

**JEREMOTH, JERIMOTH** [Je e muth, Jer' i math]-ELEVATION of HEIGHTS.

1. *A son of the Benjamite Beriah* (I Chron. 8:14).
2. *One who married a foreign wife* (Ezra 10:26).
3. *Another who did the same* (Ezra 10:27).
4. *Another who did the same* (Ezra 10:36).
5. *A Levite* (I Chron. 25:22). Called Jerimoth in I Chronicles 24:30.
6. *A Naphtalite* (I Chron. 27:19). See Jerimoth.

**JERIAH, JERIJAH** [Je ri ah]-JEHOVAH HATH FOUNDED. *A descendant of Hezron*, grandson of Levi and the chief of one of the Levitical courses in David's time (I Chron. 23:19; 24:23).

**JERIBAI** [Jer' i bai]-JEHOVAH CONTENTS or CONTENTIOUS. *A son of Elnaam* and one of David's mighty men (I Chron. 11:46).

**JERIEL** [Je' ri el] -FOUNDED or FOUNDATION OF GOD. *A son of To la*, son of Issachar (I Chron. 7:2).

**JERIMOTH** [Jer' i moth]-HEIGHTS.

1. *A son of Bela*, son of Benjamin (I Chron. 7:7).
2. *A son of Becher*, son of Benjamin (I Chron. 7:8).
3. *A valiant man who joined David at Ziklag* (I Chron. 12:5).
4. *A son of Mushi*, grandson of Levi (I Chron. 23:23; 24:30).
5. *A son of Heman*, who assisted in the service of song (I Chron. 25:4). See Jeremoth, I Chronicles 25:22.
6. *A ruler in Naphtali in David's time* (I Chron. 27:19).
7. *A son of David* and father of Rehoboam's wife (H Chron. 11:18). Not mentioned elsewhere.

**JEROBOAM** [Jer o bo' am]-ENLARGES, STRUGGLER FOR THE PEOPLE or THE PEOPLE HAVE BECOME NUMEROUS.

1. *The son of Nebat* from Zereda in Manasseh, who became the first king of the ten tribes of Israel. This Ephraimite, Jeroboam 1, reigned for twenty-two years. His mother's name was Zeruah, who was widowed at the time of his birth. This is the Jeroboam who rebuked the unnamed prophet (I Kings 11:26-40; 12-46).

*The Man Who Made Israel Sin*

The dreadful description of Jeroboam tied to his name like a label, is that "he made Israel to sin." His sin - the root and fruit of it - are the chief things the Bible records of this widow's son. We are familiar with the incident of Ahijah taking Jeroboam's new garment and tearing it into twelve pieces, giving Jeroboam ten pieces and prophesying the rending of Solomon's kingdom, and the government of ten tribes of that kingdom passing into Jeroboam's hands. No wonder Solomon sought to kill him. But after the king's death and the refusal of Rehoboam to follow good advice, the kingdom split and ten tribes went with Jeroboam.

Solomon had lost his kingdom by idolatry and Jeroboam proposed to keep his ten-tribe kingdom by idolatry. So, abandoning the commandment

and promise of God, Jeroboam set up golden bulls, one in Bethel and the other in Dan. People must have religion of some sort, Jeroboam reasoned, as he made the worship of the calves a part of the constitution of his kingdom. How sad it is to read that the Lord gave Israel up because of the sins of Jeroboam! The consequences of national idolatry continued, for eighteen kings sat upon the throne of Judah after his death, but not one of them gave up the golden calves. Of fifteen of them it is said that they departed not from the sin of Jeroboam. As with the kings, so with the people who continued to walk in all the sins of Jeroboam which he did (11 Kings 17:22, 23).

There is no need to linger over what befell Jeroboam himself. He was warned by the man of God from Judah, but without avail. His son fell sick and died, and Jeroboam shortly after was defeated by his enemies. Then the Lord struck him and he died. Yet his name lives on with the terrible mark against it. "He made Israel to sin."

2. *A son of Joash or Jehoash* the grandfather of Jehu, who succeeded Joash as king over the ten tribes, and who reigned for fortyone years (11 Kings 13:13; 14:16-29; 15:1, 8; 1 Chron. 5:17; Amos 1:1; 7:9-11). Both Hosea (Hos. 1:1) and Amos describe the temporary prosperity of Israel with the accompaniment of social and moral degeneracy during the reign of Jeroboam H. Under him, Israel regained the territory it lost to its hereditary enemy, Syria. The aspect of commanding interest in Jeroboam's age when materialism was in the saddle was the appearance of a man with a message. Amid the shallow optimism possessing king and people alike was the voice of Amos, the herdsman of Tekoa, saying in effect: "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

Israel's prosperity ended with the death of this Jeroboam. A period of anarchy followed. Then he was succeeded by his son Zachariah, who after a reign of only six months, was murdered by Shallum who, in turn, was assassinated one month later. Think of it, three kings sat on Israel's throne in seven months! Four out of six kings succeeding Jeroboam died violent deaths. In less than fifteen years four of Israel's kings were murdered.

**JEROHAM** [Jer' O ham]-LOVED or HE FINDETH MERCY.

1. *The father of Elkanah*, and grandfather of Samuel (I Sam. 1:1; I Chron. 6:27, 34).
2. *The head of a Benjamite family* dwelling in Jerusalem (I Chron. 8:27).
3. *A Benjamite and father of Ibneiah*. Perhaps the same as No. 2 (I Chron. 9:8).
4. *A priest, whose son, Adaiah*, lived in Jerusalem after the exile, and who was of the house of Malchijah (I Chron. 9:12; Neh. 14:12).
5. *A Benjamite of Gedor* whose two sons joined David at Ziklag (I Chron. 12:7).
6. *The father of Azareel*, prince of Dan in the reign of David (I Chron. 27:22).
7. *The father of Azariah* who aided Jehoiada in putting Joash on the throne (II Chron. 23:1).

**JERUBBAAL** [Je rub' ba al]-BAAL STRIVES, LET BAAL DEFEND HIS CAUSE Or CONTENDER WITH BAAL. *The name given to Gideon* by his father Joash (Judg. 6:32). See Gideon and next name.

**JERUBBESHETH** [Je rub' be sheh]-CONTENDER WITH IDOL Or LET THE IDOL OF CONFUSION DEFEND ITSELF. *Another name given to Gideon* by those who wished to avoid pronouncing the name of Baal in the former name (II Sam. 11:21).

**JESAJAH, JESHAIAH** [Je sa' iah, Je sha' Iah]-JEHOVAH IS OPULENT Or HATH SAVED.

1. *A son of Hananiah* and grandson of Zerubbabel (I Chron. 3:21).

2. *A son of Jeduthun* and a musician in David's time (I Chron. 25:3, 15).
3. *A Levite*, son of Rehabiah and grandson of Eliezer, son of Moses (I Chron. 26:25).
4. *A son of Athaliah* and head of his father's house at Elam, who with seventy males returned from Babylon with Ezra (Ezra 8:7).
5. *A Merarite* included in the above seventy (Ezra 8:19).
6. *A son of Benjamin*, the father of Ithiel whose descendants dwelt in Jerusalem (Neh. 11:7).

**JESHARELAH** [Je shar a lah]-UPRIGHT TOWARDS GOD. A Levite who presided over the service of song (I Chron. 25:14). See Asharelah.

**JESHEBEAB** [Je sheb e ab]-SEAT Or DWELLING OF FATHER. A descendant of Aaron and head of the fourteenth course of priests in sanctuary service (I Chron. 24:43).

**JESHER** [Je'shur]-UPRIGHTNESS. A son of Caleb, son of Hezron (I Chron. 2:18).

**JESHISHAI** [Je shish' a i]-JEHOVAH IS ANCIENT. A Gadite and a descendant of Buz (I Chron. 5:14).

**JESHOAIAH** [Jeh o ha' Iah]-HUMBLED BY JEHOVAH. A Simeonite prince (I Chron. 4:36).

**JESHUA, JESHUAH** [Jeh' u a, Jesh' u ah]-JEHOVAH IS SALVATION or HELP.

1. *A descendant of Aaron* and priest of the sanctuary (I Chron. 24:11; Ezra 2:36; Neh. 7:39).
2. *A Levite in Hezekiah's time* who had to do with the receipt and distribution of Temple offerings (II Chron. 31:15; Ezra 2:40; Neh. 7:43).
3. *A high priest* who returned with Zerubbabel, and the son of Jozadak, who built an altar and is also called Joshua (Ezra 2:2; 3:2-9; 4:3; 5:2; 10:18; Neh. 7:7; Zech. 3; 6:11-13).
4. *The father of Jozabad*, the Levite who was responsible for the sanctuary vessels (Ezra 8:33).
5. *A son of Pahath-moab*, whose descendants returned from exile with Zerubbabel (Ezra 2:6; Neh. 7:11).
6. *The father of Ezer* who helped to repair the wall (Neh. 3:19).
7. *A Levite* who helped Ezra read and explain the Law to the people (Neh. 8:7; 9:4, 5; 12:8, 24).
8. *The name given to Joshua* the son of Nun (Neh. 8:17).
9. *The son of Azariah*, a Levite, who with the others sealed the covenant (Neh. 10:9). Also the name of a city of Benjamin (Neh. 11:26).

**JESIAH** [Je si ah]-JEHOVAH EXISTS.

1. *One who joined David at Ziklag* (I Chron. 12:6).
2. *A Kohathite*, descendant of Uzziel (I Chron. 23:20). Called also Isshiah.

**JESIMIEL** [Je sim i el]-GOD SETTETH UP. A prince of the tribe of Simeon (I Chron. 4:36).

**JESSE** [Jes' se]-JEHOVAH EXISTS Or FIRM. *The son of Obed* and father of David, and grandson of Boaz and Ruth, and an ancestor of Christ (Ruth 4:17, 22). Jesse had eight sons and two daughters by different wives (I Sam. 17:12-14, 25). Isaiah speaks of "the stock of Jesse," a phrase indicating that it was from Jesse the Messiah would come. The humble descent of the Messiah is contrasted with the glorious kingdom He is to have (Isa 11:1).

**JESUI** [Je a i]-JEHOVAH IS SATISFIED A descendant of Asher (Nam. 26:44). See Ishui. Founder of the Jesuites.

**JESUS** [Je'zus]-JEHOVAH IS SALVATION. Jeshua, Jehoshua and Joshua are forms of the common name of Jesus. In this section we are only indicating those who, apart from Christ, are known by this name.

1. *Joshua, the military leader* (Acts 7:45; Heb. 4:8).
2. *An ancestor of Christ*, who lived about four hundred years after David (Luke 3:29).
3. *Jesus called Justus*, the Jewish Christian associated with the Apostle Paul (Col. 4:11).
4. *The Man Christ Jesus* (I Tim. 2:5). See chapter 4, page 363. See Jeshua.

**JETHER, JETHRO** [Je'thur, Jeth'ro]-ABUNDANCE, EXCELLENCE Or PRE-EMINENT.

1. *The first-born son of Gideon* and father of Amasa, Absalom's-commander-in-chief (Judg 8:20; I Kings 2:5).
2. *A son of Jerahmeel*, son of Hezron (I Chron. 2:32). He died childless.
3. *An Ishmaelite*, the father of David's nephew, Amasa (I Kings 2:5, 32).
4. *A son of Ezra*, and a descendant of Caleb the spy (I Chron. 4:17).
5. *A descendant of Asher* (I Chron. 7:38).

**JETHETH** [Je'theth]-SUBJECTION. A chieftain of Edom of the family of Esau (Gen. 36:40; I Chron. 1:51).

**JETHRO** [Jeth'ro]-PRE-EMINENCE or EXCELLENCE. *The father-inlaw of Moses*, and an Arab sheik and priest of Midian (Ex. 3:1, 4:18; 18:1-12). Called Reuel or Raguel meaning "friend of God" in Exodus 2:18 and Numbers 10:29, and Jether in Exodus 4:18.

**JETUR** [Je' tar]-DEFENSE or HE THAT KEEPS. A son of Ishmael, son of Hagar, Abraham's concubine (Gen. 25:15; I Chron. 1:31). Also the name of a tribe that sprang from Jetur (I Chron. 5:19).

**JEUEL, JEIEL** [Je u' el, Je i el]-TREASURE OF GOD Or SNATCHING AWAY.

1. *A descendant of Zerah*, son of Judah (I Chron. 9:6). His clan of six hundred lived at Jerusalem.
2. *A Levite*, descendant of Elizaphan who assisted in the reform under Hezekiah (II Chron. 20:14). Also known as Jeiel.
3. *A contemporary of Ezra* who returned from Babylon. Likewise known as Jeiel (Ezra 8:13).

**JEUSH, JEHUSH** [Je' ash, Je' hush]-HE WILL GATHER TOGETHER.

1. *A son of Esau* by his wife Aholibamah (Gen. 36:5, 18; I Chron. 1:35).
2. *A son of Bilhan* and grandson of Jediel, a Benjamite (I Chron. 7:10).
3. *A son of Shimei*, a Gershonite and head of a family (I Chron. 23:10, 11).
4. *A son of Rehoboam*, and grandson of King Solomon (II Chron. 11:19).

5. *A descendant of King Saul (I Chron. 8:39).*

**JEUZ** [Je'uz]-COUNSELOR Or COUNSELING. *Son of Shaharaim* by his wife Hodesh (I Chron. 8:10).

**JEZANIAH, JAAZENIAH** [Jez a ni ah]-JEHOVAH DOTH HEARKEN OR DETERMINE. *The captain of Jewish forces*, son of Hoshaiah, a Maacathite. Generally called Jaazaniah (Jer. 40:8; 42:1).

**JEZER** [Je'zur]-FORMATION. *A son of Naphtali* and founder of a tribal family (Gen. 46:24; Num. 26:49; I Chron. 7:13).

**JEZIAH** [Je zi ah]-JEHOVAH UNITES. *One of the Parosh family* who put away his foreign wife (Ezra 10:25).

**JEZIEL** [Je' Zi el]-GOD UNITES or ASSEMBLY OF GOD. *Son of Azmaveth*, a Benjamite who, with his brother Peter, joined David at Ziklag (I Chron. 12:3).

**JEZLIAH** [Jez li' ah]-JEHOVAH UNITES. *A son of Elpaal* a Benjamite (I Chron. 8:18).

**JEZOAR** [Je Zo'ar]-MEANING UNCERTAIN. *A son of Helah*, wife of Asher, a descendant of Caleb the son of Hur (I Chron. 4:7).

**JEZRAHIAH** [Je ra hi' ah]-JEHOVAH IS SHINING Or THE LORD ARISES. *An overseer of singers* in Nehemiah's time (Neh. 12:42). See also Izrahiah (I Chron. 7:3).

**JEZREEL** [Jez' re el]- GOD SOWS.

1. *A descendant of the father* of Etam (I Chron. 4:3).

2. *The symbolic name of Hosea* the prophet's eldest son, who was so named seeing God had avenged the blood of Jezreel (Hos. 1:4, 5).

Also symbolic name of Israel (Hos. 1:4, 11), and the name of towns (Josh. 15:56; I Kings 21:23).

**JIBSAM** [Jib' sam] -LOVELY, SWEET. *A son of Tola*, son of Issachar (I Chron. 7:2).

**JIDLAPH** [Jid' laph]-HE WEEPETH, MELTING AWAY or HE THAT DISTILS. *A son of Nahor* and Milcah (Gen. 22:22).

**JIMNAH, JIMNA** [Jim' nah, Jim' na]-PROSPERITY. *The first-born son of Asher* and founder of a tribal family (Gen. 46:17; Num. 26:44). Called Imnah (I Chron. 7:30).

**JOAB** [Jo' ab]-JEHOVAH IS A GOOD FATHER.

1. *A descendant of Caleb* the son of Hur, a Judahite (I Chron. 2:54).

2. *Son of Seraiah*, grandson of Kenaz, associated with valley craftsmen (I Chron. 4:13, 14).

3. *An Israelite* whose posterity went up from Babylon with Zerubbabel (Ezra 2:6; Neh. 7:11).

4. *One whose descendants went up from Babylon* with Ezra (Ezra 8:9).

5. *The son of David's half-sister*, Zeruiah. This nephew of David became the most overbearing captain in his uncle's army (I Sam. 26:6; II Sam. 2; 13).

*The Man Who Was Overambitious*

Joab was the first person to be thought of in David's mind. His apparent devotion to David had one objective, namely that he himself should have first place. He loved self. He murdered those who stood in the way of pre-eminence as the leader of Israel's hosts (II Sam. 3:27). Alexander Whyte says, "Had it not been for David, Joab would have climbed up into the throne of Israel... Even the king himself was afraid of his commander-in-chief. The sovereign took his orders meekly from his subject." In his own well-read and picturesque way, Dean Stanley describes Joab aptly as the Marlborough of the empire of Israel.

W. O. E. Osterley gives us the following summary of Joab's life and labors:

I. He was a skilled general, proven by the number of victories he gained (II Sam. 2:12-32; 10; 11:1; 12:26-29; 20:4-22; I Chron. [1:6-9]).

II. He was loyal to the house of David as his whole life of devoted service illustrates (II Sam. 12:26; 14:1; 18:20; 19:5-7).

III. He was guilty of vindictiveness and ruthless cruelty. The treacherous and bloodthirsty acts of which Joab was guilty constitute a dark blot upon his character (II Sam. 3:22-27; 18:14; 20:9, 10; [I Kings 11:16]).

The tragedy is that in spite of all his abundant energy, boldness, ability, shrewdness and common sense, he never manifested any real faith in God. The nearest he came to such a faith is to be found in II Samuel 10:12, where his trust was more in "Providence" than a personal resting in the God of Israel. Full of self-confidence, ambition and selfishness, Joab never got far away from his own interests.

**JOAH** [Jo' ah]-JEHOVAH IS BROTHER.

1. *A son of Asaph* the recorder under King Hezekiah (II Kings 48:18, 26; Isa. 36: 3, 11, 22).

2. *Son of Zimmah* and descendant of Gershom son of Levi (I Chron. 6:21; II Chron. 29:12).

3. *A son of Obed-edom*, a Tabernacle porter (I Chron. 26:4).

4. *A son of Joahaz*, a recorder under King Josiah who helped to repair the house of the Lord (II Chron. 34:8).

**JOAHAZ** [Jo' a haz]-JEHOVAH HELPS or HATH LAID HOLD OF. *Father of Joah*, King Josiah's recorder (II Chronicles 34:8). For others see Jehoahaz.

**JOANNA, JOANN** [Jo An' na]-JEHOVAH HATH BEEN GRACIOUS. *The grandson of Zerubbabel*, an ancestor of Joseph, Mary's husband (Luke 3:27). Also the name of a female disciple, the wife of one of Herod's officers (Luke 8:3; 24:10). A further illustration of the same name identifying male and female.

**JOASH, JEHOASH** [Jo' ash, Je ho' ash]-JEHOVAH SUPPORTS, IS STRONG Or HASTENS TO HELP.

1. *A son of Becher*, a Benjamite (I Chron. 7:8).

2. *An officer* who had charge of David's oil-cellars (I Chron. 27:28).

3. *A son of Manasseh* and father of Gideon, of the family of Abiezer (Judg. 6:14-34; 7:14; 8:12, 32).

4. *A son of Ahab*, king of Israel (I Kings 22:26; II Chron. 18:25).
5. *A son of Ahaziah*, king of Judah (II Kings 11:2). Also called Jehoash.
6. *A son of Jehoahaz*, and grandson of Jehu (II Kings 13).
7. *A descendant of Shelah*, son of Judah (I Chron. 4:22).
8. *A Benjamite of Gibeah* who joined David at Ziklag (I Chron. 12:3).

**JOATHAM** [Jo' a tham]-THE LORD IS UPRIGHT. An *ancestor of Joseph* as given by Matthew 1:9.

**JOB** [Job]-HATED, ONE EVER RETURNING TO GOD or HE THAT WEEPS.

1. *The third son of Issachar* (Gen. 46:13). Called Jashub in Numbers 26:24 and I Chronicles 7:1.
2. *A descendant of Aram*, son of Shem, dwelling in Uz, and possibly contemporary with Abraham, and who died at the age of 240 years. References to the patriarch apart from his book are to be found in Ezekiel 14:14 and James 5:11.

#### *The Man of Patience*

This renowned Old Testament saint dwelt in the land of Uz on the borders of Idumaea. Job's portrait is clearly defined for us in his dramatic book.

- I. As to his character, he was perfect and upright, feared God and eschewed evil (Job 1:1). Here we have the manward, Godward and elfward aspects of his life.
- II. As to his family, he had seven sons and three daughters (Job 1:2, 18, 19).
- III. As to his possessions, he was a wealthy landowner, having even thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she asses and a large household (Job 1:3, 13-19). IV. As to reputation, job, who lived long before Israel with its religious, social and political organizations existed, was reckoned as the greatest of all the men of the East (Job 1:3).
- V. As to his friends, candid friends, there were Eliphaz, Bildad, Zophar and Elihu (Job 2:41; 36:1).
- VI. As to his foes, we have mention of the Sabaeans and Chaldeans (Job 1:15, 17).
- VII. As to his sufferings, he lost his property, sons and wealth. But his losses were doubly recompensed (Job 42:11-13).
- VIII. As to his prayer-life, job knew how to seek God. Thus we have restrained prayer (Job 15:4), purity of prayer (Job 16:17), empty prayer (Job 21:15), profitable prayer (Job 22:27), blessedness of prayer (Job 33:26), interceding prayer (Job 42:8), emancipating prayer (Job 42:10; see 8:5).
- IX. As to his patience, the Bible presents him as our model. Faith was strained but job emerged victorious (Job 19:1-27; Jas. 5:11). As to the remarkable book bearing job's name, the following summary might suffice:

*Its purpose.* It is not an apologetic vindication of the ways of God or man; not a philosophic proof of the doctrine of immortality; not an argumentative refutation of the so-called Hosaic doctrine of retribution; not a word of exhortation to man not to pry into the deep designs of providence, neither is it the testing and improvement of man's piety. That is acknowledged by God and admitted by Satan to be perfect. It has been written to prove:

That God can be loved for His own sake; that goodness may be unselfish and disinterested; that the righteous can serve God for nought and trust in Him even when He seems to be an enemy.

That the painful riddle of human life is capable of a blessed solution; that the sufferings of the righteous are not necessarily due to their own sins; that the inequalities of this life are to be redressed in the life to come. Justice will be done somehow, sometime, somewhere.

But the Bible is the Book of Christ, and the great theme of job is the mystery of the Cross: How can the sufferings of the righteous be reconciled with the justice of God? Job is a type of the righteous man, of the Nation, of the Church and of Christ Himself.

Hence we have in job the picture of a righteous man suffering because it pleased the Lord, for a wise purpose, to bruise him. God reversed the verdict of the men who rejected him and numbered him among the transgressors.

*Key Verse:* 13:15. "Though he slay me, yet will I trust in him." This is an Old Testament anticipation of the cry of dereliction that came from Christ upon the Cross: "Why didst Thou forsake me?"

*Key Thought:* Confidence in God (Job 23:10; 27:2-6). He knoweth. In the depth of his darkness and in the agony of his suffering, job held on to God. My Redeemer liveth.

**JOBAB** [Jo' bab]-HOWLING or TRUMPET CALL.

1. *A son of Joktan* the Shemite (Gen. 10:29; I Chron. 1:23).
2. *The second king of Edom* and son of Zerah of Bozrah (Gen. 36:33, 34; I Chron. 1:44, 45).
3. *A King of Madon*, whose city was conquered by Joshua (Josh. 10:10).
4. *A son of Shaharaim*, a Benjamite (I Chron. 8:9).
5. *A son of Elpaal*, another Benjamite (I Chron. 8:18).

**JODA** [Jo' da]-HASTE.

1. *A Levite* also called Judah (Ezra 3:9); Hodaviah (Ezra 2:40); Hodevah (Neh. 7:43).
2. *An ancestor of Christ* who lived at the time of the exile (Luke 3:26). Also given as Juda.

**JOED** [Jo'ed]-JEHOVAH IS WITNESS. *A son of Pedaiah*, descended from Jeshiah, a Benjamite (Neh. 11:7).

**JOEL** [Jo' el]-JEHOVAH IS GOD or THE LORD IS GOD.

1. *The first-born son of Samuel* the prophet (I Sam. 8:2; I Chron. 6:33; 15:17). Called Vashni in I Chronicles 6:28.
2. *A Simeonite prince* (I Chron. 4:35).
3. *The father of Shemaiah*, a Reubenite (I Chron. 5:4, 8).
4. *A chief Gadite* (I Chron. 5:12).
5. *An ancestor of Samuel* the prophet (I Chron. 6:36).
6. *A chief man of Issachar*, descendant of Tola (I Chron. 7:3).
7. *One of David's heroes* and a brother of Nathan (I Chron. 11:38).
8. *A Gershonite in David's time* (I Chron. 15:7, 11; 23:8).
9. *Another Gershonite*, keeper of the treasures of the Lord's house (I Chron. 26:22).
10. *A prince of Manasseh* in David's reign (I Chron. 27:20).
11. *A Kohathite* who assisted Hezekiah in the cleansing of the Temple (I Chron. 29:12).

12. *One of Nebo's family* who had taken a foreign wife (Ezra 10:43).
13. *A son of Zechri*, and overseer of the Benjamites in Jerusalem (Neh. 14:9).
14. *Son of Pethuel*, and prophet in the days of Uzziah, king of Judah (Joel 4:4; Acts 2:46).

#### *The Man Who Foresaw Pentecost*

Because nothing is known of Joel beyond what the opening verse of his book states, he has been styled "The Anonymous Prophet." Scripture is silent as to his birthplace, parentage and rank. All we know is that he was a son of Pethuel, or Bethuel as the LXX expresses it. But who Pethuel is no one knows. Its meaning, however, is significant, "vision of God," and springs from a word implying "to open the eyes."

Joel was a common name among the Hebrews and is still so among the Orientals. The use of his name as "the son of Pethuel" was necessary to distinguish him from the other Joels we have considered. It would seem as if his home was in Jerusalem or its immediate neighborhood. Thus he speaks repeatedly of Zion (Joel 2:1, 15, 23; 3:16, 17, 21), the children of Zion (Joel 2:23), Judah and Jerusalem (Joel 2:32; 3:1-20), the children of Judah and Jerusalem (Joel 3:6, 8, 19).

It may be that Joel was a Jew of Jerusalem, and owing to his peculiar mention of priests, a priest-prophet himself (Joel 4:9, 10). His references to the Temple and its worship are frequent (Joel 1:9-16; 2:14, 47; 3:18). It is also likely that he lived and prophesied in the early days of Joash and Jehoida, 870-865 B.C., while the victory of Jehoshaphat was fresh in the nation's memory. For this reason he is termed "The Pioneer Prophet."

Dr. A. B. Simpson says,

Amos begins his longer message with a direct quotation from Joel, as a sort of text for his whole book. Isaiah expands the thoughts which Joel uttered into the larger and loftier message of his pen. Peter, on the Day of Pentecost quotes the prophecy of Joel as the very foundation of the outpouring of the Holy Spirit, which had occurred and which was to continue through the whole New Testament age. And even the great Apocalypse of John is but a larger unfolding of the promise of the Lord's coming which Joel gave in brief outline.

What is God's call to us through the Prophet Joel? 1. There is the call to repentance (Joel 2:25-27).

II There is the promise of refreshment (Joel 2:28, 29).

III There is the message of deliverance (Joel 3:1).

IV There is the secret of rest (Joel 3:47-21).

**JOELAH** [Jo'e' lah]-GOD IS SNATCHING. *A son of Jeroham o f Gedor* who joined David at Ziklag (I Chron. 12:7).

**JOEZER** [Jo e' zur]-JEHOVAH IS HELP. *A Korhite* who joined David in Ziklag (I Chron. 12:6).

**JOGLI** [Jog' li]-EXILED, Or LED INTO EXILE. *Father of Bukki* and a Danish prince who took part in the division of the land (Nam. 34:22).

**JOHA** [Jo' ha]-JEHOVAH IS LIVING.

1. *A son of Beriah*, grandson of Shazaraim, a Benjamite (I Chron. 8:16).
2. *A son of Shim ri*, and one of David's heroes (I Chron. 11:45).

**JOHANAN** [Jo ha' nan]-JEHOVAH IS GRACIOUS.

1. *A son of Kareah or Careah*, chief of the "captains of the forces" who, after the fall of Jerusalem, joined Gedaliah at Mizpah (11 Kings 25:23; Jer. 40:13-16).
2. *The eldest son of Josiah*, king of Judah (I Chron. 3:15).
3. *A son of Elioenai* (I Chron. 3:24).
4. *A grandson of Ahimaz*, father of Azariah, a Levite (I Chron. 6:9, 10).
5. *A Benjamite* who joined David's valiant men at Ziklag (I Chron. 12:4).
6. *The eighth of the Gadites* who joined forces with David at Ziklag. He was made captain of David's army (I Chron. 12:12).
7. *An Ephraimite* who opposed making slaves of captives, in Ahaz's time (11 Chron. 28:12).
8. Hebrew for name here is Jehohanan. *A son of Hakkatan*, of the clan of Azgad (Ezra 8:12).
9. *A priest* who, with Ezra, summoned the exiles to Jerusalem. Called Jehohanan in the Hebrew (Ezra 10:6).
10. *A son of Tobiah* the Ammonite and husband of Meshullam's daughter (Neh. 6:18).
11. *A priest in the days of Joiakim*, the grandson of Jozadak (Neh. 12:22, 23).

**JOHN** [Jahn]-JEHOVAH HATH BEEN GRACIOUS.

1. *A kinsman of Annas* the High Priest (Acts 4: 6).
2. *A son o f Mary*, sister of Barnabas, and surnamed Mark (Acts 42:12, 25; 43:5, 13; 45:37). See Mark.
3. *The son of Zacharias and Elisabeth*, who appeared as the forerunner of Christ, and who was beheaded by Herod (Matt. 3:4, 4, 13).

*The Man Who*

*Was Plain But Powerful*

With the appearance of John the Baptist we have the burial of the Old Dispensation and the emergence of the New. We seem to see his rugged figure standing with arms outstretched, as with one hand he takes the Old Testament, and with the other holds the New, and who, through his ministry, makes the transition from Law to Grace. He was the foreclosure of the old and the forerunner of the new. Perhaps we can helpfully gather the witness of John around these salient features:

I His parentage. John came as the child of promise and was born in a city of Judah when his parents were old, and his mother long past conception (Luke 1:7, 13, 39). His parents were of priestly descent, his mother being a kinswoman of Mary the mother of our Lord (Luke 1:36).

II His ascetic affinities. John, as a man of the desert, knew what it was to practice self-denial (Matt. 3:4). A Nazarite from his birth, he developed self-reliance and spiritual strength as he communed with God in the desert solitudes he loved (Luke 4:45). He was a plain man in every way, akin to Elijah whom many took him for.

*He was plain o f dress.* He dressed simply, his raiment consisting of camel's hair, that is, either a robe of camel's skin or cloth woven from camel's hair. What a humble habit compared with the luxurious robes of soft wool worn by the fashionable and great of his time;

*He was plain o f food.* No sumptuous dishes for this Elijah-like prophet. It was on rough food he thrived. Vegetable honey exuding from fig-trees and palms, and edible locusts, classed among the flying, creeping things the Israelites were allowed to eat (Lev. 14:22), formed his diet (Matt. 3:4). John the Baptist could subscribe to the words of a devout Englishman of a past century:

I shall be spare of sleep, sparer of diet, and sparest of time that, when the days for eating, drinking, clothing, and sleeping shall be no more, I may eat of my Saviours hidden manna, drink of the new wine in my Father's kingdom, and inherit that rest which remaineth for the people of my God for ever and ever.

*He was plain of speech.* Living near to nature, he heard God's voice in solitude as well as in Scripture. Familiar with the Old Testament, he made frequent use of its picturesque language (Luke 3:17; Isa. 66:24; with Amos 9:6). After his sojourn in the desert, brooding over the need and peril of his time, he came forth to speak of barren trees fit only for burning-vipers fleeing before the flaming scrub. John saw in his desert surroundings much that symbolized his nations calamity and which lent color to his solemn warnings of impending doom.

There is a great deal we would like to say about this man sent from God who had the privilege of acting as the forerunner and then as the baptizer of Jesus, who said of him that he was greater than a prophet. Space, however, forbids a full exposition of this mighty character in the Bible's portrait gallery. The preacher might be able to expand the following features: his self-denial (Matt. 3:4); courage (Matt. 3:7; 44:4); powerful preaching (Mark 4:5); humility (Mark 1:7); holiness (Mark 6:20); burning zeal (John 5:35); honor (Matt. 11:11); ministry of witness (John 10:41); preparatory work (Matt. 11:10); testimony (John 1:29-36); results (Matt. 9:14); death (Matt. 14:10), of which Spurgeon said, "John was the first Baptist Minister to lose his head through dancing."

4. *John, the son of Zebedee and Salome*, the fisherman who became the beloved disciple, *The Apostle of Love. The Man Whom Jesus Loved*

This younger brother of James has the rare distinction of being known as "the disciple whom Jesus loved." The original of his name means, "whom Jehovah loves" and John's experience corresponded to his name. From the many references to this honored disciple we can gather these facts:

He was a native of Bethsaida in Galilee.

His godly parents were probably cousins of Christ, and John was their youngest son.

His mother followed Christ, ministered unto Him, was at the Cross and among those who went to anoint the body of Christ with sweet spices. His father was a fisherman owning his own vessel and prosperous enough to hire servants.

John himself was also a successful fisherman.

He was called to discipleship while plying his nets.

He was the youngest of the disciples, the *Benjamin* among the Twelve.

He was one of the select triumvirate, Christ's inner cabinet of three, Peter and James being the other two.

He was surnamed by Christ as a son of "Boanerges" because of his prophetic zeal and resolution to witness for Christ. He was treated by Christ with greater familiarity than the others enjoyed.

He sat next to Christ at the Last Supper.

He was intrusted with the care of the mother of Jesus. He died when he was almost one hundred years of age.

He wrote the gospel and three epistles bearing his name, and also the Book of Revelation. How true are Wesley's words of John the Beloved: A Caesar's title less my envy moves

Than to be styled the man whom Jesus loves; What charms, what beauties in his face did shine Reflected ever from the face divine.

From manifold references in the four gospels, the Acts and Revelation, the preacher can develop these traits in John's character: his natural energy (Mark 3:17); his intolerance (Mark 9:38); his vindictiveness (Luke 9:54); his ambition (Mark 10:35-37); his eagerness to learn (John 13:23; I John 2:9); his sympathy (John 19:26); his love (I John 4:7-24).

**JOIADA** [Joi' a da]-JEHOVAH SETS UP or HATH KNOWN.

1. *Son of Eliashib*, whose son married the daughter of Sanballat the Horonite (Neh. 13:28). A great-grandson of Jeshua the high priest (Neh. 12:10,11, 22; 13:28).

2. *A son of Paseah* who helped to repair the gate of Jerusalem (Neh. 3:6). Also called Jehoiada.

**JOIAKIM** [Joi'a kim]-JEHOVAH SETS UP Or ESTABLISHES. *A highpriest*, son of Jeshua the priest who returned with Zembabel (Neh. 12:10,12, 26).

**JOIARIB, JEHOIARIB** [Joi a rib, Je hoi a rib]-JEHOVAH DEPENDS Dr CONTENDS.

1. *A descendant of Aaron*, father of Jedaiah (Neh. 11:10; 12:6, 19). See Jehoiarib.

2. *One whom Ezra sent to Iddo* to ask for ministers for the Temple (Ezra 8:16).

3. *A descendant of Pharez* whose family dwelt in Jerusalem (Neh. 11:5).

**JOKIM** [Jo'kim]-JEHOVAH SETS UP. *A descendant of Shelah*, son of Judah (I Chron. 4:22).

**JOKSHAN** [Jok'shan] -FOWLER. *A son of Abraham* by Keturah and father of Sheba (or Saba) and Dedan (Gen. 25:2, 3; I Chron. 1:32).

**JOKTAN** [Jok'tan]-LITTLE, SMALL or DISPUTE. *A son of Eber* of the family of Shem, from whom thirteen Arab tribes sprang (Gen. 10:26; I Chron. 1:19-23).

**JONADAB** [Jon' a dab]-JEHOVAH IS LIBERAL, WHO ACTS AS A PRINCE Dr BOUNTEOUS.

1. *A son of Shimeah*, David's brother (11 Sam. 13:3, 5, 32, 35).

2. *The son of Rechab*, the Kenite, whom Jehu took with him to show him his zeal for the Lord. He became head of a tribe refraining from agriculture and from wine (I Chron. 2:55; Jer. 35:6-19). See Jehonadab.

**JONAH, JONA, JONAS** [Jo' nah, Jo' na, Jo' nas]-A DOVE. *The son of Amittai*, and the first Hebrew prophet, or missionary, sent to a heathen nation (11 Kings 14:25; Jonah 1:1).

*The Man Who Ran Away*

The meaning of the prophet's name is suggestive. When first chosen, it doubtless meant to Jonah's mother gentleness and love. This son of Amittai was a citizen of Gath-hepher in Zebulun of Galilee and a subject of the Northern Kingdom. He is thus a proof of the false statement of the Pharisees about no prophet coming out of Galilee (John 7:52).

Jonah lived in the early part of the reign of Jeroboam II, and in a period when the kingdom was in a divided and abject condition. He is without doubt one of the earliest, if not the first, of the prophets whose writings are preserved to us. He is the first of a new order of prophets, appearing

that he might declare God's love claims the whole world. By friend and foe Jonah has been ridiculed and tortured and treated as a myth or parable. Our Lord, however, believed him to be a historic person; so do we. For proof in this direction compare Jonah 1:7 with Matthew 12:39, 40 and Luke 11:29, 30; Jonah 3:5 with Matthew 12:41.

Jonah's mission was to Nineveh and therefore beyond the bounds of Israel, which is in perfect harmony; for whenever God brought His people into any relation with other peoples, He made Himself known to them as was the case in Egypt through Joseph and Moses; to the Philistines through the capture of the Ark; to the Assyrians by Elisha; to Nebuchadnezzar and Belshazzar by Daniel.

Within the Book of Jonah we have the most beautiful story ever told in so small a compass. In 1,328 words we are given a wealth of incident and all the dialogue needed to carry on the grand and varied action. Jonah was an isolationist, believing that salvation was for the Jews, and the Jews only. Through affliction he came to know of God's embracing love (John 3:16). Dealing with Jonah as a servant, Dr. C. I. Scofield gives us these helpful points: disobedient (Jonah 1:1-11); afflicted (Jonah 1:12-17); praying (Jonah 2:1-9); delivered (Jonah 2:10); recommissioned (Jonah 3:1-3); powerful (Jonah 3:4-10); perplexed, fainting but not forsaken (Jonah 4:1-11). Another serviceable outline for the worker can be developed around these thoughts: Chapter one: A disobedient prophet running *from* God and punished.

Chapter two: A praying prophet running *back* to God and delivered. Chapter three: A faithful prophet running *with* God and rewarded. Chapter four: An angry prophet running *ahead* of God and rebuked. Here are other aspects to deal with: Jonah was sent to a foreign field (Jonah 1:2); sought to flee from his unwelcome task

(Jonah 1:3); was overtaken in his flight (Jonah 1:4-17); found God in the depth of the sea (Ps. 139:10; Jonah 2); became a revivalist (Jonah 3); was disappointed with his own work (Jonah 3:5-10; 4:1); reveals bigotry (Jonah 4:1-3); was taught the breadth of divine mercy (Jonah 4:4-11). See below Jonas, Jona.

Jona is given as the name of the father of Peter (Matt. 16:17; John 1:42; 21:15).

**JONAN, JONAM** [Jo' nan]-GOD HATH BEEN GRACIOUS. *An ancestor of Joseph, the husband of Mary, the mother of our Lord* (Luke 3:30).

**JONAS, JONA** [Jo' nas, Jo' na]-A DOVE. *The father of the Apostle Peter. Barjona means "son of Jona"* (John 1:42; 21:15, 16, 17).

**JONATHAN** [Jon' a than]-THE LORD GAVE.

1. *A Levite who entered the service of Micah as "father and priest." The son of Gershom, son of Manasseh* (Judg. 17:10; 18:30).
2. *Eldest son of King Saul and close friend of David. Jonathan left one son, Mephibosheth* (I Sam. 13:2, 3). With his father Jonathan fell in battle with the Philistines and there is nothing comparable in literature to David's lament and eulogy when he heard of their death (I Sam. 4).

*The Man Who Was Content To Be Second*

The story of Jonathan is remarkable in that we know so much about him, yet he was never called to office. While he lived, he was known only as the eldest son of Saul. He knew he would never succeed his father as king. With true humility he could say to David, whom he loved, "I shall be next to thee." After his lamentable death he is only mentioned as the father of Mephibosheth. He is not to be found among the worthies in Hebrews eleven. Doubtless he was one not counted worthy by the world.

Jonathan personified all the Christian virtues or graces that Peter wrote about (II Pet. 4:5-7). In battle, his valour was absolutely stainless, and he acted without fear. As to the love-covenant Jonathan made with David, how rare it is to see two men loving one another as these two did. Truly, Jonathan was possessed of a heroic faith (I Sam. 14:6); undaunted courage (I Sam. 44:7-14); self-sacrificing friendship (I Sam. 48:4; 49:2).

3. *A Son of Abiathar, a high priest in David's time* (I Sam. 15:27, 36; 17:17, 20; 1 Kings 1:42, 43).
4. *A son of Shimea, David's brother* (I Sam. 21:21; I Chron. 20:7).
5. *Son of Jashen and one of David's heroes* (II Sam. 23:32; I Chron. 11:34).
6. *A son of Jada and grandson of Onam* (I Chron. 2:32, 33).
7. *An uncle of David* (I Chron. 27:32), who was a scribe.
8. *The father of Ebed who returned with Ezra* (Ezra 8:6). "
9. *The son of Asahel, who assisted in the matter of foreign wives* (Ezra 10:45).
10. *A descendant of Jeshua the high priest* (Neh. 12:11).
11. *A priest descended from Melicu* (Neh. 12:14).
12. *A priest descended from Shemaiah* (Neh 12:35). Called Jehonathan in Nehemiah 42:18.
13. *A scribe in whose house Jeremiah was imprisoned* (Jer. 37:15, 20; 38:26).
14. *A son of Kareah who went to Gedahah* (Jer. 40:8).

**JORAH** [Jo'rah, Jo'rai]-RAIN OF AUTUMN. A Gadite chief (I Chron. 5:43; Ezra 2:18).

**JORAM** [Jo'ram] -JEHOVAH IS HIGH.

1. *A son of Toi, king of Zobah* (I Sam. 8:10). Called Hadoram, meaning "Hadah is exalted" (I Chron. 18:10).
2. *A son of Jehoshaphat, who reigned for eight years* (11 Kings 3:16-19; 11:2; 1 Chron. 3:11; Matt. 4:8). Called also Jehoram.
3. *A son of Ahab, king of Israel, who reigned for eleven years.*  
With him the dynasty of Omri ceased (11 Kings 8:46-29). Called also Jehoram.
4. *A Levite, descendant of Eliezer the son of Moses* (I Chron. 26:25).
5. *One of the priests sent by Jehoshaphat to instruct the people* (II Chron. 47:8).

**JORIM** [Jo'rim]-HE THAT EXALTS THE LORD. *An ancestor of Jesus Christ* (Luke 3:29).

**JORKOAM** [Jor' ko am]-SPREADING THE PEOPLE. *A son of Raham, and descendant of Hebron through Caleb the spy* (I Chron. 2:44).

Some writers have Jokdeam or Jorkeam. See Joshua 15:56 for the name of a city.

**JOSAPHAT** [Jos' a phat]-THE LORD JUDGES. *An ancestor of Christ* (Matt. 4:8). See Jehoshaphat.

**JOSE** [Jo'se] -AID. *An ancestor of Christ through Mary* (Luke 3:29).

**JOSEPH** [Jo'sech]-An *ancestor of Christ* who probably lived after the exile (Luke 3:26). K.J.V. and A.V. call him Joseph.

**JOSEDECH** [Jos' e dech]-JEHOVAH IS RIGHTEOUS. *The father of Joshua* the high priest who helped to rebuild the altar and the temple (Hag. 4:4, 12, 44; 2:2, 4; Zech. 6:11.) Also called Jozadak (Ezra 3:2, 8; 5:2).

**JOSEPH** [Jo' zeph]-MAY GOD ADD or INCREASER.

1. *Poetic description of the descendants of Joseph* the son of Jacob (Dent. 33:43).
2. *The Father of Igal*, one of the spies sent by Moses into Canaan (Nam. 13:7).
3. *A son of Asaph* (1 Chron. 25:2, 9).
4. *A man of the family of Bani* who had taken a foreign wife (Ezra 10:42).
5. *A priest* of the family of Shebaniah in Joakim's time (Neh. 12:14).
6. *Ancestor of Joseph*, Mary's husband (Luke 3:24).
7. *Another ancestor of Joseph* in the same line (Luke 3:26).
8. *A more remote ancestor of Joseph*, Mary's husband (Luke 3:30).
9. *A disciple* nominated with Matthias to take the place of Judas Iscariot among the disciples. Matthias was chosen (Acts 1:23). This Joseph must have been a commendable Christian since he was nominated as an apostle.
10. *The eleventh son of Jacob* and first of Rachel, and one of the most outstanding men of the Bible, meriting honorable mention (Gen. 30:24, 25).

#### *The Man Whose Dream Came True*

The story of this young man who went from pit to palace and from rags to riches, never loses its charm for young and old alike. It would take a book itself to fully portray all the vicissitudes and virtues of Joseph, who kept his record clean. All that we can do in our treatment of him is to suggest a few aspects of his character for development.

Joseph was a youthful dreamer and his dream came true (Gen. 37:5-9; 41:42-44). Joseph labored as a slave, but was faithful in hard places (Gen. 39:1-6, 20-23). Joseph enjoyed the presence of God and won the confidence of his master (Gen. 39:2, 4).

Joseph had physical beauty, but it was never a snare to him (Gen. 39:6).

Joseph resisted temptation. His godless mistress could not seduce him. Grace was his to flee youthful lusts. Thus he did not commit a "great wickedness" (Gen. 39:7-13).

Joseph was silent amid foul accusations and the appearance of guilt and unjust punishment (Gen. 39:14-20).

Joseph was unspoiled by sudden prosperity. When days of honor followed days of humiliation, he did not yield to pride (Gen. 41:14-16). Joseph the interpreter of dreams proved that "prison walls do not a prison make." He acknowledged his dependence upon God for illumination, proving that he was not a mere dreamer but an interpreter of dreams (Gen. 40).

Joseph manifested great wisdom, brotherly love, filial devotion and uiter submission to God (Gen. 43:20; 45:8, 14, 23; 47:7). He knew how to return good for evil (Gen. 50:16-21). If we cannot have all the gifts of Joseph, who is a perfect type of Christ, we can certainly covet all his graces. If we cannot have his greatness, we can certainly emulate his goodness.

R. W. Moss says, "A very high place must be given Joseph among the early founders of his race. In strength of right purpose he was second to none, whilst in graces of reverence and kindness, of insight and assurance, he became the type of a faith that is at once personal and national (Heb. 11:22), and allows neither misery nor a career of triumph to eclipse the sense of Divine destiny."

11. *The husband of Mary*, and foster-father of our Lord (Matt. 1:16-24; 2:13; Luke 1:27; 2:4-43; 3: 23; 4: 22; John 1:45; 6:42). *The Man of Wood and Nails*

It is somewhat unique that two Josephs were associated with Christ, one at His birth and the other at His death. Both of these godly men rave Jesus of their best. In this section we think of Joseph the carpenter, who was present at the manger when Jesus was born, even though he was not His father. While Christ came as the Son of Man, He was never *a* son of a man.

Joseph's presence at Christ's birth witnesses to a severe test that had emerged triumphant. Mary was the pure young woman he had fallen in love with, and was about to make his wife. Yet the Child she was about to bear would not be his. Seeing her "great with child," without fanfare Joseph was minded to put her away. He never acted rashly with his espoused, although he was baffled by her condition. This serves for all time as an example of godly wisdom and tender consideration for others.

Bitterly disappointed that Mary had apparently betrayed him, yet believing, he made no haste. As a praying man he waited upon God, and his love for and patience with Mary were rewarded. God understood his mental difficulties and rewarded Joseph's conscientious attitude toward Mary by revealing His redemptive plan. God never fails those who carry their anxieties to Him. Joseph received a direct and distinct revelation from God, and at once his fears were banished, and his line of duty made clear.

Tenderly he cared for his dear one as if the Child she was bearing were his own. Overawed by the mystery of it all, that his beloved Mary had been chosen as the mother of the Lord he as a devout Jew had eagerly anticipated, we can imagine how he would superintend every detail of the Nativity.

What holy thoughts must have filled the mind of Mary's guardian. Where suspicion regarding Mary's purity once lurked, strong faith now reigned as he looked into the lovely face of Mary's Child. At last God's promises had been fulfilled and before him was the Babe through whom God's covenants would be established.

When it became necessary because of Herod's hatred to flee into Egypt, Joseph cared for Mary and her first-born Son with reverent devotion until tidings came that Herod was dead, and that they could safely return to their own land. While a shroud of secrecy covers the thirty years Christ spent at home, we can be sure of this, that between Jesus and Joseph there was an affection strong and deep.

Briefly stated, we have these glimpses of Joseph:

- I. He was "a son of David" and could claim royal or priestly descent (Matt. 1:20).
- II. His family belonged to Bethlehem, David's city.
- III. He followed the trade of carpenter, and doubtless taught Christ how to use wood and nails (Matt. 13:55).
- IV. He was a pious Israelite, faithful in all the ordinances of the Temple (Luke 2:22-24, 41, 42).
- V. He was a kindly, charitable man, treating Mary gently in her time of need (Matt. 1:19; Luke 2:1-7).
- VI. He was faithful in his care of Christ, and deserved to be called His "father" (Luke 2:33. John 1:45; 6:42).
- VII. He never appears in the Gospels after Christ was twelve years of age and became "a son of the Law" (Luke 2:41-51), which nay Suggest that he died during the interval. This would explain why Jesus at His death asked John to care for His mother.



VIII. He died, tradition says, at the age of 114 years, when Jesus was but eighteen years of age.

12. *Joseph of Arimathea*, a Secret disciple of Jesus, whose unused grave was surrendered to Jesus. Thus the One born in a virgin womb was buried in a virgin tomb (Matt. 27:57-60; Mark 45:43; Luke 23:50; John 49:38).

#### *The Man Who Gave His Grave to Jesus*

This wealthy and devout Israelite, a member of the Sanhedrin, lived in a city of Jews (Luke 23:51). It is to the provision he made for the body of Christ that Isaiah had reference when he said, "He made His grave with the rich" (Isa. 53:9). Of this renowned Joseph we discover:

4. He was an honorable counselor (Mark 45:43). Because of his adherence to the Law and integrity of life he was a member of the governing body known as the Sanhedrin.

II. He looked for the kingdom of God. Immersed in Old Testament Scriptures, he anticipated the reign of the promised Messiah. 114. He was "a good man and just" (Luke 23:50, 51). As the Bible never uses words unnecessarily, there must be a distinction between "good" and "just." As a "good man" we have his own *internal* disposition - what he was in himself. As a "just man" we have his *external* conduct - what he was towards others. His just dealings were the fruit of the root of his goodness. His was the belief that knew how to behave.

IV. He was a secret disciple (John 19:38). Joseph of Arimathea was similar to Nicodemus in his respect for our Lord as a man, admiration for Him as a teacher, belief in Him as the Christ, and yet, till now, his lack of confessing Him before men. Dreading the hostility of his colleagues on the Sanhedrin, he kept his faith secret.

V. He begged the body of Jesus (Matt. 27:58). As soon as Jesus was dead, Joseph hastened to Pilate for permission to enter His body. David Smith observes that when the condemnation of Jesus was over

condemnation in which Joseph took no part - he realized how cowardly a part he had played and, stricken with shame and remorse, ducked up courage and went in to Pilate and asked for the body of Jesus. It was common for friends of the crucified to purchase their bodies, which would otherwise have been cast out as refuse, and give them decent burial (Mark 45:45).

VI. He gave his grave to Christ (Matt. 27:59, 60). With lingering reverence Joseph paid his last respects to the One he admired, and in the hour of sorrow helped the friends and not the foes of the righteous sufferer. Joseph had a garden close to Calvary, where he had hewn a smoothed and polished tomb in the side of the rock as his own last resting place, in which, aided by Nicodemus, he buried the linen-covered and perfumed body of Christ.

VII. Joseph, legend tells us, was sent to Britain by Philip the Apostle, and founded the Church of Glastonbury. Medieval chroniclers delighted to tell of the Staff of Joseph stuck into the ground. The staff supposedly took root, brought forth leaves and flowers and became the parent of all the Glastonbury thorns from that day to this.

#### **JOSES** [Jo' SeS]-HE THAT PARDONS.

1. *One of the brethren of our Lord* (Matt. 13:55; Mark 6:3). R. V. gives name as Joseph.
2. *The son of Mary*, probably the same as No. 1 (Matt. 27:56; Mark 15:40-47).
3. *The personal or natal name of Barnabas*, the companion and missionary colleague of Paul (Acts 4:36). The R.V. gives Joseph.

#### **JOSHUA** [Jo' Shah] -JEHOVAH IS A GIFT OR UPRIGHTNESS. *A Simeonite chief*, son of Amaziah (I Chron. 4:34).

#### **JOSHAPHAT** [Josh' a phat] -JEHOVAH JUDGES.

1. *A MI thnite*, one of David's valiant men (I Chron. 11:43).
2. *A priest*, one of the trumpeters before the Ark during its removal to Jerusalem (I Chron. 15:24). R.V. gives Jehoshaphat.

#### **JOSHAVIAH** [Josh a vi ah]-JEHOVAH IS EQUALITY or SITTETH UPRIGHT. *One of David's heroes* (I Chron. 11:46).

#### **JOSHBKASHAH** [Josh bek' a Shah]-SEAT OF HARDNESS. A son of *Heman*, and David's leader of Song (I Chron. 25:4, 24).

#### **JOSHEB-BASSHEBETH, JOSHEB-BASSEBET**-Given as a proper name in the R. V. of 11 Samuel 23:8. Probably Ish-baal, meaning "there is a Lord" or Jashobeam (I Chron. 11:14).

#### **JOSHUA, JEHOSHUA, JEHOSHUAH, JOSHUA, JESUS** [Josh' u a, Je hesh' u a, Jesh' a a, Je' sus]-JEHOVAH IS SALVATION.

1. *The son of Nun* and successor of Moses and author of the book bearing his name. He is also called Hoshea (Num. 13:8, 16; Dent. 32:44). *The Man Who Was a Soldier-Saint*

Joshua has been rightly called, "The first soldier consecrated by Sacred history." A profitable way of studying his profile is to think of him in the following roles:

As a Son. Joshua was the son of Nun - a name meaning "prosperity, durable" - and of the tribe of Ephraim. Nothing is known of his mother. One usually finds, however, a good and gracious woman in the background of a man who reaches a position of influence and honor. Without doubt, Joshua's parents feared the God of Israel, and he continued their godly influence.

As a Slave. Born during the weary years of bondage his nation suffered in Egypt under Pharaoh, Joshua knew something of the lash of the whip, the almost impossible task in the brick-fields, and the deep sigh of liberty. But little did he realize that although a slave, he would rise to become Israel's supreme leader and commander. He had witnessed the moral and social degradation of his countrymen brought about by the terrible idolatries of that time. Thus, when he came to the position of leadership, his solemn commands were colored by early experience (Josh. 24:15).

As a Soldier. Joshua was pre-eminent as a military leader who knew how to plan campaigns, discipline his forces, use spies, but above all, pray and trust in God. Many a general has closely studied Joshua's conquest of Canaan and followed his strategy. Read how he discomfited Amalek (Ex. 47:9-16) He never stooped to pilfering and plunder. It was as true of him as of Sir Henry Havelock, of whom it was said, "He was every inch a soldier, and every inch a Christian." Joshua was first of all a good soldier of the Lord whom he encountered and obeyed as Captain of the Lord's host (Josh. 5:13-15).

As a Servant. Joshua's victory over Amalek gave him the open door of further usefulness and responsibility. That he was prepared for the responsibilities of leadership is evidenced by the fact that because of his unswerving loyalty and devotion, he is called "the servant of Moses" (Num. 11:28; Josh. 1:1).

As a Spy. Joshua, along with eleven others, was chosen to search the land of Canaan (Num. 43:1-16). It was at this time that Moses changed his servant's name from Oshea or Hoshea, meaning "help" to Joshua, meaning "God's help" or "salvation." The changed name indicated his desire of Moses to lift the thoughts of the people Godward, and to lead them from reliance upon leaders to God's help. Along with Caleb, Joshua brought

back a faithful report of the land, which the people rejected, and wandered thereby for forty years in the wilderness. But Joshua profited by such an experience (Josh. 2:1, 2).

*As a Saviour.* Moses, representing the Law, brought the people to the border of the land, but it took a Joshua (God's salvation) to take them into the land. Divinely commissioned for such a task, he was probably about eighty-five years of age when he assumed command. What a saviour he was! How marvelously was he helped to roll away Israel's reproach and to lead them to possess their possessions! His conquests and victories are typical of all the Lord has made possible for His own.

*As a Statesman.* What magnanimity and unselfish statesmanship Joshua revealed! Once the division of the land was completed, he carried through the setting up of the Tabernacle, the appointing of the cities of refuge, the arrangement of the Levitical order and service, with the same precision and thoroughness that characterized his other work as Israel's Premier and leader.

*As a Saint.* Joshua's saintliness marked him out as Moses' successor (Deut. 34:9). What a soldier-saint he was! He was filled with the Spirit of God (Deut. 34:9). He enjoyed the presence of God (Josh. 1:5; 6:27).

He was indwelt by the word of God (Josh. 1:8).

He was ever obedient to the will of God (Num. 32:12; Josh. 5:14). No wonder his death at 140 years of age was deeply mourned and his eminent service universally acknowledged! The brief but noble epitaph of the historian is eloquent with meaning, "before Joshua, the servant of the Lord." Dead, he could yet speak, for the nation continued to serve the Lord all the days of the elders that outlived Joshua (Josh. 24:3).

2. *A Beth-shemite*, and owner of a field in the days of Eli (I Sam. 6:14, 18).

3. *The Governor of Jerusalem* in the days of Josiah (II Kings 23:8).

4. *The son of Josedech* and high priest at the time of the rebuilding of the Temple (Hag. 1:1; 2:4; Zech. 3; 6:11).

**JOSIAH** [Jo si ah]-THE FIRE OF THE LORD or JEHOVAH SUPPORTS. *The king of Judah* who succeeded his father Amon, when only eight years old, and one of Judah's good kings (I Kings 13:2; II Chron. 34:3).

*The Man Who Sought After God* The history of Israel's later kings makes dreary reading. Says J. G. Greenhough, Four-fifths of them were equally deficient in brains and morals, a combination of wickedness and folly, with nothing of the king about them but the name. But here and there you come upon a man amidst all these royal puppets. It is like finding a garden in a Sahara, or a jewel in a heap of sham trinkets and dirty stage finery. Josiah breaks a long, monotonous series of absolutely worthless monarchs. Before and behind him are moral waste and darkness. He stands out as a figure worth looking at and loving ... Josiah's good reign was like a burst of brilliant sunset, before the final darkness comes on.

In a life worth studying, let us list a few incidents illustrating the noble character of Josiah.

*He was left parentless at eight years of age.* Josiah had a sorrowful childhood, and as a king at eight years of age, he was introduced to scenes of violence, outrage and civil war. But God was more than a Father to this fatherless boy.

*He had a good and darling mother.* We know nothing about the mother who undertook Josiah's training apart from her name, Jedidah, meaning, "God's darling," which she was not called for nought. She sought to make her son what she was called, "God's darling," and her labor had its sweet reward.

*He sought after God at the age of sixteen.* After sixteen years in the nursing hands of his good mother, Josiah turned from the ways of his father Amon and his grandfather Manasseh, and took his nobler and remoter ancestor, David, as his model. In life's fair morning, Josiah set his heart to seek the Lord.

*He purged Judah and Jerusalem when he was twenty.* Youth did not deter Josiah from necessary reformation. Out went all forms of idolatry. Borne along by a noble rage, he swept away the groves full of abominations. Would that the fervent zeal and righteous enthusiasm of this earnest, passionate young man might characterize more young men today!

*He rebuilt the Temple when he was twenty-six.* This consecrated young man saw that it was of no use destroying idols unless he had something better to replace them. Thus when his destroying fever had spent its force, Josiah began to rebuild and repair the house of God. In turning over the rubbish of the Temple, the king made a strange discovery. He came across a buried and forgotten copy of the Law, the reading of which strangely affected him. Profoundly humbled, he laid the axe to his own corruptions, and went forward to grow in wisdom and godliness.

*He reigned for thirty-one years and was only thirty-nine when he died.* That Josiah was beloved by his people is indicated by their deep and long-continued mourning after his death.

2. *A son of Zephaniah* who dwelt in Jerusalem in Zechariah's time (Zech. 6:10). Perhaps the Hen of verse fourteen.

**JOSIBIAH** [Jos i bi ah]-JEHOVAH CAUSES TO DWELL. *A Simeonite* (I Chron. 4:35). Also called Joshibiah.

**JOSTPHIAH** [Jos i phi ah]-JEHOVAH WILL INCREASE. *Head of the house of Shelomith* after the exile (Ezra. 8:10).

**JOTHAM, JOATHAM** [Jo' thaw]-JEHOVAH IS UPRIGHT.

1. *The youngest son of Gideon.* He escaped from Abimelech (Judg. 9:5, 7, 21, 57).

2. *A son of Jahdai* (I Chron. 2:47).

3. *A son of Azariah* or Uzziah and king of Judah. He was the father of Ahab, king of Judah (II Kings 15:32). Little is known of this Jotham apart from his rebuilding of the Temple gates.

**JOZABAD, JOSABAD** [Joz' a bad, Jos' a bad]-JEHOVAH HATH BESTOWED or ENDOWED.

1. *A Gederathite of Judah* who joined David at Ziklag (I Chron. 12:4). Also called Josabad.

2. *A man of Manasseh* who did the same (Chron. 12:20).

3. *Another Manassite* who did the same (I Chron. 12:20).

4. *A Levite*, and one of the overseers of tithes in Hezekiah's reign (II Chron. 31:13).

5. *A Levite chief* in Josiah's reign (II Chron. 35:9).

6. *A son of Jeshua*, employed in weighing the sanctuary vessels brought from Babylon (Ezra 8:33).

7. *A priest* who had married a foreign wife (Ezra 10:22).

8. *A Levite* who had also married a foreign wife (Ezra 10:23).

9. *A Levite interpreter* of the Law read by Ezra (Neh. 8:7).

10. *A chief Levite* in Jerusalem after the exile (Neh. 11:16).

**JOZACHAR, JOZACAR** [Joz' a char]-JEHOVAH REMEMBERS. *The son of the Moabitess, Shimeath.* He slew Joash or Jehoash, king of Judah (II Kings 12:21). Erroneously called Zabad in II Chronicles 24:26.

**JOZADAK** [Joz' a dak]-JEHOVAH IS GREAT Or JUST. *A priest*, the father of Jeshua who returned from exile with Zerubbabel (Ezra 3:2, 8; 5:2; 10:18; Neh. 12:26). Called Josedech in Haggai and Zechariah. See also Jehozadak.

**JUBAL** [Ju' bal] -PLAYING, RAM'S HORN Or A TRUMPET. *The younger son of Adah*, wife of Lamech, and the inventor of musical instruments (Gen. 4:21). Jubilee is from his name, which is used to describe the trumpet employed at the glad time of the Jewish jubilee.

**JUCAL, JEHUCAL** [Ju Cal]-ABLE. *A son of Shelemiah* and prince of Judah, a deadly enemy of Jeremiah (Jer. 38:1).

**JUDAH, JUDA, JODA** [Ju'dah]-OBJECT OF PRAISE or PRAISE OF THE LORD. *The fourth son of Jacob by Leah*, and founder of a tribal family (Gen. 29:35; Num. 26:19-21; I Chron. 2:3-6).

*The Man Who Was Praised*

The character of Judah is revealed in his confession of sin before Joseph (Gen. 44:18-34). This appeal has been described as "One of the noblest pieces of natural eloquence in any literature, sacred or profane." In the last words of Jacob much is said of Judah (Gen. 49:8). We have:

- I. His praise. "Thou art he whom thy brethren shall praise." The origin of his name is to be found in the gratitude of his mother at the time of his birth (Gen. 29:35). A still more distinguished mother praised the Lord for a greater Son who came from the tribe of Judah (Luke 1:46, 47).
  - II. His conquests. "Thy hand shall be in the neck of thine enemies." Here we have the prophecy of a conqueror, the anticipation of the figure of the lion, which was emblazoned on the flag of Judah, and was symbolic of the strength of the tribe in battle. Judah was the first tribe called to fight the Canaanites after Joshua's death (Judg. 1:1, 2) - a battle ending in victory for Judah. See also Psalm 18:40.
  - III. His pre-eminence. "Thy father's children shall bow down before thee." The superiority of the tribe of Judah continued almost to the end of the Old Testament and passed on to Him who has the pre-eminence in all things. Judah was first in numbers, first in territory, first in marching order, first in prowess, first in war.
  - IV. His regal dignity. The lion-king of the forest became the symbol of Judah, as the king of the tribes (Num. 2:3, 4). "A lion's whelp," speaks of the first energy of youth, and the early days of Judah were full of vigor and energy. How prophetic all this is of Him who came as the Lion of the tribe of Judah! The old divines said that Christ was a lamb in His death, but a lion in His resurrection. How different is His prowess from the deadly power of him who is a roaring lion!
2. *An ancestor of Kadmiel* who helped to rebuild the Temple (Ezra 3:9).
  3. *A Levite* who had taken a strange wife (Ezra 10:23).
  4. *A Benjamite*, son of Senuah, second in authority over Jerusalem in Nehemiah's day (Neh. 11:9).
  5. *A Levite* who returned from exile with Zerubbabel (Neh. 12:8).
  6. *A prince of Judah* (Neh. 12:34).
  7. *A priest and musician* (Neh. 12:36).

**JUDAS, JUDA, JUDE** [Ju' das] -PRAISE of THE LORD.

1. *The disciple surnamed Iscariot*, who betrayed the Master and then hanged himself. He was the only one of the Twelve who was not a Galilean. He acted as treasurer of the apostolic band (John 6:71; 12:6; 13:26, 29).

*The Man Who Was Guilty of a Horrible Crime*

The Gospels represent the betrayal of Christ by Judas as a horrible, diabolical crime. And it stands out as the darkest deed in human history. The word "betray" is a remarkable one meaning "to deliver up." This is what Judas did - delivered up Jesus. Yet such a dastardly action was overruled, for Jesus was delivered by the determinate counsel of God.

Judas is a strange character and everything about his choice and conduct is mysterious. Why was he chosen? All we can say in answer is in the declaration, "that the scriptures might be fulfilled" (Matt. 26:56). The greater mystery is, why did Christ choose you and me to be His followers?

Think of these features:

- I. Judas' terrible crime was predicted (Ps. 409:5-8; Acts 1:16).
- II. His cruel bargain was foretold (Zech. 14:42, 13).
- III. He became a devil incarnate. "One of you is a devil." As Jesus became God-incarnate, Judas became the devil-incarnate.
- IV. He is called "a son of perdition." Because the same designation is used of the Man of Sin, some writers feel that this grim figure will be Judas incarnate (I Thess. 2:3).
- V. He was a thief. He kept the bag which represented responsibility. Christ chose Judas as treasurer for the Twelve because of his commercial instinct and business acumen, but he prostituted his gift. His very endowment became a snare. A blessing was turned into a curse.
- VI. He betrayed Christ with a kiss. The hatefulness of his crime reached its limit when he gave the enemies of Christ the symbol of affection. How wicked is the human heart-deceitful above all things!
- VII. He was the recipient of divine patience. Why he persisted in following Christ we cannot say. All we can do is marvel at the love and patience of Christ as He bore with Judas for three years. He knew all along that this so-called disciple would betray Him, yet He kept the door open. Even when He met Judas after his contract with the foes of Christ, He greeted him as "friend." We would have scorned the traitor and hissed "enemy" or "traitor." Not so Christ, who is patient toward all men.
- VIII. He went out to his own place (Acts 1:25). It was in self-excommunication. Christ did not excommunicate Judas - He only ratified the choice. Up to the last He gave Judas a chance to halt and turn from his wickedness. But when the die had been cast, Jesus said, "What thou doest, do quickly."

We leave our glimpse of the despicable man of the Bible with two lessons in mind:

The journey into sin gains momentum. We never know where a wrong path may end. Sin only needs opportunity to carry us to its utmost depths. It is sadly possible to be associated with Jesus, to hear His gracious words, witness His wonderful works, yet refuse Him our heart's allegiance and be ultimately lost.

2. *Half-brother of Jesus*, brother of James and writer of the epistle known by his name (Matt. 13:55; Mark 6:3; Luke 6:16; Acts 1:13; Jude 1). See Jude.
2. *An apostle* also known as Lebbeus or Thaddeus (John 14:22).
4. *A Galilean* who stirred up sedition shortly after the birth of Christ (Acts 5:37).
5. *One with whom Paul lodged* in the street called Straight (Acts 9:11).

6. *The prophet surnamed Barsabas, sent with Silas to Antioch (Acts 15:22, 27).*

**JUDE** [Jude]-PRAISE.-Dude is the English form of the name Judas. The author of the next to last book of the Bible describes himself as *a brother of James* (Jude 1). See James, No. 4. Although he calls himself "the servant of Jesus Christ," he was our Lord's brother, and like the rest of His brethren did not believe in Christ when they lived together under the same roof (Matt. 13:55; John 7:5).

His brief epistle contains an earnest warning appeal to the saints to defend the faith in an age of apostasy. Couched in vivid and picturesque language, Jude's letter was addressed to a church or circle of churches exposed to false teachers. What a message it has for our hearts in these days of modernistic teaching!

**JULIUS** [Ju' li us]-CURLY HEADED. *A centurion of Augustus' band* who conducted Paul to Rome (Acts 27:1, 3). Evidently he was kind to the apostle and treated him with all deference and respect (Acts 27:3-43; 28:16).

**JUNTA, JUNTAS** [Ju' nia] -BELONGING TO JUNO. *A Jewish Christian of Rome.* This kinsman and fellow prisoner of Paul became a Christian before Paul (Rom. 16:7).

**JUSHAB-HESED** [Ju'shab-he'sed]-LOVINGKINDNESS IS RETURNED. *A son of Zerubbabel, of the family of David* (I Chron. 3:20).

**JUSTUS** [Jus' tus]-JUST or RIGHTEOUS.

1. *A surname of Joseph or Barsabas, the disciple who was the unsuccessful candidate for apostleship* (Acts 1:23).

2. *A godly man of Corinth, whose house was next to the synagogue and with whom Paul lodged* (Acts 18:7).

3. *The surname of a Jew called Jesus from whom Paul sent a salutation to the Colossian Church* (Col. 4:44).

## K

**KADMIEL** [Kad' mi el]-GOD IS OF OLD.

1. *A Levite and head of a tribal family which returned from Babylon with Zerubbabel* (Ezra 2:40; Neh. 7:43).

2. *A Judahite who assisted in the rebuilding of the Temple* (Ezra 3:9).

3. *A Levite who led the devotions of the people* (Neh. 9:4, 5; 10:9; 12:8, 24).

**KALLAI** [Kal la i]-JEHOVAH IS LIGHT Or SWIFT. *A priest, and head of his father's house of Sallai in the line of Joiakim the high priest* (Neh. 12:20).

**KAREAH, CAREAH** [Ka re' ah, Ca re' ah]-BALD. *The father of Johanan, a captain of the Jews when Gedaliah was governor of Jerusalem* II Kings 25:23; Jer. 40:8,13).

**KEDAR** [Ke'dar]-POWERFUL. *One of the sons of Ishmael, the son of Abraham and Hagar* (Gen. 25:13; I Chron. 1:29). Also name of the tribe which sprang from Kedar (Ps. 120:5).

**KEDEMAH** [Ked' e mah]-EASTERN. *Youngest son of Ishmael and head of a tribal family* (Gen. 25:15; I Chron. 1:31).

**KEILAH** [Kei lah] -ENCLOSED. *A descendant of Caleb, son of Jephunneh* (I Chron. 4:49). Also the name of a city in Judah (Josh. 45:44).

**KELIAIAH**-[Ke la iah]-JEHOVAH IS LIGHT. *A Levite married a foreign wife* (Ezra 10:23). Also called Kelita, who had

**KELITA** [Kel' i to]-DWARF or POVERTY.

1. *Same as Kelaiah* (Ezra 10:23), see above.

2. *A priest who explained the Law when read by Ezra* (Neh. 8:7).

3. *A Levite who sealed the covenant made by Nehemiah* (Neh. 10:10).

**KEMUEL** [Ke mu' el]-CONGREGATION OF GOD or GOD STANDS.

1. *The third son of Nahor, Abraham's brother, and head of a branch of Aramaeans* (Gen. 22:21).

2. *A prince of the tribe of Ephraim and a commissioner for the allotment of Canaan* (Num. 34:24)

3. *A Levite, the father of Hashabiah, ruler of the Levites in David's time* (I Chron. 27:17).

**KENAN** [Ke' nan]-ONE ACQUIRED or BEGOTTEN. *The son of Enosh, the grandson of Adam* (I Chron. 1:2). Called Cannan in Genesis 5:9.

**KENAZ, KENEZ** [Ke' naz]-THIS POSSESSION Or HUNTING.

1. *The fourth son of Eliphaz, the son of Esau* (Gen. 36:11, 15; I Chron. 1:36).

2. *A duke of Edom, chieftain in Mount Seir. Perhaps the same as No. 1* (Gen. 36:42; I Chron. 1:53).

3. *The brother of Caleb the son of Jephunneh, and father of Othniel, one of Israel's judges* (Josh. 15:17; Judg. 1:13; 3:9, 11; I Chron. 4:13).

4. *A grandson of Caleb the son of Jephunneh* (I Chron. 4:15). For Kenezites or Kenizzites see Genesis 15:19 and Joshua 14:6, 14.

**KEROS** [Ke'ros]-THE REED OF A WEAVER'S BEAM. *One of the Nethinims whose descendants returned from exile with Zerubbabel* (Ezra 2:44; Neh. 7:47).

**KIRJATH-JEARIM** [Kur' jath je' a rim]-CITY OF FORESTS. The name of tribal appellation of a descendant of Caleb, son of Hur (I Chron. 2:50-53). Also name of a city of Judah (Josh. 9:47).

**KISH, CIS** [Kish, CIS]-POWER or STRAW.

1. *A Benjamite, a son of Abiel and father of Saul, Israel's first king* (I Sam. 9:1, 3; 10:11, 21). Called Cis in Acts 13:21.

2. *Son of Abi-gibeon, a Benjamite* (I Chron. 8:30; 9:36).

3. *A Levite in David's time, of the family of Merari and the house of Mahii* (I Chron. 23:21, 22; 24:29).

4. *A Levite and a Merarite who assisted in the cleansing of the Temple in Hezekiah's time* (I Chron. 29:12).

5. *A Benjamite, ancestor of Mordecai, the cousin of Queen Esther* (Esther 2:5).

**KISHI** [Kish' i]-BOW of JEHOVAH. *A Merarite Levite, ancestor of Ethan* (I Chron. 6:44). Also called Kushiiah.

**KITTIM** [Kit' tim]-THEY THAT BRUISE. *A son of Javan*, son of Japheth (Gen. 10:4; I Chron. 1:7). His descendants covering Cyprus and the adjacent coasts and islands are called Chittim.

**KOHATH** [Kohhath]-ASSEMBLY. *The second son of Levi* and ancestor of Moses. He died at the age of 133, and was the head of the Kohathites (Gen. 46:11; Num. 3:27, 30). The Kohathites held particular offices in sanctuary service.

**KOLAIAH** [Kol a i ah]-THE VOICE OF JEHOVAH.

1. *A Benjamite* who settled in Jerusalem after the captivity (Neh. 11:7).
2. *The father of the false prophet Ahab*, who suffered death for his false prophecies (Jer. 29:24).

**KORAN, KORE, CORE** [Ko' rah, Ko he, Co' re]-BALDNESS or icy.

1. *A son of Esau by Aholibamah*, and founder of a tribe (Gen. 36:5, 18).
2. *A son of Eliphaz* and grandson of Esau (Gen. 36:16).
3. *A son of Hebron*, son of Mareshah, son of Caleb (I Chron. 2:43).
4. *A grandson of Kohath*, son of Levi - ancestor of sanctuary musicians (I Chron. 6:22).
5. *The son of Rhar*, the grandson of Levi, who with Dathan and Abiram conspired against Moses and Aaron (Ex. 6:21, 24; Num. 16). Jude 11 gives Core for Korah.

Korah, along with his two companions, resisted the civil authority of Moses. For refusing to appear before him as commanded, Korah, Dathan and Abiram along with their households and houses were swallowed up by the earth (Num. 16). Then there calve the further revolt of Korah against Moses and Aaron, in the interests of the people at large as against the tribe of Levi. The rebels were consumed by fire from the Lord (Num. 17). There followed the opposition of Korah and 250 Levites against the monopoly of the priesthood claimed by Aaron. The "gainsaying," meaning *against the Word*, was Korah's denial of the authority of Moses as God's chosen spokesman, and intrusion into the priest's office (Jude 11).

**KORE** [Ko re]-A PARTRIDGE or A CRIER.

1. *A Korahite* whose son, Shallum, was a Tabernacle gatekeeper (I Chron. 9:19; 26:1, 19).
2. *A Levite*, son of Immah, set over the free will offerings in Hezekiah's time (II Chron. 31:14).

**KOZ** [Koz]-THE THORN.

1. *A priest* whose descendants returned from exile with Zerubbabel, but lost their position through inability to prove their descent (Ezra 2:61; Neh. 7:63).
2. *Ancestor of Meremoth*, who helped in the repair of the wall (Neh. 3:4, 21).

**KUSHIAIAH** [Koo sha' iah]-BOW OF JEHOVAH. *A Levite of the family of Merari* (I Chron. 15:17). Called Kishi in I Chronicles 6:44.

## L

**LAADAH** [La a dah]-ORDER or FESTIVAL. *A Judahite*, son of Shelah and father of the inhabitants of Mareshah (I Chron. 4:21).

**LAADAN** [La' a dan]-WELL ORDERED or FESTIVE-BORN.

1. *A descendant of Ephraim* through his son Beriah (I Chron. 7:26).
2. *A descendant of Gershon*, the son of Levi (I Chron. 23:7, 8, 9; 26:21).

**LABAN** [La ban] -WHITE or GLORIOUS. *The son of Bethuel and grandson of Nahor*. Laban was the brother of Rebekah and father of Rachel and Leah. He lived in Padan-aram (Gen. 24:29, 50; 27:43; 28:2, 5).

The transactions between Laban and Jacob are well known, and speak of cunning on both sides. After twenty years Laban was reluctant to part with Jacob, whose presence was an assurance of divine blessing. "In character Laban is not pleasing," says T. A. Moxon, "and seems to reflect in an exaggerated form the more repulsive traits in the character of his nephew, Jacob: yet he shows signs of generous impulses on more than one occasion, and especially at the final parting with Jacob."

**LAEL** [La' el]-DEVOTED TO GOD. *A Gershonite*, father of Eliasaph (Num. 3:24).

**LAHAD** [La' had]-OPPRESSED or DARK COLORED. *A son of Jahath*, great-grandson of Shobal, the son of Judah (I Chron. 4:2).

**LAHMI** [Lah' mi]-MY WAR or A WARRIOR. *A brother of Goliath the Gittite*. Lahmi was slain by Elhanan, the son of Jair (I Chron. 20:5).

**LAISH** [La' ish]-A LION. *A man of Gallim*, father of Phalti or Phaltiel. His son became the husband of Michal, David's wife (I Sam. 25:44; II Sam. 3:15.)

**LAMECH** [La meth]-OVERTHROWER, A STRONG YOUNG MAN or WHO IS STUCK.

1. *A son of Methusael* of the race of Cain, who had two wives, Adah and Zillah. It is not difficult to trace in the moral character of Lamech a close resemblance to Cain.. We can detect the same haughty spirit, the same self-confidence, the same disregard of human life, the same absence of reverence for God. His address to his wives is that of one who glories in his self-strength and vigor (Gen. 4:18, 19, 23, 24).
2. *A son of Methuselah*, and father of Noah. This antediluvian was of the race of Seth (Gen. 5:26-31) and an ancestor of Christ (Luke 3:36).

**LAPPIDOTH, LAPIDOTH** [Lap' i doth]-TORCHES, ENLIGHTENED Or LIGHTENING FLASHES. *The husband of Deborah the prophetess* (Judg. 4:4). Deborah herself was "a woman of lightning flashes."

**LAZARUS** [Laz' a rus]-GOD HATH HELPED or WITHOUT HELP.

1. *The beggar in the parable of the rich man*. This is the only instance where Jesus gives a name to a parabolic character, and there was an idea in early times that it was not a parable but a story from real life (Luke 16:19-31).
2. *The brother of Mary and Martha of Bethany* whom Jesus raised from the dead (John 11; 12:1-17). *The Man Who Lived Again* Alexander Whyte comments, Lazarus of Bethany comes as near to Jesus of Nazareth, both in his character, and in his services, and in his unparalleled experience, as mortal men ever

come. Lazarus' name is never to be read in the new Testament till the appointed time comes when he is to be sick, ...to die, and to be raised from the dead for the glory of God. Nor is his voice heard. Lazarus loved silence. He sought obscurity. He liked to be overlooked. He revelled in neglect ... The very Evangelists pass over Lazarus as if he were a worm and no man.

I. He is the subject of the greatest and most startling miracle of the gospel story. It.

II. He was the friend of Jesus, being loved by Him. Jesus wept at his grave.

III. His resurrection threatened the life of Jesus. The Sanhedrin were determined to put Him to death. IV. His attendance at Simon's banquet excited the enthusiasm of the people (John 12:9, 17, 18).

After his presence as an honored guest at Simon's house, Lazarus vanishes from the gospel story. Of all men, he should have stood by Jesus at His trial and crucifixion. Doubtless Lazarus was forced to flee, seeing that the infuriated elders determined his death (John 12: 10, 11). With a deep affection for his Friend, Lazarus would withdraw more for His sake than for his own. He felt his presence only increased the Master's danger.

**LEBANAH, LEBANA** [Leb'a nah, Leb a na]-POETIC DESIGNATION FOR THE MOON. *The head of a family of Nethinims* who returned from exile (Ezra 2:45; Neh. 7:48).

**LEBBAEUS** [Leb bae us]-MAN OF HEART. *An apostle surnamed Thaddeus* (Matt. 10:3). See Thaddaeus.

**LECAH** [Le' cah] -ADDITION. *Son of Er*, the son of Shelah, the son of Judah (I Chron. 4:21). Lecah may be the name of the place where Er dwelt.

**LEHABIM** [Le' ha bim]-FLAME-COLORED. *The third son of Mizraim*, who is reckoned to be the ancestor of the Egyptian Lybians (Gen. 10:13; I Chron. 1:11).

**LEMUEL** [Lem' u el]-DEVOTED TO GOD or GOD IS BRIGHT. *The royal author of Proverbs* 31:1, 4 who reproduces what his mother taught him. He has been identified as Solomon or Hezekiah. It is also suggested that the name may be a fanciful title to represent any virtuous king, invented for the purpose of conveying certain axioms.

**LETUSHIM** [Le tu'shim]-OPPRESSED Or STRUCK. *Son of Dedan*, grandson of Abraham by Keturah (Gen. 25:3).

**LEUMMIM** [Le um'mim]-PEOPLES or NATIONS. *Another son of Dedan* and founder of a tribe called Beni Lam (Gen. 25:3).

**LEVI** [Le' vi]-JOINED or ADHESION.

1. *Another name for Matthew*, the one-time Roman tax-gatherer (Mark 2:14; Luke 5:27, 29). See Matthew.

2. *An ancestor of Jesus Christ* (Luke 3:24).

3. *Another ancestor of Jesus Christ* (Luke 3:29).

4. *The third son of Jacob by Leah*. Levi had three sons, and died in Egypt at the age of 137 (Gen. 29:34; 46:11; Ex. 6:16). His descendants, the Levites, had care of the sanctuary. The Book of Leviticus describes their ministry.

#### *The Man of Isolation*

Isolation is a feature in the history of Levi, quite as much as it characterizes Simeon, with whom he is paired. *The capacity to stand alone* made Simeon and Levi conspicuous among their brethren in their attack upon the Shechemites, and proved a valuable instrument for the work of the Lord. The tribe of Levi was fitted by the discipline of trial to discharge a most important duty in Israel - a duty which made Levi second in importance to none but Judah, whose *forerunner* and counterpart he was formed to be. Levi stands before Judah in the prophecies of Jacob - Judah before Levi in the blessings of Moses, the man of God,

"The true Levites," says Dr. C. H. Waller, "are the men who have been made lonely among their brethren that they may live alone with Jehovah, and so dwell as the families of others that they may unite them to the family of God."

Levi came under the ban of Jacob, who, in his prophecy set Simeon and Levi under a "curse." To the patriarch they were bad brothers. Dr. Dinsdale Young has a telling chapter on Simeon and Levi in which he elaborates on these features:

1. They constituted an unholy brotherhood - they had a common disposition (Gen. 49:5). 11. They had unhallowed belongings (Gen. 49:5) - sinful homes and perverted instruments.

HI. They drew from their father a heart-felt prayer (Gen. 49:6). Reviewing their sinful courses, the dying father prays for them. IV. Their father uttered a righteous imprecation upon their sin. Jacob did not curse *them*, but their sin (Gen. 49:7).

V. A just judgment was pronounced upon them, "I will divide them" (Gen. 49:7). Though divided and scattered, they were not cut off from the promised land. Theirs was not the abundant entrance of others, yet they were privileged to enter.

**LIBNI** [Lib'ni]-WHITE or DISTINGUISHED.

1. *Son of Gershon* and grandson of Levi. Also founder of a tribal family (Ex. 6:17; Num. 3:18, 21; I Chron. 6:17, 20).

2. *Grandson of Merari* the son of Levi (I Chron. 6:29).

**LIKIII** [Lik' hi]-JEHOVAH IS DOCTRINE or CHARACTERIZED BY KNOWLEDGE. *A son of Shemidah*, a Benjamite (I Chron. 7:19).

**LINUS** [Li nus] -NETS. *A Christian at Rome* from whom Paul sent greetings. (H Tim. 4:21). Early writers identify him as the first Bishop of Rome, whose episcopate lasted about twelve years.

**LO-AMMI** [Lo'-am' mi]-NOT MY PEOPLE. *A symbolic name given by Hosea to his son* (Hos. 1:9, 10; 2:23). See Hosea.

**LOT** [Lot]-CONCEALED or MYRRH. *The son of Haran*, Abraham's brother, who accompanied Abraham from Mesopotamia to Canaan (Gen. 11:27, 31; 12:4; 13:1).

#### *The Man with a Worldly Mind*

We deem it necessary to spend a little time with this character because we believe Lot to be a representative man. Perhaps there is no Bible figure who represents so many men of today as Lot of Sodom. Where you can find one Abraham, one Daniel or one Joshua you will find a thousand Lots. Lot started out well. But he acquired riches and with his wealth came trouble. He and his uncle, Abraham, came out of Egypt with great possessions. Then came the strife among the herdsmen of both men. Lot could not pick a quarrel with his uncle, so he separated from him and made the greatest mistake of his life in doing so. If determined to have the well-watered plain, Lot should have asked Abraham to choose for him. But no, when he lifted up his eyes and saw the fruitful land, his decision was made.

The moments of solemn, decisive choice reveal the character of the two men involved. Lot's choice was a bad and selfish one, ending in disaster. Abraham's choice was lofty, unworldly, superior to all petty consideration. Although, as elder of the two, he had the undisputable right to precedence in the choice, Abraham behaved like the highminded, noble-hearted gentleman he was and so left the choice to Lot. The meanness of Lot is seen in that he took the best. The crisis of that moment was decided by the tenor of Lot's life. In spite of his general righteousness, Lot must have had a vein of great selfishness within.

In one of his unique speeches - *The Subject of Salaries* - Benjamin Franklin said, "There are two passions which have a powerful influence in the affairs of men. These are *Ambition* and *Avarice*: the love of power and the love of money. Separately, each of these has great force in prompting man to action; but when united in view of the same object they have in many minds the most violent effects." It was thus that Lot became "a bad lot." In his choice *ambition* and *avarice* became one. Points to ponder are:

- I. His wealth (Gen. 13:5). Lot had a house - Abraham was content with a tent (Gen. 18:1; 19:3). Lot was no pilgrim (Heb. 11:13).
- II. His choice (Gen. 13:10, 11). Lot was guided by selfishness, and pitching his tent toward Sodom was soon living in it (Gen. 14:12).
- III. His righteous soul (II Pet. 2:8). Lot did many things that were inconsistent with his true character and that were dishonoring to God. He sat down with the ungodly. Yet he showed some good qualities. He entertained the angels-believed their message -endeavored to restrain the wicked Sodomites. His good, however, was mixed with evil.
- IV. His loss (Gen. 19:17-28). Lot narrowly escaped judgment. He lost everything, his wife was turned into a pillar of salt, he lost his wealth, he sacrificed his influence, for the people of Sodom despised him, his relatives mocked him, his two daughters shamed him. Lot offered no prayer for Sodom and manifested no desire for the salvation of its people. His only concern was for his own safety, and angels delivered him.

**LOTAN** [Lo'tan] -A COVERING. *Son of Seir the Horite* (Gen. 36:20, 22, 29; I Chron. 1:38, 39).

**LUCIFER** [Loo' ci fer]-THE SHINING ONE. *A name applied to the king of Babylon* by Isaiah to describe his glory and pomp (Isa. 14:12). Prophetically, a name of Satan.

**LUCIUS** [Loo' cius]-OF THE LIGHT Or LUMINOUS.

1. *A Christian from Cyrene*, a teacher at Antioch (Acts 13:1).
2. *A kinsman of Paul*. Perhaps the same as No. 1 (Rom. 16:21).

**LUD** [Lud]-BENDING. *The son of Shem* and founder of descendants found in various parts (Gen. 10:22; I Chron. 1:17; Isa. 66:19; Ezek. 27:10).

**LUDIM** [Loo' dim]-BENDING. *Son of Mizraim* (Gen. 10:13; I Chron. 1:11).

**LUKE, LUCAS** [Ldoke, LOO' CaS]-LIGHT-GIVING or LUMINOUS. *The Man Who Wrote the Most Beautiful Book in the World* Less is known of Luke than any other New Testament writer. This we do know, he was a Gentile and probably the brother of Titus (II Cor. 8:16; 12:18). Paul speaks of him as a "beloved physician." Luke must have been a man of some wealth, otherwise he could not have traveled with Paul as his friend and useful companion (Acts 1:1; Col. 4:14; II Tim. 4:11; Philem. 24). Tertullian said of this native of Antioch that he received his illumination from Paul.

Luke was a man of learning and knowledge, an exact observer and faithful recorder. His medical training taught him to be exact. He is in the first rank as a reliable historian, scholarly, skilful and sympathetic (Luke 1:1-3; Acts 1:1-3). His gospel is the most literary of the four. With his Greek mind he had a sense of form, a beautiful style - studied and elaborate. A poet, he was unsurpassed as a word-painter. Luke's gospel has been described as the most wonderful book ever written, the most beautiful book in the world. Above it and within it we hear the rustle of the angels' wings, the music of angels' songs.

Luke's qualifications for his great ministry were manifold. Above and beyond all else, he had the inspiration of the Holy Spirit. Then there was his long and close companionship with Paul, and Luke the follower of Paul set down in a book the Gospel which Paul loved to preach. Luke also had abundant opportunities for personal acquaintance with other apostles. His liberal education also indicated that in him God had a proper vessel for the accomplishment of His plan. The wisdom of the divine choice was justified.

Luke's mission was to proclaim Christ's humanity. His is *The Gentile Gospel*, thus he traces Christ's lineage back to Adam, and gives prominence to the sympathy and sociableness of Jesus as the Man (Luke 15:1) who came to save (Luke 19:10). As the representative of Grecian reason and culture, Luke presented Christ as the true Representative of universal man.

Luke wrote both the gospel bearing his name and the Book of Acts (Luke 1:1; Acts 1). The characteristic features of his gospel are clearly defined.

- I. Its gratuitousness. It is *par excellence* the gospel of pardon and redemption (Luke 1:28; 2:40).
- II. Its sympathy. Christ is before us as the Healer of broken hearts and the Sharer of our woes. Luke is the gospel of philanthropy.
- III. Its joyfulness. How full of praise the Gospel of Luke is! Angelic joy is prominent (Luke 1:14; 2:10, 13; 15:7).
- IV. Its thanksgiving. The Church continues the hymns of high praise Luke taught her to sing.
- V. Its teaching of the holy spirit. It is profitable to gather out all Luke's references to the special missions of the Spirit (Luke 1:15, 35, 41; 2:23, 26; 3:22; 4:1).

**LYSANIAS** [Li sa' ni as]-ENDING SADNESS or DRIVES AWAY SORROW. *A tetrarch of Abilene* (Luke 3:1).

**LYSIAS** [Ly'si as]-HE WHO HAS THE POWER TO SET FREE. *Chief captain of the Roman garrison at Jerusalem*, who rescued Paul from the mob of hostile Jews (Acts 23:26; 24:7, 22).

## M

**MAACAH, MAACHAH** [Ma' a cah; Ma' a chah] -COMPRESSION or OPPRESSION.

1. *Son of Na hor*, Abraham's brother (Gen. 22:24).
2. *A king of Maachah* (II Sam. 10:6).
3. *The father of Achish*, king of Gath in Solomon's time (I Kings 2:39).
4. *The father of Hanan*, one of David's mighty men (I Chron. 11:43).
5. *The father of Shephatiah*, ruler of the Simeonites in David's time (I Chron. 27:16). Also the name of several women (see II Sam. 3:3; I Chron. 2:48; 3:2; 8:29; II Chron. 11:21, 22; 15:16), and the name of a Syrian city (II Sam. 10:8).

**MAADAI** [Ma ad' ai]-JEHOVAH IS ORNAMENT or WAVERING. *One of the sons of Bani* who had married a foreign wife (Ezra 10:34).

**MAADIAH** [Ma a di ah]-ORNAMENT OF JEHOVAH. A *Chief priest* who returned from captivity (Neh. 12:5).

**MAAI** [Ma a i]-JEHOVAH IS COMPASSIONABLE. A *priest* who blew a trumpet at the dedication of the walls (Neh. 12:36).

**MAASAI, MAASIAI** [Ma as' i ai]-WORK OF JEHOVAH. An *Aaronite* whose family of Immer dwelt in Jerusalem after the captivity (I Chron. 9:12).

**MAASEIAH** [Ma a se' iah]-WORK OF JEHOVAH or JEHOVAH IS A REFUGE.

1. A *Levite* who acted as a porter and also assisted in the service of praise in David's reign (I Chron. 15:18, 20).
2. *One of the captains* who co-operated with the high priest Jehoiada in placing Joash on the throne of Judah (II Chron. 23:1).
3. *An officer of king Uzziah* (II Chron. 26:11).
4. *Son of Ahaz*, king of Judah (I Chron. 28:7).
5. *The governor of Jerusalem* in Josiah's reign (II Chron. 34:8).
6. A *priest* who had married a foreign wife (Ezra 10:18).
7. A *priest of the family of Harim* who had done the same thing (Ezra 10:21).
8. A *priest of the family of Pashur* who had done the same thing (Ezra 10:22).
9. *Another of the same* (Ezra 10:30).
10. *Father of Azariah* who repaired a part of the wall of Jerusalem beside his own house (Neh. 3:23).
11. A *priest who assisted Ezra* in the reading of the Law (Neh. 8:4).
12. A *priest who explained the Law* read by Ezra (Neh. 8:7).
13. *One who sealed the covenant* (Neh. 10:25).
14. A *man of Judah*, a descendant of Pharez (Neh. 11:5).
15. A *Benjamite* whose descendants lived in Jerusalem after the exile (Neh. 11:7).
16. A *priest* who assisted at the dedication of the wall. Perhaps the same as No. 11 (Neh. 12:41).
17. *Another priest* who took part in the above ceremony (Neh. 12:42).
18. A *priest* whose son was sent by king Zedekiah to inquire of the Lord (Jer. 21:1; 29:25; 37:3).
19. *The father of a false prophet* during the Babylonian captivity (Jer. 29:21).
20. *Son of Shallum*. An officer of the temple in Jehoiakim's reign (Jer. 35:4).
21. *The grandfather of Baruch*, Jeremiah's scribe and messenger (Jer. 32:12; 51:59).

**MAASIAI** [Ma as' iah]-WORK OF JEHOVAH. An *Aaronite* whose family came to Jerusalem after the exile (I Chron. 9:12).

**MAATH** [Ma' ath]-WIPING AWAY. An *ancestor of Jesus* through Mary. He lived after Zerubbabel (Luke 3:26).

**MAAZ** [Ma' az]-ANGER Or COUNSELOR. A *son of Ram*, the eldest son of Jerahmeel (I Chron. 2:27).

**MAAZIAH** [Ma a zi' ah]-STRENGTH or CONSOLATION OF JEHOVAH.

1. A *descendant of Aaron* responsible for sanctuary service in David's time (I Chron. 24:18).
2. A *priest* who on behalf of his father's house sealed the covenant (Neh. 10:8).

**MACHBANNAI, MACHBANAI** [Mach' ba nai]-CLOTHED WITH A CLOAK. A *Gadite warrior* who joined David at Ziklag (I Chron. 12:13).

**MACHI** [Ma chi] -DECREASE. A *Gadite*, the father of Jeuel, one of Moses' spies (Num. 13:15).

**MACHIR** [Ma' chir]-SOLD Or SALESMAN.

1. *The only son of Manasseh* and founder of a tribe (Gen. 50:23; Num. 26:29; 27:1).
2. A *son of Ammiel*, who was kind to David (II Sam. 9:4, 5; 17:27).

**MACHNADEBAI** [Mach na de' bai]-GIFT OF THE NOBLE ONE. A *Jew who had taken a foreign wife* (Ezra 10:40).

**MADAI** [Mad' a i]-MIDDLE. A *son of Japheth*, whose descendants lived in Media (Gen. 10:2; I Chron. 1:5).

**MADMANNAH** [Mad man' nah]-HEAP. A *son of Caleb*, the son of Jephunneh (I Chron. 2:49). Also the name of a city of Judah (Josh. 15:31).

**MAGDIEL** [Mag' di el]-REOWN or HONOR OF GOD. A *duke of Edom* descended from Esau (Gen. 36:43; I Chron. 1:54).

**MAGOG** [Ma' gog] -EXPANSION or INCREASE OF FAMILY. *The second son of Japheth* and founder of descendants occupying Magog, or Scythia (Gen. 10:2; I Chron. 1:5; Ezek. 38:2; 39:6; Rev. 20:8). The grandson of Noah was the father of those Josephus calls the "Magogites," and those the Greeks call "Scythians." When Ezekiel used the terms Gog and Magog, he used them in a historical sense of the future, referring to the Prince of the Northern Confederacy and his scope of rule, and they are thus literally to be understood. Gog is the symbolic designation for the future head of all nations embraced within the Northern Confederacy (Ezek. 38; 39). Magog is the symbolic territory covered. When the Apostle John uses the terms it is to describe the wicked on the earth at the close of Christ's millennial reign, and is thus to be symbolically understood. Gog and Magog in the Book of Revelation are to be thought of in a *moral*, not a *geographical* sense (Rev. 20:8).

**MAGOR-MISSABIB** [Ma gur-mis' sa bib]-FEAR Or TERROR IS ABOUT. A *prophetic name given to Pashur*, a priest and governor of the Temple who ill-treated the prophet Jeremiah (Jer. 20:3).

**MAGPIASH, MAGBISH** [Mag' pi ash]-MOTH SLAYER or CLUSTER OF STARS. *One of the chiefs who with Nehemiah sealed the covenant* (Neh. 10:20).

**MAGUS** [Ma' gus]-MAGICIAN. See *Simon Magus* (Acts 8:9).

**MAHALALEEL, MAHALALEL, MALELEEL** [Ma ha' la le el]-THE PRAISE OF GOD Or GOD IS SPLENDOR.

1. *Son of Cainan*, the grandson of Seth (Gen. 5:12-17; I Chron. 1:2).
2. *One of the tribe of Judah*, of the family of Perez who lived in Jerusalem after the exile (Neh. 11:4).



**MAHARAI** [Ma har' a i]-IMPETUOUS Or HASTY. A *Netophathite*, one of David's warriors (II Sam. 23:28; I Chron. 11:30; 27:13).

**MAHATH** [Ma' hath]-INSTRUMENT OF SEIZING Or DISSOLUTION.

1. A *Kohathite Levite* of the line of Samuel (I Chron. 6:35; II Chron. 29:12).

2. A *Levite*, one of the overseers who cared for the tithes and offerings in Hezekiah's time (II Chron. 31:13).

**MAHAZIOTH** [Ma ha' zi oth]-VISION OF SIGNIFICANCE. *One of the sons of Heman* who was responsible for the service of song in David's reign (I Chron. 25:4, 30).

**MAHER-SHALAL-HASHBAZ** [Ma' hur-shall al-hash' baz]-HASTEN THE SPOIL, RUSH ON THE PREY. *Symbolic name of Isaiah's son* (Isa. 8:1, 3).

**MAHLAH, MAHALAH** [Mah' lah, Ma hd' lah]-DISEASE Or MILDNESS. A *Manassite* whose mother was Hammoleketh (I Chron. 7:18). Also the name of Zelophehad's daughter (Num. 26:33).

**MAHLI, MAHALI** [Mah' li, Ma' ha i]-SICK or WEAK.

1. A *son of Merari*, son of Levi and brother of Mushi. Also the founder of a tribal family (Ex. 6:19; Num. 3:20, 33).

2. A *Levite*, son of Mushi (I Chron. 6:47; 23:23; 24:30).

**MAHLON** [Mah' Ion] -SICKLY or MILD. *Elder son of Naomi*, and Ruth's first husband who died in Moab (Ruth 1:2,5;4:9, 10).

**MAHOL** [Ma' hal]-DANCING or JOY. *The father of three noted wise men* in Solomon's time (I Kings 4:31).

**MAHSEIAH, MAASEIAH** [Ma a se iah]-JEHOVAH IS A REFUGE. *Grandfather of Baruch and Seraiah* (Jer. 32:12; 51:59).

**MALACHI** [Mal a chi]-MESSENGER OF JEHOVAH or my MESSENGER.

1. *The last of the Old Testament prophets*, and author of the last book of The Minor Prophets.

*The Man Who Believed in God's Electing Love*

Nothing is known of Malachi save what his prophecy tells us. Ancient writers looked upon him as an angel incarnate, while a great number of Jews believed him to be Ezra the Scribe. It would seem as if he was connected with Nehemiah's work. Perhaps he prepared the way for it, helped in it and followed it up. Compare Malachi 1:8 with Nehemiah 5:15, 18, where it seems clear that he prophesied either during Nehemiah's absence in Persia (Neh. 13:6) or after Nehemiah assumed governorship. As the last of the prophets, he was the seal of all the goodly fellowship of prophets.

While Malachi's prominent message was the rebuke of the remnant and the announcement of future purging and blessing, the keynote of his book appears to be the unchangeableness of God, and His unceasing love (Mal. 1:2; 3:6). The tone of his message is expostulation blended with judgment. Yet gracious promises and assurances are interspersed like pearls gleaming against a dark background.

Features to note are the *whereins* repeated by Malachi's hearers. Against such the prophet amplifies and enforces his original charge (Mal. 1:2, 6, 7; 2:17; 3:79). We have:

I. The charge made against God involving an utter disregard of Him (Mal. 1:1, 2).

II. The rejection of the worship of God (Mal. 1:6-14).

III. The intense oration of His law (Mal. 2:1-9).

IV. Social wrongs and disorder in the home (Mal. 2:10, 16).

V. The blatant perversion of judgment (Mal. 2:17).

VI. Gross immorality and degradation (Mal. 3:5).

VII. Robbery in the service of the Temple (Mal. 5:7-9). Other features to develop are:

Priestly qualifications-holiness, communion with God, usefulness and knowledge (Mal. 2:6, 7). Ritual may be valuable. Only our capacity limits God's gifts (Mal. 3:10). Give and get (Mal. 3:12). An ideal picture of the true gospel ministry (Mal. 2:5, 6).

The Lord's care for and interest in His people (Mal. 3:16, 18).

**MALCHAM, MALCAM** [Mall cham]-REGNANT or RULE. *Son of Shazaraim*, a Benjamite (I Chron. 8:9). Also the name of an idol of the Ammonites (Zeph. 1:5). Perhaps the same as Molech and Mileom.

**MALCHIAH, MALCHI JAH** [Mal chi ah, Mal chi jah] -JEHOVAH IS KING.

1. A *Gershonite*, ancestor of Asaph, a leader of the singing in David's time (I Chron. 6:40).

2. A *priest*, the father of Pashur whose family lived in Jerusalem after the exile (I Chron. 9:12; Neh. 11:12).

3. *Head of the fifth course of priests*. Perhaps the same person as No. 1 (I Chron. 24:9).

4. A *son of Parosh who had married a foreign wife* (Ezra 10:25).

5. *Another son of Parosh who had done the same* (Ezra 10:25).

6. *Another who had done the same* (Ezra 10:31).

7. *The son of Rechab*, who repaired the dung gate (Neh. 3:14).

8. *One of the sons of Harim* who helped to repair the wall (Neh. 3:11).

9. *One of the guild of goldsmiths* who helped to repair the wall (Neh. 3:31).

10. A *prince or Levite* who stood at Ezra's left hand as he read the law (Neh. 8:4).

11. A *priest* who assisted in the dedication of the wall (Neh. 10:3; 12:42).

12. *Father of Pashur* whom Zedekiah sent to Jerusalem to consult the Lord (Jer. 21:1; 38:1).

**MALCHIEL** [Mal' chi el]-GOD IS A KING. A *son of Beriah*, son of Asher (Gen. 46:17; Num. 26:45; I Chron. 7:31). Founder of a tribal family.

**MALCHIRAM** [Mal chi ram]-MY KING IS EXALTED Or GOD IS EXALTED. *The son of Jeconiah*, son of king Jehoiakim of Judah (I Chron. 3:18).

**MALCHI-SHUA, MELCHI-SHUA** [Mal' cha-shu' a, Mel' chi-shoo' a] -KING OF HELP. *The third son of Saul*, slain by the Philistines at Mount Gilboa (1 Sam. 14:49; 31:2; 1 Chron. 10:2).

**MALCHUS** [Mal' Chus]-KING or COUNSELOR. *The high priest's servant* whose ear Peter cut off. He was healed by Jesus (John 18:10). Luke, the physician, is the only one who mentions the healing of the ear (Luke (22:51)).

**MALELEEL** [Ma le' le ell-PRAISE OF GOD. *An ancestor of Christ* (Luke 3:37). See Mahalaleel.

**MALLOTHI** [Mal' to thi]-JEHOVAH IS SPEAKING or IS SPLENDID. *One of Heman's sons* responsible for the service of song (Chron. 25:4, 26).

**MALLUCH** [Mal' luch] -REIGNING or COUNSELOR.

1. *A Levite* of the family of Merari, of the house of Mushi (1 Chron. 6:44).
2. *A son of Bani* who had married a foreign wife (Ezra 10:29).
3. *One of the family of Harim* who had done the same (Ezra 10:32).
4. *A priest and chief of the people* who signed the Covenant (Neh. 10:4; 12:2).
5. *Another chief* who had done the same (Neh. 10:27).

**MAMRE** [Mam're] -FATNESS or VIGOR. *An Amorite chieftain*, confederate with Abraham (Gen. 14:13, 24). Also the name of a place (Gen. 13:18) now known as Rameh or Ramel.

**MANAEN** [Man' a en]-CONSOLER COMFORTER. *A Christian prophet or teacher* in the Church at Antioch (Acts 13:1). As an early associate or "foster-brother" of Herod the tetrarch, he is thought by some writers to have befriended Herod.

**MANAHATH** ([Man' a hath] -RESTING PLACE or REST. *A son of Shobal*, son of Seir the Horite, and founder of a tribal family (Gen. 36:23; 1 Chron. 1:40; 2:52, 54). Also the name of a city in Benjamin (1 Chron. 8:6).

**MANASSEH, MANASSES** [Ma nas' seh, Ma nas' ses] -CAUSING FORGETFULNESS.

1. *The elder son of Joseph*, who was born in Egypt and was half Hebrew and half Egyptian. He was the founder of a tribe (Gen. 41:51; Num. 1:10). Manasseh and his brother Ephraim were Jacob's Gentile descendants, since both were children of an Egyptian mother. Ephraim means "the multitude of nations," or "the fulness of the Gentiles," and was prophetic of Christ as the Saviour of the world. The tribe of Manasseh produced two out of the four Old Testament men whose faith has been thought worthy of notice in the New Testament-Gideon and *Jephthah* (Heb. 11:32).
2. *The grandfather of Jonathan* who, with his sons, became a priest to the tribe of Dan when they set up a graven image in Laish (Judg. 18:30). Perhaps Moses should be read for Manasseh in the verse.
3. *The son of Hezekiah* and father of Amon, king of Judah, who succeeded his father when he was only twelve years of age (11 Kings 20:21; 21).

#### *The Man Whose Policy Was Wrong*

Manasseh, the prodigal king of the Old Testament, was overwhelmed by Assyrian forces and in the twenty-third year of his reign was taken as a prisoner to Babylon where he lingered for twelve years. During these years he turned to God and was restored to freedom and his kingdom. For the next twenty years left to him, he sought to undo the wrong of the past. His long reign of fifty-five years, the longest in Jewish history, closed not inauspiciously. He died a penitent, and left a son who followed his father in his sins but not in his repentance.

Gathering together what we can of Manasseh's life, it would seem that he was a man of policy:

*His policy of idolatry.* How he hated the first two commandments of Sinai, and reversed the reforms of his father! How exceedingly bold he was in his idolatry!

*His policy of immorality.* Idolatry and immorality go together, thus in rejecting God there came the worship of the Syrian Venus. This action let loose a flood of iniquity over the land of Judah.

*His policy of persecution.* Manasseh allowed nothing to stand in the way of license and open evil. Martyrdom became the cost of service. Idolatry was set up under the pain of death.

*His policy of destruction.* As far as he could, Manasseh destroyed the Word of God. Every copy found was consigned to the flames. God's truth testified too plainly against the sins of king and people. So complete was this destruction of the Word of God that when Josiah, Manasseh's grandson, came to the throne, a copy of it was found in the Temple.

But Manasseh's eyes were opened to his sinful condition and he sobbed out the misery of his helpless and craven soul. The *occasion* of his repentance was affliction. In the prison-house of Babylon he prayed. As to the *character* of his repentance, he besought the Lord and humbled himself before the God of his fathers and prayed unto Him. Penniless and penitent, his cry for mercy came from a broken heart, and God graciously received this prodigal king. Alas, however, he stopped short of being out-and-out for God! He allowed the high places of idolatry to remain. It will not be possible to doubt God's grace in heaven in the ages to come if we can but catch a glimpse of Manasseh-godly-reared, apostate, idolatrous, devilish, stricken, humbled, repentant Manasseh!

4. *One of the family of Hashum* who had married a foreign wife (Ezra 10:33).
5. *One of the family of Pahath-moab* who had done the same (Ezra 10:30).

**MANASSES, MANASSEH** [Ma nas' sez, Ma nas'seh]-MAKING TO FORGET. *A king of Judah* (Dent. 4:43; Matt. 1:10; Rev. 7:6). See Manasseh.

**MANOAH** [Ma no' ah]-REST or QUIET. *A Danite* belonging to Zorah, and father of Samson (Judg. 13; 16:31). Manoah was a godly, hospitable man and was against any alliance with the Philistines. A divine messenger brought him word of Samson's birth. We have four glimpses of this devout worshiper of Jehovah:

His remonstrance with Samson over his Philistine marriage (Judg. 14:2, 3).

His visit with Samson to Timnah (Judg. 14:5, 6). His presence at his son's marriage (Judg. 14:9, 10). His death before Samson's tragic death (Judg. 16:31).

**MAOCH** [Ma'och] POOR or OPPRESSION. *Father of Achish*, king of Gath, to whom David fled when persecuted by Saul (I Sam. 27:2).

**MAON** [Ma' on]-HABITATION. Son of *Shammai*, of the tribe of Judah (I Chron. 2:45). Also the name of a city in Judah now called Main (Josh. 15:55; I Sam. 25:2). Also the name of a tribe (Judg. 10:12).

**MARESHAH** [Ma re' shah]-AT THE HEAD or POSSESSION.

1. *The father of Hebron* (I Chron. 2:42).
2. *The son of Laadah* (I Chron. 4:21). Also the name of a fortified city of Judah (Josh. 15:44).

**MARK, MARCUS** [Mark, Mar' cus]-A LARGE HAMMER or POLITE. John Mark was *a Jew and a son of Mary*, who was a leading Christian at Jerusalem.

*The Man Who Recovered Himself*

Mark was the Roman surname of this young associate of the apostle, while his first name, John, was his Hebrew name. Mark was an apostle but held no official position among the original Twelve. The first time we come across "John, whose surname was Mark," it is in connection with one of the most remarkable prayer meetings ever held. Herod, who had just beheaded James, had Peter under arrest. But the many friends of "The Big Fisherman" gathered in the home of "Mary the mother of John Mark" for prayer, which the Lord wonderfully answered (Acts 12:12).

Mark's mother was a godly, well-to-do widow in Jerusalem and her house was a favorite meeting place for the saints (Acts 12:12; Col. 4:10). Her brother, Bamabas, Mark's uncle, was a wealthy Levite from the island of Cyprus (Acts 13:1-5). In Barnabas, Mark had a staunch and gifted friend and counselor (Acts 11:24). While we are not told how or when Mark became a disciple of Christ, it is evident that he owed his conversion to Peter, since the apostle speaks of him as "Marcus, my son" (I Pet. 5:13). Thereafter he became a close companion of Peter for about twelve years. Doubtless Mark had heard and seen Christ. Tradition identifies Mark as "the certain young man," who followed Christ when all His disciples forsook Him and fled (Mark 14:51).

Mark became an attendant of Paul and Barnabas when they set out on their great mission tour (Acts 13:5), and these two godly men must have had a formative influence upon the character of young Mark. However, our next glimpse of him is disappointing. In the early years of his service, Mark was guilty of vacillating (Acts 13:13; 15:38). The ploughman looked back. So full of promise, Mark failed Paul and Barnabas at a crisis and brought about a severance of friends. The fear of what lay ahead in arduous missionary enterprise moved Mark to retrace his steps (Acts 13:13; 15:38).

But Mark won his spurs again and recovered his place in apostolic esteem. The years the locusts had eaten were restored and he became a valued colleague of Paul (Col. 4:10, 11; Philem. 24). A further impressive testimony to Mark's reinstatement is found in Paul's tribute to Mark's usefulness (II Tim. 4:11). The wound was thoroughly healed.

In the eventide of his life, Peter could write affectionately of Mark (I Pet. 5:13). Tradition says that Mark became a bishop and a martyr and that his body was removed to Venice and buried there. St. Mark's of Venice is dedicated to his fragrant memory. *The Lion*, the emblem of Mark's Roman Gospel, is emblazoned on the standard of the Venetian Republic.

As the ministry of Mark was peculiarly a Gentile one, he is recognized by his Gentile name. Writing specifically for Romans, who stood for power, Mark manifests Christ's power in service. Accustomed as Mark was to the might of Rome's legions, he exhibits the soldiers rapidity of movement and readiness to repel attack, and gives us in his shortest and simplest gospel, a progressive series of victorious conflicts. Vividness, compactness, direction, circumstantial evidence characterize his gospel.

The main lessons to be learned from the life of Mark are apparent:

- I. The blessings of a godly home. The Christian Church owes much to "Mary, the mother of John Mark."
- II. Much depends upon the choice of friends. Mark's life was lived in the company of godly men such as Peter, Paul and Barnabas.
- III. The possibilities of life. A widow's son became an apostle and a great historian, and his name is upon the lips of men the world over.
- IV. The reward for faithful service. We do not read of Mark preaching a single sermon or performing even one miracle. All that is said about him is that he was a *helper of others*. Such service never fails to receive its reward.

**MARSENA** [Mar' se na]-WORTHY. *One of the seven princes of Media* and Persia who had the right of access to the royal presence (Esther 1:14).

**MASH** [Mash]-DRAWN OUT. *A son of Aram*, son of Shem (Gen. 10:23). Given as Meshech in I Chronicles 1:17.

**MASSA** [Mas' sa]-BURDEN. *A son of Ishmael* and representative of a north Arabian tribe (Gen. 25:14; I Chron. 1:30).

**MATHUSALA** [Ma tho' sa la]-WHEN HE IS DEAD IT SHALL BE SENT (FLOOD). *An ancestor of our Lord* (Luke 3:37). See Methuselah.

**MATRI** [Ma tri]-JEHOVAH IS WATCHING or RAIN. *The head of a Benjamite family* to which Saul belonged (I Sam. 10:21).

**MATTAN** [Mat' tan]-GIFT.

1. *A priest of Baal* slain before the altar during the revolution which led to the overthrow of Athaliah (II Kings 11:18; II Chron. 23:17).
2. *The father of Shephatiah*, a prince in Judah in Zedekiah's time (Jer. 38:1).

**MATTANIAH** [Mat to ni ah]-GIFT OF JEHOVAH.

1. *A brother of Jehoiakim*, made king instead of his nephew, Jehoiakim, also called Zedekiah (II Kings 24:17).
2. *A Levite*, descendant of Asaph and founder of a tribal family (I Chron. 9:15; II Chron. 20:14; Neh. 11:17, 22; 12:8, 25, 35).
3. *A son of Heman the singer* in David's time (I Chron. 25:4, 16).
4. *A descendant of Asaph* who assisted Hezekiah in the cleansing of the Temple (II Chron. 29:13).
5. *A descendant of Elam* who had married a foreign wife (Ezra 10:26).
6. *A son of Zattu* who had done the same (Ezra 10:27).
7. *One of the family of Pahath-moab* who had done the same (Ezra 10:30).
8. *A son of Bani* guilty of the same act (Ezra 10:37).
9. *A Levite* whose descendant, Hanan, was one of Nehemiah's treasurers (Neh. 13:13).

**MATTATAH, MATTATHAH** [Mat' to thah]-GIFT. *A son of Hashum* who put away his foreign wife (Ezra 10:33).

**MATTATHA** [Mat' to tha]-A GIFT. *A son of Nathan* and grandson of David (Luke 3:31).

**MATTATHIAS, MATTITHIAH** [Mat to thi' as, Mat ti thi' ah]GIFT OF JEHOVAH.

1. *The son of Amos* and ancestor of Christ (Luke 3:25).
2. *An ancestor of the above*, separated by five generations (I Chron. 9:31; 25:3; Luke 3:26).

**MATTENAI** [Mat to na' i]-BESTOWMENT or GIFT OF JEHOVAH.

1. *A son of Hashum*, probably the same as Mattatah (Ezra 10:33).
2. *A son of Bani* who had married a foreign wife (Ezra 10:37).
3. *A priest of the family of Joiarib* (Neh. 12:19).

**MATTHAN** [Mat'than]-A GIFT.

1. *Grandfather of Joseph*, Mary's husband (Matt. 1:15; Luke 3:24).
2. *A more remote ancestor*, called Matthat (Luke 3:29).

**MATTHEW** [Mat' thew]-GIFT OF JEHOVAH.

*The Man Who Left All to Follow Christ*

This son of Alphaeus was a Hebrew with two names, a common thing in Galilee at that time. Mark and Luke, when recording Matthew's call to discipleship, speak of him as Levi, but Matthew himself uses the name he has been loved by throughout the Christian era. In his despised occupation he was Levi, a name meaning "joined," and joined he was to the world's crooked extortionate ways and mercenary aims. He was also joined by his vocation to a hated foreign power under whose yoke orthodox Jews chafed.

Thus Levi and his craft were so detested that the very name *publican* or *tax-gatherer* was commonly associated with *sinner* (Luke 15:1). His original name connected him with the tribe of Levi, the priestly house set aside for sanctuary service. But this Levi degraded his holy name. Whether the Lord changed the name to Matthew when He called Levi or whether the new found disciple chose it himself, we do not know. Meaning "the gift of God," Matthew's new name magnified the transforming power of Christ and indicated that Matthew was like the One who called him, a gift to Israel and to the world.

The call to service came when he was sitting at the receipt of custom (Matt. 9:9; Luke 5:27) at Capernaum, the first world center, "the Great West Trunk Road from Damascus and the Far East to the Mediterranean Sea." Matthew was a "publican," which is not to be confused with the modern usage of the term as an English innkeeper. "Publican" is from the Latin word *publicanus*, meaning the collector of Roman taxes, the gathering of which was farmed out to minor officials ready to undertake this odious duty among their countrymen. A publican's reward was that he could extort for his own benefit more than was due, so long as the extortion did not lead to revolt. This was why the publicans, as a class, were spoken of as "leeches." They gorged themselves with money in the process of gathering money for the Caesars and consequently were reckoned to be outside the pale of decent society and of the synagogue.

"Jesus of Nazareth, the carpenter's Son, knew Matthew the publican quite well," says Alexander Whyte. "Perhaps only too well. Jesus and His mother had by this time migrated from Nazareth to Capernaum. He had often been in Matthew's toll-booth with His mother's taxes, with other poor people's taxes." But the outcast was called by Christ to a better occupation, to better wealth than silver and gold, to serve a better King than Caesar. Without hesitation Matthew left all, arose and followed Christ (Luke 5:28).

To celebrate his surrender to Christ, Matthew entertained Christ and others to a feast in his own house (Matt. 9:10; Luke 5:29). This feast was a token of gratitude for his emancipation from a sordid occupation, and revealed a missionary spirit. Such an "At Home" served a threefold purpose:

- I. It was a *jubilee Feast* to commemorate his translation into a new life. Matthew wanted all and sundry to know that he was now a new creature in Christ Jesus.
- II. It was a *Farewell Dinner* to declare his determination henceforth to follow and serve his new found King. It was his public confession of surrender to the call of Christ.
- III. It was a *Conversazione* to introduce his old associates and friends to his new found Saviour, that they too might have an opportunity of hearing His wonderful words of life. Matthew sought to make a dinner party an evangelistic service. He knew many would come to his house to meet Christ who would not go to the synagogue to hear Him. Doubtless many publicans and sinners learned that day that Christ did not despise them.

Matthew became not only an apostle but also the writer of the first gospel. He left behind an undying image of his Lord. Matthew has given us *The Galilean Gospel* -unique in every way. When he rose and left all to follow Christ, the only things Matthew took out of his old life were his pen and ink. It is well for us that he did, since he took them with him for such a good purpose.

Matthew's gospel is striking in that it alone gives us the Parables of the Kingdom. The theme of his book, known as "the Hebrew Porch of the New Testament" is *The King and His Kingdom*. Some fifty-six times he uses the word "kingdom." In his record of the life and labors of Christ, Matthew has given us the image of Christ as it fell upon his own heart.

Trained to systematic methods and well acquainted with Jewish character and religion, Matthew was fitted to commend Christ to the Jews. He appeals to the student of Old Testament literature. As a writer, he is before us as an eyewitness of the events he describes and as eyewitness of the discourses he records. As to his qualifications, Matthew had a love of truth and was sensible of the mercy of God, and the misery of man. In self-effacing humility, he loses sight of himself in adoration of his Hero. It is thus that his book can be divided in this three-fold way:

The early days of the Messiah (Matt. 1-4:16).

The signs and works of the Messiah (Matt. 4:17-16:20). The passion of the Messiah (Matt. 16:21-28:20).

**MATTHIAS** [Mat' thi' as]-GIFT OF GOD. *A disciple chosen by lot to succeed Judas Iscariot* as an apostle. He had been a follower of Jesus from the beginning of His ministry and was a witness of His resurrection (Acts 1:23, 26). Tradition says Matthias was one of the seventy (Luke 10:1).

David Smith feels that the choice of Matthias was not of God. The disciples prayed for guidance but instead of trusting for divine direction, had recourse to the superstitious practice of casting lots. The election of Matthias was set aside, Paul becoming the true successor to the vacant office. We have no record of him after his election. Tradition says that he went to Ethiopia and labored there where ultimately he was martyred.

**MATTITHIAH** [Mat ti thi ah]-GIFT OF JEHOVAH.

1. A *Korhite*, eldest son of Shallum, who had charge of "things made in the pans" (I Chron. 9:31).
2. A *Levite singer* and gate-keeper in David's time (I Chron. 15: 18, 21; 16:5).
3. Son of the *singer Jeduthun*, and a musician who played the harp (I Chron. 25:3, 21).
4. A *son of Nebo* who put away his foreign wife (Ezra 10:43).
5. A *prince*, priest or Levite who supported Ezra when he addressed the exiles about the Law (Neh. 8:4).

**MEBUNNAI** [Me bun' nai]-BUILT UP. A *Hushathite*, one of David's heroes (II Sam. 23:27). Perhaps the Sibbecai of I Chronicles 11:29.

**MEDAD** [Me' dad]-LOVE. An *elder* who, though not present at the Tabernacle when the Spirit came upon the elders, yet received the gift (Nam. 11:26, 27). See Eldad.

**MEDAN** [Me' dan] -JUDGMENT. A *son of Abraham by Keturah* and brother of Midian (Gen. 25:2; I Chron. 1:32).

**MEHETABEL, MEHETABEEL** [Me her' a bel, Ma het' a beel]-GOD BLESSES or IS DOING GOOD. *Father of a certain Delaiah* guilty of opposing Nehemiah in his good work (Neh. 6:10). Also the name of the wife of Hadar, eighth king of Edom (Gen. 36:39).

**MEHIDA** [Me hi da, Me hi da]-UNION or FAMOUS. *Founder of a family of Nethinims*, members of which returned from exile with Ezra (Ezra 2:52; Neh. 7:54).

**MEHIR** [Me' hur]-PRICE Or DEXTERITY. A *Judahite*, a son of Chelub through Caleb son of Hur (I Chron. 4:11).

**MEHUJAEEL** [Me hu' ja el]-GOD IS COMBATING. *Son of Irad* and father of Methusael, of the family of Cain (Gen. 4:18).

**MEHUMAN** [Me hu' man] -FAITHFUL. *One of the seven chamberlains* who served in the presence of Ahasuerus, king of Persia (Esther 1:10).

**MEHUNIM, MEUNIM** [Me hu' nim, Me u' nim]-PLACE OF HABITATION. *One of the Nethinims* whose descendants returned from exile with Zerubbabel (Ezra 2:50; Neh. 7:52). Founder of an Arab tribe (II Chron. 26:7).

**MELATIAH** [Mel a ti' ah]-JEHOVAH HATH SET FREE. A *Gibeonite* who helped to repair the wall of the city (Neh. 3:7).

**MELCHI** [Mel' cbj]-JEHOVAH IS MY KING.

1. An *ancestor of Christ* through Mary (Luke 3:24).
2. A *previous ancestor of Christ* (Luke 3:28).

**MELCHISEDEC, MELCHIZEDEK** [Mel ehis' e dec, Mel chiz' e dek] -KING OF RIGHTEOUSNESS or JUSTICE. *The priest and king of Salem*, who met Abraham and blessed him (Gen. 14:18; Ps. 110:4; Heb. 5: 6, 10; 6:20; 7:1-21). His pedigree is not recorded (Ezra 2:59, 62). *The Man Who Prefigured Christ's Priesthood*

Although a mysterious figure, Melchisedec is yet a fig ture of great importance. His biography is short. He comes before its in history (Gen. 14); in prophecy (Ps. 110); in doctrine (Heb. 7), and prefigures Christ's priesthood. He is King of Righteousness, and King of Peacecause and effect. Christ alone can bring us peace since He is our righteousness (Isa. 32:17). In a book consisting of genealogies, Melchisedec has no record of father, mother, birth or death. Such silence is part of the divine plan to make him typify more strikingly the mystery of Christ's birth and the eternity of His priesthood.

The priesthood of this mysterious man was not based on what he was, or on any inherited right. Christ was without father on earth as to His humanity, and without mother as to His deity. He was the onlybegotten of the Father, and without pedigree as to His priesthood. The greatness of Melchisedec is seen in that Abraham gave him tithes, and was blessed of him. Christ being greater, deserves and demands our all.

In Christ we have an unchallengeable priesthood, for He was made Priest by the solemnity of a divine oath. His is also an uninterrupted priesthood, for death cannot overtake Him. His priesthood is likewise nontransferable-it cannot be delegated to anyone on earth. Christ, like Melchisedec, had in His office as Priest, no ancestor, no associate, no descendant. With the Aaronic priesthood it was different.

Tradition identifies Melchisedec as Shem, the son of Noah (Gen. 11:11), or as Philitis, the builder of the great Pyramid of Egypt.

**MELCHISHUA, MALCHISHUA** [Mel' chi shoo' a, Mal' chi shu' a] -KING OF HELP. *The third son of Saul* (I Sam. 14:49; 31:2; I Chron. 8: 33; 9:39; 10:2).

**MELEA** [Me' le a]-FULNESS. An *ancestor of Christ*, through Mary. He lived shortly after David (Luke 3:31).

**MELECH** [Me'lech]-A KING. A *son of Micah and descendant of Saul* and Jonathan (I Chron. 8:35; 9:41).

**MELICU** [Me'i cu]-COUNSELOR. A *Priest in Jerusalem* in the days of Joiakim, grandson of Jozadek-called also Malluch (Neh. 12:14).

**MELZAR** [Mel' zar]-THE OVERSEER or STEWARD. *One of the seven princes of Persia and Media* who had the care of Daniel and his companions (Dan. 1:11, 16).

**MEMUCAN** [Me mu' can]-IMPOVERISHED. *One of the princes at the court of Ahasuerus*, whose counsel was adverse to Vashti (Esther 1:14, 16,21).

**MENAHEM** [Men' a hem] -COMFORTER. *The son of Gadi* who, when news reached Tirzah that Shallum had murdered the king, went to Samaria and slew Shallum and reigned in his stead. He reigned for ten years (II Kings 15:14-23).

**MENAN, MENNA** [Me' nan]-CONSOLING or COMFORTING. An *ancestor of Christ through Mary*. He lived shortly after David's time (Luke 3:31).

**MEONOTHAI** [Me on' o thal]-JEHOVAH'S HABITATIONS. *Father of f Ophrah* and descendant of Judah through Caleb, son of Hur (I Chron. 4:14).

**MEPHIBOSHETH** [Me phib' o shetb] -UTTERANCE OF BAAL or DESTROYING SHAME.

1. A *son of Rizpah*, Saul's concubine and the daughter of Aiah. David gave him up to the Gibeonites (II Sam. 21:8).

2. *The son of Jonathan*, son of Saul. Also called Meribbaal, meaning "a striver against Baal" (11 Sam. 4:4; 9:6-13; 16:1, 4; 19:24-30; 21:7; 1 Chron. 8:34; 9:40).

*The Man Who Was Lame in Both Feet* Mephibosheth was only five years old when Jonathan, his father, and Saul, his grandfather, both fell in the same battle on Mount Gilboa, and with their death their family fell from the throne. In the terror of that day of defeat and death, the nurse caught up Jonathan's child and fled with him in her arms. But in her haste she let the little prince fall, and thus Mephibosheth was lame in both feet for the rest of his life.

Preachers can find excellent material in what is said of Mephibosheth -a type of the redeemed sinner.

- I. He belonged to the royal line, but was made a cripple by a fall (II Sam. 4:4).
- II. He lived in exile from the king but was remembered because of a covenant (I Sam. 20:14, 15; II Sam. 9:3, 4).
- III. He was called into the king's presence and exalted because of the merits of another (II Sam. 9:5, 7).
- IV. He was given a glorious heritage (II Sam. 9:9).
- V. He lived a life of self-denial during the king's absence (II Sam. 19:24).
- VI. He was subject to persecution and slander (II Sam. 16:3; 19:27).
- VII. He rejoiced at the return of the king and cared little for material things (II Sam. 19:30).

**MERAIAH** [Mer a i ah] -REVELATION OF JEHOVAH Or STUBBORNNESS. *A priest*, head of his fathers house in the days of Joiakim after the exile (Neh. 12:12).

**MERAIOTH** [Mi ra' loth]-REVELATIONS or REBELLION.

1. *A priest, son of Zerariah*, ancestor of Azariah in Solomon's time (I Chron. 6:6, 7, 52; Ezra 7:3).
2. *A priest, son of Ahitub*, father of younger Zadok of the high priestly line (I Chron. 9:11; Neh. 11:11).
3. *Another priest* at the close of the exile (Neh. 12:15).

**MERARI** [Me ra'ri]-BITTER or UNHAPPY. *The third and youngest son of Levi* and founder of one of the three Levitical families-the Merarites (Gen. 46:11; Ex. 6:16, 19; Num. 26:57).

**MERED** [Me' red]-REBELLIONS. *A son of Ezra*, descendant of Judah through Caleb, son of Jephunneh (I Chron. 4:17, 18).

**MEREMOTH** [Mer' e moth]-STRONG Or ELEVATION.

1. *The son of Uriah the priest*, employed to weigh the gold and silver Ezra brought back from Babylon, and who helped to repair the city wall (Ezra 8:33; Neh. 3:4, 21).
2. *A son of Bani* who put away his foreign wife (Ezra 10:36).
3. *A priest* who, with Nehemiah, signed the covenant (Neh. 10:5; 12:3).

**MERES** (Me' rez) -WORTHY. *One of the seven princes of Persia and Media* who had access to the king's presence (Esther 1:14).

**MERIB-BAAL** [Mer' ib-ba' al] -CONTENDER AGAINST BAAL. *Son of Jonathan*. See Mephibosheth (I Chron. 8:34; 9:40).

**MERODACH-BALADAN** [Me ro' lach-bal' a dan]-MERODACH HATH GIVEN A SON or THE SON OF DEATH. (Merodach was a idolthe god of war). The king of Babylon in Hezekiah's time (Isa. 39:1). See Berodach-baladan and Evil-merodach.  
*Babylonian*

**MESHA** [Me' sha] -FREEDOM or RETREAT.

1. *A king of Moab*, son of Chemosh-malech (11 Kings 3:4).
2. *The eldest son of Caleb*, brother of Jerahmeel (I Chron. 2:42).
3. *A Benjamite* and son of Shaharaim (I Chron. 8:8, 9).

**MESHACH** [Me'shach] -AGILE Or EXPEDITIOUS. The name given to Mishael, *one of David's friends*, by the chief of Nebuchadnezzar's eunuchs (Dan. 1:7; 2:49; 3). With his other two companions he defied the edict of the king and was miraculously delivered from the fiery furnace.

**MESHECH, MESECH** [Me' shech, Me' sech]-DRAWING OUT.

1. *A son of Japheth* (Gen. 10:2; I Chron. 1:5).
2. *A son of Shem* (I Chron. 1:17). Also the name of a tribe (Ps. 120:5).

The descendants of the son of Japheth are the Mosochi. Meshech usually appears with Tubal (Ezek. 38:2, 3; 39:1). The Mosochi or oschi were a race inhabiting a part of the country between the Black and Caspian Seas. From Moschi comes Muscovites-the natives of Russia-then Moscow, the large metropolis of European Russia. Meshech along with Tubal is mentioned as trading in slaves (Ezek. 39:13), a traffic Moscow is notoriously famous for today. Moscow is now the hub of the communist universe, and will likely be the center authority when the Northern Confederacy is finally formed.

**MESHELEMLIAH** [Me' shel e mil ah]-JEHOVAH RECOMPENSES. *A Koithite* whose son Zechariah was a gate-keeper of the Tabernacle (Chron. 9:21; 26:1, 2, 9). Called Shelemiah in I Chronicles 26:14. -rhaphs the Meshullam of Nehemiah 12:25.

**MESHEZABEEL, MESHEZABEL** [Me shez' a beel]-GOD SETS FREE.

1. *Father of a certain Berechiah* who helped to repair the city wall (Neh. 3:4).
2. *A person who sealed the covenant* (Neh. 10:21; 11:24).

**MESHILLEMITH, MESHILLEMOTH** [Me shil' le mith, Me shil' moth]-RECOMPENSES.

1. *A priest* whose descendants lived in Jerusalem (I Chron. 9:12).
2. *An Ephraimite*, father of that Berechiah who urged the release the captives brought from Judah by Pekah's army (11 Chron. 28:12). 3. *A priest of the family of Immer*, whose descendant, Amashai, lived in Jerusalem (Neh. 11:13).

**MESHOBAB** [Me sho' bab]-RESTORED or DELIVERED. *One of the meonite princes* who seized pasture lands near Gedor (I Chron. 4:34).

**MESHULLAM** [Me shul' lam]-ASSOCIATE or A FRIEND.

1. *An ancestor of Shaphan*, the scribe of King Josiah's time (II Kings 22:3).
2. *A son of Zerubbabel* and descendant of Jeconiah, son of King Zedekiah (I Chron. 3:19).
3. *A leading man among the Gadites* in the reign of Jothan (Chron. 5:13).
4. *A Benjamite*, descended from SIIaharaim through Elpaal (I Chron. 8:17).
5. *A Benjamite*, father of Sallu, who dwelt in Jerusalem (I Chron. 7; Neh. 11:7).
6. *Another Benjamite*, son of Shephathiah, also of Jerusalem (Chron. 9:8).
7. *A priest*, son of Zadok and father of the high priest, Hilkiah, who lived in Josiah's reign (I Chron. 9:11; Neh. 11:11).
8. *A priest*, son of Mishilemih of the house of burner (I Chron. 9:12).
9. *A Kohathite Levite* who, with others, superintended the repair of the Temple in Josiah's time (II Chron. 34:12).
10. *A chief man* who, with others, returned from exile with Ezra (Ezra 8:16).
11. *One who assisted in the numbering of those who had married foreign wives* (Ezra 10:15).
12. *A son of Bani* who had married a foreign wife (Ezra 10:29).
13. *A son of Berechiah* who helped to repair two portions of the wall (Neh. 3:4, 30; 6:18).
14. *The son of Besodeiah* who also repaired a part of the city wall (Neh. 3:6).
15. *A prince or priest* who stood beside Ezra as he read and explained the Law (Neh. 8:4).
16. *A priest* who, on behalf of his father's house, signed the covenant with Nehemiah (Neh. 10:7).
17. *A chief of the people* who also signed the covenant (Neh. 10:20).
18. *A priest* of the family of Ezra who assisted at the dedication of the wall (Neh. 12:13, 33).
19. *Another priest*, head of his father Ginnethon's house, in the days of Joiakim the priest (Neh. 12:16).
20. *A Levite*, and sanctuary porter after the exile (Neh. 12:25).

**METHUSAEL, METHUSHAEL** [Me thoo' sa el]-MAN OF GOD. *Son of Mehujael*, a descendant of Cain, and father of Lamech (Gen. 4:18).

**METHUSELAH, MATHUSALA** [Me thoo'se lah]-A MAN OF THE JAVELIN or IT SHALL BE SENT (DELUGE). *The son of Enoch*, and grandfather of Noah, who lived longer than any other man recorded in history (Gen. 5:21-27).

#### *The Man Who Lived the Longest*

The Bible represents human life as vastly prolonged before the Flood. Afterwards it grew rapidly briefer. The longevity of the antediluvian races proves that the constitution of man was different from what it is today. With the Flood a change took place so that now the duration of human life is rarely over one hundred years. No strength of constitution, temperance or vegetable diet can add years to such a limit. The instructive register of Genesis five shows that the man who lived for the shortest period lived for 365 years, and the one who lived for the longest period lived for 969 years.

The remarkable longevity served a useful purpose in that it made possible the reception and preservation of ancient traditions. Perhaps Adam lived for about 113 years after the birth of Methuselah, and Methuselah could not have been more than 369 years old when his grandson Noah was born. Thus, Noah conversed with one who had conversed with Adam and Enoch had the privilege of conversing with Adam. God knows how to preserve His truth for the guidance and sanctification of succeeding generations.

Although Methuselah, whose name was fitting for a time when the earth was full of violence, lived for almost a millennium, nothing whatever is recorded of his long life save the birth of his children. What an immense influence he could have exerted through the years if only, like his father Enoch, he had walked with God! It is not the *length* of a life that counts, but the *quality* of it.

Why did Methuselah die thirty-one years short of a millennium? Has God reserved the privilege of living for one thousand years for the millennial saints? During our Lord's millennial reign, life is to be prolonged again, so that one hundred years shall be the duration of childhood, and a grown man's ordinary age shall be in the age of a tree (Isa. 65:20, 22).

**MEZAHAB** [Mez' a hab]-OFFSPRING OF THE SHINING ONE. *Grandfather of Mehetabel*, wife of Hadar, the eighth king of Edom (Gen. 36:39; I Chron. 1:50).

**MIAMIN** [Mi a min]-FORTUNATE.

1. *A son of Parosh* who had married a foreign wife (Ezra 10:25).
2. *A priest* who returned from exile with Zerubbabel (Neh. 12:5).

**MIBHAR** [Mib' har]-YOUTH or cHotcE. *A son of Haggeri* and one of David's heroes (I Chron. 11:38).

**MIBSAM** [Mib' sam]-SWEET ODOR.

1. *A son of Ishmael*, son of Hagar (Gen. 25:13; I Chron. 1:29).
2. *A son of Simeon* descended from No. 1 (I Chron. 4:25).

**MIBZAR** [Mib'zar]-A STRONGHOLD or FORTIFIED. *An Edomite chieftain*, descended from Esau (Gen. 36:42; I Chron. 1:53).

**MICAH, MICAH, MICA, MICHA** [Mi cah, Mi chah, Mica, Mi cha]-WHO IS LIKE JEHOVAH.

1. *An Ephraimite* who hired a Levite to be priest to his image (Judg. 17; 18). This unworthy character brought great calamity to Israel. Dr. C. I.

Scofield says of Micah's consecration of the Levite that it affords a striking illustration of apostasy. "With his entire departure from the revealed will of God concerning worship and priesthood there is yet an exaltation of false priesthood. Saying, 'Blessed be thou of Jehovah,' Micah's mother makes an idol; and Micah expects the blessing of Jehovah because he has linked the idolatry to the ancient levitical order."

2. *The head of a family of Reuben* (I Chron. 5:5).
3. *A son of Mephibosheth*, grandson of Saul (I Chron. 8:34, 35; 9:40, 41).
4. *A Levite* of the family of Asaph (I Chron. 9:15). See Micah. 5. *A son of Uzziel*, a Kohathite (I Chron. 23:20; 24:24, 25).
6. *Father of Abdon* whom Josiah sent to enquire of the Lord when the Law was found (II Chron. 34:20).

7. *The prophet surnamed the Morasthite*, and called Michaiiah in the V.L. (Jer. 26:18; Mic. 1:1). *The Man of Strong Convictions* Micah prophesied during the reign of Jothan, Ahaz and Hezekiah (Mic. 1:1; Jer. 26:18). He was a younger contemporary of Hosea. He is called "the Morasthite" since he came from Moresheth Gath. Micah, unlike Isaiah, was no politician. He did not censure the habit of looking to Egypt or

to Assyria for help. He denounces the depravity of the nation, and threatens the vengeance of God. Isaiah prophesied to royalty, Micah ministered to common people, the sort who heard Jesus gladly. Isaiah was a courtier; Micah, a rustic from an obscure town some twenty-five miles southwest of Jerusalem.

Micah was probably a yeoman, farming his own plot of land, and in vivid sympathy with the class to which he belonged. The land hunger of rich men, always to be deprecated, was positively dangerous to a country like Palestine with little foreign trade, relying mainly on the produce of the soil for the support of its citizens. The grasping avarice of large landholders doomed to poverty a considerable part of the population, and so Micah stands out as a preacher to the poor and oppressed. He regarded selfish luxury, joined with oppression of the poor, as the crowning sin of Judah. The people were heavily taxed, the Assyrians demanding large payments in tribute to satisfy their lavishness in their architectural magnificence. Thus Zion was built up with blood and Jerusalem with iniquity (Mic. 3:10). Because of such exaction and idolatry, Micah was called and empowered to declare the judgment of God (Mic. 3:8).

Micah was a man of strong convictions and corresponding courage, and as a true preacher, uncovered sin and pointed to the coming Christ. As a prophet he went against the stream and uttered truths the people did not want. For this he was consequently stoned-the usual lot of a faithful prophet. His cry, in essence, was:

*Back to Bethlehem* (Mic. 5:2). In other words, back to the Messianic hope. Back to David, who did so much for the nation, and to whom God promised He would raise up the Messiah. Back to David, the constant ideal of the monarchy. The Messiah of Israel's coming golden age would be like David.

*Back to ethical righteousness* (Mic. 6:8). Micah brushed aside all former ritual in favor of a righteousness given by God, and that had a heart for the need of others. It was a righteousness based upon God's salvation.

*Back to the prince of peace* (Mic. 4:1-3; 5:2-7). Micah heralded the message that the reign of the Messiah was Israel's only hope of peace. We know it to be the only hope of world peace. The Messianic predictions form the most significant passages in Micah.

The most outstanding incident in Micah's prophetic career was his preaching which led to the reformation under Hezekiah (Jer. 26:18). When king and people sought God and repented, He turned from the fierceness of His anger. The humble crofter of Philistia was chosen as God's messenger to the people, and the secret of his power was the fulness of the Holy Spirit (Mic. 3:8).

The book Micah wrote is characterized by deep spirituality, with a simple, but not rugged style. Sin and corruption, the sighing and agony of the people over the misrule of men in authority, the insistence on return to God, are all dealt with in no uncertain tones (Mic. 1:2; 3:1; 6:1). Broadly speaking, Micah's prophecy can be divided thus:

Chapters one, two and three - *judgment*. Chapters four and five - *comfort*. Chapters six and seven - *salvation*.

**MICAH, MICAHIAH** [Mi ca' iah, Mi cha iah]-WHO IS LIKE JEHOVAH. Here is a name occurring many times in the Old Testament and used of women as well as men. It is spelled in different ways. See Mica and Micah.

1. *A prophet, son of Imlah*, who foretold the fall of Ahab at Ramoth-gilead (I Kings 22:8, 9; II Chron. 18:8). There are no truer hearts to God than his. Carefully compare the three great prophets of I Kings - Ahijah, Elijah and Micah.
2. *The father of Achbor*, a chief officer of King Josiah (II Kings 22:12, 14).
3. *A prince of Judah* ordered by Jehoshaphat to teach the people (II Chron. 17:7).
4. *A priest of the family of Asaph* who blew a trumpet at the dedication of the wall (Neh. 12:35, 41).
5. *The son of Gemariah*, a prince of Judah in Jehoiakim's time (Jer. 36:11, 13).

Also the name of the daughter of Uriel of Gibeah. (See I Kings 15:2; II Chron. 11:20; 13:2).

**MICHA** [Mi cha]-WHO IS LIKE JEHOVAH.

1. *Son of Mephibosheth* (II Sam. 9:12). See Micah.
2. *A Levite* (Neh. 11:17, 22). See Micah, No. 4.
3. *A Levite* who sealed the covenant (Neh. 10:11).

**MICHAEL** [Michael]-WHO IS LIKE GOD.

1. *An Asherite*, father of Sethur, whom i-loses sent to spy the land (Num. 13:13).
2. *A Gadite*, descendant of Buz and head of his father's house (I Chron. 5:13).
3. *Another Gadite*, ancestor of the preceding (I Chron. 5:14).
4. *A Levite* of the family of Gershon and ancestor of Asaph (I Chron. 6:40).
5. *A chief man* of the tribe of Issachar of the family of Tola (I Chron. 7:3).
6. *A Benjamite* of the family of Beriah (I Chron. 8:16).
7. *A Manassite captain* who joined David at Ziklag (I Chron. 12:20).
8. *The father of Omri*, prince of Issachar in David's reign (I Chron. 27:18).
9. *A son of Jehoshaphat* (II Chron. 21:2).
10. *The father of Zebadiah* who returned from exile with Ezra (Ezra 8:8).

Also the name of the archangel who came to Daniel and is called by him "Prince of the people of Israel" (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7). Saul's youngest daughter, who became David's wife, was called Michal.

**MICHRI** [Mich'ri] -JEHOVAH POSSESSES or VALUABLE. *A Benjamite* and ancestor of a family in Jerusalem (I Chron. 9:8).

**MIDIAN, MADIAN** [Mid' i an]-STRIFE or CONTENTION. *A son of Abraham by Keturah*, whose descendants covered many parts (Gen. 25:2,4; Ex. 2:15, 16; I Chron. 1:32, 33). Occasionally the Midianites are identified with the Ishmaelites (Judg. 6:33; 7:12).

**MIJAMIN, MIAMIN** [Mij' a min, Mi a min]-ON THE RIGHT HAND Or FORTUNATE.

1. *A descendant of Aaron*, of the family of the sixth of the twentyfour courses of priests (I Chron. 24:9).
2. *A priest* who, with Nehemiah, sealed the covenant (Neh. 10:7) and perhaps the trumpeter of Nehemiah 12:41. See Miamin and Miniamin.

**MIKLOTH** [Mik' loth]-RODS or STICKS.

1. *A military captain* in David's reign (I Chron. 27:4).
2. *A Benjamite* of the family of Jeiel of Gibeon (I Chron. 8:32; 9:37, 38).



**MIKNEIAH** [Mik ne' Iah]-JEHOVAH IS JEALOUS Or POSSESSION OF JEHOVAH. *A Levite of the second degree and gatekeeper of the Ark. He played a harp (I Chron. 15:18, 21).*

**MILALAI** (Mil a la' i)-JEHOVAH IS ELEVATED or ELOQUENT. *A Levite who played a musical instrument at the dedication of the wall (Neh. 12:36).*

**MINTAMIN** [Min' i a min]-ON THE RIGHT HAND or FORTUNATE.

1. *A Levite in Hezekiah's time who distributed tithes and offerings (II Chron. 31:15).*
2. *A priest who returned with Zerubbabel. Also called Miamin (Neh. 12:17, 41).*

**MIRMA, MIRMAH** [Mur' ma]-DECEIT or HEIGHT. *A son of Shazaraim by his wife Hodesh (I Chron. 8:10).*

**MISHAEL** [Mish' a el]-HIGH PLACE or WHO IS WHAT GOD IS. 10:4).

1. *A son of Uzziel, son of Kohath (Ex. 6:22; Lev.*
2. *One who stood with Ezra when he preached to the people on the Law (Neh. 8:4).*
3. *A companion of Daniel, who is also called Meshek (Dan. 1:6, 7, 11, 19; 2:17).*

**MISHAM** [Mi Sham]-SWIFTESS or IMPETUOUS. *A Benjamite, a son of Elpaal, who with his brothers built Ono and Lod (I Chron. 8:12).*

**MISHMA** [Mish' ma]-FAME Or HEARING. *A son of Ishmael, son of Hagar (Gen. 25:14; I Chron. 1:30; 4:25, 26).*

**MISHMANNAH** [Mish man' nah]-FATNESS Or VIGOR. *A Gadite who joined David at Ziklag (I Chron. 12:10).*

**MISPERETH, MIZPAR, MIZPAR** [Mis' pe reth, Miz' par]-WRITING Or A NARRATIVE. *One of those who returned with Zerubbabel from captivity (Ezra 2:2). Called Mispar. The feminine form of this name is Mispereth (Neh. 7:7).*

**MITHREDATH** [Mith're dath]-GIVEN BY MITHRA, ANIMATING SPIRIT OF FIRE.

1. *The treasurer of Cyrus, king of Persia, through whom the sacred vessels were restored to the Jews (Ezra 1:8).*
2. *An enemy of the Jews in the time of King Artaxerxes. He was averse to the rebuilding of the wall (Ezra 4:7).*

**MIZPAR** [Miz par]-FEAR Or WRITING. *The chief of a tribe in the land of Edom, who returned with Zerubbabel (Ezra 2:2).*

**MIZRAIM** [Miz'raim]-TRIBULATIONS. *The second son of Ham and father of Ludim, whose descendants were found in Egypt (Gen. 10:6,13; I Chron. 1:8, 11).*

**MNASON** [Mna Son]-A DILIGENT SEEKER.

*The Man Who Was Loyal to the End*

Described as "an old disciple," Mnason came into the life of Paul at a needy hour. Friends tried to dissuade him from going up to Jerusalem where bonds awaited him, but like his Master before him, he steadfastly set his face to go to Jerusalem. Thus this early disciple from Cyprus accompanied Paul on his last journey, and Paul lodged at his hospitable home (Acts 21:16). The figure of Mnason is drawn in the slightest possible outline "with a couple of hasty strokes of the pencil." We see him as:

*I. A disciple of old standing.* Can we not picture Paul's bountiful host as a grand old man with hoary head his crown of glory, and a serene face suggesting a kindly Christian heart within? "An honest old gentleman," Matthew Henry calls him. The R.V. speaks of him as "an early disciple," being possibly one of the converts of Peter on the Day of Pentecost. Conybeare and Howson suggest that Mnason was converted during the life of our Lord. There is a tradition that he was one of the twenty Jews sent out.

*II. Old yet still bearing.* The original meaning of "disciple" is *learner*. Thus Mnason had the honorable description of being "an old learner." Too often we associate learning with the young who, when they leave school, speak of their education as "finished." But the old man from Cyprus was not too old to learn. On the tombstone of the historian, John R. Green, is the inscription, "He died learning." Paul had been a believer for some twenty-five years when he wrote, "That I may know Him." The oldest saint, as well as the youngest Christian, needs to obey the exhortation about growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.

*III. Ready for service although aged.* While Mnason was not able to undertake all of the long, arduous and perilous missionary journeys Paul faced, he could help those who were called and qualified to do so. He was content to fill a little space even though it was only to give a night's lodging for God's workers. Mnason felt it a privilege to entertain Paul and his companions. Here was one given to ungrudging hospitality, and who remained until the end of his day an effective witness to God's faithfulness.

**MOAB** [M6' ab]-WATER OF A FATHER or DESIRE. *The son of Lot by his eldest daughter (Gen. 19:37). It is best to draw a veil over such an incestuous union, testifying as it does to the corrupt influence of Sodom over Lot and his daughters. The descendants of the Moabites and Ammonites were closely related, and covered many chief places in Judah, the Salt Sea and Reuben (Gen. 36:35; Ex. 15:15; Judg. 3:28). The Israelites were commanded to have no dealings with the Moabites (Ruth 1:22; 2:2, 6; I Kings 11:1; II Chron. 24:26).*

**MIZZAH** [Mlz' zah]-TERROR or joy. *Son of Reuel, son of Esau, and one of the dukes of Edom (Gen. 36:13, 17; 1 Chron. 1:37).*

**MOADIAH, MAADIAH** [Mo a di ah, Ma a di ah]-FESTIVAL OF JEHOVAH. A priest in Joiakim's time, grandson of Jozadek (Neh. 12:17). See Maadiah.

**MOLID** [Mo lid] -BEGETTER. *A descendant of Jerahmeel, grandson of Pharez, son of Judah (I Chron. 2:29).*

**MORDECAI** [M6r' de cai]-DEDICATED TO MARS, A LITTLE MAN or BITTER BRUISING.

1. *A Jew who returned from Babylon with Zerubbabel (Ezra 2:2; Neh. 7:7).*
2. *A Benjamite, son or descendant of Jair, son of Shimei, son of Kish. He brought up Esther, his uncle's daughter, and adopted her as his own daughter after the death of her parents (Esther 2:5, 7).*

*The Man Who Was a Virtuous Patriot* What joy must have filled the heart of this foster-father of Esther, when he saw her elevated to the position of queen, and himself exalted to high office in the court. Exile and poverty were now past. Mordecai sat in the king's gate, and was aware of the plot on the king's life by two chamberlains. Mordecai reported the plot to the king, thus saving his life. According to Persian customs, a record of this act was carefully preserved in the royal archives (Esther 2:21-23; 6:1-3), and during a sleepless night of the king, was read. It resulted in Mordecai's consequent reward.

Mordecai may not appear as the most attractive of men. His message to Esther lacked courtesy and chivalry. Evidently he was insensible to the charms and graces of Esther which made her eligible as Vashti's successor. To the credit of Mordecai, however, it must be said that he refused to extend honor to one whom God had cursed (Ex. 17:14-16). Mordecai was of the tribe of Benjamin, and thus would not bow to Haman, who was an Amalekite and as such a direct descendant of the hereditary enemies of Israel.

Matthew Henry, quoting from the apocryphal chapters of Esther, says that Mordecai appeals to God in this manner:

Thou knowest, Lord that it was neither in contempt nor pride, nor for any desire for glory, that I did not bow down to proud Haman, for I could have been content with good will for the salvation of Israel to kiss the soles of his feet, but I did this that I might not prefer the glory of man above the glory of God, neither will I worship any but Thee.

We cannot but admire Mordecai standing erect while the crowd of servants lay flat on their faces. While we have no record of his faith in God, yet his action proves him to have been a godly Jew who would not bow to any but God. "So did not I because of the fear of God," has to be our motto whatever fellow servants may say or do.

**MOSES** [Mo' zez]-DRAWN FORTH, TAKEN OUT OF THE WATER or A SON. *The youngest son of Amram and Jochebed*, of the family of Kohath (Ex. 2:10-21; Acts 7:20-38; Heb. 11:24, 25).

*The Man Who Was God's Friend*

The great Hebrew leader and legislator was born at the time the king of Egypt had resolved on the destruction of every newly born male child among the Israelites. The story of his rescue from the water by Pharaoh's daughter, of her adoption of him as her own son and his royal upbringing has charmed our hearts from earliest years.

It would take a volume in itself to fully expound the virtues and vicissitudes of Moses the historian, orator, leader, statesman, legislator and patriot. His greatest honor, however, was the privilege of being known as "the friend of God." What holy intimacy existed between God and this prophet so supernaturally guided and aided in his life and labors! No wonder this mighty leader of Israel was David Livingstone's favorite Bible hero! Moses lived for 120 years, a period divided into three sections of forty years each:

*The first* forty years-from his birth until the flight into Midian. As Pharaoh's son, Moses learned how to be SOMEBODY. *The second* forty years-from the flight into Midian to the Exodus. In desert places he learned how to become a NOBODY.

*The third* forty years-from the Exodus to his own exodus. As the leader of God's hosts he learned that GOD WAS EVERYBODY - the One he could speak to face to face as a man speaks to his friends.

The remarkable life of Moses can be viewed under three more aspects: I. The moment when he turned fully to God.

II. The moment when he absolutely broke with the world. The refusal and choice of Hebrews 11:24, 25 must be carefully noted. It is not enough to refuse-we must choose. We must back up a negative with a positive.

III. The moment when between himself and God there was the sprinkled blood, the blood of atonement.

Further, Moses, the Law-giver in Israel, supplies us with a fitting type of Christ. Taken together we have these similarities which pastors can develop:

Both were preserved from the perils of infancy (Ex. 2:2-10 with Matt. 2:14, 15). Both were tempted but had mastery over evil (Ex. 7:11 with Matt. 4:1).

Both knew what it was to fast for forty days (Ex. 34:28 with Matt. 4:2). Solitude was their strength.

Both had power to control the sea (Ex. 14:21 with Matt. 8:26). Both fed a multitude (Ex. 16:26 with Matt. 14:20, 21).

Both had a radiant face (Ex. 34:35 with Matt. 17:2). Both endured murmurings (Ex. 15:24 with Mark 7:2). Both were discredited at home (Num. 12:1 with John 7:5). Both were mighty intercessors (Ex. 32:82 with John 17).

Both spoke as the oracles of God (Dent. 18:18 with John 7:46). Both had seventy helpers (Num. 11:16, 17 with Luke 10:1).

Both established memorials (Ex. 12:14 with Luke 22:19). Both reappeared after death (Matt. 17:3 with Acts 1:3). Moses gave us the first five books of the Old Testament, known as *he Pentateuch*. When Jesus said, "Moses wrote of me," He set His seal to the Mosaic authorship of these books. Moses died in the plains Moab. At the ripe age of 120 years, while yet "his eye was not dim, or his natural force abated," God called His faithful servant to climb Ebo's lonely mountain, where, upon its summit he was kissed to sleep the angels and God buried him-the only man in the Bible to have God as his undertaker (Dent. 34:6).

**MOZA** [Mo' za]-OFFSPRING or A GOING FORTH.

1. *A son of Caleb*, son of Jephunneh, of the family of Hezron (Chron. 2:46).

2. *A Benjamite*, descendant of Saul and Jonathan (I Chron. 8:36, 9:42, 43).

**MUPPIM** [Mup' plm]-OBSCURITIES. *A son of Benjamin*, Jacob's youngest son (Gen. 46:21).

**MUSHI** [Mu'shi]-DRAWN OUT. *A Levite*, son of Merari, son of Levi, founder of a tribal family (Ex. 6:19; Num. 3:20; 26:58).

**N**

**NAAM** [Na am] -SWEETNESS or PLEASANTNESS. *A son of the eeleated Caleb*, companion of Joshua (I Chron. 4:15).

**NAAMAN** [Na' a man] -DELIGHT, PLEASANT Or AGREEABLE.

1. *A son of Benjamin* and founder of a tribal family (Gen. 46:21).

2. *A son of Bela*, son of Benjamin (Num. 26:40; I Chron. 8:4).

3. *A son of Ehud*, or Abihud, grandson of Benjamin (I Chron. 8:7). 4. *A Syrian captain* in the army of Ben-hadad, king of Damascus. its able commander was cured of leprosy by Elisha the prophet (Kings 5; Luke 4:27).

*The Man Who Was Valiant But Leprous*

What a blight Naaman's leprosy must have cast on his path! Successful, valiant, noble, yet a leper. His loathsome disease must have unted him day and night. As there was no physician in Syria who could help him, he had the dread of going to the grave with his foul ment. But God has a way of using little things to achieve His beneent purpose. Among the captives brought from Israel to Syria s a girl chosen to act as maid to Naaman' s wife. This slave maiden red the Lord and was not ashamed to own Him. Thus when her mistress bemoaned the disease and despair of her husband, the girl sang the praises of Elisha. We can imagine how she would relate the miracles of the prophet, and, since her life was consistent with her testimony, the captive girl was believed.

With faith in the witness of the maid, Naaman went to Samaria, but felt rebuffed when Elisha would not see him, and instead sent his servant to the captain with the order: "Go wash in Jordan seven times."

How angry Naaman was to be told to wash himself in the muddy Jordan! Away he went in a rage, simply because his pride had been hurt. Elisha was indifferent to Naaman's honor and wealth, and also to the virtue of the better rivers in Damascus. But Naaman's excellent servant wanted his master cured of his dread disease, and influenced by him, Naaman obeyed the word of Elisha and was made whole. For the minister this old-time miracle bristles with forceful application.

**NAARAI** [Na' a rai] -PLEASANTNESS OF JEHOVAH. *One of David's heroes* and son of Ezbai (I Chron. 11:37). He is called Paarai the Arbite in II Samuel 23:35.

**NAASHON** [Na ash' On]-ORACLE or ONE THAT FORETELLS. *Brother of Elisheba*, Aaron's wife (Ex. 6:23). Perhaps Nahshon, the son of Amminadab.

**NAASSON** [Na as' son]-ENCHANTER or SERPENT OF THE SUN. *An ancestor of Jesus Christ* (Matt. 1:4; Luke 3:32).

**NABAL** [Na' bal]-PROMINENCE or FOOLISH. *A wealthy but churlish sheepmaster of Maon* whose business was in Carmel (I Sam. 25; II Sam. 2:2).

*The Man Who Was a Fool by Name and Nature*

Nabal is a striking illustration of a man with a name indicative of his nature. When David came to Nabal asking food for his hungry men, this churlish man refused. David set out to kill Nabal but Abigail, his beautiful wife, pled for the life of her unworthy husband. What a contrast they afford! Abigail so beautiful and Nabal so bestial - The Beauty and the Beast. Pleading for Nabal's life, Abigail said to David, "As is his name, so is he. Nabal is his name and folly is with him." In effect, she said, "Pay no attention to my churlish husband. He's a fool by name and a fool by nature."

After his drunken orgy, Nabal was told of David's threat to take his life and he died of fright. David afterwards married Abigail, a woman of good understanding and who, as Edith Deen tells us in her most valuable handbook, *All the Women of the Bible*, was "the greatest influence for good and helped David to remember that he was God's anointed into whose keeping the kingdom of Israel had been entrusted."

**NABOTH** [Na both] -PROMINENCE. *A Jezreelite of the tribe of Issahar*, whom Jezebel, wife of Ahab, caused to be put to death to obtain is vineyard adjoining the palace (I Kings 21; II Kings 9:21-26). For nis dastardly act doom was pronounced upon Ahab and his house by Ilijah. "The murder of Naboth seems to have deeply impressed the opular mind," comments W. F. Boyd, "and the deaths of Joram and ezebel near the spot were regarded as Divine retribution on the act."

**NACHON** [Na' chon]-STROKE. *A Benjamite* at whose threshing floor Jzzah was smitten for touching the Ark (II Sam. 6:6). Also called Chidon in I Chronicles 13:9.

**NACHOR** [Na' chor]-NOBLE or BURNING. *An ancestor o f Jesus Christ* Luke 3:34).

**NADAB** [Na' dab]-OF ONE'S FREE WILL or LIBERAL.

1. *Elder son o f Aaron*, destroyed by fire for offering strange fire ipon the altar (Ex. 6:23; 24:1, 9). If we would worship and serve ;od acceptably, it must be in the way of His appointing.
2. *Son of Jeroboam I*, king of Israel. He was slain by Baasha (I sings 14:20; 15:25, 27, 31).
3. *Great-grandson of Jerahmeel*, son of Hezron (I Chron. 2:28, 30). 4. *A Benjamite*, a son of Gibeon and Maachah (I Chron. 8:30; :36).

**NAGGE, NAGGAI** [Nag' ge]-SPLENDOR OF THE SUN. *An ancestor of esus Christ* (Luke 3:25).

**NAHAM** [Na'ham]-SOLACE or CONSOLATION. *Brother of Hodiah*, vife of Ezra, and descendant of Caleb, son of Jephunneh (I Chron. :19).

**NAHAMANI** [Na ham' a ni]-COMFORTER or COMPASSIONATE. *A hief man who returned with Zerubbabel from Babylon* (Neh. 7:7).

**NAHARAI, NAHARI** [Na har' a i, Na' ha ri]-SNORING or SNORTING ONE. *A Beerothite*, Joab's armorbearer (II Sam. 23:37; I Chron. 11:39).

**NA`HASH** [N a' hash]-SERPENT Or ORACLE.

1. *An Amorite king* who besieged Jabesh-gilead and was defeated iy Saul (I Sam. 11:1, 2; 12:12).
2. *The father of Shobi*, and another Ammonite king (II Sam. 0:2; 17:27; I Chron. 19:1, 2). Also the name of the mother of Abigail 11 Sam. 17:25).

**NAHATH** [Na' hath]-DESCENT, LOWNESS or QUIET.

1. *A son o f Reuel*, son of Esau (Gen. 36:13, 17; I Chron. 1:37).
2. *A son of Zophai* (I Chron. 6:26). Perhaps the Toah oft Chronicles 6:34.
3. *A Levite*, overseer of the offerings in the days of Hezekiah (II Chron. 31:13).

**NAHBI** [Nah' bi]-CONCEALED or JEHOVAH'S PROTECTION. *A prince of Naphtali*, and representative spy sent out by Moses (Num. 13:14).

**NAHOR, NACHOR** [Na hor]-BREATHING HARD Or SLAYER.

1. *A son of Serug* and grandfather of Abraham (Gen. 11:23-25; I Chron. 1:26).

2. *A son of Terah*, brother of Abraham, husband of Milcah, who bore him eight children (Gen. 11:26, 29).

**NAHSHON, NAASSON** [Nah' shon, Na as' Son] -ENCHANTING Or OMINOUS. *Son of Amminadab* and prince of Judah in the days of Moses (Num. 1:7; 2:3). See Naashon.

**NAHUM** [Na' hum]-COMPASSIONATE, COMFORTER Or FULL OF COMFORT.

1. *The prophet who was born at Elkosh in Galilee*, and who prophesied against Nineveh (Nah. 1:1). *The Man Who Preached Doom* Nothing is known of this Minor Prophet outside of what we find in the opening of his small yet strong book. He was born at Elkosh, a village of Palestine. But although Nahum is among the notable unknown of the Bible, he was a student of the history of his time and was raised up to comfort God's people. He prophesied against Nineveh about 150 years after Jonah's revival there. At that time the city was still at the height of its glory (Nah. 3:16, 17). The empire was extremely cruel. The people gloated that "space failed for corpses of their enemies." They made "pyramids of human heads." Pillars were covered with the flayed skins of their rivals.

Nahum's mission was to declare the terrible doom of Nineveh and one hundred years later it fell. So great was the destruction of the city of the most ferocious, sensual, diabolically atrocious race of men that ever lived, that Alexander the Great marched by and did not know that a great city was under his feet. Lucian wrote, "Nineveh is perished and there is no trace left where once it was." Nahum, convinced that God was slow to anger but would yet take vengeance on His adversaries, "focusses the light of God's moral government upon wicked Nineveh and chants the death and dirge of the world's greatest oppressor."

The leading lessons to be gleaned from the Book of Nahum are encouraging to faith:

- I. The goodness and unchangeableness of Jehovah.
- II. The limits of divine forbearance.
- III. Right prevails in the end.
- IV. Darkness comes before the dawn.
- V. The universality of God's government, its gracious purpose: its °-tributive character.
- VI. Man's extremity is faith's hour and God's opportunity.

2. *Another Nahum*. In the A. V. Naum is mentioned as an ancestor of Jesus Christ (Luke 3:25).

**NAPHISH, NEPHISH** [N a' phish, N e' phlsh]-NUMEROUS or RESPIATION. A son of *Ishmael*, son of Abraham and Hagar and founder of clan who settled west of Jordan (Gen. 25:15; 1 Chron. 1:31; 5:19).

**NAPHTALI, NEPTHALIM** [N aph'tal i, N eph'thal im]-OBTAINED BY WRESTLING. *The sixth son of Jacob* and second by Bilhah, 'achel's maid. Rachel gave her son his name because she had wrestled I prayer for God's favor and blessing (Gen. 30:8; 35:25). The tribe iat descended from Naphtali bears his name (Nam. 1:15, 42).

*The Man Who Lacked Self-Control*

In the last words of Jacob (Gen. 49:21), the patriarch speaks of laphtali as "a hind let loose: he giveth goodly words"-a fluent orator ut as erratic as the wild gazelle. Henry Thorne wrote of him,

He is gifted undoubtedly, but he has no self-control. He will scamper through life aimlessly and without a goal. His uncontrolled energy may some day be his ruin. He may possibly leap over a fence, but he may also jump into a ditch. Byron was gifted, but of him it has been said -

He laid his hand upon the ocean's main, And played familiar with his hoary locks.

He was a man of brilliant talent and magnificent capacity, but he was also "a hind let loose." There was a wild extravagance in his career of wrongdoing that marred his influence and spoiled his life.

Nothing but divine grace can restrain those who are erratic. He who rebuked the rude tempest with a word (Job 38:11; Mark 4:39) nd produced a great calm, can rebuke the turbulent and the reckless I any nature, and cause the energy that is wasted by folly to flow into hannels of usefulness. God can make the rebel a priest and a king.

**NARCISSUS** [Nar' c is' sus]-FLOWER CAUSING LETHARGY or ASTONISH[ENT. A *Roman* whose household Paul greeted. The apostle's salutation is not addressed to Narcissus himself but to the members of his ousehold. He may have been the favorite freedman of Claudius the mperor (Rom. 16:11).

**NATHAN** [N a than]-HE BATH GIVEN.

1. *The third child of David*, born after he came to reign over srael (11 Sam. 5:14; 1 Chron. 3:5; 14:4).
2. *The distinguished prophet* during the reigns of David and olomon, who brought home to David the enormity of his sin. What piercing arrow from the divine bow that was - *Thou art the man* (II Sam. 7:2-17; 12; 1 Kings 1; 1 Chron. 17). Although the confidential adviser of King David, Nathan was unsparing in his condemnation of his monarch's sin. Nathan also wrote a history (11 Chron. 9:29).
3. *The father of Igal*, one of David's heroes (II Sam. 23:36).
4. *Father of Solomon's chief officer* (I Kings 4:5).
5. *Son of Attai* and father of Zabad, of the tribe of Judah (I Chron. 2:36).
6. *Brother of Joel*, one of David's heroes (I Chron. 11:38).
7. *A chief man with Ezra* at the brook of Ahava (Ezra 8:16).
8. *A son of Bani* who put away his foreign wife (Ezra 10:39).
9. *A chief man in Israel* (Zech. 12:12).
10. *An ancestor of Jesus Christ* (Luke 3:31).

**NATHANAEL** [Na than' a el]-THE GIFT OF GOD. A *native of Cana in Galilee* whom Jesus called an Israelite in whom there was no guile (John 1:45-49; 21:2).

*The Man Who Was Guileless*

Nathanael is supposed to be the same as Bartholomew the Apostle. The name of Nathanael occurs in John but in none of the other gospels. He is introduced at the beginning and at the close of Christ's ministry. His doubt of Christ's Messiahship vanished when he met Him, and he was one of the seven to whom the risen Lord manifested Himself at the Lake of Galilee.

It may be that he bore a double name and is referred to as Bartholomew, whom John never mentions, just as the other evangelists never mention Nathanael. The name Bartholomew stands in conjunction with that of Philip. If the rule is accepted that Andrew and Simon are put together because the one led the other to Christ, there is a presumption in favor of Bartholomew of the first three gospels being the same as Nathanael of John's gospel, from the fact recorded by John only, that it was Philip who brought Nathanael to the Saviour. We reject the tradition that he was the bridegroom at the Cana marriage, or one of the two disciples on the Emmaus road. Profitable aspects to be developed are these:

- I. Nathanael owed his introduction to Jesus to a friend. Have you introduced others to Him?
- II. Nathanael was prepared to listen to conversation about Christ. He readily received the witness of one who had found the Messiah. Have you found Him, and are you telling others the story?
- III. Nathanael's hopes were realized in an unexpected way. Often joy and rest come to us from the least expected quarter.
- IV. Nathanael accepted the sure test of truth and the sure cure of prejudice. "Come and see," "Taste and see."
- V. Nathanael's faith rejoiced the Master, and secured for him the promise of a growing blessing.

**NATHAN-MELECH** [N a' than-m e' tech]-THE KING IS GIVER. A eunuch or chamberlain who lived in Josiah's time and had a chamber in the precincts of the Temple (II Kings 23:11).

**NAUM** [N a um]-COMFORT. An ancestor of Jesus Christ *through* try. See Nahum (Luke 3:25).

**NEARIAH** [N e a r i' ah]-JEHOVAH BATH SHAKEN or DRIVES AWAY.

1. Grandson of *Shechaniah*, descendant of David (I Chron. 3:22, 23).
2. A *Simeonite captain* who assisted in the war against the Amaleks (I Chron. 4:42).

**NEBAI** [N eb' a fl]-NARROWING or PROJECTING. A person who *with hemiah sealed the covenant* (Neh. 10:19).

**NEBAJOTH, NEBAIOTH** [N e b a' joth, N e b a' ioth]-HUSBANDRY. The *eldest* son of Ishmael, son of Hagar (Gen. 25:13; 28:9; 36:3; I Chron. 1:29), and founder of a tribal family (Isa. 60:7).

**NEBAT** [N e' b at] -CULTIVATION. *Father of Jeroboam*, who rebelled against Rehoboam and became the first king of the ten tribes of Israel (Kings 11:26; 12:2, 15). As Jeroboam I is always referred to as "the i of Nebat," distinguishing him from Jeroboam II, one wonders what influence father had over son.

**NEBO** [N e' b o]-HEIGHT. *An ancestor of certain Jews* who had seven foreign wives while in exile (Ezra 10:43). Also the name of mountain on which Moses died, and the name of a Chaldean idol cut. 32:49; 34:1; Isa. 46:1).

**NEBUCHADNEZZAR, NEBUCHADREZZAR, REZZAR** [N eb u chad n ez' zar]-NEBO, DEFEND THE BOUNDARY. *Son of Nabopolassar and king of Babylon*, who figures prominently as an enemy of God's people (Kings 24:1, 10, 11; Dan. 1-5).

*The Man Whose Pride Turned Him Mad*

This first Gentile monarch was the one who captured Jerusalem and destroyed both city and temple. The inhabitants were carried into Babylon as slaves. Nebuchadnezzar set up a golden image in Dura, and the three Hebrew youths who refused to bow down to the image were thrown into the fiery furnace but divinely preserved. Drunk with pride, Nebuchadnezzar had dreams Daniel interpreted. Driven out for a time from men, and living among oxen, he became a new man and turned from his humiliation to honor God.

The encyclical letter written by the first head of Gentiles, for Nebuchadnezzar was "a king of kings," reaches far and wide in the sense it teaches to all Gentile powers, until the times of the Gentiles all be fulfilled (Dan. 4: 34-37; Rev. 11:15-17). In this letter we have:

- I. The dream of a tree reaching in its height to heaven, and seen by all the world. This related to the king himself, who swayed the scepter of a universal empire, and whose power led to pride (Prov. 16:5-18).
- II. The wise advice received from Spirit-anointed Daniel made clear how the king's error could be healed. God has been speaking to the Gentile nations ever since he gave them dominion, but a deaf ear has been turned to divine entreaties. In the face of appalling perils Gentile monarchy is crumbling today.
- III. The patience of God is manifest in that twelve months have elapsed before the threatened judgment overtook the proud monarch. How long-suffering God is!
- IV. Sore punishment led to deep humiliation and to a noble confusion in the presence of the world. God abased Nebuchadnezzar, and the day is coming when He will likewise abase the Gentile nations of earth. When the mightiest of all monarchs returns, He will lay hold of Gentile government and introduce His own world-kingdom and reign as the King of all Gentile kings. The scepter of universal dominion will rest in His pierced hands.

**NEBUSHASBAN, NEBUSHAZBAN** [N eb u sh as' ban]-NEBO, SAVE ME. A *Babylonian prince* who held the office of Rab-saris under Nebuchadnezzar (Jer. 39:13).

**NEBUZAR-ADAN** [N eb' u zar- a' dan]-NEBO HATH AN OFFSPRING. *The captain of the guard* left behind in Jerusalem after its capture (II Kings 25:8, 11, 20; Jer. 39:9, 10).

**NECHO, NECO** [N e' ch o]-WHO WAS BEATEN. *The appellation given to the king of Egypt* (II Chron. 35:20,22; 36:4). See Pharaoh.

**NEDABIAH** [N ed a b i ah]-JEHOVAH IS WILLING or BOUNTIFUL. *A son of king Jeconiah*, son of Jehoiakim, king of Judah (I Chron. 3:18).

**NEHEMIAH** [N e he m i ah]-JEHOVAH HATH CONSOLED.

1. *A chief man who returned from exile* (Ezra 2:2; Neh. 7:7).
2. *The son of Hachaliah* and cup-bearer to king Artaxerxes (Neh. 1:1).

*The Man Who Had a Mind to Work*

Nehemiah and Hanani were the sons of Hachaliah (Neh. 1:1; 2:5; 7:2), and the references suggest that the family belonged to the capital. Nehemiah, although born in exile, grew up in the faith of Israel's God. Nehemiah's name appears as a prince, not as a priest (Neh. 9:38; 10:1), and he was perhaps the chief man who returned from Babylon with Zerubbabel (Ezra 2:2; Neh. 7:7). As the king's cup-bearer, he held a high place of honor in the palace of Shushan (Neh. 1:11), having confidential access to the king. His Persian name as Sheshbazzar (Ezra 1:8). He was one of the princes who signed to covenant (Neh. 9:38; 10:1). He became Governor of Jerusalem (Neh. 10:1). Josephus says that Nehemiah died of old age and that to repaired walls of the city constituted his best and most enduring monument.

For his patriotic task (Neh. 1:1-4), Nehemiah was well qualified. As a true Israelite, he labored for the purity of public worship, the integrity of family life, the sanctity of the Sabbath. Ezra was the student and preacher; Nehemiah, the soldier and statesman. He was purgative and God-fearing, and brought to his labors a noble disinterestedness, and unblemished rectitude, a dauntless spirit and unflinching loyalty to God. Alexander Whyte in his helpful essay of Nehemiah speaks of him:

As a self-contained man. A man of his own counsel. A man with the counsel of God alone in his mind and in his heart. A reserved and resolute man. A man to take command of other men. A man who will see things with his own eyes, and without all eyes seeing him. A man in no haste or hurry. He will not begin till he has counted the cost. And then he will not stop till he has finished the work.

While we are compelled to pass over a full exposition of the book this patriotic Jew whose heart was stirred with sorrow over the derelict condition of Jerusalem, we must linger over some of its important aspects.

I. He illustrates the strength which comes from an inspiring purpose and definite aim. Open opposition and underhanded wiles had to be faced, but undauntedly Nehemiah persisted in his task (Neh. 3). Among the hostile methods directed against his noble mission were:

*Ridicule* (Neh. 2:19; 4:2). But Nehemiah prayed that such reproach might return to the reproachers which it did (Neh. 4:4-6). *Fear* (Neh. 4:7-23).

Enemies delivered an ultimatum but Nehemiah took a watch. Swords and trowels were united (Neh. 4:18).

*Guile* (Neh. 6:2-4). Nehemiah knew that conferences were useless, and so shunned them. *False accusation* (Neh. 6:5-9). This patriot had no selfish motives hind his endeavors. *Temptation to tempt God* (Neh. 6:10-13). Nehemiah refused to hide himself in the Temple as if he was doing wrong. *Corruption of friends and associates* (Neh. 6:17-19). This was the earnest act of Nehemiah's foes.

II. He sets forth the strength that comes from humble dependence upon God. True to God and his principles, Nehemiah surmounted all his enemies and obstacles. His sterling character stood the acid test, for he was a man of dependence upon God (Neh. 1:5-11), singlehearted in his devotion to God and his work, wise in taking proper precautions against surprise attacks, ever encouraging to those who bored with him. Making his prayer to God, Nehemiah knew that God would fight for him (Neh. 4:9, 20).

III. He manifested the strength which comes from the sense of union and of fellowship. All classes of people, even the daughters, were ready to take their place around the damaged walls. High and low worked together for the accomplishment of a God-inspired task (Neh. 3:12). With scorn, Nehemiah rebuked the pride and negligence of the nobles "who put not their necks to the work of their Lord" (Neh. 3:5). Fulfilling their obligation by repairing "every man over against his house," the willing-heart with one mind to work illustrates the chain of living Christian fellowship set forth in Ecclesiastes 4:9. See I Corinthians 12:4-7.

3. *A son of Azbuk* and ruler of half the district of Jerusalem who repaired part of the wall—a common-sense enthusiast even as his illustrious namesake (Neh. 3:16).

**NEHUM** [N e' hum] -CONSOLATION. *A chief man* who returned from exile with Zerubbabel (Neh. 7:7). Called Rehum in Ezra 2:2.

**NEKODA** [N e k o' d a] -HERDSMAN or DISTINGUISHED.

1. *One of the Nethinims* whose descendants returned from exile (Ezra 2:48; Neh. 7:50).

2. *Another one of the above* whose descendants also returned from exile, but could not prove their genealogy (Ezra 2:60; Neh. 7:62).

**NEMUEL** [N e m u' el]-GOD IS SPREADING.

1. *A Reubenite*, son of Eliab and brother of Dathan and Abiram, who strove against Moses (Num. 26:9).

2. *A son of Simeon*, second son of Jacob and Leah (Num. 26:12; I Chron. 4:24). Founder of a tribal family.

**NEPHEG** [N e' pheg]-AN OFFSHOOT.

1. *A son of Rhar*, son of Kohath (Ex. 6:21).

2. *A son born to David after he became king of Israel* (II Sam. 5:15; I Chron. 3:7; 14:6).

**NER** [N Or]-A LAMP Or BRIGHTNESS. *A Benjamite*, son of Abiel and father of Abner, Saul's chief captain (I Sam. 14:50, 51).

**NEREUS** [N e' re us] -NAME OF A SEA GOD, WHO UNDER POSEDON OR NEPTUNE RULED THE MEDITERRANEAN SEA. *A Christian in Rome* to whom Paul sent a greeting (Rom. 16:15). Probably the son of Philologus. The phrase, "all the saints that are with them," indicates a community of believers accustomed to meet together for worship and fellowship.

**NERGAL-SHAREZER** [N ur' gal-sh a re' zer]-NERGAL, PROTECT THE KING.

1. *A prince of Nebuchadnezzar* (Jer. 39:3).

2. *Another prince* who held office in Jerusalem (Jer. 39:3, 13). Perhaps these two are the same person.

**NERI** [N e'r i]-LIGHT OF THE LORD. *An ancestor of Christ* and somehow genealogically the father of Shealtiel (Luke 3:27).

**NERIAH** [N e r i ah]-LAMP OF JEHOVAH. *Son of Masseiah* and [they of Baruch and Seraiah, scribe and messenger of Jeremiah (Jer. 32:12, 16)].

**NETHANEEL, NETHANEL** [N e th an 'e el]-GOD GIVES or HATH [VEN].

1. *A prince of the tribe of Issachar* in the early period of the wilderness wanderings (Num. 1:8; 2:5; 7:18, 23; 10:15).

2. *One of David's brothers*, fourth son of Jesse (I Chron. 2:14).

3. *A priest who blew a trumpet* when the Ark was brought back to the city of David (I Chron. 15:24).

4. *A Levite* whose son Shemaiah was employed by David for sanctuary service (I Chron. 24:6).

5. *A son of Obed-edom* appointed by David as gatekeeper for the tabernacle (I Chron. 26:4).

6. *A Prince of Judah* whom king Jehoshaphat sent to teach the people (II Chron. 17:7).

7. *A chief Levite* in Josiah's time (II Chron. 35:9).

8. *A son of Pashur* who had married a foreign wife (Ezra 10:22).

9. *A priest of the family of Jediah* who lived in the days of Joiakim (Neh. 12:21).

10. *An Aaronite musician who assisted in the dedication of the wall Neh. 12:36).*

**NETHANIAH** [N eth a n i ah]-JEHOVAH HATH GIVEN.

1. *Father of that Ishmael who slew Gedaliah, whom Nebuchadnezzar had left governor in the land (11 Kings 25:23, 25).*
2. *A son of Asaph, and chief singer in David's time (I Chron. 25:2,,2).*
3. *A Levite whom Jehoshaphat sent to teach the cities of Judah II Chron. 17:8).*
4. *The father of Jehudi whom the princes of Judah sent to bring Baruch (Jer. 36:14).*

**NEZIAH** [N e z i ah] -PRE-EMINENT or PURE. *One of the Nethinims, he sacred official class, whose descendants returned from exile (Ezra ' :54; Neh. 7:56).*

**NICANOR** [N i c a ' nor] -CONQUEROR, VICTORIOUS or I CONQUER- *One of the seven disciples chosen by the Church at Jerusalem to look after Greek-speaking widows and the poor in general (Acts 6:5).*

**NICODEMUS** [Nic o d e' mus]-INNOCENT BLOOD Or VICFOR OVER THE PEOPLE. *An elderly and somewhat wealthy Pharisee and a member of the Sanhedrin (John 3:1-9; 7:50; 19:39).*

*The Man Who Came to Jesus by Night*

Whenever Nicodemus is mentioned it is always with the label, "the same that came to Jesus by night." Why is this master in Israel always spoken of in this way? Was he a coward, afraid of what the fellow-members of the Sanhedrin would say if they saw him seeking out Jesus? We feel that he came by night because it was the best time for both Jesus and himself to have a quiet, uninterrupted conversation about spiritual matters. Nicodemus had been occupied all day with his teaching duties, and Jesus had been active in His out-of-door ministry. Now both could relax and talk through the night. It may be that Nicodemus had such a heart hunger that he could not wait until morning,, and so came running to Jesus as soon as he could.

There had been no direct voice from God in Israel for a long time, and here was One whose message carried the stamp of divine authority. So Nicodemus, the cautious enquirer, but a man of spiritual perception (John 3:2), sought out Christ, and listened to one of His remarkable conversational sermons. Nicodemus figures three times in John's gospel:

*He came to Christ* (John 3:2). This master in Israel confessed Christ to be a Teacher sent from God and heard that in spite of his culture, position and religion, he needed to be born anew by the Spirit of God. His name, meaning "innocent blood," is suggestive. Nicodemus came to realize that his salvation was dependent upon the shedding of innocent blood (John 3:14, 16).

*He spoke for Christ* (John 7:45-52). As a fair-minded man, Nicodemus, although a disciple at heart and afraid to avow his faith, raised his voice on behalf of Christ as the Sanhedrin devised measures against Him. The rulers were His avowed enemies, and Nicodemus raised a point of order in favor of the One he had learned so much from. Perhaps he should have been more courageous and outspoken on Christ's behalf. When the Sanhedrin condemned Jesus to death, there was no protest from Nicodemus. It is likely that he absented himself from that fateful meeting.

*He honored Christ* (John 19:39, 40). After the death of Christ, ashamed of his cowardice, Nicodemus rendered loving though belated service to Christ. Openly he joined Joseph of Arimathaea, another secret disciple, in preparing Christ's body for a kingly burial. But the dead cannot appreciate our loving attention. Mary gave her spices to Jesus while He was alive. It is better to give flowers to the living than reserve them for their burial.

**NICOLAS, NICOLAUS** [Nic' o las]-CONQUEROR OF THE PEOPLE. *A proselyte of Antioch, one of the seven disciples selected by the apostles to care for widows and the poor (Acts 6:5).*

**NIGER** [N i g Or]-BLACK. *The Latin surname of Simeon, one of the rophets and teachers in Antioch. Simeon was the Jewish name, and tiger an assumed Gentile name (Acts 13:1).*

**NIMROD** [N im'r od]-VALIANT, STRONG or HE THAT RULES. *A son of 'ash, son of Ham. Nimrod was a mighty hunter and a potent monarch hose land bore his name (Gen. 10:8, 9; I Chron. 1:10; Micah 5:6).*

**NIMSHI** [Nim'sh i]-JEHOVAH REVEALS Or DRAWN OUT. *An ancestor f Jehu, and generally designated "son of Nimshi" (I Kings 19:16; [ Kings 9:2, 20; II Chron. 22:7).*

**NOADIAH** [No a d i ah]-JEHOVAH HATH MET, ASSEMBLED or ORNA[ENT OF THE LORD. *A son of Binnui, who had charge of the gold and lver vessels brought back from captivity (Ezra 8:33). Also the name f the so-called prophetess whose evil pronouncements were intended p terrify Nehemiah (Neh. 6:14).*

**NOAH, NOE** [N o' ah]-REST.

1. *The son of Lamech of the posterity of Seth-the tenth from.dam. He died at the age of 950 years (Gen. 5:29, 30, 32; 6:8). 'he LXX version says that the name is a play on the statement, This same shall give us rest."*

*The Man Who Built the Ark*

Nothing is known of the early life of Noah, who first appeared on ne scene when he was five hundred years old. Evidently his father, amech, was a religious man and gave his son a fitting name, meaning *est*. This much we do know about Noah, he lived in a time when nen were universally corrupt, so much so that God said He would estroy the human race (Gen. 6:1-7).

In the midst of an age of moral darkness, Noah was perfect in his eneration. He walked with God and had a life radiant with righteousness. Intimate with God, he learned of His purpose to destroy mankind (Heb. 11:7), and was given the strange and almost impossible ask of building a vessel large enough to shelter his family and a pair f all the birds and the beasts of that time.

Noah set about the tremendous work of the Ark's construction. Daily he had to endure the ridicule of the godless. At last the waters f judgment covered the earth, but all within the Ark were safe and aved. What a striking illustration the Ark affords of Christ, who reserves us from the flood of divine judgment. Here is an outline or the pastor to extend:

- I. Noah walked with God in spite of surrounding iniquity (Gen. :8-12). There were saints in Caesar's household.
- II. Noah was obedient when appointed to a difficult task (Gen. :14-21; 7:5).
- III. Noah was remembered by God and delivered from death (Gen. 8:1). Romans 8:1 tells where we rest.

- IV. Noah, by faith, worked out his salvation (Heb. 11:7). See Philippians 2:12.
- V. Noah warned his neighbors of impending judgment. (II Peter 2:5). See Ezekiel 33:1-20.
- VI. Noah built the first recorded altar (Gen. 8:20). See Hebrews 13:10.
- VII. Noah was honored by God with an everlasting covenant (Gen. 9:12-17). See Hebrews 9:15.
2. *Also the name of a daughter of Zelophehad, the grandson of Gilead (Nam. 26:33).*

**NOBAH** [N o' bah] -BARKING. A *Manassite captain of Kenath* who gave the town his own name (Judg. 8:11).

**NOBAL, NEBAI** [N e' a fl-FRUIT OF THE LORD. *One of the chiefs* of the people who, with Nehemiah, sealed the covenant (Neh. 10:19). See Nebo.

**NOGAH** [N o' gah] -BRILLIANCE or SHINING. A *son of David*, born after he became king of Israel (I Chron. 3:7; 14:6).

**NOHAH** [N o' hah]-REST. *Fourth son of Benjamin* (I Chron. 8:2). Perhaps another name for Shephupham (Nam. 26:39 R. V.).

**NUN** [N un]-FISH or CONTINUATION. An *Ephraimite*, father of Joshua, Israel's great military leader (Ex. 33:11; Num. 11: 28). Joshua is always spoken of as "the son of Nun."

**NYMPHAS** [Nym' phas] -SACRED TO THE MUSES or BRIDEGROOM. A *believer of Laodicea* or Colosse to whom Paul sent a loving greeting. He was an influential person whose house was used as a meeting place for Christians (Col. 4:15).

## O

**OBADIAH** [Ob ba d i ah]-SERVANT Or WORSHIPER OF JEHOVAH. Among the Semitic peoples many names, such as the one before us, were common, occurring frequently in the Old Testament. Little or nothing is known about the Obadiah's of the Bible, but the name has also been found on an ancient Hebrew seal.

1. *The pious governor of Ahab's palace* who hid one hundred of Jehovah's prophets (I Kings 18:3-16).
2. *The founder of a family of the lineage of David* (I Chron. 3:21).
3. *A man of Issachar* of the family of Tola (I Chron. 7:3).
4. *Son of Azel*, a descendant of king Saul (I Chron. 8:38; 9:44).
5. *Son of Shemaiah*, a Levite of Netophah (I Chron. 9:16).
6. A *Gadite* who joined David at Ziklag (I Chron. 12:9).
7. *Father of Ishmaiah*, prince of Zebulun in David's time (I Chron. :19).
8. *A prince of Judah*, sent by Jehoshaphat to teach the people (II Chron. 17:7).
9. *A Levite*, one of the overseers of the workmen who repaired the temple in Josiah's time (II Chron. 34:12).
10. *Son of Jehiel*, a descendant of Joab who returned from exile with Ezra (Ezra 8:9).
11. *A priest* who, on behalf of his father's house, sealed the covenant Neh. 10:5).
12. *A Levite*, founder of a family of sanctuary porters (Neh. 12:25).
13. *The prophet of Judah* who lived over 550 years before Christ (bad. 1).

### *The Man Who Prophesied Disaster*

This Minor Prophet cannot be identified. His book, the briefest in the Old Testament, gives his name, but there the record ends. It says, "The silence of Scripture as to Obadiah stands in remarkable contrast with the anxiety of man to know something about him." His origin, age, life, country, parents and grave are all unknown. He is the voice of a stranger. He has been identified with the Levite the same name sent by Jehoshaphat to teach in the cities of Judah (see No. 8). He has also been linked with the pious Obadiah of Ahab's Ouse (See No. 1). Of the prophet's personal history not a single incident or even tradition has been preserved. The work is more important than the worker.

It would seem as if the prophet lived and labored between the building of Jerusalem and the destruction of Idumea, since he speaks of foreigners' entering Jerusalem and the day of Judah's destruction and distress (Obad. 11-14). Although his book is the shortest in the Hebrew Canon, consisting of only twenty-one verses, yet it demands close attention, proportionately, than any other book. Looking at it from the aspect of size, it is little, but weighty. *Multum in parvo*. Obadiah's prophecy has always been a favorite one with the Jews. It is principally from Obadiah that they learned to apply the name Edom to Rome. "Edom" stands as the typical designation for all the earliest foes of the House of Israel.

Edom was descended from Esau, the brother of Jacob, and thus the people were akin to the Children of Israel. Since the days of the Exodus there has been frequent conflict between the two races. The Amorites had shown themselves unfriendly to Moses and the Israelites, refusing them passage through their territory when marching towards Canaan, and this bitterness still continues, accounting for the present animosity of the Arab world toward the Jew.

Obadiah's style in writing is full of individuality. It is animated and vigorous, abounding in appeals and having the preponderance of interrogation of great point and vehemence. His language is simple and pure, with utterance often highly poetic.

The lessons to be gathered from Obadiah's description of the character and career, the downfall and doom of Edom; are clearly evident:

- I. The similarity of sin and punishment.
- II. God will not cast off His people forever.
- III. Greed and cruelty are hateful to God.
- IV. Pride goes before a fall.
- V. The ultimate kingdom is the Lord's.

**OBAL** [O' bal]-BARE or INCONVENIENCE OF OLD AGE. A *son of Joktan* of the family of Shem (Gen. 10:28). Called Ebal in I Chronicles 1:22.

**OBED** [O 'bed]-WORSHIPER or A SERVANT WHO WORSHIPS.

1. *Son of Boaz*, by Ruth, and better than ten sons to her, since through Obed she became an ancestress of Jesus Christ (Ruth 4:17; I Chron. 2:12; Matt. 1:5; Luke 3:32).
2. *Son of Ephlail*, descendant of Judah (I Chron. 2:37, 38).
3. *One of David's valiant men* (I Chron. 11:47).
4. *A son of Shemaiah*, a gatekeeper at the Tabernacle in David's time (I Chron. 26:7).
5. *Father of Azariah*, in the time of Athaliah (II Chron. 23:1).



**OBED-EDOM** [O' bed- e' dom]-SERVANT OF EDOM or LABORER OF THE EARTH.

1. *A Levite*, one of David's bodyguard, in whose house the Ark was hid for three months. Its presence brought blessing to Obed-edom and all his family (II Sam. 6:10-12; I Chron. 13:13, 14; 15:25).
2. *A Levite*, gatekeeper of the Tabernacle, who marched before the Ark during its removal to Jerusalem (I Chron. 15:18-24; 26:4, 8, 15).
3. *A Levite* of the second degree who did regular duty at the tent erected for the Ark (I Chron. 16:5, 38).
4. *A son of Jeduthun*, who also served at the sanctuary. Perhaps Obed-edom the Korathite (I Chron. 16:38; II Chron. 25:24).

**OBIL** [O' b ill-DRIVER, LEADER or ONE WHO WEEPS. *An Ishmaelite camel keeper*, who had charge of David's camels (I Chron. 27:30).**OCRAN** [Oc'ran]-TROUBLER. *Father of Pagiel*, chosen by Moses to number the people (Num. 1:13; 2:27; 7:72, 77; 10:26).**ODED** [O' ded]-AIDING or HE HATH RESTORED.

1. *The father of the prophet Azariah* who encouraged Asa, king of Judah (II Chron. 15:1, 8).
2. *An Israelite prophet* in the reign of Pekah who successfully protested against the enslavement of the Judahites (II Chron. 28:9).

**OG** [0g]-LONG-NFCKED or BREAD BAKED IN ASHES. *The giant king of ashan*. This man of huge stature, the last of the Rephaim, was slain Edrei. The only big things of any note about this massive man, whose conquests lingered long in the imagination of the people (Ps. 35:11; 136:20), were his big body and his big bed (Nam. 21:33; 32:33; cut. 3:1-13).**OHAD** [O'h ad]-POWERFUL. *The third son of Simeon* (Gen. 46:10; x. 6:15).**OHEL** [O' hel]-BRIGHTNESS or A TENT. *A son of Zerubbabel*, descendant of King Jehoiakim (I Chron. 3:20).**OHOLIAB, AHOLIAB** [O h o' li ab, A h o' li ab]-TENT OF THE KATHER. *The chief assistant of Bezaleel* (Ex. 31:6; 35:34; 36:1, 2; 3:23).**OLYMPAS** [O lym' pas]-HEAVENLY. *A believer at Rome* to whom Paul sent a salutation (Rom. 16:15).**OMAR** [O' mar]-MOUNTAINEER, ELOQUENT or HE THAT SPEAKS. *A son of Eliphaz* and grandson of Esau. Chieftain of a tribe by the same name (Gen. 36:11, 15; I Chron. 1:36).**OMRI** [Om' r i]-A BUNDLE OF CORN, IMPETUOUS or JEHOVAH APPORTIONS.

1. *Father of Ahab*, captain of the host, afterwards made king instead of Zimri who had slain Elah (I Kings 16:16-30; II Kings 8:26; I Chron. 22:2; Micah 6:16). Omri was one of the most important kings of Israel and the founder of a dynasty. He reigned for twelve years.
2. *A son of Becher*, son of Benjamin (I Chron. 7:8).
3. *A Judahite* of the family of Perez (I Chron. 9:4).
4. *Son of Michael* and a prince of the tribe of Issachar in David's time (I Chron. 27:18).

**ON** [On]-SUN or STRENGTH. *A Reubenite chief* who took part in the rebellion of Korah (Nam. 16:1). Also the name of the capital of Lower Egypt (Gen. 41:45, 50).**ONAM** [O' nam]-WEALTHY or STRENGTH.

1. *Son of Shobal*, son of Seir (Gen. 36:23; I Chron. 1:40).
2. *A son of Jerahmeel*, a Judahite (I Chron. 2:26, 28).

**ONAN** [O' nan]-STRONG or PAIN. *Second son of Judah*, by the daughter of Shua the Canaanite. The method he adopted to evade the object of his marriage with his brother's widow was evil in God's sight, and He slew him (Gen. 38:4, 8, 9; 46:12; Num. 26:19; I Chron. 2:3).**ONESIMUS** [O n es i m us]-PROFITABLE. *The slave of Philemon*, Paul's convert (Col. 4:7-9; Philemon 10-19). Onesimus ran away from his master and came into contact with Paul, who led him to Christ after they met in Rome. Paul urged him to return to his master and entreated Philemon to receive Onesimus, not as a slave, but as a brother in the Lord. How the apostle approached Onesimus provides us with a beautiful exhibition of Christian courtesy.**ONESIPHORUS** [On e s i ph' o r us]-BRINGING ADVANTAGE. *A believer in Ephesus* who befriended Paul (II Tim. 1:16; 4:19). *The Man Who Was Kind to His Friend*

From the description Paul gives us of Onesiphorus, he must have been a lovely character. In his revealing essay of this rare character, Alexander Whyte speaks of him as "an elder in the Church of Ephesus, and a better elder there never was."

Much controversy has raged around Paul's cameo of Onesiphorus. Was he adorning the brow of a living man with a garland? Or was he placing a wreath upon the tomb of a saint? Some see in Paul's reference to "the house of Onesiphorus" a proof for the lawfulness of prayers for the dead. But Paul's language does not constitute a prayer, but only a wish or exclamation. The dead are beyond the influence of our intercessions.

There are several traits of the admirable life of Onesiphorus we can profitably meditate upon:

- I. He was repeatedly kind. "He oft refreshed me." In the overwhelming heat of his trials, Paul found himself revived when this dear saint came his way. What a blessed ministry it is to refresh the needy children of God!
- II. He associated himself with Paul's suffering. "He was not ashamed of my chain." Some of the apostle's friends did not like to own any connection with a chained man. But not so Onesiphorus. He had a big soul and brought consolation to the manacled prisoner. Many of God's best servants are harassed with chains of sorrow and of affliction. Let us not shrink from helping them.
- III. He made it his business to find Paul. "He sought me out." Matthew Henry says, "A good man will seek opportunities of doing good, and will not shun that offer." Is there someone you should hunt up and cheer?
- IV. He and his house were blessed for kindness shown. "The Lord give mercy to the house of Onesiphorus." Paul was not able to reward his friend for all his gracious solicitation, but the Lord could, and would. In ministering to Paul, Onesiphorus had ministered to the Lord, and of the Lord would be blessed.

**OPHIR** [O' ph Or]-FAT Or RICH. *A son of Joktan*, a descendant of Shem (Gen. 10:29; I Chron. 1:23). Also the name of a place in South Arabia famous for gold and other products (I Kings 9:28; Ps. 45:9).

- OPHRAH** [Oph'rah]-HAMLET Or HIND. *A son of Meonothai, of the tribe of Judah (I Chron. 4:14). Also the name of two different cities (Josh. 18:23; Judg. 6:11).*
- OREB** [Orreb]-A RAVEN or CAUTIOUS. *One of the two Midianite princes defeated and put to death by Gibeon (Judg. 7:25; 8:3; Ps. 83:11). Also the name of a rock near Beth-bareh, whereon Oreb and Zeeb were slain (Judg. 7:25; Isa. 10:26).*
- OREN** [O' ren]-STRENGTH or FINE TREE. *Third son of Jerahmeel, a Judahite (I Chron. 2:25).*
- ORNAN** [O r'n'an]-STRONG Or THAT REJOICES. *The Jebusite prince whose threshing floor was purchased by David for an altar (I Chron. 21:15-25; II Chron. 3:1). Called Araunah in II Samuel 24:16.*
- OSEE** [O' zee] -SALVATION. *The Greek name of the prophet Hosea (Rom. 9:25).*
- OSHEA** [O sh e' a]-GOD SAVES. *The name of Joshua son of Nun, servant of Moses (Nam. 13:8, 16).*
- OTHNI** [O th' n fl-LION OF GOD or JEHOVAH IS FORCE. *A son of Shemaiah and porter of the Tabernacle in David's time (I Chron. 26:7).*
- OTHNIEL** [Oth' n i e]l]-POWERFUL ONE Or LION OF GOD. *A son of Kenaz, younger brother of Caleb, who, after the death of Joshua, judged Israel for forty years. He is the first to be mentioned among the "Judges" (Josh. 15:17; Judg. 1:13; 3:9, 11; I Chron. 4:13). The Othniel mentioned in I Chronicles 27:15 is probably the same person.  
Little is recorded of this saviour who came from the tribe of Judah. He followed the Lord with all his heart, and, Spirit-empowered, he fought for Israel and prevailed.*
- OZEM** [O' zem]-STRENGTH or THAT FASTS\_  
  1. *The sixth son of Jesse, and David's brother (I Chron. 2:15).*
  2. *A son of Jerahmeel, son of Hezron (Chron. 2:25).*
- OZIAS** [O zi as]-STRENGTH FROM THE LORD. *An ancestor of Jesus Christ (Matt. 1:8, 9). See Uzziah and Uzza (Ezra 2:49; Neh. 7:51).*
- OZNI** [Oz' ni]-ATTENTIVE or JEHOVAH HEARS. *A son of Gad, the seventh son of Jacob, and founder of the tribal family called Oznites (Nam. 26:16). Perhaps the Ezbon of Genesis 46:16.*
- P**
- PAARAI** [P a' a ra fl-REVELATION OF JEHOVAH Or OPENING. *One of David's heroes, from Amboth in Judah (II Sam. 23:35). Called Naarai in I Chronicles 11:37.*
- PADON** [Pa'don]-DELIVERANCES or REDEMPTION. *One of the family of Nethinims, members of which returned from exile (Ezra 2:44; Neh. 7:47).*
- PAGIEL** [Pa' gi e]l]-GOD MEETS or PREVENTION OF GOD. *A son of Ocran and chief of the tribe of Issachar, chosen to take a census of the people (Nam. 1:13; 2:27; 7:72,77; 10:26).*
- PAHATH-MOAB** [Pa' hath-mo' ab]-GOVERNOR OF MOAB.  
  1. *A person, part of whose clan returned from exile with Zerubbabel (Ezra 2:6; 10:30; Neh. 3:11; 7:11).*
  2. *Another of the same clan who returned from exile (Ezra 8:4). Also the name of a family sealing the covenant (Neh. 10:14).*
- PALAL** [Pa' la]l]-HE HATH JUDGED. *A son of Uzai, who assisted in the repair of the city wall (Neh. 3:25).*
- PALLU, PHALLU** [Pal' u, Phal' lu]-DISTINGUISHED or WONDERFUL. *The second son of Reuben and founder of a tribal family (Gen. 46:9; Ex. 6:14; Num. 26:5, 8; I Chron. 5:3).*
- PALTI, PHALTI** [Pal' ti, Phal' ti ]-DELIVERANCE BY GOD Or BY RAPHU.  
  1. *A son of Raphu, a Benjamite and representative spy (Num. 13:9).*
  2. *The son of Laish, to whom Michal, David's wife, was given Sam. 25:44). See Paltiel.*
- PALTIEL, PHALTTEL** [Pal' ti e]l, Phal' ti e]l]-DELIVERER OF THE LORD.  
  1. *Son of Azzan and prince of Issachar (Num. 34:26).*
  2. *Son of Laish and the man to whom David's wife, Michal, was given (II Sam. 3:15). The same as Palti, No. 2.*
- PARMASHTA** [Par' mash' to]-SUPERIOR. *A son of Human, the Jews' enemy (Esther 9:9).*
- PARIMENAS** [Par' me nas] -FAITHFUL or I ABIDE. *One of the seven disciples elected to care for Greek-speaking widows, the poor and the financial affairs generally of the Early Church (Acts 6:5).*
- PARNACH** [Par' nach]-VERY NIMBLE. *The father of Elizaphan, a chief of Zebulun (Num. 34:25).*
- PAROSH, PHAROSH** [Pa rosh, Pha rosh]-A FUGITIVE or FRUIT OF THE NORTH.  
  1. *One whose clan returned from exile with Zerubbabel (Ezra 2:3; Neh. 7:8).*
  2. *Another whose descendants returned with Ezra (Ezra 8:3).*
  3. *One whose descendants had married foreign wives (Ezra 10:25).*
  4. *The father of Pedaiah who helped to repair the city wall (Neh. 3:25). Also the name of a family that, with Nehemiah, sealed the covenant (Neh. 10:14).*
- PARSHANDATHA** [Par shan' da tha] -GIVEN TO PERSIA or DUNG OF IMPURITY. *A son of Haman the Agagite, who was hanged with the rest of his brothers (Esther 9:7).*
- PARUAH** [Par oo' ah]-FLOURISHING or INCREASE. *The father of Jehoshaphat, one of Solomon's purveyors (I Kings 4:17).*

**PASACH** [Pa'sach]-A DIVIDER or LIMPING. *A son of Japhlet, an Asherite of the family of Beriah (I Chron. 7:33).*

**PASEAH, PHASEAH**-[Pa se' ah, Pha se' ah]-LAME.

1. *A son of Eshton, grandson of Chelub, a Judahite (I Chron. 1:12).*
2. *One whose clan was reckoned among the Nethinims (Ezra 2:49; Neh. 7:51).*
3. *The father of Jehoiada who helped rebuild the city wall (Neh. 3:6).*

**PASHUR, PASHHUR** [Pash' ur]-FREE or MULTIPLIES LIBERTY.

1. *A son of Malchijah and head of a priestly family in Jerusalem I Chron. 9:12; Ezra 2:38; 10:22; Neh. 7:41; 11:12).*
2. *A son of Immer the priest, who put Jeremiah in stocks because of his discouraging predictions (Jer. 20:1-6; 38:1)*
3. *A priest who sealed the covenant (Neh. 10:3).*
4. *Son of Melchiah, a prince of Judah in Jeremiah's day (Jer. 21:1; 38:1).*

**PATHRUSIM** [Path too' sim]-THE SOUTH LAND. *A descendant of the fifth son of Mizraim, son of Ham (Gen. 10:14; 1 Chron. 1:12).*

**PATROBAS** [Pat' ro bas]-ONE WHO PURSUES THE STEPS OF HIS FATHER. *A Christian in Rome to whom Paul, sent a greeting (Rom. 16:14).*

**PAUL** [Poul]-LITTLE. *The great apostle to the Gentiles, whose original name was Saul, a grander title than that of Paul (Acts 13:9). The Man Who Founded Churches*

How impossible it is to sketch in a page or two the worth and work of the chief missionary of early Christianity! Whole volumes have been written on this expositor of a divine revelation, and the first and most prolific contributor to that marvel of literature, the New Testament. Dr. John Clifford suggests that the making of this remarkable man is revealed to us in six photographs, taken at different times, some by himself, others by the Evangelist Luke. They mark the successive stages of Paul's growth and suggest the formative energies operative at the chief epoch of his career. (See Acts 7:58; 22:3; 26:4, 5; Rom. 7; Gal. 1:13, 15; Phil. 3:5, for these epochs).

Here is a brief summary of this energetic, commanding, masterful man, who is one of the great characters, not only in the Bible, but in all history.

- I. He was a native of Tarsus, and his father was a Roman- a fact significant in Paul's labors (Acts 21:39; 22:3, 25; 25:16).
- II. He was a Pharisee Jew-a Pharisee by *birth*, son of Pharisees, and a Pharisee by *belief*, the hope and resurrection of the dead (Matt. 22:23; Acts 23:5, 6; Phil 3:5).
- III. He was a freeborn citizen of Rome (Acts 22:25, 28).
- IV. He had had a strict religious training. Circumcision admitted him to the covenant relation of his fathers (Phil. 3:5). As a Jewish boy, he would memorize Scripture (Dent. 6:4-9) and familiarize himself with Jewish history (Dent. 6:20-25).
- V. He was a tent maker by trade (Acts 18:3). A Talmudic writer asks, "What is commanded of a father towards his son? To circumcise him, to teach him the law, to teach him a trade." (See I Cor. 4:12; 1 Thess. 2:9; II Thess. 3:8).
- VI. He had received a good education, finishing up under the great philosopher, Gamaliel (Acts 22:3). As Paul quotes from the Greek poets, he must have been well acquainted with Greek philosophy and literature. Paul, however, studied not only in Jerusalem but also in "The College of Experience." Knowledge comes not only from books, but from the responsibility and experience of life (Phil. :11-13).
- VII. He had been a persecutor of Christ and of Christians (Acts :1-4). Enthusiastically Paul endeavored to stamp out the Christian tith. There is no evidence, however, that he himself killed anyone. VIII. He became a new creature in Christ Jesus. The persecutor became a believer (Acts 9:3-9; 22:6-11; 26:12-18). Paul never tired of telling the story of his striking conversion on that Damascus road.
- IX. He had ten years' training for his remarkable work. In Arabia, Damascus, Jerusalem, Syria and Cilicia, Paul spent much time in the study of Scripture and in prayer, knowing that God had called him to function as a witness and minister of the truth (Gal. :15-24).
- X. He was a great missionary and church builder. Paul undertook three fruitful missionary journeys, the influence of which cannot be overestimated (Acts 13:1; 28:31). In all his travels, trials and triumphs, Paul was borne along by the one incentive-"To do the will of Him that sent me" (John 6:38; Acts 21:13, 14).
- XI. He was a heart-stirring preacher. Three of his sermons are reserved for us in Acts and serve as models for preachers of all time. Paul relied upon Scripture and appealed to historical facts and prophecy. Ponder his sermon to Jews at Antioch (Acts 13:16-41); his sermon to Gentiles at Athens (Acts 17:22-31).
- XII. He was a most gifted writer. Of the twenty-seven books forming the New Testament, Paul was the author of fourteen of them, we include Hebrews. How revealing are his valuable epistles! As Robert Speer puts it, "They show us his character with all its varied elements, his religious intensity, his originality, freshness and depth of thought, and his intellectual boldness and strength, while they reveal to us also his rich moral nature and his human heart enlarged by the grace of Christ." Paul's bodily size and appearance may have been against him, adding from a second century apocryphal description of him: "He was a man little of stature, partly bald, with crooked legs, of vigorous physique, with eyes set close together and nose somewhat hooked." What he was in his appearance mattered little. Paul lived only to win others to Christ and to make Him known. If legend be true, at the end of his honored life, his foes led him out to the Appian Way there they severed his noble head from his frail body, and he died triumphantly for the Lord he dearly loved. To him life was Christ, and death a gain.

**PAULUS** [Pou' lus] -LITTLE. *The surname of Sergius, Roman deputy at Paphos who believed the Gospel when Elymas the sorcerer was struck blind (Acts 13:7, 12).*

**PEDAHEL** [Pe' a hel]-GOD DELIVERS or GOD HAS SAVED. *A prince of the tribe of Naphtali, chosen to divide the land (Num. 34:28).*

**PEDAHZUR** [Pe dah' zur]-THE ROCK DELIVERS or POWERFUL. *Father of Gamaliel, the chief of Manasseh, chosen to help number the people (Num. 1:10; 2:20; 7:54,59; 10:23).*

**PEDAIAH** [Pe da' iah]-JEHOVAH DELIVERS or REDEMPTION OF THE LORD.

1. Grandfather of King Josiah (II Kings 23:36).
2. Son or grandson of Jeconiah (I Chron. 3:18, 19).
3. Father of Joel, ruler of Manasseh in David's reign (I Chron. 27:20).

4. A son *of* Parosh who assisted in the repair of the city wall (Neh. 3:25).
5. A prince or priest who stood on Ezra's left hand as he read the Law to the people (Neh. 8:4; 13:13).
6. A Benjamite *of* the family *of* Jeshiah (Neh. 11:7).

**PEKAH** [Pe kah] -OPENING OF THE EYES or WATCHFULNESS. Son *of* Remaliah and a captain under Pekahiah, against whom he conspired in order to reign in his stead. But he reaped as he sowed, for in turn he himself was slain by Hoshea the son of Elah (II Kings 15:25-37; 16:1, 5; II Chron. 28:6; Isa. 7:1).

**PEKAHIAH** [Pek a hii' ah]-JEHOVAH HATH GIVEN SIGHT. Son and successor *of* Menahem, king of Israel, and slain by Pekah, after reigning two years (II Kings 15:22-26).

**PELALIAH** [Pel a i ah]-JEHOVAH HATH MADE ILLUSTRIOUS.

1. A son *of* Elioenai, of the family of David (I Chron. 3:24).
2. A priest who explained the Law as Ezra read it (Neh. 8:7).
3. A Levite who, with others, sealed the covenant (Neh. 10:10).

**PELALIAH** [PeI a li ah]-JEHOVAH JUDGES. A priest descended from Malchiah (Neh. 11:12).

**PELATIAH** [Pel a tii' ah]-JEHOVAH DELIVERS or SETS FREE.

1. A son *of* Hananiah and grandson of Zerubbabel (I Chron. 3:21).
2. A Simeonite captain, successful in the war against Amalek (I Chron. 4:42).
3. A son *of* Benaiah, seen in vision by Ezekiel the prophet (Ezek. 11:1, 13). Also the name of a family sealing the covenant (Neh. 10:22).

**PELEG** [Pe' leg]-DIVISION. A son *of* Eber, a Shemite, whose name indicates the time before the earth was divided (Gen. 10:25; 11:16-19; I Chron. 1:19, 25).

**PELET** [Pe' let]-ESCAPE or LIBERATION.

1. A son *of* Jahdai of the family of Caleb, son of Hezron (I Chron. 2:47).
2. A son *of* Azmaveth, one of David's captains (I Chron. 12:3).

**PELETH** [Pe' leth]-SWIFTESS or FLIGHT.

1. A Reubenite and father of On, who joined Korah, Dathan and Abiram in their revolt against Moses and Aaron (Num. 16:1).
2. A son *of* Jonathan, descendant of Pharez son of Judah (I Chron. 2:33).

**PENUEL, PENIEL** [Pe nu' el, Pe ni el]-THE FACE OF GOD.

1. A man *of* Judah and the ancestor of the inhabitants of Gedor (I Chron. 4:4).
2. A Benjamite *of* the family *of* Shashak (I Chron. 8:25). Also the name of an encampment east of Jordan where Jacob wrestled with the angelic visitor (Gen. 32:30, 31; Judg. 8:8, 9, 17).

**PERESH** [Pe'resh]-SEPARATE or DISTINCTION. A son *of* Machir son of Manasseh (I Chron. 7:16).

**PEREZ, PHARES, PHAREZ** [Pe' rez, Pha' rez, Pha' rez] -BURSTING THROUGH, A BREACH. A son *of* Judah and one of the twins Tamar bore, who became the father of a tribal family and an ancestor of Jesus Christ (Gen. 38:29; Num. 26:20; Ruth 4:12, 18; I Chron. 27:3; Matt. 1:3).

**PERIDA** [Pe ri da]-SEPARATION. One *of* the servants of Solomon whose descendants returned from exile with Zerubbabel (Neh. 7:57). Called Peruda in Ezra 2:55.

**PERSIS** [Pur' sis]-THAT WHICH DIVIDES. A saint to whom Paul sent an affectionate greeting. (Rom. 16:12).

**PETER** [Pe'tur]-A ROCK or STONE. The Greek form *of* the Aramaic surname, Cephas. Peter was the brother of Andrew and the son of Jona, or Johanan (Matt. 4:18; John 1:40; I Cor. 1:12).

#### The Man Who Fell but Rose Again

Peter is another of those outstanding characters in the Bible gallery of men, requiring a book all his own to fully expound his life and labors. From the many references to this reed transformed into a rock, we gather these facts and features of "The Big Fisherman."

He was a fisherman of Bethsaida, a name meaning "the house of fish." Afterwards he resided in Capernaum, where Jesus frequently lodged during His Galilean ministry.

His father was Jona, or Jonah, and Andrew was his brother. Both sons were fishermen on the Lake Of Galilee and were evidently in partnership with Zebedee and his sons.

He first met Christ at Bethany beyond Jordan, where John the Baptist exercised his ministry. Both Peter and Andrew were disciples of the Baptist. It was Andrew who introduced Peter to Christ.

He received a triple call as friend, disciple and apostle. Through daily contact with Jesus, seeing and hearing His words and works, Peter's character was deepened and strengthened.

He was a man with many facets of character. His life can be approached from many angles. He was naturally impulsive (Matt. 14:28; 17:4; John 21:7); tenderhearted and affectionate (Matt. 26:75; John 13:9; 21:15-17); gifted with spiritual insight (John 6:68), yet sometimes slow to apprehend deeper truths (Matt. 15:15, 16); courageous in his confession of faith in Christ, yet guilty of a most cowardly denial (Matt. 16:16; John 6:69; Mark 14:67-71); self-sacrificing yet inclined towards self-seeking (Matt. 19:27), and presumption (Matt. 16:22; John 13:8; 18:10); immovable in his convictions (Acts 4:19, 20; 5:28, 29, 40, 42).

He became the leader and spokesman of the Apostolic Twelve and of the three privileged to witness the raising of Jairus' daughter, the Transfiguration, our Lord's agony in the Garden. He himself became a miracle worker, especially during the time portrayed in Acts.

He made a confession of Christ's deity which became the foundation of the Church, and was appointed steward with authority of the keys, meaning that his was to be the privilege of opening the door of salvation to the Jews.

He miserably failed his Lord in an hour of crisis, being the only disciple to deny Christ, yet he was restored and recommissioned by Jesus after His resurrection. He became the dauntless leader of the infant Church and was foremost to protest his loyalty to Christ. After Pentecost, Peter's ministry appears in four stages:

- I. Jerusalem activities, 29-35 A.D., when James eventually succeeded to leadership of the Church.

- II. Palestinean mission, 35-44 A.D., during which he remained for a while at Lydda and Joppa. He received a call to Caesarea, and in the house of Cornelius opened the door of privilege to the Gentiles.
- III. Syrian mission with Antioch as a center, 44-61 A.D., during which he was accompanied by his wife, who became the pioneer Zenana missionary.
- IV. Rome, 61 A.D. It would seem as if Peter reached here before Paul's release from his first imprisonment, and a few years later suffered martyrdom by crucifixion, as Christ prophesied he would. Legend has it that Peter deemed himself unworthy to die in exactly the same way as his Lord had, and so begged his crucifiers to crucify him upside down.

**PETHAHIAH** [Peth a hi ah]-JEHOVAH HATH SET FREE.

1. A priest whose family was appointed by David to the nineteenth course (I Chron. 24:16).
2. A *Levite* who had married a foreign wife (Ezra 10:23).
3. Another *Levite* who regulated the devotions of the people (Neh. 9:5). Perhaps the same as No. 2.
4. A son of *Meshezabeel*, of the family of Zorah, and an official of the king of Persia for all matters concerning the returned exiles (Neh. 11:24).

**PETHUEL** [Pe thu' el]-GOD DELIVERS or THE NOBLE-MINDEDNESS OF GOD. *Father of Joel the prophet* (Joel 1:1).

**PEULTHAI, PEULETHAI** [Pe ul' thai]-FULL OF WORK or JEHOVAH WORKS. A *Kohathite*, son of Obed-edom and a doorkeeper of the Tabernacle in David's time (I Chron. 26:5).

**PHALEC** [Pha' lee] -DIVISION. *The father of Ragau* and an ancestor of Jesus Christ. (Luke 3:35). See also Peleg.

**PHALLU** [Phal' lu]-ADMIRABLE. *A son of Reuben* (Gen. 46:9).

**PHALTI** [Phal' ti] -DELIVERANCE. *A son of Laish*, to whom Michal, David's wife, was given (I Sam. 25:44). See Palti.

**PHANUEL** [Pha nu' el]-VISION OF GOD. Of the tribe of Aser and *father of the prophetess, Anna*, who gave thanks in the Temple at seeing the child Jesus (Luke 2:36, 38).

**PHARAOH** [Pha' roah]-SUN, GREAT House or THE DESTROYER. This was a title used as the general description of the sovereign of Egypt, both with and without the personal name attached. *Pharaoh* is an Egyptian term derived from *Phra*, meaning the sun, to which the Egyptians likened themselves. This is why we often see them represented with a disc or figure of the sun upon their heads. The Pharaohs of Bible times are as follows:

1. *The one who took Sarah from Abraham* (Gen. 12:15-20).
2. *The one who reigned when Joseph was prime minister* (Gen. 37:36; 40-50).
3. *The one who was king of Egypt when Moses was born* and in whose palace Moses was brought up (Ex. 1 and 2).
4. *The one who was king when Moses was fully grown* (Ex. 2:15). 5. *The one who persecuted the Israelites*, and whom Moses and Aaron challenged (Ex. 3:10, 11; 4:21, 22; 5-18).
6. *The one who reigned i " the days of Solomon* and whose daughter Solomon married (I Kings 3:1; 7: 8).
7. *The one who was king in the days of Isaiah* (Isa 19:11; 30:2, 3; 36:6).
8. *The one who was father of Bithiah, wife of Mered*, of the tribe of Judah (I Chron. 4:18).

**PHARAOH-HOPHRA** [Pha'raoh-hoph'ra] -PRIEST OF THE S U N . *Another king of Egypt* whose overthrow by Nebuchadnezzar was foretold by Jeremiah (Jer. 44:30).

**PHARAOH-NECHO** or **NECHOH** [Pharaoh-ne' cho, Pha'raohne'choh]-PHARAOH THE LAME. *A king of Egypt who fought against Nabopolassar*, king of Assyria, slew King Josiah at Megiddo, bound Jehoahaz at Riblah and made Eliakim his brother king in his stead (II Kings 23:29, 33-35; Jer. 37:5, 7; 46:2).

**PHARES** [Pharez]-BREACH or RUPTURE. *Elder son of Judah by Tamar*, and father of Esrom (Matt. 1:3; Luke 3:33). See Pharez.

**PHAREZ, PEREZ** [Pharez, Pe' rez]-BREAK FORTH VIOLENTLY. *Elder son of Judah by Tamar his daughter-in-law*, and father of Hezron and Hamul. See Phares above (Gen. 38:29; 46:12; Num. 26:20, 21; Ruth 4:12, 18). For Pharezites see Numbers 26:20.

**PHICHOL** [Phi' chol]-GREAT, STRONG or MOUTH OF ALL. *Chief captain o f Abimelech*, king of the Philistines in Abraham's time (Gen. 21:22,32; 26:26).

**PHILEMON** [Phi le mon] -FRIENDLY or AFFECTIONATE. *A believer in Colossi* to whom Paul addressed a beautiful cameo of knightliness (Philemon 1). *The Man Whose Slave Came Back*

Philemon, the rich, influential and pious Colossian was doubtless led to Christ by Paul, who therefore had power in his appeal for the return of Onesimus, Philemon's runaway slave, another convert of the apostle. The prayers, love, generosity, and hospitality of Philemon were ever in Paul's mind (Philemon 5, 7, 21, 22). His well-furnished home was the rendezvous of believers. "The church" met in his home, and, as the leader of the Christian congregation in Colosse, Philemon's influence must have been considerable. The close tie between Paul and Philemon is expressed in the phrase, "beloved and fellow worker."

Paul's approach to Philemon contained a sincere appraisal of character. With instinctive kindness and conscious diplomacy, the apostle praises Philemon for his Christian life and labors. From the lips of Onesimus he had heard often of Philemon's love, faith and liberality. The tired hearts of the poor or otherwise distressed and harassed saints had found in Philemon a pillar of comfort and strength, and Paul, without flattery, extols the one whose life was the fruit of a loving heart. Such a commendation of Philemon prepared his mind for the apostle's request on behalf of Onesimus. Purposely, Paul puts Philemon's love first, seeing it was an act of love he was to prompt him to manifest.

Philemon was urged to deal with Onesimus, not as chattel, but as a Christian. The kingly heart of Paul begged for the forgiveness of one who had sinned against his own name, for Onesimus means *profitable*. How could Philemon spurn such a gracious overture? Did he not owe all he was in grace to Paul? As Martin Luther put it, "Paul strips himself of his right and therefore compels Philemon to betake himself to his right."

Paul also urged that Philemon's forgiveness must be warm, full and free, "Receive him, that is, mine own bowels." The apostle's fervent plea did not fall upon deaf ears. Onesimus was met with the desired reception (Col. 4:9). Legend has it that Onesimus became the Bishop of Berea. There is something touching in Paul's request to Philemon to pray that he might be liberated and then enjoy the loving hospitality of his home. Paul says that he wrote his letter with his own hand, and his signature eased the way for the return of Onesimus to his wronged master. It also shows us how to act in all graciousness to all men.

Of the Epistle to Philemon, "a little idyll of the progress of Christianity," as it has been called, much might be said. Bishop Handley Moule compares it with the admired letter of Pliny to his friend Sabinianus, to ask pardon for a young freedman who had offended Sabinianus. "It's [Pliny's letter] a graceful, kindly letter, written by a man whose character is the ideal of his age and class: the cultured and thoughtful Roman gentleman of the mildest period of the empire.... His heart has not the depth of Paul to clasp Onesimus in his arms and to commend him to Philemon as a friend in God for immortality." Nowhere in literature is there a gem so admirably adapted for the purpose on hand.

**PHILETUS** [Phi le tus]-BELOVED, WORTHY OF LOVE or AMIABLE. A *heretic condemned*, along with Hymenaeus, for denials of the resurrection (II Tim. 2:17).

**PHILIP** [Phi I ip]-WARRIOR or A LOVER OF HORSES.

1. *One of the twelve apostles*, a native of Bethsaida in Galilee (Matt. 10:3; Mark 3:18). Tradition has it that he was the one who requested of Jesus that he might first go and bury his father (Matt. 8:21, 22).

*The Man of a Timid, Retiring Disposition*

Unlike Andrew and John, Philip did not approach Jesus, but waited till He accosted him and invited him to join His company. Andrew and John found Jesus-Jesus found Philip, whose name is a Greek one both by custom and derivation. A Jewish name he must have had, since all the apostles were Jews, but what it was remains unknown.

In three lists Philip is bracketed with Nathanael as companion and fellow worker. Both were Galileans. This Philip must not be confused with Philip the Deacon, considered below. We never read of the later Philip before Pentecost, nor of Philip the Apostle after Pentecost.

The conversion and call of Philip are expressed simply: "Jesus ... findeth Philip, and saith unto him, Follow me" (John I:43). The call to faith and to follow came at once, and Philip was ready for both. The impressive feature of his conversion is that as soon as Christ found him, Philip sought to bring others to Christ. The convert became a soul winner. "Come and see," he said to Nathanael, and he won his friend.

When the hungry multitude gathered around Christ at the Sea of Galilee, Philip was tested by Christ (John 6: 5). Philip was singled out for a test of his faith, and for a great opportunity, which he lost, and with it lost a blessing. Instead of telling the Master that He was able to feed the hungry crowd, Philip made a mental calculation of how much food would be necessary to give each person a portion, and how much it would cost, and declared the project to be impossible. The seeking Greeks were led to Philip but although he sympathized with their request to see Christ, he was afraid and almost lost another opportunity (John 12:21). Yet Philip experienced familiar friendship with Jesus, for did He not call him by name? Slow to apprehend truth, he missed much, but Jesus had nothing but kind words for him (John 14:8). Tradition tells us that Philip died as a martyr at Heirapolis.

2. *A son of Herod the Great* and husband of Herodias. This was the royal Philip, who, disinherited by his father, lived a private life (Matt. 14:3; Mark 6:17; Luke 3:19).

3. *Another son of the above Herod* who was tetrarch of Iturea (Luke 3:1).

4. *One of the seven deacons of the Church at Jerusalem* who had four daughters (Acts 6:5; 8; 21:8). *The Man Who Loved to Evangelize*

Philip was not content to serve tables, he loved to preach the Word, and was most successful in revival work. He was not a man to act on his own authority. He was a God-sent and Spirit-controlled evangelist (Acts 8:26-30). When the Spirit said, "Go," he obeyed with alacrity.

I. After the martyrdom of Stephen, Philip preached in Samaria with great Success (Acts 8:4-8).

II. He led the Ethiopian to Christ and was the means of introducing Christianity to a heathen country (Acts 8:26-39).

III. He preached from city to city until he reached Caesarea (Acts 8:40).

IV. His four daughters were also preachers.

V. He had a godly home (Acts 21:8), in which Paul loved to stay, for he and Philip were like-minded.

**PHILOLOGUS** [Phi lol' o gas]-A LOVER OF WORDS or OF LEARNING. A *believer in Rome* to whom Paul sent a salutation (Rom. 16:15).

**PHINEHAS** [Phin' e has]-FACE OF TRUST or MOUTH OF A SERPENT.

1. *A son of Eleazar*, one of Aaron's sons, who slew Zimri and Cozbi. He manifested great zeal, was the third high priest of the Jews and discharged his office most faithfully for nineteen years (Ex. 6:25; Num. 25:14, 15).

2. *The younger son of Eli*, the priest and judge of Israel. Phinehas, with his brother Hophni, disgraced the sacred office of priesthood and both were slain (I Sam. I:3; 2:34; 4:4-19; 14:3).

3. *The father of Eleazar*, a priest who returned with Ezra (Ezra 8:33).

**PHLEGON** [Phle' gon] BURNING or ZEALOUS. A *believer in Rome* to whom Paul sent a loving greeting (Rom. 16:14).

**PHURAH** [Phu' rah]-BEAUTY Or BEARS FRUIT. A *servant of Gideon* who went down with him to visit the host of Midian (Judg. 7:10, 11). Also called Purah.

**PHUT, PUT** [Phut, Put]-BROW Or EXTENSION. *The third son of Ham*, Noah's son (Gen. 10:6; I Chron. I:8), whose dwelling was in Lybia (Ezek. 27:10) and whose descendants became hired servants of the Syrians (Nah. 3:9).

**PHUVAH, PUA, PUAH** [Phu' vah, Pu' a, Pu' ah] -UTTERANCE.

1. *The second son of Issachar* (Gen. 46:13; Num. 26:23; I Chron. 7:1).

2. *The father of Tola* of the tribe of Issachar, who judged Israel after the death of Abimelech (Judg. 10:1).

**PHYGELLUS, PHYGELUS** [Phy jel' lus]-FUGITIVE. *A believer in the province of Asia who deserted Paul in the latter part of his labors (II Tim. 1:15).*

**PILATE** [Pi late]-ONE ARMED WITH A DART. *The surname of the fifth Roman procurator of Judea, who was recalled by Tiberius and banished to Veinna, where tradition says he committed suicide in 41 A.D. (Matt. 27).*

*The Man Who Sinned Against Conscience*

What a different story we would have had if Pilate had obeyed his own conscience and also had followed his wife's intuition and advice. Pilate held office for some twelve years, and by his covetous and cruel government caused himself to be hated both by the Jews and Samaritans. His first name, Pontius, means, "belonging to the sea."

What a man he was for shirking responsibilities) He turned Christ over to the Jewish authorities (John 18:31), and then to Herod (Luke 23:7). When Christ was returned to him, he proposed to inflict a minor penalty (Luke 23:22). When he could not silence the cry of the mob for the blood of Christ, he directed attention to Barabbas (Matt. 27:17), and when the die was cast, engaged in a hypocritical ceremony (Matt. 27:24). Some authorities affirm that the name Pilate is from "Pilus," a felt cap which was worn by a slave as an emblem of liberty.

**PILDASH** [Pil'dash] -FLAME OF FIRE. *Sixth son of Nahor, Abraham's brother (Gen. 22:22).*

**PILEHA, PILHA** [Pil' e ha]-WORSHIP or PLOWING. *One of those who, with Nehemiah, sealed the covenant (Neh. 10:24).*

**PILTAI** [Pil' tai]-JEHOVAH CAUSES TO ESCAPE. *A priest, head of his father's house of Moadiah in the days of Joiakim Neh. 12:17).*

**PINON** [Pi non]-ORE, FIT or PEARL. *A duke of Edom, of the family of Esau, who gave his name to a town (Gen. 36:40,41; I Chron. 1:52).*

**PIRAM** [Pi ram]-A WILD ASS or SWIFT. *A Canaanite, king of Jarmuth, and one of those slain by Joshua before Gideon (Josh. 10:3).*

**PISPAH** [Piz' pah] -EXPANSION. *An Asherite, a son of Jether (I Chron. 7:38).*

**PITHON** [Pi thon] -HARMLESS Or GIFT OF MOUTH. *A son of Micah and descendant of King Saul (I Chron. 8:35; 9:41).*

**POCHERETH** [Potch' e reth]-BINDING. *A servant of Solomon whose descendants returned from exile with Zerubbabel (Ezra 2:57; Neh. 7:59).*

**PORATHA** [Por' a tha]-HAVING MANY CHARIOTS or FRUITFUL. *One of the sons of Human the Agagite. He died with his brothers (Either 9:8).*

**PORCIUS** [Por'ci us]-MEANING UNCERTAIN. *The procurator of the Jews who succeeded Felix and who sent Paul to Rome. See Festus (Acts 24:27).*

**POTIPHAR** [Pot' i phar]-WHO IS OF THE SUN Or A FAT BULL. *The captain of Pharaoh's guard to whom Joseph was sold by the Midianites. It was his wife who tried to seduce Joseph (Gen. 37:36; 39:1).*

**POTI-PHERAH, POTITHERA** [Pot' i-phe'rah] -BELONGING TO THE SUN. *A priest of On and father of Asenath, Joseph's wife (Gen. 41:45, 50; 46:20).*

**PROCHORUS** [Proch' o rus]-LEADING IN A CHORUS, DANCE Or LEADER OF SINGERS. *One of the seven disciples chosen to care for widows and the poor (.Acts 6:5).*

**PUBLIUS** [Pub' li us]-COMMON. *The chief man and landowner on the island of Melita when Paul was shipwrecked (Acts 28:7, 8). Now Malta.*

**PUDENS** [Pu' denz]-BAST-IFUL or SHAMEFACED. *A believer in Rome who united with Paul in sending a greeting to Timothy (II Tim. 4:21).*

**PUL** [Pal]-STRONG. *King of Assyria who invaded Israel in the days of Menahim and was bribed to depart (II Kings 15:19; I Chron. 5:26). Also the name of a tribe or place in Africa (Isa. 66:19).*

**PUTIEL** [Pu' ti el]-GOD ENLIGHTENS or AFFLICTED BY GOD. *Father-in-law of Eleazar, son of Aaron (Ex. 6:25).*

**PYRRHUS** [Pyr'rh us]-MEANING UNKNOWN. *The father of Sopater of Berea (Acts 20:4 RX.).*

Among the thousands of persons named in the Bible, there is only one under the letter Q, namely, Quartus, the Corinthian Christian whom Paul calls "a brother" and who joined the apostle in sending a salutation to the Church at Rome. Whether the apostle meant a brother of Erastus or a brother in the Lord is not clear (Rom. 16:23). Probably Quartus was among the seventy Jesus sent forth.

**QUARTUS** [Quar' tus]-THE FOURTH.

This name is associated with a quarternion of soldiers, that is, a file of four, the usual number for a night watch. Peter was placed under the guard of four quarternions of soldiers, or sixteen soldiers, in order that each might guard him three hours at a time (Acts 12:4).

It may be fitting at this point to discover the significance of the many friends Paul speaks of. Romans and Colossians are unique for their number of personal salutations. Paul himself was such a friendly person that friends gathered around him as moths do around a lighted lamp. In the majority of cases all we have is the mention of a name. Now and again Paul adds a brief, endearing term, But the fact that he mentions many by name, as in the case of Quartus, proves that he must have had some contact with them. Either he had met them on his journeys and they were blessed by his ministry, or they had ministered unto the apostle of their substance. By including their names in his letters, he gave them an imperishable memory.

There were multitudes of others who had labored with Paul in the Gospel, too numerous perhaps to be called by name. The apostle rejoiced, however, that their names, although not mentioned in his lists, were written in the Book of Life, and fully known of the Lord (Phil. 4:3). John also besought Demetrius to greet all his friends by name (III John 14).

## R

**RAAMAH, RAAMA** [Ra a mah]-TREMBLING Or GREATNESS. *The fourth son of Cush*, eldest son of Ham, and father of Sheba and Dedan (Gen. 10:7; I Chron. 1:9). Also the name of a place on the Persian Gulf and associated with Sheba as trading with Tyre (Ezek. 27:22).

**RAAMIAH, REELIAH** [Ra a mi ah, Re el a' iah]-JEHOVAH CAUSES TREMBLING. *One of the twelve chiefs* who returned with Zerubbabel (Ezra 2:2; Neh. 7:7).

**RABN-IAG** [Rab mag]-HEAD OF THE MAGI or CHIEF OF THE MAGICIANS. *The title of Nergal-sharezer, a Babylonian official of Nebuchadnezzar* present at the taking of Jerusalem (Jer. 39:3-13). Mag from magus (magi) might have been applied to a sacred caste in Babylon.

**RABSARIS** [Rab' sa ris]-GRAND MASTER OF THE EUNUCHS.

1. *An officer under Nebuchadnezzar*, king of Babylon, and possibly the one who ordered the release of Jeremiah (Jer. 39:3-13).
2. *The title of an Assyrian official* sent by Sennacherib, king of yssvria, to Hezekiah to demand the surrender of Jerusalem (II Kings 18:17).

**RABSHAKEH** [Rab'sha keh]-HFAD of THE CUPBEARFRS. *The title of the Assyrian military official under King Sennacherib*, who accompanied Rabsaris oil the journey to Hezekiah to demand Jerusalem's surrender (II Kings 18:17-37; 19:4-8; Isa. 36:2-22; 37:4-8).

**RADDAI** [Rad' da i]-JEHOVAH ST'BDUES or CUTTING UNDER. *The fifth ,,)?I of Jesse*, the father of David (I Chron. 2:14).

**RAGAU** [Ra'gou]-A FRIEND. *Father of Saruch* and an ancestor of Christ (Luke 3:35). See Reu.

**RAGUEL** [Ra gu' el]-SHEPHERD, FRIEND OF GOD or JEHOVAH IS A FRIEND. *The father of Hobab* and father-in-law of Moses (Nam. 10:29). Also called Jethro and Reuel.

**RAHAM** [Ra' ham]-PITY, LOVE or AFFECTION. *The son of Shema*, the son of Hebron, descended from Caleb (I Chron. 2:44).

**RAKEM, REGEM** [Ra' kem, Rekem]-FRIENDSHIP or VARIEGATED. *Son of Sheresh*, grandson of Manasseh (I Chron. 7:16).

**RAM** [Ram]-HIGH or ELEVATED.

1. *Father of Amminadab* and son of Hezron and an ancestor of David and of Christ (Ruth 4:19; I Chron. 2:9, 10; Matt. 1:3, 4). He appears as Arni in Luke 3:33.
2. *Son of Jerahmeel*, brother of Ram, a man of Judah (I Chron. 2:25, 27).
3. *Head of the family to which Elihu belonged*. Also a descendant of Buz (Job 32:2).

**RAMIAH** [Ra mi' ah]-EXALTED Is JEHOVAH. *A son o f Parosh* who had married a foreign wife (Ezra 10:25).

**RAMOTH** [Ra' moth]-HIGH PLACES Or HEIGHTS. *A son of Bani* who put away his foreign wife (Ezra 10:29). Also the name of a Gershonite Levitical city in Issachar (I Chron. 6:73). Perhaps Jarmuth of Joshua 21:29, and Remath of Joshua 19:21. The name is likewise given to a Levitical city in Gilead in Had, and appears as Ramoth-gilead and Ramoth-mizpah (Dent. 4:43; Josh. 20:8; 21:38; I Chron. 6:80). See also south Ramoth (I Sam. 30:27).

**RAPHA, RAPHAH** [Ra' pha]-HE HAS HEALED, FEARFUL or RELAXATION.

1. *The fifth son of Benjamin* (I Chron. 8:2).
2. *A descendant of Jonathan*, Saul's son (I Chron. 8:37). Called Rephaiah in I Chronicles 9:43.
3. *An ancestor of certain Philistine warriors* slain in David's time and called "the giants" (II Sam. 21:16, 20, 21; I Chron. 20:4-8).

**RAPHU** [Ra'phu]-FEARED or HEALED. *A Benjamite*, father of Palti, and a spy sent out by Moses to report on Canaan (Nam. 13:9).

**REIAH, REAIA** [Re a i ah, Re a i a]-JEHOVAH HAS SEEN or PROVIDED FOR.

1. *A son of Shobal*, son of Judah (I Chron. 4:2). Perhaps the Haroeh, meaning "the seeing one," of I Chronicles 2:52.
2. *Grandfather of Beerah*, prince of Reuben when Israel was carried away to Assyria (I Chron. 5:5).
3. *One of the family of Nethinims* whose descendants returned from exile with Zerubbabel (Ezra 2:47; Neh. 7:50).

**REBA** [Re' ba]-OFFSPRING, FOURTH PART or ONE WHO STOOPS. *One of the five Midianite kings* slain by Israel while they were in the plains of Moab (Nam. 31:8; Josh. 13:21).

**RECHAB** [Re' chab]-COMPANIONSHIP, A HORSEMAN or SQUARE.

1. *A son of Rimmon*, a Beerothite, captain of the band who slew Ish-bosheth in his bed, and who was put to death by David (II Sam. 4:2-9).
2. *Father of Jehonadab* and founder of a tribe known as the "Rechabites" (II Kings 10:15, 23). *The Man Who Vowed to Be Separate* This particular order had its rise in the religious revival that took place under Elijah and Elisha. The tenets of the followers of Rechab were a reaction and a protest against the luxury and license which under Jezebel and Ahab threatened to destroy the simplicity of the ancient nomadic life of Israel. Accordingly, the Rechabites vowed to drink no wine, nor build houses, nor sow seed, nor plant vineyards, but dwell in tents all their days. They were to remember they were strangers in the land. For 250 years they adhered faithfully to their rules but were driven from their tents when in 607 B.c. Nebuchadnezzar invaded Judah.

Of these noteworthy people, whose high moral example was specially commended by God, Dr. Dinsdale Young elaborates on these points:

- I. They honored the memory of the good.
- II. They were marked by great simplicity of life.
- III. They were worshipers of Jehovah.
- IV. They maintained their integrity amid surrounding degeneracy.
- V. They had their principles severely tested.



VI. They received special blessing.

May all of us be found among God's true Rechabites!

3. *A descendant of Hemath a Kenite (I Chron. 2:55).*

4. *The father of Malchiah, a chief man who, after his return from exile, helped to repair the wall of Jerusalem (Neh. 3:14).*

**REELIAH** [Re ela' iah] -TREMBLING CAUSED BY JEHOVAH. *One of the principal men who returned from exile with Zerubbabel (Ezra 2:2). Called Raamiah in Nehemiah 7:7.*

**REGEM** [Re gem]-FRIENDSHIP Or A FRIEND. A son of *Jahdai* of the family of Caleb, son of Jephunneh (I Chron. 2:47).

**REGEM-MELECH** [Regem-me' lech] --FRIEND OF THE KING. A man *sent from Bethel* with a deputation to question the priest and prophets about a day of fasting and humiliation in memory of the Temple's destruction (Zech. 7:2).

**REHABIAH** [Re ha bi ah] -JEHOVAH IS COMPREHENSIVE or GOD IS MY EXTENT. *The eldest son of Eliezer and grandson of Moses (I Chron. 23:17; 24:21; 26:25).*

**REHOB** [Re' hob]-WIDTH or AN OPEN SPACE.

1. *The father of Hadadzezer, king of Zobah in David's time (II Sam. 8:3, 12).*

2. *A Levite who with Nehemiah sealed the covenant (Neh. 10:11). Also the name of a Levitical town on the boundary line of the territory of Asher (Nam. 13:21). Now called Hunin.*

**REHOBOAM, ROBOAM** [Re ho bo' am, Ro bo' am]-FREER OF THE PEOPLE or THE PEOPLE IS ENLARGED. *The son of Solomon by Naamah, an Ammonitess (I Kings 11:43; 14:21).*

At the revolt he was left with only two tribes.

*The Man Who Scorned Good Advice*

Although Rehoboam was the son of a wise father, he himself had a small mind. From the fifty references to this man, who scorned wise counsel, we can learn a great many facts. Although named as an ancestor of Christ (Matt. 1:7), he was unworthy of such an honor for three reasons.

I. He was dominated by a false principle. Rehoboam entertained an erroneous idea of the relation between a sovereign and his subjects. He was obsessed with the false premise that the subjects existed for the sovereign and not the sovereign for the subjects. Daily surrounded by unscrupulous flatterers who fed his self-importance, Rehoboam came to accept the nonsensical fiction of "the divine right of kings," that led him to treat his subjects as mere puppets to be manipulated for the benefit of his reigning house.

Whether this outlook was the result of a perverse disposition or wrong training may be hard to decide. Rehoboam had been brought up under the autocratic rule of his father, Solomon, to whom *subjects* were synonymous to slaves. When the people appealed, it was more against Solomon than Rehoboam, who had not had the opportunity of proving his quality as a king. So the first appeal to Rehoboam was, "Thy father made our yoke grievous," and the son sought to copy the defect of his father. Lamentable failure, however, overtook this feeble son of an illustrious father.

II. He followed the wrong advice. Alexander Whyte introduces his homily on *Rehoboam* with the sentence: "Just by one insolent and swaggering word, King Rehoboam lost for ever the ten tribes of Israel. And all Rehoboam's insane and suicidal history is written in our Bible for the

admonition and instruction of all hot-blooded, ill-natured, and insolent-spoken men among ourselves." .

What a different history of the Jews would have been written had Rehoboam not followed the advice of reckless counselors. When he went to Shechem, the rallying center of the northern tribes, to be formally crowned as king in succession to Solomon, the people were willing to accept Rehoboam on one condition, namely that he should lighten the burdens imposed upon them by Solomon. This reasonable request, which should have been acceded to without any hesitation, was met with the cautious reply: "Come again to me after three days." But Rehoboam lost a golden opportunity of healing the sores of fears and of preserving the unity of God's ancient people.

First of all, the king sought the advice of the old men who had been counselors of his father and whose ripe experience qualified them to guide Rehoboam. They urged the king to be kind and considerate. "Speak good words unto them, and they will be thy servants forever." But with his mind already made up, he rejected the counsel of the old men, and consulting the opinion of his young, rash companions who had always fed his vanity, he followed their advice and, assuming a haughty attitude, announced that he would add to the yoke of the people. "My father chastised you with whips, but I will chastise you with scorpions."

The effect was instantaneous, and a long-suffering people, smarting for so long under a sense of wrong, refused to be cowed, like the brave Hungarian people, by empty boastings. Thus the slumbering embers of revolt burst into a flame, and the kingdom was rent in twain and Israel's greatness destroyed.

III. He failed to give God the first place. If Rehoboam had consulted the Supreme King of Nations before seeking the advice of old and young men, how beneficial the monarchy would have been. While at the first he posed as the defender of the faith of his fathers and maintained the Temple services with signal fidelity, he failed to render God an undivided homage. The last years of Solomon's brilliant reign were darkened by the recognition of heathen gods and their degrading cults which, along with the fact that Rehoboam was the son of a heathen woman, helped to explain his apostasy. So attempting the impossible, he sought to please God and worship idols at the same time. But said Rehoboam's perfect Descendant: "No man can serve two masters."

At first pious (I Chron. 12:1) Rehoboam fell into such iniquity that an Egyptian scourge came upon the king and the two tribes he ruled. Brief penitence stayed vengeance, but the rot had set in (II Chron. 12: 5, 8). So we leave Rehoboam, who went astray in a threefold direction, ruining himself and the people he sought to govern. He lost the best part of his kingdom and reduced Israel as a whole to a subordinate rank among nations.

**REHOBOTH** [Re ho' both]-WIDE SPACES. *The name of an Edomite king (Gen. 36:37). Also the name of a well dug by the servants of Isaac (Gen. 26:22)*

**REHUM** [Re' hum]-PITY, BELOVED or MERCIFUL.

1. *One of the principal men who returned with Zerubbabel (Ezra 2:23; Neh. 12:3). Called Nehum in Nehemiah 7:7.*

2. *A Persian chancellor* under Artaxerxes (Ezra 4:8, 9, 17, 23).
3. *A Levite*, son of Bani, who helped to repair the wall at Jerusalem (Neh. 3:17).
4. *A member of the priestly family* that with Nehemiah sealed the covenant (Neh. 10:25).

**REI** [Re' i]-JEHOVAH IS A FRIEND, FRIENDLY Or SOCIABLE. *David's friend* when Adonijah attempted to become king. He was likely an officer in the royal guard (I Kings 1:8).

**REKEM** (Re' kem)-FRIENDSHIP Or VARIATION.

1. *One of the five kings of Midian*, slain by Phinehas in the plains of Moab (Num. 31:8; Josh. 13:21).
2. *A son of Hebron* and father of Shammai (I Chron. 2:43, 44). Also the name of a city in Benjamin, now called Ain-Karim (Josh. 18:27).

**REMALIAH** [Rem a li' ah]-JEHOVAH INCREASES, JEHOVAH HATH ADORNED Or EXALTATION OF THE LORD. *The father of Pekah*, who slew Pekahiah and reigned in his stead (II Kings 15:25-37; 16:1, 5; II Chron. 28:6; Isa. 7:1-9; 8:6).

**REPHAEL** [Re' pha el]-GOD IS A HEALER, GOD HATH HEALED or MEDICINE OF GOD. *A Kohathite*, son of Shemaiah, the first-born of Obededom, and a member of a family of Tabernacle gatekeepers (I Chron. 26:7).

**REPHAH** [Re' phah]-RICHES or HEALING. *A grandson of Ephraim*, through Beriah, and an ancestor of Joshua (I Chron. 7:25).

**REPHALIAH** [Reph ai ah]-JEHOVAH HEALS.

1. *A head of a family in David's house*, a Judahite (I Chron. 3:21).
2. *A Simeonite captain* who helped to lead the expedition into Edom (I Chron. 4:42).
3. *A son of Tola*, son of Issachar (I Chron. 7:2).
4. *A Benjamite* and descendant of Saul (I Chron. 9:43) and called Rapha in I Chronicles 8:37.
5. *One who helped Nehemiah* repair the wall (Neh. 3:9).

**RESHEPH** [Re' sheph]-HASTE Or A FLAME. *A son of Rephah*, grandson of Sarah the daughter of Ephraim (I Chron. 7:25).

**REU, RAGAU** [Re' u, Ra gou]-FRIEND Or FRIENDSHIP. *A son of Peleg*, the fourth from Shem, and father of Shereg. An ancestor of Abraham (Gen. 11:18-21; I Chron. 1:25). Like other men of that time, Rea was long-lived.

**REUBEN** [Reoo' ben]-BEHOLD A SON or VISION OF THE SON. *The first-born of Jacob by Leah* and founder of a tribal family (Gen. 29:32; 30:14). *The Man of Forfeited Privileges*

In Jacob's dying blessing (Gen. 49:3, 4) are three circumstances concerning Reuben that seem to summarize his tragic story.

I. The privileges that should have been his. As the eldest son he was entitled to three portions above his brethren, namely, the priesthood, the birthright and the kingdom. But all three were forfeited and given to the others.

By right of birth, elevation to priestly eminence should have been Reuben's, but he proved himself unworthy of this "excellence of dignity." Impetuosity and instability totally unfitted him for the priesthood which went to Levi.

By right of birth, royal dignity should have been his as the first-born of his tribe, but Judah prevailed and the right of the scepter passed from Reuben to Judah.

By right of birth, Reuben should have been the head of the representative tribe. He was the beginning of his father's strength (Deut. 21:17), and though the eldest son, forfeited a double inheritance in the land. This right of the firstborn became Joseph's (Deut. 21:17). Reuben carried little importance in the history of Israel.

II. His irresolute and vacillating nature. Reuben revealed characteristics unbefitting one upon whom high responsibilities should have devolved. He lacked the tenacity and courage one expects to find in the eldest son of the family. He had none of his father's transformed nature after he became Israel.

Jacob described his son as being "unstable as water" (Gen. 49:4). Water is a suggestive symbol of instability. Think of the waterfall, as it splashes against the ledges of a rock] The rock abides; the fickle stream moves on in never-ceasing restlessness. Jacob saw in his firstborn son all the evidences of instability. Although a double excellency was within the reach of Reuben his father had to say of him, "Thou shalt not excel." The reward of unreliability and instability is inferiority. "Thou shalt not excel." The tribe of Reuben never rose to prominence and was among the first to be carried into captivity (I Chron. 5:26). In the blessing of Moses, Reuben's doom is sealed. Nothing but a depleted remnant would be his. "Let his men be very few" (Deut. 33:6). No judge, no prophet, no hero sprang from Reuben. By his sin Reuben had permanently impoverished his posterity.

III. His despicable crime. Reuben lost all the honors that should have been his because of his adulterous act with Bilhah, his father's concubine. Jacob, in his

blessing, attributes Reuben's forfeited privileges to this heinous sin - a sin which brought a curse upon him.

This evil stream flowed on, for two Reubenites were ringleaders with Korah in assailing God's established order, and perished because of their defiance of God. Deborah, in her patriotic song, Judges 5, rebuked the children of Reuben for characteristic selfishness. Again the innate fickleness appeared.

Can it be that in spite of all his sad failures, there is a ray of hope for Reuben in the prophetic benediction of Moses, "Let Reuben live and not die" (Deut. 33:6)? Is this an evidence of divine grace for a sinner whose sin merited death? There is a gate of Reuben in the Golden City, and a tribe of Reuben in the Israel of God (Rev. 7:5). Reuben's name is *not first*, yet through grace it is there. "Let Reuben live and not die." Heaven will be full of Reubens who should have died but who live forevermore to sing the praises of God's redeeming grace.

**REUEL** [Reno' el]-FRIEND OF GOD or GOD IS A FRIEND.

1. *A son of Esau* by Bashemath, daughter of Ishmael (Gen. 36:4-17; I Chron. 1:35, 37).
2. *The father-in-law of Moses* (Ex. 2:18). Called Jethro and Raguel (Num. 10:29).
3. *The father of Eliasaph*, and a Gadite (Num. 2:14). Called Deuel in Numbers 1:14.
4. *A Benjamite*, a son of Ibnijah, belonging to Jerusalem (I Chron. 9:8).

**REZIA** [Re z i a]-JEHOVAH IS PLEASING. *An Asherite*, a son of Ulla (I Chron. 7:39). Also spelled Rizia.

**REZIN** [Re' zin] -DOMINION Or GOOD WILL.

1. *The last king of Damascus*, in the days of Jothan, king of Judah. He was slain by Tiglath-pileser (11 Kings 15:37; 16:5-9; Isa. 7:1-8; 8:6; 9:11). Damascus sustained a siege of more than a year's duration, but was eventually taken and its king slain (II Kings 16:9).
2. *A founder of a family of Nethinims* whose descendants returned with Zerubbabel from captivity (Ezra 2:48; Neh. 7:50).

**REZON** [Re' zon]-PRINCELINESS or NOBLE. *A son of Eliadah* and a subject of Hadadezer, king of Zobah. Although one of the king's military officers, he fled to Damascus, where he founded a kingdom and became a thorn in Solomon's side. His successors were bitter adversaries of Israel (I Kings 11:23).

**RHESA** [Rhe' sa]-WILL or COURSE. *A descendant of Zerubbabel* and ancestor of Christ (Luke 3:27).

**RIBAI** [Ri bai]-JEHOVAH CONTENTS or CONTENTIOUS. *The father of Ittai or Ithai*, a Benjamite of Gibeah and one of David's valiant men (11 Sam. 23:29; I Chron. 11:31).

**RIMMON** [Rim' mon]-A POMEGRANITE. *The father of two captains who served under King Ishbosheth* and became his murderers (H Sam. 4:2-9). Rimmon is also the name of a Syrian god, looked upon "as air-, weather-, and storm-god assimilated by popular etymology to the word for 'pomegranite,'" hence the meaning of the name. The symbol of the beneficent deity was the axe and a bundle of lightning-darts. It was in Rimmon's temple at Damascus that Naaman worshipped.

Rimmon is likewise the name of a city in Simeon now known as Um-er-Rumamin (Josh. 15:32; Zech. 14:10), and of a rock in Benjamin near Gibeah, now called Rummon or Rammun (Judg. 20:45, 47; 21:13), and of two cities, one in Simeon (I Chron. 4:32) and the other in Zebulun, spoken of in Hebrews as Rimmons (I Chron. 6:77).

**RINNAH** [Rin'nah]-A WILD CRY or STRENGTH. *A man of Judah*, a son of Shimon (I Chron. 4:20).

**RIPHATH** [Ri phath]-A CRUSHER OF ENEMIES. *One of the sons of Gomer*, son of Japheth (Gen. 10:3; I Chron. 1:6). Another reading is Diphath (I Chron. 1:6).

**ROHGAH** [Roh' gah]-CLAMOR or ALARM. *A son of Shamer*, grandson of Beriah, son of Asher (I Chron. 7:34).

**ROMAMTI-EZER** [Ro mam' ti-e' z ur]-HIGHEST HELP or I HAVE EXALTED HELP. *A son of Heman*, a singer in the Tabernacle in David's time, who was among the twenty-fourth course of singers (I Chron. 25:4, 31).

**ROSH** [Rosh]-A CHIEF, PRINCE or THE BEGINNING.

1. *A son of Benjamin* who went down to Egypt with Jacob and his sons (Gen. 46:21; Num. 26:38).
2. *The prince of northern people* mentioned along with Meshech and Tubal (Ezek. 38:1, 2; 39:1, R.V.). *The Man of the Northern Confederacy*

It is not very difficult to prove that God, by His Spirit, gave to Ezekiel over twenty-five hundred years ago, a clear picture of the part Russia would play in the development and control of a Northern Confederacy of Nations. The R.V. of Ezekiel 38:2 reads: "Gog the land of Magog, the Prince of Rosh, Meshach and Tubal." Rosh, mentioned as a descendant of Benjamin (Gen. 46:21) means, "a prince over." The Araxes were called "Rhos."

That "the Prince of Rosh" is Asiatic Russia receives confirmation from the *Imperial Dictionary*. "Evidence exists of an ancient people called Rosh, or Rhos, supposed to be the original stem from which the Russia or modern Russians have derived their race and name." The saintly scholar, Bishop Lowther says: "Rosh, taken as a proper name, in Ezekiel, signifies the inhabitants of Scythia, from whom modern Russians derived their name." The Orientals called the people who dwelt on the banks of the River Araxes "Rhos" or "Rosh," and the Arabic name for that river was also called "Rosh." Russia was once known as Muscovy. It was Ivan IV, or "Ivan the Terrible," as he was called, who was the first to use the title, "Czar of Russia."

The discovery of Russia in Ezekiel's prophecy is not a fundamentalist invention of this mid-century. Prophetic students have been accused of pressing Scripture interpretation beyond what is written in this connection. But long before Russia became the threat to world freedom, progress and peace she is today, Biblical scholars recognized her portrayal in Ezekiel.

We must conclude therefore, that Ezekiel's "episode of Gog's invasion" (A. B. Davidson) points irrefutably and undeniably to the *Russians*.

**RUFUS** [Roo' fns]-RED.

1. *A son of Simon the Cyrenian* who was compelled to bear the Cross (Mark 15:21).
2. *A believer in Rome* greeted by Paul as "the chosen in the Lord" together with "his mother and mine" (Rom. 16:13). Some writers feel that these two may have been the same persons. "Simon's widow might have emigrated to Rome with her two sons, where they became people of eminence in the Church, and that this is the reason why the brothers are mentioned by Mark (15:21), who probably wrote in Rome" (*Hastings Dictionary*).

**SABTA, SABTAH** [Sab' ta, Sab' tah]-BREAKING THROUGH. *The third son of Cush*, son of Ham, whose descendants dwell in the middle of South Arabia (Gen. 10:7; I Chron. 1:9).

**SABTECHA, SABTECHAH** [Sab' to cha, Sab' to chah] -SURRENDER. *The youngest son of Cush*, whose descendants dwelt on the east side of the Persian Gulf (Gen. 10:7; I Chron. 1:9).

**SACAR** [Sa' car]-HIRED or MERCHANDISE.

1. *Father of Ahiham*, one of David's heroes (I Chron. 11:35). Called Sharar in II Samuel 23:33.
2. *A son of Obed-edom*, a Tabernacle gatekeeper in David's time (I Chron. 26:4).

**SADOC** [S a' doc] -RIGHTEOUS, JUST. Son of *Agor* and father of Achim, and an ancestor of Christ (Matt. 1:14). Called Zadoc in Ezra 7:2.

**SALA, SALMH** [Sa' la, Sa' lah]-MEANING UNCERTAIN, PERHAPS FIRM. *Son of Arphaxad*, third son of Shem, and father of Eber (Gen. 10:24; 11:12-15; Luke 3:35).

**SALATHIEL, SHEALTIEL** [Sa' la' thi el, Sheal' ti el]-ARK or LOAN OF GOD. *Son or grandson of Jeconiah*, son of Jehoiakim, king of Judah (I Chron. 3:17; Ezra 3:2, 8; 5:2; Hag. 1:2, 12, 14; 2:2, 23). Ancestor of Christ (Matt. 1:12; Luke 3:27).

**SALLAI** [Sal' la i ]-EXALTED or REJECTED.

1. *Son of Meshullam*, a chief of the family of Benjamites living in Jerusalem (Neh. 11:8).
2. *A priest* who returned from exile with Zerubbabel (Neh. N:20). Also called Sallu in Nehemiah 11:7.

**SALMA** [Sal' ma ]-STRENGTH, FIRMNESS. *A son of Caleb* son of Hur and father of Bethlehem (I Chron. 2:5I, 54).

**SALMON, SALMA, SALMAH** [Sal' mon, Sal' ma]-PEACEABLE. *The father of Boaz*, Ruth's husband, and a man of Judah. Also an ancestor of Christ (Ruth 4:20, 2I; I Chron. 2:11; Matt. I:4, 5; Luke 3:32). Salmon is also the name of a mountain (Ps. 68:14).

**SALU** [Sa Iu]-UNFORTUNATE Or EXALTED. *A Simeonite*, father of Zimri whom Phinehas slew (Nam. 25:14).

**SAMGAR-NEBO** [Sari gar-ne' bo]-BE GRACIOUS, NEBO. *A prince of Nebuchadnezzar*, who sat in the gate at Jerusalem (Jet. 39:3).

**SAMLAH** [Sam'lah]-GARMENT Or ASTONISHMENT. *The fifth of the ancient kings of Edom*, a native of Masrekah (Gen. 36:36, 37; I Chron. I:47, 48).

**SAMSON** [Sari son]-DISTINGUISHED, STRONG or SUN-MAN.

*The Man of Contrasts*

One of the most renowned of the Hebrew judges, Samson was a son of the Danite, Manoah, who judged Israel for twenty years. He was unique in that his birth and manner of life were foretold. Supernaturally endowed, he killed a lion, thirty Philistines and one thousand men. He broke the strongest bands, carried off the gates of Gaza and pulled down the Temple of Dagon (Judg. 13:24-16:30). He is found among the illustrious in Faith's Hall of Fame (Heb., 11:32).

As long as Samson remained a Nazarite he was unconquerable. He only of all the judges of whom we have any history, does everything single-handed and alone. Samson never called the armies of Israel together; he asked no assistance. What he did, he did alone in his own unconquerable strength. We are not told how he managed his court, nor about the wisdom of his judgments, nor about the manner of Israel's life for a whole generation under her gigantic judge.

The complex story of Samson teaches us the evils of mixed or foreign marriages (Judg. 14:3), the laxity of sexual relations and of playing with temptation. C. W. Emmet says that Samson "teaches us that bodily endowments, no less than spiritual, are a gift from God, however different may be our modern conception of the way in which they are bestowed, and that their retention depends on obedience to His laws."

But if Samson stands as an example "of impotence of mind in body strong," he also stands, in Milton's magnificent conception, as an example of patriotism and heroism in death, to all who "from his memory inflame their breast to matchless valour and adventures high."

The deadly results of Samson's self-indulgence after he broke his Nazarite vow, appear in their dark and ominous order: Self-confidence: "I will go out" (Judg. 16:20).

Self-ignorance: "He wist not" (Judg. 16:20).

Self-weakness: "The Philistines laid hold on him" (Judg. 16:21). Self-darkness: "They put out his eyes" (Judg. 16:21). Self-degradation: "They brought him *down* to Gaza" (Judg. 16:1-3, 21).

Self-bondage: "They bound him with fetters" (Judg. 16:21). Self-drudgery: "He did grind in the prison-house" (Judg. 16:21). Self-humiliation: "Call for Samson, that he may make us sport" (Judg. 16:25, 27).

Samson stands out as a man of striking contrasts. He had a kind of Dr. Jekyll and Mr. Hyde being.

- I. He was separated as a Nazarite (Judg. 13:5), yet tampered with evil associations (Judg. 14:1-3).
- II. He was occasionally Spirit-possessed (Judg. 13:25; 15:14), yet yielded to carnal appetites (Judg. 16:10).
- III. He appeared childish in some of his plans (Judg. 15:4), yet was courageous in battle (Judg. 15:1-4).
- IV. He was mighty in physical strength (Judg. 16:3, 9, 13, 14), yet weak in resisting temptation (Judg. 16:15-17).
- V. He had a noble beginning but a sad end (Judg. 16:30).

**SAMUEL** [Sam' u el]-HEARD, ASKED OF GOD, OFFERING OF GOD or APPOINTED BY GOD. *The Man Who Had God's Ear*  
Samuel was the earliest of the Hebrew prophets after Moses and the last of the judges. He was the son of Elkanah of Ephraim (I Sam.

1:1), and of Hannah, Elkanah's other wife. Samuel was her fast-born and possibly saw the light of day at Ramah (I Sam. 2:11; 7:17). Hannah bore Elkanah five other children (I Sam. 2:21). There are many points of resemblance between Hannah and Mary, the mother of our Lord (I Sam. 2:1-11 with Luke 1:46-56).

Samuel was a Nazarite (I Sam. 1:11), the character of the vow being: Abstinence from intoxicating drinks; self-denial and separation from sensual indulgence. Free growth of hair, indicating the complete dedication of all the power of the head to God.

Avoidance of contact with a dead body as a token of absolute purity of life (Nam. 6).

Samuel's call to service came when weaned and dedicated to God by his mother (I Sam. 1:24-28; 3:1-18). When Samuel was around twelve years of age he received his first revelation of the Lord, which was a clear message of doom against Eli's guilty house (I Sam. 3:11-14). Samuel's ministry was of a fourfold nature. We see him:

- I. As a prophet. As a prophet of the Lord (I Sam. 2:27-35; 3:1921; 8:22), his faithfulness was a rebuke to the unfaithfulness of Eli. To the end of his days Samuel exercised the office of prophet and his ministry was not in vain. Under the impact of his courageous pronouncements Israel renounced her idolatry and shook off the yoke of the Philistines.
- II. As an intercessor. Samuel was born in answer to prayer and his name constantly reminded him of the power of prayer and of the necessity of maintaining holy intimacy with God. Samuel deemed it a sin not to pray for others (I Sam. 7:5-8; 8:6; 12:17, 19, 23; 15:11). III. As a priest. Although Samuel was only a Levite and not a priest by descent, the words, "I will raise up," imply an extraordinary office (I Sam. 2:35; 7:9, 10; 13:8-10; Judg. 2:16). The exercises of priestly functions are proved by the following:  
By intercession (I Sam. 7:9).  
By offering sacrifices (I Sam. 7:9, 10). By benediction (I Sam. 10:17, 25). By anointing kings (I Sam. 10:1; 16:13).
- IV. As a judge. Of Samuel it is said that he "judged Israel all the days of his life." Even after the government of Israel had changed from that of a theocracy to a monarchy, Samuel still acted as a circuit judge, going from place to place giving divine judgment upon moral and

spiritual questions, and maintaining in the hearts and lives of the people the law and authority of Jehovah (I Sam. 7:15-17). The appointment of his own sons as judges to succeed him (I Sam. 8:1) was a parental mistake, for their wickedness gave the people reason for demanding a king (I Sam. 8:5).

The universal reverence and love the nation had for Samuel is proven by the grief manifested at his death. "All Israel lamented him" (I Sam. 25:1; 28:3). His passing as one of the great heroes of Hebrew history makes impressive reading. Faith was the animating principle of his honored life and labors (Heb. 11:32).

**SANBALLAT** [San ball lat]-THE ENEMY IS SECRET. A *Haronite*, an enemy of the Jews. He opposed Nehemiah in the building of the wall (Neh. 2:10, 19; 4:1, 7; 6:1-14; 13:28). This most inveterate of Nehemiah's opponents derided the efforts of repair, and sought to hinder the work of the builders.

**SAPH** [Saph]-CONSUMMATION or PRESERVER. *One of the four Philistine giants slain by David's heroes* (II Sam. 21:18; 1 Chron. 20:4). Also called Sippai.

**SARAPH** [Sa'raph]-BURNING. *A descendant of Shelah*, son of Judah, who exercised dominion in Moab (I Chron. 4:22).

**SARGON** [Sac gon]-THE CONSTITUTED KING or SNARES. *A king of Assyria* who succeeded the last Shalmaneser. He was a predecessor of Sennacherib (Isa. 20:1).

**SARSECHIM** [Sar se' chlin]-CHIEF OF THE EUNUCHS. *A prince of Babylon* when Nebuchadnezzar took Jerusalem (Jer. 39:3).

**SARUCH** [Sa'ruch] BRANCH-Father of *Nachor and son of Ragan*, and an ancestor of Christ (Luke 3:35).

**SAUL, SHAUL** [Soul]-ASKED FOR or DEMANDED.

- The son* offish, and first king of Israel (I Sam. 9-11). *A Man Who Lost His Kingdom*  
No man among Bible men had so many chances thrust upon him to make a success of life, and no man ever so missed them. Saul not only missed great opportunities, he deliberately abused them. His sun rose in splendor, but set in a tragic night. The downgrade of his life is the old familiar story of pride, egotism and the abuse of power leading to moral degradation and ruin. Here are the steps down the ladder:  
He was a man anointed and filled with the Spirit. (I Sam. 11:6).  
In his early years he was humble and practiced self-control (I Sam. 10:22; 10:27; 11:13). Self-will restricted his influence (I Sam. 13:12, 13).  
He became disobedient and was guilty of rash vows (I Sam. 15:11-23).  
Jealousy prompted him to hunt and harm David (I Sam. 18:8; 19:1). He patronized the superstition he had forbidden (I Sam. 28:7).  
Wounded in battle, he ended up a suicide (I Sam. 31:4).  
Having already destroyed his moral life, he ultimately destroyed his physical life. Saul's sad story is repeated almost daily.
- The sixth of the ancient kings of Edom*, from Rehoboth on the Euphrates (Gen. 36:37, 38).
- The original name* of Paul, a native of Tarsus (Acts 7:58). For fuller treatment see Paul.

**SCEVA** [Sce va]-I DISPOSE. *A member of one of the Jewish families* from which high priests were ordinarily chosen. His seven sons were exorcists, that is, they professed to have power over demons by naming over them the name of Jesus (Acts 19:14).

**SERA** [Se' ba]-OLD MAN. *The eldest son of Cush*, son of Ham (Gen. 10:7; I Chron. 1:9). Also the name of his land in northern Ethiopia (Ps. 72:10; Isa. 43:3).

**SECUNDUS** [Se can' dus]-SECONDARY or FAVORABLE. *A believer of Thessalonica* who accompanied Paul from Macedonia to Asia Minor (Acts 20:4). Perhaps he carried alms from his city for needy saints.

**SEGUB** [Se' gab]-EXALTED, PROTECTION or FORTIFIED.

- The youngest son of Hiel the Benjamite* who rebuilt Jericho, and who was possibly sacrificed by his father when the gates were set up in defiance of a curse (I Kings 16:34).
- A son of Hezron*, grandson of Judah (I Chron. 2:21, 22).

**SEIR** [Se Or]-ROUGH Or WOODED. *The grandfather of Hori*, ancestor of the Horites (Gen. 36:20, 21; I Chron. 1:38). Also the name of a hilly region south of the Salt Sea (Gen. 14:6).

**SELED** [Se' led]-EXULTATION. *A man of Judah* of the family of Jerahmeel and grandson of Pharez, son of Judah (I Chron. 2:30).

**SEMACHIAH** [Sem a chi ah]-JEHOVAH SUPPORTS or SUSTAINS. *A son of Shemaiah* and a Levite gatekeeper of the Tabernacle in David's time (I Chron. 26:7). Perhaps the same as Ismachiah (II Chron. 31:13).

**SEMEI** [Semi e fl]-HEAR or OBEY. *An ancestor of Jesus Christ* (Luke 3:26), who lived after the exile. See Shimei.

**SENNACHERIB** [Sem mach' e rib]-THE MOON-GOD, SIN (the moon god) HATH INCREASED THE BROTHERS Or DESTRUCTION OF THE SWORD. *A son of Sargon* who succeeded to the throne after the murder of his father (II Kings 18:13; 19:16, 20, 36; I Chron. 32; Isa. 36:1; 37:17, 21, 37).

*The Man Who Built Nineveh*

This Assyrian king saw his boasted army destroyed in one night. He himself was slain by two of his sons in Nineveh in the Temple of Nisroch (II Kings 19:37). Sennacherib's great achievement in this area was the creation of Nineveh as a metropolis of the empire. It was he who built the wonderful palace of Konyungik and the great wall of Nineveh.

The Assyrian king's invading hosts marching through Judah leaving destruction behind them were vividly described by Byron in *The Destruction of Sennacherib*:

The Assyrians came down like the wolf on the fold, And his cohorts were gleaming in purple and gold; And the sheen of their spears was like stars on the sea, When the blue wave rolls nightly on deep Galilee.

Fear seized the heart of Hezekiah as he faced the threats of Sennacherib and Rabshakeh, but the courage and faith of Isaiah were a strong tower to the troubled king and the inhabitants of Jerusalem. The prophet reminded Hezekiah that Jehovah, and not the horses, material force and human cleverness, was the hope of Judah. Jerusalem was God's city and He would preserve it (Isa. 37:33, 35). As we know, the city was saved by a remarkable providence. God commissioned one angel to slay one hundred eighty-five thousand Assyrians. If He can do that with one angel, what is He not able to do with a legion of the angelic army?

**SENUAH** [Se nu' ah]-THE VIOLATED. *A Benjamite*, father of Judah who was second in charge over Jerusalem in Nehemiah's day (Neh. 11:9).

**SEORIM** [Se o' rim]-FEAR, DISTRESS. *A priest of David's time* to whom the fourth charge of the sanctuary was given by lot (I Chron. 24:8).

**SERAI AH** [Ser ai ah]-JEHOVAH IS PRINCE, THE LORD IS MY PRINCE, or SOLDIER OF THE LORD.

1. *One of king David's scribes* (II Sam. 8:17; see I Chron. 18:16 for Shavsha).
2. *The son of Azariah* and chief priest at Jerusalem when Nebuchadnezzar took it. This Seraiah, along with other renowned captives, was put to death at Riblah (II Kings 25:18; I Chron. 6:14; Ezra 7:1; Jer. 52:24).
3. *A son of Tanhumeth*, from Netophah, whom Gedaliah advised to submit to the Chaldeans. He was one of "the captains of the forces" (II Kings 25:23; Jer. 40:8).
4. *The second son of Kenez*, brother of Othniel and father of Joab (I Chron. 4:13, 14).
5. *A Prince of Simeon*, son of Asiel and grandfather of Jehu, who drove furiously (I Chron. 4:35).
6. *One of the twelve leaders, a priest who returned from exile with Zerubbabel* (Ezra 2:2; Neh. 10:2; 12:1, 12).
7. *A priest, son of Hilkiyah*, dwelling in Jerusalem after the exile and called "ruler of the house of God" (Neh. 11:11; 12:1). 8. *A chief man, son of Asiel*, and sent by Jehoiakim to apprehend Jeremiah and Baruch (Jer. 36:26).
9. *A son of Neriah and brother of Baruch*, a prince of Judah who went to Babylon with Zedekiah (Jer. 51:59, 61). For "quiet prince" the R.V. has "chief chamberlain."

**SERED** [Se'red]-DELIVERENCE or FEAR. *The eldest son of Zebulun* and founder of a tribal family, the Seredites (Gen. 46:14; Num. 26:22, 26).

**SERGIUS PAULUS** [SurI ji us Pao' lus]-SMALL or LITTLE. *Proconsul or Roman deputy of Cyprus* when Paul and Barnabas visited it, and who was converted to God by Elymas or Bar-jesus being struck with blindness (Acts 13:7). It is said of Sergius that he:

Was a prudent man.

Desired to hear the word of God.

When he saw what was done, believed.

Was astonished at the doctrine of the Lord.

**SERUG** [Se' rug]-SHOOT, BRANCH or FIRMNESS. *A son of Reu*, father of Nahor, father of Terah, and so an ancestor of Abraham (Gen. 11:20-23; I Chron. 1:26).

**SETH, SHETH** [Seth, Seth] -COMPENSATION, APPOINTED or SUBSTITUTED. *The third son of Adam and Eve*, born after the murder of Abel. Seth came as Abel's substitute (Gen. 4:25, 26; 5:3-8; I Chron. 1:1; Luke 3:38). Seth became the father of Enos, and died at the age of 912. When Eve said, "God hath set for me another seed instead of Abel," the word she used for "set" was *shath* or *shath*, meaning "setting."

**SETHUR** [Se thur]-SECRETED, HIDDEN. *The son of Michael*, the representative spy sent from the tribe of Asher (Num. 13:13).

**SHAAPH** [Sha aph]-UNION, FRIENDSHIP.

1. *A son of Jahdai*, son of Caleb, by his concubine Ephah (I Chron. 2:47).
2. *A son of Caleb*, son of Hezron, by his concubine Maachah (I Chron. 2:49).

**SHAASHGAZ** [Sha ash' gaz] -SERVANT OF THE BEAUTIFUL. *A chamberlain of King Ahasuerus*, who had charge of the king's concubines (Esther 2:14).

**SHABBETHAI** [Shab' be thai]-SABBATH BORN

1. *A Levite* who assisted in the matter of those who had taken strange wives (Ezra 10:15).
2. *One who explained the law* read to the people by Ezra (Neh. 8:7).
3. *A chief Levite* in Jerusalem after the exile (Neh. 11:16).

**SHACHIA** [Sha chi a]-CAPTIVE OF THE LORD. *A Benjamite*, son of Shoharaim (I Chron. 8:10).

**SHADRACH** [Sha drach]-DECREE OF MOON-GOD or SOFT, TENDER. The name given by the prince of the eunuchs at Babylon to *Hananiah*, one of the three faithful Hebrew youths (Dan. 1:7; 3:12-30). With his two companions, Meshach and Abednego, Shadrach was miraculously delivered from the burning fiery furnace.

*One of the sons of Bani* who also had taken a foreign wife (Ezra 10:42).

*A son of Haloresh*, ruler of the half of Jerusalem, who with his daughters assisted in the repair of the wall (Neh. 3:12).

*A son of Col-hozeh*, ruler of part of Mizpah, who repaired the gate of the fountain (Neh. 3:15).

*The father of Hanameel*, uncle to the prophet Jeremiah (Jer. 32:7, 8).

*The father of Maaseiah*, an officer of the Temple in the time of Jehoiakim (Jer. 35:4).

**SHAGE, SHAGEE** [Sha' ge]-WANDERING Or ERRING. *Father of Jonathan the Hararite*, one of David's mighty men (I Chron. 11:34). Some read Agee instead of Shagee on the authority of II Samuel 23:11.

**SHAHARAIM** [Sha ha ra im]-DOUBLE DAWNING. *A Benjamite* who went to Moab and had numerous descendants of his two wives, Harhim and Baara (I Chron. 8:8).

**SHALLUM, SHALLUN** [Shal' lam]-RECOMPENSE, RETRIBUTION or SPOILATION.

1. *A son of Jabesh*, who slew Zechariah, son of Jeroboam II. He became King of Israel for one month just before the near extinction of the nation, and was slain by Menahem, son of Gadi (11 Kings 15:10, 13-15).
2. *A son of Tikvah* and husband of Huldah the prophetess in the days of Josiah (11 Kings 22:14; II Chron. 34:22).
3. *A son of Sisamai* and father of Jakaniah, also a descendant of Judah (I Chron. 2:40, 41).
4. *The fourth son of king Josiah* (I Chron. 3:15).
5. *Grandson of Simeon*, second son of Jacob and a descendant of Shaul (I Chron. 4:25).
6. *The father of Hilkiah*, a member of the high priestly family of Zadok and an ancestor of Ezra (I Chron. 6:12, 13; Ezra 7:2). Called Meshullam in I Chronicles 9:11.
7. *The fourth son of Naphtali*, the second son of Bilhah, Rachel's handmaid (I Chron. 7:13). Called Shillem in Genesis 46:24.
8. *A son of Kore*, a Korhite and chief porter at the sanctuary (I Chron. 9:17, 19, 31; Ezra 2:42; Neh. 7:45).
9. *The father of Jehizkiah* who opposed the reduction of Jewish captives to slaves (II Chron. 28:12).
10. *A Tabernacle gatekeeper* whose foreign wife was put away (Ezra 10:24). -

**SHALMAI** [Shal' ma i]-JEHOVAH IS RECOMPENSER. *One of the Nethinims* whose descendants returned with Zerubbabel from exile (Ezra 2:46; Neh. 7:48).

**SHALMAN** [Shal' man]-PEACEABLE. *An Assyrian king* who laid waste Beth-arbel. Sometimes identified with Shalmaneser (Hos. 10:14).

**SHALMANESER** [Shal man e z ur]-THE GOD SHALMANA IS CHIEF or PEACE TAKEN AWAY. *The name of several Assyrian kings.* This was Shalmaneser IV who succeeded Tiglath-pileser and who invaded Israel and carried off Hoshea and the ten tribes to Assyria (II Kings 17:3; 18:9).

**SHAMA** [Sha' ma]-HEARER or HE HATH HEARD. *A son of Hothan*, the Aroerite, and one of David's mighty men (I Chron. 11:44).

**SHAMED** [Sha' med]-WATCHER, DESTROYER. *The third son of Elpaal* (I Chron. 8:12).

**SHAMER** [Sha' mar]-PRESERVER.

1. *Son of Mahli* and grandson of Merari (I Chron. 6:46).
2. *Son of Heber*, son of Beriah, son of Asher (I Chron. 7:34). Spelled Shomer in I Chronicles 7:32.

**SHAMGAR** [Sham' gar]-CUPBEARER or A SURPRISED STRANGER. *The Man Who Was Ready When Need Arose*

Shamgar was the son of Anath, and third judge of Israel after the death of Joshua. His spectacular deliverance of Israel from the Philistines is suggestive (Judg. 3:31). Shamgar the son of Anath was ready to serve God in the common working day.

When he drove his oxen out that morning he did not dream that before nightfall he would accomplish a memorable deliverance for his land. But the call came and he was ready.

Another lesson to be learned from Shamgar is that God can be served with unlikely instruments. "What is that in thy, hand?" In Shamgar's hand was an oxgoad with which he slew six hundred Philistines.

We may not have genius, brilliance, gifts of speech or song, but if we are in the hand of Christ, He can take foolish things to confound the wise.

**SHAMHUTH** [Sham' huth]-FAME, RENOWN or DESOLATION OF INIQUITY. *An Izrahite*, a captain of David's army who served in the fifth month (I Chron. 27:8). Perhaps Shammah.

**SHAMIR** [Sha mir]-OPPRESSED, A PRISON or A THORN. *A son of Micah*, a Levite and descendant of Uzziel (I Chron. 24:24). Also the name of the hill country of Judah (Josh. 15:48), and of a city on Mount Ephraim, the home and burial place of Tola (Judg. 10:1, 2).

**SHAMMA** [Sham' ma]-FAME, RENOWN or DESOLATION. *A son of Zophah* an Asherite (I Chron. 7:37).

**SHAMMAH** [Sham' mah] -Loss.

1. *A son of Reuel* and descendant of Esau and Ishmael, who became a duke of Edom (Gen. 36:13, 17; I Chron. 1:37).
2. *The third son of Jesse* and brother of David (I Sam. 16:9; 17:13).
3. *The son of Agee the Hararite*, and first of David's three mighty men (II Sam. 23:11).
4. *Another Hararite*, and one of David's heroes (II Sam. 23:33). Called Shammoth in I Chronicles 11:27, Shammuth in I Chronicles 27:8. 5. *A Harodite*, also one of David's valiant men (II Sam. 23:25).

**SHAMMAI** [Sham' ma i]-CELEBRATED or WASTE.

1. *A son of Onam*, son of Jerahmeel, grandson of Judah (I Chron. 2:28, 32).
2. *The father of Maon* and son of Rekem of the house of Caleb son of Hezron (I Chron. 2:44, 45).
3. *A son or grandson of Ezra* registered with the tribe of Judah (I Chron. 4:17).

**SHAMMOTH** [Sham' moth] -RENOWN. *A Hararite*, one of David's valiant men (I Chron. 11:27). See Shammah.

**SHAMMUA, SHAMMUAH** [Sham mu' a, Sham mu' ah]-FAMOUS.

1. *A Reubenite*, son of Zaccur, sent by Moses to spy out the land of Canaan (Num. 13:4).
2. *A son of David by Bath-Sheba*, born in Jerusalem (II Sam. 5:14; I Chron. 14:4). He bore his uncle's name (I Chron. 2:13), and is also called Shimea (I Chron. 3:5).
3. *A grandson of Juduthun* and father of Abda or Obadiah, a Levite who led the Temple worship after the exile (Neh. 11:17). Called Shemaiah in I Chronicles 9:16.
4. *A priest in the family of Bilgah* in the days of Nehemiah, and head of his father's house (Neh. 12:18).

**SHAMSHERAI** [Sham she ra' i]-HEROIC. *A son of Jeroham*, a Benjamite (I Chron. 8:26).

**SHAPHAM** [Sha pham] -YOUTHFUL, VIGOROUS. *A chief of Gad*, dwelling in Bashan, second in rank (I Chron. 5:12).

**SHAPHAN** [Sha' phan]-PRUDENT, SHY, ROCK BADGER or WILD RAT.

1. *A scribe*, son of Azaliah, father of Gemariah. It was this Shaphan who laid before King Josiah the law book discovered by Hilkiah in the temple (II Kings 22:3-14; II Chron. 34:8-20; Jer. 36:10-12) and who was the chief lay leader in the outworking of Josiah's reforms. For two generations his family played a worthy part as servants of eHovah and as friends of Jeremiah.
2. *Father of Ahikam*, a chief officer in the court of Josiah (II Kings 22:12; 25:22; II Chron. 34:20; Jer. 26:24; 39:14; 40:5; 41:2; 43:6).
3. *A father of Elashah* by whom Jeremiah the prophet sent a letter to the exiles in Babylon (Jer. 29:3).
4. *The father of Jaaganiah* whom Ezekiel saw as enticing people to idolatry and whom he denounced as a ringleader (Ezek. 8:11).

**SHAPHAT** [Sha phat] -JUDGE or HE HATH JUDGED.

1. *A Simeonite*, son of Hori, and tribe representative sent as a spy to Canaan (Nam. 13:5).
2. *The father of Elisha the prophet* (I Kings 19:16, 19; II Kings 3:11; 6:31).
3. *A son of Shemaiah* included in the royal genealogy of Judah (I Chron. 3:22).
4. *A chief of Gadite in Bashan* (I Chron. 5:12).
5. *A son of Adlai* and David's overseer of cattle in the valley (I Chron. 27:29).

**SHARAI** [Shar' a i]-JEHOVAH IS DELIVERER, FREE or my SON. A son of *Bani* induced to put away his foreign wife (Ezra 10:40).

**SHARAR** [Sharar]-FIRM or STRONG. *AHararite*, father of one of David's mighty men (II Sam. 23:33). Called Sacar (I Chron. 11:35).

**SHAREZER, SHEREZER** [Sha re' zer, She re' zer]-PROTECT or PRESERVE THE KING.

1. *A son of Sennacherib*, king of Assyria, who with his brother Adrammelech killed their father in the temple of Nisroch at Nineveh (II Kings 19:37; Isa. 37:38).
2. *A man sent from Bethel* to consult the priests and prophets as to a day of humiliation (Zech. 7:2).

**SHASHAI** [Shash' a fl-WHITE, PALE, NOBLE Or FREE. *One of the sons of Bani* who married a foreign wife (Ezra 10:40).

**SHASHAK** [Sha shak] ASSAULTER, RUNNER. *A son of Elpaal* a Benjamite (I Chron. 8:14, 25).

**SHAUL** [Sha' ul]-ASKED.

1. *A son of Simeon* by a Canaanitish woman (Gen. 46:10; Ex. 6:15; Num. 26:13; I Chron. 4:24).
2. *A king of Edom* from Rehoboth in the Euphrates (I Chron. 1:48, 49). Called Saul in Genesis 36:37.
3. *A son of Rohath*, son of Levi and founder of a tribal family (Num. 26:13; I Chron. 6:24).

**SHAVSHA, SHISHA** [Shav' sha, Shi Sha]-NOBILITY Or SPLENDOR. *Ascribe in David's time* and afterwards in Solomon's day (I Chron. 18:16). Perhaps identical with Seraiah the scribe (II Sam. 8:17); Sheva in II Samuel 20:25; Shisha in I Kings 4:3.

**SHEAL** [She' al]-REQUEST or AN ASKING. *A son of Buni* who put away his strange wife (Ezra 10:29).

**SHEALTIEL** [She of ti el]-I HAVE ASKED OF GOD. *A son of Jeconiah*, and father of Zerubbabel who led the Jews back from the Babylonian exile (Ezra 3:2, 8; 5:2; Neh.12:1; Hag. 1:1, 12, 14; 2:2). Also an ancestor of Christ (Matt. 1:12; Luke 3:27). Also called Salathiel.

**SHEARIAH** [She a ri ah]-JEHOVAH IS DECIDER Or HATH ESTEEMED. *A son of Azel*, a Benjamite and descendant of Jonathan of the family of Saul (I Chron. 8:38; 9:44).

**SHEAR-JASHUB** [She' ar-ja Sh ub]-A REMNANT RETURNS. *A son of Isaiah the prophet*, whose name was designed to embody a prophecy (Isa. 7:3; 10:21).

**SHEAA** [She' ba]-SEVENTH, AN OATH Or CAPTIVITY.

1. *Son of Raamah*, son of Cush, son of Ham (Gen. 10:7; I Chron. 1:9).
2. *Son of Joktan* of the family of Shem (Gen. 10:28; I Chron. 1:22).
3. *Son of Jokshan*, son of Abrahah,, by Keturah (Gen. 25:3; I Chron. 1:32).
4. *A son of Bichri* who rebelled against David after Absalom's death. This worthless adventurer, Who snatched at what he thought was a chance of winning the sovereignty of northern Israel, had his head cut off by the people of Abel (II Sam. 20:1-22).
5. *A chief Gadite*, dwelling in Gibeah in Bashan (I Chron. 5:13, 16). Also the name of the Arabian home of the Queen of Sheba (I Kings 10:1) and a city in Simeon (Josh. 19:2).

**SHEBANIAH** [Sheb a n i' ah]-JEHOVAH IS POWERFUL, JEHOVAH HATH DEALT TENDERLY or THE LORD CONVERTS.

1. *A priest and trumpeter in David's time* who assisted in bringing up the ark from the house of Obed-edom (I Chron. 15:24).
2. *A Levite* who assisted in the services of the Tabernacle and who sealed the covenant on behalf of his family (Neh 9:4, 5; 10:10).
3. *Another priest* who with Nehemiah sealed the covenant (Neh. 10:4; 12:14).
4. *A Levite* who did the same (Neh. 10:12).

**SHEBER** [She' bur]-BREAKING or FRACTURE. *A son of Caleb*, son of Jephunneh by his concubine (I Chron. 2:48).

**SHEBNA, SHEBNAH** [Sheb' na]-YOUTHFULNESS, TENDERNESS Or WHO RESTS HIMSELF.

1. *A scribe* or palace-governor of king Hezekiah (II Kings 18:18, 26, 37; 19:2; Isa. 36:3, 11, 22; 37:2).
2. *The treasurer over the king's house*-a man of great influence who was fond of display (Isa. 22:15-25) and against whom Isaiah directed one of his utterances.

**SHEBUEL** [Sheb' u Cl]-GOD IS RENOWN or RETURN, o GOD.

1. *A son of Gershon*, son of Levi, grandson of Moses (I Chron. 23:16; 26:24).
2. *A son of Heman*, chief singer of the sanctuary in David's time (I Chron. 25:4). Also called Shubael.

**SHECHANIAH** [Shech a n i ah]-JEHOVAH IS A NEIGHBOUR Or JEHOVAH HATH DWELT.

1. *Head of a family of David's house*, but not in succession to the throne (I Chron. 3:21, 22).
2. *A descendant of a family that returned with Ezra from exile* (Ezra 8:3).
3. *Another whose descendants returned from exile* (Ezra 8:5).



4. *A son of Jehiel* who first confessed the trespass of taking strange, or non-Jewish wives (Ezra 10:2).
5. *Father of Shemaiah* who helped to repair the wall (Neh. 3:29).
6. *Father-in-law of Tobiah*, the Ammonite who opposed Nehemiah (Neh. 6:18).
7. *A priest* who returned with Zerubbabel (Neh. 2:3).

**SHECHEM, SICHEM, SYCHEM, SYCHAR** [She' chem]-SHOULDER.

1. *A son of Hamor*, a Hivite prince-"a prince of the country"that is, of Shechem. It is not certain whether the Levitical city was named after the son of Hamor, or whether he was named after the city (Gen. 33:18, 19, 34; Josh. 24:32; Judg. 9:28).

*The Man Who Disgraced His Princely Dignity*

Shechem, a neighbor of Jacob, took advantage of his daughter's visit to the daughters of the Hivites. Doubtless Dinah was young and unaccustomed to the ways of the world, and taking advantage of her, Shechem proved himself unworthy of his high office. He was led into sin by what he saw, and while it is said that Shechem came to love the girl he had wronged and wanted to make her his wife, yet such a proposal was not possible, owing to God's command about His people marrying those of Gentile nations. The scheme of Jacob's sons need not be told. Suffice it to say that Simeon and Levi, Dinah's brothers, treacherously slew Shechem for his betrayal of their sister. To the credit of Shechem it is said that "he was more honourable than all the house of his father." As for Simeon and Levi, they earned a sad epitaph (Gen. 49:5-7).

2. *A son of Gil ead*, son of Manasseh and founder of a tribal family (Num. 26:31; Josh. 17:2).
3. *A son of Shemidah*, a Manassite (I Chron. 7:19).

Shechem is also a name renowned in history. Jacob rested there (Gen. 33:18). Jesus met the woman of Samaria at the one-time city of refuge and the first residence of the kings of Israel (John 4:12). It is said that Justin Martyr was born here, about A.D. 100.

**SHEDEUR** [Shed' e ur]-SHEDDING OF LIGHT or ALL MIGHTY. *Father of Elizur*, the Reubenite chief who assisted Moses in the wilderness (Num. 1:5; 2:10; 7:30, 35; 10:18).

**SHEHARIAH** [She ha ri ah]-JEHOVAH IS THE DAWN or BROKEN

FORTH AS THE DAWN. *A son of Jeroham*, a Benjamite (I Chron. 8:26).

**SHELAH, SALAH, SALA** [She' lah] -PEACE, PRAYER Or THAT BREAKS.

1. Youngest son of *Judah*, by the daughter of Shuah the Canaanite, and founder of a tribal family (Gen. 38:5-26; 46:12; Num. 26:20; I Chron. 2:3; 4:21).
2. *A son of Arphaxad*-also called Salah (I Chron. 1:18, 24). Also the name used for the pool at Jerusalem (Neh. 3:15) and translated Siloah.

**SHELEMIAH** [Sel e mi' ah] JEHOVAH IS RECOMPENSE, RECOMPENSES or GOD IS MY PERFECTION.

1. *A Levite*, a doorkeeper of the Tabernacle in David's time (I Chron. 26:14).
2. *One of the sons of Bani* who put away his strange wife (Ezra 10:39).
3. *Another of the same family* who had done the same (Ezra 10:41).
4. *The father of the Hananiah* who helped to repair the wall (Neh. 3:30).
5. *Apriest who had charge of the treasuries* and distributed money among the Levites (Neh. 13:13).
6. *A son of Cush* and grandfather of Jehudi who brought Baruch before the princes of Judah (Jer. 36:14).
7. *The son of Abdeel* who was ordered by Jehoiakim to take Baruch the scribe and Jeremiah the prophet (Jer. 36:26).
8. *The father of Jehucal* who was sent by Zedekiah to Jeremiah in order to plead for his prayers (Jer. 37:3; 38:1).
9. *The father of Irijah*, captain of the guard, who arrested Jeremiah when he was about to leave Jerusalem (Jer. 37:13).

**SHELEPH** [She' leph] -DRAWN OUT. *A son of Joktan* of the family of Shem in southern Arabia (Gen. 10:26; I Chron. 1:20).

**SHELESH** [She' lesh] -MIGHT or TRIED. *An Asherite*, son of Helem and grandson of Beriah (I Chron. 7:35).

**SHELOMI** [Shel' O mi ]-JEHOVAH IS PEACE or PEACEFUL. *Father of Ahihud*, prince of Judah who lived during the latter part of the wilderness journey (Num. 34:27).

**SHELOMITH** [Shel o mith] -PEACEFULNESS.

1. *A son of Shimhi*, a Gershonite Levite in David's time (I Chron. 23:9). The R. V. gives the name as Shelomoth.
2. *A son of Izhar*, of the Kohath family (I Chron. 23:18). Called Shelomoth in I Chronicles 24:22.
3. *A descendant of Moses* through Eliezer, set over David's dedicated treasures (I Chron. 26:25, 26, 28).
4. *A son or daughter of king Rehoboam* (II Chron. 11:20).
5. *An ancestor of a family that returned with Ezra* (Ezra 8:10). Shelomith is also the name of the daughter of Dibri (Lev. 24:11) and of the daughter of Zerubbabel (I Chron. 3:19).

**SHELUMIEL** [She In' mi el]-GOD'S PEACE Or A FRIEND OF GOD. *The son of Zurishaddai* and a prince of the tribe of Simeon who assisted Moses in numbering the people (Num. 1:6; 2:12; 7:36, 41; 10:19).

**SHEM, SEM** [Shem, Sem]-REOWN, Or NAME. *A son of Noah*, and ancestor of Christ (Gen. 5:32).

From his name, it is to be inferred that Shem was a distinguished person. The men of Babel sought to make themselves a name (Gen. 11:4) and become, thereby, rivals of Shem. The greatness of Shem arose from the fact that he was a forerunner of Christ. Shem's name meaning "renown" foreshadowed the greater name "above every name" before which every knee shall bow (Luke 3:36). In offering praise to God, Noah said, "Blessed be the Lord God of Shem" (Gen. 9:26).

**SHEMA** [She' ma]-REPUTE, FAME or RUMOR.

1. *A son of Hebron* and father of Raham (I Chron. 2:43, 44).
2. *A Reubenite*, a son of Joel and father of Azaz (I Chron. 5:4, 8).
3. *A Benjamite*, head of the inhabitants of Aijalon (I Chron. 8:13). Called Shimhi in verse twenty-one and Shimei in the R.V.
4. *A priest* who assisted Ezra in the public reading of the law (Neh. 8:4). Also the name of a city in Judah (Josh. 15:26).

**SHEMAAH** [She ma' ah]-THE FAME. *A Benjamite of Gibeah* and father of two valiant men who joined David at Ziklag (I Chron. 12:3).

**SHEMAIAH** [She ma i ah]-JEHOVAH IS FAME, JEHOVAH HAS HEARD or OBEYS THE LORD.

Evidently this popular name was shared by many Bible men, and at times two of the following may be the same individual. It is not an easy matter to identify them exactly.

1. *A prophet sent by God* to prevent Rehoboam from warring against the house of Israel. His part in the revolution and history are clearly defined (I Kings 12:22; II Chron. 11:2; 12:5, 7, 15).
2. *Son of Shechaniah* and father of Hattush, descendant of Zerubbabel (I Chron. 3:22).
3. *Father of Shimhi*, perhaps Shimei, and head of a family of Simeon (I Chron. 4:37). See verses twenty-six and twenty-seven.
4. *A son of Joel*, perhaps Shema of I Chronicles 5:8, and head of a family of Reuben (I Chron. 5:4).
5. *A Merarite Levite* dwelling in Jerusalem (I Chron. 9:14; Neh. 11:15).
6. *A Levite, father of Obadiah* (I Chron. 9:16). Called Shammua in Nehemiah 11:17.
7. *Head of the Levitical Kohath clan* who assisted in bringing the Ark from the house of Obed-edom (I Chron. 15:8, 11).
8. *The son of Nathaneel*, a Levite, who recorded the priestly office in David's time (I Chron. 24:6).
9. *Oldest son of Obed-edom*, a Korhite Levite and a gatekeeper of the Tabernacle in David's reign (I Chron. 26:4, 6, 7).
10. *A Levite*, commissioned by Jehoshaphat, to teach the people in Judah (II Chron. 17:8).
11. *A son of Jeduthun* who helped in the purification of the Temple under Hezekiah (II Chron. 29:14).
12. *A Levite in Hezekiah's time* who was over the freewill offerings of God (II Chron. 31:15).
13. *A chief Levite* in the days of Josiah (II Chron. 35:9).
14. *A son of Adonikam* who returned with Ezra from exile (Ezra 8:13).
15. *A chief man under Ezra* sent to Iddo to ask for ministers. (Ezra 8:16).
16. *A priest of the family of Harim* who married a foreign wife (Ezra 10:21).
17. *A person who helped to repair the wall* (Neh. 3:29).
18. *A son of Delaiah* hired by Sanballat and Tobiah to intimidate Nehemiah (Neh. 6:10).
19. *A priest*, one of the twenty-four courses of priests that with Nehemiah sealed the covenant (Neh. 10:8; 12:6, 18, 34, 35).
20. *A singer* who took part in the dedication of the wall (Neh. 12:36).
21. *Another, or perhaps the same person as the previous one*, who gave thanks at the dedication (Neh. 12:42).
22. *The father of Urijah the prophet* who was slain by Jehoiakim for prophesying against Jerusalem and Judah (Jer. 26:20).
23. *A prophet called "the Nehelamite"* who in captivity was actively engaged in reproving or opposing Jeremiah (Jer. 29:24-32).
24. *The father of Delaiah*, a prince of the Jews to whom Baruch read the roll he had written under Jeremiah's direction (Jer. 36:12).

**SHEMARLAI, SHAMARLAI** [Shem a ri' ah, Sham a ri ah]-GOD HATH KEPT Or GOD IS MY GUARD.

1. *A mighty man*, a Benjamite who joined David at Ziklag (I Chron. 12:5).
2. *A son of Rehoboam*, son of Solomon (II Chron. 11:19).
3. *One of the family of Harim* who had married a foreign wife (Ezra 10:32).
4. *One of the family of Bani* who had done the same (Ezra 10:4).

**SHEMEBER** [Shem e' ber]-SPLENDOR OF HEROISM. *The King of Zeboim* who defeated other kings in the cities of the plain (Gen. 14:2, 8, 10).

**SHEMER** [She' mur]-ONE KEPT BY THE LORD or GUARDIAN. *Owner of a hill purchased by Omri* and on which he built Samaria (I Kings 16:24). Shomer in I Chronicles 7:32. See others under Shamed and Shamer.

**SHEMIDAH, SHEMIDA** [She mi' dah, She mi da]-FAME OF KNOWING or SCIENCE OF THE HEAVENS. *A son of Gilead* and grandson of i-lanasseh (Num. 26:32; Josh. 17:2; I Chron. 7:19). Founder of a tribal family. (Num. 26:32).

**SHEMIRAMOTH** [She mir' a moth]-FAME OF THE HIGHEST Or HEIGHT OF THE HEAVENS.

1. *A Levite* responsible for the choral service of the Tabernacle (I Chron. 15:18,20; 16:5).
2. *Another Levite*, whom Jehoshaphat sent to teach the people in Judah (II Chron. 17:8.)

**SHEMUEL** [She mu' el]-HEARD OF GOD.

1. *A Simeonite* appointed to assist in dividing the land west of Jordan (Num. 34:20). Perhaps the name is equivalent to Shelumiel.
2. *The father of Joel* (I Chron. 6:33).
3. *A grandson of Issachar* and head of a family (I Chron. 7:2).

**SHENAZAR** [She na zar]-LIGHT Or SPLENDOR. *A son or grandson of Jecamiah*, son of Jehoiakim king of Judah (I Chron. 3:18). See Sheshbazzar.

**SHEPHATIAH** [Sheph a ti all]-JEHOVAH IS JUDGE.

1. *The fifth son of David* by Abital (II Sam. 3:4; I Chron. 3:3).
2. *A Benjamite*, father of Meshullam whose home was in Jerusalem (I Chron. 9:8).
3. *A valiant man who came to David at Ziklag* (I Chron. 12:5).
4. *A prince of Simeon in David's reign* (I Chron. 27:16).
5. *A son of king Jehoshaphat* (II Chron. 21:2).
6. *A person whose many descendants returned from exile with Zerubbabel* (Ezra 2:4; Neh. 7:9).
7. *One of Solomon's servants* who also returned from exile (Ezra 2:57; Neh. 7:59).
8. *One whose descendant, Zebadiah, returned from exile* with eighty males (Ezra 8:8).
9. *A descendant of Pharez*, who dwelt in Jerusalem (Neh. 11:4). 10. *A son of Mattan*, a prince of Judah in Zedekiah's time (Jer. 38:1).

**SHEPHO, SHEPHI** [She pho, She' phi]-UNCONCERN or SMOOTHNESS. *A son of Shobal* and a Horite chief (Gen. 36:23; I Chron. 1:40).

**SHEPHUPHAM, SHEPHUPHAN** [She phu' phan]-AN ADDER. *A son of Bela*, son of Benjamin and father of a tribal family (I Chron. 8:5). Called Muppim in Genesis 46:21 and Shuppim in I Chronicles 7:12, 15; 26:16.

**SHEREBIAH** [Sher e bi ah]-JEHOVAH HATH MADE TO TREMBLE or JEHOVAH IS ORIGINATOR.

1. *A priest* with eighteen sons and brethren who returned with Ezra. Evidently a family of singers (Ezra 8:18, 24; Neh. 8:7; 9:4, 5).
2. *A Levite* who with Nehemiah sealed the covenant (Neh. 10:12; 12:8, 24).

**SHERESH** [She'resh] -UNION or ROOT. *A son of Machir* of the Manassite clan (I Chron. 7:16).

**SHESHAI** [She shai ]-FREE, NOBLE or WHITISH. *A son o f Anak*, who resided at Hebron, having been driven there by Caleb (Num. 13:22; Josh. 15:14; Judg. 1:10).

**SHESHAN** [She'shan]-FREE, NOBLE. *A Jerahmeelite*, grandson of Pharez son of Judah whose only daughter was given in marriage to an Egyptian slave (I Chron. 2:31, 34, 35).

**SHESHBAZZAR** [Shesh baz' zar]-O SUN-GOD PROTECT THE SON. *The prince of Judah made governor of Judah by Cyrus* (Ezra I:8, II: 5:14, I6). Elsewhere called Zerubbabel (Ezra 3:8).

**SHETH** [Sheth]-COMPENSATION.

1. *A Moabite chief*. The Moabites were makers of war and tumult, and are named "sons of tumult" in the R.V. (Num. 24:17).
2. *A son of Adam* (I Chron. 1:1).

**SHETHAR** [She thar]-STAR Or COMMANDER. *One of the seven princes of Persia and Media* who had the right of access to the king's presence (Esther 1:14).

**SHETHAR-BOZNAI** [She than-boz' na i ]-STARRY SPLENDOR. *A Persian official* who with others attempted to prevent the returned Jewish exiles from rebuilding the Temple (Ezra 5:3, 6; 6:6, 13).

**SHEVA, SHAVSHA** [She va]-SELF-SATISFYING Or VANITY.

1. *A scribe* or secretary of David (II Sam. 20:25).
2. *The father of Machbenah* and son of Maachah, concubine of Caleb son of Jephunneh (I Chron. 2:49).

**SHILHI** [Shil' h i]-ONE ARMED WITH DARTS. *Father of Azubah*, mother of King Jehoshaphat (I Kings 22:42; II Chron. 20:31).

**SHILLEM** [Shil' lem] -RETRIBUTION Or RECOMPENSE. *The fourth son of Naphtali* and founder of a tribal family (Gen. 46:24; Num. 26:49). Called Shallum in I Chronicles 7:13.

**SHILONI** [Shi lo' n fl-SENT ONE. *Father of Zechariah*, of the sons of Perez or Pharez, son of Judah (Neh. 11:5). The R.V. says a Shilonite-see I Kings 11:29.

**SHILSHAH** [Shil' Shah] -MIGHT, HEROISM or TRIAD. *The ninth son of Zo phah*, an Asherite (I Chron. 7:37).

**SHIMEAH, SHIMEA** [Shim' e ah, Shim' e a]-SPLENDOR or SOMETHING HEARD.

1. *Son of Mikloth*, a Benjamite of the family of Saul (I Chron. 8:32).
2. *One of David's brothers* (11 Sam. 13:3; 21:21).
3. Appears as Shammah (I Sam. 16:9; 17:13). See 11 Samuel 21:21.
4. *A son of David* (I Chron. 3:5). See Shammuah. *Father of Haggiah*, a Merarite (I Chron. 6:30).
5. *Father of Berachiah*, of the family of Gershon (I Chron. 6: 39).

**SHIMEAM** [Shim' e am]-FAME or RUMOR. *A son of Mikloth*, a Benjamite resident in Jerusalem (I Chron. 9:38). Same as Shimeah in I Chronicles 8:32. Founder of a tribal family (I Chron. 2:55).

**SHIMEI, SHAH, SHIIMHI** [Shim' e i, Shi' mi, Shim' hi]-JEHOVAH IS FAME or FAMOUS.

Shimei, we are told, was a popular name among the Hebrews, being especially common in Levitical circles. But of the majority of men bearing it, little is known apart from the name.

1. *The Benjamite of the clan of Saul*, son of Gera who cursed David when he fled from Absalom (II Sam. 16:5, 7, 13; 19:16, 18, 21, 23). Although we have little knowledge of this most prominent Shimei, what we do know proves him to be, as Dr. Alexander Whyte expresses it, "A reptile of the royal house of Saul." This Shimei can be described as:

*The Man Who Hated the Truth He Knew*

This man who lived to curse knew only too well that David had never shed a single drop of Saul's blood, but it was not in his interest to admit the truth he knew. Because of his tribal and family connections it was natural for Shimei to be David's bitter enemy, and to heap his curses and insults upon the fugitive monarch. When, however, David triumphantly returned after Absalom's tragic death, Shimei met the king with a hypocritical repentance. David accepted his apology and gave an oath that he would not put him to death. When further resistance was useless, Shimei feigned obedience to David, but in his heart was still bitterly opposed to on his deathbed David's last words to Solomon about Shimei's blood being spilt, cause one to wonder whether David's long-suppressed revenge upon his enemy found utterance. Solomon would not allow Shimei to go beyond the walls of Jerusalem. All the time he remained in his city of refuge he was safe. If he passed without it, he would die. Shimei kept this arrangement for three years, then broke it on some trifling occasion and justly forfeited his life. At the command of Solomon he was executed by Benaiah. This was the last of those acts of justice on offenders against David which Solomon performed.

How do we act when men say all manner of evil against us falsely? Do we see the Lord in it all, and that He will work out our salvation in spite of adverse and sore criticisms and circumstances? Do we rest in the fact that the Lord will look upon our affliction and will requite us good for all evil, if only we wisely and silently and adoringly submit ourselves to it?

1. *A Courtier*, Shimei by name, an officer of David, remained true to the king when Adonijah sought to usurp the throne (I Kings 1:8).
2. *A son of Elah*, one of the twelve purveyors of Solomon, in Benjamin (I Kings 4:18).

3. This Shimei has been identified as the one above in I Kings 1:8.
4. *A son of Gershon*, son of Levi, who founded a subdivision of the tribal family of Gershon (Ex. 6:17).
5. *A grandson of Jeconiah*, son of Jehoiakim king of Judah. A prince of the royal house (I Chron. 3:19).
6. *A son of Zacchur*, the Benjamite with sixteen sons and six daughters (I Chron. 4:26, 27).
7. *A Reubenite*, son of Gog (I Chron. 5:4).
8. *A Merarite*, son of Libni (I Chron. 6:29).
9. *Father of a chief family in Judah* (I Chron. 8:21).
10. *A Levite of the family of Laadan*-grandson of Levi (I Chron. 23:9).
11. *A Levite* to whom the tenth lot fell in the singing service of the Tabernacle during David's time. A son of Jeduthun (I Chron. 25:3, 17).
12. *A Ramathite* who was overseer in David's vineyards (I Chron. 27:27).
13. *A descendant of Heman*, who took part in the cleansing of the Temple in Hezekiah's time (II Chron. 29:14).
14. *A Levite* and brother of Conaniah, who had charge of the tithes (II Chron. 31:12, 13).
15. *A Levite* who had taken a strange wife (Ezra 10:23).
16. *One of the family of Hashum* who put away his wife (Ezra 10:33).
17. *A son of Bani*, who also put away his strange wife (Ezra 10:38).
18. *A Benjamite*, son of Kish and grandfather of Mordecai (Esther 2:5).
19. *A representative*, perhaps of the Gershonites who participated in mourning for national guilt (Zech. 12:13).

**SHIMEON** [Shim' e on]-HEARING or AN ANSWERING OF PRAYER. *A son of Harim* who had married a foreign wife (Ezra 10:31).

**SHIMMA** [Shim' ma]-FAME or RUMOR. *The third son of Jesse* and brother of David (I Chron. 2:13). Also called Shamma.

**SHIMON** [Shi mon]-TRIED or VALUER. *A descendant of Caleb* son of Jephunneh, registered with the tribes of Judah (I Chron. 4:20).

**SHIMRATH** [Shim'rath]- WATCH Or GUARDING. *A son of Shimhi of Aijalon*, and descendant of Benjamin (I Chron. 8:21).

**SHIMRI, SIMRI** [Shim'ri, Sim'ri]-JEHOVAH IS WATCHING.

1. *A Simeonite* and head of a tribal family (I Chron. 4:37).
2. *Father of Jedinel*, one of David's heroes (I Chron. 11:45).
3. *A son of Hosah* and Tabernacle gatekeeper (I Chron. 26:10).
4. *A son of Elizaphan* who assisted in Hezekiah's reformation (II Chron. 29:13).

**SHIMRON, SHIMROM** [Shim' ron, Shim' rom]-A GUARD Or WATCH. *The fourth son of Issachar* and founder of a family. (Gen. 46:13; Num. 26:24; I Chron. 7:1). Also the name of a city of Zebulun whose kings Jabin called to his assistance (Josh. 11:1; 19:15). Also called Shimron-meron.

**SHIMSHAI** [Shim' shai]-JEHOVAH IS SPLENDOR or SUNNY. *A scribe of Rehum* who complained to Artaxerxes about the Jews rebuilding the temple (Ezra 4:8, 9, 17, 23).

**SHINAB** [Shi nab]-TOOTH OF THE FATHER. *The king of Admah* in Abraham's time (Gen. 14:2, 8-10), and defeated by Chedorlaomer.

**SHIPHI** [Shi phi]-JEHOVAH IS FULNESS Or ABOUNDING. *Father of Ziza*, a Simeonite prince (I Chron. 4:37).

**SHIPHTAN** [Shiph' tan]-JUDGE or JUDICIAL. *Father of Kemuel*, an Ephraimite prince appointed to divide the land of Jordan (Num. 34:24).

**SHISHA** [S hi' Sha]-DISTINCTION or NOBILITY. *Father of Elihoreph and Ahiah*, two of king Solomon's scribes (I Kings 4:3). See Shavsha.

**SHISHAK** [Shi Shak]-MEANING OF NAME OBSCURE. Sesconchis I, founder of the twenty-second Bubastic dynasty, who reigned for twenty-one years. Jeroboam fled to him and was protected against Solomon. Shishak plundered Jerusalem in the fifth year of Rehoboam (I Kings 14:25; II Chron. 12:2-9).

His name has been found on the Egyptian monuments in the form of Sheshnok. He might have been of Ethiopian origin. Tradition has it that with the aid of the military caste, he dethroned the Pharaoh who gave his daughter to Solomon.

**SHITRAI** [Shiit'ra i]-JEHOVAH IS DECIDING. *A Sharonite* who cared for David's herds in the plain of Sharon (I Chron. 27:29).

**SHIZA** [Shi za] -SPLENDOR Or VEHEMENT LOVE. *The father of a Reubenite chief*, one of David's heroes. (I Chron. 11:42).

**SHOBAB** [Sho bab]-RETURNING or RESTORED.

1. *A son of David born after he became king of Israel* (II Sam. 5:14; I Chron. 3:5; 14:4).
2. *A son of Caleb*, son of Hezron, whose mother's name was Azubah (I Chron. 2:18).

**SHOBACH** [Sho bach]-EXPANSION, ONE WHO POURS OUT or CAPTIVITY. *A commander-in-chief under Hadarezer*, king of Zobal, defeated and slain by Joab (II Sam. 10:16, 18). Called Shophach in I Chronicles 19:16.

**SHOBAI** [Sho' ba i]-JEHOVAH IS GLORIOUS or ONE WHO LEADS CAPTIVE. *A Levite and founder of a family of gatekeepers* whose descendants returned from exile with Zerubbabel (Ezra 2:42; Neh. 7:45).

**SHOBAL** [Sho bal]-WANDERING or A TRAVELER.

1. *A son of Seir the Horite* and one of the dukes (Gen. 36:20, 23, 29; I Chron. 1:38, 40).
2. *A son of Caleb*, son of Hur (I Chron. 2:50, 52).
3. *A son of Judah* and father of Reaiah (I Chron. 4:1, 2).

**SHOBEK** [Sho' bek]-FREE or ONE WHO FORSAKES. *A Jewish chief* who with Nehemiah signed the covenant (Neh. 10:24).

**SHOBI** [Sho' bi] -JEHOVAH IS GLORIOUS or ONE WHO LEADS CAPTIVE. *A son of Nahash the king of Ammon*, who, with Machir of Lo-debar, showed kindness to David at the time of his flight from Absalom (II Sam. 17:27).

**SHOHAM** [Sho' ham]-BERYL or ONYX.-A *Levite*, a son of Jaaziah (I Chron. 24:27).

**SHOMER** [Sho' mar]-KEEPER or WATCHMAN. A *son of Heber*, an Asherite (I Chron. 7:32). Also spelled Shamer in verse thirty-four. Shomer is likewise the name of the mother of Jehozabad (11 Kings 12:21), and called Shimrith in II Chronicles 24:26.

**SHOPHACH** [So phach] -EXTENSION. *The captain of the host of Hadarezer*, king of Zobah in David's time (I Chron. 19:16, 18). Called Shobach in II Samuel 10:16.

**SHUA** [Shoo'a] -WEALTH. *The father of Judah's Canaanite wife* (Gen. 38:2,12). Also the name of a daughter of Heber (I Chron. 7:32).

**SHUAH** [Shoo' ah]-PROSPERITY or DEPRESSION.

1. *A son of Keturah* by Abraham (Gen. 25:2; I Chron. 1:32). Probably Bildad the Shuhite belonged to this tribe (Job. 2:11).
2. *Brother of Chelub*, a descendant of Caleb son of Hur (I Chron. 4:11).

**SHUAL** [Shoo' al]-A FOX or A SMALL PET. *The third son of Zophah*, an Asherite (I Chron. 7:36). Also the name of a district in Benjamin (I Sam. 13:17). See Shalim and Hazar-shual.

**SHUBAEL** [Shoo' ba el]-MEANING OF NAME OBSCURE.

1. *A son or descendant of Amram*, grandson of Levi (I Chron. 24:20).
2. *A singer in the Tabernacle in David's time* (I Chron. 25:20). Perhaps the same as Shebuel in I Chronicles 25:4.

**SHUHAM** [Shoo' ham] -DEPRESSION. *A son of Dan* and founder of a tribal family (Nam. 26:42, 43). Sometimes identified as Hushim in Genesis 46:23.

**SHUNI** [Shoo' ni]-FORTUNATE, CALM, QUIET. *The third son of Gad* and founder of a tribal family (Gen. 46:16; Num. 26:15).

**SHUPHAM, SHUPPIM** [Shoo pham, Shup' pim]-SERPENT.

1. *A son of Benjamin* (Num. 26:39). Most likely the Shephuphan son of Bela (I Chron. 8:5).
2. *A Benjamite* (I Chron. 7:12, 15).
3. *A Levite gatekeeper* of the Tabernacle in David's time. (I Chron. 26:16).

**SHUTHELAH** [Shoo' the lah]-SETTING OF TELAHA Or A PLANT.

1. *A son of Ephraim* and founder of a tribal family (Num. 26: 35, 36; I Chron. 7:20).
2. *A son of Zabad*, a descendant of Ephraim (I Chron. 7:21).

**SIAHA, SIA** [Si 'a ha, Si a] -CONGREGATION. *One of the Nethinims* who returned with Zerubbabel (Ezra 2:44; Neh. 7:47).

**SIBBECHAI, SIBBECAI** [Sib' be chai, Sib' be cai]-JEHOVAH IS INTERVENING or ENTANGLING. *One of the family of Hushah* who slew Saph or Saffai, a Philistine giant in David's time (II Sam. 21:18; I Chron. 11:29; 20:4; 27:11). Called Mebunnai in II Samuel 23:27.

**SIDON, ZIDON** [Si' don]-FORTIFIED. *The eldest son of Canaan, son of Ham*, and founder of the tribal family, Sidonians (Gen. 10:15; Judg. 3:3). Also the name of the city now known as Saida.

**SHION** [Si hon]-GREAT or SWEEPING OUT. *A king of the Amorites* at the time of Canaan's conquest. He refused to allow Israel to pass through his land and was defeated at Jahaz (Num. 21:21-33; Dent. 1:4; 3:2, 6; 4:46).

**SILAS, SILVANUS** [Si las, Sil va' nus]-LOVER OF WORDS. *A distinguished member and prophet of the Apostolic Church at Jerusalem* who figures as the companion of Paul in his triumphs and trials. From the Book of Acts we learn that:

- I. He was one of the chief men among the brethren and therefore of Jewish birth (Acts 15:32).
- II. He was sent as a delegate from the Apostolic Council with Paul and Barnabas to report the Council's decision (Acts 15:22). III. He was probably a Roman citizen (Acts 16:37).
- IV. His double qualification as a leading Jewish Christian and a Roman citizen eminently fitted him to take the place of Barnabas as Paul's companion (Acts 15:40).
- V. He suffered with Paul in prison (Acts 16:19, 25, 29), joining in the prayers and praises that midnight hour resulting in the conversion of the keeper of the prison.
- VI. He was also associated with Peter, acting as bearer or scribe of Peter's first Epistle (I Pet. 5:12).
- VII. He is probably the Silvanus who preached the Apostolic doctrine (II Cor. 1:19; see I Thess. 1:1; II Thess. 1:1).

**SIMEON, SYMEON** [Sim' e on]-HEARING, HEARS AND OBEYS or HEARING WITH ACCEPTANCE.

1. *The second son of Jacob by Leah* (Gen. 29:33). *The Man Who Was Self-Willed*

It is not easy to deal with Simeon alone, since he is always associated with his brother, Levi. "Simeon and Levi are brethren" (Gen. 49:5). Of Simeon's personal history we know little. His name implies hearing with obedience, but Simeon was deaf in the day he should have heard, and disobedient and irresponsible when his lot hung in balance.

The first thing recorded about Simeon is that with Levi his brother, he drew the sword in treachery against the Shechemites and slew all the males. When rebuked by their father, they upheld indignantly their right to act as they did. Both acted "in their selfwill" (Gen. 49:6), which means they took malicious delight in their gross crime.

Simeon next appears in the story of Joseph, who felt it would be better to retain Simeon until Benjamin had been brought to the palace. Joseph felt with his father Jacob that Simeon and Levi would be best apart. In fact, Simeon had no blessing while joined with Levi and no prosperity while he was with Reuben. When separated, Simeon, at first, did not multiply (I Chron. 4:24-27). During the forty years in the wilderness the decrease of Simeon was remarkable. Because of the idolatry of the tribe, thousands were slain.

In the land of Canaan, Simeon joined with Judah, and this association marked a turning point in the history of the tribe. Judah and Simeon went up together to Canaan (Judg. 1:1-3). Simeon means "obedient hearing," and Judah, "praise." The absorption of Simeon into the inheritance of Judah gave Simeon a place and work in Israel. In the final division of the land, foretold by Ezekiel, between Benjamin and Issachar, there is a portion for Simeon.

Over the gate to the Golden City, Simeon's name is inscribed-"Of the tribe of Simeon were sealed 12,000"-a way for even Simeon to enter the city of God above. From the time the Simeonites became aware of what God had done for them there was no more curse and no more captivity for them. Hitherto instruments of cruelty, they became instruments of warfare against the enemies of the Lord, ultimately earning the right to be included among the number eternally sealed (Rev. 7:7).

Self-will fittingly describes Simeon's career until he was separated from Levi. God hates self-will for He knows how it accounts for uncontrolled passions, and the failure to respond to higher appeals. Because of their self-will God, in His governmental dealings, scattered and impoverished the Simeonites. May we not come nigh their dwelling but ever seek to learn, prove and obey "that good and acceptable and perfect will of God."

2. *A just and devout man in Jerusalem who awaited the coming of Jesus, the Messiah* (Luke 2:25-34). *The Man Who Died Satisfied*  
The adoration and prophecy of Simeon, who waited for the consolation of Israel and blessed the Consoler when He appeared, is rich in spiritual suggestion. This spectator of the most significant birth of all history, endued with a prophetic spirit, kept the lamp of prophecy burning when religion was at a low ebb in Israel. Simeon means "one who hears and obeys" and this saintly Simeon knew the voice speaking in the prophets of old, and obeyed the light he saw. Coming into the Temple, he took the Babe in his arms and blessed God. What a wonderful benediction his was!

At last faith had been justified and Simeon could die without fear. Have our eyes seen the salvation of the Lord? Can we die in peace? In his swan song, Simeon was not ashamed to declare that the One born in the city of David was the Saviour of the world. This was more than the letterlearned scribes of his times had discerned. These were the men who looked upon Christ as a sign to be spoken against and to whom He would become a stone of stumbling and a rock of offense.

With godly Simeon it was different, for he was Spirit-taught and knew that Mary's Child was the One through whom the world was to be blessed. As he eagerly anticipated Christ's first advent, are we found patiently awaiting His second advent? When He does appear and we see Him as He is, ours will be the thrill Simeon experienced as He gazed upon the Lord's Christ.

3. *An ancestor of Jesus* (Luke 3:30).

4. *A disciple and prophet at Antioch*, surnamed Niger (Acts 13:1).

5. *The original name of a son of Jonas*, or John, and brother of Andrew an apostle of Christ. See Simon (Acts 15:14).

#### **SIMON** [Si mon]-HEARING.

1. *Simon Peter*, one time Galilean fisherman, an early disciple and apostle of Jesus Christ (Matt. 4:18; 10:2). For a brief outline of his life and labor, see material under Peter.

2. *Another of the Twelve Apostles*, called the "Canaanite," because of his connection with Cana in Galilee. *The Man Who Was Zealous*  
The Hebrew *canna* means, "zealous," thus the Greek Zelotes (Luke 6:15; Acts 1:13). As a Zealot, Simon belonged to the historical party which bore that name. This communion of noble-hearted men loved their own land and cherished their belief in its rightful independence, which made any foreign interference or dominion hateful. Their zeal for the laws of God which were their national laws, the guardian and source of their independence and liberty, attracted a lover of freedom such as Simon.

What we admire about this apostle is the fact that after he became Christ's follower, he never ceased to be known as the Zealot. What had attracted him as a man, he came to love as a Christian. In Christ's teaching the Zealot found the helper and handmaid of everything that he in his calmer moments could hope or look for. The lesson we gather for our own hearts is that we may carry our true and noblest selves into our following of Christ. Whatever hopes and aspirations we may have apart from Christ can find a true home in Christ. Simon, the Jewish patriot who chafed under the foreign yoke and sighed for emancipation, came to experience a sweeter yoke and a more blessed emancipation. May an increasing number of Christ's disciples strive to earn the honorable title, "zealous of spiritual gifts" (I Cor. 14:12).

3. *One of the brothers of our Lord* (Matt. 13:55; Mark 6:3).

4. *The one-time leper in Bethany*, in whose house the head of Jesus was anointed with oil (Matt. 26:6-13; Mark 14:3-9; John 12:1-8).

5. *A Cyrenian who was compelled to bear the cross* after Jesus and who was the father of Alexander and Rufus (Matt. 27:32). Shortly after, Jesus bore the cross, not only for Simon but for all men.

6. *A Pharisee* in whose house Jesus dined and had His feet washed with tears and anointed with ointment (Luke 7:40-44). This wealthy Simon or Simeon had every reason to be pleased with the banquet he provided, for he saw Jesus signally honored and the Pharisees, including himself, severely rebuked for their lack of forgiving love and grace. The woman's heart was as full of ointment as the box she carried. What sweet perfume filled the atmosphere as she stole to Christ's feet and washed them with her scalding tears, and then wiped those sacred feet with her long black hair! With the light of heaven in her eyes and the blessed words of Jesus ringing in her ears, "Thy sins are forgiven; go in peace," she left Simeon's house with all her sins blotted out.

7. *The father of Judas Iscariot* (John 6:71; 12:4; 13:2, 26).

8. *A sorcerer or magician in Samaria* who sought to purchase the gifts of the Spirit with money (Acts 8:9-24). *The Man Who Tried to Buy Power*

The first glimpse we have of Simon Magus is that he paraded himself as "some great one," and is an exaggerated specimen of popularity seekers among us today. This Samaritan mountebank, who carried on his astounding impositions, was as bad as he was clever. He professed to be converted

and was so deceitful that he completely deceived Philip.

In Samaria, Philip was having tremendous success in his evangelistic work, and Simon fell under the influence of his message, so much so that he professed belief in Christ and was baptized. But when Peter and John came on the scene to establish the work begun by Philip, through the laying on of hands, miraculous gifts were imparted to many of those Samaritan believers.

Simon, with his innate love of witchery, offered to buy from the apostles the power of conferring spiritual gifts, and was rebuked in language of such sternness as to lead him to beg of Peter to pray that the severe judgment of God would not fall upon him because of his sin. Peter detected that the thought of Simon's heart had not been changed. Calvin says, "We may conjecture that Simon Magus repented." Scripture, however, is silent about his life after Peter's rebuke. Ignatius, the earliest of the Fathers, calls Simon "the first born of Satan." Irenaeus marks him out as the first of all heretics. Because of his sin, the word simony came into being, a term meaning the effort to procure spiritual office by gifts. Simon Magus loved the praises and adulations of men. How we have to guard against the perils of popularity! Says Alexander Whyte, "Starve the self-seeking quack that is still within you. Beat him black and blue, as Paul tells us he did."

9. *A tanner of Joppa*, with whom Simon Peter lodged when sent for by Cornelius (Acts 9:43; 10:6, 27, 32). What precious fellowship those two Simons must have had during those days! (A tanner and a fisherman) How they come to Jesus from every walk of life!

**SIPPAI, SAPH** [Sip pai, saph]-JEHOVAH IS PRESERVER. A *son or a descendant of Rapha*, the gigantic ancestor of the Rephaim, slain by Sibbechai, the Hushathite in David's time (I Chron. 20:4). Called Saph in H Samuel 21:18.

**SISAMAI, SISMAL** [Si sam' a i]-JEHOVAH IS DISTINGUISHED. A *son of Eleasah* and father of Shallum, a Jerahmeelite (I Chron. 2:40).

**SISERA** [Sis' e ra]-MEDITATION, BATTLE ARRAY or SEES A HORSE.

1. *Commander of the Canaanite army* which held northern Israel in subjection. He was killed by Jael (Judg. 4:21, 22; I Sam. 12:9; Ps. 83:9). In his flight after battle with the Israelites under Barak, Sisera, overcome by fatigue, sought shelter in the tent of Jael, who treacherously slew him while asleep-the death prophesied by Deborah (Judg. 4:9). The most tragic aspect of the murder of Sisera is that of his anxious mother awaiting the return of her son. Jael's cruel act broke a mother's heart.

2. *One of the Nethinims* whose descendants returned with Zerubbabel (Ezra 2:53; Neh. 7:55).

**SO** [So]-LIFTED UP. *King of Egypt* of Ethiopian descent whose aid against Syria, Hoshea, the last king of Israel, endeavored to secure (II Kings 17:4).

**SOCHO, SHOCO, SHOCHO** [So' cho, She' c6, Sho' cho] -LEDGE or FORTIFICATION. A *son of Heber* (I Chron. 4:18). Also the name of a city in Judah rebuilt by Rehoboam (II Chron. 11:7; 28:18). Perhaps Socoh (Josh. 15:35).

**SODI** [So' di]-JEHOVAH DETERMINES, A FAMILIAR ACQUAINTANCE Or MY SECRET. A *Zebulunite*, father of Gaddiel, one of the twelve spies sent out to spy Canaan (Nam. 13:10).

**SOLOMON** [So l' o mon]-PEACE or PEACEABLE. *The tenth son of David*, and second by Bath-sheba, and the third king of Israel who reigned for forty years (II Sam. 5:14; 12:24). Solomon was also known as Jedidiah meaning, "beloved of the Lord."

#### *The Man Who Was Full Yet Failed*

We know little of the early life of Solomon. The name given him by Nathan, but not repeated because of its sacredness, implies David's restoration to divine favor (II Sam. 12:25). Loved of the Lord suggests the bestowal of unusual gifts (II Sam. 12:24, 25). It is also evident that young Solomon was greatly influenced both by his mother and Nathan (I Kings 1:11, 12).

With reference to the character and reign of Solomon, we cannot but agree with Alexander Whyte that, "The shipwreck of Solomon is surely the most terrible tragedy in all the world. For if ever there was a shining type of Christ in the Old Testament church, it was Solomon ... but everyday sensuality made him in the end a castaway." Taking him all in all, Solomon stands out as a disappointing figure of Hebrew history. Think of the advantages he began with! There were the almost undisputed possession of David's throne, immense stores of wealth laid up by his father, exceptional divinely imparted mental abilities, the love and high hopes of the people. Solomon's start like the cloudless dawn of a summer's morning, might have been beautiful all his life through, but it ended in gloom because he wandered into God-forbidden paths. Thus a life beginning magnificently ended miserably. The man who penned and preached a thousand wise things failed to practice the wisdom he taught.

The work of Solomon was the development of his father's ideas of a consolidated kingdom, and what marvelous success crowned his efforts. Exercising the power of an oriental despot, he gave Israel a glory, prestige and splendor unsurpassed in the world's history. On the whole, however, Solomon seemed to rule for his own aggrandizement and not for the welfare of the people. Doubtless Solomon's artistic and literary gifts provided the masses with beneficial instruction, but the glory of Solomon brought the common people tears and groans. The great wealth provided by David for the building of a Temple speedily disappeared under Solomon's lavish spending, and the people had to pay heavily by taxation and poverty for his magnificent whims. Yet Jesus said that the lilies of the field had greater glory than all the gaudy pomp and pride of Solomon.

Solomon's ambition in the morning of his life was most commendable. His dream was a natural expression of this ambition, and his God-imparted wisdom an evidence of it (I Kings 3). Then his sacrifice at Gibeon indicates that Solomon desired religion to be associated with all external magnificence. Solomon's remarkable prayer also breathes the atmosphere of true piety and of his delight in the full recognition of God. Alas, however, Solomon came to the end of his days minus popularity and piety!

This first great naturalist the world ever saw, who wrote one thousand and five songs, three thousand proverbs and who had sagacity beyond compare, took his first step downward when he went to Egypt for his queen. A daughter of Pharaoh, sitting on the throne of David, must have shocked and saddened the godly elect of Israel. With this strange wife came her strange gods.

Then came the harem of outlandish women who caused Solomon to sin (Neh. 13:26). His wives-seven hundred of them and three hundred concubines-whom Solomon gave unto in love, turned him into an idolater (I Kings 11:1-8). Polygamy on such a vast scale and concession for his wives to worship their own heathen gods was bad enough, but to share in such sacrilegious worship in sight of the Temple Solomon himself had built, was nauseating to God.

Thus sensuality and pride of wealth brought about Solomon's deterioration. In the Book of Ecclesiastes which the king wrote, he surely depicted his own dissatisfaction with even life itself. All rivers ran into Solomon's sea: wisdom and knowledge, wine and women, wealth and fame, music and songs; he tried them all, but all was vanity and vexation of spirit simply because God had been left out.

Of Solomon's actual end little is known. He is described as an "old man" at sixty years of age. Whether Solomon repented and returned to God was a question warmly debated by the Early Fathers. There is no record of his repentance. He never wrote a penitential psalm like his father before him (Ps. 51). We have his remorse, discontent, disgust, self-contempt, "bitterer to drink than blood," but no sobs for his sin, no plea for pardon. Thus, with such a tragic failure before us, let us take to heart the fact that Solomon's wisdom did not teach him self-control, and that the only legacy of his violated home life was a son "ample in foolishness and lacking in understanding," as C. W. Emmet expresses it.

**SOPATER, SOSIPATER** [Sop' a tar, So sip' a tar]-OF GOOD PARENTAGE Or DEFENDS HIS FATHER. A *Christian of Berea* who accompanied Paul from Greece to Asia on his way to Syria. Mention of his father's name, Pyrrhus, R.V., unusual in the New Testament, may suggest that he was of noble birth. As a kinsman or fellow countryman of Paul, Sopater joined him in sending salutations to the saints (Acts 20:4; Rom. 16:21).

**SOPHERETH** [Soph' e reth]-LEARNING. A *servant of Solomon*, of a family of Nethinims, whose descendants returned with Zerubbabel (Ezra 2:55; Neh. 7:57).

**SOSTHENES** [SoS' the nes]-OF SOUND STRENGTH Or SAVIOUR FROM "I SAVE."

1. *The chief ruler of the synagogue at Corinth* who suffered at the hands of the Hellenistic Greeks when Gallio dismissed the case against Paul (Acts 18:17 R.V.).

2. *The believer or "brother" whom Paul unites with himself in addressing the Corinthian Church* (I Cor. 1:1). Perhaps both references are to the same man, Sosthenes of Acts 18:17 becoming a Christian after the Gallio outburst.

**SOTAI** [So' to fl-JEHOVAH IS TURNING ASIDE or DEVIATOR. *Another of Solomon's servants* whose descendants returned with Zerubbabel (Ezra 2:55; Neh. 7:57).

**STACHYS** [Sta' chys]-AN EAR OF CORN or YOKE. *A Christian in Rome* to whom Paul sent a greeting (Rom. 16:9).

**STEPHANAS** [Steph' a nas]-CROWNED. *A believer in Corinth* of some importance, whose household formed the first fruits of Paul's preaching in Achaia. With Fortunatus and Achaicus, Stephanas joined the apostle at Ephesus and was of great assistance to him there (I Cor. 1:16; 16:15, 17).

**STEPHEN** [Stephen] -WREATH or CROWN. *One of the seven primitive disciples chosen to serve tables.* Stephen was the most prominent of these. Although called to supervise benevolences, he overleaped the limitations of his task and became a powerful preacher. He was also the first martyr of the Christian Church, being stoned to death by the Jews (Acts 6:5-9; 7:59; 11:19; 22:20).

*The Man with an Angel Face*

The remarkable defense of Stephen in which he summarized Old Testament teachings provoked the Jewish leaders so much that they cast him out of the city and brutally stoned him to death. God, however, can make the wrath of man to praise Him, thus the prominent fruit of Stephen's martyrdom was the conviction and conversion of Saul of Tarsus, who witnessed Stephen's illegal murder, unsanctioned by Roman law. Stephen's character is worthy of emulation. He was a man:

Full of Faith-no room for doubt or fear in his heart (Acts 6:5). Full of Grace-a gift from God proving itself in graciousness (Acts 6:8 RX.).

Full of Power-the ability of God to do things (Acts 6:8).

Full of Light-the Holy Spirit within gave him the face of an angel (Acts 6:15). Full of Scripture-Stephen covered history from Abraham to Christ (Acts 7).

Full of Wisdom (Acts 6:3, 10), wisdom from above (Jas. 1:5). Full of Courage-the face and fear of man did not trouble Stephen (Acts 7:51-56). Full of Love-the stones broke Stephen's head but not his heart. Grace was his to forgive his murderers (Acts 7:60).

**SUAH** [SW ah]-RICHES, DISTINCTION or SWEEPINGS. *An Asherite*, eldest son of Zophah (I Chron. 7:36).

**SUSI** [Sll'-Si]-JEHOVAH IS SWIFT, REJOICING Or HORSEMAN. *A Manassite*, father of Gaddi, one of the twelve men sent to spy out the land (Nam. 13:11).

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**TABBAOTH** [Tab' ba oth]-SPOTS. *A member of a family of Nethinims* who returned from exile with Zerubbabel (Ezra 2:43; Neh. 7:46).

**TABEAL** [Ta' be al]-GOD IS GOOD or NOT SCORNFUL. *Father of one of the allied kings* which Rezin of Damascus and Pekah of Israel attempted to make their puppet king of Judah (Isa. 7:6).

**TABEEL** [Ta' be el]-GOD IS GOOD. *A Persian official* in Samaria who complained to Artaxerxes about the activity of the Jews (Ezra 4:7).

**TABRIMON, TABRIMMON** [Tab'ri mon]-RIMMON IS GOD. *A son of Hezion* and father of Ben-hadad, king of Syria in Asa's time (I Kings 15:18).

**TAHAN** [Ta han]-PRECIOUSNESS or INCLINATION.

1. *A son of Ephraim* and founder of a tribal family (Nam. 26:35).

2. *A descendant of the same family* in the fourth generation (I Chron. 7:25).

**TAHATH**-[Ta' ha th]-DEPRESSION Or HUMILITY.

1. *A Kohathite Levite*, son of Assir and father of Uriel (I Chron. 6:24, 37).

2. *Son of Bered*, grandson of Shuthelah the son of Ephraim (I Chron. 7:20). Also the name of the twenty-fourth station of Israel from Egypt, and the eleventh from Sinai (Nam. 33:26, 27).

**TAHREA, TAREA** [Tah' re a, Tare a]-FLIGHT Or ADROITNESS. *A grandson of Mephibosheth*, son of Micah, and so a descendant of Saul through Jonathan (I Chron. 8:35; 9:41).

**TALMAI** [Ta' ma fl-BOLD, SPIRITED Or my FURROWS.

1. *A son of Anak* in Hebron and probably the founder of the family of Anakims, driven from Hebron by Caleb (Nam. 13:22; Josh. 15:14; Judg. 1:10).

2. *A king of Geshur*, whose daughter Maacah was one of David's wives and Absalom's mother (II Sam. 3:3; 13:37; I Chron. 3:2).

**TALMON** [Tai' mon]-OPPRESSOR or VIOLENT. *A Levite porter* and founder of a tribal family, members of which returned with Zerubbabel and served as porters in the new Temple (I Chron. 9:17; Ezra 2:42; Neh. 7:45; 11:19; 12:25).

**TANHUMETH** [Tan' hu meth] -CONSOLATION. *A Netophathite* and one of the Hebrew captains who joined Gedaliah at Mizpah (II Kings 25:23; Jer. 40:8).

**TAPPUAH** [Tap' poo ah]-APPLE or HIGH PLACE. *A son of Hebron* (I Chron. 2:43). Also the name of a city near Hebron (Josh. 12:17; 15:34) and another in Ephraim, now known as Atuf (Josh. 16:8; 17:8).

**TARSHISH, THARSHISH** [Tar' shish, Thar'shish]-HARD or CONTEMPLATION. This name is frequently mentioned in the Old Testament, principally in connection with a place hard to identify. The navy and ships of Tarshish prove it to have been of maritime importance. Josephus, the Jewish historian, wrongly identified it with Tarsus (I Kings 10:22; II Chron. 9:21; Jonah 1:3; 4:2).

1. *A grandson of Javan*, grandson of Noah (Gen. 10:4; I Chron. 1:7).

2. *A Benjamite*, son of Bilhan, the grandson of Benjamin (I Chron. 7:10).

3. *One of the seven highest princes of Persia* who were privileged to enter the king's presence when they desired (Esther 1:14).



**TARTAN** [Tar' tan]-GREAT INCREASE. *The commander-in-chief of Sargon* and of Sennacherib, kings of Assyria, sent to Hezekiah (II Kings 18:17; Isa. 20:1).

**TATNAI** [Tat' na i]-OVERSEER OF GIFTS. *A Persian governor* west of the Euphrates river who opposed the rebuilding of the Temple, and wrote to Darius to prevent the same (Ezra 5:3, 6; 6:6, 13).

**TEBAH** (Te' bah) -SLAUGHTER OF CATTLE, THICK, STRONG. *A son of Nahor* by Reumah his concubine and brother of Abraham. Also head of a tribal family (Gen. 22:24). See Tibhath the town (I Chron. 18:8).

**TEBALIAH** [Tesb a li ah]-JEHOVAH IS PROTECTOR or JEHOVAH HATH PURIFIED. *A son of Hosah*, a Merarite gatekeeper at the Tabernacle in David's time (I Chron. 26:11).

**TEHINNAH** [Te hin' nah] -ENTREATY or GRACE, SUPPLICATION. *A son of Eshton*, a descendant of Judah and father of Ir-nahash (I Chron. 4:12).

**TEKOH, TEKOA** [Te ko' a]-FIRM, SETTLEMENT. The name, not of an individual, but of *a family of Ashur*, a descendant of Hezron grandson of Judah (I Chron. 2:24; 4:5; 11:28).

**TELAH** [Te' lah]-VIGOR or FRACTURE. *An Ephraimite*, father of Tahan, a descendant of Ephraim through Beriah (I Chron. 7:25).

**TELEM** [Te' lem]-A LAMB or OPPRESSION. *A gatekeeper of the sanctuary* who, returning from exile, put away his foreign wife (Ezra 10:24). Also the name of a city in Judah (Josh. 15:24). See also Telaim of I Samuel 15:4. Perhaps the same as Talmon of Nehemiah 12:25.

**TEMA** [Te' ma]-SUN BURNT or ADMIRATION. *A son of Ishmael* and founder of a tribal family that settled around the Persian Gulf (Gen. 25:15; I Chron. 1:30; Job 6:19; Isa. 21:14; Jer. 25:23). The modern Taima.

**TEMAN, TEMANI** [Te' man]-PERFECT.

1. *A son of Eliphaz*, son of Esau (Gen. 36:11, 15; I Chron. 1:36).

2. *An Edomite chief* (Gen. 36:42; I Chron. 1:53). Also the name of a race and an Edomite city. Eliphaz is referred to as "the Temanite" (I Chron. 1:45; Job 2:11).

**TEMENI** [Tesm' e ni]-FORTUNATE. *A descendant of Ashur*, and descendant of Caleb son of Bur (I Chron. 4:6).

**TERAH, TARAH, THARA** [Te rah, Tara, Tha'ra]-WILD GOAT or TURNING, WANDERING. *A son of Nahor* and father of Abraham and ancestor of Christ (Gen. 11:24-32; Josh. 24:2; I Chron. 1:26; Luke 3:34). See Numbers 33:27, 28.

#### *The Man Who Died Half Way*

Along with his three sons, Abraham, Nahor and Haran, Terah migrated from Ur of the Chaldees to Haran, where he died. The reference to him serving other gods led some of the Jewish Fathers to think of Terah as a maker of idols (Josh. 24:2). Why did Terah die at Haran? Was it not his intention to go to Canaan (Gen. 11:31, 32)E

It was God's purpose to separate Abraham from his kindred (Gen. 12:1), but Terah and Lot left with him, an exodus, perhaps, Abraham could not prevent. Lot, although he reached Canaan, was a constant grief to his uncle. The death of Terah seems to suggest that complete separation unto God often means the severance of some of earth's dearest ties. Terah is also a type of many who step out for Christ but whose hopes of discipleship die half way. Beginning in the Spirit they end in the flesh. Halfway converts never make wholehearted saints. Are you at Baran, or is yours the joy of living in Canaan?

**TERESH** [Teresh]-REVERENCE or AUSTERE. *A chamberlain* who kept the door of the palace, and who with Bigthana plotted to murder King Ahasuerus. Mordecai discovered the plot and Teresh was executed (Esther 2:21; 6:2).

**TERTIUS** [Tur' tins]-from the Latin, meaning, THE THIRD. *Paul's amanuensis*, who wrote at the apostle's dictation the Epistle to the Romans. Paul usually added his own autograph (Rom. 16:22, 25-27). Some writers have identified Tertius as Silas.

**TERTULLUS** [Tur tul' lus] -derived from Tertius, and meaning, LIAR Or IMPOSTOR. *A Roman advocate* employed by the Jewish authorities to prosecute Paul before Felix, the Roman Governor or Procurator (Acts 24:1, 2; 25:8).

The style of his rhetorical address or brief was common to Roman advocates. With his power of glib eloquence as well as knowledge of Roman laws, the orator Tertullus sought to impress the mind of the judge. With the trick of his class, he began with flattery of the judge. All of the flattering epithets of the hired orator, however, stand out in striking contrast with "the righteousness, temperance, and judgment to come," Paul later spoke about to the same ruler.

From flattery of the judge, Tertullus passed to invective against the defendant, charging him with crimes he never committed. Paul in his defense presented a marked difference between his own frank manliness and the advocate's servile flattery. Tertullus could not rouse the conscience of Felix as Paul did. "Felix trembled," as Paul pressed home the truth of the Gospel and sent for him "the oftener," we read. What a tragedy it was that Felix did not follow his Spirit-impressed conscience)

**THADDAEUS** [Thad dae' US]-BREAST, ONE THAT PRAISES or MAN OF HEART. *One of the twelve apostles of Christ* (Matt. 10:3; Mark 3:18), also called Labbeus, or Lebbeus, and sometimes identified as Jude, who wrote the epistle bearing his name. This apostle then, was known by three names, two of which were terms of endearment used toward him from early days. In this least known among the apostles, we have a man who discovered that love is the secret of obedience and that obedience is the secret of blessedness.

**THAHASH** [Tha' hash]-KEEP SILENCE or REDDISH. *A son of Reumah*, concubine of Nahor, Abraham's brother (Gen. 22:24).

**THAMAH, TAMAH, TEMAH** [Tha mah]-COMBAT, LAUGHTER or SUPPRESSES. *A member of a family of the Nethinims* whose descendants returned from exile with Zerubbabel (Ezra 2:53; Neh. 7:55).

**THEOPHTLUS** [The oph' i lus]-LOVED BY GOD, LOVER OF GOD, or FRIEND OF GOD. *A Christian of high rank* for whose use Luke wrote his gospel and the Acts of the Apostles (Luke 1:3; Acts 1:1). The term "most excellent," used also of Felix and Festus (Acts 23:26; 24:3; 26:25), indicates that Theophilus was a Roman official to whom Luke paid due deference, even though he was on intimate terms with him. It has been

suggested "Theophilus" was the name this Gentile nobleman chose at his conversion to Christianity. Evidently Luke had fully instructed him in the cardinal truths of the Gospel (Luke 1:3).

**THEUDAS** [Then' das] -FALSE TEACHER. A *Jewish impostor* mentioned by Gamaliel before the Sanhedrin as the leader of an unsuccessful rebellion of four hundred men, who were destroyed with him (Acts 5:36). The identity of Theudas has occupied the attention of scholars since the time of Josephus, who also mentions a leader of this name at the head of an insurrection. The description Gamaliel gives us of Theudas as "boasting himself to be somebody" that is, some great personage, may agree with the account given by Josephus that Theudas was the Simon, previously a slave of Herod's, who proclaimed himself king and burned Herod's palaces. Theudas was his alias to conceal his servile origin.

**THOMAS** [Thom' as]-TWIN. *One of the twelve apostles of Christ*, and called also Didymus (Matt. 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29; 21-2; Acts 1:13).

*The Man Who Doubted*

Thomas, we are told, was not really a name but an epithet, meaning, like its Greek equivalent Didymus, "the twin." David Smith suggests that the apostle's name was Judas, but that he was named "the twin" to distinguish him from Judas, the son of James, and Judas Iscariot. Tradition credits him with the authorship of a gospel which is included in apocryphal literature.

Zealous, inquisitive and incredulous, he earned the title of "Thomas the Doubter." Because of his hesitancy in accepting the disciples' story of the Resurrection of Christ, Thomas has come down through the centuries as a typical pessimist and sceptic. But was he an habitual doubter? Some authorities suppose that the name Didymus alluded to his doubting propensities, since some versions render it as "doubleminded."

Had we only the record of the first three gospels, Thomas would be to us simply a name, but John rescued him from oblivion, made him a reality to us and surrounded him with an undying interest. Tradition has it that he died a martyr.

Three traits seem to stand out in John's cameo of Thomas:

- I. When he saw what he ought to do, nothing kept him back. When Jesus expressed his intention of going into Judea again, Thomas urged the disciples to accompany Christ even though it might mean death (John 11:16).
- II. When he saw what he ought to do, he only wanted to see how he was to do it. At the Last Supper he acknowledged his ignorance of the place the Lord was going to and asked how he could know the way (John 14:5).
- III. When he saw what it was he had to believe, he only wanted to see that it was right, and then to him there was no help for it. After our Lord's resurrection Thomas refused to believe in its reality except upon conditions which he himself laid down. How stirring was his confession of faith once convinced of the Resurrection (John 20:28; 21:2).

**TIBERIUS** [Ti be' ri us]-SON OF TIBER. *The stepson of Augustus* and third Emperor of Rome, A.D. 14-37 (Luke 3:1). His full name was Tiberius Caesar Augustus. A Souter reminds us that Tiberius was "an able general and a competent Emperor, but the unhappy experiences of his early life made him suspicious and timorous, and he put many of his rivals or supposed rivals to death. In his later years he was much under the influence of a villainous schemer, Sejanus."

**TIBNI** [Tib' n i] -INTELLIGENT or STRAW. *A son of Ginath*, who disputed the throne for four years with Zimri or Omri (I Kings 16:21-23).

**TIDAL** [Tidal]-BREAKS THE YOKE or RENOWN. *A king of Goum or Goyim*, confederate with Chedorlaomer, Amraphel and Arioch, who invaded the cities of the plain in Abraham's time (Gen. 14:1-9). He is identified as Tudhal, king of Gutium.

TIGLATH-PILESER, TILGATH-PILNESER [Tig' lath-pi le' zer, Til' Bath-pY1 ne' zer]-HINDERS, BINDS or MY STRENGTH IS THE GOD NINIB. *An Assyrian king* who reigned 745-727 B.C. Probably the Pul of II Kings 15:19, 29; 16:7, 10; I Chronicles 5:6, 26; II Chronicles 28:20. His reign was an active and important one, and his expeditions were most successful. He probably died when making one of them. The reader should consult both Biblical and secular history for a full account of this Babylonian monarch's exploits.

**TIKVAH, TIKVATH** [Tik'vah, Tik'vath]-STRENGTH or EXPEL- TATION.

1. *Father of Shallum*, husband of Huldah the prophetess (II Kings 22:14; I Chron. 34:22). Also called Tokhath.
2. *The father of Jahaziah* who recorded those who had married foreign wives (Ezra 10:15).

**TILON** [Ti ion] -SCORN. *A son of Shimon*, whose registry was with the tribe of Judah through Caleb the son of Jephunneh (I Chron. 4:20).

**TIMAEUS** [T i mae' US]-HIGHLY PRIZED. *Father of the blind beggar*, Bartimeus, who received his sight from Christ at Jericho (Mark 10:46).

**TIMNA, TIMNAH** [T im' na, T im' nah]-RESTRAINING or INACCESSIBLE.

1. *A chief of Edom* descended from Esau (Gen. 36:40; I Chron. 1:51).
2. *A son of Eliphaz*, son of Esau (I Chron. 1:36). Also the name of a concubine of Eliphaz son of Esau (Gen. 36:12), and also of a daughter of Sew the Horite, and sister of Lotan (Gen. 36:22; I Chron. 1:39). Timnah is likewise the name of a city in Judah, now called Tibneh (Josh. 15:10, 57; II Chron. 28:18).

**TIMON** [Ti mon]-HONORABLE or DEEMED WORTHY. *One of the seven chosen to relieve the apostles of semi-secular work in the Early Church* (Acts 6:5).

**TIMOTHEUS, TIMOTHY** [Ti mo' the us, Tim' o thy]-HONORED OF GOD, WORSHIPING GOD or VALUED OF GOD. *A young man of Lystra*, son of Eunice, a Jewess, by a Greek father who was probably dead when Paul first visited the home (Acts 16:1).

*The Man Who Confessed a Good Confession*

As Paul contributes a full portrait of his spiritual son, many years his junior, let us string together the salient features of Timothy.

- I. He was the child of godly heritage (11 Tim. 1:5). His mother was a Christian Jewess and the daughter of another devout Jewess, Lois. His Greek father's name is unknown. It may be that Eunice became a Christian when Paul visited Lystra, a town not far from Paul's birthplace, Tarsus.
11. He was a youthful reader of Scripture (II Tim. 3:15). From a "babe" he had had knowledge of the Truth. How blessed children are if cradled in the things of God!

III. He was Paul's child in the faith (I Cor. 4:17; I Tim. 1:2; II Tim. 1:2). Probably Paul, a visitor of Timothy's house, led the young lad to Christ during his ministry in Iconium and Lystra since he refers to his persecutions there, which Timothy himself knew about (II Tim. 3:10, II). One writer suggests that when Paul recovered from his stoning at Lystra it was in Timothy's home he found shelter and succor.

IV. He was ordained as a minister of the Gospel (I Tim. 4:14; II Tim. 1:6, 7). Conscious of Timothy's unique gifts, especially of evangelism (Rom. 16:21; 11 Tim. 4:5), it was fitting that Paul should choose him as a companion and fellow-worker. Faithfully he served Paul "as a son with his father," in the furtherance of the Gospel (Phil. 2:22). How indispensable he became to the apostle (Acts 17:14, 15; 18:5; 20:4) Paul had no other companion so "like-minded" as Timothy, who enjoyed Paul's constant instruction (II Tim. 2:3; 3:14).

V. He was an ambassador charged with difficult tasks. The responsible and delicate mission of restoring a backsliding church required both gift and grace (I Cor. 14:17), as did the comfort of believers in the midst of tribulation (I Thess. 3:2).

VI. He was co-sufferer with Paul in the afflictions of the Gospel (II Tim. 1:8). Tradition says that Timothy died as a martyr for his faithfulness as a bishop in the reign of Domitian or Nerva. While attempting to stop an indecent heathen procession during the Festival of Diana, this God-honoring minister sealed his testimony with his blood. The two epistles Paul addressed to Timothy are rich in their pastoral counsel.

**TIRAS** [Ti'ras]-DESIRES OF PARENTS. A *son of Japheth* and founder of a tribal family in Thracia (Gen. 10:2; 1 Chron. 1:5).

**TIRHAKAH** [Tar' ha kah]-EXALTED. A *king of Cush*, the third and last king of the twentieth dynasty, and successor of Sevechus. Also known as Tarakos. He was contemporary with king Hezekiah (II Kings 19:9; Isa. 37:9).

**TIRHANAH** [Tar' ha nah]-KINDNESS. A *son of Caleb*, brother of Jerahmeel, by Maacah his concubine (I Chron. 2:48).

**TIRIA** [Tar' is]-FOUNDATION. A *son of Jehaleleel*, a descendant of Judah through Caleb son of Jephunneh (I Chron. 4:16).

**TIRSHATHA** [T Or' sha tha]-REVERENCE or BEHOLDING THE TIME. *The Persian title given to Zerubbabel* and Nehemiah as governors of Judah under the king of Persia. The Persian word means "His Excellency" or "His Reverence" (Ezra 2:63; Neh. 7:65, 70; 8:9; 10:1).

**TITUS** [Ti tus]-HONORABLE FROM "I HONOR." *Titus was born of Gentile parents, and was a convert from heathenism.* It is more than likely that Paul led him to Christ (Gal. 2:3; Titus 1:4).

*The Man Who Refreshed His Master*

There seemed to have been a peculiar bond of affection between Paul and his Grecian convert. How Paul loved him and appreciated his trusted companionship (II Cor. 7:6, 13)! What an inspiration he was to Paul on several of his journeys (Gal. 2:1, 3)! In II Corinthians Paul mentions Titus some nine times. Paul sent Titus to Corinth as his delegate. Paul anxiously awaited the return of Titus, and he refreshed the spirit of the apostle both by his presence and the good news he brought from Corinth (II Cor. 2:12, 14).

In the precious epistle Paul sent to Titus, we learn more facts about the loving co-operation between these two noble men. When Paul was released from prison, Titus accompanied him on a visit to Crete, Paul leaving him there to assist the Church in a fourfold way:

I. Set in order things that were wanting.

II. Ordain elders in every city. III. Avoid unprofitable discussion. IV. Duly assert his authority (Titus 1:5; 2:1; 3:9, 15).

It may be that Paul sent his epistle to Titus by the hands of Zenas and Apollos (3:13), to assist him in the difficult task at Crete.

Paul then wanted Titus to join him for the winter in Nicopolis (3:12). Titus was with the apostle during part of his second imprisonment in Rome (II Tim. 4:10). Both men were sustained in their arduous labors by "the blessed hope" (Titus 2:13).

A godly man of Corinth is spoken of as Titus Justus (Acts 18:7, R.V.). Titus himself is not mentioned directly in the Acts. Doubtless he was included in the "certain others" in Acts 15:2.

**TOAH** [To' ah]-DEPRESSION or HUMILITY. A *Kohathite Levite*, father of Eliel and grandfather of Jeroham, who was the grandfather of the prophet Samuel (I Chron. 6:34). Called Tohu in I Samuel 1:1.

**TOB-ADONIJAH** [Tob'-ad o ni jah]-COON IS MY LORD JEHOVAH OR MY GOOD GOD. *One of the Levites sent by Jehoshaphat* to teach the law to the people in the cities of Judah (11 Chron. 17:8).

**TOBIAH, TOBIJAH** [To bi ah, To bi jah]-JEHOVAH IS GOOD.

1. A *Levite* sent by Jehoshaphat to instruct the people of Judah (11 Chron. 17:8).

2. A *founder* of a tribal family the descendants of which returned from exile but were unable to trace their genealogy (Ezra 2:60; Neh. 7:62).

3. An *Ammonite* who with Sanballat and others ridiculed the efforts of the Jews to rebuild the wall of Jerusalem (Neh. 2:10; 4:3, 7). This enemy of Nehemiah and of the Jews was silenced by the diligence of the people.

4. A *chief man* whose posterity returned from exile (Zech. 6:10, 14). He it was who obtained the gold and silver for Joshua's crown.

**TOGARMAH** [To gar' mah]-ALL BONE or STRONG. *The third son of Gomer*, son of Japheth, his brothers being Ashkenaz and Riphath (Gen. 10:3; I Chron. 1:6; Ezek. 27:14; 38:6).

Perhaps there is prophetic significance attached to Togarmah and "the house of Togarmah of the north quarters, and all his bands" (Ezek. 38:6). Jewish writers of the past usually wrote of the "Turks" as Togarmah, and the Armenians as "The House of Targon." It is not difficult, therefore, to identify Togarmah as Armenia or Turkey, the people of which assert their descendancy from Targon, or the Togarmah of Scripture.

The ultimate alliance of Turkey, according to prophecy, is with the Northern Confederacy Ezekiel defines. Dr. Sale-Harrison observes: "It is interesting to note that in Scripture "The King of the North" is called "The Old Assyrian" and apparently arises out of the present "Turkish territory." In the final alignment of the nations then, Togarmah will be allied with the north.

**TOHU** [To' hu] -HUMILITY, DEPRESSION or THAT LIVES. A *Kohathite*, a son of Zuph, ancestor of Samuel (I Sam. 1:1). Called Nahath in I Chronicles 6:26, and Toah in I Chronicles 6:34.

**TOI, TOU** [To' i, To' u] -WANDERING OR ERROR. A *king of Hamath* on the 'Oromes in David's time, who congratulated David on his defeat of a - common foe, Hadadezer (II Sam. 8:9, 10; I Chron. 18:9, 10).

**TOLA** [To' la]-SCARLET, FROM THE COLOR OF A WORM.

1. *A son of Issachar* and founder of a tribal family (Gen. 46:13; Num. 26:23; I Chron. 7:1, 2).
2. *The son of Puah* of the tribe of Issachar. This Tola, sometimes identified with the first one, was the first of the five minor judges, and judged Israel for twenty-three years. He lived and died at Shamar (Judg. 10:1, 2).

**TROPHIMUS** [Troph' i mus]-NOURISHING or WELL EDUCATED. A *believer living in Ephesus*, who with others accompanied Paul to Jerusalem (Acts 20:4; 21:29; II Tim. 4:20). Trophimus was falsely accused by the Jewish leaders who, seeing him with Paul, hastily concluded that he had brought his missionary companion into the inner court of the Temple which non-Jews were not allowed to enter. The last glimpse we have of Trophimus was when Paul left him at Milems sick. The apostle who had the gift of healing could do nothing for his sick friend—a fact quack faith healers should note.

**TUBAL** [TOO' bal]-WORLDLY POSSESSIONS or FLOWING FORTH. A *Son of Japheth* (Gen. 10:2; I Chron. 1:5). Also the name of a country in Asia Minor mentioned in connection with Meshech (Isa. 66:19; Ezek. 27:13; 32:26; 38:2, 3; 39:1). This place is now identified as Tobolsk, capital of Asiatic Russia, and is therefore heavy with prophetic significance.

**TUBAL-CAIN** [Too' bal-cain] -PRODUCTION OF FORGED WORK or FLOWING FORTH OF CAIN. *The son of Zillah*, one of Lamech's wives, of the race of Cain (Gen. 4:22).

*The Man Who Invented Metal Tools*

**Tribal** (or the Tibureni, noted for production of bronze articles, Ezek. 27:13) and Cain meaning "Smith" marks Tubal-cain as "the father of every forger of copper and iron." In Ezekiel 27:13, Tribal is found bringing brass to the market of Tyre, and in Persian the word means copper. The alloy we call brass was absolutely unknown to the ancients. From the world's first coppersmith we learn that "metals and their use were kept a guarded secret in the possession of a single family, or clan, for many generations."

**TYCHICUS** [Tich' i cus]-FORTUNATE or FORTUITOUS. A *Christian in Asia Minor*, who traveled in advance of Paul as well as with him at times (Acts 20:4). Paul sent him to Ephesus where he delivered, and likely read, the circular letter, the Epistle to the Ephesians, to the Church there (Eph. 6:21). Then he went to Colosse and did the same with Colossians (Col. 4:7). He also had a mission to fulfill in Crete (II Tim. 4:12; Titus 3:12). Paul speaks of him in affectionate terms—"A brother beloved and faithful minister in the Lord," and able to "comfort your hearts."

**TYRANNUS** [Ti ran' nus] -ABSOLUTE, SOVEREIGN or A TYRANT (from Tyrus, meaning strength). A *teacher* in a philosophical school in Ephesus in which Paul disputed daily for two years (Acts 19:9). Instructions in the Law were given in this school by Jewish scribes. Ellicott suggests that "Tyrannus was also a physician, and that, as such, he may have known Luke, or, possibly may have been among the Jews whom the decree of Claudius (Acts 18:2) had driven from Rome. An unconverted teacher of philosophy or rhetoric was not likely to have lent his class-room to a preacher of the new faith."

## U

**UCAL** [U' cal]-POWER. *An unknown person who is coupled by Agur with Ithiel* (Prov. 30:1).

**UEL** [U' el]-WILL OF GOD. *A son of Bani* who married a strange, or foreign wife during the exile, and then put her away (Ezra 10:34).

**ULAM** [U' lam]-SOLITARY, FRONT or THEIR FOLLY.

1. *A son of Sheresh*, grandson of Manasseh (I Chron. 7:16, 17).
2. *A son of Eshek*, a Benjamite of the family of Saul (I Chron. 8:39, 40). This Benjamite family was especially noted as archers (II Chron. 14:7, 8).

**ULLA** [U' la] -BURDEN, A YOKE or ELEVATION. *An Asherite*, probably descended from Helem (I Chron. 7:39).

**UNNI, UNNO** [Un' ni]-POOR, AFFLICTED Or ANSWERING IS WITH JEHOVAH.

1. *A Levite* who was a contemporary of the high priest Jeshua (Neh. 12:9), and who returned with Zerubbabel.
2. *A Levite porter* over the choral services in the Tabernacle in David's time (I Chron. 15:18, 20). This Unni played a psaltery.

**UR** [Ur]-LIGHT, BRIGHTNESS Or SETTLEMENT. *The father of Eltphal*, one of David's mighty men (I Chron. 11:35). Ur is also the name of the city where Abraham was born (Gen. 11:28, 31; 15:7; Neh. 9:7).

**URBANE, URBANUS** [Ur' bane]-URBANE or POLITE. *This was a common name among slaves*, often found in inscriptions of the imperial household. Here it is the name of a *Christian to whom Paul sent a greeting* (Rom. 16:9).

**URI** [U' ri]-LIGHT OF JEHOVAH or ENLIGHTENED. Sometimes this name was used as an abbreviation of Urijah.

1. *The father of Bezaleel*, the craftsman associated with the building of the Tabernacle (Ex. 31:2; 35:30; 38:22; I Chron. 2:20; II Chron. 1:5).
2. *The Father of Geber*, one of Solomon's taxgatherers (I Kings 4:19).
3. *A porter or gatekeeper* who put away his wife (Ezra 10:24).

**URIAH, URIJAH, URIAS** [U ri' ah, U ri' jah, U ri as]-JEHOVAH IS LIGHT.

1. *A high priest in Jerusalem*, who built an altar according to the pattern provided by King Ahaz (11 Kings 16:10-16).
2. *A priest*, father of Meremoth, who helped rebuild the wall of Jerusalem (Ezra 8:33; Neh. 3:4, 21).
3. *A priest* who stood with Ezra as he read the law and addressed the people (Neh. 8:4).
4. *A priest* whom Isaiah deemed worthy to act as a witness. He is described as "a faithful witness" (Isa. 8:2). See Revelation 1:4; 2:13.
5. *A prophet*, the son of Shemaiah of Kirjath-jearim, whom Jehoiakin sent for into Egypt and slew him (Jer. 26:20-23).
6. *Uriah*, or *Urias* (Matt. 1:6) was also the name of the Hittite, husband of Bath-sheba, and one of David's thirty heroes (II Sam. 11; 12:9-15; 23:39; 1 Kings 15:5; 1 Chron. 11:41).

As David's general, Uriah distinguished himself by his loyalty and bravery in the army of the king. Alas, Uriah was barbarously, even murderously treated by the monarch he served! Failing to use Uriah as a shield for his sin against Uriah and Bath-sheba his wife, David had him killed in battle.

Thomas Goodwin points out that it was the "matter of Uriah," even more than the matter of Bath-sheba, that awakened the anger of the Lord against David. That is to say, it was David's sin of deliberation and determination, rather than his sin of sudden and intoxicating passion. But both sins matter and earn the judgment of God. Uriah had every right to disobey David in his deceitful commands. Through Nathan, the adulterer and murderer was brought back to God and wrote his confession in a penitential psalm (Ps. 51).

**URIEL** [U' ri el]-A LIGHT, FLAME OF GOD Or GOD I S M Y LIGHT OR FIRE.

1. A Levite of the family of Kohath, son of Tahath, of the house of Izhar (I Chron. 6:24; 15:5, 11).
2. A man of Gibeah, father of Michaiiah, one of Rehoboam's wives (II Chron. 13:2).

In the Apocrypha Uriel is one of four archangels responsible for the luminaries of heaven, and the angel with whom Jacob wrestled.

**UTHAI** [U' tha i]-JEHOVAH I S HELP.

1. A son of Ammihud, a man of Judah of the family of Perez or Pharez, who lived in Jerusalem (I Chron. 9:4).
2. A son of Bigvai, who returned with Ezra from exile to Jerusalem (Ezra 8:14).

**UZ** [Uz]-FIRMNESS.

1. A son of Aram and grandson of Shem (Gen. 10:23; I Chron. 1:17).
2. A son of Dishan, a Horite in the land of Edom (Gen. 36:28; I Chron. 1:42). Uz is also the name of the land where Job was born and lived, and was part of the great Arabian desert running into Chaldea (Job 1:1; Job 25:20; Lam. 4:21).

**UZAI** [U' za fi]-HOPE FOR. *Father of Palal* who helped to rebuild the damaged wall of Jerusalem (Neh. 3:25).

**UZAL** [U'zal]-A WANDERER. *The sixth son of Joktan*, of the family of Shem, who settled in South Arabia, where the kings of Yemen dwelt (Gen. 10:27; I Chron. 1:21; Ezek. 27:19).

**UZZA, UZZAH** [Uz' za, Uz' zah]-STRENGTH.

1. A son of Abinadab who died for touching the Ark (II Sam. 6:3-8; I Chron. 13:7-11). Perez-uzzah means "the breach of Uzzah."
2. A son of Shimei, a Merarite (I Chron. 6:29).
3. A Benjamite, brother of Ahihud, a son or descendant of Ehud (I Chron. 8:7).
4. Founder of a family of Nethinims who returned from exile with Zerubbabel (Ezra 2:49; Neh. 7:51).
5. Owner of the garden in which Manasseh and Amon, kings of Judah, were buried (II Kings 21:18, 26).

**UZZI** [Uz' z fi]-THE MIGHT OF JEHOVAH.

1. A son of Bukki and father of Zerachiah. Also a descendant of Aaron (I Chron. 6:5, 6, 51; Ezra 7:4).
2. A grandson of Issachar and father of Izrahiah, and head of his father's house (I Chron. 7:2, 3).
3. A son of Bela, Benjamin's son, and head of his house (I Chron. 7:7).
4. The father of Elah, a Benjamite (I Chron. 9:8).
5. An overseer of the Levites in Jerusalem after the exile (Neh. 11:22).
6. A priest of the family of Jedaiah in the days of the high priest Joiakim (Neh. 12:19, 42).

**UZZIA** [Uz z i a]-MIGHT OF JEHOVAH. *An Asherite*, and One of David's mighty men (I Chron. 11:44).

**UZZIAH** [Uz zi ah]-STRENGTH OF THE LORD.

1. A son of Uriel, a Kohathite (I Chron. 6:24).
2. The father of Jehonathan, keeper of David's storehouses (I Chron. 27:25).
3. A priest, son of Harim, who put away his foreign wife (Ezra 10:21).
4. The father of Athaniah, who returned with other exiles to Jerusalem (Neh. 11:4).
5. The son of Amaziah and father of Jotham, king of Judah. *The Man Who Became a Leper through Pride*

This renowned Uzziah, or Azariah, as he is sometimes called, demands more attention (11 Kings 15:13, 30-34; 11 Chron. 26; 27:2; Isa. 1:1; 6:1; 7:1; Hos. 1:1; Amos 1:1; Zech. 14:5). His story can be gathered around three aspects:

I. His prosperity. Uzziah ascended the throne at the age of sixteen years, and it is said that "his mother's name also was Jecoliah of Jerusalem." These words, "his mother's name," are found about thirty times in Kings and Chronicles, and seem to indicate that the mother largely determined the character and conduct of the son. See II Kings 8:26; 12:1; 14:2.

Of Uzziah it is written that "as long as he sought the Lord, God made him to prosper" (see I Chron. 28:9; Ps. 69:32). As a king of Judah, Uzziah is remembered principally for the era of prosperity which prevailed during his reign. He reigned for fifty-two years, and a graphic account of what he accomplished for Judah has been preserved (11 Chron. 26). Under Uzziah, Jerusalem was adorned with many and costly improvements, to which her citizens pointed with patriotic pride.

II. His pride. God finds it difficult to entrust prosperity to many of His people. It turns their heads and leads to pride as with Uzziah, of whom it is also said, "When he was strong, his heart was lifted up to his destruction." The king's special sin was a rash intrusion into the priest's office, and in this he was a type of the antichrist of the last days (Ex. 30:7, 8; Dan. 11:36, 37; II Thess. 2:3, 4). The king usurped the function of the chief priest and offered incense. Religiously, Uzziah is classed among the good kings (11 Kings 15:1, 3), and had he been content to remain a good king, all would have been well.

III. His punishment. For his intrusion into the sacred duties of the priesthood, Uzziah was smitten with leprosy, and had to withdraw from public affairs, his son Jotham acting as his representative (II Kings 15:5). The leprous condition was an appropriate expression of God's indignation at Uzziah's presumption (see Ex. 4:6; Lev. 13:3, 12, 13, 25; Luke 4:27). Ultimately, he went to a leper's grave, but in the year the leper king died, Isaiah, who had looked upon Uzziah as his heroking, had a vision that transformed his life and ministry (Isa. 6.).

Thus Uzziah is a blazing warning against the spiritual pride that brings presumption (II Chron. 26:16-21). Such a warning is needed today when the two chief snares of Satan for the servants of God seem to be spiritual pride and fleshly lust.

**UZZFEL** [Uz' z i el]-GOD IS STRONG. There are six Bible men bearing this suggestive name.

1. *A son of Kohath*, son of Levi, kinsman of Aaron on his father's side (Ex. 6:18, 22; Lev. 10:4; Num. 3:19, 30; I Chron. 6:2; 15:10; 23:12, 20; 24:24).
2. *A Simeonite* who, in Hezekiah's reign, led a successful expedition against the Amalekites (I Chron. 4:42).
3. *A son of Bela*, son of Benjamin (I Chron. 7:7).
4. *A son of Heman*, an instrumentalist, set by David over the service of song (I Chron. 25:4).
5. *A Levite*, son of Jeduthun, who assisted Hezekiah in his work of reformation (11 Chron. 29:14).
6. *The son of Harhaiah*, a goldsmith, who repaired a part of the wall of Jerusalem (Neh. 3:8). Members of the tribal family of Uzziel are spoken of as Uzzielites (Num. 3:27; I Chron. 26:23).

## V

**VAJEZATHA, VAIZATHA** [Va jez a tha]-BORN OF IZED, STRONG AS THE WIND or SINCERE. *The tenth son of Haman* of Esther's time, who shared the fate of his brothers (Esther 9:9).

**VANIAH** [Va n i ah]-GOD IS PRAISE or DISTRESS. *One of the sons of Bani* who married a foreign wife (Ezra 10:36).

**VASHNI** [Vash'n fi-GOD IS STRONG. *First-born of Samuel* the prophet (I Chron. 6:28). The prophet's oldest son is also named as Joel (I Sam. 8:2).

**VOPHSI** [Voph's fi-FRAGRANT Or RICH. *The father of Nahbi* of the tribe of Judah who, with others, was sent to spy out the land (Num. 13:14).

**ZAAVAN, ZAVAN** [Za' a van, Za' van]-CONQUEST or CAUSING FEAR. *A son of Ezer* a descendant of Seir the Horite (Gen. 36:27; I Chron. 1:42).

**ZABAD** [Za' bad]-ENDOWER, HE HATH GIVEN or A GIFT. There are many names derived from this root in the Old Testament. It is associated with Zebulun (Gen. 30:20), and is found in fuller form in Zabdiel and Zebadiah (my gift is Jehovah).

1. *A son of Nathan* and grandson of Pharez, son of Judah (I Chron. 2:36, 37).
2. *A son of Tuhath*, father of Shuthelah, of Ephraim (I Chron. 7:21).
3. *A son of Ahlai*, one of David's mighty heroes (I Chron. 11:41).
4. *The son of Shimeath*, who assisted in the slaying of Joash, the king of Judah (II Chron. 24:26).
5. *A son of Zattu* who married a strange wife (Ezra 10:27).
6. *A son of Hashum* who also put away his wife (Ezra 10:33).
7. *A son of Nebo* who likewise put away his wife (Ezra 10:43).

**ZABBAI** [Zab' bai]-ROVING ABOUT, HUMMING.

1. *One of the sons of Bebai* who married a foreign wife (Ezra 10:28).
2. *Father of Baruch* who helped to repair the wall of Jerusalem (Neh. 3:20).

**ZABBUD** [Zab' bud]-WELL REMEMBERED, ENDOWED. *A son of Bigvai*, who returned with Ezra from exile (Ezra 8:14).

**ZABDI** [Zab' di]-THE GIFT OF JEHOVAH, JEHOVAH IS ENDOWER Or DOWRY.

1. *The father of Carmi*, father of Achan. Also called Zimri (Josh. 7:1, 17, 18; I Chron. 2:6).
2. *ABenjamite*, son of Shimshi (I Chron. 8:19).
3. *A Shiphmite* from Shepham in Judah, and a storekeeper in David's time (I Chron. 27:27).
4. *A son of Asaph*, a Levite and father of Micha (Neh 11:17).

**ZABDIEL** [Zab' di el]- MY GIFT IS GOD or GOD IS ENDOWER.

1. *The father of Jashobeam*, one of David's officers, (I Chron. 27:2).
2. *A son of Haggadolim* and an overseer of priests in Jerusalem (Neh. 11:14).

**ZABUD** [Za bud] -ENDOWED or GIVER. *The son of Nathan*, a friend and chief minister of Solomon (I Kings 4:5 RX.).

**ZACCAI** [Zac' ca i]-PURE, INNOCENT. *Founder of a family*, members of which returned from exile with Zerubbabel (Ezra 2:9; Neh. 7:14).

**ZACCHAEUS** [Zac chae' us]-PURE or JUSTIFIED. *The Man Who Overcame Obstacles* Zacchaeus was the wealthy man of Jerusalem who gathered revenue for the Roman government, but who became a disciple of Christ (Luke 19:1-10). A "chief publican," Zacchaeus might have been of a higher grade than Matthew. Although not one of Christ's expected converts, Zacchaeus had heard much about Christ and was determined to see Him for himself. When ultimately Christ came his way there were two obstacles in his way-the crowd, and his own short stature. But he quickly overcame both hindrances.

- I. The crowd. It is strange that those who were enthusiastic about Christ were the very people blocking Zacchaeus' view. What a lesson for our hearts can be gleaned from this fact!
- II. The short stature. The other difficulty was Zacchaeus himself. His native hindrance was his small stature, which he quickly overcame. Up the tree he climbed and had the best view of Jesus that day. If we would see Jesus we too must scramble higher than ourselves.
- III. The call to discipleship. Our Lord called Zacchaeus down and invited Himself to his house. Zacchaeus was a sinner and Christ saved him. Quickly Zacchaeus revealed the depth of his surrender to his newly found Master. There came an immediate and generous restitution.

**ZACCUR, ZACCHUR** [Zac' cur, Zap' char]-WELL REMEMBERED, PURE.

1. *A Reubenite*, father of Shammua, one of the spies sent out by Moses (Nam. 13:4).
2. *A Simeonite*, son of Hamuel and father of Shimei (I Chron. 4:26).
3. *A Merarite Levite*, a son of Jaaziah (I Chron. 24:27).
4. *A son of Asaph* and father of Michaiah. Also head of a course of musicians set up by David (I Chron. 25:2, 10; Neh. 12:35).
5. *A son of Imri*, who rebuilt part of the wall after Nehemiah came from Shushan (Neh. 3:2).
6. *A Levite* who sealed the covenant (Neh. 10:12).

7. *A son of Mattaniah and father of Hanan (Neh. 13:13).*

**ZACHARIAH** [ZaCh a r i ah]-JEHOVAH IS RENOWNED.

1. *Son of Jeroboam II, king of Israel (II Kings 14:29; 15:8, 11).*
2. *Father of Abi or Abijah, wife of Ahaz and mother of Hezekiah (II Kings 18:2; II Chron. 29:1).*

**ZACHARIAS** [Zach a r i as]-JEHOVAH IS RENOWNED.

1. *The son of Barachias, or Jehoiada (H Chron. 24:20-22). This Zacharias is the martyr mentioned by Christ (Matt. 23:35; Luke 11:51) who was the righteous man murdered by the Jews in the court of the Temple, between the sanctuary and the house.*
2. *The father of John the Baptist (Luke 1:5-67; 3:2).*

*The Man Who Was Stricken Dumb*

The priest of the eighth course of Abia was visited by the angel Gabriel as he was ministering in his turn in the Temple. The revelation came to him about the birth of a son in his old age, and of his name and mission. His disbelief of the divine message was punished by dumbness, an affliction which vanished when John was circumcised and named.

In obedience to Gabriel's command, the babe was named John, and upon his presentation to God, Zacharias, by the Spirit, composed his magnificent Benediction. After this he vanishes from Holy Writ.

3. *The name suggested for John the Baptist by his friends (Luke 1:59).*

**ZACHER** [Za'chur]-FAME. *A son of Jeiel, father of Gideon, a Benjamite-also called Zechariah (I Chron. 8:31; 9:37).*

**ZADOK** [Za' dok]-RIGHTEOUS, JUSTIFIED. *The Man Who Remained Loyal*

1. *The son of Ahitub and father of Ahimaaz, a priest in David's time (II Sam. 8:17; 15:24-36; 17:15; 18:19, 27; 19:11; 20:25). Other references may be found in I Kings, 1, II Chronicles, Ezra and Ezekiel.*

This Zadok was appointed priest by Solomon in the place of Abiathar, because of his own loyalty (I Kings 1:8), and the disloyalty of Abiathar (1 Kings 1:7).

Zadok was the founder of an important part of the priesthood and from Solomon's time his descendants constituted the most prominent family among the order of priests.

As a young man, he was mighty of valor (I Chron. 12:27, 28).

As a friend of David, Zadok remained true to him during Absalom's rebellion (II Sam. 15:24-29).

As a priest he remained faithful to David although his colleague deserted the king (I Kings 1: 7, 8).

For his loyalty he retained his high and holy office till his death (I Kings 2:26, 27).

2. *The father of Jerusha, wife of Uzziah and mother of Jotham, king of Judah (II Kings 15:33; h Chron. 27:1).*
3. *Son of Ahitub, grandson of Azariah, high priest in Solomon's great Temple (I Chron. 6:12; 9:11).*
4. *The son of Baana who shared in the repair of the wall of Jerusalem (Neh. 3:4).*
5. *A priest, son of Immer (Neh. 3:29).*
6. *One of the chiefs of the people who sealed the covenant (Neh. 10:21).*
7. *A son of Meraioth, of priestly ancestry (Neh. 11:11).*
8. *The scribe or priest appointed by Nehemiah to take charge of the treasuries of the Lord's house (Neh. 13:13). He may have been the same Zadok of Nehemiah 3:29.*

**ZAHAM** [Z a' ham]-FATNESS or LOATHING. *A son of Rehoboam, Solomon's son (II Chron. 11:19).*

**ZALAPH** [Z a' laph]-PURIFICATION or FRACTURE. *The father of a certain Hanun who repaired a part of the wall of Jerusalem (Neh. 3:30).*

**ZALMON, SALMON** [Zal' mon, Sal' mon]-SHADY Or ASCENT. An *Ahohite*, one of David's mighty men (II Sam. 23:28), who is also called Ilai in I Chronicles 11:29. Zalmon is likewise the name of a wooded mountain area near Shechem (Judg. 9:48; Ps. 68:14).

**ZALMUNNA** [Zal man' na]-SHELTER IS DENIED or WITHDRAWN FROM PROTECTION. *One of the two kings of Midian slain by Gideon (Judg. 8:521; Ps. 83:11).*

**ZANOAH** [Za no' ah]-BROKEN DISTRICT. *One of the family of Caleb, son of Jephunneh (I Chron. 4:18). Also the name of two cities (Josh. 15:34, 56; Neh.3:13; 11:30).*

**ZAPHNATH-PAANEAH** [Z aph' nath-pa a ne' ah]-SAVIOR OF THE WORLD or GIVER OF THE NOURISHMENT OF LIFE. *This common type of an Egyptian name given to Joseph by Pharaoh came from a root meaning "God hath said he liveth" (Gen. 41:45). From the sound of the name the Jews felt it meant the revealer of secrets, or one discovering hidden things. How typical Joseph is of Jesus, who came as the true Saviour of the world (I John 4:14). See Joseph.*

**ZARA, ZARAH, ZERAH** [Za'ra, Za'rah, Zed'rah]-SPROUT or BRIGHTNESS. *The son of Judah by his daughter-in-law Tamar or Thamar (Gen. 38:30; 46:12; Num. 26:20; Josh. 7:1, 24; 22:20; I Chron.2:4-6; 9:6; Neh. 11:24; Matt. 1:3).*

**ZATTU, ZATTHU** [Zat' tu, Zat' thu]-LOVELY, PLEASANT.

1. *Founder of a family whose descendants returned with Zerubbabel from captivity (Ezra 2::8; 10:27; Neh. 7:13).*
2. *A member of the family who put away his strange wife and sealed the covenant (Neh. 10:14).*

**ZAZA** [Za' Za]-ABUNDANCE or PROJECTION. *A son of Jonathan, a Jerahmeelite (I Chron. 2:33).*

**ZEBADIAH** [Ze b a di ah]-JEHOVAH HATH ENDOWED, Or THE LORD IS MY PORTION.

1. *A grandson of Elpaal, a Benjamite of the house of Beriah (I Chron. 8:15).*
2. *A sort of Elpaal, also a Benjamite (I Chron. 8:17, 18).*
3. *A son of Jeroham of Geder, who joined David at Ziklag (I Chron. 12:7).*
4. *A son of Meshelemiah, a Korhite Levite in David's reign (I Chron. 26:1, 2).*
5. *A son of Asahel, son of Zeruiah and Joab's brother (I Chron. 27:7).*

6. *One of the Levites sent forth by Jehoshaphat to teach the people the law* (II Chron. 17:8).
7. *The son of Ishmael, a prince of Judah, who judged cases in the court established by Jehoshaphat* (II Chron. 19:11).
8. *The son of Shephatiah and head of a tribal family* (Ezra 8:8). 9. *A priest of the house of Immer who put away his strange wife* (Ezra 10:20).

**ZEBAH** [Zeh' bah]-VICTIM Or SACRIFICE. *This Midianite king* defeated and slain by Gideon is always mentioned along with Zalmunna (Judg. 8; Ps. 83:11). The death of these two kings meant a turning point in the struggle of the Israelites against their Midianite oppressors. For this reason their slaughter is graphically described, and was commemorated long after as a crisis in the nation's history (Ps. 83:11; Isa. 9:4; 10:26).

**ZEBEDEE** [Zeb' e dee]-JEHOVAH IS GIFT Or THE GIFT OF GOD. *The husband of Salome* and father of James and John, two of the apostles. Since he is referred to as having "hired servants," he must have been comparatively rich (Matt. 4:21; 10:2; 20:20; 26:37; 27:56; Mark 1:19, 20; 3:17; 10:35; Luke 5:10; John 21:2). A fisherman by trade, it was only natural that his sons followed the same occupation.

**ZEBINA** [Ze bi na]-ONE WHO IS BOUGHT. *One of the sons of Nebo* who put away his foreign wife (Ezra 10:43).

**ZEBUL** [Zeh' bul] -AN HABITATION. *An officer of Abimelech* and governor of Shechem (Judg. 9:28, 41). Zebul was a strategist. With no forces at his command, he was obliged to use craft, which he did most effectively, in the suppression of the revolt of Gaal.

**ZEBULUN, ZABULON** [Zeb' u I un, Zab' u lon]-DWELLING WISHED FOR HABITATION. *The Man of the Open Door* *The tenth son of Jacob and the sixth of Leah* (Gen. 30:20). He was progenitor of three tribal families through his three sons, Sered, Elon and Jahleel, who went down into Egypt with the other sons and grandsons of Jacob (Gen., 46:14; 49:13; Jcsh. 19:10; Rev. 7:8). Zebulun became the commercial tribe, and one of the few tribes from which there was an opening by way of the sea to the vast world or beyond. By maintaining this open door, the people were able to bring in the treasures of the deep (Dent. 33:19).

This mercantile tribe, had the opportunity of being a missionary tribe. It may be that such an open door for usefulness was in the mind of Moses when he said of Zebulun, and her neighbor Issachar, "They shall call the people unto the mountain; there shall they offer sacrifices of righteousness" (Dent. 33:19). The Bible speaks of other open doors (I Cor. 16:9; Rev. 3:8).

The suggestive name of Zebulun meaning "to dwell," may have come about through Leah saying, "Now will my husband dwell with me." Is not the Lord Himself a place for the saint to dwell (I Kings 8:13)? Zebulun became the earthly habitation for the Lord of Glory as prophesied by Isaiah of old (Isa. 9:1-7). Zebul is used of God's dwelling in the Temple (II Chron. 6:2) and of heaven (Isa. 63:15).

**ZECHARIAH, ZECHER** [Zeh a ri ah]-JEHOVAH REMEMBERS Or JEHOVAH IS RENOWNED. *The Man Who Preached Hope and Mercy* *1. The prophet in Judah*, whose Spirit-inspired book is the eleventh among the Minor Prophets (Ezra 5:1; 6:14; Zech. 1:1; 7:1; 7:8).

Among the many bearing the name of Zechariah, the one who wrote the Book of Zechariah, was, like Haggai, a prophet of the Restoration. As a son of the priest named Iddo (Neh. 12:4), Zechariah was of priestly descent, and likely a priest himself. Doubtless he was born in Babylon and exercised his ministry in times of political turbulence and great unrest. His call was one for righteousness in home life, in the political arena and in worship.

Zechariah's mission was of a varied nature. He had to:

- I. Arouse the people to activity in rebuilding the Temple.
- II. Restore the theocratic spirit or recognition of God-government.
- III. Rekindle the nation's faith and hope during the coming desolation.
- IV. Reorganize the true worship of God.
- V. Remove idolatry from the nation.

As "the prophet of hope and mercy" Zechariah has given us a series of eight night visions which portrayed the final restoration of Israel and the security and blessing which will be their portion when the Lord reigns in their midst. The prophet uses the personal pronoun freely and is always careful to date his oracles. Note:

The scouts of Jehovah; He watches over His own (Zech. 1:7-17). The four horns; enemies are destroyed (Zech. 1:18-21).

God is surveyor; enlargement and security (Zech. 2:1-8). Joshua consecrated; righteousness restored (Zech. 3). The lampstand; the sufficiency of grace (Zech. 4).

The flying; roll; sinners judged (Zech. 5:1-4). The woman; sin removed (Zech. 5:11).

The four chariots; judgment begins (Zech. 6:1-8).

One or two unique features of the Book of Zechariah are worthy of mention. His references to Christ are numerous and detailed. Next to Isaiah, Zechariah carries the most frequent prophecies of the Messiah, especially to Him as the suffering King. The prophet depicts Him as:

The meek King (Zech. 9:9 with Matt. 21:5; John 12:13).

The One sold for thirty pieces of silver (Zech. 11:13 with Matt. 26:15). The pierced Saviour (Zech. 12:10 with John 19:37).

The smitten Shepherd (Zech. 13:7 with Matt. 26:31; Mark 14:27). Zechariah is the first of the prophets to mention Satan. He recognized sin as an independent working power and personifies sin in the woman of his vision.

Numerous lessons can be gleaned from this Old Testament prophet who saw Christ's day and rejoiced. Calamity should not create despondency but inspire wisdom. A lost vocation can be restored.

All past guilt can be atoned for. The will of God abides and prevails. The servant dies but the Master lives and His work continues. The supplies of divine grace are continuous and abundant. Fasting and feasting are nothing in themselves.

Faith and faithfulness are everything. The key to the eastern situation is the Jew. Many other Zechariahs are to be found in the Bible's vast portrait gallery of men.

2. A *chief Reubenite* when genealogies were prepared (I Chron. 5:7).
3. A *son of Meshelemiah*, a Levite, a gatekeeper of the Tabernacle in David's time (I Chron. 9:21; 26:2, 14).
4. A *brother of Ner* and uncle of Saul (I Chron. 9:37), also called Zacher (I Chron. 8:31).
5. A *Levite musician* in David's reign (I Chron. 15:18, 20; 16:5). 6. A *Tabernacle priest* in David's time (I Chron. 15:24).
7. A *son of Isshiah*, a Levite of the family of Kohath (I Chron. 24:25).



8. *A son of Hosah*, a gatekeeper of the Tabernacle (I Chron. 26:11).
9. *The father of Iddo* and chief of the half tribe of Manasseh (I Chron. 27:21).
10. *A prince of Judah* used by Jehoshaphat to teach the law (II Chron. 17:7).
11. *The father of Jahaziel*, who encouraged the king's army against Moab (II Chron. 20:14).
12. *The third son of Jehoshaphat* (II Chron. 21:2).
13. *Son of Jehoiada the priest*, who was stoned to death for rebuking the people for their idolatry. Announcement of divine judgment was more than the idolaters could stand, so at the bidding of the king in the court of the Lord's house he died a death similar to that of Stephen. His dying words, "The Lord look upon it, and require it," were long remembered (II Chron. 24:20, 21).
14. *A person who understood the visions of God* (II Chron. 26:5).
15. *A son of Asaph*, a Levite who helped to cleanse the Temple (II Chron. 29:13).
16. *A son of Kohath*, a Levite, and overseer of temple repairs (II Chron. 34:12).
17. *A prince of Judah* in the days of Josiah (II Chron. 35:8).
18. *A chief man* who returned with Ezra from exile (Ezra 8:3).
19. *A son of Bebai* who also returned (Ezra 8:11,16).
20. *A returned captive* who put away his wife (Ezra 10:26).
21. *A prince* who stood beside Ezra (Neh. 8:4).
22. *The son of Amariah*, a descendant of Pharez (Neh. 11:4).
23. *A Shilonite* (Neh. 11:5).
24. *Son of Pashur*, a priest (Neh. 11:12).
25. *A priest of Joiakim's time* (Neh. 12:16).
26. *An Asaphite*, who helped in the purification of the wall of Jerusalem (Neh. 12:35,41).
27. *A witness Isaiah used*. Perhaps the same Zechariah of II Chronicles 26:5 and Isaiah 8:2.

**ZEDEKIAH** [Zed e ki ah]-JEHOVAH IS MIGHT or JEHOVAH IS RIGHTEOUS.

*The Man Who Vacillated*

1. *The last king of Judah* before its fall at the hands of the Babylonians. Zedekiah is classed among the evil kings. He was the third son of Josiah to become king. Mattaniah was his original name, but upon his accession to Jehoiachin, Nebuchadnezzar named him Zedekiah. What we know of him can be found in II Kings 24, 25; I Chronicles 3:15; II Chronicles 36:10, 11, as well as in almost every reference in Jeremiah. (See 1:3; 21:1, 3, 7, 8). Jeremiah prophesied during the whole of the reign of Zedekiah.

As a ruler, Zedekiah lacked the three indispensable qualifications for leadership, namely, poise, vision, resolution. He came to a disrupted kingdom, and while he meant well, Zedekiah could not keep his head amid confusion. Vacillating, he lacked the courage to labor on with a resolute heart. He was easily persuaded to rebel against the Chaldeans (II Kings 25), and under Jeremiah's advice surrendered the city to the Chaldeans (Jer. 21:9, 10).

This troubled reign ended tragically. Zedekiah attempted to escape from the disaster Jeremiah had predicted, but was overtaken and brought to Nebuchadnezzar, who slew the captive king's children before his eyes, then blinded the king himself and sent him in chains to Babylon. Zedekiah, however, died on the way.

*The Man Who Was Rude*

2. *A son of Chenaanah*, a false prophet who encouraged Ahab to attack the Syrians at Ramoth-gilead (I Kings 22:11, 24; II Chron. 18:10, 23). When Micaiah, a true prophet of God, contradicted Zedekiah's prediction, he struck the man of God upon the cheek and insulted him. Micaiah did not retaliate, but warned Zedekiah that he would come to regret his action (I Kings 22:11-25), which he did. Along with other political agitators, Zedekiah brought on himself the cruel punishment of being roasted in the fire by the order of Nebuchadnezzar.
3. *A son or successor of Jeconiah* (I Chron. 3:16).
4. *A son of Maaseiah*, a false and immoral prophet (Jer. 29:21).
5. *The son of Hananiah*, a prince in the reign of Jehoiakim (Jer. 36:12).

**ZEEB** [Ze' eb]-WOLF. *A prince of Midian* defeated and slain by Gideon at the winepress, and afterwards named Zeeb (Judg 7:25; 8:3; Ps. 83:11).

**ZELEK** [Ze lek]-RENT or A SHADOW. *An Ammonite*, one of David's valiant captains (II Sam. 23:37; I Chron. 11:39).

**ZELOPHEHAD** [Ze lo' phe had]-THE FIRST-BORN. *The son of Hopher* and grandson of Gilead, who died during the wilderness wanderings, leaving no male issue, but only five daughters. This lack of issue meant the enacting of a law whereby an inheritance could pass to a daughter (Num. 17:1-8; 26:33). Thus the five daughters of Zelophehad successfully asserted their claim to their father's inheritance (Josh. 17:3; I Chron. 7:15).

**ZELOTES** [Ze lo' tes]-ZEALOUS or FULL OF ZEAL. *The surname of Simon*, one of the Twelve, also called "The Canaanite" from being a native of Cana (Matt. 10:4; Mark 3:18; Luke 6:15; Acts 1:13). By this epithet he is distinguished from Simon Peter. See Simon Zelotes.

**ZEMIRA, ZEMIRAH** [Z mi ra , Ze mil rah]-A MELODY or A SONG. *A son of Becher*, a Benjaminite (I Chron. 7:8).

**ZENAS** [Ze' nas]-THE GIFT OF ZEUS. *A Christian lawyer*, skilled in Jewish law, whom Paul asks Titus to bring or send to him from Crete, with Apollos (Titus 3:13).

Have you ever thought what occupations are represented by many of the men of the Bible?

**ZEPHANIAH** [Zeph a ni ah]-JEHOVAH IS DARKNESS or GOD HIDES.

*The Man of Moral Earnestness*

1. A son of Cush, who prophesied in the days of Josiah (Zeph. 1:1). The prophet Zephaniah gives us a most minute account of his genealogy—a rare thing for a prophet. Possibly he pursued this course for two reasons:

To distinguish himself from three others of the same name, mentioned below.

To point out his relation to the great monarch, Hezekiah. The Hizkiah of Zephaniah 1:1 is identical with King Hezekiah. Zephaniah was therefore of royal descent.

The prophecy of Zephaniah, ninth among the Minor Prophets, is one of reproof and judgment. George Adam Smith said of it, "No hotter book lies in all the Old Testament." What a graphic picture of Judah's spiritual pride this prophet of judgment paints! Worshipers of God were found sprawled on their housetops worshipping the moon and stars (Zeph. 1:4, 5). The spirit of practical atheism had possessed the people (Zeph. 1:12), and their religious leaders had lost their moral seriousness (Zeph. 3:4).

Zephaniah sees no way out of such departure from God but judgment, so he announces the day of the Lord, denounces idolaters, waverers and apostates and pronounces doom on wrongdoers (Zeph. 1: 7, 8). Much that he predicted has been partially fulfilled, but ultimate fulfillment is still future.

The Lord is "in the midst" for judgment (Zeph. 1:3-8). The Lord is "in the midst" for salvation (Zeph. 3:9-20). The present value of the Book of Zephaniah must not be lost sight of. We have:

- I. The revelation of social and moral conditions.
- II. An earnest moral tone and deep sense of sin.
- III. The disciplinary value of suffering (Zeph. 3:7, 11, 13).
- IV. The comforting doctrine of Providence.
- V. Are we God's Zephaniahs—His sheltered ones (Ps. 17:8; 27:5, 7)
  1. Other men with the name of Zephaniah are:
  2. A Levite of the family of Kohath and of the house of Izhar, who is mentioned among the ancestors of Heman the singer (I Chron. 6:36-38).
  3. A priest, the son of Maaseiah, who ministered in Jerusalem in the reign of King Hezekiah and the prophet Jeremiah. This Zephaniah had the oversight of the Temple and was put to death at Riblah (II Kings 25:18-30; Jer. 21:1; 29:25-29; 37:3; 52:24-29).
  4. The father of one Josiah who lived in the day of Zerubbabel and the prophet Zechariah, and into whose house in Jerusalem the messenger from the Jews went (Zech. 6:10-14).

**ZEPHO, ZEPHI** [Ze' pho, Ze' phi]-WATCH or THAT SEES. A son of Eliphuz, grandson of Esau and one of the "dukes" of Edom (Gen. 36:11, 15; I Chron. 1:36).

**ZEPHON, ZAPHON** [Ze' phon]-DARK, WINTRY Or EXPECTATION. A son of Gad who founded a tribal family (Nam. 26:15). Called Ziphion in Genesis 46:16. The Zephonites were descendants of Zephon (Nam. 26:15).

**ZERAH, ZARAH, ZARA** [Ze'rah, Za'rah]-SPROUT or SPRINGING UP OF LIGHT.

1. A son of Reuel, son of Esau. One of the "dukes" (Gen. 36:13, 17; I Chron. 1:37).
2. The father of Jobab, second of the early kings of Edom (Gen. 36:33; I Chron. 1:44).
3. One of the twins born to Judah by his daughter-in-law, Tamar (Gen. 38:30; Num. 26:20; Josh. 7:1, 24; I Chron. 2:4).
4. A son of Simeon, of a tribal family (Num. 26:13; I Chron. 4:24). Called Zohar, meaning "dazzling whiteness" (Gen. 46:10; Ex. 6:15).
5. A Levite of the family of Gershon (I Chron. 6:21).
6. The father of Ethni, a Levite (I Chron. 6:41).
7. The Ethiopian king who led an army against Asa but suffered a great slaughter at Mareshah (II Chron. 14:9-15).

**ZERAHIAH** [Zer a hi ah]-THE LORD IS RISEN or JEHOVAH IS APPEARING.

1. A priest, son of Uzzi, an ancestor of Ezra (I Chron. 6:6, 51; Ezra 7:4).
2. The father of Elihoenai, a descendant of Pahath-moab (Ezra 8:4).

**ZERETH** [Ze'reth]-BRIGHTNESS, SPLENDOR. A son of Helah, descendant of Judah through Caleb, son of Hur (I Chron. 4:7).

**ZERI, IZRI** [Ze'ri]-BALM. A son of Jeduthun responsible for the service of song in David's time (I Chron. 25:3).

**ZEROR** [Ze'ror]-A BUNDLE Or THAT STRAITENS. Father of Abiel, a Benjamite and an ancestor of Saul (I Sam. 9:1).

**ZERUBBABEL, ZOROBABEL** [Ze rub' ba bel, Zo r ob' a bel]-AN OFFSPRING OF BABEL Or BEGOTTEN IN BABYLON. *The Man with a Purpose*

A son of Shealtiel, related to David and heir to the throne of Judah (I Chron. 3:19). He is also spoken of as a son of Pedaiah, brother of Shealtiel, who doubtless died childless, and made his nephew his legal heir, calling him his son (Ex. 2:10; Ezra 3:2, 8; Neh. 12:1). He represented the Davidic monarchy (Hag. 2:20-23) and was an ancestor of our Lord (Matt. 1:12, 13; Luke 3:27). Sheshbazzar was perhaps the name given to Zerubbabel by the Babylonians (Ezra 1:8, 11; 5:14).

Exiles, returning from captivity, were led by Zerubbabel and others (Ezra 2:1-64; Neh. 7:5-7; 12:1-9). In the ruined city of Jerusalem he acted along with the high priest Jeshua in the restoration of Temple services (Ezra 3:1-9). Ultimately Zerubbabel became Persian governor under Darius, and after much delay succeeded in rebuilding the Temple (Zech. 4:1-14). There were those who looked upon Zerubbabel as the coming Messiah (Zech. 3:1, 8-10). Because of the deep personal interest he took in the Temple it was often called Zerubbabel's Temple.

**ZETHAM** [Ze' tham]-SHINING or PLACE OF OLIVES. A son or grandson of Jehieli, a Gershonite (I Chron. 23:8; 26:22).

**ZETHAN** [Ze'than]-SHINING Or PLACE OF OLIVES. A son of Bilhan, grandson of Benjamin (I Chron. 7:10).

**ZETHAR** [Ze' thar]-SACRIFICE Or HE THAT EXAMINES. A eunuch, one of the seven chamberlains of King Ahasuerus (Esther 1:10).

**ZIA** [Zi a]-TERROR or TERRIFIED. A Gadite and probably head of his father's house (I Chron. 5:13).

**ZIBA** [Zi ba] -PLANTATION Or STRENGTH. *One of Saul's servants* who served Mephibosheth, but who falsely obtained half of his master's property from David (11 Sam. 9:2-12; 16:1-4; 19:17, 29). Mephibosheth cleared himself of Ziba's treachery (11 Sam. 19:24-30).

**ZIBEON** [Zib' e on]-WILD ROBBER Or SEIZING PREY.

1. A *Hivite*, grandfather of Adah, one of Esau's wives (Gen. 36:2, 14).
2. A *son of Seir the Horite* (Gen. 36:20, 24, 29; I Chron. 1:38, 40).

**ZIBIA** [Zib' is]-STRENGTH or A FEMALE GAZELLE. A *Benjamite*, son of Hodesh (I Chron. 8:9).

**ZICHRI** [Zich'ri]-FAMOUS, RENOWNED.

1. A *son of Izhar*, grandson of Levi (Ex. 6:21). Also known as Zithri.
2. A *Benjamite, son of Shimhi* (I Chron. 8:19).
3. A *Benjamite, son of Shashak* (I Chron. 8:23)
4. A *Benjamite, son of Jeboam* (I Chron. 8:27).
5. A *Levite, son of Asaph* (I Chron. 9:15). Likely the same person as Zaccur (I Chron. 25:2, 10; Neh. 12:35).
6. A *descendant of Eliezer*, son of Moses (I Chron. 26:25)
7. *Father of Eliezer*, a chief Reubenite in David's time (I Chron. 27:16).
8. *Father of Amasiah*, a captain of Jehoshaphat (II Chron. 17:16).
9. *Father of Elishaphat* and captain in Jehoshaphat's army who helped to make Joash king of Israel (II Chron. 23:1).
10. A *valiant Ephraimite* who slew the son of Ahaz, king of Judah (II Chron. 28:7).
11. *Father of Joel*, a Benjamite and overseer of the Benjamites after the exile (Neh. 11:9).
12. A *priest of the sons of Abijah* who lived in the days of Nehemiah and the high priest Joiakim (Neh. 12:17).

**ZIDKIJAH** [Zid ki jah]-JEHOVAH IS MIGHT. A *chief prince of the Jews* who sealed the covenant (Neh. 10:1).

**ZIDON, SIDON** [Zi don, Si don]-FORTRESS. *Elders son of f Canaan*, son of Ham (Gen. 10:15; I Chron. 1:13). Also the name of a famous city in Asher, now called Saida (Gen. 10:19).

**ZHIA** [Zi ha]-SUNNINESS.

1. *Founder and head of a family of Nethinims* who returned from exile with Zerubbabel (Ezra 2:43; Neh. 7:46). It may be that Ziha is the same person of Nehemiah 11:21.
  2. A *ruler of the Nethinims* in Jerusalem (Neh. 11:21).
- The Nethinim or Nethinims, meaning "men who are given," were the servants or slaves of the Temple and given for the service of the Levites (Ezra 8:20). Originally they were assigned to lowly duties (Josh. 9:23) but gradually rose to superior positions (Ezra 8:24) *becoming, in prestige, equivalent to the Levites.*

**ZILTHAI, ZILLETHAI** [Zil' thai]-SHADOW OF THE LORD.

1. A *Benjamite, son of Shimhi* (I Chron. 8:20).
2. A *Manassite, captain of one thousand, who joined David at Ziklag* (I Chron. 12:20).

**ZIMMAH** [Zim' mah]-COUNSEL, CONSIDERATION.

1. A *son of Jahath*, a Gershonite Levite (I Chron. 6:20).
2. Another *Gershonite Levite* of the fourth degree (I Chron. 6:42). 3. *Father of Joah* who assisted in Hezekiah's reform (II Chron. 29:12).

**ZIMRAN** [Zim' ran]-CELEBRATED or THE SINGER. A *son of f Abraham by Keturah* (Gen. 25:2; I Chron. 1:32).

**ZIMRI** [Zim'ri] -CELEBRATED Or VINE.

1. A *prince of the tribe of Simeon*, slain by Phinehas (Num. 25:14).
2. A *captain who slew Elah*, and who in turn was slain by Omri (I Kings 16:9-20; II Kings 9:31). He seized the throne of his king, Elah, but only held it for seven days. He encouraged Israel to sin after the ways of Jeroboam (I Kings 16:9-20).
3. A *son of Zerach*, son of Judah (I Chron. 2:6).
4. A *Benjamite, descendant of Jonathan, Saul's son* (I Chron. 8:36; 9:42). Also the name of an unknown place (Jer. 25:25).

**ZINA** [Zi na]-BORROWED. A *son of Shimei, a Gershonite* (I Chron. 23:10). Also called Zizah in verse eleven.

**ZIPH** [Ziph]-REFINING PLACE.

1. A *grandson of Caleb*, son of Hezron (I Chron. 2:42).
2. A *son of Jehaleleel*, son of Caleb, son of Jephunneh (I Chron. 4:16).

**ZIPHAH** [Zi phah]-LENT. A *son of Jehaleleel*, a descendant of Caleb (I Chron. 4:16).

**ZIPHION** [Ziph' i on]-LOOKING OUT Or SERPENT. A *son of f Gad*, also called Zephon (Gen. 46:16; Num. 26:15).

**ZIPPOR** [Zip' por]-A SPARROW or EARLY IN THE MORNING. *Father of Balak*, king of Moab, who hired Balaam to curse Israel (Num. 22:2-18; Josh. 24:9; Judg. 11:25).

**ZITHRI** [Zith'ri]-JEHOVAH IS PROTECTION, TO HIDE or OVERTURN. A *son of Uzziel*, son of Kohath (Ex. 6:22).

**ZIZA, ZIZAH** [Zi za, Zi zah] -FERTILITY Or BRIGHTNESS.

1. A *Simeonite*, son of Shiphi, descendant of Shemaiah (I Chron. 4:37).
2. A *Levite* of the family of Gershon (I Chron. 23:11). Spelled Zina in verse ten. 3. A *son of Rehoboam* by his queen Maachah (II Chron. 11:20).

**ZOHAR** [Zo' har]-WHITE, SHINING or DISTINCTION.

1. *Father of Ephron*, from whom Abraham bought the cave of Machpelah (Gen. 23:8; 25:9).
2. A *'son of Simeon*, second son of Judah (Gen. 46:10; Ex. 6:15).

**ZOHETH** [Zo' heth] CORPULENT, STRONG. with the tribe of Judah (1 Chron. 4:20).

**ZOPHAH** [Zo' phah]-WATCH or EXPANSE. *A son of Helem*, grandson of Beriah, son of Asher (I Chron. 7:35, 36). *A son of Ishi*, registered

**ZOPHAI** [Zo' phai]-WATCHER. *A son of Elkanah*, father of the prophet Samuel (I Chron. 6:26). Called Zuph in I Samuel 1:1.

**ZOPHAR** [Zo' phar]-HAIRY, EXPANSE Or PLEASANT ABODE. *The Man Who Boasted of His Knowledge of God* A Naamathite, third in order of job's friends (Job 2:11; 11:1; 20:1; 42:9).

Described in the Septuagint as "King of the Minaeans."

The three friends of job represent three ways of solving the mysterious problems of divine government in the affairs of men. Eliphaz the Temanite is the symbol of human experience or history. Bildad the Shuhite is the symbol of human tradition or philosophy. Zophar the Naamathite is the symbol of human merit or moral law. Zophar of Naamah (Josh. 15:41) had a name suggestive of his manner. It comes from a root meaning "to twitter," and one of his faults was he dealt with profound things in a more lighthearted, flippant way than his two companions.

Zophar was a religious dogmatist, resorting to rigorous legal and religious methods (Job 11:3-20). His dogmatism, however, rested upon what he thought he knew. He advocated good living. If job would only turn from his sin and sincerely repent, then God would pardon and restore him. With forcible language, Zophar declared that suffering is judgment warning the sinner to repent and escape heavier punishment.

Zophar himself erred in that he presumed to know all about God and pleaded the worth of human merit in His sight. So he called on poor job to prepare his heart (Job 11:13). Dr. C. I. Scofield says that "Zophar was a religious dogmatist who assumes to know all about God: what God will do in any given case, why He will do it, and all His thoughts about it. Of all forms of dogmatism this is most irreverent, and least open to reason." Self-effort or human merit can never satisfy God or produce a righteousness pleasing to Him.

**ZUAR** [Zu' ar]-LITTLE, SMALLNESS. *Father of Nethaneel*, a chief of Issachar (Nam. 1:8; 2:5; 7:18, 23; 10:15).

**ZUPH** [Zuph]-HONEYCOMB. A *Kohathite*, an ancestor of the prophet Samuel (I Sam. 1:1; I Chron. 6:35). Also the name of a place (I Sam. 9:5). See Zophai (I Chron. 6:26).

**ZUR** [Zur]-ROCK.

1. *A prince of Midian* and father of Cozbi (Nam. 25:15; 31:8; Josh. 13:21).
2. *A son of Jehiel*, a Benjamite (I Chron. 8:30; 9:36).

**ZURIEL** [Zu'ri el]-GOD IS A ROCK. A *Merarite chief*, son of Abihail (Nam. 3:35 RN.).

**ZURISHADDAI** [Zu ri shad' da fl]-THE ALMIGHTY IS A ROCK. Father of Shelumiel, the chief of the tribe of Simeon, chosen to help Moses number the people (Nam. 1:6; 2:12; 7:36, 41; 10:19).

### III The Great Host of Unnamed Bible Men

Did you know that there are thousands upon thousands of unnamed men in the Bible? Many of them can be called "God's Anonymous Men." Too often we fix our attention exclusively on the greater characters of the Book, yet the vast host of the inconspicuous and unnamed has been preserved by the pen of inspiration as being worthy of our meditation. The unknown saints - unknown, that is, to human fame-must not be passed by. While full consideration must be given to those God called into the limelight, we dare not ignore others who remain in the shadow of obscurity or anonymity. So let us think of many Bible men whose deeds are recorded, but not their names. The following list is by no means complete.

While three of Adam's sons are named, others born of him and Eve are not named (Gen. 5:4). Were they among the many who perished in the Flood?

None of the carpenters who assisted in the building of the Ark are mentioned, neither are several of those who labored in the preparation of the Tabernacle. The same is true of the overseers of the Temple repairs in the reign of Jehoash, whose honesty was such that their superiors had no need to scrutinize their accounts. Gideon's three hundred men, valiant heroes all, deserve to be named but appear among the unknown servants of the Lord.

The three valiant men who at the risk of life brought water from the well of Bethlehem are not named. These anonymous heroes, however, left behind a stirring example of courage and of love for their leader.

Also among the unnamed of the Bible we have the seven thousand who refused to bow to Baal. God knew them but Elijah was not aware of them. If only the members of this host had openly declared themselves as being on God's side, how they would have cheered the lonely heart of Elijah.

The nameless prophet who has been referred to as, "this great man of God who comes out of a cloud, shines for a splendid moment before all men's eyes, and then dies under a cloud," is another unknown man. Heroic, he was yet human, an unnamed man whose fascinating story lies in its mixture of courage and weakness (I Kings 13:1-3).

The New Testament abounds in its anonymous characters, historical and literary. By the latter, we mean those employed in parabolic form, which our Lord freely used. Those He portrays might have been in-

dividuals He had observed. Many of these literary characters are as forceful as many of the historical ones. Think of: The Hypocrites - (Matt. 6:2, 16; 7:5). The Wise Men - (Matt. 2:1).

The Sower - (Matt. 13:3, 24). The Shepherd - (Matt. 18:12). The Brother - (Matt. 18:15). The King - (Matt. 1:8:23). The Householder- (Matt. 20:1).

The Man with Two Sons - (Matt. 21:28). The King - (Matt. 22:2, 12).

The Servant - (Matt. 24:46). The Bridegroom - (Matt. 25:1). The Traveler - (Matt. 25:14). The Strong Man - (Mark 3:27). The Rich Man - (Mark 10:25). The Man journeying - (Mark 13:34). The Creditor - (Luke 7:41).

The Good Samaritan - (Luke 10:36). The Friend - (Luke 11:5, 11).

The Rich Fool - (Luke 12:16). The Wise Steward - (Luke 12:42). The Guest - (Luke 14:7).

The Builder - (Luke 14:28). The King - (Luke 14:31). The Loving Father and His Sons - (Luke 15). The Shrewd Steward - (Luke 16:1-13). The Snobbish Pharisees - (Luke 18:9-14).

The historical unnamed characters of the New Testament are far more numerous than all the named men of the Bible put together. Here is a galaxy of these anonymous men, famous or infamous as the case may be, although unknown by name:

The Wise Men from the East - (Matt. 2:1, 2). The Sick and Lunatic Men - (Matt. 4:23, 24). The Leper - (Matt. 8:2). The Centurion and His Servant - (Matt. 8:5, 9). The Certain Scribe - (Matt. 8:19).

The Two Demon-Possessed Men - (Matt. 8:28).

The Palsied Man and His Four Bearers - (Matt. 9:2). The Two Blind Men - (Matt. 9:27). The Man with a Withered Arm - (Matt. 12:10). The Demonic - (Matt. 12:22).

The Four Thousand Men - (Matt. 15:38). The Lunatic - (Matt. 17:15).

The Young Child - (Matt. 18:2; 19:13). The Rich Young Ruler - (Matt. 19:16). The Blind Men - (Matt. 20:34). The Man Who Owned an Ass - (Matt. 21:3).

The Lawyer - (Matt. 22:35).

The Man Who had a Chamber - (Matt. 26:18). The Two False Witnesses - (Matt. 26:60). The Soldiers Who Stripped Christ - (Matt. 27:27). The Two Thieves - (Matt. 27:38).

The One Who Offered the Sponge - (Matt. 27:48). The Saints Who Were Raised - (Matt. 27:52). The Centurion - (Matt. 27:54). The Man with an Unclean Spirit - (Mark I:23). The Maniac of the Tombs - (Mark 5:2).

The Executioner of John - (Mark 6:27).

The Lad Who Gave His Lunch - (Mark 6:38). The Five Thousand Men - (Mark 6:44).

The Deaf and Dumb Man - (Mark 7:32). The One Who Cast Out Devils - (Mark 9:38). The Young Men - (Mark 14:51; 16:5).

The Shepherds - (Luke 2:8). The Widow's Son - (Luke 7:12). The Seventy Disciples - (Luke 10:1). The Questioners - (Luke 12:13; 13:23). The Man with Dropsy - (Luke 14:2). The Ten Lepers - (Luke 17:12).

The Pharisee and the Publican - (Luke 18:10). The Nobleman - (Luke 19:12).

The Unnamed Disciple - (Luke 24:13). The Ruler of the Feast - (John 2:9). The Samaritans - (John 4:40).

The Nobleman - (John 4:46). The Infirm Man - (John 5:5). The Man Born Blind - (John 9:1). The Greeks - (John 12:20). The Unnamed among the 120 - (Acts 1:15).

The Men Among the Three Thousand - (Acts 2:41). The Lame Man - (Acts 3:2).

The Five Thousand Men - (Acts 4:4; 5:14). The Eunuch - (Acts 8:37). The Cripple - (Acts 14:8). The jailer - (Acts 16:27).

Paul in his Epistles sent personal greetings to many of his fellow laborers whom he knew and named. But think of those who are summarized as "the brethren" or referred to as "other fellow labourers, whose names are in the book of life." Glance over the unnamed men referred, to in the following passages: Acts 17:34; 19:10, 14; 21:33; 22:25; 2:16, 18; 27:11; 28:8, 16; I Corinthians 5:1; 6:1; 11 Corinthians 11:32; 12:2; Philippians 4:3; 11 Thessalonians 3:11, 14; Jude 4.

Many heroes of the faith are named by the sacred writer (Heb. 11), but what about the others equally faithful and sacrificial, about whom the historian did not write (Heb. 11:32, 36)E Space prevents us from enumerating all the men symbolized in the Book of Revelation.

We cannot but wonder why there are so many anonymous servants. Tradition has given names to several of them such as the Wise Men, the Rich Ruler and the Two Thieves, but Scripture is silent as to their identity. Is there a lesson to be learned from such obscurity? We praise famous men, but what can we do about those who pass away with no memorial, who die as though they have never been?

It is comforting to realize that although multitudes of workers are "unknown" they are "yet well known." They are "manifest unto God," who sees that which is hidden from the human eye, and whose approval is the highest reward. Their abiding influence cannot be hid. Of the unknown, who are in the majority, J. I. Hasler says:

Though such unknown ones may not be lights in the world which "cannot be hid," as are their more famous counterparts, yet they are like salt mingling with the mass to stay corruption, or like the leaven which works obscurely. The "Elijahs" because of their very prominence, cannot escape commemoration; the "anonymous servants" need special commemoration because of the less prominent nature of what they do. Their value lies in the silent witness of sheer goodness, integrity of character, and their faith in con. In their ministry in the home circle or in the Church, and in their helpful influence on other lives with which they come into contact they truly serve God. In a Kntish churchyard one such found a resting-place and on his tombstone is this significant inscription, "He encouraged others in doing good."

For ourselves, it is sufficient to know that, whether our names are blazoned abroad or unknown, easy or difficult to pronounce, short or long, full of meaning or unattractive, they are written upon God's palms and in heaven every child of His is to have a new name (Isa. 49:16; Rev. 2:17).

## IV The Greatest of All Bible Men

Because Christ is the light, lighting every man that cometh into the world (John 1:4, 9), all the men of the Bible, and all men of all ages for that matter, are related to the Man Christ Jesus, either directly or indirectly. In this alphabetical treatment of Bible men, we purposely omitted any specific reference to Him who was found in fashion as a Man so that we could devote an entire chapter to His descent and designations.

It must be understood that it is not our purpose to give a study in *Christology*. Professor Alexander Stewart says, "He who would worthily write the life of Christ must have a pen dipped in the imaginative sympathy of a poet, in the prophet's fire, in the artist's charm and grace and in the reverence and purity of the saint." Our endeavor is to show His relation to men. Thomas Dekker wrote of Christ in 1570:

The best of man That e er wore earth about Him as a sufferer: A soft, meek, patient, humble, tranquil spirit, The first true Gentleman that ever breathed. In the days of His flesh, Christ constantly asserted His own superior greatness among men. No man dared make the same claim. Familiar as He was with the great saints in God's portrait gallery, He could say of Himself, "Behold a greater is here" (Matt. 12; John 4:10-18; 8:53-58).

*He was greater than Abraham in the pre-eminence of His rank.* The Jews boasted that Abraham was the head and founder of their race. Christ is the Head of the Church.

*He was greater than the Temple in the magnificence of His glory.* The Temple was the center and expression of worship. Now we gather in His name whether it be in cabin or cathedral.

*He was greater than Solomon in the excellence of His wisdom.* Israel's illustrious king was the richest and wisest of the kings, but both his wealth and wisdom were derived from Him who was made unto our *wisdom*.

*He was greater than Jonah in the beneficence of His mission.* The runaway prophet was against God blessing Gentiles as well as Jews. Christ came not to call the righteous, but sinners to repentance.

*He was greater than Jacob in the munificence of His gift.* Jacob gave his people a well (John 4:12). Christ provided, for all who are His, rivers of living water (John 7:37-39).

Christ came into the world of men as the holiest Man ever born. In human form, He was the same as other Bible men but unique in character. All the men of the Bible, with the sole exception of Adam, were born with inherent evil (Ps. 51:5). Christ was born sinless (Heb. 4:15). He was separate from sinners in that He was without inherent or practiced sin. No man could convince or convict this Man among men of sin.

### His GENEALOGIES

Both Matthew and Luke set forth the genealogies of Christ. The Old Testament opens with the thought, "Behold, I make all things." The New Testament begins with the promise, "Behold, I make all things new." This is why it introduces us right away to the Second Man, the Lord from Heaven. The inspired historian begins with Christ's historic genealogy, for it must be made clear that He is bone of our bone and flesh of our flesh.

Matthew, especially interested in the Jew, sets forth Christ as "the son of David" and traces His lineage back two thousand years to Abraham. As the rightful Heir to the Kingdom, Matthew proclaims Christ as the King of Israel.

Luke, writing for the Gentiles, gives a careful outline of natural descendants and proves that Christ sprang from the first man, Adam. Step by step, he carries us back to the father of the human race. Prominence is given to Christ in Luke's gospel as the Son of Man. As the Son of God, He became the Son of Man, that He might make the sons of men the sons of God.

As it was common for the Jews to distribute genealogies into divisions containing some mystical number, some generations were repeated or omitted. Three great epochs are covered by these genealogical trees, representing three great stages in the development of Old Testament promises in relation to men.

#### *Abraham to David*

To Abraham and his seed were promises made, and in his seed all nations are to be blessed. *David to Captivity in Babylon* Blessings to nations should come through a king of the Davidic line. *The Captivity to Christ*

As the result of their bondage, the people were cured of their idolatry. Israel was more spiritual after the Dispersion. Only a small remnant returned to Palestine. The rest remained in Babylon or were scattered abroad (Jas. 1:1).

In the fulness of time Christ came to realize all the promises made to Abraham and David and to the people scattered abroad through the prophets. The heavenly descent of Christ is told with exquisite simplicity and delicacy.

Since the first promise that the Messiah would come as "the seed of the woman" (Gen. 3:15), generation after generation looked forward to the coming of the great Deliverer. Such a Monarch was to come in the direct line of descent from certain ancient sovereigns and saints, and every Jewish mother had hopes of bearing such a Saviour. This was why barrenness produced unutterable sorrow, as the distress of Hannah reveals. Jewish mothers hoped that out of the number of their children, God might raise up one to sit on David's throne. At last, Mary was the one to be favored above all women.

The genealogies of Old and New Testaments alike then are signposts pointing to Christ as the end of the old dispensation and the beginning of the new. Specimens of depravity are dragged from the long-forgotten past to take their places among the lineal ancestors of Jesus to prove that the glory of the line is not in the line itself but in Him in whom the genealogies end.

### His NAMES

We distinguish between the explicit names and the titles of respect, dignity or office used of our Lord. As this volume is taken up with all the men of the Bible and their names, with their meanings, it is our purpose in this chapter to indicate the expressed names of Him who spake as no man spake. The manifold designations and titles used to describe His Person, Power and Position show a fascinating aspect fully dealt with in that most useful handbook, *Titles of The Triune God* by Herbert F. Stevenson.

*Jesus* We place this peerless name first because it is the ineffable name of Him who wrapped Himself around with the garment of our humanity. Other names are dear, but His is dearer. *Jesus* was the name divinely given before His birth. "Thou shalt call His name JESUS" (Matt. 1:21). This familiar name, so sweet in a believer's ear, occurs some seven hundred times in the New Testament.

The name *Joshua* is equivalent to *Jesus*, and the Old Testament warrior is a fitting type of our Lord. Joshua saved the people of Israel by leading them through the River Jordan, He fought their battles and was steadfast in his allegiance to God and His people. Jesus is our heavenly Joshua, who fought the grim battle on our behalf at Calvary, providing thereby a blood-bought deliverance for sin-bound souls. He is now our Leader, our Protector, and will never cease in His care of us until He has us safely in the sheepfold on the other side.

Among English-speaking peoples the names of Jehovah and Jesus are considered too sacred for sinful human beings to adopt, but in Spain Portugal and South America, the people have no qualms about using Jesus as a Christian name. Among the Greeks and Scandinavians, there is no hesitancy about using Christ as a Christian name.

#### *Christ*

Pilate asked, "What then shall I do with Jesus who is called Christ?" By divine revelation Peter recognized Jesus as the Christ (Matt. 16:16). Although referred to as a title by many, Christ is a definite name used over three hundred times in the New Testament and means "The Anointed One." Prophets had foretold His coming as the Messiah and now His kingly authority is recorded. Our Lord used the name Jesus of Himself (Acts 9:5), but never the name Christ.

From Christ comes "Christian" and from "Christian," "Christianity." The Gospel we preach to a needy world is the Gospel of Christ (Row. 1:16). As the Christones we can only honor Christ by having the same power resting upon us as we seek to serve Him.

Both Jesus and Christ are combined and used as "Jesus Christ" some one hundred times in the New Testament (Matt. 16:20; Acts 2:36). Taken together, these two names imply the mystic union existing in Him as the God-Man. His work and worth are one, even as His name and nature are.

#### *Lord*

In announcing His birth to the shepherds, the angel spoke of Him as "Christ the Lord" (Luke 2:11). It is somewhat remarkable to observe that the word Lord comes into prominence after the resurrection when God "made that same Jesus ... both Lord and Christ." Before His resurrection we read of "the body of Jesus" and afterwards, "the body of the Lord Jesus." Lord is a name expressing His sovereignty and majesty and no man can own Him as Lord but by the Holy Spirit (I Cor. 12:3; I Pet. 3:15 R.V.).

Among the ancients a name not only summed up a man's history but represented his personality with which it was almost identical. Hence "in My name," that is, His full name, "The Lord Jesus Christ," there is the suggestion of actual incorporation with the divine speaker.

#### *Shiloh*

The name of a revered city (Josh. 18:1), Shiloh is also a name used prophetically of Christ (Gen. 49:10). Meaning "one who pacifies," this name speaks of Christ as the Peacemaker. Christ not only provided peace by His cross and proclaimed peace, He is peace personified. *He is* our peace. Peace then, is not something but Someone.

A few writers suggest that Shiloh means, "He whose right it is." Such an interpretation, however, is not far removed from the above meaning since the right or prerogative to usher in a reign of peace is Christ's (Ezek. 21:27). During His millennial reign, the name of Christ will be as ointment poured forth.

### ***Emmanuel***

The true believer has no difficulty in accepting Isaiah's prophecy of Christ who was virgin-born. "They shall call His name Emmanuel" (Isa. 7:14; Matt. 1:23). This further name meaning "God with us" indicates a progressive revelation of the Lord. In the Old Testament, it is "God for us." As the result of the Incarnation it is "God *with us*," for Christ came as God manifest in flesh. He came and dwelt among men (John 1:14). Through the advent of the Holy Spirit it is now "God *in us*." "*Christ in you*, the hope of glory" (Col. 1:27).

The prophet Isaiah also gives us a plurality of names under the singular form, "His *name*" (Isa. 9:6). Actually there are five names mentioned, although Isaiah says, "His name shall be called..." We have another instance of the use of the singular form to describe a plurality of persons in our Lord's commission, in which we are instructed to baptize all believers, "In the *name* of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). One name - three Persons. A proof, surely, of the unity of the Godhead. Isaiah's names of Christ emanating from "His name," speak of the unity of His transcendent attributes. They are the various facets of the same brilliant diamond.

### ***Wonderful***

That this word is a name can be proved by the reply of the angel of the Lord to Manoah who had asked his name, "Why askest thou thus after my name, seeing it is secret" (Judg. 13:18)E The word for secret is "wonderful," and the same word in the next verse, "wonderously."

Is not Christ wonderful in all His works, ways and words? As we meditate upon His wonderful grace and contemplate His wonderful government we can truly say, "The world has never seen His like - and never will"

### ***Counselor***

Some expositors bring these first two names together and refer to Christ as "The Wonderful Counselor" or "The Wonder of a Counselor." The One who could speak with authority came as the Embodiment of perfect wisdom and knowledge (Prov. 8:14). How tragic it is when men fail to ask counsel at His mouth (Josh. 9:14; 1 Chron. 25:16)1 These are days when godless rulers take counsel together to destroy God's cause (Ps. 2:1; Neh. 6:7), but His counsel ever prevails. The life of a person or of a people is enriched when His name is joyfully and triumphantly accepted as "Counselor."

### ***The Mighty God***

Faith and fear can never exist together. If Christ is received and revered as "The Mighty God," doubts disappear. No foe is dreaded when this One, whom the winds and the waves obeyed, is at hand to preserve and bless. How can we yield to worry or unbelieving anxiety if we believe that all the power of the Godhead is at our disposal?

### ***The Everlasting Father***

What grief a father's death can cause) How we feel the loss of his transient guidance and provision) But the One born in Bethlehem was named "The Everlasting Father." In His everlasting love, within His everlasting arms, within His Father's heart which pitieth His own, we have safety, rest and comfort.

"The Father of Eternity" is given as the literal meaning of this expressive name. The attribute of everlastingness is His. He is from everlasting to everlasting and He permits us to share in His abiding and undecaying life.

### ***The Prince of Peace***

Loyal hearts live on His legacy of peace. "My peace I leave with you." Christ breathes an assured tranquility into our hearts. He makes us the recipients of a peace passing all understanding - and *misunderstanding* as well! Through His finished work at Calvary He provided peace for troubled hearts. We cannot *make* our peace with God. Through the blood of the Cross peace has been made. All the sinner can do is to accept this peace.

The royal day is coming when Christ will return to earth as the Prince of Peace. When He comes to usher in His reign there will be no frontiers to His kingdom of peace and righteousness (Zech. 4:5-9).

### ***The Branch***

Zechariah had a vision of the Lord when he wrote of Him, "Behold, the man whose name is The BRANCH" (Zech. 6:12). Just as the branch is the dependent part of a tree, so while on earth Christ thought of Himself as a Branch. "The Son can do nothing of Himself." In true humility He expressed His utter dependence upon the Father.

What are we but branches (John 15:5)? As such we have nothing and can do nothing apart from Christ. The function of the branch is to bear fruit. As the "Branch" Christ brought to fruition all the promises given to prophets and kings of old.

### ***The Last Adam***

Christ is not spoken of as "the *second* Adam" but as "the *last* Adam." No further federal Head is to come. Adam was the head of the human race. Christ is the Head of the spiritual race. Mankind is divided into those who are "in Adam" or "in Christ." The first Adam was created out of the dust of the earth. The last Adam was conceived of the Holy Spirit. The first Adam was born innocent and became a sinner. The last Adam was born holy and remained sinless. The first Adam was a man and remained a man, developing human frailties. The last Adam was made a quickening spirit - a life-giving Saviour. The first Adam was of the earth, earthy and natural. The last Adam was from heaven and spiritual (I Cor. 15:45-47).

### ***The Word of God***

John alone uses the glorious name. Describing Christ's return in power and glory, he says, "His name is called The Word of God" (Rev. 19:13). It is beyond the mind of men to conceive all that is embodied in this name of His. John elsewhere speaks of Him as being the Word from the dateless past (John 1:1).

As words are the expression of thought, so Christ came as the expression or revealer of the Father. He appeared as the culmination of the revelation of the Father (John 1:18; 14:9).

How one wishes it could have been possible within the scope of this book on Bible men to have dealt with the manifold titles and designations of Christ, as well as His explicit named One writer has suggested that there are 365 names and titles given to Him, whose name is above every name, that is, an inspiring revelation of Him for each day of the year. If, however, we could bring them all together what else could we do but sing with Charles Wesley?

Join all the glorious names of wisdom, love, and power, That ever mortals knew, That angels ever bore:

All are too mean to speak His worth, Too mean to set my Saviour forth.