**IMMER** [im' mar]-TALKATIVE or PROMINENT.

1. *A descendant of Aaron* and head of a family of priests (I Chron. 9:12; Ezra 2:37; 10:20; Neh. 7:40; 11:13).
2. *A priest* of the sanctuary in David's time (I Chron. 24:14).
3. *One who returned from Babylon* without a genealogy (Ezra 2:59; Neh. 7:61). Perhaps the name of a place rather than that of a person.
4. *The father of Zadok* (Neh. 3:29).
5. *A priest in Jeremiah's time* (Jer. 20:1).

**IMNA** [im' na]-GOD DOTH RESTRAIN Or WITHDRAWING. *A son of Helem* and an Asherite chief (I Chron. 7:35).

**IMNAH** [Im' nah]-PROSPERITY Or HE ALLOTTETH.

1. *The eldest son of Asher* and founder of a tribal family (Num. 26:44; I Chron. 7:30). Name given as Jimnah or Jimna (Gen. 46:17).
2. *A Levite, father of Kore*, in Hezekiah's reign (II Chron. 31:14).

**IMRAH** [im' rah]-STUBBORN Or HEIGHT OF JEHOVAH. *An Asherite, son of Zophah* (I Chron. 7:36).

**IMRI** [im' ri]-PROJECTING or ELOQUENT.

1. *A Judahite, son of Bani* and descendant of Perez (I Chron. 9:4).
2. *Father of the Zaccur* who helped to rebuild the wall (Neh. 3:2).

**IPHEDEIAH** [iph e de' iah]-JEHOVAH DOTH DELIVER Or REDEMPTION OF THE LORD. *A Benjamite chief*, son of Shashak (I Chron. 8:25).

**HR** [Ur]-WATCHER. *A Benjamite*, the father of Shuppim and Huppim (I Chron. 7:12). Perhaps same as Iri of I Chronicles 7:7.

**IRA** [I' ra]-WATCHER, WATCHFUL or CITY WATCH.

1. *A Jairite, and priest* or chief minister to David (II Sam. 20:26).
2. *The Ithrite*, and one of David's guard (II Sam. 23:38).
3. *Son of Ikkes*, a Tekoite and another of David's guard (I Chron. 11:28, 40; 27:9).

**IRAD** [i rad]-wiLD Ass. *Son of Enoch* and grandson of Cain (Gen. 4:18).

**IRAM** [I' ram]-WATCHFUL. *A chieftain of Edom* (Gen. 36:43; I Chron. I:54).

**IRI** [iri]-JEHOVAH IS WATCHER. *A son of Bela*, son of Benjamin (I Chron. 7:7). See In

**IRIJAH** [I ri' jah]-GOD DOTH SEE, PROVIDE or FEAR OF THE LORD. *A captain of the guard in Jerusalem* who arrested Jeremiah on the charge of intending to desert to the Chaldeans (Jer. 37:13, 14).

**IRNAHASH** [Ur na' hash] -SERPENT Or MAGIC CITY. *A descendant of Chelub* from Judah through Caleb son of Hur (I Chron. 4:12). Some writers suggest this may be a city and not a person.

**HRU**-[I'roo]-WATCH. *Eldest son of the celebrated Caleb*, Joshua's companion (I Chron. 4:15). Correct name may be In

**ISAAC** [I'zaac] HE LAUGHETH Or LAUGHING ONE. *The son of Abraham and Sarah*, who was born at Gerar when Abraham was one hundred years of age and Sarah was about ninety years old (Gen. 17:19, 21; 21:3-12; 22:2-9).  
*The Man Whose Birth Caused a Laugh*

Isaac is one of the few cases in the Bible in which God selected a name for a child and announced it before he was born. In the Old Testament we have Isaac, Ishmael, Solomon, Josiah, Cyrus and Isaiah's son; in the New Testament, John the Baptist and Jesus.

Isaac's beautiful and suggestive name, "he laughed," commemorates the two laughings at the promise of God - the laughing of the father's joy and the laughing of Sarah's incredulity which soon passed into penitence and faith (Gen. 21:6). Isaac was the child of the covenant, "I will establish My covenant *with him*." To three patriarchs in succession was this covenant specifically given: to *Abraham*, as he left Chaldea (Gen. 12:3); to *Isaac*, when in Canaan during the famine (Gen. 26:4); to *Jacob*, at Bethel (Gen. 28:14). Isaac, however, was the first to inherit the covenant, and to him God gave the whole inheritance of Abraham (Gen. 24:35).

We have no record of Isaac's early life apart from the fact that he was circumcised when eight days of age (Gen. 21:4). Doubtless as a lad he became God's child in heart and life, ever mindful of the covenant he was heir to. When, according to Josephus, Isaac was twenty-five years of age, he was taken from Beer-sheba to the land of Moriah, where, as the burnt offering, Abraham presented him to God. While we have Abraham's unquestioning faith in his submission to the divine command to offer up his only son, we must not forget Isaac's supreme confidence in his father and also his willing consent to become the victim (Gen. 22:12; 26:5; Heb. 11:17). Thus in Isaac we have a type of Him who *gave Himself* for our sins. From the day of his surrender to death, Isaac became a dedicated man. "The altar sanctified the gift."

When his mother Sarah died, Isaac was a man of thirty-six, and was deeply grieved over the death of his mother. Comfort was his when he took Rebekah as his wife to help fill the vacant place in his heart. To the credit of Isaac it must be said that he was the only one of the patriarchs who had but one wife. It is also perfectly clear from the ancient idyll, one of the most beautiful in all literature, that Isaac left the choice of his wife to God. When the caravan bearing Rebekah neared home, Isaac was in the fields *meditating* or "praying," as the margin expresses it (Gen. 24:63).

For many years Isaac and Rebekah were childless, but God heard Isaac's prayers and Rebekah gave birth to twins, Jacob and Esau. Isaac seems to have outlived his wife, and died at the age of 180 (Gen. 35:28). For some fifty years Isaac was almost blind, a sad and pitiful lot for God's chosen one.



The character of Isaac, beautiful though it was in many ways, yet carried a few blots. He followed his father, Abraham, in deceitfulness when he called his wife his sister, bringing upon himself the rebuke of Abimelech. He also loved "savory food," which should have been alien to a man so calm and still, lord of his passion and himself.

Then in the matter of Esau and the blessing, Isaac surely rebelled against the Lord's purpose.

Among the commendable features of his character, mention can be made of Isaac's submission (Gen. 22:6, 9); meditation (Gen. 24:63); instinctive trust in God (Gen. 22:7, 8); deep devotion (Gen. 24:67; 25:21); peaceableness (Gen. 26:20-22); prayerfulness (Gen. 26:25); faith (Heb. 11:16, 17). "The fear of Isaac" (Gen. 31:42, 53), means the God tremblingly adored by the patriarch.

**ISAIAH, ESAIAS** [I za' iah, I za' ias]-JEHOVAH IS HELPER or SALVATION IS OF THE LORD. The name of the greatest of the Assyrian group of prophets is synonymous with Joshua or Jesus and symbolic of his message. Little is known of this gospel prophet, often severe in tone. He is described as the son of Amoz, not Amos the prophet (Isa. 1:1; 2:1; 6:1; 7:3; 13:1). Some scholars suggest that Amoz was the uncle of Uzziah which, if true, would make Isaiah the king's cousin. Evidently Isaiah was of good family and education.

*The Man of Many Parts*

Isaiah's home and the scene of his labors was Jerusalem. His wife was a prophetess (Isa. 8:3) and bore the prophet two sons, whose names were symbolic of those aspects of the nation's history which Isaiah enforced in his prophecies:

*Shear-jashub*, meaning, "a remnant shall return" (Isa. 7:3). *Maher-shalal-hash-baz*, implying, "Haste ye, speed to the spoil" (Isa. 8:I-4). Often names were given for signs and wonders in Israel. Isaiah's original call to service is unrecorded, but in chapter six we have his vision and commission. A prophet of Judah, Isaiah ministered during the reign of Uzziah, Jotham, Ahab and Hezekiah, kings of Judah. He comes before us as a man of many parts - a man eminently gifted and called of God as the first and chief of Israel's prophets and poets.

I. The Writer. Isaiah wrote a history of the reign of Uzziah and Ahaz (II Chron. 26:22; 32:32). No other Old Testament writer uses so many beautiful and picturesque illustrations, epigrams and metaphors as Isaiah, who was also a poet of no mean order (Isa. 1:13; 5:18; 12:1-6; 13:3).

The book bearing his name is made up of sixty-six chapters, and is a miniature Bible with its sixty-six books.

II The Statesman. Isaiah was an ardent patriot, loving God and his nation. He was a bold, true statesman, seeking no court favor. How strongly he denounced all foreign alliances, (Isa. 7:5; 37:22) It is Isaiah who gives us the earliest recorded vision of world-wide peace (Isa. 2:1-4).

III. The reformer. Like Noah, Isaiah was also a preacher of righteousness, and exposed formalism as a bad substitute for spiritual life and conduct (Isa. 36:39). Yet, like all the greatest contributors to moral uplift, Isaiah, amid all his rebukes and denunciations of evil, was truly optimistic.

IV. The Prophet. In no uncertain language Isaiah foretold the future of Israel and Judah, and the downfall of Gentile nations. Many of his predictions in regard to ancient nations have been fulfilled. Then Isaiah was *The Christ-Harbinger*, prophesying the coming of the Messianic King and Suffering Saviour. Chapter fifty-three of his prophecy drips with the ruby blood of the Redeemer. No wonder Jerome described Isaiah as "The Evangelical Prophet."

V. The Teacher. To perpetuate his message and influence, Isaiah formed a group of disciples to whose teaching and training he devoted himself when his public ministry seemed useless. He was not only a counselor of kings and princes, but an instructor of those who were eager for his vision. He was an orator without peer - Jerome likened him to Demosthenes. This trait must have made an impact upon those he sought to train.

VI. The Theologian. This dreamer and poet, architect and builder, prophet and statesman was also a theologian able to discourse upon the sovereignty and holiness of God with utmost clarity. What an artist with words Isaiah was! Every word from him stirs and strikes, as he expounds the lordship of Jehovah - the need of all men for cleansing - the forgiving grace of God. The prophet insisted upon reverence for God whose usual title he gave as "The Holy One of Israel." Sometimes stern in tone, he could also be tender and compassionate (Isa. 15:5; 16:9).

The time of his death is unknown. Legend has it that he was placed inside a hollow tree and sawn asunder at the command of Manasseh (Heb. 11:37).

**ISCARIOT** [Is car' i of]-MAN OF KERIOTH Or A MAN OF MURDER. *The designation of the traitor is* sometimes associated with *scortea*, a "leathern apron" which applied to Judas as the bearer of the bag, that is, "Judas with the apron." The Hebrew *ascara*, implies strangling (angina), given him after his death (Matt. 10:4; John 6:71 R.V.). See Judas.

**ISHBAH** [Ish'bah]-HE PRAISES Or APPEASER. *Father of Eshtemoa*, a Judahite. It has been conjectured that he was the son of Meted by his Egyptian wife Bithiah (I Chron. 4:17).

**ISHBAK** [Ish' bak]-FREE, EMPTY Or EXHAUSTED. *A Son of Abraham* by Keturah and founder of a tribal family in northern Arabia (Gen. 25:2; I Chron. 1:32).

**ISHBI-BENOB** [Ish' bi-be' nob]-DWELLER ON THE MOUNT Or HE THAT PREDICTS. *A son of Rapha* and one of the four Philistines of the giant stock attacking David in battle, but slain by Abishai (II Sam. 21:16).

**ISHBOSHETH** [Ish bo' sheth]-A MAN OF SHAME. *One of Saul's younger sons* who was made king over Israel by Abner. He was originally called Eshbaal, "The Lord's man" but his name was changed after Saul's departure (II Sam. 2:8 with I Chron. 8:33; 9:39). Ishbosheth contested the throne of Israel with David for seven years. Ultimately he was deserted by Abner and murdered in his bed by two of his captains.

**ISHI** [I' shi]-MY HELP Or SAVING.

1. *A son of Appaim*, a descendant of Pharez son of Judah, and of the house of Jerahmeel (I Chron. 2:31).

2. *A descendant of Judah* through Caleb the spy (I Chron. 4:20).

3. *A Simeonite* whose tribe overcome the Amalekites (I Chron. 4:42).

4. *One of the heads of the half tribe of Manasseh* (I Chron. 5:24). Also the symbolic name given to God's people (Hos. 2:16).

**ISHIAH, ISSHIAH, ISHIJAH** [I shi' ah, Is shi ah, I shi jah]-JEHOVAH EXISTS Or FORGIVETH.

1. *The fifth son of Izrahiah*, and one of the tribal heads of Issachar in David's time (I Chron. 7:3).

2. *A descendant of Moses* (I Chron. 24:21).

3. *A descendant of Levi* (I Chron. 24:25).

4. *One of the Bene-Harim* who married a foreign wife (Ezra 10:31).

**ISHMA** [Ish' ma]-DESOLATION, DISTINCTION Or ELEVATED. *One of the sons of Etam* and a descendant of Caleb the son of Hur (I Chron. 4:3).

**ISHMAEL** [Ish' ma el]-GOD HEARETH.

1. *The son of Abraham*, by Hagar, Sarah's Egyptian maid. Ishmael was born when Abraham was eighty-six years of age, and was circumcised when he was thirteen years of age, along with his father and his servants. He received the divine promise that he would beget twelve princes and become a great nation. He died at the age of 137 (Gen. 16:11-16; 17:18-26; 25:9-17; 28:9; 36:3). Ishmael was the founder of the tribal family called Ishmaelites, sometimes referred to as Midianites (Gen. 37:25-28).

*The Man Who Became an Outcast*

Ishmael, who was some fourteen years older than Isaac, was not his father's heir and did not share his father's property. Abraham was tenderly attached to Ishmael (Gen. 17:18), and the casting out of the boy and his mother by Sarah was a great grief to Abraham. Such a hard transaction was necessary to keep the inheritance unbroken for Isaac's possession. "To thee will I give it" (Gal. 3:16; 4:30). Ishmael's name is a monument of God's goodness in answering prayer. "God shall hear." What did He hear? He heard the moaning of Hagar's broken heart. God said concerning Ishmael: "I will make him a great nation" (Gen. 21:18).

The names of Ishmael's twelve sons have been preserved but there is no record of any good they achieved (Gen. 25:13-16).

Paul tells us that the record of Hagar and Ishmael is an allegory (Gal. 4:24). Hagar and Sarah represent two covenants - Jewish and Christian. Hagar represents the law, and Ishmael, because he was born of the bond woman, typifies those who are under the law. Isaac, because of his supernatural birth, represents those born anew by the Spirit of God.

The casting out of Ishmael has been productive of bitter fruit, surviving in the religion of Mohammed. The wild hearts beat on in the bosoms of those who form the Arab world. Little did Sarah know, when she persuaded Abraham to take Hagar that she was originating a rivalry which has run in the keenest strife through the ages, and which oceans of blood have not stopped.

The Moslem Arabs claim descent from Ishmael. Ishmael's mother and wife were Egyptian, which differentiates them from pure Hebrew. Arabian tribes springing from Ishmael are scattered throughout the Arabian peninsula. When Ishmael received his name, the Lord said that he would be "a wild man," or "a wildass man" as the Hebrew expresses it.

2. *An ancestor of Zebadiah* who was one of Jehoshaphat's judicial officers (II Chron. 19:11).

3. *A Son of Azer* and a descendant of Saul through Jonathan (I Chron. 8:38; 9:44).

4. *A son of Jehohanan* and one of the military officers associated with Jehoiada in the revolution to raise Joash to the throne (II Chron. 23:1).

5. *A son of Pashbur* and one of the priests persuaded by Ezra to put away his foreign wife (Ezra 10:22).

6. *A son of Nethaniah*, a member of the royal house of David who took part in the murder of Gedaliah. His vile conduct and character are fully described by Jeremiah (40:8-16; 41).

**ISHMAIAH, ISMAIAH** [Ish ma i ah, Is ma i' ah]-JEHOVAH HEARETH.

1. *Son of Obadiah* and head of the Zebulunites in David's reign (I Chron. 27:19).

2. *A Gibeonite* who joined David at Ziklag (I Chron. 12:4).

**ISHMERAI** [Ish' me rai]-GOD KEEPETH. Son of *Elpaal* and a descendant of Benjamin and chief of his tribe (I Chron. 8:18).

**ISHOD** [f shod]-MAN OF HONOR Or MAN OF SPLENDOR. *Son of Hammoleketh*, of the tribe of Manasseh, and because of his near relationship to Gilead, an influential person (I Chron. 7:18). Proper name is Ish-dod.

**ISHPAH, ISPAH** [IS'pah]-BALD. *Son of Beriah*, a Benjamite (I Chron. 8:16).

**ISHPAN** [Ish' pan]-FIRM or STRONG. A son of *Shashak*, a chief Benjamite (I Chron. 8:22).

**ISHUAH, ISPAH** [Ish' u ah, Is' u ah]-EQUAL Or SELF-SATISFIED. *The second son of Asher*, who perhaps died childless, accounting for no list of heirs (Gen. 46:17; I Chron. 7:30). Called Isuah in I Chronicles 7:30.

**ISHUI, ISHUI, ISUI, JESUI, ISHVI** [Ish' u i, Ish' u ai, Is' u i, Jes' u i]-EQUALITY.

1. *The third son of Asher*, and founder of the tribal family of the Jesuites (Gen. 46:17; Num. 26:44; I Chron. 7:30).

2. *The second son of Saul* by his wife Ahinoam (I Sam. 14:49).

**ISLIAH, JEZLIAH** [Jez li ah] -DELIVERANCE. *A Benjamite*, son of Elpaal and descended from Shaharaim (I Chron. 8:18).

**ISMACHIAH** [IS ma chi ah]-JEHOVAH SUPPORTETH. *An overseer* connected with the Temple during Hezekiah's reign (II Chron. 31:13).

**ISMAIAH** [Is ma i ah]-JEHOVAH HEARS. *A Gibeonite warrior* who was over David's thirty valiant men (I Chron. 12:4).

**ISPAH** [Is' pah]-STRONG Or HE WILL BE EMINENT. *A son of Beriah*, the Benjamite (I Chron. 8:16).

**ISRAEL** [Is' ra el]-HE STRIVETH WITH GOD Or RULING WITH GOD. *The new name given to Jacob* at Jabbok (Gen. 32:28). The name also stands for the whole body of Jacob's descendants (Gen. 34:7; John 1:47). See Jacob.

**ISSACHAR** [Is' sa kar] -THERE IS HERE Or REWARD.

1. *The ninth son of Jacob* and the fifth by Leah. Of Issachar as an individual not a word is recorded after his birth (Gen. 30:18; 49:14, 15; Dent. 33:18,19).

*The Man Who Couched Down*

The birth of Issachar was regarded by his mother as a kind of payment from the hand of God, "God hath given me my hire," said Leah, "because I have given my maiden to my husband: and she called his name Issachar" (that is, hire). In Jacob's blessing to Issachar, he is described as a "strong ass

couching down between two burdens," or "between the sheep-folds." Two things are here mentioned as a *pair*, meaning they belong to each other; they are on either hand of Issachar, as necessary accompaniments to each other and to him. Between them his lot is cast.

When Israel was at war against Jabin, king of Canaan (Judg. 4), Reuben was at ease among the sheepfolds (Judg. 5:16), but the princes of Issachar fought valiantly, jeopardizing their lives unto death (Judg. 5:18). Then it is said that the children of Issachar had an understanding of the times and knew what Israel ought to do.

The strong-boned ass used with the cart, because of its capacity for bearing heavy burdens, was the apt figure used by Jacob to represent Issachar's great strength, a strength revealed on the field of battle. The love of ease, however, made the people of Issachar unwilling to use their strength at all times in the interests of their country. They *couched down* in luxury and the restfulness of a rural life. The tragedy overtaking many is their *couching down* when they ought to be rising up. Their prosperity induces indolence, and like the rich fool in the parable, they take their ease (Luke 42:19). The voice from heaven still cries, "Woe to them that are at ease in Zion" (Amos 6:1).

2. A *Levite doorkeeper* of the Tabernacle in David's time (I Chron. 26:5).

**ITHAI** [Ith' a i]-BEING or EXISTING. *One of David's mighty men* (I Chron. 11:31). Called Ittai in II Samuel 23:29.

**ITHAMAR** [Ith' a mar]-PALM-COAST or PALM TREE. *The fourth and youngest son of Aaron* and Elisheba (Ex. 6:23; I Chron. 6:3; 24:1). His consecration, along with Aaron's other sons is noted in Exodus twenty-eight. Other historical facts regarding Ithamar are:

He was forbidden to mourn for Nadab and Abihu (Lev. 10:6). He was forbidden to leave the tent of meeting (Lev. 10:7). He was entrusted by Moses with priestly duties (Lev. 10:12). He was rebuked by Moses for neglect (Lev. 10:16).

He was set over the Gershonites and Merarites in sanctuary service (Ex. 38:21; Num. 4:21-23; 7:7). He was an ancestor of Eli (I Kings 2:27; I Chron. 24:3).

His family, in David's time, was only half the size of Eleazar's (I Chron. 24:4). His family is represented among the returned exiles (Ezra 8:2).

**ITHIEL** [Ith' i el]-GOD IS OR GOD IS WITH ME.

1. A *Benjamite*, the son of Jesaiah (Neh. 11:7).

2. *One of the two persons to whom Agar addressed his discourse* (Prov. 30:1. See R. V. margin).

**ITHMAH** [Ith' mah]-PURITY or BEREAVEMENT. *A Moabite*, and one of David's thirty heroes (I Chron. 11:46).

**ITHRA** [Ith'ra]-EXCELLENCE. *The father of Absalom's captain*, Amasa, and husband of Abigail (II Sam. 17:25).

**ITHRAN** [Ith' Tan]-EXCELLENT Or ABUNDANCE.

1. A *Horite*, son of Dishon or Dishan (Gen. 36:26; I Chron. 1:41).

2. An *Asherite*, son of Zophah (I Chron. 7:37) and who is thought to be identical with tether (I Chron. 7:38).

**ITHREAM** [Ith're am]-REMNANT or ABUNDANCE OF THE PEOPLE. *The sixth son of David*, born at Hebron. His mother was Eglah (II Sam. 3:5; I Chron. 3:3). Eglah was Michal and died giving birth to Ithream.

**ITTAI** [It `ta i]-PLOWMAN Or LIVING.

1. *The Gittite leader* who, with six hundred Philistines, attached himself to David at the outbreak of Absalom's rebellion. This inhabitant of Gath was determined to follow David in all his trials. How admirable was the affirmation of his loyalty to the fugitive king: "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (II Sam. 15:21). Although a stranger and not of Israel, Ittai was more faithful than many who were Israelites by birth. His fidelity brought him a position of great trust (II Sam. 18:2).

2. A *Benjamite*, son of Ribai, who was one of David's heroes (II Sam. 23:29). He is called Ithai in I Chronicles 11:31.

**IZHAR, IZEHAR** [Iz' har, Iz' e har]-BRIGHT ONE or OLIVE OIL. *Son of Kohath*, son of Levi, and founder of a tribal family (Ex. 6:18,21; Num. 3:19,27). Also known as Zohar.

**IZRAHIAH** [Iz ra hi ah]-JEHOVAH IS APPEARING or DOTH ARISE. *Son of Uzzi* and a grandson of Tola son of Issachar (I Chron. 7:3). See Jezrahiah.

**IZRI** [Iz'ri]-CREATIVE or FORMER. *A Levite son* of Jeduthun and chief of one of the Temple choirs (I Chron. 25:11). Perhaps the same person called Zeri in I Chronicles 25:3.

**IZZIAH, JEZIAH** [Je zi ah]-JEHOVAH EXALTETH. *A son of Parosh* who had married a foreign wife (Ezra 40:25).

## J

When it comes to Bible names, the J's seem to have the longest list. There are over four hundred males listed under this letter; hence this section will be the longest in this study.

**JAAKAN, JAKAN, AKAN** [Ja' a kan, JaI kan, A' kan]-INTELLIGENT. *A descendant of the Horites* of Mount Seir (Dent. 10:6; I Chron. 1:42). In Genesis 36:27 he is called Akan, a son of Ezer, son of Seir.

**JAAKOBAB** [Ja ak o bah]-TO JACOB or SUPPLANTING. *A Simeonite prince* and third son of Jacob (I Chron. 4:36).

**JAALA, JAALAH** [Ja a la, Ja a' lah]-DOE or ELEVATION. *A servant of Solomon* and founder of a tribal family. (Ezra 2:56; Neh. 7:58).

**JAALAM** [Ja a' lam]-HE WILL BE HID. *A son of Esau by Aholibamah*, daughter of Anah (Gen. 36:5, 14,18).

**JAANAI, JANAI** [Ja a' nai]-JEHOVAH ANSWERS. *A Gadite chief* who dwelt in Bashan (I Chron. 5:12).

**JAARE-OREGIM** [Ja ar e-Or' e gim]-FORESTERS or TAPESTRY OF THE WEAVERS. *The father of Elhanan*, one of David's heroes who killed the brother of the giant, Goliath (II Sam. 21:19). In I Chronicles 20:5 he is called Jair. Young says that Oregim, meaning "weavers," ought not to be a part of the name.

**JAARESHIAH, JAREZIAH** [Jar e si ah]-GOD DOTH NOURISH or PLANT. *A Benjamite, son of Jeroham (I Chron. 8:27).*

**JAASAU, JAASU, JASSAI** [Ja' a sau]-JEHOVAH MAKETH. *A son of Bani induced by Ezra to put away his foreign wife (Ezra 10:37).*

**JAASIEL, JASIEL** [Ja a si el, Ja'si el]-GOD IS MAKER.

1. *One of David's mighty men, and a Mesobaite (I Chron. 11:47).*
2. *A son of Abner, Saul's cousin (I Chron. 27:21).*

**JAAZANIAH** [Ja az a ni ah]-JEHOVAH DOTH HEARKEN.

1. *A son of a Maachathite and a Jewish captain who swore allegiance to Gedaliah (II Kings 25:23). See Jezaniah (Jer. 40:8).*
2. *A chief Rechabite, son of a certain Jeremiah - not the prophet of that name (Jer. 35:3).*
3. *A son of Shaphan, a visionary exciting to idolatry in Ezekiel's time (Ezek 8:11). -*
4. *A son of Azur, a wicked prince of Judah seen in vision by Ezekiel (Ezek. 11:1). The prophet prophesied against his counsels.*

**JAAZIAH** [Ja a zi' ah]-GOD CONSOLETH or DETERMINES. *A son of Merari, a Levite registered as head of his father's house in Solomon's time. He called his son Beno (I Chron. 24:26, 27).*

**JAAZIEL** [Ja a' zi el]-GOD IS DETERMINING or CONSOLING. *A Levite of the second rank skilled in the use of the psalter. He also had regular duty in the tent in Jerusalem (I Chron. 15:18). Called Aziel in I Chronicles 15:20.*

**JABAL** [Ja' bal]-A RIVER, MOVING Or WHICH GLIDES AWAY. *Son of the Canaanite, Lamech, by his wife Adah. He became the father of those dwelling in tents and possessing cattle (Gen. 4:20).*

**JABESH** [Ja besh]-A DRY PLACE. *The father of king Shallum who assassinated king Zechariah in order to reign in his stead (II Kings 15:10-14). Also the abbreviated name of Jabesh-gilead (I Sam. 11: 1, 9).*

**JABEZ** [Ja' bez]-HE MAKES SORROW or HEIGHT. *A man of Judah named Jabez by his mother because she bore him in sorrow. He was noted for his honorable character and in his vow there is a play upon the meaning of his name (I Chron. 4:9, 10).*

*The Man Who Wanted a Blessing*

The somewhat dreary genealogy of Judah in the opening chapters of Chronicles is enlivened by the heartfelt prayer of Jabez. Dr. Donald Fraser's beautiful comment on the passage is worthy of note:

If the names are as rows of hard stories that fatigue us when we walk on them, all the more precious this fragrant shrub, growing among them, and casting a sweet scent around. For some cause untold, a mother bare her son with unusual grief and called him Jabez-Sorrowful; but it was God's good pleasure to turn this Benoni into a Benjamin, the Son of Sorrow into the Son of the Right Hand; and the sad-hearted mother's fear was not fulfilled, for Jabez proved more honorable than his brethren. If we inquire the reason, it was because he prayed.

He asked much and obtained much. The Lord did grant things for him, whereof, surely, Sorrowful was glad. Jabez is also the name of a city in Judah where a family of scribes dwelt (I Chron. 2:55).

**JABIN** [Ja bin]-GOD DISCERNETH or INTELLIGENT.

1. *A Canaanite, king of Hazor in Galilee, defeated by Joshua near the Waters of Merom (Josh. 11:1-14).*
2. *Another king of Canaan who reigned at Hazor and oppressed Israel for twenty years. His army was defeated by Deborah and Barak. Probably a descendant of the first Hazor (Judg. 4; Ps. 83:9).*

**JACHAN, JACAN** [Ja' chan]-AFFLICTING or TROUBLOUS. *A Gadite chief, head of a father's house (I Chron. 5:13).*

**JACHIN** [Ja' chin]-HE DOTH ESTABLISH or FOUNDING.

1. *The fourth son of Simeon and founder of a tribal family (Gen. 46:10; Ex. 6:15; Num. 26:12). Called Jarib in I Chronicles 4:24.*
2. *A priest in Jerusalem after the captivity (I Chron. 9:10; Neh. 11:10.)*
3. *Ahead of one of the families of the sons of Aaron associated with the courses of the sacerdotal body (I Chron. 24:17). Jachin is also the name of the right pillar in Solomon's temple (I Kings 7:21; II Chron. 3:17).*

**JACOB** [Ja' cob]-HE THAT SUPPLANTETH Or FOLLOWETH AFTER.

1. *The second son of Isaac and Rebekah, and a twin brother of Esau. Jacob appeared a short time after Esau and is therefore called the younger brother. Isaac was sixty years old when Jacob and Esau were born.*

*The Man of Two Natures*

Jacob is an outstanding illustration of the presence and conflict of the two natures within a believer. Similar to Dr. Jekyll and Mr. Hyde of Robert Louis Stevenson's story, Jacob is good and bad; he rises and falls, yet in spite of his failures was a chosen instrument.

Jacob's character then, is full of interest and difficulty because of its weakness and strength. His is not a life to be described by a single word as, for example, the *faith* of Abraham or the *purity* of Joseph. Jacob seemed to have a many-sided life. He was a man of *guile*, yet a man of *prayer*. Inconsistencies are everywhere. His life began with a prophetic revelation of God to his mother, but Jacob's early years were a singular mixture of good and bad-the bad being very bad.

I. Jacob was the victim of his mother's partiality. "Rebekah loved Jacob" (Gen. 25:28). This fault must be kept in mind as we judge his character.

II. Jacob was selfish. When his brother came in from the fields faint with hunger, Jacob would not give him food without bargaining over it.

III. Jacob was naturally crafty and deceitful. He violated his conscience when he allowed his mother to draw him away from the path of honor and integrity. He practiced deception upon his blind father with the covering of kid skins. Then he told a deliberate lie in order to obtain a spiritual blessing. He further sinned upon most sacred ground, when he blasphemously used the name of the Lord to further his evil plans.

The thoroughness with which he carried out his mother's plan is one of the worst features in the life of this misguided son. "Had it been me," says Martin Luther, "I would have dropped the dish." It would have been better for Jacob had he dropped that dish of venison. But his proficiency in evil doing is to be despised.

In the life of this sharp trader who mended his ways, for there were two remarkable spiritual experiences in his life-at Bethel and Peniel -the preacher might find the following points suggestive: Jacob cheated (Gen. 25:29-34); deceived (Gen. 27:1-29); was compelled to flee (Gen 27:43; 28:1-5); was brought on to a higher level (Gen 28:10-22); had a romance spoiled, and was paid back in his own coin of deception (Gen. 29:15-30); was affectionate (Gen. 29:18); was industrious (Gen. 31:40); was prayerful (Gen. 32:9-12, 24-30); received a divine call to the promised land (Gen. 31); was disciplined by God through affliction (Gen. 37:28; 42:36); was a man of faith (Heb. 11:21); was blessed with sons who became the foundation of a nation. The Hebrew nation is spoken of as "the sons of Jacob" and "the children of Israel" (Gen. 48; 49; Num. 24:19).

2. *The father of Joseph*, the husband of Mary (Matt. 1:15, 16).

**JADA** [Ja da]-WISE or KNOWING. A son of *Onam*, and grandson of *Jerahmeel* (I Chron. 2:28, 32).

**JADAU** [Ja da' u]-FAVORITE or FRIEND. *One of the family of Nebo* who had married a foreign wife. The correct name is *Jaddai* (Ezra 10:43).

**JADDUA** [Jad du' a]-VERY KNOWING or KNOWN.

1. *One of the Levites* who with *Nehemiah* sealed the covenant (Neh. 10:21).
2. *A son of Jonathan*, descendant of *Jeshua* the high priest, who returned from exile with *Zerubbabel* (Neh. 12:11, 22).

**JADON** [Ja dun]-HE THAT RULETH Or ABIDETH. A *Meremothite* who helped in the repair of the wall of Jerusalem (Neh. 3:7). *Josephus* says that *Jadon* was the name of the man of God sent from Judah to *Jeroboam* (I Kings 13).

**JAHATH** [Ja' hath] -REVIVAL or GRASPING.

1. *A grandson of Judah* descended through *Shobal* (I Chron. 4:2).
2. *A son of Libni*, a Levite of the family of *Gershon* (I Chron. 6:20, 43).
3. *A son of Shimei*, a Levite of the family of *Gershon* (I Chron. 23:10, 11).
4. *A descendant of Kohath*, a son of *Levi* (I Chron. 24:22).
5. *A Merarite Levite*, an overseer of workmen engaged in the repair of the Temple in *Josiah's* reign (II Chron. 34:12).

**JAHAZIAH** [Ja ha zi' ah]-JEHOVAH REVEALS. *One who was employed to enumerate* those who had married foreign wives during the exile (Ezra 10:15).

**JHAZIEL** [Ja ha' zi el]-GOD SEETH or REVEALS.

1. *A Benjamite* who joined *David* at *Ziklag* (I Chron. 12:4).
2. *A priest in David's reign* employed to sound the trumpet Chron. 16:6).
3. *A son of Hebron* the *Kohathite* (I Chron. 23:19).
4. *An Asaphite Levite* who encouraged *Jehoshaphat* and his army against the invading hosts of *Moab* (II Chron. 20:14).
5. *The ancestor of a family of exiles* who returned with *Ezra* from *Babylon* (Ezra 8:5).

**JAHDAI** [Jah' da i]-GUIDE or HE DIRECTETH. *A member of the family of Caleb* the spy (I Chron. 2:47).

**JAHDIEL** [Jah' di el]-UNION OF GOD or GOD MAKETH GLAD. *A leading man in the half tribe of Manasseh*, east of *Jordan* (I Chron. 5:24).

**JAHDO** [Jah' do]-UNION. *A Gadite*, son of *Buz*, and father of *Jeshishai* (I Chron. 5:14).

**JAHLEEL** [Jah' le el]-GOD WAITS Or GOD DOTH GRIEVOUSLY AFFLICT. *The third son of Zebulun* and founder of a tribal family (Gen. 46:14; Num. 26:26).

**JAHMAI** [Jah' ma i]-JEHOVAH PROTECTS Or LUSTY. *A son of To la*, son of *Issachar*, *Jacob's* ninth son (I Chron. 7:2).

**JAHZEEL, JAHZIEL** [Jah' ze el, Jah' zi el]-GOD APPORTIONS or DISTRIBUTETH. *The first-born of Naphtali* the sixth son of *Jacob*, and his second by *Billhah*. Founder of a tribal family (Gen. 46:24; Num. 26:48; I Chron. 7:13).

**JAHZIEAH, JHAZIAH** [Ja ha zi ah]-JEHOVAH SEETH. *A son of Tikvah* who opposed the proposition that the Jews should put away their foreign wives they married in captivity (Ezra 10:15; R.V. margin).

**JAHZERAH** [Jah' ze rah]-JEHOVAH PROTECTS Or MAY HE LEAD BACK. *A priest of the family of Immer* (I Chron. 9:12). Called *Ahasai* in *Nehemiah 11:13*.

**JAIR** [Ja' ur] JEHOVAH ENLIGHTENS, AROUSETH Or WHO DIFFUSES LIGHT.

1. *A son of Segub* and grandson of *Hezron*, and reckoned with the tribe of *Manasseh* (Numbers 32:41; Dent. 3:14; I Chron. 2:22). Founder of a tribal family (II Sam. 20:26).
2. *A Gileadite* who judged *Israel* for twenty-three years, succeeding *Tola* in office. He may have been related to No. 1 (Judg. 10:3-5).
3. *A Benjamite* whose son, *Mordecai*, was *Esther's* cousin (Esther 2:5).
4. *The father of Elhanan*, who slew *Lahmi* the brother of the giant, *Goliath* (I Chron. 20:5). He is called *Jaare-oregim* in II Samuel 21:19.

**JAIRUS** [Ja i rus]-HE WILL ENLIGHTEN or DIFFUSE LIGHT. *A ruler of the synagogue* whose daughter *Jesus* raised from the dead (Mark 5:22; Luke 8:41).

**JAKEH** [Ja' keh]-PIOUS or HEARKENING. *The father of Agur*, the author of *Proverbs* thirty (Prov. 30:1; see R.V. margin).

**JAKIM** [Ja' klm]-A SETTER UP Or HE RAISES UP. 1. *A son of Shimhi*, a *Benjamite* (I Chron. 8:19). 2. *A descendant of Aaron* and head of a family of *Aaronites* responsible for the twelfth of twenty-four courses of priests (I Chron. 24:12).

**JALAM, JAALAM** [Ja a' lam]-HIDDEN. *Chieftain of Edom*. Son of *Esau* by his wife *Aholibamah* (Gen. 36:5, 18; I Chron. 1:35).

**JALON** [Ja' lon]-OBSTINATE Or JEHOVAH ABIDES. *A son of Ezra* registered with the tribe of Judah, a Calebite (I Chron. 4:17).

**JAMBRES** [Jam' brez]-OPPOSER or THE SEA WITH POVERTY. *One of the two Egyptian magicians* at the court of Pharaoh who sought to counteract the work of Moses (II Tim. 3:8). Mentioned along with Jannes.

**JAMES** [Jamez]-SUPPLANTER.

1. *The son of Zebedee*, and the elder brother of John, and one of the Twelve (Matt. 4:21; 10:2; 17:1; Mark 1:19, 29; 3:17; 5:37; 9:2; 10:35; 41; 13:3; 14:33; Luke 5:10; 6:14; 8:51; 9:28, 54; Acts 1:13; 12:2). From the foregoing references several facts emerge:

*James' father Zebedee*, was a Galilean fisherman and prosperous, since he employed servants to assist in the management of his boats. *Zebedee had a house in Jerusalem* and was known as a friend of the High Priest, Caiaphas, and his household. This would mark Him as a man of social position.

*His mother's name was Salome*, whom tradition says was a sister of the Virgin Mary, which may help to throw light upon the relation of her sons to the Master. This would also make James a cousin to Jesus after the flesh.

*James worked in.. partnership with his father* and brothers and was busy with his boats and nets when the call of Christ reached him.

*His name is coupled with his brother John* in the lists of the apostles, which could mean that when they were sent forth two by two, James and John would be paired. Evidently they were men of like spirit and disposition and received from Jesus the title "Sons of Thunder."

*He was on terms of special intimacy* with Christ, although he never attained the distinction of his brother John.

*His life came to an untimely end* when he was martyred by Herod Agrippa. The cup and the baptism of pain and death were his. Seventeen years passed between his call to service and his death. He was the second of the martyrs and the first of the apostles to give his life for Christ.

*We have no word from his pen* nor word he spoke unless Acts 4:24-30 be an exception, but James was content to be a disciple. He never sought fame, power, a great name. He had no ambition to be first.

2. *The son of Alphaeus* (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13). We know little of this James apart from his own name and his father's name, coming to us under the double form of Alphaeus and Clopas (John 19:25 R. V.). Evidently he did nothing that needed any record. We do know that this son of Alphaeus was called *the Little* (not *the Less*). Perhaps he was short of stature and to distinguish him from others of the same name he was known as "James the Little."

*His mother was one of the devoted women* who stood by the cross and visited the tomb. *He had a brother Joses*, who was also a believer (Mark 15:40; 16:1; John 19:25).

*Tradition says that he had been a tax-gatherer*. It may be his father Alphaeus was the same Alphaeus who was the father of Levi the tax-gatherer, who became Matthew the Apostle.

3. *The Lord's brother* (Matt. 13:55; Mark 6:3; Acts 12:17; 15:13; 21:18; 1 Cor. 15:7; Gal. 1:19; 2:9, 12; Jas. 1:1). Acute controversy has raged around whether this James was an actual brother of Christ and also one of the Twelve.

*The Man with Camel's Knees*

Because of his relationship to Christ we deem it necessary to devote a little more attention to this honorable James. How exactly was he related to the Lord? There are some writers who affirm that there are only two persons by the name of James in the New Testament and that the one we are presently considering was the son of Alphaeus and Mary the sister of our Lord's mother, that is, the James under No. 2. Various explanations have been given of this third James. He was a child of Joseph by a former marriage. Those like the Roman Catholics, who argue for the perpetual virginity of Mary, are against our Lord having any natural relatives apart from His mother.

The word "brother" or "kinsman" is used loosely, and means "cousin," according to Jewish usage. If he was a son of the virgin Mary's sister, then he would be our Lord's cousin, or "cousin-brother," as the Indians express it.

He, being the natural son of Joseph and Mary after their marriage, was actually our Lord's half-brother. The language of the passages cited under this James indicates that he had a relationship with Christ *within* rather than *without* the immediate family of Joseph and Mary. In the remonstrance with Christ concerning His preaching, the whole circumstance points to James as being one of Mary's sons (Matt. 12:46-50). The facts are these:

I. He is spoken of as being among the sisters and brothers of Christ (Matt. 13:55, 56; John 2:12; 7:3, 10).

II. He was not a believer during our Lord's life. Along with the other children of Joseph and Mary, James did not accept the Messiahship of Jesus (Matt. 13:57; Luke 7:20, 21; John 7:5). There can be no doubt, however, that he did not remain unmoved by the goodness, unselfishness and example of Christ. Living with Him for almost thirty years must have left its impact upon James.

III. He was a witness of Christ's resurrection (I Cor. 15:7).

It would seem as if James was won to faith by a special manifestation of the risen Lord. *Seen of James!* Paul would only know of one "James," the one often alluded to in the Acts of the Apostles. The result of that glorious sight and conversation transformed James into a disciple and a believer. It is after this experience that we find "the brethren of the Lord" joined with "the apostles" and "the women" assembled together in the upper chamber (Acts 1:14).

IV. He became a pillar of the Church at Jerusalem, rising to eminence (Acts 12:17; 15:4-34; 21:18, 19; Gal. 2:1-10).

V. He became known for his piety and was named "James the Just." Tradition has it that he was a Nazarite from his mother's womb, abstaining from strong drink and animal food and wearing linen. We are told of his strict adherence to the law (Acts 21:17-26; Gal. 2:12).

VI. He was the writer of the epistle bearing his name, which has always been attributed to "James the Just." But such was his character that he styled himself not as the *brother*, but only the *servant* or "slave" of the Lord Jesus Christ. His epistle gives us an admirable summary of practical duties incumbent upon all believers.

VII. He was a man who believed in the power of prayer, as evidenced by the space he devotes to it in his epistle. Because of his habit of always kneeling in intercession for the saints, his knees became calloused like a camel's; thus he became known as "The Man with Camel's Knees."

VIII. He was cruelly martyred by the Scribes and Pharisees, who cast him from the pinnacle of the Temple. As the fall did not kill him, his enemies stoned him, finally dispatching him with a fuller's club (see Matt. 4:5; Luke 4:9). Across from the Valley of Jehoshaphat, there is a sepulcher called "The Tomb of St. James."

4. *James*, the father of the Apostle Judas (Luke 6:16 R. V. ). We have no further record of this James. Hastings states that, "the A.V. 'Judas the brother of James' is an impossible identification of the Apostle Judas with the author of the Epistle (Jade 1)."

**JAMIN** [Ja' min]-THE RIGHT HAND or PROSPERITY.

1. *A son Ja f Si meon* the second son of Jacob and founder of a tribal family (Gen. 46:10; Ex. 6:15; Num. 26:12; 1 Chron. 4:24).

2. *A man of Judah*, descendant of Hezron (I Chron. 2:27).
3. *A priest* who assisted Ezra in the reading and explanation of the law (Neh. 8:7, 8).

**JAMLECH** [Jam, tech]-JEHOVAH RULES or LET HIM CONSTITUTE A KING. *A Simeonite prince* (I Chron. 4:34).

**JANNA, JANNAI** [Jan' na]-HE WILL ANSWER. *The father of Melchi*, and an ancestor of Christ (Luke 3:24).

**JANNES** [Jan' nes]-FULL OF PLEASURE, FAVOR Or IMPOVERISHED. *One of the two Egyptian magicians* who withstood Moses (Ex. 7:11,12,22; 8:7, 18, 19; 9:11; II Tim. 3:8). The names of these opponents are not given in the Old Testament. Ancient Jewish writers expressed extravagant views on Jannes and Jambres, some affirming that they were the sons of Balaam, that they were drowned in the Red Sea or put to death for inciting Aaron to make the golden calf

**JAPHETH** [Ja' pheth]-BEAUTY, LET HIM ENLARGE or HE THAT PERSUADES. *The second son of Noah*, born in the patriarch's five hundredth year, and founder of those who spread over the north and west regions of the earth (Gen. 5:32; 6:10; 7:13). The Medians, Greeks, Romans, Russian and Gauls are referred to as descendants of Japheth. Most of the nations springing from him reappear in the endtime period under Gog (Ezek. 38; 39). For Greece see Zechariah 9:43.

**JAPHIA** [Ja phi a]-HIGH, SHINING, GLEAMING Or WHICH ENLIGHTENS.

1. *A king of Lachish* captured and executed by Joshua at Gibeon (Josh. 10:3).
2. *A son of David* born at Jerusalem (II Sam. 5:15; I Chron. 3:7; 14:6). Also the name of a town near Carmel (Josh. 19:12).

**JAPHLET** [Japh' let] -JEHOVAH CAUSES TO ESCAPE Or MAY HE DELIVER. *An Asherite* of the family of Heber, a grandson of Beriah (I Chron. 7:32).

**JARAH** [Ja' rah]-HONEY or UNVEILER. *A son of Ahaz* and a descendant of King Saul (I Chron. 9:42). Called Jehoahaz in I Chronicles 8:36.

**JAREB** [Ja' reb]-CONTENTIOUS, AVENGER or REVENGER. *A king of Assyria* (Hos. 5:13; 10:6). It is not clear whether this is a proper name or an appellation. Some old versions have "The King Avenger."

**JARED, JARED** [Ja' red, Je'red] -DESCENDING or HE THAT DESCENDS. *The son of Mahalaleel* and father of Enoch (Gen. 5:15-20; I Chron. 1:2) and ancestor of Christ (Luke 3:37).

**JARESIAS** [Jar e si ah]-JEHOVAH GIVES A COUCH. *A son of Jeroham*, a Benjamite (I Chron. 8:27).

**JARHA** [Jar ha]-AN ADVERSARY. *An Egyptian slave* and husband of Ahlai, the daughter of Sheshan (I Chron. 2:34, 35).

**JARIB** [Ja'rib]-HE DOTHT CONTEND or STRIVING.

1. *A son of Simeon* (I Chron. 4:24). Also known as Jachin (Gen. 46:10; Ex. 6:15).
2. *One of the chief men* who accompanied Ezra to Jerusalem (Ezra 8:16).
3. *A priest* who had married a foreign wife (Ezra 10:18).

**JAROA** [Ja ro'ah]-NEW MOON. *A Gadite descendant* through Buz (I Chron. 5:14).

**JASHEN** [Ja' shen]-SHINING or SLEEPING. *The father of one of David's heroes* (II Sam. 23:32). Perhaps the Hashem of I Chronicles 11:34.

**JASHOBEAM** [Ja' Sho' be am]-THE PEOPLE RETURN TO GOD.

1. *The son of Zabdiab*, a Hachmonite and one of David's mighty men (I Chron. 11:11; 27:2).
2. *A Korahite descended from Kohath*, who joined David at Ziklag (I Chron. 12:6).

**JASHUB** [Jash' ub]-TURNING BACK Or HE RETURNS.

1. *The third of the four sons of Issachar* and founder of a tribal family (Num. 26:24; I Chron. 7:1). Perhaps the Job of Genesis 46:13.
2. *A son of Bani*, who, after his return from exile, put away his foreign wife (Ezra 10:29).

**JASHUBI-LEHEM** [Jash' a bi le' hem]-BREAD RETURNS or TURNING BACK TO BETHLEHEM. *A member of the family of Shelah*, son of Judah (I Chron. 4:22).

**JASON** [Ja' Son]-HEALING or HE THAT CARES.

1. *A believer* Paul sends greetings to and whom he called his "kinsman," that is, a fellow Hebrew Christian (Rom. 16:21).
2. *A believer in Thessalonica* who was hospitable to Paul and Silas (Acts 17:5-9). Perhaps the two Jasons are the same person.

**JATHNIEL** [Jath' ni el]-GOD BESTOWETH GIFTS or GOD IS GIVING. *A son of Meshelemiah* of the house of Asaph, who was a gatekeeper at the Tabernacle (I Chron. 26:2; see also I Chron. 9:14).

**JAVAN** [JaNan]-SUPPLE, CLAY Or HE THAT DECEIVES. *The fourth son of Japheth*, son of Noah (Gen. 10:2, 4; I Chron. 1:5, 7), and founder of descendants spreading afar (Isa. 66:19). Also the name of a city in South Arabia (Ezek. 27:13, 19). Now Yemen, or the same as Uzal.

**JAZIZ** [Ja' ziz]-SHINING or HE MOVES ABOUT. *A Hagerite and overseer* of David's flocks (I Chron. 27:31).

**JEATERAI** [Je at'e rai]-STEDFAST. *A descendant of Gershom*, son of Levi (I Chron. 6:21). Called Ethni in verse forty-one.

**JEBERECHIAH** [Je ber e chi ah]-JEHOVAH DOTHT BLESS Or IS BLESSING. *The father of Zechariah* and friend of Isaiah (Isa. 8:2).

**JECAMIAH** [Jec a mi ah]-MEANING UNCERTAIN. *A son of Jekamiah* (I Chron. 3:18). See Jekamiah.

**JECHONIAS, JECHONIAH** [Jech o ni as]-ESTABLISHED OF THE LORD. *An ancestor of Christ* (Matt. 1:11, 12). Greek form of King Jeconiah.

**JECONIAH** [Je o ni ah]-JEHOVAH DOTH ESTABLISH Or PREPARATION OF THE LORD. *The next to last of the kings of Judah* (I Chron. 3:16,17; Esther 2:6; Jer. 24:1; 27:20; 28:4; 29:2). Altered form of Jehoiachin, and called Jeconias in Matthew 1:11, 12.

**JEDAIAH** [Je da' iah]-JEHOVAH IS PRAISE Or JEHOVAH KNOWETH.

1. *A descendant of Simeon* (I Chron. 4:37).
2. *A man of Harumaph* who repaired the part of the wall near his own house (Neh. 3:10).
3. *A descendant of Aaron* whose family came up from Jerusalem (I Chron. 9:10; 24:7; Ezra 2:36; Neh. 7:39).
4. *A chief of the priests* who returned with Zerubbabel (Neh. 11:10; 12:6, 19; Zech. 6:10, 14).
5. Another priest with the same history (Neh. 12:7, 21).

**JEDIAEL** [Je di' a el]-GOD KNOWETH Or KNOWN OF GOD.

1. *A son of Benjamin* and founder of a family (I Chron. 7:6, 10, 11). Also called Ashbel (Num. 26:38).
2. *The son of Shimri*, and one of David's valiant men (I Chron. 11:45).
3. *A Manassite* who joined David at Ziklag (I Chron. 12:20).
4. *A son of Meshelemiah*, a descendant of Korah and doorkeeper in David's time (I Chron. 26:2).

**JEDIDIAH** [Jed i di' ah]-BELOVED OF JEHOVAH Or JEHOVAH IS A FRIEND. *The name given to Solomon by Nathan* the prophet as instructed of the Lord (II Sam. 42:25). See Solomon.

**JEDUTHUN** [Jed' E thun]-A CHOIR OF PRAISE Or ONE WHO GIVES PRAISE. *A Levite chief singer or musician* appointed by David, and also founder of an official musical family (I Chron. 16:41). Also known as Ethan.

**JEEZER** [Je e' zur]-HELP. *A son of Gilead*, grandson of Manasseh (Num. 26:30). See Abiezer.

**JEHALELEEL, JEHALELEL** [Je ha le' le el]-HE PRAISETH GOD.

1. *A descendant of Judah* through Caleb the spy and founder of a family (I Chron. 4:16).
2. *A Merarite Levite* in Hezekiah's time (II Chron. 29:12).

**JEHDEIAH** [Jeh de' iah]-UNION OF JEHOVAH Or JEHOVAH INSPIRES WITH JOY.

1. *A son of Shubael* of the house of Amram (I Chron. 24:20).
2. *A Meronothite overseer* of David's asses (I Chron. 27:30).

**JEHEZEKEL** [Je hez' e kel]-GOD DOTH STRENGTHEN or GOD IS STRONG. *A descendant of Aaron* who was the head of the twentieth course of priests (I Chron. 24:16). His name is the same as Ezekiel.

**JEHIAH** [Je hi ah]-GOD LIVETH Or IS LIVING. *A Levite doorkeeper* of the ark in David's time (I Chron. 15:24).

**JEHEL** [Je hi el]-GOD LIVETH

1. *A Levite of the second degree* who played the psaltery (I Chron. 15:18-20; 16:5).
2. *A Levite of the family of Gershon* and chief of the house of Laadan in David's time (I Chron. 23:8; 26:21, 22; 29:8).
3. *A son of Hachmoni* and companion of David's sons (I Chron. 27:32). Perhaps a tutor of the king's sons.
4. *A son of Jehoshaphat*, king of Judah, placed by his father over one of the fenced cities of Judah, but slain with his brother by Jehoram (11 Chron. 21:2-4).
5. *A son of Heman the singer*, he aided Hezekiah in his religious reforms (II Chron. 29:14). R.V. has Jehuel.
6. *A Levite* set over the dedicated things by King Hezekiah (II Chron. 31:13).
7. *A chief priest* in Josiah's time who assisted in the reformation (II Chron. 35:8).
8. *The father of Obadiah* who returned from exile with Ezra (Ezra 8:9).
9. *The father of Shechaniah* who was the first to acknowledge the guilt of taking foreign, or non-Jewish wives (Ezra 10:2). *10. A priest* who had taken a foreign wife (Ezra 10:21).
11. *A man of Elam's family* who had done the same thing (Ezra 10:26). See Jeiel.

**JEHIELI** [Je hi e Ii]-HE LIVES BY MERCY. *A son of Laadan* the Gershonite, set over the treasuries of the sanctuary in David's time (I Chron. 26:21, 22).

**JEHIZKIAH** [Je hiz ki' ah]-JEHOVAH IS STRONG or DOTH STRENGTHEN. *A son of Shallum*, a head of an Ephraimite tribe in the reign of Pekah who assisted in securing the release of captives (11 Chron. 28:12). He was a strong supporter of the prophet Oded.

**JEHOADAH, JEHOADDAH** [Je ho' a dah]-JEHOVAH UNVEILS or HATH ADORNED. *A son of Ahaz* and great grandson of Jonathan, Saul's son (I Chron. 8:36). Also called Jarah (I Chron. 9:42).

**JEHOAHAZ, JOAHAZ** [Je ho' a haz]-JEHOVAH UPHOLDS, HATH LAID HOLD or THE LORD THAT SEES.

1. *A son and successor of Jehu* and father of Joash who reigned for seven years (II Kings 10:35; 13; 14; 11 Chron. 25:17, 25). We know little of this king of Israel apart from the length of his reign and the low estate of his kingdom owing to Syrian aggression.
2. *The son and successor of King Jehoram* and father of King Joash, of Judah (11 Chron. 21:17; 25:23). Called Ahaziah.
3. *A son of Josiah* who was deposed by Pharaoh-nechoh and who only reigned for three months (II Kings 23:30-34; 11 Chron. 36:1-4). Also called Shallum (I Chron. 3:15).

**JEHOASH, JOAHAZ, JOASH** [Je ho' ash, Jo' ash]-JEHOVAH SUPPORTS or HATH LAID HOLD. Here is another example of a name given to a king in each of the two lines, Israel and Judah.

1. Jehoash of Judah, *son of Ahaziah* and father of Amaziah (II Kings 14:21; 12:1-48; 14:13). When but an infant his brothers and cousins were massacred, but he was concealed until he was seven years old and then crowned as king. His preservation meant the continuation of the royal seed. Ultimately he was slain by some of his officers.
2. Jehoash of Israel, *son and successor of Jehoashaz* on the throne of Israel. He was the father of Jeroboam H (11 Kings 13:10, 25; 14:8-17). See Joash. It was this king who visited Elisha when he was about to die, and wept over him as a great influence about to be lost to Israel.



**JEHOHANAN, JOHANAN** [Je ho ha' nan, Jo' ha nan]-JEHOVAH IS GRACIOUS.

1. *A Korathite Levite* who had charge of the sixth course of gatekeepers in David's reign (I Chron. 26:3).
2. *The second in honor of Jehoshaphat's captains*, who had two hundred eighty thousand men under him (11 Chron. 17:15).
3. *The father of Ishmael*, a captain who aided Jehoiaada in the revolt against Athaliah (II Chron. 23:1).
4. *A son of Bebai* who had taken a foreign wife (Ezra 10:28).
5. *A priest* who returned with Zerubbabel (Neh. 12:13).
6. *A priest or singer* who officiated at the dedication of the Jerusalem wall (Neh. 12:42).
7. *The son of Tobiah* the Ammonite (Neh. 6:18 R.V.). See Johanam

**JEHOIACHIN** [Je hol' a chin]-JEHOVAH DOTH ESTABLISH. *A son of Jehoikim*, king of Judah, who was placed on the throne by Nebuchadnezzar, but only reigned for three months. He was carried away to Babylon and remained a captive until freed from prison by Evil-merodach and given palace favors (II Kings 24:8, 12, 45; 25:27; II Chron. 36:8, 9; Jer. 52:31). Also called Coniah (see Jer. 22:24, 28; 37:1).

**JEHOIADA** [Je hoi a da]-JEHOVAH KNOWS or KNOWLEDGE OF THE LORD.

1. *The father of Benaiah* and one of David's officers. Probably the priest and leader of the Aaronites who brought thirty-seven hundred men to David at Ziklag (11 Sam. 8:18; 20:23; 23:20, 22; I Kings 1; 2; 4:4; I Chron. 11:22, 24; 12:27; 18:17; 27:5).
2. *The high priest who made Joash king*, and possibly the husband of Jehosheba, whose presence of mind saved the infant Jehoash from massacre (II Kings 11:4-17; 12:2-9; I Chron. 23; 24).
3. *A son of Benaiah*, son of Jehoiaada, the third of David's counselors (I Chron. 27:34).
4. *A son of Paseah*, who repaired "the old gate" (Neh. 3:6). Called Joiada in the R. V.
5. *A priest in Jerusalem* before the exile, but displaced by Zephaniah (Jer. 29:26).

**JEHOIAKIM** [Je hoi a kim]-JEHOVAH SETS UP. *The name given by Pharaoh-nechoh* to Eliakim son of Josiah, king of Judah, whom he made king instead of Jehoahaz. His reign of eleven years is not favorably viewed by Jeremiah (11 Kings 23:34-36; 24:1-6, 19; I Chron. 3:15, 16; II Chron. 36:4-8; Jer. 1:3; 22:18, 24). *The Man Who Was a Frivolous Egotist*

Jehoiakim lacked moral sense and religious appreciation and was a man after the mold of his grandfather Manasseh. He took no interest in the reforms for which his father had worked. With his approval many heathen practices of Manasseh's reign were resumed. The burning of the roll containing the sacred Word of God was the most remarkable scene in the history of this evil king who had no regard for God and no respect for the rights of others. He severely oppressed the people of Judah in order to maintain the pomp and extravagance of his court. Such a flagrant rejection of all that was godly and just brought Jeremiah out into the open, and he addressed the king in no uncertain terms. The king's doom was predicted. At last he was put to death by Nebuchadnezzar, and his body was left to decay, unburied, beyond the gates of Jerusalem. When we come to the line of our Saviour's ancestors there is a blank where a name should have been. "Josias," so we read (Matt. 1:11), (not Jehoiakim) begat Jechonias. The name is gone-taken out of the book of generations.

**JEHOIARIB** [Je hoi a rib]-JEHOVAH DOTH CONTEND.

1. *A priest in Jerusalem* (I Chron. 9:10).
2. *The head of an Aaronite family* who shared in the charges of the sanctuary (I Chron. 24:7). See Joiarib.

**JEHONADAB, JONADAB** [Je hon' a dab, Jon' a dab]-JEHOVAH IS LIBERAL.

1. *Son of Shimeah*, David's brother, and the friend of Ammon the son of David, who is described as "a very subtil man" (II Sam. 13:3, 32).
2. *Son of Rechab*, a Kenite, who composed the rules imposed upon the Rechabites (II Kings 10:15, 23).

**JEHONATHAN** [Je hon' a than] JEHOVAH HATH GIVEN. In the R. V. the English form of this name is given twice as Jonathan.

1. *Son of Uzziah* and an official appointed by David to have charge over royal treasures (I Chron. 27:25).
2. *A Levite* sent by Jehoshaphat to teach the people (II Chron. 17:8).
3. *A priest* and head of his father's house of Shemaiah in the days of the high priest Joiakim (Neh. 12:18). Called Jonathan in Nehemiah 12:35.

**JEHORAM, JORAM** [Je ho' ram, Jo' ram]-JEHOVAH IS HIGH Or EXALTED.

1. *A son of Ahab*, who became king of Israel after the brief reign of his brother Ahaziah (II Kings 1:17; 3:1, 6; 9:24; II Chron. 22:5-7). When Jehoram allied himself with Jehoshaphat, he paid tribute to the power of the king of Moab. Dr. Joseph Parker has this to say of the somewhat remarkable character of Jehoram:

He was not an imitator of the evil of his father as to its precise form, but he had his own method of serving the devil. He superseded the arts of wickedness practiced by Ahab and Jezebel and found a way of his own of living an evil life ... He re-established the worship of the calf, after the pattern which Jeroboam, its founder, had patronized ... He made a kind of trick of wickedness, and knew how to give a twist to old forms. Elisha was active during Jehoram's reign, and rebuked the king ultimately slain by Jehu.

2. *Son of Jehoshaphat*, who succeeded his father on the throne of Judah. He was married to Athaliah, daughter of Ahab and Jezebel. History does not record much of this king's life apart from the fact that he "walked in the ways of the kings of Israel" (I Kings 22:50; II Kings 1:17; 8:16; 25, 29; 12:18; II Chron. 21:16). He gave his patronage to the worship of the Tyrian Baal. Although he knew the fate of those who had been guilty of idolatrous worship, he yet pursued his evil way. For provoking God by his idolatry, Jehoram was severely punished, and paid for his sin. He departed without any regret on the part of the people. Dishonor followed this king who died in contempt, for his body was not buried in "the sepulchers of kings."

3. *A priest sent by Jehoshaphat* with Elishama to teach the law to Judah (II Chron. 17:8).

**JEHOSHAPHAT** [Je hosh' a phat]-JEHOVAH IS JUDGE.

1. *A recorder* during the reigns of David and Solomon (11 Sam. 8:16; I Kings 4:3; I Chron. 18:15).
2. *One of Solomon's purveyors* (I Kings 4:17).
3. *A son of Asa*, king of Judah, who succeeded his father (I Kings 15:24; 22). *The Man with a Good Record*

Because he carried out the religious reforms of his father, history gives Jehoshaphat a good name. What a beautiful expression that is ". . . he walked in the first ways of his father David"-meaning in the former or earlier ways of David, as contrasted with his later conduct. Because of his godward bent, "the Lord was with Jehoshaphat." Negatively, he "sought not after Baalim."

Here was a man who in every point was equally strong, a man of foresight, a man of reverence, a man of an honest heart, a man who felt that idolatry and true worship could not coexist in the same breast. He did not concern himself with "the doings of Israel." His was a blessed, spiritual singularity. He laid down a clear program for himself, and followed it out with patient and faithful endeavor.

He did not seek riches and honor. No wonder the Lord "established the kingdom in his hand" 1 Points for the preacher to develop are:

- I. He was one of the best kings of Judah (I Kings 15:24).
  - II. He had a godly father whose example he emulated (II Chron. 14:2).
  - III. He developed a system of religious instruction for the people (II Chron. 17:7-9).
  - IV. He commanded the judges to be just (II Chron. 19:6-9).
  - V. He trusted God for victory in a crisis (II Chron. 20).
  - VI. He manifested weakness in his alliance with wicked kings (I Kings 22:1-36).
4. *Son of Nimshi* and father of Jehu, who conspired against Joram, son of king Ahab (II Kings 9:2, 14).
  5. *One of the priests* who assisted in bringing up the Ark from Obed-edom (I Chron. 15:24). Also the name of a valley east of Jerusalem which figures in coming judgment (Joel 3:2, 12). See also Josaphat.

**JEHOSHUA** [Je hosh' u ah]-JEHOVAH SAVES. *The name sometimes given to Joshua* the son of Nun (Nam. 13:16; I Chron. 7:27).

**JEHOZABAD** [Je hoz' a bad]-JEHOVAH HATH ENDOWED.

1. *The son of Shomer* or Shimrith from Moab. He was among the number who slew Jehoash (II Kings 12:21; II Chron. 24:26).
2. A Korathite porter, son of Obed-edom (I Chron. 26:4).
3. A Benjamite, a high military officer under king Jehoshaphat (II Chron. 17:18).

**JEHOZADAK, JOZADAK** [Je hoz' a dak]-JEHOVAH IS JUST. The father of Jeshua the high priest, and grandson of Azariah, the high priest during the exile (I Chron. 6:14, 15).

**JEHU** [Je' hu]-JEHOVAH IS HE.

1. A son of Hanani, the prophet who denounced Baasha and his house, reproved Jehoshaphat and wrote a book (I Kings 16:1, 7, 12; II Chron. 19:2; 20:34).
2. A son of Obed and descendant of Hezron (I Chron. 2:38).
3. A son of Josibiah a Simeonite (I Chron. 4:35).
4. A Benjamite of Anathoth who joined David at Ziklag (I Chron. 12:3).
5. The king of Israel, appointed by Elijah in the place of Ahab. He is often called for brevity's sake, "The son of Nimshi." He reigned twenty-eight years (I Kings 19:16, 17).

The Man of Speed

Under Jehu there was a dynastic revolution, resulting in the overthrowing of the regnant religious establishment. "Jehu took no heed to walk in the law of the Lord" (II Kings 10:31). This king brought about no positive vital godliness, whose boasted "zeal for the Lord" (II Kings 10:16) was really zeal for Jehu.

There is one sentence revealing for us an insight into Jehu's character. "He driveth furiously." He came with all speed not merely because he was on an urgent errand, but because he was urged on by a headlong disposition, which earned him the reputation of a reckless driver among the watchmen. Jehu is thus a type of many who, in worldly and in religious matters, may be called reckless drivers. Without prudence or righteousness they plunge into matters of importance. The prodigal was a son of Nimshi in that he drove furiously when it came to living riotously in the far country.

It was also with lightning speed that Jehu destroyed Baal out of Israel, but he did his extermination in the wrong way, for the weapons of warfare are not carnal. For reasons of state policy Jehu maintained the worship of Bethel and Dan. He tried to serve God and Mammon. To Jehu, religion was only a political instrument. Hosea saw that the blood of Jezreel rested upon the house of Jehu, and that it would be avenged (Hos. 1:4).

**JEHUBBAH** [Je hub' bah]-HIDDEN. An Asherite and a descendant of Shamer and of the family of Beriah (I Chron. 7:34).

**JEHUCAL, DUCAL** [Je hu' cal, Ju' cal]-JEHOVAH IS ABLE. A son of Shelemiah, the courtier sent by king Zedekiah to entreat for the prayers of Jeremiah (Jer. 37:3; 38:1).

**JEHUDI** [Je hu' di]-A MAN OF JUDAH, A JEW. An officer sent by king Jehoiakim to ask Baruch for the roll of Jeremiah's prophecies and who read it to the princes of Judah (Jer. 36:14-23).

**JEHUSH** [Je' hush]-COLLECTOR. A Benjamite of the family of Saul (I Chron. 8:39).

**JEIEL, JEWEL, JEUEL** [Je i' el, Je hi el]-TREASURE OF GOD, or GOD SNATCHES AWAY.

1. A chief among the Reubenites (I Chron. 5:7).
2. A Benjamite, the father of Gibeon, progenitor of Saul (I Chron. 9:35-39).
3. A son of Hotham and one of David's valiant men. Perhaps another Reubenite chief (I Chron. 11:44). Vulgate has Jeuel.
4. A Levite gatekeeper and singer in David's reign (I Chron. 15:18, 20; 16:5).
5. A Levite of the sons of Asaph (II Chron. 20:14).
6. A principal scribe who recorded the number of soldiers in king Uzziah's army (II Chron. 26:11).
7. A Levite of the family of Elizaphan in the time of Hezekiah (II Chron. 29:13).
8. A Levite in the days of Josiah of Judah (II Chron. 35:9).
9. A son of Adonikam who returned with Ezra. Vulgate has Jeuel (Ezra 8:13).
10. One of the family of Nebo who had married a foreign wife (Ezra 10:43).

**JEKAMEAM** [Desk a me' am]-HE DOTHT ASSEMBLE THE PEOPLE. A son of Hebron, grandson of Levi (I Chron. 23:19; 24:23).

**JEKAMIAH, JECAMIAH** [Jek a mil ah, Jec a mil ah]-JEHOVAH IS STANDING Or DOTHT GATHER.

1. A man of Judah, and a descendant through Sheshan through Jerahmeel (I Chron. 2:41).

2. A son or descendant of king Jeconiah (I Chron. 3:18).

**JEKUTHIEL** [Je ku' thi el]-GOD IS MIGHTY Or REVERENCE FOR GOD. A son of Ezra, a descendant of Caleb the spy (I Chron. 4:18).

**JEMUEL** [Je mu' el] GOD IS LIGHT or DESIRE OF GOD. A son of Simeon, and founder of a tribal family (Gen. 46:10; Ex. 6:15). Called Nemuel in I Chronicles 4:24.

**JEPHTHAH, JEPHTHAE** [Jeph' thah, Jeph' tha e]-HE DOTH OPEN Or SET FREE. A Gileadite, illegitimate child expelled by his brother from the paternal abode. He became a judge in Israel and delivered the people from the Ammonites. He judged Israel for six years (Judg. 14; Heb. 11:32).

The Man Who Made a Vow

While Jephthah is described as a "mighty man of valour" and one upon whom "the Spirit of the Lord" descended, he is conspicuous as a man who in all sincerity made a rash vow. He vowed a vow to be fulfilled if the Lord would deliver the Ammonites to him. As a thanksgiving to God, he said he would offer up whatever came out of his house at his return from battle. Jephthah defeated the Ammonites, and on his return, his daughter, an only child, came out to meet him. He told her of his vow and declared he could not go back upon his word. The daughter begged for two months' respite in order to go away and bewail her virginity. On her return, her father fulfilled the vow.

In those twilight, uncivilized times there was the practice of the sacrifice of human beings at times of special stress, but whether Jephthah offered up his daughter as a human sacrifice or surrendered her to perpetual virginity in fulfillment of his vow may be debatable. We do know that it was the custom for the daughters of Israel to lament the daughter of Jephthah the Gileadite for four days every year. And we can imagine how they would return softened, sobered and sanctified as the result of their act of remembrance.

For the preacher these aspects can be developed: Jephthah was an outcast (Judg. 11:1, 2); rose to leadership (Judg. 11:4-40); was moved by the Spirit (Judg. 11:29); made a rash vow (Judg. 11:30, 31); saved Israel from his foes (Judg. 11:33); kept his vow (Judg. 11:39).

**JEPHUNNEH** [Je phun' neh]-IT WILL BE PREPARED, APPEARING or HE THAT BEHOLDS.

1. The father of Caleb, the representative spy from the tribe of Judah (Nam. 13:6; 14:6, 30, 38; 26:65; 32:12; 34:19). 2. An Asherite, son of Jether (I Chron. 7:38).

**JERAH** [Je'rah]-MOON or SON OF THE MOON. A son of Joktan of the family of Shem (Gen. 10:26; I Chron. 1:20).

**JERAHMEEL** [Je rah' me el]-GOD HATH COMPASSION Or IS MERCIFUL.

1. A son of Hezron, grandson of Judah, who had two wives and a numerous progeny (I Sam. 27:10; I Chron. 2:9, 42).
2. A son of Kish the Merarite (not Saul's father) (I Chron. 24:29).
3. An officer of Jehoiakim, king of Judah, who was sent to arrest Jeremiah and Baruch (Jer. 36:26).

**JERED** [Je red]-DESCENT Or FLOWING. A Son of Ezra, and descendant of Caleb the spy and father of the inhabitants of Gedor (I Chron. 4:18). See Jered (I Chron. 1:2).

**JEREMAI** [Jere mai]-JEHOVAH IS HIGH. A Hebrew of the family of Hashum who was persuaded to put away his foreign wife (Ezra 10:33).

**JEREMIAH, JEREMY, JEREMIAS** [Jer e mi ah]-JEHOVAH IS HIGH Or EXALTED OF GOD.

1. An inhabitant of Libnah whose daughter, Hamutal, was the wife of Josiah and mother of Jehoahaz (11 Kings 23:31; 24:18; Jer. 52:1).
2. A Manassehite and head of a family (I Chron. 5:24).
3. A Benjamite who joined David at Ziklag (I Chron. 12:4).
4. A Gadite who also joined David (I Chron. 12:10).
5. Another Gadite who did the same (I Chron. 12:13).
6. Son of Hilkiah, the prophet from Anathoth in the days of Josiah and who was of the line of Abiathar (11 Chron. 35:25; 36:12, 21, 22; Jer. 1:1). *The Man of Inconsolable Grief*

This man who was born a priest but became a prophet by the divine call of God comes before us as one of the grandest men of Old Testament history. He was called to the prophetic office through a vision (Jer. 1:1, 4-16) and labored for some forty years. The book Jeremiah wrote gives us more details of his life, methods and work, as an Old Testament prophet, than of any other prophet. He is referred to as a son of Hilkiah, not only to distinguish him from others of the same name, but to prove that he was of priestly origin. He came from the priestly town of Anathoth, a name meaning, "answered prayers."

His call antedated his birth (Jer. 1:5), and he was consecrated to God before his birth. He was distinguished by his humility and native modesty. He felt he was a child and not mature enough to function as a prophet. With Browning he could say: I was not born

Informed and fearless from the first, but shrank from aught which marked me out apart from men: I would have lived their life, and died their death Lost in their ranks, eluding destiny.

But Jeremiah could not elude destiny. So we have:

- I. His equipment for a God-appointed task (Jer. 1:7-9).
- II. His sufferings. What sorrow and anguish were his (Lam. 1:12; 3:1). He was not permitted to marry (Jer. 16:2). Solitude was at once his penalty and greatness. Then we have his sad antagonisms (Jer. 1:18; 15:16, 17, 20; 20:1-18).
- III. His persecutions. These came to him from many quarters (Jer. 11:18-20; 12:6; 20:6, 26; 37; 38:13-28; 43:6). Bitter, however, were his denunciations of his foes (Jer. 11:20; 15:18; 17:18; 18:21-23).
- IV. His death. Tradition has it that he was stoned to death in Egypt by the Jews, and that when Alexander entered Egypt he rescued his bones from obscurity and buried them in Alexandria. See Hebrews 11:37.

Jeremiah's ministry was an intensely sad one and his song is in the minor key. His was a divine melancholy that made his head "waters" and his eyes a fountain of tears. The truths he had to proclaim were unwelcome and brought him enemies, but he carried out his task without fear or favor. In these days of national apostasy and international strife, the preacher could not do better than live near the Book of Jeremiah, which has, as its dominant note, true religion in heart and life, in church and nation.

7. A priest who sealed the covenant with Nehemiah (Neh. 10:2; 12:1, 12, 34).
8. A descendant of Jonadab, son of Rechab (Jer. 35: 3).