

NAMES AND PEOPLE IN MATTHEW

- Abijah:** Father (i.e., “possessor or worshipper”) of Jehovah. (1.) [1 Chr. 7:8](#). (2.) [1 Chr. 2:24](#). (3.) The second son of Samuel ([1 Sam. 8:2](#); [1 Chr. 6:28](#)). His conduct, along with that of his brother, as a judge in Beer-sheba, to which office his father had appointed him, led to popular discontent, and ultimately provoked the people to demand a royal form of government.
- (4.) A descendant of Eleazar, the son of Aaron, a chief of one of the twenty-four orders into which the priesthood was divided by David ([1 Chr. 24:10](#)). The order of Abijah was one of those which did not return from the Captivity ([Ezra 2:36-39](#); [Neh. 7:39-42](#); 12:1).
- (5.) The son of Rehoboam, whom he succeeded on the throne of Judah ([1 Chr. 3:10](#)). He is also called Abijam ([1 Kings 14:31](#); 15:1-8). He began his three years’ reign ([2 Chr. 12:16](#); 13:1,2) with a strenuous but unsuccessful effort to bring back the ten tribes to their allegiance. His address to “Jeroboam and all Israel,” before encountering them in battle, is worthy of being specially noticed ([2 Chr. 13:5-12](#)). It was a very bloody battle, no fewer than 500,000 of the army of Israel having perished on the field. He is described as having walked “in all the sins of his father” ([1 Kings 15:3](#); [2 Chr. 11:20-22](#)). It is said in [1 Kings 15:2](#) that “his mother’s name was Maachah, the daughter of Abishalom;” but in [2 Chr. 13:2](#) we read, “his mother’s name was Michaiah, the daughter of Uriel of Gibeah.” The explanation is that Maachah is just a variation of the name Michaiah, and that Abishalom is probably the same as Absalom, the son of David. It is probable that “Uriel of Gibeah” married Tamar, the daughter of Absalom ([2 Sam. 14:27](#)), and by her had Maachah. The word “daughter” in [1 Kings 15:2](#) will thus, as it frequently elsewhere does, mean grand-daughter.
- (6.) A son of Jeroboam, the first king of Israel. On account of his severe illness when a youth, his father sent his wife to consult the prophet Ahijah regarding his recovery. The prophet, though blind with old age, knew the wife of Jeroboam as soon as she approached, and under a divine impulse he announced to her that inasmuch as in Abijah alone of all the house of Jeroboam there was found “some good thing toward the Lord,” he only would come to his grave in peace. As his mother crossed the threshold of the door on her return, the youth died, and “all Israel mourned for him” ([1 Kings 14:1-18](#)).
- (7.) The daughter of Zechariah ([2 Chr. 29:1](#); comp. [Isa. 8:2](#)), and afterwards the wife of Ahaz. She is also called Abi ([2 Kings 18:2](#)).
- (8.) One of the sons of Becher, the son of Benjamin ([1 Chr. 7:8](#)). “Abiah,” A.V.

Abiud: (father of praise), descendant of Zorobabel in the genealogy of Jesus Christ. ([Matthew 1:13](#))

Abraham: Father of a multitude, son of Terah, named ([Gen. 11:27](#)) before his older brothers Nahor and Haran, because he was the heir of the promises. Till the age of seventy, Abram sojourned among his kindred in his native country of Chaldea. He then, with his father and his family and household, quitted the city of Ur, in which he had hitherto dwelt, and went some 300 miles north to Haran, where he abode fifteen years. The cause of his migration was a call from God ([Acts 7:2-4](#)). There is no mention of this first call in the Old Testament; it is implied, however, in [Gen. 12](#). While they tarried at Haran, Terah died at the age of 205 years. Abram now received a second and more definite call, accompanied by a promise from God ([Gen. 12:1,2](#)); whereupon he took his departure, taking his nephew Lot with him, “not knowing whither he went” ([Heb. 11:8](#)). He trusted implicitly to the guidance of Him who had called him.

Abram now, with a large household of probably a thousand souls, entered on a migratory life, and dwelt in tents. Passing along the valley of the Jabbok, in the land of Canaan, he formed his first encampment at Sichem ([Gen. 12:6](#)), in the vale or oak-grove of Moreh, between Ebal on the north and Gerizim on the south. Here he received the great promise, “I will make of thee a great nation,” etc. ([Gen. 12:2,3,7](#)). This promise comprehended not only temporal but also spiritual blessings. It implied

that he was the chosen ancestor of the great Deliverer whose coming had been long ago predicted ([Gen. 3:15](#)). Soon after this, for some reason not mentioned, he removed his tent to the mountain district between Bethel, then called Luz, and Ai, towns about two miles apart, where he built an altar to "Jehovah." He again moved into the southern tract of Palestine, called by the Hebrews the Negeb; and was at length, on account of a famine, compelled to go down into Egypt. This took place in the time of the Hyksos, a Semitic race which now held the Egyptians in bondage. Here occurred that case of deception on the part of Abram which exposed him to the rebuke of Pharaoh ([Gen. 12:18](#)). Sarai was restored to him; and Pharaoh loaded him with presents, recommending him to withdraw from the country. He returned to Canaan richer than when he left it, "in cattle, in silver, and in gold" ([Gen. 12:8; 13:2](#). Comp. [Ps. 105:13, 14](#)). The whole party then moved northward, and returned to their previous station near Bethel. Here disputes arose between Lot's shepherds and those of Abram about water and pasturage. Abram generously gave Lot his choice of the pasture-ground. (Comp. [1 Cor. 6:7](#).) He chose the well-watered plain in which Sodom was situated, and removed thither; and thus the uncle and nephew were separated. Immediately after this Abram was cheered by a repetition of the promises already made to him, and then removed to the plain or "oak-grove" of Mamre, which is in Hebron. He finally settled here, pitching his tent under a famous oak or terebinth tree, called "the oak of Mamre" ([Gen. 13:18](#)). This was his third resting-place in the land.

Some fourteen years before this, while Abram was still in Chaldea, Palestine had been invaded by Chedorlaomer, King of Elam, who brought under tribute to him the five cities in the plain to which Lot had removed. This tribute was felt by the inhabitants of these cities to be a heavy burden, and after twelve years they revolted. This brought upon them the vengeance of Chedorlaomer, who had in league with him four other kings. He ravaged the whole country, plundering the towns, and carrying the inhabitants away as slaves. Among those thus treated was Lot. Hearing of the disaster that had fallen on his nephew, Abram immediately gathered from his own household a band of 318 armed men, and being joined by the Amoritish chiefs Mamre, Aner, and Eshcol, he pursued after Chedorlaomer, and overtook him near the springs of the Jordan. They attacked and routed his army, and pursued it over the range of Anti-Libanus as far as to Hobah, near Damascus, and then returned, bringing back all the spoils that had been carried away. Returning by way of Salem, i.e., Jerusalem, the king of that place, Melchizedek, came forth to meet them with refreshments. To him Abram presented a tenth of the spoils, in recognition of his character as a priest of the most high God ([Gen. 14:18-20](#)).

In a recently-discovered tablet, dated in the reign of the grandfather of Amraphel ([Gen. 14:1](#)), one of the witnesses is called "the Amorite, the son of Abiramu," or Abram.

Having returned to his home at Mamre, the promises already made to him by God were repeated and enlarged ([Gen. 13:14](#)). "The word of the Lord" (an expression occurring here for the first time) "came to him" (15:1). He now understood better the future that lay before the nation that was to spring from him. Sarai, now seventy-five years old, in her impatience, persuaded Abram to take Hagar, her Egyptian maid, as a concubine, intending that whatever child might be born should be reckoned as her own. Ishmael was accordingly thus brought up, and was regarded as the heir of these promises ([Gen. 16](#)). When Ishmael was thirteen years old, God again revealed yet more explicitly and fully his gracious purpose; and in token of the sure fulfilment of that purpose the patriarch's name was now changed from Abram to Abraham ([Gen. 17:4,5](#)), and the rite of circumcision was instituted as a sign of the covenant. It was then announced that the heir to these covenant promises would be the son of Sarai, though she was now ninety years old; and it was directed that his name should be Isaac. At the same time, in commemoration of the promises, Sarai's name was changed to Sarah. On that memorable day of God's thus revealing his design, Abraham and his son Ishmael and all the males of his house were circumcised ([Gen. 17](#)). Three months after this, as Abraham sat in his tent door, he saw three men approaching. They accepted his proffered hospitality, and, seated under an oak-tree, partook of the fare

which Abraham and Sarah provided. One of the three visitants was none other than the Lord, and the other two were angels in the guise of men. The Lord renewed on this occasion his promise of a son by Sarah, who was rebuked for her unbelief. Abraham accompanied the three as they proceeded on their journey. The two angels went on toward Sodom; while the Lord tarried behind and talked with Abraham, making known to him the destruction that was about to fall on that guilty city. The patriarch interceded earnestly in behalf of the doomed city. But as not even ten righteous persons were found in it, for whose sake the city would have been spared, the threatened destruction fell upon it; and early next morning Abraham saw the smoke of the fire that consumed it as the “smoke of a furnace” ([Gen. 19:1-28](#)).

After fifteen years’ residence at Mamre, Abraham moved southward, and pitched his tent among the Philistines, near to Gerar. Here occurred that sad instance of prevarication on his part in his relation to Abimelech the King ([Gen. 20](#)). (See [ABIMELECH](#).) Soon after this event, the patriarch left the vicinity of Gerar, and moved down the fertile valley about 25 miles to Beer-sheba. It was probably here that Isaac was born, Abraham being now an hundred years old. A feeling of jealousy now arose between Sarah and Hagar, whose son, Ishmael, was no longer to be regarded as Abraham’s heir. Sarah insisted that both Hagar and her son should be sent away. This was done, although it was a hard trial to Abraham ([Gen. 21:12](#)). (See [HAGAR](#); [ISHMAEL](#).)

At this point there is a blank in the patriarch’s history of perhaps twenty-five years. These years of peace and happiness were spent at Beer-sheba. The next time we see him his faith is put to a severe test by the command that suddenly came to him to go and offer up Isaac, the heir of all the promises, as a sacrifice on one of the mountains of Moriah. His faith stood the test ([Heb. 11:17-19](#)). He proceeded in a spirit of unhesitating obedience to carry out the command; and when about to slay his son, whom he had laid on the altar, his uplifted hand was arrested by the angel of Jehovah, and a ram, which was entangled in a thicket near at hand, was seized and offered in his stead. From this circumstance that place was called Jehovah-jireh, i.e., “The Lord will provide.” The promises made to Abraham were again confirmed (and this was the last recorded word of God to the patriarch); and he descended the mount with his son, and returned to his home at Beer-sheba ([Gen. 22:19](#)), where he resided for some years, and then moved northward to Hebron.

Some years after this Sarah died at Hebron, being 127 years old. Abraham acquired now the needful possession of a burying-place, the cave of Machpelah, by purchase from the owner of it, Ephron the Hittite ([Gen. 23](#)); and there he buried Sarah. His next care was to provide a wife for Isaac, and for this purpose he sent his steward, Eliezer, to Haran (or Charran, [Acts 7:2](#)), where his brother Nahor and his family resided ([Gen. 11:31](#)). The result was that Rebekah, the daughter of Nahor’s son Bethuel, became the wife of Isaac ([Gen. 24](#)). Abraham then himself took to wife Keturah, who became the mother of six sons, whose descendants were afterwards known as the “children of the east” ([Judg. 6:3](#)), and later as “Saracens.” At length all his wanderings came to an end. At the age of 175 years, 100 years after he had first entered the land of Canaan, he died, and was buried in the old family burying-place at Machpelah ([Gen. 25:7-10](#)).

The history of Abraham made a wide and deep impression on the ancient world, and references to it are interwoven in the religious traditions of almost all Eastern nations. He is called “the friend of God” ([James 2:23](#)), “faithful Abraham” ([Gal. 3:9](#)), “the father of us all” ([Rom. 4:16](#)).

Achim: preparing; revenging; confirming. son of Sadoc and father of Eliud in our Lord’s genealogy. ([Matthew 1:14](#)) The Hebrew form of the name would be Jachin, which is a short form of Jehoiachin, the Lord will establish.

Ahaz: (possessor), eleventh king of Judah, son of Jotham, reigned 741-726, about sixteen years. At the time of his accession, Rezin king of Damascus and Pekah king of Israel had recently formed a league

against Judah, and they proceeded to lay siege to Jerusalem. Upon this Isaiah hastened to give advice and encouragement to Ahaz, and the allies failed in their attack on Jerusalem. Isai 7,8,9. But, the allies inflicted a most severe injury on Judah by the capture of Elath, a flourishing port on the Red Sea, while the Philistines invaded the west and south. 2Kin 16; [2Chr 28](#). Ahaz, having forfeited God's favor by his wickedness, sought deliverance from these numerous troubles by appealing to Tiglath-pileser king of Assyria, who forced him from his most formidable enemies. But Ahaz had to purchase this help at a costly price; he became tributary to Tiglath-pileser. He was weak, a gross idolater, and sought safety in heathen ceremonies, making his son pass through the fire to Molech, consulting wizards and necromancers. ([Isaiah 8:19](#)) and other idolatrous practices. ([2 Kings 23:12](#)) His only service of permanent value was the introduction of the sun-dial. He died at the age of 36, but was refused a burial with the kings his ancestors. ([2 Chronicles 28:27](#))

- Son of Micah. ([1 Chronicles 8:35,36; 9:42](#))

Amminadab: Kindred of the prince. (1.) The father of Nahshon, who was chief of the tribe of Judah ([Num. 1:7; 2:3; 7:12, 17; 10:14](#)). His daughter Elisheba was married to Aaron ([Ex. 6:23](#)).

(2.) A son of Kohath, the second son of Levi ([1 Chr. 6:22](#)), called also Izhar (2, 18).

(3.) Chief of the 112 descendants of Uzziel the Levite ([1 Chr. 15:10, 11](#)).

Amon: Builder. (1.) The governor of Samaria in the time of Ahab. The prophet Micaiah was committed to his custody ([1 Kings 22:26; 2 Chr. 18:25](#)).

(2.) The son of Manasseh, and fourteenth king of Judah. He restored idolatry, and set up the images which his father had cast down. Zephaniah (1:4; 3:4, 11) refers to the moral depravity prevailing in this king's reign.

He was assassinated ([2 Kings 21:18-26; 2 Chr. 33:20-25](#)) by his own servants, who conspired against him.

(3.) An Egyptian god, usually depicted with a human body and the head of a ram, referred to in [Jer. 46:25](#), where the word "multitudes" in the Authorized Version is more appropriately rendered "Amon" in the Revised Version. In [Nah. 3:8](#) the expression "populous No" of the Authorized version is rendered in the Revised Version "No-amon." Amon is identified with Ra, the sun-god of Heliopolis.

(4.) [Neh. 7:59](#).

Asa: (physician, or cure).

- Son of Abijah and third king of Judah. (B.C. 956-916.) (His long reign of 41 years was peaceful in its earlier portion, and he undertook the reformation of all abuses, especially of idolatry. He burnt the symbol of his grandmother Maachah's religion and deposed her from the dignity of "king's mother,") and renewed the great altar which the idolatrous priests apparently had desecrated. ([2 Chronicles 15:8](#)) Besides this he fortified cities on his frontiers, and raised an army, amounting, according to ([2 Chronicles 14:8](#)) to 580,000 men, a number probably exaggerated by an error of the copyist. During Asa's reign, Zerah, at the head of an enormous host, ([2 Chronicles 14:9](#)) attacked Mareshah. There he was utterly defeated, and driven back with immense loss to Gerar. The peace which followed this victory was broken by the attempt of Baasha of Israel to fortify Ramah. To stop this Asa purchased the help of Benhadad I. king of Damascus, by a large payment of treasure, forced Baasha to abandon his purpose, and destroyed the works which he had begun at Ramah. In his old age Asa suffered from gout, He died, greatly loved and honored, in the 41st year of his reign.
- Ancestor of Berechiah a Levite who resided in one of the villages of the Netophathites after the

return from Babylon. ([1 Chronicles 9:16](#))

Azor: a helper; a court. Ancestor of Jesus [Mt 1:13,14](#)

–Perhaps identical with AZRIKAM [1Ch 3:23](#)

Azrikam: (help against the enemy).

- A descendant of Zerubbabel, and son of Neariah of the royal line of Judah. ([1 Chronicles 3:23](#))
- Eldest son of Azel, and descendant of Saul. ([1 Chronicles 8:38; 9:44](#)) (B.C after 1037.)
- A Levite, ancestor of Shemaiah, who lived in the time of Nehemiah. ([1 Chronicles 9:14; Nehemiah 11:15](#)) (B.C. before 536.)
- Governor of the house, or prefect of the palace, to King Ahaz, who was slain by Zichri, an Ephraimite hero, in the successful invasion of the southern kingdom by Pekah king of Israel. ([2 Chronicles 28:7](#)) (B.C. 738.)

Boaz: (fleetness).

- A wealthy Bethlehemite kinsman to Elimelech the husband of Naomi. He married Ruth, and redeemed the estates of her deceased husband Mahlon. ([Ruth 4:1](#)) Boaz is mentioned in the genealogy of Christ, ([Matthew 1:5](#)) (B.C. 1250, but there is great difficulty in assigning his date.)
- The name of one of Solomon’s brazen pillars erected in the temple porch. [[Jachin](#)] It stood on the left, and was eighteen cubits high. ([1 Kings 7:15; 21; 2 Chronicles 3:15; Jeremiah 52:21](#))

Christ: means anointed, Anointed, the Greek translation of the Hebrew word rendered “Messiah” (q.v.), the official title of our Lord, occurring five hundred and fourteen times in the New Testament. It denotes that he was anointed or consecrated to his great redemptive work as Prophet, Priest, and King of his people. He is Jesus the Christ ([Acts 17:3; 18:5; Matt. 22:42](#)), the Anointed One. He is thus spoken of by Isaiah (61:1), and by Daniel (9:24-26), who styles him “Messiah the Prince.”

The Messiah is the same person as “the seed of the woman” ([Gen. 3:15](#)), “the seed of Abraham” ([Gen. 22:18](#)), the “Prophet like unto Moses” ([Deut. 18:15](#)), “the priest after the order of Melchizedek” ([Ps. 110:4](#)), “the rod out of the stem of Jesse” ([Isa. 11:1, 10](#)), the “Immanuel,” the virgin’s son ([Isa. 7:14](#)), “the branch of Jehovah” ([Isa. 4:2](#)), and “the messenger of the covenant” ([Mal. 3:1](#)). This is he “of whom Moses in the law and the prophets did write.” The Old Testament Scripture is full of prophetic declarations regarding the Great Deliverer and the work he was to accomplish. Jesus the Christ is Jesus the Great Deliverer, the Anointed One, the Saviour of men. This name denotes that Jesus was divinely appointed, commissioned, and accredited as the Saviour of men ([Heb. 5:4; Isa. 11:2-4; 49:6; John 5:37; Acts 2:22](#)).

To believe that “Jesus is the Christ” is to believe that he is the Anointed, the Messiah of the prophets, the Saviour sent of God, that he was, in a word, what he claimed to be. This is to believe the gospel, by the faith of which alone men can be brought unto God. That Jesus is the Christ is the testimony of God, and the faith of this constitutes a Christian ([1 Cor. 12:3; 1 John 5:1](#)).

David: means well-beloved, dear. (well-beloved), the son of Jesse. His life may be divided into three portions:

Beloved, the eighth and youngest son of Jesse, a citizen of Bethlehem. His father seems to have been a man in humble life. His mother’s name is not recorded. Some think she was the Nahash of [2 Sam. 17:25](#). As to his personal appearance, we only know that he was red-haired, with beautiful eyes and a fair face ([1 Sam. 16:12; 17:42](#)).

His early occupation was that of tending his father’s sheep on the uplands of Judah. From what we

know of his after history, doubtless he frequently beguiled his time, when thus engaged, with his shepherd's flute, while he drank in the many lessons taught him by the varied scenes spread around him. His first recorded exploits were his encounters with the wild beasts of the field. He mentions that with his own unaided hand he slew a lion and also a bear, when they came out against his flock, beating them to death in open conflict with his club ([1 Sam. 17:34, 35](#)).

While David, in the freshness of ruddy youth, was thus engaged with his flocks, Samuel paid an unexpected visit to Bethlehem, having been guided thither by divine direction ([1 Sam. 16:1-13](#)). There he offered up sacrifice, and called the elders of Israel and Jesse's family to the sacrificial meal. Among all who appeared before him he failed to discover the one he sought. David was sent for, and the prophet immediately recognized him as the chosen of God, chosen to succeed Saul, who was now departing from the ways of God, on the throne of the kingdom. He accordingly, in anticipation, poured on his head the anointing oil. David went back again to his shepherd life, but "the Spirit of the Lord came upon David from that day forward," and "the Spirit of the Lord departed from Saul" ([1 Sam. 16:13, 14](#)).

Not long after this David was sent for to soothe with his harp the troubled spirit of Saul, who suffered from a strange melancholy dejection. He played before the king so skilfully that Saul was greatly cheered, and began to entertain great affection for the young shepherd. After this he went home to Bethlehem. But he soon again came into prominence. The armies of the Philistines and of Israel were in battle array in the valley of Elah, some 16 miles south-west of Bethlehem; and David was sent by his father with provisions for his three brothers, who were then fighting on the side of the king. On his arrival in the camp of Israel, David (now about twenty years of age) was made aware of the state of matters when the champion of the Philistines, Goliath of Gath, came forth to defy Israel. David took his sling, and with a well-trained aim threw a stone "out of the brook," which struck the giant's forehead, so that he fell senseless to the ground. David then ran and slew him, and cut off his head with his own sword ([1 Sam. 17](#)). The result was a great victory to the Israelites, who pursued the Philistines to the gates of Gath and Ekron.

David's popularity consequent on this heroic exploit awakened Saul's jealousy ([1 Sam. 18:6-16](#)), which he showed in various ways. He conceived a bitter hatred toward him, and by various stratagems sought his death ([1 Sam. 18-30](#)). The deep-laid plots of the enraged king, who could not fail to observe that David "prospered exceedingly," all proved futile, and only endeared the young hero the more to the people, and very specially to Jonathan, Saul's son, between whom and David a life-long warm friendship was formed.

A fugitive. To escape from the vengeance of Saul, David fled to Ramah ([1 Sam. 19:12-18](#)) to Samuel, who received him, and he dwelt among the sons of the prophets, who were there under Samuel's training. It is supposed by some that the sixth, seventh, and eleventh Psalms were composed by him at this time. This place was only 3 miles from the residence of Saul, who soon discovered whither the fugitive had gone, and tried ineffectually to bring him back. Jonathan made a fruitless effort to bring his father to a better state of mind toward David ([1 Sam. 20](#)), who, being made aware of the fact, saw no hope of safety but in flight to a distance. We accordingly find him first at Nob ([21:1-9](#)) and then at Gath, the chief city of the Philistines. The king of the Philistines would not admit him into his service, as he expected that he would, and David accordingly now betook himself to the stronghold of Adullam ([22:1-4](#); [1 Chr. 12:8-18](#)). Here in a short time 400 men gathered around him and acknowledged him as their leader. It was at this time that David, amid the harassment and perils of his position, cried, "Oh that one would give me drink of the water of the well of Bethlehem;" when three of his heroes broke through the lines of the Philistines and brought him the water for which he longed ([2 Sam. 23:13-17](#)), but which he would not drink.

In his rage at the failure of all his efforts to seize David, Saul gave orders for the massacre of the entire

priestly family at Nob, “persons who wore a linen ephod”, to the number of eighty-five persons, who were put to death by Doeg the Edomite. The sad tidings of the massacre were brought to David by Abiathar, a son of Ahimelech, the only one who escaped. Comp. [Ps. 52](#).

Hearing that Keilah, a town on the western frontier, was harassed by the Philistines, David with his men relieved it ([1 Sam. 23:1-14](#)); and then, for fear of Saul, he fled to the strongholds in the “hill country” of Judah. Comp. [Ps. 31](#). While encamped there, in the forest in the district of Ziph, he was visited by Jonathan, who spoke to him words of encouragement (23:16-18). The two now parted never to meet again. Saul continued his pursuit of David, who narrowly escaped from him at this time, and fled to the crags and ravines of Engedi, on the western shore of the Dead Sea ([1 Sam. 23:29](#)). Here Saul, who still pursued him with his army, narrowly escaped, through the generous forbearance of David, and was greatly affected by what David had done for him. He returned home from pursuing him, and David betook himself to Maon, where, with his 600 men, he maintained himself by contributions gathered from the district. Here occurred the incident connected with Nabal and his wife Abigail ([1 Sam. 25](#)), whom David married after Nabal’s death.

Saul again went forth ([1 Sam. 26](#)) in pursuit of David, who had hid himself “in the hill Hachilah, which is before Jeshimon,” in the wilderness of Ziph, and was a second time spared through his forbearance. He returned home, professing shame and penitence for the way in which he had treated David, and predicting his elevation to the throne.

Fighting against Israel. Harassed by the necessity of moving from place to place through fear of Saul, David once more sought refuge among the Philistines ([1 Sam. 27](#)). He was welcomed by the king, who assigned him Ziklag as his residence. Here David lived among his followers for some time as an independent chief engaged in frequent war with the Amalekites and other tribes on the south of Judah.

Achish summoned David with his men to join his army against Saul; but the lords of the Philistines were suspicious of David’s loyalty, and therefore he was sent back to Ziklag, which he found to his dismay may have been pillaged and burnt during his brief absence. David pursued after the raiders, the Amalekites, and completely routed them. On his return to Ziklag tidings reached him of Saul’s death ([2 Sam. 1](#)). An Amalekite brought Saul’s crown and bracelet and laid them at his feet. David and his men rent their clothes and mourned for Saul, who had been defeated in battle near Mount Gilboa. David composed a beautiful elegy, the most beautiful of all extant Hebrew odes, a “lamentation over Saul and over Jonathan his son” ([2 Sam. 1:18-27](#)). It bore the title of “The Bow,” and was to be taught to the children, that the memory of Saul and Jonathan might be preserved among them. “Behold, it is written in the book of Jasher” (q.v.).

David king over Judah. David and his men now set out for Hebron under divine direction ([2 Sam. 2:1-4](#)). There they were cordially welcomed, and he was at once anointed as king. He was now about thirty years of age.

But his title to the throne was not undisputed. Abner took Ish-bosheth, Saul’s only remaining son, over the Jordan to Mahanaim, and there crowned him as king. Then began a civil war in Israel. The first encounter between the two opposing armies, led on the one side by Abner, and on the other by Joab, took place at the pool of Gibeon. It resulted in the defeat of Abner. Other encounters, however, between Israel and Judah followed ([2 Sam. 3:1, 5](#)), but still success was on the side of David. For the space of seven and a half years David reigned in Hebron. Abner now sided with David, and sought to promote his advancement; but was treacherously put to death by Joab in revenge for his having slain his brother Asahel at Gibeon (3:22-39). This was greatly to David’s regret. He mourned for the death of Abner. Shortly after this Ish-bosheth was also treacherously put to death by two Canaanites of Beeroth; and there being now no rival, David was anointed king over all Israel (4:1-12).

David king over all Israel ([2 Sam. 5:1-5](#); [1 Chr. 11:1-3](#)). The elders of Israel now repaired to Hebron

and offered allegiance to David in name of all the people, among whom the greatest enthusiasm prevailed. He was anointed king over all Israel, and sought out a new seat of government, more suitable than Hebron, as the capital of his empire. At this time there was a Jebusite fortress, “the stronghold”, on the hill of Zion, called also Jebus. This David took from the Jebusites, and made it Israel’s capital, and established here his residence, and afterwards built for himself a palace by the aid of Tyrian tradesmen. The Philistines, who had for some time observed a kind of truce, now made war against David; but were defeated in battle at a place afterwards called, in remembrance of the victory, Baal-perazim. Again they invaded the land, and were a second time routed by him. He thus delivered Israel from their enemies.

David now resolved to bring up the ark of the covenant to his new capital ([2 Sam. 6](#)). It was in the house of Abinadab at Kirjath-jearim, about 7 miles from Jerusalem, where it had been for many years, from the time when the Philistines had sent it home ([1 Sam. 6](#); 7). In consequence of the death of Uzzah (for it was a divine ordinance that only the Levites should handle the ark, [Num. 4](#)), who had put forth his hand to steady the ark when the cart in which it was being conveyed shook by reason of the roughness of the road, David stayed the procession, and conveyed the ark into the house of Obed-edom, a Philistine from Gath. After three months David brought the ark from the house of Obed-edom up to Jerusalem. Comp. [Ps. 24](#). Here it was placed in a new tent or tabernacle which David erected for the purpose. About seventy years had passed since it had stood in the tabernacle at Shiloh. The old tabernacle was now at Gibeah, at which Zadok ministered. David now ([1 Chr. 16](#)) carefully set in order all the ritual of divine worship at Jerusalem, along with Abiathar the high priest. A new religious era began. The service of praise was for the first time introduced into public worship. Zion became henceforth “God’s holy hill.”

David’s wars. David now entered on a series of conquests which greatly extended and strengthened his kingdom ([2 Sam. 8](#)). In a few years the whole territory from the Euphrates to the river of Egypt, and from Gaza on the west to Thapsacus on the east, was under his sway ([2 Sam. 8:3-13](#); 10).

David’s fall. He had now reached the height of his glory. He ruled over a vast empire, and his capital was enriched with the spoils of many lands. But in the midst of all this success he fell, and his character became stained with the sin of adultery ([2 Sam. 11:2-27](#)). It has been noted as characteristic of the Bible that while his military triumphs are recorded in a few verses, the sad story of his fall is given in detail, a story full of warning, and therefore recorded. This crime, in the attempt to conceal it, led to another. He was guilty of murder. Uriah, whom he had foully wronged, an officer of the Gibeonites, the corps of heroes (23:39), was, by his order, “set in the front of the hottest battle” at the siege of Rabbah, in order that he might be put to death. Nathan the prophet ([2 Sam. 7:1-17](#); 12:1-23) was sent by God to bring home his crimes to the conscience of the guilty monarch. He became a true penitent. He bitterly bewailed his sins before God. The thirty-second and fifty-first Psalms reveal the deep struggles of his soul, and his spiritual recovery.

Bathsheba became his wife after Uriah’s death. Her first-born son died, according to the word of the prophet. She gave birth to a second son, whom David called Solomon, and who ultimately succeeded him on the throne ([2 Sam. 12:24, 25](#)).

Peace. After the successful termination of all his wars, David formed the idea of building a temple for the ark of God. This he was not permitted to carry into execution, because he had been a man of war. God, however, sent Nathan to him with a gracious message ([2 Sam. 7:1-16](#)). On receiving it he went into the sanctuary, the tent where the ark was, and sat before the Lord, and poured out his heart in words of devout thanksgiving (18-29). The building of the temple was reserved for his son Solomon, who would be a man of peace ([1 Chr. 22:9](#); 28:3).

A cloudy evening. Hitherto David’s career had been one of great prosperity and success. Now cloudy

and dark days came. His eldest son Amnon, whose mother was Ahinoam of Jezreel, was guilty of a great and shameful crime ([2 Sam. 13](#)). This was the beginning of the disasters of his later years. After two years Absalom terribly avenged the crime against Tamar, and put Amnon to death. This brought sore trouble to David's heart. Absalom, afraid of the consequences of his guilt, fled to Geshur beyond Jordan, where he remained for three years, when he was brought back through the intrigue of Joab ([2 Sam. 14](#)).

After this there fell upon the land the calamity of three years' famine ([2 Sam. 21:1-14](#)). This was soon after followed by a pestilence, brought upon the land as a punishment for David's sinful pride in numbering the people ([2 Sam. 24](#)), in which no fewer than 70,000 perished in the space of three days.

Rebellion of Absalom. The personal respect for David was sadly lowered by the incident of Bathsheba. There was a strong popular sentiment against the taking of the census, and the outburst of the plague in connection with it deepened the feeling of jealousy that had begun to manifest itself among some of the tribes against David. Absalom, taking full advantage of this state of things, gradually gained over the people, and at length openly rebelled against his father, and usurped the throne. Ahithophel was Absalom's chief counsellor. The revolt began in Hebron, the capital of Judah. Absalom was there proclaimed king. David was now in imminent danger, and he left Jerusalem ([2 Sam. 15:13-20](#)), and once more became a fugitive. It was a momentous day in Israel. The incidents of it are recorded with a fulness of detail greater than of any other day in Old Testament history. David fled with his followers to Mahanaim, on the east of Jordan. An unnatural civil war broke out. After a few weeks the rival armies were mustered and organized. They met in hostile array at the wood of Ephraim ([2 Sam. 18:1-8](#)). Absalom's army was defeated, and himself put to death by the hand of Joab (9-18). The tidings of the death of his rebellious son filled the heart of David with the most poignant grief. He "went up to the chamber over the gate, and wept" (33), giving utterance to the heart-broken cry, "Would God I had died for thee, O Absalom, my son, my son!" Peace was now restored, and David returned to Jerusalem and resumed the direction of affairs. An unhappy dispute arose between the men of Judah and the men of Israel (19:41-43). Sheba, a Benjamite, headed a revolt of the men of Israel. He was pursued to Abelbeth-maachah, and was there put to death, and so the revolt came to an end.

The end. After the suppression of the rebellion of Absalom and that of Sheba, ten comparatively peaceful years of David's life passed away. During those years he seems to have been principally engaged in accumulating treasures of every kind for the great temple at Jerusalem, which it was reserved to his successor to build ([1 Chr. 22](#); 28; 29), a house which was to be "exceeding magnificent, of fame and of glory throughout all countries" (22:5). The exciting and laborious life he had spent, and the dangers and trials through which he had passed, had left him an enfeebled man, prematurely old. It became apparent that his life was now drawing to its close. A new palace conspiracy broke out as to who should be his successor. Joab favoured Adonijah. The chiefs of his party met at the "Fuller's spring," in the valley of Kidron, to proclaim him king; but Nathan hastened on a decision on the part of David in favour of Solomon, and so the aim of Adonijah's party failed. Solomon was brought to Jerusalem, and was anointed king and seated on his father's throne ([1 Kings 1:11-53](#)). David's last words are a grand utterance, revealing his unflinching faith in God, and his joyful confidence in his gracious covenant promises ([2 Sam. 23:1-7](#)).

After a reign of forty years and six months ([2 Sam. 5:5](#); [1 Chr. 3:4](#)) David died (B.C. 1015) at the age of seventy years, "and was buried in the city of David." His tomb is still pointed out on Mount Zion.

Both in his prophetic and in his regal character David was a type of the Messiah ([1 Sam. 16:13](#)). The book of Psalms commonly bears the title of the "Psalms of David," from the circumstance that he was the largest contributor (about eighty psalms) to the collection. (See [PSALMS](#).)

"The greatness of David was felt when he was gone. He had lived in harmony with both the priesthood

and the prophets; a sure sign that the spirit of his government had been throughly loyal to the higher aims of the theocracy. The nation had not been oppressed by him, but had been left in the free enjoyment of its ancient liberties. As far as his power went he had striven to act justly to all ([2 Sam. 8:15](#)). His weak indulgence to his sons, and his own great sin besides, had been bitterly atoned, and were forgotten at his death in the remembrance of his long-trying worth. He had reigned thirty-three years in Jerusalem and seven and a half at Hebron ([2 Sam. 5:5](#)). Israel at his accession had reached the lowest point of national depression; its new-born unity rudely dissolved; its territory assailed by the Philistines. But he had left it an imperial power, with dominions like those of Egypt or Assyria. The sceptre of Solomon was already, before his father's death, owned from the Mediterranean to the Euphrates, and from the Orontes to the Red Sea.”, Geikie's Hours etc., iii.

- His youth before his introduction to the court of Saul;
- His relations with Saul;
- His reign.
- The early life of David contains in many important respects the antecedents of his future career. It appears that David was the youngest son, probably the youngest child, of a family of ten, and was born in Bethlehem B.C. 1085. The first time that David appears in history at once admits us to the whole family circle. The annual sacrificial feast is being held when Samuel appears, sent by God to anoint one of Jesse's sons as they pass before him, ([1 Samuel 16:6-10](#)) Samuel sends for the youngest, David, who was “keeping the sheep,” and anoints him. ([1 Samuel 16:11-13](#)) As David stood before Samuel we are enabled to fix his appearance at once in our minds. He was of short stature, with red or auburn hair, such as is not unfrequently seen in his countrymen of the East at the present day. In later life he wore a beard. His bright eyes are specially mentioned, ([1 Samuel 16:12](#)) and generally he was remarkable for the grace of his figure and countenance (“fair of eyes,” “comely,” “goodly,”) ([1 Samuel 16:12,18; 17:42](#)) well made and of immense strength and agility. His swiftness and activity made him like a wild gazelle, his feet like hart's feet, and his arms strong enough to break a bow of steel. ([Psalms 18:33,34](#)) After the anointing David resumes his accustomed duties, and the next we know of him he is summoned to the court to chase away the king's madness by music, ([1 Samuel 16:14-19](#)) and in the successful effort of David's harp we have the first glimpse into that genius for music and poetry which was afterwards consecrated in the Psalms. After this he returned to the old shepherd life again. One incident alone of his solitary shepherd life has come down to us—his conflict with the lion and the bear in defence of his father's flocks. ([1 Samuel 17:34,35](#)) It was some years after this that David suddenly appears before his brothers in the camp of the army, and hears the defiant challenge of the Philistine giant Goliath. With his shepherd's sling and five small pebbles he goes forth and defeats the giant. ([1 Samuel 17:40-51](#))
- Relations with Saul.—We now enter on a new aspect of David's life. The victory over Goliath had been a turning point of his career. Saul inquired his parentage, and took him finally to his court. Jonathan was inspired by the romantic friendship which bound the two youths together to the end of their lives. Unfortunately David's fame proved the foundation of that unhappy jealousy of Saul towards him which, mingling with the king's constitutional malady, poisoned his whole future relations to David. His position in Saul's court seems to have been first armor-bearer, ([1 Samuel 16:21; 18:2](#)) then captain over a thousand, ([1 Samuel 18:13](#)) and finally, on his marriage with Michal, the king's second daughter, he was raised to the high office of captain of the king's body-guard, second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent. David was not chiefly known for his successful exploits against the Philistines, by one of which he won his wife, and rove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign. He also still performed from

time to time the office of minstrel; but the successive attempts of Saul upon his life convinced him that he was in constant danger. He had two faithful allies, however, in the court—the son of Saul, his friend Jonathan, and the daughter of Saul, his wife Michal. Warned by the one and assisted by the other, he escaped by night, and was from thenceforward a fugitive. He at first found a home at the court of Achish, among the Philistines; but his stay was short. Discovered possibly by “the sword of Goliath,” his presence revived the national enmity of the Philistines against their former conqueror, and he only escaped by feigning madness. ([1 Samuel 21:13](#)) His first retreat was the cave of Adullam. In this vicinity he was joined by his whole family, ([1 Samuel 22:1](#)) and by a motley crowd of debtors and discontented men, ([1 Samuel 22:2](#)) which formed the nucleus of his army. David’s life for the next few years was made up of a succession of startling incidents. He secures an important ally in Abiathar, ([1 Samuel 23:6](#)) his band of 400 at Adullam soon increased to 600, ([1 Samuel 23:13](#)) he is hunted by Saul from place to place like a partridge. ([1 Samuel 23:14,22,25-29; 24:1-22; 26](#)) He marries Abigail and Ahinoam. ([1 Samuel 25:42,43](#)) Finally comes the new of the battle of Gilboa and the death of Saul and Jonathan. [1Sam 31](#). The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, will close the second period of David’s life. ([2 Samuel 1:1-27](#))

- David’s reign.—
- As king of Judah at Hebron, 7 1/2 years. ([2 Samuel 2:1; 2 Samuel 5:5](#)) Here David was first formally anointed king. ([2 Samuel 2:4](#)) To Judah his dominion was nominally confined. Gradually his power increased, and during the two years which followed the elevation of Ish-bosheth a series of skirmishes took place between the two kingdoms. Then rapidly followed the successive murders of Abner and of Ish-bosheth. ([2 Samuel 3:30; 4:5](#)) The throne, so long waiting for him, was now vacant, and the united voice of the whole people at once called him to occupy it. For the third time David was anointed king, and a festival of three days celebrated the joyful event. ([1 Chronicles 12:39](#)) One of David’s first acts after becoming king was to secure Jerusalem, which he seized from the Jebusites and fixed the royal residence there. Fortifications were added by the king and by Joab, and it was known by the special name of the “city of David.” ([2 Samuel 5:9; 1 Chronicles 11:7](#)) The ark was now removed from its obscurity at Kirjath-jearim with marked solemnity, and conveyed to Jerusalem. The erection of the new capital at Jerusalem introduces us to a new era in David’s life and in the history of the monarchy. He became a king on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp; and he also founded an imperial dominion which for the first time realize the prophetic description of the bounds of the chosen people. ([Genesis 15:18-21](#)) During the succeeding ten years the nations bordering on his kingdom caused David more or less trouble, but during this time he reduced to a state of permanent subjection the Philistines on the west, ([2 Samuel 8:1](#)) the Moabites on the east, ([2 Samuel 8:2](#)) by the exploits of Benaiah, ([2 Samuel 23:20](#)) the Syrians on the northeast as far as the Euphrates, ([2 Samuel 8:3](#)) the Edomites, ([2 Samuel 8:14](#)) on the south; and finally the Ammonites, who had broken their ancient alliance, and made one grand resistance to the advance of his empire. ([2 Samuel 10:1-19; 12:26-31](#)) Three great calamities may be selected as marking the beginning, middle and close of David’s otherwise prosperous reign, which appear to be intimated in the question of Gad, ([2 Samuel 24:13](#)) “a three-years famine, a three-months flight or a three-days pestilence.” a. Of these the first (the three-years famine) introduces us to the last notices of David’s relations with the house of Saul, already referred to. b. The second group of incidents contains the tragedy of David’s life, which grew in all its parts out of the polygamy, with its evil consequences, into which he had plunged on becoming king. Underneath the splendor of his last glorious campaign against the Ammonites was a dark story, known probably at that time only to a very few—the double crime of adultery with Bath-sheba

and the virtual murder of Uriah. The clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house." ([2 Samuel 12:10](#)) The outrage on his daughter Tamar, the murder of his eldest son Amnon, and then the revolt of his best-beloved Absalom, brought on the crisis which once more sent him forth as wanderer, as in the days when he fled from Saul. ([2 Samuel 15:18](#)) The final battle of Absalom's rebellion was fought in the "forest of Ephraim," and terminated in the accident which led to the young man's death; and, though nearly heartbroken at the loss of his son, David again reigned in undisturbed peace at Jerusalem. ([2 Samuel 20:1-22](#)) c. The closing period of David's life, with the exception of one great calamity, may be considered as a gradual preparation for the reign of his successor. This calamity was the three-days pestilence which visited Jerusalem at the warning of the prophet Gad. The occasion which led to this warning was the census of the people taken by Joab at the king's orders, ([2 Samuel 24:1-9](#); [1 Chronicles 21:1-7](#); [27:23,24](#)) which was for some reason sinful in God's sight. [2Sam 24](#). A formidable conspiracy to interrupt the succession broke out in the last days of David's reign; but the plot was stifled, and Solomon's inauguration took place under his father's auspices. ([1 Kings 1:1-53](#)) By this time David's infirmities had grown upon him. His last song is preserved—a striking union of the ideal of a just ruler which he had placed before him and of the difficulties which he had felt in realizing it. ([2 Samuel 23:1-7](#)) His last words to his successor are general exhortations to his duty. ([1 Kings 2:1-9](#)) He died, according to Josephus, at the age of 70, and "was buried in the city of David." After the return from the captivity, "the sepulchres of David" were still pointed out "between Siloah and the house of the mighty men," or "the guard-house." ([Nehemiah 3:16](#)) His tomb, which became the general sepulchre of the kings of Judah, was pointed out in the latest times of the Jewish people. The edifice shown as such from the Crusades to the present day is on the southern hill of modern Jerusalem commonly called Mount Zion, under the so-called "Coenaculum;" but it cannot be identified with the tomb of David, which was emphatically within the walls.

1. King of Israel

.Genealogy of [Ru 4:18-22](#); [1Sa 16:11](#); [17:12](#); [1Ch 2:3-15](#); [Mt 1:1-6](#); [Lu 3:31-38](#)

.A shepherd [1Sa 16:11](#)

.Kills a lion and a bear [1Sa 17:34-36](#)

.Anointed king, while a youth, by the prophet Samuel, and inspired [1Sa 16:1,13](#); [Ps 89:19-37](#)

.Chosen of God [Ps 78:70](#)

.Described to Saul [1Sa 16:18](#)

.Detailed as armor-bearer and musician at Saul's court [1Sa 16:21-23](#)

.Kills Goliath [1Sa 17](#)

.The love of Jonathan for [1Sa 18:1-4](#)

.Popularity and discreetness of [1Sa 18](#)

.Saul's jealousy of [1Sa 18:8-30](#)

.Is defrauded of Merab, and given Michal to marry [1Sa 18:17-27](#)

.Jonathan intercedes for [1Sa 19:1-7](#)

.Probably writes Psalms Eleven at this period of his life [Ps 17](#); [35](#); [52](#); [58](#); [64](#); [109](#); [142](#)

.Conducts a campaign against, and defeats the Philistines [1Sa 19:8](#)

.Saul attempts to kill him; he escapes to Ramah, and lives at Naioth, where Saul pursues him [1Sa 19:9-24](#)

.About this time writes [Ps 59](#)

.Returns, and Jonathan makes covenant with him [1Sa 20](#)

.Escapes by way of Nob, where he obtains shewbread and Goliath's sword from Abimelech [1Sa 21:1-6](#); [Mt 12:3,4](#)

.Escapes to Gath [1Sa 21:10-15](#)

.At this time probably writes [Ps 34](#); [35](#); [52](#); [56](#); [120](#)

.Recruits an army of insurgents, goes to Moab, returns to Hareth [1Sa 22](#)

.Probably writes [Ps 13](#)

.Saves Keilah [1Sa 23:1-13](#)

.Makes second covenant with Jonathan [1Sa 23:16-18](#)

.Goes to the wilderness of Ziph, is betrayed to Saul [1Sa 23:13-26](#)

.Writes a psalm on the betrayal [Ps 54](#)

.And probably [Ps 22](#); [31](#); [34](#); [140](#)

.Saul is diverted from pursuit of [1Sa 23:27,28](#)

.At this time probably writes [Ps 12](#); [22](#)

.Goes to En-gedi [1Sa 23:29](#)

.Refrains from killing Saul [1Sa 24](#)

.Writes [Ps 57](#)

.Covenants with Saul [1Sa 26](#)

.Marries Nabal's widow, Abigail, and Ahinoam [1Sa 25](#)

.Lives in the wilderness of Ziph, has opportunity to kill Saul, but only takes his spear; Saul is contrite [1Sa 26](#)

.Flees to Achish and lives in Ziklag [1Sa 27](#)

.The list of men who join him [1Ch 12:1-22](#)

.Conducts an expedition against Amalekites, misstates the facts to Achish [1Sa 27:8-12](#)

.At this time probably writes [Ps 141](#)

.Is refused permission to accompany the Philistines to battle against the Israelites [1Sa 28:1,2](#); [29](#)

.Rescues the people of Ziklag, who had been captured by the Amalekites [1Sa 30](#)

.Probably writes [Ps 18](#); [20](#); [21](#)

.Death and burial of Saul and his sons [1Sa 31](#); [2Sa 21:1-14](#)

.Kills the murderer of Saul [2Sa 1:1-16](#)

.Lamentation over Saul [2Sa 1:17-27](#)

.After living for one year and four months at Ziklag [1Sa 27:7](#)

.David goes to Hebron, and is anointed king by Judah [2Sa 2:1-4,11](#); [5:5](#); [1Ki 2:11](#); [1Ch 3:4](#); [11:1-3](#)

.The list of those who join him at Hebron [1Ch 12:23-40](#)

.Ish-bosheth, son of Saul, crowned [2Sa 2:4](#)

.David wages war against and defeats Ish-bosheth [2Sa 2:13-32](#); [3:4](#)

.Demands the restoration of Michal, his wife [2Sa 3:14-16](#)

.Abner revolts from Ish-bosheth, and joins David, but is killed by Joab [2Sa 3](#)

.Punishes Ish-bosheth's murderers [2Sa 4](#)

.Anointed king over all Israel, after reigning over Judah at Hebron for seven years and six months, and reigns thirty-three years [2Sa 2:11](#); [5:5](#); [1Ch 3:4](#); [11:1-3](#); [12:23-40](#); [29:27](#)

.Makes conquest of Jerusalem [2Sa 5:6](#); [1Ch 11:4-8](#); [Isa 29:1](#)

.Builds a palace [2Sa 5:11](#); [2Ch 2:3](#)

.Friendship of, with Hiram, king of Tyre [2Sa 5:11](#); [1Ki 5:1](#)

.Prospered of God [2Sa 5:10](#); [1Ch 11:9](#)

.Fame of [1Ch 14:17](#)

.Philistines make war against, and are defeated by him [2Sa 5:17,25](#)

.Assembles thirty-thousand men to escort the ark of the covenant to Jerusalem with music and thanksgiving [2Sa 6:1-5](#)

.Uzzah is struck down when he attempts to steady the ark of the covenant [2Sa 6:6-11](#)

.David is terrified, and leaves the ark at the house of Obed-edom [2Sa 6:9-11](#)

.After three months, David brings the ark of the covenant to Jerusalem with dancing and great joy [2Sa 6:12-16](#); [1Ch 13](#)

.Organized the tabernacle service [1Ch 9:22](#); [15:16-24](#); [16:4-6,37-43](#)

.Offers sacrifice, distributes gifts, and blesses the people [2Sa 6:17-19](#)

.Michal rebukes him for his religious enthusiasm [2Sa 6:20-23](#)

.Desires to build a temple, is forbidden, but receives God's promise that his seed should reign forever [2Sa 7:12-16](#); [23:5](#); [1Ch 17:11-14](#); [2Ch 6:16](#); [Ps 89:3,4](#); [132:11,12](#); [Ac 15:16](#); [Ro 15:12](#)

.Interpretation and fulfillment of this prophecy [Ac 13:22,23](#)

.At this time, probably, David writes [Ps 15](#); [16](#); [24](#); [101](#); [138](#)

.Conquers the Philistines, Moabites, and Syria [2Sa 8](#)

.Treats Mephibosheth, the lame son of Saul, with great kindness [2Sa 9:6](#); [19:24-30](#)

.Sends commissioners with a message of sympathy to Hanun, son of the king of Ammon; the message is misinterpreted, and commissioners treated with indignity; David retaliates by invading, and defeats the combined armies of the Ammonites and Syrians [2Sa 10](#); [1Ch 19](#)

.Probably writes [Ps 18](#); [20](#); [21](#)

.Commits adultery with Bath-sheba [2Sa 11:2-5](#)

.Wickedly causes the death of Uriah [2Sa 11:6-25](#)

.Takes Bath-sheba to be his wife [2Sa 11:26,27](#)
.Is rebuked by the prophet Nathan [2Sa 12:1-14](#)
.Repents of his crime and confesses his guilt [Ps 6; 32; 38; 39; 40; 51](#)
.Is chastised with grievous affliction on account of his crime [Ps 38; 41; 69](#)
.Death of his infant son (born from Bath-sheba) [2Sa 12:15-23](#)
.Solomon is born to [2Sa 12:24,25](#)
.Ammonites defeated and tortured [2Sa 12:26-31](#)
.Amnon's crime, his murder by Absalom, and Absalom's flight [2Sa 13](#)
.Absalom's return [2Sa 14:1-24](#)
.Absalom's usurpation [2Sa 14; 15](#)
.David's flight from Jerusalem [2Sa 15:13-37](#)
.He probably writes, at this time [Ps 5; 7; 26; 61; 63; 69; 70; 86; 143](#)
.Shimei curses him [2Sa 16](#)
.Crosses the Jordan River [2Sa 17:21-29](#)
.Absalom's defeat and death [2Sa 18](#)
.Laments the death of Absalom [2Sa 18:33; 19:1-4](#)
.Rebuked by Joab [2Sa 19:5-7](#)
.David rebukes the priests for not showing loyalty amid the complaints of the people against him [2Sa 19:9-15](#)
.Shimei begs for clemency [2Sa 19:16-23](#)
.Mephibosheth begs for the king's favor [2Sa 19:24-30](#)
.Barzillai rewarded [2Sa 19:31-40](#)
.Judah accused by the ten tribes of stealing him away [2Sa 19:41-43](#)
.Returns to Jerusalem [2Sa 20:1-3](#)
.At this time, probably, David composes [Ps 27; 66; 122; 144](#)
.Sheba's conspiracy against David, and his death [2Sa 20](#)
.Makes Amasa general [2Sa 19:13](#)
.Amasa is killed [2Sa 20:4-10](#)
.Consigns seven sons of Saul to the Gibeonites to be killed to atone for Saul's persecution of the Gibeonites [2Sa 21:1-14](#)
.Buries Saul's bones, and the bones of his sons [2Sa 21:12-14](#)
.Defeats the Philistines [2Sa 21:15-22; 1Ch 20:4-8](#)
.Takes the military strength of Israel without divine authority, and is reprovved [2Sa 24; 1Ch 21; 27:24](#)
.Probably composes [Ps 30; 131](#)
.Marries Abishag [1Ki 1:1-4](#)

.Probably composes [Ps 19](#); [111](#)

.Adonijah usurps the sceptre; Solomon appointed to the throne [1Ki 1](#); [1Ch 23:1](#)

.Delivers his charge to Solomon [1Ki 2:1-11](#); [1Ch 22:6-19](#); [28](#); [29](#)

.Probably composes [Ps 23](#); [145](#)

.Last words of [2Sa 23:1-7](#)

.Death of [1Ki 2:10](#); [1Ch 29:28](#); [Ac 2:29,30](#)

.Sepulchre of [Ac 2:29](#)

.Age of, at death [2Sa 5:4,5](#); [1Ch 29:28](#)

.Length of reign, forty years [1Ki 2:11](#); [1Ch 29:27,28](#)

.Wives of [2Sa 3:2-5](#)

.Children born

At Hebron [2Sa 3:2-5](#); [1Ch 3:4](#)

At Jerusalem [2Sa 5:14-16](#); [1Ch 3:5-8](#); [14:4-7](#)

.Descendants of [1Ch 3](#)

.Civil and military officers of [2Sa 8:16-18](#)

.See [CABINET](#)

.Lists of his heroes, and of their exploits [2Sa 23](#); [1Ch 11](#); [12:23-40](#)

.Devoutness of [1Sa 13:14](#); [2Sa 6:5,14,18](#); [7:18-29](#); [8:11](#); [24:25](#); [1Ki 3:14](#); [1Ch 17:16-27](#); [29:10](#); [2Ch 7:17](#); [Zec 12:8](#); [Ps 6](#); [7](#); [11](#); [13](#); [17](#); [22](#); [26](#); [27:7-14](#); [28](#); [31](#); [35](#); [37](#)

.Justice in the administration of [2Sa 8:15](#); [1Ch 18:14](#)

.Discreetness of [1Sa 18:14,30](#)

.Meekness of [1Sa 24:7](#); [26:11](#); [2Sa 16:11](#); [19:22,23](#)

.Merciful [2Sa 19:23](#)

.David as musician [1Sa 16:21-23](#); [1Ch 15:16](#); [23:5](#); [2Ch 7:6](#); [29:26](#); [Ne 12:36](#); [Am 6:5](#)

.David as poet [2Sa 22](#)

.See [PSALMS OF DAVID](#)

.David as prophet [2Sa 23:2-7](#); [1Ch 28:19](#); [Mt 22:41-46](#); [Ac 2:25-38](#); [4:25](#)

.Type of Christ [Ps 2](#); [16](#); [18:43](#); [69:7-9](#)

.Jesus called son of [Mt 9:27](#); [12:23](#); [15:22](#); [20:30,31](#); [21:9](#); [22:42](#); [Mr 10:47,48](#); [Lu 18:37,39](#)

.Prophecies concerning him and his kingdom [Nu 24:17,19](#); [2Sa 7:11-16](#); [1Ch 17:9-14](#); [22](#); [2Ch 6:5-17](#); [13:5](#); [21:7](#); [Ps 89:19-37](#); [Isa 9:7](#); [16:5](#); [22:20-25](#); [Jer 23:5](#); [33:15-26](#); [Lu 1:32,33](#)

.Chronicles of, written by Samuel, Nathan, and Gad [1Ch 29:29,30](#)

-2. A prophetic name for Christ [Jer 30:9](#); [Eze 34:23,24](#); [37:24,25](#); [Ho 3:5](#)

Eleazar: God has helped. (1.) The third son of Aaron ([Ex. 6:23](#)). His wife, a daughter of Putiel, bore him Phinehas ([Ex. 6:25](#)). After the death of Nadab and Abihu ([Lev. 10:12](#); [Num. 3:4](#)) he was appointed

to the charge of the sanctuary ([Num. 3:32](#)). On Mount Hor he was clothed with the sacred vestments, which Moses took from off his brother Aaron and put upon him as successor to his father in the high priest's office, which he held for more than twenty years ([Num. 20:25-29](#)). He took part with Moses in numbering the people (26:3, 4), and assisted at the inauguration of Joshua. He assisted in the distribution of the land after the conquest ([Josh. 14:1](#)). The high-priesthood remained in his family till the time of Eli, into whose family it passed, till it was restored to the family of Eleazar in the person of Zadok ([1 Sam. 2:35](#); comp. [1 Kings 2:27](#)). "And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son" ([Josh. 24:33](#)). The word here rendered "hill" is Gibeah, the name of several towns in Palestine which were generally on or near a hill. The words may be more suitably rendered, "They buried him in Gibeah of Phinehas", i.e., in the city of Phinehas, which has been identified, in accordance with Jewish and Samaritan traditions, with Kefr Ghuweirah='Awertah, about 7 miles north of Shiloh, and a few miles south-east of Nablus. "His tomb is still shown there, overshadowed by venerable terebinths." Others, however, have identified it with the village of Gaba or Gebena of Eusebius, the modern Khurbet Jibia, 5 miles north of Guphna towards Nablus.

- (2.) An inhabitant of Kirjath-jearim who was "sanctified" to take charge of the ark, although not allowed to touch it, while it remained in the house of his father Abinadab ([1 Sam. 7:1, 2](#); comp. [Num. 3:31](#); 4:15).
- (3.) The son of Dodo the Ahohite, of the tribe of Benjamin, one of the three most eminent of David's thirty-seven heroes ([1 Chr. 11:12](#)) who broke through the Philistine host and brought him water from the well of Bethlehem ([2 Sam. 23:9, 16](#)).
- (4.) A son of Phinehas associated with the priests in taking charge of the sacred vessels brought back to Jerusalem after the Exile ([Ezra 8:33](#)).
- (5.) A Levite of the family of Merari ([1 Chr. 23:21, 22](#)).

Eliakim: (raised up by God.).

- Son of Hilkiyah, master of Hezekiah's household ("over the house," as) ([Isaiah 36:3](#)) ([2 Kings 18:18,26,37](#)) (B.C. 713.) Eliakim was a good man, as appears by the title emphatically applied to him by God, "my servant Eliakim," ([Isaiah 22:20](#)) and also in the discharge of the duties of his high station, in which he acted as a "father to the inhabitants of Jerusalem, and to the house of Judah." ([Isaiah 22:21](#))
- The original name of Jehoiakim king of Judah. ([2 Kings 23:34](#); [2 Chronicles 36:4](#))
- A priest in the days of Nehemiah, who assisted at the dedication of the new wall of Jerusalem. ([Nehemiah 12:41](#)) (B.C. 446.)
- Eldest son of Abiud or Judah; brother of Joseph, and father of Azor. ([Matthew 1:13](#))
- son of Melea, and father of Jonan. ([Luke 3:30,31](#))

Eliud: (God his praise), son of Achim in the genealogy of Christ. ([Matthew 1:15](#))

Hezekiah: Whom Jehovah has strengthened. (1.) Son of Ahaz ([2 Kings 18:1](#); [2 Chr. 29:1](#)), whom he succeeded on the throne of the kingdom of Judah. He reigned twenty-nine years (B.C. 726-697). The history of this king is contained in [2 Kings 18:20](#), [Isa. 36-39](#), and [2 Chr. 29-32](#). He is spoken of as a great and good king. In public life he followed the example of his great-grandfather Uzziah. He set himself to abolish idolatry from his kingdom, and among other things which he did for this end, he destroyed the "brazen serpent," which had been removed to Jerusalem, and had become an object of idolatrous worship ([Num. 21:9](#)). A great reformation was wrought in the kingdom of Judah in his day ([2 Kings 18:4](#); [2 Chr. 29:3-36](#)).

On the death of Sargon and the accession of his son Sennacherib to the throne of Assyria, Hezekiah refused to pay the tribute which his father had paid, and "rebelled against the king of Assyria, and

served him not," but entered into a league with Egypt ([Isa. 30](#); 31; 36:6-9). This led to the invasion of Judah by Sennacherib ([2 Kings 18:13-16](#)), who took forty cities, and besieged Jerusalem with mounds. Hezekiah yielded to the demands of the Assyrian king, and agreed to pay him three hundred talents of silver and thirty of gold (18:14).

But Sennacherib dealt treacherously with Hezekiah ([Isa. 33:1](#)), and a second time within two years invaded his kingdom ([2 Kings 18:17](#); [2 Chr. 32:9](#); [Isa. 36](#)). This invasion issued in the destruction of Sennacherib's army. Hezekiah prayed to God, and "that night the angel of the Lord went out, and smote in the camp of the Assyrians 185,000 men." Sennacherib fled with the shattered remnant of his forces to Nineveh, where, seventeen years after, he was assassinated by his sons Adrammelech and Sharezer ([2 Kings 19:37](#)). (See [SENNACHERIB](#).)

The narrative of Hezekiah's sickness and miraculous recovery is found in [2 Kings 20:1](#), [2 Chr. 32:24](#), [Isa. 38:1](#). Various ambassadors came to congratulate him on his recovery, and among them Merodach-baladan, the viceroy of Babylon ([2 Chr. 32:23](#); [2 Kings 20:12](#)). He closed his days in peace and prosperity, and was succeeded by his son Manasseh. He was buried in the "chiefest of the sepulchres of the sons of David" ([2 Chr. 32:27-33](#)). He had "after him none like him among all the kings of Judah, nor any that were before him" ([2 Kings 18:5](#)). (See [ISAIAH](#).)

Hezron: Enclosed. (1.) One of the sons of Reuben ([Gen. 46:9](#); [Ex. 6:14](#)). (2.) The older of the two sons of Pharez ([Gen. 46:12](#)). (3.) A plain in the south of Judah, west of Kadesh-barnea ([Josh. 15:3](#)).

Holy Spirit: In mainstream [Christianity](#), the **Holy Spirit** is one of the three divine persons of the [Holy Trinity](#) which make up the single [substance](#) of God; that is, the Spirit is considered to act in concert with and share an essential nature with [God the Father](#) and God the Son ([Jesus](#)). The Christian theology of the Holy Spirit, or [pneumatology](#), was the last piece of Trinitarian theology to be fully explored and developed. For this reason, there is greater theological diversity among Christian understandings of the Spirit than there is among understandings of the Son ([christology](#)) and understandings of the Father. Within Trinitarian theology, the Holy Spirit is usually referred to as the "Third Person" of the Triune God - with the Father being the First Person and the Son the Second Person.

Unlike the second person of the Trinity, it has never been taught that there was a physical manifestation - or [Incarnation](#) - of the Spirit. Instead, the Spirit is usually described as a comforter or helper.

Wikipedia.com, http://en.wikipedia.org/wiki/Holy_Spirit

Immanuel: God with us. In the Old Testament it occurs only in [Isa. 7:14](#) and 8:8. Most Christian interpreters have regarded these words as directly and exclusively a prophecy of our Saviour, an interpretation borne out by the words of the evangelist Matthew (1:23).

Isaac: Laughter. (1) Israel, or the kingdom of the ten tribes ([Amos 7:9, 16](#)). (2.) The only son of Abraham by Sarah. He was the longest lived of the three patriarchs ([Gen. 21:1-3](#)). He was circumcised when eight days old (4-7); and when he was probably two years old a great feast was held in connection with his being weaned.

The next memorable event in his life is that connected with the command of God given to Abraham to offer him up as a sacrifice on a mountain in the land of Moriah ([Gen. 22](#)). (See [ABRAHAM](#).) When he was forty years of age Rebekah was chosen for his wife ([Gen. 24](#)). After the death and burial of his father he took up his residence at Beer-lahai-roi (25:7-11), where his two sons, Esau and Jacob, were born (21-26), the former of whom seems to have been his favourite son (27,28).

In consequence of a famine ([Gen. 26:1](#)) Isaac went to Gerar, where he practised deception as to his

relation to Rebekah, imitating the conduct of his father in Egypt (12:12-20) and in Gerar (20:2). The Philistine king rebuked him for his prevarication.

After sojourning for some time in the land of the Philistines, he returned to Beersheba, where God gave him fresh assurance of covenant blessing, and where Abimelech entered into a covenant of peace with him.

The next chief event in his life was the blessing of his sons ([Gen. 27:1](#)). He died at Mamre, "being old and full of days" (35:27-29), one hundred and eighty years old, and was buried in the cave of Machpelah.

In the New Testament reference is made to his having been "offered up" by his father ([Heb. 11:17](#); [James 2:21](#)), and to his blessing his sons ([Heb. 11:20](#)). As the child of promise, he is contrasted with Ishmael ([Rom. 9:7, 10](#); [Gal. 4:28](#); [Heb. 11:18](#)).

Isaac is "at once a counterpart of his father in simple devoutness and purity of life, and a contrast in his passive weakness of character, which in part, at least, may have sprung from his relations to his mother and wife. After the expulsion of Ishmael and Hagar, Isaac had no competitor, and grew up in the shade of Sarah's tent, moulded into feminine softness by habitual submission to her strong, loving will." His life was so quiet and uneventful that it was spent "within the circle of a few miles; so guileless that he let Jacob overreach him rather than disbelieve his assurance; so tender that his mother's death was the poignant sorrow of years; so patient and gentle that peace with his neighbours was dearer than even such a coveted possession as a well of living water dug by his own men; so grandly obedient that he put his life at his father's disposal; so firm in his reliance on God that his greatest concern through life was to honour the divine promise given to his race.", Geikie's Hours, etc.

Jacob: One who follows on another's heels; supplanter, ([Gen. 25:26](#); 27:36; [Hos. 12:2-4](#)), the second born of the twin sons of Isaac by Rebekah. He was born probably at Lahai-roi, when his father was fifty-nine and Abraham one hundred and fifty-nine years old. Like his father, he was of a quiet and gentle disposition, and when he grew up followed the life of a shepherd, while his brother Esau became an enterprising hunter. His dealing with Esau, however, showed much mean selfishness and cunning ([Gen. 25:29-34](#)).

When Isaac was about 160 years of age, Jacob and his mother conspired to deceive the aged patriarch ([Gen. 27](#)), with the view of procuring the transfer of the birthright to himself. The birthright secured to him who possessed it (1) superior rank in his family ([Gen. 49:3](#)); (2) a double portion of the paternal inheritance ([Deut. 21:17](#)); (3) the priestly office in the family ([Num. 8:17-19](#)); and (4) the promise of the Seed in which all nations of the earth were to be blessed ([Gen. 22:18](#)).

Soon after his acquisition of his father's blessing ([Gen. 27](#)), Jacob became conscious of his guilt; and afraid of the anger of Esau, at the suggestion of Rebekah Isaac sent him away to Haran, 400 miles or more, to find a wife among his cousins, the family of Laban, the Syrian (28). There he met with Rachel (29). Laban would not consent to give him his daughter in marriage till he had served seven years; but to Jacob these years "seemed but a few days, for the love he had to her." But when the seven years were expired, Laban craftily deceived Jacob, and gave him his daughter Leah. Other seven years of service had to be completed probably before he obtained the beloved Rachel. But "life-long sorrow, disgrace, and trials, in the retributive providence of God, followed as a consequence of this double union."

At the close of the fourteen years of service, Jacob desired to return to his parents, but at the entreaty of Laban he tarried yet six years with him, tending his flocks (31:41). He then set out with his family and property "to go to Isaac his father in the land of Canaan" ([Gen. 31](#)). Laban was angry when he heard that Jacob had set out on his journey, and pursued after him, overtaking him in seven days. The meeting was of a painful kind. After much recrimination and reproach directed against Jacob, Laban is

at length pacified, and taking an affectionate farewell of his daughters, returns to his home in Padanaram. And now all connection of the Israelites with Mesopotamia is at an end.

Soon after parting with Laban he is met by a company of angels, as if to greet him on his return and welcome him back to the Land of Promise (32:1, 2). He called the name of the place Mahanaim, i.e., "the double camp," probably his own camp and that of the angels. The vision of angels was the counterpart of that he had formerly seen at Bethel, when, twenty years before, the weary, solitary traveller, on his way to Padan-aram, saw the angels of God ascending and descending on the ladder whose top reached to heaven (28:12).

He now hears with dismay of the approach of his brother Esau with a band of 400 men to meet him. In great agony of mind he prepares for the worst. He feels that he must now depend only on God, and he betakes himself to him in earnest prayer, and sends on before him a munificent present to Esau, "a present to my lord Esau from thy servant Jacob." Jacob's family were then transported across the Jabbok; but he himself remained behind, spending the night in communion with God. While thus engaged, there appeared one in the form of a man who wrestled with him. In this mysterious contest Jacob prevailed, and as a memorial of it his name was changed to Israel (wrestler with God); and the place where this occurred he called Peniel, "for," said he, "I have seen God face to face, and my life is preserved" (32:25-31).

After this anxious night, Jacob went on his way, halting, mysteriously weakened by the conflict, but strong in the assurance of the divine favour. Esau came forth and met him; but his spirit of revenge was appeased, and the brothers met as friends, and during the remainder of their lives they maintained friendly relations. After a brief sojourn at Succoth, Jacob moved forward and pitched his tent near Shechem (q.v.), 33:18; but at length, under divine directions, he moved to Bethel, where he made an altar unto God (35:6,7), and where God appeared to him and renewed the Abrahamic covenant. While journeying from Bethel to Ephrath (the Canaanitish name of Bethlehem), Rachel died in giving birth to her second son Benjamin (35:16-20), fifteen or sixteen years after the birth of Joseph. He then reached the old family residence at Mamre, to wait on the dying bed of his father Isaac. The complete reconciliation between Esau and Jacob was shown by their uniting in the burial of the patriarch (35:27-29).

Jacob was soon after this deeply grieved by the loss of his beloved son Joseph through the jealousy of his brothers (37:33). Then follows the story of the famine, and the successive goings down into Egypt to buy corn (42), which led to the discovery of the long-lost Joseph, and the patriarch's going down with all his household, numbering about seventy souls ([Ex. 1:5](#); [Deut. 10:22](#); [Acts 7:14](#)), to sojourn in the land of Goshen. Here Jacob, "after being strangely tossed about on a very rough ocean, found at last a tranquil harbour, where all the best affections of his nature were gently exercised and largely unfolded" ([Gen. 48](#)). At length the end of his checkered course draws nigh, and he summons his sons to his bedside that he may bless them. Among his last words he repeats the story of Rachel's death, although forty years had passed away since that event took place, as tenderly as if it had happened only yesterday; and when "he had made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost" (49:33). His body was embalmed and carried with great pomp into the land of Canaan, and buried beside his wife Leah in the cave of Machpelah, according to his dying charge. There, probably, his embalmed body remains to this day (50:1-13). (See [HEBRON](#).)

The history of Jacob is referred to by the prophets Hosea (12:3, 4, 12) and Malachi (1:2). In [Micah 1:5](#) the name is a poetic synonym for Israel, the kingdom of the ten tribes. There are, besides the mention of his name along with those of the other patriarchs, distinct references to events of his life in Paul's epistles ([Rom. 9:11-13](#); [Heb. 12:16](#); 11:21). See references to his vision at Bethel and his possession of land at Shechem in [John 1:51](#); 4:5, 12; also to the famine which was the occasion of his going down into Egypt in [Acts 7:12](#) (See [LUZ](#); [BETHEL](#).)

A later man named Jacob was the father of [Joseph](#), the foster-father of Jesus Christ ([Matthew 1:15-16](#)). Nothing more is known about him.

Jeconiah: preparation, or stability, of the Lord. See [JEHOIACHIN](#)

Jehoiachin: King of Judah and successor to Jehoiakim [2Ki 24:6-8](#); [2Ch 36:8,9](#)

–Called JECONIAH [1Ch 3:16](#); [Jer 24:1](#)

–Called CONIAH [Jer 22:24](#); [37:1](#)

–Wicked reign of [2Ki 24:9](#); [2Ch 36:9](#)

–Nebuchadnezzar invades his kingdom, takes him away captive to Babylon [2Ki 24:10-16](#); [2Ch 36:10](#); [Es 2:6](#); [Jer 27:20](#); [29:1,2](#); [Eze 1:2](#)

–Confined in prison for thirty-seven years [2Ki 25:27](#)

–Released from prison by Evil-merodach, and promoted above other kings, and honored until death [2Ki 25:27-30](#); [Jer 52:31-34](#)

–Prophecies concerning [Jer 22:24-30](#); [28:4](#)

–Sons of [1Ch 3:17,18](#)

–Ancestor of Jesus [Mt 1:12](#)

Jesse: Firm, or a gift, a son of Obed, the son of Boaz and Ruth ([Ruth 4:17, 22](#); [Matt. 1:5, 6](#); [Luke 3:32](#)). He was the father of eight sons, the youngest of whom was David ([1 Sam. 17:12](#)). The phrase “stem of Jesse” is used for the family of David ([Isa. 11:1](#)), and “root of Jesse” for the Messiah ([Isa. 11:10](#); [Rev. 5:5](#)). Jesse was a man apparently of wealth and position at Bethlehem ([1 Sam. 17:17, 18, 20](#); [Ps. 78:71](#)). The last reference to him is of David’s procuring for him an asylum with the king of Moab ([1 Sam. 22:3](#)).

Jesus Christ: means Savior; deliverer. You remember from our study of Joshua that Joshua also had the same meaning as Jesus. (1.) Joshua, the son of Nun ([Acts 7:45](#); [Heb. 4:8](#); R.V., “Joshua”). (2.) A Jewish Christian surnamed Justus ([Col. 4:11](#)).

Je’sus, the proper, as Christ is the official, name of our Lord. To distinguish him from others so called, he is spoken of as “Jesus of Nazareth” ([John 18:7](#)), and “Jesus the son of Joseph” ([John 6:42](#)).

This is the Greek form of the Hebrew name Joshua, which was originally Hoshea ([Num. 13:8, 16](#)), but changed by Moses into Jehoshua ([Num. 13:16](#); [1 Chr. 7:27](#)), or Joshua. After the Exile it assumed the form Jeshua, whence the Greek form Jesus. It was given to our Lord to denote the object of his mission, to save ([Matt. 1:21](#)).

The life of Jesus on earth may be divided into two great periods, (1) that of his private life, till he was about thirty years of age; and (2) that of his public life, which lasted about three years.

In the “fulness of time” he was born at Bethlehem, in the reign of the emperor Augustus, of Mary, who was betrothed to Joseph, a carpenter ([Matt. 1:1](#); [Luke 3:23](#); comp. [John 7:42](#)). His birth was announced to the shepherds ([Luke 2:8-20](#)). Wise men from the east came to Bethlehem to see him who was born “King of the Jews,” bringing gifts with them ([Matt. 2:1-12](#)). Herod’s cruel jealousy led to Joseph’s flight into Egypt with Mary and the infant Jesus, where they tarried till the death of this king ([Matt. 2:13-23](#)), when they returned and settled in Nazareth, in Lower Galilee (2:23; comp. [Luke 4:16](#); [John 1:46](#), etc.). At the age of twelve years he went up to Jerusalem to the Passover with his parents. There, in the temple, “in the midst of the doctors,” all that heard him were “astonished at his understanding and answers” ([Luke 2:41](#), etc.).

Eighteen years pass, of which we have no record beyond this, that he returned to Nazareth and “increased in wisdom and stature, and in favour with God and man” ([Luke 2:52](#)).

He entered on his public ministry when he was about thirty years of age. It is generally reckoned to have extended to about three years. “Each of these years had peculiar features of its own. (1.) The first year may be called the year of obscurity, both because the records of it which we possess are very scanty, and because he seems during it to have been only slowly emerging into public notice. It was spent for the most part in Judea. (2.) The second year was the year of public favour, during which the country had become thoroughly aware of him; his activity was incessant, and his frame rang through the length and breadth of the land. It was almost wholly passed in Galilee. (3.) The third was the year of opposition, when the public favour ebbed away. His enemies multiplied and assailed him with more and more pertinacity, and at last he fell a victim to their hatred. The first six months of this final year were passed in Galilee, and the last six in other parts of the land.”, *Stalker’s Life of Jesus Christ*, p. 45.

The only reliable sources of information regarding the life of Christ on earth are the Gospels, which present in historical detail the words and the work of Christ in so many different aspects. (See [CHIRST](#).)

Jehoshaphat: Jehovah-judged. (1.) One of David’s body-guard ([1 Chr. 11:43](#)).

(2.) One of the priests who accompanied the removal of the ark to Jerusalem ([1 Chr. 15:24](#)).

(3.) Son of Ahilud, “recorder” or annalist under David and Solomon ([2 Sam. 8:16](#)), a state officer of high rank, chancellor or vizier of the kingdom.

(4.) Solomon’s purveyor in Issachar ([1 Kings 4:17](#)).

(5.) The son and successor of Asa, king of Judah. After fortifying his kingdom against Israel ([2 Chr. 17:1, 2](#)), he set himself to cleanse the land of idolatry ([1 Kings 22:43](#)). In the third year of his reign he sent out priests and Levites over the land to instruct the people in the law ([2 Chr. 17:7-9](#)). He enjoyed a great measure of peace and prosperity, the blessing of God resting on the people “in their basket and their store.”

The great mistake of his reign was his entering into an alliance with Ahab, the king of Israel, which involved him in much disgrace, and brought disaster on his kingdom ([1 Kings 22:1-33](#)). Escaping from the bloody battle of Ramoth-gilead, the prophet Jehu ([2 Chr. 19:1-3](#)) reproached him for the course he had been pursuing, whereupon he entered with rigour on his former course of opposition to all idolatry, and of deepening interest in the worship of God and in the righteous government of the people ([2 Chr. 19:4-11](#)).

Again he entered into an alliance with Ahaziah, the king of Israel, for the purpose of carrying on maritime commerce with Ophir. But the fleet that was then equipped at Ezion-gaber was speedily wrecked. A new fleet was fitted out without the co-operation of the king of Israel, and although it was successful, the trade was not prosecuted ([2 Chr. 20:35-37](#); [1 Kings 22:48-49](#)).

He subsequently joined Jehoram, king of Israel, in a war against the Moabites, who were under tribute to Israel. This war was successful. The Moabites were subdued; but the dreadful act of Mesha in offering his own son a sacrifice on the walls of Kir-haresheth in the sight of the armies of Israel filled him with horror, and he withdrew and returned to his own land ([2 Kings 3:4-27](#)).

The last most notable event of his reign was that recorded in [2 Chr. 20](#). The Moabites formed a great and powerful confederacy with the surrounding nations, and came against Jehoshaphat. The allied forces were encamped at Engedi. The king and his people were filled with alarm, and betook themselves to God in prayer. The king prayed in the court of the temple, “O our God, wilt thou not judge them? for we have no might against this great company that cometh against us.” Amid the silence

that followed, the voice of Jahaziel the Levite was heard announcing that on the morrow all this great host would be overthrown. So it was, for they quarrelled among themselves, and slew one another, leaving to the people of Judah only to gather the rich spoils of the slain. This was recognized as a great deliverance wrought for them by God (B.C. 890). Soon after this Jehoshaphat died, after a reign of twenty-five years, being sixty years of age, and was succeeded by his son Jehoram ([1 Kings 22:50](#)). He had this testimony, that “he sought the Lord with all his heart” ([2 Chr. 22:9](#)). The kingdom of Judah was never more prosperous than under his reign.

(6.) The son of Nimshi, and father of Jehu, king of Israel ([2 Kings 9:2, 14](#)).

Joram: (whom Jehovah has exalted).

- Son of Ahab king of Israel. ([2 Kings 8:16,25,28,29](#); [9:14,17,21-23,29](#)) [[Jehoram](#), 1]
- Son of Jehosphat; king of Judah. ([2 Kings 8:21,23,24](#); [1 Chronicles 3:11](#); [2 Chronicles 22:5,7](#); [Matthew 1:8](#)) [[Jehoram](#), 2]
- A priest in the reign of Jehoshaphat. ([2 Chronicles 17:8](#))
- A Levite, ancestor of Shelomith, in the time of David. ([1 Chronicles 26:25](#))
- Son of Toi king of Hamath. ([2 Samuel 8:10](#)) [[Hadoram](#)]
- [1 Esd. 1:9](#). [[Josabad](#), 3]

Josiah: Healed by Jehovah, or Jehovah will support. The son of Amon, and his successor on the throne of Judah ([2 Kings 22:1](#); [2 Chr. 34:1](#)). His history is contained in [2 Kings 22, 23](#). He stands foremost among all the kings of the line of David for unswerving loyalty to Jehovah ([23:25](#)). He “did that which was right in the sight of the Lord, and walked in all the way of David his father.” He ascended the throne at the early age of eight years, and it appears that not till eight years afterwards did he begin “to seek after the God of David his father.” At that age he devoted himself to God. He distinguished himself by beginning a war of extermination against the prevailing idolatry, which had practically been the state religion for some seventy years ([2 Chr. 34:3](#); comp. [Jer. 25:3, 11, 29](#)). In the eighteenth year of his reign he proceeded to repair and beautify the temple, which by time and violence had become sorely dilapidated ([2 Kings 22:3, 5, 6](#); [23:23](#); [2 Chr. 34:11](#)). While this work was being carried on, Hilkiah, the high priest, discovered a roll, which was probably the original copy of the law, the entire Pentateuch, written by Moses.

When this book was read to him, the king was alarmed by the things it contained, and sent for Huldah, the “prophetess,” for her counsel. She spoke to him words of encouragement, telling him that he would be gathered to his fathers in peace before the threatened days of judgment came. Josiah immediately gathered the people together, and engaged them in a renewal of their ancient national covenant with God. The Passover was then celebrated, as in the days of his great predecessor, Hezekiah, with unusual magnificence. Nevertheless, “the Lord turned not from the fierceness of his great wrath wherewith his anger was kindled against Judah” ([2 Kings 22:3-20](#); [23:21-27](#); [2 Chr. 35:1-19](#)). During the progress of this great religious revolution Jeremiah helped it on by his earnest exhortations.

Soon after this, Pharaoh-Necho II. (q.v.), king of Egypt, in an expedition against the king of Assyria, with the view of gaining possession of Carchemish, sought a passage through the territory of Judah for his army. This Josiah refused to permit. He had probably entered into some new alliance with the king of Assyria, and faithful to his word he sought to oppose the progress of Necho.

The army of Judah went out and encountered that of Egypt at Megiddo, on the verge of the plain of Esdraelon. Josiah went into the field in disguise, and was fatally wounded by a random arrow. His attendants conveyed him toward Jerusalem, but had only reached Hadadrimmon, a few miles south of Megiddo, when he died ([2 Kings 23:28, 30](#); comp. [2 Chr. 35:20-27](#)), after a reign of thirty-one years. He was buried with the greatest honours in fulfilment of Huldah’s prophecy ([2 Kings 22:20](#); comp. [Jer. 34:5](#)). Jeremiah composed a funeral elegy on this the best of the kings of Israel ([Lam. 4:20](#); [2 Chr.](#)

[35:25](#)). The outburst of national grief on account of his death became proverbial ([Zech. 12:11](#); comp. [Rev. 16:16](#)).

Joseph: 1. Son of Jacob [Ge 30:24](#)

.Personal appearance of [Ge 39:6](#)

.His father's favorite child [Ge 33:2](#); [37:3,4,35](#); [48:22](#); [1Ch 5:2](#); [Joh 4:5](#)

.His father's partiality for, excites the jealousy of his brethren [Ge 37:4,11,18-28](#); [Ps 105:17](#); [Ac 7:9](#)

.His prophetic dreams of his fortunes in Egypt [Ge 37:5-11](#)

.Sold as a slave into Egypt [Ge 37:27,28](#)

.Is falsely reported to his father as killed by wild beasts [Ge 37:29-35](#)

.Is bought by Potiphar, an officer (LXX has "eunuch") of Pharaoh [Ge 37:36](#)

.Is prospered of God [Ge 39:2-5,21,23](#)

.Is falsely accused, and thrown into prison; is delivered by the friendship of another prisoner [Ge 39](#); [40](#); [Ps 105:18](#)

.Is an interpreter of dreams

.Of the two prisoners [Ge 40:5-23](#)

.Of Pharaoh [Ge 41:1-37](#)

.His name is changed to Zaphnath-paaneah [Ge 41:11](#)

.Is promoted to authority next to Pharaoh at thirty years of age [Ge 41:37-46](#); [Ps 105:19-22](#)

.Marries the daughter of the priest of On [Ge 41:45](#)

.Provides against the seven years of famine [Ge 41:46-57](#)

.Exports the produce of Egypt to other countries [Ge 41:57](#)

.Sells the stores of food to the people of Egypt, exacting from them all their money, flocks and herds, lands and lives [Ge 47:13-26](#)

.Exempts the priests from the exactions [Ge 47:22,26](#)

.His father sends down into Egypt to buy corn (grain) [Ge 42](#); [43](#); [44](#)

.Reveals himself to his brothers; sends for his father; provides the land of Goshen for his people; and sustains them during the famine [Ge 45](#); [46](#); [47:1-12](#)

.His two sons [Ge 41:50,52](#)

.See [EPHRAIM](#)

.See [MANASSEH](#)

.Mourns the death of his father [Ge 50:1-14](#)

.Exact a pledge from his brothers to convey his remains to Canaan [Ge 50:2,4,25](#); [Heb 11:22](#); with [Ex 13:19](#); [Jos 24:32](#); [Ac 7:16](#)

.Death of [Ge 50:22-26](#)

.Kindness of heart [Ge 40:7,8](#)

.Joseph's integrity [Ge 39:7-12](#)

- .His humility [Ge 41:16](#); [45:7-9](#)
- .His wisdom [Ge 41:33-57](#)
- .His piety [Ge 41:51](#)
- .His faith [Ge 45:5-8](#)
- .Was a prophet [Ge 41:38,39](#); [50:25](#); [Ex 13:19](#)
- .God's providence with [Ge 39:2-5](#); [Ps 105:17-22](#)
- .His sons jointly called JOSEPH [De 33:13-17](#)
- .Descendants of [Ge 46:20](#); [Nu 26:28-37](#)
- 2. Father of Igal, the spy [Nu 13:7](#)
- 3. Of the sons of Asaph [1Ch 25:2,9](#)
- 4. A returned exile [Ezr 10:42](#)
- 5. A priest [Ne 12:14](#)
- 6. Husband of Mary [Mt 13:55](#); [Mr 6:3](#); [Mt 1:18-25](#); [Lu 1:27](#)
- .His genealogy [Mt 1:1-16](#); [Lu 3:23-38](#)
- .An angel appears and testifies to the innocence of his betrothed [Mt 1:19-24](#)
- .Lives at Nazareth [Lu 2:4](#)
- .Belongs to the town of Bethlehem [Lu 2:4](#)
- .Goes to Bethlehem to be enrolled [Lu 2:1-4](#)
- .Jesus born to [Mt 1:25](#); [Lu 2:7](#)
- .Presents Jesus in the temple [Lu 2:22-39](#)
- .Returns to Nazareth [Lu 2:39](#)
- .Warned in a dream to escape to Egypt in order to save the infant's life [Mt 2:13-15](#)
- .Warned in a dream to return to Nazareth [Mt 2:19-23](#)
- .Attends the annual feast at Jerusalem with his family [Lu 2:42-51](#)
- 7. Of Arimathaea
- .Begs for the body of Jesus for burial in his own tomb [Mt 27:57-60](#); [Mr 15:42-47](#); [Lu 23:50-56](#); [Joh 19:38-42](#)
- 8. Three ancestors of Joseph [Lu 3:24,26,30](#)
- 9. Also called BARSABAS, surnamed JUSTUS
- .One of the two persons nominated in place of Judas [Ac 1:21,22,23](#)
- 10. A designation of the ten tribes of Israel [Am 5:6](#)

Jotham: (Jehovah is upright).

- The youngest son of Gideon, ([Judges 9:5](#)) who escaped from the massacre of his brethren. (B.C. after 1256.) His parable of the reign of the bramble is the earliest example of the kind.
- The son of King Uzziah or Azariah and Jerushah. After administering the kingdom for some

years during his father's leprosy, he succeeded to the throne B.C. 758, when he was 25 years old, and reigned 16 years in Jerusalem. He was contemporary with Pekah and with the prophet Isaiah. His history is contained in ([2 Kings 15:1](#)) ... and [2Chr 27:1](#) ...

- A descendant of Judah, son of Jahdai. ([1 Chronicles 2:47](#))

Judah: Praise, the fourth son of Jacob by Leah. The name originated in Leah's words of praise to the Lord on account of his birth: "Now will I praise [Heb. odeh] Jehovah, and she called his name Yehudah" ([Gen. 29:35](#)).

It was Judah that interposed in behalf of Joseph, so that his life was spared ([Gen. 37:26, 27](#)). He took a lead in the affairs of the family, and "prevailed above his brethren" ([Gen. 43:3-10](#); 44:14, 16-34; 46:28; [1 Chr. 5:2](#)).

Soon after the sale of Joseph to the Ishmaelites, Judah went to reside at Adullam, where he married a woman of Canaan. (See [ONAN](#); [TAMAR](#).) After the death of his wife Shuah, he returned to his father's house, and there exercised much influence over the patriarch, taking a principal part in the events which led to the whole family at length going down into Egypt. We hear nothing more of him till he received his father's blessing ([Gen. 49:8-12](#)).

Manasseh: Who makes to forget. "God hath made me forget" (Heb. nashshani), [Gen. 41:51](#). (1.) The elder of the two sons of Joseph. He and his brother Ephraim were afterwards adopted by Jacob as his own sons (48:1). There is an account of his marriage to a Syrian ([1 Chr. 7:14](#)); and the only thing afterwards recorded of him is, that his grandchildren were "brought up upon Joseph's knees" ([Gen. 50:23](#); R.V., "born upon Joseph's knees") i.e., were from their birth adopted by Joseph as his own children.

The tribe of Manasseh was associated with that of Ephraim and Benjamin during the wanderings in the wilderness. They encamped on the west side of the tabernacle. According to the census taken at Sinai, this tribe then numbered 32,200 ([Num. 1:10, 35](#); 2:20, 21). Forty years afterwards its numbers had increased to 52,700 (26:34, 37), and it was at this time the most distinguished of all the tribes.

The half of this tribe, along with Reuben and Gad, had their territory assigned them by Moses on the east of the Jordan ([Josh. 13:7-14](#)); but it was left for Joshua to define the limits of each tribe. This territory on the east of Jordan was more valuable and of larger extent than all that was allotted to the nine and a half tribes in the land of Palestine. It is sometimes called "the land of Gilead," and is also spoken of as "on the other side of Jordan." The portion given to the half tribe of Manasseh was the largest on the east of Jordan. It embraced the whole of Bashan. It was bounded on the south by Mahanaim, and extended north to the foot of Lebanon. Argob, with its sixty cities, that "ocean of basaltic rocks and boulders tossed about in the wildest confusion," lay in the midst of this territory.

The whole "land of Gilead" having been conquered, the two and a half tribes left their wives and families in the fortified cities there, and accompanied the other tribes across the Jordan, and took part with them in the wars of conquest. The allotment of the land having been completed, Joshua dismissed the two and a half tribes, commending them for their heroic service ([Josh. 22:1-34](#)). Thus dismissed, they returned over Jordan to their own inheritance. (See [ED](#).)

On the west of Jordan the other half of the tribe of Manasseh was associated with Ephraim, and they had their portion in the very centre of Palestine, an area of about 1,300 square miles, the most valuable part of the whole country, abounding in springs of water. Manasseh's portion was immediately to the north of that of Ephraim ([Josh. 16](#)). Thus the western Manasseh defended the passes of Esdraelon as the eastern kept the passes of the Hauran.

(2.) The only son and successor of Hezekiah on the throne of Judah. He was twelve years old when he began to reign ([2 Kings 21:1](#)), and he reigned fifty-five years (B.C. 698-643). Though he reigned so

long, yet comparatively little is known of this king. His reign was a continuation of that of Ahaz, both in religion and national polity. He early fell under the influence of the heathen court circle, and his reign was characterized by a sad relapse into idolatry with all its vices, showing that the reformation under his father had been to a large extent only superficial ([Isa. 7:10](#); [2 Kings 21:10-15](#)). A systematic and persistent attempt was made, and all too successfully, to banish the worship of Jehovah out of the land. Amid this wide-spread idolatry there were not wanting, however, faithful prophets (Isaiah, Micah) who lifted up their voice in reproof and in warning. But their fidelity only aroused bitter hatred, and a period of cruel persecution against all the friends of the old religion began. "The days of Alva in Holland, of Charles IX. in France, or of the Covenanters under Charles II. in Scotland, were anticipated in the Jewish capital. The streets were red with blood." There is an old Jewish tradition that Isaiah was put to death at this time ([2 Kings 21:16](#); [24:3](#), [4](#); [Jer. 2:30](#)), having been sawn asunder in the trunk of a tree. [Psalms 49, 73, 77, 140](#), and [141](#) seem to express the feelings of the pious amid the fiery trials of this great persecution. Manasseh has been called the "Nero of Palestine."

Esarhaddon, Sennacherib's successor on the Assyrian throne, who had his residence in Babylon for thirteen years (the only Assyrian monarch who ever reigned in Babylon), took Manasseh prisoner (B.C. 681) to Babylon. Such captive kings were usually treated with great cruelty. They were brought before the conqueror with a hook or ring passed through their lips or their jaws, having a cord attached to it, by which they were led. This is referred to in [2 Chr. 33:11](#), where the Authorized Version reads that Esarhaddon "took Manasseh among the thorns;" while the Revised Version renders the words, "took Manasseh in chains;" or literally, as in the margin, "with hooks." (Comp. [2 Kings 19:28](#).)

The severity of Manasseh's imprisonment brought him to repentance. God heard his cry, and he was restored to his kingdom ([2 Chr. 33:11-13](#)). He abandoned his idolatrous ways, and enjoined the people to worship Jehovah; but there was no thorough reformation. After a lengthened reign extending through fifty-five years, the longest in the history of Judah, he died, and was buried in the garden of Uzza, the "garden of his own house" ([2 Kings 21:17, 18](#); [2 Chr. 33:20](#)), and not in the city of David, among his ancestors. He was succeeded by his son Amon.

In [Judg. 18:30](#) the correct reading is "Moses," and not "Manasseh." The name "Manasseh" is supposed to have been introduced by some transcriber to avoid the scandal of naming the grandson of Moses the great lawgiver as the founder of an idolatrous religion.

Mary: Hebrew Miriam. (1.) The wife of Joseph, the mother of Jesus, called the "Virgin Mary," though never so designated in Scripture ([Matt. 2:11](#); [Acts 1:14](#)). Little is known of her personal history. Her genealogy is given in [Luke 3](#). She was of the tribe of Judah and the lineage of David ([Ps. 132:11](#); [Luke 1:32](#)). She was connected by marriage with Elisabeth, who was of the lineage of Aaron ([Luke 1:36](#)). While she resided at Nazareth with her parents, before she became the wife of Joseph, the angel Gabriel announced to her that she was to be the mother of the promised Messiah ([Luke 1:35](#)). After this she went to visit her cousin Elisabeth, who was living with her husband Zacharias (probably at Juttah, [Josh. 15:55](#); [21:16](#), in the neighbourhood of Maon), at a considerable distance, about 100 miles, from Nazareth. Immediately on entering the house she was saluted by Elisabeth as the mother of her Lord, and then forthwith gave utterance to her hymn of thanksgiving ([Luke 1:46-56](#); comp. [1 Sam. 2:1-10](#)). After three months Mary returned to Nazareth to her own home. Joseph was supernaturally made aware ([Matt. 1:18-25](#)) of her condition, and took her to his own home. Soon after this the decree of Augustus ([Luke 2:1](#)) required that they should proceed to Bethlehem ([Micah 5:2](#)), some 80 or 90 miles from Nazareth; and while they were there they found shelter in the inn or khan provided for strangers ([Luke 2:6, 7](#)). But as the inn was crowded, Mary had to retire to a place among the cattle, and there she brought forth her son, who was called Jesus ([Matt. 1:21](#)), because he was to save his people from their sins. This was followed by the presentation in the temple, the flight into Egypt, and their return in the following year and residence at Nazareth ([Matt. 2](#)). There for thirty years Mary, the wife of Joseph the

carpenter, resides, filling her own humble sphere, and pondering over the strange things that had happened to her. During these years only one event in the history of Jesus is recorded, viz., his going up to Jerusalem when twelve years of age, and his being found among the doctors in the temple ([Luke 2:41-52](#)). Probably also during this period Joseph died, for he is not again mentioned.

After the commencement of our Lord's public ministry little notice is taken of Mary. She was present at the marriage in Cana. A year and a half after this we find her at Capernaum ([Matt. 12:46, 48, 49](#)), where Christ uttered the memorable words, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!" The next time we find her is at the cross along with her sister Mary, and Mary Magdalene, and Salome, and other women ([John 19:26](#)). From that hour John took her to his own abode. She was with the little company in the upper room after the Ascension ([Acts 1:14](#)). From this time she wholly disappears from public notice. The time and manner of her death are unknown.

(2.) Mary Magdalene, i.e., Mary of Magdala, a town on the western shore of the Lake of Tiberias. She is for the first time noticed in [Luke 8:3](#) as one of the women who "ministered to Christ of their substance." Their motive was that of gratitude for deliverances he had wrought for them. Out of Mary were cast seven demons. Gratitude to her great Deliverer prompted her to become his follower. These women accompanied him also on his last journey to Jerusalem ([Matt. 27:55](#); [Mark 15:41](#); [Luke 23:55](#)). They stood near the cross. There Mary remained till all was over, and the body was taken down and laid in Joseph's tomb. Again, in the earliest dawn of the first day of the week she, with Salome and Mary the mother of James ([Matt. 28:1](#); [Mark 16:2](#)), came to the sepulchre, bringing with them sweet spices, that they might anoint the body of Jesus. They found the sepulchre empty, but saw the "vision of angels" ([Matt. 28:5](#)). She hastens to tell Peter and John, who were probably living together at this time ([John 20:1, 2](#)), and again immediately returns to the sepulchre. There she lingers thoughtfully, weeping at the door of the tomb. The risen Lord appears to her, but at first she knows him not. His utterance of her name "Mary" recalls her to consciousness, and she utters the joyful, reverent cry, "Rabboni." She would fain cling to him, but he forbids her, saying, "Touch me not; for I am not yet ascended to my Father." This is the last record regarding Mary of Magdala, who now returned to Jerusalem. The idea that this Mary was "the woman who was a sinner," or that she was unchaste, is altogether groundless.

(3.) Mary the sister of Lazarus is brought to our notice in connection with the visits of our Lord to Bethany. She is contrasted with her sister Martha, who was "cumbered about many things" while Jesus was their guest, while Mary had chosen "the good part." Her character also appears in connection with the death of her brother ([John 11:20,31,33](#)). On the occasion of our Lord's last visit to Bethany, Mary brought "a pound of ointment of spikenard, very costly, and anointed the feet of Jesus" as he reclined at table in the house of one Simon, who had been a leper ([Matt. 26:6](#); [Mark 14:3](#); [John 12:2,3](#)). This was an evidence of her overflowing love to the Lord. Nothing is known of her subsequent history. It would appear from this act of Mary's, and from the circumstance that they possessed a family vault (11:38), and that a large number of Jews from Jerusalem came to condole with them on the death of Lazarus (11:19), that this family at Bethany belonged to the wealthier class of the people. (See [MARTHA](#).)

(4.) Mary the wife of Cleopas is mentioned ([John 19:25](#)) as standing at the cross in company with Mary of Magdala and Mary the mother of Jesus. By comparing [Matt. 27:56](#) and [Mark 15:40](#), we find that this Mary and "Mary the mother of James the little" are one and the same person, and that she was the sister of our Lord's mother. She was that "other Mary" who was present with Mary of Magdala at the burial of our Lord ([Matt. 27:61](#); [Mark 15:47](#)); and she was one of those who went early in the morning of the first day of the week to anoint the body, and thus became one of the first witnesses of the resurrection ([Matt. 28:1](#); [Mark 16:1](#); [Luke 24:1](#)).

(5.) Mary the mother of John Mark was one of the earliest of our Lord's disciples. She was the sister of

Barnabas ([Col. 4:10](#)), and joined with him in disposing of their land and giving the proceeds of the sale into the treasury of the Church ([Acts 4:37](#); 12:12). Her house in Jerusalem was the common meeting-place for the disciples there.

(6.) A Christian at Rome who treated Paul with special kindness ([Rom. 16:6](#)).

Mattan: Gift. (1.) A priest of Baal, slain before his altar during the reformation under Jehoiada ([2 Kings 11:18](#)).

(2.) The son of Eleazar, and father of Jacob, who was the father of Joseph, the husband of the Virgin Mary ([Matt. 1:15](#)).

(3.) The father of Shephatiah ([Jer. 38:1](#)).

Matthan: Gift, one of our Lord's ancestry ([Matt. 1:15](#)).

Nahshon: Sorcerer, the son of Aminadab, and prince of the children of Judah at the time of the first numbering of the tribes in the wilderness ([Ex. 6:23](#)). His sister Elisheba was the wife of Aaron. He died in the wilderness ([Num. 26:64, 65](#)). His name occurs in the Greek form Naasson in the genealogy of Christ (Matt, 1:4; [Luke 3:32](#)).

Obed: (restoring).

- The father of Azariah the prophet, in the reign of Asa. ([2 Chronicles 15:1](#)) (B.C. before 953.)
- A prophet of Jehovah in Samaria, at the time of Pekah's invasion of Judah. ([2 Chronicles 28:9](#)) (B.C. 739.)

Perez: Pharez, (q.v.), breach, the son of Judah ([Neh. 11:4](#)). "The chief of all the captains of the host for the first month" in the reign of David was taken from his family ([1 Chr. 27:3](#)). Four hundred and sixty-eight of his "sons" came back from captivity with Zerubbabel, who himself was one of them ([1 Chr. 9:4](#); [Neh. 11:6](#)).

The "children of Perez," or Pharez, the son of Judah, appear to have been a family of importance for many centuries. ([1 Chronicles 27:3](#); [Nehemiah 11:4,6](#))

Rahab: Insolence; pride, a poetical name applied to Egypt in [Ps. 87:4](#); 89:10; [Isa. 51:9](#), as "the proud one."

Rahab, (Heb. Rahab; i.e., "broad," "large"). When the Hebrews were encamped at Shittim, in the "Arabah" or Jordan valley opposite Jericho, ready to cross the river, Joshua, as a final preparation, sent out two spies to "spy the land." After five days they returned, having swum across the river, which at this season, the month Abib, overflowed its banks from the melting of the snow on Lebanon. The spies reported how it had fared with them ([Josh. 2:1-7](#)). They had been exposed to danger in Jericho, and had been saved by the fidelity of Rahab the harlot, to whose house they had gone for protection. When the city of Jericho fell (6:17-25), Rahab and her whole family were preserved according to the promise of the spies, and were incorporated among the Jewish people. She afterwards became the wife of Salmon, a prince of the tribe of Judah ([Ruth 4:21](#); [1 Chr. 2:11](#); [Matt. 1:5](#)). "Rahab's being asked to bring out the spies to the soldiers ([Josh. 2:3](#)) sent for them, is in strict keeping with Eastern manners, which would not permit any man to enter a woman's house without her permission. The fact of her covering the spies with bundles of flax which lay on her house-roof (2:6) is an 'undesigned coincidence' which strictly corroborates the narrative. It was the time of the barley harvest, and flax and barley are ripe at the same time in the Jordan valley, so that the bundles of flax stalks might have been expected to be drying just then" (Geikie's Hours, etc., ii., 390).

Ram: Exalted. (1.) The son of Hezron, and one of the ancestors of the royal line ([Ruth 4:19](#)). The margin of [1 Chr. 2:9](#), also [Matt. 1:3, 4](#) and [Luke 3:33](#), have “Aram.”

(2.) One of the sons of Jerahmeel ([1 Chr. 2:25, 27](#)).

(3.) A person mentioned in [Job 32:2](#) as founder of a clan to which Elihu belonged. The same as Aram of [Gen. 22:21](#).

Rehoboam: He enlarges the people, the successor of Solomon on the throne, and apparently his only son. He was the son of Naamah “the Ammonitess,” some well-known Ammonitish princess ([1 Kings 14:21](#); [2 Chr. 12:13](#)). He was forty-one years old when he ascended the throne, and he reigned seventeen years (B.C. 975-958). Although he was acknowledged at once as the rightful heir to the throne, yet there was a strongly-felt desire to modify the character of the government. The burden of taxation to which they had been subjected during Solomon’s reign was very oppressive, and therefore the people assembled at Shechem and demanded from the king an alleviation of their burdens. He went to meet them at Shechem, and heard their demands for relief ([1 Kings 12:4](#)). After three days, having consulted with a younger generation of courtiers that had grown up around him, instead of following the advice of elders, he answered the people haughtily (6-15). “The king hearkened not unto the people; for the cause was from the Lord” (comp. [11:31](#)). This brought matters speedily to a crisis. The terrible cry was heard (comp. [2 Sam. 20:1](#)):

“What portion have we in David? Neither have we inheritance in the son of Jesse: To your tents, O Israel: Now see to thine own house, David” ([1 Kings 12:16](#)).

And now at once the kingdom was rent in twain. Rehoboam was appalled, and tried concessions, but it was too late (18). The tribe of Judah, Rehoboam’s own tribe, alone remained faithful to him. Benjamin was reckoned along with Judah, and these two tribes formed the southern kingdom, with Jerusalem as its capital; while the northern ten tribes formed themselves into a separate kingdom, choosing Jeroboam as their king. Rehoboam tried to win back the revolted ten tribes by making war against them, but he was prevented by the prophet Shemaiah (21-24; [2 Chr. 11:1-4](#)) from fulfilling his purpose. (See [JEROBOAM](#).)

In the fifth year of Rehoboam’s reign, Shishak (q.v.), one of the kings of Egypt of the Assyrian dynasty, stirred up, no doubt, by Jeroboam his son-in-law, made war against him. Jerusalem submitted to the invader, who plundered the temple and virtually reduced the kingdom to the position of a vassal of Egypt ([1 Kings 14:25, 26](#); [2 Chr. 12:5-9](#)). A remarkable memorial of this invasion has been discovered at Karnac, in Upper Egypt, in certain sculptures on the walls of a small temple there. These sculptures represent the king, Shishak, holding in his hand a train of prisoners and other figures, with the names of the captured towns of Judah, the towns which Rehoboam had fortified ([2 Chr. 11:5-12](#)).

The kingdom of Judah, under Rehoboam, sank more and more in moral and spiritual decay. “There was war between Rehoboam and Jeroboam all their days.” At length, in the fifty-eighth year of his age, Rehoboam “slept with his fathers, and was buried with his fathers in the city of David” ([1 Kings 14:31](#)). He was succeeded by his son Abijah. (See [EGYPT](#).)

Salathiel: Whom I asked of God, the son of Jeconiah ([Matt. 1:12](#); [1 Chr. 3:17](#)); also called the son of Neri ([Luke 3:27](#)). The probable explanation of the apparent discrepancy is that he was the son of Neri, the descendant of Nathan, and thus heir to the throne of David on the death of Jeconiah (comp. [Jer. 22:30](#)).

(I have asked of God). ([1 Chronicles 3:17](#)) The Authorized Version has Salathiel in ([1 Chronicles 3:17](#)) but everywhere else in the Old Testament Shealtiel.

Salmon: Garment, the son of Nashon ([Ruth 4:20](#); [Matt. 1:4, 5](#)), possibly the same as Salma in [1 Chr. 2:51](#).

the father of Boaz. [[Salma, Or Salmon](#)]

a hill near Shechem, on which Abimelech and his followers cut down the boughs with which they set the tower of Shechem on fire. ([Judges 9:48](#)) Its exact position is not known. Referred to in ([Psalms 68:14](#))

Shady; or Zalmon (q.v.), a hill covered with dark forests, south of Shechem, from which Abimelech and his men gathered wood to burn that city ([Judg. 9:48](#)). In [Ps. 68:14](#) the change from war to peace is likened to snow on the dark mountain, as some interpret the expression. Others suppose the words here mean that the bones of the slain left unburied covered the land, so that it seemed to be white as if covered with snow. The reference, however, of the psalm is probably to [Josh. 11](#) and 12. The scattering of the kings and their followers is fitly likened unto the snow-flakes rapidly falling on the dark Salmon. It is the modern Jebel Suleiman.

Shealtiel: –Also called SALATHIEL

–Father of Zerubbabel and an ancestor of Jesus [1Ch 3:17](#); [Ezr 3:2,8](#); [5:2](#); [Ne 12:1](#); [Hag 1:1,12,14](#); [2:2,23](#); [Mt 1:12](#); [Lu 3:27](#)

Solomon: Peaceful, (Heb. Shelomoh), David's second son by Bathsheba, i.e., the first after their legal marriage ([2 Sam. 12](#)). He was probably born about B.C. 1035 ([1 Chr. 22:5](#); 29:1). He succeeded his father on the throne in early manhood, probably about sixteen or eighteen years of age. Nathan, to whom his education was intrusted, called him Jedidiah, i.e., “beloved of the Lord” ([2 Sam. 12:24, 25](#)). He was the first king of Israel “born in the purple.” His father chose him as his successor, passing over the claims of his elder sons: “Assuredly Solomon my son shall reign after me.” His history is recorded in [1 Kings 1-11](#) and [2 Chr. 1-9](#). His elevation to the throne took place before his father's death, and was hastened on mainly by Nathan and Bathsheba, in consequence of the rebellion of Adonijah ([1 Kings 1:5-40](#)). During his long reign of forty years the Hebrew monarchy gained its highest splendour. This period has well been called the “Augustan age” of the Jewish annals. The first half of his reign was, however, by far the brighter and more prosperous; the latter half was clouded by the idolatries into which he fell, mainly from his heathen intermarriages ([1 Kings 11:1-8](#); 14:21, 31).

Before his death David gave parting instructions to his son ([1 Kings 2:1-9](#); [1 Chr. 22:7-16](#); 28). As soon as he had settled himself in his kingdom, and arranged the affairs of his extensive empire, he entered into an alliance with Egypt by the marriage of the daughter of Pharaoh ([1 Kings 3:1](#)), of whom, however, nothing further is recorded. He surrounded himself with all the luxuries and the external grandeur of an Eastern monarch, and his government prospered. He entered into an alliance with Hiram, king of Tyre, who in many ways greatly assisted him in his numerous undertakings. (See [HIRAM](#).)

For some years before his death David was engaged in the active work of collecting materials ([1 Chr. 29:6-9](#); [2 Chr. 2:3-7](#)) for building a temple in Jerusalem as a permanent abode for the ark of the covenant. He was not permitted to build the house of God ([1 Chr. 22:8](#)); that honour was reserved to his son Solomon. (See [TEMPLE](#).)

After the completion of the temple, Solomon engaged in the erection of many other buildings of importance in Jerusalem and in other parts of his kingdom. For the long space of thirteen years he was engaged in the erection of a royal palace on Ophel ([1 Kings 7:1-12](#)). It was 100 cubits long, 50 broad, and 30 high. Its lofty roof was supported by forty-five cedar pillars, so that the hall was like a forest of cedar wood, and hence probably it received the name of “The House of the Forest of Lebanon.” In front of this “house” was another building, which was called the Porch of Pillars, and in front of this again was the “Hall of Judgment,” or Throne-room ([1 Kings 7:7](#); 10:18-20; [2 Chr. 9:17-19](#)), “the King's

Gate,” where he administered justice and gave audience to his people. This palace was a building of great magnificence and beauty. A portion of it was set apart as the residence of the queen consort, the daughter of Pharaoh. From the palace there was a private staircase of red and scented sandal wood which led up to the temple.

Solomon also constructed great works for the purpose of securing a plentiful supply of water for the city ([Eccl. 2:4-6](#)). He then built Millo (LXX., “Acra”) for the defence of the city, completing a line of ramparts around it ([1 Kings 9:15, 24](#); [11:27](#)). He erected also many other fortifications for the defence of his kingdom at various points where it was exposed to the assault of enemies ([1 Kings 9:15-19](#); [2 Chr. 8:2-6](#)). Among his great undertakings must also be mentioned the building of Tadmor (q.v.) in the wilderness as a commercial depot, as well as a military outpost.

During his reign Palestine enjoyed great commercial prosperity. Extensive traffic was carried on by land with Tyre and Egypt and Arabia, and by sea with Spain and India and the coasts of Africa, by which Solomon accumulated vast stores of wealth and of the produce of all nations ([1 Kings 9:26-28](#); [10:11, 12](#); [2 Chr. 8:17, 18](#); [9:21](#)). This was the “golden age” of Israel. The royal magnificence and splendour of Solomon’s court were unrivalled. He had seven hundred wives and three hundred concubines, an evidence at once of his pride, his wealth, and his sensuality. The maintenance of his household involved immense expenditure. The provision required for one day was “thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl” ([1 Kings 4:22, 23](#)).

Solomon’s reign was not only a period of great material prosperity, but was equally remarkable for its intellectual activity. He was the leader of his people also in this uprising amongst them of new intellectual life. “He spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes” ([1 Kings 4:32, 33](#)).

His fame was spread abroad through all lands, and men came from far and near “to hear the wisdom of Solomon.” Among others thus attracted to Jerusalem was “the queen of the south” ([Matt. 12:42](#)), the queen of Sheba, a country in Arabia Felix. “Deep, indeed, must have been her yearning, and great his fame, which induced a secluded Arabian queen to break through the immemorial custom of her dreamy land, and to put forth the energy required for braving the burdens and perils of so long a journey across a wilderness. Yet this she undertook, and carried it out with safety.” ([1 Kings 10:1-13](#); [2 Chr. 9:1-12](#).) She was filled with amazement by all she saw and heard: “there was no more spirit in her.” After an interchange of presents she returned to her native land.

But that golden age of Jewish history passed away. The bright day of Solomon’s glory ended in clouds and darkness. His decline and fall from his high estate is a sad record. Chief among the causes of his decline were his polygamy and his great wealth. “As he grew older he spent more of his time among his favourites. The idle king living among these idle women, for 1,000 women, with all their idle and mischievous attendants, filled the palaces and pleasure-houses which he had built ([1 Kings 11:3](#)), learned first to tolerate and then to imitate their heathenish ways. He did not, indeed, cease to believe in the God of Israel with his mind. He did not cease to offer the usual sacrifices in the temple at the great feasts. But his heart was not right with God; his worship became merely formal; his soul, left empty by the dying out of true religious fervour, sought to be filled with any religious excitement which offered itself. Now for the first time a worship was publicly set up amongst the people of the Lord which was not simply irregular or forbidden, like that of Gideon ([Judg. 8:27](#)), or the Danites ([Judg. 18:30, 31](#)), but was downright idolatrous.” ([1 Kings 11:7](#); [2 Kings 23:13](#).)

This brought upon him the divine displeasure. His enemies prevailed against him ([1 Kings 11:14-22](#), [23-25](#), [26-40](#)), and one judgment after another fell upon the land. And now the end of all came, and he

died, after a reign of forty years, and was buried in the city of David, and “with him was buried the short-lived glory and unity of Israel.” “He leaves behind him but one weak and worthless son, to dismember his kingdom and disgrace his name.”

“The kingdom of Solomon,” says Rawlinson, “is one of the most striking facts in the Biblical history. A petty nation, which for hundreds of years has with difficulty maintained a separate existence in the midst of warlike tribes, each of which has in turn exercised dominion over it and oppressed it, is suddenly raised by the genius of a soldier-monarch to glory and greatness. An empire is established which extends from the Euphrates to the borders of Egypt, a distance of 450 miles; and this empire, rapidly constructed, enters almost immediately on a period of peace which lasts for half a century. Wealth, grandeur, architectural magnificence, artistic excellence, commercial enterprise, a position of dignity among the great nations of the earth, are enjoyed during this space, at the end of which there is a sudden collapse. The ruling nation is split in twain, the subject-races fall off, the pre-eminence lately gained being wholly lost, the scene of struggle, strife, oppression, recovery, inglorious submission, and desperate effort, re-commences.”, Historical Illustrations.

Tamar: (palm tree).

- The wife successively of the two sons of Judah, Er and Onan. ([Genesis 38:8-30](#)) (B.C. about 1718.) Her importance in the sacred narrative depends on the great anxiety to keep up the lineage of Judah. It seemed as if the family were on the point of extinction. Er and Onan had successively perished suddenly. Judah’s wife, Bathshuah, died; and there only remained a child, Shelah, whom Judah was unwilling to trust to the dangerous union as it appeared, with Tamar, lest he should meet with the same fate as his brothers. Accordingly she resorted to the desperate expedient of entrapping the father himself into the union which he feared for his son. The fruits of this intercourse were twins, Pharez and Zarah, and through Pharez the sacred line was continued.
- Daughter of David and Maachah the Geshurite princess, and thus sister of Absalom. ([2 Samuel 13:1-32](#); [1 Chronicles 3:9](#)) (B.C. 1033.) She and her brother were alike remarkable for their extraordinary beauty. This fatal beauty inspired a frantic passion in her half-brother Amnon, the oldest son of David by Ahinoam. In her touching remonstrance two points are remarkable: first, the expression of the infamy of such a crime “in Israel” implying the loftier standard of morals that prevailed, as compared with other countries at that time; and second, the belief that even this standard might be overborne lawfully by royal authority—“Speak to the king, for he will not withhold me from thee.” The intense hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult, even surpassing her indignation at his shameful outrage, are pathetically and graphically told.
- Daughter of Absalom, ([2 Samuel 14:7](#)) became, by her marriage with Uriah of Gibeah, the mother of Maachah, the future queen of Judah or wife of Abijah. ([1 Kings 15:2](#)) (B.C. 1023.)
- A spot on the southeastern frontier of Judah, named in ([Ezekiel 47:19](#); [48:28](#)) only, evidently called from a palm tree. If not Hazazon-tamar, the old name of Engedi, it may be a place called Thamar in the Onomasticon [HAZAZON-TAMAR], a day’s journey south of Hebron.

Uriah: The Lord is my light. (1.) A Hittite, the husband of Bathsheba, whom David first seduced, and then after Uriah’s death married. He was one of the band of David’s “mighty men.” The sad story of the cruel wrongs inflicted upon him by David and of his mournful death are simply told in the sacred record ([2 Sam. 11:2-12:26](#)). (See [BATHSHEBA](#); [DAVID](#).)

(2.) A priest of the house of Ahaz ([Isa. 8:2](#)).

(3.) The father of Meremoth, mentioned in [Ezra 8:33](#).

Uzziah: Meaning: the Lord is my strength; a contracted form of Azari'ah

1. One of [Amaziah's](#) sons, whom the people made king of Judah in his father's stead ([2 Kings 14:21](#); [2 Chr. 26:1](#)). His long reign of about fifty-two years was "the most prosperous excepting that of [Jehoshaphat](#) since the time of [Solomon](#)." He was a vigorous and able ruler, and "his name spread abroad, even to the entering in of Egypt" ([2 Chr. 26:8, 14](#)). In the earlier part of his reign, under the influence of [Zechariah](#), he was faithful to [Jehovah](#), and "did that which was right in the sight of the Lord" ([2 Kings 15:3](#); [2 Chr. 26:4, 5](#)); but toward the close of his long life "his heart was lifted up to his destruction," and he wantonly invaded the priest's office ([2 Chr. 26:16](#)), and entering the sanctuary proceeded to offer incense on the golden altar. [Azariah](#) the high priest saw the tendency of such a daring act on the part of the king, and with a band of eighty priests he withstood him ([2 Chr. 26:17](#)), saying, "It appertaineth not unto [thee](#), Uzziah, to burn incense." Uzziah was suddenly struck with [leprosy](#) while in the act of offering incense ([26:19-21](#)), and he was driven from the temple and compelled to reside in "a several house" to the day of his death ([2 Kings 15:5, 27](#); [2 Chr. 26:3](#)). He was buried in a separate grave "in the field of the [burial](#) which belonged to the kings" ([2 Kings 15:7](#); [2 Chr. 26:23](#)). "That lonely grave in the royal necropolis would eloquently testify to coming generations that all earthly monarchy must bow before the inviolable order of the divine will, and that no interference could be tolerated with that unfolding of the purposes of God, which, in the fulness of time, would reveal the Christ, the true High Priest and King for evermore" (Dr. Green's Kingdom of Israel, etc.).
2. The father of [Jehonathan](#), one of [David's](#) overseers ([1 Chr. 27:25](#)).

Zadok: (just).

- Son of Ahitub and one of the two chief priests in the time of David, Abiathar being the other. Zadok was of the house of Eleazar the son of Aaron, ([1 Chronicles 24:3](#)) and eleventh in descent from Aaron. ([1 Chronicles 12:28](#)) He joined David at Hebron after Saul's death, ([1 Chronicles 12:28](#)) and thenceforth his fidelity to David was inviolable. When Absalom revolted and David fled from Jerusalem, Zadok and all the Levites bearing the ark accompanied him. When Absalom was dead, Zadok and Abiathar were the persons who persuaded the elders of Judah to invite David to return. ([2 Samuel 19:11](#)) When Adonijah, in David's old age, set up for king, and had persuaded Joab, and Abiathar the priest, to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room. ([1 Kings 1:34](#)) For this fidelity he was rewarded by Solomon who "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room. ([1 Kings 2:27,35](#)) From this time, however, we hear little of him. Zadok and Abiathar were of nearly equal dignity. ([2 Samuel 15:35,36](#); [19:11](#)) The duties of the office were divided, Zadok ministered before the tabernacle at Gibeon, ([1 Chronicles 16:39](#)) Abiathar had the care of the ark at Jerusalem.
- According to the genealogy of the high priests in ([1 Chronicles 6:12](#)) there was a second Zadok, son of a second Ahitub son of Amariah, about the time of King Ahaziah. It is probable that no such person as this second Zadok ever existed, but that the insertion of the two names is a copyist's error.
- Father of Jerushah, the wife of King Uzziah and mother of King Jotham. ([2 Kings 15:33](#); [2 Chronicles 27:1](#))
- Son of Baana, and 5. Son of Immer, persons who repaired a portion of the wall in Nehemiah's time. ([Nehemiah 3:4,29](#))
- In ([1 Chronicles 9:11](#)) and Nehe 11:11 Mention is made, in a genealogy, of Zadok, the son of Meraioth, the son of Ahitub; but it can hardly be doubtful that Meraioth is inserted by the error of a copyist, and that Zadok the son of Ahitub is meant.

Zerah: ZERAH and ZARA

—Son of Judah and Tamar [Ge 38:30](#); [46:12](#); [Nu 26:20](#); [1Ch 2:4,6](#); [Ne 11:24](#)

Zerubbabel: (born at Babel, i.e. Babylon), the head of the tribe of Judah at the time of the return from the Babylonish captivity in the first year of Cyrus. The history of Zerubbabel in the Scriptures is as follows: In the first year of Cyrus he was living at Babylon, and was the recognized prince of Judah in the captivity,—what in later times was called “the prince of the captivity,” or “the prince.” On the issuing of Cyrus’ decree he immediately availed himself of it, and placed himself at the head of those of his countrymen “whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem.” It is probable that he was in the king of Babylon’s service, both from his having, like Daniel and the three children, received a Chaldee name, Sheshbazzar, and from the fact that he was appointed by the Persian king to the office of governor of Judea. On arriving at Jerusalem, Zerubbabel’s great work, which he set about immediately, was the rebuilding of the temple. In the second month of the second year of the return the foundation was laid with all the pomp which could be commanded. The efforts of the Samaritans were successful in putting a stop to the work during the seven remaining years of the reign of Cyrus and through the eight years of Cambyses and Smerdis. Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building the temple were not such as need have stopped the work and during this long suspension of sixteen years Zerubbabel and the rest of the people had been busy in building costly houses for themselves. But in the second year of Darius, light dawned upon the darkness of the colony from Babylon. In that year—it was the most memorable event in Zerubbabel’s life—the spirit of prophecy suddenly blazed up with a most brilliant light among the returned captives. Their words fell like sparks upon tinder. In a moment Zerubbabel roused from his apathy, threw his whole strength into the work. After much opposition [see [Nehemiah, The Book Of](#)] and many hindrances and delays, the temple was at length finished, in the sixth year of Darius, and was dedicated with much pomp and rejoicing. [[Temple](#)] The only other works of Zerubbabel of which we learn from Scripture are the restoration of the courses of priests and Levites and of the provision for their maintenance, according to the institution of David ([Ezra 6:18](#); [Nehemiah 12:47](#)) the registering the returned captives according to their genealogies, ([Nehemiah 7:5](#)) and the keeping of a Passover in the seventh year of Darius, with which last event ends all that we know of the life of Zerubbabel. His apocryphal history is told in [1 Esdr. 3-7](#). The exact parentage of Zerubbabel is a little obscure, from his being always called the son of Shealtiel, ([Ezra 3:2,8](#); [5:2](#)) etc.; ([Haggai 1:1,12,14](#)) etc., and appearing as such in the genealogies of Christ ([Matthew 1:12](#); [Luke 3:27](#)) whereas in ([1 Chronicles 3:19](#)) he is represented as the son of Pedaiah, Shealtiel or Salathiel’s brother, and consequently as Salathiel’s nephew. Zerubbabel was the legal successor and heir of Jeconiah’s royal estate, the grandson of Neri and the lineal descendant of Nathan the son of David. In the New Testament the name appears in the Greek form of Zorobabel.

The book of the genealogy of **Jesus Christ**, the Son of **David**, the Son of **Abraham**:

1. Abraham begot **Isaac**, Isaac begot **Jacob**, and Jacob begot **Judah** and his brothers.
2. Judah begot **Perez** and **Zerah** by **Tamar**, Perez begot **Hezron**, and Hezron begot **Ram**.
3. Ram begot **Amminadab**, Amminadab begot **Nahshon**, and Nahshon begot **Salmon**.
4. Salmon begot **Boaz** by **Rahab**, Boaz begot **Obed** by Ruth, Obed begot **Jesse**,
5. And Jesse begot David the king. David the king begot **Solomon** by her who had been the wife of **Uriah**.
6. Solomon begot **Rehoboam**, Rehoboam begot **Abijah**, and Abijah begot **Asa**.
7. Asa begot **Jehoshaphat**, Jehoshaphat begot **Joram**, and Joram begot **Uzziah**.
8. Uzziah begot **Jotham**, Jotham begot **Ahaz**, and Ahaz begot **Hezekiah**.
9. Hezekiah begot **Manasseh**, Manasseh begot **Amon**, and Amon begot **Josiah**.
10. Josiah begot **Jeconiah** and his brothers about the time they were carried away to Babylon.
11. And after they were brought to Babylon, Jeconiah begot **Shealtiel**, and Shealtiel begot

Zerubbabel.

12. Zerubbabel begot **Abiud**, Abiud begot **Eliakim**, and Eliakim begot **Azor**.
13. Azor begot **Zadok**, Zadok begot **Achim**, and Achim begot **Eliud**.
14. Eliud begot **Eleazar**, Eleazar begot **Matthan**, and Matthan begot **Jacob**.
15. And Jacob begot **Joseph** the husband of **Mary**, of whom was born Jesus who is called Christ.
16. So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.
17. Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the **Holy Spirit**.
18. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly.
19. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.
20. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."
21. So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:
22. "Behold, the virgin shall be with child, and bear a Son, and they shall call His name **Immanuel**," which is translated, "God with us."
23. Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife,
24. And did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

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