

**Welcome to: -
Bible House of Grace.**



God, through His Son Jesus, provides eternal grace for our failures and human limitations

JJJ

**Map Locations
And
People of the Bible.
2017**

The Bible not only reveals God's eternal plans purposes and promises
But also, shows how you can know God for yourself

Teach it, don't demand it

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 special knowledge or perfect understanding.

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Jaar

Jaar comes from the Hebrew word jaar and means bushes in a forest, like honey in the comb (as hives in trees).

Jaazaniah

Jaazaniah means, Jehovah hears, it refers to the following: -

1. A member of the tribe of Maacah whose land east of the Jordan was given to Manasseh (Josh. 13:7-11). He was captain under Gedaliah (2 Kings 25:23) Jeremiah calls him Jezaniah (2 Kings 40:8) (2 Kings 42:1), and Azariah (2 Kings 43:2). He joined a group who slew Gedaliah and then, contrary to advice from Jeremiah, led a band into Egypt. (Jer. 43:1-7).
2. Jaazaniah was the son of a Rechabite named Jeremiah, and was among a group of refugees who refused to drink wine which Jeremiah offered. (Jer. 35:1-11).
3. Son of Shaphan, he was one of the leaders involved in idolatrous worship which Ezekiel saw in a vision (Jer. 8:10-12) (See Shaphan).
4. The son of Azur, one of a band of twenty-five men who led in wickedness and idolatry in Israel (Ezek. 11:1-3).

Jabbok River

The Jabbok river is in Transjordan that flows north from near Amman and turns west to join the Jordan River. It is the traditional north boundary of the Amorites, boundary of Manasseh and north boundary of Reuben and Gad it was here Jacob wrestled with God. (Gen. 32:22).

Jabesh-Gilead

Jabesh-Gilead is first mentioned in connection, with the vengeance taken on its inhabitants because they had refused to come up to Mizpeh to take part with Israel against the tribe of Benjamin (Judg. 21:8-14). After the battles at Gibeah, the tribe of Benjamin was almost extinguished, only six hundred men remained. An expedition went against Jabesh-Gilead, and all the inhabitants were put to the sword, except four hundred maidens, whom they brought as prisoners and sent to proclaim peace to the Benjamites who had fled to crag Rimmon. These captive maidens were given to the Benjamites as wives so that the tribe might be saved from extinction. (Judg. 21).

The city of Jabesh-Gilead was afterwards taken by Nahash, king of the Ammonites, but was delivered by the newly-elected king Saul of Israel. In gratitude for this deliverance, forty years later, the men of Jabesh-Gilead took down the bodies of Saul and of his three sons from the walls of Beth-shan, and after burning them, buried the bones under a tree near the city (1 Sam. 31:11-13). David thanked them for this act of piety (2 Sam. 2:4-6), and afterwards transferred the remains to the royal sepulchre (2 Sam. 21:14). It is identified with the ruins of ed-Deir, about six miles south of Pella, on the north of the Wady Yabis.

Jabneel

Jabneel Judah: town on west portion of Judah's north border (Josh. 15:11) thirteen miles south of Joppa. It is the same as Jabneh captured by Uzziah (2 Chron. 26:6). It is frequently mentioned during the time between the Old Testament and the New Testament.

Jabneel Naphtali: town on the south border of Naphtali (Josh. 19:33) approximately four miles west of the south end of the Sea of Galilee.

Jacob

Jacob is one of the great names of Bible history. His name comes from the Hebrew word (*Ya'aqob*) it literally means heel-catcher, to seize by the heel, to take by the heel and carries the idea of a supplanter.

He was the younger twin son of Isaac by Rebekah. In this birth his hand immediately took hold of Esau's his elder brother's heel by doing so he appeared without delay immediately after his brothers' deliverance. (Gen. 25:26). Hosea refers to this birth in the following verse: -

- In the womb Jacob took his brother by the heel, and in his manhood he strove with God. (Hosea 12:3).

Rebekah: comes from the Hebrew word (*Ribqah*) it probably means to clog by tying or binding up (i.e., by cords or by beauty). She was the attractive (Gen. 24:16) wife of Isaac who struggled giving birth to Esau and Jacob.

Isaac was sixty years old when Rebekah gave birth to Esau and Jacob: (Gen. 25:26) in (v20) we are told that Isaac was forty years old when he took Rebekah to be his wife and now we are told he was sixty when Esau and Jacob were born, this means the following three things: -

1. Rebekah was barren for twenty years after she had married Isaac.
2. It was twenty years after Isaac had married Rebekah before God's promise that his offspring would be as the stars of heaven had any hope of coming to pass.
3. Isaac's faith and patience was tried and tested for twenty years.

Jacob's birth and youth: (Gen 25:19-21) at the age of forty Isaac married Rebekah, a sister of his uncle Laban (Gen. 25:20). In answer to his prayer on behalf of his barren wife, she conceived twins (Gen. 25:21). An unusual prenatal incident caused her to pray to the LORD who revealed to her that her two children would be the founders of two great nations (Gen. 25:23). Esau came first and Jacob followed immediately holding Esau by the heel. (Gen. 25:26). In Genesis, we read: -

- Esau, the first came out red, all his body like a hairy cloak, so they called his name Esau. (Gen. 25:25).
- Esau said to Jacob, "Let me eat some of that red stew, for I am exhausted!" (Therefore his name was called Edom.) (Gen 25:30).

Since Esau was born red, sold his birthright for a bowl of red stew and the Hebrew word Edom means red, he and his descendants became known as Edom. (see Edom, in this directory). The only thing we know about the childhood of the two boys is that Isaac favoured his firstborn son while Rebekah favoured Jacob (Gen. 25:28), perhaps, one of the reasons for this was because of the revelation she had received from God concerning him.

Isaac's blessing on Jacob and Esau: (Gen. 27:1-29:30) Isaac grew to be old and became blind, when he knew that his death was near, he desired to impart a paternal blessing. Esau was still his favourite son, so he asked him to prepare his favourite dish and after eating it he would pronounce the blessing. (Gen. 27:1-4). Rebekah overheard the request and took advantage of Isaac's blindness to further her plan to make Jacob first in every way.

Jacob, as ambitious as his mother, joined in the plot. The dramatic scene and deception is given in (Gen. 27:6-45). Jacob, dressed to appear as Esau and clothed himself in his brother's robe, having skilfully applied goat skins to make his hands and neck hairy like his brother's. Rebekah made a savory dish which Jacob presented to his father. Jacob deliberately told the following two falsehoods to his father saying: -

1. He was Esau.
2. God had helped him hunt and capture the game with speed.

Isaac, deceived by the smell of Esau's garments that Jacob was wearing and pleased with the food Rebekah had made imparted the blessing of the first-born to Jacob. Esau, upon learning of his brother's deliberate cunning and deception, wept

and begged his father for another blessing which was granted (Gen. 27:34-40). Esau furious that Jacob had robbed him of the blessing of the first born vowed to kill him. Rebekah hearing of Esau's vow to kill Jacob persuaded Isaac to send Jacob to Haran to choose a wife from the family of Laban. (Gen. 27:42) to (Gen. 28:5).

As Jacob was travelling to Haran he camped at Luz where he had a vision of a ladder extending from earth to heaven, with angels ascending and descending. In this dream the LORD gave him the promise that he would inherit the land about him and his offspring would be as the dust of the earth (Gen 28:10-15). Jacob recognized that God had been with him so he named the place Bethel, meaning the House of God (Gen. 28:16-19). Jacob made a vow to tithe his future possessions if God would be with him and keep him in the way, give him food and clothing and allow him to return to his father's house in peace. (Gen. 28:20-22).

He met Rachel at a well-side in Haran, watered her flock, revealed himself to her, and she took him to her home to meet Laban. (Gen. 29:1-4). He contracted to serve Laban seven years for the hand of Rachel, but, due to Laban's trickery his contract ended after fourteen years of servitude. (Gen 29:15-30).

Jacob's twelve sons oldest to the youngest: the following lists the twelve sons in the order they were born, from the oldest to the youngest. When each son was born can be found in (Gen. 29:31) (Gen. 30:24) (Gen. 35:16-18).

1. Reuben (mother Leah).
2. Simeon (mother Leah).
3. Levi (mother Leah).
4. Judah (mother Leah).
5. Dan (mother Rachel's handmaid Bilhah).
6. Naphtali (mother Rachel's handmaid Bilhah).
7. Gad (mother Leah's handmaid Zilpah).
8. Asher (mother Leah's handmaid Zilpah).
9. Issachar (mother Leah).
10. Zebulun (mother Leah).
11. Joseph (mother Rachel).
12. Benjamin (mother Rachel).

NOTE: Jacob and Leah also had a daughter named Dinah (Gen. 30:21).

Jacob's Twelve Sons in Detail.

Rachel's sons born to her by Bilhah

1. **Dan:** (Gen. 30:5) Rachel (not Bilhah) named her firstborn son by her handmaid Bilhah Dan. His name comes from the Hebrew word (*diyn*), it literally means judge, to rule and by implication to judge (as an umpire); to strive (as at law) and to contend and execute judgment. Concerning him Rachael said, "God has judged me, and has also heard my voice and given me a son." (Gen.30:5-6). His descendants became the tribe of Judah and colonized a place in Palestine.
2. **Naphtali:** (Gen. 30:7) Rachel (not Bilhah) named her second son by her handmaid Bilhah Naphtali. His name comes from the two Hebrew words (*Naphtaliy/pathal*), it literally means, my wrestling, to twine, to struggle and figuratively to be morally tortuous and show oneself objectionable or distasteful of character. Concerning him Rachael said, "With mighty wrestling's I have wrestled with my sister and have prevailed." (Gen.30:7-8). His descendants became the tribe of Naphtali and colonized a place in Palestine.

3. **Gad:** (Gen. 30:10-11). Leah (not Zilpah) named her firstborn son by her handmaid Zilpah, Gad. His name comes from the Hebrew word (*guwd*), it literally means to crowd upon, (i.e. attack, invade, overcome). Concerning him Leah said, "Good fortune has come!" His descendants became the tribe of Gad and colonized a place in Palestine.
4. **Asher:** (Gen. 30:12-13) Leah (not Zilpah) named her second born son by her handmaid Zilpah Asher. His name comes from the Hebrew word (*'ashar*), it literally means to be right and happy and figuratively, to go forward, be honest, prosper, guide, lead and relieve. Concerning him Leah said, "Happy am I for women have called me happy." His descendants became the tribe of Asher and colonized a place in Palestine.

5. **Reuben:** (Gen. 29:32) Leah named her firstborn son by Jacob, Reuben. His name comes firstly from the Hebrew word (*Re'uwbén*), it literally means to see and joyfully look on one another and secondly, from the Hebrew word (*banah*) meaning a son (as a builder of the family name). Concerning him Leah said "Because the LORD has looked upon my affliction, now my husband will love me." His descendants became the tribe of Reuben and colonized a place in Palestine.
6. **Simeon:** (Gen. 29:33) Leah named her second born son by Jacob, Simeon. His name comes firstly, from the Hebrew word (*Shim'own*) which literally means hearing and secondly from the word (*shama*) which means to hear intelligently, to give ear and listen (often with diligently, discernment, attention and obedience). Concerning him Leah said, "Because the LORD has heard that I am hated, he has given me this son also." His descendants became the tribe of Simeon and colonized a place in Palestine.
7. **Levi:** (Gen. 29:34) Leah named her third born son by Jacob, Levi. His name comes from the Hebrew word (*lavah*), it literally means to twine and by implication to unite, to lend and to borrow (as a form of obligation) or to join self to another by lending or borrowing. Concerning him Leah said, "Now this time my husband will be attached to me, because I have borne him three sons." His descendants became the tribe of Levi and colonized a place in Palestine.
8. **Judah:** (Gen. 29:33) Leah named her fourth born son by Jacob, Judah. His name comes firstly, from the Hebrew word (*Yehuwdah*) which literally means celebrated and secondly from the word (*yadah*) which means to physically use or hold out the hand, especially to revere or worship and praise (with extended hands). It carries the idea of making confession and casting out. Concerning him Leah said, "This time I will praise the LORD." After the birth of Judah, she ceased bearing. The descendants of Judah by Jacob became the tribe of Judah and colonized a place in Palestine. Judah is also the name of five other Israelites.
9. **Issachar:** (Gen. 30:17-18) Leah named her fifth born son by Jacob Issachar. His name comes from the two Hebrew words (*Yissa^ekar and nasa'*), it literally means he will bring a reward; to lift or bear up; to accept; to bring forth; to forgive and to help. Concerning him Leah said, "God has given me my wages because I gave my servant to my husband." His descendants became the tribe of Issachar and colonized a place in Palestine.
10. **Zebulun:** (Gen. 30:19-20) Leah named her sixth born son by Jacob Zebulun. His name comes from the Hebrew word (*zabal*), it literally means habitation and carries the idea of inclosing and to reside and dwell with. Concerning him Leah said, "God has endowed me with a good endowment; now my husband will honor me, because I have borne him six sons." His descendants became the tribe of Zebulun and colonized a place in Palestine.

Dinah: (Gen. 30:21) Leah named her daughter by Jacob Dinah. Her name comes from the Hebrew word (*diyn*), it literally means justice and carries the idea of judgment and sentence and by implication strife.

11. **Joseph:** (Gen. 30:22-24) Rachel named her firstborn son by Jacob, Joseph. His name comes from the Hebrew word (*yacaph*), it literally means, let him add and adding, it carries the idea of continuing to do a thing, to conceive again, to increase more and more. Concerning him, Rachel said, "God has taken away my reproach," so she named him Joseph, saying, "May the LORD add to me another son!" The descendants of Joseph by Jacob became the tribe of Joseph and colonized a place in Palestine. Joseph is also the name of six other Israelites.

12. **Benjamin:** (Gen. 35:16-19) Rachel named her second and last born son by Jacob, Benjamin. His name comes from the two Hebrew words (*ben and yamiyn*), it literally means son of the right hand as the stronger and more resourceful and skillful, especially as a builder of the family name. Concerning him Rachel had great difficulty in giving birth and while in labour and dying she named him Ben-oni, but Jacob his father called him Benjamin. (Gen. 35:16-19). He was the youngest son of Jacob by Rachael; his descendants became the tribe of Benjamin and colonized a place in Palestine.

Jacob's history, offspring and closing years: (Gen. 29:31) to (Gen. 50:13) the conflict between Jacob and Esau had its counterpart in the conflict between Leah and Rachel. After fourteen years in Haran serving Laban Jacob grew eager to return to his own land in Canaan. After outwitting Laban in stock-breeding, he made his departure. Rachel stole the teraphim (i.e., family gods), some small (Gen. 35:2-4) some large (1 Sam. 9:13-17). Laban, learning of Jacob's flight, pursued and overtook him at Mount Gilead where they settled their difficulties by a covenant, sealed upon a memorial altar called Mizpeh or Watch Tower (Genesis 31:25-55).

At Mahanaim, Jacob had another encounter with God and afterward sent messengers to Esau in Edom. They soon returned to report that Esau was near with a very strong force. Jacob went to the LORD in prayer and received assurance that all would be well. Being alone that night, Jacob wrestled with the Angel of the LORD and was given a new name, "Israel", or "Prince of God" (Gen. 32:24-32). The meeting with Esau was emotion-packed (Gen. 33:1-17).

Jacob went to Shechem and bought land near Shalem on which he erected and altar named El-elohe-Israel, meaning, "God is God of Israel" (Gen. 33:18-20). Shechem forcefully ravished Dinah at this place, to secure her marriage to Shechem and appease her brothers the men of Shalem submitted to circumcision (Gen 34:1-24). When all the men of Shechem were weak Simon and Levi invaded the city, and slaughtered them all.

After this Jacob fled to Bethel. It was here that Benjamin (meaning son of my right hand), the twelfth son of Jacob was born and Rachel died. (Gen 35:1-20). Jacob continued to dwell in Canaan where Joseph's brothers treated him cruelly and sold him to the Egyptians. He became a servant of Pharaoh's chief ruler and later the Pharaoh's right hand man and governor over all the land of Egypt.

Joseph as governor of Egypt saved the Hebrews (Gen. 37:1-47:31) and called his twelve sons to him, settling them in the land of Goshen. When he was near death he prophesied the future of each of the twelve-son's offspring and bestowed his parting blessing upon them. When he died, he was embalmed and taken by Joseph and a troop of Egyptian soldiers to Canaan where they buried him in the Cave of Machpelah. (Gen. 49:1-50:13).

Jacob's father Isaac was a wandering Aramean he went with only a few in number to Egypt and in Egypt became a nation and greatly multiplied. (Deut. 26:5).

God's promised blessings to Jacob. (Genesis 27:28-29).

- Jacob would dwell in a land of good soil and rain and it would produce abundantly.
- People would serve Jacob and nations would bow down to him.

- Jacob would be Lord over his brother Esau and they would bow down to him.
- Everyone who curses Jacob would be cursed and everyone who blesses Jacob would be blessed.
- Jacob would prosper.

Events concerning Jacob: -

- He was a quiet man dwelling in tents (Genesis 25:27) and loved Rachel (Genesis 29:18, 30).
- He took Leah and Rachael as his wife. (Gen. 29:23) (Gen. 29:28-30).
- He took his family and left Laban (Gen. 31) and met Esau on his way. (Gen. 33).
- He blessed his twelve sons. (Gen. 48-49).
- He was buried with his fathers in the cave of Machpelah. (Genesis 49:29-33) (Genesis 50:13).

Jacob's well: this well is in Samaria near the base of Mount Gerizim. It had been purchased by Jacob (Gen 33:19). A narrow opening four feet long led from the floor of the vault into the well, which was dug through limestone. The depth has not been determined one explorer in 670 AD claimed it was two hundred and forty feet while another reported in 1697 that it was one hundred and five feet and in 1861 a major Anderson found it only seventy-five feet deep, Greek Catholics bought the site and put it under guard.

Children of transgression, the offspring of deceit: in Isaiah, it is written: -

- Whom are you mocking? Against whom do you open your mouth wide and stick out your tongue? Are you not children of transgression, the offspring of deceit. (Isaiah 57:4).

The question, "Are you not children of transgression, the offspring of deceit: means that they are a generation of liars who deal deceitfully both with God and man and whose practices contradict their confessions? The offspring of deceit refers to Jacob (the father of Israel) who lied and deceived his father Isaac to cheat Esau from his birthright. The expression, "the children of transgression the offspring of deceit," refers to the following Scriptures: -

- Jacob went in to his father Isaac and said, "My father." And he said, "Here I am. Who are you, my son?" Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me." ²⁰But Isaac said to his son, "How is it that you have found it so quickly, my son?" He answered, "Because the LORD your God granted me success." ²¹Then Isaac said to Jacob, "Please come near, that I may feel you, my son, to know whether you are really my son Esau or not." ²²So Jacob went near to Isaac his father, who felt him and said, "The voice is Jacob's voice, but the hands are the hands of Esau." ²³And he did not recognize him, because his hands were hairy like his brother Esau's hands. So he blessed him. (Gen. 27:18-23).
- Isaac said to Esau, "Your brother came deceitfully, and he has taken away your blessing." ³⁶Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and behold, now he has taken away my blessing." (Genesis 27:35-36).

The entire story of Jacob is clothed with lies and deception. When Isaac was about to die, he told his son Esau to go and hunt game and prepare a meal and he will bless him, but while Esau was out hunting the game, Rebekah told Jacob to pretend he is Esau so that he gets the blessing of the firstborn instead of his older brother. Jacob grabs two goats from outside and Rebekah prepares them and puts the best garments of Esau on Jacob so that Isaac in his old age and nearly blind will think Jacob is Esau (Gen. 27:1-17). The following verses show that both Isaac and Esau called Jacob a deceiver and cheat.

- Isaac said, to Esau "Your brother Jacob came deceitfully, and he has taken away your blessing." ³⁶Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and behold, now he has taken away my blessing." (Gen. 27:35-36).

Isaiah is calling the people of Israel, "children of transgression, the offspring of deceit: because they have become a generation of liars who against God's will have not only mixed with women of the surrounding nations who worshipped idols and pagan gods, but also brought forth offspring from them and as a result turned away from God and adopted the wicked religious practices of the pagan woman they had married, including child sacrifices; in doing this God is saying that it is the same as if they were poking their tongues out at God and mocking Him.

Jacob's two wives and two concubines.

- **Rachel:** (the loved wife), her name comes from the Hebrew word (*rachel*) it literally means to journey as a good traveler. The continuing influence of Aramaean paganism which Abraham had left is seen in Rachel's act of taking her father's idols when Jacob was leaving the home of Laban. (Gen. 31:19).
- **Bilhah:** Rachel's handmaid and Jacob's concubine, her name comes from the Hebrew word (*balahh*) it literally means timid and carries the idea of trembling or shaking because of terrifying trouble. She was one of Jacob's concubines. It is also the name of a place in Palestine.
- **Leah:** a wife of Jacob, her name comes from the Hebrew word (*la'ah*) it literally means to be weary; to tire; to make oneself weary; to faint; to grieve and to loath. Figuratively it carries the idea of being or making another disgusted.
- **Zilpah:** Leah's handmaid and Jacob's concubine, her name comes from an unused root apparently meaning to trickle (as the fragrance of myrrh).

Summary of Jacob: Abraham and Sarah gave birth to Isaac who married Rebekah she conceived twins and gave birth to Esau and Jacob (Jacob means supplanter). The LORD revealed to Rebekah that her twins would be the founders of two great nations. Esau came first and Jacob followed at once holding Esau by the heel.

When Isaac, Jacob's father was dying Jacob deceived him into giving him the blessing of the firstborn that belonged to Esau. Jacob married Leah and Rachael (who he loved). Leah bore Reuben, Simeon, Levi and Judah, Rachel's maid Bilhah bore Dan and Naphthai. Leah through her maid Zilpah bore Gad and Asher and Leah herself bore Issachar, Zebulun and Dinah and Rachel bore Joseph and Benjamin (twelve sons in all).

Jacob wrestled with the Angel of the LORD and was given the new name, "Israel", meaning prince of God. The twelve sons of Israel became known as the nation of Israel. God told Jacob he would prosper; his land would produce abundantly; he would be lord over his brother (Esau) and the nations would bow down to him. His final act was to prophesy a blessing over each of his twelve sons. Greek Catholics have purchased the site of Jacob's well in Samaria and put it under guard.

Jahaz

Jahaz (sometimes called Jahazah in KJV) (Josh. 13:18) comes from the Hebrew word (*Yahats*) it literally means to stamp (perhaps as a threshing-floor). It was a frontier town east of the Jordan at the utmost borders of the land of Moab (Num. 21:23) and situated a short distance north of Ar, the capital of Moab. (Josh. 21:36).

It was near Jahaz that Moses defeated Sihon the king of the Amorites and took the region. (Num. 21:21-25). Moses gave Jahaz to Reuben as an inheritance (Josh 13:15-18) and later the city and pasturlands of Jahaz were given to the Merarite Levites., (Josh. 21:34-36).

Jair

Jair judged Israel twenty-two years. (Judges 10:3).

Jairus

Jairus was an Israelite ruler of the synagogue in Capernaum. (Matt. 9:18). Jesus restored his daughter to life. (Matt. 9:18) (Matt. 9:23-26) (Mark 5:22-43) (Luke 8:41-56).

James

- James was the brother of Jesus (he was not an apostle) (Matt. 13:55) (Matt. 27:56) (Mark 6:3) (Luke 24:10) (Gal. 1:19) (Gal. 2:9) (Gal. 2:12) and brother of Judas (Luke 6:16) (Jude 1:1) and of Joseph. (Mark 15:40).
- He was a witness of Christ's resurrection (1 Cor. 15:7) and addressed the council at Jerusalem that the Gentile converts did not need to adhere to circumcision and the Jewish religious and ceremonial laws (Acts 15:13-21), but should abstain from the things polluted by idols; from sexual immorality; from what has been strangled and from blood. (Acts 15:13-21).
- He sent disciples to Antioch (Gal. 2:12) and heard of the success of Paul's ministry. (Acts 21:18-19)
- He wrote the Epistle of James (James 1:1) and was a pillar at Jerusalem (Galatians 2:9).

Jambres

Jambres was an Egyptian magician, it is thought by some that Jambres and Jannes were two of Pharaoh's magicians who withstood Moses by casting down their staffs and they became serpents, but Aaron's staff swallowed up their staffs. Jambres and Jannes are not mentioned anywhere else in the Bible. (Exodus 7:11) (2 Tim. 3:8).

Jammes

See Jambres (above).

Janoah

Janoah Ephraim: town on the north-east boundary of Ephraim (Josh. 16:6-7) six miles south east of Shechem.

Janoah Galilee: the exact location is unknown, possibly a town in upper Galilee six miles east of Tyre, it was captured by Tiglath-Pileser 111 of Assyria (2 Kings 15:29).

Japheth

Japheth was the third son of Noah, and together with his brothers Ham and Shem was one of the founders of humanity. He married prior to Noah's flood from which he and his wife were saved in his father's ark. (Gen. 7:13). After the flood, he had seven sons. His sons and grandsons are the progenitors of a number of important ancient people, among them are the nations that descended from Javan (the Ionians), Madai (the Medes), Kittim (presumably the inhabitants of Cyprus) and of Tarshish, Meshech, and Tubal (Gen. 10:2-4).

Japheth

Japheth comes from the Hebrew word (*Yepheth*) it literally means expansion and carries the idea God will enlarge, and in a figurative mental and moral sense to be or make simple in a sinister way (i.e., delude allure, deceive, entice and flatter to persuade). He was one of the three sons of Noah and the father of the Japhetic race.

The following words: "by these were the isles of the Gentiles divided in their lands (Gen. 10:5)," is commonly interpreted to mean that the peoples of Europe were descended from Japheth and originator of some of the Asian people. The Bible makes mention of all three sons being grown and married before Noah was six hundred years old.

Ham was the father of the Hamitic race while Shem was the father of the Semitic line of descent, which included the Jews as well as Syrians and Arameans, among others. It was through his descendants that the promised seed of the woman (Gen. 3:14-15) would come.

These three sons of Noah were to be responsible for the re-populating of the world after the flood. The Adamic nature of longevity still, remained with Noah, and, to a lesser degree, the sons of Noah, however as time passed after the flood lifespans were reduced to one hundred and twenty years. See also Shem and Ham in this directory).

- Japheth was Noah's third and oldest son and part of the family of eight who survived the great flood.
- He and Shem were both greatly blessed for respecting their father Noah when he was found naked.
- His descendants (the Japhethites) were known for their intellectual endeavours.
- All the descendants of Japheth mentioned in Genesis chapter ten cover the European (Caucasian) nations which mean that Noah's blessing on Japheth was far reaching.

The seven Japhetic nations are: -

- 1 Gomer (the Cimmerians) they settled north of the Black Sea, but afterwards his descendants probably occupied Germany, France, Spain and the British Isles.
- 2 Magog (the Scythians) they lived north of the Caspian Sea.
- 3 Madai (the Medes) they settled south of the Caspian Sea.
- 4 Javan (the Ionians or Greeks) Javan is the Hebrew name for Greeks, they settled in Greece.
- 5 Tubal (the Turks) lived south of the Black Sea.
- 6 Meshech (the Slavs) lived between the Black and Caspian Seas.
- 7 Tiras (the Etruscans) located west of the Black Sea. (Taken from Bible History online, the Table of Nations).

Japhia

Town on south border of Zebulun (Josh. 19:12) approximately two miles south west of Nazareth. It is usually identified with Yafa, but archaeological profile does not correspond with the historical record.

Japhleti

Japhleti (also Japhletite), it refers to an ancient clan whose land was the western border of Joseph's heritage. (Josh. 16:1-3).

Jared

Jared comes from the Hebrew word (*Yered*) it literally means to descend and carries the idea of going downwards to a lower region, as the shore, a boundary or an enemy, etc. Figuratively it means to fall; to bring down; to carry or cast down; go down; subdue or take down.

The name Jared occurs twice in the Bible.

1. The better, known Jared of the sixth generation in the line from Seth. He is the son of Mahalalel and father of Enoch, who walked with God (Gen. 5:22). This Jared is the great-great-grandfather of Noah, and therefore an ancestor of Christ and mentioned in Luke's genealogy of Jesus (Luke 3:37).

He was one hundred and sixty-two years old when he fathered Enoch (Gen. 5:18) and lived nine hundred and sixty-two years (Gen. 5:20). He was also Methuselah's grandfather (the oldest man to live in the Bible). Methuselah lived to be nine hundred and sixty-nine years old. (Gen. 5: 18-27).

2. The lesser known Jared (in some translations known as Jered) is a son of Jehudjah (1 Chron. 4:18) (the existence of this name is disputed).

Jarmuth

Jarmuth Issachar: Levitical town in Issachar (Josh. 21:29) around six miles of Beth Shan called Ramoth in (1 Chron. 6:73) and Remeth in (Josh. 19:21).

Jarmuth Judah: town in Shephelah approximately seventeen miles from Jerusalem, but archaeological profile is problematic. It was assigned to Judah (Josh. 15:35). The king of Jarmuth fought against Joshua (Josh. 10:3-5, 23) (Josh. 12:11) and the Jews settled here after their return from the exile. (Neh. 11:29).

Jason

Jason means, to cure, heal or make whole (physically or spiritually) he was a Christian.

Javan

A region settled by one of the sons of Japeth (Gen. 10:2). Javan was the name of this country to Ezekiel (Ezek. 27:11f), who saw it as an important trade centre. So Javan (Greek, Ionia) came to be the name of Greece to the Hebrews. During the period 700-630 B.C., the Ionians carried on extensive trade in the near East and because of this all the people of Greece were called Javan.

When the Phoenicians developed their commerce, they often sold captives from Judah to the Greeks (Joel 3:4-6). These captives later became the agents of God's vengeance against Greece. (Zech. 9:13). Critics have sought to show that Hebrews prior to the Babylonian captivity were not familiar with the Ionians, but discoveries are proving that by Solomon's day the Hebrews had much trade with them

Javan, the Ionians and the Greek race: Ionians, one of the three important ethnic divisions of the ancient Greeks. The Ionians seem to have been one of the earliest Greek-speaking peoples from the north to have reached the mainland of Greece, and were possibly the originators of the culture that developed at Mycenae.

The name Iones or Iavones was current in antiquity; Javan, a variant form, occurs in (Genesis 10:2), and in Hebrew this term is applied to the entire Greek race. In historical times the Ionians occupied Attica and parts of Euboea, most of the islands of the Aegean Sea, and the narrow strip along the western coast of Asia Minor (modern Turkey) known as Ionia.

Jazer

Jazer (Jaazer) comes from the Hebrew word (*Ya`azeyr*) it literally means helpful, to protect, aid or surround. It refers to a city in Gilead east of the Jordan, having dependent villages (Num. 21:31-32) built by the Gadites (Num. 32:34-35) (Josh. 13:25). It later became a Levitical city (Josh. 21:34-39) (1 Chron. 6:81). David found men of great ability here (1 Chron. 26:31), Joab passed through area while taking a census (2 Sam. 24:5), later it was taken by the Moabites (Isaiah 16:8-9) (Jer. 48:32).

Jearim

Jearim (Mount) (that is Chesalon) a mountain ridge on the north-west boundary of Judah (Josh. 15:10) in, the vicinity of Kesalon eleven miles west of Jerusalem.

Jebus

Jebus is an ancient name for Jerusalem (Judges 19:10) (Judges 19:10-11) (see Jebusites) and became replaced with the name Jerusalem (Josh. 15:63), both the tribe of Judah and the tribe of Benjamin had an inheritance in the city of Jerusalem. Benjamin's inheritance of land was one of the smallest, but the quantity of ground and the soil which they possessed was the richest of all the other tribes.

Jebus (Jerusalem) properly and primarily belonged to Benjamin, but the tribe of Judah also had an interest in it, either because some part of it was allotted to them, or because the Benjamites gave them a share in it, for the assistance which they had received or for the defence and future protection they expected from such a powerful, strong and mighty tribe especially since Jerusalem was a very important place. Jerusalem is always thought of as the capital of Judah. It is almost certain that very few Christian readers of the Bible if asked "Which tribe did the city of Jerusalem belong to," would answer that it was originally a Benjamite city.

Jebusites

A Canaanite tribe, descended from Canaan according, to the table of nations in (Gen. 10), and dwelling in the land before the Israelite conquest (Gen. 10:15-16) (Gen. 15:21) (Exod. 3:8, 17) (Exod. 13:5) (Exod. 23:23) (Exod. 33:2) (Deut. 7:1) (Deut. 20:17) (Josh. 3:10) (Josh. 10:1-5) (Josh. 12:8) (Josh. 18:16) (Judg. 1:8).

Their king, Adonizedek, was one of the five who conspired against Gibeon and was slain by Joshua. The Jebusites long lived at the site of Jerusalem (which was called Jebus), and were not removed until David sent Joab and his men into the city (Josh. 15:8) (Judg. 19:11). David then bought the threshing floor of Ornan (or Araunah) the Jebusite as a site for the temple, and this large flat rock where the altar of burnt offering stood is now supposed to be visible in the Dome of the Rock (Mount Moriah) at Jerusalem.

Jeconiah

Jeconiah is a variant of Jehoiachin, He was the son of Jehoiakim and grandson of Josiah (1 Chron. 3:15-17). He began to reign when he was eighteen years of age, but after three months was captured by Nebuchadnezzar (2 Kings 24:1-12).

Jehoahz (Jehoahaz)

Jehoahz means, Jehovah has grasped, it refers to the following four men: -

1. The son and successor of Jehu, and eleventh king of Israel. He is said to have reigned seventeen years (c. 815-800 B.C). (2 Kings 10:35) (2 Kings 13:1). Like his father, he maintained the calf-worship begun by Jeroboam and as, a result of his apostasy God permitted the Syrians to inflict heavy defeats upon his armed forces, until he had almost none left.

His kingdom became involved in great difficulties that he in desperation called upon the LORD for help. God answered his prayers after his death in the persons of his two successors, Jehoash and Jeroboam 11 through whom Israel's ancient boundaries were restored. The life of Elisha extended through his reign. When Jehoahz died, he was succeeded by his son Jehoash. (2 Kings 13:2-9, 22-25).

2. A king of Judah 608 B.C., the third son of Josiah, who upon his father's death succeeded to the throne. He reigned only three months, and was then deposed and taken in chains into Egypt by Pharaoh Necho, who had defeated Josiah in battle. The throne was given to Jehoahaz's elder brother (2 Kings 23:30-45). He is also called Shallum (1 Chron. 3:15) (Jer. 22:10-12). He died in Egypt.
3. A variant form of the name of Ahaziah, king of Judah (2 Chron. 21:17) (2 Chronicles 22:1).
4. The full name of Ahaz, king of Judah, according, to an inscription of Tiglath-pileser 111

Jehoiachin

Jehoiachin means, Jehovah establishes (it is a form of the name Coniah). He was next to the last king of Judah, reigning at Jerusalem three months and ten days (2 Chron. 36:9) in the year 597 B.C. Jeremiah three times calls him Coniah (Jer. 22:24, 28) (Jer. 37:1) he is also called Jeconiah seven times and in (Matt. 1:11-12) the name is Hellenized to Jechonias in KJV.

He was born to Jehoiakim, and his wife Nehusta, during the reign of the godly Josiah, his grandfather. According, to (2 Kings 24:8) he was eighteen when he came to the throne, but (2 Chron. 36:9) gives his age as eight. Probably an early scribe made a mistake of ten years in copying one of these two books. The evidence favours the record in (2 Kings 24:8) for (2 Kings 24:15) speaks of his wives, and he would hardly have been married at eight years of age.

In the book of Ezekiel Jehoiachin (Coniah) is characterized as a young lion, who learned to catch the prey and devoured men. (Ezek. 19:5-9). The prophet Ezekiel announced that the young lion, would be taken to Babylon, which was literally fulfilled later. Although Jeremiah was prophesying with mighty power all through Jehoiachin youth, the destructive influences of the royal palace were stronger than the influences of Jeremiah's prophetic and inspired words.

In rapidly declining conditions and under the threatening shadow of Nebuchadnezzar king of Babylon, Jehoiachin, became king of Judah and in his three months of power, he did that which was evil in the sight of the LORD according, to all that his father had done (2 Kings 24:9).

In Chronicles, we read: -

- Jehoiachin (Coniah) was eight years old when he became king, and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the LORD. ¹⁰In the spring of the year King Nebuchadnezzar sent and brought him to Babylon, with the precious vessels of the house of the LORD, and made his brother Zedekiah king over Judah and Jerusalem. (2 Chron. 36:9-10).

King Nebuchadnezzar sent and brought Jehoiachin to Babylon where he remained a captive the rest of his life, though apparently in not too hard conditions. Nebuchadnezzar died 561 B.C. and his son, Evil-merodach, who succeeded him almost immediately, took Jehoiachin, from prison and not only spoke kindly to him and exalted his throne above the throne of the vassal kings that were with him in Babylon, but also changed his prison garments. After Jehoiachin thirty-seven years of captivity (2 Kings 25:27) he was given a daily allowance of food for the rest of his life.

Summary of Jehoiachin: Jeremiah calls him Coniah three times. The name Jehoiachin means Jehovah establishes. Under the threatening shadow of Nebuchadnezzar Jehoiachin became king and in his three months of power did what was evil in the sight of the LORD according, to all that his father had done. King Nebuchadnezzar brought him to Babylon where he remained a captive the rest of his life. When Nebuchadnezzar died and his son Evil-merodach, succeeded him he took Jehoiachin from prison and exalted his throne above the throne of the vassal kings that were with him in Babylon. After thirty-seven years of captivity Jehoiachin was given a daily allowance of food for the rest of his life.

Jehoiada

Jehoiada means, Jehovah Knows, it refers to the following four men: -

1. Father of Benaiah, one of David's most faithful officers. He is mentioned twenty times, but only as the father of his more notable son who was over the mercenary troops of David. He came from Kabzeel in Judah (2 Sam. 20:23) (2 Sam. 23:20) (1 Kings 1:38) etc.
2. Grandson of the preceding Jehoiada (1 Chron. 27:34), this Jehoiada was second counsellor of David, immediately after Ahithophel, who later became a traitor.
3. A powerful descendant of Aaron who with three thousand seven hundred men came to David at Ziklag. (1 Chron. 12:37).
4. A son of Azariah (1 Chron. 6:11) and brother of Amariah who he succeeded as high priest. Jehoiada was a high-priest, a statesman, a man of God by marriage a member of the royal family of Judah and humanly speaking, the preserver of the Messianic line. He lived one hundred and thirty years (2 Chron. 24:15). He married Jehosheba (2 Kings 11:2) otherwise called Jehoshebeath (2 Chron. 22:11) and she bore him Zechariah (2 Chron. 24:20-22) (Luke 11:51) who denounced the wickedness of the people that they stoned him at the commandment of Joash.

When Joash was seven years old, Jehoiada prepared his coup d'état. He first revealed his plan to five of the captains of hundreds (2 Chron. 23:1) (2 Kings 11:4) and showed them Joash the king's seven-year old son; then they went through Judah and gathered the Levites and the heads of loyal houses to Jerusalem, where Jehoiada again showed them Joash the king's son and started the new reign by anointing him. Athaliah, appeared and they slew her, then Jehoiada made a covenant with the people to serve the LORD. During the early years of Joash's reign, he was under the instruction and guidance of the godly Jehoiada, the temple was repaired and Judah began again to prosper. Jehoiada was buried among the kings.

Jehoiakim (son of Josiah)

Jehoiakim means, Jehovah sets up. He was the second son of the godly Josiah, king of Judah. He was originally named Eliakim (meaning who God sets up). In 607 B.C. Pharaoh Necho of Egypt marched northward, intending to fight the king of Assyria at the river Euphrates. Josiah imprudently intercepted him and was mortally wounded at Megiddo near Mount Carmel. The people of Judah passed by Eliakim (Jehoiakim) and made his youngest brother Shallum (Jehoahaz) king after Josiah (1 Chron. 3:15) (2 Chron. 36:1).

Shallum (Jehoahaz) reigned for three months in Jerusalem, when Necho in displeasure bound Shallum (Jehoahaz) at Riblah in the north of Syria, then sent him to Egypt where he died. The king of Egypt next took Eliakim (Jehoiakim), elder half-brother of Shallum (Jehoahaz), changed his name to Jehoiakim, put the land under heavy tribute and made Jehoiakim king over Jerusalem where he reigned from 607-597 B.C.

Jehoiakim was an oppressive and thoroughly godless king (2 Kings 23:36) to (2 Kings 24:7) (2 Chron. 36:4-8) (compare Jeremiah chapter twenty-two and twenty-six). The prophecies of Jeremiah (Jer. 22:1-23) were uttered soon after the death of Josiah and the taking away of Shallum (Jer. 22:10-12) and describe the wrongdoing and oppression by Jehoiakim (Jer. 22:13-23).

At the direction of the LORD Jeremiah wrote in a book (i.e., scroll) future predictions of the doom of Judah and the doom of other nations. When the princes read the words of Jeremiah's book they allowed him and his clerk Baruch hide themselves.

When king Jehoiakim of Jerusalem had Jeremiah's, book read to him the words greatly displeased him so he burned the book, nevertheless the book of Jeremiah was rewritten and enlarged. Jehoiakim died in disgrace and was buried with the burial of an ass. (Jer. 22:19).

Summary of Jehoiakim: Jehoiakim was the second son of Josiah the godly king of Judah and father of Jeconiah. The king of Egypt made Jehoiakim king over Jerusalem, he burned the book of Jeremiah because the words displeased him and was an oppressive and thoroughly godless king who died in disgrace. (For the full story of the burning of the book see Jeremiah 36, in, Commentary OT (ON WEBSITE MENU).

Jehoshaphat

The valley of Jehoshaphat: the name Jehoshaphat means, God judges, it is used by (Joel 3:2, 12) as the scene where all nations shall be gathered by Jehovah for judgment. Since the fourth century the Kidron valley has been named the valley of Jehoshaphat, but there is no real reason for believing that this is the spot referred to by Joel as he may have spoken of an ideal spot since there is no evidence that any valley ever actually bore this name.

Jehoshaphat was one of the first men to sense the importance of religious education for the people. In the third year of his reign he sent out princes and priests and Levites to teach the people the law of the LORD they went throughout the cities of Judah in this work (Chron. 17:7-9). Because of Jehoshaphat's godliness, the fear of the LORD fell upon the surrounding nations and even the Philistines and the Arabians brought him tribute.

Despite all this godliness Jehoshaphat seemed to have been lacking in spiritual discernment, for he made the great and almost fatal mistake of making affinity with the wicked King Ahab of the Northern Kingdom; so much so that his son Jehoram married Athaliah, who was almost as wicked as her mother Jezebel. Ahab made a great show of hospitality to Jehoshaphat during a visit to Samaria and then asked him if he would be his ally in a campaign to recover Ramoth-Gilead.

Jehoshaphat suggested that they first determine the will of God and Ahab agreed and asked his prophets for their advice, and they all prophesied good success for the venture, but Jehoshaphat was not satisfied and asked if there were not a real prophet of the LORD present, and they sent for Micaiah, a man of God, who Ahab hated. Micaiah told them the truth, that God had put a spirit of delusion in the minds

of all the prophets, so that Ahab might be doomed. Ahab partly believed this, and arranged a trick, pretending to give Jehoshaphat the glory, but his deceptive plot failed and he was slain. Jehoshaphat died at the age of sixty, about the year 850 BC., and his son Jehoram reigned in his stead.

Jehozadak

Jehozadak means, Jehovah is righteous, he was the high priest of Israel through most of the Babylonian captivity (1 Chron. 6:14-15). His father, Seraiah, was slain by the Babylonians (2 Kings 25:18-21), and Jehozadak was taken into captivity.

In Haggai and Zechariah, where he is six times referred to as father of Joshua, the high priest at the first return. The KJV spells his name Josedeck, and in Ezra and Nehemiah, the KJV and ASV call him Jozadak, five times which is a shortened form of Jehovah.

Jehu

Means, Jehovah is he, it refers to the following five men: -

1. The son of Obed and father of Azariah, mentioned only in the genealogy of Elishama (1 Chron. 2:38).
2. A Simeonite mentioned only in (1 Chron. 4:35).
3. A Benjamite of Anothoth who joined David at Ziklag. (1 Chron. 12:3).
4. The son of Hanni and a prophet of Israel who pronounced the curse of the LORD upon Baasha in almost the same words that had been used against Jeroboam (1 Kings 14:11) (1 Kings 16:4). Several years later he went out to denounce Jehoshaphat (2 Chron. 19:1-3) for helping Ahab. Jehu wrote an account of the reign of Jehoshaphat which was inserted in the "lost book of the kings of Israel" (2 Chron. 20:13).
5. Tenth king of Israel and founder of its fourth dynasty and son of Jehoshaphat, but more often called son of Nimshi, perhaps because Nimshi, his grandfather, was better known than Jehoshaphat. Jehu appears first as a soldier in the service of Ahab (2 Kings 9:25), but Ahab and Jezebel were rejected for their crimes. God commanded Elijah to anoint Jehu king over Israel, a command which was fulfilled by Elisha, who sent a young prophet to Ramoth-Gilead, where Jehu was with his army, to carry out the command

Jehu was commissioned to smite the house of Ahab: when Jehu told his officers that he had been anointed they proclaimed him king, he sealed the city, that the news should not precede him. Then he crossed the Jordan and furiously drove (2 Kings 9:20) to Jezreel where king Joram of Israel had gone after being wounded in battle with Hazael of Syria.

Jehu denounced Joram and slew him and had his body thrown into the field of Naboth (2 Kings 9:24-26). Jehu then caused Ahaziah, king of Judah, to be killed, and his servants carried him up to Jerusalem for burial. Jehu also slew Jezebel, and would have had her buried, but the dogs had eaten her.

Jehu reigned in Samaria twenty-eight years (842-814 BC) he executed God's judgments upon the house of Ahab and completely removed the worship of Baal, killing all worshippers whom he could collect, but he did not depart from the sins of Jeroboam, nevertheless because of his zeal for the LORD in the matter of Ahab's house, God allowed him to set up a dynasty which lasted just over one hundred years (i.e. Jehu, Jehoahaz, Joram and Jeroboam 11).

Jehucal (son of Shelemiah)

Jehucal most likely means, Jehovah is able, he was one who King Zedekiah sent to Jeremiah, asking for prayers. (Jer. 37:3). In (Jer. 38:1 Jucal).

Jehud

Town allotted to Dan (Josh. 19:45) around nine miles east of Joppa in coastal plain.

Jehudi

A Jew who sat with the princes in Jehoiakim's court and who secured from Baruch the prophecies of Jeremiah and read them to the king. (Jer. 36:14-21).

Jemimah

Jemimah (also Jemima) means, a dove, she was the first of the three daughters born to Job after his restoration from affliction (Job 42:14). Job's three daughters were the most beautiful in all the land (Job 42:15). His original seven sons and three daughters were killed by a great storm (Job 1:2, 18).

Jephthah

Jephthah (the Gilead) judged Israel six years. (Judges 12:7).

Jerahmeel

Jerahmeel means, may God have compassion, or God pities, it refers to

- A descendant of Judah through Perez and Hezron. (1 Chron. 2:9, 25-27, 33, 42).
- A Merarite Levite, son of Kish, (not Saul's father) (1 Chron. 24:9).
- One of the three officers sent by King Jehoiakim to arrest Jeremiah and Baruch (Jer. 36:26). He was probably a royal prince, though not necessarily the son of a ruling prince.

Jeremiah

Jeremiah means, Jehovah found, or perhaps Jehovah exalts. In the book of Matthew Jeremiah is Jeremy (Matt. 2:17) and Jeremias (Matt. 16:14).

The life of Jeremiah: Jeremiah was one of the greatest Hebrew prophets. He was born into a priestly family of Anathoth, a Benjamite town approximately three miles north east of Jerusalem. His father was Hilkiah (Jer. 1:1), not to be confused with the high priest Hilkiah mentioned in (2 Kings 22, 23). Because of the autobiographical nature of his book, it is possible to understand his life, character and times better than those of any other Hebrew prophet.

Jeremiah's call was to be a prophet to nations and kingdoms (Jer. 1:5, 10) especially Judah, Jerusalem and Babylon. He was called to prophesy in the thirteenth year of king Josiah 626 B.C., five years after the great revival of Israel's religion described in (2 Kings 23). This was a time of decision and of hope and foreboding. Now being able to look back on history we can see that it was Israel's last religious awakening in a series that only slowed down the idolatry and apostasy of the Hebrews, which finally plunged the nation into destruction.

It was the time of the revival of the Babylonian Empire. After the fall of the city of Nineveh in 612 B.C., the Assyrian Empire dis-integrated and Babylon for a little while again ruled the world under the strong leadership of Nebuchadnezzar, who sought to subdue the whole fertile crescent to himself.

Nebuchadnezzar's design on Egypt inevitably included control of Palestine, and Jeremiah's lifetime saw the fall of the Hebrew commonwealth to Babylon. This fall was preceded by a generation of unrest and decline in Judah. Without understanding this deepening crisis and apostasy Jeremiah and his book cannot be understood. Jeremiah's ministry continued through the reigns of five successive Judean kings, and saw the final destruction of Jerusalem in 587 B.C. The prophet died in Egypt, probably a few years after Jerusalem was destroyed.

At this time the theme of destruction from the North (Babylon) is already introduced (Jer. 1:13-15). Jeremiah's ongoing prophetic theme was that Judah would inevitably fall, because of its apostasy, due to this message of doom, Jeremiah was constantly facing hostility from most of his contemporaries and even the townsfolk (Jer. 11:21) which eventually led to his being charged with treason and to frequent imprisonments. (Jer. 38:1-6).

Jeremiah's faithfulness to his call under the most difficult circumstances makes him a prime example of devotion to God at great personal sacrifices. Undoubtedly Jeremiah supported Josiah's reform (Jer. 11:1-8) (Jer. 17:19-27), but as time went

on he realized its inadequacy to hold off national disaster (Jer. 3:10). Josiah died 609 B.C., and Jeremiah mourned Judah's last good king (2 Chron. 35:25) and life became even more difficult for him. Jehoahaz, son of Josiah, reigned only three months before he was deported to Egypt. Jeremiah said he would not return (Jer. 22:10-12). Jehoiakim, the brother of Jehoahaz, succeeded him and reigned eleven years. During Jehoiakim's reign Jeremiah preached his great temple speech (Jeremiah chapter seven to ten) which led to a plot to kill him, from which he was saved by friendly nobles who were a remnant of Josiah's administration.

Jehoiakim was a strong ruler and a very wicked man, he tried to do away with Jeremiah, and failing that, to silence him. In Jehoiakim's fourth year Jeremiah proclaimed the first of his prophecies to Baruch (the secretary) (Jer. 36:26) which the king promptly burned (Jer. 36:27), but to no avail as the LORD told Jeremiah to take another scroll and write all the words again. (Jer. 36:28).

There now also occurred the battle of Carchemish (Jer. 46:1-12) in which Egypt was crushed (605 B.C.), by the Babylonian crown prince Nebuchadnezzar, who soon afterward became king of Babylon. Egypt's glory and power quickly declined, and Babylon entered her brief period of greatness. When Jerusalem fell to Nebuchadnezzar in 605 B.C., the inhabitants (Daniel among them) were deported to Babylon.

King Jehoiakim king of Judah was a strong-willed rebellious king all his reign who refused to heed the word of God and who Jeremiah continually opposed and predicted he would die a violent death (Jer. 22:13-19), but Jehoiakim continued in his own ways and rebelled against Babylon. After Jehoiakim's death his son Jehoiachin, reigned in his stead. Jeremiah also called king Jehoiachin, Coniah and Jechoniah (Jer. 24:1) (Jer. 27:20) (Jer 29:2). After he had reigned only three months, the Babylonians attacked Jerusalem and carried off Jehoiachin to Babylon 597 B.C., together with many skilled craftsmen and other important Jews as Jeremiah had predicted. (Jer. 22:24-30).

In Jehoiachin's (king of Judah) place Nebuchadnezzar appointed Zedekiah as king of Judah, who maintained a unwarranted and unstable position on the throne for eleven years. Although a weak character, he protected Jeremiah and asked his advice, which he was never able to carry out. Jeremiah advised submission to Babylon, but provoked and spurred on by the nobles, Zedekiah rebelled and made an alliance with Egypt.

Finally, the Babylonians came again, determined to stamp out the rebellious Judean state. A long siege resulted, in which Jeremiah suffered greatly. He was accused of treason and thrown into a dungeon from which king Zedekiah transferred him to the more pleasant court of the prison. (Jer. 37:11-21).

Now that the judgment had come, Jeremiah spoke of a hopeful future for the nation (Jer. 32, 33). As the siege wore on, he was cast into a slimy cistern where he would have perished had not Ebed-melech, a courtier, rescued him (Jer. 38:6-13). Again, he was taken to the court of the prison, until the city fell. (Jer. 38:28). After a siege of a year and a half, Jerusalem was destroyed and Zedekiah king of Judah was blinded and carried in chains to Babylon.

Events after Jerusalem was destroyed: after, Babylon had destroyed Jerusalem and plundered the temple, the Babylonian officials treated Jeremiah with kindness. They gave him the choice of going to Babylon or remaining in Judah. He chose to stay in Jerusalem with some of the common people who had been left in Judah when most of the Jews were taken captive to Babylon. Babylon made Gedaliah a puppet governor over the small group that remained at Jerusalem. After civil unrest in Jerusalem in which Gedaliah was assassinated, the Jews fled to Egypt, forcing Jeremiah to accompany them. At a very old age Jeremiah died in Egypt. (See Jeremiah chapter forty and fifty).

Media-Persia arose out of the north: the north is often used in Scripture denoting Persia the conquerors of Babylon. (Jer. 50:1-3, 9, 39-41), (Jer. 51:48). The original Persia was a small area north of the Persian Gulf, known as Persis; it was a rugged area with desert on its maritime borders, its chief town known to the Greeks as Perspolis.

To the north were the Medes; to the west was Elam, and to the east lay Carmania. This small province was the original home of the Iranian tribe who finally dominated the whole country, and founded the vast Persian Empire.

This was the imperial Persia of the Old Testament which rose on the ruins of Babylon. The Persians emerged to dominate the whole region of the Iranian tribes. A ninth century Assyrian inscription mentions Parsua (Persia) as a northern country adjoining Media. This may be the first historical reference to the Persians before their movement South into Anshan and Parsa (the Persis mentioned above).

The Persians were at first subject to the power of their northern neighbours, the Medes, although Elam, encroaching from the west, tended to form a buffer state between them. Cyrus was related to Astyages, king of Media, he rose against his relative and threw off the Median leadership and established the Persians as the dominant tribe in 549 B.C.

Some form of governmental partnership between the Persians and Medes appears to have been established, for Medes held privileged posts in Cyrus's new administration. Cyrus then moved west to defeat Babylon in 538 B.C. The overthrow of Babylon made Cyrus master of the Euphrates River plain, Assyria, Syria, and Palestine and from these arose the greatest west Asian Empire of ancient times.

Summary of Jeremiah: the name Jeremiah means, Jehovah exalts. Jeremiah was born into a priestly family in a town approximately two and a half miles from Jerusalem and was one of the greatest Hebrew prophets. He was called to prophesy after Assyria had invaded the city of Nineveh and taken the ten tribes of Israel in the land of Samaria captive. His ministry was through the reign of king Josiah of Judah and continued almost forty years through the reigns of five successive Judean kings.

Jeremiah prophesied during the revival of the Babylonian Empire, under the strong leadership of Nebuchadnezzar who sought to subdue the whole fertile crescent to himself. Near the end of Jeremiah's ministry Babylon laid a siege for about one and a half years against Jerusalem and took its inhabitants captive. Zedekiah was blinded and carried in chains to Babylon. The captors treated Jeremiah with kindness, and allowed him to remain in Judah with some of the common people who had been left, but later went (most likely reluctantly) to Egypt where he died at a very old age.

Other Jeremiahs: following are six other Jeremiahs briefly mentioned in the Old Testament: -

- A Benjamite and two Gadites who joined David at Ziklag (1 Chron. 12:4, 10, 13).
- The head of a family in Manasseh (1 Chron. 5:24).
- A native of Libnah and the father of Hamutal, wife of King Josiah and mother of Jehoahaz. (2 Kings 23:30-31).
- The son of Habaziniah a Rechabite. (Jer. 35:3).

Jericho

Jericho was a city in Palestine east of Jerusalem and near the Jordan (Num. 22:1) (Num. 26:3) (Deut. 34:1) it is spread out over a large oasis approximately nine miles from the Dead Sea. It was within the territory allotted to Benjamin (Josh. 18:12) (Josh. 18:21) and in a pleasant place (2 Kings 2:19).

Facts concerning Jericho in the Old Testament: -

- It was surrounded by a plain (2 Kings 25:5) (Jer. 52:8) and called the city of palm trees. (Deut. 34:3).
- Rahab the harlot lived in Jericho (Josh. 2:1-24) (Heb. 11:31) and Joshua saw the captain of the host of the LORD near Jericho. (Josh. 5:13-15).

- The Kenites dwelt at Jericho (Judges 1:16) and Joshua besieged Jericho seven days before its fall. (Josh. 6:1-27) (Josh. 24:11).
- Moab's king conquered Jericho and established his capital there. (Judges 3:13).
- Jericho was rebuilt by Hiel (1 Kings 16:34) and a company of the sons of the prophets dwelt at Jericho. (2 Kings 2:4-5, 15, 18).
- Judean captives were released at Jericho on, account of Obed (2 Chron. 28:7-15) and Jericho's inhabitants were taken captive to Babylon and returned to Jericho with Ezra and Nehemiah. (Ezra. 2:34) (Neh. 7:36).
- Jericho's inhabitants assisted in repairing the walls of Jerusalem (Neh. 3:2) and was, purified by Elisha. (2 Kings 2:18-22).

Facts concerning Jericho in the New Testament: -

- Blind men, were healed at Jericho by Jesus. (Matt. 20:29-34) (Mark 10:46) (Luke 18:35).
- Zacchaeus dwelt at Jericho. (Luke 19:1-10).
- Jericho is mentioned in the story of Good Samaritan.

Jeroboam 1

Jeroboam means, the people contend or the people become numerous. He was the son of Nebat, of the tribe of Ephraim, and of Zeruah. (1 Kings 11:26-40).

The rise of Jeroboam 1: He founded the kingdom of Israel when the nation was split following the death of Solomon. His father was an official under Solomon and came from the village of Zeredan in the Jordan. As a young man Jeroboam showed such ability that Solomon put him in charge of the fortifications and public works at Jerusalem and made him overseer of the levy from the house of Joseph. (1 Kings 11:28). He however, used his position to stir up disaffection against the government. This was not difficult to do., as the people were already filled with bitterness over the enforced labour and burdensome taxation imposed upon them by Solomon.

Ahijah tells Jeroboam 1 Israel will be split: one day as Jeroboam was walking outside Jerusalem, he was met by the prophet Ahijah of Shiloh, who tore into twelve pieces a new mantle he wore and gave ten of the pieces to Jeroboam, saying that because of the idolatrous defection of Solomon's reign, the kingdom would be split. Two tribes would remain with David's house at Jerusalem and in the land of Judah, while Jeroboam would become the head of the other ten tribes.

The prophet Ahijah also told him that if as king he walked in the fear of the LORD and kept His commandments, the kingdom would be his and his descendants for many years. When news of this reached Solomon he tried to kill Jeroboam, but he escaped to Egypt, where he was kindly received by Shishak, the Pharaoh who succeeded (and, it is thought, dethroned) the Pharaoh whose daughter Solomon had married.

Rehoboam and Jeroboam 1: as soon as Solomon died, Jeroboam returned from Egypt, and when the people met at Shechem to proclaim Rehoboam Solomon's son king, they invited Jeroboam to come and take the lead in presenting their grievances to the new king. As spokesman of the people, Jeroboam urged the Rehoboam to alleviate the heavy burdens of the people, but the request was contemptuously rejected. This resulted in the ten tribes revolting from the house of David and making Jeroboam their king and in this way Ahijah's prophecy that the ten tribes would form a separate kingdom with Jeroboam as king was fulfilled.

Jeroboam 1 and the golden calf at Bethel and Dan: although Jeroboam was divinely set apart for his task, and raised to the throne with the approval of the people, he failed to rise to the greatness that he could have. Ahijah's the prophet had told him the conditions of success as a ruler (i.e., keep the statutes of the LORD), but it was not long before he began to depart from God's ways.

Afraid that if his people went annually to Jerusalem to worship, it would not be long before they would be won back to the house of David, he decided to establish worship centres at the two extremities of his kingdom, one at Dan in the north and one at Bethel in the south. This was at variance with the Law of Moses according, to which there was to be but one altar of burnt-offering and one place of meeting God, which was at Jerusalem.

Jeroboam's disobedience became much greater when, in defiance of the commandment forbidding the worship of God by means of images, he set up a golden calf in each of the new worship centres and quoted to the people the words of Aaron: -

- Behold thy gods, O Israel, which brought thee up out of the land of Egypt. (1 Kings 12:28).

Jeroboam 1, priests, high places and the sin of Jeroboam: Jeroboam's radical changes involved the necessity of changing other laws.

- The Levitical priests refused to serve at the new altars, so he appointed his own priests who were not of the Levites. (1 Kings 12:31).
- He made temples on high places. (1 Kings 12:31).
- He ordained the Feast of Tabernacles to be held in the eighth month, which according, to Moses law was to be held in the seventh month.
- He sometimes took it upon himself to minister in the priest's office.
- He offered sacrifices on the altar to the calves he had made at Bethel and Dan. (1 Kings 12:32).

He devised all these things from his own heart (1 Kings 12:33) and the mass of people conformed to the new religious ways that he had established and travelled as far as Bethel or Dan to be before one. The Scriptures state, "This was the sin of Jeroboam the son of Nebat, wherewith he made Israel to sin provoking the LORD, the God of Israel, to anger by their idols." (1 Kings 12:30) (1 Kings 16:26).

Jeroboam 1, moral standards and politics: to firmly establish his throne, Jeroboam sacrificed God's moral standards and laws to politics so that his new established ways would appeal to the masses. He led the people into the immoralities of heathenism which eventually led to the destruction of the nation. The successive kings of the ten tribes of Israel, (with possibly one exception), supported Jeroboam's idolatrous worship until Israel fell to the might of the Assyrians.

Jeroboam 1 and an unnamed prophet: Jeroboam made Israel to sin by introducing religious customs that radically conflicted with those taught by Moses. An unnamed prophet went from Judah to Bethel to give Jeroboam a solemn warning to turn from his evil ways. On the very day that the altar was being consecrated and as Jeroboam stood ministering before it, the man of God suddenly appeared before him and foretold that the time would come when a member of David's dynasty would desecrate that altar by burning the bones of men upon it.

When Jeroboam heard the words of this unnamed prophet, he extended his arm pointing to him crying out, "Lay hold on him," whereupon his hand instantly withered and became useless, and the altar split in two so that the ashes on it spilled to the ground. Jeroboam then besought the prophet to pray that his hand might be restored to him. The prophet prayed and the hand was restored.

The prophet refused the king's invitation to go home and dine with him, saying that it was against the will of God, and then left for home. In, spite of this terrible and very clear warning from God, Jeroboam continued his evil ways, so that God decided to cut off and destroy his house. This prophecy of the unnamed prophet that the bones of men would be burned on the altar that Jeroboam built was fulfilled in the time of Josiah king of Judah.

The house of Jeroboam 1 would be destroyed: at a later date, exactly when is not clear, Jeroboam's eldest son fell seriously ill. The distracted father thought of the prophet Ahijah, (now old and blind), and sent his Queen in disguise to him to find out whether his son would live. Ahijah saw through her disguise and told her that Jeroboam's son would die and the house of Jeroboam would be destroyed by someone who the LORD would raise up to be the king of Israel.

Random warfare between Jeroboam 1 and Rehoboam: there was random warfare between Jeroboam and Rehoboam (1 Kings 15:6), and a great battle was fought between Jeroboam and Rehoboam's successor, king Abijah in this battle the army of Israel was thoroughly defeated with great slaughter and Bethel only a few miles from Jerusalem, was captured by Abijah the second king of Judah. (1 Kings 15:7). Jeroboam reigned for twenty-two years and was succeeded to the throne by his son Nadab.

The end of Jeroboam 1 kingdom: the reign of Jeroboam was for the people of Israel one of supreme political and religious calamity. The warfare between the two kingdoms (Judah and Israel) inevitably brought weakness to both, leaving them open to outside attack. The introduction of the golden bulls led to the baalization of Israel's religion. In about two hundred years the moral and religious corruption of the people had gone so far that there was no more hope for them, and God brought in a heathen power (Assyria) to lead them into captivity.

Summary of Jeroboam 1: Jeroboam means, the people contend or the people become numerous. Jeroboam 1 became the head of Israel (the ten tribes in the land of Samaria) as soon as Solomon died and the people met to proclaim Solomon's son Rehoboam king they asked Jeroboam to urge Rehoboam to alleviate their extreme work burdens, but the request was rejected so the ten tribes revolted from the house of David and made Jeroboam their king.

Jeroboam being fearful that should his people annually travel to Jerusalem to attend the feast days and worship, they would be won back to the house of David, so he established two worship centres at two extremities of his kingdom, one at Dan in the north and another at Bethel in the south. This was at variance with the Law of Moses, which stated there was to be only one altar of burnt-offering and one place of meeting God.

Jeroboam's disobedience became much greater when, in defiance of the commandment forbidding the worship of God by means of images, he set up a golden calf in each of the new worship centres and quoted to the people the words of Aaron, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt" (1 Kings 12:28). The mass of people conformed to Jeroboam's new religious ways.

This was the "sin of Jeroboam the son of Nebat, wherewith he made Israel to sin" The introduction of the golden bulls led to the baalization of the religion of Jehovah. In about two hundred years the moral and religious corruption of the people had gone so far that there was no more hope for them. For the people of Israel, the reign of Jeroboam was a supreme political and religious calamity.

The constant warfare between Jeroboam and Rehoboam inevitably brought weakness to both, leaving them open to outside attack. They had become so rebellious and corrupt and so removed from God's original design for them that He brought in a heathen power (Assyria) to lead them into captivity.

Jeroboam golden calves and Israel's decline into idol worship: Israel most foolishly thought their idols would be gods to help them. This reliance upon idols began with Aaron's golden calf in the wilderness.

- Aaron received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" (Exodus 32:4)

Hundreds of years later Jeroboam continued this gross sin by setting up two golden calves at Dan and Bethel amongst the ten tribes in the land of Samaria and saying to the people: -

- You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt. (1 Kings 12:28).

A lesson for today: Jeroboam's fear could be likened to a minister who relies on the income of their assembly (the bigger the congregation the greater the income) and therefore deliberately avoids speaking well of another church even though it is teaching the same doctrines for fear someone in their congregation might leave them and join the church they are giving credit to and their income diminishes.

This was Jeroboam's fear, he should have been happy if people under his leadership did choose to stay at Jerusalem to worship since this is the city of God and the Temple of God and was the proper place to offer sacrifices to the LORD, but he was more interested in building his own religious empire.

Likewise, if a member of a church does attend another church and they find it better suits their circumstances while still advancing their spiritual well-being then we should be happy for them and not try to possess them for our own gain.

Jeroboam 2

Jeroboam 2 followed the golden calves of Jeroboam 1: he was the son and successor of Jehoash, king of Israel; fourth son of the dynasty of Jehu. He became king in Samaria c. 785 B.C., and reigned forty-one years. He followed the example of Jeroboam 1 in keeping up the idolatrous worship of the golden calves (2 Kings 14:23) and despite this, his reign was outwardly flourishing.

He ruled during the same period of Amaziah (2 Kings 14:23) and Uzziah (2 Kings 15:1), kings of Judah and continued the wars which his father had undertaken against Syria. He brought these wars to a successful conclusion taking their chief cities, Damascus and Hamath, which had once been subject to king David. He also restored to Israel the territory east of the Jordan from Lebanon to the Dead Sea (2 Kings 14:25) (Amos 6:14) and Moab and Ammon (probably tributaries of Syria), were reconquered (Amos 1:13) (Amos 2:1-3).

The rich and wealthy and the poor and afflicted: all these successful wars brought much tribute to Jeroboam and his nobles. The wealthy had both winter and summer homes; some lived in houses of ivory; others in houses of hewn stone so that during this period there were many great houses. Though the prophet Amos was from the Southern Kingdom he was active in the Northern Kingdom during the reign of Jeroboam 2.

In the later years of Jeroboam 2 Amos gives us a graphic description of a banqueting scene in which the perfumed guests lay upon silken cushions, eating the flesh of lambs and stall-fed calves, drinking wine from bowls, and singing songs to the music of viols. But side by side with this luxury there was also much poverty in the land. Twice the prophet Amos says the needy were sold for a pair of shoes (Amos 2:6) (Amos 8:6).

No one, however, was grieved for the afflictions of the poor or was distressed for the corruption that prevailed in the land. Things such as drunkenness, licentiousness, and oppression went unrebuked by the priests and the religious hierarchy while worship continued at Dan and Bethel and at subsidiary temples and altars at Gilgal and Beersheba (Amos 4:4) (Amos 5:5) (Amos 8:14).

Amos complains (Amos 5:21ff) that religious ceremony and ritual was substituted for righteousness, and that the priests prostrated themselves before altars clothed in garments taken from oppressors' taxes and freely drank sacrificial wine bought with the money of those who were condemned. (Amos 2:8).

Jeroboam 2 and the prophet Hosea, Joel, Jonah and Amos: the prophets Hosea, Joel, Jonah, and Amos lived during the reign of Jeroboam 2. Amos was commanded by God to go to Bethel to testify against the whole religious proceedings taking place there. He was to foretell of: -

- The high places and the sanctuaries of Israel being laid waste, and of the LORD rising, up against the house of Jeroboam with the sword. (Amos 7:9).

When Amaziah, the high-priest of Bethel, heard this prophetic message of doom, he sent a messenger to king Jeroboam 2 of Samaria with a report of a conspiracy stating that Amos had declared, "Jeroboam shall die by the sword," which Amos had not done. The words of Amos were spoken in the general sense that Jeroboam's Northern Kingdom would be destroyed by war. It did not specify any person.

There are some who regard this as a prophecy that was not fulfilled, as there is no evidence that the king Jeroboam 2 died other than a natural death, for it is stated that he was buried with his ancestors (2 Kings 14:29). The probability, however, is that the high-priest, in order to inflame Jeroboam against the prophet Amos, gave the Amos's words an unwarranted twist and said more than Amos had said.

Jeroboam 2 and the prophet Jonah: in (2 Kings 14:25) we are told that the large extension of territory to Israel by Jeroboam was foretold by Jonah, the son of Amittai, the same prophet whose mission to Nineveh forms the subject of the Book of Jonah. (2 Kings 1:1).

Jeroboam 2 and Zechariah the king: Jeroboam was succeeded on his death by his son Zechariah (2 Kings 14:29), a weak king with whom the dynasty ended.

Summary of Jeroboam 2: Jeroboam means, "the people contend" or "the people become numerous." Jeroboam 2 became king in Samaria and reigned forty-one years. He followed the example of Jeroboam 1 in keeping up the idolatrous worship of the golden calves.

Many successful wars brought great riches and wealth to Jeroboam 2 and his nobles, but the prophet Amos, contemporary with Jeroboam in his later years, twice stated that the needy were sold for a pair of shoes, which means extreme luxury and great poverty were side by side.

Sadly, no-one, was grieved for the afflictions of the poor or was distressed for the drunkenness, licentiousness, and oppression that prevailed in the land, corruption went unrebuked by the priests and religious hierarchy.

Amos states that a person who prostrates themselves before altars clothed in religious garments to pray and perform religious duties because they have dedicated their life to religious service is no substitute for doing the right thing and treating people with respect and decency. The prophets Hosea, Joel, Jonah, and Amos lived during the reign of Jeroboam 2.

Jerusalem

Jerusalem in the history of God's revelation to man is the most important site on earth.

- It is the royal city and the capital of the only Kingdom God has so far established among men.
- The temple (the place of divine worship) was erected in Jerusalem and here alone during the Kingdom age sacrifices were legitimately offered.
- It was the city of the prophets as well as the kings of David's line and it was the city where the death, resurrection, and ascension of Jesus Christ, David's greater Son and God's eternal plan of redemption was accomplished.
- It was in this city that the Holy Spirit descended upon and assembled a group at Pentecost giving birth to the Christian church and here the first great church council was held.
- It was the city which Jehovah had chosen out of all the tribes of Israel to put His name there (1 Kings 8:21) and the city that felt God's presence.
- Jerusalem was assured of God's love and there has never been another city on earth that has been spoken of as being worthy of the destiny to which God has called Jerusalem to.

- Jerusalem was the capital of the Promised Land and the Messiah often appeared in Jerusalem.
- The Gospel went out to all the world from Jerusalem and the Lord will return to Jerusalem.

Jerusalem primarily belonged to Benjamin, but the tribe of Judah also had an interest in it, either because some part of it was allotted to them, or because the Benjamites gave them a share in it, for the assistance which they had received or for the defence and future protection they expected from such a powerful, strong and mighty tribe especially since Jerusalem was a very important place.

Benjamin's inheritance of land was one of the smallest, but the quantity of ground and the soil which they possessed was the richest of all the other tribes. Even though Jerusalem properly belonged to the tribe of Benjamin it is always thought of as the capital of Judah. It is almost certain very few Christians if asked "Which tribe did the city of Jerusalem belong to," would answer Benjamin.

Jerusalem the city of peace: originally Jerusalem was called U-ru-sa-lim, meaning city of Salem, meaning, "the city of peace." In the book of Haggai we are told that in Jerusalem God Himself will give peace (Hag. 2:9). The children of God are exhorted to pray for the peace of Jerusalem (Psalm 122:6). Isaiah at the end of his great series of prophecies returns to the theme, "thus says the LORD: "Behold, I will extend peace to her like a river." This word Salem is the basis of the Arabic greeting Salem and the Jewish greeting "Shalom," both meaning "peace be with you"

Location of Jerusalem: Jerusalem existed in the land of Canaan before Joshua entered the Promised Land (Joshua 10:1) it was originally called Jebus and the people were called Jebusites (Judges 19:10) (Joshua 15:63) (Judges 1:21). Jerusalem is nineteen miles north of Hebron, and thirty miles south of Samaria and as such is centrally located to serve as the capital of the Kingdom of Israel. Many travellers have testified to the fact that from whatever direction Jerusalem is approached it can only be seen when one has arrived in its immediate vicinity; a peculiarity which always brought a moment of pleasant surprise to travellers.

Jerusalem and personification: throughout the Bible Jerusalem is personified in the following ways: -

- As a human with an unclean heart. (Jer. 4:14).
- As a rebellious woman. (Jer. 4:17).
- As a woman in labour giving birth to her first child. (Jer. 4:31).
- As a woman, full of oppression. (Jer. 6:6).
- As a woman, full of evil and violence. (Jer. 6:7).
- As woman with daughters (Lam. 2:15).
- As a woman being swallowed by her enemies. (Lam. 2:16).

Summary of Jerusalem personified as a woman: Jerusalem is often personified as a mother with children who are all the inhabitants of Jerusalem, the priests, prophets, husbands, wives and their children. The daughters of Jerusalem embraces, all the children or inhabitants of Jerusalem, when they are spoken of as virgin daughters it carries the idea of them having only one husband (God) in contrast to pagan religions having many gods.

Jerusalem the city of God: the following verses show how unique the city of Jerusalem is before God to all other cities.

There is no other temple or city on earth that God has said He will put His name upon.

- I have heard your prayer (Solomon) and your plea, which you have made before me. I have consecrated this house that you have built, by putting my name there forever. My eyes and my heart will be there for all time. (1 Kings 9:3).

The LORD also said, "if Israel turns to other god's He will destroy the temple and Jerusalem (1 Kings 9:6-9).

- Manasseh built altars in the house of the LORD, of which the LORD had said, "In Jerusalem will I put my name." (2 Kings 21:4).
- I (the LORD) have chosen and consecrated this house that my name may be there forever. My eyes and my heart will be there for all time. (2 Chron. 7:16).
- Thus says the LORD: I have returned to Zion and will dwell in the midst of Jerusalem, and Jerusalem shall be called the faithful city, and the mountain of the LORD of hosts, the holy mountain. (Zech. 8:3).

Jerusalem Egypt and Babylon: Nothing is known of the history of Jerusalem, either from Biblical or non-Biblical writings, from the time of Joshua's death until the capture of this City by David (2 Sam. 5:6-10). No doubt the fortress which David took is that which later came to be called Zion, located on the south-east hill and outside of the present walls of the city.

With the death of Solomon, the glory of Israel, and the glory of Jerusalem, began to dim. In the fifth year of Rehoboam, Shishak, king of Egypt came up to Jerusalem and took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all the shields of gold which Solomon had made (1 Kings 14:26) (2 Chron. 12:9).

The light of Jerusalem was finally extinguished when Nebuchadnezzar, King of Babylon, forced into submission Judah's king Jehoiakim. After three years, the king of Judah foolishly revolted and this brought Nebuchadnezzar back to the city for its final destruction.

Babylon's armies surrounded Jerusalem and after a bitter siege of a year and a half the city fell to Nebuchadnezzar and was destroyed. Zedekiah was blinded and carried to Babylon, and the great bulk of the population was taken there with him. Archaeologists have found that all, of the cities of Judah were destroyed at, this time.

This ended the glorious kingdom of David and Solomon. Observers would have said that the Hebrew nation was annihilated, and indeed, the other nations conquered by the Assyrians and Babylonians did cease to exist. But the prophets proclaimed a better hope for the chosen people. "A remnant shall return" Isaiah had said, and in time this remnant, purged and returned, became the basis on which a new Israel would be built.

Antiochus 1V Epiphanes (A type of Anti-Christ himself) and Jerusalem: in 198 BC., the powerful Antiochus 111 the Great) a Hellenistic Greek king who ruled over the region of Syria and large parts of the rest of western Asia towards the end of the 3rd century BC., was welcomed into the city of Jerusalem.

In the next generation Antiochus 1V Epiphanes, the very type of Anti-Christ himself, appeared 169-168 BC. He desecrated the temple by sacrificing a pig on the altar, prohibited Jewish sacrifices, circumcision, and the observance of the Sabbath, and issued a decree that any Jew found possessing a copy of the Holy Scriptures should be killed and a great slaughter of Jews followed.

Jerusalem's future: Jesus said, Jerusalem is the city of the great King (Matt. 5:34-35) and hundreds of years before Jesus came Zechariah prophesied that Jerusalem's King will come on a donkey and unite Judah and Israel and speak peace to the nations (Gentiles) and his rule will be to the ends of the earth (Zech. 9:9-10), but prior to the latter half of this verse a time will come when the inhabitants of Jerusalem are surrounded by their enemies and look to the Lord for their strength.

The Lord will protect them and destroy all nations that come against Jerusalem, then the inhabitants Jerusalem will look on him whom they have pierced and mourn for him as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn and Jerusalem will again be inhabited in its place. The inhabitants of Jerusalem will become victorious over all people in the Middle East (Zech. 12:5-11). Jesus will end all forms of war and speak peace to the nations (Zech. 9:9-10) and his rule will be to the ends of the earth (Zech. 9:9-10). Then the kings of the nations will bring their glory into the glorious and majestic New City of Jerusalem (Rev. 21:24) (Rev. 21:10)

The Old Testament proclaims, "Jesus the messenger of the covenant will suddenly come to Jerusalem, but who will endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and will purify the sons of Levi (the priests and religious leaders) and refine them like gold and silver (Christ did not achieve this in his first coming they plotted his murder) and they will bring offerings in righteousness to the LORD." (Malachi 3:1-4).

At this present moment God is building a spiritual global city in which the prophets and apostles are the foundation, the faithful in Christ the stones and love the cement that holds it all together, but there will also be a literal New Jerusalem a Holy City built by God and established on earth, in which the glory of God and of the Lamb will be its light and by its light the nations will walk and the kings of the earth will bring their glory into it. Jesus will end all forms of war and speak peace to the nations, he will rule from sea to sea and to the ends of the earth (Matt. 5:34-35) (Rev. 21:10) (Rev. 21:24) (Zech. 9:9-10).

Jerusalem shall be called by a new name: (v2) the new name Jerusalem will be called by is a name that the city has never, before been called and a most excellent name that the LORD Himself will give her making the name of the highest value. A famous name that will express Jerusalem's greatly improved and favoured condition. Since there has, been many speculations concerning the new name of Jerusalem, the easiest way to discover what it maybe is to look at the following verses and see what they say concerning Jerusalem's new name.

- In those days Judah will be saved and Jerusalem will dwell securely. And this is the name by which it will be called: 'The LORD is our righteousness.' (Jer. 33:16).

In those days refers to the days when the LORD fulfils the promise He made to Israel and the days when a righteous Branch springs up and executes justice and righteousness throughout the land. When these events take place, Jerusalem will be called: "The LORD is our righteousness," and the saved dwelling in Jerusalem will dwell securely. (Jer. 33:14-16).

- The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down from my God out of heaven, and my own new name. (Rev. 3:12).

Here the new name is: "the new Jerusalem, which comes down from God out of heaven." This New Jerusalem is called new, because its inhabitants are Christian Jews and Gentiles in Christ. One of the seven angels that carried John away in the Spirit to a great and high mountain gave him a vision of: -

- The Bride, the wife of the Lamb the holy city Jerusalem coming down out of heaven from God, ¹¹having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. (Rev 21:9-11).

This verse shows that the new name for Jerusalem also embraces the name, "the holy city Jerusalem the Bride the wife of the Lamb. Summing it all up the new and most excellent name that the LORD Himself will give Jerusalem is: -

- The LORD is our righteousness. (Jer. 33:16).
- The New Jerusalem, which comes down from my God out of heaven. (Rev. 3:12).
- The Bride, the wife of the Lamb the holy city. (Rev 21:9-11).

Summary: Jerusalem means peace, it is by far the most important site on this earth it is called the royal city, the city of the LORD, the faithful city, the Holy mountain and the city of the great King. Jerusalem was the capital of the only Kingdom God has (thus far) established among men.

The Temple was erected in Jerusalem, it was the city of the prophets, the kings of David's line and in Jerusalem the death, resurrection, and ascension of the Lord Jesus Christ occurred, and at Pentecost the Holy Spirit descended in Jerusalem giving birth to the Christian church.

The Lord Jesus Christ will return to Jerusalem and the inhabitants of the city will mourn over the one who they pierced. A New Jerusalem will be established on earth and Christ will rule over all nations as King of kings and Lord of lords and bring peace to earth. He will end all forms of war and the kings of the earth will bring their glory into the New city.

Jeshurun

Jeshurun is a poetical or ideal title of Israel, it is always used as a title of honour (Deut. 33:5) (Deut. 26) (Isaiah 44:2) except in (Deut. 32:15) where it is used in reproach of Israel, because they had departed from its moral ideal.

Jesus

Jesus is of Hebrew origin and the Hebrew word (*lesous and Y^ehowshuwa`*) meaning Jesus (i.e. Jehoshua). It is the name of the Lord Jesus Christ and the name of two other Israelites. The Hebrew word Y^ehowshuwa`, is, from the Hebrew word (*Y^ehovah and yasha`*), and means Jehovah-saved; it is the name of Jehoshuā (i.e. Joshua), the Jewish leader. See also Jesus was a human man in, Various Topics (ON WEBSITE MENU)

There are two people in the New Testament named Jesus, the first one is, of course, the Lord Jesus Christ. the second is Jesus who is called Justus, the second is a companion of the apostle Paul while in Rome spoken of in the following verses: -

- Jesus who is called Justus. These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me. (Colossians 4:11).

Jesus is the Greek form of the Hebrew name Joshua. In the Old Testament, there are four men named Joshua, there is: -

1. Joshua, the successor to Moses who led the people of Israel into the promised land (see the book of Joshua).
2. Joshua of Bethshemesh, who lived in the days of Samuel (1 Sam. 6:14-18)
3. Joshua, the governor of Jerusalem in the reign of Josiah (2 Kings 23:8).
4. Joshua the son of Jehozadak the high priest during the time of Nehemiah (Haggai 1:1, 12 (Haggai 2:2-4) Zech. 3:1-9) (Zech. 6:11).

Therefore, if the name Joshua is counted as being equivalent to Jesus, then there are six people named Joshua/Jesus in the Bible.

Jesus Christ, the offspring of David: in the book of Timothy Paul said: -

- Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, ⁹for which I am suffering, bound with chains as a criminal. But the word of God is not bound! ¹⁰Therefore I endure everything for the sake of the elect that they also may obtain the salvation that is in Christ Jesus with eternal glory. (2 Timothy 2:8-10).

The words, "The offspring of David, as preached in my Gospel" (v8) does not mean, only Paul's Gospel, but refers to the Gospel that he proclaims and that all the apostles proclaimed concerning the offspring of David as recorded in the following writings of Matthew and Luke.

- The angel (Gabriel) said “Do not be afraid, Mary, for you have found favour with God, behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High and the Lord God will give to him the throne of his father David, and of his kingdom there will be no end” (Luke 1:30-33).
- In the book of the genealogy of Jesus Christ, the son of David. (Matt 1:1, 21).
- All the crowds that went before Jesus and that followed him were shouting, “Hosanna to the Son of David! (Matt. 21:9).

God had sworn to David with an oath that he would set one of his descendants on his throne (Acts 2:30) and many Bible prophecies proclaimed that Israel's Messiah the Christ would come from the loins of David meaning his bloodline (i.e., a descendent).

This came about through Jesus foster father Joseph and Mary. Joseph was from the bloodline of David's son Solomon and many scholars suspect that Mary was from the bloodline of David's son Nathan so in this manner both God's promise to David and the prophecies proclaiming Jesus Christ would be the offspring of David were fulfilled.

Jesus and God: the invisible, immortal, Almighty Holy God the creator of all things and source of all life emphatically states, “I am the LORD, and there is no other, besides me there is no God,” (Isaiah 45:5). All Christians believe that there is only one God, but much of traditional Christianity also believes that Jesus is God which causes great confusion since it means that God the invisible immortal Almighty Holy God of all creation and the source of all life, at one point in mankind's history became the baby in Mary's womb and the child that she weaned from her breast.

Emperor Constantine at the counsel of Nicaea in 325 AD and a group of bishops created a complicated doctrine titled, “The Incarnation of God or of Jesus Christ,” to explain this, but it is a manmade doctrine that has been perpetuated from generation to generation without question by the Catholic Church and the many churches that grew out of it and by tradition. The truth that the Bible teaches from beginning to end is that God is the supreme heavenly Father while Jesus is His most beloved Son the Messiah the Christ and the Saviour of the world.

Words of comfort and encouragement: since the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. The Bible very clearly shows that even if Jesus was God no one has, to know this to be saved to eternal life since there is not one verse in the entire Bible that states: -

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says: -

- Whoever believes that Jesus is God will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- We must believe that Jesus is the Son of God to be saved.

And that say: -

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life. Jesus himself said, “This is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent” (John 17:3).

For further information, see the title, "Trinity (The Doctrine of the Trinity)," in Various Topics (ON WEBSITE MENU).

Jethro

The following verses seem to imply that Moses' father-in-law had two different names: -

- When they (the daughters of Midian) (v16) came home to their father Reuel, he said, "How is it that you have come home so soon today?" (Exod. 2:18)

They tell their father that Moses rescued them from some shepherds so he invites Moses in for a meal (Exod. 2:19-20). Moses stayed and Reuel gives his daughter Zipporah to Moses for his wife. (Exod. 2:21). Then in the following chapter, we read that: -

- Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian (Exodus 3:1)

Showing that Moses' father-in-law had two different names, Reuel and Jethro.

Reuel in the Hebrew means friend of God, while Jethro means his excellence. In (Exodus 3:1), Jethro is referred to as the priest of Midian this name meaning his excellence was his honorary title, representing the position he held, while the name Reuel meaning friend of God was his personal name. It can be likened to the name

Pharaoh which was a title given to the Egyptian kings; but it was not their personal name, likewise the titles King or Queen of England or the President of the U.S., are all titles representing the office they hold and not their personal names. In the same way that Jethro was the title of honour that showed respect to the priest of Midian, Moses father in law.

The word, *elohim* which is translated as God is found more than two thousand three hundred times in Scripture; yet, this is not the personal name of God. It is God's official title that describes what and who He is. The words GOD and LORD (denoted by all capital letters) in the King James Bible is in Hebrew, *Jehovah* showing that *elohim* is an official title and not a personal name.

- I am the LORD (*Hebrew Jehovah*): that is my name: and my glory will I not give to another, neither my praise to graven images. (Isaiah 42:8).

Should any reader like to do a search through Google they will find many other ways of harmonizing the names Reuel and Jethro,

Jews

The Jews/Israel are a unique nation the LORD deals with the Jews differently to other nations, He declared His word, His statutes and His rules to Israel, the LORD has not done this with any other nation.

Israel is a unique people to the LORD: they are children of Abraham the father of faith, because they are his offspring. They were entrusted with the oracles of God and to them belongs the adoption, the glory and the covenants. They were given the law, the worship and the promises, to them belong the patriarchs and from their race, came the Christ who is Lord over all God created (Rom. 3:2) (Rom. 9:4-5, 7). The following statements literally apply to Israel, but by extension they apply to everyone who loves the LORD: -

- Providing Israel keeps the LORD'S covenant God's has chosen them to be His treasured possession (Exod. 19:5) (Deut. 7:6) (Deut. 14:2) (Deut. 26:18).
- Israel is the apple of the LORD'S eye (Deut. 32:10).
- From their birth Israel was borne by God (Isaiah 46:3-4).
- Israel was carried by God from the womb even to their old age. (Isaiah 46:3-4).
- God loved Israel as a child and out of Egypt he called His son (Hosea 11:1).

The advantage of the Jews: -

- They were entrusted with the oracles of God. (Rom. 3:2).
- They are Israelites and to them began the adoption, the glory and the covenants.
- They were given the law, the worship and the promises.
- To them belong the patriarchs.
- From their race, according, to the flesh, is the Christ who is Lord over all.
- They are children of Abraham because they are his offspring (Rom. 9:4-5, 7).

Summary of Israel a unique nation: God deals with Israel differently to any other nation He calls Israel His Son and the apple of His eye and says they are born by Him and chosen to be a people for his treasured possession. God declared His word, statutes and His rules to Israel; He has not done this with any other nation. They were entrusted with the oracles of God and to them belongs the adoption, the glory, the covenants and the patriarchs.

They were given the law, the worship and the promises and from their race, came the Christ who is Lord over all. But now under the New Covenant all who belongs to the Lord Jesus Christ are born of God and have become part of His family, His children and His treasured possession. Through Christ's death and resurrection God's Kingdom is now made up of Jews and Gentiles (everyone who is not a Hebrew or Jew). All the promises made to Israel now apply to every child of God regardless of race.

Jezaniah

Jezaniah was a son of Hoshaiiah a Maacathite, his name most likely means, Jehovah hears, he was a captain of the forces, son of Hoshaiiah, a Maacathite and lived at the time of the fall of Jerusalem to Babylon (2 Kings 25:23) (Jer 40:7, 8) (2 Kings 42:1).

Jezreel

Jezreel means God sows, it refers to a town in the hill country of Judah on the border of the territory of Issachar (Josh. 19:18), not far from Mount Gilboa. From Jezreel there was a splendid view of the plain stretching out toward the Jordan. (Josh. 17:16) (Hos. 1:5). The title, the valley of Jezreel applies to this plain and not to the great plain immediately north of Carmel which is better known as the plain of Esdraelon or the plain of Megiddo. Throughout history the valley of Jezreel has been a battlefield of nations. The following events took place at Jezreel: -

- David obtained his wife Ahinoam the Jezreelitess from Jezreel (1 Samuel 25:43) (1 Samuel 27:3).
- The Israelites made their camp near Jezreel before the battle of Gilboa. (1 Samuel 29:1).
- Abner set Ishbosheth over Jezreel and other places (2 Sam. 2:9), he built a palace at Jezreel (1 Kings 21:1) and his son Joram also lived there. (2 Kings 8:29).
- Jezreel was the scene of the meetings between Elijah and Ahab. (1 Kings 21:17ff).
- The people of Jezreel remained faithful to the house of Saul.
- Jezebel met her death by being thrown from a window of the palace in Jezreel, and it was there that her body was eaten by dogs. (2 Kings 9:30-35).
- Naboth the Jezeelite, was stoned outside the city of Jezreel for refusing to give up his vineyard to Ahab (1 Kings 21) so Jehu ordered that the heads of Ahab's seventy sons be placed in heaps at the gate of Jezreel (2 Kings 10:1-11).

- Jezreel was a descendant of Judah (1 Chron. 4:3).
- Jezreel was a son of the prophet Hosea, so called because God had declared that he would avenge the blood of Jezreel of the house of Jehu. (Hosea 1:4-5).

Jezreel Issachar: was a town allotted to Issachar (Josh. 19:18) eleven miles from Beth Shan and approximately nine miles from Megiddo. Saul's troops camped near it in battle with Philistines (1 Sam. 29:1-11) and later Ish-Bosheth ruled over area (2 Sam. 2:9). It and the valley were included in fourth Solomonic district (1 Kings 4:12) and Ahab had secondary palace there (1 Kings 18:45). Here Ahab took Naboth's vineyard (1 Kings 21:1) and was the site of Jehu's coup in which Joram and Jezebel were Killed (2 Kings 9:10).

Jezreel Judah: town allotted to Judah (Josh. 15:56) the exact location unknown, probably about eight to ten miles south of Hebron. David's wife Ahinoam was from Jezreel (1 Sam. 25:43) (1 Sam. 27:3) (1 Sam. 30:5) (2 Sam. 2:2) (2 Sam. 3:2).

Jezreel Valley: large, triangular valley that separates the hill country of Manasseh from that of Galilee in north central Israel and controlled by Canaanites in Joshua's time (Josh. 17:16). During the days of Gideon, Midianites, Amalekites and other eastern people raided and camped here (Judges 6:33) it is mentioned in an oracle of Hosea (Hosea 1:5).

Joah

Joah means, Jehovah is brother, it refers to the following four men: -

1. A son of Obed-edom (1 Chron. 24:6).
2. A Levite, son of Zimmah and a descendant of Gershom (2 Chron. 6:21). He may be the Levite who helped in the religious reformation under King Hezekiah (2 Chron. 29:12).
3. Son of Asaph and recorder under King Hezekiah (2 Kings 18:18, 26) (Isaiah 36:3, 11, 22). He was one of the three men sent by Hezekiah to speak to the Assyrian envoys at the siege of Jerusalem.
4. Son of Joahaz and recorder under King Josiah. (2 Chron. 34:8).

Joanna

Joanna (*Greek ioanna*) is the name of the following four Israelites: -

1. The wife of Chuza.
2. The steward of Herod Agrippa.
3. A Christian disciple of Jesus. (Luke 8:3) (Luke 24:10).
4. An ancestor of Jesus. (Luke 3:27).

Joash

Joash means, Jehovah has given or Jehovah has come to help, it is a shorter form of Jehoash and refers to the following men: -

- A man of Manasseh, and father of Gideon. (Judg. 6:11, 15). Gideon took ten of his servants and did as the LORD had told him and broke the altar of Baal down. When then the men of the town discovered this, they said to Joash, "Bring out your son, that he may be put to death, for he has broken down the altar of Baal."

But, Joash refused to hand Gideon over and said, "If Baal is a god, let him contend for himself, because his altar has been broken down." After this Gideon was called Jerubbaal, meaning, "Let Baal contend against him," because he broke down his altar. (Judges 6:27-32).

- A son of Ahab king of Israel. Ahab handed Micaiah the prophet over to the custody of Joash his son. (2 Chron. 18:25).

- Benjamite of Gibeah who joined David's recruits at Ziklag. (1 Chron. 12:3).
- A man of Judah from the family of Shelah who ruled in Moab. (1 Chronicles 4:21-22).
- The son of Ahaziah, king of Judah, when he was an infant, Ahaziah murdered, Joash would also have been killed along with the rest of the royal family, if his late king's sister had not hidden him in the temple. In the seventh-year he was brought out and crowned king and reigned for forty years. For the first part of his reign he was under the direction of the godly high priest, Jehoiada, but after the death of this wise and godly priest, he led his people into idolatry.
- When Zechariah, the son of Jehoiada, denounced this apostasy, Joash had him murdered. After a long illness Jehoiada was slain in his bed by his servant for the murder of Zechariah. (2 Kings 12:20) (2 Chron. 24:25).
- Son of Jehoahaz, king of Israel who began to reign c.800 B.C., and reigned sixteen years. Even though he worshiped the two calves at Bethel and Dan, he had a high regard for Elisha the prophet, who told him that he was to gain three victories over the Syrians. Amaziah, the king of Judah, forced him into a battle at Beth-shemesh, in which Joash was victorious. When he died, he was succeeded by his son Jeroboam 2.

Job

Job's original seven sons and three daughters were killed by a great storm. (Job 1:2, 18). Following are Jobs three daughters after his restoration from his trial and affliction. (Job 42:14).

1. **Jemimah:** (also Jemima) her name means, dove.
2. **Keziah:** her name means cassia which is an evergreen tree with scented bark).
3. **Keren-happuch:** her name means horn of antimony (i.e. beautifier). She was the youngest of three daughters of Job, born to him after his afflictions.

Jobs three daughters were the most beautiful in all the land (Job 42:15).

Job questions God and God rewards him: here is a good principal to always keep in mind, Job believed his reasoning was right and God was in error so the LORD comes to Job and says: "Shall the sinner contend with the Almighty and question Him, will the sinner put me in the wrong that they may be right?"

Then God asks Job a bucket load of questions that he cannot answer. Since Job cannot answer one question he is humbled and says to the LORD, "I know that you can do all things, therefore I have uttered what I did not understand, things too wonderful for me, which I did not know." (Job 42:3).

Now here is the beauty: even though Job lacked the intellectual knowledge to understand the omnipotent creative power of the Almighty, God calls Job His servant, accepted Job's prayer for his friends and gave Job twice as much as he had before so that his latter days were far better than his beginning. This shows that having a right heart attitude before God is far more important than having a mental understanding of all the miracles of creation; all the history of the Bible and how the many wonders and miracles Jesus did, came about. (Job. 40:1, 8) (Job 41) (Job. 42:2-3) (Job. 42:7, 8, 10, 12, 17).

Jobs great faith: following are four verses selected from Job chapter six to chapter thirty that highlight the truth that Job not only saw God as the one who brought his afflictions, suffering, sorrow and loss upon him, and that he remained faithful to God, but also show that not one of them dented or shattered his faith even though he felt God was working against him.

1. The arrows and terrors of the Almighty are set against me (Job 6:4).
2. He breaks me, he runs upon me like a giant (Job 16:14).

3. He has kindled his wrath against me and counts me as his enemy (Job 19:11).
4. You have become cruel to me and have opposed yourself against me (Job 30:21).

These verses (there are many more) shine a spotlight on the truth that Job credited God with being the one who brought about his affliction, suffering and loss. Here is the great faith of Job even knowing that God had brought all his great suffering upon him he still makes the two following fantastic statements: -

- Though he slays me, yet will I trust in him (Job 13:15).
- I know that my redeemer lives, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God (Job 19:25-26).

Job's words are gloriously stunning and prophetic, "My Redeemer lives," this statement shows that Job understood the following two things: -

1. When he did die his body would decay in the grave until a redeemer came at the end of the worldly age we live in and he would be resurrected to eternal life.
2. He would not be raised from the grave as a spirit, but as a complete person with a body of immortal flesh and that he will see God.

For further information concerning the resurrection see the following title, "Resurrection" (ON WEBSITE MENU).

Joel

Joel the son of Pethuel is the author of the second of the Minor Prophets books. Concerning Joel, his life and times we know very little and the book is without the customary dating formula used by the prophets (Hosea 1:1) and (Amos 1:1) and nowhere indicates the date of the writing of the book.

Certain references throughout the book have been used to support various dates which have differed from each other, this matters little since the book makes no claim as to its date, it is not important or needed to understand Joel's message. The name Joel means, "The LORD (Yahweh) is God." Following are twelve other men named Joel in the Old Testament.

1. Samuel's firstborn Son. (1 Sam. 8:2) (1 Chron. 6:33).
2. A Simeonite prince. (1 Chron. 4:35).
3. A Reubenite chief. (1 Chron. 5:4, 8).
4. A Gadite chief. (1 Chron. 5:12).
5. An ancestor of Samuel, of the tribe of Levi. (1 Chron. 6:36).
6. A chief of Issachar. (1 Chron. 7:3).
7. One of David's mighty men. (1 Chron. 11:38).
8. A Levite (1 Chron. 15:7, 11, 17) probably also mentioned in (1 Chron. 23:8) (1 Chron. 23:8 26:22).
9. David's officer over half of Manasseh (1 Chron. 27:20).
10. A Levite of Hezekiah's time (2 Chron. 29:12).
11. A Jew who had married a foreign wife (Ezra. 10:43).
12. A Benjamite overseer. (Neh. 11:9).

Joel's prophetic message is valid for all times. He spoke of a locust plague and the Day of the Lord.

The day of the Lord was a time greatly anticipated by the people of Israel because they believed that God on that day would judge the nations and restore Israel to her former glory. However, according to Joel, God would not only punish the nations, but also punish unfaithful Israel as well. He urged everyone to repent, and told of a day when God would pour out His Spirit on all flesh (Joel 2:28) (meaning Jews and Gentiles alike in contrast to the Jews only). This day arrived on Pentecost (Acts 2:17) and will continue until Christ returns in glory.

The book speaks about a devastating locust plague which are common in the near East. It would be difficult for those who have not experienced a plague of locust to comprehend the tremendous destruction and ruin they leave in their path. Joel, after describing the plague and its resulting chaos, urges the nation to repent of their sins and then goes on to predict a worse visitation in a future Day of the Lord.

Locust: in oriental countries, numberless swarms of locusts, are carried by the wind from Arabia into Palestine. They will eat almost anything; they travel in huge numbers capable of destroying entire fields of cultivated plants and any nearby vegetation. Approaching swarms create an ominous hum and sometimes are large enough to block out sunlight. A swarm of locusts is an unstoppable moving cloud of flying grasshoppers that may number in the millions.

Their wings make a very loud clattering sound as they travel in swarms and as they travel in such vast numbers they are capable of stripping fields of crops in a matter of hours. After causing massive destruction they migrate to regions farther north, until they perish by falling into the sea. The Orientals were accustomed to feed upon locusts, either raw or roasted and seasoned with salt (or prepared in other ways), and the Israelites also were permitted to eat them.

Characteristics of the Locust.

- The locust will eat almost anything; they travel in huge numbers capable of destroying entire fields of cultivated plants and any nearby vegetation.
- Approaching swarms create an ominous hum and sometimes are large enough to block out sunlight.
- A swarm of locusts is an unstoppable moving cloud of flying grasshoppers that may number in the millions.
- Their wings make a loud clattering sound as they travel.
- Locusts are normally shy, solitary creatures, but in a swarm they become a menace, capable of stripping fields of crops in a matter of hours. The Oxford team has found that hot-spots on the hind legs of the locusts are stimulated when they group together turning the relatively harmless insects into destructive pests.

Even today millions of locusts have swarmed across several countries presenting major problems in the Middle East and many South African Nations. In the town of Eilat (a popular place with British tourists) thousands of dead locust piled up in swimming pools.

The locust is one of over five thousand species of grasshopper, they are specially adapted for long migratory flights and since their bodies are heavy they must flap their wings and jump high to get airborne, but once in flight, they can remain airborne for a long time.

Locusts are a perfect analogy for an invading army: The Book of Jeremiah shows that the locust symbolise the northern army; a great and powerful people; a nation powerful and beyond number and God's great army. These all refer to the nation Babylon and its allies. In the book of Jeremiah God calls Nebuchadnezzar the king of Babylon, His servant (Jer. 25:1-2; 9-11). The locusts signify the armies and nations of the following verses: -

- The great and powerful people spread on God's Holy Mountain on the day that the LORD is near (Joel 2:1-2).

- The powerful army drawn up for battle like warriors and soldiers that come up against Jerusalem (Joel 1:5-9).
- God's exceeding great and powerful army that executes His word (Joel 2:11).
- The northern army (Joel 2:20).
- The swarming locust the hopper, the destroyer, and the cutter, God's great army, which He sent among amongst Judah (Joel 2:25).

The LORD punished Judah and the inhabitants of Jerusalem by using His servant Nebuchadnezzar the king of Babylon and his great armies (see Jeremiah chapter 49, 50, 51, 52) and signified by the locusts of Joel's prophecy.

An outline of the book of Job.

- The Locust plague and its removal. (Joel 1:1) to (Joel 2:27).
- The plague of locust. (Joel 1:1-20).
- The people urged to repent. (Joel 2:1-17).
- God pities and promises relief. (Joel 2:18-27).
- The Spirit of God to be poured out. (Joel 2:28-32).
- The judgment of the nations. (Joel 3:1-17).
- Blessing upon Israel following judgment. (Joel 3:18-21).

The book opens with a description of the locust plague symbolising a human army. The locusts signify soldiers (Joel 2:7) and horses and chariots (Joel 2:4-5). Once the locusts are understood to symbolise armies, horses and chariots, the prophecy becomes extremely vivid and entirely in harmony with the Old Testament prophetic figurative language.

The locusts are called a Northern Army (Joel 2:20). Although locust plagues in Palestine do not ordinarily come from the north, invasions of these insects from the direction are not unknown. This great calamity that this locust plague, brings upon the nation is called, "The Day of the Lord" (Joel 1:15) (Joel 2:1). This expression can refer to the following three events: -

1. To the Babylon's invasion of Jerusalem when the fierce armies of King Nebuchadnezzar invaded Jerusalem burned the city, plundered the temple and took the people captive for seventy years.
2. Since the expression, "the Day of the LORD," can denote a long period, of time involving the same event it can refer to that period, of time that leads to the final, end of God's judgment and future troubles and trials which usher in Jesus return and the Messianic Millennial Age.
3. To the actual day itself that Christ returns in glory to judge the world and to gather the faithful to himself.

The expression, the Day of the LORD usually refers to the final judgment of God, but there is no reason why it must always apply to God's final judgment. The context determines its meaning and since many biblical prophecies often carry a local and partial fulfillment and an ultimate perfect and final fulfillment it is pointless to debate over which of these three applications apply as they can all be applied to various times in history.

CONSIDER: the first application of the Day of the Lord and the locust invasion is to the fierce armies of Babylon burning Jerusalem, pillaging the temple and taking the people captive for seventy years, how much worse will the final Day of the Lord's visitation be against a sinful world?

Peter in his Pentecostal Sermon (Acts 2:14-21) cites Joel's prophecy that God would pour out His Spirit on all flesh (Joel 2:28). This does not mean that God's Spirit was not dwelling in faithful Jews of the Old Testament, His Spirit dwelt in them in the same way that His Spirit dwells in the faithful today.

The difference is that God's Spirit is no longer limited to the Hebrews and Jews only, but is now available to people of all languages and all nations worldwide, since the miraculous events of the Day of Pentecost, the Spirit of God has been poured out upon Jews and Gentiles it is no longer limited to the people of one nation, but is available to men and women of all nations who believe in the Lord Jesus Christ.

God is at this present time is building a new nation in Christ made up of faithful Jews and Gentiles. This new nation is also called a new creature in Christ, the church and the Kingdom of Christ.

Jonadab

Jonadab means, Jehovah is bounteous, it refers to a son of David's brother Shimeah (2 Sam. 13:3) who was known as a very crafty man and to the son of Rechab (2 Kings 10:15ff) who after becoming head of his tribe taught them live a nomadic life in tents, and to refrain from wine which they did so that it became characteristic of his tribe. He helped Jehu abolish Baal-worship in Samaria.

Johanan

Johanan means, Jehovah has been gracious, it refers to the following eleven men.

1. The son of Kareah, a captain who with his men submitted to Gedaliah who had been appointed by Nebuchadnezzar as governor over Judah. He warned Gedaliah of Ishmael's plot to murder him, but Gedaliah did not believe him (Jer. 40:13-14) and was assassinated. Johanan against the advice of Jeremiah tried to avenge his death and when all the leaders of his forces heard of the evil Ishmael had done, they went to fight against him in Gibeon. (Jer. 41:11-15).
2. The eldest son of King Josiah (1 Chron. 3:15), he seems to have died young
3. A son of Eliezer (1 Chron. 3:24).
4. Father of the Azariah who was priest in Solomon's time (1 Chron. 6:9-10).
5. A Benjamite recruit of David at Ziklag (1 Chron. 12:4).
6. A Gadite recruit of David at Ziklag who was made a captain in David's army (1 Chron. 12:12, 14).
7. An Ephraimite chief (2 Chron. 28:12).
8. A son of Hakkatan of the clan of Azgad, he was one of the men who accompanied Ezra from Babylon (Ezra. 8:12).
9. A son of Tobiah, the Ammonite, who married a Jewess in the days of Nehemiah (Neh. 6:18).
10. A son of Eliashib whose chamber Ezra (without food and drink) went and mourned for the sin of those who had entered, into foreign marriages (Ezra 10:6).
11. A high priest, grandson of Eliashib (Neh 12:22). The Jews at Elephantine appealed to him for help when their temple was destroyed in 411 BC.

John

John the Baptist: was of the house of David (Luke 1:68-69) his father was Zacharias and his mother Elizabeth (Luke 1:3) they were both old (Luke 1:18). People accused John of having a devil (Matt. 11:18) (Luke 7:33). (The word devil (*Greek diabolos meaning false accuser and slanderer*) in this verse is in the original manuscripts the word demon (*Greek daimionion meaning an inferior evil god*)).

For further information concerning the devil and demons see the title, Satan and his Family (ON WEBSITE MENU).

Was John's baptism from heaven or from man? Jesus asks the Pharisees, was the baptism of John from heaven or from man? (Mark 11:30-33). The expression, "came from heaven," is Jewish language meaning "sent from God and sent by God," contrasted with being sent by man. The Pharisees did not have a problem in understanding Jesus question (Mark 11:31). Being Jewish the Pharisees understood the expression, "sent from heaven," simply meant, "sent from God and sent by God."

It is similar, to the tribe of Levi who God had established as the Levitical priesthood, in this sense the Levites were "sent from heaven" meaning they had the authority of God, even the Old Testament prophets would be spoken of as being "sent from heaven" meaning the same as "sent by God" because they had the authority of God and spoke His message.

Matthew uses the expression, "sent from heaven" rather than sent from God because the Jews avoided using God's name for fear of blaspheming so they would use the term "sent from heaven," and say, "the Kingdom of heaven" rather than, "the Kingdom of God," but both expression refer to the same Kingdom.

The same principal applies when the Bible says, "Jesus came from heaven" it just means he was sent by God. It can also embrace the fact that he was born of God. The common people knew John the Baptist was a prophet who was in the will of God and had the authority of God, it is in this sense John's baptism was from heaven the expression carries the idea that a person or teaching is in the will of God and has the authority of God.

John the apostle: was an apostle of Jesus (Acts 12:12) (Acts 12:25) (Acts 13:5) (Acts 13:13) his surname was Mark he was a kinsman of Annas the high priest (Acts 4:6) and a nephew of Barnabas (Col. 4:10). John was a convert of Peter (1 Peter 5:13) and a fellow-worker with Paul at Rome (Col. 4:10-11) (2 Tim. 4:11) (Philemon 1:24). Paul and Barnabas contended with each other concerning John Mark (Acts 15:36-39).

John the disciple: was a Jew and a pillar at Jerusalem (Gal. 2:9), he wrote the book of John (John 21:20-24), and is the disciple that Jesus loved. We know this because at the end of his letter he wrote: -

- Peter turned and saw the disciple whom Jesus loved, the one who had been reclining at the table close to him and had said, "Lord, who is it that is going to betray you?" (John 21:20)

Then Peter asked Jesus some questions concerning the disciple Jesus loved and after Jesus answers him we read that the disciple Peter saw who Jesus loved was.

- The disciple who is bearing witness about these things, and who has written these things. (John 21:24)

The disciple Jesus loved was John, as he was the one who wrote all these things.

A principal of Bible writers and authors: was to hide themselves in their letter. They rarely use the word I and will instead use expressions such as, that disciple with them or with him when they are referring to themselves, it is a style of writing that avoids boasting. The spirit of the world is pride and the desire to feel important. If someone of the world has contact with a famous person they want to boast about it to their friends. Biblical writers often avoid this by hiding themselves in their writings

Jokneam

East Jokneam: town in fourth Solomonic district (1 Kings 4:12) the exact location is unknown, possibly in Jordan Valley twenty-seven miles south of Beth Shan.

West Jokneam: Levitical city in vicinity of west of Ephraim near Gezer and Beth Horon (1 Chron. 6:68) the exact location is unknown.

Jokneam a Canaanite town: was a Levitical city (Josh. 21:34) on the border of Zebulun it extended to a ravine near it (Josh. 19:11), seven miles north west of Megiddo on south edge of Jezreel valley at the foot of Mount Carmel.

Jonah

The book of Jonah: is the fifth book of the Minor Prophets. It differs from them in that while they mostly contain prophetic messages with a minimum of story, the Book of Jonah though it has a powerful prophetic message is mainly occupied with a story. Some today believe the book was written long after Jonah's time by some anonymous author, and that it is a work of fiction with a moral lesson, but the older and more traditional view is that Jonah is the author of the book and that it is a true testimony of his own experiences.

The four chapters are divided up in the following way: -

1. Chapter 1: Jonah's disobedience.
2. Chapter 2: Jonah's prayer.
3. Chapter 3: Jonah's preaching to the Ninevites.
4. Chapter 4: Jonah's complaints.

Chapter 1: begins with the account of Jonah's call to preach at Nineveh because of its great wickedness. Instead of obeying, he took a ship in the opposite direction, to Tarshish, probably in south western Spain. His disobedience seems to have arisen from his fear that the Ninevites would heed his message and repent and that God would forgive the city which had for many years grievously oppressed his own land.

During a violent storm at sea, the heathen sailors prayed to their own gods, who, they thought, must be offended with some person on board. They cast lots to discover the offender, and when the lot fell on Jonah he confessed that he was fleeing "from the presence of the LORD" and volunteered to be thrown overboard for their sakes. This was done, and the storm subsided; whereupon the sailors offered a sacrifice to the LORD.

The LORD prepared a great fish to swallow Jonah. Surprised to find himself alive in the body of the fish he gave thanks to God and expressed the confident hope that he would ultimately be delivered. After three days and three nights the fish vomited him upon the dry land. Commanded a second time to go to Nineveh, Jonah obeyed and delivered his message, "Yet forty days, and Nineveh shall be overthrown!" the effect of his message was undoubtedly greatly heightened by the story of his deliverance, which had either preceded him or been told by himself.

The people of Nineveh repented in sack cloth and ashes, and God spared the city. When Jonah learned that Nineveh was to be spared, he broke out into loud and bitter complaint by the withering of the gourd (a plant that gives shade). The LORD taught the prophet that if perishable plant could come to have such value to him, how much greater should be the value he puts on the lives of thousands of children and cattle in the great city of Nineveh. These meant more to God than Jonah's gourd could ever mean to him.

The purpose of the book is primarily to teach that God's gracious purposes are not limited to Israel, but extend to the Gentile world. The author wishes to enlarge the sympathies of Israel, so that as God's missionaries they will lead the Gentiles to repentance and to God. The ready response of the Ninevites shows that the heathen, are capable of genuine repentance.

The Book of Jonah may be regarded as a great work on foreign missions. It anticipates the world wide spread of the Gospel program of Jesus and is the Old Testament counterpart of (John 3:16) "For God so love the world."

The traditional view, that Jonah is the author and that the story is historically true, is supported by the fact, the book was so regarded by both Jews and Christians until about a century ago and Jesus refers to it. (Matt. 12:38-41) (Matt. 16:4) (Luke 11:29-32), saying that as Jonah was three days and three nights in the body of the

fish, so should the Son of Man be three days and three nights in the heart of the earth, and that the men of Nineveh repented at the preaching of Jonah, while his own contemporaries for the most part rejected His message. This shows that Jesus considered the story of Jonah as history and taught it as such not once, but on three different occasions.

Joppa

Joppa is called in KJV Japho once (Josh 19:46), an ancient walled town on the coast of Palestine about thirty-five miles from Jerusalem. It was allotted to Dan, but there is no evidence that the Israelites ever possessed it in pre-Exilic times. It is mentioned in the Amarna letters and was the seaport of Jerusalem.

Timber from the forests of Lebanon were floated from Tyre to Joppa for the building of the temple of Solomon (2 Chron. 2:16), and again when the temple was being rebuilt, after the return from the Babylonian captivity (Ezra 3:7). It was then under Phoenician control.

Jonah took a ship for Tarshish there when he fled from the presence of the LORD (Jonah 1:3). In Maccabean times the city was garrisoned by Syrians, but when some two hundred Jews were treacherously drowned, after being induced to go aboard ships, Judas Maccabaeus in revenge set fire to the docks and the boats in the harbor, and slew the fugitives.

In New Testament times Peter raised Dorcas to life at Joppa (Acts 9:36f), and on the roof of Simon the tanners' house he received the famous vision which taught him that the Gospel was intended for the Jew and Gentile alike (Acts 10:1ff) (Acts 11:5ff). In the Jewish war of AD. 66 the Romans killed eight thousand four hundred of its fanatical inhabitants.

After that, pirates gained control of the city and preyed upon the shipping in the surrounding waters. Vespasian then captured and destroyed the city. Joppa now called Jaffa, is built on a rocky ledge one hundred and sixteen feet high, at the edge of the sea. The harbor is poor because of rocks which abound in it, but the city has a very picturesque setting.

Jordan

Jordan country: is on the east side of the Dead Sea

The Jordan river: is the major river and the only large flowing body of water of Palestine, it flows from north to south through the Sea of Galilee to the Dead Sea.

Four rivers flow into the Jordan river: the word Jordan comes from a Hebrew word, (*hayyarden*) meaning flowing downward, or the descender. Those with any knowledge of the flow of the river will easily see the appropriateness of the name. Four rivers in Syria are recognized as the source of what later becomes the Jordan River proper. These rivers join and pour into Lake Huleh, twenty miles long and five miles wide, the surface of which is seven feet above sea level.

Characteristics of the Jordan river: from Lake Huleh the Jordan descends for ten miles to the Sea of Galilee, a beautiful body of water twelve miles long and at one point three wide and another six miles wide. The surface is six hundred and ninety-six feet below the level of the sea.

From the place where the Jordan makes its exit from the Sea of Galilee (also called the Sea of Tiberias), to the place at which it enters the Dead Sea, if measured in a straight line is seventy miles long, but, because of its serpentine curves it is two hundred miles in length!

The river Jordan's serpentine curves: professor Glueck vividly describes the river as squirming frantically burrowing madly, seeking wildly to escape its doomed fate, beginning its flow from its crystal-clear beginning winding its way down to its literal dark and bitter end, is a futile race to a hopeless goal.

The river Jordan's carries no traffic: the surface of the Dead Sea is twelve hundred and ninety-two feet below sea level. The Jordan river proper varies from ninety to one hundred feet in depth, but the gorge which it has cut out varies from four miles at the north to fourteen miles near Jericho.

Due to its twenty-seven rapids between the Sea of Galilee and the Dead Sea, it carries no traffic, and because of the swampy condition of part of the many valleys it flows through it is the life of many wild animals and birds, especially during Israel's history, since no large city was ever built directly on the banks of the Jordan.

Important rivers flowing into the Jordan river: of the important rivers pouring into the Jordan all are on the eastern side (no river emptying into the Jordan on the west is referred to in the Old Testament). The first, four miles south of the Sea of Galilee, is the Yarmuk, not mentioned in the Bible. The next important river, about midway between the Sea of Galilee and the Dead Sea, is the Jabbok, famous as the place where Jacob wrestled with the Angel (Gen 32:22), later designated as a boundary. (Num. 21:24) (Josh. 12:2 etc). At the junction of this river with the Jordan was the site known as Adam, where the waters of the great river were held back at the time of Israel's crossing (Josh. 3:16).

The most important single event relating to the Jordan river: by far the most important single event relating to the Jordan River in the entire history of Israel is the crossing on the part of the Israelites after the death of Moses. This crossing is referred to, in anticipation, by Moses in the book of (Deut. 3:20, 25, 27). In reality, while the Jordan River is now and then referred to as a boundary, it was not a boundary for Israel, or even for the specific tribes, for Manasseh occupied a huge territory on both sides of the river.

Nevertheless, Israel was told that until this river was crossed, and the territory on the western side possessed, they would not occupy the land flowing with milk and honey (Num. 35:10) (Deut. 3:20) (Deut. 11:31) (Deut. 31:13) (Josh. 1:2 etc.), and in this river Jesus himself was baptized (Matt. 3:13) (Mark 1:9) (Luke 4:1). Nothing of any other great historic importance has happened at the Jordan River since the baptism of Jesus. In fact the Jordan valley, from the Sea of Galilee to near Jericho was practically unexplored until the nineteenth century

The river Jordan and Christians entering the Promised Land: the idea of believers passing through the waters of baptism into the Kingdom of Christ being likened to Israel crossing the Jordan river into the Promised Land though not perfect in every detail has many similarities in that when Israel entered the Promised Land, it did not guarantee them a charmed life, they had to conquer enemies, physical and spiritual; they had times of war and times of peace; great victories and horrific defeats; times of joy and rejoicing and times of grief and sorrow and all through these highs and lows endured in faith looking forward to the city that has foundations, whose designer and builder is God. (Heb. 11:10).

The Jordan valley: follows the major river of Palestine and flows from north to south through the Sea of Galilee to the Dead Sea.

Joseph

Joseph means, may God add, following are a few Scriptures that mention various Joseph's in the Bible.

- Joseph the eleventh son of Jacob's twelve sons, and the firstborn son of Rachel (Gen. 30:22-24).
- Joseph, the father of Igal of Issachar, one of the twelve spies. (Num. 13:7).
- Joseph, a son of Asaph and head of a course of musicians in the reign of David. (1 Chron. 25:2, 9).
- Joseph, a son of Bani, who had married a foreign wife and was induced by Ezra to put her away. (Ezra 10:42).
- Joseph, a priest of the family of Shebaniah in the days of the high priest Joiakim. (Neh. 12:14).
- Joseph, the son of Mattathias an ancestor of Jesus. (Luke 3:24-25)
- Joseph, the son of Jonam an ancestor of Jesus. (Luke 3:30)

- Joseph the son of Zacharias, defeated by Gorgias c. 164 B.C., when he disobeyed the orders of Judas Maccabaeus about going into battle (1 Macc. 5:18 55-62)
- Joseph the Husband of Mary the mother of Jesus. (Matt. 1:16-19) (Luke 1:27).
- Joseph (Joses in KJV), one of the brothers of Jesus. (Matt. 13:55).
- Joseph (Joses in KJV) who was called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus. (Acts 4:36).
- Joseph called Barsabbas, who was also called Justus and Matthias. (Acts 1:21-26). He was one of those who had travelled with Jesus and the apostles from the time of Jesus' baptism, and was one of the two candidates considered by the apostles as a replacement of Judas Iscariot.
- Joseph, a Jew of Arimathea, a place probably to the north west of Jerusalem, He is described as a rich man, a member of the Sanhedrim (Matt. 27:57) (Mark 15:43), and a righteous man looking for the Kingdom of God (Luke 23:50) (Mark 15:43). A secret disciple of Jesus because of his fear of the Jews (John 19:38), he did not take part in the resolution of the Sanhedrim to put Jesus to death.
- After the crucifixion, he secured permission from Pilate to remove the body of Jesus from the cross, and laid it in his own newly-hewn tomb (Matt. 27:57-60) (Luke 23:50-53) (John 19:38). He begged the body of Jesus to bury him in his own tomb (Matt. 27:57-60) (Mark 15:42-47) (Luke 23:50-56) (John 19:38-42) and was an adviser, a special councillor or member of the Jewish Sanhedrim at Jerusalem (Mark 15:43) (Luke 23:50-51).

Joseph the eleventh son of Jacob: and the firstborn son of Rachel, who said when he was born, "The LORD shall add to me another son" and therefore called his name Joseph (Gen. 30:24). He became the ancestor of the ten Northern tribes by his two sons Manasseh and Ephraim. The story of his birth is told in (Gen. 30:22-24), and the story of the rest of his life in Genesis chapter thirty-seven to chapter fifty.

He was born in Padan-aram when his father was ninety years old, and was his fathers' favourite child because he was Rachel's firstborn child and the son of his old age. The fathers' favouritism was shown in his getting for Joseph a coat of many colours, which was probably a token of rank indicating that it was his intention to make Joseph the head of the tribe; and it naturally aroused the envy of his elder brothers.

Joseph's two dreams: Joseph's brothers ill toward him was increased when Joseph told them his two dreams pointing forward to his future greatness and their subservience to him. When he was seventeen years old, his father sent him to see how his brothers were doing at Shechem, where they were feeding their flocks; but when he arrived there, he found that they had gone on to Dothan, and he followed them. When they saw him coming, they planned to kill him, and thereby make it impossible for his dreams to come to pass.

Joseph is thrown into a pit: Reuben persuaded the brothers not to kill Joseph, but to throw him alive into a pit, intending to rescue him later and restore him to his father. During a brief absence of Reuben, the brothers saw a caravan of Ishmaelite's making their way to Egypt, and decided that instead of allowing Joseph to die in the well, they would sell him to these merchantmen.

Joseph was sold and the brothers took his coat of many colours, soaked it with the blood of a goat that they had killed, and took it to Jacob, with the story that they had found the coat and assumed that their brother had been torn to pieces by a wild beast. Jacob was grief-stricken and inconsolable and mourned the loss of his son for many days.

Joseph cast into prison because of Potiphar's wife: the Ishmaelite's took Joseph to Egypt and sold him to the slave market to an Egyptian officer of the Pharaoh named Potiphar.

The young slave proved himself to be so intelligent and trustworthy that his master soon entrusted to him all the affairs of his household and kingdom, which prospered under Joseph's administration. But on the false accusations of Potiphar's wife, who had made improper seductive advances toward him, which he had rejected, he was cast into prison, where he remained for years. However, God was with him and sometime later the Pharaoh dreamed a dream that no one could interpret and so Joseph was brought before him.

Joseph interprets the chief baker and butler's dreams: the prison keeper, finding that he could put implicit confidence in Joseph, committed to his charge the other prisoners. Among these were two of the Pharaoh's officers, his chief butler and chief baker, who had been imprisoned for having offended the king. Joseph interpreted for them two dreams that they had, and three days later, on the king's birthday, as Joseph had foretold, the chief baker was hanged and the chief butler was restored to his office. (Gen 40:5-25).

Joseph interprets the Pharaoh's dreams: after two years, during which Joseph's circumstances remained unchanged---the chief butler having forgot his promise to mention him to the king---the Pharaoh had two dreams which no one could interpret. They had to do with fat and lean kine, full and withered ears. The chief butler now remembered Joseph and told the king of Joseph's skill in interpreting dreams. Joseph was sent for, he told the pharaoh that both his dreams had the same meaning: seven years of plenty would be followed by seven years of famine, and suggested that preparations be made for the years of famine by storing up the surplus produce during the seven years of plenty against the years of famine.

Joseph is made head of the royal granaries: The Pharaoh immediately made Joseph head of the royal granaries and made him the governor over all the land of Egypt so that he became an official next in rank to the king (Gen. 41:39-44). As a further mark of royal favour, he was given an Egyptian name and was married to the daughter of the priest of the great national Egyptian temple of On. Joseph was now thirty years old. During the seven years of plenty he amassed corn in the granaries of every city, and his wife bore him two sons, Manasseh and Ephraim.

A Great Famine and Joseph meets his brothers: the famine that Joseph had predicted affected not only Egypt, but all the known world, so that all countries came into Egypt to Joseph to buy corn. Joseph's brothers came too. They did not recognize him, but he knew them; and when they prostrated themselves before him he saw the fulfilment of the dreams which had aroused in them such intense jealousy.

The crisis of the story is reached when Joseph, after testing their character in various ways, to see whether they had changed for the better over the years, on the second visit made himself known to them, told them that he bore them no ill will for the wrong they had done him, and persuaded them and their father to settle in the land of Goshen in Egypt.

Joseph changes the Egyptian system: in the years that followed, Joseph brought about a permanent change in the Egyptian system of land occupancy, and Jacob lived with him in Egypt seventeen years. Before Jacob died, he adopted Joseph's two sons putting them on the same level as his own sons in the division of the inheritance. Joseph lived to the age of one hundred and ten.

Joseph's death: before Joseph died he expressed his faith that God would some day bring the children of Israel back to Canaan, and with confidence directed his brothers to carry his bones to Canaan (when the time came) and bury them there. His wishes were carried out, and his bones were finally buried in Shechem, in the plot of ground bought there by Jacob.

Joseph Manasseh and Ephraim: Joseph became the ancestor of the two tribes Manasseh and Ephraim, the latter being the most powerful and important in Northern Kingdom of Israel. Ephraim, presented a noble ideal of character, remarkable for his gentleness, faithfulness to duty, magnanimity, and forgiving spirit, so that he is often regarded as an Old Testament type of Christ.

Joseph the husband of Mary the mother of Jesus: (Matt 1:16) (Luke 3:23). Joseph was a carpenter (Matt. 13:55) living in Nazareth (Luke 2:4).

He was of Davidic descent (Matt. 1:20) (Luke 2:4), he was the son of Jacob (Matt. 1:16) and the son in law of Heli (Luke 3:23) and the suppose father of Jesus.

(Matt. 13:55) (Luke 3:23) (Luke 4:22) (John 1:45) (John 6:42).

After learning that Mary was with child before marriage, Joseph was minded to put her away "privily," but an angel assured him in a dream that the child to be born was conceived by the Holy Spirit and he there upon made her his wife (Matt 1:18-25). When the emperor Augustus decreed that all the world should be enrolled in their ancestral homes, Joseph went with Mary to Bethlehem, and there Jesus was born.

He was with Mary when the shepherds came to revere Jesus (Luke 2:8-20), and forty days after his birth when Jesus was presented before God in the temple. Warned by the LORD in a dream that Herod was plotting the murder of the child, Joseph fled with Mary and Jesus to Egypt (Matt 2:13-19). They returned to Nazareth after the death of Herod every year, at the Passover to attend the feast in Jerusalem. (Luke 2:41).

When Jesus was twelve he went with Joseph and Mary. As Joseph raised Jesus he would have taught him the trade of carpentry. (Mark 6:3). It is likely that Joseph was alive after the ministry of Jesus had well begun (Matt. 13:55), but as we do not hear of him in, connection with the crucifixion, and as Jesus commended Mary to John at the crucifixion (John 19:26-27), it may be inferred that he had died prior to that event

Joseph the husband of Mary in Scripture: following are some facts about Joseph: -

- He was husband of Mary and the foster and legal father of Jesus. (Matthew 1:18-25) (Matt. 13:55) (Mark 6:3) (Luke 1:26-28) (Luke 2:7).
- He was from Bethlehem and from the house and lineage of David. (Luke 2:4).
- His genealogy is in (Matt. 1:1-16) (Luke 3:23-38).
- An angel appears and testifies to the innocence of Mary (Josephs' betrothed) (Matt. 1:19-24).
- He dwelt at Nazareth, but belonged to the city of Bethlehem. (Luke 2:4).
- He went to Bethlehem to be enrolled (Luke 2:1-4).
- He presented Jesus in the temple (Luke 2:22-39).
- He returned to Nazareth (Luke 2:39).
- He was warned in a dream to escape to Egypt in, order to save the child's life and return to Nazareth (Matt. 2:13-23).
- He attended the annual feast at Jerusalem with his family (Luke 2:42-51).

Summary of Joseph, husband of Mary foster father of Jesus: Joseph means, let him add or adding. He was of the house and lineage of David and a citizen of Bethlehem, but dwelt at Nazareth. Upon the decree of Caesar, he and Mary went to Bethlehem to be enrolled and Jesus is born in a stable. Joseph begins to return to Nazareth but in a dream, he is warned to flee to Egypt in, order to save the child's life. Later Joseph and Mary return to Nazareth with their child Jesus.

Joshua

Joshua who lead Israel into Canaan: Joshua (means salvation), he was an Ephraimite and son of Nun (1 Chron. 7:22-27). Though born in Egyptian bondage, c. 1500 BC., he was named, Hoshea (also Oshea), which means salvation (Num. 13:8) (Deut. 32:44). Two months after Israel's Exodus, 1446 BC., Moses appointed him as his commander and he successfully repulsed an Amalekite attack (Exod. 17:9). Moses changed his name Hoshea to Jehoshua (also Joshua) meaning,

Jehovah is salvation (Num. 13:16) (1 Chron. 7:27). Later forms of the name Joshua are Jeshua (*Hebrew yeshuwa*), (Neh. 8:17) and in Greek Jesus (*Greek Iesous*), (Acts 7:45) (Heb. 4:8) compare (Matt. 1:21). Joshua attended Moses on Sinai (Exod. 24:13) (Exod. 32:17) and guarded both his tent (Exod. 33:11) and position (Num. 11:28). In 1445 BC. he represented Ephraim in spying out Canaan. Joshua opposed the majority report, insisting that Israel, if faithful to God, could conquer Canaan, and almost suffered stoning (Num. 14:7-10).

As, a result of whole heartedly following the LORD (Num. 32:12), Joshua not only escaped destruction (Num. 14:38), but also received assurance, unique to himself and Caleb (Num. 13:30) (Num. 14:24) of entering the Promised Land (Num. 14:30) (Num. 26:65). In the spring of 1406 BC., east of Jordan, God appointed Joshua as Moses successor (Num. 27:18). Prior to crossing the river Moses: -

- Commissioned Joshua as the LORD directed him to do. (Num. 27:23)
- Counselling Joshua concerning leading the people in the Promised Land. (Numbers 32:28).
- Encouraged both Joshua the future new leader and people (Deut. 3:21) (Deuteronomy 31, 2-8).
- Promised Joshua the LORD would give the land to him and the people will possess it. (Deut. 1:38-39) (Deut. 3:28).

The LORD encouraged Joshua telling him He will be with him and to be strong and courageous and that he will bring the people of Israel into the land that God promised to give them." (Deut. 31:23)

Upon Moses' death, Joshua, would have been in his nineties and the oldest man in Israel and Caleb in his eighties (Josh. 13:1) (Josh. 14:7-11). Yet God assured Joshua of victory, as followed the laws recorded in the Book of Moses (Josh. 1:6-9). At eighty-five years, old Joshua told the people that he was as strong today as he was in the day that Moses sent him forty years ago and that his strength is as his strength was then. (Josh. 14:7-11).

- From this point, onward Joshua's history is that of Israel's possessing the land of Canaan. A few of his personal actions, included: -
- Making, preparations for the officers and the people to prepare food and possessions to cross over the Jordan river. (Josh. 1:10-18).
- Sending spies against Jericho (Josh. 2:1, 23-24), and then ordering Israel to cross the river Jordan. (Josh. 3:1).
- Destroying the city of Jericho (Josh. 6:17) and afterward gained widespread recognition. (Josh. 6:27).
- Built an altar of uncut stones to the LORD, on Mount Ebal and offered on it sacrifices to the LORD and in the presence of the people of Israel he wrote on the stones a copy of the law of Moses. (Joshua 8:30-32).
- In six years (Josh. 14:10), took the whole land, leaving nothing undone of all that the LORD commanded Moses (Josh 11:15, 23), but could not achieve Israel's final rest. (Heb. 4:8). Many subdued, but still powerful nations remained in Canaan. God used these nations to prove His people (Josh. 13:2-6) (Judg. 2:21) to (Josh. 3:4).
- Allotted the land of Canaan to the tribes (Joshua 13:6-7) (Joshua 14:1) (Joshua 19:51).
- Assembled the heads of the twelve tribes at Shechem and charged them to choose this day who they will serve (Josh. 24:15). Having renewed their covenant with the LORD, he placed them in the book of the Law of God. (Joshua 24:25-26).

He died at one hundred and ten (Josh. 24:29-30) (Judg. 2:8-9) and Throughout his days he kept Israel in faithfulness to their LORD. (Joshua 1:7) (Joshua 24:31) (Judges 1:1).

Joshua and the stopping of the sun and moon for a day: Joshua spoke to the LORD when he was in battle against the Amorites and the LORD stopped the sun and the moon for an entire day (there has been no day like it before or since). (Joshua 10:12-14).

Joshua's mission: was to occupy and cleanse the land of Canaan that God had promised Abraham He would give as an inheritance to his offspring forever. Joshua's mission as the captain of God's army was to occupy the land and cleanse it from all that was an abomination before God and all that was corrupt wicked and evil and cleanse it from all traces of idols and pagan gods and their temples and all traces of occultism and their places of worship. Following are the two reasons for this: -

1. All, of these things are an abomination before God and have no place in His Kingdom.
2. So, there would be no opportunity for the people (especially the sensuous pagan woman who worshipped idols and other gods) to entice the people of Israel into adopting their corrupt ways of religion and their evil practises.

This, is why Israel was to drive out all the inhabitants of the land. As one travels through the Scriptures it becomes very clear that the inhabitants of Canaan that the people of Israel left remaining in the land not only became thorns to the people of Israel and caused them great trouble, but also caused them to turn away from God.

The men of Israel not only married pagan women who turned their hearts from the LORD their God, but also entered, into gross wickedness and sacrificed to pagan gods and their idols.

Joshua the son of Jehozadak: was the high priest of Israel through most of Israel's seventy year Babylonian captivity. (1 Chron. 6:14-15).

Josiah

Josiah king of Judah: his name means, Jehovah supports him. He was the son of Amon and his wife Jedidah and the grandson of Manasseh, the son of Hezekiah. Josiah's reign on the Davidic throne for thirty-one years was the last surge of political independence and religious revival before the disintegration of the Southern Kingdom which ended with the destruction of Jerusalem in 586 BC.

When palace slaves slew King Amon in 642 BC. the eight-year-old Josiah was crowned king of Judah. While the boy-king grew to manhood, the imposing international influence of Assyria declined rapidly. Insurrections and rebellions in the East and the death of Ashurbanipal (633 BC.) provided an opportunity for a rising tide of nationalism in Judah.

By 612 BC. the coalition of Media under Cyazares and Babylon unde Naboplassar covered on Nineveh to destroy Aassyria's famous capital. Within three years the Babylonians had routed the last of the great Assyrian army. These decades gave Josiah the political advantage not only to assert Judah's independence, but also extended its influence into the northern tribes. Perhaps raising hopes of claiming the original boundaries that had been established by David and Solomon.

Josiah's religious leadership: Josiah's religious leadership ranks him with Jehoshaphat and Hezekiah as an outstanding religious ruler. Gross idolatry, Baaal altars, Asherim, star and planetary worship, Moloch deity acknowledged in the sacrifice of children in the Hinnom valley, astrology, occultism, altars for worshiping the host of heaven in the temple court, and the shedding of innocent blood, all permeated the land of Judah during the reign of Manasseh. (686 -642 BC.).

Whatever reform Manasseh had achieved after his release from captivity was counteracted by a decline to idolatry under Amon. Josiah gradually reacted to these godless influences that permeated his kingdom (2 Chron. 34).

In the eighth year of his reign 632 BC., he began to seek after God and four years later initiated reforms. Images, altars, and all manner of idolatrous practices were destroyed not only in Jerusalem and Judah but in the cities of Manasseh, Ephraim, Simeon, and as far north as Naphtali. At the same time offerings and contributions were collected throughout the nation for the restoration of the temple in Jerusalem which had been neglected for a long period, of time.

In, the course of renovating the temple (622 BC.) the Book of the Law was recovered. The reformation movement consequently was stimulated anew by the reading of this Book of the Law given by Moses. Not only had the reading and observances of the law been neglected in preceding decades, but it is possible that Manasseh even destroyed existing copies which were in circulation throughout the land of Judah.

Huldah the prophetess warned the people of impending judgment awaiting them for their neglect of the law, stirred by this prophecy Josiah led his nation in the observance of the Passover in a manner that was unprecedented in Judah's history.

With Josiah, the king himself leading this reformation movement in the land the priests serving by previous royal appointment of former kings who were dedicated to idol worship were removed and replaced with true faithful Levitical priests and Josiah made the temple revenues available for the support of these priests. The religious reforms and environment established by Josiah would have provided favourable conditions for the beginning of Jeremiah's ministry.

Josiah's death: in, an effort to interfere with Necho's plans to aid the Assyrians Josiah was fatally wounded at Megiddo. National and religious hopes vanished with the funeral of this thirty-nine, year old king so that all Judah joined Jeremiah in lamenting Josiah.

The history of Josiah: after Hezekiah died his son Manasseh reigned in his place in Jerusalem for fifty-five years. (2 Kings 21:1), during those years he led the people of Judah to do great evil and abominations in the sight of the LORD and because of this great evil the LORD said He would forsake the people of Judah and give them into the hand of their enemies (2 Kings 21:2-16).

After Manasseh's death Amon his son reigned in his place, he reigned two years in Jerusalem and utterly abandoned the LORD and His ways and continued in the evil and abominations his father Manasseh had done, after his death Josiah his son reigned in his place. (2 Kings 21:18-26).

Josiah reigned thirty-one years in Jerusalem (2 Kings 22:1) and did what was right in the eyes of the LORD and did not turn aside to the right or to the left. (2 Kings 22:2). He provided money to pay the workmen repairing the house of the LORD (2 Kings 22:3-7).

God told him that because his heart was repentant and he humbled himself and wept before the LORD, he would not see the disaster that the LORD will bring upon Jerusalem and Judah, but go to his grave in peace. (2 Kings 22:19-20).

Josiah made a covenant before the LORD, to walk after the LORD and to keep His commandments, testimonies and statutes with all his heart and all his soul and perform the words of the covenant that were written in the book and all the people joined with him in this covenant. (2 Kings 23:3).

Josiah destroyed all the vessels made for Baal, Asherah, and all the host of heaven and deposed the priests of Judah that made offerings in the high places in the cities of Judah and around Jerusalem and those who burned incense to Baal, to the sun the moon and the constellations and all the host of the heavens. (2 Kings 23:4-5).

Josiah also defiled Topheth in the Valley of the Son of Hinnom so that no one would burn their son or daughter as an offering to Molech there. He destroyed every idol, altar and ashram that Solomon, Ahaz, Manasseh and Jeroboam had erected in the land of Judah and removed all the shrines and high places that were in the cities of Samaria that the kings of Israel had made (2 Kings 23:10-19).

He abolished all these abominations that he might establish the words of the law. It is written of Josiah that before him there was no king like him, who turned to the LORD with all his heart and with all his soul and with all his might, according, to all the Law of Moses, nor did any like him arise after him. (2 Kings 23:24-25).

The following shows the decline of Judah after Josiah's death.

After Josiah's death: his son Jehoahaz reigned in his place and in total contrast to his father Josiah he did what was evil in the sight of the LORD (2 Kings 23:32).

After Jehoahaz death: Eliakim (also a son of Josiah) reigned. He changed his name to Jehoiakim and reigned eleven years in Jerusalem also doing what was evil in the sight of the LORD. (2 Kings 23:32-36). The LORD sent against Jehoiakim king of Judah the Chaldeans, the Syrians, the Moabites and the Ammonites according, to the word of the LORD that the prophets spoke, because the sins and abominations of Manasseh had filled Jerusalem. (2 Kings 24:1-3).

After Jehoiakim's death: his son Jehoiachin reigned in his place. (2 Kings 24:6). He reigned three months in Jerusalem and did what was evil in the sight of the LORD. (2 Kings 24:8). During the eighth year of his reign Nebuchadnezzar the king of Babylon came to the city and Jehoiachin gave himself up to him. Nebuchadnezzar carried off all the vessels of gold and sacred items of the house of the LORD and all the treasures of the king's house and carried away the people of Jerusalem only the poorest of the people remained. (2 Kings 24:10-16).

Zedekiah (originally Mattaniah) is taken to Babylon: King Nebuchadnezzar made Mattaniah, (Jehoiachin's uncle) king in Jehoiachin's place and changed Mattaniah name to Zedekiah. Zedekiah reigned eleven years in Jerusalem and did what was evil in the sight of the LORD. (2 Kings 24:17-18).

In the ninth year of Zedekiah's reign he rebelled against Nebuchadnezzar so Nebuchadnezzar sent all his armies against Jerusalem and besieged the city until the eleventh year of King Zedekiah (2 Kings 24:20) (2 Kings 25:1-3).

A famine in Judah became so severe in the city that King Zedekiah and all the men of war fled by night, but Zedekiah was captured and brought to the king of Babylon. The sons of Zedekiah were slaughtered before his eyes and the eyes of Zedekiah were put out and then he was bound in chains and taken to Babylon. (2 Kings 25:3-7).

Jerusalem is burned and the temple plundered: in the nineteenth year of King Nebuchadnezzar, Nebuzaradan and his armies attacked Jerusalem and burned the house of the LORD and the king's house and all the houses of Jerusalem and broke down the walls around Jerusalem.

They took the remaining people who were left in the city into exile, but left the poorest of the land to be vinedressers and plowmen. (2 Kings 25:8-12). The bronze sea, the pillars of bronze all the vessels of bronze and whatever had been left of gold and silver that was in the house of the LORD was carried to Babylon (2 Kings 25:13-17) so all Judah was taken into exile out of its land. (2 Kings 25:21).

Gedaliah is appointed king over Judah: Nebuchadnezzar appointed Gedaliah to be governor over all the people who remained in the land of Judah (2 Kings 25:22). He told the people not to be afraid of the Babylonian officials, but live in the land and serve the king of Babylon, and it would be well with them, but Ishmael a son of the royal family with ten men struck down Gedaliah then all the people fled to Egypt, for they were afraid of the Babylonians. (2 Kings 25:22-26).

Summary of Josiah: his name means Jehovah supports him, he was the king of Judah and the son of Amon and the grandson of Manasseh. He reigned for thirty-one years and his religious leadership ranks him with Jehoshaphat and Hezekiah as an outstanding religious ruler.

His reign was the last surge of political independence and religious revival before the disintegration of the Southern Kingdom (the two tribes of Judah) which ended with the destruction of Jerusalem by Babylon in 586 BC.

Jotbathah

Campsite of Israelites during wilderness wanderings (Num. 33:33-34) (Deut. 10:7).

Jotham

Jotham comes from the Hebrew word (*Yowtham*) it means Jehovah is perfect and carries the idea of being complete, honest, gentle, dear, undefiled and upright. It is the name of the following three Israelites.

1. **Jotham son of Uzziah and King of Judah:** he was born a son of Uzziah, king of Judah. His mother's name was Jerushah the daughter of Zadok. He did what was right in the eyes of the LORD according to all that his father Uzziah had done and became mighty, because he ordered his ways before God. (2 Chron. 27:1-8).

Even, though Jotham personally served God he could not influence the people to follow in His ways nor did he destroy the pagan shrines or stop the people from offering sacrifices and burning incense to foreign gods (2 Kings 15:32-35). He reigned during the time of the prophets Isaiah (Isaiah 6:1), Hosea, Amos and Micah and the growing threat of Assyria that both kingdoms faced.

He had victory over the Ammonites, who were forced to pay him heavy tribute, he was a great builder, fortifying several places in Judah and building the upper gate of the temple. Though for the greater part of his reign he had been a good and a powerful king, his victories and successes turned his head and he intruded into the priest's office (2 Chron. 26:16). As, a result, he was struck with leprosy and at the age of twenty-five Jotham began to reign in the place of his father and reigned sixteen years (2 Chron. 27:1-2). For his story see (2 Kings 15:32-38) and (2 Chron. 27).

2. **Jotham the son of Gideon:** he was the youngest of the seventy sons of Gideon, and the speaker of the first Bible parable (Judg. 9:5-57). After the death of Gideon, Abimelech, an illegitimate son got the men of Shechem behind him and desired to make himself a king over Israel. To that end he slew all his half-brothers except Jotham, the youngest, who hid himself and escaped. When the Shechemites had made Abimelech king, Jotham spoke his parable of the trees and the bramble and pronounced a curse upon them and upon Abimelech.

3. **Jotham of Judah:** he was a man of the tribe of Judah. (1 Chron. 2:47).

Jucal

Jucal means, Jehovah is able he was one of Zedekiah's (king of Judah) chief officials who caused Jeremiah to be imprisoned and later sought, to have him put to death for prophesying Babylon's victory over Jerusalem. (Jer. 38:1-6).

Judah (Juda)

The word Juda comes from the Hebrew word (*Y^ehuwdah*) and means celebrated and praised. It carries the idea of revering and worshiping (with extended hands). Judah is the name of the Hebrew tribe descended from the man Judah. The name Judah also embraces and refers to the two and a half tribes at Jerusalem. This is because King David was a member of the tribe of Judah and it was David who founded the dynasty.

The man Judah: was the fourth son of Jacob; his mother was Leah (Gen 29:35). Few details of his life are known. He saved Joseph's life by persuading his brothers to sell him to the Midianites at Dothan (Gen. 37:26-28). His disgraceful actions recorded in (Gen. 38) left a stain upon his memory. He gradually appears to have achieved leadership among his brothers (Gen. 43:3) (Gen. 46:28) (Gen. 49:8-12). No doubt it was during his-own lifetime that the rivalry among them arose which was much later to give rise to the division of the kingdom. The blessing Jacob (on his death bed) gave to Judah (Gen. 49:9-10) is usually understood as being a Messianic prophecy.

The tribe of Judah: was one of the tribes which stood on Mount Gerizim to bless the people at the ceremony of the covenant renewal at Shechem. (Deut. 27:12).

King Saul and the united Hebrew kingdom: Saul a Benjamite was Israel's first king (1 Sam. 8 to 2 Sam. 1).

His reign was not a success, and when he died (about 1000 BC.), a period of civil war broke out among the Hebrew tribes. Out of this chaos emerged David (2 Sam. 1 to 1 Kings 2), a member of the tribe of Judah, who founded the dynasty. David and his son Solomon (1 Kings 2:11) succeeded in unifying the Hebrew tribes and imposing their rule on the whole nation.

During their reigns the Hebrews established a great Empire. When Solomon died, all of this came to an end; the greater part of the nation succeeded from the Judean rule to form the Northern Kingdom of Israel (the ten and a half tribes). The Davidic dynasty continued to rule at Jerusalem over a small remnant of the nation (the two and a half tribes). This remnant is called the kingdom of Judah which continued to rule in Jerusalem until the destruction of the capital city by the Babylonians (587 B.C.).

The background of the divided Kingdom: it should not be thought that Solomon's son Rehoboam (1 Kings 12) was the sole reason for the split of the Hebrew kingdom. Ever since their settlement in Canaan after the Exodus from Egypt, the Israelite tribes had manifested a fierce independence of each other and a great reluctance to give up tribal sovereignty to a national head.

On several occasions during the period of the judges (Judg. 8:1-3) (Judg. 12:1-6; 20) strife and even open war broke out among the tribes. It would appear that the troubles in the period between the death of Saul and David's move of the capital to Jerusalem (2 Sam. 2-4) amounted to a divided kingdom, with Judah (the southern centre of power) adhering to David, but Israel (the Joseph tribes in central Palestine, and the northern tier of tribes) keeping remote and distant from David, seeking to establish Saul's son Ishbosheth as their king.

It appears that they felt that accepting David's claims meant giving up too much local autonomy to the central government. After David's capture of Jerusalem and the submission of all the tribes to him, David managed to keep the nation together by firm rule combined with a wise handling of explosive personalities. However, Solomon imposed on the nation a firm rule, assessing heavy taxes and forced labour.

When Solomon died there already existed an Israelite government in exile, headed by Jeroboam, son of Nebat (1 Kings 1:26-40). He returned to Palestine to confront Solomon's son Rehoboam with the following ultimatum, "make the heavy yoke lighter or we will not serve you" (1 Kings 12:1-11). Rehoboam, stubborn and inept, tried to assert force instead of making concessions, and Jeroboam split the Kingdom by organizing a breakaway government in Israel, which was ultimately (under Omri) centred in the city of Samaria.

The history of the Kingdom of Judah: the biblical books of Kings and Chronicles record the history of Israel and Judah with Israel predominating. Throughout these books Judah and Israel's history are so intertwined with each other it difficult to isolate the exact history of Judah.

It is clear that Judah was one of the largest of the tribes of Israel and occupied the most honourable place having charge of the arrangements and the chief support of the Israelites in overseeing their constitution, council and government and the following verses show that it was from the tribe of Judah the Messiah the Christ came: -

- The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples. ¹¹Binding his foal to the vine and his donkey's colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes. (Gen. 49:10-11).

Summary of Judah: Judah means praised it is the name of the Hebrew tribe descended from the man Judah. King David was a member of the tribe of Judah and both David and Solomon succeeded in unifying the twelve Hebrew tribes, but when Solomon died, all of this came to an end. Ten tribes broke away from the Kingdom and became known as the Northern Kingdom called Israel while two tribes known as the Southern Kingdom called Judah remained at Jerusalem. It is difficult to isolate the exact history of Judah because the accounts of Israel and Judah are intertwined with each other with Israel (the ten tribes) predominating.

Five other men named Judah: five individuals who are also name Judah are mentioned in Ezra and Nehemiah.

- Three were Levites. (Ezra. 3:9) (Neh. 12:8) (Ezra. 10:23).
- One was a Benjamite. (Neh. 11:9).
- The fifth was probably a prince of Judah. (Neh. 12:34).

Judas

Judas was a common name during the time of Christ, following are some mentioned in Scripture: -

- One of Jesus brothers. (Matt. 13:55) (Mark 6:3).
- Judas the brother of James the sons of Alphaeus. (Acts 1:13) (Jude 1:1).
- Judah of Galilee, who stirred up a sedition among the Jews soon after the birth of Jesus. (Acts 5:37).
- Judah surnamed Barsabas a Christian sent to Antioch with Paul and Barnabas. (Acts 15:22-32)
- Judas Iscariot the apostle who betrayed Jesus. (Matthew 10:4) (Mark 3:19) (John 13:2).

Judea

Is the same as Judah, the word Judea is derived from the Hebrew words (*Y^ehuwd*, *Y^ehuwdah* and *yadah*),

Judea (*Hebrew Y^ehuwd*) means Judah, Jud'a and Jewish, while Judea (*Hebrew Y^ehuwdah*) means celebrated, and Judea (*Hebrew yadah*), literally means to use (i.e. hold out the hand for any purpose), but especially to extend the hands to revere worship, praise and give thanks, or to bemoan, lament and mourn by wringing the hands. It is the name of five Israelites and the tribe descended from the first named Judah, and the name of the territory of his descendants. For further information see Judah (above).

The wilderness of Judea: is an area west of the Dead Sea.

Judah and the two kingdoms: after the death of Solomon Israel was divided into the following two kingdoms: -

1. The kingdom of Judah which included the tribe of Judah and Benjamin. Benjamin was a small tribe, and it was not commonly mentioned, or the name was lost in that of Judah.
2. The kingdom of Israel (also called Ephraim) it included the remaining ten tribes. Ephraim (the ten tribes of Israel) and other nations are mentioned in the book of Isaiah, but the primary focus is upon Judah and Jerusalem.

Judah its kings and Isaiah: in the book of Isaiah it is written: -

- The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. (Isaiah 1:1).

Uzziah, Jotham, Ahaz, and Hezekiah were all kings, of Judah. This shows that the entire book of Isaiah embraces all that was seen during the reigns of these kings and during the whole prophetic life of Isaiah. His prophecies proclaim national calamities falling upon Judah and Israel as the punishment of their national sins.

Judges

Following are the judges of Israel: -

1. **Othniel:** the name means powerful one or lion of God. He was from the tribe of Judah, and the son of Kenaz, and younger brother of Caleb and ruled as judge forty years before his death. (Judges 1:11-13) (Judges 3:9-14).

2. **Ehud:** was a left-handed man from the tribe of Benjamin. He judged Israel eighty years. (Judges 3:15-30).
3. **Shamgar:** He delivered Israel from Philistine oppression by slaying six hundred Philistines with an oxgoad (a type of long stick with a pointed end, also known as the cattle prod) and rescued Israel. The Bible does not state how long he ruled as a Judge. (Judges 3:31) (Judges 5:6).
4. **Deborah the prophetess:** the name Deborah means bee (from its systematic instincts). Her reign as a judge began during a difficult time in Israel's history. Her leadership in delivering Israel from oppression is commemorated in Judges chapter five, in what is called the Song of Deborah. The land of Israel enjoyed peace for forty years after Jabin's army was displaced. She judged Israel around forty years. (Judges chapter four to five).
5. **Gideon:** means, he who casts down. He was the son of Joash the Abiezrite from the town of Ophrah. During Gideon's time, a large army of Midianites and other nations had gathered against Israel. The Lord told Gideon that he would be made strong and that he would save Israel from the Midianites, which he did with only three hundred men. He judged Israel around forty years, during those years there was peace and he lived to be an old man. The story of Gideon is found in Judges, chapters six to eight.
6. **Abimelech:** was the son of Gideon by a concubine from Shechem and reigned over Israel for three years (Judges 9:22). He became a judge of Israel, but it was not by God's will. He was not appointed Judge, but a usurper judge, a man who sought to rule Israel without proper authority. With the help of his mother's clan in Shechem he achieved his goal by assassinating all his brothers except the youngest Jotham who was kept hidden from him. (Judges 8:33 to 9:57).
7. **Tola:** was the son of Puah, son of Dodo, a resident of Shamir in the mountain region of Ephraim. When he had judged Israel twenty-three years, he died and was buried in Shamir" (Judges 10:1-2). That is all the Bible says about Tola.
8. **Jair:** the Gileadite judged Israel twenty-two years. He had thirty sons who rode on thirty saddle-asses and possessed thirty cities in the land of Gilead; these are called Havvoth-jair to the present day. Jair died and was buried in Kamon. (Judges 10:3-5). That's all the Bible says about Jair.
9. **Jephthah:** being an illegitimate child, he was kicked out of the family by his half-brothers to prevent him from sharing in the inheritance. He fled to the land of Tob, and gathered a group of worthless men and engaged in raids throughout the surrounding area. The elders of Gilead asked Jephthah to free them from the oppression of the Ammonites. He insisted on a position of leadership in Gilead if he succeeded in fighting the Ammonites. He was assured of this, and went to war. He launched an attack through Mizpah of Gilead and defeated the Ammonites with a very great slaughter. He judged Israel six years then died and was buried in his city in Gilead. (Judges 11:1 to 12:7).
10. **Ibzan:** of Bethlehem had thirty sons. He also had thirty daughters married outside of the family, and he brought in as wives for his sons thirty young women from outside the family. After having judged Israel for seven years, Ibzan died and was buried in Bethlehem. (Judges 12:8-10).
11. **Elon:** a Zebulunite judged Israel ten years and died and was buried in Elon in the land of Zebulun. (Judg. 12:11-12).
12. **Abdon:** the Pirathonite son of Hillel had forty sons and thirty grandsons who rode on seventy saddle-asses. After having judged Israel for eight years he died and was buried in Pirathon in the land of Ephraim on the mountain of the Amalekites. (Judges 12:13-15).
13. **Samson:** the name Samson means little sun. He was of the tribe of Dan, judged Israel for twenty years. His mother received a visit from an angel, who told her she would give birth to an unusual son, a Nazirite, and not to cut his hair.

Samson had great strength, he killed a lion with his bare hands, and later killed one thousand Philistines with a jawbone of a donkey. He had romantic encounters with Delilah and two other Philistine women. His end came about when he prayed to the LORD, "Let me die with the Philistines," and then pushed against the pillars of the temple with all his might and it crashed, killing more Philistines at the time of his death, than during his entire lifetime.

He judged Israel twenty years and his brothers brought him back home and buried him between Zorah and Eshtaol, where his father, Manoah was buried. The story of Samson is found in the Book of Judges, chapters thirteen to sixteen).

14. **Eli:** was high priest, in the line of Ithamar. He was a judge at Shiloh, for forty years. It was to him that Hannah entrusted her son, Samuel, to be raised. Although he was high priest, Eli failed to curb the sinful behaviour of his sons, Hophni and Phinehas, who were priests.

God told Samuel that Eli's family would be punished for blaspheming God. Samuel told Eli about this and Eli said that the Lord should do what He thinks is best (1 Samuel 3:18). Later, Eli's sons were killed as they accompanied the Ark of the Covenant into a battle against the Philistines. When Eli had heard the news, he fell backwards while seated in a chair, broke his neck and died. He was ninety-eight years old at the time. He judged Israel about forty years. (1 Samuel chapter one to chapter four).

15. **Samuel:** the son of Elkanah, and his wife Hannah, was a prophet and the last of Israel's Judges. Samuel grew up under Eli, who was the priest at Shiloh. He served a variety of roles in Israel. He was a prophet, a judge and a military leader. He was widely recognized throughout the country (1 Sam. 3:20). His home was in Ramah, where, he headed groups of prophets.

At, this time in Israel's history, about three thousand years ago, the nation was ruled by judges who settled disputes, not kings. But the people demanded to have a king, like other nations.

Samuel was opposed to having a king rule over Israel because he interpreted that as an act of apostasy and a rejection of the Kingship of God, however, God told Samuel to anoint Saul, son of Kish, as king, and so the people got what they wanted. Scripture says, Samuel judged Israel all the days of his life (1 Sam. 7:15) which means he judged Israel for a very long time, at least twenty years.

Two other Judges: when Samuel was old, he made his firstborn son Joel and his second son Abi-jah judges in Beersheba over Israel, but they did not walk in God's ways as Samuel their father did, but turned aside after gain and took bribes and perverted justice. (1 Sam. 8:1-3). This, is why all the elders of Israel gathered together, and came to Samuel at Ramah and told him, "Look, you're old, and your sons don't follow your example so appoint a king to govern us like all the other nations, so the LORD gave them King Saul. (1 Sam. 8:4-6).

Jupiter

Jupiter (Zeus in ESV), Zeus, was probably related to the name Dis, deece, which is now obsolete; Zeus or Dis is the same as Jupiter or Jove) and refers to the supreme deity of the Greeks, commonly known as Jupiter. It carries the idea of an aerolite (i.e., stony meteorite) falling from the sky from Jupiter. Jupiter is usually thought to have originated as a sky god. The Romans regarded Jupiter as the equivalent of the Greek god Zeus.

Julia

Julia (*Greek Ioulia*) was a Christian woman.

Junia

Junia (*Greek Iounias and Junias*) was a Christian.