

SYRO-PHOENICIAN WOMAN

(Also Called The Canaanite Woman)

Lives on border of Holy Land and is not of Jewish faith, but when Jesus comes into her country, she entreats Him to heal her afflicted daughter. In His test of her faith she shows patience, and He heals the daughter without even seeing her.

MATT. 15:21-28 MARK 7:24-30

"O WOMAN, GREAT IS THY FAITH"

SHE was a mother who had suffered unbearable tribulation because of the affliction of her daughter, who was "grievously vexed with a devil" (Matt. 15:22). Matthew calls her "a woman of Canaan," meaning of course the ancient land of Canaan, signifying she was of Semitic stock but was not Jewish. Mark accurately calls her a Syro-Phoenician after her country of Phoenicia, which belonged to Syria and was on the northern frontier of Palestine, about three days' journey by foot from Jerusalem.

By culture and language this woman was Greek, by religion a pagan, by position in her community a nobody. Yet with Christ these differences meant nothing. Wearing in every nerve and fiber of her being by the constant care her daughter needed, she made an importunate demand upon Him on His arrival in Syro-Phoenicia from Galilee. She had watched her child's paroxysms so long and was so grieved by them that she probably could scarcely hold back a woman's tears as she came toward Him. But she did hold back her tears.

She walked toward Him with new courage and faith. Her faith was based on wondrous stories she had heard of how He had healed the deaf, the dumb, and the blind, and those with evil spirits of many kinds. These stories had been brought to her ears by her own people from Tyre and Sidon. They, with the multitudes from Judaea and Jerusalem, had a short time before heard Jesus when He preached the Sermon on the Mount.

No doubt she had heard, too, His story of the widow of Zarephath, who had fed the prophet Elijah, of another race and country, out of her scanty store. Though this Syro-Phoenician woman knew that she was not of Jesus' own people, she had the courage to believe that the family of God included Jew and Gentile alike, that Phoenicia, like Palestine, needed His missionary service.

And so the Syro-Phoenician woman came before Him crying, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil" (Matt. 15:22). How unutterably earnest that prayer! This mother was not complaining about her own burden but was lamenting the spiritual and physical distress of her daughter.

Nowhere in the Gospels do we find Jesus turning away from need as He did from this woman's. He did not even answer her entreaty. His disciples, evidently disturbed that she should interrupt Him, said, "Send her away" (Matt. 15:23). Finally Jesus said to her, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24).

Various attempts have been made to explain Jesus' seeming aloofness toward the woman. In no other single sentence does He express such apparent coldness. Did He desire to test the feelings of His disciples, who in their narrow Judaic exclusiveness might be unprepared for Him to bestow His blessing upon this woman of another race? Or did He also desire to test further the woman's faith? Or did He wish to teach that we must persevere, even when it might seem that His ear is turned away?

The Syro-Phoenician woman did persevere. She came and knelt before Him, saying, "Lord, help me" (Matt. 15:25). The very terseness of this entreaty expresses all the more strongly its urgency. Jesus' answer was a further test of her faith; He said, "It is not meet to take the children's bread, and to cast it to dogs" (Matt. 15:26). The reference to dogs sounds offensive but was not meant to be. It is only an evidence of the picturesque speech of the peoples of this time, who understood that a metaphor should not be taken literally.

At any rate the woman understood. She was not offended. She took up the figure with wit and spirit and presence of mind, answering Jesus, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table" (Matt. 15:27). She let Jesus know that she was aware of the infinite plenty being lavished upon the people of Israel, and that all she asked for was a crumb which might fall to the floor for a poor, unworthy creature like herself. She also had made Him know that a child is a child, and, when afflicted like her own, helpless, no matter what its race.

Her obstinate faith had brought its reward. Jesus, always loving and merciful, turned to her saying, "O woman, great is thy faith" (Matt. 15:28). And from that hour her daughter was made whole again.

The healing of this Syro-Phoenician woman's demoniac daughter was a demonstration of the instantaneous power of God. No waiting had been necessary. It also was a demonstration of how the presence of Jesus could be felt at a distance. He did not go in person to the girl, but healed her without ever seeing her.

The woman had learned that prayer is simply asking and receiving. "Your father knoweth what things ye have need of, before ye ask him" (Matt. 6:8). She who had been content to ask only a crumb had received from Christ the key to God's vast storehouse.

No doubt she went forth and spread her faith among others and paved the way for the Christian community at Tyre. Thirty years later Paul tarried there a week, and his companion wrote: "And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed" (Acts. 21:5).

SALOME, MOTHER OF JAMES AND JOHN

Is called mother of Zebedee's children at well as Salome, but with her sons, her portrait is most clearly drawn. Of Jesus she makes a special request for them. Afterwards she is with Jesus at the Crucifixion and also at the tomb at the time of the Resurrection.

MATT. 20:20; 27:56

MARK 16:1-8

"YE KNOW NOT WHAT YE ASK"

NEXT to His own mother, the most notable mother to cross Jesus' path during His ministry was the mother of the disciples James and John.

In two places in the Gospel of Matthew she is identified merely as the mother of Zebedee's children. In Mark she is called Salome at the Crucifixion (Mark 15:40) and at the Resurrection (Mark 16:1). But immortality comes to her not as Salome or as the wife of Zebedee but as the mother of James and John.

Her two sons belonged to the inner circle of disciples. Some scholars infer from John 19:25 that she was a sister of Mary, the mother of Jesus. Other scholars dispute the inference. Whether she was or not, we know that she and her sons were very close to Jesus. She became so humanly ambitious for her sons to enjoy extra prestige during Jesus' ministry that she made a special public request of Him. Toward the end of His ministry she and her sons knelt before Him, and she said to Him, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matt. 20:21).

In His wisdom, Jesus answered this zealous mother thus: "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father" (Matt. 20:23).

Quite natural it is to suppose that the other ten disciples were ambitious for these places, too, and must have felt that this mother had made a very selfish request. Probably she needed Jesus' tender rebuke in order to learn that true spiritual greatness was not a thing to be given but to be earned, and that it could be earned only through sacrifice.

Then Jesus followed His rebuke of the mother of James and John with His marvelous definition of true greatness: "Whosoever will be great among you, let him be your minister" (Matt. 20:26).

This mother had been presumptuous enough to put her own human ambition for her sons James and John above their spiritual preparation. But in her zealotry she typifies many mothers. However, she provides a striking contrast to Mary, Mother of Jesus, who never at any time expressed any human ambition for her son. Even when great things were spoken to her about Him, she "pondered these things in her heart."

But the mother of James and John publicly expressed her dreams and hopes, probably before the multitude. We cannot be too severe on her, for she remained one of the most faithful followers of Jesus to the end, making us know that she never faltered in her service to His mission.

And evidently she handed down a rich spiritual legacy to her sons.

Her son John was the disciple who most perfectly apprehended the spirit of Jesus and to whom Jesus entrusted His own mother at the end. He may have written the Fourth Gospel, though some scholars question this.

John had attended the preaching of John the Baptist at the Jordan and doubtless came back with Jesus to Galilee and was with Him at the wedding in Cana. He also was with Him at the raising of Jairus' daughter and at the Transfiguration. Finally, at the last supper he occupied the place next to Jesus at the table (John 13:23). Because of his deep spiritual insight and loving disposition, John had merited his mother's request.

The other son, James, probably the older of the two, was a faithful disciple also. After the Crucifixion we find James with other disciples in Galilee and in Jerusalem. His life ended by the sword at the hands of Herod Agrippa, and James thus became the first of the twelve apostles to seal his testimony with his blood. There is no record that he sat next to Jesus, but he became one of His most trusted apostles.

Both sons of this ambitious mother succeeded nobly, and she could hold her head proudly to the end. Because of her unusual request, Matthew has given her a special place in his Gospel. However, Mark says that it was the sons, and not the mother, who made the request to sit on the left and the right of Jesus (Mark 10:35-40).

There is every evidence that this mother and her sons and their father Zebedee gave of their substance as well as of themselves all during Jesus' ministry. The mother was one of that faithful band of women whose special sympathetic service helped His mission.

It is natural to suppose that she occupied a rather prominent place in her own community, for her husband Zebedee was a fisherman whose boats were probably moored near the banks of a small stream that empties into the Sea of Galilee. And he had servants who are mentioned as attending to duties with his fishing boats, an indication that he was a man of some means. Their home was on the shores of the Sea of Galilee at Capernaum or at Bethsaida.

In the days of Jesus' ministry this ambitious mother of James and John had probably confused worldly position and spiritual greatness. But like others, she learned many noble lessons from Christ. And as one of the faithful who ministered to Him until the end she probably became an example herself of Christ's definition of true greatness, as did her two sons, who became His unrivaled servants.

WOMAN OF SAMARIA

Meets Jesus at well at Sychar. He recalls her sinful ways but does not censure her. She opens her mind and heart to His message and carries it back to others in Samaria, where field is ripe for many other conversions.

JOHN 4:7-42

"GOD IS A SPIRIT"

LONE, this nameless woman trudged from the village of Sychar to the ancient well dug in a field that had once belonged to Jacob. The high noon sun beat down upon her, and as she glanced toward Mount Gerizim in one direction and Mount Ebal in another, she saw but a few wandering shadows cross the Plain of Shechem. Even the well-watered vineyards looked lifeless to her in the glare of the midsummer Judean sun.

She had felt famished in body and soul as she had set forth with a water jug on her shoulder. It was strange that this woman who had lived for carnal pleasures should feel this way, for she had not thought too much about her soul.

Her sandals, we can imagine, pounded heavily upon the ancient cobblestones that were burning like hot coals from the heat of the midday sun. They fitted loosely and were dirty and worn. Her cotton dress, probably of faded blue crash, was carelessly draped about her, and her loose, flowing headdress, of another drab color, outlined a face once pretty and gay, but now sad and hard. Her figure, once voluptuous, now showed age and weariness.

This woman had chosen the noontime to go to the well, probably to avoid the gossipy women who usually gathered there in the early morning, while it was cool, and at twilight, when the shadows from the mountains folded in over the plains.

Today her feet pounded more heavily than usual. Her loose way of life had brought disillusionments and heartaches. She longed to find a new way to live, but it was too late, she probably thought to herself.

As she neared the well, she remembered how often she had come there for water; but today, for the first time, she sensed a new weariness of spirit. It was unlike anything she had experienced before. Her heavy footsteps broke the silence and intruded upon the solitude of a gentle-faced man, who sat by the well refreshing Himself.

This man, Jesus, had come down only a little while before from the brown hills of Ephraim into the hot valley of Shechem. He was on His way to Galilee from Judaea and most probably was weary, for He had trudged over hot sands and rough stones for several hours. The sound of approaching footsteps had aroused Him from His quiet meditation.

Having deliberately chosen the Samaritan Road, an unpopular road for a Jew like himself to travel, He probably now sat pondering the hatred that existed between the Jews and Samaritans and wondering why all men could not love one another. This hate, He remembered, dated back to the Assyrian conquest when some of the Israelites, left behind when the ten tribes were deported, had intermarried with Assyrian invaders and colonists of other nationalities. The racially mixed population of Samaria had set up on Mount Gerizim a rival temple to the one in Jerusalem, and this had antagonized the Jews. At a time when the old hate still smoldered, this wretched, worldly woman of Samaria came upon this godly man of the Jews.

As he sat quietly on a hard stone step beside the well, He saw the woman drawing water, and He spoke somewhat quickly to her, saying, "Give me to drink." The request came as a surprise to the woman. With an incredulous smile she answered, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

Jesus answered her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." The woman of Samaria was puzzled. Turning, she said to Jesus, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" Then she questioned Him further, "Art thou greater than our father Jacob, which gave us the well?"

The only living water this woman knew was the water which flowed freely from the springs. Like a miracle, as she stood in the presence of this man of God, a change came over her. She began to drink into her inner being His words: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

So uplifting were Jesus' words that the woman of Samaria was suddenly transported to a new level of life. For the first time she received a glimpse of what the living water this great man talked about so confidently could mean.

With a great longing in her heart to know more about it, she said to Jesus, "Sir, give me this water, that I thirst not, neither come hither to draw." The prophetic insight of Jesus was revealed when He spoke: "Go, call thy husband, and come hither."

If their conversation was to continue, Jesus realized that it was best for the woman's husband to be present, because it was not customary for a rabbi to hold a long conversation with a strange woman. He had desired to awaken the sleeping conscience of this woman, and He had. She was forced to answer that she had no husband, and Jesus said to her, "Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

No one had ever reprimanded this woman in such an honest manner before. She, who evidently had been the subject of so much gossip, was bewildered. Here sat a man she had never seen before, but He was revealing her past. Had He sensed her innermost heartaches? She did not know, but she was certain His presence inspired her reverence.

She must have known that great things often come at unexpected moments. But she was stunned when she realized how much this moment would change her own life. The spell of Jesus' spirit had made her forget entirely how parched had been her lips and how tired her feet. As she stood contemplating the significance of this meeting, these words flowed freely from Him, as freely as the water had flowed from the well into her jug:

"God is a Spirit," He said to her, "and they that worship him must worship him in spirit and in truth." To her He had spoken that "tremendous truth, the foundation of our knowledge of God. Now she could glimpse the spirituality of all true worship, for gently the Master had raised her up. He had asked for water, which was temporal, but He had in turn given her the eternal gift of spiritual fountains for the soul.

So revived was she that she said to Him, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." Then it was He revealed to her that long-awaited message: "I that speak unto thee am he." And because she received this; message, she has an immortal place in the Bible.

After this revelation, Jesus' disciples, who had come to meet Him, interrupted the conversation and bade their Master eat, but He told them that He had partaken of the food of the spirit.

The remarkable conclusion to the story of the woman of Samaria, as told by John, is that she left her waterpot and on winged feet went forth to say to others in Samaria, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

In the face of this repentant, careworn woman the Samaritans must have seen a new, piercing light. She could make even the unbelievers know that she had drunk from spiritual fountains of water. The people, longing to receive the same gift, now streamed out toward Jesus, and He and His disciples stayed with them for two days. Many of the Samaritans believed in Him, but they said it was not because of what the woman had heard but because of what they also had seen and heard. For the first time they called him Christ, the Saviour of the world.

Many conversions followed. The disciples who were with Jesus now understood what He had meant when He said, "Lift up your eyes, and look on the fields; for they are white already to harvest."

The story of the conversion of the woman of Samaria has a universal meaning. She is the prototype of women everywhere who live for carnal pleasures. Comforting it is to know that today, as in the time of Jesus, there is a fountain to refresh eternally all these who are parched by sin and suffering.

That fountain is God Himself, who must be worshiped in spirit and truth, by saint and sinner alike. In fact the sinner, like the woman of Samaria, may draw closer to Him and more quickly than the self-satisfied, righteous person who has a tendency to look down on those he considers less righteous than himself.

This woman's story confirms the belief that God is no respecter of persons and that Christ came to show the inner meaning of worship. His profound teaching had quickened, enlightened, and illumined the spirit of this worldly woman. She could now know what it meant to take of the water of life freely-not the water in the well as Sychar, near which she had stood, but the spiritual refreshment which had come into her own soul after her encounter with Jesus.

Paradoxical it is that this woman of very common clay in the sight of the world had been chosen to receive Christ's teaching that "God is a spirit."

MARY MAGDALENE

Jesus casts seven demons out of the woman of Magdala. She becomes one of His most faithful followers, going with Him all the way to cross. She is first to know He has arisen and to report this to His disciples Peter and John.

MATT. 27:56, 61 28:1

MARK 15:40, 47 16:1, 9

LUKE 8:2; 24:10

JOHN 19:25; 20:1, 11, 16, 18

"SEE, HE IS RISEN"

CHRIST'S empty tomb was first seen by Mary Magdalene, and she was the first to report to the disciples the miracle of the Resurrection, the greatest event the Christian world has ever known; One of the most stirring narratives in literature is John's description of Mary Magdalene's visit to the sepulcher. He depicts her as being alone. Other Gospel writers say that other women *were* with her.

Evidently going on ahead, Mary Magdalene saw that the big circular stone had been rolled back along the groove and had left *the* entrance clear. Hastening to Peter and "the other disciple, whom, Jesus loved," who is thought to be John, she told them, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him" (John 20:2).

These disciples followed Mary Magdalene to the sepulcher. John went in first and gazed in silent wonder at the open grave, and then Peter came and saw that the grave was empty and that the linen cerements were lying neatly folded in the empty sepulcher.

One, at least, of the disciples and possibly both of them "saw and believed" and then went back to their homes. Mary Magdalene, possessing a woman's sensitivity and able to believe even what eyes cannot behold, returned once more to the tomb and looked inside. This time she saw two angels in white sitting there, the one at the head and the other at the feet, where the body of Jesus had lain.

Strange it was that the first word spoken inside the empty tomb should be "Woman." And then there followed the angels' question: "Why weepest thou?" Mary Magdalene answered, "Because they have taken away my Lord, and I know not where they have laid him" (John 20:13). Then she turned, and Jesus stood before her. Not until He spoke her name, "Mary," did she recognize that He was Jesus.

Though she had not found Christ, He had found her and had called her by name. Then she turned to Him with her *cry* of recognition of her Master: "Rabboni" (John 20:16).

As Mary Magdalene stood there in the softly breaking dawn, Jesus had spoken in a voice so tender that it must have penetrated to her heart. "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17). Mary, awe-stricken, hastened to tell the others that she had seen the Lord and that He had spoken these things to her.

In Christ's resurrection Mary Magdalene had witnessed not a mere resuscitation but a changing to another form, a form not subject to the ordinary laws of the flesh but ready now for a new mode of existence and a new set of relationships, a form not temporal but eternal. Yet He was still alive, active, able to reach out and to speak. Mary Magdalene went forth to prepare others for this change in their Master. Her long watch by the grave in the early morning had been an evidence of her faith. Because of her faith she became the first witness to the Resurrection.

In a little while followers would see and feel where the nail holes had been in His hands and the spear wound in His side, but they would learn that this body could not be pierced again, for it had taken on an indestructible form.

Who was this Mary Magdalene to whom Jesus appeared after His triumph over death? John gives her the leading part in his narrative. Matthew, however, writes that with her were "Mary the mother of James and Joses, and the mother of Zebedee's children" (Matt. 27:56). In 28:1 he writes, "As it began to dawn toward the first day of the week," Mary Magdalene and "the other Mary," who could have been Mary of Cleophas, came "to see the sepulcher." Mark tells that "Mary, the mother of James the less and of Joses, and Salome" accompanied Mary Magdalene (Mark 15:40). Luke gives the prominent place to Mary Magdalene and adds the names of "Joanna, and Mary the mother of James, and other women" (Luke 24:10).

All of this has confused scholars, but evidently Mary Magdalene had a more significant role at the time of the Resurrection than any other woman. Also in several places in the narrative she stands beside the mother of Jesus.

Fourteen times Mary Magdalene is mentioned by name. In eight of these passages her name heads the list. In one her name follows the name of the Mother of Jesus and the other Mary. In five it appears alone. These concern the appearance of Christ to her, as narrated by John.

Where did the name of Mary Magdalene originate? It is derived from Magdala, the Greek form of Migdol or Watchtower. The town of Magdala, from which she came, is identified today as Mejdal, at the south of the Plain of Gennesaret, where the hills reach forth to the lake of Galilee.

We can be confident she was a woman who walked erectly, even to the tomb, one who was young and pretty, well-favored and warmhearted. The master painters have depicted her with auburn hair; probably in her late twenties, she possessed beauty of face and form.

From the Scriptures it is easy to infer that she was one of the influential women of the town of Magdala, who gave of her substance as well as herself to Jesus' ministry, for she had profound gratitude in her heart for His healing of the seven demons with which she had been afflicted (Mark 16:9).

What were these "seven devils"? Some commentators have suggested that they indicate a nervous disorder that had recurred seven times. Others describe them as evil spirits from a superhuman cause.

There is a very strong body of contemporary evidence from highly trained and competent missionaries in the Orient and elsewhere showing that demon possession exists in the areas known to them and exhibits the same phenomenon as that described in the four Gospels. The Chinese, both educated and uneducated, have distinctive terms for the various patterns of mental disorder, but they distinguish the phenomenon of demon possession from other types of mental disorder.

Whatever it was that afflicted Mary Magdalene, Jesus had healed her, and she had become His faithful and devoted follower. Into her living death He had come with the power of life, and had taught her victory over her so-called demons. And after His healing, she had become a fully poised woman, one who could watch at the tomb quietly and unafraid.

Since medieval times Mary Magdalene has been one of the most maligned women in the New Testament, largely because some scholars of an earlier period chose to identify her with the unnamed sinful woman of Luke 7:36-50. The first mention of her in Luke 8:2 follows closely upon this account of the sinful woman. But there is positively no way to identify her as Mary Magdalene. These unfair aspersions have become popular, but they are not at all accurate.

Frank S. Mead in his *Who's Who in the Bible* says, "We have had Mary Magdalene in the pillory for 1900 years, flinging mud: we should have been pilloried. This Mary was never a harlot; there is no evidence anywhere for that. At most she was neurotic. And Jesus healed her." The

International Standard Bible Encyclopedia expresses the opinion that "The identification of this Mary with the sinful woman is, of course, impossible for one who follows closely the course of the narrative with an eye to the transition."

Because of the misinterpretation that Mary Magdalene has suffered at the hands of the few, the *Concise Oxford Dictionary* gives "reformed prostitute" as the meaning of "Magdalene." Painters, since medieval times, have also made the mistake of depicting Mary Magdalene on canvas as the penitent sinner. Some skeptical writers have described her as a paranoid in the habit of "seeing things" and have declared that what she saw at the tomb was not real.

But if we follow the Scriptures fully, we see a Mary Magdalene who displayed the highest qualities of fortitude in moments of anxiety, courage under trying circumstances, love that could not fail, and humility and unselfish devotion to the Saviour who had been crucified. Her faith is a monument to the healing power of Jesus. Her action in serving Him in life and ministering to Him when the mob had turned against Him and had finally left Him in the grave alone is characteristic of woman in Bible history at her best.

The last glimpse of Mary Magdalene as she hastened to the disciples to say "I have seen the Lord" has all the dramatic power of victorious faith. What a magnificent commission hers was, to be a witness to Christ's conquest over death and to be the first to go forth to tell others that she had seen the Lord! No woman ever ran to deliver a more triumphant message.

John makes us realize that Mary Magdalene did not hesitate to do as she had been commanded. She left the grave and forgot her useless spices. A great transformation had taken place in her own being, for she had witnessed a change from the material conception of life to the spiritual, a transformation whereby man was ruled not by the flesh but by the spirit. It is no wonder she could report with firm conviction His words, "I ascend unto my Father," for she knew the true meaning of His deity and divine exaltation.

PILATE'S WIFE

After a dream, on the night of Jesus' arrest, she sends a message to her husband asking him not to condemn this just man, but Pilate is influenced by surging crowds, who cry loudly, "Crucify him."

MATT. 27:19

"HAVE THOU NOTHING TO DO WITH THAT JUST MAN"

A WOMAN with a strong conviction of right and wrong, Pilate's wife has become one of the New Testament's immortals, though only thirty-eight words appear there about her. Her immortality is based upon the fact that she had the courage to testify to Jesus' righteousness and innocence at the time of His trial and approaching crucifixion.

Unfortunately, though she was the governors wife, her voice was not strong enough to overcome the forces of evil represented by the corrupt priests and elders, who had taken counsel against Jesus to put Him to death.

Pilate's wife had had a dream the night armed men in the employ of the chief priests had arrested Jesus. The hearing before her husband, Pilate, began in the early hours of the next morning.

These thirty-eight words, appearing in Matthew, vividly portray the character of this woman: "When he was set down on the judgment seat, his wife sent unto him, saying, have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him" (Matt. 27:19).

Pilate, the Roman governor of Judaea, received this message from his wife while he was sitting on the judgment seat. Archaeologists believe that the Roman judgment hall was part of the Tower of Antonia erected by Herod the Great and situated in the Upper City of Jerusalem at the northwest of the Temple Hill. It was near the Via Dolorosa or Sorrowful Way, known today as the most famous street in the world.

Though Pilate's wife spent most of her time at their palace at Caesarea Philippi by the sea, she had now come to Jerusalem with her husband for the yearly festival of the Feast of the Passover.

At this time she was probably living in the Herodian Palace at Jerusalem, a luxurious abode with an area large enough to accommodate a hundred guests and furnished and adorned with costly objects, including silver and gold vessels for serving. It had large wings built of white marble and rich, mosaic-paved porticoes with columns of many-colored marble. Through them she could see flashing fountains and luxuriant gardens in which cooed flocks of milk-white doves.

But because this palace commanded a view of the open spaces of Jerusalem, she no doubt had looked out on the streets and seen the multitudes following Jesus. And she had come to appreciate the kindly ministry of this man and to know of the many wonders He had performed.

Tradition says that she leaned toward Judaism and may have been a Jewish proselyte and a secret follower of Jesus. Later Christian tradition has given her the name Claudia Procula, meaning "follower at the gate," though the Bible makes no reference to her other than as Pilate's wife.

With little justification some authorities have identified her with the Claudia mentioned by Paul in II Timothy 4:21, which reads, "Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." This Claudia no doubt was a Roman Christian.

On the strength of the tradition that Pilate's wife was a follower of Jesus and that her name was Claudia, the Greek Orthodox Church has canonized her and set aside October 27 as her feast day. Ethiopian Christians also pay special honor to her.

The dream she had, which gave her the courage to send a message to her husband, suggests the dream of another Roman woman before a critical day. That was Julius Caesar's wife, Calpurnia, who, having seen her husband before her in a dream, covered with wounds and streaming with blood, entreated him not to leave his house for the Roman Senate on the Ides of March. But he did and was assassinated.

So it was that Pilate's wife also sent a message by a servant imploring her husband not to condemn Jesus. With a woman's delicate intuition she had sensed the approaching evil, and with a wife's concern she had tried to save her husband from his terrible decision to put a just man to death. But the mob had shouted stronger and louder and Pilate was afraid of the mob.

Her intervention caused Pilate to hesitate and once more to give the mob its choice between Jesus and Barabbas, an insurrectionist, murderer, and robber, but they had chosen instead to crucify Jesus.

We can visualize Pilate's wife, a woman who held the highest position in Palestine, as having the step and stature of a queen, but with a nature so tender and gentle that she tried to temper her husband's violence by entering a courageous plea for Jesus. Her decision had come as a result of her dream, where she had awakened to two convictions, that Jesus was an innocent man and that her husband would be inviting disaster if by reason of his authority he should take action against Him.

She was right. Her husband's administration ended abruptly and it has been reported that he was banished to the south of France and ultimately committed suicide.

The brief appearance in the Bible of Pilate's wife has stimulated the imagination of poets and artists alike. And her husband's final emphatic and unhesitating acquittal, "I ... have found no fault in this man" (Luke 23:14) echoes all too grimly this wife's earnest warning, "Have thou nothing to do with that just man."

CHAPTER 6

Women in the Early Years of the Church

MARY, MOTHER OF JAMES AND JOSES

One follows Jesus to the cross and witnesses the Resurrection. The other opens her Jerusalem home to early Christians for prayer.

MATT. 27:56, 61 28:1

MARK 15:40, 47 16:1

LUKE 24:10

JOHN 19:25

MARY, MOTHER OF JOHN MARK

ACTS 12:12

THEY LABORED WITH AND FOR JESUS

APPEARING as it does in fifty-one passages, "Mary" is used more frequently than any other woman's name in the New Testament. In the Old Testament it is not used at all, though the sister of Moses and Aaron was named Miriam, which is the old form for Mary.

It is no wonder that the Crusaders brought the name Mary back from the Holy Land, for the New Testament Marys, all six of them, represented love and faithfulness.

There are individual "Searching Studies" on three Marys: Mary, the Mother of Jesus; Mary of Bethany, who anointed Christ; and Mary Magdalene, the first to proclaim the Resurrection. Then we have Mary of Rome, who is mentioned in the "Alphabetical Listing," making the six Bible Marys.

The two Marys which we shall consider here are first Mary the mother of James and Joses, and next Mary the mother of John Mark. The first-named Mary has often been confused with other women. She is also named as the wife of Cleophas, apparently to be identified as Alphaeus (Matt. 10:3). The two names are variant forms of the same Aramaic original. Cleophas and this Mary were parents of the apostle James the less, who had a brother Joses, the latter being the Greek form of Joseph.

Roman Catholic scholars believe that Joses and the "brethren of the Lord," as well as those called "sisters," were cousins of Jesus and children of this Mary. This theory, however, is not accepted by most Protestant scholars. The former base their belief on the John 19:25 passage, which may be interpreted as stating that Mary the wife of Cleophas was the sister of Jesus' mother. Many Protestant scholars contend that it is unlikely that two sisters in the same family would bear the same name of Mary. They identify "his mother's sister" (John 19:25) as Salome and "Mary the wife of Cleophas" as the mother of James and Joses.

We shall not try to settle such points, which have been a subject of dispute for centuries. But we shall try to picture this Mary who "followed Jesus from Galilee, ministering unto him" (Matt. 27:55, 56), this Mary who "stood by the cross of Jesus" (John 19:25), this Mary who "bought sweet spices, that they might come and anoint him" (Mark 16:1), this Mary who "in the end of the Sabbath, as it began to dawn toward the first day of the week," came "to see the sepulchre" (Matt. 28:1), this Mary "which told these things unto the apostles" (Luke 24:10).

In the First Gospel (Matt. 27:56), she is identified as Mary the mother of James and Joses; in the Second (Mark 15:40) as "the mother of James the less and of Joses"; in the Third (Luke 24:10) as "the mother of James," who was the more distinguished of her two sons; and finally in the Fourth (John 19:25) as "Mary the wife of Cleophas."

This Mary, we are assured, served Jesus in every hour of His greatest need, until finally with those other faithful few she was there when the risen Saviour appeared. We can be sure she was a woman who was generous, faithful, loving, true, and brave.

And we can be sure that she stood for the best type of motherhood, for her sons James and Joses became worthy sons of a worthy mother. James the less, meaning the younger, was one of the apostles of Christ. He has been named as a possible author of the Epistle of James and it is said that he preached in Palestine and Egypt. His brother was Joses.

Following this Mary's certain footprints all the rugged way to the cross and then to the place of burial on the morning of the Resurrection, also the footprints of her sons, who helped to establish the new Church, we know she was a godly woman who embodied all the qualities of the good wife spoken of in Proverbs 31:10-31 and many more besides.

Another Mary with whom we shall concern ourselves here is Mary the mother of John Mark. Only one passage appears about her, but because of it she has come down to us as one of the great women of the New Testament.

Acts 12:12 reads, "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was

Mark; where many were gathered together praying." What greater biography of a woman could be written in twenty-eight short words? First let us take a look at this mother through her son John Mark, who wrote the Second Gospel and was a co-worker with Paul. Peter referred to him as "Marcus my son" (1 Peter 5:13). The name "Marcus" is sometimes used for Mark. Tradition declares that Mark founded the Church in the Jewish-Greek city of Alexandria.

Now let us turn to the home of this Mary, the mother of John Mark. It was said to have been on the south end of the western hill of Mount Zion, a residential section in the time of Jesus. Here may have taken place that overwhelming event known as Pentecost (Acts 2:1).

We can picture this home as commodious, for it appears that Rhoda (Acts 12:13) was only one of the maids of Mary, mother of John Mark. This suggests a household of considerable size. We can assume, too, that Mary was generous, sharing her home with early Christians. She must also have been a woman of some means, one who had real-estate holdings in her own name. At this time she no doubt was a widow.

It was to her home that Peter came after he had escaped from prison, and found the group praying for him. Usually these prayer groups, in the time of the early Church, met in upper rooms reached by an outside stairway leading up from a walled court.

It is enough to know how beloved and consecrated was this Mary, who would shelter a prayer group in her home, a prayer group to which Peter himself would turn after his escape from prison. There is no doubt but that Mary's home was a well-known center of Christian life and worship.

Also, it is evident that this Mary was closely related to Barnabas (Col. 4:10), a prophet and teacher in the primitive church at Jerusalem. She was either the sister or the aunt of Barnabas. As the mother of one of Christ's apostles and aunt or sister of another who worked so faithfully in the early Church, she had distinction enough.

Like the other Marys of the New Testament, she has not a single blot on her character. And, like the mother of James and Joses, she was a great woman.

The memorial of these two Marys is an imperishable one, when we know that they, along with the other four Marys of the New Testament, labored with or for Jesus.

SAPPHIRA

This woman and her husband withhold money for themselves that has been dedicated to the common good. When Peter confronts her with her falsehood, she lies to him about it. She falls down dead as had her husband Ananias when he came before Peter three hours earlier.

ACTS 5:1

MONEY BECAME HER GOD

THE love of money was Sapphira's downfall. She and her husband Ananias, members of the early Christian community at Jerusalem, had agreed with others in that community to share all that they had with one another and to contribute to a common treasury to meet the common needs (Acts 2:44, 45: 4:32).

Sapphira and her husband were not forced into such an agreement. They could have withdrawn from the community had they not wanted to meet the requirements of those who believed with one heart and soul. But they had agreed to it voluntarily, and this agreement had become a sacred pledge for the faithful.

Moreover, as Peter clearly stated, it was not required of them that they give up all their property and even after they had sold it the proceeds still belonged to them to share voluntarily with those in need.

But Sapphira could not stand a stern test with money. She, with her husband, desired credit for giving all to the Church without actually doing so. They coveted some of the money for themselves and resorted to dishonesty and untruthfulness to keep it.

The Revised Standard Version states that "A man named Ananias with his wife Sapphira sold a piece of property, and with his wife's knowledge he kept back some of the proceeds, and brought only a part and laid it at the apostle's feet" (Acts 5:1, 2).

What a strong indictment this is of a wife. The phrase "with his wife's knowledge" makes her as guilty as her husband. We might even make a stronger indictment of Sapphira and say that she may have been guiltier than her husband, for it could have been she who chiefly coveted the money. A wife cannot always influence her husband in what is right, but she can try. We have no record that Sapphira even tried. Her husband committed evil entirely with her knowledge, and it would also seem with her support if not at her instigation.

According to early Hebrew records, the name Sapphira means "beautiful." Does this not give us a key to what her character might have been? "A beautiful woman," says Ralph Waldo Emerson, "is a practical poet, taming her savage mate, planting tenderness, hope and eloquence in all whom she approaches." But Sapphira did not choose to live up to her name.

The early meaning of Ananias' name is "Yahweh is gracious." God had been gracious to Ananias in giving him a beautiful wife and in blessing him with land. No doubt he and his wife were among the more affluent members of this early Christian community and were therefore more strongly committed to generosity and honesty than were less conspicuous members.

Let us not forget either that this was a period when there had been a great outpouring of the Holy Spirit. Luke tells us here in Acts that the people "were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). In Acts we find many other references to the activity of the Spirit of God. It had become all powerful in men's minds. We learn of the people receiving it, being filled with it and baptized with it.

Sapphira had had the opportunity to know what this outpouring of the Holy Spirit could mean in the life of a Christian. No doubt she was familiar with the gift of Barnabas, "a good man, and full of the Holy Ghost and of faith" (Acts 11:24). She had seen him give practical expression to his faith in Christ by selling his land and bringing the money and laying it at the apostles' feet (Acts 4:37) And she knew that because of such generous giving there was not a needy person among them (Acts 4:34)

Like Barnabas, Sapphira and Ananias were committed to the same cause. They had dedicated themselves and all they owned to the common good. Like these other Christians Sapphira probably was familiar with Christ's own words, "Ye cannot serve God and mammon" (Matt. 6:24).

She knew that this new Church, now numbering about five thousand (Acts 4:4), was undergoing a stern test in all its responsibilities. She knew that a tremendous conviction of truth had welded these first believers into a great fellowship of heart and soul and that all in this fellowship lived in daily expectation of miracles.

There is the account, for example, appearing a short time before hers of the lame man begging at the Temple gate who was healed by Peter (Acts 3:2-10). All the people knew that this man who had asked for alms had been given much more than he asked for; he also had received a well, strong body, and he had gone forth "walking, and leaping, and praising God" (Acts 3:8). And the people "were filled with wonder and amazement at that which had happened unto him" (Acts 3:10).

Peter, speaking soon after on repentance, had told the people that they must repent if their sins were to be blotted out (Acts 3:19).

He had stressed that they were the children of the covenant of God (Acts 3:25).

Yes, great grace was upon the people, and many were turning away from their iniquities. It was no time to think of how great were one's possessions. It was a time to think of how great was one's faith, how great was one's knowledge of God, and how willing one was to remain true to the covenant with God.

But amid all these noble ideals Sapphira and her husband had become more interested in what they had than in what they were. When Ananias first handed over the money from the sale of the land to the apostles, Peter's stern question was "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? ... Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God" (Acts 5:3, 4). Ananias had no answer, and he fell dead at Peter's feet. Not knowing what had befallen her husband, Sapphira appeared before Peter three hours later; and when he asked her if the land had been sold for the amount specified by her husband, she answered, "Yea, for so much" (Acts 5:8). In this dishonest answer she revealed herself as a wife who thought it better to conceal her own and her husband's dishonesty than to be honest with the Church and loyal to God.

"How is it that ye have agreed together to tempt the spirit of the Lord?" (Acts 5:9) Peter now asked her. Then Sapphira fell dead, and the same young men who had carried her husband out when he dropped dead came in and carried her out and buried her beside him.

Sapphira's greatest sin as a member of this early band of Christians was not that she and her husband withheld a part of the proceeds from the sale of their land but that they lied to the Holy Spirit about it (Acts 5:3). When Sapphira had come into the church with her husband when he laid this money from the sale of the land at the apostle's feet, she was pretending to be something she was not. In the eyes of the people there she appeared generous; but in the eyes of God she was a hypocrite. Through Ananias and Sapphira hypocrisy first insinuated itself into the Christian Church.

Probably Peter seemed unreasonably stern in his indictment of Sapphira. One might think he could have given her and her husband another chance, but if the Christian Church was to survive, Peter had to weed out those who would undermine it from within.

Interesting it is to note that in these passages about Sapphira and Ananias the word "church" (Acts 5:11) appears for the first time as a name for the Christian community. Again we begin to understand what an extremely important obligation rested upon Sapphira as a leading member of this first Christian Church.

The sudden death of Sapphira and her husband made others in the Church see what could happen when a husband and a wife became partners in evil and not in truth. They saw that a sin two had arranged was worse than one done singly. Two consciences must be stifled. The people saw, too, that one cannot trifle with truth and go unpunished, that there is no halfway mark with truth, that either you are honest or you are dishonest.

Great fear now came upon the Church and believers came forward in multitudes. From the cities around Jerusalem came many sick folk and many vexed with unclean spirits, and all were healed.

Because of the evil committed by Sapphira and her husband, and also because of what happened to them, a new vow for those who gave themselves wholeheartedly to the Church soon appeared. Scholars intimate that the idea of taking a vow of poverty in the Church was inspired by the incident of the lie of Sapphira and Ananias. Others who came later would not be so tempted to try to serve God and mammon.

DORCAS

(Also Called Tabitha)

Sews for the needy at Joppa. When she dies suddenly those she befriended send for Peter and show him garments she made. He sends them away, prays fervently, and raises her from the dead.

ACTS 9:36, 39

A WOMAN FULL OF GOOD WORKS

BENEVOLENT, compassionate, and devout woman that she was, Dorcas gave so generously of herself to others that her name today, almost 2,000 years later, is synonymous with acts of charity. More than any Bible woman of the early Christian period, she gave new meaning to the wise counsel of Lemuel's mother, who in speaking in praise of the worthy woman said in part, "She seeketh wool and flax, and worketh willingly with her hands." "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy" (Prov. 31:13, 20).

The motivating principle of Dorcas' life is given in six words, "full of good works and almsdeeds" (Acts 9:36). With her sewing needle as her tool and her home as her workshop, she established a service that has reached to the far corners of the earth. We can infer that Dorcas was a woman of affluence. She could have given of her coins only, but she chose to give of herself also.

She lived thirty-four miles northwest of Jerusalem at the port of Joppa, an important Christian center during the years when the new faith was spreading from Jerusalem across the Mediterranean. The picturesque harbor was situated halfway between Mount Carmel and Gaza at the southern end of the fertile plain of Sharon. We can easily visualize her home. In all likelihood it was a mud-brick structure on a "whaleback" ridge above the sandy beach. Let us suppose the house had a large roof guest chamber, reached by an outer stairway. From the roof outside this guest chamber

Dorcas could observe Joppa's needy people as they wandered up and down the beach searching for rags swept in by the waters of the sea. To these poor people, without sufficient clothing, good rags washed up on the shore must have been like gold nuggets.

It is easy to suppose that as Dorcas looked from her upper room down upon the shore and watched these destitute people she became stirred with the desire to help them. Out of this first work of hers grew the Dorcas Sewing Societies, now world-wide.

Though the Bible does not record exact details, we can be sure that Dorcas, with her nimble fingers, stitched layettes for babies, made cloaks, robes, sandals, and other wearing apparel for poverty-stricken widows, the sick and the aged. Many of those in need were downcast because they had to wear ill-fitting rags, but once clothed in the well-fitted garments she made for them they went away renewed in spirit.

Needs of the people of Joppa must have seemed perpetual, for in this seaport were many families who depended upon the sea for their living. In wooden boats the men would set forth on the Mediterranean, then called "The Great Sea," and often their boats would be torn to bits when they hit treacherous rocks or were buffeted by the winter storms of the Mediterranean. History records that the bodies of early seamen were often swept into the churning waters and then sometimes back onto the shores at Joppa.

Dorcas had great compassion for the widows and the fatherless, and people loved her because of her magnificent qualities of mind and heart. Her life suggests Paul's message to Timothy, in which he said that women should adorn themselves in "modest apparel, with shame-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" (I Tim. 2:9-10).

Doubtless the people she helped pondered on what would happen to them if she should die. One day, as the people had feared, Dorcas, amid her labors, was seized with illness. Death came suddenly.

Saints in the Church and widows she had befriended made their way to her house, washed her and laid her in the upper room, probably the room where she had made garments for them. After they had given the ceremonial ablutions to their benefactress, they stood about her bier, weeping and planning her burial.

In this age when Peter and other apostles were performing miracles, there were a few who had faith that Dorcas could be raised from the dead. About ten miles from Joppa in the fertile Plain of Sharon was Lydda, where Peter had gone to preach. The disciples sent two men to Peter to ask if he would come to them without delay. The salty, fighting hands of Peter had become the healing hands of a saint, and they believed that he could raise Dorcas from the dead.

He knew perhaps of the good works of this woman of the Christian faith, and he left his preaching at Lydda and hastened on foot to Joppa and to the upper room of Dorcas, where she lay dead. Like Elisha, when he had healed the child of the Shunammite woman, Peter refused to recognize that Dorcas was ready for burial, even though the people stood around her dead body weeping. Dismissing the weepers, Peter knelt down and prayed over Dorcas. No conflicting doubts or fears disturbed him. In his own mind Peter must have seen Dorcas as well and whole again. Praying fervently, he laid his big hands on the head of the woman. In a positive tone, of voice, using the Aramaic form of her name, he said to her, "Tabitha, arise" (Acts 9:40).

After Peter had spoken thus, the Bible says in dramatic but simple words, "And she opened her eyes: and when she saw Peter, she sat up" (Acts 9:40). Then he called the saints and widows and presented Dorcas to them.

We can be sure that the shouts of gratitude to God when Peter "presented her alive" were louder than had been the wails at her death. The people whom Dorcas had befriended sensed a new joy, such as only those who see the dead restored to life can experience. For the woman who had lifted up so many in body and spirit had now been lifted up herself.

Nothing is recorded of Dorcas after her healing, but in all probability her service increased. And those who had witnessed her healing now believed more strongly in God, for they believed that the same God who could lift Dorcas from the dead could also lift them from poverty and squalor.

LYDIA

A seller of purple dye, she lives at Philippi but is native of Thyatira in Asia Minor. She and all her household are baptized by Paul. Her house becomes the first meeting place of Christians in Europe.

ACTS 16:14, 40

FIRST CHRISTIAN CONVERT IN EUROPE

IN LYDIA'S home was cradled the church of Philippi, whose members were later referred to by Paul as his "joy and crown" (Phil. 4:1). Lydia was a businesswoman, a "seller of purple," and probably one of the most successful and influential women of Philippi. But more than that, she was a seeker after truth and thus became Europe's first convert.

The old kingdom of Lydia, of which Croesus was the last king, was the region in Asia Minor from which Lydia had come. It had five large cities, Ephesus, Smyrna, Sardis, Philadelphia and Thyatira, all located on or near the chief rivers and connected with coastal cities by good roads. The Lydian market, as it was called, had enjoyed for generations a wide and valuable trade throughout the Graeco-Roman world. This woman evidently was so closely allied with her old environment of Lydia that her personal name was actually that of her native province.

Though in her era she no doubt represented the "new woman," that is, the businesswoman who had succeeded well, she later came to represent what was more significant, the new convert to the faith of Christ. Her conversion to Christianity probably came somewhere between 50 and 60 A.D.

Because of her unique place as the first Christian convert in Europe, Lydia remains a sacred memory, even today, almost twenty centuries since she walked about the streets of Philippi selling her purple. This may have been either purple-dyed textiles or a secretion of a species of murex or mollusk from which a purple dye can be made.

Lydia was evidently a woman of determination, foresight, and generosity and had a personal charm that drew people to her. We can imagine her as a radiant woman with brunet coloring. Perhaps she wore purple well herself and dressed in it often as she made her way through the streets of Philippi.

Though a native of Thyatira of western Asia Minor, Lydia now conducted her business at Philippi, a city of eastern Macedonia on the great east-west Egnation Highway between Rome and Asia. You can almost hear the tramp of the Roman legions, with the infantry on foot and the cavalry complement on prancing horses, as they made their way along a highway that led probably past Lydia's house and through the Pangaeian mountain range.

It was to these mountains that Lydia and other women in the first little group of worshipers, described by Paul in Acts 16:13, lifted their eyes. They met, we are told, on the river bank at Philippi. That river was the Gangites (the modern Angista), and its banks offered peace and quiet away from the populous hill section of the city. Here on the Sabbath, came Paul and his companion Silas. The latter had come with Paul from Troas after he had had a vision to go over into Macedonia. It can be assumed that this little prayer group of which Lydia was a member had asked for guidance, and Paul had been sent to them for a great purpose, because they were receptive to the truth. Though small in number, they were strong in the Spirit of God.

Paul tells us that he and Silas sat down and spoke to the women gathered there. The outstanding woman among them was this businesswoman Lydia, a Gentile, who worshiped the one God of the Jews, while all about her the Gentiles were worshiping other gods. Because of her great longing to know better the wonders and powers of the one God, Lydia was in this place of prayer on the Sabbath.

Next the writer of this part of Acts, who may have been with Paul in Philippi, tells us that Lydia "heard us." She and the other women must have been startled to see two strange men appear there by the banks of the river. But they, whose souls "thirsteth for God" (Ps. 42:2), saw in the faces of these men a new light.

They listened to Paul as he related his story of the new gospel proclaimed in Jerusalem by Jesus Christ and now spreading westward into Macedonia. As Lydia listened, we are told in Acts, the Lord opened her heart and "she attended unto the things which were spoken of Paul." What a fervency of spirit, what deep humility, what keen foresight, what indomitable courage it took on Lydia's part to accept the story of this new gospel.

Soon afterward she was baptized and then her household was baptized. She made her decision to be a true Christian without hesitation. She did not think of how it might affect her business if she accepted this new faith. Her customers of the purple cloth or dye would probably have scoffed at the gospel of Christ, but Lydia did not wait to see. She put Christ first, and business afterward, and went forward and was baptized, as were members of her household.

We are not told whether these who were baptized were members of her family or those connected with her in business. They may have included both. In any case, they respected the good judgment of Lydia and were willing to follow her lead, for they recognized in her the ability to choose the right and good course.

After the baptism Lydia humbly spoke to Paul, "If ye have judged me to be faithful to the Lord, come into my house, and abide there" (Acts 16:15). Lydia desired with all her heart to know more about the new truth of Christ, and she knew she could receive it best from Paul, who had carried the gospel from Jerusalem into Macedonia. Not only did she invite Paul and Silas to come to her house, but Paul tells us that she "constrained us," that is, she overcame their reluctance and insisted that they share her hospitality. In the quiet of Lydia's house we can picture Paul spending many hours each day teaching new converts who came to him there.

Apparently Luke, and probably Timothy also were guests of Lydia. Wonderful it is to think that a woman as successful as Lydia would take the time to be hospitable to this group of Christian missionaries. Yet she seems to have carried on successfully her business as a "seller of purple."

It is interesting to note that the purple was made from the juice of a certain shellfish and was perfectly white while still in the veins of the fish, but when exposed to the rays of the sun took on man hues, ranging all the way from purple blues to crimson.

In all probability Lydia's customers included Babylonian buyers who bought the purple for temple curtains and for costumes in which to dress their idols. Among her other customers no doubt were members of the Roman imperial family, who wore the imperial purple on state occasions.

We can be sure Lydia belonged to an important group, the Dyers' Guild. An old inscription bearing those words has been discovered in ruins at Thyatira, and probably Lydia, trained in the craft of dyeing at her old home in Thyatira, took her knowledge with her to Philippi. The Bible does not say whether she was married or not, but it is easy to suppose she was a widow, who devoted herself wholeheartedly to her business. But after Paul had come to Philippi, she had a new objective, and that was to learn more about the things of the spirit.

After she had found the truth for which she had been searching, Lydia was beset with fears no longer. She even opened her doors to Paul and Silas after they came out of prison, where they had been sent when Paul had healed "a certain damsel possessed with a spirit of divination" (Acts 16:16). Paul had rescued this demented girl from men who had been exploiting her as a soothsayer for gain. He restored her to her right mind, and her masters were so furious over their loss of her earnings that they dragged Paul and Silas into the market place. There they lodged a complaint against these new Christians and had them stripped, beaten, and cast into prison.

But Paul and Silas, fearless Christians that they were, prayed and sang in prison, and there followed a great earthquake, which opened prison doors and loosed the hands of all who were imprisoned. The keeper of the prison was so moved at these wonders that he became a convert to the new faith inside the prison walls before Paul and Silas made their departure.

After being released, they headed straight for Lydia's house. Lights, we can imagine, never gleamed so brightly as they did that first night, when other new Christians, we can suppose, gathered to hear Paul and Silas tell that an earthquake had opened the doors of the prison.

Lydia and her group had surely prayed for Paul and Silas, just as Mary, mother of John Mark, and her group had prayed for Peter while he was in prison. Lydia and these other Christians believed that they, too, would hear Paul's knock at the door, just as Rhoda had heard Peter's. That door of Lydia's house would always be open now to Christians, no matter how great their persecutions. Because her home was a haven for Christians and because she became a great spiritual leader who helped Paul spread the Christian gospel, it would never die on these new shores. Later Paul wrote his Epistle to the Philippians, who were the same little band Lydia had helped to organize. And he said, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now" (Phil. 1:3-5).

We can hear Lydia's little group rejoicing as they read Paul's exhortation to them to think on whatsoever things are honest, just, pure, lovely, and of good report (Phil. 4:8). We can see them gaining new strength as they read Paul's words, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). These early converts at Philippi would never fear tomorrow so long as they could carry in their hearts another of Paul's messages to them: "God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 19).

We have no doubt that Lydia, the first to be converted, the first to be baptized, the first to open her house at Philippi, was among the most receptive to Paul's Epistle to the Philippians.

She will ever stand among the immortal women of the Bible, for she picked up that first torch from Paul at Philippi and carried it' steadfastly. She was one of many to spread the gospel of Jesus Christ through Europe and then farther and farther westward, and it became brighter as the centuries unfolded.

PRISCILLA (Also Called Prisca)

She and her husband, Aquila, are tent makers and teachers. Paul stays with them at Corinth. She teaches Apollos and becomes a great leader both at Corinth and Ephesus and later at Rome. In latter two places she has a church in her home.

ACTS 18:2, 18, 26 ROM. 16:3

I COR. 16:19 II TIM. 4:19

A LEADER IN THE NEW TESTAMENT CHURCH

ONE of the most influential women in the New Testament Church was Priscilla, a Jewess who had come out of Italy with her husband Aquila, to live first at Corinth and about eighteen months later at Ephesus. They had left Rome at the time when Claudius, in his cruel and unjust edict, had expelled all Jews.

Her prominence is evidenced by many facts. She became the teacher of the eloquent and learned Apollos. The church assembled in her home, both at Ephesus and at Rome, and she was known throughout Christendom in her day. Though she and her husband "labored together," in three out of five places her name appears first, evidence enough that she played the more important part in the early Christian Church.

No doubt she was a woman of studious and religious endowments, also one of practical ability. It is recorded that she and her husband were tent-makers, and their home, in the weaving sections of Corinth and Ephesus, became a rendezvous for those wanting to know more about the new faith.

Because Paul also was a tent-maker, we can picture them weaving the goats'-hair cloth and talking over the new Christian gospel as they worked. And we know that both Priscilla and Aquila were responsive to this wonderful new message. When Paul departed from Corinth and embarked for Syria, they were with him. They came to Ephesus, and he left them there. (Acts 18:18, 19) . After Paul had entered into the synagogue and reasoned with the Jews, and had again set sail for Syria, he committed the work in Ephesus to Priscilla and Aquila. When Paul returned a year or more later, he found they had established a well-organized congregation in Ephesus. There Priscilla and Aquila ranked next to Paul and Timothy in the work of the congregation.

Later Paul wrote his first letter to the Corinthians from Ephesus and sent greetings from Aquila and Prisca, "with the church that is in their house" (I Cor. 16:19). Is this not evidence enough that Priscilla presided over a devout, peaceful home, to which Christians came and were uplifted?

In his solemn charge to Timothy, a second time Paul, before his approaching martyrdom, sends salutations to Priscilla and Aquila (II Tim. 4:19). Later, after the death of Claudius, we find that Aquila and Priscilla returned to Rome. In writing Priscilla's name here, this last time, Paul used the diminutive Prisca, signifying his intimate friendship for her. The affection she and her husband had for him is manifested in those lines in which he said they had for his life "laid down their own necks" (Rom. 16:4), and unto them he gladly rendered thanks.

An amazing aspect of Priscilla's life was that, though she had to manage her household and weave tent cloth, she found time to be a thorough student of the gospel of Jesus Christ. One of her first services was not only to teach but to "expound" to the eloquent Apollos, a man well versed in the Old Testament Scriptures. Introduced to the Christian religion first by John the Baptist, Apollos had come to Ephesus to speak.

Priscilla and Aquila probably were the first to recognize that Apollos had only a superficial knowledge of the new Christian faith, and so they "expounded unto him the way of God more perfectly" (Acts 18:26).

Priscilla was doubtless wise enough to realize that Apollos' limited knowledge could hurt the Christian cause. No superficial convert herself, she was determined that this eminent man should be a wellinformed, inspiring exponent of the gospel. What a great privilege was hers, to expound "the way of God more perfectly." Noted for her hospitality, she may have invited Apollos to stay in her home, for we have the phrase Priscilla and Aquila took Apollos "unto them."

We can be sure that Priscilla was not only a woman of scholarly attainments but one willing to make many sacrifices in the spreading of the gospel, for she lived at a time when a Christian faced great persecution. But Priscilla was not afraid. Many honors have been heaped upon her by early Christian writers. It was suggested that Priscilla was the author of Hebrews, but this suggestion is not supported by proof.

Historical facts, not recorded in the Bible, attest to Priscilla's fame. Tertullian records, "By the holy Prisca, the gospel is preached." One of the oldest catacombs of Rome-the Coemeterium Priscilla, was named in her honor. And a church, "Titulus St. Prisca," was erected on the Aventine in Rome. It bore the inscription "Titulus Aquila et Prisca." Prisca's name appears often on monuments of Rome. And "Acts of St. Prisca" was a legendary writing popular in the tenth century.

All of this helps us to know why writers in the New Testament broke all conventionalities and three times out of five placed Priscilla's name before that of her husband. Christians honor her because she served God "acceptably with reverence and godly fear" (Heb. 12:28), and because she was not "forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). Priscilla, let us not forget either, had entertained the stranger

Paul and from him had learned to strive to be "perfect in every good work. . . , working in you that which is wellpleasing in his sight, through Christ Jesus" (Heb. 13:21).

PHEBE

Described by Paul as "our sister, . . . a servant of the church" and "a succourer of many, and of myself also."
Rom. 16:1-2

A DEACONESS AT CENCHREA

PAUL introduces Phebe presumably as the bearer of his epistle to the Romans. At that time the imperial post of Rome was not available for private correspondence, and such an epistle as Paul's would have to be sent by a trusted friend or a private messenger. How Phebe traveled from her home in Cenchrea, port of Corinth on the Saronic Gulf looking eastward toward Ephesus, there is no record. The fact that Paul left the port of Cenchrea for Ephesus by boat (Acts 18:18) might suggest that Phebe traveled in the same manner, but it is more probable she went overland as far as she could, for that was the preferred manner of travel in those days for a woman. Let us suppose she joined a caravan, traveled northward into Achaia and Macedonia, and then crossed narrow waters that took her into the Roman Empire and its capital.

This would give her the opportunity to stop at many places along the route where Christian churches had been established. To these congregations she would bring greetings and a message directly from Paul.

In choosing Phebe to carry his epistle, Paul conferred a great honor upon her. Up to this time he had not been in Rome, and in sending a personal representative there he had to exercise caution.

To be a Christian at Cenchrea was no easy matter, for ports at this period were extremely wicked places. Phebe is the only Christian woman's name recorded at that place. We can be sure she was a woman with a great and good influence. Probably she had some wealth and position, or she could not have traveled about as she did.

Though Paul describes Phebe in a few brief words, he succeeds in giving us a vivid picture of the kind of woman she was.

First, he calls her "our sister." This was the simple but affectionate designation used for a member of the Christian community in these times.

Second, he calls her "a servant of the church which is at Cenchrea." The word "servant" comes from the Greek *diaconos*, from which our word "deacon" is derived. Many commentators, because of this, have inferred that Phebe was a deaconess. In the early Church much was made of service, little of office, and it was more of an honor to be referred to as a servant than as a deaconess. Dr. Lee Anna Starr in *The Bible Status of Woman* has conjectured that Phebe was a minister, even as were Paul, Timothy, and others.

Third, Paul calls Phebe "a succourer of many." This polite phrase means a great deal. It seems to suggest one who has been the patroness of the unprotected and despised, one who has come to the aid of converts in need, one who has fought the battles of those who were oppressed.

Fourth, Paul adds the phrase that she was a succourer "of myself also." It has been conjectured that Paul might at one time have been ill when he stopped at Cenchrea and that Phebe had ministered to him. She might have mothered him as did the mother of Rufus.

Phebe, we can easily imagine, presided over a hospitable place, where Paul felt at home, as he did at the home of Priscilla and Aquila in Corinth, and as he did at the home of Lydia, while at Philippi. No doubt Phebe's Cenchrea home was the meeting place

for early workers in the Church of Christ, as were the homes of Priscilla and Lydia. Surely, too, Phebe devoted herself unstintingly to the ministry of the Church.

When Phebe set out for Rome, she carried Paul's letter, which became a record of all he and others owed her for her great service to them. This obligation was made the basis of an appeal to the Roman Christians to receive her with confidence and respect, and to aid her to the utmost of their power.

An added note of Paul's is that they receive her "as becometh saints" (Rom. 16:2). This suggests the thought of co-operation in the same religious service. It is difficult to decide whether Phebe is to be received as becometh a saint, as she herself would deserve, or in such a manner as would be a matter of course with the Roman Christians if they were what they professed to be. At any rate, Phebe is regarded by Paul as a woman worthy of being in the company of saints.

Whether Phebe laid down her life in Rome, as did Paul and so many of the Christians of her time, we do not know. Whether she turned back to Cenchrea, we do not know either. But we can be sure that her goodness and sympathy, her loyalty and kindness, and her industry and trustworthiness marked her as a woman whose ministry inspired all who came into her presence.

DRUSILLA and BERNICE

Both hear Paul when he appears in the judgment hall at Caesarea. But they have lived in such wickedness that they cannot accept Paul's words of righteousness. Drusilla is an adulteress and Bernice has consorted with her brother Agrippa.

ACTS 24:24

ACTS 25:13, 23

TWO EVIL SISTERS WHO HELPED CONDEMN PAUL

WHEN Paul was brought a prisoner into the judgment hall at Caesarea and accused unjustly of sedition and profanation of the Temple, important auditors were two shameless sisters, first Drusilla and then Bernice. They stand sharply etched in the Bible, not only because they heard Paul speak but because their worldly lives draw such a sharp contrast to that of the consecrated Paul.

The Bible does not tell us too much about these sisters. Their main record is found in Josephus, and the information that he gives helps us to delineate the role they play in Acts. We learn first that they were daughters of Herod Agrippa I, who has gone down in history as the first royal prosecutor of the Church. They were the great-granddaughters of Herod the Great, who at the time of His birth had sought to destroy the child Jesus.

Because of Herod's decree to massacre all the innocents, Mary and Joseph had fled with their child into Egypt. Bernice and Drusilla were nieces of Herod Antipas, who had had John the Baptist beheaded at the request of his wife Herodias and her daughter by another marriage.

History further relates that great hate existed between these two sisters. Drusilla, the younger, was beautiful and was persecuted by Bernice, who must have been a fascinating woman but a much plainer one.

Acts introduces us first to Drusilla, who at this time was about seventeen years old but mature for her years. At fourteen she had been married to King Aziz of Emesa, but her present husband Felix, procurator of Judaea, had employed a Cypriote magician Atomus to seduce Drusilla from her husband. In defiance of Jewish law, Drusilla, a Jewess, had left her husband to marry Felix, a Gentile, and had come to Caesarea to live with him.

No doubt she already had heard much about Paul, the greatest Christian of this time, who was in bonds in Caesarea. We can easily assume that Drusilla was curious to see Paul; and evidently to please his beautiful young wife, Felix had sent for Paul to come before them in the judgment hall. It was Paul's second appearance before Felix. The first time Paul had explicitly denied the accusations made against him and had demanded that witnesses be produced.

When he came before Felix the second time, Drusilla was with her husband and heard Paul's memorable message "concerning the faith in Christ" (Acts 24:24). What greater privilege could have come to a woman in those times? Yet Drusilla no doubt scoffed at such a message.

After Paul had spoken of faith, he then turned to reason with Drusilla and Felix on righteousness, temperance, and the judgment to come (Acts 24:25). Could he have been speaking of these things because of the corrupt administration of Felix and of his irregular and unlawful marriage with Drusilla?

As he spoke of righteousness, could he have been referring to Drusilla's treatment of her first husband and her willingness to enter into an illegitimate relationship with Felix? When he spoke of temperance could he have been referring to Drusilla's passionate desire for pomp, power, and position? When he spoke of the judgment to come, could he have been warning Drusilla that she would finally

pay the price for her scandalous conduct? And she did. One tradition has it that some years later she perished with her son by Felix beneath the lava in the great eruption of Vesuvius when Pompeii was destroyed.

Felix, even less responsible than his wife Drusilla, trembled and dismissed Paul, saying, "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). And Luke tells us in the next verse that Felix "hoped also, that money should have been given him of Paul, that he might loose him."

We can picture Drusilla, a lover of pomp and glory, departing from the judgment hall in her regal attire and sparkling jewels. A woman proud of her husband's position, she held her head high as she marched beside her Roman procurator husband in his royal purple.

Probably Drusilla had lightly dismissed from her mind Paul's words on faith in Jesus Christ as the foolish belief of a religious fanatic. In her heart she now hated Paul, a man of high and holy standards, for he had made her more conscious of her own sins and she had no intention of doing anything about them.

The time of power for Drusilla and Felix was short. Two years later we find that he was succeeded by a new procurator, Festus. Drusilla and her husband went the way of many who abuse their power. They lost it and are never mentioned again in Bible history.

But Paul, though a prisoner, is a greater power than ever at Caesarea and of course he is a power for good. He has come to plead his case again, this time before Drusilla's even more evil elder sister Bernice. The latter had come from Rome with her brother Agrippa II to make an official call upon the new procurator Festus.

There must have been much gossip in Caesarea about Bernice, for in Rome she had been known largely for her incestuous conduct. She had been married first to her uncle Herod of Chalcis. After his death she had gone about publicly with her brother so frequently that she probably was one of the most talked about women at the Roman court.

So it was, as the official consort of her brother, Agrippa II, that she now sat as an auditor when Paul appeared once more in the praetorium at Caesarea. Like her sister-and all the Herods for that matter-Bernice was fond of show. We can see her entering with great pomp and making her way to a gilded chair beside her brother. And of course she would be wearing her most regal brocades and her finest jewels.

Like her sister, she would perhaps be curious to see Paul, a man so different from the men she had known. No doubt she had heard that the one charge against Paul was based upon "one Jesus, which was dead, whom Paul affirmed to be alive" (Acts 25:19). Clever woman that Bernice was, she probably recalled how close the faith in that one Jesus had been linked with the destinies of her family.

Here she sat, a woman who evidently had great influence over her brother. Probably one word from her might have freed Paul from prison. But did she speak such a word? No. We can almost see her smiling derisively as Festus declared to her brother that all the multitude had cried that Paul "ought not to live any longer" (Acts 25:24). Then she heard Festus further declare that because he had no certain thing to accuse Paul of he had brought him before King Agrippa

There she was with Agrippa throughout the memorable scene when Paul declared his story. She heard his thrilling account of his conversion. She heard his declaration about Christ. She heard him speak of the Resurrection. She heard him declare further that he had been sent by Christ to turn the people "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

Again, what a great privilege for a woman to have heard such a memorable message from Paul's own lips. So eloquent was Paul's plea that her brother Agrippa replied, probably ironically, "Almost thou persuadest me to be a Christian" (Acts 26:28).

After this stirring scene, Agrippa the king rose up "and the governor, and Bernice, and they that sat with them" (Acts 26:30). And when they were gone they talked between themselves, saying, "This man doeth nothing worthy of death or of bonds" (Acts 26:31), yet they did nothing to release him from those bonds.

So, like her sister Drusilla, Bernice departed from the judgment hall in all the pomp and ceremony that she loved. For a moment a golden opportunity had been opened to her. She could have gazed into a spiritual realm with this steadfast Christian Paul, but her conception of what it was to be a Christian was too faint and dim.

His declaration may have brought some slumbering thoughts later of a better way of life than any she had witnessed at court, but it did not change Bernice's way of life. She went forth again, history records, continuing the same scandalous relationship with her brother. To hush up this scandal she later married King Ptolemy of Sicily, but after a few years she wearied of him and returned to her brother.

In the spring of A.D. 66, history further tells us, Bernice was in Jerusalem. It was during the Jewish War, and she performed the one redeeming act in her infamous career. She and other leading Jews went before Cestius to complain of the iniquities of the brutal Florus.

She has been depicted as going before him barefooted and with her hair disheveled. But Florus, we are told, paid no attention to the once proud Bernice, and even in her presence he scourged and murdered Jews. Bernice was reaping what she had sown when she had sat watching others unjustly accuse Paul.

Other scandals filled Bernice's life. She became the mistress of Titus while she was in Rome and lived in his palace there before he became emperor. Like her sister, she then disappeared into the obscure pages of history as one of the most shameless women of her time.

But Paul rose up stronger. He preached an even more triumphant message. The epistles he wrote in prison were more profound in doctrine and reached more people than had his earlier writings.

He died a martyr's death at Rome later on, but even in death his triumph was great, for he could declare, "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7).

But Bernice and Drusilla never experienced anything but worldly pleasures, for which they paid a heavy price.

They come into Bible history for one reason alone, because they were present and occupied influential positions at the trials of the courageous and earnest Christian, Paul. Though he introduced them to the regenerating power of Christ, they quickly retreated into the darkness of their own sensual and selfish lives.

EUNICE and LOIS

The careful training given to Timothy by his mother Eunice and his grandmother Lois emphasizes the importance of training in life of a child,
II TIM. 1:5; II TIM. 1:5

THE MOTHER AND GRANDMOTHER OF TIMOTHY

TIMOTHY the son, Eunice the mother, and Lois the grandmother represent the strongest spiritual trio stemming from the maternal line of any family group in the New Testament. The sublime faith of the mother and grandmother seems to have prepared the son for that greatest of all compliments, which Paul later bestowed when he called him "my dearly beloved son" (II Tim. 1:2).

Only because of the early training that he had received from his mother and grandmother could Timothy earn this fond term from the childless and wifeless Paul. The latter loved Timothy as if he were his own son and spoke of him always with genuine pride.

Only one verse in the Bible gives us an inescapable clue to the character of Timothy's mother Eunice and his grandmother Lois. Paul himself, writing that verse in his second epistle to his apostle Timothy, says, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5).

Here is our complete Bible biography of these two women, who stand triumphantly alongside other great women of the New Testament. Their immortality comes entirely through their son and grandson, who was associated with Paul during a longer period than that of his other companions and was with him in both his outward labors and his intimate thoughts. Paul sent Timothy on the most delicate missions and put him over his most important congregations.

Eunice and Lois had prepared him for such responsibilities. Their home was at Lystra, a city in the Roman province of Galatia. Timothy's father was a Greek, while his mother was a Jewess. We do not even have the father's name. Probably he had died during his son's infancy.

No doubt his mother, like the young widow today, had to go forth and earn her living outside her home. Maybe she gleaned as did Ruth. Maybe she wove tents as did Priscilla. Maybe she worked in a dye and textile business, such as Lydia owned. This is supposition, of course. But the conspicuous part that the grandmother played is an indication the mother had to be away from home a great deal. In fact, the word "grandmother" appears in the Bible but once, and that is in connection with Lois. We can be sure she was a believing woman, as are most consecrated grandmothers.

Eunice and Lois seem to step right from the pages of the Bible and tell us that nothing is more important in a mother's life than the early training of her child. No record is given of the conversion to the faith of this mother and grandmother, but such records are not necessary. The imperishable record of their son and grandson is sufficient.

Just suppose Timothy had not had the home training that he received up until the age of fifteen years, when Paul converted him in Lystra in about A.D. 45. On his second visit to Lystra, just after his separation from Barnabas, the hand of providence seemed to lead him to Timothy. Though Paul had lost a brother in Barnabas, he had gained a son in Timothy.

The young Timothy now left his mother and grandmother and went forth with Paul and Silas to preach the gospel. We can imagine the sadness that this mother and grandmother experienced as they bade their beloved Timothy good-by. But like Hannah of old, when she left her young Samuel in the House of the Lord at Shiloh, they could relinquish their earthly affection for Timothy and say also, "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (I Sam. 1:28).

We can be sure that Eunice and Lois knew well such stories from the Old Testament, then called the Books of Law and the Prophets, and that they had steeped Timothy in a knowledge of all the great judges, such as Samuel, and the most loved prophets, such as Jeremiah, and also the wisdom in Psalms and Proverbs.

You can almost hear them repeating some of them, such as "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Or "She that bare thee shall rejoice" (Prov. 23:25). Another might have been, "I have taught thee in the way of wisdom; I have led thee in right paths" (Prov. 4:11).

Eunice and Lois had sent forth their son Timothy, a man of eminent unselfishness, one who had the capacity for generous devotion, one who was warmhearted and loyal, one with charm and gentleness, one who had tenderness and patience, and one who was willing to sacrifice himself without reservation to the cause of Christ. These were qualities such as only a consecrated mother and grandmother could bestow upon a son.

And Paul knew better than any other that the religious faith of Lois and Eunice had been handed down to Timothy in overflowing measure. Paul best expresses this when he says, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). What more lasting memorial could a great apostle bestow indirectly upon a mother and grandmother.

Also Paul wrote to Timothy, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (II Tim. 3:14). These inspiring words have instilled in Christians everywhere a desire to delve more deeply into the character of Eunice and Lois.

In Paul's epistles to Timothy there are passages which seem to list the qualities of Timothy himself, for example, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (I Tim. 6:11). These seemed to be the qualities trained in him by his mother and grandmother.

They had taught him not only these things but also a right sense of values, and he could understand with Paul, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10).

These words of Paul seem to flow like a clear spring of water as he reminded Timothy of his charge. Paul's words fell on an understanding heart, for at a young age Timothy had been grounded in upright living by his mother Eunice and his grandmother Lois.

SECTION II

Alphabetical Listing Of Named Women

ABI (II Kings 18:2), daughter of Zechariah, wife of Ahaz, and mother of Hezekiah, King of Judah.

Following her name and that of her son is the significant phrase, "And he did that which was right in the sight of the Lord," a phrase repeated often in Kings and Chronicles in the lists of queen-mothers.

It is a credit to Abi that her son removed the high places of sacrifice and broke images, because he trusted in the Lord God of Israel. Abi's husband, Ahaz, eleventh king of Judah, was a wicked king who despoiled the Temple and set up altars for idol worship. The fact that her son destroyed these sheds some light on the mother's character.

She is called Abijah in II Chronicles 29:1.

ABIAH (I Chron. 2:24), wife of Hezron, who was a grandson of Judah and Tamar and founder of the family of Hezronites. She also was the mother of Ashur and the grandmother of Tekoa, neither of whom bore any special distinction. Probably Abiah's name is mentioned (I Chron. 2:24) largely because of the importance of the Judah-Tamar line, from which Christ is descended.

ABIGAIL I, widow of Nabal, a drunkard. She became one of David's wives. (See Section I, "Searching Studies.")

ABIGAIL 2 (II Sam. 17:25; I Chron. 2:16, 17), sister of David by the same mother. Also mother of Amasa, at one time commander in David's army. Her husband was tether, an Ishmaelite. He also is called Ithra. In I Chronicles 2:16 she is called David's sister, along with Zeruiah, while in the other passage she is called the daughter of Nahash. The text has been corrupted, but Nahash probably was another name for Jesse.

Abigail's son Amasa was made captain of the host by Absalom instead of Joab, son of her sister Zeruiah. But Amasa was tardy in his movements, and troops were reluctant to follow him. His cousin Joab smote him while in the act of saluting him.

ABIHAIL I (I Chron. 2:29), wife of Abishur, descendant of Hezron of Judah, and mother of Ahban and Molid. Her name bears little significance except to carry through the genealogy of a long line of priests.

ABIHAIL 2 (II Chron. 11:18), daughter of Eliab, David's brother, and wife of Rehoboam. The text, however, leaves some question as to this identity. It all depends upon its interpretation. Abihail could be either a wife of Rehoboam, king of Judah, or the mother of his wife Mahalath. Probably the latter is correct. If so, she was the wife of Jerimoth, a son of David and a daughter of David's eldest brother Eliab. Frequent intermarriage like this was common in David's time.

ABIJAH (II Chron. 29:1), same as Abi, mother of Hezekiah. See Abi.

ABISHAG (I Kings 1:3, 15; 2:17, 21, 22), a maid from the town of Shunem, obtained to minister to King David in his old age. A search was made for a damsel who would be ravishingly beautiful, and Abishag was brought to David in his declining activity to act in the double capacity of nurse and concubine.

In his feebleness she gave to him of her warm, superabundant vitality. In the Septuagint translation we find the phrase, "and let her excite him and lie with him." This was a mode of medical treatment in the East and had been recommended by King David's physicians as a means of increasing his waning vitality.

Abishag was with David when Bath-sheba and Nathan went before him to plead with him to make Solomon king, and could have been an important witness had this intercession of Bathsheba and Nathan been questioned.

Later, when Adonijah, David's son by Haggith, sought the hand of Abishag in marriage, he appealed to Bath-sheba, queen-mother, for help, hoping she would influence her son Solomon. But the latter saw in this a plot to get the throne. Solomon had Adonijah put to death. His request for Abishag in marriage had cost him his life.

ABITAL (II Sam. 3:4; I Chron. 3:3), one of King David's wives, and mother of Shephatiah, who was born in Hebron. She is one of the six wives of David listed together in II Samuel 3:3, 4, 5. Others are Ahinoam, Abigail, Maacah, Haggith, and Eglah. But David had eight wives in all and concubines. The other wives were Michal and Bath-sheba, and the best known concubine was Abishag, sometimes listed as a wife.

ACHSAH (Josh. 15:16, 17; Judg. 1:12, 13; I Chron. 2:49), daughter of Caleb, prince of the tribe of Judah, who received Hebron as an inheritance for himself and his descendants. He had been one of twelve men sent by Moses to explore the land of Canaan and one of two who kept their faith in the Lord.

After the Israelites had received their portion of inheritance, Caleb declared that the man who should take Kirjath-sepher, or Debir, could have his daughter Achsah as his wife. Evidently she was a beautiful and highly prized daughter and was won by Othniel, probably her father's half-brother. She rode forth to meet him on an ass, and as she came to him, she urged him to ask her father to give him a field.

When her father had given her a southland which was dry, she asked him also for springs of water. Her father gave her the upper and lower springs.

Achsah was not an only child. She had three brothers (I Chron. 4:15), but her father shared with her as he had with his sons.

ADAH I (Gen. 4:19, 20, 23), one of two wives of Lamech. Her name in Hebrew means pleasure and beauty, an index probably to her character.

She is the first woman after Eve mentioned by name and the mother of Jabal, founder of nomadic ways, and Jubal, founder of music. Her name and that of her sister, Zillah, when spoken together form a musical combination. Her story comes in one of the oldest folk songs in the Old Testament, and is often referred to as the "Song of Lamech."

As the two wives of Lamech, Adah and her sister are the first women in the Bible mentioned as being part of a polygamous household.

Adah and her sister also are the first women on record to be told by their husband that he had slain a man in self-defense and that he expected to avenge himself "seventy and sevenfold" (Gen. 4:24).

Interesting it is, too, that she was a part of the first household in the Bible to take part in the development of man from a cultureless existence. As the mother of Jubal, she became the first woman to inspire music, both of harp and organ.

Her husband, a primitive poet, probably tested his first verses out on her and Zillah when he said, "Hear my voice; ... hearken unto my speech."

Her husband belonged to the seventh generation of the descendants of Eve.

ADAH 2 (Gen. 36:2, 4, 10, 12, 16), one of the Canaanite wives of Esau and probably the same person as Bashemath 1, for she is identified in Genesis 26:34 and 36:2 as the daughter of Elon. She could have been a sister of Bashemath. Though there is some confusion, most authorities are of the opinion that Adah and Bashemath are the same.

Adah was the mother of Eliphaz, Esau's first-born (Gen. 36:15), from whose line came four dukes, Teman, Omar, Zepho, and Kenaz (Gen. 36:15).

She and Esau's other wives were mothers of the Edomites, regarded in the Mosaic Law as brothers of the Israelites. Adah was a cousin of Esau through the Abraham-Hagar line (Gen. 28:9) and became a "grief of mind" to Esau's parents, Isaac and Rebekah.

Adah went with her husband to reside at Mount Seir (Gen. 36:8) when he migrated from the land of Canaan, on account of his brother Jacob, as there was not sufficient pasturage for their numerous herds. There she probably lived in a cave, natural or excavated.

AGAR (Gal. 4:24-25), the Greek name for Sarah's handmaid Hagar. Paul employs the reference allegorically, using Agar and Sarah to represent two covenants. This phrase on Agar appears: "The one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." See Hagar also.

AHINOAM I (I Sam. 14:50), wife of Saul, first king of Israel, and daughter of Ahimaaz.

At the time she became first queen of Israel there was neither a palace nor a capital. Since Saul was a military leader, it is easy to suppose that Ahinoam often carried on the home without him, probably near a battlefield.

No doubt she was beset with many problems. When Saul's mind became embittered by his jealousy of David, she probably had to minister to him in what finally led to a mental breakdown, and a probable suicide, for he fell on his own sword.

Ahinoam had one consolation, a noble son Jonathan, whose unselfish friendship for David has become proverbial and who is commemorated in David's Elegy, in which he says the love of Jonathan for him passed the love of women (II Sam. 1:26). Jonathan may have inherited his noble qualities from his mother. Certainly he did not inherit them from his father Saul.

Ahinoam was also the mother of Merab, first promised to David as a wife by Saul, and also of a second daughter Michal, who became

David's first wife. In addition to Jonathan, Ahinoam had two other sons, Ishui and Melchishua.

AHINOAM 2 (I Sam. 25:43; 27:3; 30:5; II Sam. 2:2; 3:2; and I Chron. 3:1), a Jezreelitess, who was one of David's eight wives. After Saul had given Michal, David's first wife, to another, David took Ahinoam for his wife.

She and another wife Abigail, widow of the drunkard Nabal, were captured by the Amalekites at Ziklag, but David and Goo of his men went forth to bring them back. He recovered Ahinoam and also Abigail.

After the death of Saul, David took Ahinoam and Abigail to reside at Hebron. There she probably saw her husband anointed king.

She is the mother of David's son Amnon. This son dishonored Tamar by David's wife Maacah (II Sam. 13:14) and was murdered for this deed by Tamar's half-brother Absalom.

Is Amnon's wickedness an indication of this Ahinoam's character?

AHLAI (I Chron. 2:31, a daughter of Sheshan, a descendant of Pharez, elder son of Judah by Tamar. The text is confused. In I Chronicles 2:31, she is the only one of Sheshan's children who is named, but verse 34 speaks of Sheshan's daughters.

Ahlai's name has little importance except in relationship to Pharez, son of Tamar, who herself appears in Matthew's genealogy of Christ.

AHOLAH (Ezek. 23:4, 5, 36, 44), a feminine name used symbolically by Ezekiel to designate Samaria, the capital of the northern kingdom of Israel, larger than the southern kingdom, of which Jerusalem was the capital. Therefore, Aholah is designated as the elder sister. Her name appears with that of Aholibah, representing Jerusalem. In this allegory the two women are depicted as common harlots, who rival each other in their lewd practices.

In his imagery, Ezekiel makes the point that Aholah (Samaria) went awhoring after the heathen (the Assyrians) and became polluted with their idols. In other words, Aholah (Samaria) committed spiritual adultery.

In using Aholah, the harlot, to symbolize the evil of Samaria, Ezekiel was pointing out that a holy God demanded holiness of his people, that lewdness must cease and there must come in its place a moral and spiritual rebirth which would bring about a better world than that represented by the unholy Aholah (Samaria).

AHOLIBAH (Ezek. 23:4, 11, 22, 36, 44), the name of a whore in Ezekiel's allegory of the two kingdoms of Israel, the northern and southern, which had gone "awhoring" (after idols) of their heathen neighbors.

Aholibah represents Jerusalem, capital of the southern kingdom. Her evil was like that of her lewd sister, Aholah, representing Samaria. Both had gone awhoring after idols, had defiled God's sanctuary and profaned His sabbaths.

Aholibah is vividly portrayed in Ezekiel's imagery. He delivers the message that God would employ the Chaldeans to destroy the princes and priests of Judah for violating their covenants with Him. As the whore Aholibah finally must pay for her unholiness, so must Jerusalem suffer the penalty of turning from God.

AHOLIBAMAH (Gen. 36:2, 5, 14, 18, 25), one of Esau's wives and often regarded as the same as Judith, mentioned in Genesis 26:34. In this passage she is identified as the daughter of Elon the Hittite, but in Genesis 36:2 she is identified as the daughter of Anah, the daughter of Zibeon, and again in 36:25 as the daughter of Anah.

Aholibamah (also spelled in some translations as Oholibamah) is not mentioned under either of these names in the earlier texts of Esau's wives (Gen. 26:34 or 28:9). Various explanations have been made regarding this. Authorities who compiled the *International Standard Bible Encyclopedia* believe there is some error in the text. The least we can say is that it is most confusing the way it stands. Aholibamah had three children by Esau, namely, Jeush, Jaalam and Korah, who were born in the land of Canaan (Gen. 36:5). All of these children are referred to as dukes in Genesis 36:18. Aholibamah was one of several of Esau's wives. She became a mother of the tribe of Edomites, never a righteous people like the Israelites.

ANAH (Gen. 36:2, 14, 18, 25), a daughter of Zibeon and mother of Aholibamah (Oholibamah), one of the wives of Esau. She is the only named mother of any of Esau's wives.

As the mother of Aholibamah, she was grandmother of Esau's children, Jeush, Jaalam and Korah, born in the land of Canaan (Gen. 36:5). We can assume that she was a contemporary with Rebekah, though not a friend, because Rebekah greatly objected to the marriage of her son Esau with the Hittite line, descended from Hagar.

ANNA, first woman to acclaim Christ. (See Section I, "Searching Studies.")

APPHIA (Philemon, verse 2), a Christian of Colossae, ancient Phrygian city, now a part of Turkey. She is thought to have been stoned to death in the reign of Nero.

Since the second century it has been assumed that she was the mother of Archippus and the wife of Philemon, a minister who opened his home to the early Christian Church. (See Harper's *Bible Dictionary* on Philemon.)

Aphia was supposed to have lost her life along with her son and husband and their slave, Onesimus. The latter met Paul in Rome and bore the Epistle of Philemon back to Colossae, and with it a salutation to Aphia and other members of her family.

ASENATH (Gen. 41:45, 50; 46:20), wife of Joseph and daughter of Potipherah, a priest of the great national temple of the sun at On or Heliopolis, seven miles northeast of modern Cairo.

The three times that Asenath's name is mentioned the same phrase appears, "daughter of Potipherah priest of On," "sacred city of the Sun-Worshippers." Priests of On were sages; hence the byword, "the wisdom of the Egyptians" (Acts 7:22).

Among the honors conferred on Joseph by King Pharaoh for interpreting a puzzling dream was the hand of Asenath. He probably thought she would be a factor in helping him forget his own people, the Israelites.

Asenath bore Joseph two sons before the years of famine in Egypt. He gave to both of them Hebrew, not Egyptian, names. The first was Manasseh, meaning "God hath removed me from all my troubles and from my father's house." The second was Ephraim, meaning "God hath made me fruitful in the land of my affliction."

Asenath's Egyptian sons were adopted by her father-in-law Jacob. Upon Ephraim, the younger, he conferred the family blessing. One tradition says that Asenath renounced her sun-gods and worshiped Jehovah. She is the heroine of a remarkable Jewish and Christian romance that can be traced to the fifth century A.D.

ATARAH (I Chron. 2:26), the second wife of Jerahmeel, grandson of Pharez, also mother of Onam. Though Jerahmeel's first wife had five children, this wife is not named, and Atarah is only among those in a group of introductory genealogies.

ATHALIAH, daughter of Jezebel and Ahab and only ruling queen of Judah. (See Section I, "Searching Studies.")

AZUBAH I (I Chron. 2:18, 19), first wife of Caleb, one of the descendants of Judah. By him she had three sons, Jeshar, Shobab, and Ardon. When she died he took another wife, Ephrath.

AZUBAH 2 (I Kings 22:42; II Chron. 20:31), daughter of Shilhi, wife of King Asa, third king of Judah and mother of Jehoshaphat.

Evidently she was a godly mother because she belongs in that group of queen-mothers in Kings and Chronicles whose biographies begin, "And his mother's name was," and he did "that which was right in the sight of the Lord" (II Chron. 20:32), emphasizing the importance of the mother in the life of a son.

Her husband King Asa reigned forty years and was regarded as a good king. In all probability this queen wife and mother was a woman who leaned on God, for righteousness seemed to surround her.

BAARA (1 Chron. 8:8), one of the wives of Shaharaim, in a long list of introductory genealogies of the sons of Benjamin. She was a Moabitess, whom the Benjaminite took to wife when he went into the land of Moab.

BASHEMATH I (Gen. 26:34), the daughter of Elon the Hittite, and the first of two of Esau's wives. In Genesis 36:2 she is called Adah. She became his wife when he was forty years old and turned out to be a "grief of mind" to Esau's parents, Isaac and Rebekah.

Tradition has it that Esau had hunted, eaten, and drunk for years with sons of Elon, his wife's brothers, also had sworn, sacrificed, and vowed to their false gods of the fields and the groves. Having outdone her brothers in his debaucheries, Esau finally had brought Bashemath, a Canaanite, and Judith, daughter of Beerli, another Canaanite, into the covenanted camp of his father.

The record of Bashemath's marriage to Esau comes at a significant place. The next verse begins the story of the blessing and how Jacob obtained it. A long space of years had passed, however, probably about thirty-seven. Esau had had time to repent of his errors and to return to the godly way of life. But he did not. He continued in the path of the godless; and it is probable that this wife was one of the reasons for his turning away from God.

BASHEMATH 2 (Gen. 36:3, 4, 10, 13, 17), a second wife of Esau bearing the name of Bashemath. She was the daughter of Ishmael and sister of Nebajoth and in Genesis 28:9 her name is given as Mahalath. Esau probably married her after his marriage to the first two Hittite wives recorded in Genesis 26:34. This second Bashemath or Mahalath was the mother of Reuel.

BASMATH (I Kings 4:15), a daughter of Solomon, sometimes called Basemeth. She became the wife of Ahimaaz, one of her father's twelve commissary officers.

BATH-SHEBA, wife of David and mother of Solomon. (See Section I, "Searching Studies.")

BATH-SHUA (I Chron. 3:5), same as Bath-sheba, mother of Solomon. It appears with this spelling in only this one place.

BERNICE, who with her brother Agrippa II heard Paul in the judgment hall in Caesarea. (See Section I, "Searching Studies.")

BILHAH (Gen. 29:29; 30:3, 4, 5, 7; 35:22, 25; 37:2; 46:25; 1 Chron. 7:13), Rachel's handmaid given to her by her father Laban at the time of her marriage with Jacob.

Rachel, being childless while her sister Leah had had four sons, gave her handmaid Bilhah to Jacob for a wife. Bilhah thus became the mother of two of the tribes of Israel. Later Leah followed this example and gave her maid Zilpah to Jacob as a secondary wife.

When Bilhah gave birth to her first son Dan, Rachel said, "God hath judged me, and hath also heard my voice, and hath given me a son" (Gen. 30:6). When the second son Naphtali was born to Bilhah, Rachel said, "With great wrestlings have I wrestled with my sister, and I have prevailed" (Gen. 30:8).

About twenty years later Bilhah and her sons left Padan-aram, with Jacob, who placed her and her sister and their sons at the front of the caravan.

When Rachel and Leah's father Laban overtook the party to search for his images, he came into the tent of Bilhah but did not find them there, for her mistress Rachel had secreted them in her own saddlebag.

When the party met Jacob's brother Esau near Shechem, Bilhah and her two sons made obeisance to him, along with other members of Jacob's party.

In Genesis 35:22 it is recorded that "when Israel dwelt in that land, . . . Reuben went and lay with Bilhah his father's concubine: and Israel heard it." This verse appears in the text rather abruptly and may have been dependent upon some local tradition. (See *Interpreter's Bible* on Genesis, p. 742).

Among the descendants of Bilhah's first son Dan was Samson, described as a Danite (Judg. 13:2).

The tribe which descended from Bilhah's second son Naphtali became very large; at the first census in the wilderness its fighting men were 53,400 (Num. 2:29, 30). The territory allotted to them was in north Palestine.

BITHIAH (I Chron. 4:18), daughter of one of the Pharaohs, who married Mered, descendant of Judah. Scholars have been unable to determine whether this Pharaoh was an Egyptian king or a Hebrew who bore the name of Pharaoh. (The name of Bithiah, it is conceded, seems to mean one who has become converted to the worship of God.) This would favor the supposition that as the daughter of an Egyptian king she had been converted to faith in God. The text is somewhat confused, but in all probability Bithiah was a woman of some distinction.

CANDACE (Acts 8:27), a term applied to ruling queens of Meroe, capital of the country that later became the kingdom of Ethiopia, at the junction of the Nile and Atbara. Candace was a hereditary appellation used in the same manner as was the term "Pharaoh," applying to the older Egyptian kings.

This Candace of Acts ruled in Ethiopia in the time of Paul and the evangelist Philip. She is mentioned because the eunuch who had charge of her treasury and went from Meroe to Jerusalem to worship declared that he believed Jesus Christ was the son of God.

Candace's eunuch was baptized by Philip and took back Christ's message to Ethiopia. It is probable that Candace was the first in high circles in Ethiopia to hear the triumphant message of Jesus Christ.

CHLOE (I Cor. 1:11), a woman, apparently of Corinth, in the time of Paul, in whose household were those who told Paul of strife among religious leaders in the early Christian Church, probably at Corinth.

Paul bade those who had disagreed to have no divisions among them, but to be "perfectly joined together in the same mind and in the same judgment" (I Cor. 10).

Chloe may have been a Christian or a pagan, and those from her household who went to Paul may have been her close friends or her slaves. That is unimportant. What is important is that members of her household brought to Paul rumors of dissension among these first Christians.

CLAUDIA (II Tim. 4:21), a woman in the Christian Church at Rome, who sent her greetings through Paul to Timothy. Scholars have made several conjectures about this Claudia.

She appears in the same passage with Pudens and Linus. Some scholars are of the opinion that she was a wife of Pudens and a mother of Linus, bishop of Rome, who was mentioned by Irenaeus, Greek Church father, and Eusebius, "father of church history."

Martial, Latin poet born in Spain, but a citizen of Rome from about A.D. 64 to 98, writes in an epigram of Claudia and Pudens. Some scholars conclude that they are identical with the Claudia and Pudens mentioned in Timothy, though others question why the name of Linus comes between them.

H. S. Jacobs, writing in the *International Standard Bible Encyclopedia* (p. 666), says that the Apostolica Constitutions (VII, 21) name Claudia as the mother of Linus. He further comments that a passage in the Agricola by Tacitus, Roman historian, and "an inscription found in Chichester, England, have been used in favor of the further statement that this Claudia was a daughter of a British King, Cogidubnus." But Lightfoot in *The Apostolic Fathers* argues against the theory that Claudia and Pudens were husband and wife and that Linus was their son.

Some authorities, with little justification, have identified this Claudia with Pilate's wife, to whom tradition has given the name of Claudia.

COZBI (Num. 25:15, 18), a Midianitish woman slain at Shittim by Phinehas, son of Eleazar and grandson of Aaron. Phinehas was commended for the act in Psalms 106:30, 31. He thrust a javelin through Cozbi's stomach after Moses had given orders publicly to execute chiefs of the people, guilty of whoredoms in Baal-peor worship.

Cozbi was a princess, daughter of Zur, head of a chief house in Midian. And she had influenced Zimri, son of Salu, prince of a chief house among the Simeonites. Her influence for evil was greater because of her prominence and because she had beguiled a Hebrew of prominence.

At the same time that Phinehas slew her, he also slew Zimri. Together they had entered the camp where the Israelites were worshipping and praying to Yahweh, because of a plague sent down upon them. Phinehas, zealous as he was, believed that his act of doing away with the wicked pair would terminate a plague then raging as a judgment against the idolatries and impurities into which the Midianitish women were leading the Hebrews.

The slaying of Cozbi and her accomplice Zimri is thought to have stayed the plague of whoredom and idolatry with foreign daughters. But 23,000 died from the plague caused by this evil (I Cor. 10:8).

Cozbi's name means deceitful. She is the only woman in the Bible of whom it is written that a javelin was thrust "through her belly" (Num. 25:8).

DAMARIS (Acts 17:34), a woman of Athens, who believed in the message of Paul. That one word "believe" presents a whole sermon in itself. Paul had just preached to the Athenians on Mars Hill, but many of them did not believe, for many were ignorant of God. But Damaris and a man, Dionysius, had the spiritual receptivity to receive Paul's message based on the theme, "For in him we live, and move, and have our being" (Acts 17:28).

Damaris must have been a woman of distinction or she would not have been singled out with Dionysius, one of the judges of the great court.

In all probability she was one of the Hetairai, constituting a highly intellectual class of women who associated with philosophers and statesmen. This may be the reason she was in the audience when Paul delivered his address on Mars Hill.

We learn from Acts 17:18 that he had spoken before certain Epicurean and Stoic philosophers, who "took him, and brought him unto Aeropagus."

Some commentators have suggested that Damaris was the wife of Dionysius; however, this is rather improbable for the Greek wife lived in seclusion. The Hetairai were the only free women in Athens. If Damaris had been a wife, her presence would not have been recognized in that concourse on Mars Hill. If the wife of Dionysius, she would have been, according to oriental custom, mentioned as such. Instead of "a woman named Damaris," we would have "and his wife Damaris." Or more likely still, her name would have been omitted.

DEBORAH I (Gen. 35:8), Rebekah's nurse, who had come with her from Mesopotamia to the land of Canaan and had afterwards been taken into the family of Jacob and Rachel. Her death is recorded at Beth-el while the family was on its way from Mesopotamia into the land of Canaan.

Deborah, who evidently was held in great reverence by the family which she had served for two generations, was buried at Beth-el under an oak, the name of which was Allon-bachuth, meaning "terebinth of weeping."

Some scholars (see Zondervan's *Commentary on the Whole Bible*, p. 37, Col. 2), suppose Deborah might have attained "the great age of 180." In these early patriarchal families old nurses such as she were honored as foster-mothers.

Commentators have theorized that, had Deborah lived, Rachel also might have lived (see *Interpreter's Bible* on Genesis, p. 739, Col. 2). In the very next verses after Deborah's death we learn that Rachel gave birth to Benjamin and died in childbirth (Gen. 35:19). Humble though Deborah's role was, her place in the life of Jacob's family is not to be underestimated, for not only is her name recorded but she was buried in a place of holy associations.

DEBORAH 2, a "judge" and prophetess, who summoned Barak to undertake the contest with Sisera. She went with the former to the field of battle. (See Section I, "Searching Studies.")

DELILAH, the Philistine woman from the Valley of Sorek who lured Samson to ruin. (See Section I, "Searching Studies.")

DINAH, daughter of Leah and Jacob, who was dishonored by Shechem. (See Section I, "Searching Studies.")

DORCAS, a woman of good deeds, also called Tabitha. Peter raised her from the dead. (See Section I, "Searching Studies.")

DRUSILLA, wife of Felix, Roman procurator at Caesarea when Paul appeared in the judgment hall there. (See Section I, "Searching Studies.")

EGLAH (II Sam. 3:5; I Chron. 3:3), one of David's eight wives, about whom the least is known. She is merely identified as a wife of David and mother of Ithream. There have been many conjectures about her. One is that Eglah is another name for Michal, David's first wife.

ELISABETH, mother of John the Baptist and cousin of Mary, Mother of Jesus. (See Section I, "Searching Studies.")

ELISHEBA (Exod. 6:23), wife of Aaron, first head of the Hebrew priesthood. She became the ancestress of the entire Levitical priesthood.

Elisheba was the daughter of Amminadab and sister of Naashon, prince of the tribe of Judah. She bore Aaron four sons, Nadab, Abihu, Eleazar, and Ithamar. From her latter two sons descended the long line of priests who ministered in the sanctuary and taught the people the law of God. Her other two sons, Nadab and Abihu, offered "strange fire before the Lord, which he commanded them not ... and they died before the Lord" (Lev. 10:1, 2). Probably these sons disobeyed God when they drank strong wine before entering the tabernacle (Lev. 10:9).

But Elisheba's third son Eleazar became chief of the Levites and second only to his father Aaron in authority of the priesthood. After his father's death he held his office during the remainder of Moses' life and the leadership of Joshua. Also he played a prominent part in dividing Canaan by lot among the several tribes.

Upon Elisheba's youngest son Ithamar fell the duty of enumerating materials gathered for the tabernacle (Exod. 38:21).

Her name means "God is an oath," a probable indication of her strong belief in God.

EPHAH (I Chron. 2:46), one of the concubines of the Caleb who represented the tribe of Judah as its prince, who counseled Moses in the invasion of the Promised Land, and who received Hebron as an inheritance for himself and his descendants. By Caleb she had three children, Haran, Moza, and Gazez.

EPHRATAH (I Chron. 2:50; 4:4), same as Ephrath.

EPHRATH (I Chron. 2:19), mother of Hur and one of the wives of Caleb, of the Tribe of Judah. She became Caleb's wife after his wife Azubah had died and after his three sons by Jerioth had been born. Ephrath's name appears in a long genealogy, significant to the early Hebrews because they felt that their strength and virtue derived from the line from which they had sprung.

ESTHER, a Jewess, who became the wife of Ahasuerus, king of Persia. (See Section I, "Searching Studies.") She is also called Hadassah.

EUNICE, daughter of Lois and mother of Timothy. (See Section I, "Searching Studies.")

EUODIAS (Phil. 4:2), eminent in the church at Philippi and probably a deaconess. In this Macedonian country where she lived, woman's social position was higher than it was in most parts of the civilized world.

Of her and Syntyche, Paul says, "They labored with me in the gospel." Of all the individuals whose names appear in the Pauline writings, of only one, aside from these two, did Paul say "labored with me in the gospel." That other person was Timothy.

It appears that Euodias and Syntyche did not agree about a matter in the church and Paul entreated them to be of the "same mind in the Lord." Furthermore, he told them to "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). Only in this epistle does Paul give special instructions to women who labored with him in the gospel.

We know that Euodias and Syntyche were worthy of help because Paul says of them that their names "are in the book of life," indicating that they were spiritual laborers.

And so it was he entreated others to help bring about a reconciliation between them. Shortly after his words to Euodias and her companion, Paul gave one of his most beautiful messages: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). Euodias probably brought this message to other women in the early Church.

EVE, the name given by Adam to the first woman. (See Section I, "Searching Studies.")

GOMER (Hos. 1:3), wife or concubine of the prophet Hosea, who became notorious for her infidelity and impurity. She was a daughter of Diblaim (the name means "grape-cakes"), or a daughter of sensuality.

She had three children, first Jezreel, a son, whose name meant "God soweth." Then there was born a daughter Lo-ruhamah, whose name meant "She will not be shown compassion." Finally there was another son, Lo-ammi, whose name signified "Not my people."

Gomer supposedly was a whore, and these children, especially the latter two, were not thought to be Hosea's. Probably Hosea did not find out about her harlotry until either right before or after the birth of their first child, thought to have been Hosea's own. It is questionable whether the other two were his children.

Gomer's story has had many interpretations. Some scholars think that Hosea told this story as the outcome of the sufferings of his own heart; otherwise he could not have written it so effectively. A large number of scholars regard the story as a parable or an allegory. If so, Hosea used the idea of his own marriage relationship with Gomer to picture the relationship of Yahweh to the people of Israel, comparing God to a loving husband and Israel to an unfaithful wife. Israel, like Gomer, had been unfaithful to the true God when it turned to Baal worship.

The last part of the story, dealing with the purchase back of Gomer as a slave from her paramour, has been interpreted by some scholars to mean the spiritual adultery and desolation of Israel following the death of Jeroboam and during the overthrow of Samaria in 72 B.C.

HADASSAH (Esther 2:7), the Hebrew name for Esther, cousin of Mordecai, who became the wife of King Ahasuerus (Xerxes). Many Jewish women's organizations are called Hadassah societies after this woman who saved her people, then refugees in Persia. Out of the story of Hadassah comes the Purim Festival, celebrated the fourteenth and fifteenth of March.

HAGAR (Gen. 16:1,3,4,8,15, 16; 21:9, 14,17; 25:12), Sarah's; Egyptian handmaid, obtained probably while she and Abraham were in Egypt. The maid became the mother, through Abraham, of Ishmael, from which came the tribe of Ishmaelites, who were nomads of northern Arabia.

When Sarah was 76 years old (according to the way of reckoning time then) and had failed to conceive the heir God had promised, she followed a custom of the times, that of giving her maid Hagar to her husband. And Hagar became the earthly channel for what Sarah thought was the Heir of Promise.

When Hagar had been raised to the place of secondary wife by her mistress, her pride became inflated and she was insolent to Sarah. Her actions caused Sarah to complain to her husband, who told her to do with her maid as she pleased. Upon being reprimanded by Sarah, Hagar fled to the wilderness.

The angel of the Lord found Hagar by a fountain of water and inquired of her what had happened. Hagar announced that she was fleeing from her mistress. The angel then announced to Hagar that she would conceive by Abraham and that her seed would be multiplied for posterity. Hagar's child was born and named Ishmael.

About 14 years later the angel told Abraham that Sarah would bear a son in her old age, and that she would be a mother of nations. This Heir of Promise, Isaac, was born when Hagar's son Ishmael was about 14 years old. Sarah weaned her child when he was about three years of age and celebrated the weaning with a festival. But Hagar and her son Ishmael stood off mocking Sarah's child.

Sarah said to Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son" (Gen. 21:10). Abraham yielded after an angel had told him that Isaac was the son through whom God's promises would be fulfilled.

Early one morning Abraham arose and placed a goatskin of water upon Hagar's shoulder and sent her with Ishmael into the wilderness. After the water was gone, Hagar cast her son under a shrub to die and lifted up her voice and wept.

When God heard Ishmael crying, he told Hagar to fear not, but to arise, for he would make of Ishmael a great nation. Then she opened her eyes and saw a well of water and gave her son a drink. The child grew and dwelt in the wilderness of Paran. The final account in Genesis states that "his mother took him a wife out of the land of Egypt."

The concluding Biblical record of Hagar is in Galatians 4:24-25, where she is referred to as Agar. Paul speaks of her, a bondswoman, and Sarah, a freewoman, saying: "Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." The allegory compares the child of the flesh and the child of the spirit.

Many traditions have arisen around the name of Hagar. One is that after Sarah's death Abraham took Hagar for a wife. Abraham's second wife was Keturah, meaning "separation."

Other traditions center around Hagar and Mecca and the holy well of Zem-Zem, in the sacred area surrounding the Kaaba, or holy building. In the cornerstone here is said to be the original Koran of the Mohammedans. At this well Hagar and her son were supposed to have quenched their thirst.

From the Arabs of the Hagar-Abraham line, Mohammed was descended, say Mohammedans. The strength of Islam, still mighty on three continents, is said to be bound up with the name of Hagar.

HAGGITH (II Sam. 3:4; I Kings 1:5, 11; 2:13; I Chron. 3:2) the fifth wife of David and mother of his fourth son Adonijah. In the five places that Haggith is mentioned, it is always as the mother of Adonijah.

Immediately after the name of Haggith in I Kings 1:5, is the passage that Adonijah was a man who "exalted himself, saying, I will be king."

Haggith is mentioned another time when Nathan spoke to Bathsheba, mother of Solomon, saying, "Has thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?" (I Kings 1:11). Solomon took this attempt to be a plot to seize the throne, and because of it Haggith's son, Adonijah, was put to death. Finally, in Chronicles the name of "Haggith, mother of Adonijah" is again recorded. Are not the son's selfish attempts to push himself a reflection of the character of his mother, who has no identity except through her son?

HAMMOLEKETH (I Chron. 7:18), mother of Ishod, Abiezer, and Mahalah. From the line of Abiezer sprang the great judge Gideon. It is thought that Hammoleketh ruled over a portion of the land belonging to Gilead, hence her name, which translated from the Hebrew means a queen of Israel.

This woman lived in the middle of the fourteenth century before Christ and was the daughter of Machir and sister of Gilead, grandson of Manasseh.

HAMUTAL (II Kings 23:31; 24:18; Jer. 52:1), daughter of Jeremiah of Libnah, wife of the godly Josiah, but mother of two ungodly king sons, Jehoahaz and Zedekiah. The former reigned three months, and his tendencies were evil rather than good. The latter reigned eleven years, and neither he nor his people gave heed to the word of God.

The great prophet Jeremiah, in his denunciation of the wickedness of Hamutal's son Zedekiah, placed emphasis on the fact that "his mother's name was Hamutal. . . And he did that which was evil in the eyes of the Lord" (Jer. 52:1-2).

This mother's first king son Jehoahaz, after being deposed, was taken in chains to Riblah by Necho, king of Egypt, and afterwards into Egypt. Her other king son saw his own sons put to death, had his own eyes put out, was bound in fetters himself and carried to Babylon.

Is the character of these sons a reflection of the mother?

HANNAH, godly mother of Samuel. (See Section I, "Searching Studies.")

HAZELEPONI (I Chron. 4:3), one of those women in the background, merely appearing in the genealogies of Judah. She is identified as the daughter of Etam and the sister of Jezreel, Ishma, and Idbash. She lived in the latter part of the thirteenth century before Christ.

HELAH (I Chron. 4:5, 7), one of two wives of Ashur, father of Tekoa, and mentioned in the posterity of Judah. She had three sons by him, Zereth, Jezoar, and Ethnan.

HEPH-ZIBAH (II Kings 21:1), wife of King Hezekiah, a godly king, and mother of Manasseh, ungodly king, who reigned over Judah fifty-five years, a longer period than that of any king.

Though Heph-zibah's husband had cleansed the Temple, reorganized the religious services and its officers, built water conduits, and made other reforms, her son was an exact opposite in his leadership of the people. He undid the good work of his father and built altars to Baal. The Bible says he did that which was "evil in the sight of the Lord, after the abominations of the heathen" (II Kings 21:2). Though prophets warned him, he continued in his evil ways.

HERODIAS, wife of Herod. She brought about the beheading of John the Baptist. (See Section I, "Searching Studies.")

HODESH (I Chron. 8:9), wife of Shaharaim, a Benjamite. This is probably another name for Baara mentioned in I Chronicles 8:8.

HODIAH (I Chron. 4:19), a question mark with scholars. According to the *International Standard Bible Encyclopedia*, the reference in the passage to "his wife" is wrong. But Young's *Concordance* concedes that Hodiah is the same as Jehudijah (I Chron. 4:18). If so, Hodiah had three sons, Jered, the father of Gedor; Heber, the father of Socho; and Jekuthiel, the father of Zanoah.

HOGLAH, one of Zelophehad's five daughters. (See Section I, "Searching Studies," under "Daughters of Zelophehad.")

HULDAH, a woman in the time of King Josiah, who prophesied. (See Section I, "Searching Studies.")

HUSHIM (I Chron. 8:8, 11), one of the two wives of Shaharaim, a Benjamite who went to Moab. Hushim, like Ruth, was a Moabitess and by the Benjamite had two sons, Abitub and Elpaal.

ISCAH (Gen. 11:29), a daughter of Abraham's younger brother Haran, and a sister of Lot and Milcah.

JAEL (Judg. 4:17, 18, 21, 22; 5:6, 24), the wife of the Kenite Heber, and slayer of Sisera, Canaanite chieftain of the twelfth century B.C. Her tribe were itinerant metal-smiths. This probably explains the friendly relationship between her husband and Jabin, Canaanite king. Doubtless he had something to do with the making of Jabins' goo chariots of iron, which Sisera had used in battle.

When the Israelites defeated Sisera at "Taanach by the waters of Megiddo," he fled by foot to save himself. He came to the "oaks of the wanderers," at the foot of Mount Tabor, where the tribe of Heber lived. And when he accepted the invitation to go into Jael's tent, he thought he was with friends or at least a family that was neutral. (Jael's tribe of Kenites were not Israelites, but Midianites, descendants of Moses' father-in-law.)

Jael received Sisera hospitably, and when he asked her for water to quench his thirst she opened a bottle of milk and gave him a drink. Then she covered him.

He asked her to stand in the door of the tent and if any man came inquiring if a man were there to answer "No."

Wearied from battle, Sisera soon fell asleep. While he was in this torpid state, Jael took a workman's hammer and a long tent peg and drove it through Sisera's temple. She then went to meet Barak, the Israelite general, to claim credit for her deed.

Though such a deed violated the ancient code of hospitality, Jael is commended in the ancient Song of Deborah for the murder of Sisera. It is difficult to picture Jael as a rude and coarse woman, though her deed reveals hardness of character. However, it found approval in these ancient times before just and wise laws had been established.

The most striking scene resulting from Jael's murder of Sisera is that of his mother watching for her son to return. But he already had been murdered by Jael.

Jael's act suggests that of Judith in the Apocrypha, who drove a sword through Holofernes' throat as he slept.

The poetic account of Jael's deed, found in Deborah's Song of Victory (Judg. 5:24-27), is a part of one of the oldest Hebrew songs of victory on record, probably antedated only by Miriam's Song of Triumph. A prose account of Jael's deed appears in Judges 4:19-22.

JECHOLIAH (II Kings 15:2; II Chron. 26:3), the wife of Amaziah, king of Judah, who brought back idols of the Edomites and set them up for his gods. Her son was Azariah (or Uzziah), king of Judah.

There is no record of her, except her name and the fact that her son "did that which was right in the sight of the Lord" (II Kings 15:3). In Chronicles we find the significant phrase after this mother's name that her son prospered "as long as he sought the Lord" (II Chron. 26:5).

He developed Judah's agricultural resources, raised a large army, and supplied Jerusalem with military defenses. But then he violated the priestly code and was stricken with leprosy.

JEDIDAH (II Kings 22:1), mother of Josiah, daughter of Adaiah of Boscath, and the wife of Amon. Her husband, a wicked king, was murdered in his palace by servants and succeeded by his eight-year-old son, who ruled Judah well for thirty-one years. In a later part of his reign Josiah ordered the repairing and beautifying of the house of the Lord, during which time was found the Book of the Law, the brilliant work of a group of prophets and priests who had recorded the Yahwistic spiritual ideals. Josiah used these laws as an instrument of reform.

It was probably his mother who guided Josiah during his youthful years and influenced him to be a much better king than were his predecessors. Right after his name and his mother's name again follows the meaningful sentence, "And he did that which was right in the sight of the Lord" (II Kings 22:2).

JEHOADDAN (II Kings 14:2; II Chron. 25:1), wife of Joash, who had been rescued at the age of six by Jehosheba, stepdaughter of Athaliah and wife of the high priest, Jehoiada, when Athaliah had sought to destroy all members of the royal family.

While suffering from a disease, Jehoaddan's husband was slain in his bed. He was then succeeded by their son, Amaziah, who started with a righteous rule but later brought back idols of the Edomites and set them up for his gods. He ruled twenty-nine years and, like his father, was murdered.

JEHOSHEBA (II Kings 11:2), in II Chronicles 22:11 also spelled Jehoshabeath. She was the daughter of King Jehoram by a secondary wife-not Athaliah-a half-sister of King Ahaziah (II Kings 11:2), and wife of the high priest of the lord, Jehoiada, during the reigns of Ahaziah and his mother, Queen Athaliah.

This courageous woman, Jehosheba, stole her nephew Joash from among the king's sons, either from among the corpses, where he lay only injured, or from his nursery. She hid him with his nurse in a bedchamber from the wrath of her stepmother Athaliah.

Such a bedchamber in the East of ancient time probably was a small closet or lumber room into which were flung during the day when not in use, mattresses and other bedding materials spread on the floors or divans of the sitting rooms. This room was thought to be in the Temple for the use of the priests. Jehosheba's husband, the high priest, had full charge over the Temple.

Later Jehosheba kept the little Joash in the main part of the Temple for six years (II Kings 11:3). The hiding of the youth, who was to be eighth king of Judah, is reminiscent of the hiding of Moses by his mother Jochebed and his sister Miriam. In his seventh year the young Joash was brought out by Jehosheba's husband, Jehoiada, before the civil and military leaders and displayed in the court, where he was anointed and crowned king.

He owed his life to his courageous aunt, who had had faith enough to hide him from Queen Athaliah for six years.

JEHUDIJAH (I Chron. 4:18), one of a long genealogical list of names. In the King James Version it reads "And his wife Jehudijah bare Jered the father of Gedor, Heber the father of Socho, and Jekuthiel the father of Zanoah."

In the Revised Standard Version the passage reads, "And his Jewish wife bore. . . ."

The *International Standard Encyclopedia* translates the term Jehudijah, also Hajehudijah, to mean "The Jewess."

JEMIMA (Job 42:14), the eldest of job's three daughters born after his restoration to health and prosperity. His other sons and daughters had been killed (Job 1:18, 19).

Her name, meaning "daylight," is significant since she was born after her father's great trials.

In all the land, it is related in Job 42:15, were no women found so fair as Jemima and her two sisters, Kezia and Keren-happuch. Their father gave them, along with their brothers, an inheritance, an unusual favor for daughters in these times. According to the Jewish law, daughters inherited if there were no sons. Job showed his integrity as a man and his wisdom as a father in providing justly for his fair daughters.

Jemima's home was "in the land of Uz." She lived in that early patriarchal age, long before Israel became a nation with religious, social, and political organizations.

Though her father was a man of God, her mother is regarded as a woman with an unsympathetic disposition and lacking in spiritual qualities. See also Kezia and Keren-happuch.

JERIOTH (I Chron. 2:18), a wife or concubine of Caleb, son of Hezron. However, scholars are not of the same opinion about this. J. H. Michaelis regards this as another name for Azubah. One scholar interprets the passage to read, "Caleb begat children of Azubah his wife, Jerioth," while another has it read "Caleb begat children of Azubah his wife, the daughter of Jerioth." The Revised Standard Version has the passage read, "Caleb the son of Hezron had children by his wife Azubah, and by Jerioth."

JERUSHA (II Kings 15:33; II Chron. 27:1), another of the queen-mothers listed in Kings and Chronicles. She was the daughter of Zadok, priest in the time of David, the wife of Uzziah, a leper, and the mother of Jotham. The latter two were kings of Judah.

Reared in a godly household, she probably held before her son high standards and he "did that which was right in the sight of the Lord."

He built "the high gate at the house of the Lord," cities in the mountains of Judah, and castles and towers in the forests. It is recorded that this mother's son "became mighty, because he prepared his ways before the Lord" (II Chron. 27:6).

JEZEBEL 1, daughter of the king of the Zidonians and heathen wife of Ahab, king of Israel. (See Section I, "Searching Studies.")

JEZEBEL 2 (Rev. 2:20) is, according to most reliable authorities, a symbolic name.

In Thyatira, during the time of the early Christian Church, there may have been a woman by this name, who did not believe in one God. Some scholars conjecture that she was the wife of one of the elders in the early Church.

Because her influence was dangerous among some of the newer and weaker Christians, she might have been referred to as "that woman Jezebel." In her idolatry probably she resembled the wicked Queen Jezebel of Israel.

Calling herself a prophetess, this Jezebel in Revelation sought to seduce people to practice immorality and to eat things sacrificed to idols.

JOANNA (Luke 8:3; 24:10), wife of Chuza, the house-steward of Herod the Tetrarch. In Luke 8:1-3 she appears as one of the certain women who had been healed, either of a sickness or of an evil spirit.

It is thought by some scholars that the centurion mentioned in Matthew 8:5-13 and Luke 7:1-10 might have been Joanna's husband Chuza. If so, she may have been led to attach herself to Jesus through the restoration of her servant's health, or even his life. Consequently she gave of herself and her substance to Jesus and His disciples.

In the last mention of Joanna, in Luke 24:10, she is one of the women who went to the sepulcher to embalm the body of Jesus. She, with Mary Magdalene, the mother of James, and other women, later told the apostles that Christ had arisen.

Though the mention of her is brief, one is convinced of the genuineness of her conversion, the depth of her love for Jesus, and the faithfulness of her stewardship.

The knowledge she gained as she accompanied Jesus and His disciples and other women on preaching tours, gives her a firm place in this missionary group.

Her husband, as head of Herod the Tetrarch's household, also had charge of his personal estate. Some scholars venture that he was the nobleman of John 4:46-53.

JOCHEBED, mother of Moses, Miriam, and Aaron. (See Section I, "Searching Studies.")

JUDAH (Jer. 3:7, 8, 10), an allegorical reference to the country of Judah. Three times Jeremiah refers to "her treacherous sister Judah."

JUDITH (Gen. 26:34), the daughter of Beeri and one of the Hittite wives of Esau, who grieved and vexed Isaac and Rebekah, Esau's parents. They grieved because their son had married a foreign woman and not one of their own people.

Some authorities are of the opinion that Judith is the same as Aholibamah (Oholibamah) mentioned in Genesis 36:5, but other authorities do not agree with this. If so, she had three children by Esau-Jeush, Jaalam, and Korah-who were born in the land of Canaan.

Esau's marriage at age forty to this woman from a land that worshiped idols is said to have been one of the reasons why Esau, though the elder son of Isaac and Rebekah, lost the blessing to his twin brother Jacob, born second and regarded as the younger. The account of the loss of the blessing of his father Isaac appears immediately after Esau's marriage to his Hittite wives. The marriage comes in Genesis 26:34, and the loss of the birthright in Genesis 27:1.

Because Judith did not worship the one God, she did not occupy as high a place in patriarchal history as did her sisters-in-law, Rachel and Leah, Jacob's wives.

The Bible shows that Esau, though born into a godly family, turned to the more material path, and that his Hittite wives led him completely away from God.

JULIA (Rom. 16:15), one of the early Christian women in Rome, to whom Paul sent salutations. He referred to her and others, concluding his salutations with the phrase, "and all the saints with them," making us know that Julia was a saintly woman, if we may judge by the friends with which she surrounded herself in the early Christian Church of Rome.

KEREN-HAPPUCH (Job 42:14), job's third daughter, whose name meant "horn of antimony," an eye paint that was used as a beautifier by oriental women, to make their eyes large and lustrous. She was born after her father's great trials, when his wealth, health, and honor had been restored.

Her mother's name is not recorded. We only know her as job's wife, one who urged her husband, in the midst of his trials, "to curse God and die."

Keren-happuch's story appears in a book of the Bible known not only for its spiritual but for its literary heights.

Like her two sisters, Keren-happuch inherited property from her father, as did also her two brothers. This was unusual in these early times, when the inheritances usually went only to the sons.

Keren-happuch and the sisters, Kezia and Jemima, were regarded as their father's crowning blessing after all of his trials.

KETURAH (Gen. 25:1, 4; I Chron. 1:32, 33), second wife of Abraham, after the death of his beloved Sarah. Six sons were born to Keturah and Abraham: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. From these sons descended six Arabian tribes of southern and eastern Palestine. The best-known tribe bearing the name of one of Keturah's children were the Midianites. We come upon them first as camel-riding merchants traveling from Gideon to Egypt with gum, balm, and myrrh. These same Midianites sold Joseph to the Ishmaelites for twenty shekels of silver.

Keturah's sons were not joint heirs with Sarah's son Isaac, who received his father's blessing and became heir to all his large holdings. In order that they might not interfere with Isaac, legitimate Son of Promise, Abraham made special gifts to his younger sons by Keturah and sent them away, just as he had sent Ishmael away.

KEZIA (Job 42:14), second daughter of Job. She is sometimes referred to also as "Cassia," a word linked with the fragrance of a flower. She and her sisters, Jemima, the elder, and Keren-happuch, the younger, were born after their father's great afflictions.

She lived in a far-off patriarchal age when life was much like that described in the Book of Genesis. Relationships between people were both elemental and primitive.

Like her two sisters, Kezia inherited land and property at her father's death, along with her brothers (Job 42:15).

Scripture says, "And in all the land were no women found so fair as the daughters of Job" (Job 4²: 15) .

See Jemima and Keren-happuch also.

LEAH, sister of Rachel and wife of Jacob. (See Section I, "Searching Studies.")

LOIS, grandmother of Timothy. (See Section I, "Searching Studies," on Eunice and Lois.)

LO-RUHAMA (Hos. 1:6, 8), daughter of Gomer, whose name literally means, "she will not be shown compassion." She was thought to have been born of adultery while Gomer was married to the prophet Hosea. Following the story of her birth is the phrase, "For I will no more have mercy upon the house of Israel."

Most scholars concede that this is an allegory and that the Loruhamah illustration signifies that God would not have mercy on Israel but would utterly destroy her.

LYDIA, businesswoman of Philippi and the first Christian convert in Europe. (See Section I, "Searching Studies.")

MAACAH, same as Maachah.

MAACHAH 1 (Gen. 22:24), daughter of Abraham's brother Nahor by his concubine Reumah, and one of the first-named women in the Bible.

Young's *Concordance* identifies this Maachah as a son, but the *International Standard Bible Encyclopedia* refers to the name as that of a daughter.

MAACHAH 2 (11 Sam. 3:3; 1 Chron. 3:2), a daughter of Talmai, king of Geshur, and one of David's eight wives and mother of his beloved son Absalom, born when David was at Hebron. She was also the mother of David's daughter Tamar.

Little else is known about Maachah except through her son Absalom, who killed his half-brother Ammon to avenge the ruined honor of Tamar.

Maachah's son Absalom was of faultless form and had extremely beautiful long hair, so thick that it later cost him his life. He was riding upon a mule, and when the mule went under the thick bows of a great tree his hair caught in the limbs, and he was left hanging by his long hair, of which he was proud. Though he had organized a plot to seize the throne from his father, David had given orders that Absalom was not to be injured. But three darts were shot through him as he hung by his hair, helpless.

When David heard of the death of this son by Maachah, he said, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (II Sam. 18:33). See also Tamar 2.

MAACHAH 3 (I Kings 15:2; 11 Chron. 11:20, 21, 22), daughter or granddaughter of Absalom, no doubt named for his own mother Maachah, and probably a woman of great beauty and charm.

She was a wife of King Rehoboam, successor to his father King Solomon. And he loved her above all his wives and concubines. This was a great distinction, for he had seventy-eight official and unofficial wives, which meant keen competition for his favor. All who came to court probably sought the good will of Queen Maachah, for she would have the ear of the king on important matters.

Though Queen Maachah had power, she did not exercise it for good. Her husband's reign was marked by apostasy and calamity. Rehoboam "forsook the law of the Lord, and all Israel with him."

Though her husband had twenty-eight sons and sixty daughters by his seventy-eight wives and concubines, he made her son Abijah his successor. Evidence shows that the hands that held the reins of government were none other than those of Maachah, his favorite wife.

Like father, like son. Her son "walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God."

It is quite evident that Maachah never came to love God and remained an idol worshiper to the end of her life, influencing both her husband and her son to worship idols instead of God.

MAACHAH 4 (I Kings 15:10, 13; II Chron. 15:16), mother of Asa, though some authorities say she was his grandmother and thus identical with Maachah 3, above (see Harper's *Bible Dictionary* on Asa, p. 45). As queen-mother she erected an image for an Asherah (pagan goddess). Asa, third king of Judah, removed her as queen. He destroyed her idol in a grove and burned it by the brook of Kidron.

She is called Michaiiah in II Chronicles 13:2, but this is probably a textual corruption (see *Westminster Dictionary of the Bible*). There is some confusion in the text on Maachah 3 and Maachah 4. Josephus (*Antiquities VIII 10.1*) says that Maachah was the granddaughter of Absalom and that her mother was Tamar. The Septuagint says that Asa's mother was named Ana, but there is little support for this.

MAACHAH 5 (I Chron. 2:48), one of Caleb's concubines. Her children were Sheber, Tirhanah, Shaaph and Sheva. She probably was the mother of Caleb's daughter Achsah, though the text is a bit obscure on this point. This Maachah is one of several of the concubines of Caleb, who was made a descendant of Judah through his father Hezron.

MAACHAH 6 (1 Chron. 7:15, 16), the wife of Machir and mother of Peresh and Sheresh. She also was a daughter-in-law of Manasseh, son of Joseph.

MAACHAH 7 (1 Chron. 8:29; 9:35), wife of Jehiel, "father" of Gibeon, and an ancestress of King Saul.

MAHALAH (1 Chron. 7:18), daughter of Hammoleketh. She is identified as a granddaughter of Manasseh, Joseph's first-born.

MAHALATH 1 (Gen. 28:9), one of the wives of Esau, a daughter of Ishmael and sister of Nebajoth. Mahalath seems to bear no connection with the first two of Esau's wives, mentioned in Genesis 26:34. One of these was Judith, daughter of Beeri the Hittite, and the other, Bashemath, was the daughter of Elon the Hittite. Mahalath is clearly identified in Genesis 28:9 as the daughter of Ishmael, son of Hagar, secondary wife of Abraham. Esau took this wife from his father's family when he saw that his foreign wives were not pleasing to his father Isaac and his mother Rebekah.

There is some confusion about the names of Esau's three wives. In Genesis 36:2, 3 Judith is called Aholibamah, Bashemath is called Adah, and Mahalath is called Bashemath.

WOMEN MAHALATH 2 (II Chron. 11:18), granddaughter of David and one of the eighteen wives of King Rehoboam. He also had sixty concubines.

MAHLAH (Num. 26:33; 27:1; 36:11; Josh. 17:3), one of five daughters of Zelophehad. (See Section I, "Searching Studies," "Daughters of Zelophehad.")

MARA (Ruth 1:20)-meaning "bitterness"-another name for Naomi. Coming back to her native Beth-lehem from Moab, Naomi said, "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty."

MARTHA, the woman to whom Jesus first declared "I am the resurrection, and the life." (See Section I, "Searching Studies.")

MARY 1, Mother of Jesus. (See Section I, "Searching Studies.")

MARY MAGDALENE 2, first to report to the disciples the miracle of the Resurrection. (See Section I, "Searching Studies.")

MARY OF BETHANY 3, sister of Martha and Lazarus. (See Section I, "Searching Studies," "Martha and Mary.")

MARY 4, wife of Cleophas, mother of James and Joses. (See Section I, "Searching Studies," "Mary, Mother of James and Joses.")

MARY 5, mother of John Mark. (See Section I, "Searching Studies," "Mary, Mother of James and Joses, and Mary, Mother of John Mark.")

MARY 6 (Rom. 16:6), mentioned by Paul: "Greet Mary, who bestowed much labour on us." Is it not enough to know that she was a woman who bestowed much labor in the building of the early Church? Is it not enough that Paul himself singled her out among a handful of women at Rome, who were workers in the Christian movement?

MATRED (Gen. 36:39; I Chron. 1:50), mother-in-law of Hadar or Hadad, last of the old kings of Edom, through her daughter Mehetabel. Matred lived about 1500 B.C. in the city of Pau, about which little is known.

The Septuagint designates Matred as a male, son of Mezahab, instead of daughter.

MEHETABEL (Gen. 36:39; I Chron. 1:50), daughter of Matred and wife of Hadar or Hadad, last of the old kings of Edom.

MERAB (I Sam. 14:49; 18:17, 19), King Saul's eldest daughter, who had been promised to David for his prowess in slaying the Philistine Goliath. But Merab was not given to David as had been promised (I Sam. 17:25). In the meantime David was entertained in court and received such adulation from the crowd that King Saul became jealous of him.

For the hand of his daughter Merab he incited David to more dangerous deeds of valor against the Philistines. By this time King Saul's other daughter, Michal, had shown a fondness for David, and matters were complicated.

Merab finally was given to Adriel, the Meholathite. The passage in II Sam. 21:8 which seems to designate Michal rather than Merab as the mother of the five sons of Adriel, is thought by scholars to be a scribal error. These five sons, along with the sons of Saul's concubine Rizpah, were put to death and their bodies were left on the gallows for several months until the rains fell. (See Section I, "Searching Studies," "Rizpah.")

Scholars assume that Merab died comparatively young, leaving her five sons, who were cared for by her sister Michal. In later years they became identified as Michal's own children, when in reality they were Merab's children.

MESHULLEMETH (II Kings 21:19), wife of Manasseh and mother of Amon, both kings of Judah. There follows after her name the fact that her son "did that which was evil in the sight of the Lord.

She was the daughter of Haruz of Jotbah and lived in about 670 B.C.

MICHAIAH (II Chron. 13:2), same as Maachah 3.

MICHAL, daughter of King Saul, and David's first wife. (See Section I, "Searching Studies.")

MILCAH 1 (Gen. 11:29; 22:20, 23; 24:15, 24, 47), daughter of Haran and wife of Nahor, brother of Abraham. She had eight sons, Huz, Buz, Kemuel, Chesed, Hazo, Pildash, Jidlaph and Bethuel. The latter was the father of Rebekah, which means that this Milcah was Rebekah's grandmother.

MILCAH 2 (Num. 26:33; 27:1; 36:11; Josh. 17:3), one of five of Zelophehad's daughters. (See Section I, "Searching Studies," "Daughters of Zelophehad.")

MIRIAM 1, sister of Moses, who led the women of Israel in that oldest of national anthems, "Sing Unto the Lord." (See Section I, "Searching Studies.")

MIRIAM 2 (I Chron. 4:17). There is some difference of opinion about this Miriam among scholars. The *Westminster Dictionary* (p. 400) calls this Miriam a man, but Young's *Concordance* (p. 664) lists her as a daughter of Ezra of the tribe of Judah.

NAAMAH 1 (Gen. 4:22), first daughter in Bible mentioned by name. Her parents were Lamech, primitive poet, and Zillah, one of his two wives. Her brother was Tubal-Cain, founder of the ancient craft of the metalsmith.

Whether she was as gifted as was her father, her brother, and her cousins, Jubal, founder of music, and Jabel, founder of nomadic ways, we are not told.

NAAMAH 2 (I Kings 14:21, 31; II Chron. 12:13), one of Solomon's many wives, who became the mother of King Rehoboam, last king of the united monarchy of David and Solomon and first ruler of the southern kingdom of Judah. She was probably from the royal line of Ammonites, inveterate enemies of Israel, and a force for spiritual corruption. She was abhorrent to the people of Israel and had an evil influence over Solomon. He did build a magnificent temple to the worship of God, but at the same time he erected on the hill which was before Jerusalem a high place for Naamah's god Moloch.

Naamah's son King Rehoboam lived and died a monument of his father's sin and of his mother's hatred for the God of the Israelites.

NAAMAH (I Chron. 4:5, 6), one of two wives of Ashur and mother of four sons, Ahuzam, Hopher, Temeni, and Haahashtari.

NAOMI (Ruth 1:2, 3, 8, 11, 19, 20, 21, 22; also Ruth 2:1, 2, 6, 20, 22; 3:1; 4:3, 5, 9, 14, 16, 17), wife of Elimelech, an Israelite, and mother of Mahlon and Chilion. One of her daughters-in-law was Ruth, the Moabitess, who first was married to Mahlon in the land of Moab but later became the wife of Boaz. The other daughter-in-law was Orpah, wife of Chilion.

After her two sons died, Naomi returned to Beth-lehem-Judah, the land of her people, which she and her husband and sons had left during a famine. Ruth returned with her, but Orpah kissed her mother-in-law at the city gate and turned back to Moab. Naomi and Ruth pressed on together to Beth-lehem.

When Naomi returned to her people, she said, "Call me not Naomi, call me Mara" (Ruth 1:20), which meant "bitterness," for the Almighty had dealt bitterly with her during her ten years' absence, she told her friends. She had gone forth from Beth-lehem with a husband and two sons but had returned husbandless, childless, and penniless.

By gleaning in the fields of her father-in-law's kinsman Boaz, Ruth supported her mother-in-law. Later Naomi counseled with Ruth how to win Boaz as a husband, for according to the levirate law of that time she could become his wife, as he was a near kinsman.

Naomi rejoiced to see Boaz later marry Ruth. To them was born Obed, a child who became a "restorer" of Naomi's life and a "nourisher" of her old age. Neighbors now said to Naomi, "Thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him" (Ruth 4:15).

Ruth's pledge of devotion to Naomi, as they left Moab for Bethlehem, is unsurpassed in all literature. Naomi must have been lovable to have had Ruth speak to her these immortal words: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried" (Ruth 1:16-17).

NEHUSHTA (II Kings 24:8), daughter-in-law of a king, sister-in-law of two kings, wife of a king, and mother of a king. She lived during the last years of the kingdom of Judah, when there is little mention made of women, because they were overwhelmed by sorrows of the nation.

She was the daughter of Elnathan, prominent man of Jerusalem, who probably was a friend and counselor of King Josiah and of the prophets Jeremiah and Zephaniah.

Probably Nehushta's life looked very bright before her father-in-law King Josiah was slain in battle with an Egyptian army. Nehushta's husband, probably Jehoiakim, Josiah's oldest son, desired an alliance with Egypt. Those who were opposed to such an alliance made Josiah's second son, Jehoahaz II, the king.

He was quickly dethroned by a strong Egyptian army and taken captive to Egypt. There he died, and Jehoiakim began to reign.

He was in opposition to the prophet Jeremiah and one of his acts was to destroy the prophet's scroll on which his prophecy was written (Jer. 36:23). Nehushta's father tried to prevent her husband from doing this, but the king had the precious scroll cut and committed to the flames.

This ungodly king died on his sickbed, and his and Nehushta's son Jehoiachin became the next king. But Nehushta was queenmother only three months and ten days.

In 598 B.C. King Nebuchadnezzar subdued Jehoiachin's kingdom, captured Jerusalem, and deported many important people to Babylon. Nehushta was taken captive by the king of Babylon, along with the king and his wives, officers, princes, artisans, and servants. Doubtless she saw fire consume every possession she had. Her brother-in-law, Zedekiah, was now set up as a vassal king at Jerusalem by Nebuchadnezzar, but after reigning eleven years he was captured, his sons were killed, and his eyes were put out.

It is thought that the years of Nehushta's captivity may have been brightened by favors from Babylonian monarchs, for her son, Jehoiachin, finally was honored by having a chief place among the captive kings and a daily allowance from King Evil-merodach (II Kings 25:27-30).

Nehushta's life doubtless was affected by the prophet Ezekiel, who taught the people that they must recognize Jehovah as God, because unbelief and adherence to false prophets had been the reason for Jerusalem's destruction, and Nehushta had witnessed this.

We have no evidence of what kind of woman she was during the reigns of the kings in her family. But all of them, except her father-in-law Josiah, were weak and wicked, and Israel suffered accordingly. She certainly did not prove herself to be a woman with an influence for good.

NOADIAH (Neh. 6:14), a false prophetess, who with Sanballat, Samaritan leader, and Tobiah, Ammonite governor, made insidious attempts to prevent Nehemiah, a Jew of the captivity, from rebuilding the walls of Jerusalem in about 445 B.C.

She and her allies used various stratagems to intimidate him. For example, they told him that during the night his enemies would kill him. They advised him to shut himself up in the house of God. He declined such advice, exclaiming, "My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

Despite the stratagems of this false prophetess and her friends, the Jerusalem wall was finished, and those who saw it perceived that it was the work of God.

NOAH (Num. 26:33; 27:1; 36:11; Josh. 17:3), one of the five daughters of Zelophehad. (See Section I, "Searching Studies," "Daughters of Zelophehad.")

OHOLIBAMAH, one of Esau's wives. See Aholibamah.

ORPAH (Ruth 1:4,14), sister-in-law of Ruth, and wife of Chilion, son of Naomi.

As Ruth and Naomi stood ready to depart for the latter's native Beth-lehem-Judah, Orpah wept as she bade them good-by. She kissed her mother-in-law and turned back to Moab. Her record ends there, while Ruth's journey into great things begins after she becomes a believer in Naomi's God.

Though Orpah had been closely associated with four who had worshiped God-her husband, her brother-in-law Mahlon, her father-in-law Elimelech, and her mother-in-law Naomi-like Lot's wife, she turned back to her own way of life and worshiped the gods of Moab.

Orpah showed spiritual indifference, preferring her own rich and highly prosperous Moab to the uncertainties and poverties that lay ahead of the widow Naomi in Beth-lehem-Judah.

Orpah typifies the normal young woman who selfishly pursues her own way, thinking little of older people and drawing away quickly from sacrifices she can avoid.

PENINNAH (I Sam. 1: 2, 4), one of the two wives of Elkanah. She taunted his other wife Hannah, mother of Samuel. No mention is made of Peninnah save that she bore children and lived in the town of Ramah and vexed Hannah when the family made annual trips together to Shiloh for the feast.

It is Peninnah, not Hannah, who appears to have had an unpleasant disposition and gloried in the fact that she could have children while Hannah had none. But to Hannah later were born Samuel and other children.

PERSIS (Rom. 16:12), a woman in the early Roman Church, whom Paul called beloved, for she "laboured much in the Lord." He sent salutations to her along with other devout and zealous Christian women in the early Church at Rome.

PHANUEL (Luke 2:36). A question mark centers around whether this is a man or a woman. Young's *Concordance* calls her the Asherite mother of Anna, the prophetess, who was the first to proclaim Jesus as the Christ, when His parents brought Him into the Temple.

Harper's *Bible Dictionary*, the *Westminster Dictionary*, and other authorities call Phanael a father of Anna. Others, like the *International Standard Bible Encyclopedia*, merely refer to Phanael as a parent of Anna.

PHEBE, deaconess in the church at Cenchrea. (See Section I, "Searching Studies.")

PRISCA, same as Priscilla.

PRISCILLA, wife of Aquila and helper of Paul. (See Section I, "Searching Studies.")

PUAH (Exod. 1:15), midwife in the time of Moses, probably a director of a group of midwives. Naturally, a nation with almost two million people would need many midwives, but only Puah's and Shiprah's names are listed. They were probably the principal women and had under them many midwives, to whom it was decreed by the Pharaoh of Egypt that they must destroy all Hebrew male children when they were born.

The Hebrews were increasing so rapidly that the new Pharaoh was alarmed at their growing power.

Puah was told that when she saw a Hebrew mother giving birth to a baby, "if it be a son, then ye shall kill him: but if it be a daughter, then she shall live" (Exod. 1:16). But Puah had the courage to disobey the mandate of a cruel tyrant and to save "the men children alive."

For her courage, we are told God rewarded Puah by enabling the Hebrews to have even more children and stronger ones than before. It is also recorded, "because the midwives feared God, that he made them houses" (Exod. 1:21). Dr. Lee Anna Starr, in her scholarly work *The Bible Status of Woman*, interprets this to mean "he elevated them to the headship of their father's houses."

RACHEL, wife of Jacob and sister of Leah. (See Section I, "Searching Studies.")

RAHAB I, harlot who aided Israel spies. (See Section I, "Searching Studies.")

RAHAB 2 (Matt. 1:5), wife of Salmon and mother of Boaz. There is a difference of opinion among scholars whether this was the same Rahab as the harlot who harbored two spies. (See Section I, "Searching Studies") or another. In the King James Version it is spelled Rachab. In the Revised Standard Version it is Rahab.

REBECCA, same as Rebekah. (See Section I, "Searching Studies.")

REUMAH (Gen. 22:24), concubine of Abraham's brother Nahor and mother of Tebah, Gaham, Thahash, and Maachah. She is the first concubine, whose name is recorded in the Bible and so designated. In reality, Hagar became the concubine of Abraham, but she is referred to as Sarah's handmaid.

RHODA (Acts 12:13), a maidservant in the Jerusalem house of Mary, mother of Mark, who was the first to hear Peter knock at the gate after his miraculous escape from prison. Many had gathered to pray for him. Rhoda, knowing that they were now on their knees in Mary's upper room praying for Peter, gladly ran to tell them, before admitting him.

When she announced to them that Peter now stood at the gate, they said to Rhoda, "Thou art mad" (Acts 12:15). But she affirmed that Peter was there. His continued knocking brought others to the door, and when they saw Peter they knew that their prayers had been answered. An angel of the Lord appeared in the prison and Peter's chains had fallen miraculously from off his hands.

Rhoda demonstrated that she was a spiritual ally to the woman she served. Also, she was willing to serve late, for it was now long after midnight when Peter knocked and the Christians were still gathered at Mary's house.

Rhoda showed that she was intensely interested in Peter's need and anxiety and that she rejoiced in his freedom. Thus she served not only her mistress but the larger fellowship of the Church as well.

RIZPAH, concubine of Saul, who had two sons by him. After they had been hanged, she watched over their dead bodies for several months. (See Section I, "Searching Studies.")

RUTH, Moabite daughter-in-law of Naomi and married first to her son, Mahlon and afterwards to the landowner Boaz, in Beth lehem. Through the latter, Ruth became the mother of Obed, ancestor of Christ. (See Section I, "Searching Studies.")

SALOME I, wife of Zebedee and mother of the apostles James and John. (See Section I, "Searching Studies.")

SALOME 2 is not actually named in the Bible text but is only identified as the daughter of Herodias. But Josephus calls Herodias' daughter Salome, and because of the Richard Strauss opera also by that name, tradition has given Herodias' daughter the name of Salome.

SAPPHIRA, wife of Ananias. Both were members of the early Christian community at Jerusalem. (See Section I, "Searching Studies.")

SARAH 1, wife of Abraham and mother of Isaac. (See Section I, "Searching Studies.")

SARAH 2 (Gen. 46:17; Num. 26:46; I Chron. 7:30), daughter of Asher and granddaughter of Jacob by his wife Leah's handmaid Zilpah. In the Genesis and Chronicles account she is called Serah, but in the Numbers account, Sarah.

SARAI, the original name of Sarah, Abraham's wife, who became the mother of Isaac. When God changed her husband's name from Abram to Abraham, he changed her name from Sarai to Sarah (Gen. 17:15), and announced that he would bless her and make her "a mother of nations."

SERAH, see Sarah 2 (Gen. 46:17; I Chron. 7:30).

SHELOMITH 1 (Lev. 24:11), prominent figure in the story of the stoning of her son for blasphemy. She was the daughter of Dibri of the tribe of Dan. Hers had evidently been a mixed marriage with an Egyptian during the period the Israelites were in Egypt. Real problems arose when the latter made their exit from Egypt.

In Leviticus 24:10 we are told that an Israelite woman's son, whose father was an Egyptian, went out among the children of Israel, and that he and a man of Israel quarreled together in camp.

In the next passage, where it is related that the son blasphemed the name of the Lord, Shelomith is called by name, an indication that she was a well-known woman.

Half-Egyptian and half-Israelite, her son evidently had quarreled with the Israelite in camp and had vented his rage in some shocking manner. Often the Egyptians cursed their idols when failing to obtain the object of their petitions.

After Shelomith's son had blasphemed the God of his opponent, he was put in custody and then Moses ordered that he be stoned to death by the congregation.

The youth's actions stirred Moses to enact a new law, stating "He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death" (Lev. 24:16).

In the last sentence of Leviticus 24:23 there is the confirmation that Shelomith's son was stoned to death. A hard trial this was for a mother, but it illustrates the problems that arose in these mixed marriages, when God was not worshiped by both parents and the love of Him was not instilled in the offspring.

The rabbis have a tradition that Shelomith was a handsome and virtuous woman, with whom an Egyptian overseer of the Hebrews became enamored, and that during her husband's absence he stole by night into her house. When she found she was with child by the Egyptian, her husband put her out and struck at the Egyptian.

Moses, passing by, so continues the tradition, took the part of the Israelite and killed the Egyptian. The brothers of Shelomith called her husband to account for abandoning her. Moses again interfered, but the husband asked him whether he would kill him, as yesterday he had killed the Egyptian. And so it was Moses fled from the land of Midian.

The rabbis' story of Moses and Shelomith's husband, based purely on tradition, is recorded in Sarah Josepha Hale's *Biography of Distinguished Women*.

SHELOMITH 2 (I Chron. 3:19), a daughter of Zerubbabel, who was an ancestor of Christ (Matt. 1:12; Luke 3:27). It is easy to assume she was a godly woman.

Her father, successor to Jehoiachin (Jeconiah), served as head of the civil administration for exiles returning from Babylon to Jerusalem in about 520 B.C., and had reared an altar and restored the worship. He held office as Persian governor under Darius when the second Temple was built at Jerusalem. It has been called Zerubbabel's Temple.

The daughter of a man in such a conspicuous religious position no doubt lived close to God herself.

Her brothers were Meshullam and Hananiah.

SHELOMITH 3 (II Chron. 11:20), probably a daughter of Maachah and King Rehoboam.

Shelomith is named with three other children, Abijah, Attai, and Ziza, and is not referred to as a daughter. The name could be that of a son.

The name Shelomith appears in the Bible seven times; of these, only two are positively identified as women.

SHERAH (I Chron. 7:24), a daughter of the little-known Beriah, descendant of Ephraim. She is mentioned as having built "Bethhoron the nether, and the upper, and Uzzen-Sherah," ancient border towns between Benjamin and Ephraim and belonging to the latter tribe. The towns now occupying their sites dominate one of the most historic roads in history.

Sherah lived about 1450 B.C. and must have accomplished a great deal as a builder to have had even this identification in Chronicles.

SHIMEATH (II Kings 12:21; II Chron. 24:26), Ammonite mother of Jozachar, one of the servants who conspired against King Joash of Judah and slew him on his bed as he lay ill.

In the account in Kings there is no definite way to determine whether Shimeath was the father or mother of Zabad, except that the Chronicler later carefully identifies Shimeath as an "Ammonitess."

In Kings, Shimeath's son is called Jozachar, while the Chronicler names the son of Shimeath as Zabad.

The evil influence of the Ammonite mother is here again brought into the foreground.

SHIMRITH (II Chron. 24:26), same as Shomer.

SHIPHRAH (Exod. 1:15), midwife of the time of Moses. She and another midwife, Puah, in all probability were directors of a corps of midwives. The new Pharaoh of Egypt, fearful of the increasing power of the Hebrews, called the two principal midwives in and ordered them to destroy all Hebrew male children when they ministered to their mothers at birth.

To Shiphrah and Puah he issued the order that, when they saw a Hebrew mother giving birth to a child they were to kill the newborn baby, if it were a son.

Shiphrah, like Puah, refused to murder these Hebrew male children, excusing herself later to Pharaoh by saying that the Hebrew women were lively and delivered their own children before the midwife arrived.

Because of the courage of Shiphrah, God made "houses" for Shiphrah and Puah. Probably this means that He gave them the headships to their families, or built up the numbers of their own families.

SHOMER (II Kings 12:21), same as Shimrith. She was the Moabite mother of Jehozabad, one of two servants who slew King Joash of Judah as he lay ill in bed. She is called Shimrith in II Chronicles 24:26.

SHUA (I Chron. 7:32), daughter of Heber, a Benjamite and a sister of three brothers, Japhlet, Shomer, and Hotham.

SUSANNA (Luke 8:3), one of those who ministered to Jesus of her substance. She is named with Joanna, wife of Herod's steward, and others.

In Luke 8:2 she is mentioned among "certain women, which had been healed of evil spirits and infirmities."

Because Susanna had been cured of disease, she joyfully ministered of her substance and helped to spread the good news of Christ's gospel.

SYNTYCHE (Phil. 4:2), member of the early Church at Philippi, whom Paul besought along, with Euodias, another woman member, to be of the same mind. Evidently they had disagreed, and he realized that this would hinder them in their gospel work.

Syntyche probably was one of the first teachers in the early Church, or she may have been a deaconess. Paul says her name had been entered in the "book of life," indicating that she was concerned with spiritual things.

In his message to the Philippians, Paul entreated other members of the church to help her and Euodias to make up their differences. And he entreated them all to "Rejoice in the Lord."

In this same letter Paul gave rules for living, themes for thought, and a message of victory over anxiety, making the Philippians understand that there was no time for bickering, and that such conduct did not become a Christian.

See also Euodias.

TABITHA, same as Dorcas. (See Section I, "Searching Studies," "Dorcas.")

TAHPENES (I Kings 11:19, 20), a queen of Pharaoh of Egypt in the time of David. Her sister was given by Pharaoh as a wife to Hadad, Edomite king. The latter had found favor in Pharaoh's sight.

Queen Tahpenes became the foster-mother of Genubath, son of her sister and Hadad, bringing him up in her own palace. The sister's name is not given. It might be inferred that the mother died at childbirth and Queen Tahpenes reared the child with her own sons.

TAMAR 1, mother of Pharez and ancestor of King David. (See Section I, "Searching Studies.")

TAMAR 2 (II Sam. 13:1, 2, 4, 5, 6, 7, 8, 10, 19, 20, 22, 32; I Chron. 3:9), a daughter of David and Maacah and full sister of Absalom. Amnon, her half-brother by her father David and another wife, Ahinoam, fell in love with Tamar and tricked her into his house.

Feigning illness, he begged his father, who visited him, to allow his sister Tamar to come and prepare some special food for him. She came and prepared cakes, probably in an outer room, but Amnon refused to eat. Ordering all his attendants to retire, he called Tamar into his chamber and invited her to come and lie with him.

Tamar told him that this was folly, that she would be shamed and he would be regarded as one of the fools in Israel. But Amnon did not listen to her but "forced her, and lay with her" (II Sam. 13:14).

Then Amnon's love for Tamar gave way to brutal hatred and he ordered her to leave his house. Tamar remonstrated, telling him that this wrong would be greater than that already done to her. Amnon called his servants and forced her outside and had the door bolted behind her.

Though she departed in the dress of a princess, Amnon's servants had treated her as a common woman. She then put ashes on her head, a mark of grief and humiliation, laid her hand over her head, and went forth into the streets crying.

Soon she came to Absalom, her own brother, who took her to his house, where she remained. When David failed to punish his son Amnon for the crime, Absalom took the matter into his own hands and had Amnon murdered.

TAMAR 3 (II Sam. 14:27), daughter of Absalom, probably named for his sister Tamar, who had been wronged by their halfbrother Amnon. Absalom had had Amnon murdered because of his crime.

This Tamar is described as a "woman of a fair countenance."

TAPHATH (I Kings 4:11), one of the daughters of Solomon. She was married to the son (not named) of Abinadab, one of Solomon's officers in charge of the region of Dor.

THAMAR (Matt. 1:3), an ancestress of Jesus, same as Tamar 1.

TIMNA (Gen. 36:12), concubine of Esau's son Eliphaz and mother of Amalek. In Genesis 36:22 and I Chronicles 1:39, Timna is referred to as a sister of Lotan. They were children of Seir the Horite.

Timna bore a daughter who was given her name, and who, in I Chronicles 1:35-37, is reckoned as one of the sons of Eliphaz.

The word "concubine," which was applied to Timna, did not in Old Testament times have the meaning it has today. It was frequently applied to a woman who, before her marriage, had been a slave. This seems to have been its meaning in the case of Timna. Her people, the Horites, were the original inhabitants of Mount Seir. When the Edomites waged war against them and seized their territory (Deut. 2:12, 22), Timna may have been captured and enslaved. When she wedded Eliphaz, she would have been a secondary wife or concubine.

TIRZAH (Num. 26:33; 27:1; 36:11; Josh. 17:3), one of five daughters of Zelophehad. (See Section I, "Searching Studies," "Daughters of Zelophehad.")

TRYPHENA (Rom. 16:12), one of the early workers in the Church at Rome, to whom Paul sent salutations, because she had served the Church so faithfully.

TRYPHOSA (Rom. 16:12), an early worker in the first Christian Church at Rome whose name is linked with Tryphena's. Paul sent salutations to her because she "laboured in the Lord."

Probably she was one of the leaders or Paul would not have singled her out. Without her and other devout workers in the first Christian Church in Rome, the great Christian message would have died, but these zealous few, of whom Tryphosa was one, kept it alive.

VASHTI (Esther 1:9, 11, 12, 15, 16, 17, 19; 2:1, 4, 17), the beautiful wife of Ahasuerus (or Artaxerxes), king of Persia, who gained her fame by disobeying her husband.

At this time her husband was the most powerful monarch of the world: His kingdom stretched from "India to Ethiopia." Queen Vashti lived in a palace so magnificent that detailed description is given of its marble pillars, beds of gold and silver, and drinking vessels of gold (Esther 1:6, 7). And Vashti herself is described as "fair to look on" (Esther 1:11), one in whose beauty the king took great pride.

At his palace at Shushan Ahasuerus had a great feast for the governors of his provinces. It lasted seven days, and every man drank "according to his pleasure." At the same time Queen Vashti gave a feast for the women.

On the seventh day, when the king's heart was merry with wine, he commanded Vashti to be brought before him "with the crown royal" on her head, to show the people and princes her beauty. When she refused to come (Esther 1:12), she became one of the first queens in Bible history of whom it is recorded that she dared to disobey her husband, a king.

Much discussion has centered around the reason for her refusal. Some commentators contend that the queen was a modest woman, that the king had drunk too much to know what he had asked, and that he wanted to parade his queen before his guests in an immodest pose. Others commentators contend that such a reason for Vashti's disobedience is without real foundation. The king had sent seven chamberlains to her, and his orders did not fail to recognize Vashti's high dignity. The *Interpreters' Bible* expresses the opinion that "Vashti's insolence is a literary excuse for the subsequent elevation of Esther." At any rate, her courage must have been as great as her beauty or she could not have braved the displeasure of her husband.

In his wrath, the king referred the matter to his wise men, who were learned in the law. He feared that other wives would show the same kind of disobedience to their husbands. He was advised to repudiate his wife by a royal decree, and a new law was issued expressly for her disobedience.

Vashti was dethroned and later her place was taken by Esther, cousin and adopted daughter of Mordecai, the Jew.

ZEBUDAH (II Kings 23:36), mother of Jehoiakim, who reigned in Jerusalem eleven years, shortly before its fall. Right after his mother's name and the fact that she was daughter of Pedaiah of Rumah there appears the phrase, "and he did that which was evil in the sight of the Lord."

ZERESH (Esther 5:10, 14; 6:13), wife of Haman, prime minister and favorite of King Ahasuerus of Persia. The monarch had commanded that those who dwelt in the gates of the palace should bow down to Haman, but Mordecai, cousin of Queen Esther, refused to do so.

One day, when returning from the palace, Haman saw Mordecai who did not rise for him. When Haman told his wife, Zeresh, and friends about his troubles with Mordecai, they said, "Let a gallows be made of fifty cubits high, and tomorrow speak thou unto the king that Mordecai may be hanged thereon" (Esther 5:14).

Despite her designing, Zeresh did warn her husband: "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him" (Esther 6:13).

Her prediction was fulfilled completely when her husband Haman and their ten sons were hanged on the gallows he had erected for Mordecai.

She who had fostered her husband's vanity and foolish ambition was now to see him hang, and was powerless to aid him.

ZERUAH (I Kings 11:26), described as a "widow woman" at the time of the birth of her son Jeroboam, who became king of the ten tribes of Israel which revolted against Solomon's son and successor, Rehoboam.

Zeruah's son is described as Solomon's servant, and it may be assumed that his mother was in the employ of Solomon. Her husband Nebat had been an official under Solomon, and her son became an overseer of heavy work.

But her son made Israel to sin. His rule resulted in a lowering of the spiritual tone of northern Israel. The idolatry that he established was one of the things that caused the ten tribes to be carried into captivity.

We have no indication of the character of this mother Zeruah, except through her son, who later fought a great battle against Solomon's own grandson and successor Abijam.

In the Septuagint Zeruah is called a harlot, and not by the name of Zeruah. Because her son broke up the kingdom and set up idolatrous worship, she probably was hated by the Israelites. And because she was a widow at the time of her son's birth, she no doubt was the one who molded his life in a pattern of idolatry.

ZERUIAH (I Sam. 26:6; II Sam. 2:13,18; 3:39; 8:16; 14:1; 16:9, 10; 17:25; 18:2; 19:21, 22; 21:17; 23:18,37; I Kings 1:7;2:5,22; I Chron. 2:16; 11:6, 39; 18:12, 15; 26:28; 27:24). The fact that her name appears twenty-five times besides that of her sons is sufficient proof that she was a mother of distinction who had a marked influence over the lives of her sons.

She was a half-sister of David and a sister of Abigail 2. Her husband, according to II Samuel 2:32, was buried in a sepulcher at Beth-lehem.

The most famous of her three sons, Joab, became commander-in-chief of his uncle David's army and was loyally devoted to him. Her son Abishai was a close companion in David's military adventure. The third son, Asahel, was slain by Abner, their commander, in self-defense.

Joab and Abishai are referred to all through Scripture as the "sons of Zeruiah." This latter fact, says David Francis Roberts in the *International Standard Bible Encyclopedia* (p. 3148), "is explained by some as pointing to a type of marriage by which the children belong to their mother's clan; by others as being due to her husband's early death, and again as a proof of the mother in the case being the stronger personality."

Though she was David's sister, probably, like her sister Abigail, she was not a daughter of Jesse but a daughter of Jesse's wife by an earlier marriage with Nahash.

ZIBIAH (II Kings 12:1; II Chron. 24:1), wife of Ahaziah and mother of Jehoash or Joash, one of the kings of Judah. As a young child Joash was rescued from the murderous plot of Athaliah by his aunt and hidden in the Temple until he was seven years old. He was then proclaimed rightful king by his uncle, the high priest Jehoiada, and Athaliah was slain.

In Chronicles we learn that Zibiah's son reigned forty years and it is said of him, "His mother's name was Zibiah of Beer-sheba. And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him" (II Kings 12:1-2). This indicates the influence of his mother, who probably taught him to listen to the counsels of the priest.

ZILLAH (Gen. 4:19, 22, 23), one of two wives of Lamech, a primitive poet. Her name, meaning shadow of darkness, appears with that of Lamech's other wife, Adah. They were the first two wives on record in a polygamous household.

Zillah is the mother of Naamah, first daughter mentioned in the Bible, and also the mother of Tubal-cain, who founded the ancient craft of traveling metalsmiths and ironmakers.

She and her sister Adah are the first wives on record to have their husband tell them he had killed a man. Probably he had begun to put his trust, not in God, but in weapons and implements invented by Zillah's son, for he told Zillah and Adah that he would avenge himself "seventy and sevenfold" (Gen. 4:24).

Zillah, on the one hand, could take pride in a son who invented weapons of metal but, on the other hand, probably became the first mother on record to question the base use made by her husband of their son's invention.

ZILPAH (Gen. 29:24; 30:9, 10; 35:26; 37:2; 46:18), Leah's handmaid, whom her father Laban gave to her as a part of her dowry when she became the wife of Jacob. Through Jacob, Zilpah became the mother of two of the tribes of Israel. Leah followed the example of her sister Rachel, who had given her handmaid Bilhah to Jacob for a secondary wife.

When Zilpah's first son was born, Leah said, "A troop cometh: and she called his name Gad" (Gen. 30:11). When Zilpah's second son was born, Leah said, "Happy am I, for the daughters will call me blessed: and she called his name Asher" (Gen. 30:13). Both sons were born at Padan-aram.

Zilpah and her two sons accompanied Jacob when he left Laban's service to return to Canaan. She and her sons and Bilhah and her sons were placed in the front of the caravan. When they were overtaken by Laban at Mount Gilead, Zilpah's tent was searched by him to ascertain if his lost images were secreted there (Gen. 31:33).

When Jacob and his wives and children met Esau near Shechem, Zilpah and her two sons were introduced to him and made obeisance to him (Gen. 33:6).

The Gadites, originating from Zilpah's son Gad, at the time the first census was made in the wilderness numbered 45,650 who were capable of bearing arms (Num. 1:24-25). Moses assigned to them territory east of the Jordan.

The tribe of which Zilpah's second son Asher was the progenitor numbered 41,500 (Num. 1:40-41).

ZIPPORAH, one of the seven shepherdess daughters of Jethro She became the wife of Moses and bore him two sons. (See Section I, "Searching Studies.")

SECTION III

Chronological Listings of Nameless Women in the Background

Daughters *Wives*

Mothers Widows Other Unnamed Women

In this section are all the nameless women, with the exception of those in the foreground who were included in Section I, "Searching Studies," namely Lot's wife, Potiphar's wife, the daughters of Zelophehad, Jephthah's daughter, Ichabod's mother, the woman of Endor, the two mothers of Solomon's Time, the widow of Zarephath, the Shunammite, the virtuous woman, the woman of Samaria, the Syro-Phoenician woman, who was also called the Canaanite woman, the three sick women, and Pilate's wife.

In the following section on the nameless women in the background appear more than one hundred sketches. It is impossible to count these women, because often the sketches include a group of them, as in the case of the wise-hearted women who spun fine linen for the tabernacle, or the women of Midian taken captive by the Israelites. We have no record of how many there were. And some of the women in the following section, such as the ten wise and foolish virgins, have a symbolical meaning.

The nameless women have been placed in five divisions: Daughters, Wives, Mothers, Widows, and Other Unnamed Women. The order in which these women appear in each division is chronological.

DAUGHTERS

The word "daughter" appears in the Bible more than two hundred times and "daughter-in-law" twenty times. The word "granddaughter" does not appear at all, though "grandmother" is mentioned once (II Tim. 1:5).

The term "daughter" is often used in Scripture in its literal sense. It is also used in a general sense, as "daughters of my people," "daughters of music," and "daughter of the eye." Mention is made of "daughter of unclean spirit" (Mark 7:25-27). Sometimes it is used to designate the inhabitants of a place, as daughters of Babylon, the Chaldeans, Edom, Egypt, Gallim, Jerusalem, Judah, Tarshish, Tyre, Zidon, Zion, Israel, Moab, Shiloh, and so on.

The word "daughter" appears for the first time in Genesis 5:4 and refers to the daughters of Adam.

Daughters are not mentioned as often by name as sons, because they were not so highly prized as were sons. Sometimes a father might sell his daughter as a bondwoman (Exod. 21:7), but not to a foreigner (Exod. 21:8).

Chastity was expected of all the daughters of Israel. In Leviticus 21:9 a penalty of burning was placed upon the priest's daughter who played the harlot.

The most famous named daughters in the Bible are the daughters of Zelophehad, who declared their rights (see Section I, "Searching Studies"). The most famous nameless daughter of the Old Testament is Jephthah's daughter (see Section I, "Searching Studies"). The most famous nameless daughter of the New Testament is Jairus' twelve-year-old daughter, who along with other nameless but significant daughters is mentioned in pages that follow.

ADAM'S DAUGHTERS

Adam's daughters (Gen. 5:4) belong to the second generation in the antediluvian genealogy.

SETH'S DAUGHTERS

Seth's daughters (Gen. 5:7) were granddaughters of Adam.

ENOS' DAUGHTERS

Enos' daughters (Gen. 5:10) were great-granddaughters of Adam.

CAINAN'S DAUGHTERS

Cainan's daughters (Gen. 5:13) belong to the fifth generation in the antediluvian genealogy.

MAHALALEEL'S DAUGHTERS

Mahalaleel's daughters (Gen. 5:16) belong to the sixth generation of the antediluvian genealogy.

JARED'S DAUGHTERS

Jared's daughters (Gen. 5:19) are the seventh generation in the family of Adam.

ENOCH'S DAUGHTERS

Enoch's daughters (Gen. 5:22) are the eighth generation in the genealogy of Adam.

METHUSELAH'S DAUGHTERS

Methuselah's daughters (Gen. 5:26) were sisters of Lamech.

LAMECH'S DAUGHTERS

Lamech's daughters (Gen. 5:30) were the sisters of Noah and the tenth generation of Adam's family.

DAUGHTERS OF MEN

A curious passage (Gen. 6:2) tells of the marriage of the "sons of God" with the "daughters of men." Do we have here the echo of that ancient tradition that once the gods and men intermarried and from the union the great heroes of the past were born?

The close position of this statement concerning "the sons of God" and the "daughters of men" with the account of the great growth of evil in the world has led some to hold that these "daughters of men" were women from the unrighteous line of the murderous Cain, while the "sons of God" were men from the more upright family of Seth.

SHEM'S DAUGHTERS

Shem's daughters (Gen. 11:11). Among others in this long genealogical list of Genesis who "begat daughters" were Salah, Eber, Peleg, Reu, Serug, and Nahor, and finally we have the line of Abram and Nahor, who took as wives Sarai (Sarah) and Milcah.

LOT'S DAUGHTERS

Lot's daughters (Gen. 19:8, 15, 30-38) were guilty of incest with their father. Lot was forewarned by angels, who came to him at Sodom, to take his wife and two daughters and leave the city lest they be consumed by its approaching destruction. The wife looked back and was turned to a pillar of salt, but the daughters went on with their father, living first in the mountains of Zoar and later in caves.

Later, while their father was under the influence of wine, the daughters became guilty of incest with him. It was the elder daughter who suggested to the other that they make their father drink wine and then lie with him, "that we may preserve the seed of our father." The next night she suggested that the other sister lie with him.

Both daughters had a child by their father. The elder daughter's son was Moab, father of the Moabites. The younger daughter's son was Ben-ammi, father of the Ammonites.

The evil influence in Lot's family came because he had selfishly chosen the more fertile valleys from his uncle Abraham. In those valleys dwelt people of low character, who set a bad example for the family. Lot's wife was a native of this area and her evil influence carried on into the daughters.

PHARAOH'S DAUGHTER

Pharaoh's daughter (Exod. 2:5, 7, 8, 9, 10; Acts 7:21; Heb. 11:24) had much to do with shaping the future of Israel, because she had compassion on the baby Moses. Under a cruel decree of her father, one of the Pharaohs of Egypt, probably Ramses II, the child would have been destroyed. Because the Hebrews were increasing so rapidly in Egypt, Pharaoh had ordered that all male children be done away with at birth.

Jochebed, Moses' mother, managed to hide her son for three months after his birth, but when she could hide him no longer, by a supreme venture of faith she planned a way by which she might save him.

First she wove carefully an ark of bulrushes and placed her baby in it by the banks of the river Nile, where Pharaoh's daughter and her attendants often came to bathe. The mother had her daughter Miriam stand by to watch the baby until Pharaoh's daughter arrived.

The plan worked. Pharaoh's daughter, without knowing she was a part of the divine will, came upon the child. Her gentleness braved the harsh law of her father, and this gentleness made her great.

When the child Miriam said to her, "Shall I go and call to thee a nurse of the Hebrew women?" Pharaoh's daughter replied, "Go." And Miriam brought the child's own mother. Moses was taken into the imperial household and showered with love and all the luxuries of a palace. The child's own mother remained with the little Moses until after he was weaned, though her identity remained unknown.

As he grew older, Pharaoh's daughter gave him the finest education that Egypt afforded. She no doubt had professors to teach him hieroglyphics, also geography, medicine, music, and other subjects. All the while his Egyptian foster-mother protected the Hebrew child from the terror of her father's policy against the Hebrews.

Various names have been given to Pharaoh's daughter. She is Thermuthis in Josephus' *Antiquities*, Myrrina in the *Alexandrian Chronicle*, and Mercis in Artaphanes (quoted by Eusebius). But in Biblical history she is unnamed and is only identified as Pharaoh's daughter, woman of compassion, who saved for the Hebrew nation, and the whole world for that matter, the man who became the great lawgiver and led the Israelites from slavery in Egypt to nationhood in Canaan.

THE MIDIAN PRIEST'S DAUGHTERS

The Midian priest's daughters (Exod. 2:16, 20) were the seven shepherdess daughters of Jethro, who lived in the Midian wilderness. Zipporah, who became the wife of Moses, was one of these daughters. The others are not named. When the seven shepherdesses came to the well to fill the troughs for their fathers flocks, the shepherds drove them away. Only one, Moses, who had come from Egypt into this land south of the Dead Sea, was courteous and helped them water their father's flocks.

When the seven daughters returned to their father Reuel, who is also called Jethro, the Midian priest, he asked them, "How is it that ye are come so soon today?" (Exod. 2:18). After they explained to him how an Egyptian had helped them water their flocks, he told his seven daughters to invite him in to eat bread, and to dwell with them. After that Jethro gave Zipporah, one of the seven, to Moses as his wife.

The seven daughters, tending and watering flocks, present a charming pastoral picture and point up women's service, even in the nomadic tribes of the Arabian desert in this time of about 1550 B.C.

PUTIEL'S DAUGHTERS

Putiel's daughters (Exod. 6:25). One of them married Eleazar, Aaron's son, and became the mother of Phinehas, who slew Zimro and Cozbi and was commended for the act because this pair had been guilty of whoredoms in Baal-peor worship.

Putiel's daughter is probably given a place in the record to show the influence of Jehovah in the life of a mother and how she passed this on to her son, who helped to destroy pagan worship.

THE PRIEST'S DAUGHTER

The priest's daughter (Lev. 21:9) was forbidden to play the whore, for she would profane her father, from whose family was expected a double degree of purity. The penalty was burning with fire.

JEPHTHAH'S DAUGHTER

Jephthah's daughter (Judg. 11:34, 35, 40). (See Section I, "Searching Studies.")

IBZAN'S DAUGHTERS

Ibzan's daughters (Judg. 12:9) were thirty in number. Their was a judge of Israel for seven years after Jephthah. He also thirty sons and took for them wives from outside his native This record gives some idea of the size of Israel's early families.

DAUGHTERS OF ELKANAH

The daughters of Elkanah (I Sam. 1:4) were the half-sisters of Samuel. Their mother was Peninnah. They went into the temple at Shiloh and their father gave to them a portion for the offering there.

DAUGHTERS OF HANNAH

The two daughters of Hannah (I Sam. 2:21) were younger sisters of Samuel's. They had three brothers besides Samuel.

DAUGHTERS OF THE PHILISTINES

Daughters of the Philistines (II Sam. 1:20) are referred to as daughters of the uncircumcized, with whom the Israelites were not allowed to intermarry. See also Ezekiel 16:57.

MACHIR'S DAUGHTER

Machir's daughter (I Chron. 2:21) was Hezron's wife and the mother of Segub. Her brother was Gilead and her grandfather was Manasseh.

SHESHAN'S DAUGHTER

Sheshan's daughter (I Chron. 2:35) was given by her father to his servant Jarha and by him she bore Attai. She was a descendant of Tamar and Judah and lived in about the fourteenth century B.C.

It was not unusual in these times for a father to give his daughter to a worthy foreign slave. This would enable the daughter's husband to be legally adopted into the tribe, as well as to become heir to the property. It is probable there were no sons; and through the daughter the line was established.

For a father to give his daughter to a slave was not far different from a wife's giving her slave to her husband as a secondary wife, as was the case when Sarah gave Hagar to Abraham, and Rachel gave Bilhah to Jacob, and Leah gave Zilpah to him, all for the perpetuation of the family line.

DAUGHTERS OF SHIMEI

Daughters of Shimei (I Chron. 4:27) were six in number.

DAUGHTERS OF HEMAN

Daughters of Heman (I Chron. 25:5) were three. With their fourteen brothers they assisted their father, a singer in David's reign, with cymbals, psalteries, and harps for the service in the house of the Lord.

BARZILLAI'S DAUGHTER

One of Barzillai's daughters (Ezra 2:61; Neh. 7:63), when married, took not her husband's name but kept her own name. Like the daughters of Zelophehad, she probably inherited from her father a large estate, and kept it in her father's name and also retained that name herself. Her father is referred to merely as a Gileadite. The daughter had married a priest.

FOREIGN DAUGHTERS

Foreign daughters (Ezra 9:2). Ezra, the head of the priesthood, mourned because the people of Israel had taken to themselves foreign daughters, thus forsaking the commandments of the Lord.

SHALLUM'S DAUGHTERS

Shallum's daughters (Neh. 3:12) evidently belonged to a family of some wealth and social prestige, for their grandfather Haloesh was ruler over half of Jerusalem. They are mentioned as helpers in the rebuilding of the walls of Jerusalem, after Nehemiah had made a secret survey of the walls and had secured the cooperation of the citizens in an assembly, asking their help.

Shallum's daughters are mentioned probably to show that as women of means they set a noble example in menial service. Probably they also exhibited unusual enthusiasm in the rebuilding of the walls and may have given of their means as well. They are the only women mentioned in this large undertaking that brought in priests, goldsmiths, and others who repaired the tower and gardens as well as the walls, after the fall of Jerusalem.

DAUGHTER OF SANBALLAT

The daughter of Sanballat the Horonite (Neh. 13:28) became the wife of Joiada, priest of Jerusalem in the regime of Nehemiah. Sanballat was an influential Samaritan who had opposed the rebuilding of the walls of Jerusalem.

When Nehemiah demanded of Joiada that he give up his Samaritan wife or relinquish his priestly office, Joiada refused. The governor accordingly expelled him from Jerusalem, chasing him out of his presence, as the Biblical narrative informs us.

When Sanballat heard of it, he told his son-in-law not to move hastily but to keep his daughter as his wife. Sanballat would build Joiada a temple of his own, so that he might be not only a priest, and a high priest, but also his daughter's husband at the same time.

Thus was built the temple on Mount Gerizim, which became the center of Samaritan life and worship. It was concerning Mount Gerizim that the woman of Samaria at the well spoke when she said to Jesus, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship" (John 4:20).

Many times the name of Sanballat appears as Bab Sin-uballit ("may sin give him life") in the contract tablets from the time of Nebuchadnezzar, Nabonidus, and Darius Hystaspis. (See *International Standard Bible Encyclopedia* on Sanballat, p. 2681.)

KING'S DAUGHTER

The king's daughter (Ps. 45) refers to a foreign princess who was to be married to a king of Israel. There have been many conjectures about who this woman was, but none of them has been satisfactory.

Escorted by virgins and wearing wrought gold, she is led to the nuptial chamber within the palace. And she comes to the king with "gladness and rejoicing."

The psalter tells her to forget her people and her father's house, becoming not like Jezebel, who clung to the gods of her own people, but like Ruth, who told Naomi, "Thy people shall be my people, and thy God my God" (Ruth 1:16).

In the closing part, the poet speaks of the children of the marriage, who will keep alive the royal line and cause the king's daughter to be remembered in all generations.

The king has been interpreted by Christians to mean the Messiah and the bride, Israel or the Church.

DAUGHTERS AS CORNER STONES

Daughters as cornerstones (Ps. 144:12) emphasizes the Israelite' worship of chastity in women. Here the Psalmist, thanking God for His mercy, asks Him that "our daughters may be as corner stones, polished after the similitude of a palace." Many times in the Hebrew Scriptures is this ideal prominent.

DAUGHTERS OF ZION

Daughters of Zion (Isa. 3:16-26) is one of the most meaningful of the many phrases that appear in the Bible concerning daughters of a region. Here the young Isaiah makes a public utterance against the women of Jerusalem for their wanton haughtiness, their wasteful extravagance, their love of show, their self-indulgence, vice, and pride.

Because of the failure of the daughters of Zion to uphold the finest ideals of womanhood, the prophet says that the Lord will take away the bravery of their tinkly ornaments (anklets) about their feet, and their caul (network), and their round tires like moons (crescents), chains (or ear pendants), bracelets, mufflers, bonnets (head tires), ornaments of the legs (ankle chains), headbands, the tablets (or smelling boxes), earrings, rings, and nose jewels. Also listed among the luxuries to be taken away are the changeable suits of apparel (festal robes), the mantles, wimples (probably shawls), crisping pins, glasses (hand mirrors), and the fine linens, hoods (or turbans), and the veils.

Isaiah predicts that the husbands of these women shall fall by the sword, and Jerusalem's gates shall "lament and mourn."

KING'S DAUGHTERS

The king's daughters Jer. 41:10) were the daughters of King Zedekiah, who were taken away from Mizpah by Ishmael as captives and were later recovered by Johanan. Through the line of the eldest daughter, the dynasty of David was perpetuated through the captivity.

KING'S DAUGHTER OF THE SOUTH

King's daughter of the South (Dan. 11:6) probably refers to Berenice 1, daughter of Ptolemy Philadelphus of Egypt, about the middle of the third century s.c. Daniel here is telling of the conflict between kings of the south and kings of the north, the Ptolemies and the Seleucidae.

DAUGHTER OF JAIRUS

The daughter of Jairus (Matt. 9:18-25; Mark 5:35-43 Luke 8: 41-56) was raised from the dead by Jesus. Jairus, her father, was a ruler of a synagogue elected by elders of the community, and it was his duty to look after the order of the divine service. His office was one of the most respected in the community and no doubt his only child of twelve years was loved by all his people.

One day as she lay at the point of death, her father hastened to Jesus, then at Capernaum, beseeching Him to heal her. But as the anxious father spoke with Jesus, a woman who had had an issue of blood for twelve years touched the Master's garment, and the multitude thronged about Him.

This pause must have been a great test of Jairus' patience and faith, for he knew how necessary it was that Jesus hasten to his daughter's bedside. While Jesus paused to speak to the woman, messengers came from Jairus' house saying, "Thy daughter is dead" (Mark 5:35). Until then he had besought Jesus to heal his sick child, but now she lay dead. To the mourning Jairus, Jesus spoke the confident words, "Be not afraid, only believe" (Mark 5:36).

When Jesus had healed the woman with the issue of blood, he hastened on to the house of Jairus, taking with Him Peter and James and John. Upon entering the house, Jesus found it filled with noisy mourners. Even the flute-players had gathered to play for the last rites of the dead (Matt. 9:23). But Jesus rebuked the mourners, saying, "The damsel is not dead, but sleepeth" (Matt. 9:24; Mark 5:39; Luke 8:52).

Then He went in to where the sick child lay, taking with Him His three disciples. He said to her, "Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise" (Mark 5:41).

The Gospel writer, Mark, in his graphic way tells us, "And straightway the damsel arose, and walked." And Luke, the physician, makes this comment, "And her spirit came again, and she arose straightway: ... And her parents were astonished" (Luke 8:55, 56)

In their astonishment, the joyous parents forgot that their daughter needed food, but Jesus did not forget. Turning to them, He commanded that something be given her to eat (Mark 5:43). Her hunger, a natural condition after a long illness, also made Jairus and his wife more aware that their only daughter was not only alive again but fully restored to health.

Though Jesus told her parents to tell no one what had transpired in this room of death, Matthew reports that "the fame hereof went abroad into all that land" (Matt. 9:26).

HERODIAS' DAUGHTER

Herodias' daughter (Matt. 14:6; Mark 6:22) is given no name in the Bible, but Josephus says her name was Salome. The famous opera Salome by Richard Strauss is based on the life of this daughter. She danced before her stepfather Herod Antipas and pleased him so well that he said to her, "Ask of me whatsoever thou wilt, and I will give it thee" (Mark. 6:22). The daughter went to her mother and said, "What shall I ask?" And the mother made the ghastly request for the head of John the Baptist because he had objected to her divorce from the girl's father and her marriage to his halfbrother. The head was brought to the girl on a platter. Her own father was Herod Philip, who was a half-uncle of her mother's and a son of Herod the Great, who sought to destroy the child Jesus.

DAUGHTER WITH AN UNCLEAN SPIRIT

The daughter with an unclean spirit (Mark 7:25) was the daughter of the Syro-Phoenician woman, also called the Canaanite woman. The unclean spirit no doubt refers to a demon affliction of the girl. She was healed instantaneously by Jesus, though He did not even see her. (See Section I, "Searching Studies," on her mother "The SyroPhoenician Woman.")

ABRAHAM'S DAUGHTER

Abraham's daughter (Luke 13:16) refers in a general sense to a woman descendant of Abraham. No daughters of Abraham are listed in the Genesis account, by either his first wife Sarah or his second wife Keturah.

DAUGHTERS OF JERUSALEM

Daughters of Jerusalem (Luke 23:28) are the women with Jesus as He journeys to the cross. The Master looks up from His own wretchedness to see these women weeping for Him, but He sorrowfully tells them that they are to be more pitied than He. Jerusalem, which should be a city of light, prefers darkness; and darkness, He predicts, will soon envelop the city.

He foresees how hard the lot will be for women, especially those with children. The childless woman, upon whom they have looked with sympathy, may now be more fortunate than they. At least she will not have to see her babies die of famine, or her little ones dashed against the wall by cruel invaders.

Weeping, these daughters of Jerusalem walked the Via Dolorosa with Jesus to Calvary; and in due course, what He had told them came to pass.

PHILIP'S DAUGHTERS

Philip's daughters (Acts 21:9) were the four unmarried daughters of the evangelist Philip. They seem to have had the honor of knowing and working for and with the great Christian men and women of their time in Jerusalem, Samaria, and Caesarea. Their father helped to administer the business affairs of the apostles and the growing Church in Jerusalem and to distribute relief to the poor.

They probably assisted him in the latter and were with him when he preached and healed at Samaria and when he led Simon the sorcerer to become an active believer in Christ.

Their mission as prophetesses is mentioned in the narrative telling that "Paul's company" entered the house of Philip at Caesarea on the Mediterranean. Luke probably stopped at their house also, and it is thought he may have written parts of his Gospel and the Book of Acts there.

Because of their association with the greatest Christian leaders of their time and their own rare spiritual endowments, they became illumined expounders of God's words.

WIVES

The words "wife" or "wives" appears in the Bible close to 400 times. Among the most evil wives are Potiphar's wife, who tried to tempt Joseph; Lot's wife, who looked back on the iniquity of Sodom and was turned to a pillar of salt; Ahab's wife, Jezebel, who brought her pagan worship into Samaria; and Herod's wife, Herodias, who brought about the beheading of John the Baptist.

The men of Israel were forbidden to covet a neighbor's wife (Exod. 20:17). In the New Testament a man was told to have his own wife (I Cor. 7:2).

The wife was bound by the law as long as her husband lived, but if he died she was at liberty to be married again (I Cor. 7:39). One of the most important chapters regarding wives appears in I Corinthians

In I Timothy 3:11 we learn that wives must be grave, not slanderers, sober, faithful in all things. In I Peter 3:1-6 we also have some rules of behavior for wives. The relationship of husbands and wives is discussed in Ephesians 5:21-33.

In Psalm 128:3 we are told a wife "shall be as a fruitful vine by the sides of thine house."

CAIN'S WIFE

Cain's wife (Gen. 4:17). "And Cain knew his wife; and she conceived, and bare Enoch."

NOAH'S WIFE

Noah's wife (Gen. 6:18; 7:7, 13; 8:16, 18), in the five times that she is mentioned, is merely among those present, with the sons and sons' wives of Noah. In the first three instances, the sons come first, but in the last two the wife is listed first. There is no record of her, except that as the wife of the hero of the flood, she went with him into the ark made of gopher wood covered inside and out with pitch.

Noah's wife became the first woman on record to make a home on a houseboat in the midst of flood waters. Like her husband, who was a just man and walked with God, probably she too had a deep consciousness of God. Her character is reflected in her family line, which continued strong for 350 years after the flood.

It is interesting to note that Noah's wife played no part in his experience when he discovered the art of making wine and became drunk. He was found drunk by his sons. Probably his wife, had she been living, could have saved him this embarrassment, for this is the only blot on Noah's career.

NOAH'S SONS' WIVES

Noah's sons' wives (Gen. 7:7, 13; 8:18). Noah's sons, Shem, Ham, and Japheth, all had wives who went with Noah and his wife into the ark, where they dwelt during the flood along with their mother-in-law. These wives and their mother-in-law are the only women of whom we have any record who survived the flood. After that had subsided, the wives went with their husbands and their mother-in-law to the spot where Noah had built an altar unto the Lord. These wives are the mothers of the descendants of Noah mentioned in Genesis 10.

LOT'S WIFE

Lot's wife (Gen. 19:26; Luke 17:32). (See Section I, "Searching Studies.")

JUDAH'S WIFE

Judah's wife (Gen. 38:2-5, 12), a daughter of a Canaanite, Shuah of Adullam, bore her husband three sons, Er, Onan and Shelah. Her two elder sons, Onan and Er, both of whom had been married to Tamar, were slain by divine judgment for their sins. When Tamar later heard of the death of

her mother-in-law, Judah's wife, she disguised herself and stood by the road at sheep-shearing season, and Judah went in unto her and had twins by her.

POTIPHAR'S WIFE

Potiphar's wife (Gen. 39:7, 8, 9, 12, 19). (See Section I, "Searching Studies.")

ETHIOPIAN WIFE OF MOSES

The Ethiopian woman (Num. 12:1) was the second wife of Moses. Because she was of a different race his sister Miriam and his brother Aaron rebelled against Moses. A few scholars regard this as referring to his first wife Zipporah, daughter of the Midian priest Jethro.

GIDEON'S WIVES

Gideon's wives (Judg. 8:30) were many, for he sired seventy sons, it is recorded. This remarkable military leader of about 1256 B.c., who delivered Israel from Midian, was succeeded not by a son of his wives but by Abimelech, a son of his concubine from Shechem.

GILEAD'S WIFE

Gilead's wife (Judg. 11:2) is mentioned in the narrative of Jephthah, who was not her son but the son of a harlot. She bore Gilead several sons, and when they grew up, they thrust Jephthah out and told him that he could not inherit in their father's house because he was born of a "strange woman."

MANOAH'S WIFE

Manoah's wife (Judg. 13:2, 11, 19, 20, 21, 22, 23) was Samson's mother. She bore no name of her own in the record but is introduced as the wife of a certain Manoah of Zorah, of the family of Danites, and seems to have been a stronger character than her husband. The remarkable thing about her life is that she was told not to drink wine or any strong drink or to eat any unclean thing, for her child would be dedicated to the sacred calling of a Nazarite.

When the angel appeared before her, she was reverent and silent and obedient to the voice and filled with faith, but her husband became fearful and pessimistic, saying, "We shall surely die, because we have seen God" (Judg. 13:22). But Manoah's wife remained unshaken in her faith. Together, however, they offered up a burnt sacrifice to God in grateful praise. She taught her son that no intoxicating drink should enter his lips and no razor should touch his head, for his long-grown locks would speak outwardly of his sacred vow to God.

Manoah's wife is typical of the wife who has a simple, trusting confidence in God and of the mother who is willing to consecrate herself to all that is good. We can be sure she lived closely to God, for the angel of the Lord appeared both times to her, and each time she made haste and told her husband.

Manoah's wife appears twice in the narrative after Samson is grown. First she and Manoah are protesting because their son has chosen for his wife a woman in Timnath, of the daughter of the Philistines, out of whose hands, it had been foretold before his birth, he would begin to deliver the Israelites. But Samson informed his mother and father that this Philistine woman "pleaseth me well" (Judg. 14:3). But they knew their son's marriage was not of the Lord.

Manoah's wife last appears on her way to Timnath to see her son married to the woman to whom she had objected (Judg. 14:5). The marriage turned out badly, as Manoah and his wife had predicted.

Though Samson was weak where women were concerned, he became one of the most eminent of the Hebrew "Judges." Can we not believe that it was to his mother's love and prayers, her dedication of her son to God even before his birth, that he owed his true greatness?

Was it not the godliness he had inherited from his mother that triumphed in the end? For even at the eleventh hour, when he tore the pillars from their position and brought down the roof upon his foes, the Philistines, did he not atone for all his wasted years? Despite his weakness in character, the New Testament named him one of those Hebrew heroes whose animating principle was faith, a faith such as his godly mother had possessed before her child was born (Heb. 11:32).

SAMSON'S WIFE

Samson's wife (Judg. 14:15, 16, 20; 15:1, 6) tried to entice her husband by weeping and in reality opened doors that ultimately led to his ruin. Samson met her at Timnath, several miles from Zorah, his birthplace, and came back and told his parents, "Get her for me; for she pleaseth me well" (Judg. 14:3). In these ancient times parents usually negotiated the marriage alliances of their sons. But Samson's parents, a godly pair, felt that the marriage of their son, an Israelite, with a Philistine was not of the Lord. Their son, a "Nazarite from the womb," was set apart from other men for a religious mission.

On his way to visit this Philistine girl at Timnath, Samson met a lion which he slew without a weapon. (This part of the story, as well as some other parts, belongs to what many scholars regard as folk tale.) About a year later Samson went down again, for the seven-day feast which preceded the actual marriage ceremony, and he saw that honeybees had gathered in the carcass of the animal he had slain. As riddles were popular entertainment at such marriage feasts, he made up one based on one of his own recent experiences, saying, "Out of the eater came forth meat, and out of the strong came forth sweetness" (Judg. 14:14).

After the guests had sought the answer and failed, they threatened to burn Samson's wife if she would not obtain an answer. With tears, she tried to entice her husband; on the seventh day of the feast he told her the answer. She immediately revealed it to her banqueting Philistine friends.

Just before the sun went down, when the seven days of betrothal would have ended in a formal marriage ceremony, the Philistines revealed to Samson the answer to his riddle. He was so angered that he went out and slew thirty men and took their coats and gave them to the friends of his wife who had expounded the riddle. Then he returned to his father's house.

To avoid embarrassment, Samson's parents-in-law gave their daughter to Samson's best man. But later Samson decided to return to his father-in-law's house to be with his wife; and he took along with him a kid, the usual gift. From his father-in-law, Samson learned that because of his angry withdrawal at the betrothal ceremonies, his betrothed wife had been given to another. Her younger sister was now offered to him instead.

Samson was so incensed that he caught 300 foxes, divided them into pairs, and tied the tails of each pair together with slow-burning firebrands. Then he turned the foxes loose in cornfields of the Philistines, who were so angered that they went to the house of Samson's wife and burned her and her father to death.

Infuriated, Samson entered upon an even greater slaughter of the Philistines

Though Samson's wife's story has some crude and confusing angles, it furnishes an excellent example of what happens to a man when he chooses a wife from a godless people. This Philistine wife's unprincipled conduct was what actually started the young Samson on the path to disaster.

EPHRAIM LEVITE'S CONCUBINE

The Ephraim Levite's concubine (Judg. 19, 20) was the secondary wife of a priest living near Mount Ephraim, but her position was sanctioned according to the customs of the time. Some trouble arose between the concubine and her husband and she went home to her father's house in Beth-lehem and remained there four months. At length her husband came to Beth-lehem for her, and after being hospitably received, he departed with his concubine.

At nightfall they reached Gibeah, a town in the territory belonging to the tribe of Benjamin. There they were invited to lodge for the night at the house of an old man whom they met coming in from the fields. During the night a terrible crime was committed by "certain sons of Belial" (Judg. 19:22) against the Levite's concubine.

In order to spread the news of the outrage far and wide throughout Israel, the Levite took the dead body of his concubine and cut it in twelve pieces and sent them to all the tribes. Everyone that heard of the crime said, "There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day" (Judg. 19:30).

A fierce and bloody war was waged against the tribe of Benjamin to avenge the outrage against the Ephraim Levite's concubine.

FOUR HUNDRED YOUNG WIVES

Four hundred young virgins from Jabesh-Gilead (Judg. 21:12-23) were brought into the camp at Shiloh and given as wives to the defeated Benjamites. This incident followed the war started over the Ephraim Levite's concubine, who had been ill-treated by the wicked Sons of Benjamin, who had no wives.

Grieved that the tribe of Benjamites was now nearly destroyed, the Israelites received them into their favor and found them wives from among their own daughters. After the Benjamites received the four hundred young virgins as wives, they went and repaired their cities and dwelt in them.

Here is a striking example of how good wives can be the civilizers of men, thus influencing them away from evil into that which is good.

DAVID'S TEN CONCUBINES

David's ten concubines (II Sam. 15:16; 16:22; 20:3) were left in charge of his household in Jerusalem when he and his servants fled from the city. Absalom, the son of King David, had rebelled against his father and induced a great portion of the Israelites to flock to his standard.

The new master of Jerusalem was Absalom. Ahithophel, David's counselor, whose wisdom was highly rated, but who was disloyal to him during the revolt of his son Absalom, said unto Absalom,

"Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.

"So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel" (II Sam. 16:21,22).

Absalom was ultimately slain by Joab and his followers were dispersed. When David returned to Jerusalem, he placed the concubines in custody, supplied them with food, but went not in unto them. "So they were shut up unto the day of their death, living in widowhood" (II Sam. 20:3).

SOLOMON'S WIVES

Solomon's wives (I Kings 3:1; 7:8; 11:1-8) numbered 700. Solomon also had 300 concubines. His first wife was the daughter of Pharaoh, whom he married during the early part of his reign. At this time her country of Egypt was the wealthiest and most powerful in the world.

Solomon's marriage with the princess from such a country doubtless was a great event and probably took place after he had been crowned. Through this marriage with Pharaoh's daughter, Solomon won the Canaanitish city of Gezer, about midway between Jerusalem and Joppa.

For Pharaoh's daughter Solomon built a house in his palace court, immediately behind his magnificent royal palace. Like the latter, it was fashioned of costly dressed stones, and the foundation also was of huge costly stones. The large court around it was of hewed stones and a row of cedar beams (I Kings 7:8-12).

After this Solomon loved many foreign wives, Moabite, Ammonite, Edomite, Sidonian, and Hittite, all from nations with which he probably had entered into political alliances. In his marriages with many women, Solomon broke the Deuteronomic Code (Deut. 17:17).

His many foreign wives were his undoing. In his later years, they turned his heart away to other gods. He began to worship Ashtoreth, the goddess of the Sidonians, and Milcom, the "Abomination of the Ammonites." Blessed with great material possessions, Solomon had felt rich enough to patronize these gods of his foreign wives.

Doubtless all Solomon's wives lived in great luxury, for Solomon had 40,000 stalls of horses, countless chariots, an endless array of servants and cupbearers, and a rich cuisine; his drinking vessels were of gold. His splendor eclipsed that of all other potentates of the earth. His wives evidently were women who placed high value on his riches. There is no record of any one of them turning to the God of his father David.

TAHPENES' SISTER, HADAD'S WIFE

The sister of Tahpenes (I Kings 11:19, 20) was the wife of Hadad, son of the king of Edom. Tahpenes was queen consort of Pharaoh of Egypt and a contemporary of Solomon, king of Israel. Scripture tells us that when David and Joab were at Edom, every male Edomite was slain except a youth named Hadad and some of his father's servants. The young Hadad fled to Egypt, where he was favorably received by Pharaoh, who gave him the sister of his wife in marriage. She gave birth to Genubath, who was brought up by Tahpenes among Pharaoh's children. It might be inferred that this sister died in childbirth.

JEROBOAM'S WIFE

Jeroboam's wife (I Kings 14:2, 4, 5, 6, 17) was the queen who went to the prophet Ahijah to inquire whether her sick son would recover. Her husband, Jeroboam, first king of the northern kingdom of Israel, was an apostate who had led his people away from the faith and worship of their fathers. He had calf shrines built for heathen worship, but when his son became ill, he longed for help in his son's healing.

Guilty because of his treatment of the priests of the Lord, Jeroboam told his wife to disguise herself in the dress of an ordinary woman when she went to see the prophet. Jeroboam also directed his wife to take the sort of gifts that an ordinary woman might offer, such as ten loaves and

cracknels (crisp biscuits and pork crisply fried) and a cruse of honey, for it was customary to take a gift, however small, when advice or God's word was sought from a prophet.

The queen did disguise herself, as her husband had advised, and went to Shiloh, but when she arrived there, the aged and blind prophet, forewarned by the Lord of her coming, said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings" (I Kings 14:6). He then proceeded to tell her to go back and tell her husband that, because he had made other gods and molten images, he had provoked God, and his house would be visited with evil.

The prophet further prophesied to Jeroboam's wife that when she returned home her child would die, but all Israel would mourn him. Her child would be the only one of the house, however, to be laid in a grave, because there was some good "toward the Lord" in him. Others of the house of Jeroboam would be eaten by dogs or by fowls of the air. Jeroboam's wife arose and departed and when she came to her threshold her child died, and they buried him, and all Israel mourned.

NAAMAN'S WIFE

Naaman's wife (II Kings 5:2) had waiting on her a little Israelite maid, who had been captured in a border skirmish. Though Naaman was the successful commander-in-chief of Ben-hadad and had received many military honors and known much good fortune, he was now afflicted with leprosy. Through the maid's sympathetic interest in Naaman's condition he learned of Elisha's healing power. She probably told Naaman's wife, who carried the information to her husband, after which he went to Elisha, and was healed, and accepted the God of Israel as the "only God in all the earth."

Though Naaman's wife is the background figure in the incident, at least she became a channel for God's healing, because she had the faith to listen to a little maid in her household, insignificant though she was.

MACHIR'S WIFE

Machir's wife (I Chron. 7:15) was in the line of Zelophehad, who had the five distinguished daughters who declared their property rights.

ARTAXERXES' QUEEN

The queen who sat beside Artaxerxes (Neh. 2:6) is only briefly mentioned when Nehemiah came before the king to ask for the commission to build again the wall of Jerusalem.

JOB'S WIFE

Job's wife (Job 2:9; 19:17; 31:10) has been called everything from the "adjutant of the devil" (St. Augustine) to the "faithful attendant upon her husband's misery" (William Blake). She is introduced after job, one of the richest and greatest men of his time, has been bereft of his cattle, flocks, camels, and all his children. Moreover, he is suffering from a loathsome disease, probably leprosy.

As he sat on an ashheap outside the city walls, job still did not blame God. His wife, probably not so faithful and certainly not so patient, cried out, "Dost thou still retain thine integrity? Curse God, and die" (Job 2:9). No doubt job's wife regarded a quick death as better than long-drawn-out suffering. In those days sudden death was supposed to result from cursing God.

In this statement we see job's wife as an ordinary, normal woman. Though a dutiful wife, she probably failed to suffer with her husband in his hour of agony and consequently failed to share with him the marvelous victory of trusting God in spite of not understanding Him.

There is another side, however, to job's wife. She had endured her husband's affliction, even the loss of all their children and all their material possessions, and had survived these trials. Like her husband, she was bewildered amid so much calamity. Such a piece of advice as she gave him in his affliction could have been inspired by sympathy and love. Probably she would rather have seen him die than endure such great suffering.

In the next scene where she is depicted, we find her turning from her husband (Job 19:17), because his breath is so offensive on account of the disease from which he suffered.

Though job's wife is not mentioned in the closing chapters, we learn in 42:14 that three daughters, Jemima, Kezia, and Keren-happuch, as well as sons, were later born to him. Probably job's wife arose to new joy, just as he did, and regretted her own lack of faith when she had advised him to "curse God, and die."

ISAIAH'S WIFE

Isaiah's wife (Isa. 8:3). In the entire period of political decline which preceded the fall of Samaria in 722 B.C. and of Jerusalem in 586 B.C. only two prophetesses appear in the record: Huldah, and Isaiah's wife, whom he speaks of as a prophetess. In the case of Isaiah's wife, she was probably called a prophetess because she was the wife of a prophet, rather than one who prophesied herself.

Isaiah tells that he went unto her and she conceived. Their son was Maher-shalal-hash-baz, meaning "Hasten the spoil, rush on the prey." In Isaiah 7:3 another son of Isaiah is mentioned. He is Shearjashub, and his name means "A remnant returns." The names stand for two of Isaiah's prophecies concerning Jerusalem.

WIVES WHO BURNED INCENSE TO GODS

Wives who burned incense to other gods (Jer. 44:15) were Hebrew women who had left Judah and had fled to Pathros, a province of the land of Egypt. They were rebuked by Jeremiah for their idolatrous worship. He forewarned them of the dreadful evils that would befall them if they persisted in their false worship.

These women presumptuously declared it was their intention to continue in the same course, to burn incense unto the queen of heaven, as their fathers had done before them. They saw no evil in such a practice (Jer. 44:19).

EZEKIEL'S WIFE

Ezekiel's wife (Ezek. 24:16, 17, 18) is referred to as the desire of his eyes. The wife of this prophet-priest of the sixth century B.C. was taken quite suddenly with a stroke. Ezekiel was warned that this would happen but was forbidden to perform the customary mourning rites.

He restrained his tears and went forth to preach, probably the morning after he had been told that he would lose his wife. In the evening she died. But that morning he spoke to his people on the coming destruction of Jerusalem, when they also would lose loved ones, but he told them that they too must abstain from any outward signs of mourning. Ezekiel's own great grief, only a few hours away, enabled him to speak with greater conviction to those who looked to him for spiritual guidance.

Doubtless Ezekiel's wife was a godly woman who had helped him serve his small, remote congregation. Their home was a little mudbrick house in a colony of exiles at Tel-abib on the Chebar, an important canal in the Euphrates irrigation system (Ezek. 3:15).

PETER'S WIFE

Peter's wife (Matt. 8:14; Mark 1:30; Luke 4:38; I Cor. 9:5) no doubt witnessed her mother's healing. Since Jesus probably used Peter's home as headquarters when in Capernaum his wife must have seen Jesus often. She is referred to as Simon's or Cephas' wife. She traveled with him as did the wives of other apostles.

WIFE WHO WAS TO BE SOLD FOR DEBT

The wife who was to be sold for debt (Matt. 18:25) appears in Jesus' parable of the unforgiving servant and illustrates the principle of the Lord's Prayer, "Forgive us our debts, as we forgive our debtors."

Here Jesus is comparing our heavenly Father to a king who wished to settle accounts with his servants. One was brought to him who owed him ten thousand talents (approximately ten million dollars). When the servant could not pay, the king ordered him to be sold, with his wife and children and all that he had. The servant begged the king to have patience with him, and the king, moved with compassion, loosed his servant and let him go.

But the servant went forth and cast into prison a fellow servant who owed him a very small debt. Then the king called back the servant he had forgiven of his large debt and asked why he had not showed the same compassion to his fellow servant that had been shown to him. The man was then jailed until he should pay all that he owed.

Jesus, concluding the parable, said, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. 18:35).

The Old Testament tells of selling people into slavery to pay a debt (Amos 2:6; 8:6; Neh. 5:4, 5), but this is the only reference of a woman's being sold, along with her children, to pay a debt.

PILATE'S WIFE

Pilate's Wife (Matt. 27:19). (See Section I, "Searching Studies.")

THE UNBELIEVING WIFE

The unbelieving wife (I Cor. 7:14), says Paul to the Corinthians, is sanctified by her husband. Though he is a Christian and she is not, his belief sanctifies the union. Paul goes on to say that the faith of one Christian parent gives to the children a near relationship to the Church, just as if both parents were Christians. The children are regarded not as aliens to the Christian faith but as sharers in it. Paul presumed that the believing parent will rear the child in the Christian principles.

He makes the same point in regard to husbands, saying that "The unbelieving husband is sanctified by the wife."

MOTHERS

A mother is the Bible's most honored woman, and great stress is laid upon the influence of mothers. The most significant phrase using the word "mother" is "And his mother was." It appears twenty times in II Kings and II Chronicles and underlines the importance attached to the mothers of kings.

Often the queen-mother is more honored than the queen-wife. Right after the names of great queen-mothers in Kings and Chronicles there usually occurs a phrase summarizing the spiritual and moral tone of the king's reign, "And he did that which was right in the sight of the Lord" or "And he did that which was evil in the sight of the Lord." The juxtaposition of the queen-mother's name and an evaluation of her son's reign seems significant.

The mother's influence is also stressed in Ezekiel 16:44, where appears the phrase "As is the mother, so is her daughter." The love of children was deep in the hearts of Hebrew women, and the mother was regarded with the deepest reverence. In one place in the Law the mother is even placed before the father as the object of filial reverence (Lev. 19:3). We find among some of the earliest laws of the Hebrews the obligation placed upon children to honor the mother as well as the father (Exod. 20:12).

The word "mother" or "mothers" appears in the Bible almost 300 times, while the word "mother-in-law" appears eleven times, and always in reference to Naomi, mother-in-law of Ruth.

Sometimes a nation is spoken of as a mother and the people as her children (Isa. 50:11, Jer. 50:12; Hos. 4:5). Large cities also are likened to mothers, as in II Samuel 20:19.

THE CANAANITISH MOTHER OF SHAUL

The Canaanitish woman (Gen. 46:10; Exod. 6:15) was the mother of Shaul. Her husband was Simeon. The Israelites had been warned not to marry the daughters of the Canaanites (Gen. 24:3).

THE ARAMITISS

The Aramitess (I Chron. 7:14) was the mother of Machir, who became the father of Gilead. She was a native of Aram (Syria) and became the concubine of Manasseh, Joseph's eldest son.

SISERA'S MOTHER

Sisera's mother (Judg. 5:28) represents the aged mother, watching longingly for her warrior son to return from battle. Sisera, a Canaanite chieftain of the twelfth century B.C., had already been killed by Jael, the Kenite wife, who had driven a tent peg into his head while, wearied from battle, he lay sleeping.

After many of his men had perished in the floodwaters of the Kishon, Sisera had sought refuge in the tent of Jael and her husband Heber, the Kenite, thinking them friendly to him (Judg. 4:17).

Sisera's mother, we know, was a luxury-loving, materially minded woman. She does not appeal to God for her son's safe return. On the other hand, we see her sitting beside the latticed windows of her palace, and she is asking, "Why is his chariot so long in coming?" Her ladies-in-waiting comfort her by stories of the wild spoils of war. They tell her that her son, Sisera, is late because, like all sons of war, he has probably received a damsel or two. Also they picture to her the rich garments that her son will bring back, garments luxuriant in their colors and rich in their embroideries.

The story of Sisera's mother appears in Deborah's Song.

ABIMELECH'S CONCUBINE MOTHER

Abimelech's concubine mother (Judg. 9:1, 3) was a native of Shechem, where her Canaanite family evidently had great influence. She became the concubine of Gideon, who had many wives. Abimelech, her son by this union, became a cruel and unjust despot. Desiring his father's throne, he obtained it with assistance from his mother's relatives, killing seventy sons of his father on one stone at Ophrah, his mother's native city. Abimelech ruled three years, shedding much blood. He was finally mortally wounded by a woman.,

MICAH'S MOTHER

Micah's mother (Judg. 17:2, 3, 4) had dedicated 1,100 shekels of silver to the making of graven images. Her son, Micah of Ephraim, stole the shekels, but when he heard his mother had cursed because of the loss, he returned them to her and confessed his guilt. She made restitution of the money to him, but took 200 shekels (probably from the original amount) and had images made at a foundry.

There seems to be spiritual confusion in the mind of this mother, who in one breath blessed the Lord and in the next told her son that she had set aside the shekels for him and had planned that part be used for the making of graven images. She appeared to want to honor God but was ignorant as to the meaning of faith in the one God.

Though Micah's mother does not appear in the text after this incident, we learn how her influence in idolatry carried on. Her son built a shrine or house of gods, probably a miniature copy of the temple at Shiloh, and set it up in his home. He placed there the graven images and secured a priest to stay in his home, administer the shrine, and educate his son for the priesthood.

But the graven and molten images were stolen by migrating Danites, who also persuaded Micah's priest to leave with them. And they took to Shiloh the images which Micah's mother had given him and competed with them against the house of the Lord.

ICHABOD'S MOTHER

Ichabod's mother (I Sam. 4:19-22). (See Section I, "Searching Studies.")

DAVID'S MOTHER

David's mother (I Sam. 22:3, 4) and father took refuge in Moab. They remained with the king of Moab as his guests while David who was fleeing from Saul took refuge there also.

THE WISE WOMAN OF TEKOA

The wise woman of Tekoah (II Sam. 14:1-20) was the mother of two sons. She was a dramatic actress as well as a sagacious woman. Dressed in mourning, she came up from her home in Tekoah to Jerusalem and feigned a story about her two sons, one of whom, she said, had been killed by the other as they fought together in the field, where there was no one to part them. Now her whole family wanted to put her guilty son to death. She begged David to have mercy on her son and David declared the young man would not be harmed.

Tekoah was twelve miles south of Jerusalem, far enough away so that her story could not be easily investigated. She had woven it together to be as much like the story of David's own sons, Absalom and Amnon, as she could make it and still not have him recognize immediately the real purpose of her mission.

Several years before, David had banished Absalom, his most beloved son, for the murder of Amnon.

Realizing that David now needed the company of his favorite son, the discerning Joab, commander-in-chief of David's army, had instructed the woman to come from Tekoah and make this appeal. Though in his heart David still loved Absalom, he probably had not recalled him because he dreaded public opinion.

To overcome David's scruples and help him see that mercy was reasonable in this case, the woman of Tekoah came with her story, and David soon saw that it paralleled that of his own two sons. When he asked if Joab had sent her, she revealed that he had put all these words into her mouth. Then in her argument she made it clear that Absalom had reason to complain that he was treated by his own father more sternly than her son, one of the humblest subjects in the realm.

She let him know that the nation could now say that the king gave more attention to her humble petition than to the wishes and desires of the whole kingdom. She argued with him also that the death of her own son would be only a private loss to her family, but the termination of Absalom's banishment was to the common interest of all Israel, who now looked to Absalom as David's successor on the throne.

This wise woman of Tekoah was successful in her mission. After she left, David sent Joab to Geshur to bring Absalom back to Jerusalem. The reconciliation came about because the woman of Tekoah had acted so well the feigned story of her two sons.

Evidently she was a devout woman, for she stressed that "as an angel of God, so is my lord the king to discern good and bad: therefore the Lord thy God will be with thee." Earlier she had spoken of her own "inheritance of God" coming through her son. Her devotion to God was what probably won King David's heart.

TWO MOTHERS OF SOLOMON'S TIME

Two mothers (I Kings 3:16-28). (See Section I, "Searching Studies.")

HIRAM'S MOTHER

Hiram's mother (I Kings 7:13, 14) is referred to in II Chronicles 2:14 as a widow and daughter of Dan. The son became the great architect, artisan and artist summoned from Tyre by King Solomon to cast the metals and other furnishings for his magnificent Temple at Jerusalem. Could it be that his mother is mentioned, both in Kings and in Chronicles, to stress the importance of a mother in a son's life, even in the directing of his talents for that which is beautiful and lasting?

The father is mentioned in both II Chronicles 2:14 and II Chronicles 4:16, and the *Westminster Dictionary* (p. 248) makes the point that this title of father "probably denotes a master workman or a counselor."

ELISHA'S MOTHER

Elisha's mother (I Kings 19:20) is mentioned when the young Elisha departed with the prophet Elijah. The older prophet had cast his mantle upon Elisha and the youth asked that he might return and kiss his mother, and then he said, "I will follow thee."

THE SHUNAMMITE MOTHER

The Shunammite (II Kings 4:8-37; 8:1-6). (See Section I, "Searching Studies.")

TWO MOTHERS WHO AGREED TO EAT THEIR SONS

Two mothers agreed to eat their sons (II Kings 6:26-30) during a great famine in Samaria, in the time of Elisha. They had become so desperately hungry that they made a pledge with each other that they would eat first one of their sons and then the other.

The king of Israel, passing by the city walls to look at his defenses, came upon one of the mothers crying against the walls. "Help, my lord, O king," she implored. When he asked what was her trouble, she told him, "This woman said unto me, Give thy son, that we may eat him today, and we will eat my son tomorrow. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son." When the king heard this story of two mothers, whose hunger had been so great that they were led to cannibalism, "he rent his clothes."

JABEZ' MOTHER

Jabez' mother (I Chron. 4:9) bore her son in sorrow and called him by a name meaning "sorrow." She gave to the world a son "more honourable than his brethren." He became a prayerful and pious man, who asked that God might keep him from evil. His prayer was answered. Doubtless the sorrow of Jabez' mother had drawn her closer to God.

It is probable that she was familiar with the story of how Jacob called the name of the place where God spoke with him Beth-el, and perpetuated the circumstances which marked her son's birth similarly.

Some scholars are of the opinion that Jabez was the son of Coz (I Chron. 4:8). If so, his mother also had other children.

If she lived to know of the achievements of her godly son, she must have felt compensated for all her sorrow. Jewish writers affirm that Jabez became an eminent doctor in the law. His reputation is thought to have drawn so many scribes around him that a town, probably in the territory of Judah, was called by his name (I Chron. 2:55)

LEMUEL'S MOTHER

Lemuel's mother (Prov. 31:1) has never been identified, nor has her son, but the counsel of the virtuous woman (see Section I, "Searching Studies") is credited to her.

MAHER-SHALAL-HASH-BAZ'S MOTHER

Maher-shalal-hash-bat's mother (Isa. 8:4) was the wife of the great eight-century prophet Isaiah.

JEREMIAH'S MOTHER

Jeremiah's mother (Jer. i5:10) is mentioned in the prophet's lament over the strife and contention in Jerusalem. He speaks as though communing with his mother who has brought him into the world. He rues his birth because of the distress and affliction of his beloved country.

BELSHAZZAR'S MOTHER

Belshazzar's mother (Dan. 5:10, 11, 12) is referred to as queen in Daniel 5:10. She was either the grandmother or, more probably, the queen-mother during the reign of Belshazzar, last king of the Neo-Babylonian Empire. Some scholars are of the opinion that she was Nitocris, queen of Babylonia, to whom Herodotus ascribed many civic improvements.

If so, Belshazzar's mother was regarded as the noblest and most beautiful woman of her time. History records that during the insanity of her husband, Nebuchadnezzar (Dan. 4:36), Nitocris did much to beautify Babylon. She built beautiful bridges, wharves, tiled embankments, and lakes and made improvements and enlargements to the buildings. Years after Nebuchadnezzar's death she was an influential force in the government.

Though in the three verses of the fifth chapter of Daniel Belshazzar's mother appears and disappears, like a face in a window, she gives us much of herself in a single speech there. It came when Belshazzar was celebrating a great feast.

The king, crazed with drink, earlier had shouted to his butlers to bring the cups of the Lord's Temple which had been brought to Babylon as plunder from Jerusalem. These sacred vessels were filled with wine and defiled by the lips of the drunken king and his thousand lords. At the height of the celebration an apparition, in the shape of the fingers of a man's hand, wrote upon the walls the words, "Mene, Mene, Tekel, Upharsin" (Dan. 5:25). None of the drunken guests could understand what they meant.

Then it was that Belshazzar's mother, learning that her son was troubled by this astonishing occurrence, came into the banquet hall. Not knowing how to interpret the strange words, she advised the king to call in Daniel, now an old man, who had served Nebuchadnezzar as an interpreter of dreams years before.

Daniel appeared and read the meaning of the words, which were, "God hath numbered thy kingdom, and finished it; thou art weighed in the balances, and art found wanting; thy kingdom is divided. and given to the Medes and Persians."

In that same night Belshazzar was slain, and Darius seized the kingdom. The queen-mother probably never saw Belshazzar again after her brief appearance in the banquet hall.

Her mention in the Bible came not because she had beautified Babylonia-if she was Nitocris-but because she knew the prophet Daniel, who foretold the coming of Christ.

Of one thing we can be certain: Belshazzar's mother was a woman who believed in the greatness of God, because in her speech in the banquet hall, when she advised the king to summon Daniel, she described him as a man "in whom is the spirit of the holy gods." And she wisely added, "And in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him."

PETER'S WIFE'S MOTHER

Peter's wife's mother (Matt. 8:14, 15; Mark 1:30, 31; Luke 4:38, 39). (See Section I, "Searching Studies," "Three Sick Women.")

THE SYRO-PHOENICIAN WOMAN

The Syro-Phoenician woman, same as the Canaanite woman, was the mother of an afflicted daughter (Matt. 15:21-28; Mark 7:24-30). (See Section I, "Searching Studies.")

THE MOTHER WHOSE HOUR IS COME

The mother whose hour is come (John 16:20-22) is referred to by Jesus. He reminds His followers of the sorrow that comes to a woman in pains of labor before the birth of her child, and also of the great joy that follows when her child is born and she first sees it. Then she thinks not of the anguish, but of her joy. He tells His disciples they will be sorrowful, but their sorrow will be turned to joy at the Resurrection.

Jesus foretold the last days of the Temple at Jerusalem, and in reporting His message, the first three Gospel writers use exactly the same words: "Woe unto them that are with child, and to them that give suck in those days!" (Matt. 24:19; Mark 13:17; Luke 21:23).

His words point to the suffering of those living in Jerusalem when the Temple is destroyed.

THE MOTHER OF THE BLIND SON

The mother of the blind son (John 9:2, 3, 18, 20, 22, 23) figures in the story of Jesus' healing of her son. She testified to doubting Jews that her son was blind from birth. She does not appear alone, but always with her husband in the phrases "his parents" or "the parents."

When Jesus' disciples asked, "Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2), they assumed a current idea of that period that every calamity is due to some sin.

Jesus replied with one of his positive statements: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

Then Jesus spat on the ground and made a paste of dust and spittle and put it on the son's eyes. One commentator suggests that this symbolized the creative act of Genesis 2:7. After Jesus had sealed the man's eyes he sent him to the pool of Siloam to wash away the clay.

After the man had received his sight, his parents were summoned before the Pharisees to testify that their son had been born blind and to explain how he had been healed. The parents declared that the man was their son, that he had been born blind, and that now he could see. More than this they would not say, for they feared displeasing the Pharisees and being put out of the synagogue. They said to the Jews: "He is of age; ask him" (John 9:23), meaning "Ask our son."

PAUL'S SISTER

Paul's sister (Acts 23:16) was the mother of a son, who seems to have resided with her, probably in Jerusalem. He gave information to the chief captain of the plot to kill Paul. It may be inferred that Paul's sister was connected with some of the more prominent families.

RUFUS' MOTHER

Rufus' mother (Rom. 16:13) was one of those to whom Paul sent salutations in his letter to the Romans, written from Corinth and probably carried by Phebe, a deaconess of the Church at Cenchrea near Corinth.

"Salute Rufus chosen in the Lord," Paul wrote, "and his mother and mine." The last phrase referred, of course, to his spiritual relationship in the early Christian Church with Rufus' mother. The phrase shows us that she was a spiritually minded woman, probably one of the most faithful workers in this early church.

In Paul's long list of salutations in this chapter, this is the only woman designated as a mother.

WINDOWS

Widows in the Old Testament are said to be under the special care of the Lord.

In Exodus 22:22 there is strong warning not to afflict the widow. The widow is referred to often in Deuteronomy (10:18; 14:29; 16:11; 24:17; 25:5, 6, 7, 8, 9, 10; and 27:19). The final passage gives strong warning that "Cursed be he that perverteth the judgment of the ... widow." The passages in Deuteronomy 25 state clearly points in the old levirate law written for the protection of the widow.

Job (31:16, 22), in his distress, cried out, "If I have ... caused the eyes of the widow to fail, . . . Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone." In Psalms (146:9) is the comforting statement that "The Lord ... relieveth ... the widow," and there is a Proverb (15:25), "The Lord ... will establish the border of the widow."

Isaiah (1:17) exhorts people to plead for the widow and cries out woe (10:2) unto them who make widows their prey. Jeremiah (7:6; 22:3; 49:11) and Zechariah (7:10) speak comfort for the widow. Finally, Malachi (3:5) says God will be a swift witness for those who oppress the widow.

In the New Testament Matthew (23:14), Mark (12:40), and Luke (20:47) speak woe unto those who devour widows' houses. The Grecians murmured because their widows were neglected (Acts 6:1).

Paul writing to Timothy (I Tim. 5:3, 4, 5, 6, 9, 10, 11, 12, 16) has much to say in behalf of the widow, and finally James (1:27) says that "Pure religion and undefiled before God and the Father is this, To visit the ... widows in their affliction."

WOMEN OF MIDIAN

Women of Midian (Num. 31:9), after their husbands had been slain, were taken as captives by the Israelites. With their children, their cattle, their flocks and goods, the women were taken as spoils of war to Moses and Eleazar, the priest in the camp on the plains of Moab before the congregation there.

Moses was "wroth" that these women of Midian had been saved because they came from a people who had committed trespasses against the Lord, and a plague had followed. He ordered that the women who had been married be killed, but that the virgins be saved and given as wives to the Israelites.

The lesson taught here is that the Israelites believed that victory in war belonged to Yahweh. Thus any booty, even women of the enemy, belonged to Him and must be divided according to His will.

This story again lets us see how women of antiquity were regarded not as persons but as things, just like cattle and flocks and household goods.

WIDOW OF ZAREPHATH

Widow of Zarephath (I Kings 17:8-24; Luke 4:25, 26). (See Section I, "Searching Studies.")

WIDOW WHOSE OIL WAS MULTIPLIED

The widow whose oil was multiplied (II Kings 4:1-8) appears early in the story of Elisha. It evinces the prophet's kindness for a poor widow. She had no claim to the compassion of the prophet, except that he had known her husband, who "did fear the Lord." Her husband had died with debts so heavy that his creditors had come and demanded that her two sons be given them as slaves, in payment of the debts.

Unless she could pay her debts she would have to part with her sons. Without fear she approached the prophet Elisha, who asked, "What shall I do for thee?" And when she told him her trouble, he then asked, "Tell me, what hast thou in the house?" When she told him that she had nothing but a pot of oil, he told her, "Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full."

The woman had to possess a childlike and trusting faith to carry out such orders. But it came to pass when the vessels were full that she said to her son, "Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed."

When the widow came back to Elisha and told him what had happened, he directed her, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." It was enough to give the poor widow permanent relief, and Elisha had provided for her future and given her the added blessing of keeping her sons by her side.

WIDOW WITH TWO MITES

The widow with two mites (Mark 12:41-44; Luke 21:1-4) has given us one of the most meaningful short stories in the Bible. During the last Passover week of Jesus' life on earth, this poor woman entered the Court of the Women in the Temple at Jerusalem and cast into the chest there her two mites, hardly enough to buy a loaf of bread.

Streams of visitors were in the Holy City through the seven days of the great annual Feast of the Jews, and this woman would have passed unnoticed, but devotion like hers could not escape Jesus' notice. Her sacrifice appealed to Him, and He preserved her story in the safekeeping of His praise. Both Mark and Luke relate it.

Luke tells that in praising her generosity Jesus said, "This poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (21:3-4).

The cash value of her gift compared to the gifts of the wealthy was hardly enough to notice, but the devotion behind it was another matter. That devotion, beginning there and spreading throughout the world, has built hospitals and helped the needy, fed the hungry and encouraged the imprisoned. Today the world knows more about the poor widow than about the richest man in Jerusalem in her day.

WIDOW OF NAIN'S SON

The widow of Nain's son (Luke 7:11-19) was the first person Jesus raised from the dead. It was after He and his disciples and a multitude following Him had left Capernaum and had entered the village of Nain, which lies on the lower slopes of the Little Hermon.

When Jesus came to the gate of the city, "Behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her."

Luke goes on to relate that Jesus had compassion upon her, as He always did upon women in distress. No one asked Him for help, but walking up to the widow Jesus said, "Weep not." Such words were not a feeble effort to console her. They had a deeper meaning, as she was soon to learn.

He came and touched the bier of her son and spoke to him, "Young man, I say unto thee, Arise." And the young man who had been dead began to speak. Though Luke does not give us a definite

picture of the mother or express how she felt when her son was raised from the dead, the one graphic stroke is sufficient: Jesus "delivered him to his mother."

The most amazing phase of the healing of the widow of Nain's son is that all who had witnessed this miracle "glorified God," saying a great prophet had come among them. And they recognized that Jesus was a far greater prophet than had been Elijah, who had raised from the dead the son of the widow of Zarephath. Elijah had raised her son after he had gone into a room alone and prayed for the boy. But Jesus healed the son of the widow of Nain instantaneously as a bewildered crowd looked on.

IMPORTUNATE WIDOW

The importunate widow (Luke 18:3, 5) appears in one of Jesus' parables. When the widow went to the judge begging him to avenge her of her adversary he refused. She continued to plead with the judge to help her. Finally he yielded to her plea for he feared that "by her continual coming she weary me."

Jesus used the parable of the importunate widow to teach his disciples the need for persistent prayer.

GREEK WIDOWS

Greek widows (Acts 6:1) . Though the number of the disciples in Jerusalem had been multiplied, the Grecians complained against the Hebrews "because their widows were neglected in the daily ministrations." The Greeks were regarded as inferior by the Hebrews. The complaint no doubt was well founded. Each party wanted its own poor cared for in the daily ministrations of alms and foods.

TATTLERS AND BUSYBODIES

Tattlers and busybodies (I Tim. 5:13) refer to women in a religious order of widowhood. They seem to have some of the same duties as the men presbyters who served in the early Church. Paul, writing to Timothy on how to deal with various problems in the Church, says that it is better for these younger widows to marry again than to spend their time in idle chatter.

The ideal, however, was that these women serving in the Church not remarry. Though Paul does not impose a law, he points out a remedy for these younger widows (those up to age sixty), who engage in a lot of vain talk.

OTHER UNNAMED WOMEN

The unity and fellowship of woman with man is stressed early in the Creation, and we become more and more certain of how man and woman were made for each other as the stories of women unfold.

Among some of the most interesting women in the Bible are these nameless ones. Though some of their stories are short, we soon discover that their roles were not as unimportant as they might at first seem. Every woman who appears in the Bible holds a significant place in the history of mankind.

In the section that follows are many of the unnamed women in the background whose lives had meaning and purpose in the Bible record. The words "woman" and "women" appear in the Bible more than 400 times, and we find women in every role from poets to prophets.

WISE-HEARTED WOMEN

Wise-hearted women (Exod. 35:25) refers to the devout women who spun, "both of blue, and of purple, and of scarlet, and of fine linen" for the tabernacle. In the next verse we learn that all women "whose heart stirred them up in wisdom spun goats' hair." We get a picture of how, in this time of Moses, about fifteen centuries before Christ, women worked just as they do now to beautify their places of worship. These gifts that they made came from the heart and into them they put their best talents. This is the earliest record we have of the handwork of the women of Israel.

WOMEN ASSEMBLING AT TABERNACLE

Women assembling at the tabernacle (Exod. 38:8) are those who ministered at the door of the tent meeting place. In a description of the building of the tabernacle after the Israelites had come out of Egypt, we are told that near the altar there was a laver or vessel of metal made from the polished copper or bronze "looking glasses of the women assembling." These women who ministered at the door probably assisted the Levites in the preparations for the service. This is one of the earliest examples of women's ministry in the house of God.

WOMAN PATRIOT OF THEBEZ

The woman patriot of Thebez (Judg. 9:53) dropped a millstone from the city wall on the head of Abimelech and broke his skull. He was a king of many bloody deeds who had murdered his seventy half-brothers, sons of his father Gideon, in order to become king of Shechem.

After he had ruled for three years, an insurrection arose because Abimelech's throne had been founded in blood. He had a thousand men and women who had taken refuge in a tower at Shechem burned to death. Then he marched on the fortress at Thebez.

"A certain woman" there, knowing of Abimelech's terrible cruelty, became the heroine in battle. She mortally wounded him as he marched on the fortress at Thebez, but in order to avoid the shame of death at a woman's hand, Abimelech ordered his armor-bearer to take his sword and slay him. The armor-bearer did, and Abimelech, Gideon's evil son, died. Because of the woman's act her people were delivered and it appears that the land had peace for many years.

HARLOT OF GAZA

The harlot of Gaza (Judg. 16:1) is mentioned in the story of Samson. He went in unto her, and because he did, the Gazites knew where he was and lay waiting for him all night in front of the woman's house. When it was morning, they expected to kill him, but Samson arose at midnight, taking with him, in revenge, the doors of the gates of the city, together with the posts.

YOUNG MAIDENS GOING OUT TO DRAW WATER

Young maidens going out to draw water (I Sam. 9:11) were met by Saul as he, accompanied by one of his father's servants, went out to look for his father's asses that had been lost. He came upon these maidens, of whom he asked the way. They directed him to Samuel, the man of God, and they told him to make haste.

Insignificant though these maidens appear, they made it possible for Saul to find Samuel and through Samuel to find the way of God (I Sam. 9:27).

WOMEN WITH TABRETS

Women with tabrets (I Sam. 18:6) came out of all the cities of Israel singing and dancing. They came to meet King Saul and David after the latter had slain Goliath. Though they moved forward with joy, playing instruments of music, they angered Saul because they sang, "Saul hath slain his thousands, and David his ten thousands" (I Sam. 18:7). We see here how one untactful remark by a group of women can change the course of history. Though these women sang songs of victory, they aroused the envy of the victorious King Saul, and from this moment forward he hated David and began to plot against him.

WOMAN OF ENDOR

Woman of Endor (I Sam. 28:7-25). (See Section I, "Searching Studies.")

NURSE WHO LET CHILD FALL

The nurse who let the child fall (II Sam. 4:4) cared for Mephibosheth, Saul's grandson and Jonathan's son. Possibly Mephibosheth's mother was dead, for the nurse apparently had full charge of him when word came of the disaster at Jezreel and the approach of the Philistine army. She picked up the little prince, then about five years old, and in her haste to carry him to safety dropped him and lamed him. The text is a little obscure. He is mentioned as being lame before his fall and he was probably made lame again after his fall. The nurse took the lame prince to Lo-debar in the mountains of Gilead, where he was reared in the house of Machir, son of Ammiel (II Sam. 9:4).

THE WENCH

The wench of En-rogel (II Sam. 17:17) was a maidservant who formed a communication link between King David, who had fled from Jerusalem, and Jonathan, son of Abiathar, and Ahimaaz, the high priest, both of whom remained in Jerusalem. Absalom was then in rebellion against his father David, and this wench gave information to David's two men of Absalom's designs to seize the throne. Because of her information Absalom soon met his death at the hands of Joab, David's commander-in-chief. The word "wench" appears in the Bible only once.

THE BAHURIM WOMAN

The Bahurim woman (II Sam. 17:19) helped to save David's small forces in a battle with the larger forces of his son Absalom, who was plotting to seize the throne. In her yard was an empty cistern, where she hid two of David's messengers, Jonathan and Ahimaaz, on their way from Jerusalem to carry vital information to David and the party loyal to him during Absalom's rebellion.

The woman, living in the town of Bahurim, a village near the Mount of Olives on the road from Jerusalem to the Jordan, realized that David's men were being pursued by partisans of Absalom. So she seized a cloth from her house and covered the mouth of the well with it. Then she snatched a basket of corn from her doorway and spread it over the cloth. David's men remained safely hidden there.

All their pursuers saw was a heap of corn drying in the sun. When they asked the woman, nonchalantly standing in her yard, if she had seen two men running past that way, she replied that she had but they had long since gone on their way over the brook. Thus she sent the pursuers in the wrong direction, while David's messengers went on to where the king was and told him he must press on and cross the Jordan River.

An inconspicuous, faithful woman, through the simple act of covering a well with a cloth and a basket of corn, helped to save David and his army and the kingdom of Israel.

THE WISE WOMAN OF ABEL

The wise woman of Abel (II Sam. 20:16-22) was able to stop an assault on her city. Joab, David's commander-in-chief, had already battered her city wall and was ready to throw it down and massacre the people. This woman, who probably was a prophetess or one who held a position of high influence in her community, opened communication with Joab's officers and asked to see their commander. He was called, and she conferred with him.

OTHER UNNAMED WOMEN

Skillfully she began her plea for her city by citing its peculiar renown as a law-abiding servant of the kingdom. She reminded Joab that the ancient rule "to ask counsel at Abel" had settled quarrels for generations. A town that had been a peacemaker of a province for so long, she told Joab, was too valuable to be wiped out of existence.

Was it not better that he ask counsel at Abel first and batter it down afterward, if he must? She grew eloquent and cried, "I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?" What courage, what faith it took on this woman's part to make such a plea before a powerful commander-in-chief.

She was successful. The fierce soldier accepted her judgment as more just than his. He told her it was not his wish to slaughter and lay waste indiscriminately but explained to her that he was assaulting her city because of one man, Sheba, the Benjamite, who had organized a revolt and had retreated northward and entrenched himself in the walled city of Abel.

Joab had traced him from place to place and had finally located him in Abel, above the sources of the Jordan, under the very shadow of the Lebanon mountains. The people of Abel were in a sad plight, the innocent victims of one man, who had sought refuge inside their walls and had brought an avenging army knocking at their gates; and this wise woman had arisen as the defender of her people.

Who was this rebellious Benjamite that would hide behind their walls? Her answer was stern and swift. "Behold, his head shall be thrown to thee over the wall," she said to Joab. And she was in a position to make good her words.

She went before her people and told them the truth about the dangerous visitor. Sheba had no supporters among the people of Abel, and they were willing to wield the sword swiftly. The traitor's head was delivered to Joab's officer. The city of Abel was saved.

This woman proved how devout she was when she had the courage to cry to an enemy, "Why wilt thou swallow up the inheritance of the Lord?" (II Sam. 20:19). Wise, significant words in time of war!

PAGAN GODDESSES

Pagan goddesses appear in the Bible under a number of names. In only one instance does the word "goddess" occur in the Old Testament. That is in I Kings 11:5, 33, and determines the gender of Ashtoreth, the goddess of the Zidonians. This female deity was often represented as a virgin yet pregnant goddess. The pagan goddess' name is found in various forms some forty times in the Old Testament, especially in Kings and Chronicles.

In the New Testament the term "goddess" is applied to Diana, worshiped in the great temple at Ephesus (Acts 19:27, 35, 37).

THE LITTLE MAID

The little maid (II Kings 5:2, 4), though a minor character, was the channel for one of the great miracles of the Old Testament, the healing of Naaman by the great prophet Elisha. She was a young Hebrew girl in the retinue of Naaman's servants in the royal city of Damascus, having been taken by Naaman, commander of the army of Ben-hadad, king of Damascus, as one of the spoils of war in his raid into Israelite territory.

When the little maid saw that her master was suffering from leprosy, she expressed the wish to his wife that he could visit Elisha, the prophet-healer of the Israelites. The king of Syria, learning that there was a possibility that his army commander Naaman could be cured, sent a letter to the king of Israel, who in turn sent word to Elisha of Naaman's approaching visit to him.

Naaman departed in his chariot for Elisha's home in Israel, taking with him "ten talents of silver, and six thousand pieces of gold" (II Kings 5:5), or the equivalent of about \$80,000 for the great prophet, if he should be healed. In order to humble Naaman's pride and teach him that his healing could come only through God, Elisha refused to see Naaman personally but directed him to give himself seven baths in the river Jordan.

Naaman rode away enraged and humiliated, but after his temper cooled he tried Elisha's prescription, and when he came out of the water his flesh was like that of a little child. Turning back homeward with his gifts, which Elisha had refused to accept, Naaman took with him two mules' burden of earth, in order that he might build an altar to the Lord God of Israel in Syria.

All of these wonders came about through the lowly little maid, who exercised her simple faith and did not hesitate to help her master in his affliction.

THE WOMEN OF PROVERBS (BOOK OF PROVERBS)

The strange woman (Prov. 2:16; 5:3, 20; 7:5; 20:16; 23:27, 33), who was a loose woman or a harlot, appears more often than any other. These passages are filled with grim warnings against her, for the strange woman's feet go down to death, her steps take hold on hell (5:5). Men are admonished not to come near the door of her house, but to rejoice with the wife of their youth. In the greatness of his folly, it says, a man can easily go astray, for "the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil" (5:3). She is unstable, sure to disappoint, and those who go before her will be filled with remorse. A man who goes to her is spiritually dead and will be held in spiritual bondage. "Drink waters

out of thine own cistern, and running waters out of thine own well" (5:15), he is told, for such a woman is impure, and her sin is destructive. Even though a man go unto her quietly, God himself "pondereth all his goings" (5:21).

The wife of thy youth-rejoice with her (5:18).

The evil woman-lust not after her beauty or be taken by her eyelids (6:25).

The neighbor's wife-who touches her shall not be innocent (6:29).

The harlot-is subtle of heart, loud and stubborn; she lieth in wait at every corner (7:10, 11, 12) ; who keepeth company with her spendeth his substance (29:3) .

The foolish woman-is clamorous, simple, and knoweth nothing (9:13)

The gracious woman-retaineth honor (11:16) .

The fair woman without discretion-is as a jewel of gold in a swine's snout (11:22).

The wise woman-buildeth her house well (14:1) . The foolish woman-plucketh her house down. (14:1).

The wife-who findeth her findeth a good thing and obtaineth favor of God (18:22). The contentious wife is a continual dropping on a rainy day (19:13; 27:15). The prudent wife is from the Lord (19:14)

The brawling woman-better to dwell in the corner of the housetop than with her in a wide house (21:9; 25:24)

The angry woman-better to dwell in a wilderness than with her (21:19).

The contentious woman-and a continual dropping in a very rainy day are alike (27:15)

The adulterous woman-eateth and wipeth her mouth and says, "I have done no wickedness" (30:20).

The odious woman-when she is married is disquieting to the earth (30:21, 23).

The virtuous woman or the good wife-see Section I, "Searching Studies."

WOMAN WHOSE HEART IS SNARES AND NETS

The woman whose heart is snares and nets (Eccles. 7:26) is said to be more bitter than death. In other words, she is the evil woman, such as the harlot, whose hands are as bands that enclose a man. He who would please God should escape from such a woman, says the writer, "but the sinner shall be taken by her."

THE SHULAMITE SWEETHEART

The Shulamite sweetheart in the Song of Solomon has had many allegorical and mystical interpretations by scholars. She seems to represent a woman faithful to her pledged love amid the seductive temptations of an oriental court.

There are thought to be three chief speakers in the Song of Solomon: the country maid, her lover, and Solomon. The daughters of Jerusalem join in like a chorus in a Greek play.

In the period in which this poem was written, it was considered proper for a king to have a harem with many wives. Solomon's wives numbered 700. Emissaries of the king sought everywhere for beautiful women who were deemed worthy to be brought to the king. If one pleased the king, she was made a permanent member of his household.

This song depicts a country maiden in the north who attracted the king's emissaries. She came to Jerusalem under protest, and the king was pleased with her, but he did not wish to force her into his harem. On the other hand, he sought to woo her by offering her every possible inducement.

It is this wooing, and the Shulamite's refusal, because she is pledged to another, that constitutes the action for the Song. Even with all inducements, the country maid does not wish to become one of the king's many wives. She wishes to remain faithful to her own lover. Even though there are three attempts of the king to win the Shulamite, there is the final strong tribute to a faithful love.

The Song of Solomon is a beautiful composition. Pastoral scenes bound. Doves hide in the cleft of the rocks. Gazelles leap on the mountains. There are trees with fine foliage, flowers with bright hues and rich perfume. One seems to sense the balmy air of spring and walk amid terraced vineyards and tropical trees.

But the Song of Solomon is more than a beautiful poem. Written at a time when polygamy was a universal practice, some scholars regard it as a protest against polygamy. Here shines the purity and constancy of a woman's love, the kind of love that is not tempted by a king or his palace but endures amid the simpler things of life. Here speaks a voice in the midst of a corrupt age. It is lifted for the purity of life and right relationships, ordained by God, between one man and one woman.

Some scholars interpret the account of the Shulamite sweetheart as an allegory representing the mutual love of Jehovah and Israel under the symbolism of marriage. Christian scholars find it easy to follow this Jewish allegorical interpretation. The figure of wedlock is employed in the New Testament by both Paul and John to represent the intimate and vital union of Christ and His Church.

Other scholars consider the Song of Solomon as an anthology of love lyrics, still others as a drama of the period of Solomon. Many scholars interpret it in a mystical and allegorical sense.

VIRGIN PROPHESED

Virgin prophesied (Isa. 7:14). Isaiah made this prophecy at least seven centuries before Christ, that a virgin would conceive and bear a son, and his name would be called Immanuel.

CARELESS WOMEN AT EASE

Careless women at ease (Isa. 32:19-12) are admonished to rise up and hear God's voice and give ear unto His speech. And there is the warning that "the vintage shall fail, the gathering shall not come," for those who are careless and indolent.

QUEEN OF HEAVEN

The queen of heaven (Jer. 7:18; 44:17, 18, 19) was an ancient Semitic goddess in whose honor the Hebrews of Jeremiah's period made cakes, burned incense, and poured out drink offerings. Probably she was the Phoenician or Canaanite goddess Ashtoreth or the Babylonian Ishtar. Many figurines of these and other goddesses have been dug up in archaeological explorations.

WOMEN WEEPING FOR TAMMUZ

The women weeping for Tammuz (Ezek: 8:14) sat at the north gate of the Jerusalem Temple. Instead of weeping for the national sins, these women wept for the dead god Tammuz, ancient god of pasture and flocks, of the subterranean ocean, and of vegetation.

This incident is listed in Ezekiel's vision of "abominations" of the people. God had declared that He would not pardon this and other idolatrous worship.

WOMEN WHO SEW PILLOWS TO ARMHOLES

The women who sew pillows to armholes (Ezek. 13:18) were the false prophetesses who made cushions to lean on, typifying the perfect tranquillity which they foretold to those consulting them. Their pretended inspiration enhanced their guilt as prophetesses.

The translation of this phrase in the Revised Standard Version paints a slightly different picture, but the basic idea is the same. Instead of "women that sew pillows to all armholes" they are described as "women who sew magic bands upon all wrists." This refers to the amulets people bought from false prophetesses or sorceresses and wore to give them a sense of security. But the security was false.

The men who are said to have built a wall (Ezek. 13:10), and the women who sewed pillows or made magic arm bands-both alike promised a false peace and security.

WOMAN WITH LEAVEN

The woman with leaven (Matt. 13:33; Luke 13:21) appears in one of Jesus' parables about the kingdom of God. He likens the kingdom of God to leaven, "which a woman took, and hid in three measures of meal, till the whole was leavened." Three measures were probably more than a bushel, an enormous amount for bread, but the quantity probably was large in order to emphasize the mighty extent of God's rule. In this parable Jesus teaches that His gospel, though apparently small and weak, nevertheless possesses the power quietly to transform all of life.

Woman the loaf-giver as well as man the seed-sower are both needed to feed the hungry.

WOMAN WITH SEVEN HUSBANDS

The woman with seven husbands (Matt. 22:25-32; Mark 12:20-25) was married first to one, then another of seven brothers. As each one died, without leaving a child, she became the wife of another of the brothers. Her marriage was in keeping with the early levirate law, making it obligatory for a man to marry his brother's widow.

The Pharisees and Sadducees, desiring to place Jesus at a disadvantage, brought to Him this unusual but hypothetical case of the woman with seven husbands, asking him whose wife she would be if the husbands arose in the resurrection. And he told them that they knew not the Scriptures nor the power of God, for in heaven they neither marry nor are given in marriage, but are as angels in heaven.

TWO WOMEN AT THE MILL

Two women at the mill (Matt. 24:41; Luke 17:35) is a picture used by Jesus to make clear to His disciples how necessary it was to be ready for the day when the Son of man should be revealed. He said, "Two women shall be grinding together; the one shall be taken, and the other left."

Jesus used this story immediately after that of the two men in bed, one of whom shall be taken and the other left, and just before the story of the two men in the field, one of whom should be taken and the other left. The fate of everyone was dependent upon whether he or she was ready for the sudden and unexpected coming of the kingdom of God.

He wanted women to know, just as he wanted men to know, that none was exempt, not even women busy at their household tasks.

TEN WISE AND FOOLISH VIRGINS

Ten wise and foolish virgins (Matt. 25:1-3) are the subject of one of Jesus' parables illustrating the need for a vigilant and expectant attitude of faith. The virgins, in these times, were to light the way for the bridegroom when he appeared.

Jesus told of the five virgins who were wise and took along extra oil for their lamps, and of five who were foolish and took none. When the bridegroom tarried, they all slumbered, and at midnight, when it was announced that he was coming, the wise virgins arose and trimmed their lamps, but the foolish virgins said, "Our lamps are gone out." While the foolish ones went to buy more oil, the bridegroom came; and they that were ready went in and the door was shut, but the foolish virgins were too late.

In this parable Jesus points to the contrast between the preparedness of the spiritually faithful and the unreadiness of the faithless, and exhorts all to be ready. In this case the bridegroom is Christ Himself and this refers to His second coming.

The parable is set between two other parables concerning men and may contain a warning that women are expected to bear their full share of responsibility for the coming of the kingdom.

MAIDS AT THE HIGH PRIEST'S HOUSE

The maids at the high priest's house (Matt. 26:69-71; Mark 14:66-69; Luke 22:56-59; John 18:16, 17) are witnesses to Peter's denial of Jesus after Judas had betrayed Him and He had been led to the house of the high priest, Caiaphas, for trial.

Peter had boasted that he would never forsake Jesus, but when first one maid and then another recognized him in the courtyard and asked him if he were one of Jesus' disciples, he vehemently declared he was not.

In Matthew's and Mark's accounts two maids are mentioned, while in Luke's and John's there is only one maid. John adds the information that the maid was "the damsel that kept the door."

"MANY WOMEN WERE THERE"

"Many women were there [Matt. 27:55] beholding afar off, which followed Jesus from Galilee, ministering unto him." Though in the next paragraph Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children are named among the women there, we can be sure there were many nameless women with them.

They had followed Jesus to the cross because He had blessed them and healed them, and their gratitude was great. They did little but watch, but their watching had meaning and purpose. They showed unflinching courage and extreme faithfulness in remaining close to Jesus throughout the long hours of His suffering upon the cross.

Evidently Matthew believes that women are guarantors of the tradition. They were with Jesus at the tomb and they would be with Him at the Resurrection. They were among His most faithful followers, and because they were present at the Crucifixion and saw the empty tomb they became transmitters of what happened to Jesus both at the cross and on the morning of the Resurrection.

THREE SICK WOMEN

Three sick women (Matthew, Mark, Luke). (See Section I, "Searching Studies.")

SINFUL WOMAN

The sinful woman (Luke 7:36-50) washed the feet of Jesus with her tears and anointed His feet with ointment. He had come to be entertained at the house of Simon, the Pharisee, when this unnamed woman entered with an alabaster box of ointment and stood at Jesus' feet weeping. She washed His feet with her tears, wiped them with the hair of her head, kissed His feet, and anointed them with the ointment.

Simon, the Pharisee, shocked that a woman who was a sinner should come to Jesus, said to himself: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner."

Jesus then told Simon the parable of the creditor and his two debtors, one of whom owed five hundred pence and the other fifty. Because neither of them could pay their debts, the creditor forgave them both. Jesus asked Simon, "Which of them will love him most?" And Simon answered, "I suppose that he, to whom he forgave most." Jesus then reminded Simon that he had not even offered Him the usual courtesy of water in which to wash His feet when He entered his house, but the woman had humbly served Him. He then made the point to Simon that "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." And then Jesus turned to the woman and said, "Thy sins are forgiven.... Thy faith hath saved thee; go in peace."

WOMAN WHO LIFTED HER VOICE

The woman who lifted her voice (Luke 11:27, 28) was one of those emotional women who stood on the side listening to Jesus and who said to Him, "Blessed is the womb that bare thee, and the paps which thou hast sucked." But Jesus, practical in His religion, answered, "Blessed are they that hear the word of God, and keep it."

WOMAN WITH LOST PIECE OF SILVER

The woman with the lost piece of silver (Luke 15:8-10) appears in another of Jesus' parables in which women figure. It emphasizes diligence and repentance, fellowship and joy. The lost piece of silver probably refers to one of the coins worn on a woman's headdress. A woman could expect trouble with her husband if she lost them. Probably that is why this woman was sweeping so diligently, using her broom and a candle in all the dark corners of her house. The coin represented part of the wealth of her family. So do God's angels sweep this world for souls that have slipped away and fallen into the dirt. Jesus bids us go and seek them too. Just as the woman rejoiced with her neighbors when she had found her lost piece of silver, so do the angels of God rejoice over one sinner that repents.

WOMAN OF SAMARIA

Woman of Samaria (John 4:7-42). (See Section I, "Searching Studies.")

ADULTEROUS WOMAN

The woman taken in adultery (John 8:3-11) could have been stoned to death, according to the old Mosaic Law (Deut. 17:5, 6), but because Jesus forbade judgment against her, she was saved. The Pharisees were attempting to trap Jesus when they brought before Him the woman, whom they had found, they said, in the very act of adultery.

When she was brought before Jesus, He reached down and wrote on the ground, as if He did not hear them. He wished the Pharisees to know that He did not want to interfere in the local administration of the law, though He certainly did not regard adultery as a trivial matter. He only wished to give the woman's accusers time to realize that they only pretended zeal for the law.

After Jesus had shamed her accusers and they had gone, leaving Him alone with her, Jesus asked the most pertinent question of all, "Hath no man condemned thee?" In other words, where was the man, probably the one to whom she had been engaged, who had condemned her. When the woman replied, "No man, Lord," Jesus said, "Neither do I condemn thee: go, and sin no more." In this incident He raised new standards for marriage, that men as well as women are expected to keep their vows of marriage loyalty.

This woman who had been brought before Jesus was probably not a continual sinner but a young woman, and this, no doubt, was her first offense. Jesus did not condone her wrongdoing, but gave her another chance, if she would sin no more.

HONORABLE AND DEVOUT WOMEN

Honorable and devout women (Acts 13:50) of Pisidian Antioch, incited by the Jews against Paul and Barnabas, joined with the magistrates to expel these successful missionaries from their city. This event shows the influential position of women in Asia Minor.

A CERTAIN DAMSEL

A "certain damsel" (Acts 16:16) was a slave girl who encountered Paul while he was in Philippi. In all probability she was a clairvoyant who was "possessed of a spirit of divination," and "brought her masters much gain by soothsaying." But Christianity opposed this form of spiritualism. The girl, we learn, followed Paul and his friends and gave loud testimony to their divine mission.

Probably she heard Paul's preaching and received an impression that resulted, owing to the peculiar condition of her mind, in an acute perception of the true character of the missionaries. Paul, however, had no desire to be introduced by any such medium as this. He cast out the evil spirit which possessed the damsel; that is, he freed the girl from the abnormal condition of mind which made her a soothsayer. (See Section I, "Searching Studies," "Lydia.")

NEREUS' SISTER

Nereus' sister (Rom. 16:15) was included in Paul's salutations to many in the *Church* at Rome. Addition of the phrase "and all the saints which are with them" indicated that she was a saintly woman.

THE UNMARRIED WOMAN

"The unmarried woman {I Cor. 7:34} careth for the things of the Lord, that she may be holy both in body and in spirit." The married woman (I Cor. 7:34) "careth for the things of the world, how she may please her husband." Paul was here saying that a woman undergoes a great change when she marries, and often strives harder to please her husband than she does to please God.

WOMEN IN THE CHURCHES

Women in the churches (I Cor. 14:34-35) are admonished by Paul to keep silent. Because this is apparently a contradiction of what Christ had taught, that men and women are equal before God, there have been many interpretations of this phrase.

In this particular admonition, Paul was speaking to the *church* at Corinth, a Greek city where, for many generations, high-born women had lived in seclusion. Chloe was such a woman and may very well have been shocked by the loud-voiced railings of women of a lower station in life. Since all women were welcome in the new church, among these may have been many who had worshiped in pagan temples and had not yet had sufficient experience to assume leadership in the church. Rejoicing in their new-found faith, but undisciplined in it, these women probably required some silencing in Paul's time.

There had been dissensions in the church at Philippi, and it is easy to assume that one dissension might have centered around women's participation in public gatherings. We have an indication of this in the passage on Euodias and Syntyche in Philippians 4:2, in which Paul entreats these two women to be of the same mind in the Lord.

Paul, let us not forget, had grown up under the Law, which stated, "thy husband.... he shall rule over thee" (Gen. 3:16). He may have accepted the inequality without thought of injustice. But how could Paul deny women an active part in the church?

He showed no evidence that he did. Lydia was his first convert in Europe, and his first sermon in Europe had been addressed to women on the banks of the river at Philippi. If these women had kept silent, the Christian gospel would not have spread as fast as it did over Europe.

Paul found in Priscilla, too, a woman of great ability and intellect who became a leader in the church at Corinth and later at Ephesus. He did not silence her. Nor did he silence Phebe, who was a deaconess at Cenchrea.

Dr. Lee Anna Starr in her book *The Bible Status of Woman* has devoted sixty-two pages to the Pauline mandate. She quotes other scholars, who state that they regard these two verses as interpolations by a later hand. Dr. Starr also brings up the point that "great disorder prevailed in the religious services of this church at Corinth. Each one had a Psalm, a teaching, a tongue, an interpretation, and all endeavoring to participate in the service. The Apostle seeks to quell this disturbance; he commands silence. . . .

"The custom of interrupting the speaker prevailed throughout the Orient, but the practice was confined to men.... To have allowed a wife to instruct her husband in the public assembly in the capacity of a teacher would have outraged every prejudice of the age."

WOMEN PROFESSING GODLINESS

Women professing godliness (I Tim. 2:9, 10), says Paul to Timothy, should be judged by their good works, not by what they wear. Their adorning should come from the inside out. Their adorning was to be effected not by how they were clothed but by how they served. Works, not words, were what counted with such women.

SILLY WOMEN

Silly women (II Tim. 3:6, 7) are those "laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth."

Here Paul, writing to Timothy, foretells of perilous times in the last days. These passages refer to women whose consciences are burdened with sins; thus they are ready prey to the false teachers who promise ease of conscience if they will follow them.

AGED WOMEN

Aged women (Titus 2:3, 4-5) are told that they should be holy in their behavior "that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their husbands, that the word of God be not blasphemed."

HOLY WOMEN

Holy women (I Pet. 3:5) says this Scripture, are those who trust in God and whose adornment is a meek and quiet spirit.

THE LETTER TO THE ELECT LADY

The letter to the elect lady (Second Epistle of John) has been debated since ancient times and the identity of the "lady" is still un-solved. Whether the letter is to a real woman and her children or to a particular church and its members or spiritual children is still a question. Whether the John here is the same as the one who wrote the Fourth Gospel or John the elder of Ephesus is also a question.

The Order of the Eastern Star uses the name Electa in its ritual, along with those of other Bible women, Ruth, Esther, Martha and Jephthah's daughter. The latter is called Adah by this Order, though in the Bible she appears as one of the nameless women. These five women form this Order's five points in the star. To this Order Electa represents those women who have been pre-eminent in charity and heroic in the endurance of persecution.

The word "lady" occurs in the Bible only six times, and twice in this letter. It usually signifies a woman of the nobility; however, here it could mean a lady who in her very spirit is to the manner born- There is every evidence that the elect lady was one of the elect of God.

Though this epistle addressed to the elect lady is very brief, containing only thirteen verses, it says a great deal in these few words.

Key words we find here are "love" and "truth." The word "truth" occurs five times in the first four verses: "I love in the truth ... have known the truth ... for the truth's sake ... the Son of the Father, in truth . . . walking in truth." The theme of the letter centers around this word, which here means Christ, His gospel, His commandments, His teaching.

In the fifth verse John continues, "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another." In the next verse he goes on to say, "This is love, that we walk after his commandments."

The elect lady seems to be responsible for seeing that her children also walk in love and truth. We can imagine that she had made a Christian home for them and had thus taught each one.

If the woman of today wants to take the letter literally, there is a real challenge there for her individually. She sees what it means to walk in truth and to bring up her children in truth and love. In this epistle she is also enjoined to be ever watchful to obey the true Christ, who has a oneness with

the Father. Strong warning appears against false teachers and evil associations. And we are assured that the elect lady has the spiritual perception to know the difference between what is false and evil.

WOMEN IN REVELATION

Women in Revelation represent apocalyptic symbolism, to which the key has been lost. In Revelation 12:1, we have "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The text continues, "And she being with child cried, travailing in birth, and pained to be delivered" (Rev. 12:2). In this same chapter, verses 13-17, there is more about how satan persecutes the woman.

In Revelation 17, reference is made to "the great whore that sitteth upon many waters ... a woman upon a scarlet coloured beast ... THE MOTHER OF HARLOTS ... the woman drunken with the blood of saints ... the mystery of the woman, and of the beast that carrieth her." All again represent apocalyptic symbolism and must be interpreted spiritually.

In Revelation 18:7-10, a queen is mentioned. This refers to the wicked city of Babylon and her destruction.

In Revelation 19:7-8, emphasis centers on "the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Mention is made again in Revelation 21:9 of "the bride, the Lamb's wife." All of this imagery of the Lamb's bride, most scholars concede, centers around the ideal Church and its final glory. Other interpretations have been innumerable.