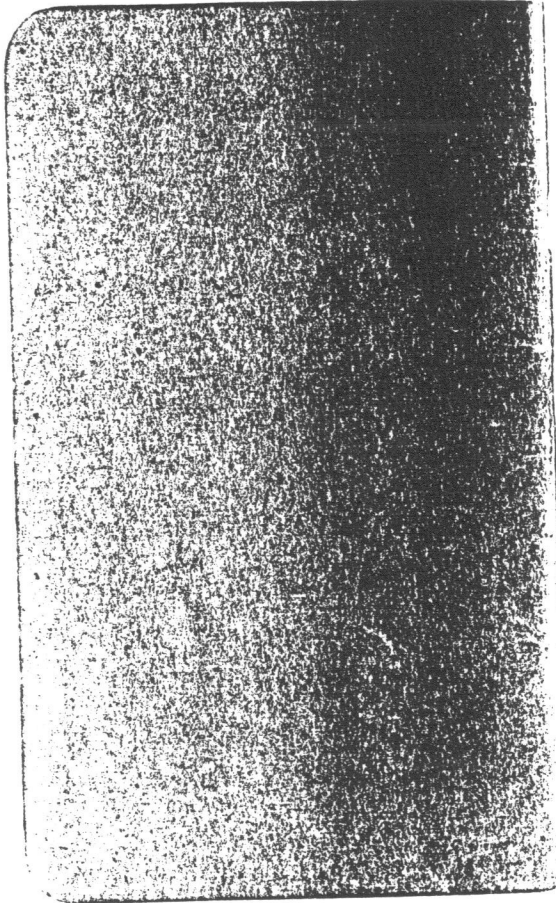


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Robt. T. BONSALE



# A Manual

Containing the

## Directions for Playing The Game of Old Testament Characters

Composed and Published by

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### Introductory.

So interwoven has the Bible become with the literature of to-day, that the reader of even secular books and papers is often badly handicapped in deriving the largest benefit from his reading if he is not familiar with the character and doings of the personages spoken of in the Scriptures.

The first great purpose had in view by the author of this Game is—in a pleasurable way to greatly extend that line of knowledge, and in doing so to furnish both recreation and helpfulness.

Inasmuch as the distinctive purpose of this Game is to increase Bible knowledge, the author can see no objection to reading and studying the Cards and Manual on Sundays (if desired) in order to become familiar with the facts there recorded.

The author has endeavored to put in a compacted and interesting form a large amount of serviceable knowledge which will give the Cards and Manual a value irrespective of their being parts of a game.

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The International Lesson System has wrought wondrously well in familiarizing the young people and others of the present generation with the personages of the Bible, but even the most loyal study of the regular lessons will only make us acquainted each Quarter with a quite limited group of the Bible characters.

This Game, however, every time it is played will (through ears or eyes) bring before us all of the more important characters of the Old Testament, together with a brief citation of that which made them famous, *therefore* the conviction seems a justifiable one that this Game carries with it the possibilities of a mission of usefulness.

The explanatory comments on the cards have in many cases been purposely briefly put, but it is hoped that the very brevity will incite to a personal searching of the Bible itself in order to become better acquainted with the character to whom the card has introduced us.

There has been no attempt made to cite *all* of the persons mentioned in the Old Testament; many having been purposely

omitted either because they were unimportant or for other good reasons. However, the author believes that in the more than one hundred (100) individuals spoken of upon the cards, and the two hundred and fifty (250) included in the *Supplemental List* published in the little book ("Manual") which accompanies the Game, that every Old Testament character it is at all important to know about, is considered.

### Directions for Playing.

This Game can be used *merely as a game*—i. e., for a recreation (and only incidentally for knowledge-profit) or it can be used competitively *as an educator* and test of the Bible knowledge of the players.

*N. B.* The author however urges that it *never* be used in the latter way unless *every one* of the players agrees to its being so played, inasmuch as the frequent necessary displaying of ignorance about the personages considered might prove so humiliating to some meagerly informed one, that it would beget on the part of

such player a prejudice against the Bible itself, while one great purpose of the Game is to increase the love for the Bible.

The game can be played by any number of players. In proportion as the number is small it will be well to first put aside before shuffling, such a number of complete sets as may seem best in order to adapt the game to the needs of the fewer players.

If five or more persons are to play, all of the cards can be used—the undistributed shuffled cards constituting the bank to draw from.

When there is an even number (four, six or more) playing, it will increase the interest of the game if partners are chosen and each pair plays for its supremacy. It being understood that at any time *after* a player has asked for a card of a given set, his partner has a right to show him for his *future* guidance any cards he may hold of the same set.

### The Rules for Playing

Are nearly the same as those used in

the well-known and deservedly popular "Game of Authors."

Having determined as to whether all of the cards or a portion only of the sets are to be used, have the cards thoroughly shuffled and deal out to the various players such a number as is thought best (say 8 or 10 to each player)—placing the remainder upon the table as a bank to draw from.

The endeavor of each player will be to complete and lay aside as many sets as possible.

If a player finds among the cards dealt to him any complete set he will lay it aside to count toward the game results.

Then let the game commence by the first player asking the next on the right (or left, if preferred): "Please give me" (for instance) "Joshua—Set 10—Conquest of Canaan."

If the one asked has the card with "Joshua" *upon the top line*, it must be given, and the player continues to ask any of the players for such other cards as he may wish.

With the first failure to obtain an asked-for card, he takes up one from the bank

and adds it to his supply in hand; the next player then takes his turn.

Only such cards can be asked for as are needed to complete some set of which the asker holds one or more cards.

The game ends when all the cards have been gathered into complete sets; the one who has the largest number of groups is the winner.

Each set consists of four cards. *Only the portion above the double line* is to be made use of when the cards are being used as a mere game; the statements below said line are given for information, and for use when the game is being played in conformity with the *Second Set of Rules*.

### Rules for Use

when playing the game as an educator, and test of the player's knowledge of the Bible. (*Note the "N. B." suggestion of the author on Page 5.*)

When played with the above named purposes in view it will be necessary to appoint a Scorer, who shall keep a record of each player's score.

The mere playing of the game is to be in accordance with the rules already given—supplemented by the following additional rules:

**Rule No. 1.**—No player is allowed to ask for a card unless he is able to at the same time state at least one essential fact regarding the personage asked for.

**Rule No. 2.**—If when asking for any given card a player makes a radical error of statement, he forfeits to the one asked such cards as he already holds of the set involved.

**Rule No. 3.**—When a player completes a set he is at liberty to ask *the next player* to tell him who some character in the "Manual" (whose name begins with the same letter as the last personage he asked for) was.

If they fail to do so, he scores one, and the one asked forfeits his play.

Each scored one so made will count at the end of the game as a card toward a new set.

**Rule No. 4.**—A player completing *two* sets at one play is entitled to ask *such*

player as he chooses to tell him who some character in the "Manual" was;—if they fail to do so correctly they must give him one card.

**Rule No. 5.**—A player completing *three* or more sets at one play is given the option of either asking such player as he chooses *the nearest complete set* the asked player has—or of taking three cards from the bank.

It will be noticed that the various Rules are numbered;—the object of this is to enable those playing to determine *before commencing* just which rules they wish to be operative—the appointed Scorer placing the numbers of the Rules selected at the top of his Memoranda, so that there can be no difference of view about it.

It will be readily seen that other (and perhaps better) Rules can be devised by the players—the essential condition being that they be mutually agreed upon as operative Rules.

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(Charles Dudley Warner, in writing for Harper's Magazine, used the following strong language relative to the necessity

on the part of young people of having a *knowledge of the Bible*:

"A boy or girl in college, in the presence of the works set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought—the whole modern life of the Christian world—that ignorance of it is a most serious disadvantage to the student."

Bishop Wordsworth finds in Shakespeare 550 references to Scripture.)

### Announcement.

The following named games are in course of preparation:

- The Game of New Testament Characters.
- The Game of Bible Localities.
- The Game of Bible Customs & Ceremonies.
- " " " " Animals and Plants.
- The Game of Bible Events.
- " " " The Bible Books.

## Supplemental List.

**Abia.** (1 Chron. 3: 10. **Abi'-a.**)  
A descendant of Aaron, from whose family the eighth "course" of the Priesthood was taken. John the Baptist descended from this family.

**Abiah and Joel.** (1 Sam. 8: 2. **Ab-i'-ah** and **Jo'-el.**)  
Sons of Samuel, to whom he committed the government of Israel when he himself became too old to be efficient. They, however, "perverted judgment—took bribes" and governed so corruptly that the people determined they would no longer be ruled by Judges, and so demanded a King to rule over them, so that they would be like the surrounding nations.

**Abiathar.** (1 Sam. 22: 20. **Ab-i'-a-thar.**)  
The son of Ahimelech, the high priest whom Saul slew for furnishing David with arms. Abiathar was the only one of the family to escape Saul's rage. He and Zakok served as high priests during David's reign.

**Abigail.** (**Ab'-i-gail.**)  
One of David's wives (1 Sam. 25: 3)—previously the widow of Nabal, a wealthy Carmelite.

**Abijah** (1 Kings 14: 1. **Ab-i'-jah.**)  
A son of Jeroboam the first king of Israel. He died young, and in connection with his dying his mother had a strange experience. (1 Kings 14: 1-18).

(2) Another Abijah (or Abijam) was a son of Rehoboam, king of Judah. He became king, and reigned three years. Helped of God (despite his worldly time-serving spirit) in answer to the prayers of the people, God gave his army a great victory over Jeroboam's army (2 Chron. 13: 1-20).

**Abimelech.** (Gen. 20. **A-bim'-e-lech.**)  
A Philistine king of Gerar in Abraham's time. There was another king of same name in Isaac's time (Gen. 26).

(3) A son of Gideon (Judges 9) who slew 70 of his brethren in order to become Israel's king thereby. (See Jotham). He was mortally wounded by a woman who threw a millstone upon him from the upper part of a tower. He at once bade his armour-bearer to slay him with a sword, lest it be said that a "woman slew him."

**Abinadab.** (1 Sam. 7: 1. **Ab-in'-a-dab.**)  
A man of Kirjath-jearim in whose house the Ark of the Covenant rested for 20 years after its return from the Philistines.

(2) A son of Jesse, and so a brother of David (1 Sam. 17: 13-14)

(3) A son of King Saul. He was slain with him in the battle on Mount Gilboa.

**Abishag.** (1 Kings 1: 3. **Ab-i'-shag.**)  
A beautiful young Shunammite woman who was selected to cherish King David in his old age.

**Abishai.** (1 Chron. 2: 16. **Ab-ish'-ai.**)  
A nephew of David's, who was one of his adherents during the time his life was being sought by King Saul, and later he was with David (and urged the slaying) when he found Saul sleeping in a cave (1 Sam. 26: 6-12).

**Achish.** 1 Sam. 21: 10. (**A'-kish.**)  
A Philistine King at Gath, to whose protection David twice fled in time of danger.

**Achsah.** (Josh. 15: 16-19. **Ak'-sah.**)  
The daughter of Caleb, promised in marriage to any one who should take the city of Kirjath-sepher. She was won by Othniel, a nephew of Caleb.

**Adiel.** (1 Chron. 4: 36-41. **Ad'-i-el.**)  
A descendant of Simcon, who, with others, while seeking pasturage for their flocks, found a rich and fruitful country, which they retained, after driving out the "children of Ham," who inhabited it.

**Adino.** (2 Sam. 23: 8. **Ad'-i-no.**)  
One of David's three mighty men. "He lifted up his spear against eight hundred, whom he slew at one time."

**Adonibezek.** (Judges 1: 4-7. **Ado'-ni-be'-zek.**)  
A Canaanitish King, who made the strange boast that he had captured and cut off the thumbs and great toes of 70 other Kings, whom he then compelled to gather their meat under his table. (Why did he cut off their *thumbs and great toes?*) Being captured by the Israelites he was treated in the same way.

**Adoniram.** 1 Kings 4: 6. **Ad-o-ni'-ram.**)  
An officer of King Solomon's; he was a treasurer or receiver of the tribute. Probably he was the Adoram who was stoned (while trying to collect the taxes) at the time the ten tribes seceded from Rehoboam.

**Adonizedek.** (Josh. 10: 10. **A-don'-i-ze'-dek.**)  
An Amorite King of Jerusalem at the time the Israelites first conquered the country. He allied himself with the Kings of Hebron, Jarmuth, Lachish and Eglon, and marched against the city of Gibeon. The latter obtained the help of Joshua, who (with God's help) caused the sun and moon to stand still "the sun stood still and the moon stayed" until victory was obtained. There were "more which died with hail-stones" than the Israelites slew.

**Agag.** (1 Sam. 15: 8-9. **A'-gag.**)  
An Amalekite king who, having been defeated and captured, was spared alive by King Saul, contrary to God's directions. After rebuking Saul for his disobedience, the prophet Samuel "hewed Agag in pieces before the Lord in Gilgal."

**Agur.** (**A'-gur.**)  
A wise man, about whom we know nothing except what he himself tells us in the 30th chap. of Proverbs. His prayer for "neither poverty or riches" (vers. 8-9) is unique and worthy of thoughtful consideration.

**Ahaz.** (2 Kings 16: 1. **A'-haz.**)  
A king of Judah. He was one of the worst of the Jewish kings, wholly given up to idol worship. Are you familiar with the record of what happened to Ahaz's dial? (2 Kings 20: 11). When he died his burial was not allowed in the sepulchre of David, as he was deemed too unworthy.

**Ahaziah.** (1 Kings 22: 51. **A-hazi'-ah.**)  
A king of Israel. He was the son of Ahab, and followed his example in wicked living. The interesting story of his strange controversy with the prophet Elijah (and of his death by a fall) can be found in 2 Kings, chap. 1.

(2) There was also an Ahaziah king of Judah (2 Kings 8: 24.) The interesting story of the events leading up to his death can be found in 2 Kings 9: 16-29.

**Ahijah.** (1 Kings 11: 29-40. **A-hi'-jah.**)  
The prophet who foretold to Jeroboam (by means of a significant object-lesson) that he should be king of ten of the tribes.

**Ahikam.** (2 Kings 22: 12. **A-hi'-kam.**)  
One of the men sent by King Josiah to inquire of Huldah, the prophetess, concerning the book of the law found in the temple.

**Ahimaaz.** (2 Sam. 15: 36. **A-him'-a-az.**)  
One of the priests in the time of David. He was loyal to King David when he was driven from Jerusalem by the conspiracy of Absalom. The interesting account of how he was saved (by a woman's artifice) from Absalom's pursuing messengers is told in 2 Sam. 17. The graphic account of his exciting and successful foot race with Cushie is told in 2 Sam. 18: 19 to 31.

**Ahimelech.** (1 Sam. 21: 1. **A-him'-me-lek.**)  
The high priest at the time Saul and David became open enemies. In 1 Sam. 22 can be found the account of why and how he and eighty-four priests were slain by King Saul's command.

**Ahio.** (2 Sam. 6: 3.) **Ahi'-o.**)

One of the men who drove the cart on which was placed the Ark of the Covenant when King David had it brought up from Gibeah to the house of Obededom.

**Ahithophel.** (1 Chron. 27: 33 and 34. **Ahit'-to-fel.**)

A trusted counsellor of King David, who nevertheless joined Absalom in his rebellion. He committed suicide.

**Amasa.** (2 Sam. 19: 13.) **A-ma'-sah.**)

The commander of Absalom's army, but he returned to David after Absalom's defeat. David entrusted him with an important commission (see 2 Sam. 20: 4), in the performance of which he was treacherously slain by Joab.

**Amaziah.** (**Am'-a-zi'-ah.**)

A King of Judah. He began his reign with a promise of goodness. The story of his wicked doings, his victories, defeat and violent death can be found in 2 Kings, 14.

**Amon.** (2 Chron. 33: 21. **A'-mon.**)

A King of Judah. He was the son of Manasseh, and followed his father's wicked ways—but he did not imitate him in his repentance. He was slain by his servants in his own house.

**Amram and Jochebed.** (EX. 6: 20. **Am'-ram-Jok'-e-bed.**)

The parents of Moses.

**Araunah, or Ornan.** (**Ar-raw'-nah.**)

A Jebusite who owned the ground in Jerusalem on which an angel with a drawn sword had been standing. The interesting story of why and how King David purchased Araunah's "threshing floor" can be found in 2 Sam. 24: 18-25 and 1 Chron. 21st chap.

**Arioch.** (Dan. 1: 2: 14. **A'-ri-yok.**)

A captain of Nebuchadnezzar's guard, who was ordered to slay the wise men of Babylon. (Did he do it? Why not?)

**Artaxerxes.** (Ezra 4: 23. **Ar'-tax-erc'-sez.**)

A king of Persia. By his order the work of rebuilding the temple at Jerusalem was for a time discontinued.

(2) An Artaxerxes also commissioned Ezra, and encouraged Nehemiah, in the work of rebuilding Jerusalem.

**Asa.** (1 Kings 15: 9-10. **A'-sah.**)

A king of Judah. It is written of him: "He did right in the eyes of the Lord. His heart was perfect with the Lord all his days." He caused the many idols his predecessors had erected to be destroyed. God gave him some signal victories over his enemies. In connection with one of them he offered a beautiful short prayer for help (2 Chron. 14: 11.) Despite his goodness he committed two errors; the first bringing much trouble to him ever afterward and the other bringing death. What were they? (See Chron. 16: 2-12.)

**Asahel.** 2 Sam. 2: 18-23. **As'-sa-hel.**)

A nephew of David. He was so fast a runner that he is said to have been as "light of foot as a wild roe." He was slain by Abner in a battle with Ishbosheth's army.

**Asaph.** (1 Chron. 15: 17. **A'-saf.**)

One of the principal musicians at the Sanctuary in David's time. Several of the Psalms are ascribed to him.

**Asenath.** (Gen. 41: 45. **As'-e-nath.**)

The wife of Joseph, a daughter of Potipherah, the priest of On.

**Athaliah.** (2 Kings 8: 26. **Ath-a-li'-ah.**)

Daughter of Ahab, King of Israel. She married a King of Judah, and after King Ahaziah's death she took the government into her own hands. The story of her cruelty and her thwarted purpose to destroy all the descendants of David is told in 2 Kings, 11.



**Attai.** (1 Chron. 2: 35. **At'-tai.**)

A Gadite, who joined David when he was persecuted by Saul. He and his companions were said to be "men of might, whose faces were as the faces of lions, and who were swift as the roes upon the mountains."

**Azariah.** (2 Kings, 15: 8. **Az-a-ri'-ah.**)

A King of Judah, also known as Uzziah. He was very prosperous, both in peace and war. His success made him proud, so not content with kingly honors, he assumed to act as priest also, and offered incense in the temple. 2 Chron. 26: 21 tells how God punished him. There were various other Azariahs.

**Baanah.** (**Ba'-a-nah.**)

A Captain of one of Ishbosheth's bands, 2 Sam. 4: 2-12 tells about his vain endeavor to please David by slaying Ishbosheth.

**Baasha.** (1 Kings 15: 27- **Ba'-a-shah.**)

A king of Israel. He destroyed King Nadab and all the descendants of Jeroboam, and usurped the throne.

**Balak.** (Num. 22: 24. **Ba'-lak.**)

A king of Moab. He hired Balaam to curse the Israelites.

**Barak.** (Judges 4: 6. **Ba'-rak.**)

A general, who in conjunction with Deborah the prophetess, overcame the larger army of Sisera, the Canaanitish general.

**Baruch.** (Jer. 36: 4. **Ba'-rook.**)

A helper (private secretary) of Jeremiah the prophet, with whom he was afterward carried captive into Egypt.

**Barzillai.** (2 Sam. 17: 27. **Bar-zil'-la-i.**)

An aged wealthy Gileadite who helped David during the time of his flight from Jerusalem because of Absalom's rebellion.

**Bathsheba.** (2 Sam. 11: 3. **Bath-she'-ba.**)

The wife of Uriah the Hittite. Because of her great beauty she became a snare to King David, who afterward married her. She was the mother of Solomon.

**Benhadad.** (1 Kings 15: 18. **Ben-ha'-dad.**)

A king of Syria who helped Asa king of Judah against the king of Israel. The story of the great destruction of his army in battle *and by the falling of a wall* is told in 1 Kings 20: 30. (Perhaps Benhadad was a generic rather than an individual name).

**Benaiah.** (2 Sam. 8: 18. **Be-nai'-yah.**)

Appointed by Solomon commander-in-chief of his army in place of Joab. (There were several other Benaiahs).

**Berachah.** (1 Chron. 12: 3. **Ber-a'-kah.**)

One of the mighty men who joined David's party at Ziklag and who were famous for their dexterity in slinging stones, both with their right hand and left.

**Berodach-Baladan.** (2 Kings, 20: 12. **Ber'o-dak-Bal'-a-dan.**)

A King of Babylon to whose visiting ambassadors King Hezekiah *unwisely* showed all his treasures and suffered the consequence afterward.

**Bezaleel.** (Ex. 35: 30-35. **Be-zal'-ee-el.**)

A member of the tribe of Judah, endowed by God (as was also Aholiab) with peculiar wisdom and skill by means of which he greatly helped in the construction and ornamentation of the Tabernacle.

**Canaan.** (Gen. 9: 18. **Ka'-nan.**)

The son of Ham, and grandson of Noah. His posterity were the idolatrous nations who were afterward expelled by the Israelites from the land of Canaan.

**Chedolaomer.** (Gen. 14: 1. **Ked-dor-la'-omer.**)

A King of Elam. He was one of the confederate Kings, who carried away the inhabitants of Sodom and Gomorrah, and from whom Abraham rescued Lot.

**Chilion.** (Ruth, 1-2. **Kil'-le-on.**)

A son of Elimelech and Naomi. He died while they were dwelling in Moab.

**Cushi.** (2 Sam. 18: 21. **Kush'-i.**)

A friend of David, who, having seen the death of Absalom, caused David great sorrow by his hasty injudicious way of reporting it to him.

**Dan.** (Gen. 30: 6. **Dan.**)

One of the sons of Jacob. His tribal position was near the S. W. portion of Canaan. It is noteworthy that in Rev. 7: 5-8 we find a number sealed of each of the twelve tribes *except* Dan. I don't know why that omission occurs—do you?

**Darius.** (Dan. 5: 31. **Da-ri'-us.**)

A king of the Medes. Two or three Persian kings of this name are spoken of in the Bible.

**Delilah.** (Judges 16: 4. **De-li'-lah.**)

A woman loved by Samson, who being bribed by the Philistines betrayed him, by making known to them the secret of his strength.

**Doeg.** (1 Sam. 21: 7. **Do'-eg.**)

An Edomite—the chief of Saul's herdsmen, who at the impious command of King Saul slew eighty-five priests and many other inhabitants of Nob.

**Ebedmelech.** (Jer. 38: 10. **E-bed-me'-lek.**)

An Ethiopian eunuch who was the means of releasing the prophet Jeremiah from the dungeon into which he had been thrown because he prophesied that the Babylonians would capture Jerusalem.

**Eber.** (Gen. 10: 24. **E'-ber.**)

A descendant of Noah of the fourth generation. The Israelites were descended from him, and it has been thought by some that they obtained the name "Hebrews" from him. He is called *Heber* in Luke 3: 35.

**Eglon.** (Judges 3: 12. **Eg'-lon.**)

A king of Moab into whose hands the Lord delivered the Israelites because they had done evil.

**Ehud.** (Judges 3: 15. **E'-hud.**)

One of the Judges of Israel. He is said to have been "left handed" (like the 700 spoken of in Judges 20: 16, "who could sling stones at an hair's breadth and not miss"). The story of his treacherous slaying of Eglon, King of Moab, and his escape, is told in Judges 3.

**Eliab.** (1 Sam. 17: 28. **El-i'-ab.**)

David's oldest brother. He was fine looking, but his angry and uncalled for reproof of David, when he went to camp to carry refreshments, seems to imply that he had an unpleasant disposition. There are several other Eliabs spoken of in the Bible.

**Eliakim.** (2 Kings 23: 34. **El-i'-a-kim.**)

A King of Judah (son of King Josiah). He did evil in the sight of the Lord, and we are told that when he died there was no mourning made for him. (There are several others of this name).

**Eliashib.** (Neh. 13: 17. **El-i-a'-shib.**)

A priest who prepared a chamber for Tobiah in the temple, and contrary to the law permitted him to occupy it for a dwelling.

**Eliezer.** (Ez. 8: 16. **El-i-e'-zer.**)

One who (in connection with several others) at Ezra's request, when they were returning from the Babylonish captivity, persuaded 260 Levites to leave their property in Chaldea and return to Jerusalem to perform religious service. (There were various other Eliezers).

**Elimelech.** (Ruth 1: 2. **El-im'-e-lek**.)

A man of Bethlehem who because of a famine went (together with his wife and two sons) into the land of Moab, where he died.

**Ephron.** (Gen. 23: 16. **Ef'-ron**.)

The man from whom Abraham bought a piece of ground for a burying place for Sarah.

**Esarhaddon.** (2 Kings, 19: 37. **E'-sar-had'-don**.)

A son of Sennacherib, King of Assyria. After the murder of his father he became King. He gained victories over both Israel and Judah.

**Ethbaal.** (1 Kings, 16: 31. **Eth-ba'-al**.)

A King of the Zidonians, whose daughter (Jezebel) King Ahab married.

**Evil-merodach.** (2 Kings, 25: 27. **E'-vil-mer'-odak**.)

A King of Babylon, who took Jeconiah, King of Israel, out of prison, where he had been confined for thirty-seven years.

**Gad.** (Gen. 30: 11. **Gad**.)

One of Jacob's sons (by Leah). (2) A prophet spoken of as "David's seer" (1 Chron. 21: 9). Do you know about the choice of three evils (3 years famine, 3 months of army disaster, or 3 days of pestilence) which God told Gad to give to David? Why was it done?

**Gemariah.** (Jer. 36: 25. **Gem-a-ri'ah**.)

One of the princes of Judah who tried in vain to prevent Jehoiakim from destroying the copy of Jeremiah's prophecies, which had been sent to him.

**Gershom.** (Ex. 2: 22. **Ger'-shom**.)

The oldest son of Moses, born while he was dwelling in Midian.

**Habakkuk.** (Hab. 1: 1. **Hab'-bak-kuk**.)

One of the minor prophets. We know nothing of his personal history. He was probably a contemporary with Jeremiah.

**Hadadezer.** (2 Sam. 8: 3. **Ha'-dad-e'-zer**.)

A King of Zobah, a country north of Palestine. David conquered him and captured an immense amount of spoils, consisting of horses and chariots, prisoners and shields of gold.

**Hagar.** (Gen. 16: 1. **Ha'-gar**.)

The handmaid of Sarah. She was an Egyptian by birth. She became the mother of Ishmael, one of Abraham's sons.

**Haggai.** (Ezra 5: 1 and Hag. 1: 1. **Hag'-gai**.)

One of the Minor prophets—the first one who prophesied after the captivity; he aided by encouragement given, in the rebuilding of the temple.

**Hanameel.** (Jer. 32: 7. **Han'-a-meel**.)

A cousin of Jeremiah's, from whom the prophet bought a field for a peculiar reason.

**Hanani.** (Neh. 1: 2. **Ha-na'-ni**.)

A Jew who went to Babylon, and told the story of Jerusalem's deplorable condition to Nehemiah in such an impressive way that it led him to undertake the rebuilding of the city and temple.

**Hanun.** (2 Sam. 10. **Ha'-nun**.)

A King of the Amorites. He took some messengers sent by David and had one-half of their beards shaved off and cut their garments off in the middle, and then sent them home. Having heard of it, David sent them word to tarry at Jericho until their beards had grown again. Hanan's act led to a disastrous war and other evil results.

**Haran.** (Gen. 11: 31. **Ha'-ran**.)

A brother of Abraham and the father of Lot.

**Hazael.** (2 Kings 8. **Haz'-a-el**.)

A servant of Benhadad, King of Syria. Sent with message from the sick King to the Prophet Elisha (with a present of forty camels' burden) he was led because of what Elisha told him, to use the oft-quoted words, "Is thy servant a dog to do this thing?" *He did it nevertheless.*

**Hiel.** (1 Kings 16: 34. **Hi'-el.**)

The man who despite the curse which had been pronounced upon whoever should rebuild Jericho (Josh. 6: 24) nevertheless did so. He found out by bitter experience that God's threats (like his promises) will be fulfilled.

**Hilkiah.** (2 Chron. 34: 14. **Hil-ki'-ah.**)

A priest who, in the days of King Josiah (when they were repairing the temple) found a book of the "law of the Lord," which fact gave Josiah great joy.

**Hiram.** (2 Sam. 5: 11. **Hi'-ram.**)

A King of Tyre, who gave great help in men and material when Solomon's temple was built.

**Hobab.** (Num. 10: 29. **Ho'-bab.**)

The father (or brother) of Moses' wife. He probably accompanied Moses (because asked to do so) through his wanderings toward the promised land.

**Hophni.** (1 Sam. 3: 13. **Hof'-ni.**)

One of Eli's sons. They were "vile, and he restrained them not." They were rejected by God and slain in a battle with the Philistines.

**Huldah.** (2 Kings, 22: 14. **Hul'-dah.**)

A prophetess to whom King Josiah sent messengers.

**Hur.** (Ex. 17: 10. **Hur.**)

Supposed by some to be the husband of Miriam. He assisted Aaron in holding up Moses' hands when the battle was being waged with the Amalekites.

**Hushai.** (2 Sam. 15: 32. **Hu'-shai.**)

A tried friend of King David, who served him in an unusual and successful way during the time of Absalom's rebellion.

**Ichabod.** (1 Sam. 4: 21. **Ik'-a-bod.**)

Shakespeare makes to exclaim, "What's in a name?" Well, Ichabod meant "The glory is departed," and there is a great deal of sadness in the story *that name* tells.

**Iddo.** (2 Chron. 12: 15 and 13: 22. **Id'-do.**)

One of the many prophets that served God during the Old Testament dispensation, but of whose prophesies no record has been preserved

**Ishbosheth.** (2 Sam. 2: 12. **Ish'-bo-sheth.**)

A son of King Saul who was proclaimed King in opposition to David by Abner, captain of Saul's army. He was soon murdered by two of his officers, who (mistakenly) thought they would gain David's favor thereby.

**Issachar.** (Gen. 30: 18. **Is'-sa-kar.**)

A son of Jacob and Leah. His tribal position was a little North of the center of the land.

**It-tai.** (2 Sam. 15: 19. **It'-tai.**)

The commander of a body of 600 men called Gittites, who offered their services to David and proved very loyal to him.

**Jabez.** (1 Chron. 4: 9. **Ja'-bez.**)

A godly man of whose parentage and family nothing is known. It is written of him, "he was more honorable than his brethren."

**Jabin.** (Josh. 11. **Ja'bin.**)

"The King of Hazor." A Canaanitish King who formed a confederacy with other Kings of Canaan and went against Joshua in battle, but despite their formidable host God gave Joshua a complete victory over them.

**Jael.** (Judges 4: 17. **Ja'-el.**)

Wife of Heber the Kenite. She made her name famous by driving a nail into the head of (and thus slaying) Sisera, the Canaanitish general, as he lay sleeping in her tent—thus showing her attachment to the Israelites.

**Jair.** (Judges 10:3. **Ja'-er.**)

A Judge of Israel who ruled for twenty-two years. He had thirty sons.

**Jambres and Jannes.** (2 Tim. 3: 8. **Jam'-brees** and **Jan'-ness.**)

They were probably magicians who opposed Moses by attempting to work similar miracles before Pharaoh, and so persuade him that Moses was a mere enchanter. All we know about them is that Paul says that they "withstood Moses."

**Jeconiah.** (1 Chron. 3: 16. **Jek-o-ni'-ah.**)

Apparently called Jehoiachin in 2 Kings, 24: 6, and Coniah in Jer. 22: 24. A grandson of King Josiah, one of the last Kings of Judah. After a 3 month's reign he was carried captive to Babylon, where he was kept in prison for 37 years, but then released.

**Jehoahaz.** (2 Kings, 13: 1. **Je-ho'-a-haz.**)

A son of Jehu, King of Israel. He succeeded him and reigned 17 years, doing evil in the sight of the Lord.

(2) A son and successor of Josiah, as King of Judah, was also named Jehoahaz. He reigned but 2 months.

(3) A son of Jehoram, King of Judah, was also named Jehoahaz.

**Jehoash or Joash.** (2 Kings, 12: 2. **Je-ho'-ash.**)

A King of Judah, who reigned for forty years. As a child he was secreted by the wife of the high priest in the temple, until seven years of age, when he was declared King. As he was the only surviving male in David's royal line (because of Queen Athaliah's wicked slaughter) his preservation was clearly Providential. God's promise could not fail (Gen. 49: 10). So far as we know he was the originator of the church contribution box (2 Chron. 24: 8-11).

(2) There was also a King of Israel of same name. Do you know what was done when he visited the prophet Elisha as he lay upon his death bed (2 Kings, 13: 14-19)?

**Jehoiada.** (2 Kings, 11: 15. **Je-hoy'-a-dah.**)

The high priest at the time Athaliah destroyed all of the royal family of Judah, but the secreted babe Jehoash.

**Jehoiakim.** (2 Kings 23:34. **Jo-hoy'-a-kim.**)

A King of Judah who in turn served and paid tribute to the kings of Egypt and Babylon. He was afterward bound in chains and carried a captive to Babylon. Do you know what he did when the prophet Jeremiah sent him by Jehudi a written warning (Jer. 36: 21).

**Jehonadab.** (2 Kings, 10: 15. **Je-hon'-a-dab.**)

Not a very pretty name, but it belonged to a man of character who issued various demands to his descendants (Jer. 35). They were not to build houses or plant vineyards—they were to *abstain from wine and strong drink.*

**Jehoram.** (2 Kings, 3: 1. **Je-ho'-ram.**)

A son of Ahab, also became King of Israel, and, like his father, was a very wicked man. Do you know the strange victory God gave to him and Jehoshaphat (by way of Elisha) in their war with the Moabites.

(2) There was also a Jehoram who was a King of Judah. He lived such a wicked life that it is recorded of his death, "he departed without being desired." Because of his wickedness God smote him with an incurable disease in his bowels, which tormented him two years and caused death.

**Jehu.** (2 Kings, 9: 2. **Je'-hu.**)

A King of Israel who was anointed by the prophet Elisha. By Jehu's command the wicked Queen Jezebel was thrown from a window and killed and soon after was eaten by dogs until nothing remained of her to be buried but the palms of her hands, her skull and feet. Jehu did bloody work in utterly destroying the family of Ahab. (Hackdrivers are often called "Jehus," because they sometimes drive furiously—2 Kings, 9: 20).

**Jemima.** (Je-mi'-ma.)

The eldest of Job's three daughters, born after his calamities had ended. There was no woman in all the land so fair as Job's daughters (Job, 42: 14-15).

**Jesse.** (Ruth, 4: 17. Jes'-se.)

Father of David. He was of the tribe of Judah and lived near Bethlehem. Do you remember about the prophet Samuel having Jesse's seven sons pass before him, while he carefully looked at each one—fine looking fellows some of them were, too—and then asked if there wasn't another?

**Jerubbaal.** (Judges 6: 32. Je-rub'-ba-al.)

A name given to Gideon by his father because he threw down the altars of Baal.

**Jeshua.** (Ezr. 3: 2. Jesh'-u-ah.)

The high priest who returned with Zerubbaal from Babylon and was active in directing the rebuilding of the temple.

**Jethro.** (Exod. 3: 1. Jeth'-ro.)

A priest of Midian, whose flocks Moses kept for a long time, and whose daughter he married. Jethro gave Moses some excellent advice about the government of the Israelites. He apparently became a believer in the true God.

**Jezreel.** (Hosea, 1: 4. Jez'-re-el.)

The prophet Hosea was commanded to call one of his sons by this name as a sign of calamities upon the Israelites for their wickedness.

**Joab.** (2 Sam. 2: 13. Jo'-ab.)

A nephew of David's, who became the commander of his army. He gained many victories, but was at last slain at Solomon's command, because he had slain Abner and Amasa (1 Kings, 2: 32).

**Joash.** (Judges, 6: 11. Jo'-ash.)

The father of Gideon. Though he had an altar and "grove" dedicated to Baal, he was apparently led because of what Gideon said to accept the true God. (See Jehoash, for others sometimes called Joash).

**Joel.** Jo'-el.)

A prophet of Judah, who said some very impressive and beautiful things, but we cannot tell when they were spoken. (See also Abiah for another of same name).

**Johanan.** (Johan'-an.)

There were several persons of this name mentioned in the Bible. The principal one was the leader of a small body of soldiers in Jeremiah's time (Jer. 41).

**Joram.** (2 Sam. 8: 10. Jo'-ram)

A son of the King of Hamath. He brought vessels of gold, silver and brass as gifts to David.

**Josiah.** (2 Chron. 34: 35. Jo-si'-ah.)

A King of Judah. He began to reign at eight years of age and reigned 31 years. He was probably the best king religiously Judah ever had. His birth (even his name and the work he was to do) was foretold 300 years before he was born (1 Kings, 13: 2; 23: 15-16).

Prof. Chas. F. Kent in his "History of the Hebrew People" speaks of the re-established order brought about by Josiah as Judah's "Indian Summer." He speaks of Josiah's death as "Unquestionably the most tragic event in Hebrew history." Do you think so?

**Jotham.** (Judges, 9: 5. Jo'-tham.)

The youngest son of Gideon. The only one who escaped from his half-brother, the bloody Abimelech, the other seventy having been slain. Did you ever read the beautiful fable he told to the men of Shechem (Judges, 9: 5-21).

(2) Jotham was the name also of one of the Kings of Judah (2 Chron. 27).

**Judah.** (Gen. 29:35. **Ju'dah.**)

Jacob's youngest son by Leah. Though the youngest he had the peculiar blessing of becoming the progenitor of the royal race and the Messiah. Some scholars suppose that the nation got the name of Jews from him. He was the one of Joseph's brethren who proposed that he be sold to the passing caravan rather than to be left to die in the pit.

**Keturah.** (Gen. 25:1. **Ketu'rah.**)

The second wife of Abraham, by whom he had six sons, whom he sent away into the East country.

**Kish.** (1 Sam. 9:1. **Kish.**)

The father of King Saul. It was while in company with a servant hunting for a drove of straying asses belonging to him (Kish) that Saul had a strange adventure, by means of which he, as it were, found a kingdom (1 Sam. 9:1-27).

**Laban.** (Gen. 24:29. **La'-ban.**)

He was the one who went to the well where Abraham's servant (who was seeking a wife for Isaac) was, and having invited him to the home of Bethuel, Rebekah's father, he entertained him hospitably. Later Laban's two daughters, Leah and Rachel, became the wives of Jacob, given to him in lieu of 14 years' wages in caring for Laban's flocks. Do you know the significance of the "Mizpah" memorial? The prevalent notion about it is wrong.

**Lamech.** (Gen. 4:18-24. **La'-mek.**)

A descendant of Cain, who, like him, became a murderer. He is the first man we know of as having two wives. He was the father of two distinguished sons—Jubal and Tubal-Cain.

**Leah.** (Gen. 29:16. **Le'-ah.**)

The eldest daughter of Laban. She was married to Jacob without his consent.

**Lemuel.** (Prov. 31:1. **Lem'-u-el.**)

The writer of the last chapter of Proverbs. We know nothing certain about him.

**Levi.** (**Le'-vi.**)

One of Jacob's sons by Leah. His descendants were not given a tribal portion of the land, but were scattered about among the tribes as priests and teachers. "In his life history we have a remarkable example of a prophetic curse (Gen. 49:7) literally fulfilled and yet made into a blessing."

**Loammi.** (Hos. 1:9. **Lo-am'-mi.**)

A son of Hosea, the prophet. His name was given by God's direction and meant "not my people." (Another son was Loruhamah, signifying, "not having obtained mercy").

**Maacah.** (2 Sam. 3:3. **Ma'-a-kah.**)

One of David's wives, the mother of Absalom.

**Machir.** (2 Sam. 9:4. **Ma'-keer.**)

The man with whom Mephibosheth, the son of Jonathan, lived after his father's death, until David took him to live with him.

**Maher-shalal-hashbaz.** (Isa. 8:4. **Ma'-her-sha'-lal-hash'-baz.**)

One of Isaiah's sons, whose name was given to signify what should befall the Jews, before the new born infant should learn to call its father or its mother.

**Manasseh.** (Gen. 41:51. **Ma-nas'-seh.**)

One of Joseph's sons. He was the head of one of the twelve tribes.

(2) One of the Kings of Judah (2 Chron. 33). Though he was the son of good King Hezekiah, he was very wicked. God allowed the King of Assyria to carry him in fetters to Babylon, where he became repentant and was restored to his kingdom. His reign extended for fifty-five years, being longer than the reign of any other Jewish king.

**Manoah.** (Ma-no'-ah.)

The father of Samson. His interesting experience with an angel is recorded in Judges 13.

**Mattaniah or Zedekiah.** (2 Kings, 24: 17. Mat-tan-i'-ah.)

The son of Josiah. The King of Babylon appointed him King of Judah, and named him Ze-ekiah. He was the last king in Jerusalem before the Babylonish captivity. Do you know about the awful punishment he was subjected to just before he was carried captive to Babylon? (2 Kings, 25: 7). It is a pathetic story. Two seemingly contradictory prophecies were made about him. One (Jer. 34: 3) that he should be carried captive to Babylon, the other (Ezek. 12: 13) that he should not see Babylon. They were both exactly fulfilled. How?

**Menahem.** (2 Kings 15: 14. Men'-a-hen.)

A king of Israel, who though a mere usurper reigned ten years in Samaria and was succeeded by his son.

**Merab.** (1 Sam. 14: 49. Me'-rab.)

Saul's oldest daughter. He promised to give her to David for his wife, but he broke his promise and gave her to Adriel, by whom she had five sons, who were slain by the Gibeonites in revenge. (2 Sam. 21: 8).

**Merodach-Baladan.** (Isa. 39: 1. Mer-o'-dach-Bal'-a-dan.)

A king of Babylon. After King Hezekiah's recovery, he sent messengers to congratulate him and to inquire about the wonderful receding of the shadow on the dial of Ahaz. In a vain spirit of display Hezekiah showed the messengers his great treasures. As a consequence they were soon after taken and carried to Babylon.

**Micah.** (Judges 17: 1. Mi'-kah.)

(1) A man of Mt. Ephraim who lived about the time Samson did. Because of a strange experience, he was led to cry out the significant

words, "Ye have taken away my gods, and what have I more?" (Judges 18: 24).

(2) One of the minor prophets. He lived about 700 years B. C.

**Micaiah.** (2 Chron. 18: 7. Mi-kai'-yah.)

A prophet of God whom King Ahab said he hated, because he was always prophesying evil of him.

**Michal.** (1 Sam. 18: 20. Mi'-kal.)

The younger of Saul's daughters. She was given to David as his wife. Did you ever read about the unique plan by means of which she enabled David to escape from her father's anger? (1 Sam. 19: 11-18).

**Midian.** (Gen. 25: 2. Mid'-yan.)

One of the sons of Abraham by Keturah. The nation known in the Bible as the Midianites sprang from him.

**Moab.** (Gen. 19: 37. Mo'-ab.)

The son of Lot. He became the father of a nation—the Moabites.

**Nabal.** (1 Sam. 25: 3. Na'-bal.)

A rich man who had great possessions in flocks at Carmel (of Judah). He was a churlish, low-minded man. After his death his wife married David.

**Naboth.** (1 Kings 21: 1.) Na'-both.)

A man who owned a beautiful vineyard, which was greatly coveted by King Ahab, but as Naboth was unwilling to sell it, he could not rightly obtain it. Queen Jezebel, however, by means of a wicked plot of her own devising obtained it for Ahab—also a bloody sequel for herself. (2 Kings 9: 30-37).

**Nacon.** (2 Sam. 6: 6. Na'-kon.)

A man who owned a threshing floor near the road upon which the Ark of the Covenant was being brought to Jerusalem when Uzzah was smitten.



**Nahash.** (1 Sam. 11:1. **Na'-hash.**)

An Ammonite king who besieged the city of Jabesh and demanded that every one in the city should have his right eye put out (so as to unfit them for military service). The story of how Saul incited the people to go to their rescue is an interesting one. (1 Sam. 11).

**Nahor.** (Gen. 11:26. **Na'-hor.**)

One of Abraham's brothers. He left Chaldea with his father Terah when Abraham did, but he only went as far as Haran in Mesopotamia.

**Nahum.** (Nahum 1:1. **Na'-hum.**)

One of the minor prophets. His prophecies regarding Ninevah, etc. were strikingly fulfilled.

**Naphtali.** (Gen. 30:8. **Naf'-ta-li.**)

One of Jacob's sons. His tribal portion was located in the north part of Canaan.

**Nathan.** (2 Sam. 7:5. **Na'-than.**)

The prophet whom God sent to King David to rebuke him and bring him to repentance because of his great sin. Do you remember the touching little story he told to the king (2 Sam. 12:1-6).

**Nebuzaradan.** (2 Kings, 25:8. **Neb-u-zar'-a-dan.**)

A captain in Nebuchadnezzar's forces. He was probably active in the burning of the Temple of Jerusalem and the destruction of the city and its palaces. He was charged also to protect Jeremiah the prophet.

**Necho.** (2 Kings, 23:29. **Ne'-co.**)

One of the Pharaohs of Egypt. He defeated and slew Josiah, King of Judah (2 Chron. 35:20-25). He also went on beyond and defeated the Babylonians, but was afterward conquered by the Babylonians under Nebuchadnezzar.

**Obadiah.** (**O-ba-di'-ah.**)

There were various persons of this name mentioned in the Old Testament. The two most prominent were the prophet Obadiah, whose book is the shortest in the Old Testament, being (like Jude in the New) but one chapter long. He was probably cotemporary with Jeremiah.

(2) Another Obadiah (1 Kings, 18:3) was the principal servant of King Ahab's family. He hid from Queen Jezebel one hundred prophets of the Lord. He accomplished it by hiding them in two caves, where he supplied their needs till they could escape.

**Obed.** (Ruth 4:17. **O'-bed.**)

He was the son of Ruth. Being the grandfather of David, he was one of the ancestors of Jesus. When Obed was born, the women of Bethlehem rejoiced because of it (Ruth 4:14-17) as did some shepherds centuries later because of the birth of another Bethlehem babe.

**Obed-Edom.** (2 Sam. 6:12. **O-bed-e'-dom.**)

The story of how the Ark of the Covenant came to make a stay of three months in the home of the Gittite Obed-Edom is both interesting and instructive. Just as because of its abiding there "the Lord blessed the house of Obed-Edom and all that he had," so now if Christ, the Antitype of the Ark, is lovingly taken into home or heart, great blessings result.

**Oded.** (2 Chron. 28:9. **O'-ded.**)

A prophet who lived in Samaria when Pekah was king. Because of his personal pleading Pekah and his conquering army released and were merciful to a great host of captive women and children of Judah.

**Oreb.** (Judges 7:25. **O'-reb.**)

One of the princes of Midian who was taken and slain by the men of Ephraim in the days of Gideon.

**Othniel.** (Judges 1:13. **Oth'-ni-el.**)

A nephew of Caleb's, to whom he gave his daughter Achsah to wife, for his bravery in conquering Kirjath-sepher. He became one of the Judges of Israel, and served as such for forty years.

**Pashur.** (Jer. 38:1. **Pash'-ur.**)

One of Zedekiah's princes. He accused Jeremiah of weakening the hands of the people. Because of this offense Jeremiah was thrown into a dungeon.

**Pekah.** (2 Kings 15:25. **Pe'-kah.**)

The captain of Israel's army. He conspired against and slew King Pekahiah and reigned in his stead. After an eventful reign of twenty years, he was slain by Hoshea, who succeeded him as king.

**Phalti.** (Sam. 25:44. **Fal'-ti.**)

The man to whom Saul gave his daughter after he had given her to David, whose wife she had become.

**Phinehas.** (Num. 25:7. **Fin'-e-as.**)

The son of Eleazar, and grandson of Aaron. Because of a showing of zeal for the good of the people he was promised that the priesthood should descend in his family.

(2) One of the sons of Eli was named Phinehas (1 Sam. 1:31).

**Phurah.** (Judges, 7:10. **Fu'-rah.**)

A servant of Gideon. He went with him at night into the camp of the Midianites, where they overheard a Midianite soldier recounting to a comrade a strange and prophetic dream about a barley cake. What was it?

**Potiphar.** (Gen. 37:36. **Pot'-i-far.**)

A captain of King Pharaoh's guard, to whom Joseph was sold as a slave.

**Potipherah.** (Gen. 41:45. **Pot-i-fe'-rah.**)

A priest of On, the city of the Sun. Joseph married his daughter Asenath.

**Puah.** (Ex. 1:15. **Pu'-ah.**)

A nurse among the Hebrew women when Moses was born. Because of her loyalty to her people, she disobeyed King Pharaoh's command and did not kill the newly born boy babies.

**Pul.** (2 Kings, 15:19. **Pul.**)

A King of Assyria, who came into the land of Israel with hostile designs, but Menahem, the King of Israel, by means of a gift of a thousand talents of silver persuaded him to establish him (Menahem) in his possession of the kingdom, rather than to take it away from him.

**Rabsaris.** (2 Kings, 18:17. **Rab'-sar-is.**)

Two Chaldean princes of this name are mentioned in the Bible. One of them was a captain in Sennacherib's army. During his invasion of Judah he and two others were sent to demand King Hezekiah's submission to Sennacherib.

**Raguel (or Reuel).** (Num. 10. **Rag'-u-el.**)

He is supposed by some to be the same with Jethro—Moses' father-in-law.

**Rehum.** (Ezra 4:8. **Re'-hum.**)

One of the men who wrote to King Artaxerxes to persuade him to put a stop to the rebuilding of Jerusalem by the Jews who had returned from Babylon.

**Reuben.** (Gen. 29:32. **Ru'-ben.**)

The oldest son of Jacob. He persuaded his brothers not to kill Joseph, but to cast him into a pit (from which he intended to rescue him). Apparently he was absent when Joseph was sold by his other brethren, and was led by them to believe Joseph was dead. Years afterward (Gen. 37:21-30 and 42:22) he reminded his brothers of what they had done.

**Rezin.** (2 Kings 16:5-9. **Re'-zin.**)

A king of Syria, who conjointly with Pekah, king of Israel, unsuccessfully fought against Ahaz, king of Judah.

**Rezon.** (1 Kings 11:23. **Re'-zon.**)

A servant of Hadadezer, king of Zobah, who fled from his master, and collecting a band of followers, took possession of Damascus, and reigned there as a king. He was an inveterate enemy to Solomon.

**Rizpah.** (2 Sam. 3:7. **Riz'-pah.**)

A concubine of Saul's, by whom he had two sons. As one of the results of Saul's sin in breaking the truce Joshua had made with the Gibeonites, the two sons of Rizpah were afterwards slain together with five others. Rizpah's maternal tenderness was strikingly shown in connection with their death.

**Sarah.** (Gen. 23. **Sa'-rah.**)

The wife of Abraham and mother of Isaac, her only child. Her life was a long and eventful one. She lived to be 127 years old. She is the only woman mentioned in the Bible whose age is given.

**Sargon.** (Isa. 20. **Sar'-gon.**)

An Assyrian, who having usurped the throne when Shalmaneser died, took Israel's capital city of Samaria and carried many thousands of the people away into captivity.

**Seraiah.** (2 Kings, 25: 18. **Ser-ai'-yah.**)

A chief priest who, having been taken captive, was put to death at Riblah with several other chief men of Jerusalem by King Nebuchadnezzar.

**Seth.**

Supplemental.—See card, Set 1.  
The record of Seth's birth calls attention to an important truth. Though the Bible says that "God created man (Adam) *in his own image*," yet of those born to *fallen* Adam it is written (Gen. 5: 3) that Adam "begat *in his own likeness*, after *his image*." From that day to this "That which is born of the flesh is flesh." (John 3: 6) That was why Jesus said to Nicodemus, (John 3: 3) "Except a man be *born again* he can not see the kingdom of God." A state of grace can not be inherited like our family name or features. We become "sons of God," not by generation, but by *re-generation*. The purpose and result of the Gospel plan is to restore *the lost image* (1 Cor. 15: 49). Haven't you ever noticed how *that* truth is emphasized in the Epistles?

**Shaashgaz.** (Est. 2: 14. **Sha-ash'-gaz.**)

An officer in King Ahasuerus' household who had the care of the young women who had been selected for wives for the king, but who did not please him sufficiently, so were retained only as concubines.

**Shabbethai.** (Ezra, 10: 15. **Shab-beth-a'-i.**)

One of the men who assisted in the work of separating from their husbands the Gentile wives whom they had taken in Babylon.

**Shallum.** (1 Chron. 6: 12. **Shal'-lum.**)

A King of Israel who gained the throne by conspiracy, and was himself deposed and slain after he had reigned but a month. There are several other persons of this name mentioned in the Scriptures.

**Shamgar.** (Judges 3: 31. **Sham'-gar.**)

One of the Judges of Israel. He slew six hundred Philistines with an ox-goad, and so delivered Israel.

**Shaphan.** (2 Kings 22: 3. **Sha'-fan.**)

He was the one who reported to King Josiah the fact that Hilkiah, the high priest, had found in the temple the long neglected "Book of the Law."

**Sheba.** (2 Sam. 20: 1. **She'-bah.**)

A Benjamite who raised a conspiracy or rebellion against David just after he had returned to Jerusalem at the close of Absalom's rebellion. He was speedily defeated, and his head was cut off.

**Shechanaiah.** (Ezra 10: 2. **Shek-a-ni'-ah.**)

A Jew, who, having taken a Gentile wife while a captive in Babylon, afterward confessed to Ezra, and proposed that he and others should enter into a covenant to put away those wives and serve the Lord entirely.

**Shemaiah.** (1 Kings 12:22. **Shem-ai'-ah.**)

A prophet who delivered a divine message to King Rehoboam, because of which the large army he had gathered to fight King Jeroboam was dispersed and the fight abandoned. There are twenty or more persons of this name spoken of in the Old Testament.

**Shemer.** (1 Kings, 16:24. **She'-mer.**)

The man from whom King Omri bought the hill upon the top of which he built his capital city, Samaria.

**Shesbazzar.** (Ezra 1:8. **Shesh-baz'-zar.**)

The man to whom King Cyrus committed the sacred vessels of the temple to carry them back to Jerusalem. Some suppose this was the name borne by Zerubbabel when in Persia.

**Shethar Boznai.** (Ezra 5 and 6. **She'-thar-boz'-ni.**)

One of the men who attempted to hinder the building of the temple by Zerubbabel. They wrote to King Darius asking for a decree forbidding it, but after an examination into the matter he not only declined to grant their wish, but contributed largely toward the completion of the work.

**Shimei.** (2 Sam. 16:5. **Shim'-e-i.**)

A man of the house of Saul, who, when King David was fleeing because of Absalom's rebellion, cursed him and threw stones at him and his attendants. On two different occasions Abishai asked permission to slay Shimei, but David would not give his consent. During Solomon's reign, because of another offense, he was condemned to death (1 Kings, 2:46). There were various other Old Testament characters named Shimei.

**Shimshai.** (Ezra 4:8. **Shim'-shai.**)

One of the principal opposers of the work of rebuilding the temple at Jerusalem after the Persian King Cyrus had given his consent for the Jews to return and rebuild it.

**Shishak.** (2 Chron. 12:2. **Shi'-shak.**)

A king of Egypt, who, after the death of Solomon, (during Rehoboam's reign) came with a great army against Jerusalem, plundered the royal city and carried away many of the precious things belonging to the temple.

**Shobi.** (2 Sam. 17:27. **Sho'-bi.**)

One of those who came to David as he fled from Absalom and brought to him provisions and other things needed by himself and his men.

**Simeon.** (Gen. 29, 33. **Sim'-e-on.**)

The second son of Jacob by Leah. He had an excitable, revengeful spirit. He was apparently the most aggressive one in the scheme to destroy Joseph. He was held in Egypt by Joseph as a hostage for the return of his brethren with Benjamin. His tribal portion was in the extreme southern portion of Canaan.

**Sisera.** (Judges 4:2. **Sis'-e-ra.**)

The commander-in-chief of the army of Jabin, King of Canaan. Jael, the wife of Heber, the Kenite slew him by driving a tent nail into his temple as he lay sleeping in her tent.

**Tamar.** (Gen. 38:6. **Ta'-mar.**)

A daughter-in-law of Judah.  
(2) In Chron. 8:9 we are told about a daughter of David named Tamar. She was very beautiful, but, as with many since, her beauty proved to be "a fatal dower."

**Tartan.** (2 Kings, 18:17. **Tar'-tan.**)

One of the three generals of Sennacherib's army sent by him to compel the surrender of Jerusalem. They failed to accomplish this purpose because of King Hezekiah's prayers.

**Tatnai.** (Ezra 5:3. **Tat'-na-i.**)

A governor of Samaria for the King of Persia. He tried unsuccessfully to prevent the rebuilding of Jerusalem and its temple.

**Teman.** (Gen. 36: 11. **Te'-man.**)

The oldest son of Eliphaz, the grandson of Esau. His descendants are called Temanites. They were noted for their wisdom and their valor, and they constituted the strength of the Idumean power. (Eliphaz, one of Job's three friends, was a Temanite.)

**Terah.** (Gen. 11: 24. **Te'-rah.**)

The father of Abraham, whom he accompanied from Ur of the Chaldees as far as Haran on the way to Canaan.

**Teresh.** (Esther 2: 21. **Te'-resh.**)

An officer in King Ahasuerus' court. He conspired against the king, but the plot was made known to the king by Mordecai, the Jew, who had in some way discovered it. Teresh was executed, and a long time afterward Mordecai was *providentially* rewarded because of the service he had done the king by making known the plot to him.

**Tibni.** (1 Kings, 16: 21. **Tib'-ni.**)

A king over part of Israel. He was slain by the forces of King Omri, after several years of struggle.

**Tiglath Pileser.** (2 Kings, 15: 29. **Tig'-lath Pih-e'-zer.**)

A king who reigned in Nineveh. Ahaz, King of Judah, by giving him the gold and silver in the temple and treasury obtained his help against the kingdoms of Syria and Israel, but in the end Ahaz and his kingdom suffered harm because of the results of the alliance.

**Tirhakah.** (2 Ki. 19: 9. **Tir-ha'-kah.**)

A King of Ethiopia, who marched against Sennacherib while the latter was besieging Jerusalem.

**Tirzah.** (Num. 26: 33. **Tir'-zah.**)

One of the five daughters of a man (who died in the Wilderness) having no sons, but the daughters received portions among the people of their tribe (the Manassites).

**Tobadonjah.** 2 Chron. 17: 8. **Tob'-ad-o-ni'-jah.**)

One of the Levites sent by King Jehoshaphat throughout his kingdom to teach his people their duties to God.

**Tobiah.** (Neh. 2: 10. **To-bi'-ah.**)

One of the men who opposed the rebuilding of the temple by Nehemiah. During Nehemiah's absence in Persia he obtained a residence in one of the rooms of the temple, but was ejected upon Nehemiah's return.

**Toi.** (2 Sam. 8: 9. **To'-i.**)

A king of Hamath, who sent vessels of brass and silver and gold to David as presents, when he heard that David had conquered Hadadezer, King of Zobah, an enemy of Toi.

**Uriah.** 2 Sam. 11: 3. **U-ri'-ah.**)

A faithful and brave officer in David's army. His death was brought about in a very wicked manner because of David's coveting his beautiful wife, Bathsheba.

**Urijah.** (2 Kings, 16: 10. **U-ri'-jah.**)

A wicked high priest in the days of Ahaz. In compliance with the king's order, he put an idol altar into the place of one Solomon had made by God's direction.

**Uzza.** (2 Kings, 21: 18-26. **Uz'-za.**)

A man in whose garden two of the kings of Judah (Manasseh and Amon) were buried.

**Uzzah.** (2 Sam. 6: 3. **Uz'-zah.**)

The son of Abinadab in whose house the Ark of the Covenant had remained from the time it was sent away from the country of the Philistines until David had prepared a place for it in Jerusalem. Because of what Uzzah did during the act of removal "God smote him and he died."

**Uzziah.** See **Azariah.**

**Vashni, or Joel.** (1 Sam. 8: 2; 1 Chron. 6: 28, **Vash'-ni.**)

One of the unworthy sons of Samuel the prophet. He committed great iniquity in the government of the people.

**Vashti.** (Esther, 9. **Vash'-ti.**)

A queen of Persia. Because of her modest refusal to appear at a wine-drinking, riotous feast given by the king to his nobles, he (Ahasuerus) deposed her from being longer queen.

**Zachariah.** (2 Kings, 14: 20; 15: 8-10. **Zak-a-ri'-a.**)  
The second king of Israel. He succeeded his father, Jeroboam, but reigned only six months, when Shallum conspired against him, thus ending his wicked reign and life.

**Zadok.** (2 Sam. 8: 17. **Za'-dok.**)

One of the high priests in the time of David. Though he had served under Saul, David, nevertheless had him to continue to serve along with Abiathar. They two remained in Jerusalem during Absalom's rebellion and kept David informed as to what was going on.

**Zaimunna.** (Judges 8: 5. **Zal-mun'-nah.**)  
One of the Midianitish kings conquered by Gideon.

**Zaphnath Paaneah.** (Gen. 41: 45. **Zaf'-nath-pa-a-ne'-ah.**)

The name which Pharaoh gave to Joseph.

**Zebah.** (Judges 9: 21. **Ze'-bah.**)

The one who sent word to Abimelech about the conspiracy against him and helped him to regain possession of the city Shechem.

**Zebulun.** (Gen. 30: 20. **Zeb'-u-lun.**)

One of the sons of Jacob. His tribal portion was in the northern part of Canaan, west of the Lake of Gennesaret.

**Zechariah.** (2 Chron. 24: 20; Zech. 1: 1. **Zeck-a-ri'-ah.**)

There were two prophets of this name. The first was the son of Jehoiada, the high priest. Having prophesied against the prevailing idolatry, King Joash ordered him stoned. The other Zechariah died in the time of Nehemiah and Ezra and he rendered them great assistance in the work of rebuilding Jerusalem and the temple. (There are more than 25 other Zechari-ahs mentioned in the Old Testament.)

**Zedekiah.** (1 Kings 22: 11-25. **Zed-e-ki'-ah.**)

A false prophet consulted by King Ahab. He promised him a favorable issue to his proposed project of going against the Syrians at Ramoth Gilead. Do you know about the strange object lesson he made use of to make his prophecy impressive? There was another Zedekiah. See Mattaniah.

**Zephaniah.** (Zeph. 1: 1. **Zef-a-ni'-ah.**)

A prophet in the days of King Josiah. He reproved the wickedness of the Jews and foretold their calamities. He also spoke of the coming of the Messiah and the future glory and triumph of the church.

**Zerah.** (2 Chron. 14: 9-15. **Ze'-rah.**)

An Ethiopian (or Cushite) king, who, with an immense army—"a thousand thousand"—invaded Judah in King Asa's reign, and was thoroughly defeated, though his army was almost double that of Asa. It was a prayer victory.

**Ziba.** (2 Sam. 9: 2. **Zi'-bah.**)

One of Saul's servants who being consulted by David when he became king, informed him that a crippled son of Jonathan's (Mephibosheth) was still living, thus enabling King David to send for him and thus show kindness to one of Saul's family for Jonathan's sake.

**Zilpah.** (Gen. 29: 24. **Zil'-pah.**)

Leah's handmaid. She became the mother of Jacob's two sons, Gad and Asher.

**Zimri.** (1 Kings, 16: 9. **Zim'-ri.**)

One of the kings of Israel. He became king by means of a conspiracy and assassination, and occupied the throne but seven days, when Omri, the captain of his army, rebelled against him. Zimri thereupon retired into his palace, set fire to it and perished in the flames. Another Zimri is mentioned in Num. 25. He was of the tribe of Simeon.

