

Concise Bible Dictionary

Z

By George Morrish

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Zaanaim

Instead of “the Plain of Zaanaim” it is more accurately translated the “oak of Zaanaim” (Judg. 4:11). It is the same place as ZAAANANNIM in Joshua 19:33. It is only known as being somewhere near Kadesh in Naphtali.

Zaanan

City in the lowlands of Judah (Mic. 1:11). Probably the same as ZENAN in Joshua 15:37. Not identified.

Zaanannim

See ZAAANAIM.

Zaavan

Son of Ezer, a descendant of Seir (Gen. 36:27). Called ZAVAN (1 Chron. 1:42).

Zabad

1. Son of Nathan, a descendant of Judah (1 Chron. 2:36-37).

2. Son of Tahath, an Ephraimite (1 Chron. 7:21).

3. Son of Ahlai and one of David’s mighty men (1 Chron. 11:41).

4. Son of Shimeath, an Ammonitess: he assisted in slaying Joash, king of Judah (2 Chron. 24:26). He is called JOZACHAR in 2 Kings 12:21.

5-7. Three who had married strange wives (Ezra 10:27, 33, 43).

Zabbai

1. One who had married a strange wife (Ezra 10:28).
2. Father of Baruch, who earnestly helped to repair the wall of Jerusalem (Neh. 3:20).

Zabbud

Son of Bigvai: he returned from exile (Ezra 8:14).

Zabdi

1. Son of Zerah and ancestor of Achan (Josh. 7:1,17-18).
2. Son of Shimhi, a Benjamite (1 Chron. 8:19).
3. "The Shiphmite," overseer of David's wine stores (1 Chron. 27:27).
4. A Levite, son of Asaph the minstrel (Neh. 11:17). Apparently the same as ZACCUR in Neh. 12:35 and ZICHRI in 1 Chron. 9:15.

Zabdiel

1. Father of Jashobeam, one of David's captains (1 Chron. 27:2).
2. "Son of one of the great men," and overseer of the priests in Jerusalem (Neh. 11:14).

Zabud

Son of Nathan, and "principal officer and friend of Solomon" (1 Kings 4:5).

Zabulon

See ZEBULUN.

Zaccai

Ancestor of some who returned from exile (Ezra 2:9; Neh. 7:14).

Zacchaeus

A chief of the tax-collectors, who, in his anxiety to see Jesus, climbed a tree; he was agreeably surprised to hear that Jesus wished to abide at his house. On being called a sinner, Zacchæus said “The half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore fourfold,” showing apparently that he had a tender conscience and a generous heart; but the Lord declared that He had brought salvation to the house; for though a taxgatherer, he was a son of Abraham (Luke 19:1-10).

Zacchur

Son of Hamuel a Simeonite (1 Chron. 4:26).

Zaccur

1. A Reubenite, father of Shammua (Num. 13:4).
2. Son of Jaaziah, a Merarite (1 Chron. 24:27).
3. Son of Asaph: he and his sons were among the singers (1 Chron. 25:2,10; Neh. 12:35). See ZABDI No. 4.
4. Son of Imri: he helped to repair the wall of Jerusalem (Neh. 3:2).
5. A Levite who sealed the covenant (Neh. 10:12).

6. Son of Mattaniah, a Levite (Neh. 13:13).

Zachariah

1. Son and successor of Jeroboam II. king of Israel. He reigned only six months in B.C. 773. Apparently there was an interregnum of eleven years before he reigned. He did that which was evil before the Lord. He was the fourth in the dynasty of Jehu, and this, according to the word of the Lord, was to be the extent of that house. It was then cut off by Shallum, who smote Zachariah, and reigned in his stead (2 Kings 14:29; 2 Kings 15:8-12).

2. Father of Abi, or Abijah, wife of Ahaz, king of Judah (2 Kings 18:2). He is called ZECHARIAH in 2 Chronicles 29:1.

Zacharias

1. Son of Barachias, who was slain between the temple and the altar (Matt. 23:35; Luke 11:51). This probably refers to Zecharias the son of Jehoiada, who was thus slain by order of the king (2 Chron. 24:20-22): "son" in one of the places may signify "grandson." As the Book of Chronicles closes the *Hebrew* Bible, this assassination of a righteous man may well be deemed the last as that of Abel was the first.

2. Priest of the course of Abia, and father of John the Baptist. Because of his unbelief he was dumb until the child was born. When his son was circumcised, his voice was restored, and being full of the Holy Ghost he praised God and prophesied. His friends proposed the same name for his son; but he objected, and the babe was named John, as directed by the angel (Luke 1).

Zacher

Son of Jehiel and father or founder of Gibeon (1 Chron. 8:31). Called ZECHARIAH (1 Chron. 9:37; compare 1 Chron. 9:35).

Zadok

1. Son of Ahitub, of the house of Eleazar. He was priest in the reign of David, and though Abiathar was called high priest, at times Zadok is named before him. Abiathar was set aside by Solomon, and Zadok became high priest (2 Sam. 8:17; 2 Sam. 15:24-36; 2 Sam. 17:15; 2 Sam. 18:19-27; 2 Sam. 19:11; 2 Sam. 20:25; 1 Kings 1:8-45; 1 Kings 2:35; 1 Kings 4:2,4; 1Chron. 6:8,53; Ezek. 40:46; Ezek. 43:19; Ezek. 44:15; Ezek. 48:11).

2. Son of another Ahitub, a priest (1 Chron. 6:12; Ezra 7:2).

3. Father of Jerusha, or Jerushah, wife of Uzziah king of Judah (2 Kings 15:33; 2 Chron. 27:1).

4. A descendant of Levi and a man of valor who joined David at Hebron (1 Chron. 12:28).

5-6. Son of Baana, and son of Immer: they helped to repair the wall of Jerusalem (Neh. 3:4,29).

7. One who sealed the covenant (Neh. 10:21).

8. Son of Meraioth, a priest (1 Chron. 9:11; Neh. 11:11). This may be the same as No. 1 or 2.

9. A scribe who was made one of the treasurers for the Lord's house (Neh. 13:13).

Zaham

Son of Rehoboam (2 Chron. 11:19).

Zair

Place in Edom where Joram attacked the Edomites (2 Kings 8:21; compare 2 Chron. 21:9). Not identified.

Zalaph

Father of Hanun who helped to repair the wall of Jerusalem (Neh. 3:30).

Zalmon

An Ahohite, one of David's mighty men (2 Sam. 23:28). Apparently called ILAI in 1 Chronicles 11:29.

Zalmon, Mount

Place near Shechem from whence Ahimelech brought boughs of trees with which he destroyed the Shechemites by fire (Judg. 9:48). Not identified. The Hebrew is the same as SALMON in Psalm 68:14.

Zalmonah

One of the halting places of the Israelites (Num. 33:41-42).

Zalmunna

One of the two Midianite kings who were defeated and slain by Gideon (Judg. 8:5-21; Psa. 83:11).

Zamzummims

See Zuzims.

Zanoah

1. City in Judah (Josh. 15:34; Neh. 3:13; Neh. 11:30). Identified with ruins at *Zanua*, 31° 43' N, 35° E.

2. City in the highlands of Judah (Josh. 15:56). Identified with ruins at *Zanuta*, 31° 22' N, 34° 59' E.

3. Son of Jekuthiel (1 Chron. 4:18). The Rabbis interpret "Jekuthiel was chief of Zanoach," referring to No. 2.

Zaphnath-Paaneah

Name given to Joseph by Pharaoh (Gen. 41:45). The learned Jews translate it as a Hebrew name, "Revealer of secrets," as in the margin of the A. V.; but as an Egyptian name, which it is, it has been interpreted "Prince of the life of the world." In the LXX the name stands *ψονθομφανήχ* equivalent to the Coptic *Psotempheneh*, which has been thus explained: *p* represents the article; *sote* is "savior," *m*, is sign of the genitive case; *ph* the article; and *eneh* is "world." "The savior of the world." The two latter meanings suit Joseph well, as being a type of Christ.

Zaphon

City in Gad (Josh. 13:27). Identified with ruins at *el Hammeh*, 32° 42' N, 35° 40' E.

Zara, Zarah, Zerah

Son of Judah and Tamar (Gen. 38:30; Gen. 46:12; Num. 26:20; Josh. 7:1,18,24; Josh. 22:20; 1 Chron. 2:4,6; 1 Chron. 9:6; Neh. 11:24; Matt. 1:3).

Zareah

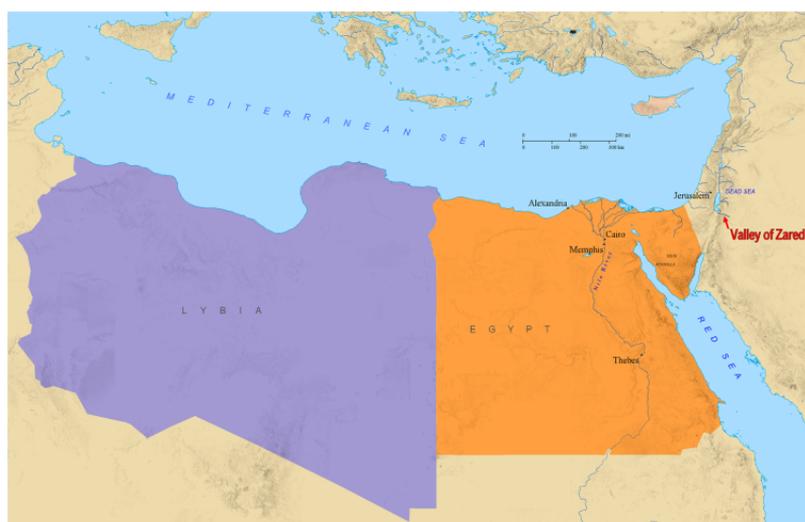
See ZORAH.

Zareathites

See ZORATHITES.

Zared, Zered

Valley in which the Israelites encamped at nearly the end of their wanderings (Num. 21:12; Deut. 2:13-14). Identified with the *Wady el Hessi*, which runs into the Salt Sea at its extreme south, and bears other names in its long course.

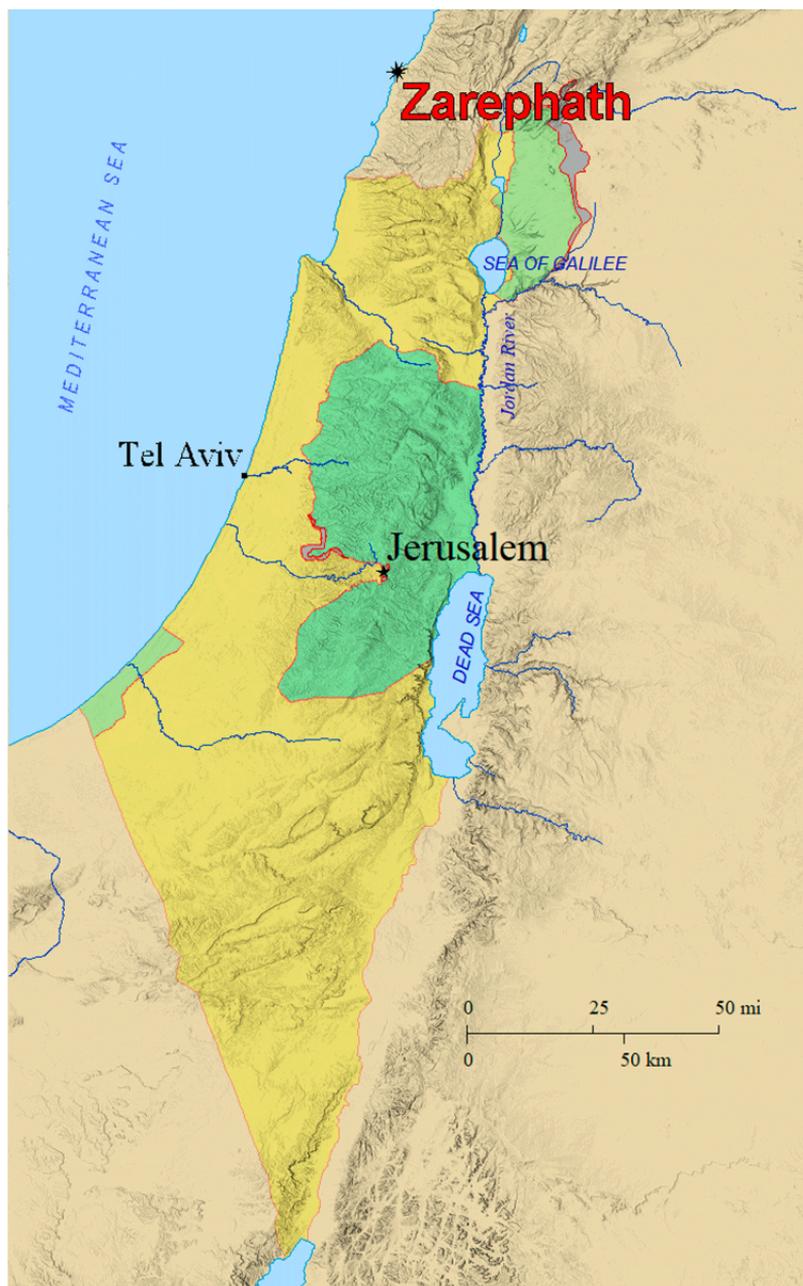


Zarephath

City belonging to Zidon, where Elijah stayed with a widow during part of a time of drought and famine, being

Zarephath

sustained by the miraculous increase of the widow's meal and oil (1 Kings 17:9-10; Oba. 20). Called SAREPTA in Luke 4:26. Identified with *Sarafend*, 33° 27' N, 35° 18' E.



Zaretan, Zarthan

Place in the Jordan valley, apparently near Succoth (Josh. 3:16; 1 Kings 7:46). The Hebrew is the same as ZARTANAH. The place is possibly the same as ZEREDATHAH. Not identified.

Zareth-Shahar

City in Reuben (Josh. 13:19). Identified with *Zara*, 31° 36' N, 35° 35' E.

Zarhites

1. Family of Zerah, a Simeonite (Num. 26:13).
2. Family of Zarah, or Zerah, son of Judah (Num. 26:20; Josh. 7:17; 1 Chron. 27:11,13).

Zartanah

Place named to define the position of Beth-shean (1 Kings 4:12). Not identified.

Zarthan

See ZARETAN.

Zatthu

One who sealed the covenant (Neh. 10:14). The Hebrew is the same as ZATTU.

Zattu

Ancestor of some who returned from exile (Ezra 2:8; Neh. 7:13). Several of the family married strange wives (Ezra 10:27).

Zavan

See ZAAVAN.

Zaza

Son of Jonathan, a son of Jada (1 Chron. 2:33).

Zebadiah

1. Son of Beriah, a Benjamite (1 Chron. 8:15).
2. Son of Elpaal, a Benjamite (1 Chron. 8:17).
3. A warrior who joined David at Ziklag (1 Chron. 12:7).
4. Son of Meshelemiah, a Korhite (1 Chron. 26:2).
5. Son of Asahel, the brother of Joab (1 Chron. 27:7).
6. Levite sent by Jehoshaphat to teach the people (2 Chron. 17:8).
7. Son of Ishmael of the house of Judah, and one of Jehoshaphat's rulers "for all the king's matters" (2 Chron. 19:11).
8. Son of Michael: he returned from exile (Ezra 8:8).
9. Priest who had married a strange wife (Ezra 10:20).

Zebah

One of the two Midianite kings who were defeated and slain by Gideon (Judg. 8:5-21; Psa. 83:11).

Zebaim

Place to which Pochereth, a servant of Solomon, belonged (Ezra 2:57; Neh. 7:59). The RV has "Pochereth-hazzebaim." It is probably the same as ZEBOIM, ZEBOIIM.

Zebedee

Father of James and John, two of the apostles of the Lord, but only mentioned as such. Zebedee was probably the husband of Salome. Compare Matthew 27:56 with Mark 15:40 (Matt. 4:21; Matt. 10:2; Mark 1:19-20; Luke 5:10; John 21:2; etc.).

Zebina

One who had married a strange wife (Ezra 10:43).

Zeboim, Valley of

Place apparently in the vicinity of Michmash (1 Sam. 13:18; Neh. 11:34).

Zeboim, Zeboim

One of the five “cities of the plain” destroyed with Sodom and Gomorrah (Gen. 10:19; Gen. 14:2,8; Deut. 29:23; Hos. 11:8). Not identified.

Zebudah

Daughter of Pedaiah and wife of Josiah (2 Kings 23:36).

Zebul

Governor of Shechem for Abimelech while the latter was absent (Judg. 9:28-41).

Zebulonites, Zebulunites

Descendants of Zebulun (Num. 26:27; Judg. 12:11-12).

Zebulun

The tenth son of Jacob and the youngest son of Leah: father of the tribe bearing his name. He entered Egypt with his three sons, but of himself personally nothing is recorded. At the Exodus those numbered of the tribe were 57,400, and at the entrance into the land there were 60,500. Jacob, when he foretold what should befall his sons in the last days, said, "Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border shall be unto Zidon" (Gen. 49:13): Zebulun is thus representative of Israel having intercourse with the Gentiles for profit. Moses blessed the tribes thus, "Rejoice, Zebulun, in thy going out"; and then, classing him with Issachar, said, "They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand" (Deut. 33:18-19).

This tribe, like others, did not drive out all the old inhabitants from their possession, but made them tributary (Judg. 1:30). In Barak's conflict with Sisera they fought bravely and "jeoparded their lives." Elon the judge was of this tribe (Judg. 4:6; Judg. 5:18; Judg. 12:11-12). Of those who rallied round David on the death of Saul were 50,000 of this tribe, expert in war, who could keep rank, not of double heart (1 Chron. 12:33). And when Hezekiah invited all the tribes to come to Jerusalem to keep the Passover, "divers" of Zebulun humbled themselves and responded to the call (2 Chron. 30:11).

Their lot fell towards the north, its center being about 32° 45' N.; and though it did not extend either to the Mediterranean or the Sea of Galilee, they may have

pushed forward to both seas. Jacob spoke of their reaching unto Zidon, and the Evangelist says, “Capernaum, which is upon the sea coast [Sea of Galilee], in the borders of Zabulon and Nephtholim.” Called ZABULON in Matthew 4:13,15 and Revelation 7:8.

Zebulun

Border city of Asher (Josh. 19:27). Identified by some with *Neby Sebelan*, 33° 1’ N, 35° 20’ E.

Zebulunites

See ZEBULONITES.

Zechariah

1. A chief man among the Reubenites (1 Chron. 5:7).
2. Son of Meshelemiah, a Korhite (1 Chron. 9:21; 1 Chron. 26:2, 14).
3. Son of Jehiel, a Benjamite (1 Chron. 9:37). Called ZACHER in 1 Chronicles 8:31.
4. Levite engaged in the service of song (1 Chron. 15:18,20; 1 Chron. 16:5).
5. One of the priests in the time of David (1 Chron. 15:24).
6. Son of Isshiah, a Levite (1 Chron. 24:25).
7. Son of Hosah, a Merarite (1 Chron. 26:11).
8. Father of Iddo of the tribe of Manasseh (1 Chron. 27:21).
9. One of the princes of Judah whom Jehoshaphat sent with priests and Levites to teach the people (2 Chron. 17:7).
10. Levite, father of Jehaziel (2 Chron. 20:14).

11. Son of Jehoshaphat king of Judah (2 Chron. 21:2).

12. Son of Jehoiada the priest: he rebuked the people for their idolatry, and by commandment of the king he was stoned by the people in the court of the temple (2 Chron. 24:20). He is probably the ZACHARIAS spoken of in Matthew 23:35.

13. One who “had understanding in the visions of God” (2 Chron. 26:5).

14. Father of Abijah, wife of Ahaz king of Judah (2 Chron. 29:1). Called ZACHARIAH in 2 Kings 18:2.

15. Levite, descendant of Asaph (2 Chron. 29:13).

16. Kohathite, one of the overseers at the repairing of the temple (2 Chron. 34:12).

17. Prince of Judah, and one of the rulers of the house of God (2 Chron. 35:8).

18. Son of Berechiah, and one of the “minor prophets” (Ezra 5:1; Ezra 6:14; Zech. 1:1,7; Zech. 7:1,8).

19-21. Three who returned from exile (Ezra 8:3,11,16; Neh. 8:4).

22. One who had married a strange wife (Ezra 10:26).

23-24. Two ancestors of some who dwelt at Jerusalem on the return from exile (Neh. 11:4-5).

25. Priest, the son of Pashur (Neh. 11:12).

26. Priest, “of Iddo” (Neh. 12:16).

27. Son of Jonathan, a priest: he assisted in the dedication of the wall of Jerusalem (Neh. 12:35,41).

28. Son of Jeberechiah, taken by Isaiah as a witness (Isa. 8:2).

Zechariah, Prophecy of

Nothing personal is revealed concerning the prophet except that he was the son of Berechiah, the son of Iddo the

prophet. The dates mentioned are the eighth and eleventh months of the second year, and the ninth month of the fourth year of Darius, answering to 519 and 517 B.C., (Zech. 1:1,7; Zech. 7:1). Haggai's prophecy was in the second year of the same Persian king, so the two prophets were contemporary, and, according to Ezra 5:1 and Ezra 6:14, they both roused and encouraged the Jews to go on with the building of the temple. Zechariah's prophecy is much occupied with the great Gentile kingdoms under which the Jews were placed: there is also much respecting Jerusalem, and it reaches on to the time of the Messiah and His rejection, and to the last days when Israel and Judah shall be blessed in the land.

Zechariah 1:1-6. The introduction calls upon the people to turn to the Lord: not to be like their fathers who refused to hearken to the warnings, but who, when God's punishments had fallen upon them, had been forced to acknowledge the truth of the prophet's words. The point of the chapter is that Jehovah had returned to Jerusalem with mercies, and God's providential ordering of the nations would favor the building of the city.

The first vision is in Zechariah 1:7-17. A man, the angel of Jehovah, on a red horse (the horse is a symbol of the energy of God's providential government in the earth) stands in the shade among the myrtle trees, and there were other horses, red, speckled, and white, as symbols of God's agency in the government of the earth (compare Zech. 6:5). "The powers that be are ordained of God" and were used by Him. If the "red" horse signifies Persia (having the same color as the horse of the angel, possibly because Persia was at that time ruling and was favoring God's people), doubtless the "speckled" and the "white" point to the two

nations that were to succeed—the Greek and the Roman. All were under the control of God. Babylon is not seen here: it had received its punishment.

God was angry with the surrounding nations that were at ease when Israel was being punished. The seventy years of indignation (not here the seventy years' captivity, though both periods partially synchronized) had then run their course, and a remnant of the Jews had been in grace restored, as seen in the book of Ezra; but that was only a few drops of the shower of blessing that was to descend upon them.

Zechariah 1:18-21 refer to the four kingdoms as horns, so fully prophesied of in Daniel—the Babylonian, the Median and Persian, the Greek, and the Roman. These nations, used as instruments of discipline upon God's people, were to be subdued in due time by God's "carpenters" or "artificers." Notice that Judah and Israel are both mentioned in Zechariah 1:19.

Zechariah 2 concerns the city and the deliverance of God's elect people, reaching on to the future. Jerusalem is to be measured with the end in view of its being enlarged and inhabited as towns without walls—without limits: Jehovah will be a wall of fire round it, and will be the glory in its midst (compare Isa. 49:19-20). "After the glory" of Jehovah has been manifested on the earth (Zech. 2:8), He will send to the nations and make a spoil of them that have spoiled Israel, whom He values as the apple of His eye (compare Deut. 32:10). Jehovah will dwell in the midst of His people, and many nations will be joined to the Lord: Jerusalem will be His earthly center. All flesh is to be silent before the Lord, Israel were to know that though He providentially ordered things in the earth, yet

that the prophet—a figure of Messiah—was the sent one of Jehovah. It is perfectly clear that nothing answering to this has taken place since the captivity.

Zechariah 3. This chapter sets forth the sanctuary and active grace: in order however for Jerusalem to be thus blessed the people must be cleansed. They are represented in Joshua the high priest standing before the angel of Jehovah, Satan standing to resist him. God takes up the defense of His people: Satan is rebuked, the filthy garments are taken away, the iniquity is removed; Joshua is clothed with festive robes, and a pure tiara or diadem is set upon his head (compare Isa. 62:3). He then is in a position of responsibility: if he is faithful he shall judge Jehovah's house, and have a place in His presence. The restored remnant is blessed, but left under responsibility till the time when Christ will make good God's counsels in the last days. The rest of the chapter refers to those days.

In Zechariah 3:8 Joshua is typical of Christ as the branch (compare Isa. 11:1).

Zechariah 3:9. A stone is laid before him, also typical of Christ with the full divine intelligence for government (compare Zech. 4:10 and Rev. 5:6). The iniquity of the land will be taken away in one day, and each shall repose under his own vine and his own fig-tree. Peace shall reign.

Zechariah 4.

Zechariah 4:1-3 present symbolically the divine light and order of the future kingdom.

Zechariah 4:6-10 give the then state of the returned remnant, the Spirit with them, and the providential (not yet direct) government of God for them. Thus the prophet was to assure Zerubbabel that he would be able to finish

the house that had been begun (Zech. 4:7): this was also typical of the future (compare Zech. 6:12).

Zechariah 4:11-14. The royalty and priesthood of Christ will maintain by the power of the Spirit (golden oil), a perfect display of God's light and glory in connection with Israel. In principle this was to be seen in the remnant returned from Babylon. It will be also in the remnant of the last days (compare Rev. 11:4).

Zechariah 5.

Zechariah 5:1-4. A flying roll brings judgment (according to the holiness of God's sanctuary, 20 x 10) upon the "land" (rather than the "earth"), and into the houses of those that sin against God (swearing falsely), and against their neighbor (stealing), that is, the mass of the Jews.

Zechariah 5:5-11. Their wicked and corrupt state is represented by a woman sitting in an ephah (one of the dry measures) upon which a weight of lead, as if to restrain her, is cast. Subsequently *two* women (emblematic of commercial covetousness) come forth (doubtless typical of twin forms of the development of evil), and carry it to the land of Shinar, where Babylon, the mother of idolatry, was built, there to build the ephah a house. It doubtless points to the apostasy of the Jews in the last days: its character is Babylonian (Rev. 18:4-5).

Zechariah 6.

Zechariah 6:1-8 introduce the administrative spirits of God's providential government connected with the four Gentile empires as horses: the red (Babylon), the black (Medes and Persians), the white (Greek), and the grisled and bay (Roman), the latter probably having two horses because of the double character of its government, relics of which exist in various forms until revived again before

the Lord comes to reign. (Some translate “strong,” as in the margin, instead of “bay,” (Zech. 6:3,7). The Hebrew is not the same as that translated “bay” in Zechariah 1:8 margin.) These are called “the four spirits of the heavens which go forth from standing before the Lord of all the earth” (Zech. 6:5), because during the time of the Gentiles these nations are the instruments of God’s providential governing power in the earth. The empires run on in some form, notwithstanding their failures, till God by Christ overrules, no longer providentially but in direct government. In Daniel 2:45 it is said that the Stone will break “in pieces the iron, the brass, the clay, the silver, and the gold.” More detail as to these powers themselves, and what they accomplish, is given in Daniel. Zechariah 6:6 probably refers to the battle of Actium (B.C. 31, the date of the establishment of the Roman empire), and Zechariah 6:8 to the fall of Babylon.

Zechariah 6:9-15. Christ as the Branch is again introduced. He will build the temple of Jehovah, will sit upon His throne as ruler and priest. He will reign in His Melchisedec character of King and Priest. Apparently the three men mentioned in Zechariah 6:10 brought gold and silver on their return from captivity, of which crowns were made for Joshua; and these crowns were hung “for a memorial in the temple of Jehovah.” They should know that the prophet had been sent to them, but all depended on their obedience (Zech. 1:2-6).

Zechariah 7. From this chapter onward the prophecy has a distinct bearing upon the consciences of the people, the Messiah is introduced, and the consequences of His rejection. The people are challenged as to whether they had been sincere in their fasts during the seventy years: the fast

“in the fifth month” was in memory of the destruction of Jerusalem (2 Kings 25:8); and in the “seventh month” for the murder of Gedaliah (Jer. 41:1-2). God had scattered them for their sins and because of their refusal of the former prophets.

Zechariah 8. God however returns to Zion in grace and in such blessing as will be only fully realized in the millennium. Israel and Judah are both embraced in the blessing (Zech. 8:13). Their fast days should be turned into feasts: the fourth month doubtless refers to the time when Jerusalem was taken, and the tenth month to when the siege began (compare Jer. 52:4,6; and Zech. 7:5).

Zechariah 9-10. Here the “burden” is announced, God’s vengeance that will come upon the nations in order that Israel may have possession of Syria.

Zechariah 9:3-8 had a partial fulfillment by the instrumentality of Alexander the Great. Zion is called upon to rejoice, for Messiah her King cometh riding upon an ass. This passage is quoted in the Gospels but it is only cited there as far as was true at that time, omitting the judgments that are to be fulfilled when Christ comes again, and which will result in great prosperity and blessing: the harvest and the vintage shall make them flourish. This is continued in Zechariah 10, where again all Judah and Israel are included in the blessing. Hindrances shall be removed, and the pride of their enemies be brought down. They shall be strong in Jehovah and walk in His name.

Zechariah 11 treats of the rejection of the Messiah; its commencement is a great contrast to the end of Zechariah 10. Here the people are under Gentile rule. The whole flock (nation) is given over to slaughter, and Jehovah takes up their cause, for their own shepherds (scribes, elders, rulers,

priests) did not pity them. He raises up the true Shepherd, who feeds the remnant (the *poor* of the flock).

The two staves represent His authority, as gathering all the nations unto Him (Gen. 49:10), and binding Judah and Israel together (Ezekiel 37:15-28). The staff BEAUTY is cut asunder, and He renounces His covenant with the nations—the peoples in Zechariah 11:10—(compare John 12:20-24). It is in Israel He will take possession. The faithless shepherds in Israel are cut off (compare Matt. 22:15-46), and the poor of the flock have intelligence as to what God is doing. The Messiah is valued at thirty pieces of silver, as related in the Gospels.

The other staff, BANDS, was then broken, and the reunion of Judah and Israel was for the time postponed. The true Shepherd having been refused, Jehovah speaks (Zech. 11:15-17) of the false shepherd, Antichrist, thus passing over unnoticed the whole of the present period, which makes it evident that the church is *not* alluded to in Zechariah (compare John 5:43).

Zechariah 12. Following the rejection of Christ and the acceptance of Antichrist, this chapter introduces the events concerning Jerusalem in the last days. The nations that molest God's earthly people will find Jerusalem a burden that will crush them. Judah will see and acknowledge that the One they crucified was their true Messiah, and great sorrow will pierce their hearts (compare Zech. 12:11 with 2 Chron. 35:22-25). Each family will mourn apart and their wives apart: the king (David), the prophet (Nathan), and the priest (Levi), with whom is associated Shimei. Perhaps this should be Simeon as in the LXX, the Syriac, and the Arabic versions, as representing the most cruel (compare

Gen. 49:7); or possibly Shimei, the enemy of David, as representing the basest of the people, may be referred to.

Zechariah 13:1-4. A fountain is opened and all is cleansed. All idols and false prophets are banished.

Zechariah 13:5. Christ's was the humble place of a husbandman, a slave to man, and no humanly accredited prophet.

Zechariah 13:6. His rejection by "his own" is evidenced by the wounds in His hands, which He received when among His friends.

Zechariah 13:7. Jehovah owns Him as His Fellow, but His sword smote Him, and the sheep (the nation) were scattered, while the remnant were blessed (Matt. 26:31).

Zechariah 13:8-9. In the last days Judah will be brought into judgment, and a third part, after being refined in the fire, will be owned as God's people, and they will own Jehovah as their God. Israel, as not having been immediately guilty of the death of their Messiah, will be dealt with differently (compare Ezek. 20:34-38).

Zechariah 14 announces the day of the Lord. All nations will be gathered by God against Jerusalem, the city will be taken, the houses rifled, and half the inhabitants go into captivity. Then Jehovah will go forth and fight against those nations. The feet of Jehovah-Jesus shall stand on Mount Olivet, from whence He ascended, and the mount will cleave in two, causing great fear.

The latter part of Zechariah 14:5 begins a sentence, Jehovah will come with all His saints.

Zechariah 14:6 is obscure (see margin), and the MSS differ: it may signify, "There shall not be light; the shining [or luminaries] shall be obscured." The next verse shows

that it will not be an ordinary day, but light will be at evening time.

Living waters will issue from Jerusalem, part going to the east sea, and part to the west sea; and there will be physical changes in the land. The enemies will be consumed, and Judah will share the spoil. Those of the nations who survive will go up to Jerusalem to worship the king, Jehovah of hosts, or, if they fail thus to worship, they will be punished. "Holiness to the Lord" will be on the bells of the horses, and all in Jerusalem will be sanctified. There will be no "Canaanite," or trafficker, in God's house, as there were when the Lord was on earth.

The whole prophecy concerns God's earthly people, and is full of detail with respect to their punishment; their blessing; their Messiah, and their rejection of Him; also their future reception of Him, and His glory in their midst. It will be noticed that Jehovah, and their Messiah (in whatever way prefigured), are often spoken of as one and the same.

Zedad

The northern border of the promised land (Num. 34:8; Ezek. 47:15). Probably *Sudud*, 34° 23' N, 36° 58' E., about 50 miles E.N.E. of Baalbec.

Zedekiah

1. The name given by Nebuchadnezzar to Mattaniah, son of Josiah, whom he set on the throne of Judah. Zedekiah reigned eleven years, B.C. 599-588, and was the last king of Judah. His reign was evil; he did not humble himself before the prophet Jeremiah, and profaned the name of

Jehovah by breaking his oath to the king of Babylon. The chief priests and the people also transgressed greatly. On Zedekiah revolting from Nebuchadnezzar, he formed an alliance with Egypt (compare Ezek. 17:3-20); but Egypt was defeated, and then Nebuchadnezzar pushed on the siege of Jerusalem.

Zedekiah was many times warned by Jeremiah against his course, and was advised to submit to Babylon; but for this Jeremiah was persecuted by the princes of Judah. When the city was taken, Zedekiah, with his wives and children, attempted to escape, but he was captured. Two prophecies respecting him are remarkable: one that he shall speak with the king of Babylon, and "his eyes shall behold his eyes" (Jer. 32:4); and the other that "he shall be brought to Babylon, yet shall he not see it, though he shall die there" (Ezek. 12:13). And thus it came to pass: on being carried before Nebuchadnezzar at Riblah, his sons were slain before his face, then his eyes were put out, and he was carried to Babylon (2 Kings 24:17,20; 2 Kings 25:2,7; 1 Chron. 3:15; 2 Chron. 36:10-11; Jer. 1:3; Jer. 21:1-7; Jer. 24:8; Jer. 27:3,12; Jer. 28:1; Jer. 29:3; Jer. 32:1-5; Jer. 34:2-21; Jer. 37-39; Jer. 44:30; Jer. 49:34; Jer. 51:59; Jer. 52:1-11).

2. Son of Chenaanah: he was a false prophet, and an adviser of Ahab. He arrogantly smote Micaiah in the face and asked, "Which way went the Spirit of Jehovah from me to speak unto thee?" Micaiah told him his question would be answered when he went into an inner chamber to hide himself (1 Kings 22:11,24; 2 Chron. 18:10,23).

3. Son of Jeconiah, or Jehoiachin, king of Judah (1 Chron. 3:16).

4. Son of Maaseiah: he was a false prophet in Babylon among the captives: with Ahab he was burnt to death (Jer. 29:21-22).

5. Son of Hananiah and a prince of Judah (Jer. 36:12).

Zeeb

Prince of Midian, slain by Gideon (Judg. 7:25; Judg. 8:3; Psa. 83:11).

Zelah

City in Benjamin, where Saul and his sons were buried (Josh. 18:28; 2 Sam. 21:14). Not identified.

Zelek

An Ammonite, one of David's mighty men (2 Sam. 23:37; 1 Chron. 11:39).

Zelophehad

Son of Hopher, of the tribe of Manasseh. He had died without leaving any sons, but had five daughters, who claimed an inheritance in the tribe. A law was made allowing this, but they were not to marry out of their own tribe (Num. 26:33; Num. 27:1-7; Num. 36:2-11; Josh. 17:3; 1 Chron. 7:15).

Zelotes

See SIMON No. 2.

Zelzah

City in Benjamin (1 Sam. 10:2). Not identified.

Zemaraim

City in Benjamin (Josh. 18:22): Identified with ruins at *es Sumrah*, 31° 55' N, 35° 29' E.

Zemaraim, Mount

This was situate on some part of the highlands of Ephraim (2 Chron. 13:4). Not identified.

Zemarite

A tribe descended from Ham, and described as one of "the families of the Canaanites," or descendants of Canaan (Gen. 10:18; 1 Chron. 1:16). The Jerusalem Targum and the Arabic Version place them at Emesa, the modern *Hums*, 34° 44' N, 36° 42' E.

Zemira

Son of Becher, a Benjamite (1 Chron. 7:8).

Zenan

See ZAAMAN.

Zenas

A believer and a "lawyer" (probably one skilled in the law of Moses), whom Titus was to help on his journey (Titus 3:13).

Zephaniah

1. Son of Maaseiah and "second" priest in the reign of Zedekiah; he was carried captive to Nebuchadnezzar and

slain at Riblah (2 Kings 25:18; Jer. 21:1; Jer. 29:25,29; Jer. 37:3; Jer. 52:24).

2. Son of Tahath, a Kohathite (1 Chron. 6:36-37).

3. Son of Cushi, and one of the “minor prophets” (Zeph. 1:1).

4. Father of Josiah and of Hen (Zech. 6:10,14).

Zephaniah, Prophecy of

The only personal detail given of this prophet is his ancestry for four generations: he was the son of Cushi, a descendant of Hizkiah. The date to the prophecy is “the days of Josiah” king of Judah, who reigned B.C. 641-610. The prophecy gives the judgment of God with respect to the testimony that was being borne when there was an outward reformation under a pious king who trembled at God’s law. The Spirit of God could read the hearts of the people, and could see what moral corruption was associated with the outward worship of God (compare Jer. 3:6-10). The prophet proclaims the judgments that must fall upon the land, and upon Judah and Jerusalem, though with grace to the faithful remnant at the end. Within four years of the close of Josiah’s reign Jerusalem was taken by Nebuchadnezzar, the holy vessels carried away, and the captivity of Judah commenced.

Zephaniah 1. The prophecy opens with “I will utterly consume all things from off the land, saith Jehovah.” God could see the followers of Baal still there, and the Chemarim (idolatrous priests, mentioned in 2 Kings 23:5 and Hos. 10:5, margin), and those who worshipped the host of heaven; and those that swore by Jehovah and by Malcham, or “their king,” that is, Baal (compare Jer. 49:1,

margin). Judgment would surely overtake them, and their gold and silver should not deliver them in the great day of God's wrath upon the whole land of Judah and Jerusalem. Maktesh in Zephaniah 1:11 is literally "of a mortar" or "hollow place" as in a rock (compare Judg. 15:19; Prov. 27:22), where the same Hebrew word occurs), probably signifying Jerusalem, where, as in a mortar, they would be pounded by their enemies.

Zephaniah 2. The people are addressed as a nation "without shame" (instead of "not desired"): they are called to seek Jehovah, if haply a remnant might be hidden in the day of His wrath. Then the various nations are denounced that had been hostile to the land and to God's people. God had from time to time used some of them as the means whereby He punished His chosen people; but they had been filled with pride and had abused their power, therefore His judgments should surely fall upon them: the prophecy however looks on to the future great day of God's wrath.

Zephaniah 3. Here Jerusalem, the filthy and polluted city, is treated of. The princes, judges, prophets, and priests were all corrupt. The nations of those mentioned in the previous chapter would be completely cut off; and then Jehovah says, Surely Judah will listen to Me! In the future, Jehovah, after punishing the nations, will turn to His people, and a remnant will be brought into blessing. Israel will then be called upon to sing. The King of Israel, even Jehovah, will be in her midst, and she shall have a name and a praise among all the people of the earth. Christ is not, as in other prophecies, introduced here as the Messiah, but as Jehovah. The "times of the Gentiles" and their four great kingdoms are passed over.

Zephath

See HORMAH.

Zephathah

The valley in which the battle with Zerah was fought (2 Chron. 14:10). Identified with *Wady Safieh*, 31° 37' N, 34° 55' E.

Zephi, Zepho

Son of Eliphaz, a son of Esau, and a duke of Edom (Gen. 36:11,15; 1 Chron. 1:36).

Zephon, Zephonites

Son of Gad and his descendants (Num. 26:15). Called ZIPHION (Gen. 46:16).

Zer

Fortified city in Naphtali (Josh. 19:35). Not identified.

Zerah

1. Son of Reuel, a son of Esau, and one of the dukes of Edom (Gen. 36:13,17; 1 Chron. 1:37).

2. Father of Jobab one of the early kings of Edom (Gen. 36:33; 1 Chron. 1:44). Perhaps the same family as No. 1.

3. Son of Judah. See ZARA.

4. Son of Simeon (Num. 26:13; 1 Chron. 4:24). Called ZOHAR (Gen. 46:10; Ex. 6:15).

5. Son of Iddo, or Adaiah, a Gershonite (1 Chron. 6:21,41).

6. King of Ethiopia, or a general in the Egyptian army, who came against Asa with a million troops and three hundred chariots. His army was smitten by Jehovah, and Asa took much spoil (2 Chron. 14:9-15). See EGYPT.

Zerahiah

1. Son of Uzzi, a priest (1 Chron. 6:6,51; Ezra 7:4).
2. Ancestor of some who returned from exile (Ezra 8:4).

Zered

See ZARED.

Zereda

Native place of Jeroboam I. (1 Kings 11:26).

Zeredathah

Place in the Jordan valley, near to which the foundries of Solomon were established (2 Chron. 4:17). See ZARETAN.

Zererath

Place in or toward which the Midianites fled before Gideon (Judg. 7:22). Not identified.

Zeresh

Wife of Haman the Agagite (Esther 5:10,14; Esther 6:13).

Zereth

Son of Ashur, a descendant of Judah (1 Chron. 4:7).

Zeri

See IZRI.

Zeror

Son of Bechorath, an ancestor of Saul (1 Sam. 9:1).

Zeruah

Mother of Jeroboam who became the first king of Israel (1 Kings 11:26).

Zerubbabel

Probably son of Pedaiah, and nephew and heir of Salathiel, or Shealtiel, though called his son. He was a "prince of Judah," and he apparently held some office in Persia as he is called SHESHBAZZAR (Ezra 1:8-11). He was head of the Jews who volunteered to return from exile, under the decree of Cyrus. To Zerubbabel was also committed the charge of 5,400 vessels of gold and silver that had been carried away from Jerusalem. An altar was erected, and sacrifices offered; but the foundation of the temple was not laid till the second year. Then the adversaries of Judah and Benjamin came and wanted to assist in the building of the temple; but Zerubbabel and those with him declined their help. This act of faithfulness drew upon them the open opposition of their enemies, who also obtained authority from Persia to stop the work, though apparently they had ceased to build before this took place.

It was not resumed for about fifteen years, till Zerubbabel's faith was roused to renewed energy by the

rebukes and appeals of the prophet Haggai, and by the glorious promises addressed to him by Zechariah.

Zerubbabel was aided by Jeshua the high priest, and at once began to build. When questioned by the Persian governors as to their authority for so doing they nobly replied, "We are the servants of the God of heaven and earth." Cyrus had made a decree that the temple should be built; but God's word to Zerubbabel was "not by might, nor by power, but by My Spirit, saith Jehovah of hosts."

Darius was now on the throne, and on the rulers writing to Persia, he ordered them to let the work alone, and directed that the expenses of the Jews should be paid out of the royal revenue. The house was finished in the sixth year of Darius, and dedicated with joy. Jehovah had said, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it" (Zech. 4:6-10).

We do not read of Zerubbabel after this. In Zechariah 4 this son of David is taken as a type of Christ, the promised Son of David, who will be the cause in a yet future day of the temple being built with shoutings of "Grace, grace unto it." The name Zerubbabel has been interpreted both "dispersed in Babylon," and "blessed in Babylon" (1 Chron. 3:19; Ezra 2:2—Ezra 5:2; Neh. 7:7; Neh. 12:1,47; Hag. 1:1,14; Hag. 2:2-23). He is called ZOROBABEL in Matthew 1:12-13 and Luke 3:27.

Zeruiah

Described with Abigail as "sisters of the sons of Jesse." They may have been half-sisters (Abigail was the daughter of Nahash, 2 Samuel 17:25). Zeruiah had three sons, Joab, Abishai, and Asahel, the leaders of David's army; but it is not stated who was her husband. David declared, after the

murder of Abner, that the sons of Zeruiah were too hard for him (1 Sam. 26:6; 2 Sam. 2:13,18; 2 Sam. 16:9-10; etc).

Zetham

Son or grandson of Laadan, a Gershonite (1 Chron. 23:8; 1 Chron. 26:22).

Zethan

Son of Bilhan, a Benjamite (1 Chron. 7:10).

Zethar

One of the chamberlains at the Persian court (Esther 1:10).

Zia

Head of a family in Gad (1 Chron. 5:13).

Ziba

Originally a servant or slave of the house of Saul. When Mephibosheth was invited to the court of David, and the possessions of Saul were made over to him, Ziba was instructed with his fifteen sons and twenty servants, to manage the estates for Mephibosheth. This subordinate service may have been galling to Ziba's pride, and may account for his after conduct. On the insurrection of Absalom, Ziba went with provisions for David, and said that Mephibosheth, hoping to have the kingdom restored to him, had remained in Jerusalem. Whereupon David gave to Ziba all the inheritance of Mephibosheth. On David's return Mephibosheth declared that Ziba had deceived him and slandered him to the king, and the sacred historian

says Mephibosheth had neglected his person and his clothes all the while that David had been from Jerusalem. Having given all that was Mephibosheth's to Ziba, David now divided the possessions between the two. Nothing more is recorded of Ziba (2 Sam. 9:2-12; 2 Sam. 16:1-4; 2 Sam. 19:17,29).

Zibeon

1. A Hivite, father of Anah and grandfather of Aholibamah, a wife of Esau (Gen. 36:2,14).

2. Son of Seir and one of the dukes of the Horites (Gen. 36:20-29; 1 Chron. 1:38,40). Some judge Nos. 1 and 2 to be the same person.

Zibia

Son of Shaharaim, a Benjamite (1 Chron. 8:9).

Zibiah

Wife of Ahaziah king of Judah (2 Kings 12:1; 2 Chron. 24:1).

Zichri

1. Son of Izhar, a Kohathite (Ex. 6:21). (See ZITHRI).

2. Son of Shimhi, a Benjamite (1 Chron. 8:19).

3. Son of Shashak, a Benjamite (1 Chron. 8:23).

4. Son of Jeroham, a Benjamite (1 Chron. 8:27).

5. Son of Asaph, a Levite (1 Chron. 9:15). See ZABDI.

6. Son of Joram, a Levite (1 Chron. 26:25).

7. Father of Eliezer, a ruler of the Reubenites (1 Chron. 27:16).

8. Father of Amasiah, a captain of Jehoshaphat (2 Chron. 17:16).

9. Father of Elishaphat, one of the captains of hundreds (2 Chron. 23:1).

10. A mighty man of Ephraim who slew Maaseiah son of king Ahaz, and Azrikam, and Elkanah (2 Chron. 28:7).

11. Father of Joel who returned from exile (Neh. 11:9).

12. Priest of the family of Abijah (Neh. 12:17).

Ziddim

Fortified city in Naphtali (Josh. 19:35). Identified with *Hattin*, 32° 48' N, 35° 27' E.

Zidkijah

Priest who sealed the covenant (Neh. 10:1).

Zidon, Sidon

Eldest son of Canaan, son of Ham, and the city in Phoenicia founded by his descendants (Gen. 10:15, 19). In scripture Tyre is nearly always mentioned first, though it is probable that in early days Zidon had the supremacy, which led to the district of Phoenicia being called Sidon, and the people thereof Zidonians. In Joshua 11:8 and Joshua 19:28, it is called “great Zidon.” It fell to the lot of Asher, but they did not drive out the inhabitants, which led to the Israelites serving the gods of the place (Judg. 1:31; Judg. 10:6). Solomon also loved some of their women, and imitated their form of idolatry (1 Kings 11:1,33).

Zidon is denounced by the prophets for destruction. It is charged with being a “pricking brier” to the house of Israel, and a “grieving thorn” around them (Ezek. 28:21-

24). Jehovah says of Zidon, in conjunction with Tyre, that they had taken His gold and silver and pleasant things, and carried them into their heathen temples, and had also sold the children of Judah unto the Grecians, to remove them far from their border (Joel 3:4-8). A warning message from Jeremiah was sent to the king of Zidon and neighboring kings, exhorting them to submit to Nebuchadnezzar, who was Jehovah's servant (Jer. 27:3). We do not read that Nebuchadnezzar took Zidon, indeed his lengthy siege of Tyre probably enriched Zidon. The city is mentioned in Genesis 49:13; Isaiah 23:2-12; Jeremiah 25:22; Jeremiah 27:4; Ezekiel 27:8; Zechariah 9:2.

The Lord Jesus visited its coasts, and said that it should be more tolerable in the day of judgment for Tyre and Sidon than for the cities in which He had done his mighty works (Matt. 11:21-22; Matt. 15:21; Acts 12:20; Acts 27:3).

The destruction of Zidon was remarkable. They revolted from the Persians, but Tennes their king turned traitor and betrayed them. When the place was besieged, many of the citizens went out in submission, but were cruelly butchered. They had burnt their ships that none might escape, and seeing no effectual means of defense, in despair they shut themselves up in their houses, set them on fire, and perished in the flames. This was in B.C. 351. It gradually recovered from this destruction and became again a flourishing town. It is now called *Saida*, 33° 34' N, a city of some 9000 inhabitants: there are many ruins.

In the Hebrew the name is Tzidon, as in the margin of Genesis 10:15. Sidon is the Greek form of the name.

Zidonians, Sidonians

The inhabitants of Zidon and its neighborhood. At times the term was applied to the Phoenicians generally. They were renowned for cutting timber and as being fishermen and seamen (Deut. 3:9; Josh. 13:4,6; Judg. 3:3; Judg. 10:12; Judg. 18:7; 1 Kings 5:6; 1 Kings 11:1,5,33; 1 Kings 16:31; 2 Kings 23:13; 1 Chron. 22:4; Ezek. 32:30). The Zidonians were idolators; Baal and Ashtoreth were their gods. This is mentioned on the sarcophagus of Ashmanezer, apparently one of their kings.

Zif

See MONTHS.

Ziha

1. Ancestor of some Nethinim who returned from exile (Ezra 2:43; Neh. 7:46).
2. Ruler of the Nethinim in Ophel—Jerusalem (Neh. 11:21).

Ziklag

City in the south of Judah given to David by Achish, one of the Philistine kings. It was burned down by the Amalekites, and the inhabitants carried away during the absence of David; but the captives and the spoil were recovered. It afterward returned to the tribe of Judah. A list is given of the warriors who resorted to David at Ziklag while Saul was yet alive, and therefore while David was in rejection by the nation (1 Chron. 12:1-22). Amasai, chief of the captains, said "Thine are we, David, and on thy side,

thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee." Cheering words to one thus placed! They were apparently a type of those who follow the Lord Jesus now while He is still rejected by the world at large (Josh. 15:31; Josh. 19:5; 1 Sam. 27:6; 1 Sam. 30:1-26; 2 Sam. 1:1; 2 Sam. 4:10; 1 Chron. 4:30; Neh. 11:28). Identified by some with *Asluj*, 31° 3' N, 34° 48' E.; but ruins at *Zubeilikah*, some 17 miles N. W. of Beersheba have been preferred by others.

Ziklag



Zillah

One of the wives of Lamech, and mother of Tubal-cain and Naamah (Gen. 4:19-24).

Zilpah

Handmaid of Leah, by whom Jacob became father of Gad and Asher (Gen. 29:24; Gen. 30:9-12; Gen. 35:26; Gen. 37:2; Gen. 46:18).

Zilthai

1. Son of Shimhi, a Benjamite (1 Chron. 8:20).
2. A captain of Manasseh who resorted to David at Ziklag (1 Chron. 12:20).

Zimmah

1. Son of Jahath, a Gershonite (1 Chron. 6:20).
2. Son of Shimei, a Gershonite (1 Chron. 6:42).
3. A Gershonite, father of Joah (2 Chron. 29:12).

Zimran

Son of Abraham and Keturah (Gen. 25:2; 1 Chron. 1:32). His descendants have not been traced.

Zimri

1. Son of Salu, a Simeonite: with a Midianitish woman he was slain by Phinehas (Num. 25:14).
2. A captain of Elah king of Israel: he conspired and slew the king and all his family, and usurped the throne. He was speedily attacked by Omri, but Zimri retreated

into the late king's palace, set it on fire, and perished in the flames (1 Kings 16:9-20; 2 Kings 9:31).

3. Son of Zerah, a son of Judah (1 Chron. 2:6).

4. Son of Jehoadah, a Benjamite (1 Chron. 8:36; 1 Chron. 9:42).

5. An unknown place or tribe mentioned among the nations to be destroyed (Jer. 25:25).

Zin, Wilderness of

A district far south of Judah, lying between the Dead Sea and the Gulf of Akaba, in which Kadesh was situated, and in which a great part of the wanderings of the Israelites occurred (Num. 13:21; Num. 20:1; Num. 27:14; Num. 33:36; Num. 34:3-4; Deut. 32:51; Joshua 15:1,3). It must not be confounded with the Wilderness of Sin.

Zina

Son of Shimei, a Gershonite (1 Chron. 23:10). Called ZIZAH in 2 Chronicles 23:11.

Zion, Sion, Mount Zion

This was in reality a part of Jerusalem, being one of the mountains on which Jerusalem was built. Zion is often called "the city of David," it was where he dwelt (2 Sam. 5:7; 1 Chron. 11:5; Mic. 3:10,12). Which part of Jerusalem was thus designated is now a disputed point: some few contend for the north-west; but most believe it to have been on the south-west, and to have extended farther south than the present wall of the city. It would in this case have been in proximity to the temple on the south-east, which could have been reached by a bridge over the Tyropoeon

valley (2 Chron. 5:2). In Psalm 48:2, occur the words "the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King." This has been thought to mean that mount Zion was in the north of the city; but may it not signify that on the north side of Zion is the city of the great King, that is, Jerusalem? The psalm is clearly millennial. Zion, having failed as a part of Jerusalem, was to be plowed as a field which is still its condition (Mic. 3:12).

The term Zion has constantly in scripture a metaphorical sense. It represents the intervention of sovereign grace in the person of God's elect king, when Israel were utterly helpless, and the ark had been given into the hands of the enemy. The ark was brought by David to the city of David, and this may have led to Zion being regarded as the center of blessing, and as a source from whence blessing proceeded, as it often is in the Psalms (Psa. 87:2; Psa. 149:2; etc). The favored people of God are often spoken of as DAUGHTERS OF ZION, Israel are constantly thus addressed in the Prophets, whether to be blamed for their waywardness and punished; or to be cheered with the prospect of future prosperity. And in these prophecies of their coming exaltation, Zion is referred to as the *seat of the Messiah's royal power on earth*, as in Isaiah 52:1-8; Isaiah 60:14 and Hebrews 12:22. In scripture Zion never means the church: it always signifies blessing on earth, and is specially in connection with Israel, when the ultimate blessing of the nations will be through Israel; nevertheless Christians now enter into its spiritual import as being under the reign of grace while here on earth.

Zior

City in Judah (Josh. 15:54). Identified by some with *Siair*, 31° 35' N, 35° 8' E.

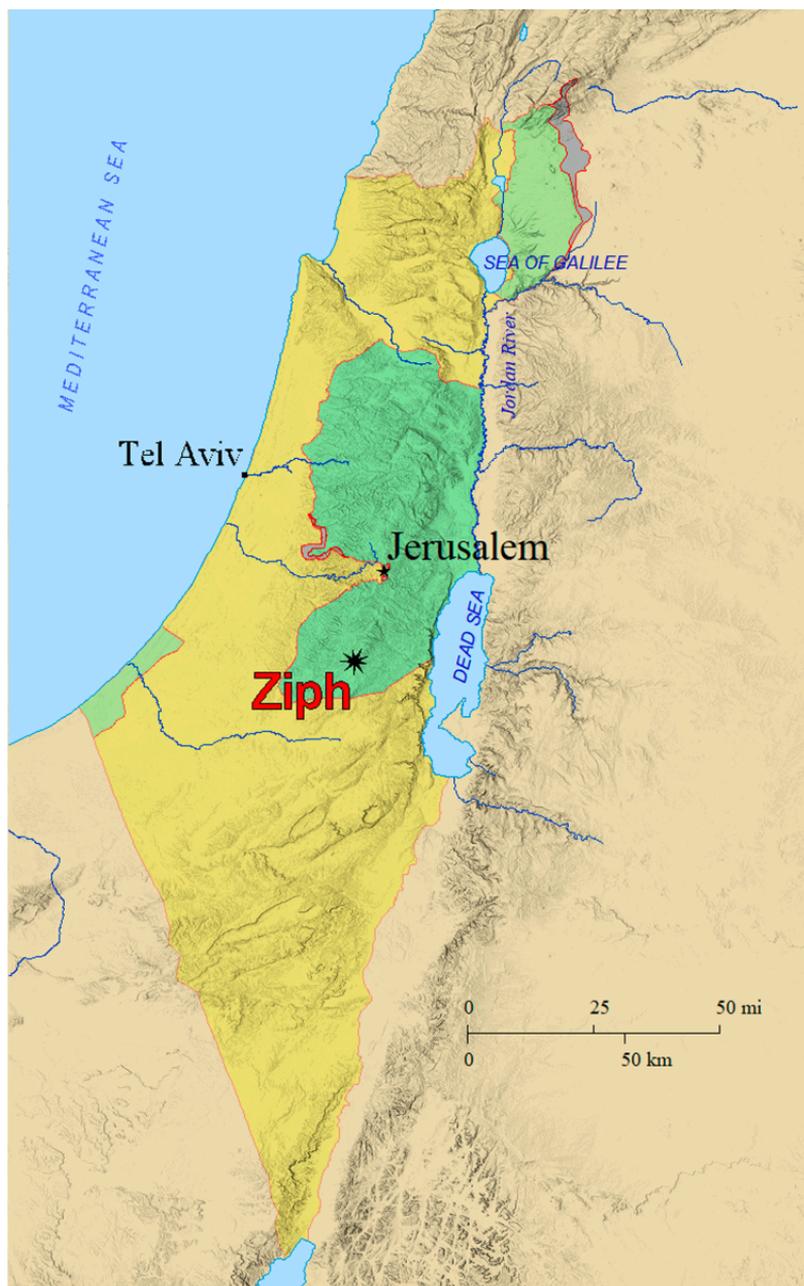
Ziph

1. City in the south of Judah (Josh. 15:24). Not identified.

2. City in the highlands of Judah: with its “wilderness” it was connected with some of the stirring events in the life of David (Josh. 15:55; 1 Sam. 23:14-15,24; 1 Sam. 26:2; 2 Chron. 11:8). Identified with the ruins of *Tel ez Zif*, 31° 29' N, 35° 7' E.

3. Son of Mesha, a son of Caleb (1 Chron. 2:42).

4. Son of Jehaleleel, of the tribe of Judah (1 Chron. 4:16).



Ziphah

Son of Jehaleleel, of the tribe of Judah (1 Chron. 4:16).

Ziphims, Ziphites

The inhabitants of Ziph, No. 2. (1 Sam. 23:19; 1 Sam. 26:1; Psa. 54 title).

Ziphion

See ZEPHON.

Ziphron

Place on the northern boundary of Palestine (Num. 34:9). Not identified.

Zippor

Father of Balak king of Moab (Num. 22:2-16; &c).

Zipporah

Daughter of Reuel, or Jethro, and wife of Moses. Apparently she circumcised her second son, and declared that Moses was “a husband of blood” to her. She had been sent back during the tribulation and deliverance of Israel, and then was brought by Jethro with her two sons to Moses. Jethro is a type of the Gentile rejoicing in the deliverance of Israel, and bringing back the loved remnant thereof in the last days (Ex. 2:21; Ex. 4:25; Ex. 18:2).

Zithri

Son of Uzziel, a son of Kohath (Ex. 6:22). The name is really SITHRI. In Exodus 6:21 the name Zithri should be ZICHRI, as in the AV of 1611.

Ziz

Cliff or pass in Judah by which the hordes of Moabites, made their way up from the shores of the Dead Sea to the Wilderness of Jeruel (2 Chron. 20:16). Identified with the *Wady Husasah*, 31° 28' N, 35° 23' E.

Ziza

1. Son of Shiphi, a Simeonite (1 Chron. 4:37).
2. Son of Rehoboam king of Judah (2 Chron. 11:20).

Zizah

Son of Shimei, a Gershonite (1 Chron. 23:11). Called ZINA in 1 Chronicles 23:10.

Zoan

City in Lower Egypt, built seven years after Hebron. It was the capital of the Hyksos or shepherd kings of Egypt. It was here that Moses and Aaron met with Pharaoh and here the “plagues” were wrought; for it was in the “field of Zoan” that God did marvelous things. The place was denounced by God, and He said its princes had become fools (Num. 13:22; Psa. 78:12,43; Isa. 19:11,13; Isa. 30:4; Ezek. 30:14). Identified with the site of the ancient city TANIS, built over the ruins of Zoan, and now called *San*, about 31° 2' N, 31° 54' E.

Zoar

One of the five cities of the plain in the land of Canaan, and which alone survived when they fell under the judgment of God. It was formerly called BELA. Lot fled to it when Sodom was destroyed, but feared to remain there (Gen. 13:10; Gen. 14:2,8; Gen. 19:22-30; Deut. 34:3; Isa. 15:5; Jer. 48:34). Identified by some with ruins at *Tell esh Shaghur*, 31° 50' N, 35° 40' E.



Zoba, Zobah

District in the north of Syria lying between Hamath and Damascus. Saul fought against its kings, and David subdued them; but they were still troublesome in Solomon's time (1 Sam. 14:47; 2 Sam. 8:3-12; 2 Sam. 10:6,8; 2 Sam. 23:36; 1 Kings 11:23; 1 Chron. 18:3-9; 1 Chron. 19:6; 2 Chron. 8:3; Psalm 60 title).

Zobebah

Son of Coz, of the tribe of Judah (1 Chron. 4:8).

Zohar

1. Father of Ephron the Hittite (Gen. 23:8; Gen. 25:9).
2. Son of Simeon (Gen. 46:10; Ex. 6:15). Called ZERAH (Num. 26:13; 1 Chron. 4:24).

Zohemoth

"The Stone" by En-rogel, near Jerusalem, where Adonijah made a feast when he sought to be king (1 Kings 1:9). It has been identified with a projecting rock, called *Zahweileh*.

Zoheth

Son of Ishi, a descendant of Judah (1 Chron. 4:20).

Zophah

Son of Helem, a descendant of Asher (1 Chron. 7:35-36).

Zophai

See ZUPH.

Zophar

A Naamathite, one of Job's three friends (Job 2:11; Job 11:1; Job 20:1; Job 42:9). See JOB.

Zophim

A "field" near the top of Pisgah, to which Balak brought Balaam to curse Israel (Num. 23:14). It is supposed to be at the top of the modern *Talat es Safa*, 31° 46' N, 35° 44' E.

Zorah, Zareah, Zoreah

City in the west of Judah, but reckoned to Dan, on the Philistine frontier: it was the birth-place of Samson, and he was buried in its neighborhood (Josh. 15: 33; Josh. 19:41; Judg. 13:2,25; Judg. 16:31; Judg. 18:2,8,11; 2 Chron. 11:10; Neh. 11:29). Identified with *Surah*, 31° 47' N, 34° 59' E.

Zorah, Zareah, Zoreah



Zorathites

Family descended from Shobal, son of Judah: probably so called because of inhabiting Zorah (1 Chron. 4:2). Called ZAREATHITES in 1 Chronicles 2:53.

Zoreah

See ZORAH.

Zorites

Family descended from Salma, a descendant of Judah (1 Chron. 2:54). The derivation of the name is unknown.

Zorobabel

See ZERUBBABEL.

Zuar

Father of Nethaneel a chief of Issachar (Num. 1:8; Num. 2:5; Num. 7:18,23; Num. 10:15).

Zuph

1. An Ephrathite (and Kohathite). Ancestor of Samuel the prophet (1 Sam. 1:1; 1 Chron. 6:35). Called ZOPHAI in 1 Chronicles 6:26.

2. Land adjoining the portion of Benjamin (1 Sam. 9:5). Not identified.

Zur

1. Father of Cozbi and a prince of Midian, slain with four other princes by Moses (Num. 25:15; Num. 31:8; Josh. 13:21).

2. Son of Jehiel, a Benjamite (1 Chron. 8:30; 1 Chron. 9:36).

Zuriel

Son of Abihail, a Merarite (Num. 3:35).

Zurishaddai

Father of Shelumiel, a chief of Simeon (Num. 1:6; Num. 2:12; Num. 7:36,41; Num. 10:19).

Zuzims, Zamzummims

A giant race who inhabited the district afterward held by the Ammonites: they were smitten early by Chedorlaomer. The meaning of the term is doubtful: Gesenius says the first name is perhaps from the *fertility* of their country, and the second signifies “noisy nations.” Fürst judges the first to signify “prominent ones, giants,” and the second “powerful, vigorous” (Gen. 14:5; Deut. 2:20).

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