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ZZZ

**Map Locations
And
People of the Bible**

(2017)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

ZAAANANNIM

Place along the south border of Naphtali, the exact location is uncertain, possibly three miles south west of the south tip of the Sea of Galilee. It was famous for a large oak tree (Josh. 19:33) and was also the site where Heber the Kenite camped (Judges 4:11) near Kedesh (Naphtali).

ZADOK

Zadok means, righteousness, the name applies to the following six men:

1. Zadok the son of Ahitub, who was a priest in the time of David (2 Sam. 8:17), and came to minister to David in Hebron after the death of King Saul (1 Chron. 23-28). After the death of Uzza, David called Zadok and asked him to assist, as a Levite, in bringing the ark into its prepared place in Jerusalem (1 Chron. 15:11-13). Zadok was so faithful to David that he accompanied him with the ark when David fled from Jerusalem at the rebellion of Absalom and abode with him until commanded by David to return to Jerusalem to act as a spy for him (2 Samuel 15:24-36) (2 Samuel 17:15, 17-21).

His continued loyalty was further seen when, at the end of David's life, Adonijah aspired to be king, but Zadok rather than anoint Adonijah followed the instructions of King David and anointed David's son Solomon king in Gihon. (1 Kings 1:8-45). Even after David's death, Zadok loyalty was not forgotten for Solomon favoured him by expelling Abiathar from being priest to the LORD and making Zadok the high priest. (1 Kings 2:26-35).

2. The son of another Ahitub who is the father of Shallum (1 Chron. 6:12).
3. Jerusha's father (2 Kings 15:33) (2 Chron. 27:1).
4. The son of Baana who aided in the construction of the wall at Jerusalem in the time of Nehemiah (Neh. 3:4). He is also probably one of those listed as signers of the covenant with Nehemiah (Neh. 10:21), since in both, of these instances his name follows the name of Meshezabeel.
5. The son of Immer, another priest who also shared in the labour of rebuilding the Jerusalem walls under Nehemiah. (Neh. 3:29).
6. One appointed by Nehemiah to be a scribe (Neh. 13:13). There is probably nothing to hinder this scribe from being also one of the two wall-builders previously mentioned.

The Sons of Zadok: After the seventy-year Babylonian captivity and the re-building of Jerusalem and the Temple of God, the LORD appointed the Levites to be ministers of the Temple and do all its service and be the oversight of the gates, the burnt offerings and the sacrifices. But because the Levites ministered to idols, prior to the Babylonian captivity and stumbled Israel, the LORD said they cannot come near to Him or serve Him as priests or come near the things that are Most Holy. Only the Levitical sons of Zadok were to enter the inner court and minister to the LORD and stand before Him to offer the sacrifices, because they kept charge of His sanctuary when the people of Israel turned to idols and went astray. (Ezekiel 44:9-17).

ZAAANAN

The exact location unknown, probably same as Zenan.

ZACCHAEUS

Zacchaeus means pure. He was a rich Israelite and chief tax collector of tribute in Jericho. (Luke 19:1-10).

ZACHARIAH

Zachariah means, Jehovah has remembered, he was the fourteenth king of Israel and the son of Jeroboam 11. In fulfillment of (2 Kings 10:30) he was the last of the house of Jehu. After a brief reign of six months, he was slain by Shallum, his successor (2 Kings 15:8-10).

ZALMON

Snow on Zalmon is mentioned in (Psalm 68:14). The exact location is unknown, the context of the following words, "When the Almighty scatters kings there, let snow fall on Zalmon. O mountain of God, mountain of Bashan; O many-peaked mountain, mountain of Bashan! (Psalm 68:14-15) would indicate that Zalmon is in the region of Bashan, possibly in, the area of Jebel Druze, sixty miles south east of Damascus.

Mount Zalmon: is a mountain near Shechem where Abimelech and his men cut wood to burn the stronghold of Shechem (Judges 9:48). The exact location is unknown, possibly Mount Gerizim, Mount Ebal, or Jebel el-Kabir (north east of Shechem).

ZALMONAH

Israelite campsite after Mount Hor, but before Punon (Num. 33:41-42). The exact location is unknown, although twenty-two miles west of the Dead Sea has been suggested, among other sites.

ZAPHON

Zaphon Gad: town allotted to Gad (Josh. 13:27) where Ephraimites met with Jephthah. (Judges 12:1). The exact location is unknown, possibly seventeen miles from Beth Shan, just east of the Jordan River.

Zaphon Mountain: a sacred mountain to the Canaanites with which Zion is compared (Psalm 48:2) seventy miles from Aleppo in Turkey on border with Syria on Mediterranean coast.

ZAREPHATH

Zarephath means, refinement, it refers to an Old Testament town remembered chiefly because Elijah resided here during the latter half of the famine caused by a drought. (1 Kings 17:9ff). Its Greek equivalent Sarepta is mentioned in (Luke 4:26), where it is, described as being in the land of Sidon. Here God miraculously sustained the prophet Elijah through the widow. Ruins of the ancient towns survive south of the modern village of Sarafand. About eight miles south of Sidon fourteen miles north of Tyre.

ZARETHAN

A place in central Jordan valley where waters piled up as Israelites crossed the Jordan river (Josh. 3:16). The exact location is unknown, possibly twenty-one miles north east of Jericho on the east side of the Jordan and the north side of Jabbok. (See Zaphon).

ZEBEDEE

Zebedee was an Israelite his wife was Salome and their two sons were James and John. Zebedee understood that Jesus was going to have a kingdom. (Matt. 4:21) (Matt. 20:20) (Matt. 27:56) (Mark 1:20).

ZEBOIIM

Zeboiim refers to a city on the south-east border of Canaan and most likely east or south east of the Dead Sea. It was one of the five cities of the plain in the Vale of Siddim and evidently destroyed with Sodom and Gomorrah (Gen. 10:19) (Gen. 14:2, 8) (Deut. 29:23) (Hos. 11:8).

Zeboim Benjamite: a settlement, the exact location is unknown, probably in or near the coastal plain near Hadid.

Zeoim valley: a ravine in Benjamin not far from Michmash. (1 Sam. 13:18) (Nehemiah 11:34).

ZEBULUN

Zebulun comes from the Hebrew word (*zabal*) meaning dwelling or habitation he was the sixth and youngest son of Leah (Gen. 30:20), the tenth in line of the Children of Jacob. Zebulun had fifty thousand seasoned troops to help David (1 Chron. 12:33) and their tribe is given great praise in the song of Deborah. (Judges 5:18). Their inherited territory was in Galilee between the Mediterranean Sea and the Sea of Galilee (sometimes called the sea of Tiberias and of Gennesaret). Their territory lay upon the inland sea of Galilee, but did not extend to the shore of the Mediterranean, yet Moses in the following verses also speaks of Zebulun as a tribe that would draw an abundance from the seas.

- Rejoice, Zebulun, in your going out, and Issachar, in your tents. ¹⁹They shall call peoples to their mountain; there they offer right sacrifices; for they draw from the abundance of the seas and the hidden treasures of the sand. (Deut. 33:18-19).

And when Jacob was blessing his twelve sons he said:

- Zebulun shall dwell at the shore of the sea; he shall become a haven for ships, and his border shall be at Sidon (Zidon in KJV). (Gen. 49:13).

The general meaning of Moses and Jacobs' blessing to Zebulun is most likely that even though their land did not reach to the Mediterranean Sea, their primary trade would be in maritime pursuits and commerce rather than agriculture and livestock. Jesus went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali (Matt. 4:12-15). Fulfilling the following prophecy of Isaiah:

- There will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. (Isaiah 9:1-2)

The remainder of the Isaiah chapter nine goes on to prophetically speak of the coming of the Prince of Peace and the government being on his shoulder forever. There is no doubt that the people of Zebulun would have had many ships and a great fishing trade on the Sea of Galilee and since the boundary of their territory was not such a great distance from the

shores of the Mediterranean Sea would have done much trade with those dwelling along the coastline. The boundaries of the inheritance and land of the people of Zebulun are found in (Joshua 19:10-16).

ZECHARIAH

The name Zechariah means, Jehovah remembers. The most notable Zechariah in the Bible was the eleventh of the twelve minor prophets (Malachi was the last). He came from a line of priest, being the son of Berechiah and grandson of Iddo. (Zech. 1:1). He was a prophet as well as a priest (Zech. 1:7). He returned from the Babylonian captivity to Jerusalem under the leadership of Zerubbabel. It was during the eighth month of the second year of the Persian king, Darius, that he began his prophetic ministry (Zech. 1:1). He was contemporary with Haggai. Speaking by the inspiration of the Spirit of prophecy Zechariah prophesied:

- God will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. ¹¹On that day the mourning in Jerusalem will be as great and each family will mourn by itself (Zech. 12:10-14).

Israel would not exist if God was not the supreme head of their nation and their faith. True they have not yet recognised Christ as their Messiah, but these verses show that even this is in the eternal plan of God. Though the veil has not yet been lifted from their eyes to the truth that Christ is the promised Messiah that all their faithful prophets proclaimed was to come and that the Scriptures they love proclaim only the foolish would doubt the enormous faith they have toward the invisible, immortal Almighty God of all creation and the source of all life the God of Abraham, David and all the Old Testament prophets.

The historical background of the book of Zechariah: Zechariah was the grandson of Iddo, the head of one of the priestly families that returned from the Exile (Neh. 12:4, 16). Twenty years after the return, the temple still lay a blackened ruin, and the discouraged people did not see how it could be restored. At this critical moment God raised up the prophets Haggai and Zechariah to encourage the Jews to rebuild the temple. The prophecies of the two men were delivered almost at the same time. Haggai appeared first, in August 520 BC., and within a month after his appeal was made the foundation of the temple was laid.

Soon after, Zechariah uttered his first prophecy (Zech. 1:1-6). Haggai finished his recorded prophecies the same year. The following year Zechariah gave a series of symbolic visions and two years later he gave a third message in answer to an inquiry by the men of Bethel regarding the observance of a fast. The two prophecies found in (Zechariah chapters 9-14) are not dated, and were probably given at a much later period.

THE CONTENTS OF THE BOOK OF ZECHARIAH

CHAPTER ONE

Eight symbolic night-visions: a general introduction and a series of eight symbolic night-visions, intended to encourage the Israelites to complete the temple followed by a coronation scene. (Zech. 1:7) to (Zech. 6:15).

The Horsemen among the Myrtle Trees patrolling the earth for the LORD and bringing Him tidings from all parts of the earth (Zech. 1:8-17). The purpose of the vision is to assure the Israelites of the God's special care for them and interest in them.

The Four Horns and the Four Smiths The four horns and the four smiths are teaching that Israel's enemies are now destroyed and there is no longer any opposition to the building of God's house. (Chapt. 1:18-21).

CHAPTER TWO

The man with a Measuring Line The man with a measuring line is teaching that Jerusalem will expand till it outgrows its walls, and God will be its best defense. (Chapter 2).

CHAPTER THREE

Joshua, the High Priest Joshua, the high priest is clad in filthy garments which represent the sins of himself and the people cleansed and given charge of the temple. Joshua is a type of the Messiah-Branch to come who will take away all iniquity. (Chapter 3).

CHAPTER FOUR

A Seven Branched Candlestick fed by two olive trees is teaching that it is through God's grace and His word that the eternal temple of God will be built. The key phrase being, not by might, nor by power, but by my Spirit. (Chapter 4).

CHAPTER FIVE

A Flying Roll is teaching that the land shall be purified from wickedness when the temple is built and God's law taught. (Chapter 5:1-4).

5

A Women (typifying the besetting sins of Israel). The woman is carried off in an ephah-measure to the land of Babylon is teaching that God not only forgives the sins of His people, but carries them away from their land. (Chapter 5:5-11).

CHAPTER SIX

Four War-Chariots The four war-chariots that go forth (Zech. 6:1-8) is teaching that the land is at peace and God's controls the nations. These visions are followed by a scene in which a party of Jews have just come from Babylon with silver and gold for the temple. Zechariah is instructed to take part of it and make a crown for the high priest a type of the Messiah-branch who is to be both priest and king to His people. (Chapters 6:1-8).

CHAPTER SEVEN AND EIGHT

Two years later were spoken two years later than the series of visions described above, and represent Zechariah's answer to questions put to him by certain visitors as to whether the fasts observed in memory of the destruction of Jerusalem should still be kept. The reply is No; for God demands not fasts, but to uphold justice, respect and to do good and do what is right to others. God has come to dwell with His people; and even the heathen will desire to worship God in Jerusalem. (Chapter 7 and 8).

CHAPTER NINE TO TWELVE

Chapters nine to fourteen: these chapters contain two distinct prophecies, without dates, firstly, God will visit the nations in judgment and His people in mercy and the Prince of Peace will come and confound the evil shepherds, but He will be rejected by the crooked shepherds (chapters 9-11). Secondly, a prophecy describing the victories of the new age and the coming Day of the Lord. (Chapters 12-14). The following three apocalyptic pictures are presented:

1. Jerusalem will be saved from a siege by her enemies by the intervention of the LORD.
2. A remnant of Israel shall be saved.
3. The nations will come to Jerusalem to share in the joyous Feast of Tabernacles, and all will enjoy the blessings of God's Kingdom.

There are theologians that teach that chapters nine to fourteen are not the work of Zechariah some suggest a pre-Exilic date, while others a post-Zechariah date as late as 160 BC. Following are the three reasons why these critics do not believe the last five chapters are part of Zechariah's prophecy.

The first objection: the difference in tone and atmosphere between Zechariah chapters one to eight and Zechariah chapters nine to fourteen, but this may be answered by the likelihood that the two sections of the prophecy were given at widely-separated times, the first section being when Zechariah was a younger man and the second section when he was an older man.

The second objection: the reference to Greece as an important power (Zech. 9:13), but this may be answered, by the realization that Greece is mentioned long before the time of Zechariah in (Isaiah 66:19) and (Ezekiel 27:13, 19) and in Zechariah's time Greece was a source of trouble to Persia.

The third objection: is the harsh derogatory prophetic statements made in chapter thirteen, but this can be easily answered by the realization that Zechariah has in mind false prophets that speak lies in the name of the LORD, the corrupt and immoral, idols and their worshippers, and those who lie and deceive (Zech. 13:3-4). The name Zechariah also applies to the following twenty-eight men:

1. A Reubenite chief. (1 Chron. 5:7).
2. A Korhite son of Meshelemiah who is described as a porter of the door of the Tabernacle of the congregation. (1 Chron. 9:21) and as a wise counselor (1 Chronicles 26:2, 14).
3. A Benjamite, son of Jehiel, brother of Kish. (1 Chron. 9:37).
4. A Levitical doorkeeper in the time of David. (1 Chron. 15:17-18) appointed to play with psalteries (1 Chron. 15:20) (1 Chron. 16:5).
5. One of the Davids priests who was used as a trumpeter to help David bring the ark from the house of Obededom back to Jerusalem. (1 Chronicles 15:21).
6. A Levite from Uzziel, son of Isshiah. (1 Chron. 24:25).
7. A Merarite in David's day, son of Hosah. (1 Chron. 26:11).
8. A Manassite in the time of David. He was the chief of his tribe and the father of Iddo (1 Chron. 27:21).
9. One of the princes whom Jehoshaphat sent to teach in the cities of Judah. (2 Chronicles 17:7).
10. The son of Benaiah and father of the Prophet Jahaziel. (2 Chronicles 20:14).

11. The third son of Jehoshaphat whom Jehoram killed. (2 Chronicles 21:2-4).
12. A son of Jehoiada, the high priest, who lived in the days of King Joash of Judah. Acting in some official capacity, he sought to check the rising tide of idolatry. A conspiracy was formed against him and on the king's orders, he was stoned. (2 Chron. 24:20-22).
13. A prophet whose good influence on King Uzziah was outstanding. (2 Chronicles 26:5).
14. The father of Abijah. Perhaps Abijah should be Aabi, making him Hezekiah's grandfather through Abi, Hezekiah's mother (2 Chronicles 29:1).
15. A Levite, the son of Asaph, who in king Hezekiah's day assisted in the purification of the temple. (2 Chron. 29:13).
16. A Kohathite, from among the Levites, who was one of the overseers who faithfully assisted in the repair of the temple in the days of King Josiah. (2 Chronicles 34:12).
17. One of the temples rulers in the time of King Josiah. (2 Chron. 35:8).
18. One of the sons of Parosh who with one hundred and fifty men returned to Jerusalem with Ezra. (Ezra 8:3).
19. The son of Bebai who returned with Ezra. (Ezra 8:11).
20. One of those who stood by Ezra as he read the law to the people (Neh 8:4); a chief whom he had summoned by the river Ahava, and with whom he entered, into counsel. (Ezra 8:15-16).
21. A son of Elam who at Ezra's suggestion, divorced his Gentile wife. (Ezra 10:26).
22. One from the tribe of Judah, son of Amariah, who dwelt in Jerusalem. (Nehemiah 11:4).
23. The son of the Shilonite dwelling at Jerusalem. (Neh. 11:5).
24. The son of Pashhur, who with others aided in the work at Jerusalem after the captivity. (Neh. 11:12).
25. The son of Iddo, one of the priests in the days of Joiakim (Neh. 12:8, 16). This man may possibly be identical with the author of the book of Zechariah mentioned in both (Ezra 5:1) and in (Ezra 6:14).
26. A priest and son of Jonathan, one of the trumpeters at the dedication of the wall at Jerusalem under the leadership of Ezra and Nehemiah (Nehemiah 12:35, 41).
27. The son of Jeberechiah, contemporary of Isaiah. He was found faithful in the ministry of recording. (Isaiah 8:1-2).
28. Zechariah the father of John the Baptist (Zacharias in KJV) was a priest (Luke 1:5-80) (Luke 3:2) and married to Elizabeth who was one of the daughters of Aaron (Luke 1:13) (Luke 1:5). Both Zechariah and Elizabeth were righteous and blameless in all God's statutes (Luke 1:6) and both were advanced in years and Elizabeth was barren. (Luke 1:7).

ZEDAD

Refers to a city located on the ideal northern boundary of Palestine east of Lebo Hamath (Num. 34:8) (Ezek. 47:15) sixty-seven miles north east of Damascus.

ZEDEKIAH

Zedekiah means, Jehovah is righteous, it applies to the following six men:

1. Zedekiah the son of Chanaanah, the leader and voice for the four hundred prophets who Ahab consulted to learn the outcome of his proposed expedition against Ramoth-gilead. In reply to Ahab's question, Zedekiah said that Ahab would be successful in winning a victory over the Syrians. These were all false prophets this, is why Jehosaphat asked the question, "Is there not a prophet of the LORD here besides these....?" (1 Kings 22:7). When Micaiah the true prophet was finally called, and asked as to the outcome of this planned battle, he told Zedekiah that the LORD has put a lying spirit in the mouth of all his prophets and that the LORD has declared disaster for him. Zedekiah not liking what Micaiah said, struck him on the cheek. (1 Kings 22:19-24) (2 Chronicles 18:10).
2. Zedekiah the last king of Judah, son of Josiah and Hamutal (2 Kings 24:18). Because of the wickedness of Judah, God finally brought on the predicted Babylonian captivity. Nebuchadnezzar came to Jerusalem, took Judah's king, Jehoiachin, to Babylon and made Mattaniah, whose name he changed to Zedekiah, king in his stead. Having taken away the men of influence from Judah, he felt the remaining Jews would be easily subdued. (Ezek. 17:11-14). Zedekiah, however, rebelled against the king of Babylon, and as a result he was taken by Nebuchadnezzar and bound. His sons were killed before his eyes and his own eyes put out. He was then taken to Babylon where he died (2 Kings 24:25). Because of his evil he was permitted only eleven years of reign, many details of which are given in Jeremiah chapters thirty-four to thirty-seven.
3. Zedekiah the son of Jeconiah. (1 Chron. 3:16).
4. Zedekiah the son of Maaseiah a false prophet who refused to be deported to Babylon and instead remained in Jerusalem against the word of the LORD (Jer. 29:16-23) where he carried on his ruinous work. He was singled out by Jeremiah and publicly denounced for having prophesied lies. Zedekiah joined himself to Ahab, another false prophet who also remained at Jerusalem. For their sins and their immoral conduct, Jeremiah prophesied that Ahab and Zedekiah would be burned to death (roasted in the fire) by the King of Babylon and their names would become a byword (Jer. 29:21-23).
5. Zedekiah the son of Hanaaniah and a prince of Israel in the reign of Jehoiakim king of Judah. He was one of the king's officials who had all the words of Jeremiah read to him that Baruch had written on a scroll. (Jer. 36:12-13).
6. Zedekiah a high official who sealed the renewed covenant. (Neh. 10:1).

ZEEB

Oreb and Zeeb were two princes of Midian, who were slain by Gideon, the one at the rock Oreb, and the other at the winepress of Zeeb (so called after the names of the two princes of Midian slain there). (Judges 7:25).

ZELOPHEHAD

Zelophehad had five daughters, Mahlah, Noah, Hoglah, Milcah and Tirzah. The LORD commanded Moses to give Zelophehad daughters an inheritance with their brothers so they gave them an inheritance among

the brothers of their father Manasseh. This meant that Manasseh had ten portions, besides the land of Gilead and Bashan on the wilderness side (east) of the Jordan River. The land of Gilead was allotted to the rest of the people of Manasseh (Num. 27:1-11) (Num. 36:1-12).

ZENAN

Town in south Shephelah allotted to Judah.

ZENAS

Zenas means, love-given he was a Christian believer and lawyer. The only verse that cites Zenas is (Titus 3:13).

ZEPHANIAH

Zephaniah means, hidden of Jehovah, the name refers to the following four men.

1. An ancestor of the prophet Samuel (1 Chron. 6:36).
2. The Author of the book of Zephaniah. It is very likely that he was related to the kings of Judah as follows (Zeph. 1:1) Amariah and King Manasseh were brothers, Gedaliah and King Amon were cousins, Cushi and King Josiah were second cousins, and Zephaniah was third cousin of the three kings Jehoahaz, Jehoiakim and Zechariah; putting the prophet into familiar relationship with the royal court, to which his message seems to be specially, directed (Zeph. 1:8). His principal work seems to have been early in Josiah's reign, like that of his contemporaries Nahum and Habakkuk and before the greater prophecies of his other contemporary, Jeremiah.

The book of Zephaniah: Zephaniah was the ninth of the Minor Prophets and the last prophet before the seventy-year Babylonian captivity of Judah. His ministry was probably aided by his social positions, as he was very probably related to the kings of the day, and was certainly fearless in his denunciation of the evils of his time. Though he dreaded the horrors of the Day of the LORD to which he saw fast approaching, he could look beyond it with hope and rejoices in the restoration message he proclaimed. The prophecy is dated in (Zeph. 1:1) in the reign of Josiah, which is, between 639 and 608 BC.

3. A priest, son of Maaseiah, whom Zedekiah sent to inquire of Jeremiah (2 Kings 25:18-21) (Jer. 21:1). The Babylonian captain of the guard took him to Riblah where Nebuchadnezzar had him slain.
4. Father of a Josiah in the days of Darius to whom God sent the Prophet Zachariah with a message of comfort and encouragement (Zech. 6:9-15).

ZERAH

Zerah comes from the Hebrew word (*zerach*) it literally means a rising of light. When Tamar was giving birth to her twin sons one child put out his hand and the midwife tied a scarlet thread onto his wrist and named him Zerah, because he came out first, but he withdrew his hand and the other brother came out first, so the midwife named him Perez (Pharez in KJV), because he had made a breach for himself and somehow had managed to come out before his brother. Immediately after his birth his brother Zerah came out with the scarlet coloured thread on his wrist. (Genesis 38:27-30).

- As he (the son who came out first) drew back his hand, behold, his brother came out and she said, "What a breach you have made for yourself!" Therefore his name was called Perez. (Genesis 38:29)

The expression, "What a breach you have made for yourself!" (How has thou broken forth? In KJV) (Gen. 38:29) implies that the midwife had probably never, before seen such a birth and therefore when she saw a child come out first when another child lay in the way of him, she was so amazed and astonished that she exclaimed "How could such a birth happen." Tamar, Perez (Pharez in KJV) and Zerah are mentioned in the book of the genealogy of Jesus Christ, the son of David, the son of Abraham. (Matt. 1:1-3) (Luke 3:33). For further information concerning Zerah see:

- Perez in this directory.

Zerah, is also the name of three Israelites and of an Idumæan and an Ethiopian prince.

Zered valley: Israel stayed at a brook in the valley of Zered just before camping at the Arnon Gorge (Num. 21:12) (Duet. 2:13) on their approach to the plains of Moab Wadi el-Hesa which flows toward the south-east corner of the Dead Sea.

ZERETH-SHAHAR

Town allotted to Reuben (Josh. 13:19). The exact location is unknown, possibly on east shore of the Dead Sea.

ZERUBBABEL

Zerubbabel means, shoot of Babylon, he was the son of Shealtiel and the grandson of King Jehoiachin (Ezra 3:2) (Hag.1:1) (Matt. 1:12). In (1 Chron. 3:19) he is declared to be the son of Pedaiah, Shealtiel's brother. The explanation for this apparent discrepancy is very likely that Shealtiel died without issue; and either his nephew was his legal heir and therefore called his son (Exod. 2:10) or else Pedaiah married his brother's widow and thus Zerubbabel became Shealtiel's son according, to Levitical law. (Deut 25:5-10). He was heir to the throne of Judah (1 Chron. 3:17-19) and is listed in the genealogy of the Lord Jesus Christ (Matt. 1:13) (Luke 3:27). When Cyrus allowed the Jews to return to their own land, he appointed Zerubbabel governor of the colony (Ezra 1:8, 11) (Ezra 5:14). Joshua the high priest was the religious leader. When they reached Jerusalem, they first set up the altar of burnt offerings then they proceeded to lay the foundation of the new temple.

Soon, however, opposition arose, the adversaries of the Jews made an apparently friendly offer of assistance (Ezra 4), but Zerubbabel and the other leaders rebuffed them; where-upon they wrote to the king and succeeded in stopping the work during the reigns of Cambyses (the Ahasuerus of Ezra 4:6) and the pseudo-Smerdis the Artaxerxes of (Ezra 4:7ff). In 520 BC., the work was resumed and completed four years later. A great celebration was held at the dedication of the new temple (Zech. 6:16-22) and so, far as the record tells, the work of Zerubbabel was complete. It is not known when he died.

Summary of Zerubbabel: when Cyrus allowed the Jews to return to Jerusalem, he appointed Zerubbabel governor of the colony. They began rebuilding the temple, but opposition arose and the work stopped. The work was resumed in 520 BC., and completed four years later and a great celebration was held at the dedication of the new temple. Zerubbabel was heir to the throne of Judah and is listed in the genealogy of the Lord Jesus Christ. (1 Chron. 3:17-19) (Matt. 1:13) (Luke 3:27).

ZEUS

Zeus (Jupiter in KJV) and among the Latin's Jupiter or Jove, the name refers to the supreme deity of the Greeks.

ZIMRI

The name Zimri refers to the following thirteen men.

1. A Levite, first cousin of Aaron and Moses. (Exod. 6:21).
2. A Benjamite of the family of Shemei or Shema (KJV Shimhi) (1 Chronicles 8:19, 13, 21).
3. Another Bejamite, son of Shashak (1 Chron. 8:23).
4. Still another Bejamite, son of Jeroham (1 Chron. 8:27). All these mentioned were heads of fathers houses and so of some renown in their day.
5. A Levite ancestor of Mattaniah who returned from captivity (1 Chron. 9:15), but called Zabdi in (Neh. 11:17).
6. A descendant of Eliezer, younger son of Moses, in the days of King David. (1Chron. 26:25).
7. The father of Eliezer, ruler of the tribe of Reuben in David's time. (1Chronicles 27:16).
8. Father of Amasiah, the leader of two hundred thousand men of valour of Judah in the time of Jerhoshaphat. (2 Chron. 17:16).
9. Father of Elishaphat who covenanted with Jehoiada to put Joash on the throne. (2 Chron. 23:1).
10. A mighty man of Ephraim who, in Pekah's war against Judah killed the son of Ahaz and other leaders. (2 Chron. 28:7).
11. Father of Joel, the overseer of the Benjamites under Nehemiah. (Nehemiah 11:9).
12. Head of a father's house of priests in the days of (Neh. 12:17), a descendant of Abijah.
13. **Zimri Cozbi (the Midianite women) and Phinehas:** Midian (called Midianites) had become confederate with Moab (Num. 22:4). Through the counsel of Balaam, the men of Israel began to whore with the daughters of Moab, and bow down and sacrificed to Baal of Peor and their gods. God's anger was kindled, and He told Moses to hang all the chiefs of Israel, so the people of Israel killed each chief that had worshipped Baal of Peor, but Zimri (an Israelite) brought one of the Mideanite woman to his family in the sight of Moses and the entire congregation, while Israel was mourning and weeping in the entrance of the Tent of Meeting.

Phinehas the son of Eleazar, son of Aaron the priest saw it and took a spear and went into the chamber of Zimri and Cozbi and killed them both and the plague on the people of Israel was stopped. Nevertheless, those who died by the plague were twenty-four thousand. Phinehas turned back God's wrath from the people of Israel, because he was jealous with the LORD'S jealousy so that God did not consume Israel in His jealousy. (Numbers 25:1-18).

ZIN

Zin sometimes called Kadesh Barnea was a desert in the wilderness of Edom. In the first month, the whole congregation of Israel came into the wilderness of Zin, the exact location is unknown, but most likely located west of Rift, south west of Dead Sea, north west of Elath/Aqaba. It formed part of the south boundary of Canaan (Num. 34:3-4) and Judah (Josh. 15:1-3). Kadesh (Barnea) was in or beside the Zin (desert) (Num. 20:1) (Num. 27:14) (Num. 33:36) (Deut. 32:51). From here Moses sent spies into Canaan (Num. 13:21) and the people of Israel stayed in Kadesh. Miriam died in Kadesh and was buried in Kadesh and there was no water for the congregation of Israel so they assembled against Moses and against Aaron.

ZION

Zion is Hebrew the Greek is Sion. Zion comes from the Hebrew words (*tsiyown and tsiyah*) and refers to the mountain the city of Jerusalem is built upon. It carries the idea of a permanent capital mountain of Jerusalem in the sense that it is readily seen and easily visible and noticed as an important sign (i.e., a significant and historic sign and guiding pillar). It is called God's Holy Mountain because Jerusalem God's Holy City sits on it. The exact meaning of the word Zion is uncertain, but probably citadel. It is first mentioned in the Old Testament as a Jebusite fortress (2 Sam. 5:6-9). David captured it and called it the city of David. At this time the citadel most likely stood on the long ridge running south of the Temple since this location is near the only known spring and is suitable for defense.

It is similar in size to other fortified towns; archeological remains show that it was inhabited long before David's time; and certain Bible references (1 Kings 8:1) (2 Chron. 5:2) (2 Chron. 32:30) (2 Chron. 33:14) indicate that this was the original Zion. David brought the Ark to Zion and the hill from then onward became sacred (2 Sam. 6:10-12). Later when Solomon moved the Ark to the Temple on nearby Mount Moriah the name Zion was extended to take in the Temple (Isaiah 8:18) (Isaiah 18:7) (Isaiah 24:23) (Joel 3:17) (Micah 4:7). The name Zion later came to be used for the whole of Jerusalem (2 Kings 19:21) (Psalm 48) (Psalm 69:35) (Psalm 133:3) (Isaiah 1:8 etc.), and is frequently used figuratively for the Jewish people and by extension the church of God. The name Zion is also used figuratively for Heaven (Heb. 12:22) (Rev. 14:1).

Zion the most exalted mountain: though Mount Zion is not distinguished for its elevation or grandeur and though it had nothing in itself to claim attention or to excite wonder, it was the most exalted and honoured above all mountains because it was selected as the place where God was to be worshipped and the place where God's city and God's Temple is built and God's worship was established. Even though Mount Sinai had all the awesome glory of the Almighty God descend upon it and the law came from there, Mount Zion excels in excellence over it. This is because from Mount Zion came the Messiah the Christ attended by a multitude of angels celebrating his birth and on Mount Zion the Messiah the Christ came into his own Temple as Malachi in the following verse prophesied, he would.

- Behold, I send my messenger and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. (Mal. 3:1).

Added to all this royal glory, multitudes of angels ministered to the Lord in his temptation, at his resurrection and accompanied him in his ascension all from Mount Zion.

- Mount Sinai is the mountain of the Old Covenant of Law in contrast Mount Zion is the mountain of the New Covenant of Grace.
- Mount Sinai's glory of the law pales when stood before Mount Zion's grace and Christ's death and resurrection upon it.

Neither Mount Sinai nor Mount Zion can glory and boast in themselves for the following reasons. Mount Sinai is not famous or respected as a holy mountain and a mountain of God because of any majesty of itself, but because it was upon this mountain God descended and gave the Ten Commandments. It is this awesome and holy event that exalts Mount Sinai and not the mountain itself. Likewise Mount Zion has no fame or glory of itself, its glory comes from being the honoured mountain God chose to build His Holy city upon and is the mountain that the Messiah the Christ the Saviour of the world died and rose again from. The real strength is not in Mount Zion itself, but in the LORD, who is the head of the thousands of chariots and the heavenly host surrounding it and as such is the protector of his chosen dwelling-place. Zion is sometimes used as an ancient name for Jerusalem itself and because it is often used in poetic and prophetic passages it can refer to:

- The hill the city of Jerusalem is built on.
- The city of Jerusalem.
- The Temple and by extension Judah and the people of God.

Following are Scriptures that speak of Zion:

- As for me, I have set my King on Zion, my holy hill. (Psalm 2:6).
- Many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go the law, and the word of the LORD from Jerusalem. (Isaiah 2:3).

Mount Zion is the mountain the city of Jerusalem is built upon.

- It stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame. (1 Peter 2:6).
- A Redeemer will come to Zion, to those in Jacob who turn from transgression, declares the LORD. (Isaiah 59:20).
- All Israel will be saved, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob." (Rom. 11:26).

These verses tell us Mount Zion is God's holy hill and it is upon this mountain that God will establish His chosen and precious King the Lord Jesus Christ the redeemer and Saviour of the world. The city of Jerusalem is built upon this mountain and from this mountain will go God's law and His word. Whoever believes in the royal King God sets upon this mountain will not be put to shame and people from all nations will desire to come to this mountain to learn how-to walk-in God's ways.

The daughter of Zion: the word daughter is a term often applied to a beautiful city or town. Often in Scripture Jerusalem is pictured as the mother city and the lesser towns on Mount Zion (the hill Jerusalem sits on) are referred to as her daughters. Also, see the title, "The Virgin Daughter and Nations." (below).

The virgin daughter of Zion: the title, daughter is a collective feminine personification of the population of a city or the whole nation of Jerusalem it is a term often applied to a beautiful city or town. There are times in Scripture when Jerusalem is pictured as the mother city and the lesser towns on Mount Zion (the hill Jerusalem sits on) are referred to as her daughters. The expression, "virgin daughter," is an honourable term that implies that a woman has not been violated or defiled. When applied to a city it carries the idea that the city had not been invaded and plundered or taken by force by an enemy and when applied to Zion and Jerusalem it also carries the idea of only having one husband (i.e., one God) in contrast to the surrounding nations having many husbands (i.e., many gods). The expression, "the virgin daughter of Zion," in this context carries the idea that Zion has never been forced or taken.

The virgin daughter and nations: the word daughter is a term often applied to a beautiful city or town. In Scripture Jerusalem is pictured as the mother city and the lesser towns on Mount Zion (the hill Jerusalem sits on) are referred to as her daughters. Likewise, any nation birthed out of another is often personified as the daughter of that nation. The word virgin in this verse comes from the Hebrew word (*b^ethuwlah*) it can refer to a city, a nation, a state or a maid or bride or to a virgin in its truest sense. It literally means to separate a virgin from her privacy. When the expression, "Virgin daughter," is applied to a nation, city or state it carries the following seven ideas:

1. Of being pure in contrast to being defiled or deflowered, but not to sexual purity, but to never knowing defeat, once a city or nation had been defeated it would be referred to as being defiled or deflowered by the conquering enemy.
2. The expression, "O oppressed virgin daughter" when applied to a city or nation could be expressed in the following way, "O defiled and deflowered virgin daughter, which expresses the sense of the Hebrew word (*b^ethuwlah*) in that the nation has now been separated from its beauty, pride and glory and is under the oppression of the enemy.
3. The LORD when inspiring Nahum to prophecy against Nineveh had him express their defeat in the following way:
 - Behold, I am against you (Nineveh), declares the LORD of hosts, and will lift up your skirts over your face; and I will make nations look at your nakedness and kingdoms at your shame. (Nahum 3:5).

The implication here is that Nineveh prior to their defeat where as an undefiled woman whose nakedness had never been seen, but after been defeated they are pictured as a shameful, naked, defiled and corrupt woman who all nations look upon.

- 4 In some contexts, the word virgin when applied to a nation city or state is used to express the great magnificence and beauty of the city and its power and authority over other nations and that its inhabitants are living in luxury, pleasure and great ease since they have never been defeated or suffered loss.
- 5 In ancient literature, it was common to personify a city or nation as a virgin woman, firstly, because of her beauty, wealth, strength, fame and great standing and power among other nations, and secondly because she had never been subdued, taken or oppressed. In contrast to this a city that had been subdued, taken and oppressed would be referred to as a city that had been deflowered, plundered, ruined and in this manner robbed of rob her virginity.
- 6 The expression, "O virgin daughter," carries the idea that the daughter had be raped, abused and defiled. When applied to a city it carries the same idea in that the city had been invaded by armies and robbed of its beauty and glory.
- 7 In its widest sense, "virgin daughter," carries the idea that a city or nation had never been touched, defeated, oppressed or afflicted by an enemy.

The city of Tyre is referred to as being a virgin, firstly, because of her magnificent beauty and pride and its inhabitants were living in great ease and pleasure and secondly, because up until now it had never, before been subdued, taken and oppressed by enemies. Tyre was as a fortress, stronghold and sanctuary of refuge that no one could penetrate, until Nebuchadnezzar the conquering king of Babylon and his armies ransacked, plundered and brought Tyre to ruin and in this manner deflowered it of its famed virginity (beauty, triumph and prosperity). (Isaiah 23:12).

Town on north boundary of Canaan, between Zedad and Hazar Enan (Num. 34:9). The exact location is unknown, possibly seventy-five miles north east of Damascus.

ZOAN

An ancient Egyptian city built seven years later than Hebron (Num. 13:22) on the east part of the Delta. The first kings of Dynasty X11 made it their capital; the Hyksos fortified it and changed the name to Avaris. When the Hyksos were driven out, the city was neglected, but it was re-established by Sethi 1. The Egyptian god Seth had a centre of worship there. Moses met the Pharaoh at Zoan (Psalm 78:12, 43). Isaiah and Ezekiel refer to it as an important city (Isaiah 19:11), (13 Ezek. 30:14). For a time, the Assyrians were in control of it. The Greeks called it Tanis. Eventually it was superseded by the new city of Alexandria. Extensive ruins survive near the modern village of San (i.e., Zoan), about eighteen miles south east of Damietta.

ZOAN

Zoan means a place of departure. It refers to the very ancient great city of the Delta. The Greeks called it Tanis, now San., it was a famous chief Egyptian city of Lower Egypt, (Num. 13:22) east of the Tanitic arms on the Nile river nearest to Palestine. It was founded, seven years after Hebron. (Num. 13:22). Here the great Rameses II., established his capital and the city became known as the city of Pi-Rameses. It was the place that the LORD performed the first mighty miraculous works and the plagues by the hands of Moses and Aaron (Psalm 78:12) (Psalm 78:42-43), before Pharaoh and his people in, order to compel him to let Israel go. (Psalm 78:12) (Psalm 78:42-43). This and the fact that mention is made of the princes of Zoan who usually have their residence where the palace court is leaves no doubt that Zoan was the royal city spoken of in Exodus where Pharaoh dwelt.

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Further facts concerning Zoan:

- It had foolish officials, princes and counsellors (Isaiah 19:11) who caused Egypt to stagger. (Isaiah 19:13) (Isaiah 30:4).
- It was the capital of the dynasty of the Tanitish kings until the time of Psammetichus.
- Its ruins (called San, a slight change of the word Zoan) still exist, there are at present vast heaps of ruined temples, numerous blocks of granite, obelisks, sphinxes and a statue of Isis. Its field which were once a rich fertile plain extending thirty miles toward the east is now a barren wasteland that is very thinly inhabited. One of the great capitals of Pharaoh is now the habitation of fishermen and the dwelling place of wild beasts and reptiles all attesting to the ancient grandeur of the city and its ruin according, to the following prophecy of Ezekiel, "The LORD will make Pathros a desolation and will set fire to Zoan and will execute judgments on Thebes." (Ezek. 30:14).

ZOAR

Zoar comes from the Hebrew word (*Tso`ar*) it means little, to be a little one, to be small, figuratively it carries the idea of being ignoble and to be brought low. The original name of Zoar was Bela (Gen 14:2), it was a small ancient, Canaanite city East of the Jordan near to Sodom bordering upon Moab on the east side of the Dead Sea. In answer to Lots prayer, "is this city not a little one?" it was saved from immediate destruction

when the LORD destroyed Sodom and Gomorrah so that Lot and his family could escape to it for safety. (Gen. 19:20-22). When Moses stood on Mount, Pisgah to view the Promised Land, Zoar was at the southern limit of his view (Deut. 34:3). In the doom of Moab (Isaiah 15) the fleeing Moabites were to go to Zoar (Isaiah 15:5) and in their later doom we read again of Zoar. (Jer. 48:34). During the Middle Ages, it was an important point between Elath and Jerusalem, but is now probably under the waters of the bay at the south-east part of the Dead Sea.

Zoar and a Heifer: (Isaiah prophesied:

- My heart shall cry out for Moab; his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction. (Isaiah 15:5) (KJV).
- The cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate. (Jer. 48:34).

Since heifers were offered as sacrifice to the LORD (Gen. 15:9) the expression "His fugitives shall flee unto Zoar, an heifer of three years old," most likely presents the idea of a three year old heifer being most miserable as it is taken from its pastures to the altar of sacrifice, likewise the fugitives of Moab will be most miserable as they flee their cities with weeping because of the destruction throughout their entire land. It is an expression used to highlight the following two facts, firstly that the strength of the Moabites has been brought under the yoke of their enemies as the strength of a full-grown heifer is brought under the yoke of a man as he leads it to its slaughter and secondly, to highlight the extreme misery of the Moabites as they flee to Zoar for refuge. Moab had been like a wild heifer, but was about to be broken and brought under the yoke of chastisement.

ZOPHAR

16

One of Job's three friends and so-called comforter (Job 2:11-13) who came to comfort him in his affliction. (Job 2:11).

ZOPHIM

Zophim means, the field of the watchers. The exact location is unknown probably somewhere on top of Pisgah. It was the place to which Balak took Balaam to curse Israel. (Num 23:14).

ZORAH

Zorah a town in north Shephelah fifteen miles west of Jerusalem allotted to Judah (Josh. 15:33) as well as to Dan. (Josh 19:41). Some Danites migrated from the area of Zoar to Laish in the north (Judges 18:2) (Judges 8, 11). Manoah a Danite and Samson's father was from Zorah (Judges 13:2). Samson was active in the region (Judges 13:25) and buried in its vicinity (Judges 16:31). Rehoboam fortified it (2 Chron. 11:10) and Jews settled here after the Exile.

ZUZIM IN HAM

The Zuzim in Ham (Gen. 14:5) called Zamzummim in (Deut. 2:20), where they are identified with the Rephaim, but an inferior branch. They were dispossessed by the Ammonites. The site of their town Ham is unknown, but suspected to be somewhere in the land of Canaan east of the lower part of the Dead Sea.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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