

Concise Bible Dictionary

J

By George Morrish

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Jaakan, Jakan

Son of Ezer, a son of Seir (Deut. 10:6; 1 Chron. 1:42).
Same as AKAN in Genesis 36:27.

Jaakobah

Prince in the tribe of Simeon (1 Chron. 4:36).

Jaala, Jaalah

Ancestor of some who returned from exile (Ezra 2:56;
Neh. 7:58).

Jaalam

Son of Esau (Gen. 36:5,14,18; 1 Chron. 1:35).

Jaanai

A chief man of the tribe of Gad (1 Chron. 5:12).

Jaare-Oregim

Father of Elhanan who killed one of the giants (2 Sam. 21:19). Called JAIR in 1 Chronicles 20:5.

Jaasau

One who had married a strange wife (Ezra 10:37).

Jaasiel

Son of Abner, a Benjamite (1 Chron. 27:21).

Jaazaniah

1. Son of Hoshaiiah, a Maachathite, and a captain among those left in the land by the king of Babylon (2 Kings 25:23). Called JEZANIAH in Jer. 40:8; 42:1.

2. A Rechabite, son of Jeremiah: he refused to drink wine, and was blessed for his obedience to his forefathers (Jer. 35:3).

3. Son of Shaphan, and leader of the seventy elders who were seen in a vision by Ezekiel offering incense to idols (Ezek. 8:11).

4. Son of Azur, and one of the princes who devised mischief and gave wicked counsel to the people (Ezek. 11:1).

Jaazer, Jazer

City and district in Gilead: it was taken from the Amorites by Israel, allotted to Gad, and given to the Levites (Num. 21:32; Num. 32:1,3,35; Josh. 13:25; Josh. 21:39; 1 Chron. 6:81; Isa. 16:8-9). In Jeremiah 48:32 the “sea of Jazer” is supposed to refer to a lake in the neighborhood. Identified by some with *Beit Zerab*, 31° 50' N, 35° 51' E.

Jaaziah

Descendant of Merari (1 Chron. 24:26-27).

Jaaziel

A Levite who assisted when David brought up the ark (1 Chron. 15:18). Apparently the name is contracted into AZIEL in 1 Chronicles 15:20.

Jabal

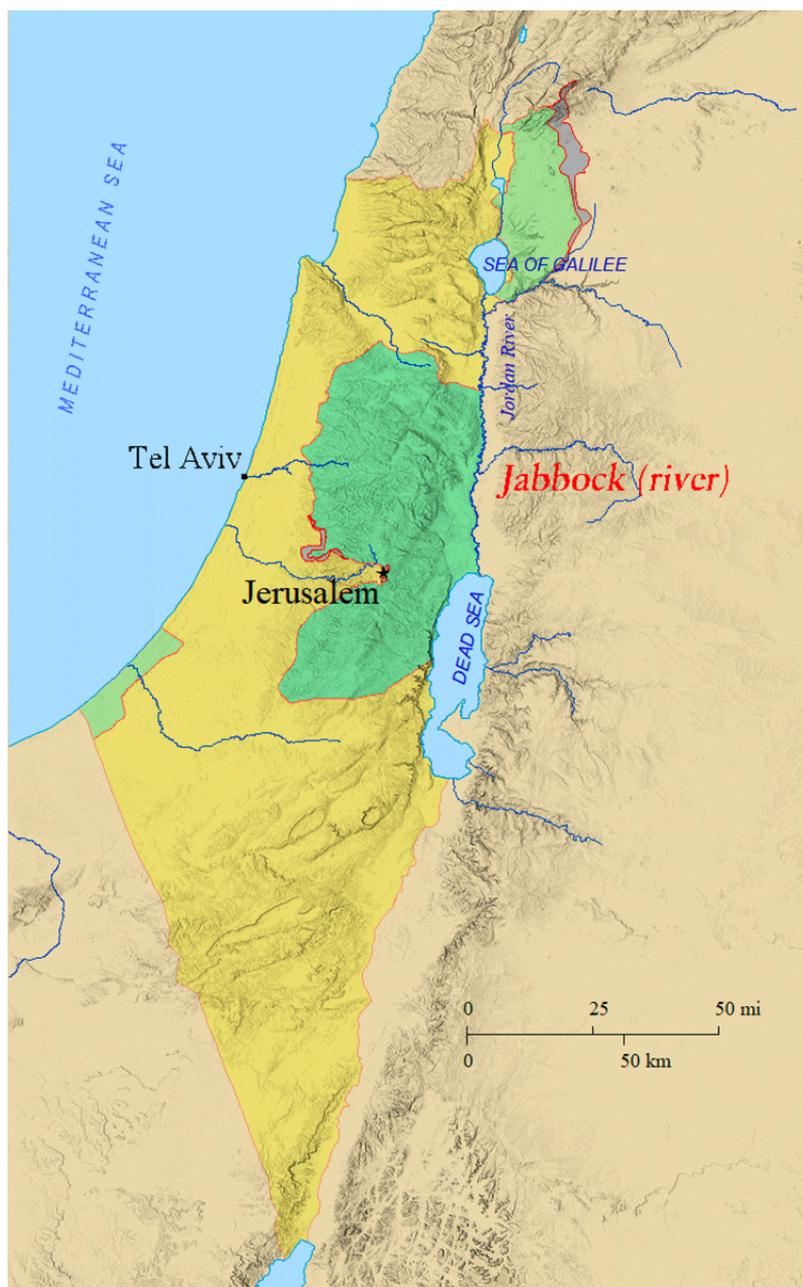
Son of Lamech and Adah: he is described as “the father of such as dwell in tents” (Gen. 4:20).

Jabbok

Stream on the east of the Jordan, near to which the angel wrestled with Jacob. It was afterward called “the border of the children of Ammon” (Gen. 32:22; Num. 21:24; Deut. 2:37; Deut. 3:16; Josh. 12:2; Judg. 11:13,22). In some parts it runs in a deep ravine, and in winter is impassable in places. It enters the Jordan about 32° 6' N, and is now called *Wady Zerka*.



Jabbok



Jabesh

Father of Shallum king of Israel (2 Kings 15:10, 13-14).

Jabesh, Jabesh-Gilead

City in Gilead. When the tribe of Benjamin had been punished for its sin, and wives were wanted for the survivors, Jabesh-gilead was smitten because they came not when called, and only the young women were spared (Judg. 21:8,14). The city was afterward saved from the Ammonites by Saul; and when Saul and his sons were killed in battle, the valiant men of the city took up their bodies and buried them (1 Sam. 11:1-11; 1 Sam. 31:11-13; 2 Sam. 2:4-5; 2 Sam. 21:12; 1 Chron. 10:11-12). Identified with *ed Deir* (on the south of *Wady Yabis*, in which the name has probably been preserved), 32° 23' N, 35° 40' E.

Jabesh, Jabesh-Gilead



Jabez

1. City in which the various families of the scribes dwelt (1 Chron. 2:55). Not identified.

2. A descendant of Judah, said to be more honorable than his brethren. He prayed to the God of Israel that He would bless him, and enlarge his border; that God's hand might be with him, and keep him from evil that it might not grieve him. God granted that which he requested (1 Chron. 4:9-10). It is a beautiful instance of individual faith, which rose to the privileges of God's earthly people, and counted on the God of Israel.

Jabin

1. King of Hazor in the north, who, with confederate kings, raised an enormous army "as the sand that is upon the sea shore," but was signally defeated by Joshua, after he had overthrown the confederacy in the south (Josh. 11:1-11). Thus early in the history of Israel the kings of the south and the north appear on the scene, and perish.

2. Another king of Hazor, who oppressed Israel twenty years; he was defeated by Deborah and Barak (Judg. 4:2-24). Psalm 83:9 calls upon God to do to the great northern confederacy in the last days as was done to this king.

Jabneel, Jabneh

1. Border city between Judah and Dan. It was taken from the Philistines by Uzziah (Josh. 15:11; 2 Chron. 26:6). Identified with *Yebnah*, 31° 52' N, 34°, 44' E.

2. Border city of Naphtali (Josh. 19:33). Identified with *Yemma*, 32° 42' N, 35° 30' E.

Jachan

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

Jachin

1. Son of Simeon (Gen. 46:10; Ex. 6:15; Num. 26:12). Apparently called JARIB in 1 Chronicles 4:24.

2. Head of the twenty-first course of priests (1 Chron. 24:17).

3. Priest in Jerusalem on the return from exile (1 Chron. 9:10; Neh. 11:10).

Jachin

One of the two notable pillars in Solomon's temple; it signifies "He will establish" (1 Kings 7:21; 2 Chron. 3:17). See BOAZ.

Jachinites

Descendants of Jachin, son of Simeon (Num. 26:12).

Jacynth

The word *βάκινθος* signifies *hyacinth*, and this, as a color, is a deep purple. In Revelation 9:17 the horsemen had breastplates of fire, jacynth, and brimstone, which seem to imply flashes of *colored* light. In Revelation 21:20 the jacynth garnishes the eleventh foundation of the heavenly Jerusalem. It is supposed by some to be the same as the *ligure*. The Greek word occurs in the LXX (Ex. 25:4; Ex. 26:1), but is translated "blue."

Jacob

Son of Isaac and Rebekah. Though a twin, he is called “the younger,” being born after Esau. Before the children were born it was said, “the elder shall serve the younger.” The promises made by God to Abraham were thus confirmed to Jacob, as they had been to Isaac. When they grew up, Esau became a hunter, whereas Jacob was a peaceful man, dwelling in tents. Isaac loved Esau, and Rebekah loved Jacob. The typical character of these three patriarchs has been described thus: “In general, Abraham is the root of all promise, and the picture of the life of faith; Isaac is a type of the heavenly Man, who receives the church; and Jacob represents Israel as heir of the promises according to the flesh.” The difference may be seen by comparing Genesis 22:17 (“stars” and “sand”), with Genesis 26:4 (“stars” only), and Genesis 28:14 (“dust of the earth” only).

Though Jacob was heir of the promises, and valued God’s blessing in a selfish manner, he sought it not by faith, but tried in an evil and mean way to obtain it: first in buying the birthright when his brother was at the point of death; and then, in obtaining the blessing from his father by lying and deceit: a blessing which would surely have been his in God’s way if he had waited (compare Gen. 48:14-20).

Jacob had then to become a wanderer; but God was faithful to him, and spoke to him, not openly as to Abraham, but in a dream. The ladder reaching to heaven, and the angels ascending and descending on it, showed that he on earth was the object of heaven’s care. The promises as to the land being possessed by his descendants, and all nations being blessed in his Seed, were confirmed to him, with this difference that in connection with the latter promise it

says “*in thee* and in *thy seed*,” because it includes the earthly blessings to his seed in the millennium. God also said He would keep Jacob wherever he went, and bring him back to the promised land. Jacob called the place Beth-el, saying that it was the house of God, and the gate of heaven. It is figurative of Israel’s position, not in heaven, but the “gate” is theirs. He made a vow that if God would bless him and bring him back in peace, Jehovah should be his God. This was not the language of faith.

Jacob, who had tricked his brother, was treated in a similar way by Laban, and Leah was given to him as wife instead of Rachel, though he had Rachel, the one he loved, afterward. He had not learned to trust God, but used subtle ways to increase his possessions; and he also was dealt with in a like manner, having his wages changed “ten times.” But God was watching over him and bade him return to the land of his fathers; and when Laban pursued after him, God warned him in a dream not to speak to Jacob either good or bad. They made a covenant together, and each went his way.

Immediately afterward the angels of God met Jacob, and he recognized them as “God’s host.” Then he had to meet Esau, and doubtless conscience smote him, for he was greatly alarmed. He prayed to God for help, yet was full of plans, sending presents to appease his brother, and dividing his people into two bands, so that if one of them were smitten, the other might escape. When he was alone God took him in hand: a “man” (called “the angel” in Hosea 12:4) wrestled with him. He was lamed, yet he clung, and in faith said, “I will not let thee go, except thou bless me.” He was accounted a victor, and his name was changed from Jacob to ISRAEL: “for as a prince hast thou power with

God and with men, and hast prevailed." God did not yet make known *His* name to him.

God protected him from Esau, as He had from Laban: they kissed each other and wept. He then feigned that he would follow Esau to Seir, but turned aside to Shechem, where he bought the portion of a field, thus settling down for his own ease in the midst of the Canaanites, instead of going to Beth-el, God's house, from whence he had started. His peace was soon disturbed by his daughter Dinah going to see the daughters of the land, and being dishonored, which was avenged by the slaughter of the Shechemites by his sons Simeon and Levi, bringing Jacob into great fear.

God used this humiliating sorrow to discipline Jacob, and recover him to his true calling. He therefore bade Jacob go to *Beth-el*, and make an altar there. This disclosed a sad state of things: he had to meet God, and must purify himself, and his household must put away their strange gods. He built an altar and called it, "El-beth-el"; "the God of Bethel." God renewed His promises and revealed Himself to Jacob as GOD ALMIGHTY.

Jacob loved Joseph more than all his other sons, which caused them to hate Joseph; they also hated him for the communications given to him through dreams, and eventually sold him to the Ishmeelites. Again Jacob was dealt with deceitfully; his sons pretended that they had found Joseph's coat stained with blood, and Jacob was greatly distressed. But God was watching and overruling all for good. When Jacob and his household arrived in Egypt, he as a prince of God blessed Pharaoh king of Egypt. He lived in Egypt seventeen years, and died at the good old age of 147.

Jacob at the close of his life rose up to the height of God's thoughts, and by faith blessed the two sons of Joseph, being led of God to cross his hands, and gave the richest blessing to Ephraim. Then, as a true prophet of God, he called all his sons before him, and blessed them, with an appropriate prophecy as to the historical future of each (considered under each of the sons' names). He fell asleep, and his body was embalmed and carried into Palestine to lie with those of Abraham and Isaac.

Jacob being named ISRAEL led to his descendants being called the CHILDREN OF ISRAEL. They are however frequently addressed as "JACOB," or "house of Jacob," as if they had not preserved the higher character involved in the name of "Israel," but must be addressed by the natural name of their forefather, Jacob (Gen. 25-49).

Jacob

Father of Joseph the husband of Mary (Matt. 1:15-16).

Jacob's Well

In the valley of Shechem, near to a city called Sychar, was the well where the Lord rested, and conversed with the woman of Samaria (John 4:5-42). It is identified with *Bir Yakub*, at the base of Gerizim, 32° 12' N, 35° 16' E, and is one of the few spots in Palestine the identification of which has not been disputed.

The well is cut out of the solid limestone, 7ft. 6in. in diameter, and is now about 75 feet deep; but early travelers give the depth as much greater. Every visitor casts in stones to hear them reach the bottom. It is only in the winter that there is now any water in it. The well's mouth is below

the surface of the ground and is covered with a stone with a hole in the center. A traveler, John of Wurzburg (A.D. 1160-1170), says that when he visited the well a church was then being erected over it; but that has long since been destroyed. See SYCHAR.

Jada

Son of Onam, a descendant of Judah (1 Chron. 2:28, 32).

Jaddua

1. One who sealed the covenant (Neh. 10:21).
2. Son of Jonathan, a descendant of Jeshua the priest (Neh. 12:11, 22).

Jadon

A Meronothite who helped to repair the wall of Jerusalem (Neh. 3:7).

Jadua

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

Jael

Wife of Heber the Kenite, a descendant of Jethro, father-in-law of Moses, who was head of an Arab clan which was established in the north of Palestine. When Sisera's army was defeated by Barak and Deborah, he left his chariot and fled on foot to the tent of Jael, whose husband was at peace with Jabin. Jael invited him into her tent, and bade him not to fear, gave him milk to drink, and covered him up. Being weary he fell asleep, and Jael with a hammer drove a tent-

peg through his temples till it entered the ground (Judg. 4:17-22; Judg. 5:6, 24).

Great indignation has been expressed at this act of Jael, and even Christians have blamed her severely; but it was foretold that Jehovah would “sell Sisera into the hand of a woman”; and immediately after the deed, it is added, “So *God* subdued on that day Jabin the king of Canaan before the children of Israel.” And Deborah, in her song of praise, pronounced Jael to be “blessed above women.” It is clear from this song that Sisera was an enemy not only of God’s people, but of the Lord Himself, for she prophetically utters the words, “So let all *thine* enemies perish, O Lord” (compare Numbers 10:35). Hence God empowered Jael to take his life—as He had led Joshua in some instances to destroy the women and children of the places conquered by him. Where an act is clearly the execution of God’s righteous judgment, it rises altogether above what would be justifiable under ordinary circumstances of hospitality or of warfare. Of course in some instances the thing accomplished may be according to the will of God, but not the way in which it is effected.

Jagur

Town in the south of Judah. Josh. 15:21. Not identified.

Jah

An abbreviated form of Jehovah (Psa. 68:4). The same Hebrew word occurs many times, and is translated LORD. See GOD.

Jahath

1. Son of Reaiah, a descendant of Judah (1 Chron. 4:2).
2. Son of Libni, a Gershonite (1 Chron. 6:20,43).
3. Son of Shimei, a Gershonite (1 Chron. 23:10-11).
4. Son of Shelomoth, a descendant of Levi (1 Chron. 24:22).
5. Descendant of Merari, and an overseer at the repairing of the temple under Josiah (2 Chron. 34:12).

Jahaz, Jahaza, Jahazah, Jahzah

Place east of the Jordan where Sihon king of the Amorites was conquered. It was allotted to Reuben, but afterward became a Levitical city (Num. 21:23; Deut. 2:32; Josh. 13:18; Josh. 21:36; 1 Chron. 6:78; Isa. 15:4; Jer. 48:21,34). Not identified.

Jahaziah

Son of Tikvah: a chief who supported Ezra in the matter of separating from foreign wives (Ezra 10:15).

Jahaziel

1. A Benjamite who joined David at Ziklag (1 Chron. 12:4).
2. Priest who assisted at the bringing up of the ark (1 Chron. 16:6).
3. Son of Hebron, a descendant of Kohath (1 Chron. 23:19; 1 Chron. 24:23).

4. Son of Zechariah, a Levite: the spirit of Jehovah came upon him to encourage Jehoshaphat against the Moabites (2 Chron. 20:14).

5. Ancestor of some who returned from exile (Ezra 8:5).

Jahdai

One in the family of Caleb (1 Chron. 2:47).

Jahdiel

Head of a family in Manasseh (1 Chron. 5:24).

Jahdo

Son of Buz, a descendant of Gad (1 Chron. 5:14).

Jahleel, Jahleelites

Son of Zebulun, and his descendants (Gen. 46:14; Num. 26:26).

Jahmai

Son of Tola, a son of Issachar (1 Chron. 7:2).

Jahzah

See JAHHAZ.

Jahzeel, Jahziel, Jahzeelites

Son of Naphtali, and his descendants (Gen. 46:24; Num. 26:48; 1 Chron. 7:13).

Jahzerah

A priest, son of Meshullam (1 Chron. 9:12).

Jahziel

See JAHZEEL.

Jailor

See PRISON.

Jair

1. Son of Segub, a descendant of Judah but called “son of Manasseh” from his mother the daughter of Machir. He is also called one of “the sons of Machir, the father of Gilead.” He conquered the territory of Argob with some towns, which he called HAVOTH-JAIR, “the towns of Jair” (Num. 32:41; Deut. 3:14; Josh. 13:30; 1 Kings 4:13; 1 Chron. 2:22-23).

2. A Gileadite who judged Israel twenty-two years (Judg. 10:3-5). He had thirty sons, who had thirty cities in the land of Gilead, which were also called “HAVOTH-JAIR:”

3. A Benjamite, father of Mordecai (Esther 2:5).

4. Father of Elhanan who slew Lahmi the brother of Goliath (1 Chron. 20:5). He is called JAARE-OREGIM in 2 Samuel 21:19.

Jairite

Designation of Ira, a ruler under David (2 Sam. 20:26).

Jairus

Ruler of a synagogue in Galilee, whose daughter the Lord restored to life (Mark 5:22; Luke 8:41).

Jakan

See JAAKAN.

Jakeh

Father of Agur, whose “words” are in Proverbs 30.

Jakim

1. Son of Shimhi, a Benjamite (1 Chron. 8:19).
2. Head of the twelfth course of the priesthood (1 Chron. 24:12).

Jalon

Son of Ezra, of the tribe of Judah (1 Chron. 4:17).

Jambres

See JANNES.

James, Epistle of

This was written to the *twelve tribes* which were in the dispersion, viewing them as still in relationship with God, though it was only the Jewish remnant, now become Christians, who professed the faith, which the Spirit gave, in the true Messiah. The moral measure of the life presented is the same as when the Lord was here among His disciples: it does not rise up to the position and principles of the church as found in Paul’s epistles. The believers being in the midst of the Israelites, some of whom merely *professed* faith in Christ, accounts for the apostle’s address to the mass and the warning to professors. The epistle belongs in character to the transitional time in the early part of the

Acts, when the believers went on with the temple worship, before Paul's testimony came in. In some Greek MSS this epistle follows the Acts, preceding Paul's writings.

Referring to the various temptations into which saints fall, the apostle bids them count it all joy, inasmuch as the proving of faith works endurance. But this last must have her perfect work that they might be lacking in nothing. If wisdom be lacking, it should be sought in faith from God. The man who doubts will get nothing. The poor and the rich had both that in which they could glory; the one in his exaltation, the other in his humiliation, being able rightly to judge of that which is but for a moment. The crown of life is for him who endures trial—for those in fact who love God.

There is however temptation from within, which is not from God, and this results in sin and death. What is from God is good, for He is the Father of lights. He has begotten us by the word of truth as a kind of first-fruits of His creatures. Hence let everyone be swift to hear, but slow to speak, and slow to wrath: that is, swift to take in, but slow to give forth. The implanted word, received with meekness, is able to save the soul. But the believer must *do* it as well as hear it. If the tongue be unbridled, a man's religion is vain. Pure religion before God and the Father is deeply practical both as regards human need and separation from the world.

James 2. The saints are warned against respect of persons in their meetings, the rich honored above the poor. Did not rich men oppress them and blaspheme Christ? If indeed they kept the royal law (to love their neighbor as themselves) they did well. But they transgressed it in

respecting persons. They should speak and act as those that were to be judged by the law of liberty.

The apostle then speaks of the folly of *saying* one had faith apart from works. Where faith is alive there will be these latter. The question is viewed here from man's standpoint: "*Show me thy faith.*" Paul views it from that of God, who reckons people who believe "righteous without works." Both need to be apprehended.

James 3. The danger of being many teachers is now the theme. The tongue is a small member, but is capable of great effects, and must therefore be restrained. A man who does not offend in word is a "perfect man." A wise man will show his works out of a good conversation with meekness of wisdom. This is in contrast to the mere self-constituted teacher. Heavenly wisdom leads to peace; but it is first pure; that is, God has His place in the soul; then peaceable, self has no place; while the outcome as regards others is that it is full of mercy and good fruits.

James 4. The evil of lust and the world is set in contrast to the action of the Spirit in us. Lowliness, submission to God, and resistance to the devil, are urged upon the believers. They are warned against speaking evil one of another, in doing which they judged the law, which inculcates loving one's neighbor as oneself. None should exercise self-will; in going here or there the will of the Lord should be submitted to.

James 5. The unrighteousness, self-indulgence, and oppression of the rich are solemnly inveighed against, and they are reminded of the day of retribution. The brethren are exhorted to patience in view of the coming of the Lord, while they are warned against a spirit of mutual complaint, lest they themselves should be judged. The prophets are

held forth as examples of suffering and patience. Those who endure are called blessed. The *end* of the Lord, to which saints in trial must look, shows Him to be very pitiful and of tender mercy. A warning follows against the evil of swearing. Prayer is the resource of the suffering; singing psalms that of the happy. Encouraging instructions are given in relation to cases of sickness. Forgiveness and healing are in the governmental dealings of God. The saints are exhorted to mutual confession and to prayer, the efficacy of which is then enlarged on.

The epistle closes somewhat abruptly with a short statement of the result achieved in the restoration of any who had erred from the truth; a soul is saved from death, and a multitude of sins are covered.

The epistle was doubtless written by James the son of Alphaeus; from whence it is not known, and its date is only conjectural, varying from A.D. 45 to 60. In the common versions it is called "the general, or catholic epistle," probably meaning no more than that it is not addressed to any particular assembly; but the word "general" is not in any of the earlier Greek copies.

James, Son of Alphaeus

One of the twelve apostles (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13). These are the only passages where with *certainty* this apostle is spoken of; but we find in the Acts of the Apostles a James at Jerusalem after the son of Zebedee had been killed, and holding a sort of first place there. He spoke with a measure of authority at the conference respecting the law not being enforced on the Gentiles, saying, "My sentence is ..." This suggests that he was an apostle, and the son of Alphaeus (Acts 12:17; Acts

15:13; Acts 21:18; Gal. 2:9,12). He was most probably the writer of the Epistle of James, and the brother of Jude, or Judas, who was also an apostle (Luke 6:16; James 1:1; Jude 1).

James, Son of Zebedee

One of the twelve apostles, and brother of John the apostle. He was a fisherman, and was called to the apostleship while mending his nets. He at once forsook all and followed the Lord (Matt. 4:21; Matt. 10:2; Mark 1:19, 29; Luke 5:10; Luke 6:14; Acts 1:13). James and his brother were named by the Lord BOANERGES, “sons of thunder.” He with John asked if they should call down fire from heaven on the Samaritans (Luke 9:54).

Peter, James, and John were privileged by the Lord to attend Him on several occasions, as on the mount of transfiguration (Matt. 17:1; Mark 5:37; Mark 9:2; Mark 13:3; Mark 14:33; Luke 8:51; Luke 9:28). The mother of James and John requested that her two sons might sit, the one on the right hand and the other on the left of the Lord in His kingdom. This raised the indignation of the other disciples; but the Lord taught them all a lesson of humility: He Himself had come to minister and to give His life a ransom for many (Matt. 20:20). James was killed by Herod Agrippa I. about A.D. 43 (Acts 12:2). The “James” referred to in 1 Corinthians 15:7 may be this apostle.

James the Less

This occurs in Mark 15:40, and the same person is called simply James (Matt. 27:56; Mark 16:1; Luke 24:10). He is only mentioned to point out *his mother*, whose name

was Mary. James and Joses were common names and are found also among the brethren of the Lord. But James the Less may be, as some think, the same person as James the son of Alphaeus.

James, the Lord's Brother

Though the word *ἀδελφός* is used in the LXX in a wider sense than "brother," it has been judged that its use in the New Testament is restricted to those born of the same mother; and therefore the Lord's brother could not have been the same person as the son of Alphaeus. Nor is it probable that he was one of the twelve apostles, for we read that "neither did his brethren believe in him" (John 7:5). The first mention of the Lord's brethren being with the apostles is in Acts 1:14, and there they are referred to as *distinct* from them. James the Lord's brother was seen at Jerusalem by Paul (Gal. 1:19). The being thus designated distinguishes him from the apostle who is simply called James in Galatians 2:9, 12. Learned authorities state that in Galatians 1:19 the construction of the passage in the Greek does not necessarily imply that James the Lord's brother was an apostle. He is mentioned also in Matthew 13:55 and Mark 6:3.

Jamin

1. Son of Simeon (Gen. 46:10; Ex. 6:15; Num. 26:12; 1 Chron. 4:24).
2. Son of Ram, a descendant of Judah (1 Chron. 2:27).
3. Priest, or Levite, who helped to explain the law to the people (Neh. 8:7).

Jaminites

Descendants of Jamin, son of Simeon (Num. 26:12).

Jamlech

A prince in the tribe of Simeon (1 Chron. 4:34).

Janna

Son of Joseph in the genealogy of the Lord Jesus (Luke 3:24).

Jannes and Jambres

These are mentioned by Paul as having withstood Moses; to whom he compares those who by imitation were resisting the truth in the church (2 Tim. 3:8). Jannes and Jambres were doubtless the leaders of the Egyptian magicians who imitated the first plagues before Pharaoh; but who, when it was a question of the creation of life, had to confess that the finger of God was there. The judgment of God fell upon them also, for they were smitten with the boils and blains. As their folly was manifest in contending with the God of Israel, so shall be the folly of those who oppose the truth.

Janoah

City of Naphtali. It was taken by Tiglath-pileser (2 Kings 15:29). Identified with *Yanuh*, 33° 16' N, 35° 18' E.

Janohah

Border city of Ephraim (Josh. 16:6-7). Identified with *Yanun*, 32° 9' N, 35° 21' E.

Janum

City in the highlands of Judah (Josh. 15:53). Identified with Beni Naim, 31° 31' N, 35° 9' E.

Japheth

One of three sons of Noah. He was the father of Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. From these names it has been gathered that the descendants of Japheth spread over the whole of Europe and a great part of northern Asia. Noah prophesied of him, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." He is not here brought into relationship with God, as Shem is: enlargement on the earth is what is predicted, and this has been manifestly fulfilled (Gen. 5:32; Gen. 6:10; Gen. 7:13; Gen. 9:18,23,27; Gen. 10:1,2,21; 1 Chron. 1:4-5).

Japhia

1. King of Lachish, one of the five kings of the Amorites, defeated by Joshua (Josh. 10:3).

2. Son of David, born at Jerusalem (2 Sam. 5:15; 1 Chron. 3:7; 1 Chron. 14:6).

3. Town on the boundary of Zebulun (Josh. 19:12). Identified with *Yafa*, 32° 41' N, 35° 16' E.

Japhlet

Son of Heber, a descendant of Asher (1 Chron. 7:32-33).

Japhleti

“The border of the Japhletites,” RV, a boundary of Ephraim (Josh. 16:3).

Japho

Boundary of the tribe of Dan (Josh. 19:46). It is the ancient name of JOPPA: now called *Yafa*, 32° 3' N, 34° 45' E.

Jarah

Son of Ahaz, a descendant of Saul (1 Chron. 9:42). Called JEHOADAH in 1 Chronicles 8:36.

Jareb

Apparently a symbolical name for the king of Assyria. Israel had sent to Assyria for help; but Assyria had proved to be no help, but rather a *Jareb*, or “adversary, enemy” (Fürst) (Hos. 5:13; Hos. 10:6: Compare 2 Chronicles 28:16,20).

Jared

Son of Mahalaleel, a descendant of Seth (Gen. 5:15-20; Luke 3:37). Called JERED in 1 Chronicles 1:2.

Jaresiah

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

Jarha

Egyptian servant to Sheshan, who gave him his daughter in marriage (1 Chron. 2:34-35).

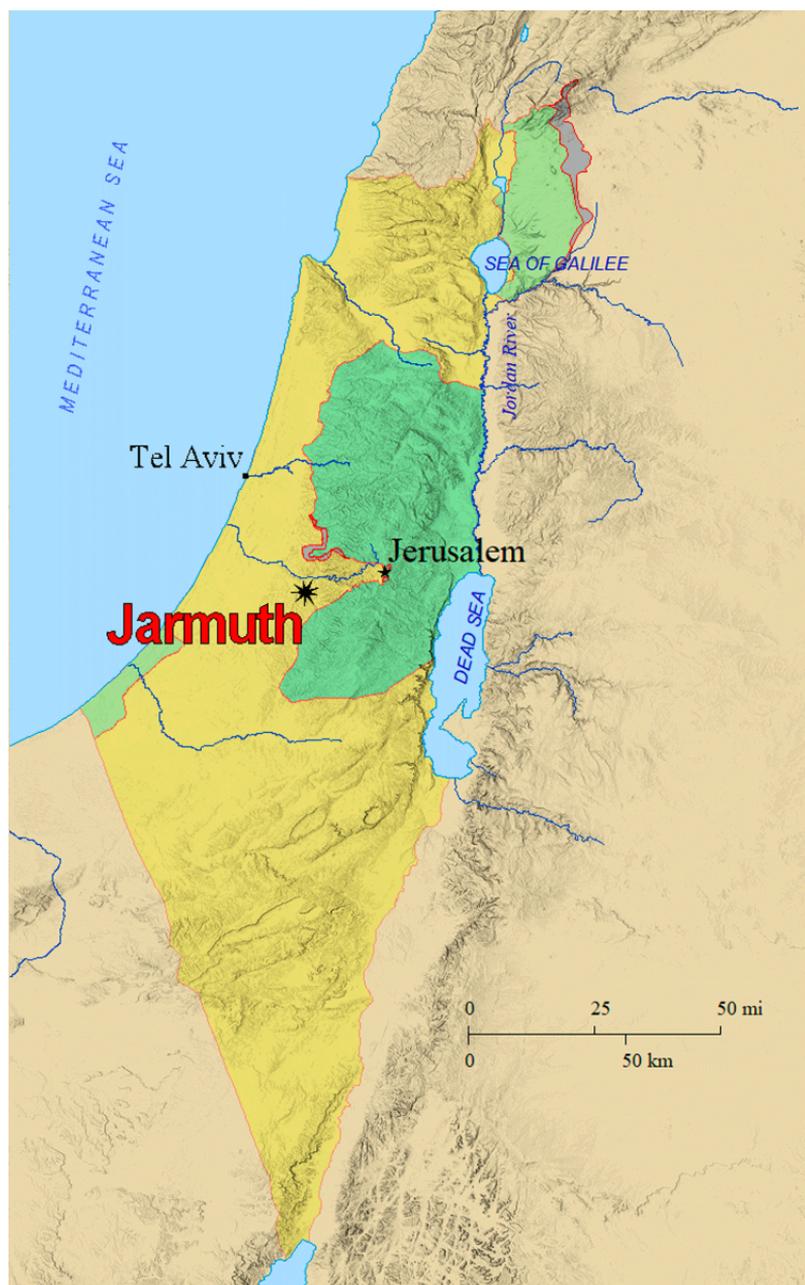
Jarib

1. Son of Simeon (1 Chron. 4:24). See JACHIN.
2. One whom Ezra sent to fetch Levites for the house of God (Ezra 8:16).
3. Priest who had married a strange wife (Ezra 10:18).

Jarmuth

1. City of Judah, taken from the Amorites by Joshua (Josh. 10:3,5,23; Josh. 12:11; Josh. 15:35; Neh. 11:29). Identified with *el Yarmuk*, 31° 42' N, 34° 58' E.
2. City of Issachar, allotted to the Levites (Josh. 21:29). Probably the same as REMETH in Joshua 19:21, and RAMOTH in 1 Chronicles 6:73. Not identified.

Jarmuth



Jaroah

Son of Gilead, a descendant of Gad (1 Chron. 5:14).

Jashen

Father of one of David's valiant men (2 Sam. 23:32).

Jasher, Book of

A book only referred to in Joshua 10:13 and 2 Samuel 1:18, and of which nothing further is known. The quotations are poetical. There are several writings extant bearing the above title, but neither of them have any connection with the one alluded to in scripture.

Jashobeam

1. A Hachmonite, chief of David's captains (1 Chron. 11:11; 1 Chron. 27:2).

2. A Korhite who resorted to David at Ziklag (1 Chron. 12:6).

Jashub

1. Third son of Issachar (Num. 26:24; 1 Chron. 7:1). Apparently the same as JOB in Genesis 46:13.

2. One who had married a strange wife (Ezra 10:29).

Jashubi-Lehem

Person or place mentioned only in 1 Chronicles 4:22.

Jashubites

Descendants of Jashub, son of Issachar (Num. 26:24).

Jasiel

The Mesobaite, one of David's mighty men (1 Chron. 11:47).

Jason

The host of Paul and Silas at Thessalonica, whose house was attacked by the Jews, and himself arrested (Acts 17:5-9). Perhaps the same as the one at Rome described as a kinsman of Paul (Rom. 16:21).

Jasper (Yashepheh, Ἰασπις)

This is not considered to be the same as the modern jasper, which is an opaque variety of quartz of many different colors. To what gem scripture refers is not known: some suppose the diamond. In Revelation 21:11 it is described as "clear as crystal." It had a place in the high priest's breastplate, and was one of the stones in the covering of the symbolical king of Tyrus in Eden (Ex. 28:20; Ex. 39:13; Ezek. 28:13). He who sat on the throne in heaven, as seen by John, was "to look upon like a jasper"; it is also used in the description of the heavenly Jerusalem (Rev. 4:3; Rev. 21:11,18-19). The jasper is a symbol of the communicable glory of God (compare John 17:22).

Jathniel

Son of Meshelemiah, a Korhite (1 Chron. 26:2).

Jattir

City in the highlands of Judah, allotted to the priests (Josh. 15:48; Josh. 21:14; 1 Sam. 30:27; 1 Chron. 6:57). Identified with ruins at *Attir*, 31° 22' N, 35° E.

Javan

Fourth son of Japheth, and father of Elishah, Tarshish, Kittim and Dodanim. "From these came the distribution of the isles of the nations" (Gen. 10:2,4; 1 Chron. 1:5,7). Corresponding to this is Isaiah 66:19, where God sends His messengers to Javan, to the isles afar off, where His glory shall be made known. In Daniel 8:21, where the Hebrew is the same, Alexander the Great is king of Javan, agreeing with Daniel 10:20; Daniel 11:2 and Zechariah 9:13 that Javan refers to Greece. In Ezekiel 27:13 the Javan that traded with Tyre doubtless also refers to Greece; but in Ezekiel 27:19 it is supposed to point to southern Arabia, the verse being better translated "Vedan and Javan of Uzal traded in thy markets."

Javelin

1. *chanith*, a light, flexible spear, and often translated "spear" (1 Sam. 18:10-11; 1 Sam. 19:9-10; 1 Sam. 20:33).

2. *romach*, spear or lance used by heavy-armed troops (Num. 25:7).

Jazer

See JAAZER.

Jaziz

A Hagerite, David's chief shepherd (1 Chron. 27:31).

Jealousy (Qana)

"To be inflamed." The warm affection that cannot bear to see its loved one enticed by another, as a man is jealous of his wife (Num. 5:14); as Paul felt for the Corinthian saints (2 Cor. 11:2); and as God regarded the people and the land which He had chosen, and upon which He had placed His name (Psa. 39:5; Ezek. 39:25; Joel 2:18; Zech. 1:14; Zech. 8:2). "Jehovah, whose name is jealous, is a jealous God" (Ex. 34:14).

Moses speaks of Jehovah provoking Israel to jealousy by their seeing Gentiles coming into blessing. Paul also sought to do the same that they might be saved (Deut. 32:21; Rom. 10:19; Rom. 11:11,14).

THE IMAGE OF JEALOUSY, which provoketh to jealousy, was seen in a vision by the prophet, set up in the temple (Ezek. 8:3-5), as when Manasseh set up the graven image in the house of Jehovah (2 Kings 21:7); though doubtless by the scope of the prophecy reference is made to secret idolatry in connection with the service of the temple, and to secret idols in the hearts of those who were professedly the worshippers of God: such would assuredly provoke the jealousy of Jehovah.

THE LAW OF JEALOUSY, when a man suspected his wife of being unfaithful to him, is given in Numbers 5:11-31. The woman was required to drink bitter water, composed of "holy water," in which was placed dust from the floor of the tabernacle (type of the Holy Spirit applying what death is, as God's judgment of sin, by the word to the

conscience). If she had been unfaithful it would be a curse to her. It pointed figuratively to the question of Israel's unfaithfulness to Jehovah.

Jearim

Mount on the northern border of Judah, on the side of which was CHESALON (Josh. 15:10).

Jeaterai

Son of Zerah, a descendant of Gershom (1 Chron. 6:21).

Jeberechiah

Father of Zechariah, in the reign of Ahaz (Isa. 8:2).

Jebus, Jebusi

The original name of Jerusalem (Josh. 18:16,28; Judg. 19:10,11; 1 Chron. 11:4-5). In Joshua 15:8 it is called "the Jebusite."

Jebusites

A race of people, descendants of Canaan, son of Ham, living in Palestine when the land was promised to Abraham (Gen. 10:16; Gen. 15:21). They were described by the spies as dwellers in the mountains (Num. 13:29). When the kings of the land combined against Gibeon for having made alliance with Israel, the Jebusites, who were apparently living in Jerusalem, were among them. They were defeated with great slaughter, and the king of Jerusalem was slain (Josh. 10:1-23). They joined in another confederacy (Josh. 11:3) and were again defeated, but they

were not rooted out of the land; and Israel mingled with them in marriage (Judg. 1:21; Judg. 3:5).

When David came to Jerusalem he was defied by the Jebusite inhabitants, who apparently held it by a strong fort; but "David took the stronghold of Zion," and called it the city of David. Some of the Jebusites were however in Jerusalem long after; for it was the threshing floor of Araunah, or Ornan, the Jebusite, that David bought at the time of the plague (2 Sam. 5:6,8; 2 Sam. 24:16, 18).

Jecamiah

Descendant of Jeconiah (1 Chron. 3:18).

Jecholiah, Jecoliah

Wife of Amaziah king of Judah, and mother of Azariah, or Uzziah (2 Kings 15:2; 2 Chron. 26:3).

Jechonias

See JECONIAH.

Jecoliah

See JECHOLIAH.

Jeconiah

Another form of JEHOIACHIN king of Judah (1 Chron. 3:16-17; Esther 2:6; Jer. 24:1; Jer. 27:20; Jer. 28:4; Jer. 29:2). Its Greek form is JECHONIAS (Matt. 1:11-12).

Jedaiah

1. Son of Shimri, a descendant of Simeon (1 Chron. 4:37).
 2. Head of the second course of priests (1 Chron. 24:7).
 3. Son of Harumaph: he helped to repair the wall of Jerusalem (Neh. 3:10).
 4. One who had returned from exile, apparently bringing gold and silver, of which crowns were made to be “for a memorial in the temple of Jehovah” (Zech. 6:10,14).
 5. Some priests who returned from exile (1 Chron. 9:10; Ezra 2:36; Neh. 7:39; Neh. 11:10; Neh. 12:6-7, 19, 21).
- In Nos. 1 and 3 the Hebrew is different from the others.

Jediael

1. Son of Benjamin, and from whom descended 17,200 mighty men of valor (1 Chron. 7:6,10-11).
2. Son of Shimri and one of David’s valiant men (1 Chron. 11:45).
3. A warrior of Manasseh who resorted to David at Ziklag (1 Chron. 12:20).
4. Son of Meshelemiah, a descendant of Korah (1 Chron. 26:2).

Jedidah

Daughter of Adaiah, and mother of Josiah king of Judah (2 Kings 22:1).

Jedidiah

Symbolical name, signifying “Beloved of Jehovah,” given by God to Solomon, when an infant (2 Sam. 12:25). This, following on the great sin of David with Bathsheba, is a remarkable instance of how grace can abound over sin.

Jeduthun

Son of Berechiah, a Levite, and one of David’s chief musicians; he is also called the king’s seer. Psalm 39; Psalm 62 and Psalm 77 are inscribed to him. Some of his descendants assisted in the service of song and some returned from exile (1 Chron. 16:38,41-42; 1 Chron. 25:1-6; 2 Chron. 5:12; 2 Chron. 35:15; Neh. 11:17).

Jeezer, Jeezerites

Son of Gilead and his descendants (Num. 26:30). Apparently the same as ABIEZER and ABIEZRITES in Joshua 17:2; Judges 6:11, and more (one letter being omitted).

Jegar-Sahadutha

Aramaic name given by Laban to the heap of stones raised as a witness between him and Jacob, which Jacob called GALEED, both signifying “cairn of witness” (Gen. 31:47).

Jehaleleel

Descendant of Judah (1 Chron. 4:16).

Jehalelel

A Merarite, father of Azariah (2 Chron. 29:12).

Jehdeiah

1. Son of Shubael, a Levite (1 Chron. 24:20).
2. A Meronothite, overseer of David's asses (1 Chron. 27:30).

Jehezekel

Head of the twentieth course of priests (1 Chron. 24:16).

Jehiah

Door-keeper when the ark was brought to Jerusalem (1 Chron. 15:24).

Jehiel

1. A Levite, musician and door-keeper in the time of David (1 Chron. 15:18, 20; 1 Chron. 16:5).
2. Son of Laadan, a Gershonite: he had charge of the treasures (1 Chron. 23:8; 1 Chron. 29:8).
3. Son of Hachmoni, and a companion of David's sons (1 Chron. 27:32).
4. Son of Jehoshaphat, slain by Jehoram (2 Chron. 21:2).
5. Son of Heman, a Levite (2 Chron. 29:14).
6. Levite, set over the dedicated things (2 Chron. 31:13).
7. A "ruler of the house of God" (2 Chron. 35:8).

8. Ancestor of some who returned from exile (Ezra 8:9).

9. Father of Sheohaniah, who supported Ezra in the matter of the strange wives (Ezra 10:2).

10-11. Two who had married strange wives (Ezra 10:21, 26).

12. Father of Gibeon, ancestor of Saul (1 Chron. 9:35).

13. Son of Hothan and one of David's valiant men (1 Chron. 11:44).

In Nos. 12 and 13 the Hebrew is different from the others.

Jehieli

Gershonite family who had charge of the treasures (1 Chron. 26:21-22). Apparently the patronymic of JEHIEL, No. 2.

Jehizkiah

Son of Shallum: he opposed the captives from Judah being brought into Samaria (2 Chron. 28:12).

Jehoadah

See JARAH.

Jehoaddan

Wife of Joash king of Judah, and mother of Amaziah (2 Kings 14:2; 2 Chron. 25:1).

Jehoahaz

1. Son and successor of Jehu king of Israel: he reigned from B.C. 856 to 841. He did that which was evil in the sight of the Lord, and was oppressed by Hazael king of Syria, who compelled him to reduce his army to fifty horsemen, ten chariots, and ten thousand foot soldiers. His submission to Syria continued under Benhadad. But when he prayed to the Lord a “savior” was raised up who delivered him out of the hand of the Syrians (2 Kings 13:1-25; 2 Kings 14:1,8,17; 2 Chron. 25:17,25).

2. Son and successor of Josiah king of Judah: he reigned only three months, B.C. 610. He did that which was evil in the sight of the Lord, and was deposed by Pharaoh-Necho, who sent him in chains to Egypt, where he died (2 Kings 23:30-34; 2 Chron. 36:1-4). He is called SHALLUM (1 Chron. 3:15; Jer. 22:11). In the parable of the Lion’s whelps in Ezekiel 19:1-9 this king is referred to as being carried in chains to Egypt.

3. Name given to AHAZIAH in 2 Chronicles 21:17. See AHAZIAH, No. 2.

Jehoash

See JOASH.

Jehohanan

1. Son of Meshelemiah, a Korhite (1 Chron. 26:3).

2. Captain in the days of Jehoshaphat (2 Chron. 17:15).

3. Father of Ishmael one of the captains of Jehoiada (2 Chron. 23:1).

4. One who had married a strange wife (Ezra 10:28).
5. Priest “of Amariah” (Neh. 12:13).
6. Priest who assisted at the dedication of the wall of Jerusalem (Neh. 12:42).

Jehoiachin

Son and successor of Jehoiakim king of Judah. According to 2 Kings 24:8 he began to reign when he was eighteen years of age, but 2 Chronicles 36:9 says “eight years” (one being apparently an error of the copyist). He reigned but three months, B.C. 599, when Jerusalem was taken by Nebuchadnezzar, and the great captivity of Judah was accomplished. Jehoiachin was carried to Babylon and kept in prison thirty-six years; on the accession of Evil-merodach, B.C. 561, he was released from prison and exalted above the other captive kings, and he ate bread before the king all the days of his life (2 Kings 24:6-15; 2 Kings 25:27; 2 Chron. 36:8-9; Jer. 52:31; Ezek. 1:2). He is called JECONIAH in 1 Chronicles 3:16-17; Esther 2:6; Jeremiah 24:1; Jeremiah 27:20; Jeremiah 28:4 (where his return from Babylon is falsely prophesied of); and Jeremiah 29:2. He is also called CONIAH in Jeremiah 22:24,28; Jeremiah 37:1, and JECHONIAS in Matthew 1:11-12.

Jehoiada

1. Father of Benaiah one of David’s officers (2 Sam. 8:18; 1 Kings 1:8-44, and more). In 1 Chronicles 27:5 he is called “a chief priest,” which makes it possible that he is the same person as No. 3; but in the margin he is called “principal officer.”

2. High priest during the usurpation of Athaliah. He preserved the life of Joash, the infant son of Ahaziah, and succeeded, with wisdom and energy, in placing him on the throne, and then caused the death of Athaliah. It is recorded that Joash did that which was right in the sight of the Lord all the days of Jehoiada; but on the death of the priest, the king forgot his kindness and slew Zechariah his son (2 Kings 11:4-17; 2 Kings 12:2,7,9; 2 Chron. 22:11; 2 Chron. 23:1-18; 2 Chron. 24:2-25).

3. Leader of the Aaronites (or "prince of Aaron") who resorted to David at Hebron (1 Chron. 12:27).

4. Son of Benaiah and one of David's counselors (1 Chron. 27:34).

5. Son of Paseah: he repaired the "old gate" of Jerusalem (Neh. 3:6).

6. Priest mentioned by the false prophet Shemaiah in his letters against Jeremiah (Jer. 29:26).

Jehoiakim

Name given by Pharaoh-Necho to ELIAKIM son of Josiah king of Judah, whom he made king in the room of Jehoahaz his brother. He reigned from B.C. 610 to 599 (2 Kings 23:34-36). He was at first tributary to Egypt; but Egypt being defeated by Assyria at Carchemish, B.C. 606, he became tributary to Babylon. Nebuchadnezzar visited Jerusalem, bound Jehoiakim in chains to carry him to Babylon, but apparently altered his plans and left him at Jerusalem as a vassal; or, if he carried him to Babylon, allowed him to return (2 Chron. 36:5-8; Dan. 1:2). After three years Jehoiakim revolted and God sent against him bands of the Chaldees, the Syrians, the Moabites, and

the Ammonites to destroy Judah on account of their wickedness (2 Kings 24:1-5).

Jehoiakim was warned many times, but he resented the admonitions, and put Urijah the prophet to death. In the fourth year of his reign, Jeremiah wrote in a book his prophecies against Judah and Israel, which were read in the Lord's house; but when tidings of this reached the king he sent for the book, heard it read, and then cut it in pieces and burnt it. He ordered the arrest of Jeremiah and of Baruch who had written the book; but the Lord hid them. God declared He would punish him, and said, "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem"; his end is not recorded (Jer. 22:18,24; Jer. 26:21-23; Jer. 36:9-32).

Jehoiarib

1. Priest in Jerusalem, on the return from exile (1 Chron. 9:10).
2. Head of the first course of priests (1 Chron. 24:7).

Jehonadab

See JONADAB.

Jehonathan

1. Son of Uzziah, overseer of David's storehouses (1 Chron. 27:25).
2. Levite sent by Jehoshaphat to teach the people (2 Chron. 17:8).
3. Priest "of Shemaiah," who returned from exile (Neh. 12:18). Apparently called Jonathan in Nehemiah 12:35.

Jehoram

See JORAM.

Jehoshabeath

Daughter of Joram king of Israel, and wife of Jehoiada, high priest. She with her husband sheltered her nephew Joash until he was set on the throne (2 Chron. 22:11). She is called JEHOSHEBA in 2 Kings 11:2.

Jehoshaphat

1. Son and successor of Asa king of Judah, B.C. 914 to 891. He sought God, walked in the "first" ways of David, and took away the high places and groves out of Judah. God established the kingdom in his hand, and the fear of the Lord fell upon the kingdoms around. God gave him peace, and the Philistines and the Arabians brought him presents. He increased in riches, and was strengthened greatly. He not only feared the Lord himself, but he sent Levites and priests throughout all Judah, to teach the people (2 Chron. 17:1-12). He erred, however, in making alliance with idolatrous Israel, and in allowing his son to marry Athaliah, the daughter of Ahab and Jezebel. He went with Ahab to war against Ramoth-gilead, and nearly lost his life, but God delivered him (1 Kings 22; 2 Chron. 18). He was rebuked by Jehu the seer, who said, "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." Then he sought the Lord, and set his heart to bring all his people to fear the Lord (2 Chron. 19).

After this, the men of Moab and of Ammon, a great multitude, came against Jehoshaphat. He turned to the Lord, proclaimed a fast, and prayed for help in the house of the Lord, where the Lord had set His name, pleading that He was *their* God, who had given the land to the seed of Abraham His friend, pleading also His response to the prayer of Solomon. He was at once assured by a prophet that the battle was not theirs, but God's, whose name they had invoked: they should see the salvation of the Lord. Jehoshaphat and all the people fell down and worshipped the Lord, and the next morning they marched toward the enemy singing. They had no need to fight, for the enemy destroyed one another, and there was much spoil. Praise was given to Jehovah. Subsequently the king, forgetting what was due to the name of the Lord, associated himself with the wicked Ahaziah king of Israel in sending ships to Tarshish. This action was condemned by the prophet Eliezer, and his ships were wrecked (2 Chron. 20). He is called JOSAPHAT in Matthew 1:8.

In Jehoshaphat there was a heart true to Jehovah, and a desire to bring his subjects to the true worship of God, but his history was marred by his inconsistently allying himself with the ungodly and idolatrous kings of Israel. The faithfulness of the Lord in chastening Jehoshaphat is very marked, and in not allowing him to be in a false position which practically denied the name of the Lord.

2. Son of Ahilud, and recorder to David and Solomon (2 Sam. 8:16; 2 Sam. 20:24; 1 Kings 4:3; 1 Chron. 18:15).

3. Son of Paruah, and a commissariat officer of Solomon (1 Kings 4:17).

4. Son of Nimshi, and father of king Jehu (2 Kings 9:2,14).

5. Priest who assisted in bringing up the ark (1 Chron. 15:24).

Jehoshaphat, Valley of

This is mentioned only in Joel 3:2,12, as a place where the nations will be judged for their treatment of God's people, when Judah is being brought into blessing. The name signifies "Jehovah is judge," and some think that it is used symbolically for the place where God will judge. In Joel 3:14 occurs "the valley of decision," which is also connected with God's judgments.

Others however associate the above with the valley lying between Jerusalem and the Mount of Olives, now called the Valley of Jehoshaphat; but no trace of this name as attached to that particular valley can be found earlier than the fourth century. It was and is otherwise known as the Valley of the KIDRON.

Jehosheba

See JEHOSHABEATH.

Jehoshua, Jehoshuah

Name in its uncontracted form given to Joshua by Moses. He "called OSHEA the son of Nun Jehoshua," thus altering his name from "Deliverance" to "Jehovah is Saviour" (Num. 13:16; 1 Chron. 7:27).

Jehovah

See GOD.

Jehovah-Jireh

Name, signifying “Jehovah will see, or provide,” given by Abraham to the place where he had been told to offer up his son Isaac in memory of God having provided a substitute (Gen. 22:14). “In the mount of the Lord it shall be seen” is added, which has led some to connect it with Mount Moriah in Jerusalem; but scripture does not reveal what mountain it was.

Jehovah-Nissi

Name, signifying “Jehovah my banner,” which Moses gave to the altar he built after the defeat of Amalek (Ex. 17:15).

Jehovah-Shalom

Name, signifying “Jehovah of peace,” which Gideon gave to the altar which he built when the Lord appeared to him and he feared he should die. Jehovah said to him, “Peace be unto thee; fear not: thou shalt not die” (Judg. 6:24).

Jehovah-Shammah

Name, signifying “Jehovah is there,” to be given to Jerusalem, when it is brought into full blessing in the millennium (Ezek. 48:35 margin).

Jehovah-Tsidkenu

Name, signifying “Jehovah our righteousness,” to be given to the Lord Jesus when He reigns over restored Judah

and Israel in the millennium. Jerusalem will also bear the same name (Jer. 23:6; Jer. 33:16 margin).

Jehozabad

1. Son of Shomer, or Shimrith: he, with Jozachar, slew Joash king of Judah (2 Kings 12:21; 2 Chron. 24:26).
2. Son of Obededom, a Korhite (1 Chron. 26:4).
3. A Benjamite, captain of king Jehoshaphat (2 Chron. 17:18).

Jehozadak

Son of Seraiah, a priest carried into captivity (1 Chron. 6:14-15). See JOSEDECH.

Jehu

1. Son of Jehoshaphat, a son of Nimshi: tenth king of Israel and founder of the fifth dynasty: he reigned from B.C. 884 to 856. Jehu was captain of Jehoram, and was stationed at Ramoth-gilead to keep in check the Syrians on the east of the Jordan. A young man of the prophets, who had been sent by Elisha, arrived at the camp and said he had a message for Jehu. On retiring into the house he anointed Jehu to be king over Israel, with instructions to smite the whole house of Ahab. The prophet opened the door and fled. On Jehu relating what had happened, his companions in arms at once proclaimed him king of Israel (2 Kings 9:1-13).

Jehu lost no time in fulfilling his mission; entering his chariot, he proceeded with some followers in haste to Jezreel, whither king Jehoram, being wounded, had gone to be healed. Jehu and his company were seen by the

watchman of the city, and a horseman was despatched to meet him, and to ask if it was peace. Jehu detained him, and likewise a second messenger that was sent. The watchman now discerned that it was Jehu who was in the chariot, by his furious driving. Jehoram and Ahaziah king of Judah (who had come to visit the wounded king) at once each in his own chariot issued forth to meet Jehu. Jehoram, being repulsed by Jehu, called out "Treachery," and attempted to flee, but an arrow from Jehu pierced his heart and he fell dead. His body was thrown into the field of Naboth the Jezreelite, which Ahab had gained by murder (compare 1 Kings 21:19-29). The king of Judah escaped after being wounded, but died of his wound (2 Kings 9:14-27).

As Jehu entered Jezreel, Jezebel taunted him; but she was thrown down from the window and her body was consumed by dogs, according to the word of the Lord. Jehu then caused the death of seventy of the sons of Jehoram and forty-two of the "brethren of Ahaziah" who came to salute the royal family; and slew all that remained to Ahab, his great men and his priests. Meeting Jehonadab, he took him up in his chariot, saying, "Come with me, and see my zeal for the Lord." He then in craft gathered together all the priests and worshippers of Baal, for a great sacrifice, completely filling the house of Baal. At his command all were slain, the images burned, and the house destroyed (2 Kings 9:30-10:28).

Jehu was commended for carrying out the will of God in exterminating the house of Ahab, and Jehovah said to him that his children to the fourth generation should sit upon the throne (2 Kings 15:12). But he took no heed to walk in the law of the Lord with all his heart. He did not remove the golden calves, and he departed not from the

sins of Jeroboam who made Israel to sin. Therefore God began to cut Israel short by the king of Syria (2 Kings 10:29-36; Hos. 1:4).

The history of Jehu shows how one may have great zeal as far as outward activity goes without a *heart* set upon serving the Lord.

2. Son of Hanani and a prophet of Judah: he announced the judgment of God against Baasha and rebuked Jehoshaphat (1 Kings 16:1,7,12; 2 Chron. 19:2; 2 Chron. 20:34).

3. Son of Obed, and father of Azariah (1 Chron. 2:38).

4. Son of Josibiah, of the tribe of Simeon (1 Chron. 4:35).

5. An Antothite who joined David at Ziklag (1 Chron. 12:3).

Jhubbah

Son of Shamer, of the tribe of Asher (1 Ch. vii. 34).

Jhucal

Son of Shelemiah and an officer of Zedekiah (Jer. 37:3). He is called JUCAL in Jeremiah 38:1.

Jehud

City of Dan (Josh. 19:45). Identified with *el Yehudiyeh*, 32° 2' N, 34° 54' E.

Jehudi

Son of Nethaniah, and an attendant at the court of Jehoiakim (Jer. 36:14-23).

Jehudijah

See HODIAH.

Jehush

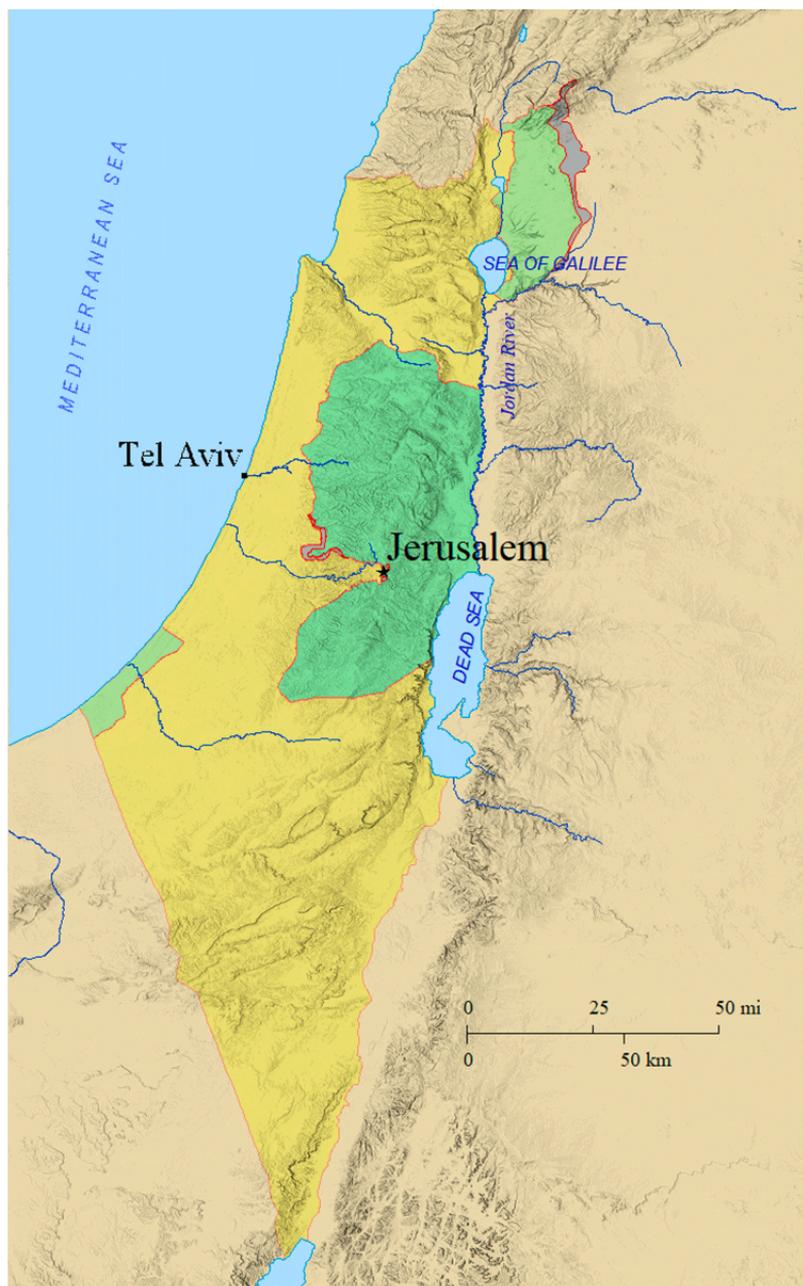
Son of Eshek, a descendant of Saul (1 Chron. 8:39).

Jeiel

1. A chief of the tribe of Reuben (1 Chron. 5:7).
2. Levite, musician and door-keeper in the time of David (1 Chron. 15:18,21; 1 Chron. 16:5).
3. Son of Mattaniah, a Levite of the sons of Asaph (2 Chron. 20:14).
4. Scribe to king Uzziah (2 Chron. 26:11).
5. Son of Elizaphan, a Levite (2 Chron. 29:13).
6. A chief of the Levites in the time of Josiah (2 Chron. 35:9).
7. Son of Adonikam: he returned from exile (Ezra 8:13).
8. One who had married a strange wife (Ezra 10:43).

Jekabzeel

City in the extreme south of Judah (Neh. 11:25). Called KABZEEL (Josh. 15:21; 2 Sam. 23:20; 1 Chron. 11:22). Not identified.



Jekameam

Son of Hebron, son of Kohath (1 Chron. 23:19; 1 Chron. 24:23).

Jekamiah

Son of Shallum, of the tribe of Judah (1 Chron. 2:41).

Jekuthiel

Father of Zanoah, of the tribe of Judah (1 Chron. 4:18).

Jemima

Eldest daughter of Job after his restoration to health and prosperity (Job 42:14).

Jemuel

See NEMUEL.

Jephthah, Jephthae

Son of Gilead by a “strange woman.” Being turned out by his half-brothers he went into the land of Tob, where “vain men” joined him, and went out with him, apparently as freebooters. But when the Ammonites attacked Israel, the men of Gilead called in the aid of this “mighty man of valor.” He covenanted with them that if he was successful in the war he should be their head. After vainly seeking to divert the Ammonites from their unjust aggression, by maintaining that the Lord God of Israel had given them the land which Ammon now sought to possess, the Spirit of the Lord came upon Jephthah, and he prepared for the war; but before the battle, he vowed that if the Lord

would deliver the Ammonites into his hand he would on returning devote to the Lord whatever should first come out of his house to meet him.

The Ammonites were smitten with very great slaughter: he conquered twenty cities, for the Lord delivered them into his hand. On returning to his house, his daughter, his only child, came out to meet him. He rent his clothes, and was in deep trouble; but said he had opened his mouth to the Lord, and could not go back. His daughter coincided with this view, seeing that the Lord had taken vengeance on their enemies. Two months were occupied by her and her companions bewailing her virginity.

As to his daughter being really offered as a sacrifice, the vow was "I will offer it up for a burnt offering"; and at the end of the two months "she returned to her father, who did with her according to his vow which he had vowed:" which seems to imply that she was offered up as a sacrifice. If so, such a sacrifice would have been contrary to the law, only certain clean beasts and birds being eligible. One of these may have been offered for her in the spirit of Exodus 13:13 and Leviticus 26; and she have been devoted to perpetual virginity. This to an Israelite would have been a sufficient calamity to account for Jephthah's grief (Judg. 11).

The men of Ephraim then gathered themselves together and complained that Jephthah had not called them to the war, beginning a quarrel, which ended with the death of 42,000 of the Ephraimites. Jephthah judged Israel six years (Judg. 12:1-7).

The history of Jephthah shows how Israel had fallen in having recourse to the captain of a troop of "vain men." Jephthah suffered severely through his rash vow, and he had not wisdom and humility to appease the anger of Ephraim.

God did not desert His people, but their low state is very manifest (1 Sam. 12:11). The faith of Jephthae is spoken of in Hebrews 11:32. He maintained the title of God's people to the inheritance God had given them.

Jephunneh

1. Father of Caleb, of the tribe of Judah (Num. 13:6; Num. 34:19, and more).
2. Son of Jether, of the tribe of Asher (1 Chron. 7:38).

Jerah

Son of Joktan, of the family of Shem (Gen. 10:26; 1 Chron. 1:20).

Jerahmeel

1. Son of Hezron, a descendant of Judah (1 Chron. 2:9-42).
2. Son of Kish, a Merarite (1 Chron. 24:29).
3. Son of Hammelech and an officer of Jehoiakim (Jer. 36:26).

Jerahmeelites

Descendants of Jerahmeel, son of Hezron (1 Sam. 27:10; 1 Sam. 30:29).

Jered

Father or founder of Gedor (1 Chron. 4:18). See also JARED.

Jeremai

One who had married a strange wife (Ezra 10:33).

Jeremiah

1. Man of Libnah, whose daughter Hamutal was the wife of Josiah (2 Kings 23:31; 2 Kings 24:18; Jer. 52:1).

2. Head of a family in the tribe of Manasseh (1 Chron. 5:24).

3. One who resorted to David at Ziklag (1 Chron. 12:4).

4-5. Two of the Gadites who resorted to David at Ziklag (1 Chron. 12:10,13).

6. Son of Hilkiah, priest of Anathoth: the writer of the Book of Jeremiah. His history is contained in his prophecy. He was carried to Egypt by the rebellious Jews and his end is not recorded (2 Chron. 35:25; 2 Chron. 36:12,21-22; Ezra 1:1; Jer. 1-51).

7. Priest who sealed the covenant (Neh. 10:2; Neh. 12:1,12,34).

8. Father of Jaazaniah a Rechabite (Jer. 35:3).

Jeremiah, Book of

This prophecy commenced in the thirteenth year of Josiah, B.C. 629, and extended beyond the destruction of Jerusalem. The great captivity was in B.C. 599, when Zedekiah was left in Jerusalem by Nebuchadnezzar, and Jerusalem was not destroyed until B.C. 588, eleven years after. Great efforts were made by the prophet to bring Zedekiah to the fear of the Lord. What especially marks the spirit of the prophet personally is *sorrow*. It was a grief to him to see Judah departing from Jehovah, and to be obliged to predict the judgment of God upon them, the people he loved; added to which he actually *suffered* from the hand of those whom he sought to help. A similar sorrow is seen in

the Lord Jesus respecting Jerusalem, and in Paul respecting the church. In some instances Jeremiah's parables were *acted*, so as the more forcibly to impress the careless people. The prophecies are not arranged chronologically, but there is doubtless a divine reason why that order is not followed. In the LXX the order of the chapters differs widely from that in the Hebrew and the AV, but it is not known what led to the difference. The LXX appears to have been made from a faulty copy, or the text was misunderstood by the translators, for there are many deviations from the Hebrew. The phrase "the Lord saith" is omitted sixty-four times, with other omissions—in all about one-eighth of the whole.

Jeremiah 1. Jeremiah is established in his office, to which he had been sanctified from his birth as prophet to the nations, Israel having been set in the midst of the Gentiles as the direct center of God's government in the earth. He was in great fear, but was assured of God's presence. He saw a rod of an almond tree (which is the first tree to blossom) signifying that God would *hasten* to perform what He said. The prophet also saw a seething pot, and its face towards the north, answering to Chaldea.

Jeremiah 2-6. This section is an appeal to Jerusalem with exhortations to repentance, and warnings as to what had befallen Israel. It was given in the days of Josiah, when there had been a reformation, but they had not turned to God with the whole heart: backsliding Israel had justified herself more than treacherous Judah (Jer. 3:6,11).

Jeremiah 7-10. This section is respecting the temple. The people boasted of possessing *the temple*, but there was insincerity and idolatry. Touching exhortations are made, and judgments declared.

Jeremiah 11-12. The responsibility of the people is pressed: they had entered into covenant with God, yet they had gone into idolatry, so that the Lord asks, "What hath My beloved [people] to do in Mine house?" Judgment must follow; but here and there future blessings are spoken of. There is deep grief that judgments are needed. Jeremiah 12:14 shows the prophet's office against the nations—"mine evil neighbors."

Jeremiah 13. The destruction of the pride of Jerusalem is foretold under the figure of a marred girdle which Jeremiah had buried, the great sorrow being that though as a girdle cleaves to the loins of a man, the Lord had caused all Israel to cleave to Him for His glory, yet they had left Him (compare Luke 19:41). (Some objectors consider it very improbable that Jeremiah would be told to go from Jerusalem to the Euphrates to hide the girdle, and then again to fetch it back. Some judge it to have been a vision only, and others that Ephrath (that is Bethlehem) is meant instead of the Euphrates. Jeremiah may however have gone but once, and it would have been a striking lesson of *obedience to Jehovah* to go such a long distance on such an errand.) The parable of the bottles of wine follows, with exhortations to repent of the abominations.

Jeremiah 14-15. A grievous famine occurred: the Lord would not be interceded with for them, yet Jeremiah takes up the sin of the people, and acknowledges it; but the answer (Jer. 15) is terrible. The false prophets were no excuse: they were utterly rejected. Jeremiah, though he loved the people, was hated by them. He had stood before *the people* for the Lord, who now identified him with *the remnant*. It should be well with them. Meanwhile Jehovah's words were the joy of his heart. Jehovah would deliver him.

Jeremiah 16-17. The prophet is told to take no wife: the children of the place should only come to death (compare Matt. 12:46,50). God would drive them out of the land, but there was mercy in store for the future. The prophet was mocked by the people: he had to call them to the observance of the Sabbath.

Jeremiah 18-20. God was the potter and the people were the clay: He could do as He pleased with them, or with any nation—either pull down or build up; but they determined to walk after their own devices. He would fulfill His word concerning them. The people laid plots against Jeremiah: he was put in the stocks, and smitten by Pashur, upon whom a doom was denounced. Jeremiah bemoaned his lot.

Jeremiah 21-24. When Nebuchadnezzar came against Jerusalem, Zedekiah sent to the prophet to know whether the Lord would appear for them. Jeremiah had to utter the dreadful news that God would Himself fight against them. To the people it was said that if they would surrender to the king of Babylon they should live; if not, they should die. They were exhorted to repentance, and the prophecies against Shallum, Jehoiakim, and Coniah are detailed. Woe to the shepherds, but there was a day of blessing coming, when the true Son of David, the righteous Branch and King, should reign and prosper. A lamentation was made against the false prophets. The people carried away with Jeconiah to Babylon by Nebuchadnezzar are compared to good figs; but those left in the land under Zedekiah to bad ones.

Jeremiah 25. gives a summary of God's judgments by Nebuchadnezzar, with a seventy years' captivity for Judah: then Babylon and all the nations that surrounded Palestine

should come under God's judgments, but judgment begins with the city called by God's name.

Jeremiah 26. In the beginning of the reign of Jehoiakim, Jeremiah exhorted to repentance, but the priests and prophets demanded his death. The princes however protected him, and the elders reminded the people that Hezekiah did not put Micah to death. To this it was apparently responded that Jehoiakim had put the prophet Urijah to death. Ahikam however shielded Jeremiah.

Jeremiah 27. Most probably the name Jehoiakim in Jeremiah 27:1 should be Zedekiah; but it may be that the prophecy was given to Jeremiah in the days of Jehoiakim though not related till the days of Zedekiah. The king is exhorted to submit to the king of Babylon.

Jeremiah 28. Hananiah prophesies falsely, and is opposed by Jeremiah, who foretells his death.

Jeremiah 29. Jeremiah wrote to the captives in Babylon, urging them to make themselves homes there, and God would bring them back at the end of the seventy years. The false prophets are condemned.

Jeremiah 30-31. The captives should surely return; but these chapters apply to the future, and this restoration will be after the "time of Jacob's trouble," a tribulation such as has never been (Compare Matt. 24; Mark 13). The new covenant blessings concern both Judah and Israel. God will appear for them, and the restoration will be full and complete, with universal blessing.

Jeremiah 32-33. Jeremiah was put in prison by Zedekiah, but he bought a field in token of his assurance of the captives' return. In Jeremiah 33 the prophecy goes on to the future, when the Lord Jesus will appear as the Branch of righteousness, and the successor of David (Jer. 33:15).

Jeremiah 34. All who had Hebrew bondservants had made a covenant with Zedekiah, and had set them free, but afterward they again made bondmen of them. This is denounced by Jeremiah and its punishment foretold.

Jeremiah 35. The faithfulness of the Rechabites is held up as a worthy example: God would bless them and their posterity.

Jeremiah 36. Jeremiah caused Baruch to write his prophecy against Jerusalem in a roll. On this being read to king Jehoiakim he burnt it, and sought to arrest the prophet and Baruch; but God hid them. Another roll was obtained and the prophecies rewritten.

Jeremiah 37-39. The taking of Jerusalem was at hand. Jeremiah was about to leave the city, but was arrested, beaten, and put into prison. Zedekiah gave him some relief; but on foretelling the fall of the city he was put into a dungeon, where he sank in the mire. He was delivered by Ebed-melech, an Ethiopian, on whom a blessing was pronounced. The city was taken. Zedekiah was captured by the Chaldeans; his sons were slain before his eyes, and he himself was blinded and taken to Babylon. Jeremiah was protected by Nebuchadnezzar.

Jeremiah 40-45. These chapters give the history of the remnant left in the land under Gedaliah, Jeremiah being with them. Gedaliah was murdered by Ishmael, sent by the king of the Ammonites, and the people were carried away. They were however rescued by Johanan, and Jeremiah was requested to inquire of God for them, the people promising obedience. God bade them abide in the land; but they, refusing to obey, went into Egypt, carrying Jeremiah with them. There they persistently practiced idolatry, though warned by Jeremiah. The end of Jeremiah is not recorded.

Jeremiah 46-51. Judgments are pronounced against the various nations that had been in contact with Israel. God had used some of them as His instruments; but their pride, malice, and cruelty had afterward to be punished. Judgments were to fall upon Egypt, the Philistines, Moab, the Ammonites, Edom, Damascus, Kedar, Elam, and Babylon. The prophecy against Babylon was written in a book, and given to Seraiah, "a quiet prince," to carry to Babylon, to be read there; then he was to bind a stone to the book and cast it into the Euphrates. Babylon was to be desolate forever.

Babylon has a special place in the prophecy of Jeremiah: Israel and Judah had been unfaithful, and the government of the world was entrusted to Babylon; but Babylon failed and its destruction was the setting free of Judah to return to their land. This was a sort of type of the judgment of the last empire in a future day when Israel will be fully restored and blessed. This is foreshadowed in some places, as in Jeremiah 50:17-20, which speaks of both Judah and Israel being pardoned. Jeremiah 51 closes with "Thus far are the words of Jeremiah."

Jeremiah 52. is historical and nearly the same as 2 Kings 24:18-25:30.

The prophet's name occurs in the New Testament (Matt. 2:17; Matt. 16:14; Matt. 27:9) under the forms of JEREMIAS and JEREMY.

Jeremias

Jeremiah the prophet (Matt. 16:14).

Jeremoth

1. A chief man among the Benjamites (1 Chron. 8:14).
2. Son of Mushi, a son of Merari (1 Chron. 23:23). Same as JERIMOTH in 1 Chronicles 24:30.
3. Son of Heman, appointed to the service of song (1 Chron. 25:22). Same as JERIMOTH (1 Chron. 25:4).
- 4-5. Two who had married strange wives (Ezra 10:26-27).

Jeremy

Jeremiah the prophet (Matt. 2:17; Matt. 27:9).

Jeriah, Jerijah

Descendant of Hebron the Kohathite (1 Chron. 23:19; 1 Chron. 24:23; 1 Chron. 26:31).

Jeribai

Son of Elnaam and one of David's valiant men (1 Chron. 11:46).

Jericho

The strongly fortified city that was the first to be taken by Israel when entering the land. The spies had been sheltered there by Rahab the harlot, from whom they heard that the terror of Israel had fallen upon the inhabitants. The city and all therein was accursed, and was to be utterly destroyed, except the silver, and gold, and vessels of brass and iron, which were consecrated to the Lord: typical of the power of Satan in the world that stops the progress of

the Christian: he must count it all as accursed, though God may use such things by consecrating them to Himself.

The capture of the city was altogether of God, after it had been compassed six days by the people, accompanied by the ark and the priests blowing the trumpets: in that way they proclaimed the rights of the Lord of all the earth to the land, while Jericho was the fortress of the enemy. On the seventh day, after being compassed seven times (double type of perfection) the priests blowing their trumpets, the people shouted, and the walls of the city fell down. The city was destroyed and all that had life was put to the sword, except Rahab and those she had with her sheltered under the scarlet line (Josh. 2:1-22; Josh. 6; Heb. 11:30). A curse was pronounced upon the man who should re-build the city. This was verified when Hiel built it (1 Kings 16:34).

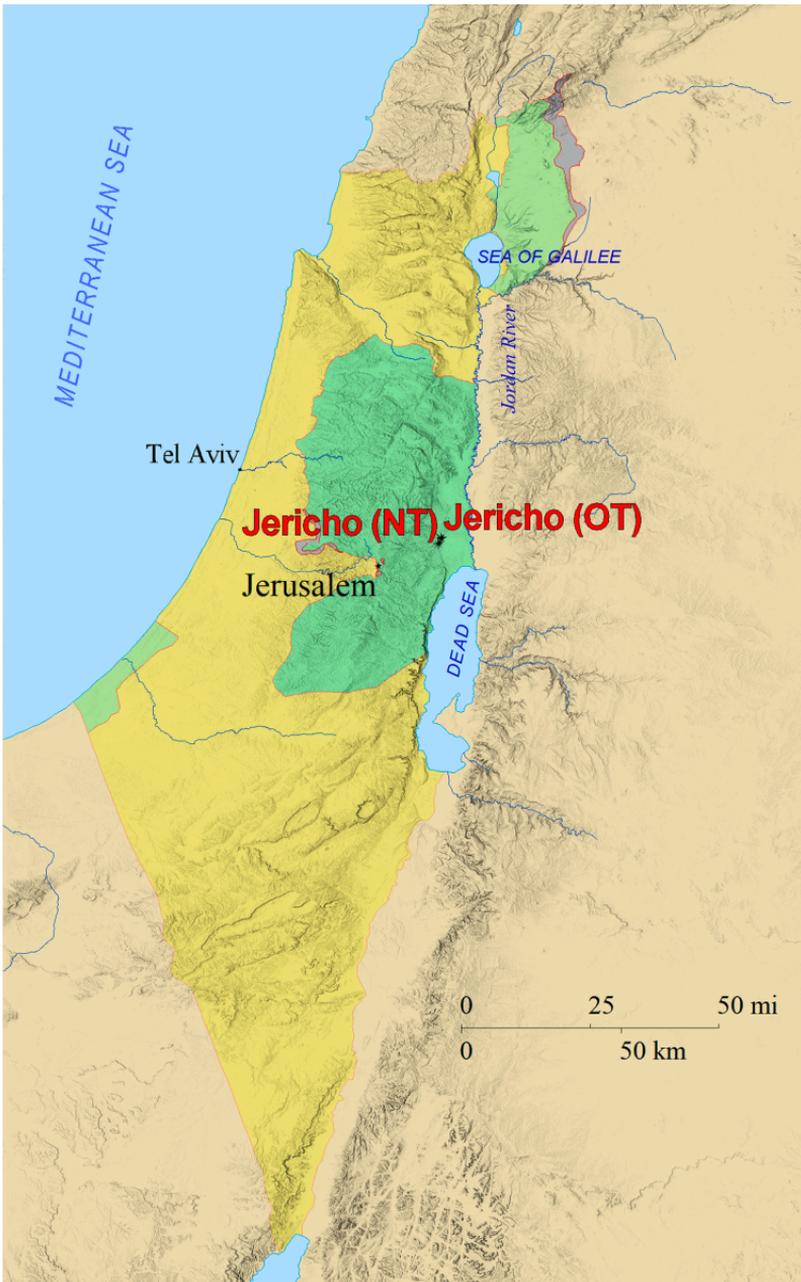
Jericho was allotted to Benjamin (Josh. 18:21); but later was taken possession of by Eglon the king of Moab. It is designated "the city of palm trees" (Deut. 34:3; Judg. 1:16; Judg. 3:13; 2 Chron. 28:15). Afterward "sons of the prophets" dwelt there: they said that the situation of the city was "pleasant," but the water was bad. It was Elisha's first miracle, he cast in salt and the water was healed. It was the ministration of the heavenly blessing in the place of the curse (2 Kings 2:18-22). Some who returned from exile are described as "children of Jericho" (Ezra 2:34; Neh. 7:36).

But little more is known of Jericho until Antony gave its palm groves and balsam gardens to Cleopatra; from her the place was rented by Herod the Great, who had a palace there, and it was there he died. It was burned down soon after, but was rebuilt by Archelaus. This was the city visited by the Lord, when He lodged with Zacchaeus and cured

Jericho

the blind men (Matt. 20:29; Mark 10:46; Luke 18:35; Luke 19:1).

The *Ain es Sultan*, 31° 52' N, 35° 27' E, is held to be the fountain healed by Elisha, and the ruins around mark the site of the ancient city, five miles from the Jordan; but this is not the site of the Jericho of New Testament times, which may or may not agree with the situation of the miserable village of *Eriha*, which is sometimes called Jericho: it is a mile and a half S.E. of the ancient site.



Jericho, Plains of

The part of the Jordan valley between the river and the mountains near Jericho (2 Kings 25:5; Jer. 39:5; Jer. 52:8).

Jeriel

Son of Tola, a son of Issachar (1 Chron. 7:2).

Jerijah

See JERIAH.

Jerimoth

1-2. Son of Bela, and son of Becher, Benjamites (1 Chron. 7:7-8).

3. One who resorted to David at Ziklag (1 Chron. 12:5).

4. Son of Mushi, a son of Merari (1 Chron. 24:30). Same as JEREMOTH in 1 Chronicles 23:23.

5. Son of Heman: appointed to the service of song (1 Chron. 25:4). Same as Jeremoth in 1 Chronicles 25:22.

6. Son of Azriel and a ruler of Naphtali (1 Chron. 27:19).

7. Son of David: his daughter Mahalath was wife of Rehoboam (2 Chron. 11:18).

8. One of the Levites who had charge of the dedicated things in the time of Hezekiah (2 Chron. 31:13).

Jerioth

Wife or concubine of Caleb, son of Hezron (1 Chron. 2:18).

Jeroboam I

Son of Nebat, of the tribe of Ephraim, and king of Israel. He reigned twenty-two years: B.C. 975-954. He had been an officer under Solomon, but Ahijah the prophet, having found him, tore his new garment into twelve pieces, and gave him ten of them, telling him that he should be king over ten of the tribes. Solomon thereupon sought to kill him, but he fled to Egypt and stayed there till the death of Solomon. On the division of the kingdom, Jeroboam was made king of the ten tribes. Fearing that his subjects, if they went up to Jerusalem to worship, would be alienated from him, he made two golden calves, placing one in Beth-el in the south, and the other in Dan in the north; and declared that these were the gods that had brought Israel out of Egypt. Priests of the common people were ordained by him, sacrifices were offered, and feast days devised. Thus the nation through their king sank at once into open idolatry: a warning to those in Christendom who devise out of their own heart their forms of worship, and so forth.

A man of God came from Judah to cry against the altar at Beth-el, and the king's hand, on being put forth to seize him, was dried up. On the prophet entreating the Lord his hand was restored, but he repented not of his idolatry. He had been told that if he would follow the Lord as David had done, his house should be established; but his dynasty extended only to his son Nadab. Jeroboam is charged with doing evil above all that had been before him, and his doings became a proverb. For Israel to sin "as Jeroboam the son of Nebat," was a mark of consummate wickedness (1 Kings 11:26-40; 1 Kings 12-14).

Jeroboam II

Son of Jehoash, or Joash, and his successor on the throne of Israel. He was made co-regent in B.C. 836, and reigned alone 41 years: B.C. 825-784. Very little is recorded of this king except that he obtained signal victories over the Syrians, and Hamath and Damascus were recovered, for the Lord had mercy on Israel. "He departed not from all the sins of Jeroboam the son of Nebat." Amos announced his death by the sword (2 Kings 13:13; 2 Kings 14:16-29; 2 Kings 15:1,8; 1 Chron. 5:17; Hos. 1:1; Amos 1:1; Amos 7:9-11).

Jeroham

1. Son of Elihu a Kohathite, and grandfather of Samuel (1 Sam. 1:1; 1 Chron. 6:27,34).

2-3. Two heads of Benjamite families (1 Chron. 8:27; 1 Chron. 9:8).

4. Son of Pashur, a priest (1 Chron. 9:12; Neh. 11:12).

5. Man of Gedor, whose two sons resorted to David at Ziklag (1 Chron. 12:7).

6. Father of Azareel a prince of Dan (1 Chron. 27:22).

7. Father of Azariah a captain of a hundred (2 Chron. 23:1).

Jerubbaal

Name, signifying "Let Baal plead," given to GIDEON.

Jerubbesheth

Name, signifying "Let the shameful thing plead," given to GIDEON.

Jeruel

A wilderness where Jehoshaphat was to find his enemies, the Ammonites, the Moabites, and the inhabitants of Mount Seir, who destroyed one another (2 Chron. 20:16, 23). Doubtless in some part of the wilderness west of the Dead Sea, but it is not definitely identified.

Jerusalem

Great interest naturally attaches to this city because of its Old Testament and New Testament histories, and its future glory. The signification of the name is somewhat uncertain: some give it as "the foundation of peace"; others "the possession of peace." Its history has, alas, been anything but that of peace; but Haggai 2:9 remains to be fulfilled: "in this place will I give peace," doubtless referring to the meaning of "Jerusalem." The name is first recorded in Joshua 10:1 when Adoni-zedec was its king, before Israel had anything to do with it, and four hundred years before David obtained full possession of the city (2 Sam. 5:6-9). This name may therefore have been given it by the Canaanites, though it was also called JEBUS (Judg. 19:10). It is apparently symbolically called SALEM, "peace," in Psalm 76:2;¹ and ARIEL, "the lion of God," in Isaiah 29:1-2,7; in Isaiah 52:1 "the holy city," as it is also in Matthew

1 On the TELL AMARNA TABLETS Jerusalem occurs several times as u-ru-sa-lim, the probable signification of which is "city of peace."

4:5 and Matthew 27:53. The temple being built there, and Mount Zion forming a part of the city, made Jerusalem typical of the place of blessing on earth, as it certainly will be in a future day, when Israel is restored.

Jerusalem was taken from the Jebusites and the city burnt (Judg. 1:8); but the Jebusites were not all driven out, for some were found dwelling in a part of Jerusalem called the fort, when David began to reign over the whole of the tribes. This stronghold was taken, and Jerusalem became the royal city; but the great interest that attaches to it arises from its being the city of Jehovah's election on the one hand, and the place of Jehovah's temple, where mercy rejoiced over judgment. See ZION and MORIAH. In Solomon's reign it was greatly enriched, and the temple built. At the division of the kingdom it was the chief city of Judah. It was plundered several times, and in B.C. 588 the temple and city were destroyed by the king of Babylon. In B.C. 536, after 70 years (from B.C. 606, when the first captivity took place, Jer. 25:11-12; Jer. 29:10), Cyrus made a declaration that God had charged him to build Him a house at Jerusalem, and the captives were allowed to return for the purpose. In B.C. 455 the commission to build *the city* was given to Nehemiah. It existed, under many vicissitudes, until the time of the Lord, when it was part of the Roman empire. Owing to the rebellion of the Jews it was destroyed by the Romans, A.D. 70.

Its ruins had a long rest, but in A.D. 136 the city was rebuilt by Hadrian and called *Ælia Capitolina*. A temple to the Capitoline Jupiter was erected on the site of the temple. Jews were forbidden, on pain of death, to enter the city, but in the fourth century they were admitted once a year. Constantine after his conversion destroyed the heathen

temples in the city. In A.D. 614 Jerusalem was taken and pillaged by the Persians. In 628 it was re-taken by Heraclius. Afterward it fell into the hands of the Turks. In 1099 it was captured by the Crusaders, but was re-taken by Saladin. In 1219 it was ceded to the Christians, but was subsequently captured by Kharezmian hordes. In 1277 it was nominally annexed to the kingdom of Sicily. In 1517 it passed under the sway of the Ottoman Sultan, *and continues a part of the Turkish empire*. It has already sustained about twenty-seven sieges, and its desolations are not yet over!

The beautiful situation of Jerusalem is noticed in scripture; it stands about 2593 feet above the sea, and the mountains round about it are spoken of as its security (Psa. 125:2; Lam. 2:15). Between the mountains and the city there are valleys on three sides: on the east the valley of the Kidron, or Jehoshaphat; on the west the valley of Gihon; and on the south the valley of Hinnom. The Mount of Olives is on the east, from whence the best view of Jerusalem is to be had. On the S.W. lies the Mount of Offense, so called because it is supposed that Solomon practiced idolatry there. On the south is the Hill of Evil Counsel; the origin of which name is said to be that Caiaphas had a villa there, in which a council was held to put the Lord to death. But these and many other names commonly placed on maps, have no other authority than that of tradition. To the north the land is comparatively level, so that the attacks on the city were made on that side.

The city, as it now stands surrounded by walls, contains only about one-third of a square mile. Its north wall running S.W. extends from angle to angle, without noticing irregularities, about 3930 feet; the east 2754 feet; the south 3425 feet; and the west 2086 feet; the circumference being

about two and a third English miles. Anyone accustomed to the area of modern cities is struck with the small size of Jerusalem. Josephus says that its circumference in his day was 33 stadia, which is more than three and three-quarters English miles. It is clear that on the south a portion was included which is now outside the city. Also on the north an additional wall enclosed a large portion, now called BEZETHA; but this latter enclosure was made by Herod Agrippa some ten or twelve years after the time of the Lord. Traces of these additional walls have been discovered and extensive excavations on the south are now (1896) determining the true position of the wall.

Several gates are mentioned in the Old Testament which cannot be traced; it is indeed most probable they do not now exist. On the north is the Damascus gate, and one called Herod's gate walled up; on the east an open gate called St. Stephen's, and a closed one called the Golden gate; on the south Zion gate, and a small one called Dung gate; on the west Jaffa gate. A street runs nearly north from Zion gate to Damascus gate; and a street from the Jaffa gate runs eastward to the Mosque enclosure. These two streets divide the city into four quarters of unequal size. The N.W. is the Christian quarter; the N.E. the Mahometan; the S.W. the Armenian; and the S.E. the Jews' quarter.

There is a *fifth* portion on the extreme S.E. called MORIAH, agreeing, as is supposed, with the Mount Moriah of the Old Testament, on some portion of which the temple was most probably built. It is now called "the Mosque enclosure," because on it are built two mosques. It is a plateau of about 35 acres, all level except where a portion of the rock projects near the center, over which the Mosque of Omar is built. To obtain this large plain,

walls had to be built up at the sides of the sloping rock, forming with arches many chambers, tier above tier. Some chambers are devoted to cisterns, and others are called Solomon's stables. That horses have been kept there at some time appears evident from rings being found attached to the walls, to which the horses were tethered.

Josephus speaks of Jerusalem being built upon two hills with a valley between, called the TYROPOEON VALLEY. This lies on the west of the Mosque enclosure and runs nearly north and south. Over this valley the remains of two bridges have been discovered: the one on the south is called the "Robinson arch," because that traveler discovered it. He judged that some stones which jutted out from the west wall of the enclosure must have been part of a large arch. This was proved to have been the case by corresponding parts of the arch being discovered on the opposite side of the valley. Another arch was found complete, farther north, by Captain Wilson, and is called the "Wilson arch." Below these arches were others, and aqueducts.

Nearly the whole of this valley is filled with rubbish. There may have been another valley running across the above, as some suppose; but if so, that also is choked with debris, indeed the modern city appears to have been built upon the ruins of former ones, as is implied in the prophecy of Jeremiah 9:11 and Jeremiah 30:18. The above-named bridges would unite the Mosque enclosure, or Temple area, with the S.W. portion of the city, which is supposed to have included ZION.

Many of the houses, though built of stone, are dilapidated, and the streets narrow and dirty; the Jews' portion is declared to be the worst. But since the railway has been constructed from Jaffa to Jerusalem improvements are

being made in the city, and many houses are being erected outside the walls. The Jews are not allowed in the Temple area, therefore they assemble on a spot near Robinson's arch, called the JEWS' WAILING PLACE, where they can approach the walls of the area which are built of very large and ancient stones. On Fridays and feast days they assemble in numbers; they kiss the stones and weep, and pray for the restoration of their city and temple, being, alas, still blind to the only true way of blessing through the Lord Jesus whom they crucified.

The Jews are supposed to be allowed in Jerusalem on sufferance; the Christians, principally of the Latin, Greek, and Armenian churches, have more liberty. They have given names to the streets, and point out traditional sites of many events recorded in scripture, but of course without the slightest authority. Of these arbitrary identifications the one that appears the most improbable is that of the CHURCH OF THE HOLY Sepulcher, said to cover the spots where the Lord was crucified and where He was buried, which is within the city. See CALVARY.

About a hundred yards east of the Damascus gate is the entrance to a quarry, which extends a long way under the city, and from which a quantity of stone must have been extracted. There are heaps of small chips showing that the stones were *dressed* there; perhaps the "great and costly" stones for the temple built by Solomon were made ready there (1 Kings 5:17; 1 Kings 6:7). There are blackened nooks where apparently lamps were placed to give the workmen light; marks of the tools are easily discernible, and some blocks are there which have been only partially separated; everything has the appearance of workmen

having but recently left their work, except that there are no tools lying about.

The city is badly supplied with water, depending almost entirely upon large tanks; but it was reported in 1894 that the Sultan had ordered the ancient conduits to be repaired that once brought an abundant supply of spring water from what are called Solomon's pools, but which were allowed to fall into decay. Its modern name is *el Kuds*, "the holy."

As to the future of Jerusalem, scripture teaches that a portion of the Jews will return in unbelief (and indeed many are now returning), occupy Jerusalem, rebuild the temple, and have a political existence (Isa. 6:13; Isa. 17:10-11; Isa. 18; Isa. 66:1-3). After being under the protection of the future Roman Empire, and having received Antichrist, they will be brought through great tribulation. The city will be taken and the temple destroyed (Isa. 10:5-6; Zech. 14:1-2). But this will not be the final destiny of Jerusalem. We read "it shall not be plucked up nor thrown down any more forever" (Jer. 31:38-40). "Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. 8:4-5). The temple will also be rebuilt, the particulars of which are given in the prophet Ezekiel. See TEMPLE.

The sides of the square space allotted to the future city measure 5000 enlarged cubits (of probably 24.5 inches), a little less than 2 miles: the city itself to occupy a square of 4500 cubits each way, with a margin all round of 250 cubits, with large suburbs east and west. The 4500 cubits equal about 1.8 mile, and give about three and a quarter square miles, which, by the dimensions given above, will

be seen to be very much larger than the present city (Ezek. 48:15-20). The formation of the hills and valleys might be thought to be a difficulty, but houses are already being built outside the walls, and there will be physical changes in the country: living waters will flow from the city, half of them running into the western sea and half of them into the eastern sea (compare Zech. 14:8-10). The new city will have twelve gates, three on each of its sides. "The name of the city from that day shall be **THE LORD IS THERE**" (Ezek. 48:30-35).



Jerusha, Jerushah

Daughter of Zadok, wife of Uzziah, and mother of Jotham, king of Judah (2 Kings 15:33; 2 Chron. 27:1).

Jesaiah

1. Son of Hananiah, a descendant of David (1 Chron. 3:21).

2. Benjamite whose descendants returned from exile (Neh. 11:7).

Jeshanah

City taken from Jeroboam by Abijah (2 Chron. 13:19). Identified with *Ain Sinia*, 31° 58' N, 35° 14' E.

Jesharelah

Levite appointed to the service of song (1 Chron. 25:14). See ASARELAH.

Jeshebeab

Head of the fourteenth course of priests (1 Chron. 24:13).

Jesher

Son of Caleb the son of Hezron (1 Chron. 2:18).

Jeshimon

Plain or desert seen from the tops of Pisgah and Peor (Num. 21:20; Num. 23:28). Perhaps the same as that mentioned in 1 Samuel 23:19, 24 and 1 Samuel 26:1, 3. It was in the south, on the west of the Dead Sea. Some do

not treat Jeshimon as a proper name, but translate it “the waste” in all places.

Jeshishai

Son of Jahdo, of the tribe of Gad (1 Chron. 5:14).

Jeshohaiah

A prince among the descendants of Simeon (1 Chron. 4:36).

Jeshua, Jeshuah

1. Head of the ninth course of priests (1 Chron. 24:11; Ezra 2:36; Neh. 7:39).

2. Levite who assisted in the distribution of the offerings of the people (2 Chron. 31:15; Ezra 2:40; Neh. 7:43).

3. Son of Jozadak: a high priest who aided Ezra and Nehemiah (Ezra 2:2; Ezra 3:2, 8-9; Ezra 4:3; Ezra 5:2; Ezra 10:18; Neh. 7:7; Neh. 12:1,7,10,26). He is called JOSHUA in Haggai and Zechariah: See JOSHUA No. 4.

4. Levite, father of Jozabad (Ezra 8:33).

5. Ancestor of some who returned from exile (Ezra 2:6; Neh. 7:11).

6. Father of Ezer who helped to repair the wall of Jerusalem (Neh. 3:19).

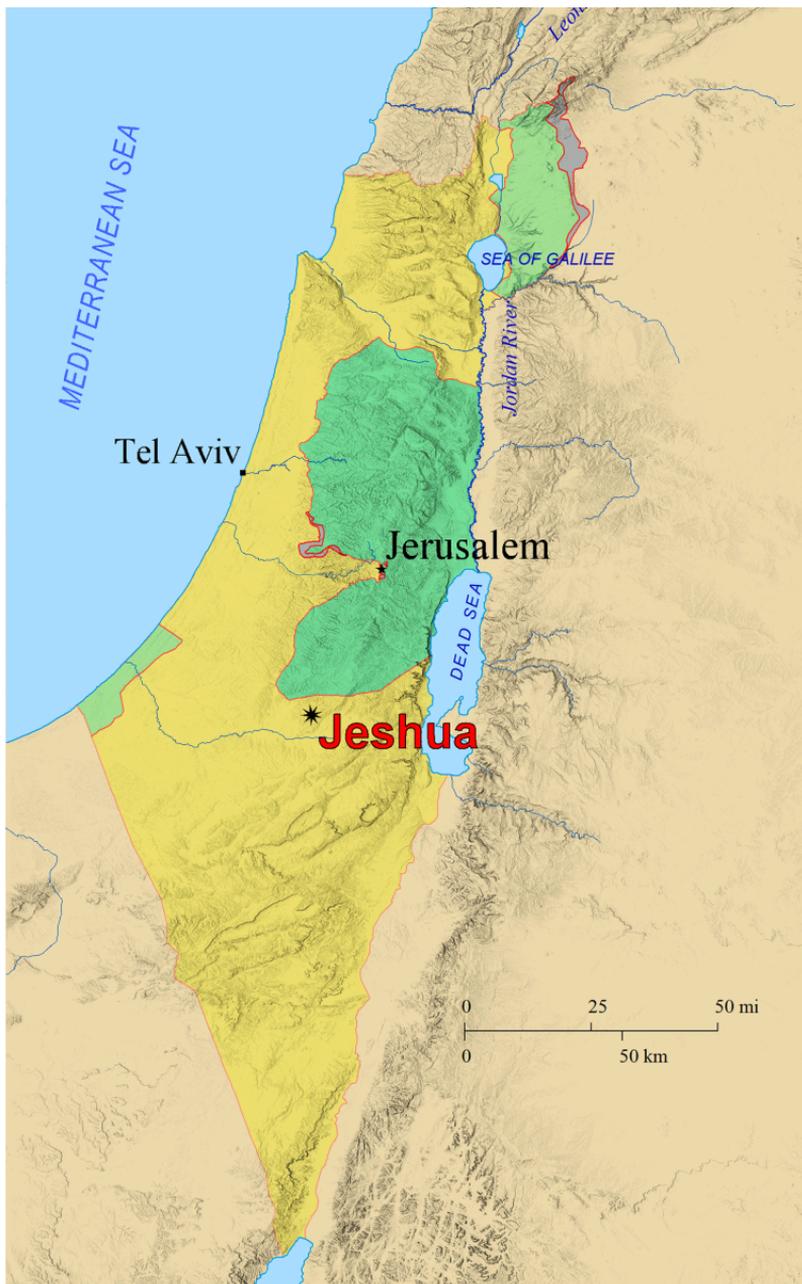
7. Levite who explained the law to the people (Neh. 8:7; Neh. 9:4-5; Neh. 12:8).

8. Son of Kadmiel, and a chief of the Levites (Neh. 12:24).

9. JOSHUA the son of Nun (Neh. 8:17).

10. Son of Azaniah: a Levite who sealed the covenant (Neh. 10:9).

11. City in which some dwelt who returned from exile (Neh. 11:26).



Jeshurun, Jesurun

Name given to Israel, probably signifying “upright ones”; others prefer “beloved of Jehovah.” Jehovah was the “God of Jeshurun”; and Moses, “king in Jeshurun” (Deut. 32:15; Deut. 33:5,26; Isa. 44:2).

Jesiah

1. One of the Korhites who resorted to David at Ziklag (1 Chron. 12:6).

2. Son of Uzziel, a Kohathite (1 Chron. 23:20).

Jesimiel

A prince among the descendants of Simeon (1 Chron. 4:36).

Jesse

Son of Obed, a Bethlehemite, and father of David. Little is recorded of Jesse, but his name constantly occurs in the description of David as “the son of Jesse” (Ruth 4:17,22; 1 Sam. 16:1-22; 1 Sam. 17:12-20,58; Psa. 72:20; Matt. 1:5-6; Luke 3:32). The Lord Jesus is referred to as a branch and a root of Jesse (Isa. 11:1,10; compare Rev. 22:16).

Jesui, Jesuites

See ISHUAI.

Jesurun

See JESHURUN.

Jesus

1. The Greek form of Joshua, it occurs in Acts 7:45 and Hebrews 4:8, for Joshua the son of Nun.

2. Jesus called JUSTUS. A fellow-worker who had been a comfort to Paul while a prisoner at Rome (Col. 4:11).

Jesus, the Lord

The Lord Jesus is the pre-announced name of the Son of God as man. It signifies "Jehovah the Savior" (Matt. 1:21). What is revealed of Him historically may be thus divided:

1. His birth and early years until He was about thirty years old.

2. His baptism by John; His being anointed with the Holy Spirit, and consequently John's testimony that He was the Lamb of God, the Baptizer with the Holy Spirit, and the Son of God. This testimony attracted, as to a new center, some of John's disciples. Subsequently, and before entering upon His public ministry, He was led of the Spirit into the wilderness to be tempted of the devil.

3. His public ministry, extending over the period of three-and-a-half years.

4. His sufferings and death upon the cross.

5. His resurrection and subsequent exaltation to glory.

1. Begotten by the power of the Holy Spirit, He was born of the Virgin Mary, as predicted in Isaiah 7:14. The details of this wonderful event are given in the gospels of Matthew and Luke. The former gospel records the accomplishment of the prophetic word that God would be present with His people, signified by the name Immanuel, "God with us." The latter, that the babe born of Mary was

“that Holy thing,” called “the Son of God.” For thirty years He led a life of lowly retirement, but the references of scripture to this period show that He grew up under the eye of God in the perfection of manhood, and yet in conscious Sonship to the Father, the vessel of the grace and wisdom of God.

2. At thirty years of age He took His place in Jordan with the repentant remnant of Israel, entering in by the door according to divine appointment, and He fulfilled righteousness in being baptized of John. He was at once owned of God by being sealed with the Holy Spirit, as distinct from all the others baptized, a voice from heaven declaring “Thou art my beloved Son; in thee I am well pleased.” The gospel of John, at this moment, shows the momentous issues which hung upon the truth of His person. The taking away of the sin of the world by the Lamb of God, the baptizing with the Holy Spirit, and Himself as the powerful attraction and commanding object for repentant sinners. The gospels of Matthew and Luke here record His being led of the Spirit into the wilderness to be tempted of the devil. It was necessary that the tempter of man should be overcome by man, and Jesus overcame all the wiles of Satan by the spiritual power of the word of God. Thus vanquished, the devil left Him for a season.

3. In the power of the Spirit (John the Baptist’s preparatory ministry having closed through his imprisonment by Herod), He now commenced the marvelous ministry of divine words and works of grace and power which is presented to us in the four gospels.

In *Matthew* we see Him as the Seed of promise, the Son of Abraham, and as the Son of David, the Heir of the

throne of the Lord in Israel; He is also Emmanuel, the Jehovah of Israel.

In *Mark* He is viewed as the Son and Servant of God, acting and speaking for God in the midst of the circumstances of sin and sorrow into which He had entered.

In *Luke* He is Son of Man, yet altogether of a new order of manhood, the vessel of grace for man in the like circumstances of sin and sorrow.

In *John* He is the Word, the Light and Revelation of God, but He became flesh and tabernacled here, full of grace and truth; and, as the only begotten Son who is in the bosom of the Father, He fully declared God, whom no man had seen at any time.

It is said of Him, that He “went about doing good and healing all that were oppressed of the devil.” He relieved man of every pressure which sin had brought upon him. He preached glad tidings to the poor, and brought to man the light of another sphere—the kingdom of God. It is also said of Him, that “God was in Christ reconciling the world unto himself, not imputing their trespasses.” He refused to judge, for He came to save. He perfectly set forth God to men, and in Him as Man God found His delight. His words were the words of God (John 3:34), and the Father who dwelt in Him did the works (John 14:10). His presence among men exposed men and revealed the thoughts of many hearts, and divine wisdom in Him detected the hollow religiousness, the infidelity, and the worldliness of the heart of man. As sent to do the will of God, He received all that came to Him, drawn by the grace of the Father. He led them and went before them as the Good Shepherd, held them in His hand, securing them thus for eternal life, and finally laid down His life for the

sheep. In death He wrought redemption and by that work gave effect to His ministry.

4. From the first He was refused by the leaders of Israel, and "the world knew him not." From the mount of transfiguration, where God gave Him honor and glory, He descended to suffer at the hands of men, though His death was according to "the determinate counsel and foreknowledge of God." Because of this enmity of man, He retired beyond Jordan till the time came for the counsels of God to be accomplished in His death. During that period He visited Bethany to raise Lazarus, but again retired into the wilderness till six days before the Passover. He then presented Himself to Zion as her king, cleansed the temple of God, and judged with divine wisdom all the questions by which they sought to entrap Him. Then approached the "hour" of man and of "the power of darkness." Jesus, knowing that this hour was at hand, ate the last Passover with His disciples, and instituted the Lord's supper. He then crossed the Kidron valley into the garden of Gethsemane. There His soul was "exceeding sorrowful even unto death" in the anticipation of the cup which He had to drink, but, in the submission which flowed from His perfect accord with the Father's will, He received the cup from the Father's hands, and went forth to drink it. On the cross the judgment of God as to sin was fully executed; God was glorified as to it, and redemption was accomplished, hence a dying malefactor who turned to Jesus could that day be with Him in Paradise. He gave up His life, and the blood and water which flowed from His dead side witnessed that expiation and cleansing for man are alone found in His death. His death also laid the righteous ground for God to

effectuate His counsels with regard to man, and to fulfill His promises.

5. Though rejected here by men, He was “raised up from the dead by the glory of the Father,” and “God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.” As Lord, He administers everything for God according to the redemption He has accomplished, and the place He has taken in resurrection life and glory. He is there as the last Adam and the Second man, the Head and pattern of a new race of men. He is also the Advocate, Intercessor, and High Priest on behalf of those who believe on Him, who are still in weakness on earth and need His support and aid.

He is sitting at the right hand of God until His enemies are made His footstool. It is revealed that He will descend from heaven into the clouds to receive His own to Himself: the living changed and the dead raised in glory will be caught up to meet Him in the air. He will come with all His saints to reign where once He was rejected. He will purge out of His kingdom all evil and reign in righteousness, King of Righteousness and King of Peace. He will finally, having put down all enemies, deliver up the kingdom to God, even the Father; and, as the Son who has assumed manhood, take the place of subjection to Him who put all things under Him, that God may be all in all—supreme in a vast universe of bliss, the Son being the Head and Pattern of the whole redeemed and blessed race of man.

He is Judge of living and dead, and all that have done evil He will exclude from the presence of God, in the

hopeless and helpless misery prepared for the devil and his angels. He will thus have brought to an issue the whole question of good and evil. Good will be forever secured, and evil be in its own place of powerless misery.

Jether

1. Gideon's firstborn son (Judg. 8:20).
2. An Ishmeelite, father of Amasa (1 Kings 2:5,32; 1 Chron. 2:17). He is called ITHRA, an Israelite, in 2 Samuel 17:25. He may have been an Ishmaelite by birth, and have become a proselyte.
3. Son of Jada, of the tribe of Judah (1 Chron. 2:32).
4. Son of Ezra, of the tribe of Judah (1 Chron. 4:17).
5. Descendant of Asher (1 Chron. 7:38).

Jetheth

Duke of Edom, a descendant of Esau (Gen. 36:40; 1 Chron. 1:51).

Jethlah

City of the tribe of Dan (Josh. 19:42). Identified by some with ruins at *Beit Tul*, 31° 49' N, 35° 4' E.

Jethro

Father-in-law of Moses, and a priest of Midian, with whom Moses spent forty years of his life. He brought to Moses his wife and their two sons soon after Israel had left Egypt. He advised Moses to appoint judges for minor cases. He rejoiced and blessed God for the deliverance He had

given to His people, and said, "Now I know that Jehovah is greater than all gods: for in the thing wherein they dealt proudly he was above them." He also took a burnt offering and sacrifices for God: and Aaron and all the elders of Israel came to eat bread with him before God. He thus prefigures the joy of the Gentiles in the Lord's salvation and deliverance witnessed to them in His dealings with Israel (Deut. 32:43; Psa. 67; Psa. 117). He departed again to his own land (Ex. 3:1; Ex. 4:18; Ex. 18:1-12).

He is apparently called REUEL in Exodus 2:18; and HOBAB in Numbers 10:29, where RAGUEL is REUEL in the Hebrew. This passage says that Raguel, the Midianite, was the father of HOBAB, the father-in-law of Moses (see also Judg. 4:11), so that in Exodus 2:18 "father" may signify "grandfather." Hobab may have been the personal name, and Jethro an official name. In Judges 1:16 Moses' father-in-law is called a Kenite, but the exact signification of this term is not known.

Jetur

Son of Ishmael (Gen. 25:15; 1 Chron. 1:31; 1 Chron. 5:19). His descendants were defeated by the tribes who dwelt on the east of the Jordan. See ITURAEA.

Jeuel

Descendant of Zerah: he returned from exile (1 Chron. 9:6).

Jeush

1. An Edomite duke, son of Esau (Gen. 36:5,14,18; 1 Chron. 1:35).

2. Son of Bilhan, a Benjamite (1 Chron. 7:10).
3. Son of Shimei, a Gershonite (1 Chron. 23:10-11).
4. Son of king Rehoboam (2 Chron. 11:19).

Jeuz

A chief man in the tribe of Benjamin (1 Chron. 8:10).

Jew

A man of Judah. The term does not occur until after the division of the kingdom (2 Kings 16:6; 2 Kings 25:25). It is applied to any one belonging to the two tribes, and it may have been used respecting any of the ten tribes who remained in the land at the captivity or returned thither. The name is principally found in the Old Testament in Ezra, Nehemiah, Esther, and Jeremiah. In Esther the name is applied to *all the Hebrews* in Persia. In the New Testament the name occurs most frequently in the gospel of John, where it is applied to those of Jerusalem and Judaea in distinction from "the people" who may have been Galileans or visitors from a distance. John speaks of "the Jews," "the Jews' passover," and so forth, as though he were not a Jew. They had rejected the Lord, and in spirit John was separate from them.

In the addresses to the seven churches we twice read of those who "say they are Jews, and are not." The name is there used of those claiming to be the people of God by descent, but not so morally, as in another place there are some "who say they are apostles, and are not" (Rev. 2:2,9; Rev. 3:9). In a similar way the Jews prided themselves in being "sons of Abraham," whereas, the Lord declared that

they were not such morally. The name JEWESS occurs only in Acts 16:1 and Acts 24:24.

Jewels

A general name for costly ornaments of dress, of silver, gold, or precious stones (Ex. 3:22; Song of Sol. 7:1; Isa. 3:21; Hos. 2:13, and others). In Genesis 24:53 the word is used for the equipment of the bride. In Malachi 3:17 it is used symbolically for the remnant that will be precious to the Lord of hosts in a future day, as the saints are now during the rejection of the Lord Jesus by the world.

Jewry

Same as Judaea in Luke 23:5 and John 7:1. In Daniel 5:13 it refers to Judah.

Jews' Language

The Hebrew language, common to the Jews. Rab-shakeh was asked to speak in the Syrian language (the Aramaic); but he, wishing the people of Jerusalem to understand him, spoke in Hebrew (2 Kings 18:28; Neh. 13:24; Isa. 36:13).

Jezaniah

See JAAZANIAH.

Jezebel

Daughter of Ethbaal king of the Zidonians, wife of Ahab king of Israel, and mother of Ahaziah, Joram, and Athaliah. She was a bold, wicked idolatress, and stirred up her husband to do evil against the Lord. She "cut off" the prophets of Jehovah, and had four hundred prophets of

Baal that ate at her table. When these were slain by Elijah, she threatened the life of the prophet, but he escaped out of her hands. When Ahab longed for the vineyard which Naboth refused to sell, Jezebel caused Naboth to be falsely accused and stoned to death, and then told her husband to go and take possession. Elijah was soon on the spot to tell Ahab his doom, and of his wife he said, "The dogs shall eat Jezebel by the wall of Jezreel." Jehu was to be the instrument of vengeance. He killed Joram and wounded the king of Judah, then as he rode into Jezreel, Jezebel, with painted face and head attired, looked from a window and taunted him with "Had Zimri peace who slew his master?" But on Jehu asking who was on his side, the eunuchs looked out, and at his request they threw her down to the ground. Her blood was sprinkled on the wall and she was trodden under foot. When Jehu told them to bury the "cursed woman," it was found that, as foretold by the prophet, the dogs had eaten her, except her skull, her hands and her feet. In the New Testament she is mentioned as symbolical of an evil seducing system in the professing church that leads others into idolatrous associations (1 Kings 16:31; 1 Kings 18:4,13,19; 1 Kings 19:1-2; 1 Kings 21:5-29; 2 Kings 9:7-37; Rev. 2:20).

Jezer, Jezerites

Third son of Naphtali, and his descendants (Gen. 46:24; Num. 26:49; 1 Chron. 7:13).

Jeziah

One who had married a strange wife (Ezra 10:25).

Jeziel

A Benjamite who resorted to David at Ziklag (1 Chron. 12:3).

Jezliah

Son of Elpaal, a Benjamite (1 Chron. 8:18).

Jezoar

Son of Ashur, of the tribe of Judah (1 Chron. 4:7).

Jezrahiah

Leader of the singers at the dedication of the wall of Jerusalem (Neh. 12:42).

Jezreel

1. Descendant of “the father of Etam” (1 Chron. 4:3). (Six Hebrew MSS, the LXX, and the Vulgate read “sons” instead of “father.”)

2-3. Symbolical name both of the son of Hosea and of Israel (Hos. 1:4,11). Jezreel is interpreted both “God scatters” and “God sows.” Hosea 1:4 refers to judgment upon the house of Jehu and the house of Israel; and Hosea 1:11 to blessing, when of both Israel and Judah it will be said, “Ye are the sons of the living God.” Then “great shall be the day of Jezreel” (compare Hosea 2:22-23): “I will sow her unto me in the earth.” Then God will say to her, “Thou art My people; and they shall say, Thou art my God.”

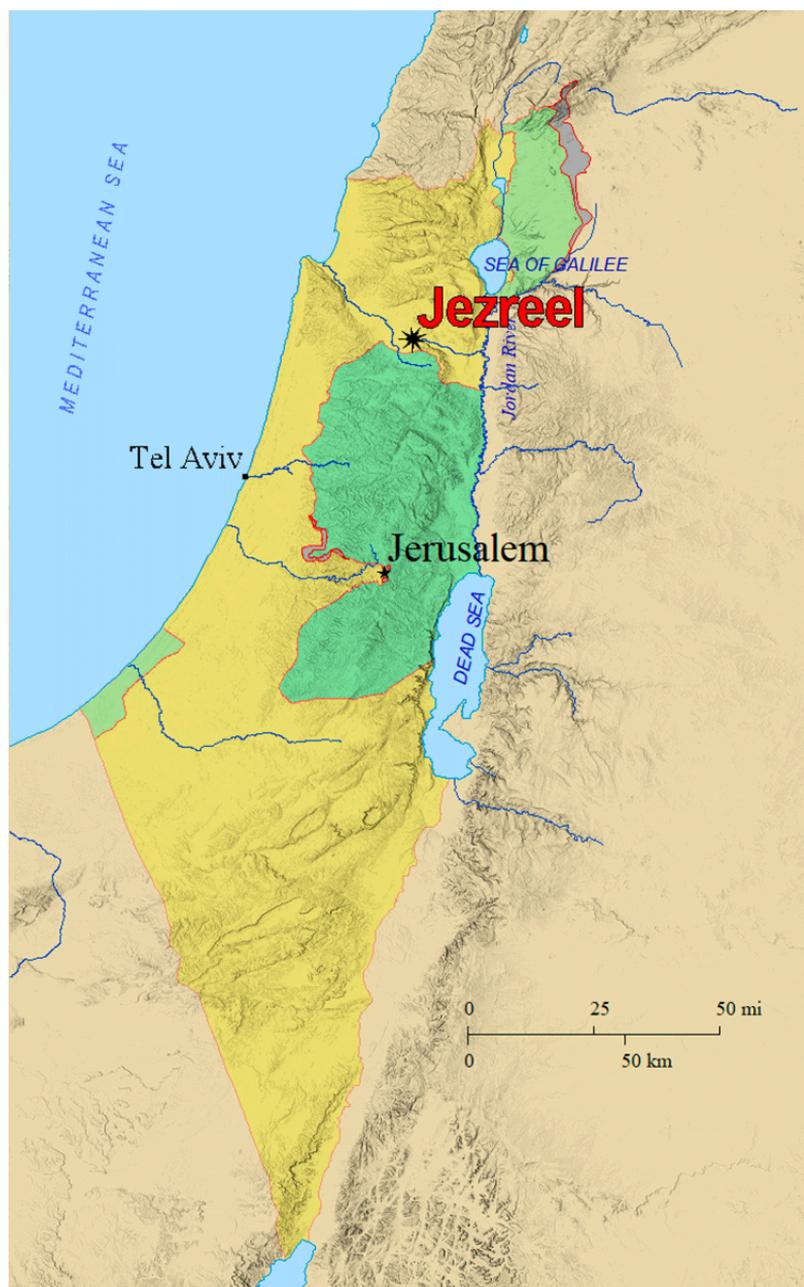
4. City of Judah, from whence David married Ahinoam (Josh. 15:56; 1 Sam. 25:43; 1 Sam. 29:1,11).

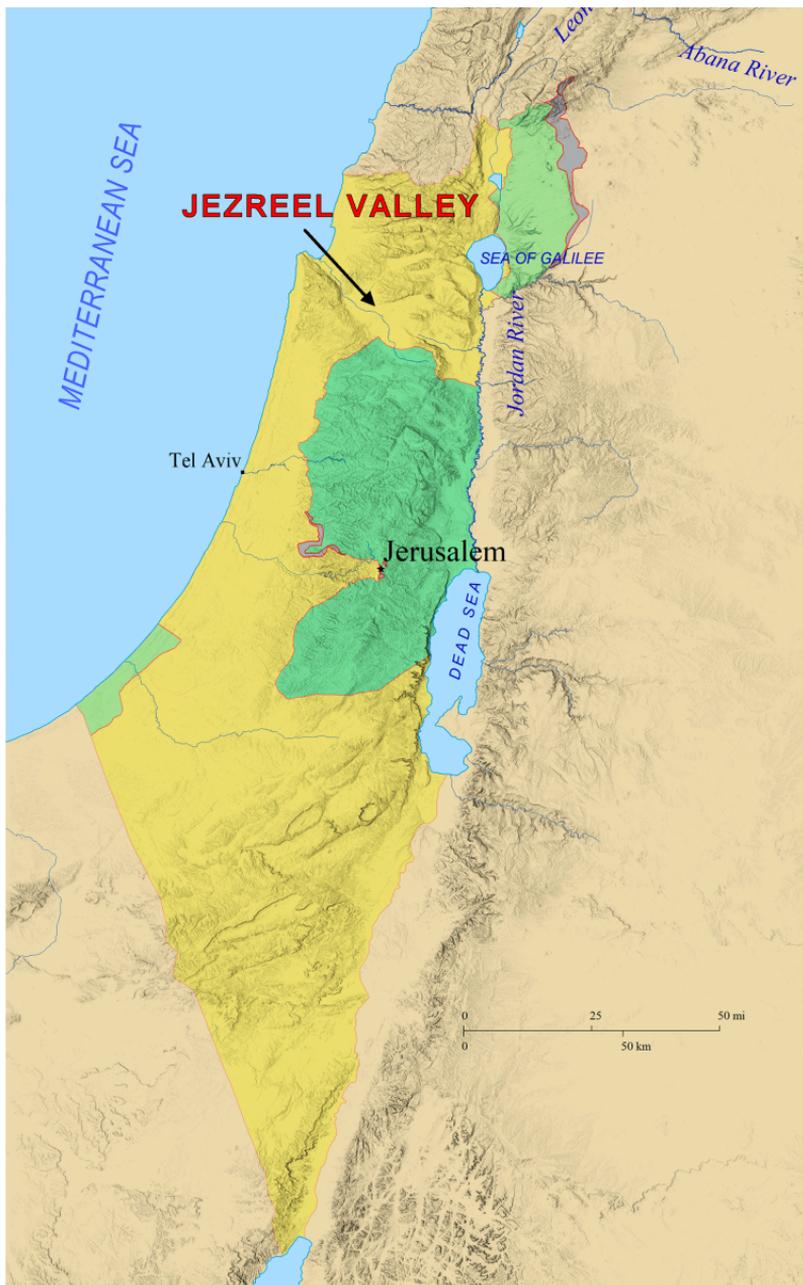
5. City in Issachar, the abode of Ahab and Jezebel, and principally connected with their history. It was the scene of Jezebel's tragical end (Josh. 19:18; 2 Sam. 2:9; 2 Sam. 4:4; 1 Kings 18:45-46; 1 Kings 21:1, 23; 2 Kings 8:29; 2 Kings 9:10-37; 2 Kings 10:1-11). Identified with *Zerim*, 32° 34' N, 35° 19' E.

6. The extensive valley or plain in which the last-named city was situated, in southern Galilee. It has been called the battle-field of Palestine. It was where Barak triumphed, and where Josiah was defeated (Judg. 5:19; 2 Chron. 35:22)—Megiddo being in the same locality. It is also perhaps the place where the great battle of Armageddon will be fought (Rev. 16:16). It is a very fertile plain, and is now well cultivated (Compare Hosea 2:22; Josh. 17:16; Judg. 6:33; Hos. 1:5). The name ESDRAELON is given to this valley in the Apocryphal Book of Judith 3. 9. Now called *Merj Ibn Amir*.



Jezreel





Jezreelite, Jezreelitess

Inhabitants of Jezreel (1 Sam. 27:3; 1 Sam. 30:5; 1 Kings 21:1-16; 2 Kings 9:21,25, and more).

Jibsam

Son of Tola, a son of Issachar (1 Chron. 7:2).

Jidlaph

Son of Nahor, Abraham's brother (Gen. 22:22).

Jimna, Jimnah

See IMNAH.

Jimnites

Descendants of Jimna (Num. 26:44).

Jiphtah

City of Judah (Josh. 15:43).

Jiphthah-El, Valley of

The boundary of Asher and Zebulun (Josh. 19:14,27).
Not identified.

Joab

1. Son of Zeruah the sister of David. He was a bold and successful warrior, and was made David's commander-in-chief; but he is not mentioned as associated with David until he was established at Hebron, and he is not classed among David's valiant men. He treacherously slew Abner

in cold blood, avowedly because Abner had killed Asahel, Joab's brother; but the latter had been slain in battle (2 Sam. 3:23-27). He was the unscrupulous instrument of David's sin in causing the death of Uriah (2 Sam. 11:14-17). The return of Absalom was brought about by his means, but when Absalom revolted, Joab remained faithful to David, and with his own hand slew Absalom (2 Sam. 18:11-15). Though David on this occasion needed to be reminded that his life and throne had been saved, yet Joab's arrogant and threatening language to the king was unjustifiable; and Amasa was made captain of the host in the room of Joab. This roused the jealousy of Joab, and he craftily slew Amasa and resumed his place at the head of the army (2 Sam. 20:4-10). David had said before this, "These men, the sons of Zeruiah, be too hard for me"; but his own sin in the matter of Uriah made him feeble in the presence of Joab's murder of Amasa.

When David wished the people to be numbered, Joab endeavored to dissuade him from it. The worldly wisdom in which he always acted, and not in faith, perceived the impolicy of the act (2 Sam. 24:1-4). His aiding Adonijah led to his ruin. When Solomon was declared king, David reminded him of what Joab had done *to him*, and how he had slain two captains in time of peace, and asked that his hoar head should not go down to the grave in peace (1 Kings 2:5-6). When Joab heard of the failure of Adonijah's cause, he saw his danger, fled to the tabernacle, and caught hold of the horns of the altar. Refusing to leave when summoned, he was put to death at the altar. Thus punishment for the murders he had committed, though long delayed, fell now in righteous judgment upon him (1 Kings 2:33-34).

2. Descendant of Caleb the son of Hur (1 Chron. 2:54).

3. Son of Seraiah: described as “the father of the valley of Charashim,” or craftsmen (1 Chron. 4:14).

4-5. Two whose descendants returned from exile (Ezra 2:6; Ezra 8:9; Neh. 7:11).

Joah

1. Son of Asaph and an officer in the household of Hezekiah (2 Kings 18:18,26,37; Isa. 36:3,11,22).

2. Son of Zimmah, a Gershonite (1 Chron. 6:21).

3. Son of Obed-edom, a Korhite (1 Chron. 26:4).

4. Son of Zimmah, a Gershonite (2 Chron. 29:12).

5. Son of Joahaz, and recorder: he was sent by Josiah to repair the temple (2 Chron. 34:8).

Joahaz

Father of Joah, No. 5. (2 Chron. 34:8).

Joanna

1. Son of Rhesa in the genealogy of the Lord Jesus (Luke 3:27).

2. Wife of Chuza, Herod's steward; she ministered to the Lord of her substance, and was one who carried news of His resurrection to the apostles (Luke 8:3; Luke 24:10).

Joash

1. Son of Ahaziah king of Judah. When his grandmother Athaliah attempted to cut off all the seed royal, Joash, then an infant, was hidden and preserved by his aunt, Jehosheba, the wife of Jehoiada the high priest. When he

was about seven years old, Jehoiada succeeded in placing him, as the preserved seed of David, on the throne, and putting Athaliah to death. Thus, at that time, did the Lord secure the sure mercies centered in the house of David. He reigned forty years, from B.C. 878 to 839.

During the life of Jehoiada, Joash did that which was right in the sight of the Lord, and with zeal caused the temple to be repaired. But on the death of the high priest, the princes of Judah and the king turned to idolatry. God sent them prophets, but they would not hear. Zechariah, son of Jehoiada, attempted to call them back to the worship of God, but by command of the king he was stoned to death in the court of the temple. God sent the Syrians to punish them: a small company of whom overcame a very great host of Judah, the princes were destroyed, and Joash gave all the treasures of the temple and of the king's house to the Syrians. Joash was now greatly diseased; and his servants conspired against him and slew him. He is very frequently called JEHOASH (2 Kings 11:2,21; 2 Kings 12:1-20; 2 Kings 13:1,10; 2 Chron. 22:11; 2 Chron. 24:1-26; 2 Chron. 25:23,25).

2. Son and successor of Jehoahaz, king of Israel: he reigned sixteen years: B.C. 841 to 825. He did that which was evil in the sight of the Lord, even as Jeroboam; but when Elisha was dying Joash visited him, and wept over him, uttering the same words which Elisha had uttered as he beheld Elijah taken to heaven. Joash had the sense that the power which translated Elijah had been with Elisha, who was now departing. Elisha then prophesied that he should smite Syria. He told the king to smite upon the ground with arrows, and he smote three times. Elisha said that if he had smitten more times he would have consumed

Syria; but now he should defeat them only three times. This was fulfilled, Joash smote them three times and recovered the cities of Israel that the king of Syria had taken. After this Amaziah king of Judah asked Joash to let them “look one another in the face.” Joash in a parable called Judah a thistle, and himself a cedar, and advised Amaziah to stay at home; but he would not, and Judah was smitten. Joash went to Jerusalem, brake down the wall of it, and took away all the treasures of the temple and of the king’s house, and returned with hostages to Samaria. Thus the two kingdoms punished each other (2 Kings 13:9-25; 2 Kings 14:1-27; 2 Chron. 25:17-25; Hos. 1:1; Amos 1:1). Called also JEHOASH.

3. Father of Gideon: he defended his son when he had thrown down the altar of Baal, saying, If Baal “be a god, let him plead for himself” (Judg. 6:11,29-31; Judg. 7:14; Judg. 8:13,29,32).

4. Son of Ahab king of Israel (1 Kings 22:26; 2 Chron. 18:25).

5. Descendant of Shelah, a son of Judah (1 Chron. 4:22).

6. Son of Becher, a son of Benjamin (1 Chron. 7:8).

7. Son of Shemaah; he resorted to David at Ziklag (1 Chron. 12:3).

8. One who had the care of the stores of oil in the time of David (1 Chron. 27:28).

Joatham

Son of Ozias in the genealogy of the Lord Jesus (Matt. 1:9). The same as JOTHAM, the son of Uzziah.

Job

1. The “perfect and upright man” whose history is given in the book of Job.
2. Son of Issachar (Gen. 46:13). See JASHUB.

Job, Book of

All that is known of the history of Job is found in the book bearing his name. He lived in the land of Uz, which was probably named after Uz, or Huz (the Hebrew is the same), the son of Nahor, Abraham’s brother. Another link with that family is also found in that Elihu was the son of Barachel the Buzite, for Buz was the brother of Huz (Gen. 22:21). The land of Uz is supposed to be in the S.E. of Palestine toward Arabia Deserta. Job is called “the greatest of all the men of the east.” No date is given to the book, but there being no reference in it to the law, or to Israel, makes it probable that Job lived in patriarchal times, as the name Almighty, which was revealed to Abraham, was known to Job, his three friends, and Elihu. He is described as “perfect and upright, and one that feared God, and eschewed evil”; yet he suffered the loss of all his property; his children were killed; and his body was grievously afflicted. The great problem of the book is, the government of God, not directly as with Israel, but providentially in a world into which sin and death had entered, and where Satan, if permitted of God, can exercise his antagonistic power. God’s dealings with men in government and chastening are for good; but this brings out another question, How can man be just with God? — a question answered only in the gospel.

Job’s three friends entirely misunderstood this government of God, asserting that he must have been

doing evil or he would not have been thus dealt with. Job resented their judgment of him, and in justifying himself blamed God in His ways with him. The key to this part of the book is that Job was being tested: his heart was being searched that his true state might be brought out, and that he might learn to know God in His wisdom and power, and that His ways are in view of blessing to man.

The testing all came from God: it was He who introduced Job to the notice of Satan, in the wonderful vision of the *unseen*, where the “sons of God” presented themselves before God. Satan was ever ready to afflict man and to impute motives; but he was foiled. When all Job’s property and his sons and daughters were swept away, still he worshipped, saying the Lord who gave was the Lord who had taken away; and he blessed the name of the Lord. Then, when his body was full of sores, his wife was used of Satan to try and induce him to curse God; but he replied, “What! shall we receive good at the hand of God, and shall we not receive evil?” “In all this did not Job sin with his lips.” Satan was defeated, and he is not again mentioned in the book.

Then come Job’s three friends, and though thus far he had not sinned with his *lips*, yet his friends bring out what was in his *heart*. Though they did not understand God’s government with him, and falsely accused him, they said many right things as to that government in *other* cases. In short, Eliphaz went upon personal experience. He said “I have *seen* they that plow iniquity, and sow wickedness, reap the same” (Job 4:8). Bildad is the voice of tradition and the authority of antiquity. He said, “Inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers” (Job 8:8). Zophar exhibited law and religiousness.

He said, "If iniquity be in thine hand, put it far away ... then shalt thou lift up thy face without spot" (Job 11:14-15).

All this led Job to assert his integrity as *among men*. He said to God, "Thou knowest that I am not wicked; and there is none that can deliver out of thine hand. Thine hands have made me, and fashioned me together round about; yet thou dost destroy me" (Job 10:7-8). "I will maintain mine own ways before him ... behold now, I have ordered my cause: I know that I shall be justified" (Job 13:15, 18). Then, provoked by the suspicions and misjudgment of his friends, he falsely judged God, saying, "God hath delivered me to the ungodly, and turned me over into the hands of the wicked." "Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment." "Let me be weighed in an even balance, that God may know mine integrity" (Job 16:11; Job 19:7; Job 31:6). Yet, as *before God*, he owned, "If I justify myself, mine own mouth shall condemn me"; and again, "If I wash myself with snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch and mine own clothes shall abhor me" (Job 9:20-31). But the unsolved question in Job's mind was, Why should God set his heart upon man? He so great, and man so fleeting and wretched: why would not God let him alone to fill out his day? For Job had the sense that it was *God* who was dealing with him, and that he was not suffering from ordinary providential causes. His friends could not explain it.

Elihu then came forward: he is a type of Christ as mediator, and spoke on God's behalf. He said, "The Spirit of God hath made me, and the breath of the Almighty hath given me life I am according to thy wish in God's stead" (Job 33:4-6). He showed that Job was not just in justifying

himself rather than God. He spoke of God's dealings with mankind; how He speaks to man, even in dreams, to give him instruction; and if there be an interpreter, one among a thousand, who can show him how his soul can stand in truth before God, he may be delivered from going down to the pit; for God has found a ransom. God chastises man to bring him into subjection, so that He may be favorable to him.

In Job 36 Elihu ascribes righteousness to his Maker, and assures Job that "He that is perfect in knowledge is with thee." God despiseth not any, and He withdraweth not His eyes from the righteous; and if they are afflicted it is for their blessing. He closes with dwelling on the *incomprehensible* power of God.

God Himself then takes up the case of Job, and, by speaking of the acts of His own divine wisdom and power in nature, shows by contrast the utter insignificance of Job. As to the wisdom of God's ways, would Job pretend to instruct Him? Job replied "*I am vile,*" and is silent. God continues to argue with him, "Wilt thou disannul My judgment? wilt thou condemn Me, that thou mayest be righteous?" And He again points to His power in nature. Job confesses that he had uttered what he understood not: things too wonderful for him, which he knew not. He said, "I have heard of thee by the hearing of the ear: but now mine eye *seeth Thee*: wherefore *I abhor myself*, and repent in dust and ashes."

Job had now learned the lesson God intended to teach him: he is in his proper place of nothingness before God. There God can take him up. In 1 Corinthians 1 Christ is seen to be the wisdom and power of God when man is brought to nothing by the cross. Job had seen God, and

all was changed. God reproved Job's friends: they had not spoken *of Him* what was right as Job had. They must take a sacrifice, and Job must pray for them: Job was God's servant, and him God would accept. God blessed his latter end more than the beginning: he had great possessions, and seven sons and three daughters. He lived after his restoration 140 years.

Twice Job is mentioned along with Noah and Daniel in connection with "righteousness" when the state of Israel had become so iniquitous that if these three men had been there, even their righteousness would have delivered their own souls only, but would not have saved so much as a son or a daughter (Ezek. 14:14,20). Job is also held up as an example of endurance, and as showing what the *end* of the Lord is, that He is very pitiful, and of tender mercy (James 5:11).

Jobab

1. Son of Joktan, a descendant of Shem (Gen. 10:29; 1 Chron. 1:23).
2. Son of Zerah and king of Edom (Gen. 36:33-34; 1 Chron. 1:44-45).
3. King of Madon, conquered by Joshua (Josh. 11:1).
4. Son of Shahraraim, a Benjamite (1 Chron. 8:9).
5. Son of Elpaal, a Benjamite (1 Chron. 8:18).

Jochebed

Wife and aunt of Amram, and mother of Aaron, Moses, and Miriam (Ex. 6:20; Num. 26:59).

Joed

Son of Pedaiiah, a Benjamite (Neh. 11:7).

Joel

1. Eldest son of Samuel: he and his brother Abiah acted as judges; their corrupt practices were the plea upon which Israel demanded a king (1 Sam. 8:2; 1 Chron. 6:33; 1 Chron. 15:17). Apparently Joel is called VASHNI in 1 Chronicles 6:28; but it is possible that the word Joel has dropped out: the passage would then read “the firstborn Joel, and ‘the second’ Abiah,” as in the RV.

2. Prince in the tribe of Simeon (1 Chron. 4:35).

3. A Reubenite, father of Shemaiah, or Shema (1 Chron. 5:4,8).

4. A chief man among the Gadites (1 Chron. 5:12).

5. Son of Azariah, Kohathite (1 Chron. 6:36).

6. Son of Izrahiah, a descendant of Issachar (1 Chron. 7:3).

7. One of David’s mighty men (1 Chron. 11:38).

8. A chief of the sons of Gershom (1 Chron. 15:7,11).

9. Son of Jehieli, and descendant of Laadan, a Gershonite (1 Chron. 23:8; 1 Chron. 26:22).

10. Son of Pedaiiah, of the tribe of Manasseh (1 Chron. 27:20).

11. Son of Azariah, a Kohathite of Hezekiah’s time (2 Chron. 29:12).

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

13. Son of Zichri, and overseer of the Benjamites in Jerusalem (Neh. 11:9).

14. Son of Pethuel: the prophet (Joel 1:1).

Joel, Book of

Of the minor Prophets, Joel is judged to be the earliest in connection with Judah, though there are no dates given in the prophecy itself. The key-note of the prophecy is "the day of Jehovah," which is five times mentioned in connection with the future judgments, which will bring in the full blessing of Israel and the earth, when the Lord also will have His portion, a meat offering, and a drink offering for Himself.

Joel 1. The prophet takes occasion by the devastation wrought in his day by an army of insects to call the priests, the princes, and the people to a fast, and a solemn assembly in the house of the Lord, there to cry unto Jehovah. Then he adds, "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Here it is *destruction*, open judgment, as in the day when God will judge the world in righteousness. The army of insects was but a precursor, but as a present thing, instead of joy and gladness being in the house of God, God was judging. The prophet said "*is at hand*"; but God's longsuffering deferred its full execution, and defers it still.

Joel 2. The day of Jehovah is nigh at hand, and the trumpet is to sound an alarm of war (compare Num. 10:9). The army of insects is still alluded to, but it looks forward to the future, when God will bring His judgments upon the land. The army is His, and the camp is His: the day of Jehovah is great and very terrible. The people are called to repentance, to rend their hearts and not their garments, for God is merciful and gracious. The trumpet was to be blown in Zion for a solemn assembly (compare Num. 10:7). Priests and all are called to weep and pray. God will

hear, and will destroy their enemies, especially the northern army (Joel 2:20, elsewhere alluded to as Assyria), and He will bring His people into great blessing. When they repent, the Holy Spirit will be poured out upon them and upon all flesh. This was quoted by Peter in Acts 2:16-21, but the *nation* did not then repent, it was only a remnant that turned to the Lord and entered into the blessing that God was bestowing—not outward and visible benefits as it will be in the future. There will also be signs in the heavens and in the earth before the great and terrible day of the Lord. There were some such omens, according to the historians, before the destruction of Jerusalem, so this passage, quoted in Acts 2, may have had a partial fulfillment then, though it remains to be fully verified in a future day.

Joel 3. This enters into the details of the last days as far as Judah and Jerusalem are concerned, the restoration of the ten tribes not being the subject here. The nations have oppressed God's people in many ways, and sold them as slaves. God will requite this on their own heads. They are called to arm themselves, to bring all their mighty men, and to come unto the valley of Jehoshaphat, which is the valley of judgment, and there God will deal with them. In the valley of decision (or threshing) they will be cut to pieces. The enemies of God and of Judah being destroyed, there will be great blessing for His people, whom He had chastened in His love; but, cleansed and restored, He will dwell among them.

Joelah

Son of Jeroham of Gedor: he resorted to David at Ziklag (1 Chron. 12:7).

Joezer

A Korhite who resorted to David at Ziklag (1 Chron. 12:6).

Jogbehah

City of Gad (Num. 32:35; Judg. 8:11). Identified with *et Jubeihat*, 32° 2' N, 35° 52' E.

Jogli

Father of Bukki, a prince of Dan (Num. 34:22).

Joha

1. Son of Beriah, a Benjamite (1 Chron. 8:16).
2. The Tizite, one of David's mighty men (1 Chron. 11:45).

Johanan

1. Son of Kareah and captain among the Jews left in the land after the destruction of Jerusalem. He warned Gedaliah of the plot against his life, and when Gedaliah was slain, and the people carried away, he was the means of rescuing them. He would not however listen to Jeremiah and remain in the land, but headed the remnant in going to Egypt, where they practiced idolatry (2 Kings 25:23; Jer. 40:8-16; Jer. 41:11-16; Jer. 42:1-8; Jer. 43:2,4-5).
2. Eldest son of Josiah king of Judah (1 Chron. 3:15).
3. Son of Elieoenai, a descendant of David (1 Chron. 3:24).
4. Son of Azariah, a priest (1 Chron. 6:9-10).

5-6. Two who resorted to David at Ziklag (1 Chron. 12:4, 12).

7. An Ephraimite, father of Azariah (2 Chron. 28:12).

8. Son of Hakkatan: he returned from exile (Ezra 8:12).

9. Son of Eliashib, a Levite (Ezra 10:6; Neh. 12:22-23).

10. Son of Tobiah the Ammonite (Neh. 6:18).

John

1. Kinsman of Annas the high priest (Acts 4:6).

2. Son of Mary. See MARK.

John, First Epistle of

This was doubtless written after the Epistles of Peter and Paul. Morally John's writings have their place when the Church as a testimony had failed, and the "last time" had arrived. The three epistles come in between the Gospel of John and the Revelation. The real remedy for the evils spoken of is the coming in of the Lord as the faithful witness.

Near the end of the first century the error had arisen that Christ had no real body—had not come in flesh: this doctrine is condemned in this epistle. Others held that only the germ of Christianity could be found in existing teachings, and that *development* must be looked for (an error prevalent also in the present day), which was met by the apostle insisting on "that which was from the beginning"—the revelation of *life* in Christ Himself.

The leading truth of this epistle is that eternal life had come down from the Father in the person of Christ; and it was written that

1. The believer's joy might be full, through being in communion with the Father and with His Son Jesus Christ by means of inspired and apostolic revelation, He as Advocate maintaining the same.

2. That believers should not sin (1 John 2:1).

3. That believers might know that they have eternal life, which is in the Son (1 John 5:13). The epistle presents things largely in their own proper character, touching but little upon what is *experimentally* different therefrom, and thus contains tests of profession.

1 John 1 presents that which the apostles had heard, seen, contemplated, and handled of the Word of life in the person of the Son become man. It is that which was set forth in a Man. That which was with the Father, namely, the eternal life, was thus manifested to the apostles, who reported what they had seen and heard to the disciples, that they might have fellowship with them, and that their joy might be full. The apostles' fellowship was with the Father and His Son Jesus Christ. But it is in the light that it is enjoyed, where also Christian fellowship is known, and the blood of Christ is the foundation of all.

1 John 2. What is inconsistent and consistent with the light is then referred to, leading on to the unfolding of the advocacy of "Jesus Christ the righteous" with the Father, and its effects in case anyone sinned. The test of the knowledge of God is keeping His commandments, and the love of God is perfected in him who keeps His word. But this commandment of love is no new one; what is new is that which is true both in Him and in His disciples. They

are in the light now, for God is fully revealed, and they are in the light of this revelation. He who hates his brother is in darkness. Different stages of growth in Christians are now spoken of, namely, fathers, young men, and babes. What is characteristic of each is presented, together with certain besetting dangers, against which young men and babes are warned. 1 John 2:12,28 speak of all Christians under the general term "little children." It may be noticed that even the babes have the Holy Spirit—the unction from the Holy One.

1 John 3 gives the nature of the Christian's place and blessings as given of the Father's love, and the actual result of being born of God, both in the practice of righteousness and in loving one another. In these things the children of God are manifested; while in the practice of sin, and the hatred of their brother, the children of the devil are discerned. In John's epistle people are viewed absolutely as either one thing or the other.

Jesus Christ is set forth as the perfect pattern both of righteousness and of love. He is here viewed as veritably God, and the One who came to undo the works of the devil, and He has "laid down his life for us." He fully vindicated the rights of God, which sin had compromised, and He loved even unto death.

In fine, this chapter declares, on the one hand, what believers are before God, in present relationship, Christ Himself being the completion and measure of all their blessing; on the other hand, the test of it as regards men, Christ abiding in them that His character may come out in them. In the concluding verse the Spirit is introduced in connection with the conscious knowledge believers have that God abides in them. It is by Him they know it.

1 John 4 gives a test for distinguishing spirits, namely, the confession of Jesus Christ come in flesh, which could only be by the Spirit of God. There were those who, denying this great foundation of the faith, spoke as of the world, and who had the world's approval. Christians are qualified to discriminate as to what is presented to them. Then it is shown that those towards whom God's love is so great ought to love one another. The character of God morally, which had been seen in Christ, is now seen in those who are the objects of His love; they are identified even in this world with Christ as He is, from whom they derive everything in new creation. He who does not love, does not know God. It is in loving one another that believers come out before the world as the disciples of Christ. In this chapter it is said that we know "that we abide in Him" (1 John 4:13), not merely that He abides in us: (1 John 3:24).

1 John 5 gives a test whereby believers may know that they love God's children, namely, when they love God and keep His commandments. Those born of God get the victory over the world—those, in fact, who believe that Jesus is the Son of God. The glory of His person eclipses all that naturally appeals to them, and they are thus delivered from the influence of the world. This leads the apostle to speak of eternal life, which he shows is not in the first man, but in God's Son. "He that hath the Son hath life: he that hath not the Son of God hath not life." The water and the blood show that it involves clearance from all that is morally of the first man, and the Spirit proves it is in another Man. The Spirit is the "truth" here: but it is to bring believers into the conscious knowledge of eternal life, which is set forth objectively in the person of the Son of God. Christians are

brought by the Spirit, through the application of death, into the present enjoyment of eternal life, and He leads their hearts into the heavenly things into which the Son of God, the Man Christ Jesus, has entered.

The epistle closes with a kind of summary of Christian knowledge from its particular point of view. Christians know first the nature of one begotten of God. Then they know that they are of God, and that the whole world lies in the wicked one—the difference morally between Christians and the world. Lastly, they know that the Son of God has come, and that He has given them an understanding to know Him, in whom God is perfectly revealed. They know moreover that they are in God's Son, Jesus Christ, who is the true God and eternal life. No other object should govern the heart. "Little children, keep yourselves from idols."

John, Second Epistle of

This is addressed to "the elect lady," but gives no intimation as to who she was. Some suppose the word *kyria* to be a proper name, and read "To Kyria the elect." She is warned against countenancing in any way those who brought not true doctrine as to Christ. Love is governed by truth, accompanied with obedience—in a word, Christ. Obedience would prove the apostle's work to be real, and he would receive a full reward. As in the first epistle, "that which was from the beginning" is enforced, in opposition to any supposed development. It is an important principle that one bidding "God speed" to a false teacher, is partaker of his evil deeds.

John the Apostle

Son of Zebedee, and brother of James. James and John were fishermen, but when the Lord called them, they forsook all and followed Him. The Lord surnamed them BOANERGES, "sons of thunder."

John, Peter, and James were the three selected to be with the Lord on the mount of transfiguration, and in the garden of Gethsemane. In the Acts of the Apostles John was with Peter when the lame man was healed, and they were both cast into prison. They boldly declared that they could not but speak the things they had seen and heard. John was associated with Peter in visiting the Samaritans, who had received the word preached by Philip, and through the laying on of their hands the Holy Spirit was given (Acts 8).

John was one of the apostles at Jerusalem who, when Paul went there, gave to him and Barnabas the right hand of fellowship, that they should go to the heathen (Gal. 2:9). He was afterward banished to the Isle of Patmos, probably under the emperor Nero or Domitian; it is not known with certainty which, nor at what date. There he had the visions recorded in the Revelation. He also wrote the Gospel and the three Epistles bearing his name, which are generally judged to have been written after the other Gospels and Epistles.

John in his gospel calls himself "the disciple whom Jesus loved"; at the last Passover he leaned upon the bosom of Jesus, and to his care did the Lord when on the cross commend His mother.

John the Baptist

Son of Zacharias, priest of the order of Abia, or Abijah (1 Chron. 24:10), and of Elizabeth, a descendant of Aaron, born when they were both old. The conception was foretold by the angel Gabriel, who announced that John was to be a Nazarite, and should be filled with the Holy Spirit from his birth. His mission was also foretold: in the spirit and power of Elias he would be the forerunner of Christ, and would call the people to repentance, according to the prophecy in Isaiah 40:3. All that is recorded of his early life is “the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel” (Luke 1:80).

When he began his ministry he is described as having on “raiment of camel’s hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.” He preached in the wilderness, calling on the people to repent, for the kingdom of heaven was at hand. The people went out to him, and were baptized of him in the Jordan, confessing their sins (Matt. 3:1-6). A godly remnant morally apart from the nation was thus prepared in spirit for the Lord. With these (the excellent in the earth, Psalm 16) the Lord Jesus identified Himself.

To the Pharisees and the Sadducees he was especially severe, calling *them* a “generation of vipers” (Matt. 3:7), but in Luke the multitude are so designated, for all must flee from the wrath to come, and bring forth fruits meet for repentance. The ax was laid to the root of the tree. There was One coming with the winnowing fan, who would divide the wheat from the chaff.

When the religious authorities at Jerusalem sent to John to ask who he was, he declared that he was not the Christ,

nor Elias, nor “that prophet” (Deut. 18:15,18). He was “the *voice* of one crying in the wilderness, Make straight the way of the Lord,” as Isaiah had prophesied (John 1:19-23). The Lord, in speaking of John, said, “Elias is indeed come” (Mark 9:13), which seems to clash with John 1:21; another passage however explains it: “If ye will receive it, this is Elias which was for to come” (Matt. 11:14). He had come in the spirit and power of Elias, as foretold by Gabriel; and he was Elias to those who received him and who afterward followed the Lord, as Andrew and another in John 1:40.

So far we have considered John’s official place as the forerunner of Christ, but in John’s gospel the Baptist’s testimony is given to the Lamb of God. He also adds, “I knew him not,” but he had been told that He upon whom he saw the Holy Spirit descend and remain was the Baptizer with the Holy Spirit; and he adds, “I saw, and bare record that this is the Son of God.” He may have known Jesus in a natural way, but his knowing Him as Son of God was by a divinely-given testimony. John proclaimed Jesus as “the Lamb of God that taketh away the sin of the world”; and in the hearing of two of his own disciples he said, “Behold the Lamb of God.” Jesus was to be the object of their hearts, and they followed Him. Afterward, when John was told that Jesus was baptizing, and that all the people were going to Him, he gave a remarkable answer: “He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: *this* my joy therefore is fulfilled. He must increase, but I must decrease.” John was the friend of the bridegroom. The Lord said that among those born of women no one was greater than John; but the least in the kingdom of heaven was greater than he, because the latter

was in a new dispensation, John being connected with the law and the prophets of the old dispensation (Matt. 11:11-13).

While in prison John's faith or patience seems in measure to have failed him, and he sent two of his disciples to the Lord with the question, "Art thou He that should come, or do we look for another?" He evidently had not apprehended the humiliation and rejection of the Messiah, and expected to have been delivered from prison by the power which he knew had been exercised in grace by the Lord. The Lord wrought various miracles while John's disciples were there, and bade them tell him what they had seen and heard, adding, "Blessed is he, whosoever shall not be offended in Me" (Luke 7:19-23).

It was because of John's faithfulness in reproving the sins of Herod Antipas that he had been by him cast into prison. This led to his death through Salome and her guilty mother. John's work was done; he was faithful unto death (Mark 6:14-29).

John, the Gospel by

This Gospel is different in character from the other three, which are often called "the Synoptical Gospels," because they each give a fuller account of events than is found in John. The gospel by John has often been judged to be supplementary to the others; but this is not a true view of it. It stands by itself, complete in itself. Each gospel has its own characteristic line: for this see under GOSPELS.

It is the gospel in which we have most distinctly the revelation of the Godhead. The Father is revealed in the Son in both words and works; and in the rejection of the Son the Father was rejected. And, consequent on the Son

going back to the Father who had sent Him, the Holy Spirit was to be sent from the Father in His name. (See John 14-16).

In John, together with the state of man, is brought out the gift of eternal life, as if the Lord Jesus had been rejected and redemption had already been accomplished. Israel is viewed as reprobate throughout: the feasts are not spoken of as the feasts of Jehovah, but as “of the Jews,” and “the Jews” (those of Jerusalem and Judæa) are distinguished from “the people,” who may have been Galileans or visitors at the feasts from districts outside Judæa.

John 1. All the essential names of the Lord are brought out in this chapter. His essential Godhead before creation; He is the Creator; the true Light; the only-begotten of the Father (His eternal Sonship); He is the Incarnate, “the Word became flesh”; the Lamb of God; the Son of God; the Messiah; the king of Israel; and the Son of Man. The Jews, “his own,” received Him not; but to those who received Him He gave authority to become children of God. The Lord became a center for such, and

1. His dwelling place an abode for them;
2. He is the One to be followed down here;
3. He is the hope of Israel.

A glimpse of millennial glory is given in the declaration at the close of the chapter as to angels ascending and descending upon the Son of Man.

John 2 gives a type of millennial blessing in the marriage feast (Jesus being the source of the “good wine”—the best joy—when the wine of Israel had run out), and His divine right in cleansing the temple would be proved by His power in raising the temple of His body, by which, for the time, the material temple was set aside. John 2:23-25 belongs to

John 3. The Lord discerns who are really His. The “third day” of John 2 probably refers to the millennial day: John’s testimony being the first (John 1:35); Christ’s ministry the second (John 1:43); and the millennium the third.

John 3. Man, such as he is by nature, and even under privilege needs a work of the Spirit in him for the apprehension of, or entrance into the kingdom of God. He must be born of water and of the Spirit: that which is born of the Spirit is spirit in contrast to flesh, and the water no doubt signifies the word morally (compare John 15:3; 1 Peter 1:23). This should have been known by a teacher of Israel from the prophetic announcement with regard to earthly blessing in Ezekiel 36:25. But the Lord proceeds to speak of heavenly things. Man, being a sinner, his whole status as in the flesh, whether Jew or Gentile, is regarded as judged and set aside in the lifting up of the Son of Man, the antitype of the brazen serpent, and life is found for man beyond death. This introduces the testimony of the love of God to the world, and His purpose for man in His giving His only begotten Son, namely, that whosoever believeth in Him should not perish, but have eternal life. The love of God is not limited to the Jews.

A further and touching testimony is rendered to the Lord by John the Baptist, whose joy was fulfilled in hearing His voice, though he himself should be eclipsed. The last two verses are doubtless the words of the evangelist. The Son being presented, the issue would be either eternal life or the wrath of God.

John 4. Being obliged to withdraw through the jealousy of the Pharisees from Judæa, the Lord on His road to Galilee must needs pass through Samaria, where He meets with a poor empty-hearted woman — empty spite of all her

efforts to find satisfaction in sin. To her He speaks of God being a *giver*, and that He Himself was ready to give her living water—water that should be in the one receiving it a fountain of water springing up into eternal life—doubtless that which is called in Romans 8 “the Spirit of life in Christ Jesus,” a source of perennial satisfaction within. Connected with this the Father is revealed as seeking worshippers. At the close of the chapter the Lord restores a nobleman’s son who was at the point of death, typical of that which He was doing in Israel to sustain the faith of the godly remnant ready to perish.

John 5. The impotent man was enabled to carry that whereon he lay. The blessing which had resided in vain in the pool of Bethesda, so far as he was concerned, was now superseded by what was in the word of the Son of God.² This miracle being performed on the Sabbath served to bring out His glory. “My Father worketh hitherto and I work.” The Father and the Son are one in the activity of grace. The Father does not judge; the Son quickens and judges. The one who hears His word, and believes on the Father who sent Him, has everlasting life, and will not enter into judgment—is passed, in fact, out of death into life. Those morally dead hear His voice now, and those who have heard shall live. Those in their graves shall also hear, and shall come forth, and there shall be a resurrection of life, and one of judgment.³ Life in this chapter is viewed in connection with the voice of the Lord as the Son. He

2 Some editors omit from “waiting,” John 5:3, to end of John 5:4; but it is doubtless a portion of what God caused to be written, and should be retained.

3 “Judgment” in John 5:22,27,30; “condemnation” in John 5:24; and “damnation” in John 5:29, are all the same Greek word, κρισις.

brings the soul into the light of the Father. Apart from the testimony of John, there was the three-fold witness to His glory: His works, the Father, and the scriptures.

John 6. Five thousand men are fed by the power of the Lord. Struck by this sign of power the multitude, recognizing Him as the Prophet, would make Him king. But He retires to a mountain apart, typically in the place of Priest. The disciples meanwhile were on the sea amid darkness and storm. The Lord went to them, walking on the sea. All this would seem to have its application to Israel—the Lord being seen as Prophet, King, and Priest. He will bring them to their desired haven.

What follows has a present application. The Son of Man was the true bread from heaven, and the work of God was that people should believe on Him. There is a contrast here between the manna and the new and heavenly food; and life is presented from the point of view of man's appropriation, rather than as the quickening power of the Son of God, as in John 6, "If any one shall have eaten of this bread he shall live forever." But for this Christ must die—must give His flesh for the life of the world. "He that eats My flesh, and drinks My blood, has life eternal; and I will raise him up at the last day." To appropriate His death is to accept death to all that in which the flesh lives morally, to find life in Him who is out of heaven, and who is gone back there. This puts everyone to the test.

John 7. The earthly blessing, of which the Feast of Tabernacles is typical, is deferred, owing to Christ's rejection: even His brethren did not believe in Him. But the great day of the feast is the eighth, typical of the day of new creation and of eternal blessing; of this the Spirit is the earnest, as sent from a glorified Christ. On this day

Jesus stood and cried, "If any one thirst, let him come to Me and drink. He that believes on Me, as the scripture has said, out of his belly shall flow rivers of living water. But this he said concerning the Spirit, which they that believed on him were about to receive." The Jews are left in dissension and darkness.

John 8-10. The Lord is now manifested as the Light, according to what is said of Him in John 1. Those who brought to Him a case of flagrant sin in the expectation of putting Him in a dilemma, were themselves convicted by the light of His word: "He that is without sin among you, let him first cast a stone at her." They went out of His presence one by one, convicted by their own conscience. The testimony of His own word as the light of the world follows, and is definitely rejected by the Jews; and when He at length bears witness, "Verily, verily, I say unto you, Before Abraham was, I am," they took up stones to cast at Him.

Passing through the midst of them the Lord went on His way, and in John 9 gives sight to a man born blind. Here the testimony is that of His *work*. The leaders of the Jews were themselves blind, and said of Jesus, "We know that this man is a sinner." Being confounded at the poor man's simple reasoning, they cast him out of the synagogue. Upon this Jesus reveals Himself to him as Son of God, and as such he worships Him. Cast out, he finds himself in the company of One whose glorious Person is thus made known. But the Jew is made blinder by the light that has come in.

Rejected both in word and work, the Lord is now revealed as the Shepherd of the sheep in John 10, which must be read in close connection with what precedes. If

the Jews cast His disciples out of the synagogue, it was the Lord who led them out of the Jewish fold. For this He was the Shepherd, and the door of the sheep. No doubt His death is supposed here. By Him if any one entered in he should be saved, and find liberty and food, in contrast to the Jewish system in which these were not found. He is the good Shepherd, and gives His life for the sheep; and there is a reciprocal knowledge or an intimacy between Himself and the sheep who are of a new and heavenly order, as there is between the Father and Himself. Also there is no fold now, but one flock and one Shepherd: thus Jews and Gentiles are joined in one flock. Furthermore, He gives His sheep eternal life, and preserves them as given Him of the Father, on the absolute security of His own and His Father's hand. The Jews seeking again to take Him, He departed beyond Jordan.

John 11. Here the glory of the Son of God is revealed, Jesus setting Himself forth to the faith of His own as the resurrection and the life. Lazarus is allowed to die, but it was for the glory of God, that the Son of God might be glorified thereby. He embodies and expresses in His own person victory over death, and an entirely new order of life in man, which only the Son become man, and dying, could make available to us. In the resurrection of Lazarus this is set forth in pattern; but at the same time a crisis was reached as regards His testimony to the Jews, and He is now conspired against by the leaders of the people, who decide that it was expedient that one man should die for the nation. The high priest spoke this by inspiration, and the Spirit adds, "and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." All was now ready for the final act.

John 12. Mary, in communion with His own mind, anoints His body for His burial, and the house is filled with the odor of the ointment. The godly remnant at Bethany is distinguished by the place He had in their hearts, and Mary by her deep appreciation of His worth. A final testimony is given to the daughter of Zion as her king rode into Jerusalem, sitting on an ass's colt, amid the acclamations of the crowd, who gave witness to His having raised Lazarus. The Pharisees for the moment were confounded.

His glory as Son of God having been displayed, and He being presented to Jerusalem as Son of David, certain Greeks now express a desire to see Jesus. These were Gentiles, and their petition serves to bring out yet another glory of the Lord Jesus. He is the Son of Man; and the hour was come that the Son of Man should be glorified. He could not take the kingdom, and bring in blessing either for Jews or Greeks without dying; and, while the kingdom glory would be deferred, He would Himself be glorified as Son of Man, and would, in dying as the grain of wheat, bring forth much fruit. But this was for another world—for life eternal; one's life in this world must be hated, and a rejected Christ followed. We here see what the counsels of God are in regard to man being glorified in heaven, and how the death of the Son of Man would bring them about. But the world is now definitely judged and its prince cast out, and a lifted-up Son of Man becomes the attractive object and gathering point for faith. The chapter closes with the utter rejection of the Jews. Thenceforward the ministry of the Lord is in private with His own.

John 13-14. In John 13 the Lord washes the disciples' feet, the hour having come that He should depart out of this world unto the Father; in view, that is, of this great fact. The

point was to maintain them in moral suitability to the new place to which He was going, in which they should have part with Him. The action of the word (the water) would free them morally to enter into and enjoy communion with Him when gone to the Father. At the outset they had been washed or bathed all over (as in the consecration of the priests) and this was not to be repeated; but, to enjoy heavenly things, a continuous practical cleansing was necessary, signified by the washing of the feet alone. (See WASHING.) This gracious work is set forth as a pattern for the disciples to do to one another—to remove, that is, by the ministry of the word, all that hinders communion. They were to be suited as servants to represent the Lord in this world, and for this they must first be suited to Himself. To Judas however these things could not apply. Having received the sop at the hands of the blessed Lord, Judas went out immediately to betray Him; and it was night. The chapter shows the Lord's knowledge of every form of evil to which His people could be exposed in this world.

In contrast to what is here discovered as to man, the Lord brings forward the glorification of the Son of Man, in whom the glory of God would first be secured. He should be immediately glorified. His disciples would be known as His by their love one to another, this being the new commandment given by the Lord. What the flesh is, even in a saint of God, is set forth in Peter's sincere but self-confident assertion of faithfulness even to death. In view of all that man is, there was enough to appall the disciples in the prospect of Christ leaving them, but they were to believe in Jesus (John 14) as they believed in God; and hence their heart need not be troubled. He was going away to prepare a place for them in His Father's house,

and would come again to receive them to Himself. He was Himself the way, the truth, and the life—the revealer of and way to the Father—a divine Person, who could say, “I am in the Father and the Father in Me.” He was going to the Father, and whatever they should ask in the Son’s name the Father would do. And further, “If ye shall ask anything in My name I will do it.” This supposes that they would be in the knowledge of His interests during His absence. They were to keep His commandments, if they loved Him.

He would ask the Father, who would give them another Comforter, the Spirit of truth, who would remain with them forever: He would be in them. Furthermore, He would not leave them orphans, He would Himself come to them. The Comforter would teach them all things and bring to their remembrance what He had said to them. He left them peace, and gave them His own peace. If they loved Him they would rejoice that He was going to the Father. All this discourse, preparatory to His departure, was to fit the disciples to serve His interests when He should be gone from them.

John 15. The Lord in this chapter shows how He had taken the place of the vine, which Israel had been set to be by Jehovah (Psa. 80; Isa. 5), but in which it had utterly failed, so far as fruit was concerned. The Lord was the true Vine, and no fruit could be borne but as abiding in Him: as He said, “Without Me ye can do nothing.” The disciples were to abide in His love, keeping His commandments. He calls them friends, no longer bondsmen, for all things He had heard of His Father He had made known to them. But they were to love one another. The world would hate them because they were not of it: it had however hated Him first. But when the Comforter was come, the Spirit of truth, He

should bear witness concerning the Lord, and the disciples would do so likewise, because they had been with Him from the beginning.

John 16. The Lord warns the disciples of the persecution they would meet with from the world. He was about to leave them; but this was for their advantage, because the Comforter would come to them in His stead. This great event would on the one hand have its bearing on the world; and on the other, on the disciples. To the world the Holy Spirit would bring demonstration of sin, righteousness, and judgment; while the disciples would be guided by Him into all the truth. He would glorify the Son, and show to them the things of the Father which were the Son's. The Lord would be withdrawn from them for a little while by death, but they would see Him again, as indeed they did, a foretaste of what is yet to come in a still more blessed manner. They should thus have a joy which no one could take from them, in the knowledge and enjoyment of the new relationship with the Father, into which He was introducing them. The world however would rejoice at being rid of Him: terrible testimony to its state.

The disciples failed to apprehend the true import of the Lord's discourse about the Father, in which He assured them of the Father's love for them, by reason of which they might henceforward address themselves immediately to Him in the name of the Son, that is, in His interests, and be assured of their petitions. For the moment they would be scattered, and, but for the Father's presence with Him, would leave Him alone. The Lord spoke these things to them that in Him they might have peace, whereas in the world they should have tribulation.

John 17. There follows a prayer to the Father, in which, in the most affecting manner, the Lord allows us to know His desires for His own according to the counsel of the Father. It is divided into three parts; the first, down to the end of John 17:5, having reference to His own glory, and the consequent glory of the Father; the second, to John 17:19, referring to the disciples then present—the eleven; the third, to those who should believe on Him through their word. Eternal life; the revelation of the Father's name, and the relationship with Him in which the disciples were placed in consequence; their place in the world; their oneness in the present and in the future; glory with Christ, in which all who believe share; and the love of the Father to the Lord Jesus, into which His own are brought, are some of the subjects in this portion.

John 18. Jesus in the garden is betrayed by Judas. The agony of the Lord is not recorded here, which may be owing to His being seen in this gospel as Son of God; and those sent to arrest Him fall to the ground. He is arraigned before Caiaphas and before Pilate, to whom He confesses that He is a king. The Jews choose Barabbas.

John 19. Jesus is pronounced to be guiltless, but is condemned by Pilate, after being presented to the Jews as their king. They call for His crucifixion, declaring that they have "no king but Caesar." On the cross He commits His mother to John. Jesus having fulfilled all, Himself delivers up His spirit. From His pierced side flow blood and water (compare 1 John 5:6-8).

John 20 records the resurrection of the blessed Lord and its result. Mary Magdalene, ignorant of the great event, but with the deepest affection for her Lord, came in the early morning of the first day of the week to the sepulcher.

He was no longer there. She summoned Peter and John, who, running and looking into the sepulcher, took note of what they saw as evidence on which they believed. They then went home again. She, with less intelligence but more affection, lingered still. To her the Lord revealed Himself, and not suffering her to touch Him (no doubt as indicating that the relationship with His own was no longer of an earthly kind), He sent her with the surprising message to His disciples, "I ascend unto My Father, and your Father; and to My God, and your God." He put them in His own relationship as man before His Father and God. Then we have a picture of the assembly gathered in the truth of this relationship, in the midst of which He Himself took His place. He brought peace to them, assuring them that He was in very deed the same who had been pierced and nailed to the cross. He then gave them their commission: "As the Father sent Me forth, I also send you," again pronouncing peace. Having said this, He breathed into them and said, "Receive [the] Holy Spirit." This must not be confounded with Acts 2, in which the descent of the Holy Spirit is connected more with power. Here it corresponds with the Spirit of life in Christ Jesus (Rom. 8:2). Thomas, who saw and believed, represents the Jewish remnant in the latter day, who will believe when they *see* the Lord.

John 21. This is on the ground of the synoptic gospels, that is to say, is dispensational in its character—the draft of fishes is identified with the work of Christ in connection with earth. Led by Peter the disciples go fishing, but catch nothing. The Lord appears to them, and tells them to cast the net on the right side of the ship; and now they were not able to draw it for the multitude of fishes. There is no breaking of the net here, and 153 great fishes are secured.

They now recognize the Lord, and find a dinner ready prepared, of which they are invited to partake. All this points to a resumption of the Lord's earthly association with His people Israel, whom He will use for an abundant ingathering of souls from among the sea of nations after the close of the present period.

After this we have the full restoration of Peter in a passage of most touching grace, and obscurely the relative portion and service of both Peter and John.

It is not surprising that a book, in which the divine glory of the Son of God is especially unfolded, should be concluded by the surmise of the apostle, that the world itself could not contain all that might be written of His doings.

John, Third Epistle of

This is addressed to "the beloved Gaius," but whether he is the same person as either of those mentioned elsewhere is not known. Gaius is commended for receiving and helping on those that traveled about doing the Lord's work; and Diotrephes is denounced for refusing to aid such, and for putting some out of the assembly. The spirit of clericalism was found thus early in the church. The apostle had no greater joy than to hear that his children were walking in *the truth*, which was ever precious to him. Demetrius is commended, and greetings sent to Gaius and to "the friends."

Joiada

Son of Eliashib, a descendant of Jeshua the priest (Neh. 12:10-11,22; Neh. 13:28).

Joiakim

Son of Jeshua the priest (Neh. 12:10,12,26).

Joiarib

1. One sent by Ezra to fetch Levites for the house of God (Ezra 8:16).

2. Son of Zechariah, the son of Shiloni (Neh. 11:5).

3. A priest, father of Jedaiah (Neh. 11:10). Perhaps the same that is mentioned in Nehemiah 12:6,19.

Jokdeam

City in the hill country of Judah (Josh. 15:56). Not identified.

Jokim

Son of Shelah, a son of Judah (1 Chron. 4:22).

Jokmeam

Levitical city in Ephraim (1 Chron. 6:68). Probably the same as JOKNEAM in 1 Kings 4:12, where the RV has JOKMEAM. The Hebrew is the same in both places. Not identified.

Jokneam

1. Levitical city in Zebulun (Josh. 12:22; Josh. 19:11; Josh. 21:34). Identified with *Tell Keimun*, 32° 40' N, 35° 6' E.

2. See JOKMEAM



Jokshan

Son of Abraham and Keturah (Gen. 25:2-3; 1 Chron. 1:32).

Joktan

Son of Eber, of the family of Shem (Gen. 10:25-26, 29; 1 Chron. 1:19-20,23). His descendants are traced to southern Arabia.

Joktheel (Jok'theel)

1. City in the lowlands of Judah (Josh. 15:38).
2. Name given by Amaziah to Selah (the 'rock') in Edom when captured by him (2 Kings 14:7).

Jona

See JONAS.

Jonadab

1. Son of Shimeah and nephew of David: he subtly led his cousin Amnon into sin (2 Sam. 13:3,5,32,35).
2. Son of Rechab the founder of the Rechabites. Jehu took him with him to see his zeal for the Lord. He also is called JEHONADAB (2 Kings 10:15,23; Jer. 35:6-19).

Jonah

Son of Amittai and the prophet of Gath-hepher (in Galilee, compare John 7:52). His prophecy is in the main the history of himself. It shows that the prophet embodied in himself the testimony of God through Israel to the Gentiles (Compare Matt. 24:14), and also the important

fact that God regards the contrition and turning from evil of a city or nation. Jonah was directed to go and cry against that great city Nineveh; but instead of obeying, he fled from the presence of the Lord. He himself tells us why he fled—he knew Jehovah was *gracious*: if he foretold the destruction of the city, and God spared it, he would lose his reputation (Jonah 4:2). It was the same with Israel: they could not bear grace being shown to the Gentiles (compare Acts 13:45; 1 Thess. 2:16). Jonah was God's servant, but unfaithful: his unfaithfulness brought him into the depths of judgment, but he then embodied in his own person the truth of the testimony he proclaimed, and yet while proclaiming the judgment, he was unprepared for the extension of mercy to the Gentiles. God stopped him in his course, and though he slept, the sailors called him to account. After praying to their gods, they drew lots and the lot fell on Jonah. He had to confess he was fleeing from Jehovah, the God of heaven who *made the sea* and the dry land. Thus Jehovah was made known to those Gentile seamen. They cried unto Him not to lay the blood of Jonah upon them, and they cast him into the sea. They feared Jehovah exceedingly, offered a sacrifice to Him, and made vows. In like manner the obduracy of the Jews only opened the door wider for grace to go to the Gentiles.

Jonah 2. God prepared a great fish to swallow Jonah, for he was His servant. When in the depths he cried to Jehovah, "out of the belly of Sheol:" as the remnant of Israel will plead when they feel that the sentence of death is passed upon them. Salvation is of the Lord. Jonah was raised out of death, as the Lord was raised after being in the grave; and as Israel will arise out of the dust of the earth (compare Dan. 12:2).

Jonah 3. A second time Jonah receives his commission. God will not set His purpose aside because of the failure of His servant. Jonah now obeyed, and proclaimed “Yet forty days, and Nineveh shall be overthrown.” The king called for a fast, put on sackcloth, and ordered all to do the same, and even to clothe the beasts with sackcloth, and he commanded all to turn away from their evil ways. God saw that the repentance was real, and He turned from the destruction that was predicted. See NINEVEH.

Jonah 4. God’s clemency greatly displeased Jonah, and he was very angry; what would become of his reputation? In his prayer he repeated what he had at first said to himself about the *grace* of God. He asked God to take away his life: how could he be a prophet to such a God? Alas, he was filled with his own importance. As he watched to see what would become of the city, God prepared a gourd to give him shade from the heat of the sun, and he rejoiced over the gourd; but the next day it withered, and under the power of the sun and the east wind he fainted, and again asked to die. He said to God that he did well to be angry about the gourd, but God condescended to reason with him, saying that as Jonah had *had* pity on the gourd which cost him nothing; so God had *had* pity on Nineveh, a city with more than 60,000 inhabitants who knew not their right hand from their left, besides very much cattle.

We may hope that Jonah humbled himself before being used by the Spirit to write his own history—a history which shows what the heart of even a servant of God was, and the means employed by God to teach him. Jonah is once spoken of elsewhere as having prophesied of events which came to pass in the days of Jeroboam II. This places Jonah as one of the earliest of the Minor Prophets (2 Kings

14:25). He is called JONAS in the New Testament where a contrast is drawn between the Ninevites repenting at the preaching of Jonah, and the Jews not repenting though a greater than Jonah was then among them. Allusion is also made to Jonah being in the fish's belly as a type of the Lord's burial "in the heart of the earth" (Matt. 12:39-41; Matt. 16:4; Luke 11:29-32).

Jonan

Son of Eliakim in the genealogy of the Lord Jesus (Luke 3:30).

Jonas, Jona

1. The Greek form of JONAH.
2. The father of Peter (John 1:42; John 21:15,17).

Jonath-Elem-Rechokim

Words signifying "dove of silence in far-off lands," found only in the title of Psalm 56: its allusion is not known.

Jonathan

1. Son of Gershom and grandson of Moses or Manasseh. Though only a Levite he acted as priest in the house of Micah, who had a graven image, an ephod, and teraphim. He afterward became priest to the tribe of Dan. He inquired of the Lord for them, and gave a reply as if God had answered him (Judg. 17:7-13; Judg. 18:1-30). He was called "a young man out of Beth-lehem-judah, of the family of Judah." This may mean that he had merely resided there. Bethlehem was not a Levitical city. He had been sojourning where he could in those troublous times.

2. Son of Saul and friend of David. Jonathan was a valiant man, and a man of faith. He slew the garrison of the Philistines in Geba (1 Sam. 13:2-3). This caused the Philistines to gather together their armies; and Jonathan went secretly and alone with his armor-bearer, but in reliance on the Lord, up to their garrison, and the Philistines were smitten. But Jonathan, in pursuing them, tasted a little wild honey, not knowing that his father had pronounced a curse upon any that should taste food until evening. Desiring to follow up the victory, Saul inquired of God but received no reply, therefore lots were cast to discover why God would not answer—the lot fell on Jonathan and his father said he must die; but the army rescued him (1 Sam. 14:1-46).

On David's slaying Goliath, Jonathan made a covenant with him because he "loved him as his own soul," and gave to David his robe and his weapons (1 Sam. 18:1-4). He afterward sheltered David from the malice of Saul, and gave proof of his love in that, though he was heir to the throne, he agreed that David should be king, and he would be next to him (1 Sam. 19:1-7; 1 Sam. 20:1-42; 1 Sam. 23:16-18). Nevertheless Jonathan remained with his father, rather than with the one who was anointed by God to be His king, and with his father he perished. In this he was a type of the future remnant, who, having left the true David, will go through the tribulation (1 Sam. 31:2).

3. Son of Abiathar the high priest (2 Sam. 15:27,36; 2 Sam. 17:17,20; 1 Kings 1:42-43).

4. Son of Shimeah, David's brother. He killed the giant who had twelve fingers and twelve toes (2 Sam. 21:21; 1 Chron. 20:7).

5-6. Two of David's mighty men (2 Sam. 23:32; 1 Chron. 11:34).

7. Son of Jada, a descendant of Judah (1 Chron. 2:32-33).
8. Uncle of David: his counselor and secretary (1 Chron. 27:32).
9. Ancestor of some who returned from exile (Ezra 8:6).
10. Son of Asahel: he superintended the separation of the Jews from their strange wives (Ezra 10:15).
11. Son of Joiada, a priest (Neh. 12:11).
12. Priest "of Melicu" (Neh. 12:14).
13. Son of Shemaiah, a priest (Neh. 12:35). Apparently called JEHONATHAN in Nehemiah 12:18.
14. The scribe in whose house Jeremiah was imprisoned (Jer. 37:15,20; Jer. 38:26).
15. Son of Kareah (Jer. 40:8).

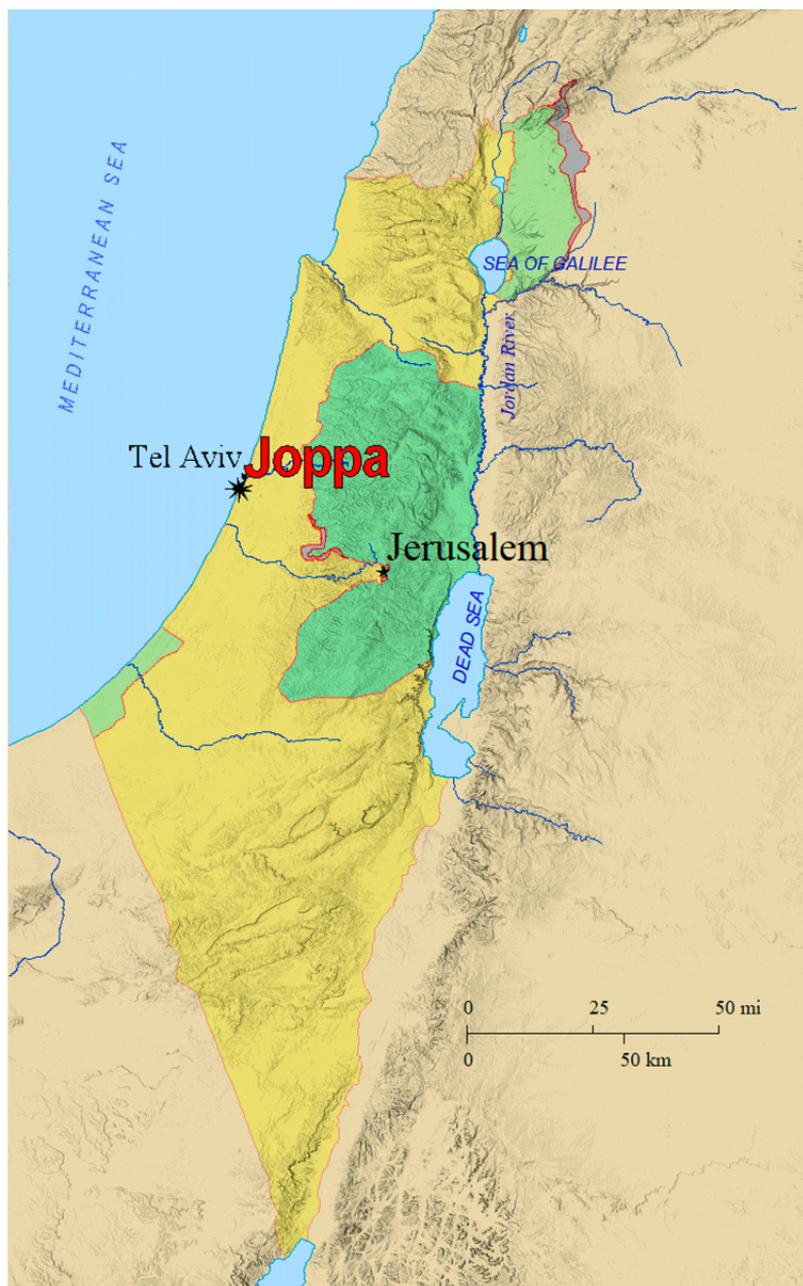
Joppa

Town and sea-port in the tribe of Dan. It was the port of Jerusalem. Timber was cut in Lebanon and brought in "floats" by sea to Joppa, for the temple at Jerusalem (2 Chron. 2:16; Ezra 3:7). It was the port from which Jonah took ship to go to Tarshish (Jonah 1:3). It was where Dorcas was restored to life, and where Peter had the vision of the sheet from heaven, with instructions to visit Cornelius (Acts 9:36-43; Acts 10:5-33; Acts 11:5,13). It was originally called JAPHO, (Josh. 19:46); and is now called *Jaffa* or *Yafa*, 32° 3' N, 34° 45' E.

It has been destroyed many times. It has no safe landing place, yet many ships trade there, especially since the railway was completed from Yafa to Jerusalem. The town stands on a hill, rising in terraces from the sea, surrounded by decaying fortifications. Its bazaars are the best in Palestine, but the place itself is dirty and miserable, from which

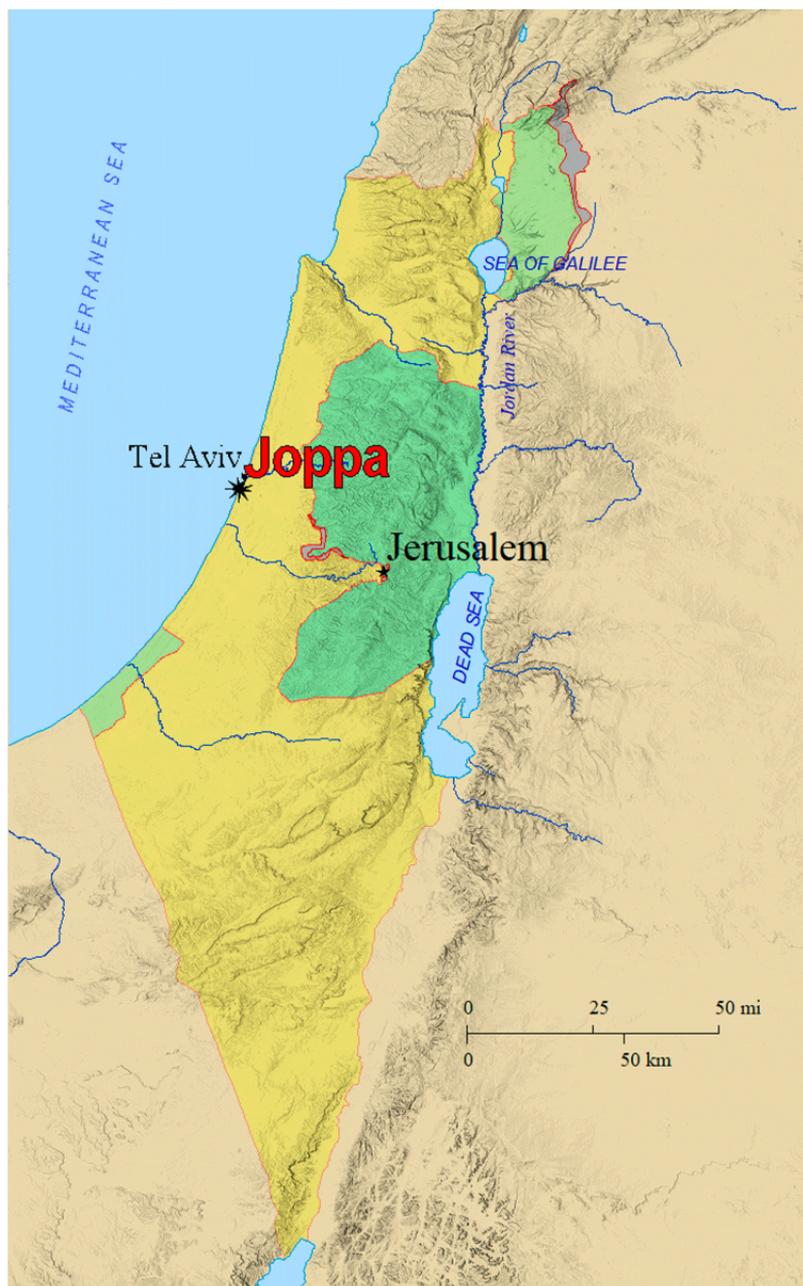
Joppa

travelers hasten away. In its vicinity fine palms, oranges, pomegranates, figs, bananas, and water-melons are grown and exported.



Joppa, Sea of

In Ezra 3:7, the meaning is “the sea at Joppa.”



Jorah

Ancestor of some who returned from exile (Ezra 2:18). Apparently called HARIPH in Nehemiah 7:24.

Jorai

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

Joram, Jehoram

1. Son and successor of Jehoshaphat, king of Judah: he reigned eight years, B.C. 892-885. He was of the seed of David, formed an unholy alliance by marrying Athaliah, daughter of Ahab and Jezebel. He put to death his six brothers, and established Baal worship at Jerusalem. He was punished by the Philistines and Arabians taking possession of his treasures, and carrying his wives and children into captivity. He was warned as to his course by "a writing" from the prophet Elijah (which was doubtless written some time before, 2 Chronicles 21:12), foretelling that God would smite His people with a great plague; the king's disease should be such that his bowels should fall out; and it was thus that he miserably died (1 Kings 22:50; 2 Kings 1:17; 2 Kings 8:16-29; 2 Kings 11:2; 2 Kings 12:18; 1 Chron. 3:11; 2 Chron. 21:1-20; 2 Chron. 22:1,11; Matt. 1:8).

2. Son of Ahab and Jezebel. He succeeded his brother Ahaziah, king of Israel, and reigned twelve years, B.C. 896-884. He wrought evil in the sight of the Lord, but put away the image of Baal that his father had made. The king of Moab revolted against him, and he asked Jehoshaphat king of Judah to go with him to punish the Moabites. These two

kings, with the king of Edom, assembled their armies, but there was no water to drink. They then appealed to Elisha for help, but he said that except Jehoshaphat had been there he would not have looked upon Joram. A miracle was wrought and there was abundance of water. God also gave them a great victory over the Moabites, which led the king of Moab to offer his eldest son as a burnt offering to his god, and the Israelites departed.

The time however was approaching for God's judgment on the house of Ahab. Joram and Ahaziah king of Judah went against the Syrians in Ramoth-gilead. There Joram was wounded, and he returned to Jezreel to be healed, leaving his army at Ramoth-gilead. In the meantime a prophet, sent by Elisha, visited the camp and anointed Jehu to be king of Israel, with instructions to smite the house of Ahab totally. Jehu being proclaimed king, he hastily drove to Jezreel to fulfill his mission and Joram, as he fled before Jehu, was killed by an arrow (2 Kings 1:17; 2 Kings 3:1-25; 2 Kings 8:16-29; 2 Kings 9:14-26,29; 2 Chron. 22:5-7).

3. Son of Toi king of Hamath (2 Sam. 8:10). Apparently the same as HADORAM in 1 Chronicles 18:10.

4. Son of Jeshaiiah, a Levite (1 Chron. 26:25).

5. Priest who was sent by Jehoshaphat to teach the people (2 Chron. 17:8).

Jordan

The river of Palestine is first referred to when Lot chose the plain of Jordan, because it was well watered, as the garden of the Lord (Gen. 13:10). The first great event at the river was when the waters from above were driven back, and those below failed and were cut off, and Israel marched over on dry land. They had previously passed

through the Red Sea, but the details of the two passages are quite different. At the Red Sea Moses lifted up his rod and the waters divided; but at the Jordan it was when the feet of the priests bearing the ark were dipped in the water that it divided. The ark also remained in the river until all had passed over. Twelve stones were taken out of the river to form a cairn on the land, and twelve stones were placed in the bed of the river to be covered by the water. The waters were piled up at Adam, some twenty miles from where the Israelites crossed; but at the Red Sea the water was as a wall on each side (Josh. 3:8-17; Josh. 4:1-24). (The waters being piled up “*at Adam*” [Josh. 3:16] is according to the Hebrew text [see also RV and Mr. Darby’s Trans.]; the reading “*from Adam*” is according to the *Keri*.)

All this was typical: the passage of the Red Sea typified Christ dying *for* the believer (by which the believer escapes death and judgment); the passage of the Jordan typified the believer dying *with* Christ, and being raised *with* Him (the path of death becomes the path of life), according to Colossians 2:20 and Colossians 3:1. The waters of the river overflowing its banks at that time typified that the full power of death was met, and overcome by the death and resurrection of Christ. The Jordan, itself has often been taken as a type of death having to be passed in order to enter heaven; but it is rather a figure of the entrance, while on earth, through death with Christ to the heavenly position of the Christian, where he has to stand for the Lord in conflict with spiritual powers of wickedness (compare Eph. 6:10-18), as Israel had to fight the Canaanites, and so make good the Lord’s possession through them of the promised land.

The Jordan may further be regarded as the boundary of the promised land, so that the two and a half tribes who stayed on the east of the Jordan stopped short of their privileges. They are a type of many Christians who do not in faith accept the heavenly portion, through death and resurrection, that God intends for them. They are thus more exposed to the attacks of the enemy, as were the two and a half tribes who were the first to be carried into captivity.

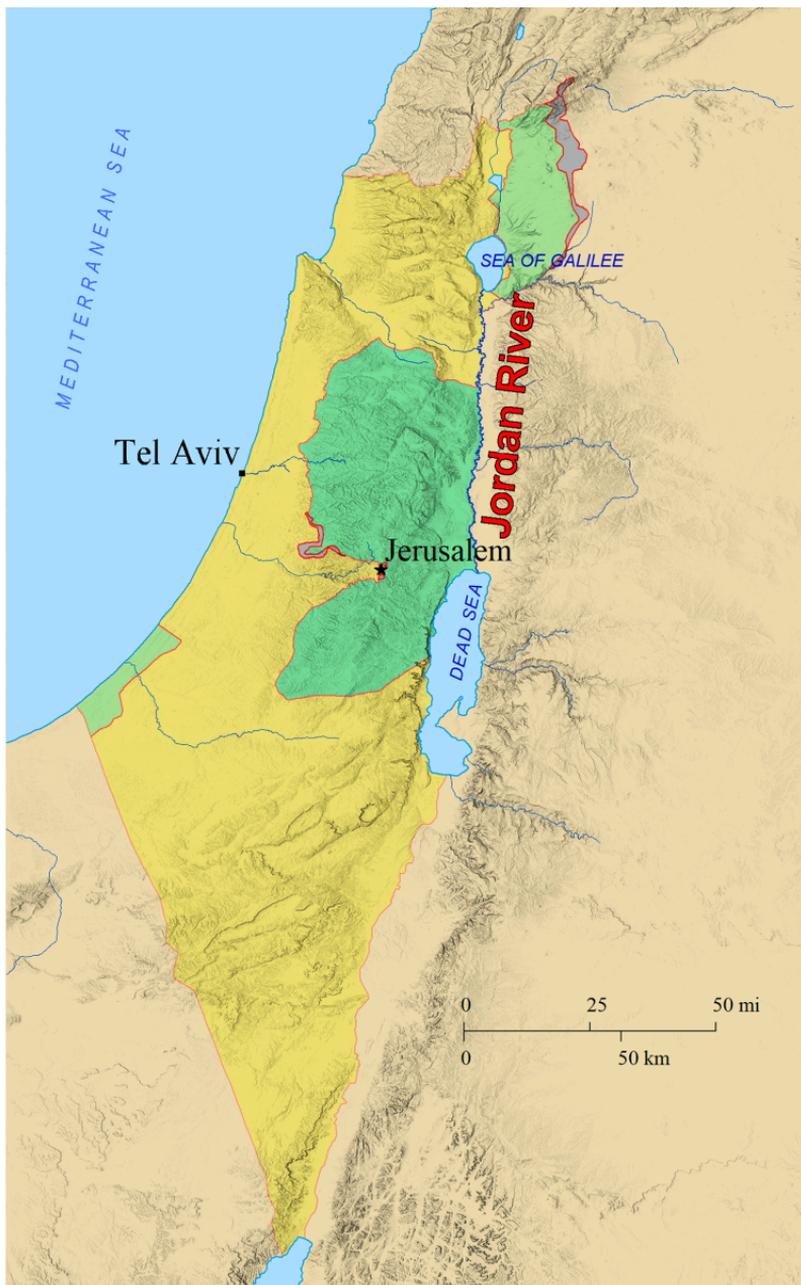
The SWELLING OF JORDAN is alluded to as causing dangers or difficulties. It not only prevented persons crossing at the usual fords, but it disturbed the wild beasts in their lairs on its banks, as is three times alluded to (Jer. 12:5; Jer. 49:19; Jer. 50:44). Various incidents and conflicts occurred at the river or on its banks which do not call for remark. In the New Testament it was where John baptized.

The Jordan is like no other river in the world. The Hebrew name for it, *Yarden*, always has the article, and signifies "the Descender." It is remarkable for the great fall it has from its source to the Dead Sea. It may be said to have three sources: the highest near Hasbeiya, between Hermon and Lebanon, some 1700 feet above the level of the sea; the second, near the ruins of Banias, the ancient Caesarea-Philippi; and the third near *Tell el Kady*, the ancient Dan. The three streams unite with other smaller ones and enter a large morass issuing in the lake of Huleh, which is also called "the waters of Merom." This is estimated to be seven feet above the level of the sea. The Jordan issues from the lake in a stream about a hundred feet wide, running south. About two miles from the lake is a bridge called *Jisr Benat Yakub*, "Bridge of Jacob's Daughters," where Jacob is supposed to have crossed. Its banks from this point contract, and the stream rushes violently down a rocky bed, but gets

more gentle before it reaches the Lake of Gennesaret. The distance from lake to lake is about ten miles, but the windings of the river make its length about thirteen miles. The Lake of Gennesaret is 682 feet below the level of the sea, giving a fall of 689 feet in the thirteen miles.

The river leaves this lake about a hundred feet wide and soon passes the remains of a Roman bridge. Some six miles from the lake is a bridge called *Jisr el Mujamia*. The river here is deep and rapid; but about fifteen miles farther south an island divides the river and there it is often fordable, as it is also near Jericho, and at low water in many other places. Another bridge is called *Jisr ed Damieh*, about 32° 6' N. The river's greatest width is mentioned as 180 yards and it is about three feet deep on entering the Dead Sea. This is 1292 feet below the level of the sea, being 610 below the Lake of Gennesaret; the distance is about 65 miles, but the water-way has been estimated to be as much as 200 miles: during its course it has 27 rapids. There are several streams that run into the Jordan both on the east and the west. The two principal ones are on the east: the *Yarmuk* or *Wady Hieromax* and the *Jabbok*, now called *Wady Zerka*. They are both at times called rivers.

The valley in which the Jordan runs is called the *Ghor*. On the east it is bounded by a high table land and on the west by high hills. In the valley is a terrace of vegetation, and in the middle of this are the true banks of the river, having in places a jungle of willows, reeds, canes, and such like. See SALT SEA.



Jorim

Son of Matthat in the genealogy of the Lord Jesus (Luke 3:29).

Jorkoam

Son of Raham, a descendant of Judah (1 Chron. 2:44).

Josabad

The Gederathite who resorted to David at Ziklag (1 Chron. 12:4).

Josaphat

Another form of Jehoshaphat (Matt. 1:8).

Jose

Son of Eliezer in the genealogy of the Lord Jesus (Luke 3:29).

Josedech

Father of Joshua, or Jeshua, the priest, who returned from exile, and superintended the rebuilding of the temple (Hag. 1:1,12,14; Hag. 2:2,4; Zech. 6:11). He is called JOZADAK (Ezra 3:2,8; Ezra 5:2; Ezra 10:18; Neh. 12:26). Perhaps the same as JEHOZADAK in 1 Chronicles 6:14-15.

Joseph

1. Eleventh son of Jacob and first of Rachel. The interesting history of Joseph is too well known to need being given in its detail, but attention should be given to

the many respects in which Joseph was a striking type of the Lord Jesus. He was the beloved one of his father: this with the intimations given to him of his future position, destined for him by God in the midst of his family, stirred up the envy of his brethren and resulted in his being sold to the Gentiles: as the Lord was hated by His brethren the Jews, and sold by one of them. Joseph was accounted as dead. He was brought very low, being cast into prison, under a false accusation against him because he would not sin: his feet were "made fast in the stocks," and the iron entered his soul: in all these circumstances he was foreshadowing the Lord in His humiliation.

On the elevation of Joseph to power he was unknown to his brethren, as the Lord in exaltation is now to His brethren after the flesh. During this time he had a Gentile wife and children and became "fruitful": so while the Lord is rejected by the Jews, God is gathering from the nations a people for His name. Joseph ruled over the Gentiles, as the Lord will do. Then all Joseph's brethren bowed down to him, as eventually all the twelve tribes will bow down to the Lord. This is followed by all the descendants of Jacob being placed in a fruitful part of the country, as the nation will be gathered to the pleasant land in the millennium.

The beautiful and touching way in which Joseph dealt with his brethren, will be repeated in a magnified way by the Lord's tender and loving dealing with the remnant of Judah when they come to speak to Him about the wounds in His hands, and to mourn over the way He was treated by them. They will then see that, notwithstanding their hatred, He laid the foundation in His death for their future blessing.

When Jacob prophetically blessed His sons, Joseph had a prominent place (Gen. 49:22-26). He was to be very fruitful, with branches running over the wall: so the blessing of Israel through Christ extends to the Gentiles. He was sorely grieved, hated, and shot at, as was the Lord; but his bow abode in strength, and from him was the shepherd, the stone of Israel (two titles of the Lord). Then the blessings of heaven and of the deep, of the breasts and of the womb, are multiplied on the head and on the crown of Joseph, as the one separated from his brethren: all foreshadowing, though to be far exceeded by, the many crowns and the glory in heaven and on earth of the true Nazarite, now sanctified in heavenly glory, the Lord Jesus. For the blessing by Moses compare Deuteronomy 33:13-17. Joseph, when about to die, had faith that God would surely deliver Israel from Egypt and gave directions concerning his bones (Gen. 37-50; Exod. 13:19). For the Egyptian king under whom it is supposed that Joseph lived, see EGYPT.

2. Father of Igal, of Issachar (Num. 13:7).

3. Son of Asaph: appointed to the service of song (1 Chron. 25:2,9).

4. One who had married a strange wife (Ezra 10:42).

5. Priest "of Shebaniah" who returned from exile (Neh. 12:14).

6. Husband of Mary the mother of Jesus. He was "a just man," and was obedient to the instructions he received from God as to his wife, and in protecting the infant Jesus. He was of the house and lineage of David, his genealogy being given in Matthew 1 and perhaps in Luke 3. The visit to Jerusalem, when the Lord was twelve years old, is the last incident recorded of him. He is once called "the carpenter" (Matt. 13:55), as is the Lord also in Mark 6:3. It

was a custom for all Jews to learn a trade (Matt. 1:16-25; Matt. 2:13,19; Luke 1:27; Luke 2:4-43; Luke 3:23; Luke 4:22; John 1:45; John 6:42).

7. Joseph of Arimathæa, an honorable counselor, and a rich man. He was a secret disciple of Jesus, and had not consented to the action of the Sanhedrim in condemning the Lord. He boldly asked for the body of Jesus, and interred it in his own new tomb, thus fulfilling Isaiah 53:9 (Matt. 27:57,59; Mark 15:43; Luke 23:50; John 19:38).

8-10. Son of Mattathias; son of Juda; and son of Jonan—three in the genealogy of the Lord Jesus (Luke 3:24,26,30).

11. Disciple, also called BARSABAS, surnamed JUSTUS, who, with Matthias, was selected as fit to take the place of Judas, but the lot fell on Matthias (Acts 1:23).

Joses

1. One of the brethren of the Lord (Matt. 13:55; Mark 6:3).

2. Son of a Mary who beheld the crucifixion (Matt. 27:56; Mark 15:40,47). See MARY, WIFE OF CLEOPHAS.

3. A Levite of Cyprus, named also BARNABAS, “son of consolation,” who sold his land, and laid the proceeds at the apostles’ feet (Acts 4:36). See BARNABAS.

Joshah

Son of Amaziah, a descendant of Simeon (1 Chron. 4:34).

Joshaphat

The Mithnite, one of David's valiant men (1 Chron. 11:43).

Joshaviah

Son of Elnaam and one of David's valiant men (1 Chron. 11:46).

Joshbekashah

Son of Heman: appointed to the service of song (1 Chron. 25:4,24).

Joshua

1. Son of Nun, of the tribe of Ephraim. His name was originally OSHEA, or HOSHEA, but it was changed by Moses into Jehoshua, and this was contracted into Joshua, which is the same as JESUS in the Greek, and signifies "Jehovah the savior." Joshua was one of the twelve spies, and he with Caleb brought up a true report of the land, and was one of the two survivors of the men who came out of Egypt that entered the land. The first notice of Joshua is when he led the army against the Amalekites and overcame them while Moses' hands were held up (Ex. 17:9). He is afterward called the "minister" of Moses, and as such he went up with him into the mount of God (Ex. 24:13; Ex. 32:17). Joshua was appointed the successor of Moses, not as law-giver, but as leader. He had "the spirit," and some of the honor of Moses was put upon him (Num. 27:18-23; Deut. 1:38; Deut. 3:28).

The principal work of Joshua was to lead the Israelites into the land of promise, not on the ground of their righteousness, but of the promises made to the fathers; the subjugation of the former inhabitants, and dividing the land as a possession for the twelve tribes, and these things are recorded in the BOOK OF JOSHUA. In these points Joshua was a type of Christ as leader or Captain of His saints. He is once called JESHUA (Neh. 8:17).

2. A Beth-shemite in whose field the cows stopped when they brought up the ark from the Philistines (1 Sam. 6:14, 18).

3. Governor of the city of Jerusalem in the days of Josiah (2 Kings 23:8).

4. Son of Josedech: high priest, who on the return from exile was called upon to be strong in building the temple (Hag. 1:1,12,14; Hag. 2:2, 4). He is also referred to as representing the people, clothed with filthy garments, and Satan standing as his enemy. Jehovah rebuked Satan, for He had chosen Jerusalem. Joshua could not make himself fit, but the filthy garments were taken away and he was clothed, and had a fair miter placed upon his head. His experience represents how God will bring Israel into blessing under Christ the Branch, though it may be applied to the salvation of a sinner now (Zech. 3:1-9; Zech. 6:11). He is called JESHUA in Ezra and Nehemiah. See JESHUA, No. 3.

Joshua, Book of

This book gives the history of Israel in crossing the Jordan, their conquests over the nations, and the division of the land among the twelve tribes. It is typical of the believer's entering, in the power of the Spirit, into the

purpose of God, as quickened together with Christ; of his conflict with the spiritual powers of wickedness in the heavenlies; and of his enjoyment of the promises of God. Joshua was commissioned by God Himself. Courage and obedience, under God, would ensure success. He is exhorted to be strong and God would not fail him. Israel had a title to all that was promised to Abraham, but they would possess that whereon the soles of their feet trod, and thus it would become theirs. So the Christian must make his calling and election sure, entering into the possession of his heavenly privileges.

Joshua 2. The spies learned that the fear of Israel had fallen upon the people of the land, and the faith of Rahab saved her and her family. A Gentile gets a place in the promised possession by faith. See RAHAB.

Joshua 3-4. For the passage into the land see JORDAN.

Joshua 5. The first thing on entering the land was that the males must be circumcised: this was done at Gilgal, and the reproach of Egypt was rolled away. What answers to this with the Christian is found in Colossians 2:11 — 3:3-5: the renunciation of the life of flesh through Christ having been cut off on the cross; of those it can be said, "Ye are dead ... mortify therefore your members which are upon the earth." The Passover was also kept, a type of the peaceful remembrance by the believer of that death which has enabled him to enjoy the promise; and they ate of the old corn of the land (type of a heavenly Christ), and the manna ceased (compare 2 Cor. 5:16). This was all fitting them to take their place as the Lord's host. Then Jehovah was manifested to Joshua as Captain of the host, with a drawn sword in His hand. Joshua fell to the earth and worshipped.

Joshua 6-7. Jericho (type of the world antagonistic to the Lord's rights ranged under Satan) was the first city taken, and the manner of its destruction showed plainly that power for conquest was really in Jehovah. God said the whole was accursed and must be destroyed, and a curse should rest upon the man who should rebuild the city. All was not however destroyed, for Achan had taken of the accursed things. Unconscious of this sin and confiding in their own strength, they attacked Ai in vain. The sin of Achan was accounted as a sin of the people: "Israel hath sinned," God said; and there could be no power or blessing until the evil was put away (as in the action enjoined upon the church at Corinth).

Joshua 8. The evil being judged, Ai was destroyed, and in this case the cattle and spoil were taken. An altar was built unto Jehovah, and the law was written upon stones, the whole of it being read before all the congregation (compare Deut. 27:2-8). This shows the conditions on which they were to possess the land, namely, obedience to the word.

Joshua 9-10. When the kings in the south heard of the destruction of Jericho and Ai, they conspired together to oppose Israel. But the Gibeonites wrought deceitfully, saying they had come from very far. Type of the *devices* of Satan, against which the Christian is warned. Prayer was overlooked, and there was confidence in human wisdom. Five kings attacked Gibeon for making the league with Israel, but were totally defeated by Joshua, and the kings were hanged. To lengthen the day for conquest the sun and moon stood still, for it was Jehovah who fought for Israel. Thus the confederacy of the south was overthrown, and the country of the south was conquered, and Joshua returned to *Gilgal*. Type of the Christian abiding in the place of

renunciation of self, and mortifying the deeds of the flesh in the power of resurrection.

Joshua 11-12. From Gilgal Joshua went again in strength against the confederacy of the north, being encouraged by Jehovah, and conquered everywhere, cutting off the Anakims from the mountains, and “so Joshua took the whole land according to all that the Lord said unto Moses.” The Gibeonites and their allies from three other cities (Josh. 9:17) were the only ones that made a league with Israel. The names then are given of the two kings conquered by Moses on the east of Jordan and thirty-one kings on the west smitten by Joshua.

Joshua 13. Joshua chapter 12 closes the first part of the book, which says that the whole land had been taken; but Joshua 13 opens with the statement that there remained “yet very much land to be possessed.” In one sense they had taken all from north to south, so that they could divide the land among the tribes; but all their enemies were not destroyed, and they did not really possess all the land promised unto Abraham. This is typical of the Christian having all things, and yet failing to enter into his full heavenly position. The tribe of Levi had a peculiar standing: “the Lord God of Israel was their inheritance”; and “the sacrifices of the Lord God of Israel made by fire” were their inheritance. These are a type of Christians as priests, who do not belong to earth, but to heaven. There were minor conquests in taking possession, and mention is made of Balaam the soothsayer being slain: God’s judgment had reached the wicked man.

Joshua 14-17. In dividing the land Caleb had a privileged portion. Of Joseph it was said, “Thou art a great people, and hast great power:” in Ephraim and Manasseh

Joseph had two portions. The details are given as to the boundaries of the tribes.

Joshua 18-19. The tabernacle was set up at Shiloh, which was fairly central, 32° 3' N, and the allotment of the possessions of the tribes was made in Shiloh before the Lord, at the door of the tabernacle of the congregation. Type of the Christian getting his position from heaven. To Joshua was given an inheritance, Timnath-serah in mount Ephraim.

Joshua 20. Six cities of refuge were appointed to which the manslayer could flee, See REFUGE.

Joshua 21. Forty-eight cities were appointed for dwelling places for the Levites. Then it is repeated that "Jehovah gave unto Israel all the land which He swore to give unto their fathers; and they possessed it, and dwelt therein." They had rest, and not any good thing that Jehovah had promised failed them. Yet, as we have seen, there were parts that they had not made their own, and in which there dwelt those who were ready to seduce them on the one hand, and to oppress them on the other.

Joshua 22. The warriors of the two and a half tribes, who had crossed the Jordan to aid in the conquest of the land on the west, were dismissed to their possessions on the east of Jordan, with the blessing of Joshua. These tribes staying on the east led to difficulty. By the border of the Jordan they built a great altar "to see to"; which they afterward described as a witness that they had part in Jehovah. They were beginning to feel the consequences of having fallen short of God's calling, and of taking lower ground. The tribes on the west feared that the altar had been built in separation from the worship of Jehovah, and sent princes with Phinehas the priest to protest against it, but on

hearing the explanation given, they were satisfied that the tribes on the east were faithful in heart.

Joshua 23-24. In conclusion Joshua rehearses the dealings of the Lord with their ancestors, and the great things He had done for them. There were blessings for them if they were obedient; but curses if they forsook the Lord. The people, not knowing their own weakness, declared that they would serve the Lord. They thus still remained under law, their obedience being the condition of their living in peace, and being blessed by Jehovah. Thus a covenant was made with the people that day, a statute, and an ordinance in Shechem. A great stone was set up as a witness of the covenant. Joshua, the faithful servant of the Lord, died, being 110 years old. To this is added the testimony that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel."

Josiah

1. Son and successor of Amon king of Judah: he reigned thirty-one years (B.C. 641-610). He did that which was right in the sight of the Lord. He began to reign when eight years old, and at the age of sixteen he sought after God. When he was about twenty years old he began to destroy all the high places, and groves, and images, and altars. He burnt the bones of the priests of Baalim upon their altars, as foretold in 1 Kings 13:2. These things he did not only in Judah but also in the cities of Manasseh, Ephraim, and Simeon, even unto Naphtali (2 Kings 22:1-2; 2 Chron. 34:1-7).

Having purged the land of idolatry he set his hand to repair the house of the Lord. While this was in progress Hilkiah the priest *found* a copy of the law, which had evidently been lost sight of. It was read to the king, who was so moved on hearing its precepts, and knowing how they had been violated, that he rent his clothes, and sent to inquire of the Lord. The answer was that the evil and the curses found in the book should fall upon the people; but, because Josiah's heart was tender, and he had humbled himself, the judgment should not be executed in his days. He then assembled all the people at the temple; made them hear the law, and renew the covenant of obedience to Jehovah their God. And it is added that "all his days they departed not from following the Lord, the God of their fathers" (2 Kings 22:3-20; 2 Kings 23:1-20; 2 Chron. 34:8-33).

In the eighteenth year of Josiah, the Passover and the Feast of Unleavened Bread were kept. The ark was restored to its place in the temple, from which apparently it had been removed for some purpose. The testimony is that "there was no Passover like to that kept in Israel from the days of Samuel the prophet." Thus was Josiah enabled to recall the people to a sense of their responsibility, and to the means of their communion with God in the ordinance of the Passover (2 Kings 23:21-28; 2 Chron. 35:1-19).

In the thirty-first year of his reign, Josiah, perhaps from fidelity to former treaties with Assyria, went out to oppose the king of Egypt when he himself was in no way attacked; and, though warned "from the mouth of God," he persisted in his purpose. He disguised himself, yet he was wounded and died. Jeremiah lamented for him, and the singers also in their songs (2 Chron. 35:20-26). His reign was like the last

shining of God's lamp in Judah: though he had zealously followed the Lord, the heart of the people was not changed (Jer. 3:6-10: Compare Zephaniah). In Matthew 1:10-11 the name is JOSIAS.

2. Son of Zephaniah, at whose house Zechariah assembled the chief men of the captivity when Joshua the son of Josedech was crowned (Zech. 6:10).

Josibiah

Son of Seraiah, a descendant of Simeon (1 Chron. 4:35).

Josphiah

Ancestor of some who returned from exile (Ezra 8:10).

Jot

This refers to the Hebrew letter *yod*, the smallest letter in the language (Matt. 5:18). The word used is *iota*, which is the Greek equivalent for the same letter.

Jotbah

Native place of queen Meshullemeth (2 Kings 21:19).

Jotbath, Jotbathah

One of the halting places of Israel (Num. 33:33-34; Deut. 10:7). It is described as "a land of rivers of waters."

Jotham

1. Gideon's youngest son who escaped the massacre by Abimelech. He boldly declared the parable "The Reign of the Bramble" in the hearing of the men of Shechem (Judg. 9:5-21, 57).

2. Son and successor of Uzziah, or Azariah, king of Judah: he reigned sixteen years (B.C. 758-742), besides ruling during the leprosy of his father. Jotham did that which was right in the sight of the Lord. He erected the high gate of the house of the Lord, and built much on Ophel; also in the mountains of Judah he built cities, castles, and towers. He conquered the Ammonites, and for three years they paid him tribute. He became mighty *because* he prepared his way before the Lord his God (2 Kings 15:5-38; 2 Chron. 27:1-9; Isa. 1:1; Isa. 7:1; Hos. 1:1; Mic. 1:1). Called JOATHAM in Matthew 1:9.

3. Son of Jandai, a descendant of Judah (1 Chron. 2:47).

Journeys of the Israelites

See WANDERINGS.

Joy

Joy, or gladness, is what man craves and is set upon finding; and he does find it when he finds God, and only then. He retains it too in proportion as he grows in the knowledge of God. God is the author of true joy as of every good and perfect gift. Being Himself perfectly good and above all evil, He is even represented as finding His own joy in the repentance of the sinner who returns to seek Him. Sin having come in, and man being thus, alas, alienated from God, his idea of joy is to be as happy as he can make himself without God and away from Him. (See the prodigal in Luke 15) But disappointment and bitterness here and eternal sorrow hereafter alone can result from such a course as that. When however, on the contrary, the light of God's love, revealed in the gift and

the death of His Son, breaks upon the heart, it is filled at once “with joy unspeakable and full of glory.”

“The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” The fruit too of the Spirit is love, joy, peace, with other beautiful traits, and this is produced in the believer’s heart by the Spirit for God’s glory. The apostle desired for the Romans that the God of hope would fill them with all joy and peace in believing (Rom. 15:13). The Thessalonians too had received the word in “much affliction with joy of the Holy Ghost.” Many more passages might be cited to show how joy is one of the leading characteristics of those who have been brought to know God. The one only Man who never had to be so brought—because His delight was ever in God, as God’s was in Him: He who is called a “man of sorrows”—this perfect and blessed One had His own deep joy in communion with and in dependence upon God; and He desires for His own in the world that this His joy might be theirs.

True joy is unknown in the world in its present state; but there is a day coming when sorrow, suffering, death, and all the gloomy fruits of sin, will be done away, and God Himself will wipe away all tears and fill the universe with joy unclouded and eternal. That day is depicted in Revelation 21.

Jozabad

1-2. Two of the tribe of Manasseh who resorted to David at Ziklag (1 Chron. 12:20).

3. Levite in the days of Hezekiah (2 Chron. 31:13).

4. A chief of the Levites in the days of Josiah (2 Chron. 35:9).

5. Son of Jeshua, a Levite: he helped to weigh the vessels of the sanctuary (Ezra 8:33).

6-7. A priest and a Levite who had taken strange wives (Ezra 10:22-23).

8. One who assisted in explaining the law (Neh. 8:7).

9. A chief of the Levites who returned from exile (Neh. 11:16).

Jozachar

One of those who killed Joash, or Jehoash, king of Judah (2 Kings 12:21). He is called ZABAD in 2 Chronicles 24:26.

Jozadak

See JOSEDECH.

Jubal

Son of Lamech and Adah: "he was the father of all such as handle the harp and organ" (Gen. 4:21).

Jubilee

This was the fiftieth year, coming at the end of every seventh Sabbatical year. The land was held as belonging to Jehovah, and if sold, or redeemed, the price must be reckoned according to the number of years to the next Jubilee, when all possessions returned to their former owners. Hebrew bond-servants also were set free in the year of Jubilee. If land was consecrated to Jehovah, it might

be redeemed before the Jubilee, but if not redeemed by that time it became perpetually consecrated. The trumpet of the Jubilee was sounded in the tenth day of the seventh month, on the great day of atonement. It was to be a year of rest for the land, there being no sowing or reaping.

The Jubilee is clearly a type of the millennium. It follows Leviticus 24 wherein Israel is seen

1. according to the mind of God as in the place of His light and administration — but all sustained by Aaron, that is, Christ; for

2. in its conduct, Israel actually fell under governmental judgment (Lev. 24:13-23); but

3. are ultimately rescued and blessed according to God's purposes, and on the ground of the day of atonement. Israel have sold themselves and their land to strangers; but when that glad period arrives all the promised land will return to Israel; and the bond-servants will be restored, no matter how powerful those may be who hold them.

It is a very disputed point as to what is the signification of the word Jubilee, or from what root it is derived. Except in Leviticus 25:9 (where the Hebrew word is *teruah*, "loud of sound," as in the margin) the word is *yobel*, translated "trumpet" in Exodus 19:13; "rams' horn" in Joshua 6: 4-6, 8, 13; and "Jubilee" in Leviticus 25:10-15, 28-54; Leviticus 27:17-24 and Numbers 36:4. Fürst traces the word from *yabal*, "strong": hence "a he-goat, ram," and then "a ram's horn," and hence "a cry of joy, a joyful noise," a designation of the great Jubilee feast.

There is difference of judgment as to when the year of Jubilee commenced. With this must be considered the SABBATICAL YEAR, which occurred every seven years. "Six years thou shalt sow thy field, and six years thou shalt

prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for Jehovah: thou shalt neither sow thy field, nor prune thy vineyard" (Lev. 25:3-4). These tables represent the last seven years before the Jubilee.

A	No harvest.	B	No harvest.
1st year	Ingathering.	1 s t	y e a r
Ingathering.	Sowing.		Sowing.
	Harvest.		Harvest.
2nd year	Ingathering.	2 n d	y e a r
Ingathering.	Sowing,		Sowing.
	Harvest.		Harvest.
3rd year	Ingathering.	3 r d	y e a r
Ingathering.	Sowing.		Sowing.
	Harvest.		Harvest.
4th year	Ingathering.	Sowing.	4th year
Ingathering.	Sowing.		
	Harvest.		Harvest.
5th year	Ingathering.	5 t h	y e a r
Ingathering.	Sowing.		Sowing
	Harvest.		Harvest
6th year	Ingathering.	6 t h	y e a r
Ingathering.	Sowing.		Sowing.
Sabbatical	No harvest.	No ingathering.	
Sabbatical	No harvest.		
	No sowing.	Jubilee.	

Jubilee

	No harvest	
Jubilee	No ingathering.	1 s t y e a r
Ingathering.		
	No sowing.	Sowing.
	No harvest.	Harvest.
1st year	Ingathering.	2 n d y e a r
Ingathering.		
	Sowing.	Sowing.

The above passage speaks of six years of sowing, and six years of pruning the vineyard and gathering in the fruit thereof, but does not speak of six years of harvest. In the above tables it will be seen there would have been but *five* harvests in the seven years. Then the question arises, Did the Jubilee commence at the end of the seventh Sabbatical year, as in table A? If so there would be then *three* years without any harvest. If this was what God intended, He would have provided for His obedient people. Some however judge that the Jubilee year was really half of the seventh Sabbatical year, and half of the first year of the following seven, as in table B. This seems confirmed by the trumpet being sounded on the 10th day of the *seventh* month. Still it is called the fiftieth year (Lev. 25:8-11).

There is no record of the Sabbatical year and the year of Jubilee ever being kept. Leviticus 26:34-35 predicts what would happen if the Israelites did not let the land keep the sabbaths. It reads almost like a prophecy: the land should lie desolate “because it *did not* rest in your sabbaths.” In Jeremiah 25:11-12; Jeremiah 29:10 and Daniel 9:2 the actual desolation is said to be seventy years. And as the land was to have rested one year in every seven, it follows that the 70 answering to $70 \times 7 = 490$ years. Now the kingdom began B.C. 1095, and Jerusalem was taken in 606, which

is just 490 years, and seems to confirm the silence in the history of Israel as to their giving the land the prescribed sabbaths. Apparently in this, as in everything else, they failed to obey; but the Jubilee will be made good to them in grace when they own their Messiah.

Jucal

See JEHUCAL.

Juda

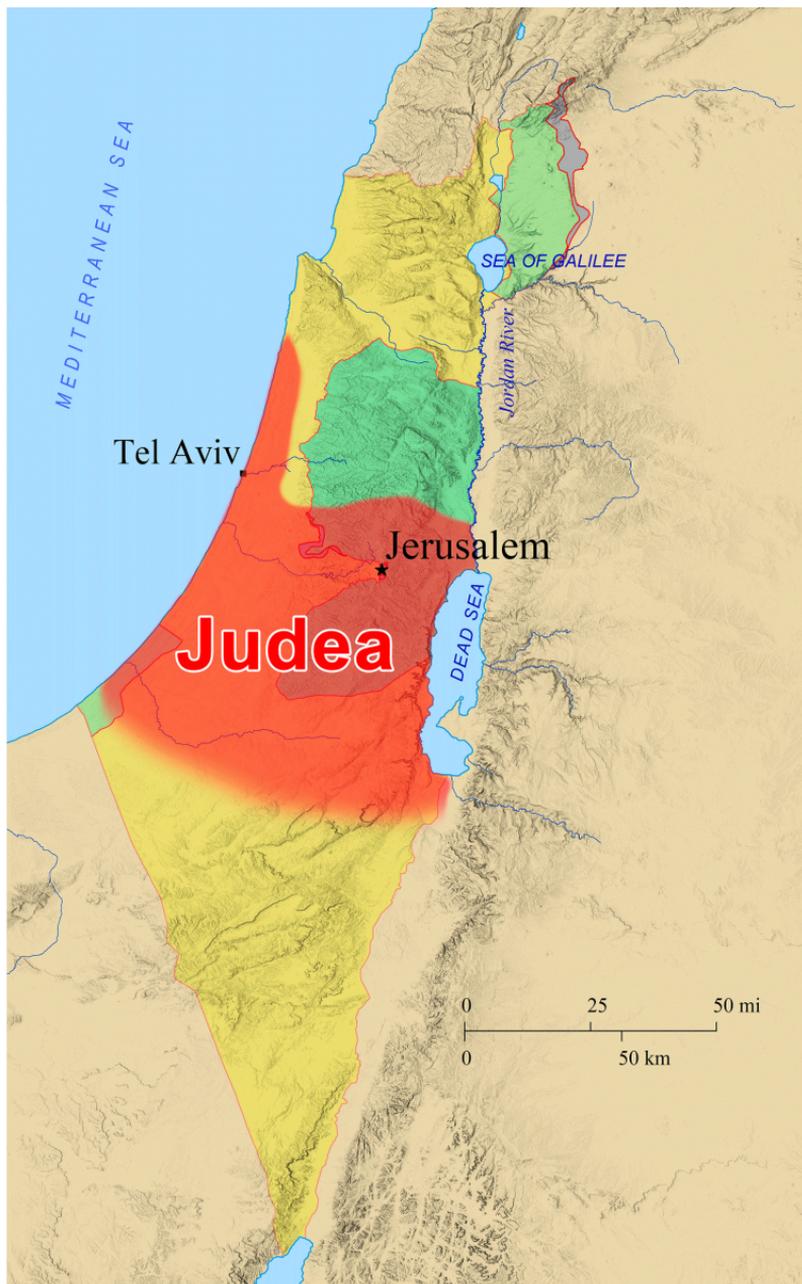
1. One of the brethren of the Lord (Mark 6:3): called JUDAS in Matthew 13:55.
- 2-3. Son of Joanna, and son of Joseph, in the genealogy of the Lord Jesus (Luke 3:26,30).
4. The usual form in the New Testament for JUDAH.

Judaea, Judea

This name occurs in Ezra 5:8 for the territory of Judah; in Daniel 5:13 the same is called JEWRY. In the New Testament the name at times refers to a much larger district, including all south of about 32° 5' N with the plain on the west border of the land to mount Carmel as generally shown on New Testament maps. The land was thus divided by Rome, with Samaria in the center, and Galilee in the north. In Luke 3:1 Judaea embraces the above and Samaria; but in other passages a smaller area than the above is implied. Acts 12:19 speaks of Herod going down from Judæa to Caesarea, whereas Caesarea would be part of the Judaea of the Romans. Paul, in Galatians 1:22 and 1 Thessalonians 2:14, speaks of the "churches of Judaea" which would seem to embrace the whole of Palestine. The context will almost

Judaea, Judea

always show the extent of the district intended. It is called JEWRY in Luke 23:5 and John 7:1.



Judah

1. The fourth son of Jacob and Leah, and the head of the tribe bearing his name, which signifies “praise.” It was Judah who advised the selling of Joseph rather than taking his life: so his descendants, the Jews, delivered the Lord into the hands of the Gentiles. He sinned in the matter of Tamar his daughter-in-law; was ready enough to have her punished till it was shown that he also was guilty. Thus is traced the terribly corrupt history of the family of whom according to election Christ was to be born. Though not the eldest son he began to take a chief place in the family. He was able to persuade his father to let Benjamin be taken into Egypt, and when appeals were to be made to Joseph it was Judah who made them. When Jacob blessed his sons, the predictions show that in Judah was centered the *royal line*. The scepter should not depart from Judah, nor a lawgiver from between his feet until Shiloh came (Gen. 49:8-12). From Judah sprang David and a long succession of kings. Christ as born of the tribe of Judah, is referred to as “the Lion of the tribe of Juda” (Rev. 5:5). In Luke 3:33; Hebrews 7:14; Revelation 5:5 and Revelation 7:5, the name is given as JUDA: and in Matthew 1:2-3, it is JUDAS.

The tribe held a prominent position. In the journeyings of the Israelites, Judah took the lead, and at the first and second census their numbers were 74,600 and 76,500. Their allotted portion was large. Its east border embraced the whole of the Dead Sea, and extended to Gath and the land of the Philistines on the west. Its northern boundary was about 31° 48' N, and in the south it extended to the Desert of Paran. Jerusalem was near the border between

Judah and Benjamin. In Joshua 18:28 it is one of the cities mentioned as falling to Benjamin; but in Joshua 15:63 and Judges 1:8 it is referred to Judah. David and his successors being of this tribe, Jerusalem became their dwelling place.

2. Ancestor of some Levites who helped to rebuild the temple (Ezra 3:9). Perhaps the same as HODAVIAH No. 3.

3. Levite who had taken a strange wife (Ezra 10:23).

4. Son of Senuah: he was an overseer in Jerusalem (Neh. 11:9).

5. Levite who returned from exile (Neh. 12:8).

6-7. A prince of Judah, and a priest and musician who assisted at the dedication of the wall of Jerusalem (Neh. 12:34,36).

Judah, the Kingdom of

On the separation of the ten tribes, Judah and Benjamin formed a kingdom under the name of Judah. Benjamin being but a small tribe, the kingdom of Judah is sometimes spoken of as *one* tribe. Doubtless the territory of Simeon was also attached to Judah—that tribe being as it were lost in the land. It was not named when Moses blessed the tribes (Deut. 33, compare Gen. 49:7). Bethel, out of the portion of Benjamin, fell to the kingdom of Israel.

The temple being at Jerusalem, with the priests and Levites, Judah represented God's people and His government upon the earth; whereas the kingdom of Israel gave itself up at once to idolatry. God, according to His promise, still caused the lamp of David to shine at Jerusalem. Many of the kings served God with purpose of heart, though others embraced idolatry. (For the succession

of the kings, see **KINGS**.) The kingdom of Judah continued from B.C. 975 to 606 when many of the people were carried captive, though Jerusalem was not destroyed till B.C. 588.

Seventy years of captivity had been foretold by Jeremiah (Jer. 25:11-12; Jer. 29:10): these began in B.C. 606 and ended in 536 when under Cyrus the Jews returned to build the house of Jehovah; but it was not finished and dedicated until B.C. 515 (Ezra 6:15). A commission was given to Ezra in B.C. 468 (Ezra 7); and one to Nehemiah to rebuild the city in 455. It could not however be called the *kingdom* of Judah; only a remnant of the tribes of Judah and Benjamin returned. They were first subject to the kingdom of Persia, then to the kingdom of Greece, and after a short time of freedom under **JUDAS MACCABEUS** and his successors they became subject to Rome.

In B.C. 65 Syria became a Roman province and in the year 40 Herod was appointed by Rome king of Judæa, and he continued on the throne to New Testament times. The children of Israel inhabiting Judæa in those days were the descendants of Judah and Benjamin (except any individuals who may have found their way there from the ten tribes). They were the people to whom the Messiah was presented, and who refused and crucified Him. They continued their persecution in the times of the apostles, and they will be dealt with separately from the ten tribes (compare Matt. 24:4-35; Matt. 27:25).

They revolted from Rome, and in A.D. 70 Jerusalem was taken and destroyed, some of its inhabitants were sold as slaves, and thousands were slain (Dan. 9:26; Luke 21:12-24). Their descendants are scattered over the earth; but when God's set time is come they will be brought through the fire of judgment, and a remnant will be saved, restored

to their own land, and blessed under their Messiah whom they now reject (Matt. 2:6; Heb. 8:8-12).

Judas

1. The patriarch JUDAH (Matt. 1:2-3).

2. One of the apostles, brother of James (Luke 6:16; John 14:22; Acts 1:13). Called JUDE in Jude 1; and apparently the same as "Lebbaeus, whose surname was Thaddaeus" (Matt. 10:3; Mark 3:18).

3. One of the brethren of the Lord (Matt. 13:55): called JUDA in Mark 6:3.

4. Judas of Galilee, who raised an insurrection in the days of the taxing, A.D. 6. He was killed by the Romans and his followers were dispersed (Acts 5:37).

5. One in Damascus with whom Paul lodged (Acts 9:11).

6. A "prophet" sent from Jerusalem to Antioch (Acts 15:22). See BARSABAS, No. 2.

Judas Iscariot

Son of Simon and one of the twelve apostles. He was a false disciple: when the Lord said to His apostles "ye are clean," He excepted Judas in the words "but not all." He was sent out with the others to preach, and no exception is made in his case as to the working of miracles in the name of the Lord Jesus. Under the plea of the necessities of the poor he complained of money being wasted when Mary anointed the Lord. Yet he did not really care for the poor: he was treasurer, and was a thief. Satan knew the covetousness of Judas and put it into his heart to betray

the Lord for money, which he did for thirty pieces of silver. Satan afterward, as the Adversary, took possession of him to insure the success of the betrayal.

Judas probably thought that the Lord would escape from those who arrested Him, as He had escaped from previous dangers, while *he* would gain the money. When the Lord was condemned, Judas was filled with remorse, confessed he had betrayed innocent blood, and cast the money into the temple. He was a complete dupe of Satan, who first tempted him to gain the money, and then would not let him keep it. He went and hanged himself, and probably falling from the tree, his bowels gushed out. An awful termination of a sinful course. The Lord called him the “son of perdition.”

In modern times men have erroneously argued that his confession under remorse showed true repentance, and that there is hope of his salvation! but it is not so: he fell “that he might go to his own place.” It was a trial of man under new circumstances: to be a “familiar friend” (Psalm 41:9) of the Lord Jesus, to hear His gracious words, see His miracles, and probably be allowed to work miracles himself in His name; and yet, as in every other trial of man, he fell. Judas is a solemn instance of how far a person may be under the influence and power of Christianity, and yet become an apostate (compare Heb. 6:1-6). He is mentioned in Matthew 10:4; Matthew 26:14-47; Matthew 27:3; Luke 22:3,47-48; John 13:2,26,29; John 18:2-5; Acts 1:16,25, and more.

Jude

See JUDAS.

Jude, Epistle of

Written by Jude the brother of James, and apparently the same person as the apostle JUDAS. The Epistle is addressed to “the called ones, beloved in God the Father and preserved in Jesus Christ.” Apostasy had set in, and the saints are exhorted to contend for the faith divinely delivered. Ungodly ones had *crept in*, who abused the grace of God, and denied their only Master and Lord Jesus Christ.

Three instances are produced to show how apostasy had been punished:

1. Some of those saved out of Egypt were yet destroyed.
2. Fallen angels are kept in eternal chains for judgment.
3. Sodom and Gomorrha, which lie under the abiding effect of the judgment on them. Then the *railers* are put to shame by the conduct of Michael the archangel, who when rightly contending with Satan about the body of Moses did not rail against him, but said, “The Lord rebuke thee.”

Three stages of departure from the way of truth are mentioned, with a *woe* upon those who are found in them:

1. The way of Cain—man’s nature and will, and hatred of God’s people (compare 1 John 3:12).
2. The error of Balaam for reward—ecclesiastical corruption (compare Rev. 2:14).
3. The gainsaying of Core—opposition to the royalty and priesthood of Christ (compare Num. 16). Such were *doubly* dead, by nature and apostasy, and are reserved for eternal darkness.

Enoch prophesied of the judgment on the ungodly when the Lord comes with His holy myriads. See ENOCH. The saints had been warned against some who separated

themselves, as being superior to others, whereas they were only natural men, and had not the Spirit. The saints were to build up themselves on their most holy faith; and by prayer in the Holy Spirit to keep themselves experimentally in the love of God, awaiting the mercy of the Lord Jesus Christ unto eternal life. They were to try to save others. The Epistle closes with a full ascription of praise to Him who *is able* to keep His saints from stumbling and set them with exultation blameless before His glory.

Judges, Book of

This book is occupied with the period from the death of Joshua to the time of Samuel. Joshua, the man of faith, before he died gave them good advice and solemn warnings. The people answered, "The Lord our God will we serve, and his voice will we obey." They had now, under the guidance and power of God, to work out their own salvation. They served the Lord as long as Joshua lived and the elders he had appointed, and then they forsook God, allied themselves by marriage with the Canaanites, and turned to idolatry. It is a vivid illustration of the history of the professing church, which, after the times of the apostles, rapidly became worldly, and had to be disciplined by God, though there have been revivals, as there were in the time of the Judges.

A long catalog had to be made of the districts from which the tribes did not drive out the Canaanites. Israel being thus unfaithful, making a league with the inhabitants, and regardless of their evil, the Lord let them remain to prove Israel: in like manner the world-bordering of the church has become a snare to it constantly. The Angel of the Lord was at *Gilgal* during the book of Joshua (to which place the

Israelites should in spirit have constantly returned: it is the place of circumcision, that is, for the Christian, thorough separation from the first man); but now He came to Bochim, and reminded them that He had delivered them from Egypt, and had declared that He would never break His covenant with Israel; they were to make no league with the people of the land, but they had not obeyed His voice. The failure was now irretrievable. The people wept and sacrificed there.

Nevertheless they formed alliances with the Canaanites, and sacrificed to Baalim. Then they were oppressed by their enemies; but as often as they turned to the Lord, He raised up a judge who delivered them from the hand of their oppressors. Yet when the judge died, they returned again to their evil ways. This experience of evil doing—oppression, repentance, and deliverance—occurred again and again during a period of over three hundred years. (The action of the judges is considered under the name of each.)

Judges 17-21 are not in historical order, but are grouped together to show the inner life of the people.

Judges 17-18 disclose a sad attempt to mingle the worship of God with domestic idolatry, See MICAH No. 1.

Judges 19-21 show the *moral* character of the people, especially of Benjamin, who brought upon themselves severe punishment. When the other tribes saw the destruction they had made upon Benjamin they came to the house of God and *wept*, lamenting that one tribe was lacking in Israel; but no mention is made of their weeping over the sin that had brought it all about.

The book ends by repeating what it had said elsewhere: "In those days there was no king in Israel: every man did

that which was right in his own eyes." God would have been their king if they would have been His subjects.

The chronology of the book of Judges presents some difficulties. It is clear from various passages that the periods during which the judges ruled could not all have been consecutive. The 480 years from the Exodus to the fourth year of Solomon (1 Kings 6:1), necessarily shortens the period of the judges, and one passage in the book itself implies that two of the oppressions were going on at the same time, namely, that of the Philistines and of Ammon (Judg. 10:7). In Acts 13:20 the AV reads that God gave them judges about the space of 450 years until Samuel the prophet. This would not agree with the 480 years of 1 Kings 6:1; but there is a different reading in Acts 13, which has been adopted by editors of the Greek Testament and in the RV irrespective of all questions of chronology. It reads "He divided to them their land by lot, about 450 years; and *afterward* He gave them judges"; thus the 450 years are not applied to the duration of the judges. This period may have been made up thus, reckoning from the birth of Isaac, because the promise was to the *seed* of Abraham, and Isaac was the child of promise.

Years

Age of Isaac when Jacob was born, Gen. 25:26	
60	
Age of Jacob when he stood before Pharaoh	
130	
Age of Israel in Egypt	215
Age of Israel in the wilderness	40
Age to the division of the land	7
(about 450 years).	452 (sum of the above years)

The 480 years 1 Kings 6:1 have been arranged thus, though this may not be absolutely correct.

Years

	From the Exodus to the crossing of the Jordan		
40			
	From the Jordan to the division of the land		
7			
	Rest under Joshua and the Elders	J u d g e s 2 : 7	
12			
	Oppression by the king of Mesopotamia	J u d g e s 3 : 8	
8			
	Othniel judge	J u d g e s 3 : 11	40
	Oppression by the Moabites	J u d g e s 3 : 14	
18			
	Ehud and Shamgar	J u d g e s 3 : 30	80
	Oppression by king Jabin	J u d g e s 4 : 3	20
	Deborah and Barak	J u d g e s 5 : 31	40
	Oppression by the Midianites	J u d g e s 6 : 1	
7			
	Gideon	J u d g e s 8 : 28	40
	Abimelech	J u d g e s 9 : 22	3
	Tola	J u d g e s 10 : 2	23
	Jair	J u d g e s 10 : 3	22
	In the West.	In the East.	
	Oppression by the Philistines, during which Samson was judge, and Samuel after Eli.	J u d g e s 13 : 1 ; 40 years	
	Oppression by the Amonites,	J u d g e s 10 : 8	18
	From the crossing of the Jordan to here is about 338 years—the 300 years in round numbers of	J u d g e s 11 : 26.	
	From Mizpeh (1 Sam. 7:12-13) to the anointing of Saul; 9 years	J e p h t h a h , J u d g e s 12 : 7	6

Judgment

Ibzan, Judges 12:9	7
Elon, Judges 12:11	10
Abdon, Judges 12:14	8

Saul (in the former part of which Samuel was judge)

Acts 13:21 40

David 1 Kings 2:11 40

Solomon's fourth year 1 Kings 6:1 3

The above totals 492 years

Deduct for parts of years being reckoned as full years -12

480

Judgment

1. PENAL JUDGMENT. This may be administered on earth in God's government of men or of His people, in accordance with the principles of the economy in force at the time; or hereafter for eternity, in accordance with God's decrees. God's four sore judgments on the living were threatened against Jerusalem, and have often fallen upon mankind generally, and will fall upon them in the future, as shown in the Revelation.

1. War, death by the sword either from an enemy from without, or in civil war.

2. Famine, which may arise from a dearth in the land, or by a city being besieged.

3. Noisome beasts, which doubtless includes the ravages of locusts, because they spoil the land and make it desolate.

4. Pestilence, which has often swept away its thousands (Ezek. 14:13-21).

Besides these there are in various parts of the earth conflagrations, earthquakes, eruptions, cyclones, avalanches,

floods, frosts, shipwrecks, sea-waves, and so forth, some of which happen every year. These occur in the providential government of God, and by them He continually makes Himself heard, and manifests His power (compare Job 37:13). But beside this providential government, there are often direct judgments, hence the prophet said, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). Such judgments are, alas, too often accounted as natural phenomena or mere accidents or calamities, without any recognition of God, and are soon forgotten. They should warn men; as a slight shower often falls before a storm, so these frequent judgments are but the forerunners of the great storm of the wrath of God that will surely fall upon this guilty world, when the vials of His fury are poured out (compare Rev. 6-20).

All judgment, that is, the act of judging (*κρίσις*), whether of dead or living, has been committed to the Lord Jesus. He is represented as coming from Edom, with dyed garments from Bozrah, when He will tread the people in His anger, and trample them in His fury, and their blood will stain all His raiment (Isa. 63:1-3). His judgment falls on the living nations; also before Israel is restored to blessing, judgment from God will fall upon them. See TRIBULATION. Upon professing Christendom also God will execute judgment. See BABYLON THE GREAT. The eternal punishment of the wicked is called "eternal judgment" (Heb. 6:2). The fallen angels are reserved unto judgment (2 Peter 2:4): and everlasting fire is prepared for the devil and his angels (Matt. 25:41).

2. SESSIONAL JUDGMENT. The common expression "the General Judgment" does not occur in

scripture. By this term is commonly understood that all mankind on “the day of judgment” will stand before God, or rather the Lord Jesus, to be judged according to their works, and there to hear their eternal destiny. But this is not according to scripture. In all the passages (except 1 John 4:17, where it speaks of the Christian having boldness in the day of judgment) it is “day of judgment”; not *the* day of judgment, as referring to *one* specified time.

Besides the sessional judgment of the empires in Daniel 7:9-14, there are *two* other such judgments in scripture, with more or less of detail, which do not take place at the same time, nor embrace the same people. The Lord Jesus has been appointed to judge the living and the dead (Acts 10:42).

In Matthew 25 the living are judged, and in Revelation 20 the dead are judged, both of which cannot refer to the same judgment.

In Matt. 25 In Rev. 20

It is the living nations, and no mention of the dead, this earth being the scene of it, to which the Son of Man comes. It is the dead, and no mention of the living, the earth having “fled away” before His face who sits upon the great white throne.

Some are saved and some are lost. No mention of any saved: all are lost.

Judged solely according to their treatment of the Lord’s brethren, and no mention of general sins. J u d g e d according to general sins, and no mention made of their treatment of the saints.

It is plain that these are separate and distinct judgments. The judgment of the “living” will be at the beginning of the Lord’s reign. After the Church has been taken to glory,

Christ will still have His own servants doing His work upon the earth, such as His two witnesses in Revelation 11:3 (compare also Matthew 10:23). When He comes to reign, the nations will be judged as to how they have treated these whom He calls His “brethren.” The judgment of the wicked “dead” will be after the millennium, and will embrace all who have died in their sins from the creation of the world. They will be judged according to their works, and the secrets of men will then be judged.

Then the question arises as to the saints who may be alive at the coming of the Lord, and the thousands who have died. They cannot be included in either the judgment of Matthew 25 or of Revelation 20. As to their persons, whether they are to be saved or not, it is plainly stated in John 5:24, that they will not come into judgment at all. “He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into *judgment*; but is passed from death unto life.” The AV reads “condemnation,” but the word is *κρίσις* and is translated “judgment” in the same chapter in verses 22, 27, 30, and “damnation” in verse 29. It is the same word also in Hebrews 9:27: “As it is appointed unto men once to die, but after this the *judgment*; unto them that look for him shall he appear the second time without sin unto salvation.”

3. THE JUDGMENT-SEAT OF CHRIST. All will be manifested before this judgment-seat that they may receive the things done in the body whether it be good or bad (2 Cor. 5:10). This does not clash with the above statement that the believer does “not come into judgment.” The Lord Jesus will sit on the judgment-seat, *He* who died for believers’ sins, and rose again for their justification; and He is the believer’s righteousness — He will not judge His

own work. The saint, being divinely justified, cannot be judged, indeed, John 5:24 declares he does not come into judgment at all. But he will be manifested: the things done in the body will be brought into review, *all* will then be seen by him in its true light, whether good or bad, and this will but serve to exalt the grace that has saved him.

Then an account will be required as to what sort of servant he has been. Has he used the talent committed to him? Some may have labored with improper materials, and such work will be burned up, and the workman will lose his reward, though he himself will be saved yet so as through fire. Whereas, with others, the work will abide, and the laborer will get a reward (1 Cor. 3:14). Each shall receive a reward according to his own labor (1 Cor. 3:8). The apostle John exhorted the saints to abide in Christ that *he*, as a workman, might not be ashamed before Him at His coming (1 John 2:28; compare 2 John 1:1,8). These passages apply to the Christian's service, to each of whom a talent is given.

The exhortation to the Philadelphians is "Hold that fast which thou hast that no man take thy crown" (Rev. 3:11). And the Lord says "Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be" (Rev. 22:12). All that Christians do now will then be manifested; they should therefore seek to do such work as will stand the fire, and such as will be owned and approved of in that day by their Lord and Master. His love to us is "made perfect, that we may have boldness in the day of judgment, because as He is so are we in this world" (1 John 4:17).

Judgment-Hall

The word is *πραιτώριον*, *praetorium*, as it is translated in Mark 15:16. It was the official residence of Pilate the governor in Jerusalem (John 18:28, 33; John 19:9; Acts 23:35). It is translated "palace" (the barracks of the Praetorian body of soldiers, from whom Paul's guards were selected) in Philippians 1:13; "common hall" in Matthew 27:27; and "hall of judgment" in John 18:28.

Judgment-Seat (Βήμα)

A place attached to the judgment-hall, where judgment was pronounced, speeches delivered, and so forth. It was on the *βήμα* that Herod sat, when he made his oration (Matt. 27:19; John 19:13; Acts 12:21; Acts 18:12-17; Acts 25:6-17). The floor of this place was doubtless of tessellated stones, which accounts for its being called the PAVEMENT in John 19:13. In the Hebrew it was called GABBATHA, which signifies elevated or raised platform. In James 2:6 the word is *κριτήριον*. (For the judgment-seat of Christ, see JUDGMENT, No. 3.)

Judith

Daughter of Beerli a Hittite, and wife of Esau (Gen. 26:34).

See BASHEMATH.

Julia

Christian woman at Rome to whom Paul sent salutations (Rom. 16:15).

Julius

The centurion of “Augustus’ band” who had custody of Paul in traveling to Rome. He treated Paul with great courtesy, allowing him to visit his friends at Sidon and refresh himself. Paul counseled him as to where they should winter, but he naturally was swayed by the master of the ship, though it proved afterward that it would have been wiser to have listened to the man of God, who, though a prisoner, could tell them that God had given *him* all that sailed in the ship, and that all would be saved. When the shipwreck occurred, Julius would not allow the prisoners to be put to death because he was desirous of saving Paul. God was watching over His servant, and turned the heart of Julius towards him (Acts 27:1, 3, 43).

Junia

A believer and fellow prisoner and kinsman of Paul, of note among the apostles, and who was in Christ before Paul (Rom. 16:7). The name is really JUNIAS.

Juniper (Rothem)

This is supposed to refer, not to the juniper (see HEATH), but to the Arabic *ratam*, the *Retama retam*, a “broom” that grows twelve feet high, under which a person could sit for shelter (1 Kings 19:4-5). In Job 30:4 reference is made to its roots being used for food by the poor. Its roots were also burnt for charcoal, and Psalm 120:4 says that sharp arrows of the mighty with coals of juniper were to be applied to a false tongue.

Jupiter (Ζεύς)

Supreme god of Greece and Rome, though the religious ideas of the two nations differed considerably. At Lystra the heathen inhabitants supposed Jupiter was impersonated by Barnabas, and at Ephesus they professed that the image of Diana had fallen from Jupiter, or heaven (Acts 14:12-13; Acts 19:35).

Jushab-Hesed

Son of Zerubbabel (1 Chron. 3:20).

Justification

The word *δικαίωσις* occurs but twice in the New Testament, namely, Romans 4:25 and Romans 5:18. In the former passage it appears to be the equivalent in meaning of faith being imputed to the believer for righteousness, that is, of the believer being accounted righteous. Hence the word "justification" may be said to be the estimation formed in God's mind of the believer in view of that order of things of which Christ risen is the Head. Such estimation has its expression in Christ Himself, and its consequences are seen in Romans 5.

The question as to how a righteous God can justify a sinner is raised and answered in Romans 3. It is difficult to conceive a subject more momentous for every human being. What is set forth in the gospel at the outset is the vindication of God in righteousness as regards sin by the death of the Lord Jesus Christ, where, in God's infinite grace to sinners, the question of sin and its judgment has been raised between Himself and the spotless Sin-bearer

and settled to His glory. Of Him it is said, “Whom God hath set forth a mercy-seat, through faith in His blood ... for the showing forth of His righteousness in the present time, so that He should be just, and justify Him that is of the faith of Jesus.” It is then in the blood of Jesus that God’s judgment of sin is seen, and it is on this righteous basis that He can justify all who believe in Him.

Justification of life (Rom. 5:18) is the righteous bearing into life which is toward all through the one accomplished righteousness of the Lord Jesus Christ even to death, in contrast with the bearing of the one offense of Adam which brought in death and condemnation upon all. What has been effected by the one Man, Jesus Christ, abounds in the scope of it, over all that has been brought in by the one man Adam. In the death of Christ there is seen the complete judgment and removal out of the sight of God both of the sins and of the man who sinned, believers having, through the Lord Jesus Christ raised from the dead, a new Head, in whom they live for God.

There is another aspect of justification referred to in the Epistle of James (James 2), where it is entirely a question of what appears before men. “Show me thy faith without thy works, and I will show thee my faith by my works.”

Justus

1. Surname of JOSEPH, or BARSABAS, who was selected as one suitable to take the place of Judas Iscariot (Acts 1:23).

2. A worshipper of God at Corinth, into whose house Paul entered when he abandoned the synagogue (Acts 18:7).

3. Christian at Rome, also called JESUS, whose salutation Paul sent to the Colossian saints (Col. 4:11).

Juttah

City in the highlands of Judah, given to the priests (Josh. 15:55; Josh. 21:16). Identified with *Yutta*, 31° 27' N, 35° 5' E.

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