

of the luxurious "houses of ivory" having their walls, doors, and ceilings inlaid with it; also "beds of ivory" (vi. 4), i.e. veneered with it. In 1 Kings x. 22 and 2 Chron. ix. 21 *shen-habbim* is the term "the teeth of elephants"; Sanskrit *ibhas*, Coptic *eboy*, Assyrian *habba* in the inscriptions. Gesenius would read *shen habenim*, "ivory (and) ebony." On the Assyrian obelisk in the British Museum tribute bearers are seen carrying tusks; specimens of carvings in ivory were found in Nimrud, and tablets inlaid with blue and opaque glass. "All manner vessels of ivory" are in mystic Babylon (Rev. xviii. 12). Solomon made a great throne of ivory overlaid with gold (1 Kings x. 18-20); the ivory was brought in the navy of Tharshish, probably from the S. coasts of Arabia, which maintained from ancient times commercial intercourse with both India and Ethiopia. In Ezek. xxvii. 6 we read "the Ashurites have made thy (Tyre's) benches of ivory brought out of the isles of Chittim"; rather, as the Heb. orthography requires, "they have made thy (rowing) benches of ivory, inlaid in the daughter of cedars" or "the best boxwood" (*bath ashurim*), from Cyprus and Macedonia whence the best boxwood came (Pliny).

Ishar, Isehar. Num. iii. 19, 27; Exod. vi. 18, 21; Num. xvi. 1. Amminadab is substituted by mistake in 1 Chron. vi. 22, as appears from ver. 38. Head of one of the four Kohathite families (1 Chron. xxvi. 23, 29).

Irahiah. 1 Chron. vii. 8.
Izari. 1 Chron. xxv. 1-11; ZERI, ver. 3.

J

Jaakan. Forefather of the Bene-jaakan, "the children of Jaakan," who gave their name to one stage of the Israelites' journeyings. In Num. xxxiii. 31 the order is "from Moseroth" to Beuejaakan; in Deut. x. 6 it is "from the wells (beeroth) of the children of Jaakan to Moera." Probably Israel visited the two places twice: on the first march towards Canaan, from Mosera to Benejaakan (Num. xxxiii. 31); the reverse order in Deut. x. 6, the 40th year, when the march was differently directed.

Jaakobah. 1 Chron. iv. 24, 36, 38.
Jaala, Jaalah. Neh. vii. 58, Ezra ii. 56.

Jaalam = *hidden by Jehovah.* Gen. xxvii. 5, 14, 18; 1 Chron. i. 35. A duke or tribal chief of Edom.

Jaana. 1 Chron. v. 12.

Jaare-oregim. 2 Sam. xxi. 19. Father of Elhanan, a *Bethlehemite*, who slew Goliath (A. V. "the brother of Goliath," to accord with 1 Chron. xx. 5 and not to contradict 1 Sam. xvii. where David kills Goliath). But the true reading is 1 Chron. xx. 5: "Elhanan, the son of *Jair*, slew *Lahmi* (*eth Lahmi* being altered into *Bethlehemi*), the brother of *Goliath* (*eth Goliath* being substituted for *eth Goliath*). The change was the more readily made as *Lahmi's* spear is described exactly as *Goliath's* (1 Sam. xvii. 7). [See ELHANAN.] *Oregim*, "weavers," is a transcriber's

accidental interpolation after "Jair," taken from the latter part of the verse. The ancient versions agree with the present Heb. text, which shows the error is of very ancient date.

Jaasan. Ezra x. 37.

Jaasiel. 1 Chron. xvii. 21.

Jaazaniah, or Jezaniah. 1. "Son of the Maacathite," a "captain of the forces" who accompanied Johanan in waiting on Gedaliah, the governor over the Jewish remnant after the capture of Jerusalem, and afterwards in rescuing them from Ishmael, and in going to Egypt in spite of the Lord's prohibition (2 Kings xxv. 23; Jer. xli. 11, xliii. 4, 5). 2. Son of Shaphan. Stood as leader in the midst of the 70 ancients (elders) of Israel with censers in their hands, worshipping idols portrayed upon the wall of the court of Jehovah's house; seen by Ezekiel (viii. 11). Shaphan was the scribe who read to Josiah the law. The son's spiritual privileges increased his guilt (2 Kings xxii. 10-14). His very name, meaning "Jehovah hears," gave the lie to the unbelief which virtually said "Jehovah seeth not" (Ezek. ix. 9; Ps. x. 11, 14; 1. 21, xciv. 7, 9). The elders incurred further guilt in usurping the priests' office by offering incense. 3. Son of Azur, leader of the 25 priests (Ezek. xi. 1). Azur means *help*, their names reminding them, if they would have heeded it, that God would have "heard" if they had sought His "help" to save the city. 4. Jer. xxxv. 3.

Jaazer, Jazer. Heb. *Jaazzer.* A town E. of Jordan in Gilead (Num. xxxii. 1, 3-35; 1 Chron. xxi. 31). Taken by Israel from the Amorites on the way to Bashan (Num. xxi. 32, 33). Now the ruins *es Szir*, ten miles N.E. of Heshbon; a castle and a large walled pool, the "sea" of Jer. xlviii. 32; but LXX. reads "the cities of J." Some error may be in the present text. The town gave its name to the surrounding district (Josh. xiii. 25, 2 Sam. xxiv. 5). This conquest completed their acquisition of the Amorite kingdom. Soon after, Gad occupied it pastorally. Assigned to the Merarite Levites (Josh. xxi. 39), but occupied by Hebronites (Kohathites) in David's time (1 Chron. xxvi. 31).

The plants of the Sibmah vine are said in Isa. xvi. 8 to have come even unto J., 15 miles from Heshbon, near Sibmah, "they wandered through the wilderness in wild luxuriance," viz. that encompassing Moab, "they are gone over the sea," viz. the sea of J., but others the Dead Sea (Ps. lxx. 8-11). The vine spread itself round the margin of the sea, and reached beyond to the other side; a sad contrast to the coming desolation, when "the heathen lords" should "break down the principal plants"! "Therefore I will weep with the weeping of J.," i.e. such as J. weeps with. Isaiah is touched with pity for Moab, though an alien. Ministers, in denouncing God's wrath against sinners, should do it with tender sorrow, not exultation. At J. was the source of a river falling into Jordan, and marshes or pools

still at times are at the source of the wady Szir.

Jaasiah. 1 Chron. xxiv. 26, 27; where Beno should be transl. "his (Merari's) son."

Jaaziel, contracted into AZIEL. 1 Chron. xv. 18, 20.

Jabal = *flowing stream.* Son of Lamech and Adah (Gen. iv. 20), "father (teacher and forerunner) of such as dwell in tents and have cattle." Abel fed sheep and goats, J. also larger animals, "cattle." Abel had a fixed dwelling, the land around which afforded sufficient sustenance for his flock. J. introduced the nomad life, in tents probably formed of skins, migrating in quest of pasture for his "cattle" from place to place (Gen. iv. 2, 20). Savages live by hunting; emerging from barbarism they become nomadic, then agricultural. But Scripture represents man as placed by God in a simple civilization, raised above barbarism and the need of living by the chase, though not a highly developed culture. Adam "dressed and kept" the garden of Eden, and his sons must have learned from him some of his knowledge.

Jabbok = *pouring out or emptying.* A stream which traverses Gilead, and falls into Jordan midway between the sea of Galilee and the Dead Sea. Now *wady Zerka.* The northern bound of Sihon's kingdom, as the Arnon was the southern bound (Num. xxi. 24). The rugged terri-



WADY ZERKA, JABBOK.

tory of Ammon, the eastern defiles of Gilead, also reached the upper J. In its early course it flows eastward under Rabbah of Ammon, a strong fortress upon a tributary of the J. Then northward and westward in a curve to a short distance from Gerasa; it reaches Jordan 45 miles N. of the Arnon. Between Rabbah and Gerasa it formed the Ammonite border. W. of this the territory had been wrested from Ammon by the Amorites (Josh. xiii. 25), and was still claimed by Ammon after Israel had in turn wrested it from Sihon, whence the J. is still called "the border of the children of Ammon" (Deut. iii. 16; Josh. xii. 2; Jud. xi. 13, 21, 22). Though now it is one vast pasture, the numerous ruins of cities show how thickly it was once peopled. The eastern territory to which Ammon was confined in *Moses'* time is as yet little known to travellers. Sihon the Amorite king was unable to pursue his conquests farther E., "for the border of the children of Ammon was strong," Rabbah was too strong for him. Israel was restricted by God's prohibition from touching the Ammonite land, which He had given to the children of Lot (Deut. ii. 19, 37). On the southern

bank of the J. Jacob met Esau (Gen. xxiii. 22). Its western part was the bound between the kingdoms of Sihon and Og (Josh. xii. 2, 5). Its lower course is fringed with cane and oleander, the banks above are covered with oaks. The water is perennial towards its mouth, and there are great floods in winter. Paine objects to identifying J. with the Zerka, as there is nothing in that region to correspond with Mahanaim and Penuel; he identifies J. with the Yabis, 13 miles farther N. On a tributary of the Yabis is found a ruin, Mahana=Mahanaim.

Jabesh. 1. 2 Kings xv. 10, 13, 14. 2.=Jabesh Gilead: 1 Chron. x. 12.

Jabesh (=dry) Gilead. 1 Sam. xi. 1, 9, etc. Chief of Gilead's cities. For not having come to Mizpeh at Israel's command, under an imprecatory oath against all defaulters, when the tribes began war with Benjamin (Jud. xx. 1-3, xxi. 5), its males were all killed, and its virgins, 400 in number, were given in marriage to the 600 Benjamites who survived the war with Israel (xxi. 1, 8-14). The carrying into execution the oath at the close of the war was mainly influenced by the desire to provide wives for Benjamin, as their oath precluded themselves from giving their daughters. Subsequently it recovered itself, and being threatened by the Ammonite king, Nahash, with the excision of its citizens' right eyes as a reproach upon Israel, was rescued by Saul. In gratitude the inhabitants, when he and his three sons were slain by the Philistines (1 Sam. xxxi. 8, 13), took down by night their corpses from the walls of Bethshan, where they had been exposed; then burnt the bodies and buried the bones under a tree, and kept a funeral fast seven days. David, in generous forgetfulness of his own wrongs from Saul, blessed them for their kindness to their master, praying the Lord to requite it, and promising to requite it as if it were a kindness to himself (2 Sam. ii. 5, 6); afterwards he removed the bones to the sepulchre of Saul's father Kish at Zelah (xxi. 13, 14). The name survives in the wady Yabes, flowing from the E. into the Jordan below Bethshan; the ruin ed Deir, S. of the wady, is on the site (Robinson, Bibl. Res. iii. 319). It was six miles from Pella, on a mountain towards Gerasa.

Jabez. A town where the scribes belonging to the families of the Kenites resided (1 Chron. ii. 55; a school said by the Targum to have been founded by Othniel, called also Jabez; Rechab is made Rechabiah son of Eliezer, Moses' son); the Tirathites, Shimathites, and Sucathites; they came of Hemath, the father of the house of Rechab. Probably in the S. of Judaea, not far from Bethlehem. Ver. 51-54: Salma possibly is Salmon, Boaz' father (1 Chron. xxvi. 25).

Jabez=sorrowful. In the genealogy connected with Bethlehem his name is explained by the sorrow with which his mother bare him; also by his prayer "that evil might not grieve him," i.e., though his name expressed sorrow, that God would

preserve him from it. His prayer is one of the most comprehensive in the Bible, and shines forth like a brilliant star in the midst of a genealogical catalogue of names; probably offered in setting out in life, an admirable model for youths. "Oh that Thou wouldest bless me indeed (God alone knows what is not only seemingly, but indeed, good for us, not earthly shadows but heavenly realities, and all things here that tend towards them) and enlarge my coast," not merely in temporal but in spiritual interests (1 Kings iv. 29; Ps. xviii. 19, xxxi. 8, cxviii. 5), "and that Thine hand might be with me (as 'the hand of our God is upon all them for good that seek Him': Ezra viii. 18, 22; vii. 6, 9), and that Thou wouldest keep me from evil," etc. (Matt. vi. 13; John xvii. 15; Luke xxii. 40, 46; 1 Cor. x. 13; 2 Pet. ii. 9; Rev. iii. 10.) Evil may assail, but cannot finally "grieve," the believer. J., the son of sorrow, by prayerful faith inherited joy in the end (Matt. v. 4, Pa. xc. 15, Heb. xii. 11). Prayer was the secret of his being "more honourable than his brethren" (1 Sam. ii. 30). His name may have been given to the city Jabez, famed for its scribes. The abrupt mention of him shows he was a man of note when Ezra wrote Chronicles. His prayer was to "the God of Israel" with whom Jacob wrestled in prayer, and "by his strength had power with God" (Hos. xii. 3, 4), and so got the new name "Israel." "God granted" him according to the faith of his request (Eph. iii. 20, Matt. ix. 29).

Jabin. 1. King of Hazor in northern Palestine, near the Merom waters. Headed the confederacy of northern kings (Jobab of Madon, the kings of Shimron, Achshaph, etc., N. of the mountains of Naphtali and in the Arabah S. of Chinneroth, i.e. the Ghor, S. of the sea of Galilee, etc.) against Israel: Josh. xi. 1-4. Their army was "even as the sand upon the sea shore in multitude, with horses and chariots very many." Lest Joshua should be affrighted at this formidable array, Jehovah in vision promised "I will deliver them up all slain before Israel"; I am infinitely more than a match for them, and I am on thy side. The "I" is emphatical in the Heb. Joshua suddenly fell upon them and "chased them unto great Zidon (then the metropolis of Phoenicia, but later in David's time outstripped by Tyre), and MISREPHOTH MAIM [see] and unto the valley of Mizpeh eastward, until they left them none remaining." Then he "houghed" (lamed by cutting the hoof sinew) their horses, and burnt their chariots. The cities he did not burn except Hazor, which he burnt and slew its king, probably on account of some renewed hostility (Josh. xi. 1-13). 2. The king of Hazor whose general, Sisera, was defeated by DEBORAH and BARAK [see HAROSHETH]. "For 20 years he mightily oppressed the children of Israel," until their "cry unto the Lord" brought a deliverer. (Jud. iv., v.)

Jabneel, Jabneh. [See LIBNAH.] L

On the northern boundary of Judah, near the sea (Josh. xv. 11); Josephus (Ant. v. 1, § 22) assigns it to Dan. That tribe and the Philistines were in constant warfare for the towns in the lowland. So in 2 Chron. xxvi. 6 it was in the Philistines' possession, and had its wall broken down by Uzziah. Its harbour, like that of Ascalon and Gaza, was called Majumas, "the place on the sea." It had a school of learned doctors at the time of the fall of Jerusalem. The burial place of Gamaliel, according to Jewish tradition. Under the crusaders it was called Ibelin, and gave a title to a line of counts. Now *Yebna* or *Ibna*, 11 miles S. of Jaffa, four from Akir (Ekron). 2. A landmark on Naphtali's boundary (Josh. xix. 33); in the hills N.W. of the lake of Galilee.

Jachan. 1 Chron. v. 13.

Jachin=he will establish, implying stability. The right hand or S. pillar of the two "in the porch of" (1 Kings vii. 21, 89), or "before," Solomon's temple (2 Chron. iii. 17).

Jachin. 1. Gen. xlvii. 10, Num. xxvi. 12. 2. 1 Chron. ix. 10, xxiv. 17; Neh. xi. 10.

Jacinth = *hyacinth*. A precious stone, a foundation of the New Jerusalem wall (Rev. xxi. 20). Heb. *leshem*, "ligura" in the highpriest's breastplate (Exod. xxviii. 19). A red zircon, found in square prisms, varying from pale green to purple red. "Ligura" in Speaker's Comm. is explained "amber," which, according to Pliny and Theophrastus, came from Liguria. Smith's Bible Dict. says "ligurite is a crystallized mineral of a yellowish or apple-green hue found in Liguria, 'jacinth' seems identical with Heb. *leshem*." In Rev. ix. 17 the "breastplates of jacinth" are of *hyacinth* colour, the dark blue iris colour answering to the "smoke out of their mouths." Pliny says (xxxvii. 41), the violet brightness in the amethyst is diluted in the jacinth. Solinus makes the jacinth our *sapphire*.

JACOB [see ESAU, ISAAC] = *supplanter*, or *holding the heel*. Esau's twin brother, but second in point of priority. Son of Isaac, then 60 years old, and Rebekah. As J. "took his brother by the heel (the action of a wrestler) in the womb" (Hos. xii. 3), so the spiritual Israel, every believer, having no right in himself to the inheritance, by faith when being born again of the Spirit takes hold of the bruised heel, the humanity, of Christ crucified, "the First-born of many brethren." He by becoming a curse for us became a blessing to the true Israel; contrast Heb. xii. 16, 17. J. was a "plain," i.e. an upright man, steady and domestic, affectionate, so his mother's favourite: Gen. xiv. 24, etc., "dwelling in tents," i.e. staying at home, minding the flocks and household duties; not, like Esau, wandering abroad in keen quest of game, "a man of the field," wild, restless, self indulgent, and seldom at home in the tent. Having bought the birth-right from Esau, he afterwards, at Rebekah's instigation, stole the blessing which his father intended for

Esau, but which God had appointed to him even when the two sons were yet unborn; "the elder shall serve the younger" (Gen. xxv. 23, xxvii. 29; Mal. i. 3; Rom. ix. 12). His seeking a right end by wrong means (Gen. xxvii.) entailed a life-long retribution in kind. Instead of occupying the first place of honour in the family he had to flee for his life; instead of a double portion, he fled with only the staff in his hand. It was now, when his schemes utterly failed, God's grace began to work in him and for him, amidst his heavy outward crosses. If he had waited in faith God's time, and God's way, of giving the blessing promised by God, and not unlawfully with carnal policy foiled Isaac's intention, God would have defeated his father's foolish purpose and J. would have escaped his well deserved chastisement. The fear of man, precautionary cunning, habitual timidity as to danger, characterize him, as we might have expected in one quiet and shrewd to begin with, then schooled in a life exposed to danger from Esau, to grasping selfishness from Laban, and to undutifulness from most of his sons (Gen. xxxi. 15, 42; xxxiv. 5, 30; xliii. 6, 11, 12). J.'s grand superiority lay in his abiding trust in the living God. Faith made him "covet earnestly the best gift," though his mode of getting it (first by purchase from the reckless, profane Esau, at the cost of red portage, taking ungenerous advantage of his brother's hunger; next by deceit) was most unworthy. When sent forth by his parents to escape Esau, and to get a wife in Padan Aram, he for the first time is presented before us as enjoying God's manifestations at Bethel in his vision of the ladder set up on



WOODEN PILLOW.

earth, and the top reaching heaven, with "Jehovah standing above, and the angels of God ascending and descending (not descending and ascending, for the earth is presupposed as already the scene of their activity) on it," typifying God's providence and grace arranging all things for His people's good through the ministry of "angels" (Gen. xxviii., Heb. i. 14). When his conscience made him feel his flight was the just penalty of his deceit God comforts him by promises of His grace. Still more typifying Messiah, through whom heaven is opened and also joined to earth, and angels minister with ceaseless activity to Him first, then to His people (John xiv. 6; Rev. iv. 1; Acts vii. 56; Heb. ix. 8, x. 19, 20). J. the man of guile saw Him at the top of the ladder; Nathanael, an Israelite without guile, saw Him at the bottom in His humiliation, which was the necessary first step upward to glory. John i. 51: "hereafter," Gr. "from now," the process was then beginning

which shall eventuate in the restoration of the union between heaven and earth, with greater glory than before (Rev. v. 8-11, xxi., xxii.). Then followed God's promise of (1) the land and (2) of universal blessing to all families of the earth "in his seed," i.e. Christ; meanwhile he should have (1) God's presence, (2) protection in all places, (3) restoration to home, (4) unfailling faithfulness (Gen. xxviii. 15; comp. 20, 21). Recognising God's manifestation as sanctifying the spot, he made his stony pillow into a pillar, consecrated with oil [see BETHËL], and taking up God's word he vowed that as surely as God would fulfil His promises (he asked no more than "bread and raiment") Jehovah should be his God, and of all that God gave he would surely give a tenth to Him; not waiting till he should be rich to do so, but while still poor; a pattern to us (comp. xxxii. 10).

Next follows his seven years' service under greedy Laban, in lieu of presents to the parents (the usual mode of obtaining a wife in the East, Gen. xxiv. 53, which J. was unable to give), and the imposition of Leah upon him instead of Rachel; the first instalment of his retributive chastisement in kind for his own deceit. Kennicott suggested that J. served 14 years for his wives, then during 20 he took care of Laban's cattle as a friend, then during six he served for wages (xxxi. 38, 41). "One (*zeh*) 20 years I was with thee (tending thy flocks, but not in thy house); another (*seh*) 20 years I was for myself in thy house, serving thee 14 years for thy two daughters, and six years for thy cattle." The ordinary view that he was only 20 in Padan Aram would make him 77 years old in going there; and as Joseph, the second youngest, was born at the end of the first 14 years, the 11 children born before Benjamin would be all born within six or seven years, Leah's six, Rachel's one, Bilhah's two, and Zilpah's two. It is not certain that Dinah was born at this time. Zebulun may have been borne by Leah later than Joseph, it not being certain that the births all followed in the order of their enumeration, which is that of the mothers, not that of the births. Rachel gave her maid to J. not necessarily after the birth of Leah's fourth son; so Bilhah may have borne Dan and Naphtali before Judah's birth. Leah then, not being likely to have another son, probably gave Zilpah to J., and Asher and Naphtali were born; in the beginning of the last of the seven years probably Leah bore Issachar, and at its end Zebulun. But in the view of Kennicott and Speaker's Comm. J. went to Laban at 57; in the first 14 years had sons, Reuben, Simeon, Levi, and Judah by Leah; Dan and Naphtali by Bilhah; in the 20 years (Gen. xxxv. 38) next had Gad and Asher by Zilpah, Issachar and Zebulun by Leah, lastly Dinah by Leah and Joseph by Rachel; then six years' service for cattle, then flees from Padan Aram where he had been 40 years, at 97. In J.'s 98th year Benjamin is born and Rachel

dies. Joseph at 17 goes to Egypt, at 30 is governor. At 130 J. goes to Egypt (Gen. xlv. 1); dies at 147 (xlvii. 28). The assigning of 40, instead of 20, years to his sojourn with Laban allows time for Er and Onan to be grown up when married; their strong passions leading them to marry, even so, at an early age for that time. The common chronology needs some correction, as it makes Judah marry at 20, Er and Onan at 15.

On J. desiring to leave, Laban attested God's presence with J. "I have found by experience (Heb. *by omens from serpents*, the term showing Laban's heathenishness: Gen. xxx. 19, 32) that the Lord hath blessed me for thy sake." J. then required as wages all the speckled and spotted sheep and goats, which usually are few, sheep in the East being generally white, the goats black or brown, not speckled. With characteristic sharpness J. adopted a double plan of increasing the wages agreed on. Feeling rods of (Gesenius) *storax* ("poplar"), almond ("hazel"), and plane tree ("chestnut") in strips, so that the dazzling white wood of these trees should appear under the dark outside, he put them in the drinking troughs; the cattle consequently brought forth spotted, speckled young, which by the agreement became J.'s. Thus by trickery he foiled Laban's trickery in putting three days' journey between his flock tended by J. and J.'s stipulated flock of spotted and speckled goats and brown put under the care of his sons. Secondly, J. separated the speckled young, which were his, so as to be constantly in view of Laban's one-coloured flock. Moreover he adopted the trick with the rods only at the copulation of the strong sheep, viz. at the summer copulation not the autumn; for lambs conceived in spring were thought stronger. Laban changed the terms frequently ("ten times") when he saw J.'s success, but in vain. J. accounted to his wives for his success by narrating his dream, which he had at the time the cattle conceived (xxxi. 10). This dream was at the beginning of the six years. "God hath taken away your father's cattle and given them to me." God's command to J. to return was in a dream at the close of the six years (xxxi. 11-13; in 12 transl. *leaped* for "leap," and *were* for "are"). In the latter God states the true cause of his success; not his trickery, but "I have seen all that Laban doeth unto thee": the repetition of "in a dream" twice implies two dreams.

J.'s polygamy was contrary to the original law of paradise (Gen. ii. 23, 24; Matt. xix. 5). Leah was imposed on him when he had designed to marry Rachel only, and the maids were given him by his wives to obtain offspring. The times of ignorance, when the gospel had not yet restored the original standard, tolerated evils which would be inexcusable now. Jealousies were the result of polygamy in J.'s case, as was sure to happen.

The most characteristic scene of J.'s

higher life was his wrestling until break of day (comp. Luke vi. 12) with the Angel of Jehovah, in human form, for a blessing. "By his strength he had power with God, yea he had power over the Angel and prevailed, he wept and made supplication unto Him" (Hos. xii. 3, 4). So he received the name ISRAEL [see], "contender with God," a pattern to us (Matt. xi. 12, xv. 22; Rev. iii. 21; Luke xiii. 24). His "strength" was conscious weakness constraining him, when his thigh was put out of joint and he could put forth no effort of his own, to hang upon Him; teaching us the irresistible might of conscious weakness hanging on Almighty strength (Job xliii. 6; Isa. xvii. 5, xl. 29-31; 2 Cor. xii. 9, 10). "I will not let Thee go except Thou bless me" is a model prayer (Gen. xxxiii. 26). Tears (recorded by Hosea under an independent Spirit of revelation) and supplications were his weapons; type of Messiah (Heb. v. 7). The vision of the two encampments of angels on either side of him [MARA-NAIM, see] prepared him for the vision of the Lord of angels. Thus he saw, "they that be with us (believers) are more than they that be with" our enemies (2 Kings vi. 16, 17). Wrestling first with God, we can victoriously wrestle with Satan. (Eph. vi. 12). J. like David felt "what time I am afraid, I will trust in Thee" (Ps. lvi. 3, 4, 11; 1 Sam. xxxi. 6). His is one of the earliest prayers on record (Gen. xxxii. 7, 9-12). He pleads as arguments (comp. Isa. xliii. 26), first God's covenant keeping character to the children of His people, "O God of my father Abraham and Isaac"; next, His word and promises (xxi. 3, 13), "the Lord which saidst unto me, Return . . . and I will deal well with thee"; next, his own unworthiness, "I am not worthy of the least of all the mercies," etc. (comp. xxviii. 20-22); next the petition itself, "deliver me . . . from Esau," appealing to God's known pity for the helpless, "I fear him lest he . . . smite . . . the mother with the children"; again falling back on God's own word, "Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea," etc. The present, artfully made seem larger by putting a space betwixt drove and drove, and each driver in turn saying, "they be thy servant J.'s . . . a present unto my lord Esau," was calculated by successive appeals to impress the impulsive elder brother (Matt. v. 25). Having left Canaan in guilt, now on his return J. must re-enter it with deep searchings of heart and wrestlings with God for the recovery of that sinless faith which he had forfeited by deceit and which lays hold of the covenant. J. is made to know he has more to fear from God's displeasure than from Esau's enmity. Once that he stands right with God he need not fear Esau. There followed therefore the wrestling "alone" with Jehovah (comp. Matt. xiv. 23, Mark i. 35); his being named "Israel"; and his asking God's name, to which the only reply was, God "blessed him there." Blessing is

God's name, i.e. the character wherein He reveals Himself to His people (Exod. xxxiv. 5-7). J. called the place Peniel, "the face of God." Next J. came to Succoth, then crossed Jordan, and near Shechem bought his only possession in Canaan, the field whereon he tented, from the children of Hamor, Shechem's father, for 100 kesita, i.e. ingots of silver of a certain weight. The old versions transl. "lambs," an ancient standard of wealth before coinage was practised. For "Shalem, a city of Shechem," transl. with Samaritan pentateuch, "J. came in peace to the city of Shechem," though there is still a Salim E. of Nablûs (Shechem). His settlement here in the N. instead of with his father in the S. at Beersheba may have been to avoid collision with Esau and to make an independent settlement in the promised land. It seems to have been in a time of his temporary religious declension after his escape from Esau through God's interposition. Undue intercourse with the Canaanites around ended in Dinah's fall and the cruel retribution by Simeon and Levi, which so imperilled his position among the surrounding Canaanites, and which so deeply affected him (Gen. xxxiii. 17, 19, xxxiv., xlix. 5, 6). It is true he erected an altar, El Eloe Israel, claiming God as his own "the God of Israel." Still God saw need for calling him to a personal and domestic revival. J. understood it so, and called his household to put away their strange gods (viz. Rachel's stolen teraphim and the idols of Shechem, which was spoiled just before), their earrings (used as idolatrous phylacteries), and uncleanness; and then proceeded to perform what he had vowed so long ago, viz. to make the stone pillar God's house (xxviii. 22). When thus once more he sought peace with God "the terror of God was upon the cities around" (comp. Josh. ii. 9). They made no attempt such as Jacob feared to avenge the slaughter of the Shechemites. Reaching Bethel once more after 40 years, where he had seen the heavenly ladder, he has a vision of God confirming his name "Israel" and the promise of nations springing from him, and of his seed inheriting the land; he therefore rears again the stone pillar to El Shaddai, "God Almighty," the name whereby God had appeared to Abram also when He changed his name to Abraham. Then followed the birth of Benjamin, which completed the tribal twelve (Gen. xxxv.). The loss of his favourite son Joseph was his heaviest trial, his debt to Isaac now being repaid by his sons' cruel deceit to himself. Tender affection for wife and children was his characteristic (xxxvii. 33-35, xlii. 36, xlv. 28). By special revelation at Beersheba (xlii.) allaying his fears of going to Egypt, which Isaac had been expressly forbidden to do (xxvi. 2), he went down. This marks the close of the first stage in the covenant and the beginning of the second stage. Leaving Canaan as a family, Israel returned as a nation. In Egypt the transformation took

place; the civilization, arts, and sciences of Egypt adapted it well for the Divine purpose of training Israel in this second stage of their history; J. and his family, numbering 70, or as Stephen from LXX. reads, 75 souls (Acts vii. 14), according as Joseph's children only or his grandchildren also are counted. J.'s sons' wives are not reckoned in the 70, only the unmarried daughter Dinah and a granddaughter. In the number are included, according to Heb. usage, some who were still "in the loins of their fathers." Benjamin's (then only 24) ten sons were probably born in Egypt subsequently. So Pharez' two sons and Asher's two grandsons by Beriab. In the genealogy those named are the heads of tribes and of families.

At 180 J. blessed Pharaoh and termed his life a "pilgrimage" of days "few and evil" (xlvii.; Heb. xi. 9, 13). The catalogue of ills includes his sufferings (1) from Esau, (2) Laban, (3) maiming by the Angel, (4) Dinah's violation and Simeon and Levi's cruelty, (5) loss of Joseph, (6) Simeon's imprisonment, (7) Benjamin's departure, (8) Rachel's death, (9) Reuben's incest. All these seemed "against" him, but all was for him, because God was for him (Rom.



RACHEL'S TOMB.

viii. 28, 31, 37; Gen. xlii. 36). His true grandeur and sublimity burst forth at his latter end; his triumphant and grateful review of life, "God, before whom my fathers did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lad!" His blessing Joseph's sons was an act of "faith" (Heb. xi. 21), "leaning upon the top of his staff," an additional fact brought out by Paul (adopting LXX.), as he worshipped on his bed (Gen. xlvii. 31, xlviii. 2); the staff symbolised his "pilgrim" spirit seeking the heavenly city (xxxii. 10). Faith adapted him to receive prophetic insight into the characters and destinies of Ephraim and Manasse respectively, as also of his other representatives. He anticipates the future as present, saying "I have given to thee (Joseph's descendants) above thy brethren (Ephraim was the chief tribe of the N.) one portion of that land which I in the person of my descendants (Joshua and Israel) am destined to take with sword and bow from the Amorites" (xlviii. 22). In xlix. 28 his prophecy as to his several sons and the tribes springing from them is called a "blessing" because, though a portion was denunciatory, yet as a whole all were within the covenant of blessing, but with modifications according to their characteristics. What already was gave intimation to the spirit of prophecy in J. of what would be. His prophecy of Shiloh's coming in connection with Judah's ceasing to have the sceptre and a lawgiver more accurately defined the Messianic promise than it

had been before. The general promise of "the seed" sprung from Abraham, Isaac, and J. he now limits to Judah. His faith in "bowing on his bed" after Joseph promised to bury him in Canaan (xlvii. 29, 30) consisted in his confidence of God's giving Canaan to his seed, and he therefore earnestly desired to be buried there. Epistle to Hebrews omits his last blessing on his 12 sons, because Paul "plucks only the flowers by his way and leaves the whole meadow to his hearers" (Delitzsch). His secret and true life is epitomized in "I have waited for Thy salvation, O Lord" (xlix. 18).

At 147 he died, and his body was embalmed and after a grand state funeral procession buried with his fathers in the cave of Machpelah before Mamre (Gen. 1).

Jacob's Well. On a low slope of mount Gerizim, at the opening of the valley of Shechem, from which it is one mile and a half distant eastward, with the cornfields of the plain of El Mukna in front. Hence



JACOB'S WELL.

appears the appropriateness of the allusions "our fathers worshipped in *this mountain*," viz. Gerizim, whereon the Samaritan temple stood (John iv. 20); "lift up your eyes, and look on *the fields*, for they are *white already to harvest*" (25). The distance from Shechem (Sychar) is no objection; for even if the Samaritan woman's coming to the well was not the result of a providential accident, the sacredness of Jacob's well and the excellence of its deep drawn water would account for her coming so far. It was not the public city well, otherwise it would have been furnished with some means of drawing the water (11). The sinking of so deep a well would only be undertaken by some one who had not access to the neighbouring streams and fountains. The patriarchs had never want of pasture in Canaan, but often difficulties as to water (Gen. xxi. 25-30, xxvi. 13-15, 18-22). Jacob therefore naturally provided himself with a well in his field just purchased (xxxiii. 17-19). With characteristic prudence he secured on his own property, by great labour, a *perennial* supply at a time when the surrounding watersprings, *which abound on the surface*, were in the hands of unfriendly neighbours. Formerly there was a square hole opening into a vaulted chamber 15 feet square, in the floor of which was the well's mouth. The vault has fallen, so that stones have fallen in and much reduced its original depth. In Maudrell's time it was 105 feet deep; now it is often dry, at other times it has a few feet of water. Caspari (Chron. and Geog. Intro. to Life of Christ) says Sychar originally extended farther to the S., and consequently a large part of

it lay nearer to Jacob's well than to the fountain Ain el Askar at the N. side of the opening of the valley of Nablûs towards the E. Those at the S. of Sychar would repair to Jacob's well rather than to Ain el Askar, which is ten minutes' walk from Jacob's well. The true mouth of the well is but four feet long, and opens into the well itself, which is seven and a half feet in diameter, and now owing to rubbish only 75 ft. deep. The vaulted chamber was possibly the crypt of the church built over the well in the 4th century. Dr. Rogers and Miss Peache have contributed £150 for clearing the well and protecting it with stonework (Pal. Expl. Qy. Stat., April 1877).

Jada. 1 Chron. ii. 28, 32.

Jadan. Ezra x. 43.

Jaddua. 1. Successor of Jonathan or Johanan in the highpriesthood. The last highpriest and the latest name in O. T., supposing 1 Chron. iii. 23-24 corrupt. In the reign of the last Persian king Darius and of ALEXANDER [see]; when he invaded Judæa J. is said to have gone out in priestly robes to meet Alexander, and to have implored his goodwill toward the Jews (Josephus, Ant. xi. 8, § 7; Neh. xii. 11, 22). The phrase "Darius the Persian" implies that the Grecian dynasty of Alexander the Great had begun. 2. Neh. x. 21.

Jadon. Neh. iii. 7; comp. 1 Chron. xxvii. 30. Josephus calls the man of God who denounced Jeroboam's altar at Bethel "J.," intending probably "Iddo the seer."

Jaël. [See DEBORAH on the "blessing" pronounced on her notwithstanding the treachery of which she was guilty in slaying Sisera who sought refuge with her. Besides the commendation of her real *faith*, though not of the treachery with which her act was alloyed, we should remember that the agents who execute God's righteous purposes are regarded in Scripture as God's "sanctified ones," not in respect to their own character and purposes, but in respect to God's work; so the Medes who executed His vengeance on Babylon (Isa. xiii. 3, Pa. cxxxvii. 9). Moreover Deborah anticipates a *fact*, viz. that J. would be regarded as a heroine and praised as a public benefactress above her fellow women.] Wife of HEBER [see] the Kenite, head of a nomad clan who, migrating from S. Canaan where his brethren had settled at the conquest of Canaan by Joshua, had encamped under the oaks named the "oaks of the wanderers" (A. V. "plain of Zaanaim," Jud. iv. 11), near Kedesh Naphtali in the N. [See ISSACHAR.] He kept a neutral position, being at peace with both Jabin and Israel (ver. 17). Her tent, not Heber's, is specified as that to which Sisera fled, because the women's tent seemed a more secure asylum and J. herself "went out to meet" and invite him. She covered him with the mantle (ver. 18, Heb.), and allayed his thirst with *curdled milk* or *buttermilk* (v. 25), a favourite Arab drink. Often Palmer found in asking for water none had been in an encampment for days; milk takes

its place. The "nail" with which she slew him was one of the great wooden pins which fastened down the tent cords, and the "hammer" was the mallet used to drive the nails into the ground.

In v. 6 "J." is thought (Bertheau) to be a female judge before Deborah; but as no other record exists of such an one the meaning probably is, "although J., who afterwards proved to be such a champion, was then alive, the highways were unoccupied," so helpless was Israel, "until I Deborah arose."

Jah. Condensing in one emphatical syllable all that is implied in *Jahveh*, the true pronunciation of Jehovah (Ps. lxxviii. 4); first in Exod. xv. 2 (Heb.). Often in names, as *Eli-jah*. Only in poetry: Isa. xii. 2, "Jah Jehovah is my strength and my song"; (xxvi. 4) "in Jah Jehovah is the Rock of ages." The union of the two names expresses in the highest degree God's unchanging love and power. Hallelu-Jah is "Praise ye Jah." Ps. lxxxix. 8, "O Jehovah, God of hosts, who, as Thou, is a strong Jah?" the emphatic concentration of the name "Jehovah." The spirit impressed with a sense of God feels the need of repeating frequently that name in which His being is comprehended (Hengstenberg).

Jahath. 1. 1 Chron. vi. 20, 39, 43. 2. 1 Chron. xxiii. 10, 11. 3. 1 Chron. xxiv. 22. 4. 1 Chron. iv. 2. Identified by some with HAREH [see]. 5. 2 Chron. xxxiv. 12.

Jahaz: JAHAZA (Josh. xiii. 18), JANAZAH (xxi. 36), JAZAH (Num. xxi. 23, Dent. ii. 32, Jud. xi. 20, Isa. xv. 4, Jer. xlviii. 21, 34). Here the battle was fought wherein Israel overcame Sihon and so won his whole territory between the Arnon and the Jabbok. J. was assigned to Reuben, then to the Merarite Levites (1 Chron. vi. 73, Josh. xxi. 36). It was in the plain country, now the Belka, in the extreme S. of Sihon's land but N. of the Arnon. Doubtless the battle was fought along the slope of the hill still called Shihan. There is on it a network of cyclopean walls, whence the slings and arrows of Israel dislodged the Amorites according to Josephus. Thence the enemy fled two miles to the edge of the Arnon gorge.

Jahaziah. Ezra x. 15.

Jahaziel. 1. 1 Chron. xii. 4. 2. 1 Chron. xvi. 6. 3. 1 Chron. xxiii. 19, xxiv. 23.

4. Of the sons of Asaph. Under the Spirit, who came upon him, he encouraged Jehoshaphat and the congregation of Judah in the house of the Lord, before the new court: "thus saith the Lord unto you, Be not . . . dismayed by reason of this great multitude, for the battle is not yours but God's; to-morrow go ye down against them; behold they come up by the cliff of Ziz, and ye shall find them at the end of the brook (valley) before the wilderness of Jeruel, ye shall not need to fight . . . stand ye still, and see the salvation of the Lord with you" (2 Chron. xx. 14, Pa. lxxxiii. 3-7). This psalm was composed by one of the

sons "of Asaph," which J. was; he probably was its author. It is called a "song" (*shir*), a *thanksgiving* by anticipation for the victory. It was sung by the Levite Kohathites and Korhites. So, according to their faith, "when they began to sing and praise, the Lord set ambushments against Ammon, Moab, . . . and they were smitten." The 47th Psalm was sung on the battlefield (2 Chron. xx. 26) after the victory, the 46th Psalm subsequently (2 Chron. xx. 28) in the temple. 5. Ezra viii. 5.

Jahdai. Abruptly named in Caleb's genealogy (1 Chron. ii. 47).

Jahdiel. 1 Chron. v. 24.

Jahleel. Gen. xvi. 14, Num. xxvi. 28.

Jahmai. 1 Chron. vii. 2.

Jahzeel, Jahziel. Gen. xli. 24, Num. xxvi. 48, 1 Chron. vii. 13.

Jahzerah. 1 Chron. ix. 12. **AHASAI** in Neh. xi. 13.

Jair = *splendid, shining*. [See **ARGOB** and **BASHAN HAVOTH JAIR**.] 1. On his father's side, of Judah; on his mother's side, of Manasseh. Son of Segub, who was son of Hebron by his third wife, daughter and heirress in part of Machir (father of Gilead) of Manasseh (1 Chron. ii. 21, 22, 23; Deut. iii. 14, 15). His designation from his mother, not his father, was probably owing to his settling in Manasseh E. of Jordan. His brilliant exploit was, he took Argob or Trachonitis, the *Lesh*, and called from his own name certain villages or groups of tents ("kraals"), 23 originally, Havoth Jair (Num. xxxii. 41), afterwards increased to 30 (Jud. x. 4). 2. The Gileadite judge. His 30 sons rode 30 asses, and had 30 cities, the number to which the original Havoth Jair had grown. 3. A Benjamite, son of Kish, father of Mordecai (Esth. ii. 5). 4. A different Heb. name, though in English *Jair*, or *Jaor* (Heb. text or kethib). Father of Elhanan, one of David's heroes who slew Lahmi, Goliath's brother (1 Chron. xx. 5).

Jairus = *Jair*. Ruler of a synagogue in a town near the lake of Galilee, probably Capernaum. Jesus raised her to life immediately after death (Matt. ix. 18, Mark v. 22, Luke viii. 41). The recurrence of the name in the same region, after the lapse of ages, is an undesigned coincidence, a mark of the truth of the sacred narrative.

Jakan. 1 Chron. i. 43, Gen. xxxvi. 27.

Jakeh. Akin to Heb. *yikkah*, "obedience." Father of Agur [see]. Hitsig transl. Prov. xxx. 1, with a conjectural reading, "son of her whose obedience is Massa," i.e. the queen of Massa (Gen. xxv. 14; 1 Chron. i. 30, iv. 41-43). Thus Agur and Lemuel are brothers (Prov. xxxi. 1), sons of the queen of Massa in Arabia, the region which he conjectures the Simeonites conquered in Hesekiah's time. Bunsen makes J. a proper name, "son of J. the man of Massa."

Jakim. 1. 1 Chron. xxiv. 12. 2. 1 Chron. viii. 19.

Jalon. 1 Chron. iv. 17.

James. *Jacob* in Gr.; the name appearing in our Lord's apostles and contemporaries for the first time since the patriarch. Son of Zebedee,

brother of John. Their father's "hired servants" and fishing vessel imply some degree of competence. John probably was the one with Andrew (John i. 35-41), who, on John the Baptist's pointing to the Lamb of God, followed Jesus. The words Andrew "first findeth his own brother Simon" imply that John secondly found and called his own brother James to Jesus, or vice versa. Some months later the Lord saw Zebedee, J., and John, in the ship mending their nets. At His call J. and John "immediately left the ship and their father and followed Him" (Matt. iv. 22). Their leaving their father "with the hired servants" (Mark i. 20, a minute particular, characteristic of Mark's vivid style and his knowledge through Peter of all which happened) was not an unfilial act, which it would have been if he had no helpers. The next call was after an unsuccessful night's fishing, when the fishermen had gone out of their ships and had washed (Luke v. 2 Vat. and Camb. MSS. read *eplunon*, "were washing"; Sin. and Paris MSS. *eplunan*) their nets; Jesus entering one of the ships, Simon's, prayed him to thrust out a little from land, and preached. Then rewarding his loan of the ship, He desired Simon, Launch out into the deep, and do ye let down your nets for a draught. At Christ's word, however unlikely to reason, he let down, and enclosed so many fishes that the net brake; and the partners in the other ship came to his help, and they filled both ships so that they began to sink. Astonished at the miracle, yet encouraged by His further promise to Simon, "henceforth thou shalt catch men," the three forsook not merely their "nets" as before, but "all," and followed Him. In fact the successive calls were: (1) to friendly acquaintance (John i. 37); (2) to intimacy (Matt. iv. 18); (3) to permanent discipleship (Luke v. 11); (4) towards the close of the first year of our Lord's ministry to apostleship (Matt. x. 1); (5) to renewed self dedication, even unto death (John xxi. 15-22).

In Matt. and Luke (vi. 14), of the four catalogues of APOSTLES [see], Andrew follows Peter on the ground of brotherhood. In Mark (iii. 16) and Acts (i. 13) J. and John precede Andrew on the ground of greater nearness to Jesus. These four head the twelve; and Andrew is at the foot of the four. Peter, J., and John alone witnessed the raising of Jairus' daughter (Mark v. 37); also the transfiguration (Matt. xvii. 1); also the agony (xxvi. 37). The four asked our Lord "privately" when His prediction of the temple's overthrow should be fulfilled, and what should be the sign (Mark xiii. 3). In Luke ix. 28 (the transfiguration) alone John precedes J. By the time that Luke wrote John was recognised as on a level with J., yet not above him, as Luke in Acts i. 13 has the order, "J., John," but in xii. 2 Luke calls J. *brother of John*, who by that time had become the more prominent. J. was probably the elder brother, whence John is twice called

"brother of J." (Mark v. 37, Matt. xvii. 1.) No official superiority was given, for no trace of it occurs in N. T.; it was the tacitly recognised leadership which some took above the others.

J. and John were called **BOANERGES** [see] to express their natural character and the grace which would purify and ennoble it, making J. the first apostle martyr and John the apostle of love. Their fiery zeal in its untempered state appeared in their desiring to call fire from heaven to consume the Samaritans. These would not receive Jesus when He sent messengers to make ready for Him (i.e. to announce His Messiahship, which He did not conceal in Samaria as in Judæa and Galilee: John iv. 26, Luke ix. 54), because His face was as though He would go to Jerusalem, whereas they expected the Messiah would confirm their anti-Jewish worship in the mount Gerizim temple. J. and John "saw" some actual collision between the Samaritans and the messengers who were sent before and whom our Lord and His apostles followed presently; just as Elijah in the same Samaria had called for fire upon the offenders face to face (2 Kings i. 10, 12). In Luke ix. 55, 56, "ye know not what manner of spirit ye are [not the *very judicial spirit* which befitted Elijah's times, but the *spirit of love* so as to win men to salvation, is the spirit of Me and Mine], for the Son of man is not come to destroy men's lives but to save them," is not in Alex., Vat., and Sin. MSS. The same John subsequently (Acts viii. 14-17) came down with Peter to confer the Spirit's gifts on Samaritan believers. What miracles in renewing the heart does the gospel work!

Salome the mother of Zebedee's children, impressed by Christ's promise that the twelve should sit on thrones judging the twelve tribes of Israel, begged, and her two sons joined in the prayer, that they might sit one on His right the other on His left hand in His glory (Mark x. 35-37). They prefaced it with pleading His own promise, "Master, we would that Thou shouldst do for us *whatsoever we shall desire*" (Matt. vii. 7, Luke xi. 9, Mark xi. 24). Perhaps jealousy of Peter and Andrew, their rivals for the nearest place to Him, actuated them (Matt. xx. 20-24). He told them that they should drink of His cup (Sin. and Vat. MSS. omit in ver. 22, 23 the clause as to the "baptism" of suffering (Acts xii. 1, 2, J.; Rev. i. 9, John), but to sit on His right and left, said He, "is not Mine to give, *except to those for whom it is prepared of My Father*" (so the Gr.). The ten were indignant at the claim.

J. was among those who abode in the upper room and persevered in prayer; the apostles, the women, and the Lord's brethren, after the ascension (Acts i. 13). In A.D. 44 Herod Agrippa I., a pliant politician but strict Jew, "very ambitious to oblige the people, exactly careful in the observance of the laws, and not allowing one day to pass without its appointed sacrifice" (Josephus, Ant. xix. 7, § 8), in con-

sermon with his well known character, "laid hands (Gr.) on certain of the church." The passover had brought J. and Peter to Jerusalem (xii. 1-3). So he took the opportunity just before the passover to kill the most fiery of the two first, namely, "J. the brother of John." "The sword" was the instrument of his execution, Herod preferring the Roman method to the Jewish punishment of seducers to strange worship, viz. stoning.

Clement of Alexandria (Hypotyposesis, vii.; Eusebius, H. E., ii. 6) records a tradition that J.'s persecutor was moved by his bold confession to declare himself a Christian on the spot; he begged J.'s forgiveness, and the apostle kissed him, saying "peace be to thee"; they were both beheaded together. A Romish legend says that he preached in Spain, and that his remains were translated to Compostella there!

James, surnamed "the Less" or "Little." Son of Mary (Mark xv. 40, Matt. xxvii. 56, Luke xxiv. 10). Brother of Jude (ver. 1, Luke vi. 16, Acts i. 13). "The brother of the Lord" (Matt. xiii. 55, Mark vi. 3, Gal. i. 19). "Son of Alphaeus" (Matt. x. 3, Mark iii. 18, Luke vi. 15, Acts i. 13). Writer of the epistle; president of the church at Jerusalem (Jas. i. 1; Acts xii. 17, xv. 13, 19; Gal. ii. 9, 12). Clopas (Alex. and Vat. MSS., John xix. 25) or Cleophas (Sin. MS.) is the Heb. Alphaeus the Gr., of the same name; he married Mary, sister of the Virgin Mary, and had by her J., Josus, Jude, and Simon, and three daughters (Mary is sometimes designated "mother of J. and Josus," Matt. xxvii. 56, as these were the two eldest); he died before our Lord's ministry began, and his widow went to live with her sister the Virgin Mary, a widow also herself (for Joseph's name never occurs after Luke ii.), at Nazareth (Matt. xiii. 55), Capernaum (John ii. 12), and Jerusalem (Acts i. 14). Living together the cousins were regarded as "brothers" and "sisters" of Jesus. Being His elders, they went on one occasion to "lay hold on Him," saying that He was "beside Himself"; as He was so pressed by multitudes that He and His disciples "could not so much as eat bread," His cousin brethren thought they would restrain what seemed to them mad zeal (Mark iii. 20, 21, 31-33). The statement in John vii. 3-5, "neither did His brethren believe in Him," does not imply that all of them disbelieved; J. and Jude believed. Or if all are included, the negation of belief is not a negation of all belief, but of such as recognised the true nature of His Messiahship. They looked for a reigning Messiah, and thought Jesus' miracles were wrought with a view to this end: "depart hence (from obscure Galilee) and go into Judaea, that Thy disciples also may see the works that Thou doest, for there is no man that doeth anything in secret and (yet) he himself seeketh to be known openly (which they take for granted He seeks); if Thou do these things, show Thyself to the world." The theory that denies any of the

Lord's brethren to have place among the apostles involves the improbability that there were two sets of four first cousins, named J., Josus, Jude, Simon, without anything to show which is son of Clopas and which his cousin. Luke in enumerating the twelve calls Jude "the brother of James," he must mean brother of the "James, son of Alphaeus," before mentioned. Jude appears in Mark vi. 3, Matt. xiii. 55, as "brother of the Lord"; therefore James the son of Alphaeus must have been "brother," i. e. cousin, of our Lord. This proves the identity of James the apostle with James the Lord's brother. Luke moreover recognises only two Jameses in the Gospel and Acts down to chap. xii. 17; the James there must then mean the son of Alphaeus. An apostle is more likely to have presided over the Jerusalem church, wherein he is placed even before Cephas and John, than one who was an unbeliever till after the resurrection (Gal. i. 19, ii. 9-12); comp. Acts ix. 27, which calls those to whom Paul went "apostles"; now Peter and James were those to whom he went, therefore James was an apostle.

After the resurrection Christ appeared to J. (1 Cor. xv. 7). The spurious "Gospel according to the Hebrews" says "J. swore he would not eat bread from the hour that he drank the cup of the Lord till he should see Him risen again." (?) Christ's special appearance to J. strengthened him for the high position, tantamount to "bishop," which he subsequently held at Jerusalem. Christ's command to the collected apostles to preach the gospel everywhere is compatible with each having a special sphere besides the general care of the churches. To him and Peter Barnabas, A. D. 40, introduced Saul, three years subsequently to his conversion in A. D. 37 on his first visit to Jerusalem, and through their influence he was admitted to free intercourse with the disciples, who at first had been "all afraid of him, not believing he was a disciple" (Acts ix. 26-28; Gal. i. 18, 19). When Peter was delivered by the angel, A. D. 44, he said to the assembly at Mary's house "Go show these things unto James" (Acts xii. 17). In A. D. 49 at the Jerusalem council J. gives authoritative opinion, "My sentence is" (Acts xv. 13, 19). At the same time Paul recognises as "pillars of the church" "J., Cephas and John" (J. standing first): Gal. ii. 9. It was "certain who came from J.," president of the mother church of Jerusalem, who led Peter to his Judaizing vacillation at Antioch (11, 12). Finally in A. D. 57 Paul, having been on the previous day "received gladly" by the brethren, went in officially, with Luke and his other assistant ministers, in the presence of all the elders, and "declared particularly what God had wrought among the Gentiles by his ministry" (Acts xxi. 17-19).

Besides Clement of Alexandria who speaks of his episcopate (Hypot. vi., in Euseb. H. E., ii. 1), Hegesippus, a Jewish Christian in the middle of the second century, writes much of J.,

that he drank not strong drink, nor had a razor upon his head, and wore no woollen clothes, but linen, so that he alone might go into the holy place; in short he was a rigid Nazarite ascetic, following after legal righteousness, so that the Jews regarded him as possessing priestly sanctity; such a one when converted to Christ was likely to have most influence with the Jews, who called him "the just one," and therefore to have been especially suited to preside over the Jerusalem church. So we find him recommending to Paul a conformity to legal ceremonialism in things indifferent (Acts xxi. 18-25), which however proved in the end really inexpedient. Hegesippus says J. was often in the temple praying for forgiveness for the people. At the passover shortly before the destruction of Jerusalem (foretold in his epistle, v. 1) the scribes and Pharisees set him on a pinnacle of the temple, and begged him to restrain the people who were "going astray after Jesus as though He were the Christ." "Tell us, O just one," said they before the assembled people, "which is the door of Jesus?" alluding to his prophecy "the coming of the Lord draweth nigh . . . behold the Judge standeth before the doors" (Gr. v. 8, 9), wherein he repeats Jesus' words (Matt. xxiv. 33), "when ye shall see all these things, know that He (marg.) is near, even at the doors." J. replied with a loud voice, "Why ask ye me concerning Jesus, the Son of Man? He sitteth at the right hand of power, and will come again on the clouds of heaven." Many cried "Hosanna to the Son of David." But J. was cast down by the Pharisees. Praying, "Father, forgive them, for they know not what they do," he was stoned in spite of the remonstrance of a Rechabite priest ("Stop! the just one is praying for you!"), then beaten to death with a fuller's club. Thus the Jews wreaked their vengeance on him, exasperated at his prophecy of their national doom in his epistle, which was circulated not only in Jerusalem but by those who came up to the great feasts, among "the twelve tribes scattered abroad" to whom it is addressed.

J. was probably married (1 Cor. ix. 5). Josephus makes Ananias, the high-priest after Festus' death, to have brought J. before the sanhedrim for having broken the laws, and to have delivered him and some others to be stoned. In Heb. xiii. 7 there may be allusion to J.'s martyrdom, "Remember them which had (not have) the rule (spiritually) over you, (Hebrews, over whom he presided) who have spoken unto you the word of God, whose faith follow, considering the end of their conversation" (their life walk). If this be the allusion, the Epistle to Hebrews was probably A. D. 63, and J.'s martyrdom A. D. 62. His apprehension by Ananias was very probably in this year; but according to Hegesippus he was not martyred till just before the destruction of Jerusalem, A. D. 69, to which, as near, chap. v. 1 may refer.

James, Epistle general of. Called by Eusebius (H. E. ii. 23; A. D. 330) first of the catholic epistles, i. e. addressed to the church in general; not, as Paul's, to particular churches or individuals. In the oldest MSS. except Sin. MS. they stand before Paul's epistles. Two were "universally acknowledged" (*homologoumena*, Euseb.): 1 Pet. and 1 John. All are found in every existing MS. of the whole N. T. The epistle of J., being addressed to the scattered Israelites, naturally was for a time less known. Origen, who lived between A. D. 185 and 254, first expressly mentions it (Comm. on John, i. 19). Clement of Rome quotes from it a century earlier (1 Ep. to Cor. x.: Jas. ii. 21, 23). The Shepherd of Hermas soon after quotes iv. 7. Irenaeus (Hær. iv. 16, §2) refers to ii. 23. The old Syriac version has it and the Epistle to Hebrews alone of the books which were "disputed" (*antilegomena*, Euseb. iii. 25) yet "acknowledged by the majority" (Euseb.). No Latin father of the first three centuries quotes it. It is specified as canonical both in the East and West in the councils of Hippo and Carthage, A. D. 397. Known only partially at first, it subsequently obtained a wider circulation; and the proofs becoming established of its having been recognised in apostolic churches, which had men endowed with the discernment of spirits to discriminate inspired utterances from uninspired (1 Cor. xiv. 37), it was universally accepted. The O. T. Apocrypha is a different case; the Jewish church had no doubt about it, they knew it to be not inspired.

Luther's objection ("an epistle of straw, destitute of evangelical character") was due to his thinking chap. ii. opposed to Paul's doctrine of justification by faith not works. The two viewing justification from distinct standpoints harmonize and mutually complement each other's definitions. By "works" James means *love*, which is the spirit of true "works" such as God accepts; for he compares "works" to "the spirit," "faith" to "the body." In ii. 26, "as the body without the spirit is dead, so faith without works is dead also," if mere outward deeds were meant, "works" would answer to "the body," "faith" to "the spirit." His reversing this proves he means by "faith" the form of faith without the working reality. Such "faith" apart from (Gr. *choris*) the spirit of faith, which is LOVE (and love evidences itself in works) is dead; precisely the doctrine of Paul also: 1 Cor. xiii. 2; Gal. v. 6, "faith which worketh by love" (its spirit). So also Jas. ii. 17: "faith, if it hath not works, is dead, being alone"; presumed faith, if it have not works, is dead, being by itself (Gr. for "alone"), i. e. severed from its spirit, love; just as the body would be "dead" if severed from the spirit. Paul speaks of faith in its justifying the sinner before God; James in its justifying the believer *evidentially before men*. Ver. 18, *show me (evidence to me) thy faith without thy works, but thou canst not*. whereas "I will

show thee my faith by my works." Abraham was justified by faith before God the moment he believed God's promise (Gen. xv. 6). He showed his faith, and so was justified *evidentially* before men, by his offering Isaac 40 years afterwards. The tree shows its life by fruits, but is alive before either leaves or fruits appear. [See FAITH.] In ver. 23 James recognises, like Paul, that Abraham's "faith was imputed unto him for righteousness." James meets the Jews' false notion that their possession of the law, though they disobeyed it, and their descent from Abraham and notional belief apart from obedience, would justify (an error which Paul also combats, Rom. ii. 17-25; comp. Jas. i. 22). James in i. 3, iv. 1, 12, accords with Rom. v. 3, vi. 13, vii. 23, xiv. 4.

Coincidence with the Sermon on the Mount. James's speciality was so to preach the gospel as not to disparage the law which the Jews so revered. As Paul's epistles unfold the doctrines flowing from the death and resurrection of Christ, so James's epistle unfolds His teaching during His life, and is a commentary on the sermon on the mount. Both represent the law as fulfilled in love; the language corresponds: i. 2 with Matt. v. 12; i. 4 with Matt. v. 48; i. 5, v. 15 with Matt. vii. 7-11; ii. 13 with Matt. v. 7, vi. 14, 15; ii. 10 with Matt. v. 19; iv. 4 with Matt. vi. 24; iv. 11 with Matt. vii. 1, 2; v. 2 with Matt. vi. 19. He teaches the same gospel *righteousness* which the sermon on the mount inculcates as the highest realization of the law. His character as "the just," or *legally righteous*, disposed him to this coincidence (i. 20, ii. 10, iii. 18 with Matt. v. 20), and fitted him for both presiding over a church zealous of the law, and winning Jewish converts, combining as he did in himself O. T. righteousness with evangelical faith, ii. 8 with Matt. v. 44, 48. Practice, not profession, is the test of acceptance (ii. 17, iv. 17 with Matt. vii. 21-23). Sins of tongue, lightly as the world regards them, seriously violate the law of love (i. 26, iii. 2-18 with Matt. v. 22). So swearing: v. 12 with Matt. v. 33-37.

Object: Persons addressed. The absence of the apostolic benediction favours the view that the epistle, besides *directly* teaching the believing, *indirectly* aims at the unbelieving Israelites also. To those he commends humility, patience, prayer; to these he addresses awful warnings (v. 7-11, iv. 9, v. 1-6). The object is (1) To warn against prevalent Jewish sins: *formalism* as contrasted with true religious "service" (*threskeia, cult*); the very ritual "services" of the gospel consist in mercy and holiness (comp. i. 27 with Matt. xxiii. 23, Mic. vi. 7, 8); in undesigned coincidence with James's own decision against mere ritualism at the council, as recorded in the independent history (Acts xv. 13-21); against *fanaticism* which, under the garb of religious zeal, was rending Jerusalem (i. 20); *fatalism* (i. 13); *mean crouching* to the rich (ii. 2); *evil speaking* (iii. 8-12, iv. 11); *parti-*

anship (iii. 14); *boasting* (ii. 5, iv. 16); *oppression* (v. 4). (2) To teach Christians *patience* in trial (i. 2), in good works (i. 22-25), under provocation (iii. 17), under oppression (v. 7), under persecution (v. 10). The motive for patience is the Lord's speedy coming to right all wrong (v. 8, Meyrick in Smith's Dict.). In v. 14 James writes, "Is any sick among you? let him call for the elders of the church"; not *some one*, as Rome interprets it, to justify her *extreme unction*. The elders praying for him represent the whole church, "anointing him with oil in the name of the Lord." This sign accompanied miraculous healings wrought by Christ's apostles. To use the sign now, when the reality of miraculous healing is gone, is unmeaning superstition. Other apostolic usages are discontinued as no longer expedient (1 Cor. xi. 4-15, xvi. 20), so unction of the sick: Rome amounts to heal the soul where life is despaired of; James's unction was to heal the body where life is to be preserved. Oil as sign of Divine grace was appropriate in healing.

Inspiration. In Acts xv. 28 he joins with the other apostles, elders, and brethren, in writing, "it seemed good to the Holy Ghost and to us," etc. Peter, the apostle of the circumcision, tacitly confirms the inspiration of the first president of the Jerusalem church, with whose Jewish sympathies he had much in common, by incorporating with his own inspired writings ten passages from James (comp. i. 1 with 1 Pet. i. 1; i. 2 with 1 Pet. i. 6, iv. 12, 18; i. 11 with 1 Pet. i. 24; i. 18 with 1 Pet. i. 8; ii. 7 with 1 Pet. iv. 14; iii. 13 with 1 Pet. ii. 12; iv. 1 with 1 Pet. ii. 11; iv. 6 with 1 Pet. v. 5, 6; iv. 7 with 1 Pet. v. 6, 9; iv. 10 with 1 Pet. v. 6; v. 20 with 1 Pet. iv. 8.)

The style. Its pure Gr. shows it was meant not only for the Jerusalem Jews but for the Hellenists, i. e. Gr.-speaking Jews. The style is curt and sententious, *gnome* succeeding *gnome*. A Hebraic character prevails, as the poetic parallelisms show (iii. 1-12). The Jewish term "synagogue" (ii. 2 marg.) is applied to the Christian "assembly." The images are covert arguments from analogy, combining logic with poetical vividness. Eloquence, terse and persuasive, characterizes this epistle. Its palpable similarity to Matthew, the most Hebraic of the Gospels, is what we might expect from the president of the Jerusalem church when writing to Israelites.

In this epistle the O. T. law is put in its true relation to Christianity which brings out its inner spirit, love manifesting itself in obedience of heart and life. The Jews were zealous for the letter of the law, but what the gospel insists on is its everlasting spirit. Paul insists on this as much as James (2 Cor. iii. 8-18). The doctrines of grace and justification by faith, so prominent in Paul's teaching to the Hellenists and Gentiles, are in the background in James as having been already taught by that apostle. To the Jewish Christians, who kept the legal ordinances down to the fall

of Jerusalem, James sketches the "perfect" man, "continuing" in the gospel "law of liberty" (because it is the law of love).

Jamin. 1 Gen. xvi. 10, Exod. vi. 15, 1 Chron. iv. 24, Num. xxvi. 12. 2. 1 Chron. ii. 27. 3. Neh. viii. 7.

Jamlech. 1 Chron. iv. 34, 35, 41.

Janna. Luke iii. 24.

Jannes and Jambres. Two magicians. "Withstood Moses" (2 Tim. iii. 8, 9). They could "proceed no further," though for a time they simulated Moses' miracles (Exod. vii. 11). At last "their folly was manifested unto all," when not only could they no longer rival Moses and send boils but were themselves smitten with boils. So as to the lice, the magicians confessed, "this is the finger of God" (viii. 18, 19, ix. 11). *An* or *anna* is Egyptian for "scribe." It is the name of a writer in papyri of the reign of Rameses II. Jambres may mean "scribe of the S." (Speaker's Comm., note at end of Exod. vii.) The Targum of Jonathan mentions J. and J. as "chiefs of the magicians." Numenius, a Pythagorean (in Euseb. Præp. Evang., ix. 8) wrote, "J. and J. were sacred scribes, deemed inferior to none in magic." Paul by inspiration endorses the names given them in secular history, though not mentioned in the inspired Exodus. Pliny (H. N. xxx. 1) makes Moses, Jannes, and Jotape, heads of magic factions.



EGYPTIAN MAGES.

Janosh. A place in northern Galilee, the land of Naphtali, taken by Tiglath Pileser (2 Kings xv. 29).

Janohah. On the border of Ephraim (Josh. xvi. 6, 7). Now *Yanun*, about 12 miles S.E. of *Nablâs* (Nepopolis) or Shechem. N.E. of *Yanun* is *Khirbet Yanun*, which may be the site of the original town.

Janum, Janim (in the kethib or Heb. text). A town of Judah in the mountain district near Hebron (Josh. xv. 53).

Japheth= enlargement. From *pa-thah* "to extend" (Gen. ix. 27); *Geseenius* from *yaphah* "to be fair," from the fair complexion of J. and his descendants. Probably the second son of Noah, Ham the youngest (Gen. ix. 24, x. 2, 6, 21, where Syr., Arab., Vulg. transl. as *Geseenius* "the elder brother of J."; but LXX. as A. V.). If "younger son" in ix. 24 be Canaan not Ham, the invariable order of the names represents also the order of their ages, "Shem, Ham, and J." Shem's genealogy is put last, being traced from x. 21 onwards uninterruptedly as the line of Messiah. These three are persons, the names of their descendants are ethnic. Written more than 3000 years ago the genealogical account in Gen. x. is the oldest and most trustworthy history of the dispersion of mankind. It states from J. came (1) Gomer, i.e. the Cymri or Celts; (2) Magog, the Scythians and Sarmatians (Slavonians); (3) Madai, the Medes or Aryans; (4) Javan, the

Ionians (Greeks); (5) Tubal, the Tibareni; (6) Meshech, the Moschi (these two declined between 1100 and 400 B.C., leaving no literature, so that modern ethnology does not notice them); and (7) Tiras, the Thracians (Teutons). Moses thus, under the Spirit, anticipates the discoveries of ethnology, which comprises one great family of mankind under five heads: 1, Indo-Persians or Aryans; 2, Celts; 3, Teutons; 4, Græco-Italians; 5, Slaves. Moses rightly makes the nations N. and W. of Mesopotamia and Syria Japhetic, comprising seven principal races within the geographical limits known to him. They occupied "the isles of the Gentiles," i.e. all the coast lands in Europe and Asia Minor, and islands of the Mediterranean, whence they spread northwards over Europe and much of Asia, from India and Persia in the E. to the extreme W. of Europe, and now to America and Australia.

Gen. ix. 27, "He (God, John i. 14, or J.) shall dwell in the tents of Shem." J. by expansive energy and enlargement overpasses his own bounds and dwells in the tents of Shem, as the Medo-Persian, Greek, Roman, and modern European and American empires exemplify. But mainly J. dwells in Shem's tents spiritually. Superior in secular enterprise and capacity for rule, yet in spiritual concerns J. is inferior to Shem, through whose posterity alone all revelations from heaven have come, culminating in "God manifest in the flesh" (Rom. ix. 5). J.'s descendants, as converts to "the Lord God of Shem" (Gen. ix. 26), dwell in spirit in Shem's tents (Isa. ix. 8, 5). The full consummation of the prophecy will be when Israel, sprang from Shem, shall be spiritual head of the nations, and they shall flock to Jerusalem where Israel's king shall reign (Jer. iii. 17).

Japhia. A "boundary of Zeculun" (Josh. xix. 12). Now *Yafa*, two miles S. of Nazareth. Traditionally the birthplace of Zebedee's sons, James and John.

Japhia. 1. King of Lachish. One of the five Amorite kings confederated against Joshua (x. 3), defeated at Bethhoron, and slain at Makkedah. 2. 2 Sam. v. 15; 1 Chron. iii. 7, xiv. 6.

Japhlet. 1 Chron. vii. 30-32.

Japhleti: the *Japhletite*. A landmark on the S. border of Ephraim (Josh. xvi. 3). Possibly the name of some ancient tribe formerly there.

Japho. Josh. xix. 46. *JOPPA* [see], now *Jaffa* (Jonah i. 3).

Jarah. 1 Chron. ix. 40, 42; but viii. 36, *JEHODAH*.

Jareb. Hos. v. 13, x. 6. "Ephraim went to the Assyrian and (Judah) sent to king J." "the calf shall be carried into Aesyrria . . . a present to king J." Heb. "avenger." The Assyrian king, seeking his own aggrandisement, proposed to undertake Israel's and Judah's cause. As in Jud. vi. 33, *Jerub in Jerubbaal* means "let Baal plead." Judah under Abaz applied to Tiglath Pileser for aid against Syria and Israel (2 Kings xvi. 7, 8; 2 Chron. xxviii. 16-21). The

Assyrian "distressed, but strengthened him not," as Hosea foretells, "he could not . . . cure you of your wound." The Israelite Menahem subsidised Pul (2 Kings xv. 19).



ASSYRIAN SOLDIER.

Instead of "avenger" to ward off foes, the expected protector proved to be God's "avenger" for Israel's and Judah's sins. Pusey explains J. "the strifeful king," Assyrian history being, as their own inscriptions prove, one perpetual warfare. The Assyrian word *jarbam* is "to fight"; Geseenius explains J. "the hostile king."

Jared=descent. Gen. v. 15, 16, 19-20; Luke iii. 37. [See *JERED*.]

Jaresiah. 1 Chron. viii. 27.

Jarha. An Egyptian; servant or slave of Sheshan of Judah, about the time of Eli; married Sheshan's daughter Ahlai, Sheshan having no sons (1 Chron. ii. 34). An extraordinary occurrence. J. was forefather of a chief house of the Jerahmeelites, which lasted at least till Hesekiah's time, and of which sprung *ZASAD* and *AZARIAH* [see both]. Ahlai's descendants were called after her, as Joab, Abishai, and Amahel are called "the sons of Zeruiah" (ver. 16). It is an undesigned coincidence, confirming the Bible record, that the Jerahmeelites dwelt on the S. of Judah nearest Egypt, so that an Egyptian servant might naturally be in a Jerahmeelite family, such as Sheshan's was (1 Sam. xvii. 10).

Jarib. 1. Son of Simeon (1 Chron. iv. 24). *JACHIN* in Gen. xvi. 10, Exod. vi. 15, Num. xxvi. 12. 2. Accompanied Ezra (viii. 16) from Babylon. Sent unto Iddo the chief at Casiphia, and to his brethren the Nethinims, to procure ministers for the house of God. 3. Ezra x. 18.

Jarmuth. 1. A town in the shephelah or low hills (not "the plain") of Judah (Josh. xv. 85). Piram its king was one of the five confederated to punish Gibeon for submitting to Joshua (x. 3, 5); routed at Bethhoron; executed at Makkedah (ver. 23). Occupied by children of Judah on the return from Babylon (Neh. xi. 29). Now *Yarmuk*, with a hill near, *Tell Urmûd*. 2. A city of Issachar, assigned to the Gershonite Levites (Josh. xxi. 29). *REMETH* in Josh. xix. 20; *RAMOTH* in 1 Chron. vi. 73. Both are modifications of the same root as Jarmuth.

Jaroah. 1 Chron. v. 14.

Jashen. 2 Sam. xxiii. 32; but in 1 Chron. xi. 34 *HASHEM*. Kennicott reads, "of the sons of Hasbem, Gowni; Jonathan the son of Sham-ba."

Jasher. A book alluded to only in Josh. x. 13 as containing Joshua's miracle of commanding the sun and the moon to stand still; 2 Sam. i. 18 as containing David's elegy over Saul and Jonathan, entitled the "bow" song, celebrating Jonathan famous for the bow (comp. ver. 23 and Pa. lx.), a national song to be "taught" to the people (not "he bade them teach the children of Judah [the use

of] the bow"); Deut. xxxi. 19. [See DAVID.] Jasher means upright. *Jeshurun* is the upright nation (so in its ideal), vis. Israel. So LXX. "the book of the upright one"; Vulg. "the book of just ones"; the Syriac, "the book of praise songs," from Heb. *yashir*. Exod. xv. 1, "then sang." This Book of Jasher was a kind of national sacred song-book, continued from age to age, according as great crises moved Israelites to mighty deeds, and poets to immortalise them; like the "chronicles" of the kings of Israel often alluded to in later times. So the Book of Psalms, beginning with David's, received fresh accessions from age to age down to the time of the return from Babylon, when it was completed. "The Book of the Wars of the Lord" (Num. xxi. 14, 15) similarly records in sacred odes Israel's triumphant progress; of these we have left the fragment as to passing the Arnon, the song of the well, and that on the conquest of Sihon's kingdom (ver. 17, 18, 27-30). The Targum and Jarchi explain, "the book of the law." Jerome (on Isa. xlv. 2) mentions that Genesis was called "the book of the just." The only two specimens of the Book of Jasher extant are rhythmical. In this respect, and in its being uninspired or at least not preserved as part of our inspired canon, this book differs from the pentateuch; both alike record successively the exploits of Jeshurun, the ideally upright nation.

Jashobeam. David's follower, a "HACHMONITE" [see] or rather "son of Hachmoni," i.e. of the family of Hachmoni (1 Chron. xi. 11), son of Zabdiel (xxvii. 2): head of the first monthly course of officers and men (24,000) who waited by turns on the king (ver. 32). He may be the "Korhite" who joined David at Ziklag (xii. 6). In 2 Sam. xxiii. 8 he is called the "Tachmonite that sat in the seat," *Josheb basshebeth*, a corruption of text for *Jashobeam*. Also he is here called "chief of the captains" or "the three" (*shalishi*), in Chron. "chief of the thirty" (Heb. *shalishim*): ver. 11, 15, 43, 1 Chron. xii. 4. "The thirty" formed the whole body of David's adjutants, "the three" were the king's aides de camp. He slays 300 in Chron., where the number may have crept in from 2 Sam. xxiii. 18 in the case of Abishai; 800 is the correct number in Samuel; not all at one blow, but with successive throws of his spear.

Jashub. 1. Num. xxvi. 24, 1 Chron. vii. 1; Job by contraction in Gen. xli. 13. 2. Esra x. 29.

Jashubi-lehem—"those who returned to Lahem." A place on the W. of Judah, named among Shelah's descendants by Bathshua the Canaanite (1 Chron. iv. 22). The Jewish doctors explained the name in this verse as = *Naomi and Ruth* who returned from "Moab" to bread (*lahem*) or Bethlehem; the "ancient things" or "words" answer to the book of Ruth which records concerning them.

Jason. Grecised from *Joshua*. The Thessalonian who received Paul and

Silas (Acts xvii. 5-7, 9), whom the mob therefore, after assailing his house, dragged before the magistrates. J. had to give security before he was let go. In Rom. xvi. 21 Paul sends J.'s salutations from Corinth, calling him his "kinsman" or fellow tribesman, or fellow countryman, as the word is used ix. 8.

Jasper. Last of the gems in the highpriest's breastplate (Exod. xxviii. 20), probably the green jasper. In Rev. xxi. 19 it is first of New Jerusalem's foundations. It represents watery crystalline brightness, symbol of purity: xxi. 11, "her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "He that sat upon the throne (iv. 3) was to look upon like a jasper." Ebrard thinks the diamond is meant. The common jasper has various wavy colours, somewhat transparent. The king of Tyre (Ezek. xxviii. 18) has the jasper with eight other of the highpriest's 12 precious stones, as type of antichrist who usurps Christ's highpriethood combined with kingship (Zech. vi. 13).

Jathniel. 1 Chron. xxvi. 2.

Jattir. A town in the hills of Judah (Josh. xv. 48), one of the nine allotted to the sons of Aaron (xxi. 14, 1 Chron. vi. 57). David sent presents there, from the Amalekite spoil (1 Sam. xxx. 27). Now *'Attir*, 10 miles S. of Hebron. The *Ithrites* Ira and Gareb were probably from *Jattir*.

Javan. 1. Son of Japheth, father of Elishah, Tarshish, Kittim, and Dodanim (Gen. x. 2, 4). The same as Ionia, the branch of the Greek race best known in the East, so expressing the Greeks generally. *Yavnan* is the Assyrian designation in cuneiform inscriptions of Sargon's time. *Yuna* is their Persian designation in Persepolitan inscriptions. In Isa. lvi. 19 J. is one representative of the Gentile world. Its commerce in "the persons of men (slaves) and vessels of



SLAVES: FROM PERSEPOLIS.

bras" with Tyre is mentioned Ezek. xxvii. 13. In Joel iii. 3, 6, God reproves the nations because "they have given a boy for (as price for prostitution of) an harlot, and sold a girl for wine," especially Tyre and Sidon; "the children of Judah and Jerusalem have ye sold unto the Grecians (sons of J.), that ye might remove them far from their border." Others from the mention of "Sabbeans" (ver. 8) think Javan in Arabia is meant. [See 2.] Some germs of civilisation probably passed into Greece through Jewish slaves imported from Phoenicia. Greece, and her King Alexander, is prophetically mentioned (Dan. vii. 21, x. 20, xi. 2). God in retribution for the enslaving of Judah's children (Zech. ix. 18) declares He will fill His bow with Judah and Ephraim as His arrows, and "raise up thy sons, O Zion, against thy sons, O Greece"; ful-

filled partly in His raising up the Jewish Maccabees against Antiochus Epiphanes the representative of Greece; hereafter to be exhaustively consummated in Israel being made victorious over the last antichrist, Antiochus' antitype. 2. In Ezek. xxvii. 19 J. is a Greek settlement in Arabia. Then instead of "going to and fro" transl. "from Usal" the capital of Arabia Felix or Yemen, *Sanaa*. However A. V. yields good sense: all peoples, whether near as the Israelite "Dan" on the sea coast, or far off as "J.," or the Greeks who "go to and fro," frequented thy fairs with "iron, cassia," etc., brought from various quarters.

Jasiz. A Hagarite, over David's flocks (1 Chron. xxvii. 31). The Hagarites frequented the region E. of Jordan (ver. 19-22); here J. probably tended the sheep and goats.

Jealousy, waters of. Num. v. An ordeal to detect a woman's guilt or vindicate her innocence to her husband. It could not injure the innocent or punish the guilty except by miracle; contrary to heathen ordeals, wherein the innocent could scarcely escape except by miracle.

Jearim, Mount. On the northern border of Judah (Josh. xv. 10). **CHESALON** [see] (*Kesla*) was its shoulder, seven miles W. of Jerusalem, between *wady Ghurab* and *w. Ismail*. *Wady Ghurab* separates from it *Kirjath Jearim* which is two miles and a half to the N. J. means "forests"; it still has lonely dark woods.

Jeatterai. 1 Chron. vi. 21, 31. **ETHNI** in ver. 41.

Jeberechiah. In LXX. and Vulg. Berechiah (Isa. viii. 2), father of Zechariah in Ahas' reign. The same names occur later, Zech. i. 1. Josephus mentions another Zechariah, son of Baruch, slain by the Jews in the temple shortly before the last siege (B. J., iv. 5, §4). If Berechiah was father of the house, not of the individuals, the "Zechariah son of Baruch" in Matt. xxiii. 35 (where "Zechariah the son of Jehoiada," 2 Chron. xxiv. 20, in the individual sense is meant) may be identical with Zechariah, son of Je(=Jah)berechiah (Isa. viii. 2).

Jebus. The *Jebusite city*, a former name of Jerusalem (Josh. xviii. 16, 28; Jud. xix. 10, 11; 1 Chron. xi. 4, 5). J. in Heb. means a *trodden place*, as a threshing-floor, vis. the *dry rock*, the S.W. hill, the modern "Zion," not mount Moriah, the city of Solomon, in the centre of which was a perennial spring. But the name is probably older than Hebrew times. In haughty self security the Jebusites fancied that "the blind and lame" would suffice to defend their fortress, so strong was its position, shut in by deep valleys on three sides. The Judaeans and Benjaminites occupying the N. side, which was lower ground, ever since the death of Joshua (Josh. xv. 8, 63; Jud. i. 8, 21), had been heretofore unable to gain the Jebusite citadel, such is the characteristic bravery of mountaineers. But Joab [see DAVID] ascended the height and took it (2 Sam. v. 6-9, 1 Chron. xi. 6).

In Zech. ix. 7 "Ekron (shall be) as a Jebusite," the sense is, Even the ignoble remnant of the Jews shall be sacred to "our God" and "as a governor in Judah," whereas Philistine "Ekron" shall be a tributary bond servant "as a Jebusite," in the servile position to which Solomon consigned them (1 Kings ix. 20, 21). The Jebusites were a hardy mountain tribe (Num. xiii. 29, Josh. xi. 3). Jabin, king in the N., sent southwards to invite them to help against Joshua. Even after David's capture of Zion ARAUNAH [see] appears settled prosperously in the neighbourhood. The language in 2 Sam. xxiv. 23 admits, though it does not require, that Araunah should be regarded as the fallen "king" of the Jebusites; he certainly exhibited a true kingly spirit. In Gen. x. 15, 16 the Jebusite stands third of Canaan's descendants, between Heth (Hittites) and the Amorite, the position which the race retained subsequently. So in Ezek. xvi. 3, 45 Jerusalem appears as the offspring of the union of the Amorite and Hittite. In the enumeration of the ten races occupying Canaan the Jebusites stand last (Gen. xv. 21). Some of them appear as late as the return from Babylon, termed "Solomon's servants" (Neh. vii. 57, xi. 3; Ezra ix. 1).

Jecamiah. One of seven, apparently sons of Neri, of Nathan's line (as was Salathiel, Luke iii. 27), introduced into the royal line when Jehoiahin had no child who succeeded to the throne (1 Chron. iii. 17, 18). Jecaniah's son Assir left a daughter probably, who according to the law of heiresses (Num. xxvii. 8, xxxvi. 8, 9) married a man of a family of her paternal tribe, viz. Neri descended from Nathan, David's son. Shealtiel, Malchiram, etc., sprang from this marriage.

Jecholiah. 2 Kings xv. 2. **Jecholiah = JEROIACHIN** [see]. Son of Jehoiakim, last but one of Judah's kings. Shortened, by omitting JAH, into CONIAH (Jer. xxvii. 20, xxii. 24). It was virtually Jehovah's declaration of ceasing all connection with him (Hos. ix. 13).

Jedaiah. Head of the second course of priests, under David (1 Chron. xxiv. 7). Some "children of J. of the house of Jeshua, 973," returned from Babylon (Ezra ii. 36, Neh. vii. 39). These are thus distinguished from a second priestly "house" named "Jedaiah" (Neh. xii. 6, 7, 19, 21). Jehoiarib and Jedaiah represent two classes of the priesthood (1 Chron. ix. 10). It is a corrupt reading in Neh. xi. 10 which makes J. son of Joiarib. Though Joiarib's was the first course, J.'s, as having for their head Jeshua (he being high-priest under Zernbbabel), is named first.

Jedaiah (a different name in Heb. from the last). 1. Of Simeon, forefather of Zisa (1 Chron. iv. 37). 2. Neh. iii. 10.

Jediael. 1. A patriarch of Benjaminite heads of houses whose sons numbered 17,200 mighty men in David's days (1 Chron. vii. 6, 11). Identified with Ashbel (Gen. xlvii. 21). But J. may have been a later descendant

from Benjamin who, by superior fruitfulness of his house, superseded an elder branch (Ashbel's) whose issue failed. 2. Tabernacle door-keeper under David (1 Chron. xxvi. 1, 2). 3. 1 Chron. xi. 45. 4. Joined David, from Manasseh, on his way to Ziklag just before the battle of Gilboa; he helped David against the Amalekites (1 Chron. xii. 20; 1 Sam. xxix., xxx.).

Jedida = darling. Amon's queen, mother of good Josiah; of Boscath near Lachish, daughter of Adaiah (2 Kings xxii. 1).

Jedidiah: Jedid-Jah = darling of Jehovah: name given by God through Nathan the prophet to Solomon, (2 Sam. xii. 25) combining David's own name (*Jedid* akin to *David* "beloved") and Jehovah's; a pledge of David's restoration to God's favour after his fall in the matter of Bathsheba, implying the union of the earthly and the heavenly king. David himself had first given him the name Solomon "the man of peace," because he regarded his birth as a token of his restored peace with God, and also of God's promise to give peace and rest to Israel in his days (2 Chron. xxii. 9). God commissioned Nathan, and Nathan called his name J. "because of Jehovah," i.e. because *Jehovah loved him; the fact of Jehovah's love* (in contrast to the first-born child, the fruit of sin, therefore taken away in God's just displeasure), not the mere name, was the object of the commission. J. was not therefore his ordinary name, but Solomon. The practice still exists in the East of giving a second name, indicative of relation to God, besides the birth name.

Jeduthun: JEDUTHUN = who gives praises. 1 Chron. xvi. 38; Ps. xxxix., lxi., lxxvii., titles, implying that these psalms were to be sung by J.'s choir; Neh. xi. 17. J. presided over a choir under David. "The sons of J." had the office to "prophesy with the harp, to give thanks, and to praise the Lord" (1 Chron. xxv. 1, 3). He was a Merarite Levite, along with the Kohathite Heman and the Gershonite Asaph directing the music of the sanctuary; 4000 in all, divided into courses, "praising the Lord with the instruments which I made, said David, to praise therewith" (1 Chron. xxiii. 5, 6). Identical with ERHAN [see] the Merarite (vi. 44, xv. 17, 19); for as there was one Kohathite and one Gershonite, head of musicians, so there would be only one Merarite head. That J. was a Merarite appears from Hosah his son (xvi. 38, 42) being a Merarite (xxvi. 10). Comp. also xv. 17, 19 with xvi. 41, 42; xxv. 1, 3, 6; 2 Chron. xxv. 15, where he is called the "king's seer," i.e. being under the Spirit's influence. He sounded the cymbals of brass, marking time, whilst those under him played the harp (Ps. cl. 5). The trumpets were peculiar to the priests. Asaph and his brethren ministered before the ark at Jerusalem, J. and Heman "before the tabernacle of Jehovah in the high place at Gibeon." His sons were six of them prophesiers with the harp, and two of them,

Obed Edom and Hosah, gatekeepers. J.'s singers with Asaph's and Heman's (viz. their sons and brethren), arrayed in white linen, officiated at the E. end of the altar, having cymbals, psalteries, and harps, at the dedication of Solomon's temple; and it was "when the trumpeters and singers were as one, to make one sound to be heard," in praising and thanking the Lord, "with trumpets, cymbals, and instruments accompanying the voices praising the Lord



ANCIENT MUSICAL INSTRUMENTS.

"for He is good, for His mercy endureth for ever," that the house of the Lord was filled with the cloud of glory (2 Chron. v. 13, 14; comp. xx. 21, 22). Praise is a most effective way of obtaining God's help. In Hezekiah's reign (xxix. 13, 14), again in Josiah's (xxxv. 15), lastly under Nehemiah (xi. 17), J.'s choir or descendants officiated in the sanctuary music.

Jeezer. Num. xxvi. 30. According to some identical with ABIEZER [see] in the parallel list (1 Chron. vii. 18, Josh. xvii. 2). Keil distinguishes them, for the family sprung from J. holds the first place among Manasseite families, but Abiezer the son of Machir's sister held no such eminence; from him came Gideon (Jud. vi. 15) who says "my family is poor (margin. *my thousand is meanest*) in Manasseh."

Jegar-Sahadutha = heap of witness. The Aramaic or Chaldee name given by the Syrian Laban to the stone heap commemorating his compact with Jacob, whereon they ate together. GALEED [see], "a witness heap," the Heb. name given by Jacob. The whole region was already "Gilead," i.e. *hard rocky region*, and Jacob made the word by a slight change to mark a crisis in his history (Gen. xxxi. 44-55).

Jehaleleel. Of Judah. 1 Chron. iv. 16.

Jehalelel. 2 Chron. xxix. 12.

Jehdeiah. 1 Chron. xxiv. 20, xxvi. 24. J. as head and representative of the class made up of Shubael's sons, and probably of his brothers also, alone is mentioned. In xxvi. 24, xxiii. 16, Shubael or Shubael perhaps represents the family, for J. was head of the family in David's time.

Jehzekel. 1 Chron. xxiv. 16.

Jehiah. 1 Chron. xv. 24.

Jehiel. 1. 1 Chron. xv. 18, 20; xvi. 4. 2. 1 Chron. xxi. 3-4. 3. 2 Chron. xxiv. 8. 4. 1 Chron. xxiii. 8, xxix. 8. **JEHIELI** or **JEHIELITES** (xxvi. 21). 5. Son of Hachmoni (a Hachmonite), an officer of David "with the king's sons" (xxvii. 33), i.e. their tutor or governor. 6. 2 Chron. xxx.

14. 7. 2Chron. xxxi. 12, 13. 8. Ezra viii. 9. 9. Ezra x. 2. 10. Ezra x. 26. 11. Ezra x. 21.

Jehiel. Rather *Je'ieel*. 1. Heb. original text, kethib, has *Jeucl* (1 Chron. ix. 35-39). 2. 1 Chron. xi. 44.

Jehizkiah = *Hezekiah*. Son of Shallum, a chief of Ephraim, in Ahaz's time. At the prophet Oded's command he was one of those who withstood the returning warriors who wanted to keep their 200,000 brethren of Judah in captivity and the spoil taken by the Israelite king Pekah in one victory (2 Chron. xxviii. 8-12). J. and his noble helpers shod and clothed the naked, gave them to eat and drink, and carried all the feeble on asses to Jericho, on their way back to Judah (ver. 15).

Jehoadah. 1 Chron. viii. 36; in ix. 43 JARAH, a transcriber's error.

Jehoaddan. 2 Kings xiv. 2, 2 Chron. xxv. 1.

Jehoahaz. 1. Jehu's son and successor; king over northern Israel nearly 17 years, 856-840 B.C. (2 Kings xiii. 1-9.) His reign began in the 22nd or even the 21st year (Josephus) of Joash of Judah, rather than the 23rd. His persevering in his father's sin, viz. the worship of Jeroboam's calves, and his leaving the Asherah (GROVE [see]) still standing in Samaria from the time of Ahab (1 Kings xvi. 33), brought on Israel Jehovah's anger more than in Jehu's time; for the longer sin is persevered in, the heavier the final reckoning, an accumulated entail of guilt descends (Exod. xx. 5). Hazael of Syria and his son Benhadad, as his commander in chief, scourged the people all J.'s (not as A.V. "their") days (ver. 3, 22), leaving him only 50 horsemen, 10 chariots, and 10,000 footmen, "making the people like the dust by threshing" (Amos i. 3) "they have threshed Gilead with threshing instruments of iron," i.e. sledges on wheels with iron teeth, cutting the straw as well as threshing out the grain (2 Sam. xii. 31, Isa. xxviii. 27). In his affliction J. besought the Lord (Hos. v. 15, Ps. lxxviii. 34). "Jehovah hearkened unto him," Israel's oppression moving God's pity, irrespective of Israel's merits (2 Kings xiv. 25, 26). So "He gave Israel a saviour," not in J.'s reign, but in that of Joash and Jeroboam II. his successors, who were each in turn "a saviour"; for the answer to prayer often comes when the petitioner is dead and gone (ver. 22-25). Notwithstanding his misfortunes, J. had shown "might" in the conflict with Syria.

2. The name given to Jehoram's youngest son during his father's lifetime. Ahaziah was his name as king (2 Chron. xxi. 17).

3. Son of Josiah; at his father's death the people took and made him king, 610 B.C., in preference to his two elder brothers, Johanan and Jehoiakim (1 Chron. iii. 15; Jer. xxii. 11; 2 Kings xxiii. 30, 31, 36; 2 Chron. xxxvi. 2). Zedekiah, though put before J. or Shallum in 1 Chron. iii. 15, was younger; 2 Chron. xxxvi. 11 he is given precedence because of his longer reign, viz. eleven years, whereas J. reigned but three months,

then was carried by Pharaoh Necho to Egypt, never to return. J., or Shallum, was born of the same mother as Zedekiah, viz. Hamutal; so they are put together, whereas Jehoiakim was son of Zebudah. With Josiah the regular succession of David's house ceased. The people set up J. out of order; Johanan is never after mentioned; the heathen Pharaoh set up Jehoiakim; Nebuchadnezzar Zedekiah. Jeremiah gave J. the significant name Shallum, i.e. "to whom it is required"; a second "Shallum," son of Jabesh, who reigned only one month in Samaria (2 Kings xv. 13), instead of *Shalom*, "peaceful," like Solomon: bitter irony! The popular party set great hopes upon him (Jer. xxii. 10-12), as though he would deliver the kingdom from Pharaoh Necho, and "anointed" him with extraordinary ceremony to compensate for his defective title to the throne. Ezekiel xix. 3, 4 compares him to "a young lion" which "learned to catch the prey and devoured men." His mother, "Jerusalem," is called "a lioness," referring to her heathenish practices in sad contrast to Jerusalem's name (Isa. xxix. 1) Ariel, "the lion of God," and Judah, "a lion's whelp . . . an old lion" in a good sense (Gen. xlix. 9). Meditating revenge for his father's death at Megiddo (2 Kings xxiii. 29, 30), J. was carried captive from "Riblah" in Hamath to Egypt by Pharaoh Necho; "they brought him with chains (or hooks or rings, fastened in wild beasts' noses, appropriate figure as he was compared to a 'lion'; the Assyrian king literally put a hook through the nose of captives, as ap-



PRIEST WITH CAPTIVES

pears in the Ninevite remains) into . . . Egypt." "He did evil in the sight of the Lord according to all that his fathers had done." Josephus says "he was godless and tyrannical (lit. polluted) in disposition." In 2 Chron. xxxvi. 3 "Jerusalem" is stated to be the place where the king of Egypt deposed him. Doubtless Pharaoh, having there dethroned him, took him thence to "Riblah." After his victory at Megiddo, Necho intended to march forward to the Euphrates, but hearing that J. had ascended the throne as the people's favourite, whose leanings would be on the side of Babylon against Egypt, like Josiah's, he sent a division of his army, which took Jerusalem and dethroned J., and laid a heavy tribute on the land. Eliakim would readily act as his vassal, as owing his elevation to the throne, under the name Jehoiakim, to Necho. Indeed Pharaoh did not recognise the reign of J. because

elevated without his consent; therefore the words are "Pharaoh made Eliakim king in the room of Josiah, his father" (2 Kings xxiii. 34). The main army marched slowly to Riblah, his head quarters, and thither he had J. brought, then chained and taken to Egypt. The people, feeling Jehoiakim's heavy taxation for the tribute to Egypt (2 Kings xxiii. 35), lamented for their favourite in spite of his faults. Jer. xxii. 10: "weep ye not for the dead (Josiah), 2 Chron. xxxv. 24, 25), [so much as] for him that goeth away; for he shall return no more," viz. J. Dying saints are to be envied, living sinners to be pitied. Jeremiah's undesigned coincidence with the facts recorded in the history confirms the truth of both.

Jehohanan = *Jehovah's gift*. The N. T. John, meaning the same as Theodore. 1. 1 Chron. xxvi. 1, marg. 3; of the sons of *Ebiasaph* (not *Asaph*, who was a Gershonite not Kohathite). 2. The captain of 250,000 in and about Jerusalem under Jehoshaphat (2 Chron. xvii. 13, 15, 19). Probably the same as the father of Ishmael, the captain who helped Jehoiada against Athaliah (xxiii. 1). 3. Ezra x. 28. 4. Neh. xii. 2, 12, 13. 5. Neh. xii. 40-42.

Jehoiachin = *appointed by Jehovah, or he whom Jehovah establishes or fortifies* (Keil). JECONIAH, CONIAH. Son of Jehoiakim and Nehushta; at 18 succeeded his father, and was king of Judah for three months and ten days; 20th king from David. In 2 Chron. xxxvi. 9 his age is made "eight" at his accession, so LXX., Vulg. But a few Heb. MSS., Syriac and Arabic, read "eighteen" here also; it is probably a transcriber's error. The correctness of eighteen, not eight, is proved by Ezek. xiv. 5-9, where he appears as "going up and down among the lions, catching the prey, devouring men, knowing the widows" (marg.) of the men so devoured; unless *Jehoiakim* is meant. The term "whelp" appears to apply more to his son J., who moreover answers better to the description of the mother (Judah) "taking another of her whelps, and making him a young lion." Lord A. C. Hervey prefers "eight," from Matt. i. 11. "Josias begat Jechonias and his brethren about the time they were carried away to Babylon," fixing his birth to the time of Nebuchadnezzar's invasion (2 Kings xxiv. 1), viz. three years after Jehoiakim's accession, and eight before his reign ended and J. succeeded; but Matthew's language hardly justifies this; Jeremiah's language implies J. was a "man," and capable of having a "child" (xxii. 28, 30). Jerusalem was an easy prey to Nebuchadnezzar at this time, Judah having been wasted for three or four years by Chaldean, Ammonite, and Moabite bands, sent by Nebuchadnezzar (as Jehovah's executioner of judgment) in consequence of Jehoiakim's rebellion. Egypt, after its defeat at Carchemish by Nebuchadnezzar, could not interpose (2 Kings xxii. 7-17). After sending his servants (generals distinct from the Chaldeans

and other bands) to besiege Jerusalem, Nebuchadnezzar in person came (2 Chron. xxvii. 10 marg.) at the turn of the year, i.e. spring, in the eighth year of his reign, counting from the time that his father transferred the command of the army against Necho to him (so that his first coincides with the fourth of Jehoiakim, Jer. xxv. 1). J. seeing the impossibility of resistance made a virtue of necessity by going out to Nebuchadnezzar, he, the queen mother (who, as the king was only 18, held chief power; Jer. xiii. 18 un-*signedly* coincides with and confirms the history, "Say unto the king and to the queen, Humble yourselves," etc.), servants, princes, and eunuchs (marg.). Nebuchadnezzar, after Jehoiakim's rebellion (notwithstanding his agreement at Nebuchadnezzar's first advance to be his vessel) (2 Kings xxiv. 1, Dan. i. 1), would not trust his son J., but carried him away, the queen mother, his wives, chamberlains, and all the men of might, 7000, and 1000 craftsmen and smiths; fulfilling Jeremiah's prophecy (xxii. 24, etc.). He had already taken at the first siege of Jerusalem in Jehoiakim's third year part of the vessels of God's house (Dan. i. 1, 2; 2 Chron. xxxvi. 7) and put them in the house of his god in Babylon, viz. the smaller vessels of solid gold, basins, goblets, knives, tongs, etc., which Cyrus restored (Ezra i. 7, etc.). Now he cut the gold off (not "cut in pieces," 2 Kings xxiv. 13) the larger vessels which were plated, the altar of burnt offering, the table of shewbread, and the ark, so that at the third conquest of Jerusalem under Zedekiah there were only the large brazen vessels of the court remaining, beside a few gold and silver basins and firepans (xxv. 13-17). Nebuchadnezzar also carried off the treasures of Jeconiah's house (xxiv. 13), "as Jehovah had spoken" to Hezekiah long before (xx. 17; Jer. xv. 18, xvii. 8, xxix. 2). The inhabitants carried off were the best not only in means but in character. In 2 Kings xxiv. 14 they are said to be 10,000; the details are specified in ver. 15, 16; "none remained save the poorest sort of the people of the land," having neither wealth nor skill to raise war, and therefore giving Nebuchadnezzar no fear of rebellion. The "princes" (*sarim*) are the king's great court officials; "the mighty men of valour" (*gibboree hachail*), "mighty men of wealth," same Heb. as xv. 20) are men of property, rather than prowess: ver. 14. In ver. 16 "men of might" (*anshee hachail*) may mean the same, but *enosh* is a low man; I think therefore it means "men of the army," as in Ezek. xxvii. 10, and is defined by "all that were strong and apt for war," 7000. The craftsmen (masons, smiths, and carpenters) and locksmiths (including weapon makers, *hamasgoer*); were 1000; so the "princes" or king's officials, "the mighty men of wealth," and "the mighty of the land" (*'ulee haaretz*), i.e. heads of tribes and families found in Jerusalem (including the

nation's spiritual heads, priests and prophets, with Ezekiel: Jer. xxix. 1, Ezek. i. 1) must have been 2000, to make up the "ten thousand." In Jer. lii. 28 the number is 8028, but that was the number carried away "in the seventh year," "in the eighth year" of Nebuchadnezzar the 10,000 were carried away. The 1000 "craftsmen" may be exclusive of the 10,000. Evidently the 4,600 in all mentioned (30) as carried away do not include the general multitude and the women and children (15, xxxix. 9, 2 Kings xxv. 11), for otherwise the number would be too small, since the numbers who returned were 42,360 (Ezra ii., Neh. vii.).

J. wore prison garments for 36 years, till at the death of Nebuchadnezzar Evil-Merodach [see], having been for a time sharer of his imprisonment (Jer. lii. 31-34), "in the 12th month, the 25th day of the month (in 2 Kings xxv. 27 'the 27th,' the day when the decree for his elevation, given on the 25th, was carried into effect) lifted up the head of J. (comp. Gen. xl. 13-20; Ps. iii. 8, xxvii. 6), and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments (for royal robes; comp. Zech. iii. 1-5, Luke xv. 22), and he did continually eat bread before him all the days of his life (comp. 2 Sam. ix. 13); and there was a continual diet given him of the king of Babylon, every day its portion (comp. marg. 1 Kings viii. 59) until the day of his death." God, in sparing and at last elevating him, rewarded his having surrendered to Nebuchadnezzar, which was God's will (Jer. xxxviii. 17, xxvii. 6-12; comp. 2 Kings xxiv. 12). In the fourth year of his uncle Zedekiah (so called by Nebuchadnezzar instead of Mattaniah), false prophets [see HANANIAH] encouraged the popular hope of the return of J. to Jerusalem (Jer. xxviii. 4). But God's oath made this impossible: "as I live, though Coniah were the signet (ring seal, S. of Sol. viii. 6, Hag. ii. 23) upon My right hand, yet would I pluck thee thence." "Is this man Coniah a despised broken idol? (he was idolized by the Jews.) Is he a vessel wherein is no pleasure?" Jeremiah hereby expresses their astonishment that one from whom they expected so much should be now so utterly cast aside. Contrast the believer, 2 Tim. ii. 21; comp. as to Israel Hos. viii. 8, to which Rom. ix. 20-23 gives the answer.

Jeremiah (xxii. 28) mentions distinctly "his seed," therefore "childless" in ver. 30 means having no direct lineal heir to the throne. One of his sons was Zedekiah (*Zidkijah*), distinct in name and fact from Zedekiah (*Zidkijahu*), Jeconiah's uncle, whose succession after J. would never cause him to be called "his son" (1 Chron. iii. 16). This Zedekiah is mentioned separately from the other sons of J., Assir and Salathiel, because probably he was not led to Babylon as the other sons, but died in Judaea (Keil). In Luke iii. 27 Shealtiel (Salathiel) is son of Neri of the lineage of David's

son Nathan, not Solomon. Probably Assir left a daughter, who, according to the law of heiresses (Num. xxxvii. 8, xxxvi. 8, 9), married a man of a family of her paternal tribe, viz. Neri descended from Nathan. Shealtiel is called Assir's "son" (1 Chron. iii. 17), i.e. grandson. So "Jechonias (it is said Matt. i. 12) begat Salathiel," i.e. was his forefather. [See JECAMIAH.] Assir, as often occurs in GENEALOGIES [see], is skipped in Matthew.

A party of the captives at Babylon also, through the false prophets, expected restoration with J. and Nebuchadnezzar's overthrow. This accounts for the Babylonian king inflicting so terrible a punishment (comp. Dan. iii.), roasting to death Ahab (Jer. xix. 4-9, 21-23, 27-32). Ezeiel dates his prophecies by J.'s captivity, the latest date being the 27th year (i. 2, xxix. 17, xl. 1). The Apocrypha (Baruch i. 3, and the History of Susanna) relates dubious stories about J. Kish, Mordecai's ancestor, was carried away with J. (Esth. ii. 6.)

Jehoiada. 1. Father of BENAIAH. Prince leader of the 3700 Aaronites, i.e. priests who joined David at Hebron (1 Chron. xxvii. 5, xii. 27).

2. Benaiah's son, named after his grandfather; succeeded to Ahithophel as one of David's chief counselors (1 Chron. xxvii. 34).

3. Amariah's successor in the high-priesthood. Married JHOSHUBA [see], king Jehoram's daughter, sister of king Ahaziah, on whose death by Jehu's hands the queen mother ATHALIAH [see] slew all the seed royal; but Jehoshuba stole JOASH [see] the youngest son, and with her husband hid him in the house of God six years. Then when Athaliah's tyranny and foreign idolatries had disgusted the people, he with great prudence and tact made a secret compact in the temple with the five captains of the king's body guard (lit. the executioners and runners), Azariah son of Jerobam, Ishmael, Azariah the son of Obed, Maaseiah, and Elishaphat. These summoned the Levites and heads of families throughout Judah, probably under pretext of a festal celebration. Then J. with the whole assembly "made a covenant with the king in the temple, saying, Behold the king's son shall reign, as Jehovah hath said of the sons of David" (2 Chron. xxiii. 3), or, as 2 Kings xi. 4 expresses it, "J. made a covenant with the rulers over hundreds, the captains, and the guard, taking an oath of them and showing them the king's son." The Levite temple servants entering upon the sabbath service (relieving guard), and those being relieved, J. directed, under the captains of the royal body "guard" (2 Kings xi. 11, *halberdiere*) to keep watch, the former in three divisions, the latter in two. The first of the three divisions stood by the gate Sur (2 Kings xi.) or Jesod (2 Chron. xxiii. "the foundation") a gate in the outer court at the hollow of the Tyropæon or the Kedron. The second to guard the king's house (2 Chron. xxiii. 5, not the royal palace, but the young king's place of residence in the temple), at the gate

behind the guard, i.e. the gate of the guard (2 Kings xi. 6, 19), the gate leading from the temple court to the royal palace on Zion; or else this division had to guard the royal avenue to the temple from the palace outside, they watching from a post in the outer courts what went on in the palace. The third to guard the house (the temple) "that it be not broken down" (Keil, "to ward off" intruders), "to be guards ('porters') of the thresholds" (of the ascent to the temple, 1 Chron. ix. 19 marg., 2 Chron. xxiii. 4 marg.). J. furnished them with David's weapons stored in the temple. Some of the royal "guard," on whom the captains could rely, were with the Levites (2 Chron. xxiii. 13, 2 Kings xi. 13). Those relieved on the sabbath, whom J. still retained (for "he dismissed not the courses," 2 Chron. xxiii. 8) kept watch of Jehovah's house about (in respect to) the king (2 Kings xi. 7) in two divisions; these answer to (2 Chron. xxiii. 5) "all the people (the remainder besides the three bodies under the captains) in the courts of the house of Jehovah" (2 Kings xi. 13, 19). The whole royal body guard, probably after Athaliah's slaughter, joined the people in the courts, to lead the king thence to the palace; at all events the relieved Levite guards were with the people in the courts, and probably some of the royal guards who took share in the plot. 2 Kings emphasizes the part performed by the royal body guard; 2 Chron. that performed by the Levites; there is no irreconcilable discrepancy. The guard and people kept to the courts, none but the priests and consecrated Levites entered the holy place (2 Chron. xxiii. 6). Any coming within the ranks ("ranges," 2 Kings xi. 8) of the guards so stationed, i.e. within the temple precincts (2 Chron. xxiii. 7), were to be put to death. The captains over hundreds (2 Kings xi. 9) answer to "all Judah," viz. "chiefs of the fathers" (2 Chron. xxiii. 2, 8), with "the Levites." He "dismissed not the courses" (who had charge of the temple service, 1 Chron. xxiv.—xxvi.), answering to 2 Kings xi. 7, "all you that go forth . . . shall keep the watch."

J., having enthroned Joash, restored the temple worship as David had settled it, it having been neglected under the idolatrous Athaliah. Mattan the Baal priest alone was slain by the people when breaking Baal's images and altars. J. made a solemn covenant between the king and all the people, "that they should be the Lord's people." Joash repaired the house by his help, "doing that which was right in the sight of Jehovah" all the days "wherein J. the priest instructed him." Joash ordered "the money of the dedicated things" to be applied to the repair of the temple, viz. (1) "the money of every one that passeth the census (not 'the account')," half a shekel, Exod. xxx. 13; (2) "the money that every



man is set (valued) at," viz. the valuation in redeeming the firstborn (Num. xviii. 15, 16), or in payment for a vow; (3) "all the money that cometh into any man's heart to bring into the house of Jehovah," freewill offerings. When, in the 23rd year of Joash's reign, the temple was still not repaired, through the Levites' and priests' dilatoriness, he took the money and the repairs out of their hands; "the priests consented to receive no more money of the people (i.e. for repairs), neither to repair." J. then took a chest, with a hole made in the lid, and set it against the outer wall beside the burnt offering altar on the right, by the S. entrance into Jehovah's house, to receive the people's freewill offerings for the repairs. No golden or silver vessels, basins, knives, etc., were made with the money, until the repairs were first completed (2 Kings xii. 13, comp. the complementary, not contradictory, statement 2 Chron. xxiv. 14). The trespass money and freewill gifts to the priest, for his trouble in offering the sin offerings, the priests retained; this money did not go to the repairs.

J. died (2 Chron. xxiv. 15, 16) at last, 130 years old, "full of days." But there is perhaps an error; Lord A. C. Hervey would read 88. Otherwise he would be 95 at Joash's accession, supposing him to live 35 of Joash's 40 years of reign, which is improbable; fifteen years before, when Jehoram was 32 (whose daughter he married), he would have been 80 (xxi. 5, xxii. 1, 12). Disinterested patriotism, loyalty where loyalty was at immense risks, tact and practical wisdom, power of influencing others, above all deep reverence (e.g. his jealous care, amidst the irregularities of a revolution, that none should "come into Jehovah's house save the priests and ministering Levites," also that Athaliah should be thrust forth outside "the ranges," and not be slain "in the house of Jehovah," 2 Chron. xxiii. 6, 14), and zeal for the Lord's honour and the purity of His worship, were conspicuous in J. His death was the fatal turning point of Joash's declension. The religion that leans on man only will fail when the earthly prop is removed. J. had saved Joash's life and throne, and had been God's providential instrument in preventing the extinction of David's line, which then hung upon the one seemingly frail thread, but which could not be broken since it belonged to the promises of Messiah; he had stifled the idolatry transplanted into Judah by Joram's marriage into apostate Ahab's house, and restored Jehovah's worship. He therefore was honoured (1 Sam. ii. 30) with the unique privilege of interment "among the kings in the city of David, because he had done good in Israel, both toward God and toward His (God's) house." The fickle people, princes, and king soon forgot all his benefits, and slew his son ZECHARIAH [see] "in the court of the Lord's house," (the very scene of J.'s reverent care to remove pollution, 2 Chron. xxiii. 14, in restoring the throne and the temple,) for his

faithful reproofs of their idolatry (xxiv. 15, 16, 20-22).

4. Second priest (sagan) to Semaiah the highpriest. Either carried away to Babylon by Nebuchadnezzar, or deposed by the Jewish rulers as a favourer of Jeremiah. This accords with the false prophet at Babylon, Semaiah's, accusation by letter against Zephaniah, who was promoted to J.'s place, for ingratitude to God in not apprehending Jeremiah, seeing that (in Semaiah's view) "the Lord had made him priest in the stead of J. the priest" for this very purpose (Jer. xxix. 25-29, 2 Kings xxv. 18). The second priest was "officer in the house of Jehovah." The highpriest was "chief governor in the house of Jehovah"; then the second priest; then the 24 "governors of the sanctuary and of the house of God" (Jer. xx. 1, 1 Chron. xxiv. 5). 5. Neh. iii. 6.

Jehoiakim. Eliakim (=whom Et, God, established) at first; 25 years old at his accession. Second son of Josiah and Zebudah, daughter of Pedaiah of Rumah (Arumah in Manasseh, near Shechem? Jud. ix. 41); Johanan was the eldest son. Raised to the throne by Pharaoh Necho, who named him J. (whom Jehovah establishes), having deposed JHOOHAZ [see], the people's nominee, his younger brother. Pharaoh bound J. to exact tribute from Judah, for Josiah's having taken part with Babylon against him: one talent of gold and 100 talents of silver (£40,000). So "J. valued ('taxed') the land to give the money to Pharaoh . . . he exacted the silver and gold of every one according to his valuation" ("taxation"); 2 Kings xxiii. 33, 34; Jer. xxii. 10-12; Ezek. xix. 4. In J.'s fourth year Necho suffered his great defeat from Babylon at Carchemish, wherein he lost his possessions between Euphrates and the Nile, and returned no more to Judah; so that Josiah's death was not unavenged (2 Kings xxiv. 7, Jer. xlv. 2). The change of J.'s name marked his vassalage (Gen. xli. 45, Ezra v. 14, Dan. i. 7). The names were often from the heathen gods of the conqueror. In this case not so; the heathen kings Pharaoh and Nebuchadnezzar made J. and Zedekiah (=Jehovah's righteousness) confirm their covenant of subjection with the seal of Jehovah's name, the Jews' own God, by whom they had sworn fealty. J. reigned 11 years, doing evil throughout, as his forefathers before him. "His eyes and heart were only for covetousness, shedding innocent blood, oppression, and violence" (Jer. xxii. 13-17). "He built his house by unrighteousness and wrong, using his neighbour's service without wages," using his people's forced labour to build himself a splendid palace, in violation of Lev. xix. 13, Deut. xxiv. 14, 15; comp. Mic. iii. 10, Hab. ii. 9, Jas. v. 4. God will repay those who repay not their neighbour's work. His "abominations which he did, and that which was found in him," are alluded to 2 Chron. xxvii. 6. God finds all that is in the sinner (Jer. xvii. 11, xxiii. 24). Sad contrast to his father

Josiah, who "did justice, and it was well with him." Nebuchadnezzar from Carchemish marched to Jerusalem, and fettered him as Pharaoh Necho's tributary, in the third (Dan. i.) or fourth year of his reign (the diversity being caused by reckoning Jehoshaphat's reign as a year, or not), intending to take him to Babylon; but afterwards for the sake of his former ally Josiah, his father, restored him as a vassal. At this time Daniel, Hananiah, Mishael, and Azariah, were taken to Babylon. Three years subsequently J. rebelled with characteristic perversity, sacrificing honour and truth in order to spend the tribute on his own costly luxuries (Jer. xxii. 13-17). Nebuchadnezzar, not able in person to chastise him, sent marauding "bands" of Chaldeans, Syrians, Moabites, and Ammonites (2 Kings xxiv. 1-7). Ammon had seized on Gad's territory, upon Israel's exile, and acted as Nebuchadnezzar's agent to scourge Judah (Jer. xlix. 1, 2; Ezek. xxv. 3). Jehovah was the primary sender of these scourges (rebellion against Nebuchadnezzar, after promising fealty, was rebellion against God: Jer. xvii. 6-8, Ezek. xvii. 16-19), not only for J.'s sins but for those of his forefather Manasseh, in whose steps he trod, and the "innocent blood which Jehovah would not pardon." Jeremiah (xxii. 18, 19) foretold "concerning J., they shall not lament for him, Ah, my brother! or Ah, my sister!" (his queen, the lamentation of blood relatives for a private individual) nor, "Ah! lord; ah! his glory (the public lamentations of subjects for a king; alas! his majesty), he shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem"; again, xxxvi. 30, "he shall have none to sit (i.e. firmly established and continuing) upon the throne of David (for his son JECONIAH's [see] reign of three months is counted as nothing, and Zedekiah was not his son but uncle); his dead body shall be cast out in the day to the heat, and in the night to the frost." J. was probably slain in a battle with Nebuchadnezzar's Chaldeans and other "bands," and had no burial; possibly his own oppressed subjects slew him, and "cast out" his body to conciliate his invaders. Nor is this inconsistent with "J. slept with his fathers" (2 Kings xxiv. 6); it simply expresses his death, not his burial with his royal ancestors (Ps. xlix. 16); "slept with his fathers" are found distinct (2 Kings xv. 38, xvi. 20). He reigned 11 years. Early in his reign (Jer. xxvi. 1, 20, etc.) J. showed his vindictive malice against Jehovah's prophets. Urijah, son of Shemaiah, of Kirjath Jearim, prophesied against Jerusalem and Judah in the name of Jehovah; thereupon J. sought to kill him; he fled to Egypt, but J. sent Elnathan of Achbor, and men with him, who brought Urijah back from Egypt. The Egyptian king allowing his vassal J. to do so. J. "slew him with the sword, and cast his dead body into the graves of the common people," instead of burial in the cemetery of

the prophets (Matt. xxiii. 29). J. gained by it only adding sin to sin, as the argument of the elders in Jeremiah's behalf implies, the notorious prostration of the state at the time intimating that heavier vengeance would ensue if Jeremiah too, as was threatened, should be slain. By God's retribution in kind J.'s own body fared as he had treated Urijah's body. 1 Esdras i. 42 speaks of "his uncleanness and impiety." His intense selfishness and indifference to the people's sufferings appear in his lavish expenditure upon building palaces for himself at the very time the people were overwhelmed with paying heavy tribute to Pharaoh (Jer. xxii. 13-18). His crowning impiety, which had no parallel in Jewish history, was his cutting up, and burning in the fire before him, the written roll of Jeremiah's inspired prophecies (xxxvi.). Jeremiah being "shut up," i.e. prevented by fear of the king, sent Baruch to read them to the people assembled out of Judah to the Lord's house on the fasting day. "In the fifth year of J. they (the princes) proclaimed a fast to all the people," or (Michaelis) "all the people proclaimed a fast"; in either reading J. had no share in appointing it, but chose this season of all seasons to perpetrate such an audacious act. On hearing of the roll, J. sent Jehudi his ready tool to fetch it from Elishama the scribe's chamber; for sinners fleeing from God yet, by an involuntary instinct, seek to hear His words against them. Then, as often as Jehudi read three or four columns of the long roll, J. cut the parts read consecutively, till all was destroyed. Yet he and his servants "were not afraid," a contrast even to the princes who "were afraid both one and other when they had heard all the words"; a still sadder contrast to his father Josiah whose "heart was tender," and who "rent his clothes" on hearing the words of the law just found (2 Kings xxii. 11, 13, 19, 20). Even Elnathan, who had been his tool against Urijah, recoiled from this, and interceded with J. not to burn the roll; but he would not hear, nay even commanded his minions to apprehend Baruch and Jeremiah: but the Lord hid them (Ps. xxxi. 20, lxxxiii. 3; Isa. xxvi. 20). Judicial blindness and reprobation! The roll was rewritten, not one word omitted, and with awful additions (Matt. v. 18; Acts ix. 5, v. 39; Rev. xxii. 19); his body should be exposed to the sun's "heat," even as he had exposed the roll to be burnt by the heat of the fire. Sinners only gain additional punishment by fighting with God's word, which is a sharp sword; they cut themselves, when trying to cut it. Comp. the rewriting of the law's two tables (Exod. xxxiv. 15, 16, xxxi. 18, xxxiv. 1, 23; Deut. xxxi. 9). The two-edged sword of God's Spirit converts the humble and tender as Josiah, draws out the latent hatred of the ungodly as J. (2 Cor. ii. 15, 16; Heb. iv. 12, 13). J. reigned from 609 B.C. to 598 B.C.

Jehoiarib, Joiarib = Jehovah will defend. 1 Chron. ix. 10, xxiv. 7. A

descendant of his is mentioned in Neh. xi. 10, also descendant representatives of nearly all the old courses (xii. 6, 19). But the Talmud maketh these professed representatives of the old 24 courses to have been not really descendants from the original heads, except from four of them, Jediaiah, Immer, Pasbur, and Harim, for which the Babylonian Talmud has Joiarib (as implied in Esra ii. 36-39, Neh. vii. 39-42); and that these four were subdivided into six each to make the 24; and that the 24 took the old names (Luke i. 5). The Amosonian family and Josephus belonged to the course of J. The Talmud view is not favoured by Neh. x. 2-8, which enumerates 21 courses, of Nehemiah's time: xii. 1-7, 19, also enumerates 22 courses of Zerubbabel's time, among them J., of whose course Mattenai was chief in Jehoiakim's days. J. is added in xii. 6, not appearing in x. 2-8; from which Lord A. C. Hervey infers that J. did return from Babylon, but later than Zerubbabel's time, and that his name was added to the list subsequently.

Jehonadab (= Jehovah makes freely willing): JONADAB. 2 Kings x. 16, 23; Jer. xxxv. 8, 14, 16, 18; 1 Chron. ii. 55; "the [four] families of the scribes which dwelt at JABEZ [see] . . . the Kenites that came of Hemath, the father of the house of Rechab" (= the rider). Rechab, father of J., belonged to the Kenites connected with Israel through Moses' marriage; these [see HEBER and JAEI] with Israel entered Canaan, and shared their inheritance, though remaining nomads in tents, some in the far N. (Jud. iv. 11), others made their "nest" in the rocks of ENGEDI [see] (Jud. i. 16, Num. xxiv. 21), others near their native desert in southern Judah (1 Sam. xv. 6). J., the tribe father of the Rechabites, enjoined the rule of the clan on his children the more strictly because these were brought into close contact with the settled community, which would tempt them to neglect it, viz. to dwell in tents and not build houses, not to sow seed or plant vineyards. This rule they observed with such filial obedience as to secure the promise "that thy days may be long in the land which the Lord thy God giveth thee," fifth commandment. Jeremiah (xxxv.) argues, a fortiori, if earthly sons so honour their father how much more ought Judah, to whom God hath commanded "Return ye now every man from his evil way" by His prophets, "rising early and speaking," hearken to the heavenly Father; yet Judah has not done so. Both therefore shall fare accordingly: Judah shall suffer all the evil pronounced against her; "J. the son of Rechab shall not want a man to stand before Jehovah for ever." Comp. Mal. i. 6.

J. by his strict asceticism was held in high repute in Israel, as well as in his own tribe; Jehu desired his countenance, that so he might without any opposition carry out the slaughter of the Baal worshippers. Jehu "blessed" J. (marg. 2 Kings

x. 15) on meeting him, and asked, Is thy heart right (true) as my heart is with thy heart? J. gave his hand in token of pledged fellowship (Ezra x. 19). Then Jehu took him up to him in his chariot and imparted his secret plan. J.'s followers by his strict rule on the one hand avoided possible collision with the settled Israelites among whom they were; and Diodorus Siculus (ix. 94) gives a like picture of the Nabathæan Arabs, "it is a law with them neither to sow corn, nor to plant fruit-bearing plants, nor to use wine, nor to provide a house." On the other hand, as a half religious sect, indirectly originating from Elijah's and Elisha's reforming efforts, and copying the Nazarite rule in part (comp. Amos ii. 11), they maintained the true religion as far as they knew it by avoiding needless association with the degenerate people around. Such a sincere zealot as J. was just the ally whom the fiery self seeking JEHU [see] wanted. The name RECHAB [see], "rider," may also imply their unsettled pilgrim state, from which they deviated only when in fear of Nebuchadnezzar they took refuge within Jerusalem; but even there they would not for any consideration violate the law of their forefather. J. is last mentioned in accompanying Jehu into Baal's temple, to remove all Jehovah's secret worshippers (2 Kings x. 23), whom probably his previous knowledge of them in the desert would enable him to discern.

Jehonathan. 1. 1 Chron. xxvii. 25. 2. 2 Chron. xvii. 8, 9. 3. Neh. xii. 6, 18.

Jehoram (= *exalted by Jehovah*), **JORAM**. 1. Son of Ahab, king of Israel. Succeeded his brother Ahaziah who had no son, 896 B.C., and died 884 B.C. Jehoram, king of Judah, had two accessions recorded in Scripture, and an earlier one not recorded, but conjectured by Usher; [1] probably when Jehoshaphat went from his kingdom to Ramoth Gilead battle in his 17th year (2 Kings iii. 1); [2] when he retired from the administration, making his son joint king, in his 23rd year (2 Kings viii. 16 marg.); [3] at Jehoshaphat's death, in his 25th year. (2 Chron. xxi. 1, 1 Kings xxii. 50 marg.) Thus the accession of J. king of Israel in Jehoshaphat's 18th year synchronized with [1] the second year after the first accession (2 Kings i. 17), and [2] the fifth year before the second accession, of Jehoram king of Judah (2 Kings viii. 16). For the last year of his reign he synchronized with Ahaziah, Joram's son, slain along with him by Jehu (2 Kings ix.). There was a close alliance between Judah and Israel, begun by Ahab his father with Jehoshaphat and continued by himself. With Judah (whose territory Moab had invaded, 2 Chron. xx., and so provoked Jehoshaphat) and Edom as allies, J. warred against Mesha, who had since Ahaziah's reign (2 Kings i. 1) withheld the yearly tribute due to Israel, "100,000 lambs and the wool of 100,000 rams" (Keil) (2 Kings iii., Isa. xvi. 1). The allies would have perished for want of water in their route S. of the Dead

Sea [see DIBON], then northwards through Edom and the rocky valley Ahy which separates Edom from Moab, but for ELISHA [see] who had a regard for Jehoshaphat, and brought water to fill the wady Ahy miraculously from God; the water was collected for use in (Jer. xiv. 3) the ditches made by his direction. Rain fell probably in the eastern mountains of Edom far away from Israel, so that they perceived neither the wind which precedes the rain nor the rain itself; and this at the time of the morning "meat offering" to mark the return of God's favour in connection with sacrifice and prayer to Him. The reddish earth of the ditches coloured the water, gleaming in the rising sun, and seemed blood to Moab, who supposed it to indicate a desperate conflict between the three kings. Edom's late attempt at rebellion (2 Chron. xxi. 8) made the Moabites' supposition probable; and remembering how their own joint expedition against Judah with Ammon and Edom (xx.) had ended in mutual slaughter, they naturally imagined the same issue to the confederacy against themselves. After smiting the cities, felling the trees, stopping the wells, and marring the land, the allies pressed the king of Moab sore in his last stronghold Kir Harseth, the citadel of Moab (Isa. xv. 1), now *Kerak*, on a steep chalk rock above the deep valley, wady Kerak, which runs westward into the Dead Sea. Failing to break through the besiegers to the king of Edom, from whom he expected least resistance, he offered his firstborn son a burnt offering to CHEMOSH [see]. So there ensued "great wrath against Israel"; Israel's *driving him to such an extremity brought on Israel some of the guilt of the human sacrifice offered*. Their conscience and superstitious feelings were so roused (probably a Divine sign visibly accompanying this feeling) that they gave up the siege and the subjugation of Moab. The Dibon stone records probably the victories of Mesha subsequent to this, though the allies' circuitous route S.E. of the Dead Sea, instead of directly E. across Jordan, may have resulted from Mesha's successes *already* in the latter quarter.

J. fell into Jeroboam's sin of worshipping Jehovah under the calf symbol, which every Israelite king regarded as a political necessity, but not into his father's and mother's Baal idolatry; nay, he removed Baal's statue (2 Kings iii. 2, 3). Jehoshaphat's influence produced a compromise on both sides, to the spiritual good of neither, as always happens in compromises between the world and the church. Baal worship outlived such half hearted religious efforts. How could it be otherwise, when Jezebel lived throughout his reign, as whole hearted for false gods as her son was half hearted for the true God! (2 Kings ix. 30, x. 18, etc.,

iii. 13.) However J.'s removal of Baal's statue seems to have drawn Elisha to him, so that the prophet was able to offer the Shunammite woman to speak to the king in her behalf (iv. 13). As Elisha spake so sternly to him in iii. 14, the removal of the Baal statue may have been subsequent to, and the consequence of, J.'s witnessing the deliverance of himself and his two allies, wrought through Jehovah's prophet in chap. iii. The king's want of faith, yet mixed with recognition of God's exclusive omnipotence, appears in his answer to the Syrian king's command that he should heal Naaman of his leprosy, "Am I God to kill and to make alive, that this man," etc. (v. 7; Deut. xxxii. 39); his unbelief ignored the existence of God's prophet in Israel. The miraculous cure deepened his respect for Elisha. The prophet again and again saved J. by warning him of the position of the Syrian camp (vi. 8-12; comp. Luke xii. 3). Blinding, and then leading the Syrian hosts sent to surround him in Dothan, into the midst of Samaria, he checked J. who would have smitten them ("wouldst thou smite those whom thou hast taken captive with thy sword?") Surely not. Much less those taken not in open battle, but by a device, combined with mental blindness sent by God, and caused him instead to set bread and water, "great provision" (2 Kings vi. 22, 23), before them, and then to send them home, the effect being that love melted the enemy's heart, and Syrian "bands" (i.e. flying bodies), reverencing God's power, for long ceased to harass Israel (Rom. xii. 20).

Abatement of the Divine scourge, apparently, brought with it carnal security to J. He followed a divinely sent regular war. Benhadad besieged Samaria; a terrible famine ensued. The tale of a mother who had slain her child for food, and complained of another mother having hidden hers contrary to agreement, roused J. to rend his clothes; then appeared the hair sackcloth of mourning penitence "within" (*mi-baith*), a bare sign without the real repentance of heart, as his threat of murdering Elisha proves, ver. 31. The prophet probably had advised holding out, and promised deliverance if they humbly sought Jehovah (Jonah iii. 6). J. thought that by his sackcloth he had done his part; when God's help did not yet come, J. vented his impatience on the prophet, as if ELISHA'S [see] zeal for Jehovah against Baal was the cause of the calamity. Elisha, by deferring the entrance of the executioner, gave time for J.'s better feelings to work. He stayed the execution in person, then complained despairingly of the evil as "from Jehovah," as if it were vain to "wait still further for Jehovah." Elisha's prophecy of immediate plenty, and its fulfilment to the letter (2 Kings vii.), restored the friendly relations between J. and him (2 Kings viii. 4).

J.'s conversation with Gehazi about Elisha's great works and his raising the dead lad, and the Shunammite



from Ahab; the same names given in the two families; Jehovah's name compounded in names of Ahab's idolatrous children; J.'s readiness to go with AHAB [see] to battle at Ramoth Gilead. Ahab's demonstrative hospitality was the bait to entice him (2 Chron. xviii. 1-3). There he would have paid with life for his dangerous alliance with cowardly Ahab, who sought to save his own life by exposing his magnanimous ally, but for God's interposition.

On his return in peace, in the 16th year of his reign probably, Jehu the son of Hanani reproved him, "Shouldst thou help the ungodly and love them that hate the Lord? (comp. 1 Sam. xv. 35, xvi. 1.) Therefore is wrath upon thee from before the Lord." But God is ever ready to discern any good in His servants; "nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God" (comp. 2 Chron. xxvii. 6, "ways"; contrast Rehoboam, xii. 14). J. then again, besides the former commission (xvii. 9) in the third year of his reign, took up the work of reformation and went out in person through the people from Beersheba in the S. to mount Ephraim in the N. to bring them back unto the Lord God of their fathers. He also set judges in the several cities, and a supreme court for references and appeals ("controversies") in Jerusalem, made up of Levites, priests, and chief fathers of Israel (the judges in the cities were probably of the same classes). The judges chosen from the elders by Moses at Jethro's suggestion were the foundation of the judicial body (Exod. xviii. 21, etc.; Deut. i. 15, etc.). David added for the expanding wants of the kingdom 6000 Levites. "The judgment of the Lord" (2 Chron. xix. 8) answers to "matters of the Lord" (ver. 11), i.e. religious questions. "Controversies" answer to "the king's matters," civil causes. J.'s directions are a rule for judges in all ages: "take heed what ye do, for ye judge not for man but for the Lord, who is with you in the judgment; wherefore now let the fear of the Lord be upon you . . . for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." Amariah the chief priest presided in religious questions; Zebadiah, "ruler of the house of Judah" (tribal prince of Judah), in civil questions. The Levites were to be *shoterim*, "officers" lit. scribes, keeping written accounts; assistants to the judges, transmitting their orders to the people, and superintending the execution of them.

Five divisions comprised his soldiery, comprising 780,000 men in Judah and 380,000 in Benjamin. But it was "the fear of the Lord falling upon all the kingdoms . . . round about Judah" (so Gen. xxxv. 5), that was his main defence, "so that they made no war on J." Nay, the Philistines and Arabians brought presents and tribute.

Edom had a "deputy king," a vassal to Judah; "there was (then) no

(real, independent) king" (1 Kings xxii. 47). This remark is introduced to show how J. was able to make ships of Tarshish (i.e. ships such as go to Tarshish, i.e. long voyaging ships; 2 Chron. xx. 36 changes this into "to make ships to go to Tarshish," a copyist's misunderstanding) to go to Ophir from the maritime coast of Edom. J. allied himself with the wicked Ahaziah in this enterprise. The ships were built in EZION GEBER [see] on the Red Sea. Then ELIYZER [see], son of Dodavah, prophesied, "because thou hast joined thyself with Ahaziah, the Lord shall break (the perfect is prophetic, not *hath broken*) thy works." They were accordingly wrecked at Ezion Geber by a storm (2 Chron. xx. 35-37). Ahaziah in vain tried to induce J. to repeat the attempt. One chastisement from the Lord sufficed a docile child (1 Cor. xi. 32; contrast Isa. ix. 13, Jer. v. 8). This was subsequent to the Edomite, Ammonite, and Moabite invasion of Judah by way of ENGEDI [see]. Edom joined with Ammon and other desert tribes enumerated in Ps. lxxxiii. 3-7 ("other beside the Ammonites," A. V. 2 Chron. xx. 1; Hiller proposes to read Maonites from Maan a city near Petra on mount Seir, tribes from all parts of mount Seir: Keil; xxvi. 7, Mehunims), to not only throw off Judah's supremacy but root the Jews out of their divinely given inheritance; but in vain. [See JAHAZIEL and BERACHAH.] J.'s piety shone brightly on this occasion. "He feared, set himself to seek Jehovah, and proclaimed a fast throughout Judah," so that "out of all the cities they came to ask help of Jehovah." His prayer in the congregation in the Lord's house is a model: "O Lord God of our fathers (therefore we the children have a covenanted claim on Thee), art not Thou God in heaven (therefore hast rule thence over all)? Ruldest not Thou over all the kingdoms of the heathen (therefore the heathen invaders of Thine elect nation cannot escape Thee)? And in Thine hand is there not power and might, so that none is able to withstand Thee (therefore this horde cannot)? Art not Thou our God who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend for ever? (Thy covenant for ever with 'Thy friend,' and Thine honour at stake, require Thy interposition.) And they have built Thee a sanctuary, saying (1 Kings viii. 33, 37, covenanting for God's help to be rendered in all future times in answer to the nation's prayer, which covenant God accepted), if when evil cometh upon us . . . we stand before Thy house in Thy presence . . . and cry unto Thee . . . then Thou wilt hear and help. And now behold . . . Ammon, Moab . . . whom Thou wouldest not let Israel invade . . . they reward us (evil for good) to come to cast us out of Thy possession (in undesigned coincidence with Ps. lxxxiii. 12, 'let us take to ourselves the houses of God in possession'). O our God, wilt Thou not judge (do

us justice on) them? For we have no might against this great company . . . neither know we what to do: but our eyes are upon Thee." The "little ones, wives, and children," standing before Jehovah, by their very helplessness were a powerful plea with the compassionate God. Jahaziel then gave the promise from God (comp. Exod. xiv. 13, 14), and J. and all Judah bowed with face to the ground. The Levites stood up to praise the God of Israel with a loud voice. As the people went forth the following morning J. urged the people to faith as the receptive state needed on their part for ensuring God's promised blessing: "Believe in the Lord your God, so shall ye be established" (comp. Isa. vii. 9; Matt. ix. 28, 29). In strong faith he ordered singers to "praise the beauty of holiness" ("to praise, clad in holy ornaments," Keil) already for the promised victory. At their beginning to sing was the time that the Lord delivered them. Seirites, greedy for booty, by God's providence, from an ambush suddenly attacking, caused a panic among the Ammonites and Moabites which eventuated in mutual slaughter. J. and his people were three days gathering the spoil. On the fourth day was the blessing of Jehovah in Berachah valley, then the return and the thanksgiving in the house of God. The three allies' invasion of Moab was probably subsequent.

His character stands among the highest for piety of Judah's kings, and the kingdom in his reign was at its zenith. Firmness and consistency were wanting. This want betrayed him into the alliance with Israel which on three occasions brought its penalty: (1) at Ramoth Gilead, (2) in the joint invasion of Moab (2 Kings iii.) through the Edomite wilderness, and (3) in respect to his naval enterprise for Ophir. To avert the foreseen evil consequences of his alliance he appointed JEHORAM [see], his firstborn, king in his lifetime, and gave gifts and fenced cities to his other sons; but no human precautions can avert the penalty for religious compromise (2 Cor. vi. 17, 18). 5. Nimshi's son, king Jehu's father (2 Kings ix. 2).

Jehoshaphat, Valley of. Joel iii. 2, 12, parallel to Zech. xiv. 2-4, where the mount of Olives answers to the "valley of Jehoshaphat" in Joel. Possibly "the valley of BERACHAH" [see], where between Tekoa and the main road from Bethlehem to Hebron Jehoshaphat assembled the people to bless Jehovah for the victory over Ammon, Moab, etc. (2 Chron. xx. 20-26.) The valley with the Kedron at its foot is now called "the valley of Jehoshaphat." But it was not anciently so; Jerome and the Onomasticon of Eusebius first call it so in the fourth century A.D. As the Jews bury worn out rolls of Scripture (for which they have such a deep reverence) here, it is likely the Jehoshaphat from whom the valley is named was a *rabbim* held in veneration. The tomb called Jehoshaphat's tomb (an excavation with an architectural front) is certainly not that of the

king Jehoshaphat, for he was buried in the city of David (2 Chron. xxi. 1).



TOMB OF JEHOSSHAPHAT.

However, the phrases "the city of David" and "Zion" are applied in a general sense to the site of Jerusalem and to the hills around, among which the same name, "sunny mountain," still lingers. The word "city" comprises the surrounding suburbs (Num. xxxv. 25-28; 1 Kings ii. 36, 37). Also "in" often means at or near (Coudler, Pal. Expl. Qy. Stat., Oct. 1877, pp. 178, 195). Thus the burial "in the city of David" may apply to burial in the vicinity. The enemies Tyre, Sidon, the Philistines, Edom, and Egypt (Joel iii. 4, 19), are types of the last confederacy under antichrist (Rev. xvi., xvii., xix.), which shall assail restored Israel and shall be judged by Jehovah. As Jehoshaphat means "the judgment of Jehovah," "the valley of Jehoshaphat" is probably the general name for the scene of His judgment, Jehoshaphat's victory over the godless horde that sought to dispossess Judah typifying the last victory over the antichristian host that shall seek to dispossess restored Israel (Ezek. xxxviii., xxxix.). That this shall be in the Holy Land seems likely from Zechariah's definite mention of mount Olivet (xiv. 1, 4, 5) as the scene of Christ's return and from its having been the scene of His ascension; the angels moreover announced, "this same Jesus . . . shall so come in like manner as ye have seen Him go into heaven" (Acts i. 11). The word in Joel is *enek*, which means a spacious valley, not a narrow ravine (for which the term is *nachal*) such as the valley of the Kedron. In Joel iii. 14 "the valley of Jehoshaphat" is called "the valley of decision" or "excision," where the foes shall meet their determined doom. "ARMAGEDDON" [see] in Rev. xvi. 16 corresponds: from *har* a mountain, and *Megiddo* the valley of Jezreel, the great battle field of Canaan, where godly Josiah fell before Pharaoh Necho. Some great plain antitypical to the two valleys will probably be the scene of the last conflict. Its connection with Jerusalem appears in the context; so "come up," the regular phrase for going to the theocratic capital, is used, but "down into the valley of Jehoshaphat" also (Joel iii. 2, 12). The Moslems bury their dead on one side of the valley, the Jews on the other. Absalom's tomb and Zechariah's, besides Jehoshaphat's, are pointed out, but without good grounds for the tradition. The king's (Melchizedek's) dale or valley of Shaveh (Gen. xiv. 17, 2 Sam. xviii. 18) is identified with "the valley of Jehoshaphat." Josephus (Ant. vii. 10) says ABSALOM'S [see] monument was two stadia

from Jerusalem, probably in the valley of the upper Kedron, where were the judges' tombs, a likely site for his erecting his sepulchral monument.

Jehosheba = Jehovah's oath, i. e. devoted to Him. Daughter of king Joram of Israel. JEHOIADA'S [see] wife. So Elishaba (God's oath) was Aaron's wife, Elizabeth Zacharias'. Athaliah is not specified as her mother, but this may be due to the sacred writer's abhorrence of her name. Possibly her mother may have been another wife of Joram (2 Kings xi. 2). J. is the only instance of a princess marrying the highpriest. Her position enabled her through God's providence to rescue the little prince Joash, and hide him and his nurse in a bedchamber in the palace, afterwards in the temple (2 Chron. xxii. 11, xxiii. 11; 2 Kings xi. 2, 3), where he was brought up with her sons, who assisted at his coronation. ZECHARIAH, Jehoiada's successor, one of them, was afterwards slain, a martyr for the truth.

Jehovah: *Jahaveh* or *Yahaveh* is probably the correct form (the vowel pointing in Jehovah is derived from *A-d-o-n-a-i*) from the substantive verb *hava* (found only six times in the Bible; obsolete in Moses' time; retained in Chaldee and Syriac from a time anterior to the division of the Semitic languages), for the more modern *hayah*, to be; a proof of the great antiquity of the name: "I AM THAT I AM" is the key of the name (Exod. iii. 14), expressing unchanging Being. The name was old and known long before; it appears compounded in Jo-cheb and Mor-iah, and simply in Gen. ii. and afterwards. But its significance in relation to God's people was new, and now first becoming experimentally known. [See GENESIS, GOD, EXODUS.] Exod. vi. 2, 3: "I AM JEHOVAH, and I appeared unto Abraham, . . . by the name of God Almighty (El-Shaddai), but by My name JEHOVAH was I not known": its full and precious import is only now about to be revealed. To the patriarchs He was known, when giving the promises, as GOD, Almighty to fulfil them (Gen. xvii. 1); to Moses as Jehovah unchangeably faithful (Mal. iii. 6) in keeping them; comp. Heb. xiii. 8, which identifies Jesus with Jehovah. Elohim can do all that He wills; Jehovah will do all that He has promised. Elohim (the plural expressing the fullness of God's powers) is appropriate to creation (Gen. i.-ii. 3); JEHOVAH ELOHIM to paradise and to the covenant of grace at the fall; the combination identifies the Jehovah of the moral government with the Elohim of creation. If JEHOVAH had been a name of more recent introduction, the whole nation would never have accepted it with such universal reverence. Elohim appears in the trial of Abraham's faith (Gen. xxii.); Jehovah, in its triumph. The last 19 chaps., from Jacob's meeting the angels and Esau, have Elohim alone (except in the history of Judah and Phares, xxxviii.; and Joseph's first entrance into Egypt, xxxix.; and Jacob's dying exclamation, xlix. 18: the beginning and close of the long

period of sorrow and patient waiting) to prepare by contrast for the fuller revelation to Moses, when Jehovah is made known in its full and experimental preciousness. "To be made known" (Exod. vi. 3) means to be manifested in act (Ps. ix. 17, xlviii. 3-6), making good in fact all that was implied in the name (Ezek. xx. 9) (*noda'ti*). The name was not new to Israel, for it occurs before Exod. vi. 3 in iii. 16, iv. 1. ELOHIM, from *alah* "to be strong" (Fürst), rather than from Arabic *aliha* astonishment, *alaha* worship (Hengstenberg), the Deity, expresses His eternal power and Godhead manifested in nature, commanding our reverence; JEHOVAH the Personal God in covenant with His people, manifesting boundless mercy, righteousness, and faithfulness to His word. So "Immanuel" is used not of the mere appellation, but of His proving in fact to be what the name means (Isa. vii. 14). The "I AM" (Exod. iii. 14) is to be filled up thus: I am to My people all whatever they want. Prayer is to supply the ellipsis, pleading God's covenanted promises: light, life, peace, salvation, glory, their exceeding great reward, etc. I am all that My word declares, and their threefold nature, body, soul, and spirit, requires. I am always all this to them (John viii. 58). "Before Abraham began to be (Gr.) I am" (Matt. xxviii. 20). The Jews by a misunderstanding of Lev. xxiv. 16 ("utters distinctly" instead of "blasphemeth") fear to use the name, saying instead "the name," "the four lettered name," "the great and terrible name." So LXX., Vulg., and even A. V. (except in four places "Jehovah": Isa. xii. 2, xvi. 4; Exod. vi. 3; Ps. lxxiii. 18) has "THE LORD," which in CAPITALS represents JEHOVAH, in small letters Adonai. Maimonides restricts its use to the priests' blessings and to the sanctuary; others to the highpriest on the day of atonement, when entering the holy of holies. The Samaritans pronounced the name *Yabe* (Theodoret); found also in Epiphanius; *Yahu* in such names as Obadiah (*Obad-yahu*). So that *Jahveh* or *Yahveh* seems the correct pronunciation. The Hebrews said the Elohim, in opposition to false gods; but never the Jehovah, for Jehovah means the true God only. Again, My God, Elohai, but not My Jehovah, for Jehovah by itself means this covenant relation to one. Again, the Elohim of Israel; but not the Jehovah of Israel, for there is no other Jehovah. Again, the living Elohim, but not the living Jehovah; for Jehovah means this without the epithet. Jehovah is in O. T. the God of redemption. The correlative of Elohim is man, of Jehovah redeemed man. Elohim is God in nature, Jehovah God in grace (Exod. xxiv. 6, 7). Elohim is the God of providence, Jehovah the God of promise and prophecy; hence the prophets' formula is, "thus saith Jehovah," not Elohim. Elohim is wider in meaning, embracing the representatives of Deity, angels and human judges and rulers (Ps. lxxii. 6; John x. 34, 35). Jehovah is deeper,

the incommunicable name. The more frequent use of the name Jehovah from Samuel's time is due to the religious revival then inaugurated, and to the commencement of the regular school of prophets. In the first four verses of the Bhagavat God says to Brahma, "I was at first . . . afterwards I AM THAT WHICH IS, and He who must remain am I." (Sir W. Jones.)

Jehovah Jireh. [See ABRAHAM, ISAAC.] *Jehovah will see or provide* (Gen. xxii. 14). In ver. 8 Abraham had said, "Elohim will provide for Himself a Lamb." He perceives he has uttered an unconscious prophecy, and that the Elohim in whom he trusted has proved Himself JEHOVAH [see], in covenant with His people; so that the phrase became a Hebrew proverb, "In the mount [as He provided for Abraham in his extremity] Jehovah will provide" [for us also in our every extremity]. The meaning of *Mori-jah*, "the seeing of Jehovah," implies that it originated in this saying of Abraham, and that "Moriah" in ver. 2 is used by anticipation. Moreover Solomon built his temple on mount "Moriah" (2 Chron. iii. 1). It is no valid objection that Abraham "saw the place afar off," whereas the temple mount is not conspicuous from a distance (whence Moriah is connected by some with Moreh and "the natural altar on the top of mount GERIZIM" [see], which the Samaritans make the place of the sacrifice); for what is meant in Gen. xxii. 4 is only that he saw it at some little distance, as far off as the place admitted. The distance, two days' journey from Beersheba, would bring Abraham and his party to Jerusalem, whereas Gerizim could not be reached in three days.

Jehovah Nissi: *Jehovah my banner.* Name given by Moses to the altar commemorating Israel's victory, under Jehovah, over AMALEK [see] (Exod. xvii. 15). His name, i.e. *manifested character* towards His people, is their rallying point [see BANNER]. *The rod of God* in Moses' hand, when held up as a banner, brought victory; so it was the pledge of what the altar represented, that Jehovah is the ensurer of victory to His people when rallying round Him (Ps. lx. 4, Isa. xi. 10, Prov. xviii. 10).

Jehovah Shalom: *Jehovah is peace.* Gideon so called his altar of thanksgiving (not sacrifice) in Ophrah, to commemorate the angel of Jehovah's salutation, "Peace be unto thee"; where rather judgment for national backslidings was to have been expected, and when he himself had feared death as having seen the angel of Jehovah. Jehovah's assurance of "peace" confirmed His previous announcement that Gideon would conquer Midian and deliver Israel.

Jehozabad. 1. 1 Chron. xxvi. 4, 15; Neh. xii. 25 marg. 2. 2 Chron. xvii. 18. 3. Slew Joash: 2 Kings xii. 21, 2 Chron. xxiv. 26.

Jehozadak: JOSEDECH. Led captive to Babylon after Seraiah his father's execution at Riblah (1 Chron. vi. 14, 15; 2 Kings xxv. 18, 21). Father of Jeshua the highpriest,

who with Zerubbabel led the returning Jews from Babylon (Ezra iii. 2, Neh. xii. 26). Zedekiah = *righteous is Jehovah*; Jehozadak = *Jehovah is righteous*. It is suggestive that the names of the last king and of the representative of the highpriesthood in the captivity both express that the suspension of the throne and of the priesthood was *Jehovah's righteous judgment* for Judah's sins; moreover JOSHUA or JESHUA, who restored the temple altar, expresses *salvation*; as the former Joshua led the hitherto homeless Israelites into Canaan their inheritance; and as Jesus, the Antitype, saves us from our sins and leads us into the heavenly rest.

Jehu. 1. Son of Hanani who reproved Asa (2 Chron. xvi. 7-9) of Judah; prophetically denounced Baasha for all the evil he did in the sight of Jehovah, like the house of Jeroboam, and for killing "him" (the last representative of Jeroboam): 1 Kings xvi. 7, xv. 27-29, xiv. 10-14. Though Baasha thus fulfilled the word of Jehovah by Ahijah, yet as not this but his own bloody minded ambition was his motive, he should be punished (Hos. i. 4). His following Jeroboam's sins showed that his destruction of Jeroboam's house was not from zeal for God. Thirty years later J. reproved Jehoshaphat, "shouldest thou help the ungodly, and love them that hate the Lord? therefore is thy wrath upon thee from the Lord," etc. (2 Chron. xix. 2, 8.) Jehoshaphat's "acts, first and last, were written in the book of J." (xx. 34.) 2. Son of Jehoshaphat, son of Nimshi, from whom, as better known, J. is sometimes called "son of Nimshi." In youth he had ridden behind Ahab as one of his guards, when that bad king went down to Jezreel to take possession of the vineyard obtained by false accusation and murder, and treasured in memory Elijah's prophecy against him on that occasion, "in the place where dogs licked the blood of Naboth shall dogs lick thy blood even thine" (1 Kings xxi. 19). Bidkar (Bar [son of] Dakar) was then his comrade in the king's guard; and it was a striking retribution that these two witnesses of Ahab's sin should be the executioners of God's righteous vengeance. Jehovah had directed Elijah at Horeb to anoint him as future king, a commission which the prophet executed through his successor Elisha, whose ministry was the continuation of his own. The impulsive vehemence of his character betrayed itself even at a distance in his "furious" driving, which was notorious (2 Kings ix. 20 marg.). During the absence at Jezreel, owing to wounds, of Jehoram king of Israel, J. as commander in chief was holding Ramoth Gilead against Hazael and the Syrians, when a pupil of the prophets, sent by Elisha, suddenly appeared amidst the captains assembled in the court, saying "I have an errand to thee, O captain"; J. went into the innermost of the surrounding chambers, and there the young prophet in the name of Jehovah God of Israel anointed him with the sacred oil (Josephus, Ant. ix. 6, §1) as Israel's

king, and commissioned him to avenge the blood of Jehovah's prophets and servants (1 Kings xviii. 4, xix. 10) on Ahab's whole house. On going out J. was asked, "Wherefore came this mad (Jer. xxix. 26, John x. 20, Acts xxvi. 24) fellow to thee?" J. replied, "Ye know the man and his muttering" (*ecstatic utterances*), i.e., that he says nothing rational. But the captains elicited from J. the truth; then, fired with enthusiasm and weary of the reigning dynasty, they made an extempore throne of the bare steps of the staircase, spreading their outer wrappers (*band*) as the carpet, to do homage to J. (Matt. xxi. 7, 8), and proclaimed with sound of trumpets, "J. is king." The prophet's few words sufficed to act on J.'s excitable, impetuous, and ambitious character. Without a prayer for guidance, and without further precaution, J. set out on a journey of 80 miles, crossing the Jordan with a band of horsemen, and Bidkar whom he had made captain of the host, and being himself the first messenger of the revolution to Jezreel, having secured that none else should leave Ramoth Gilead. One messenger on horseback after another, sent out by Joram, asked "Is it peace?" and received the reply "What hast thou to do with peace?" i.e., trouble not thyself about peace: "follow me." At last Joram himself, with Ahaziah, each in his chariot, went forth. To Joram's inquiry J. replied, "What peace so long as the whoredoms (spiritual) of thy mother Jezebel, and her witchcrafts (usually associated with idolatry), are so many?" (Dent. xviii. 10, etc.) On Joram turning to flee J. drove an arrow through the back and shoulders, so as to come out at his heart, and made Bidkar cast the body upon Naboth's ground, "as Jehovah laid this burden (pronounced *this prophetic threat; massa*) upon him," for "the blood of Naboth and of his sons" (this passage supplies the latter particular, which 1 Kings xxi. 18, 14 omits as being a matter of course, Ahab's object being to cut off all heirs to the confiscated vineyard). J. smote AHAZIAH [see] too. Fleeing by the way of the garden house (Heb. *Bethgan, Engannim*?) he first hid in Samaria where his relatives were (2 Kings x. 3), moreover Samaria was the direct road from Jezreel to Jerusalem; then was brought to J., and was mortally wounded in his chariot at the ascent to Gur by Ibleam, so that when he got on to Megiddo he died there (2 Chron. xxii. 8, 9; 2 Kings ix. 27). On J.'s approach to Jezreel, Jezebel in oriental fashion painted her eyebrows and eyelashes with black antimony, to heighten the splendour of the dark eyes, and so to present an imposing appearance to J. and die as a queen; not to charm him, for she compared him to "Zimri who slew his master," and warned him that the same fate awaited him as overtook Zimri. Without deigning to answer her J. desired the eunuchs to throw her down. After eating and drinking, when J. commanded her burial, her skull, palms, and feet were all that the ravenous dogs had left of her

carcase, in fulfilment of 1 Kings xxi. 23. Next he directed the rulers of the city, and the elders or magistrates, and the tutors of Ahab's 70 sons (including grandsons) at Samaria, to send him the heads of the 70 in baskets to Jezreel. J. in the morning went out of the city gate before the two heaps of heads, and addressing the assembled people, as if they were slain without his interfering, he attributed their slaughter to Jehovah's decree, in order to justify his conspiracy in the eyes of the people. So the people offered no resistance when he proceeded to slay all the survivors of Ahab's house at Jezreel, "all his great men, his acquaintances (or adherents), and court priests."

Then he set out for Samaria. On his way, at the house of shepherds binding sheep to shear them (where the shepherds used to meet on the road from Jezreel to Samaria), he caused 42 brethren of Ahaziah, who were about to visit their royal relations, Joram's sons and his mother Jezebel's sons, to be slain at the cistern of the binding or shearing house. Ahaziah's actual brothers had been carried off by the Arabs, etc., "so that there was never a son left Jehoram save Jehoahaz," Ahaziah (2 Chron. xxi. 17); his "brethren" then mean his *stepbrothers*, Joram's sons by concubines, and his *nephews* or cousins. Next J. met and took with him the ascetic JEHOHADAB [see], held in universal repute, in order to have his countenance in the wholesale slaughter by subtlety of Baal's worshippers which followed, and so to stand well with the people. J. said, "come, see my zeal for the Lord"; but it was really zeal for self, which he was glad to find capable of bearing a religious colour. When God's work fell in with his own ambition he did it with his wonted impetuosity. But if his had been real zeal for the Lord he would have rooted out the calf worship, Jeroboam's state policy, as well as Baal worship (x. 29). His haste was not real faith (Isa. xxviii. 16); his religious zeal was the blaze of natural impetuosity soon going out (Matt. xxv. 8). When religious principle required self sacrifice, then he chose the praise of men not that of God (2 Kings x. 31, John xii. 43). The Baal worshippers upheld Ahab's dynasty; by killing them he got rid of political opponents, and gained to his side the worshippers of Jehovah. Religion was with him but a tool to serve his ends (1 Tim. vi. 5). The assuming of Baal vestments by that full assembly (as was usual at the time of worship) in Ahab's grand temple (1 Kings xvi. 32) seemed at the time politic, but proved the seal of the wearers' destruction. "As soon as he (the priest; not J., as Smith's Bible Dict.) had made an end of offering the burnt offering," J. gave the word for their slaughter. "The city of Baal," to which next the guard and captains went, was the temple citadel, the true temple house; thence they brought the wooden standing columns or statues (*matstseboth*, assessors of Baal, worshipped with him), and burnt

them, and broke in pieces the central column of Baal himself, a conical stone.

Jehovah rewarded this removal of Baal idolatry, and execution of the Divine vengeance on Ahab's house, by promising J., "thy children of the fourth generation shall sit on the throne of Israel." Among them was Jeroboam II., the most prosperous of the Israelite kings; and the dynasty lasted the longest of all that ruled the northern kingdom. But this religious reformation, a fruit of Elijah's and Elisha's labours, through J.'s "not taking heed to walk in the law of Jehovah with all his heart," went only half way. So, Israel's day of grace now commencing to wane, Jehovah began to cut Israel short, HAZAEL [see] smiting them from Jordan eastward. J. and Hasael are mentioned on "the black obelisk"; J. (Jahna) is called "son of Omri" (Khumri), a natural mistake for the Assyrians to make, as knowing Omri to have formed a powerful dynasty and as knowing Samaria by the name "the house of Omri." J. at this time, according to the inscription, sent gold and silver tribute to Shalmaneser I. Stern, ruthless, impetuous, yet a master of profound dissimulation (as in his consummate hypocrisy towards the Baal worshippers), he never discovered that whole heartedness for God is the truest policy, and that blood shed in external obedience to God's command, where yet the motive is self, brings guilt on the blood shedder: Hos. i. 4, "I will avenge the blood of Jezreel on the house of J.," though temporarily he was rewarded for his measure of outward obedience. Zachariah his great grandson, the fourth from J., after a six months' reign, was slain by Shallum (2 Kings xv. 8-12). J.'s paying tribute to Assyria to secure the throne which God gave him accords with his half believing character, using all means secular or religious to gain his end. He died and was buried in Samaria after a 28 years' reign. 3. 1 Chron. ii. 38. 4. 1 Chron. iv. 35-43. 5. The Antiochite; i.e. of Anathoth (1 Chron. xii. 1-3).

Jehubbah. 1 Chron. vii. 34.

Jehucal. Son of Shelemiah; a prince sent by Zedekiah to consult and ask Jeremiah's prayers (Jer. xxxvii. 3, xxxviii. 1-4).

Jehud. A town of Dan (Josh. xix. 45). Now *Jehudie*, seven and a half miles E. or S.E. of Jaffa.

Jehudi. The princes' ready tool in fetching Balthaz to read Jeremiah's (Jer. xxxvi. 14, 21, 23) denunciations; then employed by JEHOIAKIM [see] to bring and read the roll, which the king cut and burned.

Jehudijah. The Jewess wife of Mered, as distinguished from BITHIAH [see], his Egyptian wife (1 Chron. iv. 17-19). Bertheau simply transposes "these are the sons of Bithiah the daughter of Pharaoh whom Mered took," and puts the clause after "Jalon." Thus "she" refers to Bithiah, "and she bare Miriam," etc.; whereas in the common text "she" has none to refer to. Also thus the sons come regularly after their respective mothers. The marg.

ver. 19 identifies Hodiah with J.; but Keil remarks the construct state, *eesheth* before *Hodiah*, shows it to be a man's name, "the sons of Hodiah's wife" (not of his wife *Hodiah*), the sister of Naham. Of her sons, Jereed was father (founder) of GEDOK [see] and Heber father (founder) of SOCHO [see], etc.

Jehush. 1 Chron. viii. 39.

Jeiel. 1. 1 Chron. v. 7. 2. 1 Chron. xv. 18, 21; xvi. 5. 3. 2 Chron. xx. 14. 4. 2 Chron. xxvi. 11. 5. 2 Chron. xxix. 18. 6. 2 Chron. xxxv. 9. 7. Ezra viii. 18. 8. Ezra x. 48.

Jekameam. 1 Chron. xiii. 19, xxiv. 23.

Jekaniah. 1 Chron. ii. 41.

Jekuthiel. Sprung from Judah; son of Mered and JERUDIAH [see]; father (founder) of Zanoah (a town in Judah; Josh. xv. 34, 56). J. means *trust in God*. The Targum says, "because in his days the Israelites trusted in the God of heaven for 40 years in the wilderness." Mered's marrying Bithiah, Pharaoh's daughter, took place probably before the exodus. The Portuguese Jews at the sabbath's close invoke Elijah as "having tidings of peace by the hand of J."

Jemima = *day*; bright as day. Eldest of Job's three daughters after his restoration (Job xlii. 14). Gesenius, from Arabic "dove." Jemama, a central province of Arabia, is in Arab tradition named from an ancient queen.

Jemuel. Simeon's eldest son (Gen. xvi. 10, Exod. vi. 15). NEMUEL is a corrupt form (Num. xxvi., 1 Chron. iv.).

Jephthah. Son of Gilead by an harlot, the father bearing the same name as the famous Gilead his ancestor. Gilead's sons by his wife drove J. out from share of the father's inheritance as being "a son of a strange woman," just as Ishmael and Keturah's sons were sent away by Abraham, so as not to inherit with Isaac (Gen. xxi. 10, etc.; xxv. 6). J. went to the land of Tob, N.E. of Persa, between Syria and Ammon (2 Sam. x. 6-8. Ish Tob, man of Tob), and there gathered about him a band of loose (1 Sam. xxii. 2) men, whom he led in marauding Bedouin-like expeditions. Meantime, through Jehovah's anger at Israel's apostasy to Baalim, Ashtaroth, the gods of Ammon, etc., he sold them (comp. Rom. vii. 14, gave them up to the wages that their sin had earned) into the hands of those very people whose gods they chose (Jud. x. 7, 17, 18), the instrument of their sin being made the instrument of their punishment (Prov. i. 31, Jer. ii. 19). Then the princes ("elders") of Gilead with Israel encamped at Mizpeh (Jud. x. 17, 18; xi. 5-11), having resolved to make "head" (civil) and "captain" (military) over all Israelite Gilead (the Israelites in Persa) whatever warrior they could find able to lead them against Ammon, applied to J. in Tob. J., whose temper seems to have been resentful (comp. xii.), upbraided them with having hated and expelled him out of his father's house; yet it was not just to charge them all with what was the wrong of his

brethren alone, except in so far as they connived at and allowed his brethren's act. Passion is unreasoning. They did not reason with him the matter, but acknowledged the wrong done him and said, "therefore (to make amends for this wrong) we turn again to thee now, and if thou go with us and fight against Ammon thou shalt be our head, namely over all Gilead." J. accepted the terms, and "uttered all his words (repeated the conditions and obligations under which he accepted the headship) before Jehovah (as in His presence; not that the ark or any altar of Jehovah was there; simply J. confirmed his engagement by an oath as before Jehovah) in Mizpeh," where the people were met in assembly, Ramoth Mizpeh in Gilead, now Salt.

before appealing to the sword sent remonstrances to the Ammonite king respecting his invasion of Israel. The marked agreement of J.'s appeal with the pentateuch account proves his having that record before him; comp. Jud. xi. 17, 19-22 agreeing almost verbatim with Num. xx. 1, xxi. 21-25. He adds from independent sources (such as the national lays commemorating Israel's victories, quoted by Moses Num. xxi. 14, 17, 27) that Israel begged from the king of Moab leave to go through his land (ver. 17). The pentateuch omitted this as having no direct bearing on Israel's further course. The Ammonite king replied that what he claimed was that Israel should restore his land between the Arnon, Jabbok, and Jordan. This claim was so far true that Israel had taken all the Amorite Sihon's land (because of his wanton assault in answer to Israel's peaceable request for leave to pass through unto "his place," i.e. to Israel's appointed possession), including a portion formerly belonging to Moab and Ammon, but wrested from them by Sihon (Num. xxi. 23, 28, 29); for Josh. xiii. 25, 26 shows that Sihon's conquests must have included, besides the Moabite land mentioned in the pentateuch, half the Ammonite land E. of Moab and Gilead and W. of the upper Jabbok. But Israel, according to God's prohibition, had not meddled with Edom, Moab, or Ammon (Deut. ii. 5, 9, 19), i.e. with the land which they possessed in Moses' time. What was no longer Ammon's, having been taken from them by Sihon, the prohibition did not debar Israel from Israel, as J. rejoindered, went round Edom and Moab, along the eastern boundary by LIE ABARIM [see] (Num. xxi. 11-15), on the upper Arnon, the boundary between Moab and the Amorites. J. reasons, Jehovah Elohim of Israel has dispossessed the Amorites, and transferred their land to Israel; Ammon therefore has no claim. Ammon can only claim what his god Chemosh gives him to possess; so Israel is entitled to all that land which Jehovah gives, having dispossessed the previous owners. Further, J. reasons, Balak did not strive against Israel for the once Moabite land taken by the Amorites, then transferred to Israel; he bribed

Balaam indeed to curse them, but never fought against them. Moreover it was too late now, after Israel's prescriptive right was recognised for 300 years, for Ammon to put forward such a claim. "I (says J., representing Israel) have not sinned against thee, but thou doest me wrong to war against me." Ammon having rejected his remonstrances, J. gathered his army out of Reuben, Gad, and Manasseh (northern Gilead and Bashan), and went to (transl. Jud. xi. 29 "passed over to") Mizpeh Gilead, the encampment and rendezvous of Israel (x. 17), and thence to Ammon. He smote them from Aroer to Minnith, 20 cities, "with a very great slaughter," so that Ammon was completely subdued.

J. had vowed, in the event of Jehovah giving him victory, to "offer as a burnt offering whatsoever (rather *whosoever*) should come forth from the doors of his house to meet him"; certainly not a beast or sheep, for it is human beings not brutes that come forth from a general's doors to meet and congratulate him on his victory. J. intended a hard vow, which the sacrifice of one animal would not be. He left it to Providence to choose what human being should first come forth to meet him. "In his eagerness to smite the foe and thank God for it J. could not think of any particular object to name, great enough to dedicate. He shrank from measuring what was dearest to God, and left this for Him to decide" (Cassel in Herzog. Encycl.). He hoped (if he thought of his daughter at the time) that Jehovah would not require this hardest of sacrifices. She was his only child; so on her coming out to meet him with timbrels and dances (Exod. xv. 20) J. rent his clothes, and exclaimed: "Thou hast brought me very low, for I have opened my mouth (vowing) unto the Lord, and I cannot go back" (Num. xxx. 2, 3; Eccles. v. 2-5; Ps. xv. 4 end, lxxvi. 14). Her filial obedience, patriotic devotion, and self-sacrificing piety shine brightly in her reply: "My father (comp. Isaac's reverent submission, Gen. xxii. 6, 7, 10), do to me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of . . . Ammon." She only begged two months to bewail with her fellows her virginity, amidst the surrounding valleys and mountains (margin. 37). Afterwards he did with her according to his vow, *vis. doomed her for ever to "virginity,"* as her lamentation on this account proves, as also what follows, "she knew no man." So it became "a custom in Israel that the daughters of Israel went yearly to praise (*timah*, Jud. v. 11, not 'to lament') the daughter of J. . . . four days in a year." J. contemplated evidently a human sacrifice. A literal human sacrifice was forbidden as an abomination before Jehovah (Lev. xviii. 21, xx. 2-5). It was unknown until introduced by the godless Ahas and Manasseh. Lev. xxvii. 28, 29 is not in point, for it refers to a forced devoting of the wicked to God's glory in their destruction; God alone could so

devote any. Nor was J. otherwise impetuous and hasty; he had not recourse to the sword until negotiation with Ammon proved of no avail. His vow was made, not in the heat of battle without weighing his words, but before he set out. J., though a freebeter (the godly David was one too), was one who looked to Jehovah as the only Giver of victory, and uttered all his words of engagement with the princes of Gilead "before Jehovah." He showed in his message to Ammon his knowledge of the



HUMAN SACRIFICE.

pentateuch, therefore he must have known that a human sacrifice was against the spirit of the worship of Jehovah. "The Spirit of Jehovah came upon J." moreover, which shows he was no Moloch worshipper. Above all J. is made an instance of FAITH for our imitation, in Heb. xi. 32. Therefore the sense in which he fulfilled his vow was "she knew no man," words adverse to the notion of a sacrificial death. He dedicated her life to Jehovah as a spiritual "burnt offering" in a lifelong "virginity." Her willingness to sacrifice herself and her natural aspirations as a virgin, who as the conqueror's daughter might have held the highest place among Israel's matrons, to become like a Gibeonite menial of the sanctuary (Josh. ix. 23), as the price of her country's deliverance, is what the virgins used yearly to come to celebrate in praises. They would never have come to praise a human sacrifice; Scripture would never have recorded without censure an anti-theocratic abomination. Moreover literal burnt offerings could only be offered at the altar of the tabernacle. This spiritual burnt offering answers somewhat to Abraham's sacrifice of Isaac (Heb. xi. 17) in will though not in deed, and to the Israelites redeeming their firstborn belonging to Jehovah instead of sacrificing them (Exod. xiii. 1-13; Num. xviii. 15, 16), and to Aaron's offering the Levites to the Lord for an offering for Israel (Num. viii. 10-16), and redeeming vowed persons at an estimation (1 Sam. i. 11, 20, 22, 23; ii. 20; Lev. xvii. 1, etc.).

After the victory was won over Ammon, the tribe of Ephraim, ever jealous of any rival and claiming the supremacy, threatened J. "Wherefore passedst thou over to fight against . . . Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire." J. did not show Gideon's magnanimity in dealing with their perversity. He did not give the "soft answer" that "turneth away wrath," but let their "grievous words stir up strife" (Prov. xv. 1). Herein Gideon was superior, for "he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city" (xvi. 32). (For "Ephraim gathered . . . and went northward," Keil transl. "went to Zaphon, the city of Gad in the Jordan valley": Josh. xiii. 27. Jud. xii. 1.) J. how-

ever answered truly that he had "called them" but they had refused, doubtless because the Gileadites had made J. their commander without consulting Ephraim. They fared as they richly deserved. Besides threats of destroying J. they insultingly had called the Gileadites whom J. led "fugitives of Ephraim among the Ephraimites and Manassites," i.e. a mob of runaway Ephraimites in the midst of the two noblest tribes, Ephraim and Manasseh (comp. 1 Sam. xxv. 10). They who began the strife paid the bitter penalty (Prov. xvii. 14). "Shibboleth," a stream, was the test whereby the Gileadites detected the fugitive Ephraimites when trying to cross the Jordan fords, in the hands of their conquerors; 42,000 were slain who betrayed their birth by saying Shibboleth (comp. on the Galilean dialect Matt. xxvii. 78, Luke xxii. 59, Acts ii. 7). They who first flung the taunt "fugitives" perished as fugitives at the hands of those they taunted (Prov. xxvi. 17). J. judged Israel E. of the Jordan six years, and was buried in one of the cities of Gilead.

Jephunneh. 1. CALEB's [see] father. Of the Kenesites (Num. xxxii. 12), seemingly an Edomite tribe, Kenaz being a "duke of Edom" (Gen. xxxvi. 11, 15, 20, 23). Edomite names occur in Caleb's genealogy, as Shobal (1 Chron. ii. 50, 52). If the similarity of some names among Israel and Edom be not due to their being kindred peoples, it shows that Caleb's family was an Edomite one incorporated into Judah. 2. 1 Chron. vii. 58.

Jerah=the moon. Joktan's fourth son, forefather of a southern Arab tribe. The fortress *Yerah* in the Mahra country, to the E. of Hadramaut, seems akin in name.

Jerahmeel. 1. Hebron's firstborn (1 Chron. ii. 9, 25-27, 33, 42). His descendants occupied southern Judah. David pretended to Achish he had invaded them, but finally he sent them presents of the Amalekite spoil (1 Sam. xvii. 8, 10, xxx. 29). The Geshurites, Gerasites, and Amalekites dwelt close to southern Judah, so that David's march against them seemed a march against southern Judah. The Negeb or S. land lies between the mountains of Judah and the Arabian desert (Josh. xv. 19-21). The Kenites occupied the wilderness of Judah S. of Arad (Jud. i. 16). The Negeb of J. lay S.W. of Arad, the quarter from which David would pretend to attack them, setting out from the Philistines. It is now *er Rakhmah*, a corruption of Jerahmeel. The wady *er Ramail* and *Belad er Ramail*, S.E. of Arad, are traceable to the same name. The Negeb of Caleb meets the Jerahmeelite land, as its northern frontier. 2. 1 Chron. xxiv. 29, xxiii. 21. 3. Hammelech's son sent by king Jehoiakim to apprehend Baruch and Jeremiah, "but the Lord hid them" (Jer. xxxvi. 26; Ps. xxxi. 20, lxxxiii. 3; Isa. xxvi. 20). Not as marg. "son of the king," for he at this time (the fifth year of his reign) had no grown up son; Jecooniah was then but 11 years old (2 Kings xxiii. 36, comp. xxiv. 8).

Jered, Jared=descent. 1. 1 Chron. i. 2. 2. Father (founder) of Gedor (1 Chron. iv. 18), son of Merod by JEHUDIAH [see] (1 Chron. iv. 18). **Jeremiah**=exalted of Jehovah (Jerome); appointed of Jehovah (Gesenius); Jehovah throws (Hengstenberg); comp. i. 10. L Son of Hilkiah, a priest in Anathoth of Benjamin; not the highpriest Hilkiah who discovered the book of the law in Josiah's reign (2 Kings xxii. 8), for J.'s father is not designated as "the priest" or "the highpriest." Moreover the Anathoth priests were of the line of Abiathar, who was deposed by Solomon (1 Kings ii. 26-35). Thenceforward the highpriesthood was in Eleazar's and Zadok's line. The independent history (2 Chron. xxxv. 25, xxxvi. 12, 21) mentions his "lamentation for Josiah," Zedekiah's "not humbling himself before J. the prophet speaking from the mouth of Jehovah," and the Babylonian captivity "to fulfil Jehovah's word by the mouth of J. until the land had enjoyed her sabbaths, for as long as she lay desolate she kept sabbath to fulfil threescore and ten years" (chap. xxvii. 7; xxv. 9-12; xxvi. 6, 7; xxix. 10).

In 629 B.C., the 13th of Josiah's reign, whilst a mere youth at Anathoth,



ANATHOTH.

three miles from Jerusalem (i. 2), "the word of Jehovah came to him" just as manhood was opening out to him, calling him to lay aside his natural sensitiveness and timid self distrust, and as Jehovah's minister, by the might of Jehovah's efficacious word, to "root out . . . throw down, build and plant." "Before thou camest forth out of the womb I sanctified and ordained thee a prophet unto the nations." To his pleas of childlike inability to speak (as Moses, Exod. iii. 11, 12, iv. 10-12; and Isaiah, vi. 5-8), Jehovah opposes His mission and His command: "thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." To his fear of men's faces Jehovah declares "I am with thee to deliver thee." Touching Jeremiah's mouth (as Isaiah's; comp. Jesus' touch, Matt. ix. 21, 29), Jehovah put His words in the prophet's mouth, so that the prophetic word became divinely efficient to produce its own fulfilment; even as the Word was the efficient cause of creation. J. must have at first exercised his office in contemplation rather than action, for he is not mentioned in connection with Josiah's reforms, or the great passover held in the 18th year of his reign, five years subsequent to J.'s call. It is from the prophetess Huldah, not from him, that the godly

king sought counsel. Yet he must have warmly sympathised with this great revival. Indications of affinity or friendship with some of the actors in it occur in the sameness of names: J.'s father bearing the name of Hilkiah, Josiah's highpriest; his uncle that of Shallum, Huldah's husband (chap. xxxii. 7; comp. 2 Kings xxii. 14); Ahikam, J.'s protector (Jer. xxvi. 24), was also the fellow worker with Huldah in the revival; moreover Maaseiah, governor of Jerusalem, sent by Josiah as ally of Hilkiah in repairing the temple (2 Chron. xxxiv. 8), was father of Neriah, the father of both Baruch and Seraiah, J.'s disciples (Jer. xxxvi. 4, li. 59). The finding of the book of the law, the original temple copy [see HILKIAH] exercised a palpable effect on his later writings (Comp. xi. 3-5 with Deut. vii. 12, iv. 20, xxvii. 26; chap. xxxiv. 14 with Deut. xv. 12; xxxii. 18 with Exod. xx. 6; xxxii. 21 with Exod. vi. 6). He saw that the reformation was but a surface one, and would not ensure the permanent peace which many anticipated from it (Jer. vi. 4), for whilst "the temple" was restored the spirit of apostasy still prevailed, so that even Israel seemed just in comparison with what Judah had become (iii. 11), a seeker of the truth was scarcely to be found, and self seeking was the real aim, whilst "the prophets prophesy falsely, the priests bear rule by their means, and God's people (!) love to have it so" (v. 1, 81). Five years after his call to prophesy the book of the law was found in the temple by Hilkiah (2 Kings xxii. 8, xxiii. 25); then J. in Jehovah's name proclaimed, "Hear ye this covenant, and speak (it in your turn to others, viz. unto the men of Judah and Jerusalem." Next Jehovah commanded J. to take a prophetic tour, proclaiming the covenant through the cities of Judah, as well as in Jerusalem (xi. 1, 2, 6). Apparently he lived at first in Anathoth, repairing thence from time to time to prophesy in Jerusalem (Jer. ii. 2), until the enmity of his townsmen and even his brethren, because of his godly faithfulness (xi. 18 21, xii. 6), drove him to Jerusalem. He knew not of their plotting against his life till Jehovah revealed it. His personal experiences were providentially ordered to qualify him to be the type in his own person, as well as the prophet of Messiah (comp. Isa. liii. 7). So His brethren, and the Nazarenes His townsmen, treated Christ (Luke iv. 24-29; John i. 11, vii. 5; Pa. lix. 8). By Jehovah's direction J. was to have neither wife or children (xvi. 2), in order to symbolise the coming of calamities on Judah so severe that the single state (contrary to the natural order) would be preferable to the married (1 Cor. vii. 8, 26, 29; Matt. xxiv. 19; Luke xxiii. 29). Eighteen years after his first call king Josiah died. During this period, when others thought evil distant, the vision of the ALMOND [see] tree, the emblem of wakefulness, showed J. that evil was *hastening*, and the seething pot that it should come from the N., viz. the

Babylonians entering into the Holy Land from the N. by way of Hamath (Jer. i. 11-15). J., like Isaiah (xxx. 1-7), foresaw that the tendency of many to desire an alliance with Egypt, upon the dissolution of the Assyrian empire whose vassal Manasseh was, would end in sorrow (Jer. ii. 18): "wilt thou do in the way of (with going down to) Egypt? to drink the waters of Sihor (to seek hosts as allies from the Nile land)?" Josiah so far moulded his policy according to J.'s counsel; but he forgot that it was equally against God's will for His people to lean upon Assyrian or Babylonian "confidences" as upon Egyptian (36, 37); so taking the field as ally of Assyria and Babylon against the Egyptian Pharaoh Necho he fell (2 Kings xxiii. 29). Josiah's death was one of his bitterest sorrows (Jer. xxiii. 10, 15, 16), the remembrance of his righteous reign intensified the pain of witnessing the present injustice of his successors. J. composed the funeral dirge which "the singing men and women in their lamentations" used at the anniversary kept subsequently as an ordinance in Israel (2 Chron. xxxv. 20-25). J. had also inward conflicts. Like Aesop (Ps. lxxiii.) he felt perplexed at the prosperity of the wicked (Jer. xii. 1-4) plotters at Anathoth against his life (xi. 19-21), to which Jehovah replies that even worse is before him at Jerusalem: "if thou hast run with the footmen (the Anathoth men), and they have wearied thee, then how canst thou contend with horses (the men of Jerusalem)? And if (it is only) in a land of peace thou trustest (so the Heb. is), then how wilt thou do in the swelling of Jordan?" Or else, if in the plain country alone thou art secure, how wilt thou do "in the pride (the wooded banks, the lair of beasts: Zech. xi. 8, 2 Kings vi. 2; comp. Prov. xxiv. 10) of Jordan?" J. sensitively shrank from strifes, yet the Holy Spirit enabled him to deliver his message at the certain cost of rousing enmity and having his sensitiveness wounded (xv. 10). His nature said, "I will not make mention of Him, nor speak any more in His name; but (the Spirit made him feel) His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing" (xx. 9).

In xxiii. 11, 12 J. foretold that Josiah's son, Shallum or JEHOIAH (see), who reigned but three months and was carried to Egypt by Pharaoh Necho, should never return. On Jehoiachim's accession idolatry returned, combined with the worship of Jehovah; and priests, prophets, and people soon brought J. before the authorities, urging that he should be put to death for denouncing evil against the temple and the city (xxvi. 7-11). This he had done in vii. 12-14, viii., ix., and more summarily in xxvi. 1, 2, 6, at the feast of tabernacles, when the law was commanded to be read, or at either of the other two great feasts, before the people of "all the cities of Judah," assembled for worship "in the court of Jehovah's house"; he

"diminished not a word" through fear of offending. The "princes," including doubtless some of Josiah's counsellors or their sons, interposed in his behalf (ver. 16), appealing to Micah's case, who had uttered a like prophecy in Hezekiah's reign with impunity; adding the *implication* which they durst not express, that though Urijah who prophesied similarly was brought back from his flight into Egypt, and slain by Jehoiachim, yet that the notorious prostration of the state showed that evil, not good, is the result of such persecutions. So AHIKAM (see) his friend, the former officer of good Josiah (2 Kings xxiii. 12, 14), saved him from death; however J. deemed it prudent not to appear in public then. In JEHOIAKIM'S (see, and BARUCH and JEHUDI) fifth year J. escaped his violence by the Lord's hiding him and Baruch (xxxvi. 27-32), after the king had destroyed the prophetic roll of prophecies for the 23 years past of J.'s ministry, which J. was commanded to write in Jehoiachim's fourth year, and which in the fifth Baruch, having first written them, read to the people assembled on the fast.

J. had shown his prophetic prescience by opposing as delusive what as a patriot he would have desired, the hopes cherished of his country's independence of Babylon (xxvii. 1, 6-8): "thus saith Jehovah of hosts, I have made the earth . . . and now have I given all these lands into the hands of Nebuchadnezzar . . . My servant . . . and all nations shall serve him, and his son's son, until the very time of his land come." So in Jehoiachim's fourth year Judah's hopes from Egypt were crushed by Nebuchadnezzar's defeat of Pharaoh Necho at Carchemish (xvi. 2, a pro-



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phesy uttered shortly before the event). J. had in this year foretold that not Judah alone, but all nations, should be subject to Babylon for 70 years, having to drink God's wine-cup of fury, and then Babylon itself should be made "perpetual desolations" (xxv. 8-12, 13-38). Hence the Rechabites (see JEHONADAB) were constrained at this time to take refuge within Jerusalem through fear of the Chaldees. J.'s own ascetic spirit was instinctively attracted to them, famed as they were for their abstemious, pilgrim, devout, and idolatry-abhorring walk. The occurrence of the name Jeremiah among them, and their ready admission into the temple, mark previous association with J. and the priests. J. made their filial obedience to their earthly father a condemnation of Judah's disobedience to their heavenly Father (xxxv.). [On the 45th chap., concerning an *individual*, subjoined to his prophecies concerning

nations, though belonging to the time just after (xxxvi.) the close of Jehoiachim's reign, see BARUCH.]

J., in xviii., xix. (probably in Jeconiah's reign), by the symbols of the remaking by the potter of the marred vessel, and of the breaking of the bottle in the valley of Hinnom, sets forth God's absolute power over His creatures to *give reprobates to destruction*, and to raise others instead of the people who prove unfaithful to His election (Isa. xlv. 9, lxiv. 8; Rom. ix. 20, 21). The potter's field significantly was the purchase with the price of reprobate Judah's treachery (Matt. xxvii. 9, 10, which quotes Zech. xi. 12, 13 as J.'s because Zechariah rests on J.; comp. Ps. ii. 8, 9, Rev. ii. 27). Pashur, chief governor in the Lord's house, in consequence smote and put him in the stocks (Jer. xx. 2); when liberated, he renewed his prophecy against the city, denouncing Pashur as about to become *Magor Missabib*, "terror round about." Then he gave way to complaints of God, but to God, as if God had deceived him; but God had promised (i. 19), not that he should escape suffering, but that God would deliver him out of it; he even, like Job (iii. 3-11), in impatience cursed his day of birth, but better feelings prevailed soon, and he records his deep depression (14-18) *after* his believing thanksgiving only to show how great was his deliverance (11-13). In the three months' reign of Jehoiachim, Jeconiah, or Coi'iah (the omission of the Jah marking his severance from Jehovah), J. prophesied the carrying away of the king and the queen mother Nehushta, daughter of Elnathan (Jer. xiii. 18, xxiii. 24-30; 2 Kings xxiv. 6, 8, 12, 15). In this reign J. gave the symbolical prophecy of the girdle on his loins taken to the Euphrates, and hidden in a hole of the rock (xiii. 1-7). Some symbolical acts of prophets, being scarcely possible, probable, or decorous, existed only in spiritual vision; when possible and proper, they were often materialized by outward performance. The act, even when only internal, vivified the naked statement of prophetic truth. A journey twice of 200 miles to the Euphrates may have been taken only in the spiritual world wherein the seer moved (comp. xix. 1, 10, xxvii. 2, 3; Isa. xx. 2). Nebuchadnezzar was evidently acquainted with him, but whether it was by an actual journey of J. to Babylon is uncertain (Jer. xxxix. 11).

In spite of the warning given in Jeconiah's case, Zedekiah set at naught J.'s words and revolted. So in his ninth year, tenth month, Nebuchadnezzar began the siege of Jerusalem (xxxix. 1). Zedekiah in the tenth year, through Jehucal and Zephaniah, begged J., "pray for us," as the issue between Nebuchadnezzar and Pharaoh Hophra (Apries) was at that time as yet undecided. In consequence of fear the Jews obeyed the law by temporarily emancipating their bondservants at the end of seven years, but on the remission of the siege again enslaved them (xxxix.). J. therefore foretold that Zedekiah

and his princes should be given up to their enemies (xxii. 2-5). Yet he foretold the sure repossession of Judæa by the Jews, by redeeming his uncle Hanameel's field in due form; just as at Rome the ground whereon Hannibal was encamped was put up for sale and found a purchaser. Pharaoh's advance caused the Chaldeans to withdraw temporarily from besieging Jerusalem (xxxvii. 1-5). J. warned the king that the Chaldeans would return and burn the city with fire. Therefore Zedekiah shut him up in the court of the prison. J. himself tried to escape to his native place, Anathoth of Benjamin; but Irijah arrested him at the gate of Benjamin on the charge of desertion to the Chaldeans. Then the princes smote and imprisoned him in the house of Jonathan the scribe. It was a pit (dungeon) with vaulted cells ("cabins") round the sides. After many days in the dungeon Zedekiah the king took him out, and inquired secretly (John iii. 2, v. 44, xii. 43, xix. 38), "is there any word from Jehovah?" J. without regard to his earthly interests (contrast vi. 14, Isa. xxx. 10, Ezek. xiii. 10) foretold Zedekiah's being delivered up to Nebuchadnezzar, and begged not to be left to "die" in Jonathan's house. His natural shrinking from death (Jer. xxxvii. 20) makes his spiritual firmness the more remarkable; ready to die rather than swerve from duty. Zedekiah committed him to the court of the prison (the open space occupied by the guard, xxxii. 2, where his friends had access to him: ver. 12, xxxvii. 12-21), and commanded bread to be supplied to him until all in the city was spent (Ps. xxxvii. 19, Isa. xxxiii. 16). Honest reproof sometimes gains more favour than flattery (Prov. xxviii. 23). Zedekiah again sent Pashur and Zephaniah to J. to inquire of him, and received the reply that submission to the Chaldees is the only way of life (xxi. 1-9, xxxviii. 2, etc.); and then the princes accused J. of weakening the hands of the warriors by such words, and the weak princes left J. in their hand, saying "the king cannot do anything against you." So they cast him into Malchiah's dungeon, or cistern emptied of its water during the siege, the mire alone remaining (comp. Zech. ix. 11 and the Antitype, Ps. lxxix. 2, 14). An Ethiopian stranger, the eunuch EBEDMELECH [see], saved the prophet whom his own countrymen tried to destroy. "Old cast cloths and rags" were used to raise him up (comp. spiritually 1 Cor. i. 27-29). Zedekiah again secretly consulted J., taking him to the *third* or *N.* entry of the outer or inner temple court. Fear of the mocking of the Jewish deserters deterred him from following the prophet's counsel, that he should go forth to the Chaldees; by refusing he brought on himself, as J. foretold, the mocking not only of the deserters but even of his own concubines. J. abode in the court of the prison until Jerusalem was taken.

Nebuchadnezzar directed Nebuzaradan, and he gave him liberty to stay with the remnant or go to Babylon, and

added "victuals and a reward." Notwithstanding the wrongs he had received from his countrymen for 40 years, as a true patriot he stayed with the Jews under Gedaliah, the son of his friend Ahikam (xxxix., xl.). After GEDALIAH's [see] murder by ISHMAEL [see], JOHANAN [see] first consulted J. as to going to Egypt with a foregone conclusion, then carried J., in spite of the prophet's warning, to Egypt (xli.—xliii.). At Tahpanhes he foretold Egypt's overthrow (xliii. 8-13), and tradition says he was stoned there (Pseudo Epiphanius; comp. Heb. xi. 37). The Jews expected his reappearing as the forerunner of Messiah (Matt. xvi. 14), "that prophet" (John i. 21). He in a true sense did forerun Messiah, foreseeing to his own "sweet" comfort (Jer. xxxi. 26) not only His conception by a "virgin," but His kingdom, first spiritual, whereby He is "the Lord our righteousness" (xxiii. 5, 6), making the "new covenant," "remembering our sin no more," and "writing His law in our hearts" (xxxi. 22, 31-34; Heb. viii. 8-12, x. 16, 17), then visible in Jerusalem, Judah, and Israel, in the last days (Jer. xxxiii. 6-26, iii. 16-18).

J. wrote too an epistle to the exiles at Babylon, carried away with Jeconiah (xxix.), similar in form and style to the N. T. epistles, advising them to settle quietly in Babylon and pray for its peace, for the captivity must last 70 years. The portion of the nation remaining in Judah J. saw by the Spirit was the worst (xxiv.), and would fare the worst. Early in Jehoiakim's reign (xxvii. 1) he had by symbolic yokes foretold Nebuchadnezzar's subjugation of Judah, etc. But the Syriac and Arabic versions make it likely "Zedekiah" ought to be read; so ver. 8, 12, xxviii. 1. The false prophet Hananiah brake the yokes of wood; but Jehovah declared yokes of iron should be substituted, and that Hananiah should die; he accordingly died the seventh month of the same year. J. took advantage of the embassy sent by Zedekiah to send his letter to the captives (xxix.). Even among the captives at Babylon were false prophets, Ahab, Zedekiah, and Shemaiah (the writer to Zephaniah at Jerusalem that he should imprison J. as "mad"), who held out delusive hopes of a speedy return. Therefore J. announces their doom. Six whole years before Jerusalem's fall J. wrote the prophecy of Babylon's own doom, for Seraiah to take to Babylon when he went there on behalf of Zedekiah (marg. li. 59-64), and therewith to console the captives.

The Jews say, "the spirit of Jeremiah dwelt afterwards in Zechariah"; Matthew (xxvii. 9) therefore quotes the words of Zechariah as J.'s. His protests against the priests and prophets answer to our Lord's against the scribes and Pharisees (Matt. xxiii.); his lamentations over his doomed country correspond to the Saviour's tears over Jerusalem. The picture of his sufferings in Lam. i. 12 is antitypically realized in Messiah alone. The subjective and the elegiac elements preponderate in him.

His Hebrew is tinged, as was to be expected, with Chaldaism. *Sheshach* (which, on the Kabbalistic system of making the last letter of the Heb. alphabet express the first, would be *Babel*) is supposed to prove his using that mystic system (xxv. 26); but in li. 41 there can be no design of concealment, for he mentions expressly Babylon; the word is rather from *Shach* the Babylonian goddess, during whose feast Cyrus took the city. Pathos and sympathy with the suffering are his characteristics. As Ezekiel views the nation's sins as opposed to righteousness, so J. as productive of misery. Ezekiel is as marked by firmness as J. is by delicate sensitiveness. His heaping of phrase on phrase, and repeating of stereotyped forms, are due to his affected feelings; but in the rhetorical parts, and against foreign nations, he is concise, sublime, and energetic.

Division.—The various parts are prefaced by the formula, "The word which came to J. from Jehovah." Notes of time mark other divisions more or less historical. In the poetical parts there are 23 sections, divided into strophes of seven or nine verses, marked by "Jehovah said also unto me." The five books thus are: I. Introduction: chap. i. II. Reproofs of the Jews, seven sections, chaps. ii.—xiv.: (1) chap. ii., (2) iii.—vi., (3) vii.—x., (4) xi.—xiii., (5) xiv.—xvii., (6) xviii.—xx., (7) xxi.—xxiv. III. Review of all nations, in two sections: (1) chap. xlv.—xlix., (2) xlv. IV. Historical appendix, in three sections: (1) chap. xxxv. 1-7, (2) xxxv. 8-22, (3) xxxv. V. Conclusion, in two sections: (1) chap. xxxvi. 2, etc., (2) xlv. Subsequently in Egypt he added xlv. 13-26 to his previous prophecy as to Egypt; also the three sections xxxvii.—xxxix., xl.—xliii., xlv. A later hand (see li. 64) probably appended lii. from 2 Kings xiv. 16, etc., xxv. 80. Our Heb. text seems the latest and fullest edition from J.'s own hand. The LXX. have a different order of the prophecies against foreign nations, xlv.—li. being placed after xxv. 13, 14. Probably these prophecies were repeated more than once; in the original smaller collection (for LXX. omit much that is in the Heb.) they stood early, in the fuller and later one they stood in their present position, and J. inserted then the clause xxv. 13, which implies that they existed in some other part of the book, "all that is written in this book, which J. hath prophesied against all the nations." It was in this very year (comp. xxv. 1 with xxxvi. 1) that J. was directed to write in a regular book all he had prophesied from the first against Judah and foreign nations. We saw above that xxi., xxxv., xxxvi. are out of chronological order. The whole may be divided into (1) chaps. i.—xlv., concerning Israel; (2) xlv.—li., concerning the nations. Chaps. i.—xxiii. are *prophetic* as to Israel; xxiv.—xlv. combine prophecy and history; xxiv.—xxxix. set forth Nebuchadnezzar as God's instrument of chastising Israel and the nations, irresistible for the time, submission the wisest policy, the exiles better in position

than the people at home; chaps. xxx.—xxxiii., the most Messianic portion, sets forth Israel restored under Messiah reigning upon David's throne; chaps. xxiv.—xlv. mainly historical, illustrating from the people's unbelief the need of God's judgments.

The N. T. by quotations stamps J.'s canonicity (Matt. ii. 17, xvi. 14; Heb. viii. 8-12). Philo quotes J. as an "oracle." Melito, Origen, Jerome, and the Talmud similarly include it in the canon.

2. 2 Kings xxiii. 31. 3. 1 Chron. xii. 4, 10, 13. 4. 1 Chron. v. 24. 5. Neh. x. 2-8, xii. 1, 34.

Jeremoth. L 1 Chron. viii. 12, 14, 18, 23. 2. 1 Chron. xxiii. 23; JEREMOTH, xxiv. 30. 3. 1 Chron. xxv. 4, 22. 4. Ezra x. 26. 5. Ezra x. 27. 6. Ezra x. 29, "and Ramoth" in the Heb. marg. keri, but Jeremoth in the Heb. original kethib.

Jeriah. [See HEBRON.] 1 Chron. xxiii. 19, xxiv. 23, xxvi. 31.

Jeribai. 1 Chron. xi. 46.

Jericho. Num. xxii. 1; Josh. ii. 1-3, 5, 15; iii. 16. From a root "fragrance," or "the moon" (*jareach*), being the seat of Canaanite moon worship, or "broal" from its being in a plain bounded by the Jordan. J. is to the W., opposite where Israel crossed the Jordan under Joshua, at six miles' distance. It had its king. Walls enclosed it, and its gate was regularly shut, according to eastern custom, when it was dark. Its spoil included silver, gold, vessels of iron and brass (Josh. vi. 19), cast in the same plain of Jordan where



Solomon had his foundry (1 Chron. iv. 17). The "Babylonish garment" (Josh. vii. 21) betokens its commerce with the East. Joshua's two spies lodged in Rahab's house upon the wall; and she in reward for their safety received her own preservation, and that of all in her house, when Joshua burned the city with fire, and slew man and beast, as all had been put under the ban. The metals were taken to the treasury of the sanctuary (Josh. vi. 17-19, 21-25). Other towns had their inhabitants only slain, as under the Divine ban (Deut. vii. 2; xx. 16, 17; ii. 34, 35), whilst the cattle and booty fell to the conquerors. J.'s men, cattle, and booty were all put under the ban, as being the first town of Canaan which the Lord had given them. They were to offer it as the firstfruits, a sign that they received the whole land as a fief from His hand. The plain was famed for palms and balsams, whence J. is called "the city of palms" (Deut. xxxiv. 3; Jud. i. 16, iii. 13; 2 Chron. xxviii. 15). The town stood, according to some, N. of the poor village *Raha*, by the wady Kelt. However,

modern research places it a quarter of a mile from the mountain Quarantana (the traditional scene of Christ's temptation), at the fountain of Elisha. This accords with Josh. xvi. 1, "the water of J.," and Josephus mentions the fount and the mountain near (B. J., iv. 8, § 2, 3). Traces of buildings occur S. of the fountain. Its site was given to Benjamin (Josh. xviii. 21). It is mentioned in David's time as a town (2 Sam. x. 5). Joshua's curse therefore was not aimed against rebuilding the town, which the Benjamites did, but against its miraculously overthrown walls being restored, against its being made again a fortress. HIEL [see] in Ahab's ungodly reign incurred the curse (1 Kings xvi. 34). Elisha "healed the waters" of the fountain, called also *Ain es Sultan* (2 Kings vi. 18-22), half an hour N.W. of *Raha*, in the rainy season forming a brook, which flows through the wady Kelt into the Jordan. Here myrobalanum, acacias, figtrees, etc., stand where once grew Jericho's famous palms.



In its plains Zedekiah was overtaken by the Chaldeans (2 Kings xxv. 5, Jer. xxxix. 5). Robbers still infest the road from Jerusalem down (a steep descent) to J., as when Jesus spake the parable of the good Samaritan (Luke x. 30); Pompey undertook to destroy their strongholds not long before. Moreover some of the courses of priests lived at J., which harmonizes with the mention of the priest and Levite returning that way from Jerusalem. From mount Pisgah, the peak near the town Nebo, on its western slope (Deut. xxxiv. 1), Moses looked "over against J."

J. strategically was the key of the land, being situated at the entrance of two passes through the hills, one leading to Jerusalem the other to Ai and Bethel. "By faith the walls of J. fell down, after they were compassed about seven days" (whereas sieges often last for years) (Heb. xi. 30). Trumpets, though one were to sound for ten thousand years, cannot throw down walls; but faith can do all things (Chrysostom). Six successive days the armed host marched round the city, the priests bearing the ark, as symbol of His presence, in the middle between the armed men in front and the reaward or rearguard, and seven priests sounding seven ramshorn (rather *jubiles*) trumpets, the sign of judgment by "the breath of His mouth"; comp. the seven trumpets that usher in judgments in Revelation, especially xi. 13, 15. On the seventh day they compassed J. seven times, and at the seventh time the priests blew one long blast, the people shouted, and the wall fell flat. Even though volcanic agency, of which traces are visible in the Jordan valley, may have been employed, the fall was no less miraculous; it would prove that the God of revelation employs His own natural means in the spiritual world, by supernatural

will ordering the exact time and direction of those natural agencies to subserve His purposes of grace to His people, and foreannouncing to them the fact, and connecting it with their obedience to His directions: so in the Egyptian plagues. The miracle wrought independently of all conflict on their part at the outset marked that the occupation of the whole Holy Land was to be by His gift, and that it was a fief held under God at His pleasure. Under Elisha a school of prophets resided at J. (2 Kings ii. 5, iv. 1, vi. 1, 2; v. 24, for "tower" transl. "the hill" before the city: Keil.) Of "children of J." 845 returned from Babylon (Ezra ii. 34). They helped to rebuild the wall (Neh. iii. 2, vii. 36). Archelaus in our Lord's days had irrigated the plain and planted it with palms. Herod the Great had previously founded a new town (*Phasselia*) higher up the plain. The distinction between the new and the old towns may solve the seeming discrepancy between Matthew (xx. 30), who makes the miracle on the blind to be when Jesus was leaving J., and Luke, who says it was when Jesus was come nigh unto J. (xviii. 35.) The Lord Himself, in whose genealogy Rahab the harlot is found, here was guest of Zacchæus the publican, a lucrative office in so rich a city as the Roman J. was. The tree that Zacchæus climbed was the fig mulberry or tree fig. The Lord's visit to Bethany appropriately follows His parable of the good Samaritan who relieved the man robbed between Jerusalem and J., for Jesus was then travelling from J. to Jerusalem, and Bethany was only a little way short of Jerusalem (Luke x. 25, 38; John xi. 1). James and John's proposal to call fire down upon the Samaritans who would not receive Him in an earlier stage of the journey suggested probably His choosing a Samaritan to represent the benefactor in the parable, a tacit rebuke to their un-Christlike spirit (Luke ix. 51-56).

Jeriel. 1 Chron. vii. 2.

Jerimoth. L 1 Chron. vii. 7, xii. 5. 2. BECHER'S son [see]. 1 Chron. vii. 8. 3. 1 Chron. xxvii. 19, 22. 4. Son of David (probably by a concubine, as J. is not mentioned in 1 Chron. iii. or xiv. 4-7, unless J. be =Ithream); his daughter Mahalath was Rehoboam's wife (2 Chron. xi. 18). 5. 2 Chron. xxxi. 13.

Jerioth. 1 Chron. ii. 18. One of Caleb's wives. Keil, with oldest Syriac (*Peshito*) and Vulg., reads instead of the text, which is corrupt, "he begat, with Asubah his wife, Jerioth (a daughter); and these are her sons."

Jeroboam=*whose people is many.* "Rehoboam," meaning enlarger of the people, is much the same. Both names appear first in Solomon's time, when Israel's numbers were vastly increased. 1. Founder of the northern kingdom of Israel. Son of Nebat and Zerah of Zereda or Zarthan in the Jordan valley (1 Kings vii. 46); of Ephraim (so "Ephraimite" means, 1 Kings i. 26, 1 Sam. i. 1). His mother is called a "widow woman." When Solomon was building Millo, and was closing the gap

(not "the breaches," for no hostile attack had been made since David had fortified the city, 2 Sam. v. 9), long afterwards called Tyropson, separating Zion from Moriah and Ophel, so as to bring the temple mount within the city wall, and so complete the fortification of the city of David, he found J. able and energetic in "doing the work" (marg. 1 Kings xi. 28), so he made him overseer over all "the heavy work" of the house of Joseph. In this post J. attempted a rebellion, the Ephraimites being impatient because of the heavy taxes and works imposed, and so having their old jealousy of Judah awakened afresh. Events moved on, in God's providence, steadily towards the appointed end: J. of Ephraim over an army of Ephraimite workmen, employed for 20 years in works for the glory of Judah, and for palaces and idol temples (besides Jehovah's temple transferred from Shiloh in northern Israel to Judah's capital), all for a prince no longer of their own line. Naturally J. became their king, and they wreaked their vengeance on Adoniram the collector in chief of taxes for those hated works. Solomon suppressed the rebellion, and J. fled to Egypt. Ahijah the prophet of Shiloh had previously met J. by the way, and drawn him aside into the field, and in Jehovah's name intimated that J. should have ten tribes, and the house of David one, for the apostasy of Solomon and the people, vividly symbolising the fact as already accomplished in God's counsel by tearing His new (answering to the youthful vigour of the kingdom) four cornered garment into twelve pieces, and giving him ten. As two, not merely one, remained, the numbers are symbolical not arithmetical [see ISRAEL], ten expressing completeness and totality (xii. 20), "they made J. king over all Israel." Ahijah's words, "thou shalt reign according to all that thy soul desireth," imply J. already in heart aspired to the throne before his overt rebellion. God gave no promise of permanence to J. as He did to the house of David, simply "if thou wilt walk in My ways I will build thee a sure house." J. fulfilled not the condition, and so his house was extirpated at his son's death (xv. 25-31). David's seed was to be afflicted, but "not for ever." The tribes shall be united again in Messiah the Son of David (Ezek. xxxvii. 16-22). Ahijah's prophecy did not justify J.'s attempt. Samnel anointed David in Saul's reign; yet David, even when God had put Saul his deadly foe in his power, would not lay violent hands on the Lord's anointed, but waited patiently God's way and time for raising him to the throne. God had expressly said, "I will make Solomon prince all the days of his life"; so that J. had no pretext from Ahijah for rebellion, and Solomon would have justly slain him had he not escaped to Shishak or Sheshonk of Egypt. Sheshonk, having dethroned the Pharaoh whose daughter Solomon had married, had naturally espoused J.'s cause. At Solomon's death the Israelites called

J. out of Egypt, for they had been longing for a less theocratic and more worldly kingdom, impatient already of submission to the royal house appointed by Jehovah (2 Sam. xx.). Israel, having the right of making king whomsoever God chose (2 Sam. ii. 4, v. 8; 1 Chron. xxix. 22), assembled to Shechem (*Nablûs* now) for that purpose, the ancient place of national assembly in Ephraim (Josh. xxiv. 1), and more suited than Jerusalem to their design of transferring the government to J. J., having formerly superintended Ephraim in the works of Solomon at Jerusalem in building Millo and repairing the city of David (1 Kings xi. 27), could readily suggest calumnies from his own professed experience. J. as their spokesman begged of Rehoboam a reduction of their tribute and heavy service, due no doubt to Solomon's maintaining such splendour and erecting magnificent buildings. They forgot the blessings of his reign, the peace, wealth, and trade which they enjoyed. Rehoboam, following the young men's counsel rather than the old and experienced counsellors of his father (Prov. xvii. 10), answered harshly (xv. 1): "My little finger shall be thicker than my father's loins. . . . my father chastised you with whips, but I . . . with scorpions," i.e. scourges with barbed points like a scorpion's sting. Had he "served them," they would have been "his servants for ever." By acting the tyrant he precipitated the secession. Adopting the watchword of Sheba's rebellion they cried "what portion have we in David? to your tents, O Israel; now see to thine own house (to Judah, of which David's representative was head), David." Then they "made J. king over all Israel."

His first care was to fortify (so "build" means, for the two cities existed long before) Shechem his first residence (Tirzah was his subsequent abode, 1 Kings xiv. 17). (It was to Shechem Rehoboam had hastened to meet Israel, to secure Ephraim's allegiance, as he knew he was sure of Judah's allegiance; Shechem had been burnt down by Abimelech.) Also Penuel, to secure Gilead against enemies from the E. and N.E. Next, adopting carnal policy instead of God's will, which assured him the kingdom on condition of obedience, and which designs ultimately to reunite Israel to Judah after Judah's temporary chastisement for sin, he set up two golden calves [see CALF WORSHIP], one at Dan the other at Bethel, to obviate the apprehended return of Israel to Rehoboam through going up to the great feasts at Jerusalem. He thus violated God's command that there should be only one altar, viz. that at Jerusalem; still worse, he violated the second commandment by worshipping Jehovah, who is a spirit, under the form of images somewhat like the two cherubim. Rome compared the Protestant reformation to J.'s secession; but it is she who breaks the unity of the faith by representing the one God under images, in violation of the second commandment; paving the way to violating the first, as J.'s sin

prepared the way for Baal worship. Borrowing Aaron's words concerning his calf, J. insinuated that his calf worship was no new religion, but a revival of their fathers' primitive one in the desert, sanctioned by the first high priest: "Behold thy gods, O Israel, which brought thee up out of Egypt" (Exod. xxxii. 4, 8). The places were hallowed by ancient tradition: Bethel on the S. of his kingdom, the scene of Jehovah's revelation to the patriarch Jacob (Gen. xxviii. 11, 19, xxv. 7); and Dan, at the sources of the Jordan (now Tell el Kadi) in the



TELL EL KADI.

far N., consecrated by the Danites' image worship, at which Moses' descendant JONATHAN [see] officiated; so that no part of his kingdom was beyond easy reach of one or other of the two sanctuaries. (But Conder presents various reasons for supposing, with the older writers except Josephus, that Dan and Bethel were two heights W. and S. of Shechem: Pal. Expl. Qy. Stat., Jan. 1878. [See SHECHEM.] He made priests of the people indiscriminately, not of Levi; any who "came to consecrate himself with a young bullock and seven rams" (2 Chron. xiii. 9). Thus one sin entailed many others, and brought its own punishment; for the Levites, refusing to be priests of the calves, and the godly were alienated from him, and most emigrated to Judah (2 Chron. xi. 13, 14, 16), strengthening Rehoboam. J. transferred the feast of tabernacles from the legal seventh to the eighth month ("the month which he had devised of his own heart," 1 Kings xi. 33; see Col. ii. 23, "will worship"), his pretext being the later ripening of the vintage in the N. than in the S., but his real reason being to separate Israel from Judah religiously, the legal 15th day being still retained.

Whilst J. stood in person to burn incense, or rather to burn the sacrificial portions of the flesh, upon the altar of Bethel, usurping the priest's office, a man of God out of Judah, impelled by (1 Kings xiii. 2, Heb. in; Hag. i. 13) the word of Jehovah, Iddo according to Josephus (Ant. viii. 8, § 5), cried against the altar: "behold, a child born unto the house of David, Josiah, upon thee shall offer the priests of the high places that burn incense (burn sacrifices) upon thee (retribution in kind), and men's bones shall be burnt upon thee," to defile thee. He gave also a sign of the future fulfilment of his prophecy; "the altar shall be rent, and the ashes . . . poured out" (implying the altar's destruction and the desecration of the sacrificial service). Josiah's name, as Cyrus, in Isa. xlv. 28, xlv. 1, is specified as a concrete description of what God would

do by him—"he whom Jehovah will support," to execute His judgment on Bethel and its priests: fulfilled 2 Kings xxiii. 15-20. J. attempting to seize the prophet had his hand dried up, and was only restored upon the prophet's intercession. Failing by violence, J. tried to win the prophet by favours, asking him home to refresh himself with food and offering him a present. This only elicited a stronger rejection of him on the part of God. Not for half his house would the prophet go in with him, or eat or drink in the place, or return by the way he came. God would have His people to hold no communion with the apostates of Bethel, or to have any renewed communication with any on the way, which might ensue from meeting the same persons on the same road again. Contrast Balaam's tempting God (through desire of reward) by asking again, as if God would change His once for all declared will (Num. xxii.—xxiv.; 1 Pet. v. 2). An old prophet at Bethel, where, Lot like, bedwilt, risking the corrupting influences of bad association (1 Cor. xv. 33, 2 Cor. v. 14-18), jealous that any should be faithful where he himself was not, and desiring to drag down the man of God to his own low level (Ps. lxii. 4), overtook him, and by a lie, saying "an angel of God spake unto me, Bring him back that he may eat," overcame his constancy. He ought to have remembered God cannot contradict Himself (Num. xxiii. 19; Gal. i. 8, 9). The prophet, the instrument of his sin (according to God's righteous law: Prov. i. 31, Jer. ii. 19), became the instrument of his punishment; his temper became his accuser: "forasmuch as thou hast disobeyed the mouth of Jehovah . . . thy carcass shall not come unto the sepulchre of thy fathers." So a lion slew him, yet ate not his body, nor tore the ass, but stood passively, an emblem of mercy amidst judgment; also to mark it was no mere chance, but the visitation of Jehovah, a warning to Bethel; "if judgment begin (thus immediately) at the house of God, what shall the end be of them that obey not . . . God; and if the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1 Pet. iv. 17, 18.) God chastises His children immediately, so that they may not be condemned with the world; He is slower in punishing the worldly, that His long-suffering may lead them to repentance (1 Cor. xi. 30, 32; Rom. ii. 4). The worldly prophet showed much sentimentality at his death, laying his carcass in his own grave, and exclaiming "Alas! my brother." Balaam like (Num. xxiii. 10), desiring at death to lie with the man of God, he utters no self-reproach, though having caused his death. J. unwarned by his visitation "returned not from his evil way," "ordaining whosoever would (1 Kings xiii. 33, 34; 2 Chron. xi. 15) priests, for the high places, the devils, and the calves" (the gods worshipped in these houses in the high places being called "demons" or devils (lit. goats, from the Egyptian goat-shaped god

Mandes or Pan) from their nature, and calves from their form; Lev. xvii. 7, "evil spirits of the desert" (Speaker's Comm., *se'irim*: 1 Cor. x. 20, 21). So it "became sin unto his house, to cut it off." [See ABIJAH and AHIJAH, on the death of the former, J.'s son, and the prophecy of the latter against J.] Rehoboam's son ABIJAH [see] defeated J., and gained for a time Bethel, Jeshanah, and Ephraim. "Because the children of Judah relied upon the Lord God of their fathers," "God delivered (2 Chron. xiii.) the Israelites into their hand." J. never recovered strength again; and the Lord struck him (by a special visitation, 1 Sam. xxv. 38), and he died after a 22 years' reign, and "slept with his fathers," i.e. was buried in his ancestral tomb. Nadab, or Nebat from his grandfather's name, succeeded. J.'s master stroke of policy recoiled on himself. The brand rests eternally on him that he "sinned and made Israel to sin." Rejecting Jehovah's will, he was no longer king by the will of God, but a successful usurper, whose example others followed. The son whose throne J. was at such pains to secure permanently fell with all J.'s house before Baasha.

2. J. II., Joash's son, fourth of Jehu's dynasty. In JEHOHAZ [see] reign Jehovah gave Israel promise of a "saviour" from Syria who "had made Israel like the dust by threshing" (2 Kings xiii. 4, 5). J. was that saviour, fulfilling the further prophecy of JONAH [see] that J. should "restore the coast of Israel from the entering in of Hamath unto the sea of the plain" (xiv. 23-29). J. took Syria's capital, Damascus (Amos i. 3-5, vi. 14; where Amos warns Israel not to exult in having just taken Hamath, for that shall be the foe's starting point to afflict you: contrast 1 Kings viii. 65), and Hamath, and restored the tribes E. of Jordan (1 Chron. v. 17-22; 2 Kings xiii. 5). Assyria's depression from 800 to 750 B.C., according to their inscriptions, harmonizes with Scripture that then J. II. in Israel, and Uzziah in Judah, were able to enlarge their borders. The long period of prosperity thus given was a respite which should have led Israel to repentance. When they repented not, speedy and final judgment followed. The calf worship, as an engine of state policy, still remained at Bethel. The priest there, AMAZIAH [see], alleged before J. (Amos vii. 9-13), "Amos hath conspired against thee in the midst of the house of Israel," exaggerating Amos' prophecy, "I will rise against the house of J. with the sword," as if he had said, "J. shall die by the sword." J. seems not to have heeded Amaziah through awe of Jehovah's prophet. In all ages the ungodly have accused witnesses against the national sin as guilty of treason: as Elijah and Jeremiah 1 Kings xviii. 17, Jer. xxxvii. 13, 14; John xix. 12 the Antitype, xi. 48-50 political expediency being the plea for persecution; Acts xvii. 6, 7, xxiv. 5, Paul. After reigning 41 years he was buried in state and entombed with the kings of Israel. Amaziah's

expression, "the land is not able to bear all Amos' words," implies a critical state of the country, which eventuated in actual anarchy for some time after J.'s death.

Jeroham. 1. 1 Chron. vi. 27, 34; 1 Sam. i. 1. 2. Head of a family dwelling in Jerusalem (1 Chron. viii. 27), as distinguished from the Benjamites dwelling in Gibeon (28, 29), probably the J. father (forefather) of Iboeah (ix. 3, 8, 9). 3. 1 Chron. ix. 12; Neh. xi. 12. 4. 1 Chron. xii. 7. 5. 1 Chron. xxvii. 22. 6. 2 Chron. xxiii. 1.

Jerubbaal. [See GIDRON.] Jud. vi. 32 transl., "they (not Joash, but one, for the townsman generally) called him J., saying, Let Baal fight against him, because he hath thrown down his altar." They took up Joash's words: "he that will fight for Baal (seeking to put to death the destroyer of his altar) shall be put to death (himself; let us wait) TILL morning (to see, will Baal avenge his own wrong); let Baal fight for himself." When Baal did Gideon no harm the title Jerub-Baal, the "Baal fighter," became an honourable one. Besheth, "shame," is substituted for the idol in Jerubbesheth (to comply literally with Exod. xxiii. 13, 2 Sam. xi. 21), as in Ishboeth for Eshbaal (2 Sam. ii. 8, etc.; 1 Chron. viii. 33, ix. 39). Philo of Byblus, in his revision of Sanchoniatho, calls him Hierombal, priest of Jevu, or Jahve, or Jehovah.

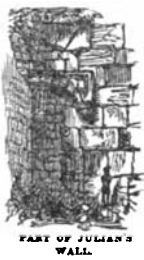
Jeruel wilderness. Part of the flat country stretching from the Dead Sea to Tekoa, a waste table land in front of the valley; where Jahaziel told Jehoshaphat he should encounter Ammon, Moab, etc., pouring round the S. of the Dead Sea into Judah (2 Chron. xx. 16, 24); containing "the watchtower" built there for observing from afar such inroads. "The ascent of Ziz," or Hazzis, has probably given its name to the *wady el Hasasah*.

Jerusalem. Jeru., the foundation (implying its divinely given stability, Ps. lxxxvii. 1, Isa. xiv. 32; so spiritually, Heb. xi. 10); -shalem, of peace. The absence of the doubled *sh* forbids Ewald's derivation, *jerush-possession*. Salem is the oldest form (Ps. lxxvi. 2, Heb. vii. 2, Gen. xiv. 18). Jebusi "the Jebusite" (Josh. xv. 8, xviii. 16, 28; Jud. xix. 10, 11) and the city itself. Jebus, the next form, J. the more modern name. Melchi-zedek (*king of righteousness*) corresponds to Adoni-zedek, "lord of righteousness," king of J. (Josh. x. 1), the name being a hereditary title of the kings of J. which is "the city of righteousness" (Isa. i. 21, 26). Ps. cx. connects Melchizedek with Zion, as other passages do with Salem. The king of Salem met Abram after his return from the slaughter of the kings, therefore near home (Hebron, to which J. was near). "The valley of Shaveh, the king's dale" (Gen. xiv. 17, 2 Sam. xviii. 18), was the valley of Kedron, and the king of Sodom had no improbable distance to go from Sodom in meeting him here (two furlongs from J.: Josephus, Ant. vii. 10, § 3).

ARIEL [see], "Lion of God," is another designation (Isa. xxxix. 1, 2, 7). Also

"the holy city" (Matt. iv. 5, xxvii. 53; Rev. xi. 3). Aelius Hadrianus, the Roman emperor, rebuilt it (A. D. 135), whence it was named *Ælia Capitolina*, inscribed still on the well known stone in the S. wall of the Aksa. J. did not become the nation's capital or even possession until DAVID'S [see] time, the seat of government and of the religious worship having been previously in the N. at Shechem and Shiloh, then Gibeon and Nob (whence the tabernacle and altar were moved to Gibeon). The boundary between Judah and Benjamin ran S. of the city hill, so that the city was in Benjamin, and Judah enclosed on two sides the tongue or promontory of land on which it stood, the valley of Hinnom bounding it W. and S., the valley of Jehoshaphat on the E. The temple situated at the connecting point of Judah and northern Israel admirably united both in holiest bonds. J. lies on the ridge of the backbone of hills stretching from the plain of Jeruseel to the desert. Jewish tradition placed the altars and sanctuary in Benjamin, the courts of the temple in Judah. The two royal tribes met in J. David showed his sense of the importance of the alliance with Saul of Benjamin by making Michal's restoration the condition of his league with Abner (2 Sam. iii. 13). Its table land also lies almost central on the middle route from N. to S., and is the watershed of the torrents passing eastward to Jordan and westward to the Mediterranean (Ezek. v. 5, xxxviii. 12; Ps. xlviii. 2). It lay midway between the oldest civilized states; Egypt and Ethiopia on one hand, Babylon, Nineveh, India, Persia, Greece, and Rome on the other; thus holding the best vantage ground whence to act on heathendom. At the same time it lay out of the great highway between Egypt and Syria and Assyria, so often traversed by armies of these mutually hostile world powers, the low sea coast plain from Pelusium to Tyre; hence it generally enjoyed immunity from wars.

It is 33 miles from the sea, 18 from Jordan, 20 from Hebron, 36 from Samaria; on the edge of one of the highest table lands, 3700 ft. above the Dead Sea; the N.W. part of the city is 2581 ft. above the Mediterranean sea level; mount Olivet is more than 100 ft. higher, viz. 2700. The descent is extraordinary; Jericho, 13 miles off, is 8624 ft. lower than Olivet, i.e. 900 below the Mediterranean. Bethel to the N., 11 miles off, is 419 below J. Ramleh to the W., 25 miles off, is 2274 ft. lower. To the S. however the hills at Bethlehem are a little higher, 2704; Hebron, 3029. To the S.W. the view is more open, the plain of Rephaim beginning at the S. edge of the valley of Hinnom and stretching towards the western sea. To the N.W. also the view reaches along the upper



part of the valley of Jehoshaphat. The city is called "the valley of vision" (Isa. xxii. 1-5), for the lower parts of the city, the *Tyro-ponon* (the cheesemakers), form a valley between the heights. The hills outside too are "round about" it (Ps. cxv. 2). On the E. Olivet; on the S. the hill of evil counsel, rising from the vale of Hinnom; on the W. the ground rises to the borders of the great wady, an hour and a half from the city; on the N. a prolongation of mount Olivet bounds the prospect a mile from the city. Jer. xxi. 13, "inhabiters of the valley, rock of the plain" (i.e. Zion). "J. the defenced" (Ezek. xxi. 20), yet doomed to be "the city of confusion," a second Babel (confusion), by apostasy losing the order of truth and holiness, so doomed to the disorder of destruction like Babylon, its prototype in evil (Isa. xxiv. 10, Jer. iv. 28). Seventeen times desolated by conquerors, as having become a "Sodom" (Isa. i. 10). "The gates of the people," i.e. the central mart for the inland commerce (Ezek. xxvi. 2, xxvii. 17; 1 Kings v. 9). "The perfection of beauty" (Lam. ii. 15, the enemy in scorn quoting the Jews' own words), "beautiful for situation" (Ps. xlviii. 2; 1. 1, 2).

The ranges of Lebanon and Antilebanon pass on southwards in two lower parallel ranges separated by the Ghor or Jordan valley, and ending in the gulf of Akabah. The eastern range distributes itself through Gilead, Moab, and Petra, reaching the Arabian border of the Red Sea. The western range is the backbone of western Palestine, including the hills of Galilee, Samaria, Ephraim, Benjamin, and Judah, and passing on into the Sinaitic range ending at Ras Mohammed in the tongue of land between the two arms of the Red Sea. The J. range is part of the steep western wall of the valley of the Jordan and the Dead Sea. W. of this wall the hills sink into a lower range between it and the Mediterranean coast plain. The eastern ravine, the valley of Kedron or Jehoshaphat running from N. to S., meets at the S.E. corner of the city table land promontory the valley of Hinnom, which on the W. of the precipitous promontory first runs S., then bends eastward (S. of the promontory) till it meets the valley of Jehoshaphat at *Bir Ayub*; thence as one they descend steeply toward the Dead Sea. The promontory itself is divided into two unequal parts by a ravine running from S. to N. The western part or "upper city" is the larger and higher. The eastern part, mount Moriah and the Acra or "lower city" (Josephus), constitute the lower and smaller; on its southern portion is now the mosque of Omar. The central ravine half way up sends a lateral valley running up to the general level at the Jaffa or Bethlehem gate. The central ravine or depression, running toward the Damascus gate, is the Tyropoon. N. of Moriah the valley of the Asmonseans running transversely (marked still by the reservoir with two arches, "the pool of Bethesda" so called, near St.

Stephen's gate) separates it from the suburb Bezetha or new town. Thus the city was impregnable entrenched by ravines W., S., and E., whilst on the N. and N.W. it had ample room for extension. The western half is fairly level from N. to S., remembering however the lateral valley spoken of above. The eastern hill is more than 100 ft. lower; the descent thence to the valley, the *Bir Ayub*, is 450 ft. The N. and S. outlying hills of Olivet, viz. *Viri Galilee*, *Scopus*, and mount of Offence, bend somewhat toward the city, as if "standing round about J." The neighbouring hills though not very high are a shelter to the city, and the distant hills of Moab look like a rampart on the E. The route from the N. and E. was from the Jordan plain by Jericho and mount Olivet (Luke xvii. 11, xviii. 35, xix. 1, 29, 45; 2 Sam. xv. xvi.; 2 Chron. xxviii. 15). The route from Philistia and Sharon was by Joppa and Lydda, up the two Bethhorons to the high ground at Gibeon, whence it turned S. and by Ramah and Gibeon passed over the N. ridge to J. This was the road which armies took in approaching the city, and it is still the one for heavy baggage, though a shorter and steeper road through *Amwas* and the great wady is generally taken by travellers from Jaffa to J.

The gates were (1) that of Ephraim (2 Chron. xxv. 23), the same probably



as that (2) of Benjamin (Jer. xx. 2), 400 cubits from (3) "the corner gate" (2 Chron. xxv. 23). (4) Of Joshua, governor of the city (2 Kings xxiii. 8). (5) That between the two walls (2 Kings xxv. 4). (6) Horse gate (Neh. iii. 28). (7) The valley gate (2 Chron. xxvi. 9). (8) Fish gate (2 Chron. xxxiii. 14). (9) Dung gate (Neh. ii. 13). (10) Sheep gate (iii. 1). (11) E. gate (ver. 29). (12) Miphkad (vor. 31). (13) Fountain gate (xii. 37). (14) Water gate. (15) Old gate (ver. 39). (16) Prison gate. (17) The E. gate (marg. Jer. xix. 2, "sun gate"), *Harstith*; Jerome takes it from *heres*, "a potter's vessel," the way out to Hinnom valley where the potters formed vessels for the use of the temple (ver. 10, 11). (18) First gate (Zech. xiv. 10), perhaps "the old gate" of Neh. iii. 6. The gates of the temple were Sur (2 Kings xi. 6), named "the gate of foundation" (2 Chron. xxxiii. 5); "the gate of the guard" (2 Kings xi. 6, 19); "high gate" (2 Chron. xxxiii. 20); Shalletheth (1 Chron. xxvi. 16). The sides of the valleys of Kedron and Hinnom were and are the *chief burial places* (2 Kings xxxiii. 6); tombs still abound on the slopes. Impurities of every kind were cast there (1 Kings xv. 13; 2 Chron. xxxix. 5, 16). The

kings were buried in mount Zion. "David was buried in the city of David (here used in a vague sense [see Birch's remark quoted at the close of this article] of the Ophel S. of the temple mount), between Siloah and the house of the mighty man," i.e. the guard house (Neh. iii. 16). It became the general burial place of the kings of Judah. Its site was known down to Titus' destruction of the city, which confused the knowledge of the sacred sites. "The king's garden," of David and Solomon, was at the point of union of Kedron and Hinnom (Neh. iii. 15). The garden of Gethsemane was at the foot of Olivet. Beyond the Damascus or northern gate the wall crosses the royal caverns. J. is honeycombed with natural and excavated caverns and cisterns for water, for burial, and for quarries. The royal quarries extend under the city according to the first measurement 200 yds. southeastwards, and are 100 yds. wide. The cuttings are four or five inches wide, with a little hollow at the left corner of each, into which a wick and oil might be placed. Mr. Schick adds considerably to these measurements by his recent discoveries. The entrance is so low that one must stoop, but the height speedily increases in advancing.

N. of the city an abundant waterspring existed, the outflow of which was stopped probably by Hezekiah, and the water conducted underground to reservoirs within the city. From these the overflow passed to "the fount of the Virgin," thence to Siloam, and perhaps to *Bir Ayub*, the "well of Nehemiah." Besides this spring, private and public cisterns abounded. Outside on the W. are the upper and lower reservoirs of Gibon (*Birket Mamilla* and *Birket es Sultan*). On the S.E. outside is the pool of Siloam. The Birket Hammam Sitti Maryam is close to St. Stephen's gate, which is on the eastern side of the city, just above the Haram area. The pool of Hezekiah is within, near the Jaffa gate, which receives the overflow of *Birket Mamilla*. The pool of Bethesda is inside, near St. Stephen's gate.



ST. STEPHEN'S GATE.

Barclay discovered a reservoir in the Tyropoeon, W. of the Haram (the temple area, the slopes S. of which are Ophel), supplied from Bethlehem and Solomon's pools. Four great towers stood at the N.W. part of the wall. The castle of Antonia, in our Lord's time, rose above all other buildings in the city, and was protected by the keep in its S.E. corner.

History.—The first mention of J. is as the Salem of Melchizedek (Gen. xiv. 18). Herodotus gives it the name Cadytis, which reappears in the modern El Kuds, or this may come from *Kodesh*, "the holy city." Next in Josh. x. 1, etc., as the capital of Adonizedek. Then Joshua allotted it to Benjamin (xv. 8, xviii.

16, 28). Neither Judah, whose land environed the stronghold, nor Benjamin could drive the Jebusites out of it (xv. 62; Jud. i. 21). The first destruction of the lower city is recorded Jud. i. 3-8; Judah, with Simeon, "smote it with the sword, and set it on fire," as being unable to retain possession of it (for the Jebusites or Canaanites held the fortress), so that, as Josephus says (Ant. v. 2, § 23), they moved to Hebron. This was the first of the 17 sieges ending with the Roman (Luke xxi. 20; Matt. xxiv. 15). Twice in these sieges it was destroyed; on two other occasions its walls were overthrown. We find it in the hands of the stranger, the Jebusite, in Jud. xix. 10-12. DAVID [see] at last took the hitherto impregnable stronghold, which was therefore called "the city of David" (Joab being the first in the assault, 1 Chron. xi. 6), and built his palace there. He enclosed the city and citadel together with a wall, and strengthened Zion "inwards" by a wall upon the N. side where the lower town joined it; and brought up the ark, making it thus the political and religious centre of the nation (2 Sam. v. 6-9, vi. vii.). This choice was under the direction of Jehovah (Deut. xii. 5-21, 1 Kings xi. 36); henceforth it was "the city of the Great King" (Matt. v. 35), "the holy city" (Neh. xi. 18), the spiritual as well as civil capital. For this its situation admirably adapted it, bordering between Judah, his own tribe, and the valiant small tribe of Benjamin, which formed the connecting link with the northern tribes, especially with Ephraim the house of Joseph. This event he, and his enemies the Philistines too, regarded as a pledge that his kingdom was established. Here in Zion was the sepulchre of David, where also most of his successors were buried. In 1 Sam. xvii. 54 it is said David brought Goliath's head to J.; either to the lower city, which was already in the Israelites' hands, or finally, as a trophy, to the city of David when it fell into his hands. The altar too was transferred in Solomon's reign from the tabernacle of Gibeon to the permanent temple. The preparation for this transference was made by David's sacrificing in the threshing floor of Araunah the Jebusite, where he saw the Angel of Jehovah after the plague, and where he was directed by God to rear an altar (2 Sam. xxiv. 16-25; 1 Chron. xxi., xxii. 1; 2 Chron. iii. 1; Ps. lxxvi. 1, 2, cxxxii. 13-18). Assaph wrote Ps. lxxviii. 67-71 to soothe Ephraim's jealous feeling by showing that the transference of the sanctuary from Shiloh to Zion was God's appointment; henceforth Zion is "the mountain of the Lord's house" (Isa. ii. 2). At the meeting of the valleys Kedron and Hinnom David had his royal gardens, S.E. of the city, watered by Ain Ayub (the well of Joab). Solomon, besides the TEMPLE [see] and PALACE [see], enlarged and strengthened the wall with towers (Jos. Ant. viii. 6, § 1), taking in the outlying suburbs (1 Kings iii. 1; ix. 15, 24). He

built also a palace for his Egyptian queen, not in the city of David (in the N. T. this phrase means Bethlehem): 1 Kings vii. 8, ix. 24; 2 Chron. viii. 11. On the hill S.E. of Jerusalem, a southern part of Olivet, he built shrines for his foreign wives' idols; it is hence called "the mount of offence," 1 Kings xi. 7; 2 Kings xxiii. 13, "the mount of corruption." Josephus (Ant. viii. 7, § 4) praises the roads which Solomon paved with black stone, probably the durable basalt from Argob. "Solomon made silver in J. (common) as stones, and cedars as sycamore trees" (1 Kings x. 27; 2 Chron. ix. 27; Eccles. ii. 9).

At the disruption under Rehoboam the priests, Levites, and better disposed of the people flocked from the northern kingdom to Judah and J. which the king fortified (2 Chron. xi. 5-17). But fortifications avail nothing without God's favour. He and his people forfeited this by idolatries (1 Kings xiv. 22-25, 2 Chron. xii.). So Shishak, Jeroboam's ally, came up against J. Rehoboam at once surrendered all the treasures of Jehovah's house, and of the palace, including Solomon's 300 golden shields (three pounds in each) in the house of the forest of Lebanon (1 Kings x. 17), for which Rehoboam substituted brazen shields. Asa, after overthrowing the Ethiopian Zerah who thought to spoil J. as Shishak did, brought in the sacred offerings which his father Abijah had dedicated from the war with Jeroboam (2 Chron. xiii. 16-20), and which he himself had dedicated from the Ethiopian spoil, into the house of the Lord, silver, gold, and vessels (1 Kings xv. 16; 2 Chron. xiv. 12, 13). So he replaced the vessels taken by Shishak. Asa also rebuilt Jehovah's altar before the porch (xv. 8). Jeho-shaphat, Asa's son, probably added "the new court" to the temple (ix. 5).

The fourth siege of J. was in the reign of Jehoram, Jehoshaphat's son. In punishment for his walking in the Israelite Ahab's idolatries instead of the ways of his father, and for his slaying his brothers, Jehovah smote him with a great stroke, stirring up the spirit of the Philistines and the Arabians near the Ethiopians to break into Judah, slay all his sons except the youngest (in retributive justice both to himself and his sons: 2 Chron. xxi. 4, 10-20; xxii. 1; xxiv. 7), and carry away all the substance in the king's house, and his wives; he himself also died of sore disease by Jehovah's visitation, and was excluded from "the sepulchres of the kings," though buried in the city of David. Keil denies the certainty of J. having been taken this time, as "Judah" does not necessarily include J. which is generally distinctly mentioned; "the king's house" is not necessarily the palace, what may be meant is all whatever substance of the king's house (family) was found. But it is hard to see how they could carry away his sons and wives without taking the capital. Next JOASH [see, and JEHOIADA] in his 23rd year of reign (2 Kings xii.

6-16, 2 Chron. xxiv. 4-14) repaired the temple after its being injured by the Baal worshippers of Athaliah's reign. Joash apostatized at Jehoiada's death. Then Hazael (by God's appointment) set his face to go up to J., and Joash bought him off only at the sacrifice of all the treasures in the temple and palace. Two of his servants slew him. Like Jehoram he was excluded from the royal sepulchres, whereas Jehoiada, his subject, was honoured with burial there.

AMAZIAH [see], intoxicated with his success against Edom whose idols, in spite of a prophet's warning, he adopted, challenged Joash of Israel. The latter conquered at Bethshemesh at the opening of the hills 12 miles W. of J. Taking Amaziah prisoner he brought him to J. and there brake down the wall from the Ephraim or Benjamin gate to the corner gate (N.W. of the city) 400 cubits (the first time the walls were injured, probably at the N.W. corner), and took all the silver and gold and vessels in God's house under charge of the Obed Edom family, and the treasures of the palace, and hostages. Josephus (ix. 9, § 9) says that he compelled the inhabitants to open the gates by threatening to kill Amaziah otherwise.

UZIAH repaired the walls, building towers at the corner gate (the N.W. corner of the city: 2 Chron. xxvi. 9, Neh. iii. 19-24), at the turning of the wall (E. of Zion, so that the tower at this turning defended both Zion and the temple from attacks from the S.E. valley), and at the valley gate (on the W. of the city, where now is the Jaffa gate) opening to Hinnom. Also he made engines to be on the towers and bulwarks, to shoot arrows and great stones with. The great earthquake in his reign (Amos i. 1) was a physical premonition of the social revolutions about to visit the guilty nation as a judgment from God (Matt. xxiv. 7, 8). Jotham "built the high gate of the house of the Lord" connecting the palace and the temple (2 Chron. xxxiii. 20, xxvii. 3); and built much at the wall of Ophel, the S. slope of Moriah, the wall that connected Zion with the temple mount.

Under Ahaz J. was besieged by Rezin of Syria and Pekah of Israel (2 Kings xvi. 5, 6). Josephus (Ant. ix. 12, § 1) says it withstood them "for a long time," doubtless owing to the fortifications of the two previous kings. Rezin during it made an expedition to Elath, which he transferred from the Jews to Edom. On his return, finding J. still not taken, he ravaged Judea, and leaving Pekah at J. he carried a number of captives to Damascus. Ahaz then ventured to meet Pekah in open battle and was utterly defeated, losing 120,000 slain, besides numerous captives, all of whom however by the prophet Oded's counsel were sent back. J. was uninjured. [See **AHAZ** as to his mutilation of the temple, in vassalage to Tiglath Pileser.]

Hezekiah "in the first year of his reign" "suddenly," i.e. with a promptness that took men by surprise, restored all that his father had desecrated (2 Chron. xxix. 3, 36).

[See **HEZEKIAH** on this and Sennacherib's invasion.] Hezekiah stopped the outflow of the source of the Kedron N.E. of the city, to which *nachal* is applied as distinguished from the Hinnom valley S. and W., which is called *ge*, and brought it within, underground, to the W. side of the city of David, which must therefore have been on the E. (2 Kings xx. 20; 2 Chron. xxxii. 4, 30; Isa. xxii. 9-11), i.e., to the valley Tyropœon between the E. and W. divisions of the city, where traces of the channel still exist. He made strong or fortified the **MILLO** [see] (the article marks it as a well known place), probably a large tower at one particular part of the wall (Jud. ix. 6, 46, 49, where Millo is interchanged with Migdol "a tower"). The name, which means "the filling," originated probably in the fact that this castle filled or completed the fortification of the city of David. It was situated (1 Chron. xi. 8) at the N.W. corner of the wall, on the slope of the Tyro-



WALL OF JERUSALEM.

pœon valley, where Zion had least height and therefore needed most strengthening (1 Kings xi. 27). Manasseh on his restoration from Babylon built a fresh wall outside the city of David on the W. side of Gihon in the valley, even to the entering in at the fish gate (2 Chron. xxxiii. 14), and continued Jotham's works enclosing Ophel, and raising the fortress up to a very great height. [See **JOSIAH** on the renovation of the temple in his reign.] "The second (or lower) part" of the city, *ha-Mishoneh*, "the college," is mentioned as Huldah's place of residence (2 Chron. xxxiv. 22, 2 Kings xxii. 14). The fish gate on the N. resounds with cries at the foe's approach (in the prophecy of Zeph. i. 10) first; then the second or lower part of the city, Aera; then the hills Zion and Moriah last.

Josiah's successor **JEOIAHAZ** [see] gave place to **JEOIAKIM** [see]. Nebuchadnezzar, after defeating Pharaoh Necho at Carchemish, marched to J., carried off the temple vessels, and fettered Jehoikim as Necho's tributary, intending to take him to Babylon; but afterwards for his ally Josiah's sake, Jehoikim's father, restored him as a vassal (2 Chron. xxxvi. 6, 7). Three years after Jehoikim rebelled, and Nebuchadnezzar sent Chaldean, Syrian, Moubite, and Ammonite "bands" to chastise him (2 Kings xxiv. 2). Nebuchadnezzar in person came up against **JEOIACHIN** [see], who surrendered in the third month of his reign, wishing to spare the city the horrors of a lengthened siege when he saw resistance would be unavailing (2 Kings xxiv. 10-13; Josephus, B. J., vi. 2). Nebuchadnezzar carried away all the

temple and palace treasures, and some of Solomon's gold vessels heretofore still left, which he cut in pieces, leaving only a few (Jer. xxvii. 19); also the princes, men of wealth, and skilled artisans, in all 10,000, leaving only the poorest behind. Zedekiah he made king under an oath of allegiance by God (2 Chron. xxxvi. 13, Ezek. xvii. 13-18). In violation of this oath Zedekiah, relying on Pharaoh Hophra, revolted. Nebuchadnezzar then began the siege of J., surrounding it with troops, in Zedekiah's ninth year, tenth day of the tenth month. From forts erected on lofty mounds around he hurled missiles into the city, and battered the walls and houses and gates with rams (Jer. xxxii. 24, xxxiii. 4, lii. 4, 6; Ezek. xxi. 22). On Pharaoh Hophra's approach the siege was for a brief space intermitted (Jer. xxxvii. 5-11); but the Chaldeans returned and took J. after the inhabitants had suffered much by famine and pestilence (Jer. xxxii. 24, 2 Kings xxv. 3, Lam. v. 10) in Zedekiah's 11th year, on the ninth day of the fourth month, a year and a half from the beginning of the siege. Nebuchadnezzar was meanwhile at Riblah, watching the siege of Tyre. The breach in the walls of J. was made at midnight, and the Jews knew nothing till the Chaldean generals took their seats (Jer. xxxix. 3) "in the middle gate" (between Zion the citadel and the lower city on the N.), or as the Jewish historian says, "in the middle court of the temple" (Josephus, Ant. x. 8, § 2). Zedekiah stole out by a gate on the S. side, and by the royal gardens fled across Kedron and Olivet, but was overtaken in the Jericho plains, and brought for judgment to Riblah. On the seventh day of the next (the fifth) month Nebuzaradan, the commander of the king's body guard, arrived, and after collecting the captives and booty, on the tenth day he burnt the temple, palace, and chief buildings, and threw down the walls (Jer. lii. 12-14), so that they soon became "heaps of rubbish" (Neh. iv. 2). The Assyrian regular custom was for the generals to sit in council at the gate, the usual place of public assembly, at the close of a siege. The Imperial Bible Dict. supposes Zion's superior strength caused the month's delay between the princes sitting in the gate on the ninth day of the fourth month and the final desolation on the seventh day of the fifth month; but the account above is more probable. The king's orders had to be first obtained from Riblah before the final destruction took place under Nebuzaradan, who carried out Nebuchadnezzar's instructions. Meantime the horrors described in Lam. ii. 4, v. 11, 12, slaughter of old and young, and violation of women, took place in the upper city, Zion, as well as the lower. "In the tabernacle of the daughter of Zion He poured out His fury like fire. They ravished the women in Zion, and the maids in the city of Judah. Princes are hanged up by their hand," etc.

[On the numbers carried away, and who returned, Gedaliah's murder, and the rebuilding of the temple, etc.,

see CAPTIVITY, GEDALIAH, CYRUS, EZRA, HAGGAI, NEHEMIAH.] 42,360 returned with Zerubbabel's caravan (Ezra ii. 64), carrying back the old temple vessels besides other treasures (v. 14, vi. 5). On the first day of the seventh month Joshua the highpriest and Zerubbabel set up the altar and kept the feast of tabernacles (iii. 1-6). In the second year the temple foundation was laid, amid tears of the old men and the trumpets' notes sounded by the priests and cymbal music of the Levites. The work, after many interruptions by Samaritan enemies influencing ARTAXERXES [see] or Pseudo-Smerdis, (they failed apparently with Ahasuerus, Cyrus' successor), then by Tattai governor W. of the river, was finally completed on the third day of the last month, Adar, in the sixth year of Darius, by the Jews encouraged through the prophesying of Haggai (i. 4-9) and Zechariah. (Ezra iv., v., vi. 14, 15, etc.) P. cxxxvii. gives us a glimpse of the yearnings after J. of the captives in Babylon. The Jews still commemorate the chief events of this period by fasts: Nebuchadnezzar's investment of J. the 10th of Tebeth (Jan. 5); Nebusaradan's destruction of the temple, also Titus', 10th of Ab (July 29); Gedaliah's murder, 3rd Tisri (Sept. 19); Ezekiel and the captives at Babylon hearing the news of the temple's destruction, 9th Tebeth; the Chaldees entering the city, also Titus' making a breach in Antonia, 17th Tamuz (July 8). The new temple was 60 cubits lower than Solomon's (Josephus Ant. xv. 11, § 1). After 58 years' interval Ezra (457 B.C.: chaps. vii., viii.) led a second caravan of priests, Levites, Nehitims, and laymen, 1777 in all, with valuable offerings of the Persian king, and of the Jews still remaining in Babylon; he corrected several irregularities, especially the alliance with and retention of foreign wives, which had caused such sin and sorrow to the nation formerly.

Eleven years afterwards Nehemiah arrived (445 B.C.), and gave the finishing stroke to the national organization by rebuilding and dedicating the wall (enclosing J. as well as Zion), notwithstanding the mockings and threats of the Horonite Sanballat, the ruler of the Samaritans, and Tobiah the Ammonite. Ezra cooperated with him (Neh. viii.) by reading publicly the law at a national assembly on the first of the seventh month, the anniversary of the first return of Zerubbabel's caravan; then followed the grand and formal observance of the feast of tabernacles with a fulness of detail such as had not been since Joshua's days, for the earlier observance in Ezra iii. 1, 4 was only with burnt offerings, etc. [See NEHEMIAH on his abolition of usury, and attention to the genealogies, so important to the Jews.]

According to Neh. xiii. 4-9, 23, "one of the sons (probably meaning grand-son or descendant; Manasseh according to Josephus, Ant. xi. 7, § 2) of Joiada," Elhashib's (whose un-Jewish conduct Nehemiah corrected) son, married the daughter of San-

ballat. Manasseh became the first priest of the Samaritan temple on Gerizim.

Joiada's son Jonathan (Neh. xii. 11) or Johanan murdered his brother Joshua in the temple, through rivalry for the highpriesthood. Bagoas, the Persian general, thereupon entered the sanctuary itself, saying he was less unclean than the body of the murdered man, and imposed a tribute of 50 darics for every daily lamb sacrificed for seven years.

[See ALEXANDER THE GREAT and JADUA on their interview at Sapha: Mis'eb, Scopos, or the Nob of Isaiah, the high ridge N. of the city, crossed by the northern road, whence the first view, a full one, of both the temple and city is obtained.] In 320 B.C. J. fell into Ptolemy Soter's



COIN OF PTOLEMY SOTER.

hands because the Jews would not fight on the sabbath. Many Jews were transported to Egypt and N. Africa (Josephus, Ant. xii. 1, Apion i. 22).

Simon the Just, a leading hero with the Jews, succeeded his father Onias in the highpriesthood (300 B.C.). He repaired the sanctuary, added deep foundations to gain a larger surface (Ecclus. l. 1-4), coated the great sea or cistern in the court with brass, and fortified the city walls.

Ptolemy Philadelphus caused the LXX. Gr. transl. of O. T. to be made at Alexandria (285 B.C.), and for the purpose sent Aristetes to J. in Eleazar's highpriesthood, and bestowed rich gifts on the temple (Josephus, Ant. xii. 2, § 5-10, 15). J. became a prey subsequently to rival parties, at one time taken by Antiochus the Great (203 B.C.), then retaken by Scopas the Alexandrian general, who garrisoned the citadel, then again delivered by the Jews to Antiochus, who rewarded them by presents for the temple, which he decreed should be inviolable, and by remitting taxes.

Antiochus Epiphanes [see ANTICHRIST], the subject of Daniel's prophecy (Dan. viii., xi.), sold the highpriesthood whilst Onias III. was alive to the highpriest's brother Joshua. The latter, under the Græcised name Jason, introduced at J. Greek dress, sports, and gymnasia where young men were trained naked (1 Macc. i.; 2 Macc. iv., v.), and endeavoured to "become uncircumcised," obliterating the Jews' distinctive mark. Onias assuming the Gr. name Menelaus in his turn bought the highpriesthood from Antiochus with the consecrated plate of the temple, and drove away Jason, who however again returned but soon retreated and perished beyond Jordan. Antiochus came to J., slew Ptolemy's adherents, and, guided by Menelaus into the sanctuary, carried off the golden altar, candlestick, and table of shewbread, vessels,

utensils, and 1800 talents, also numerous captives. Resolving to exterminate the Jews utterly, in two years he sent Apollonius to carry out his purpose. On the sabbath when the Jews were at their devotions an indiscriminate slaughter took place, the city was spoiled and burnt, and the walls demolished. Seizing on Zion, the city of David "on an eminence in the lower city," i.e. in the eastern hill, not the western hill or upper city (Josephus, Ant. xii. 9, § 3; 5, § 4), "adjoining the northern wall of the temple, and so high as to overlook it," the enemy fortified it with a turreted wall, securing their booty, cattle and women prisoners. Antiochus decreed heathen worship throughout his kingdom, and sent Athenens to J. to enforce it. The temple was reconsecrated to Jupiter Olympius (2 Macc. vi.). Heathen riot, revelling, and dalliance with harlots took place within the sacred precincts. The altar was filled with profane things, sabbath keeping was forbidden, the Jewish religion proscribed. The Jews on the king's birthday were forced monthly to eat of idol sacrifices, and to go in procession carrying ivy on Bacchus' feast. Pigs' flesh was offered to Zeus on an altar set on Jehovah's brazen altar, and the broth sprinkled about the temple (Josephus, Ant. xii., xiii.). Many heroically resisted; so, amidst torments and bitter persecutions, the ancient spirit of the theocracy revived (Heb. xi. 34-38). See for their terrible and heroic sufferings for their faith 2 Macc. vi. 10-31, vii. Judas Maccabeus then gathered 6000 faithful Jews (viii.), and praying God to look upon the downtrodden people, the profaned temple, the slaughter of harmless infants, and blasphemies against His name, he could not be withstood by the enemy. With 10,000 he defeated Lysias with 60,000 choice footmen and 5000 horsemen at Bethsura, in Idumea. Judas' prayer (1 Macc. iv.) before the battle breathes the true spirit of faith: "Blessed art Thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of Thy servant David, and gavest the host of strangers into the hand of Jonathan the son of Saul and his armour bearer: shut up this army in the hand of Thy people Israel, . . . and let all those that know Thy name praise Thee with thanksgiving." On the third anniversary of the desecration, the 25th of Chisleu, 165 B.C., he dedicated the temple with an eight days' feast (alluded to in John x. 22, and apparently observed by our Lord though of human ordinance). Then he strengthened the temple's outer wall. On Eleazar his brother's death in battle, Judas retired to J. and endured a severe siege, which ended in Lysias advising Antiochus (son of Epiphanes) to grant the Jews their own laws, their liberty, and their fortress. Judas subsequently defeated Nicanor, general of the usurper Demetrius, whence the gate E. of the great court was named Nicanor. Judas died (161 B.C.) in battle with Bacchides, Nicanor's successor, and all Israel mourned for him; "how is the valiant

man fallen that delivered Israel!" (1 Mac. ix.)

Jonathan and Simon, Judas' brothers, succeeded to the command of Israel, and rebuilt the walls as a solid fortification round Zion. Simon succeeded as highpriest and leader at Jonathan's death, and took the lower city, Acra, which had been so long in the foe's hands. He cast down the citadel and lowered the eminence on which it stood, so that the temple overtopped all the other buildings; and he filled up the valleys with earth, in order to make them on a level with the narrow streets of the city, thus the entire depth of the temple foundations did not appear. (Josephus, Ant. xiii. 6, §7; B. J. i. v. 5, §1). Then he built a fort on the N.W. side of the temple hill, so as to command Acra, vis. Baris, where he resided, afterwards the well known Antonia. John Hyrcanus his son succeeded. Antiochus Sidetes, king of Syria, besieged J., and then and then only a want of water was experienced, which was relieved by a fall of rain. Ultimately the siege ended in terms of peace.

The name Maccabee was first given to Judas, from the initials of the Heb. "Who among the gods is like unto Thee, O Jehovah?" (Exod. xv. 11) or of the sentence, "Mattathias (whose third son was Judas), a priest (of the course of Joarib, the first of the 24 courses, but not highpriest), son of Johanan"; or from makabah "a hammer," as Charles Martel (*hammer or mallet*) is named from his prowess. "Asmonæus" is the proper family designation, from *Hashmon*, the great grandfather of Mattathias.

Aristobulus, Hyrcanus' son, succeeded as highpriest, and assumed the title "king." Alexander next succeeded. Then his sons Aristobulus and Hyrcanus by their rivalries (in which for the first time the animosities of the sects, the Pharisees and Sadducees, come into prominence) caused the interference of Pompey the Roman



POMPEY AND HIS MONS.

general (63 B.C.), who after a siege took the temple by storm, the priests all the time calmly performing regularly their rites, and many being slain while thus engaged. What most astonished the Romans was to find no image or shrine in the holy of holies. Pompey allowed Hyrcanus to remain highpriest without the title "king." He reverently left the treasures and spices in the temple untouched; he merely laid a tribute upon the city, and destroyed the walls. The greedy Crassus two years later (54 B.C.) not only plundered what Pompey had spared, but also what the Jews throughout the world had contributed, viz. 10,000 talents or £2,000,000, and this though the priest in charge had given him a bar of gold on con-

dition of his sparing everything else. Julius Cæsar confirmed Hyrcanus in the highpriesthood, and gave him civil power as ethnarch, and made his chief minister Antipater the Idumean, Herod's [see] father, procurator of Judæa. Upon Antipater's assassination Herod and Phasaelus his sons, with Hyrcanus, resisted Antigonus (Aristobulus' son and Hyrcanus' nephew), who with a Parthian army attacked J. Five hundred Parthian horsemen with Antigonus were admitted on pretence of mediating. Phasaelus was killed, Herod escaped. Hyrcanus knelt before the new king his nephew, who then bit off his ears to incapacitate him from being highpriest. Herod ultimately, with the Roman governor of Syria, Sosius, took J. by siege and storm. Antigonus gave himself up from the Baris, which remained untaken, and at last was killed by Antony's command. Herod slew the chiefs of the Asmonæans, and the whole sanhedrim, except the two great founders of the Jewish rival schools, Hillel and Shammai, and finally Hyrcanus, more than 80 years old, the last of the Asmonæans. Still the old spirit of the Maccabees survived. Every attempt Herod made at Greek and Roman innovations upon Jewish religious feeling was followed by outbreaks. This was the case on his building a theatre, with quinquennial games in honour of Cæsar, at J., and placing around trophies which the Jews believed to contain figures of men. He enlarged the Baris at the W. end of the N. wall of the temple, built by John Hyrcanus on the foundations of Simon Maccabeus, and named it Antonia after his friend Mark Antony. He occupied the Asmonæan palace at the eastern side of the upper city adjoining the end of the bridge joining it to the S. part of the temple. He built a new palace at the N.W. corner of the upper city (where now stands the Latin convent), next the old wall, on his marriage to a priest Simon's daughter. His most magnificent work was to rebuild the temple from its foundations; two years were spent in preparations (beginning 20 or 19 B.C.), one and a half in building the porch, sanctuary, and holy of holies (16 B.C.). But the court and cloisters were not finished until eight years subsequent to the beginning of the work (9 B.C.). The bridge of Herod between the upper city and what had been the royal cloister of Solomon's palace, S.W. of the temple, was now rebuilt, of which part (Robinson's arch, so called from its discoverer) still remains. Nor was the temple considered completed till A.D. 64, under Herod Agrippa II. and the procurator Albinus. So in John ii. 20 the Jews said to our Lord, "forty and six years has this temple been in building" (Gr.), viz. 20 from beginning the work to the era A.D. when Christ was in His fourth year, 27 added brings us to His 30th year when He begun His ministry, so the year when the Jews said it would be the 46th or 47th year from the temple work being begun. Herod also built three great towers on the

old wall in the N.W. corner near the palace, and a fourth as an outwork; called Hippicus, Phasaelus, Mariamne, and Scephinus. The Jews were indignant at his fixing a golden eagle, the symbol of Roman authority, over the sanctuary, in violation of the second commandment, and two rabbins instigated disciples to pull it down; the rabbins were burnt alive. Herod died some months after Christ's birth. [See ARCHELAUS, on his cruelty in cutting up the clamouring Jews assembled for the passover, and his appointment at Rome as ethnarch of Judæa.]

Judæa was now become a Roman province, the procurator of which resided at Cæsarea on the coast, not at J. Coponius first was procurator, accompanied by CYRENIUS [see] or Quirinus, now a second time prefect of Syria, charged with carrying out the assessment (Luke ii. 2, 3) which had already been prepared for in his first tenure of office at Christ's birth. Coponius took possession of the highpriest's state robes, which were to be put after use in a stone chamber under the seal of the priests, in charge of the captain of the guard. Christ's visit to the temple (Luke ii. 42) took place whilst Coponius ruled. Ambivius, Annius Rufus, and Val. Gratus successively held the office, then Pontius Pilate, Joseph Caiaphas being highpriest. Pilate transferred the winter quarters of the Roman army from Cæsarea to J. The Jews resented his introduction of the eagles and images of the emperor, and they were withdrawn; also his applying the sacred revenue from redeeming vows (Corban) to an aqueduct bringing water 200 or 400 stadia (Jos. Ant. xviii. 3, §2; B. J. ii. 9, §4) into the city. In A.D. 27 our Lord attended the first passover recorded since His childhood (John ii. 13). At the passover A.D. 30 our Lord's crucifixion and resurrection took place.

Pilate was recalled in A.D. 37, and Vitellius, prefect of Syria, let the Jews again keep the highpriest's vestments, and removed Caiaphas, and gave the highpriesthood to Jonathan, Annas' son. Petronius superseded Vitellius, who brought an imperial order for erecting in the temple Caligula's statue. The Jews protested against this order, and by Agrippa's intercession it was countermanded. Claudius' accession brought an edict of toleration to the Jews. AGRIPPA'S [see] first act in taking possession of his kingdom was to visit the temple, and sacrifices, and dedicate the golden chain with which the late emperor had presented him after his release from captivity; it was hung over the treasury. Outside the second wall, which enclosed the northern part of the central valley of the city, lay the Betheth or new town; this Agrippa enclosed with a new and third wall, which ran from the tower Hippicus at the N.W. corner of the city northward, then by a circuit to the E., then southward till it joined the S. wall of the temple at the W. bank of Kedron valley. In A.D. 45 commenced a famine which lasted two years, and which

was alleviated by Helena, queen of Adiabene, a convert to Judaism, who visited J. A.D. 46. Her tomb, the stadia from the city, formed one of the points in the course of the new wall (B. J., v. 4, § 2).

FELIX [see] succeeded Cumanus at the request of the highpriest Jonathan. The Sicarii, whose creed it was to rob and murder all whom they deemed enemies of Judaism, were employed by Felix to assassinate Jonathan for remonstrating with him respecting his wicked life. The murder was committed whilst the highpriest was sacrificing! A riot at Caesarea caused the recall of Felix, A.D. 60. Poecilius Festus [see] succeeded, who is described as upright (B. J., ii. 14, § 1). But as time went on "all things grew from worse to worse" (Ant. xx. 9, § 4).

Gessius Florus (A.D. 65) tested the Jews' endurance to the last point, desolating whole cities and openly allowing robbers to buy impunity in crime. He tried to get the treasure from the temple, but after plundering the upper city failed. Young Eleazar, son of Ananias, led a party which withheld the regular offerings from the Roman emperor, virtually renouncing allegiance. So the last Roman war began, in spite of the remonstrances of the peace party, who took possession of the upper city. The insurgents from the temple and lower city, reinforced by the Sicarii, drove them out, and set on fire the Asmonean palace, the highpriest's house, and the archives repository, "the nerves of the city" (B. J., ii. 17, § 6); next they slew the Roman garrison, and burnt Antonia; then they murdered treacherously the soldiers in the three great towers who had been forced out of Herod's palace after a resistance of three weeks. Next the highpriest and his brother were found in the aqueduct and slain.

Cestius Gallus marched from Scopus on the city through the Bezetha, but was obliged to retire from the N. wall of the temple, E. of and behind Antonia, back to Scopus, where he was utterly defeated in November, A.D. 66. C. Gallus' first advance and retreat gave the Christians the opportunity of fleeing as Christ counselled them, "when ye see J. compassed with armies, then let them which are in Judaea flee to the mountains" (Matt. xxiv. 16). Vespasian, till the

the temple and Antonia, 8400 men; the other under Simon Bergioras in the tower Phasaelus, holding the upper city, from the Cœnaculum to the Latin convent, the lower city in the valley, and the Acra N. of the temple, 10,000 men and 5000 Idumeans. Strangers and pilgrims swelled the number to 600,000 (Tacitus). Josephus says a million perished in the siege, and 40,000 were allowed to depart into the country, besides an immense number sold to the army, part of the "97,000 carried captive during the whole war" (B. J., vi. 9, § 3). This number is thought an exaggeration.

Our Lord's prophecy (Luke xix. 41-44) was literally fulfilled: "thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." Out of 27 sieges this was the only one in which J. was surrounded by a wall. Titus, with 30,000 men, including four legions and auxiliaries (the 12th and 15th on Scopus fur to the N., the 5th a little behind, and the 10th on Olivet), forced an entrance through the first wall by the battering ram called "the conqueror," then through the second. Then, withdrawing the 10th from Olivet, he gave the Jews time for offering terms of peace, but in vain. Next he attacked the temple at Antonia and the city near the monument of John Hyrcanus simultaneously; but John undermined and fired at one point the Roman banks made for their batteries (catapults, ballistæ, and rams), and Simon assailed and fired the rams at the other point. Titus then resolved to surround the whole city with a wall, to prevent intercourse with the country on the S. and W. sides. The wall was completed in three days. Then Antonia was taken on June 11. The period of bombarding the temple is named by the Jews "the days of wretchedness." On the 23th of June the daily "sacrifice (Dan. ix. 27) ceased" from want of an officiating priest, and Titus again in vain invited to a surrender. On July 15th a soldier, contrary to Titus' intimation, fired the temple, and all Titus' efforts to stop the fire were unavailing, the very same month and day that Nebuchadnezzar burnt the first temple, God marking the judgment plainly as from Him. Titus himself recognised this: "we fought with God on our side, it is God who pulled the Jews out of these strongholds, for what could the hands of men or machines have availed against these towers?" The infatuation and divisions of the Jews "shortened those days" in order that "the elect," the seed of future Israel, "might be saved" (Matt. xxiv. 22). On September 11th at last the Romans gained the upper city; even still John and Simon might have made terms, had they held the three great towers which were deemed impregnable; but they fled, and were taken to grace the Roman conqueror's triumph at Rome. The city and temple were wholly burnt and destroyed, excepting the W. wall of the upper city and Herod's three great towers, which were left as

memorials of the strength of the defences. The old and weak were killed, the children under 17 sold as slaves, the rest were sent to the Egyptian mines, the ambitheatre, and Rome, where they formed part of Titus' triumphal train. The 10th legion under Terentius Rufus "so thoroughly levelled and dug up that no one visiting J. would believe it had ever been inhabited" (Josephus B. J. vii. 1, § 1), fulfilling Christ's words, "they shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation" (in mercy).

The Jews revolted again under Barchochab (son of a star) who pretended to be the Messiah prophesied of by Balaam (Num. xxiv. 17), "there shall come a star out of Jacob," when the emperor Hadrian tried to colonize J. with his veterans, and so for ever to prevent its becoming a rallying point to the nation. R. Akiba was his armour bearer. Having been crowned at Bether he gained possession of J., of which his coins with the legend "to the freedom of J." and "J. the holy" bear evidence. After two years' war he was slain, and Hadrian completed the fulfilment of Christ's words by razing the ruins still left and drawing a plough over the temple foundations.

The new Roman J. was called Ælia (from his own name) Capitolina (from the temple to Jupiter Capitolinus reared on the temple site). A donkey



DAMASCUS GATE.

driver in our days picked up the head of Hadrian's statue not far from the Damascus gate. The head bears a crown of laurels, the two branches

of which are attached to a medallion, on which is engraven in cameo an eagle, the symbol of imperial power. Jews were forbidden to enter the city on pain of death. In the fourth century they got leave to enter it in order to wait on the anniversary of its capture; their place of waiting being then as now by the W. wall of the temple, where the Jews every Friday at three o'clock, the time of the evening sacrifice, walk over their desecrated temple. Christian pilgrimage to the holy places in the same century became common. The empress Helena, Constantine's mother, in A.D. 326 built a grand church on Olivet.

Constantine founded an oratory on the site of Astarte's shrine, which occupied the alleged scene of the resurrection. The martyrion on the alleged site of finding the cross was erected E. of the oratory or church of the resurrection.

In the apostate Julian's reign the Jews at his instigation attempted with great enthusiasm to rebuild the temple; but a whirlwind and earthquake shattered the stones of the former foundation, and a fire from the temple mount consumed their tools.

A A



COIN OF VESPASIAN.

fall of Giscala, in October or November, A.D. 67, was subduing the northern country. John son of Levi escaped to Jerusalem, and in two years and a half (A.D. 70) Titus began the siege, the Zealots then having overcome the moderate party. The Zealots were in two parties: one under John of Giscala and Eleazar, holding

Ammianus Marcellinus (xxiii. 1), the emperor's friend, attests the fact. Providence baffled Julian's attempt to falsify Christ's words.

The Persian Chosroes II. took J. by storm A.D. 614, slew thousands of monks and clergy, destroyed the churches, including that of the holy sepulchre, and carried away the so called wood of the true cross, which in 628 was restored.

Caliph Omar (637) took the city from the patriarch Sophronius, who said, "Verily, this is the abomination of desolation spoken of by Daniel the prophet, standing in the holy place." Christians were allowed liberty of worship, but forbidden to erect more churches. The proper mosque of Omar still exists in the S.E. corner of the mosque el Akra, and has been always a place of Moslem pilgrimage. The crusaders took J. in A.D. 1099, July 15th, and it remained in Christian possession 88 years. Saladin retook it in 1187. In a dismantled state it was ceded to the Christians by the treaty with the emperor Frederick II., in 1219, and has ever since remained in the Mahometans' hands. From the first siege by the children of Judah (Jud. i. 8), 1400 B.C., to A.D. 1244 J. underwent 27 sieges, the last being by the Kbaresmian hordes who slaughtered the priests and monks. There was the city before David, the second that of Solomon 1000 to 597 B.C., the third city that of Nehemiah which lasted for 300 years. A Grecised city under Herod (the fourth city) succeeded. This city, destroyed by Titus A.D. 70, was followed by a Roman city, the fifth, which lasted till the Mahometan time, the sixth city. Then followed the Christian city of Godfrey and the Baldwins, the seventh; lastly the eighth, the modern city of 600 years of Moslem rule. The Ottoman Suleiman in 1542 built the present walls. After a brief possession by the Pasha of Egypt from 1832 to 1840, J. was restored to the Sultan of Turkey, in whose hands it continues.

Sites.—J. Fergusson thinks the Moslem "Dome of the Rock" to be Constantine's church over the rock which contained Christ's tomb. The so called Church of the Sepulchre shows by its architecture that its date of erection was after the crusades. But the Dome of the Rock in architecture is evidently long before them, and has in its centre a rock, *sakhras*, with one cave in it as Eusebius describes, and is near buildings undoubtedly of Constantine's time. The present Church of the Sepulchre has never had a rock in it, but merely a small tabernacle of marble. The Dome of the Rock is an eight sided building, each side being 67 ft. long,

ornamented by seven windows on each side. The interior has two cloisters separated by an octagonal course of piers and columns; within this again another circle of four great piers and twelve Corinthian columns supporting the great dome. This stands immediately over the sacred rock, which rises 4 ft. 9½ in. above the marble pavement. Beneath is a cave entered by a flight of steps at the S.E. The cave is 24 ft. by 24, but the side at the entrance not square; 6 ft. high on the average. The floor is marble, with a slab in the centre covering "the well of the spirits" as the Mahometans call it. The slab is never lifted, and is believed to be the gate of paradise. The roof is pierced by a round hole. The Dome is not

arch supported the propylæa and led from the valley into the royal cloisters of Solomon's palace, which was S.W. of the temple. Josephus does not exaggerate when he speaks of the giddy height of this southern cloister above the valley below. At the depth of 60 feet Warren found *in situ* large stones forming the foundation of the wall of enclosure, bearing Phœnician marks. At the same angle of the Haram area were pieces of pottery with the Phœnician character, denoting they were made for royal use, probably accumulations from the royal services of Solomon's palace, which abutted there. The only remaining arch of importance, Wilson's arch, farther up on the W. wall of the Haram area, must have been the bridge crossing the valley to the temple. The rock levels, which are highest in the northern half of the Haram area, and the excavated walls, confirm the old tradition that the Kubbet es Sakhras, or rock under the dome, was the altar of Arannah's threshing floor and marks the site of Solomon's temple, and that the latter was not, as Fergusson thinks, at the S.W. angle of the Haram.

The second wall began near Phaselus tower at the gate of Gennath, crossed Tyropœon (about where the Damascus gate now is), enclosing the lower city in that valley, then turning S. to Antonia. Bevelled old stone work found near the Damascus gate shows that there the second wall coincided with the modern wall. The N. part too of the W. wall of the Haram rests probably on the foundations of the second wall.

Herod Agrippa, A.D. 42, built the third wall, enclosing the northern suburbs and Bezetha (N. of Acra), and Acra (N. of Antonia and the temple). It began at Hippicus, thence it passed to the tower Psephinus N. of the city; thence it extended opposite Queen Helena's tomb, of Adiabene, then opposite the tombs of the kings; then it turned from the point close to the fuller's monument, at the tower of the corner, and "it joined the old wall at the valley of Kedron" (Josephus, B. J. v. 4, § 2). Josephus makes the city's circumference 33 stadia, almost four miles, which accords with the sites given above.

Antonia was a tower at the N.W. angle of the temple, and with its enclosing wall was at least two stadia in circumference (B. J. v. 2, § 8), the temple with Antonia being six, the temple by itself four, a stadium each side, leaving two for Antonia; it may have been more, as the fourth side coinciding with the W. part of the N. wall of the temple is perhaps not counted by Josephus in the six of the temple and Antonia together.

JERUSALEM, AT THE TIME OF HEROD.



1. Temple of Solomon } Herod's
2. Palace of Solomon } Temple
3. Added by Herod.
4. Tower Baris, or Antonia.
5. Castle Antonia.
6. Cloisters joining Antonia to Temple.
7. Xystus (Josephus, B. J. v. 4), probably a covered colonnade.
8. Agrippa's Palace.
9. Zion and Acra. (But see Birch's note below.)
10. Lower Pool of Gihon or Amygdalon.
11. Herod's Palace.
12. Bethesda.
13. Bridge built by Herod.
14. The lower city, called sometimes Acra.
15. British Cemetery.

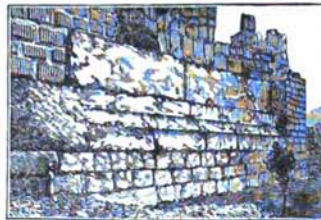
strictly a mosque; the proper mosque of the whole enclosure, called the Musjid, is the El Akra at the S.W. angle. The Stoa Basilica or royal porch of Herod's temple occupied the whole S. side, overhanging the valley (see Josephus Ant. xv. 16, § 5). Herod added the S.W. of the Haram area to the S. cloister of the temple. The arch of a bridge (joining originally the royal cloister to the upper city) commencing 40 ft. from the S.W. angle, coinciding with the centre of the stoa, remains in part, and is known as Robinson's arch, its pier or spring still being *in situ*. One of the gateways mentioned by Josephus (B. J. vi. 6, § 2) as leading from the temple has been found. Warren's excavations prove that Robinson's

The Acra in Gr. corresponds to Heb. *metudaah*, "a fortress," and is used by Josephus (Ant. xii., xiii.) in mentioning the fortress adjoining the N. side of the temple. On the other hand the "upper market place," called by David "the citadel" (B. J. v. 4, §1), answers to the modern S.W. hill, Zion. But Acra was on the N.W. of the temple hill. It is the stronghold of Zion, originally occupied by David (2 Sam. v. 7-9). A transverse valley ran from Tyropœon to the right at the foot of Acra, separating it from Bezetha, and from a fourth hill, and almost corresponding to the Via Dolorosa; it was filled up by the Asmonæans. The Acra, or citadel, though said by Josephus to be in "the lower city," yet originally commanded by its superior height the temple lying close to it on the same hill; for Josephus says, "the other hill, called Acra, sustains the lower city, and is of the shape of the moon when horned," i.e., curving round from the E. or temple hill to the N. of the western hill. This whole eastern division was the lower city, in comparison to the western division which was higher and was the upper city.



The Haram esh Sherif (the noble sanctuary) is enclosed by a massive wall rising 50 feet above the surface. The faces of the stones in various places are dressed with a marginal draft, i.e., the central portion of stone projects from a marginal cutting of 2 in. to 4 in., the projecting face being left rough in the oldest portions. It is called the Jewish bevel, but is seen also in Cyrus' tomb at Pasargadae. The S. wall, overlooking the southern tongue of Moriah called Ophel, has three gates: the Single gateway, now closed up, most modern; the Triple gate, three circular arches built up, the opening to a subterranean avenue up to the platform; the Double gateway or Huldah, where the modern city wall abuts upon the Haram wall; the central pier and E. and W. jambs are marginal drafted stones; within is a subterranean passage up to the Haram area, with a monolith 21 ft. high and 6½ diameter. At 40 ft. N. of the S.W. angle is the projecting part of the famous "Robinson's arch" (above an older arch), the span of which Major Wilson estimated at 45 ft.; and the pier is 51 ft. 6 in. long and 12 ft. 2 in. thick. Higher up is the wailing place. Robinson's arch has the same draft and chisel marks as the wall at the S.W. angle. There were four gates to the temple in the W. wall of the Haram area: viz. Wilson's arch, above a second; Barclay's gateway, or the gate of the Prophet, 270 ft. N. of the S.W. angle; and Robinson's arch; the fourth Captain Warren believes he has ascertained to have been N. of Wilson's arch, at a piercing of the Haram wall, 20 ft. S. of Bab el Mathara. This again will indicate that Fergusson's location of the temple S. of Wilson's

arch must be erroneous. Under Wilson's arch is a cistern low down, and a shaft sunk along the wall, the stones 4 ft. high being in their original position, and probably the oldest existing portions of the sanctuary's enclosing wall. Running water was found, and observations prove that a fountain to this day is running beneath the city. An aqueduct in the rock is older than the wall, and the wall crosses the Tyropœon valley. The Jews' tradition is that when flowing water has been found three times under the city Messiah is at hand; Warren's discovery was the third. He thinks Herod, in reconstructing the temple, took in the palace of Solomon, and built the present S.W. angle of the sanctuary; for the course of great stones running continuously from the E. angle to the Double gate comes there suddenly to an end, therefore the wall to this point was built before the continuation to the W. All the stones in the S. wall are *in situ*, and have the marginal draft. The rock 60 ft. below the surface at the S.W. angle slopes down till it reaches 90 ft. below the surface. It rises rapidly eastward along the S. wall, is 30 ft. below the surface at the Double gate, level with it at the Triple gate. Therefore the temple could not have been here (as Fergusson thinks), for it would not have looked down on a deep valley, but on a rock sloping one in three. Solomon's palace probably stretched eastward along the S. wall from the Double gate, and Herod built the S.W. angle, which accounts for the absence of the course of great stones W. of the Double gate. The heaviest stone in the wall (100 tons weight) is in the S.E. angle, the longest (38



ft. 9 in.) at the S.W. angle. The S.W. angle is built over a circular aqueduct below, and is therefore later than it. Moreover, S. of Barclay's gate on the W. wall there are stones at a higher level with faces rough. From it northwards the drafted stones have their faces finely worked. Also the stones of the S. wall near the W. angle are rough up to a certain pavement, the date of which is probably about that of Herod. Lastly, the W. wall here is not built on the E. but on the W. slope of the Tyropœon valley, probably at a time when rubbish had choked up the valley so that it was here partially covered in (Captain Warren); for all these reasons the S.W. angle must be later than the rest of the S. wall, and is probably Herod's work; therefore the temple was not where Fergusson puts it at the S.W. angle. At the Triple

gateway a passage runs up to the platform by an inclined plane. Fergusson places the E. wall of Herod's temple here, and makes this wall to be the W. wall of the passage. Capt. Warren's examination disproves this, it has no appearance of being the outer wall of the temple. A secret causeway was found by Warren connecting the temple area and the citadel, large enough to march an army through. The rock to the N. of the platform is made level with it, but slopes thence with a dip of 60 ft. in 400 down to the Triple gate. At the N.E. angle Phœnician marks are on the turret courses of stones. A valley ran right across by the N. corner. The Birket Israel there was built for a pool. The platform in the middle is not built, but is of rock scarped in the N. From the platform of the Sakhrâh to the S.W. angle there is a dip of 140 ft. in the rock, to the S.E. angle 160 ft., to the N.E. angle 110 ft. Fergusson's site of the altar would need 50 ft. deep to be filled up to get the altar level, while Araunah's threshing floor was on a slope of one in six. Solomon's temple would never be built upon a slope as steep as Gibraltar rock to the W., or anywhere but on the ridge flattened near the top. Threshing floors are on the highest ridges, to catch every breeze. If on the ridge the temple could not be at the S.W. of the Haram, or N.E., or N.W. (for there too is a small valley 30 ft. depressed under the N. side of the platform), or S.E. The altar must be at the dome of the rock, the same rock having been part of the Chel through which the gate Nitzotz led underground to the gate Tadi. Solomon's temple was a rectangle, 900 ft. from E. to W., 600 from N. to S. Wilson's arch is thus Solomon's, also all the portion of the sanctuary on the E. side. The wall at the S.E. and N.E. is as old as any part; this is explained if Solomon's palace stood at the S.E. corner, 300 ft. from N. to S., and 600 from E. to W. In the S.E. corner Solomon's porch was on the wall between Solomon's palace and that continued part which, turning to the W. at the N.E. angle, formed the N. part of the second wall. The Talmud shows that "the stone of foundation," i.e. the solid rock, was the highest point within the mountain of the house, projecting slightly above the floor of the holy of holies. There was a 22 cubits and three fingerbreadths' difference of level between the floor opposite the E. gate and the highest point of the rock projecting from the floor of the holy of holies. A line produced from the Sakhrâh through the centre of the house beyond the mount of Olives [see on *Scopus, OLIVES, MOUNT OF*] would intersect the top of that mount, just as the Talmud represents as to the rock in the holy of holies. Dr. Chaplin attests that one standing on the top of mount Olivet near the minaret may look straight through the little dome (judgment seat of David) and the door of the Dome of the Rock toward the Sakhrâh; and *vice versa* one standing at the E. door of the Sakhrâh and looking in a line at right angles

to the door will look straight at the top of mount Olivet a few feet S. of the centre of the minaret. From the highest point of rock within the holy of holies the rock sloped down on the W., N., and S. sides, as well as on the E. The summit of the Sakhrah under the great Dome of the Rock is the only spot which accurately answers to these data. The holy house was not in the centre of the modern enclosure (Haram), but nearer to its western than its northern bound, nearer to its northern than its eastern bound, and nearer to its eastern than its southern bound; thus the largest free space was on the S., and the smallest on the W. If the Sakhrah represent the holy of holies, almost all the levels accord.

Area and population.—The space within the old walls is estimated at 180 acres, that of the whole city enclosed within Agrippa's walls 2,250,000 yds. The population at the time Titus advanced against it would, judging from the space, not much exceed 70,000; but Tacitus' statement, 600,000, and Josephus' 1,200,000, must be taken into account, also the crowding of pilgrims in and about the city at the great feasts, and the denser crowding of Eastern centres of population than ours, owing to their living more in the open air.

Ps. lxxviii. 1, 2 favours the view that Zion is not the southwestern hill: "the city of our God . . . the mountain of His holiness; beautiful in its elevation (Heb.) . . . is mount Zion, on the sides of the N.," i. e. where the hill sides meet on the N., for Zion citadel was N.W. of the temple site, and commanded it in David's time. The mystic Lucifer's boast (comp. with 2 Thess. ii. 4), "I will sit upon the mount of the congregation (God's place of meeting His people) in the sides of the N.," connects the temple with the same site ("the sides of the N.") as that of Zion in Ps. lxxviii. Modern Zion on the contrary is the most southern point of the city. If the psalm, as is probable, be an enumeration of the several parts, "Zion" the acropolis stands first; then "the sides of the N.," the temple; then "the city of the great King," the upper city, "J.," which is often distinguished from "Zion" (2 Kings xix. 31, Ps. li. 18, Zeph. i. 17, Joel iii. 16). Zion, owing to its greater nearness to the temple hill than to the upper city, is regarded in Scripture as especially holy; perhaps also with allusion to its having been the home of the ark during David's time (Ps. ii. 6, cxxxiii. 13). Jer. xxxi. 6: "let us go up to Zion, unto the Lord our God." Joel iii. 17: "I am the Lord your God, dwelling in Zion." Hence we read Ahaz was buried "in the city, even J.," but not "in the sepulchres of the kings," which were in "Zion the city of David" (2 Chron. xviii. 27). The modern sepulchre of David is in J., not in (or by) the city of David where the Bible says it was. The close connection of Zion and the temple appears in 1 Mac. iv. 37, 60, vii. 83; the rabbins held the same view.

Neh. iii. and xii. confirm this. The order of places in the dedication of the wall is this: the princes went on

the wall at a point over against the temple; half to the right "toward the dung gate" on the S. of the city (Neh. xii. 31, 37); "and at the fountain, which was over against them (N.E. of the dung gate), they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward" (N.E. of the fountain gate); the other half (ver. 38) "from beyond the tower of the furnaces (W. of the city) even unto the broad wall (northwards from the furnaces tower), and from above the gate of Ephraim (northeastward of broad wall), and above the old gate (northeastward), and above the fish gate (due N. of the city), and the tower of Hananeel (N.E. of the city), and the tower of Meah (S.E. of the tower of Hananeel), unto the sheep gate (S.E. of Meah tower): and they stood still in the prison gate" (S.E. of sheep gate and N.E. of the temple area, E. of the city). There the two companies met, and "gave thanks in the house of God."

In Neh. iii. the first 16 verses apply to J., the last 16 to Zion the city of David. The places repaired are enumerated in the reverse order, starting from the sheep gate to the fountain of furnaces (the site of the present tower in the citadel); then the order of the right half company at the dedication, the valley gate, dung gate, fountain gate, "the wall of the Siloah pool (S.E. of the city) by the king's garden, and unto the stairs that go down from the city of David." All these notices will harmonize with mount Zion being connected with, though distinct from, and lying on the N.W. of the temple hill.

Water Supply.—"Hezekiah stopped the upper watercourse of Gihon [see] and brought it straight down to the W. side of the city of David" (2 Chron. xxxiii. 3, 4, 30). Pal. Expl. Qy. Stat. (April, 1872) mentions an aqueduct discovered which leads from near the Damascus gate to the southern part of the convent of the Sisters of Zion, N.W. of the Haram area. The pool beyond the tombs of the kings must have been the largest pool near the city, and is admirably situated for collecting the surface drainage of the upper branches of the Kedron valley. This probably supplied by an aqueduct the pool of Bethesda. The "upper pool" and "upper watercourse (water source) of Gihon" is probably the pool N. of the tombs of the kings (2 Kings xviii. 17; Isa. vii. 3, xxxvi. 2). The aqueduct discovered would be the "conduit" in the highway of the fullers' field, by which Rabshakeh stood when speaking to the Jews on the wall. Siloam, where Solomon was anointed, is identified with lower Gihon. The position of the discovered aqueduct accords with the view that the eastern hill was connected with the city of David; Hezekiah, by leading the water W. of it, would bring the water within the city; whereas if Zion were the southwestern hill, the course of the water W. of it would be outside the city. The Tyropoeon valley is the valley of

Gihon, stretching from the upper Gihon on the N. outside the city to the lower Gihon on the S. outside the city; but see Birch's view below. Warren makes the lower Gihon to be Amygdalon, N.E. of Herod's palace, and near the so called Holy Sepulchre, but within the second wall. Tacitus says the city had "a perennial fountain of water, and subterranean channels hollowed in the rock." A great reservoir or "excavated sea" is yet in existence, under the temple; the "water gate" implies that its overflow passed out by underground channels in that quarter. The steps of the gate ran down with water when caliph Omar was searching for the Sakhrah or holy rock, the supposed stone of Jacob's vision (not that under the Dome of the Rock, but under the Akas), then covered with filth by the Christians. The so called pool of Bethesda is more rightly "the sheep pool," designed as a water reservoir to receive some of the overflow from the excavated sea, not as a fosse; the stone faced with fine plaster proves this. The reservoirs at Etham, now called "Solomon's pools," also supplied water taken into the city above Siloam. Cisterns too abounded all over the city. The cistern called "Hezekiah's pool," near the so called "church of the Holy Sepulchre," is really a mere receptacle within the walls for the surplus rain water drained into the Birket Mamilla.

The Holy Sepulchre.—Defending his views, Fergusson reminds us that Eusebius says: "impious persons, to insult Christians, heaped earth on the rock, and erected an idol temple over it." When the earth was removed, "the rock stood alone on the level, having only one cave in it." "On the spot that witnessed our Saviour's sufferings a new Jerusalem was constructed over against the one so celebrated of old, . . . now in desolation; opposite this city the emperor (Constantine) began to rear a monument of our Saviour's victory over death" (Vita Const., iii. 26, 33). Constantine's two buildings, the Anastasis (now called the mosque of Omar and Dome of the Rock, according to Fergusson a circular church over the tomb of Christ), and the Golden



GOLDEN GATEWAY.

gateway, the propylæa to the basilica, still remain. Fergusson (Smith's Bible Dict.) contends that the architecture of both is that of Constantine's century, the end of the third and beginning of the fourth; the bent entablature on the external and internal openings proves it to be later than Hadrian's time, whilst its classical features show it earlier than Justinian, when the incised style came in. The Golden gateway is a *festal* not a fortified entrance; suited

to a sacred or palatial edifice, such as was the basilica described by Eusebius as Constantine's. The Anastasis has the Roman round arch wherever the modern coating of tiles has peeled off. It is a *tomb building in style*, in form and arrangement resembling that of Constantine at Rome, and that of his daughter Constantia outside the walls. Fergusson thinks no other object can be assigned for such a tomblike building of Constantine over a mass of native rock (the Sakhrab) rising nine feet and occupying the whole central area, and therefore that it is the Anastasis church referred to by Eusebius; and he says that it cannot be the mosque of Omar, for what he built is the small mosque over the S. wall and E. of Aksa. The essential feature of every mosque, the kibleh or niche pointing to Mecca, is wanting; in its place is the chief entrance, so that the worshipper would in entering have his back to Mecca, an unheard-of profanity to a Moslem.

Jeremiah (xxi. 33-40), mentioning the hill Gareb on the N.W. and Goath N.E. of the city as hereafter to be included in the restored and greatly enlarged city, and "the whole valley of the dead bodies and ashes, and all the fields unto Kedron," implies that tombs existed both in the Tophet and the Kedron valley sides. In Golgotha was a garden with the sepulchre. "The sepulchre was nigh at hand" to the city (John xix. 20, 41, 42). The Antonia was the residence of the governors and the citadel of J., and was probably the prætorium where Christ was judged. The council house was near. From the council and the prætorium Jesus, in being led "without the gate" (Heb. xiii. 12), would meet "Simon . . . passing by as he came out of the country" (Mark xv. 21). GOLGOTHA [see] was close to a thoroughfare where "they that passed by reviled Him" (Matt. xvii. 39).

The Bordeaux pilgrim (A.D. 333) is the earliest witness as to the site after Constantine. Going out from the Zion gate on the S. he passed along the walls to his left, and had Pilate's house "on his right in the valley" (as some traditions placed it) and Golgotha and the sepulchre to his left. This suits Fergusson's view.

So also Antoninus Martyrus before the Mahometan conquest. "Nigh the altar is a crypt, where, if you apply your ear, you hear the sound of water, and if you throw in an apple you will find it at Siloam." This applies to the eastern site, the whole Haram having subterranean water channels, the water of which drains out toward Siloam; so the well Bir Arruah under the cave in the Dome of the Rock communicates with the excavated sea in front of the Aksa, and overflows toward Siloam. In the modern Sepulchre there is no well nor communication with Siloam. Adamnanus abbot of Iona records the visit of a French bishop Arculf, in the seventh century. He describes the church of the sepulchre, then the mosque El Aksa as on the site of Solomon's temple; either he omits mentioning the most conspicuous

building in J., viz. the Dome of the Rock, or he means his description of the church of the sepulchre to answer for it, the two being the same. Dositheus (ii. 1, § 7) describes it as on the edge of a steep valley on the W., which is true of the Dome of the Rock on the verge of the Tyropeon valley, but not of the modern Church of the Sepulchre. Epiphanius in the fourth century speaks of Golgotha as "over against the mount of Olives."

In the modern Holy Sepulchre the only fragment of architecture earlier than the crusades is a classical cornice worked in with the gothic, probably a relic picked up by the crusaders from the ruin of the old basilica destroyed by El Hakeem before their arrival. The Christians in the tenth century were excluded from the holy places under pain of death. When the persecution abated some returned and built a simulated sepulchre church in their old quarter of the city, viz. the W., not in fraud, but to celebrate as in Spain and elsewhere the sacred Easter mysteries. When the crusaders gained back the city the name remained of "the Sepulchre Church" which was now treated as the real one. The crusaders regarded however the mosque El Aksa as "the temple of Solomon," making it a stable in contempt of Judaism, and the buildings as the knights' dwellings, who therefore were called "templars." But the Dome of the Rock they called "the temple of the Lord," evidently knowing so much, if no more, that it was a *Christian church*, by whomsoever and for whatsoever special purpose built.

The S. wall of the Haram bears traces of Julian's attempt, through the Jews, to rebuild the temple. The great



ARCHES UNDER TEMPLE.

tunnel like vault under the mosque El Aksa, with four-domed vestibule, appears to be part of Herod's temple (Fergusson); outside are added to these old walls architectural decorations, so slightly attached that daylight can partly be seen between. Their style is classical, therefore not so late as Justinian; yet not so old as the style of the Golden gateway or of the Dome of the Rock; evidently they are of Julian's age. Hadrian's name is turned upside down in an inscription above, the stone being evidently an insertion in the wall. The workmen (Gregory Nazianzen, Ad Jud. et Gent. 7, § 1), when driven from their works by balls of fire issuing from the foundations, took refuge in a neighbouring church, evidently the church of Constantine, the only church near. The temple site was well known at that time (A.D. 362), and was held accused by the Christians as doomed by Christ. But the Dome of the Rock was not within its precincts, and so would be unobjectionable as a Christian site.

Procopius (De Edific. Const.) describes Justinian's church in such terms as exactly apply to the S.E. rectangle

of the Haram, E. of the site where are now the mosques of Omar and El Aksa. The substructures which he details as needful to be built up correspond to the vaults in the S.E. angle of the Haram; at the N. end of these Justinian's church was probably built. The church cannot be El Aksa, which is on the temple site (Fergusson), held accused by Christians, and where they never built a church (Eutychius, Annales ii. 289). The Sakhrab was found by Omar covered with filth, and held in Christians' abhorrence as within the temple precincts. Justinian's favourite architecture was a *dome on pendulives*, the type of an Eastern church. The Aksa on the other hand has no apse or other essential feature of a Christian basilica. The seven aisles and whole style are those of a mosque at the end of the seventh century. Antoninus Martyr mentions a church on this very site (Itin. 16), alongside of Solomon's portico, the E. portico of the temple. Justinian chose this remote part of the city for his church of St. Mary, evidently because Golgotha and the sepulchre were near, and not where, in the western quarter, the sepulchre and his church of St. Mary are now placed. The only other building now remaining besides Constantine's Anastasis is the dome called the Little Sakhrab at the N. end, said to contain a fragment of the stone which the angel sat on, and which closed the sepulchre door.

H. Bonar's objections to Fergusson's view are that thus the crucifixion is made to take place close by the temple wall; and that the tomb would be less than 200 ft. from the temple, and opposite one of its gates, and that there would not be room enough for a garden round it; and that it is unlikely at this short distance from the temple gate there should be a rock 17 ft. above the ground around, and 40 in breadth, and 60 in length, allowed to remain unlevelled till Joseph of Arimathea chose it for his tomb, and cultivated the bare rock as a garden. Eusebius describes the sepulchre as looking eastward, whereas the Sakhrab cave is underground, entered by a descent of 20 steps at the S.E. angle; and the basilica as built on an excavation, whereas the mosque stands on an eminence. Moreover, the rock cave is uncarved and unfaced by tool inside and outside, and it seems unlikely that Joseph of Arimathea, a rich man, should choose a cave for his sepulchre and leave the stone so rough and undressed. H. B. thinks the rock to be the *old top of Moriah* (the scene of Abraham's sacrifice), spared by Solomon in levelling the hill, which no tool has touched save at one end where is a rough cleavage. It has no appearance of a tomb; the cave below is a natural hollow; there is a deep shaft in the centre of the floor of the cave, communicating with Kedron. H. B. guesses it was the conduit for carrying the blood of sacrifices away, for it is called "the well of souls" (the blood being the life or soul: Lev. xvii. 11). Luke xxiii. 53 states "the sepulchre" was "hewn in stone" (*lacceton mnema*), which does not accord with the rock

under the Dome. The Kubbet es Sakhras has been stripped, and a balustrade discovered with round arches. Capt. Warren's explanations favour a position N. or N.E. of the city for the site of Christ's sepulchre. The Jews regarded the rock as Jacob's pillow (but Jacob's resting place was some solitary place, not near a city as Salem of Melchizedok was), as the threshing floor of Araunah the Jebusite, and as the site of the brazen altar; as a Moslem of the twelfth century describes the cave as ten cubits long, five wide, and a fathom high. The S.W. city "J." being higher, would seem more naturally to be the Jebusite fortress; but "J." the city is in many passages distinguished from the castle Zion which David took and the city of David (1 Chron. xi. 4-8, 2 Sam. v. 6-9). Probably the Jebusites held both the S.W. and the N.W. or Acra heights, with their stronghold Zion (on the N.W. bend of the eastern hill), which was originally far higher till Simon Maccabee lowered it. The Jews occupied the lower city until David dislodged the Jebusites from the heights. It is noteworthy, in estimating the arguments above, that the terms "mount Zion" and "city of David" are in a vague sense applied to Ophel, Moriah, Millo or Acra, and the upper city. The same name, "sunny mountain," still is applied to the hills about Jerusalem. Zion is a *district name* like mount Ephraim. Thus Hezekiah's bringing the water "from Gihon to the W. side of the city of David" means that he brought it by an aqueduct from the Virgin's fount or En-rogel (Gihon according to the Jews) to Siloam (the lower Gihon), a water channel still to be seen. In 2 Chron. xxxiii. 14, xxxii. 30, Ophel is termed part of "the city of David"; so Millo is in "the city of David" (2 Chron. xxxii. 5). So also "in" means often "by," as when Uziah or Azariah is said to have been buried "in the city of David" (2 Kings xv. 5-7), but in 2 Chron. xxvi. 23 "in the field of the burial which belonged to the kings, for they said, he is a leper." He was buried in the same field, but in a rock-cut separate chamber of his own, not in the sepulchre of the kings. Thus David's tomb may have been cut in the face of the high rock with which Ophel ends just over Siloam. (W. F. Birch, Pal. Expl. Qy. Stat., Oct. 1877.)

Outside the Damascus northern gate is the 20 inch entrance descending into the quarries out of which came the enormous stones of the walls, temple, and other structures. Some of the stones in the quarries still bear the Phœnician paint marks of the masons, who had intended to quarry them, answering to similar marks in the temple stones. How far one may bear marks of spiritual designation for the temple of the Holy Ghost, and yet never become a living stone in it, but always remain in the quarry of nature! (Isa. li. 1.)

Spiritually, J. is the antithesis to Babylon. By apostasy "the faithful city" becomes "the harlot" or Babylon (Isa. i. 21, Rev. xvii. 5). In the gospel dispensation the literal J. by

servile adherence to the letter, and by rejecting Christ who is the end and fulfilment of the law, became the bondservant; whereas "J. which is above is free, and is the mother of us all" (Gal. iv. 26). It is the centre of the spiritual kingdom, as the old J. was the centre of Judaism. It is the church or Messianic theocracy now. It will finally be the heavenly J., "the new J. which cometh down out of heaven from my God" (Rev. iii. 12). The Gr. for "new" (*kaine*, not *nea*) implies that it is new and different from and superseding the old worn out J. and its polity (Heb. viii. 13, xii. 22). The first foundation of the spiritual church was laid in the literal J. (John xii. 15, 1 Pet. ii. 6.) This spiritual church is the earnest of that everlasting J. which shall come down from heaven to abide permanently in "the new heavens and new earth." The glorious literal J. (Jer. iii. 17, 18; Zech. xiv.) of the millennium (Rev. xx.), the metropolis of the Christianized world kingdoms, will be the earthly representative and forerunner of the heavenly and everlasting J. which shall follow the destruction of the old earth and its atmosphere (Heb. xi. 10, Rev. xxi. 2-27). John in the Gospel applies to the old city the Gr. name *Hierosolyma*, but in the Apocalypse always the sacred Heb. name *Hierusalem*. Paul uses the same distinction only where he is refuting Judaism (Gal. iv. 26, Heb. xii. 22). The citizens of that holy J. to come constitute the wife of the Lamb. It is a perfect cube, denoting the complete elect church. During the millennium the elect saints reign with Christ as king-priests over the earth and over Israel and the nations in the flesh. Not until the earth has been regenerated by fire will it be a fit home for the saints or heavenly J., about to descend upon and to make their everlasting abode there. God dwells in His spiritual temple (*naos*, "shrine"), the church, now (1 Cor. iii. 17, vi. 19); then the church will dwell in Him, as her temple (*shrine*). Comp. Ps. cxiv. 2. There will be "no" literal "temple" then, for the glorious one described by Ezekiel in his closing chapters will be superseded by what is infinitely better, even God Himself (Rev. xxi. 22).

Jerusha, Jerushah. 2 Kings xv. 33.

Jesaiah. 1. 1 Chron. iii. 21. [See GENEALOGY OF CHRIST.] 2. Neh. xi. 1, 7.

Jeshaiah. 1. 1 Chron. xxv. 3, 15. 2. 1 Chron. xxvi. 25. ISSIAH, xxiv. 21. 3. Ezra viii. 7. 4. Ezra viii. 19.

Jeshanah. One of the three towns taken from Jeroboam by Abijah (2 Chron. xiii. 19). Now *Ain Simia*, well watered and surrounded with gardens. Its position three miles N. of *Beitin*, near the main route between Jerusalem and Shechem, and its relation to the other towns of the triangle, Ephron (*Taiyibah*) and Bethel (*Beitin*), made its acquisition of consequence to Abijah as commanding the high road to his capital.

Jesharelah: or ASARELAH. 1 Chron. xxv. 2, 14.

Jeshebeab. 1 Chron. xxiv. 13.

Jesher. 1 Chron. ii. 18. [See JERICOH.]

Jeshimon. Pisgah and Peor faced the J., i.e. *the waste*; not merely *midbar*, "a common"; rather than a *desert* (Num. xxi. 20, xxiii. 28). The desolate tract skirting the N. and N.W. coasts of the Dead Sea, between the Jordan mouth (near which was Beth-jeshimoth) and Engedi: consisting of chalky crumbling limestone rocks and a flat covered with nitrous crust, into which the feet sink as in ashes; without vegetation except the hubebeh, or alkali plant. The hill of HACHILAH was "S. of" or "before" J. (1 Sam. xxiii. 19, xxvi. 1, 3.) Eusebius says J. was ten miles S. of Jericho, near the Dead Sea. "The *midbar* (pastoral common) of Judah" stretched S. of J. from Engedi southwards (Josh. xv. 61, 62).

Jeshishai. An ancestor of the Gadites dwelling in Gilead and reckoned by genealogies in Jotham's days (1 Chron. v. 14, 17). A part of the transjordanic tribes came temporarily under his dominion in the period of disorder in Israel after the death of Jeroboam II. This caused his registration of the Gadites. Pekah in Ahaz's reign, probably by the Syrian Rezin's help, recovered Gilead.

Jeshohaiah. 1 Chron. iv. 36-43.

Jeshua = JOSHUA. 1. 1 Chron. xxiv. 11. See as to his descendants JK. DAIAH (Ezra ii. 36). 2. 2 Chron. xxiii. 15. 3. Son of Jehosadak who went into captivity (1 Chron. vi. 15). First highpriest of the third series, viz. that which succeeded the Babylonian captivity; ancestor of the 14 down to Joshua (or Jason) and Onias (or Menelaus). Zerubbabel's contemporary. Came from Babylon in Cyrus' first year; took part in rebuilding the temple; first of all restored the altar and daily sacrifice, then in the second month of the second year of the return from Babylon laid the foundation of the temple (Ezra iii.). Fourteen years' interruption to the work was caused by the Samaritans' influence upon Artaxerxes (pseudo Smerdis). It was resumed in Darius Hystaspis' year by J. and Zerubbabel, with Haggai's (i. 1, 12, 14; ii. 1-9) and Zechariah's cooperation (Zech. i.—viii.), and completed in his sixth year, on the 3rd of the month Adar. At the dedication a sin offering was offered "for all Israel, 12 he goats, according to the number of the tribes" (Ezra vi. 15-22), and they kept the passover "seven days with joy, for the Lord had made them joyful, and turned the heart of the King of Assyria unto them to strengthen their hands in the work of the house of the God of Israel." J. represents Jerusalem (and so the church) before Jehovah; accused by Satan, but justified by Jehovah, of His own will and choice, through Messiah his Advocate, who strips off his rags (comp. Isa. lxiv. 6), and "clothes him with change of raiment (the filthy garments were worn by those on trial; the white robe or caftan is put on an Eastern minister of state when acquitted; comp. Isa. lxi. 10), and sets a fair (symbolising purity) mitre (the priestly turban, the pledge of the reestablished priesthood) upon his head," in answer to

Zochariah's prayer (iii. 1-9). So the wedding garment, Christ's righteousness, imputed for justification, imparted for sanctification (Matt. xxiii. 11). The restoration of the glory of the priesthood was first at the completion of the second temple, fully in Jesus=Joshua, who represents Israel, "the kingdom of priests" (Exod. xix. 6). Once clad in our vileness, yet He was the chosen of the Father (Isa. xlii. 1, xliii. 1, xlix. 1-3). Ceasing from connection with sin by death, in garments of glory He has entered the heavenly holy place as our Highpriest (Heb. viii. 1, ix. 24). So now (1 Pet. ii. 5) the "holy priesthood" is not restricted to one order; all Christians are priests unto God, arrayed in "the best robe" (Luke xv. 22, Rev. xix. 8). So the literal Israel hereafter (Isa. iii. 6, lvi. 21). They of the captivity brought silver and gold, which were made into crowns and set upon J.'s head by Jehorah's command; symbolising the combination of kingship and priesthood in Messiah, unknown to the Levitical priesthood, realized in Him of whom Melchizedek was type (Zech. vi. 9-13; Ps. cx. 1-4; Heb. v., vi.). "The counsel of peace shall be between both" the kingship and the priesthood. As priest He expiates sin, as king He extirpates it. It is the "counsel" of infinite wisdom (Isa. ix. 6, Eph. i. 8-11, Heb. vi. 17) to reconcile God's justice as a king with His love as father and priest. Only by being pardoned by His priestly atonement and ruled by His kingly laws we find "peace" (Luke ii. 14, Acts x. 36, Eph. ii. 13-17). 4. Neh. viii. 17. 5. Chief of a Levitical house that assisted Zerubbabel, and long subsequently Ezra and Nehemiah (Ezra ii. 40, iii. 9; Neh. iii. 17-19, viii. 7, ix. 45, xii. 8). "J." is used either for the whole family or its successive heads. J. and Kadmiel were "sons (descendants) of Hodaviah," or Judah (Ezra iii. 9, ii. 40), but J.'s immediate ancestor was Asaniah (Neh. x. 9). In Neh. xii. 24 the text is corrupt probably; "J. and Kadmiel," or "and the sons of Kadmiel" may be conjectured. 6. Neh. vii. 11, x. 14; Ezra x. 30. 7. A town rehhabited by the people of Judah on the return from Babylon (Neh. xi. 26). On the line of retreat of the five kings who fought at Gibeon, midway between the lower Bethoron and Shochoh, near Azekah, is the large village *Yeshua*, which probably commemorates Joshua's commanding the sun to stand still upon Gibeon, and the moon in the valley of Ajalon, a day without a parallel (x. 12-14).

Jeshurun="the righteous (from *jashar*) people": Israel's ideal character; his high calling (Dent. xxxiii. 15; xxxiii. 5, 26; Isa. xlii. 2; comp. Num. xxiii. 21). [See *JASHEB*, *BOOK OF*.] The idea of *blessedness* and *prosperity* enters into the word; the Arabic and the Heb. *ashar*, "happy," being akin to *jashar*. There is a play on similar sounds which the Heb. writers delight in, in Jeshurun and the diminutive of Israel, *Israellun*.

Jesiah. 1. 1 Chron. xii. 1, 6. 2. 1 Chron. xxiii. 12, 20; ISSHAR in xxiv. 25.

Jesimiel. 1 Chron. iv. 36, 38-43.

Jesse. Obed's son, father of David; sprung from the Moabitess Bath and the Canaanite Rahab of Jericho; and from Nahshon, at the exodus chief of Judah, and so from the great house of Phares, through Hezron. His designation "the Ephrathite of Bethlehem Judah" (1 Sam. xvii. 12) implies that he was of a very old family in the place. He was elderly and had eight sons when we first read of him. The Targum on 2 Sam. xxi. 19 makes him a weaver of veils for the sanctuary. [On his removal to Moab in David's flight from Saul see DAVID, also see ABIGAIL on J.'s connection with her and Joab, Abishai and Aahel, and Zeruiah.] His own name is immortalized, probably because of his faith in the coming Messiah, "the rod out of the stem (stump) of J." even long after David had eclipsed him (Isa. xi. 1, 10), expressing the *depressed* state of David's royal line when Messiah was to be born of it (Luke ii.).

Jesui. Num. xxvi. 44, 63; Isui Gen. xvi. 17; ISHUI 1 Chron. vii. 30.

Jesus. 1. Greek of Joshua, Jehua, or Jehoshua (salvation of Jehovah): Acts vii. 45; Heb. iv. 8. 2. Called Justus: with Paul, at Rome, saluted the Colossians (iv. 11): "of the circumcision, a fellow worker unto the kingdom of God," and so "a comfort" to the apostle.

Jesus Christ. JESUS = *Jehovah* salvation; for "He Himself (*autos*), not merely like Joshua He is God's instrument to save) saves His people from their sins" (Matt. i. 21).

CHRIST, Gr. = MESSIAH, Heb., "anointed" (1 Sam. ii. 10; Ps. ii. 2, 6 marg.; Dan. ix. 25, 26). Prophets, priests, and kings (Exod. xxx. 30; 1 Kings ix. 15, 16) were anointed, being types of Him who combines all three in Himself (Dent. xviii. 18, Zech. vi. 13). "By one offering He hath perfected for ever them that are being sanctified" (Heb. x. 5, 7, 14; vii. 25). "Christ," or the Messiah, was looked for by all Jews as "He who should come" (Matt. xi. 3) according to the O. T. prophets. IMMANUEL [see] "God with us" declares His *Godhead*; also John i. 1-18. The N. T. shows that Jesus is the Christ (Matt. xxii. 42-45). Jesus is His personal name, Christ His title. Appropriately, in undesigned confirmation of the Gospels, Acts, and epistles, the question throughout the Gospels is, whether Jesus is *the* (the article is always in the Gr. Christ (Matt. xvi. 16, John vi. 69), so in the first ministry of the word in Acts (ii. 36, ix. 22, x. 38, xvii. 3). When His Messiahship became recognised "Christ" was used as His personal designation; so in the epistles. "Christ" implies His consecration and qualification for the work He undertook, viz. by His unction with the Holy Spirit, of which the O. T. oil anointings were the type; in the womb (Luke i. 35), and especially at His baptism, when the Holy Ghost (as

a dove) abode on Him (Matt. iii. 16; John i. 32, 33). Transl. Ps. xiv. 7; "O God (the Son), Thy God (the Father) hath anointed Thee with the oil of gladness above Thy fellows." Full of this unction without measure (John iii. 34) He preached at Nazareth as the Fulfiller of the scripture He read (Isa. lxi. 1-3), giving "the oil of joy for mourning," "good tidings unto the meek" (Luke iv. 17-21). Jesus' claim to be Messiah or "the Christ of God" (Luke ix. 20), i.e. the anointed of the Father to be king of the earth (Ps. ii. 6-12; Rev. xi. 15, xii. 10), rests (1) On His fulfilling all the prophecies concerning Messiah, so far as His work has been completed, the earnest of the full completion; take as instances Isa. liii., Ps. xxii., Mic. v., Hos. vi. 2, 3, Gen. xlix. 10, comp. Luke ii.; "the testimony of Jesus is the Spirit of prophecy" (Rev. xix. 10; Luke xxiv. 26, 44-46; Acts iii. 22-25). (2) On His miracles (John vii. 31, v. 36, x. 25, 38). Miracles alleged in opposition, or addition, to Scripture cannot prove a Divine mission (2 Thess. ii. 9, Deut. xiii. 1-3, Matt. xxiv. 24), but when confirmed by Scripture they prove it indisputably. "Son of David" expresses His title to David's throne over Israel and Judah yet to be (Luke i. 32, 33). "King of Israel" (John i. 49), "King of the Jews" (Matt. ii. 2, xxi. 5), "King of Zion." As son of David He is David's "offspring"; as "root of David" (in His Divine nature) He is David's "lord" (Rev. xxii. 16, comp. Matt. xxii. 42-45). His claim to the kingship was the charge against Him before Pilate (John xviii. 37; ix. 3, 12). The elect of God (Luke xxiii. 35, comp. Isa. xlii. 1). The inspired summary of His life is, "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with Him" (Acts x. 38). To be "in Christ," which occurs upwards of 70 times in Paul's epistles, is not merely to copy but to be in *living union* with Him (1 Cor. xv. 18, 2 Cor. xii. 2), drawn from Christ's own image (John xv. 1-10). In Christ God is manifested as He is, and man as he ought to be. Our fallen race lost the knowledge of man as utterly as they lost the knowledge of God. Humanity in Christ is generic (1 Cor. xv. 45, 47), as the second "man" or "last Adam," "the Son of man" (a title used in N. T. only by Himself of Himself, except in Stephen's dying speech, Acts vii. 56; from Dan. vii. 13; marking at once His humiliation as man's representative Head, and His consequent glorification in the same nature: Matt. xx. 28, xxvi. 64). Sinless Himself, yet merciful to sinners; meek under provocation, yet with refined sensibility; dignified, yet without arrogance; pure Himself, yet with a deep insight into evil; Christ is a character of human and Divine loveliness such as man could never have invented; for no man has ever conceived, much less attained, such a standard; see

His portraiture, Matt. xii. 15-20. Even His own brethren could not understand His withdrawal into Galilee, as, regarding Him like other men, they took it for granted that publicity was His aim (John vii. 3, 4; contrast v. 44). Jesus was always more accessible than His disciples, they all rebuked the parents who brought their infants for Him to bless (Luke xviii. 15-17), they all would have sent the woman of Canaan away. But He never misunderstood nor discouraged any sincere seeker, contrast Matt. xx. 31 with 32-34. Earthly princes look greatest at a distance, surrounded with pomp; but He needed no earthly state, for the more closely He is viewed the more He stands forth in peerless majesty, sinless and Divine. [On His MIRACLES and PARABLES see.] He rested His teaching on His own authority, and the claim was felt by all, through some mysterious power, to be no undue one (Matt. vii. 29). He appeals to Scripture as His own: "Behold I send unto you prophets," etc. (Matt. xxiii. 34; in Luke xi. 49, "the Wisdom of God said, I will send them prophets.")

His secret spring of unstained holiness, yet tender sympathy, was His constant communion with God; at all times, so that He was never alone (John xvi. 32), "rising up a great while before day, in a solitary place" (Mark i. 35). Luke tells us much of His prayers: "He continued all night in prayer to God," before ordaining the twelve (vi. 12); it was as He was "praying, the heaven was opened, and the Holy Ghost descended, and (the Father's) voice came from heaven, Thou art My beloved Son," etc. (iii. 22); it was "as He prayed, the fashion of His countenance was altered, and His raiment was white and glistening" (ix. 29); when the angel strengthened Him in Gethsemane, "in an agony He prayed more earnestly," using the additional strength received not to refresh Himself after His exhausting conflict, but to strive in supplication, His example confirming His precept, xiii. 24 (xxii. 44; Heb. v. 7). His Father's glory, not His own, was His absorbing aim (John viii. 29, 50, vii. 18); from His childhood when at 12 years old (for it was only in His 12th year that Archelaus was banished and His parents ventured to bring Him to the passover: Josephus, Ant. xvii. 15) His first recorded utterance was, "Wist ye not that I must be about My Father's business?" or else "in My Father's places" (Luke ii. 49; Ps. xl. 6, 8).

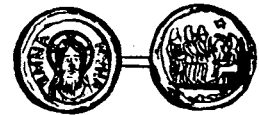
Little is recorded of His childhood, but as much as the Spirit saw it safe for us to know; so prone is man to lose sight of Christ's main work, to fulfil the law and pay its penalty in our stead. The reticence of Scripture as remarkably shows God's inspiration of it as its records and revelations. Had the writers been left to themselves, they would have tried to gratify our natural curiosity about His early years. But a veil is drawn over all the rest of His sayings for the first 30 years. "He waxed strong in spirit, filled with wisdom . . . He increased in wisdom" (Luke ii. 40, 52),

which proves that He had a "reasonable soul" capable of development, as distinct from His Godhead; Athanasian Creed: "perfect God and perfect man, of a reasonable soul and human flesh subsisting." His tender considerateness for His disciples after their missionary journey, and His compassion for the fainting multitudes, outweighing all thought of His own repose when He was weary, and when others would have been impatient of their retirement being intruded on (Mark vi. 30-37), are lovely examples of His human, and at the same time superhuman, sympathy (Heb. iv. 15). Then how utterly void was He of resentment for wrongs. When apprehended, instead of sharing the disciples' indignation He rebuked it; instead of rejoicing in His enemy's suffering, He removed it (Luke xxii. 50, 51); instead of condemning His murderers He prayed for them: "Father, forgive them, for they know not what they do" (xxiii. 34). What exquisite tact and tenderness appear in His dealing with the woman of Samaria (John iv.), as He draws the spiritual lesson from the natural drink which He had craved of her, and leads her on to convict herself of sin, in the absence of His disciples, and to recognise Him as the Messiah. So in the account of the woman caught in adultery. When "every man went unto his own house" He who had not where to lay His head "went to the mount of Olives," His wonted resort for prayer; "early in the morning He came again into the temple." Then followed the scribes' accusation of the woman from the law, but He who wrote on stone that law of commandments now writes with His finger on the ground (the law of mercy), showing the power of silence to shame the petulant into self-recollection, the censorious into self-condemnation. His silent gesture spoke expressively. Then His single speech, "he that is without sin among you, let him first cast a stone at her," followed by the same silent gesture, made them feel the power of conscience and withdraw. Then she stays, though her accusers were gone, awaiting His sentence, and is made to feel the power of His holiness, condemning her sin yet not herself, "Go and sin no more." The same spirit appears here as in His atonement, which makes sin unspeakably evil, yet brings the sinner into loving union with God in Christ. Other systems, which reject the atonement, either make light of sin or else fill the sinner with slavish and unconquerable dread of wrath. Stoning was the penalty of unfaithfulness in one betrothed. If Jesus decided she should be stoned, He would be opposing Rome which claimed power of deciding all capital cases (John xviii. 31). If Jesus decided to let her off, He would forfeit the favour of the Jews, as a setter aside of Moses' law. His reply maintained the law, but limited its execution to those free from sexual uncleanness, which none of her accusers were. The lesson is not for magistrates, but for self-constituted judges and busybodies, whose

dragging of filthy stories against others into the social circle is only defiling. They were not witnesses in court; there was no judicial trial. The context (chap. viii. 12, "I am the light of the world," referring to the rising sun and the lighted lamps at the feast of tabernacles, vii. 37; and chap. viii. 15, "ye judge after the flesh, I judge no man") confirms the genuineness of the passage, which is omitted from good MSS.

His birth was in the year 750 from Rome's foundation, four before the era "Anno Domini," some months before Herod's death. The first Adam was created, and not born; the Second Adam, in His manhood, both born and created with a body free from the inherited taint of original sin (Heb. x. 5).

The census of the Roman empire ordered by Augustus led Joseph and Mary from Nazareth to Bethlehem, the city of David their ancestor, in fulfilment of Micah's prophecy (v.). Spring was probably the season for the shepherds beginning to watch over their flocks by night. The season when winter deadness gives place to new vegetation and life was the appropriate birthtime of Him who "maketh all things new." So S. of Sol. ii. 10-13. Spring was the pass-over season, Israel's national birthday. So that the spiritual, national, and natural eras, in this view, coincide. To allow time between the presentation in the temple and the arrival of the wise men and the other events before Herod's death, perhaps February may be fixed on. The grotto at Bethlehem is mentioned by Justin Martyr in the second century as the scene of His birth. The humble (1 Cor. i. 26-31) Jewish shepherds were the earliest witnesses of the glory which attended His birth. For in every successive instance of His voluntary humiliation, the Father, jealous for the honour of His coequal Son, provided for His glorification (Luke ii. 8-18; so xxii. 43, xxiii. 4, 40-43, 47; Matt. iii. 14-17; John xii. 28). Simeon and Anna were the divinely appointed welcomers of the Son of God at His lowly presentation in the temple, the former discerning in Him "God's salvation," the "light to lighten the Gentiles and the glory (especially of His people Israel)"; the latter "speaking of Him to all who looked for redemption in Jerusalem." The Gentile wise men of the East (Persian magi possibly, the Zend



MEDAL OF THE MAGI.

religion teaching the expectation of a Zoziosh or Redeemer; or magoi being used generally, these wise men coming from Balaam's region, the East, and knowing his prophecy, "there shall come a star out of Jacob, and a sceptre shall rise out of Israel": Num. xxiv. 17, xxii. 7, whence they ask for the "King of the Jews" and mention the "star") came later, and found Him no longer in a manger

where the shepherds found Him, but in a "house" (Matt. ii. 11). They were the firstfruits of the Gentile world; their offering of gold is thought to mark His kingship, the frankincense His priesthood, and the myrrh His coming burial, in God's purpose if not theirs. HEROD [see], being an Edomite who had supplanted the Jewish Asmonaeans or Maccabees, was alarmed to hear of one "born king of the Jews," and failing to find Jesus slew all children from two years old and under (Herod fixed on this age as oriental mothers suckle infants till they are two years old). God saved His Son by commanding the mother and Joseph to flee to Egypt, the land of the type Israel's sojourn, when fleeing from famine, and the land whence God called His Son Israel (Hos. xi. 1, Matt. ii. 15); not by miracle, but by ordinary escaping from persecution, as sharing His people's trials (Matt. x. 23).

His interview with the doctors in the temple shows that His human consciousness already knew His Divine mission and was preparing for it. Stier describes His one utterance in childhood as "a solitary flower out of the wonderful enclosed garden of 30 years, plucked precisely there where the swollen bud at the distinctive crisis bursts into the flower." The description "He increased . . . in stature . . . and in favour with God and men," combined with Ps. xlv. 2, "Thou art fairer than the children of men, grace is poured into Thy lips," implies that His outward form was a temple worthy of the Word made flesh. Isa. liii. 2 expresses men's rejection of Him, rather than the absence of graces inward or outward in Him to cause that rejection.

In the 15th year of the emperor Tiberius, dating from his joint rule with Augustus (15 years from 705 after the founding of Rome, i.e. two years before Augustus' death in 767), i.e. 790 (30 counted back bring our Lord's birth to 760), when Pontius Pilate was procurator of Judaea and ANNAS and CAIAPHAS [see] jointly in fact exercised the highpriesthood, Caiaphas being nominally the highpriest (John xviii. 13), John Baptist, as last prophet of the O. T. dispensation, by preaching repentance for sin and a return to legal obedience, prepared the way for Messiah, the Saviour from sin; whereas the people's desire was for a Messiah who would deliver them from the hated foreign yoke. Wieseler thinks John's preaching took place on the sabbatical year, which, if it be so, must have added weight to his appeals. We know at all events that he came "in the spirit and power of Elias." Jesus received His solemn consecration to His redeeming work by John's baptism with water (to which He came not, as all others, confessing sin, but undertaking to "fulfil all righteousness") and at the same time by the Holy Spirit's descent permanently, accompanied by the Father's acceptance of Him as our Redeemer, "this is My beloved Son, in whom I am well pleased," viz. as undertaking to become man's Saviour. Thus "Christ

glorified not Himself to be made an highpriest, but He that said Thou art My Son" (Ps. ii. 7, Heb. v. 5, Matt. iii. 14). John, though knowing His goodness and wisdom before, as he must have known from the intimacy between the cousin mothers, Mary and Elisabeth (Luke i.), and knowing that Messiah should come, and when Jesus presented Himself feeling a strong presentiment that this was the Messiah, yet knew not definitely Jesus' Messiahship, until its attestation by God the Father with the Holy Ghost at His baptism (John i. 31-33).

Under the power of the Spirit received at His baptism He encountered Satan in the wilderness. The mountain Quarantania, a perpendicular wall of rock 1400 feet above the plain, on this side of Jordan, is the traditional site. Satan's aim was to tempt Him to doubt His sonship, "if Thou be the Son of God," etc. The same voice spake through His mockers at the crucifixion (Matt. xxvii. 40). Faith answers with Nathanael (John i. 49). Mark i. 13 says "He was with the wild beasts," a contrast to the first Adam among the beasts tame and subject to man's will. Adam changed paradise into a wilderness, Jesus changed the wilderness into paradise (Isa. xi. 6-9). Jesus' answer to all the three temptations was not reasoning, but appeal to God's written word, "it is written." As Christ was "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26), the temptation must have been from without, not from within: objective and real, not subjective or in ecstasy. The language too, "led up . . . came . . . taketh Him up . . . the Spirit driveth Him" (*ekballes*, a necessary though a distasteful conflict to the Holy One), etc., implies reality (Matt. iv. 1, 3, 5; Mark i. 12). In fallen man suggestions of hatred of God, delight in inflicting pain, cruel lust, fierce joy in violating law, are among the inward temptations of Satan; but Jesus said before His renewed temptation in Gethsemane, "the prince of this world cometh, and hath nothing in Me" (John xiv. 20). As 40 is the number in Scripture implying affliction, sin, and punishment (Gen. vii. 4, 12; Num. xiv. 33, xxxii. 13, 14; Ps. xc. 10; Deut. xxv. 3; Ezek. xxxix. 11, iv. 6; Jonah iii. 4), Christ the true Israel (Deut. viii. 3, 16; ix. 9, 11, 25) denied Himself 40 days, answering to Israel's 40 years' provocation of God and punishment by death in the wilderness. Not by His almighty power, but by His righteousness, Jesus overcame. First Satan tried Him through His sinless bodily wants answering to "the flesh" in fallen man. But Jesus would not, when hungry, help Himself, though He fed multitudes, for He would not leave His voluntarily assumed position of human absolute dependence on God.

He who nourished crowds with bread Would not one meal unto Himself afford: O wonderful the wonders left undone, And scarce less wonderful than those He wrought!
O self-restraint passing all human thought, To have all power and be as having none! O self-denying love, which felt alone For needs of others, never for His own!

The next temptation in the spiritual order (Matthew gives probably the chronological order) was, Satan tried to dazzle Him, by a bright vision of the world's pomps "in a moment of time," to take the kingdoms of the world at His hands (as "delivered" to him, owing to man's fall) without the cross, on condition of one act of homage to him "the prince of this world." But Jesus herein detected the adversary, and gives him his name, "Get thee behind Me, Satan (His very words to Peter, who, as Satan's tool, for the moment urged the same avoidance of the cross: Matt. xvi. 23), for it is written, Thou shalt worship the Lord," etc. The kingdom of the world shall come to Him, just because His cross came first (Phil. ii. 5-11, Rev. xi. 15, Isa. liii. 12). To the flesh and the world succeeds the last and highest temptation, the devil's own sin, presumption. Satan turns Jesus' weapon, the word, on Himself, quoting Ps. xci. 11, 12, and omitting the qualification "in all thy ways," viz. implicit reverent faith and dependence on God, which were "Christ's ways." Christ would no more presume because He was God's Son than doubt that He was so. To cast Himself from the temple S.W. wall pinnacle, then 150 feet above the valley before soil accumulated, or the topmost ridge of the royal portico, to test God's power and faithfulness, would be Israel's sin in "tempting Jehovah," saying, Is Jehovah among us or not? though having had ample proofs already (Exod. xvii. 7; Ps. lxxviii. 13-20, 41; Deut. vi. 16, which Jesus quotes). All His quotations are from the same book, which rationalism now assails. Thus the lust of the flesh, the lust of the eye, and the pride of life, which lured the first Adam, could not entice the Second (Gen. iii. 6: comp. 1 John ii. 16, 17). The assault against man's threefold nature, the body (the want of bread), the soul (craving for worldly lordship without the cross), and the spirit (the temptation on the temple pinnacle), failed in His case. It was necessary the foundation should be tested, and it stood the trial (Isa. xxviii. 16). Satan left Him "for a (rather until the) season," viz. until he renewed the attack at Gethsemane, "and angels came and ministered unto Him," God fulfilling the promise of Ps. xci. in Christ's, not Satan's, way.

Then began His public course of teaching and of miracles, which were not mere wonders, but "signs," i.e. proofs, of His Divine commission; and not merely signs of supernatural power, but expressive intimations of the aim of His ministry and of His own all-loving character; the spiritual restoration, which was His main end, being shadowed forth in the visible works of power and mercy. The Jews understood them and His words as His setting up the claim to be equal with God (John v. 1-19, x. 30-33). It is certain that He made the claim (xiv. 8-11). Such a holy One as He would never have made it if it were not true. His whole character excludes the notion of self-deceiv-

ing enthusiasm. They evaded the force of His miracles (whilst recognising their truth, which they would have denied if they could) by attributing them to Beelzebub (Matt. xii. 24). His incarnation being once granted, His Divine sympathy, expressed by miracles of healing man's sufferings, follows as the necessary consequence (viii. 17, comp. Isa. liii. 4). His death in our nature to atone for our sins, and His resurrection, are the culminating point of His suffering with us and for us, that He and we through Him should be free from sin, sorrow, and death for ever (1 Pet. iii. 18, iv. 1, 2; Rom. vi. 4-11).

John's testimony to Him, "Behold the Lamb of God," followed but a few days after the temptation, Jesus meeting John at the Jordan valley on His homeward journey toward Galilee. John's words so impressed his two disciples Andrew and probably John (the apostle) that they left the Baptist for Christ. On the third day after leaving Bethany (John i. 28, Sin., Vulg. and Alex. MSS.; John ii. 1) He reached Cana of Galilee and performed His first miracle. He who would not work a miracle in the wilderness at the outset of His ministry, to supply His own needs, worked one to supply our *luxuries*. As His ministry began, so it ended, with a social meal. The poet happily describes the miracle, "the modest water saw its God and blushed" ("vidit et erubuit lymphæ pudica Denm"). Next He goes to Capernaum,



BETHAN WATERPUMP.

a more suitable centre for His ministry amidst the populous western shores of the Galilean lake than secluded Nazareth. Next He went to Jerusalem for His first passover during His ministry, and drives out of the temple *court of the Gentiles* the sheep and oxen, and overthrows the moneychangers' tables (for the traffic was an insult to the Gentile worshipper, and was not practised in the court of the Israelites, and made devotion impossible), not by mere force but moral power. The whip of *small cords* was a puny weapon, but symbolised His coming universal empire. The act repeated at the close (Matt. xxi. 12) of His ministry, as at its beginning, befitted Him who came as purifier of the temple literal and spiritual (Mal. iii. 1-4). His own divinely formed body (the sanctuary, the holy of holies, of God; *naos*) was typified by that literal (*hieron*) temple (John ii. 18-20); its being destroyed by the Jews, and raised up by Himself in three days, was the sign He gave to those who challenged His authority in purging the temple of stone. John describes His officially taking possession of that temple which when a boy He called His Father's house (Luke ii. 49, "in My Father's places," Gr.), with a puni-

tive scourge, the symbol of authority. The synoptical three evangelists describe the final purgation before the close of His ministry, without the scourge. A mere word and awe inspiring look made all, as in Gethsemane, fall back abashed before Him alone.

The interview with NICODEMUS [see] issuing in his ultimate conversion occurred towards the close of the paschal week (John iii.). Then He passed to northeastern Judæa, where by His disciples He baptized many (ver. 22-26; iv. 1, 2) and stayed to nearly the end of the year. After His eight months' ministry in Judæa, upon John's imprisonment which threatened danger to His infant church, He proceeded through Samaria, the shortest route, to the safe retreat of Galilee. At Jacob's well the chief reason for His "must needs go through Samaria" appeared in the conversion of the Samaritan woman, His first herald in Sychem, the firstfruits of the harvest gathered in by Philip the deacon after His ascension. (Acts viii. 5, etc.) It was now December, four months before harvest (John iv. 35); but the fields were "white already to harvest" spiritually. His two days' ministry in Samaria, without miracles, produced effects not realized by His eight months' stay in Judæa with miracles. Proceeding to "His own country" Galilee (the place of His rearing) He was received by the Galileans only because they had seen His miracles when at the feast in Jerusalem; as mournfully at Cana, the scene of His first miracle, which He now revisits, He tells the nobleman who sought healing for his son, "except ye see signs and wonders ye will not believe." The cure was followed by the conversion of the nobleman and his whole house.



KANA KANA, CANA.

Jesus returned to Jerusalem at "the feast" of passover (John v. 1; Sin. MS. reads "the"; Alex. and Vat. omit it, which would favour the view that the feast was Purim); thus there would be four passovers during His ministry: ii. 13, v. 1, xiii. 1 (the last), besides the one He stayed away from because of threatened violence (vi. 4, vii. 1); and thus His ministry lasted three and a half years; not two and a half, as making the feast to be Purim would imply. The cure of the man infirm for 38 years at BETHSADA pool [see] followed on the sabbath, proving that He who had shown Himself Lord of the temple is Lord also of the sabbath. This was the turning point in His history; henceforth "the Jews" (i.e. the hierarchical party, adherents of the sanhedrim, in John's usage), on His claiming unity in working, dignity, and honour with the Father as justifying His healing on the sabbath, commenced that rancorous opposition which drove Him in a day or two after from Jerusalem. He only visited the capital twice again before

His last passover; viz. seven months afterwards at the feast of tabernacles in the middle of October (John vii. 1, etc.), and at the feast of dedication in December (John x. 22, 23); probably the two months between these two feasts were spent in Judæa. He returned to Nazareth in Galilee, His old home. Luke iv. 15 refers summarily to the same visit to Galilee as John iv. 3, 43. A chasm then intervenes in Luke between iv. 15 and 16; ver. 14 refers to the earlier visit *whilst He was fresh from the "Spirit's" baptism*, John i. 43, etc., ii.; and Luke iv. 16, etc., refers to the visit to Galilee implied in John vi. 1, succeeding the visit to Jerusalem (John v. 1-10). By the next sabbath He was in Nazareth, and preached from Isa. lxi. 1. Though at first wondering at His gracious words, His hearers were so offended at His announcing God's sovereignty in ministering mercy to the Gentiles, sometimes, rather than to Israel when apostate, that they sought to cast Him down from the brow of the hill (a precipice of the western hill, that by the Maronite church) whereon their city was built; but "He passed through the midst of them."

His main Galilean ministry begins with this, as recorded in the synoptical GOSPELS [see]: Matt. iv. 12-17, Mark i. 14, 15; after John's imprisonment, which had not taken place at the earlier visit (John iii. 24, i. 45, ii., iv. 1-3, etc.). His Judæan ministry is John's main subject. However, Luke from ix. 51 to xix. 28 records Christ's ministry between the feast of tabernacles in October, A.U.C. 782, and the triumphal entry before the last passover, April 783. Eusebius (H. E., iii. 24) states that the three synoptical evangelists recount "what was done by our Saviour in the space of one year after the imprisonment of John the Baptist." This period is divided into two by the feeding of the 5000 about the time of that passover which our Lord was debarred from keeping at Jerusalem by the murderous designs of the hierarchical party there. The events up to and including the feeding, a period of little more than three weeks, are fully detailed; those of the remaining period are only in part narrated. Luke's order of events seems from his own statement (i. 3, "from the very first," viz. the Baptist's birth, "to write in order") to be the chronological one; in the first portion (viz. that before the feeding) it is confirmed by Mark, also by John. Matthew's grouping of the discourses and events in clusters is designed for other than chronological sequence: the sermon on the mount, the instructions to the twelve before their mission, the collection of parables (xiii.), that of miracles (viii. ix.); he notices *place*, where the order of time is not observed, showing it was not ignorance of the order of time which caused his non observance of it (viii. 5, 14, 18, 28; ix. 1; xii. 9; xiii. 1).

In fulfilment of Isa. ix. 1 He, after His rejection at Nazareth (Matt. iv. 13-17), settled at CAPERNAUM [see] hard by the populous plain of Geunassar, a

"people that sat in darkness," being half gentilized by the neighbouring nations. The people remembering His miracle on the nobleman's son a few weeks before (John iv. 46) "pressed upon Him to hear God's word"; then the miraculous draught of fishes was the occasion of His drawing Simon, [Andrew,] James and John *permanently* from earthly fishing to become "fishers of men" (Luke v. 1-10, Matt. iv. 18-22, Mark i. 14-20). Zebedee being a man of means, and with ship and "hired servants" (Luke v. 7, Mark i. 20; John's acquaintance with the high-priest, John xviii. 15, implies the same), the report of the miracle and its effect on the four attracted many to hear Jesus Christ next sabbath in the synagogue. Then followed the casting out of the demon (whose wild cry is recorded in Mark i. 24, *Ea*), and the cure of the fever of Simon's wife's mother (Luke iv. 33-39), transposed in Luke to bring into better contrast by juxtaposition Christ's rejection the sabbath before at Nazareth and His welcome this sabbath at Capernaum. Mark chronologically places the two cures *after* the miraculous draught, not *before*. Fevers are generated at the marshy land of Tabiga, especially in *spring*, the season in question. Luke as a "physician" calls it "a great fever," in contradistinction to "a small." Jesus "rebuked" it, as He did the sea (Matt. viii. 26), as the outbreak of some hostile power (comp. Isa. xlii. 16), and infused in her full strength, enabling her to minister.

In the casting out demons three things are noteworthy: (1) the patient's loss of conscious personality (Mark v. 7), so that he becomes identified with the demon whose mouthpiece he is; (2) the appalled demon's recognition of the Son of God; (3) Christ's prohibiting the demon to testify to Him, that the people's belief might not rest on such testimony, giving colour to the Jews' slander (Matt. xii. 24, Mark i. 34). His ceaseless energy in crowding the day with loving deeds vividly appears in Mark i. 32-34, Luke iv. 40, 41. Retiring for communion with God into a solitary place long before day, He was tracked by Simon and the people; but He told them He must go and preach to the other *village towns* (*koinopoleis*) also, with which the Gennesareth plain was studded. His circuit lasted till the eve of the next sabbath, when (Mark ii. 1) He was again in Capernaum. The only incident recorded of the circuit was He healed the leper in the synagogue by His holy touch. Emissaries of the hostile hierarchy from Jerusalem (Luke v. 17) now watched His movements: at first "reasoning in their hearts," which His omniscience detected, as if His assuming the power to forgive sins in the case of the palsied man were "blasphemous" (Mark ii. 6, 8); then "murmuring" at His eating with the publican Levi whom He called that day before the sabbath (ver. 14-17, Luke v. 30); then objecting to His not fasting, whence He was called "a winebibber and glutton," to which He replied by images from

the wine before them and the garments they wore, the spirit of the new dispensation must mould its own forms of outward expression and not have those of the old imposed on it, nor can the two be pieced together without injury to both; lastly "filled with madness" at His healing on the sabbath a man with withered right hand, besides His previous justification of the disciples against their censure for plucking corn ears on the sabbath, "the first of a year standing second in a sabbatical cycle" (Ellicott, *Life of Christ*; Luke vi. 1 Alex. MS., but Sin. and Vat. omit it), and proclaiming Himself its Lord. They resolve to "destroy" Him (Mark ii. 23-23. iii. 1-6; Matt. xii. 1-14). This resolve at Capernaum was the same as they had already formed at Jerusalem (John v. 1-18), and on the same plea. Nay, they even joined the Herodians their political opponents to compass their end (Mark iii. 6). Seven miracles He performed on the sabbath (Mark i. 21, 29, iii. 1, 2; John v. 9, ix. 14; Luke xiii. 14, xiv. 1).

Their murderous plotting was the time and occasion of His withdrawal to the solitary hills W. of the lake, and choosing 12 apostles who should be His witnesses when He was gone. The horned hill of Hattin was probably the scene of their being chosen (Luke vi. 12, 13), and of the sermon on the mount. The beginning and end of this sermon are the same in Luke vi. as Matt. v., vi., vii.; the general order is the same; and the same miracle, the centurion's servant, succeeds. Some of the expressions are found in other collocations in Luke (who gives only the summary in chap. vi.), our Lord giving the same precepts on more occasions than one (comp. Matt. v. 18, vi. 19-21, 24, vii. 13, 22, respectively, with Luke xii. 58, 33, xvi. 13, xiii. 24, 25-27). The sermon's unity precludes its being thought a collection of discourses uttered at different times. Possibly, though not so probably, the longer form was spoken at the top of the hill (Matt. v. 1) to the *apostles and disciples*, the shorter when "He came down and stood on the level" a little below the top (Luke vi. 17), to the "great multitude." The variations in the two forms are designed by the Holy Ghost to bring out fresh lights of the same truths. Luke's does not notice the portion on almsgiving, prayer, and fasting (Matt. vi.). The healing of the centurion's servant follows: the first Gentile healed, without seeing Him, by a word, at the request preferred twice by others before he presumed himself to ask (Luke vii. 3-6, Matt. viii. 5, 6).

Next day He ascended the steep up to the hamlet Nain, and restored to the sorrowing widow her son who was being carried for burial, probably to the sepulchral caves on the W. of Nain, of which traces remain. The anointing of His *feet* (only) in Simon's house in some neighbouring town by the sinful but forgiven woman followed. Mary of Bethany anointed His *head* as well as His feet. Both wiped His feet with their hair, the sinful woman also kissed and washed

His feet with her tears (Luke vii. 38, John xii. 3, Mark xiv. 3). Not Mary Magdalene, whose possession by demons does not prove impurity, as on the other hand this woman's impurity does not prove demoniacal possession. About the same time John Baptist from his dungeon at Machabrus sent two disciples to inquire whether Jesus is He that should come; *primarily* to convince *them* (as Jesus in fact did from His miracles and His gospel preaching: Luke vii. 18-23, Matt. xi.) that thus to the last he should be the Bridegroom's friend, introducing the bride to Him (John iii. 1-29, 27-30); *secondarily* to derive for *himself* the incidental comfort of accumulated conviction. Next followed the short circuit of a couple of days preaching from city to city, attended by ministering women (Luke viii. 1-3): Mary Magdalene, Joanna, Susanna, and many others, including possibly the woman who "loved much" and evidenced it because she knew by "faith" "her many sins forgiven" (vii. 46-50).

He returned to His "home" at Capernaum (marg. Mark iii. 19, 20), and the multitude flocked together so eagerly that the disciples "could not so much as eat bread"; so His kinsmen "went out (of their temporary abode at Capernaum) to lay hold on Him, saying, He is beside Himself." A few verses later (Mark iii. 31) they with His mother arrived at the house "desiring to speak with Him," and He replied to His informants, "My mother and My brethren are these which hear the word of God and do it." The cure of the demoniac blind and dumb was the occasion of the Pharisees attributing His miracle to Beelzebub (a charge repeated again subsequently: Luke xi. 14, 15), and elicited His warning that they were verging towards the unpardonable sin against the Holy Ghost, viz. the expression of their inward hatred of what they knew and felt Divine so as to lose the power of fulfilling the conditions required for forgiveness. On the evening of the same day from a fishing vessel He spake the series of parables beginning with that one recorded by all the three synoptical Gospels, that of the sower, as His eyes rested on the cornfields reaching to the margin of the lake. At the close the apostles took away from the lingering multitude their wearied Master "as He was" (Mark iv. 36), in the vessel towards the eastern shore. A storm wind from one of the deep ravines in the high plateau of Janan, which "act like gigantic funnels to draw down the winds from the mountains" (Thomson, *Land and Book*) and converge to the head of the lake, burst upon the waters (Luke viii. 23, "came down" appropriately, for the lake is 600 ft. lower than the Mediterranean), and the ship filled and they were in jeopardy. His word sufficed to quell the sea in the world of nature, as previously the demons in the spirit world. On reaching the eastern shore the two Gergesene demoniacs (of whom the prominent one alone is noticed by Mark and Luke) met Him. The tombs where was their home still

are visible in the ravines E. of the lake. The manifold personality of



SEA OF GALILEE.

the one, his untameable wildness, self mutilation with stones, his kneeling, shouting, and final deliverance are graphically told by Mark (v.). By our Lord's command he became first preacher to his own friends, and then in Decapolis (Luke viii. 39).

On Christ's return to the western shore followed the raising of Jairus' daughter with studied privacy (contrast the public raising of the Nain widow's son, each being dealt with as He saw best for them and for His all wise ends), preceded by the cure of the woman with the issue of blood. Again He visited Nazareth and taught on the sabbath. The same incredulity of His countrymen (John i. 11), though now expressed by contempt rather than by violence as before, showed itself: "is not this the carpenter?" etc. (Mark vi. 1-6, referring probably to His having worked with Joseph the carpenter in youth.) Their unbelief, which made Him "marvel," stayed His hand of power and love (Isa. lix. 2); but even the promiscuous and exceptional cures He wrought there manifested His Divine grace and power.

Soon after John Baptist's murder the twelve returned and "told Jesus all they had done and taught" (Mark vi. 30, etc.), and He considerably invited them to retire to the farther side of the lake for rest, to the neighbourhood of Bethsaida Julia. Five thousand people soon broke in on His retirement, and instead of sending them away He first fed their souls, then their bodies, making them sit on the green grass table land N.E. of the lake, or else the plain by the Jordan's mouth (Luke ix. 10-17). The miracle constrained them to confess, "this is of a truth that propheth that should come into the world"; it is one of the seven selected by John to be recorded. On the same evening that the Jerusalem multitudes were having the paschal lambs slain for the feast, He the true Lamb in eastern Galilee was feeding other multitudes, and on the following day in the Capernaum synagogue discoursed on the bread of life and His flesh which must be eaten in order to have life (John vi. 22, etc.).

From ministering in Judaea He had gone to minister in eastern Galilee, which was the more Judaized part. Now He proceeds to the more Gentile part, viz. northern Galilee. Teaching and preaching characterized this period, as miracles had the former. Thus a progressive character is traceable in Christ's ministry. Luke devotes to this period only from ix. 18 to 50, Mark from vi. 45 to the close of ix.

Matthew gives the fullest record of it. Christ's performance of miracles was regulated by the faith of those to whom He ministered; amidst the imperfect faith of the northern frontier lands little scope for them was afforded, and they were few.

After feeding the 5000 Christ directed His disciples (Mark vi. 45) to cross to Bethsaida (not Julius at the head of the lake, but on the W. at Khan Minyeh, or Bat-Szaidu, meaning "the house of fish," a name likely to belong to more than one place on a lake so famous for fish. The gale



FISHING BOAT OF GALILEE.

which brought boats from Tiberias to the N.E. coast, but delayed a passage to the W., must have been from the S.W.: John vi. 23. Therefore the Bethsaida here was a town on the W. coast which the apostles were making for, but in vain. It was "evening" (Matt. xiv. 15), i.e. the first evening or *opsta*, between three and six o'clock, towards its close, before the 5000 sat down, the day being "far spent" (Mark vi. 35). At the beginning of the second evening (from sunset to darkness) after six the disciples embark (John vi. 16), and before its close reach the mid lake (Mark vi. 47, Matt. xiv. 24) and encounter the gale which, beginning after sunset, was now at its height. For hours they made slow progress, till Jesus "in the fourth watch" came walking to them on the waters (the attribute of God: Job ix. 8, Ps. lxxvii. 19). He had "departed into a mountain Himself alone" because He perceived that the people would come and take Him by force to make Him king (John vi. 15). Now He comes to the relief of His disciples. "He would have passed them," to elicit their faith and prayers (Mark vi. 48, Luke xxiv. 28); also leading the way toward the desired haven. Then followed Peter's characteristically impulsive act of faith, and failure through looking at the dangers instead of to Jesus, and his rescue in answer to his cry (Ps. xciv. 18). This miracle "amazed the disciples sore beyond measure," so that "they worshipped Him, saying, Of a truth Thou art the Son of God." The people on the E. side of the lake followed after Jesus to the W. side in some of the boats which had come from Tiberias (the W. side), and found Him at Capernaum. It was the 15th day of Nisan, a day of "holy convocation, in which no servile work was done," the day succeeding the passover eve (Lev. xxiii. 6, 7). Appropriately, as His miracle of the loaves the evening before answered to the passover, so His discourse in

Capernaum synagogue on Himself as the Bread of life (in His incarnation "coming down from heaven," and in His atoning death where He gave His flesh "for the life of the world," appropriated by faith, John vi. 35, 50-52) was on the day of holy assembly the first of the seven. [See CAPERNAUM.] Less malignity appears in His hearers than on His former visit (Luke vi. 7, 11); for the emissaries of the hostile faction from Galilee, Judaea, and Jerusalem, were away celebrating the passover in the metropolis. Some doubters and cavillers of the hostile party (called by John "the Jews," John vi. 41) murmured at His calling Himself "the Bread which came down from heaven." But the multitude who had come after Him in the earlier part of His discourse questioned in a less unfriendly spirit. Some disciples "went back and walked no more with Him"; but Peter in the name of the twelve declared "we are sure that Thou art that Christ, the Son of the living God" (Sin. and Vat. and other best MSS. read "THE HOLY ONE OF GOD"; received reading is evidently a marginal correction from Matt. xvi. 16). The reference to the Eucharist can only be indirect, for it was not yet instituted: the saved thief on the cross never partook of it; "the son of perdition," Judas, did. The eating of His flesh which is essential to salvation can only therefore be spiritual (ver. 63).

Healings in the Gennesaret plain near Capernaum for a few days followed (Matt. xiv. 34-36; Mark vi. 55, 56). Pharisees and scribes then came from Jerusalem (Matt. xv., Mark vii.). Having craftily gained entrance into the disciples' social meetings they observed and now charge Jesus with His disciples transgressing the tradition of the elders which forbade eating with unwashed hands. He in reply condemned them because they also transgressed God's fifth commandment, to honour parents, and in their hearing calls the multitude and warns the latter that defilement comes from within, not from without. Both the truth and the publicity grievously offended the Pharisees. Herod very shortly before, perplexed on hearing the fame of Jesus, had surmised with others that "this is John Baptist risen from the dead, and therefore mighty works do show forth themselves in him" (Matt. xiv. 2). The I is emphatical in Luke ix. 9: "John have I beheld, but who is this?" Guilty conscience recalls his perpetrated murder, and fills him with superstitious fears. Sadducean unbelief on the other hand was surprised that his fears might be groundless after all. So he desired to see Him to satisfy himself.

Eastern Galilee was no longer a safe place for Jesus and His apostles, therefore the Lord withdrew to the N.W. to the confines of Tyre and Sidon (Mark vii. 24, Matt. xv. 22) for quiet seclusion, where He might further instruct the twelve. He did not cross into the heathen territory, but a Syro-phœnician woman crossed from it to

Him. Descended from the Canaanite idolaters who fled to the extreme N. from Palestine on its conquest by Israel, she yet exhibited a faith which triumphed over repeated trials whereby the Lord designedly tested it. She extended His mission beyond "the lost sheep of the house of Israel" to include her. Counting herself a "dog" she *by faith* was counted by God His *child* (Gal. iii. 23). The demon was cast out, her child healed, and herself commended for a faith which almost surprises the Giver of it, and which was irresistible with Him: "O woman, great is thy faith! Be it unto thee *even as thou wilt*." Thence He returned through the half heathen Decapolis, which was almost wholly on the E. side of the sea of Galilee. The Vat. and Sin. MSS., besides the very ancient MS. of Beza and others, old Latin, Vulg. and Copt. MSS., read Mark vii. 31, "from the coasts of Tyre He came *through Sidon* unto the sea of Galilee." This implies that Jesus actually passed on to the heathen Sidon, the stronghold of Baal and Astarte worship. Thus the climax of mercy was reached; an earnest of the extension of His kingdom, after His ascension, from Jerusalem to Judæa, from Judæa to Samaria and half Judaized half heathen Galilee, and from thence to the uttermost parts of the Gentile world (Acts i. 8). Thence He began His southeastern circuit through Decapolis to the shore E. of the sea of Galilee. A deaf man with an impediment in his speech was cured there. In his case and that of the blind man at Bethsaida Julius there is the peculiarity (probably to awaken attention to His act in both the patient and the unspiritual crowd) that He took each away from the crowd and He used the action of touching (comp. 1 John i. 1 spiritually; Dan. x. 15, 16; Ps. li. 15; Eph. vi. 19) and spitting (comp. spiritually Ps. xxiv. 8) on the parts affected; and in the blind man the cure was gradual (comp. Mark iv. 31, 32; vii. 32-35; viii. 22-25). The half Gentile Decapopolitans thereupon glorified the God of Israel (Matt. xv. 31), drawn by the Divine Son to recognise the Father and to take Israel's God for their God. Then followed the feeding of the 4000 with seven loaves (probably on the high ground E. of the lake near the ravine opposite to Magdala, now wady Semak). The place was near that of the feeding of the 5000; but the number of loaves in the miracle of the 4000 was greater; the number of the fishes also ("a few" among the 4000, only two among the 5000: Mark vi. 38; fish naturally would be forthcoming, the apostles being fishermen and near the lake); the number of baskets of remnants less (seven *spurides*, but from the 5000, 12 *kophinoi*); the number of people less; the time they had been with Jesus longer, three days, only a day in the case of the 5000 (Mark vi. 33-35, viii. 2). The impulsive coast villagers of the N. and W. (for they had run on foot after our Lord from the W., round the N. end of the lake, and received accessions to their

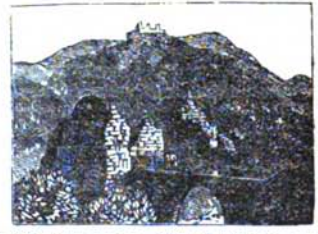
numbers from Bethsaida Julius: Mark vi. 33, Matt. xiv. 13) would have made Jesus Christ a king had He not withdrawn (John vi. 15). The Decapopolitans and men of the E. coasts made no such attempt. The 4000 Decapopolitans were mainly Gentile; the 5000 N. and W. Galileans were Jewish. The distinction (though unobserved in the English "baskets") is accurately maintained between the *spurides* of the miracle of the 4000 and the *kophinoi* of the 5000. When our Lord refers back to both miracles (Matt. xvi. 9, 10), with the undesignated minute accuracy that characterizes truth He says, "Do ye not remember the five loaves of the 5000; and how many *kophinoi* ye took up? neither the seven loaves of the 4000; and how many *spurides* ye took up?" Comp. Gr., Matt. xvi. 9, 10, with Matt. xiv. 20, xv. 37. *Spuris* expresses in Acts ix. 25 the basket in which Paul was let down, therefore it was *capacious*. *Kophinos* was the common provision basket, therefore smaller; there were 12, as each of the apostles carried one. Possibly the amount of remnants in the seven *spurides* was as much as, or more than, that of the 12 *kophinoi*. The company of 5000 sat on "the green grass, much" of which was in the place (Mark vi. 39, John vi. 10); the 4000 sat "on the ground" (Matt. xv. 35, Mark viii. 6).



Next He crosses to Magdala (on the W. of the lake, now *el Mejdal*, a village of a few huts; Sin. and Vat. MSS. read *Magadan*) or to Dalmanutha (from *davab*, pointed, i.e. among the cliffs) in its neighbourhood (Mark viii. 10, comp. Matt. xv. 39). The Pharisees for the first time now in concert with the Sadducees hypocritically (for they had no real desire to be convinced) desired a "sign from heaven, tempting Him." The only sign He vouchsafed to this spiritually "adulterous" generation, which could not discern the signs of the times, was that of Jonah. Jesus was about to cast Himself into the angry waves of justice which would have otherwise overwhelmed us, as a piacular victim, and then rise again on the third day like the prophet. His stay was brief. Embarking again in the ship in which He had come (Mark viii. 13), and warning His disciples against the leaven of their doctrine, He comes to Bethsaida Julius and heals the blind man, with significant actions accompanying the healing, and by a gradual process.

Next He journeys northwards to Casarea Philippi. In this region occurred Peter's famous confession of Jesus Christ as "the Christ the Son of the living God," a truth which Jesus charged them not to make known, as His time was not yet come and premature announcement might have excited popular outbreaks to force on His kingdom. There is a "fulness of time" for

which all God's dispensations wait. Here also for the first time formally Jesus announced what seemed so contrary to His Divine claims, His coming death, which offended Peter and brought on him sharp rebuke as his previous confession brought him praise. Here too, six days later (Mark ix. 2, Matt. xvii. 1; "about eight days after," Luke ix. 28), occurred the transfiguration on mount Hermon near Casarea (Mark ix. 3, where the reading "as snow," omitted in Sin. and Vat. MSS. but supported by Alex. MS., that of Beza, and the oldest Lat. and Vulg., favours snowy Hermon, which is moreover near Casarea Philippi, in the neighbourhood of which the transfigura-



HERMON, NEAR BANIAS.—PROBABLE SCENE OF THE TRANSFIGURATION.

tion took place, not Tabor with a fortified town on its top). Moses and Elias appeared with our Lord, to show that the law and the prophets were fulfilled in Jesus Christ, whose "decease" was the subject of their conversation (Luke ix. 31), the very thing from which Peter shrank (Matt. xvi. 21-23). The glory then revealed was a counterpoise to the announcement of His sufferings, from which Peter had shrank, and would confirm the three primates among the twelve so as not to lose faith because of His sufferings foretold just before. (Matt. xvi. 21, 27, 23; xvii. 1, etc.) The following day, on His descent from the mount, He found the scribes questioning with the disciples respecting their inability, through defective faith, to cure a deaf and dumb demoniac. What a contrast! heavenly beings on the mount, devils and unbelieving disciples below! His face still beamed with the glory of the transfiguration, just as Moses' face shone after being in Jehovah's presence (Exod. xxxiv. 29-35); so that "the people were greatly amazed, and running to Him saluted Him" (Mark ix. 15). The Lord rebuked the "faithless (the disciples; comp. before, Matt. xvii. 19-21) and perverse (the scribes) generation"; the demoniac's paroxysm became more violent "when he saw Him" (Mark ix. 20; so in the case Luke iv. 34), so that he fell foaming and wallowing. The father said, "if Thou canst do anything, have compassion"; Jesus replied, "The question is not, if I can do, but] "if thou canst believe; all things are possible to him that believeth." With tears the father cried, "Lord, I believe, help Thou mine unbelief." Seeing the people running together, and the father's faith having been now proved, Jesus by a rebuke cast out

the demon, and with His hand lifted up the lad, almost dead with the reaction (as Mark describes with the vividness of an eyewitness, Peter being his prompter).

Next the Lord turned S., and at Capernaum by a miracle paid the half shekel apiece, for Himself and Peter, appointed to be paid by every male from 20 years old for the temple service (Exod. xxx. 13; 2 Kings xii. 4; 2 Chron. xxiv. 6, 9). The late demand of the tax levied months before is attributed by Bp. Ellicott (Life of Jesus Christ) to the Lord's frequent absences from Capernaum. As one of the temple's King He might claim exemption from the temple tribute, but His dignity shone only the brighter by His submission. Elation at their Master's power now bred contention among the disciples for preeminence; instead of laying to heart His prediction of His being delivered into wicked men's hands, they did not even understand His meaning and were afraid to ask Him. Forgetting their own late inability through want of faith to cast out the demon at the foot of the transfiguration mount, they forbade one casting out demons in *Jesus' name*, because "he followed not with them." (This combined with the confidence implied in his character, Mark x. 38, 39, shows that John had not merely the feminine softness and meditative quiet commonly assigned to him, but was also a "son of thunder," implying fiery zeal: 2 John 10, 11; 3 John 9, 10). The Lord replied, "Forbid him not, for he that is not against us is for us" (Luke ix. 50). This is the maxim of *charity towards others*. The seemingly contrary maxim (xi. 23) is that of *decision in regard to ourselves*. (Therefore the Gr. in ix. 50 is *hos ouk esti*, but in xi. 23 *ho me on*.) We are to hail the fact of the outward adhesion of others to Christ's cause in any degree, the judgment of their motive resting with Him; but we are to search our own motives, as before Him who knows them and will judge us accordingly. Comp. Num. xi. 28, Acts xv. 8, 9. A misgiving that they had acted wrongly probably suggested John's mention of the fact after Jesus set the little child in the midst and said, "whosoever shall receive one of such children in My name receiveth Me": the man in question had used Christ's name without avowedly receiving Him; not numbered among the apostles, yet by faith exercising apostolic powers. At this period lowliness, guarding against offending the little ones at any earthly cost, love and forgiveness, illustrated by the parables of the one lost sheep and the unforgiving though forgiven debtor, were the chief subjects of Christ's teaching (Mark ix. 33-50, Matt. xviii.).

Here a new and distinct phase of Christ's ministry begins, "the time that He should be received up" (Luke ix. 51). This period begins with His journey in October to the feast of tabernacles, and ends with His arrival at Bethany six days before the passover. The priestly party's design to kill Him was now matter

of public notoriety, and the Pharisees sent officers to take Him (John vii. 25, 30, 32). From Luke ix. 51 to xviii. 15 Luke's Gospel has no parallel notices in Matthew and Mark, except xi. 17, xiii. 18, probably the repetition of the same truths on a later occasion (Mark iii. 24, iv. 80). From xviii. 15 Luke coincides fully with Matthew and Mark. The connection is earlier renewed; comp. Luke xvii. 11 with Matt. xix. 1, 2, Mark x. 1; Luke alluding to the journey from Ephraim (John xi. 54) through "Samaria and Galilee," Matthew and Mark through Persea "beyond" or "the farther side of Jordan." But at xviii. 15 the account of the blessing of the infants undoubtedly reunites the three synoptists. The notes of *time and place* in the portion of Luke (ix. 51-xviii. 15) are vague, the Holy Spirit's design there being to supply what the other evangelists had not recorded and which He saw fit for the edification of the church. John supplies three chronological notices of three journeys toward Jerusalem in this period. Luke ix. 51-53 answers to His journey to the feast of tabernacles (John vii. 10), when "He went up not openly, but as it were in secret," so that it was only because "His face was as though He would go to Jerusalem" that the Samaritans would not receive Him. "The time that He should be received up" includes not merely His last journey thither, but the whole period between the close of His regular ministry and His last passover; a season preparatory for His death and His being received up, and preceded by prophecies of it (Mark ix. 31). Again Luke xiii. 22 corresponds to John x. 40, xi. 1, His second journey three months later toward Jerusalem, but not reaching farther than Bethany, from beyond Jordan whither He had withdrawn. He had remained previously in Judaea between the feast of tabernacles and that of the dedication (John vii. 2, 10; x. 22, 40). His third journey, in Luke xvii. 11, answers to Matt. xix. 1, Mark x. 1, and to His previous retirement to Ephraim, near the wilderness or hill country N.E. of Jerusalem (John xi. 54); and shortly precedes the last passover.

Soon after the feast of dedication Jesus Christ retired to the Persian Bethany (John x. 40), and during His stay there many believed on Him, the place where John baptized suggesting the remembrance of his testimony concerning Jesus Christ and how true it proved to be. Thence began His second journey towards Jerusalem (John xi. 7, Luke xiii. 22) ending at Bethany (John xi. 47, 54), whence He turned to N.E. to Ephraim; thence the third journey began through Samaria, Galilee, Persea, to Bethany six days before the passover, about April 1, A.U.C. 783.

His brethren (cousins) practically disbelieving His Godhead, yet recognising His miraculous power, urged Him to go to Judaea, and display there those wondrous works which might attract to Him that public acceptance which, as worldly men,

they took it for granted was His aim (contrast John vii. 3, 4 with v. 41, 44): "no man doeth anything in secret, and he himself (personally) seeketh to be known openly," as Thou who claimest to be Messiah must necessarily desire to be. He replied to them, as to His mother formerly, "My time (for being glorified) is not yet come," "I go not up yet unto this feast" (Sin. MS. and MS. of Beza read "I go not up unto," i.e. in your carnal, self-seeking spirit, I go not up to it at all; but Vat. MS. and Vulg. support A.V. reading, "not yet."). "He went up as it were in secret," subsequently, after His brethren; not to work astounding wonders, but to win souls from among those gathered to the feast. His disciples accompanied Him; their way was through Samaria, the less frequented route than Persea (Luke ix. 52, 54). One at least showed the same zeal to follow Jesus which had appeared among the Samaritans at His former visit (John iv.); but Jesus pathetically told him now, "Foxes have holes, . . . the Son of man hath not where to lay His head." A similar answer to a scribe in Matt. viii. 19-21 is differently connected, the same incident probably occurring twice. Jesus about the midst of the feast went up to the temple, and taught the throngs crowding now in its courts. The residents of Jerusalem (John vii. 25, as distinguished from both "the people," ver. 20, or general multitude, and the hostile "Jews," ver. 15) expressed wonder that the rulers allowed Him whom notoriously they sought to kill to speak openly, adding that He could not be the Christ, since they knew whence He was. But many of the multitude believed (31) because of His miracles. The priestly party thereupon sent officers to take Him. Fear of the multitude and the awe inspired in the officers by hearing Him ("never man spake like this man," 45, 46) prevented His immediate apprehension; and Nicodemus' pertinent and bold (50, contrast him John iii. 2) question, appealing to their own law which, with all their boasting of it, they were violating, stayed further proceedings. Meantime Jesus had for the first time publicly announced to the adverse "Jews" His removal: "ye shall seek Me and not find Me, and where I am thither ye cannot come" (34, 36); and on the last and great day of the feast (the eighth, a solemn sabbath, Lev. xxiii. 36), alluding to the libations on the altar, of water from Siloam, on each of the seven previous days, He invited all to come to Him for the living waters of the Spirit which He was to give upon His ascension (John vii. 37, 39). The account of the woman taken in adultery follows; not in Sin. and Vat. MSS. Ellicott on the authority of some cursive MSS., and because of its style resembling Luke's, and because of similar temptations of Jesus occurring in Luke xx., transposes it to the end of Luke xxi.; but see above. Then followed His discourse concerning the Father's testimony combining with His own: "the

Father hath not left Me alone, for I do always those things that please Him" (John viii. 29); words which converted many of His opponents. These He taught that it is only by "continuing in His word" that they can become disciples indeed, and know and be made free by the truth. The objection of some that they were free already, as being Abraham's seed, drew forth His reply that, like Abraham's seed, Ishmael, cast out of the house as son of the bond-woman, so they, as long as they committed sin, were its bondslaves, not sons of the free, who alone abide in the Father's house for ever (Gal. iv. 23-31). He further charges those seeking to kill Him for telling the truth with being children of the devil, a murderer and liar from the beginning. They sneered at Him as a Samaritan, possibly because of His converse with that people for their salvation (John iv.). He challenges them, "which of you convicteth Me of sin?" and declares that Abraham, whose seed they claimed to be, rejoiced to see His day, and was glad, and that "before Abraham was (came into) created being, (Gr.) I am" (essentially). Understanding this rightly to be a claim to Godhead, they would have stoned Him but that He passed through their midst, as in Luke iv. 30.

On the sabbath He healed the "beggar" (John ix. 8, "seen him that he was a beggar," Sin., Vat., Alex. MSS.), blind from birth; anointing his eyes with clay, and making the cure depend on his going and washing in Siloam. The noteworthy features in the man were implicit faith (contrast Naaman's pride at first, 2 Kings v.); fearless confession of the miracle to his neighbours and the hostile Pharisees; disregarding consequences, even at the risk of expulsion from the synagogue, which his very parents shrank from; his brave retort on their "we know that this Man is a sinner," with "I know . . . I was blind, now I see . . . we know that God heareth not sinners"; his sin licity confounding the wise, his belief in and worship of Jesus Christ as the Son of God (he had previously believed in His being the Son of man) as instantly on Jesus revealing Himself as he had obeyed His direction for the cure of his bodily blindness. Then followed the loving discourse on Himself as the Good Shepherd and the Door.

Next He sent forth the seventy (Luke x. 1), their number intimating the coming worldwide extension of the gospel, for at the feast of tabernacles shortly before (John vii.) sacrifices, according to custom, were offered for 70 heathen nations as representing the world; whereas the twelve represented Israel alone (Matt. x. 5), to whom the first gospel offer was restricted. During the interval between the feast of tabernacles and that of the dedication (John x. 22) comes the series of discourses beginning with the good Samaritan (Luke x. 25) and ending with the cure of the woman with a spirit of infirmity (xiii. 10-17). The rich fool and the barren fig-

tree (xii. 16, xiii. 6) are characterized by a feature frequent in the parables in Luke, they are suggested by some incident. Judaea probably was the scene; here in Bethany at this time Jesus visited Mary and Martha (x. 38). The cure of a "dumb" demoniac (xi. 14, 15) and the Jews' blasphemy seem to have occurred now a second time; the blasphemy originating first with the Pharisees (Matt. ix. 32-34, xii. 22-24) "a devil blind and dumb" was reiterated by others. The enmity of the priestly party was intensified by His open denunciations of their hypocrisy (Luke xi. 39-54). The cure in the synagogue on the sabbath of the woman bound by Satan 18 years was made ground for censuring Him on the part of the ruler; but He so answered that His adversaries were shamed to silence, and the people all rejoiced.

After a two months' ministry in Judaea, on the FEAST OF DEDICATION [see] (John x. 22, 23), about December 20, He was again at Jerusalem. Formerly in Galilee He had forbidden His disciples to divulge His Messiahship (Matt. xvi. 20); but now openly in Solomon's porch (the cloister on the E. side of the temple had in part escaped burning, 2 Kings xxv. 9), which afforded some cover, it being "winter," He proclaims His Divine oneness with God (John x. 30). Jewish custom did not at this time assign the title "the Son of God" to Messiah (x. 24). So Jesus did not plainly avow Himself Messiah to the Jews whose Messianic hopes were carnal and the watchword of rebellion, but includes it in the higher title proclaiming His Godhead. Thereupon a third time (v. 18, viii. 59, x. 81) the Jews sought to kill Him for blasphemy, now as on the second occasion taking up the stones that lay about the cloisters which had suffered from fire in the revolt against Sabinus, and were being restored (Josephus, Ant. xvii. 10, § 2, xx. 9). The Gr. (*ebastasan*) implies not merely "they took up (eran, viii. 59) hastily stones," but deliberately held them in their hands ready for use; so ver. 32, "for which . . . do ye stone (are ye stoning) Me?" Jesus Christ replies, If God calls the rulers to whom the word of God (constituting them such) came, "gods," as being His representatives, a fortiori He who is the Word of God "whom the Father sanctified and sent into the world" (John xvii. 18, 19; Luke i. 35) may claim without blasphemy to be "the Son of God."

He thereupon withdrew to the scene of John Baptist's ministry, Persean Bethany (the oldest reading for Bethabara, near the Jordan ford nigh Jericho) (John x. 40, i. 28). Here He stayed till His second journey to Bethany nigh Jerusalem (Luke xiii. 22), which He moved "toward" slowly, "teaching" in the several "cities and villages." The Pharisees seeking to get Him again in Judaea to kill Him, and impatient of His success in Persean, urged Him to "depart," on the plea that "Herod would kill Him." But Herod's aim was that He should depart, being

perplexed whether to honour or persecute Him (ix. 7, 9); the Pharisees' aim was to get Him out of Herod's land, where He was comparatively safe, to Judaea where they might kill Him. Herod used the Pharisees as his tools. So, reading the hearts of both, He said, "Go tell that fox, behold I do cures to-day and to-morrow (i.e. for two days in his territory), and the third day I shall be (I am being, i.e. soon and certainly) perfected," i.e. shall begin that journey which (though retraced from Ephraim, John xi. 54) will be the last to Jerusalem (for the second journey ended in Bethany, then back to Ephraim, thence to Jerusalem), and to My sacrifice to be there perfected. (Comp. the apostles' fear of that journey as likely to close in His death, John xi. 8, 16.) This naturally suggested the pathetic apostrophe to Jerusalem (Luke xiii. 34, 35), which with some variation He repeated later, after His triumphal entry into Jerusalem. The people's acclamation, "blessed is He that cometh in the name of the Lord" (i.e. having His attributes, comp. Exod. xxiii. 21 end), was but a partial pledge of His prophecy's final fulfilment, a slight earnest of Israel's universal acceptance of Messiah hereafter (Luke ix. 28; Mark xi. 9; Zech. xii. 10, xiv. 9). A sample of His "cures to-day and to-morrow" is given (Luke xiv.), that of the dropical man (one of the seven performed on the sabbath) in the chief Pharisee's house, who had invited Him for the purpose of watching Him. He answered the cavil as to the cure on the sabbath, as in xiii. 15. Naturally at the Pharisee's entertainment He exhorted the entertainer in making a feast to invite the poor, and to look for his recompense at "the resurrection of the just"; also in answer to a guest's remark He spake the parable of the great supper. The crowding of "all the publicans" to Him (xv. 1) would be likely in the productive region near the Jordan's fords, where they were numerous. The Pharisees' murmurs thereat drew from Him the parables of the lost sheep, the lost coin, the prodigal son; and to His disciples, in the Pharisees' hearing (xvi. 7, 14), the unjust steward and Lazarus and the rich man. It was just before this Jesus received the sisters' message as to Lazarus' illness. Jesus' thoughts would be upon him; naturally then He would use the name (= Eleazar, God's help) in the parable; the words "neither will they be persuaded, though one rose from the dead," are thus prophetic; so far from being persuaded by His raising Lazarus presently after, they sought to kill both Him and Lazarus (John xi. 53, xii. 10, 11).

From Persean, where He received Mary and Martha's message (x. 40, xi. 1-6, 7), after two days' delay (the "to-day and to-morrow" of Luke xiii. 33), He proceeded a two days' journey (from Jordan to Jericho five miles, thence to Jerusalem 18) to Bethany, where Lazarus had been four days dead. His raising Lazarus there, whereby He conquered corruption as well as death, converted

even some of His adversaries (John xi. 45) and attracted crowds to see the raised man; the multitude of eyewitnesses in His train were met by the people from Jerusalem, who heard of the miracle, and who had come to the feast, so that a vast number with palm branches escorted Him at His triumphal entry upon an ass colt, crying "Hosanna, blessed is the King of Israel that cometh in the name of the Lord," fulfilling Zech. ix. 9.

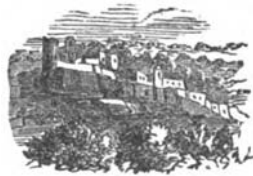
On the other hand the miracle roused the Pharisees to convene a council, at which they expressed their fears that if they let Him alone all would believe on Him, and the Romans take away their nation. Whereupon Caiaphas under the Spirit said, "It is expedient that one man should die for the people, and the whole nation perish not"; the Spirit intending thereby that He should die for Jews and Gentiles, Caiaphas meaning thereby only a pretext for killing Him (John xi. 49-52; comp. 2 Pet. i. 20). Jesus therefore withdrew to EPHRAIM [see] (ver. 54), on the borders of Samaria, 20 miles N.E. of Jerusalem; here He stayed a month or five weeks. Then began His third and last journey recorded by the three synoptical Gospels, "through the midst of Samaria and Galilee, probably meaning on the border between Samaria and Galilee" (Luke xvii. 11), to Bethany, six days before His last passover at Jerusalem. On the Samaritan frontier probably He healed the ten lepers, and received the adoring thanks of the only grateful one, the Samaritan (ver. 16-18), a miracle characterised by the cure not taking place till the subjects proved their faith by obedience. In His passing through Galilee the Pharisees asked when the kingdom of God should come. His reply foretells the concomitants of the Lord's coming; the parable of the unjust judge follows, which shows that importunate prayer "day and night" is the means whereby the now widowed elect church will bring the Lord in person to vindicate her speedily (Isa. lxiii. 6, 7; Acts xxvi. 7; Luke ii. 37; 1 Tim. v. 5), in opposition to Satan's accusations "day and night" (Rev. xii. 10).

From Galilee He passed to the parts of Peræa near Judæa, where He had preached shortly before (Matt. xix. 1, Mark x. 1). "He came to the frontiers of Judæa, His route lying on the other side of Jordan" (Ellicott); multitudes followed Him whilst there, and were healed. The Pharisees questioned Him about divorce, to compromise Him with either the school of Hillel who allowed divorce "for every cause," or the school of Shammai who allowed it only for adultery; also to endanger Him with the adulterous tetrarch in whose dominions He then was. In beautiful contrast to their cunning follows the parents' bringing of "their infants" (Gr. Luke xvii. 15) "that He should lay His hands on them (in sign of blessing them) and pray" (Jas. v. 16). Jesus' prayers, as He is God not merely "man," avail not only much

but altogether. Here also lived the rich youth whose amabilities Jesus loved, but whose love of his possessions kept him from the sacrifice which Jesus required.

Now Jesus goes before on the way to His death. The disciples, "amazed" and with forebodings, follow (Mark x. 32). With like steadfastness He had set His face toward Jerusalem at His former journey (Luke ix. 51, comp. Isa. l. 7). Privately He foretells to the twelve His coming death and resurrection (Mark x. 31-33), to the multitude He avoids giving offence by announcing it. Even the twelve so little understood Him, their minds being full of temporal Messianic expectations, that James and John coveting the highest and nearest place to Christ prompted their mother Salome to beg it for them, as they were ashamed to ask it themselves. He reaches Jericho, and heals two blind men, of whom BARTIMEUS [see, for reconciliation of seeming discrepancies, also JERICHO] was the prominent one, who importuned the Lord on His entry and was healed with another blind man as Jesus left Jericho. Their cry "Thou Son of David" anticipates by faith that of the palm bearing multitude escorting Zion's King and David's Heir to His capital. Near Jericho Zaccheus, a rich publican, from a sycamore sought to see Jesus, not from mere curiosity but with a heart yearning for "salvation," which accordingly in the person of Jesus spontaneously came to his house, whereas like the publican (Luke xviii. 13) he would have been content to be allowed even to "stand afar off." "All murmured at Jesus going to be guest of a sinner." Still they cherished hopes of His now setting up the kingdom of God "immediately" at Jerusalem (ix. 11). Jesus checks this expectation as to its immediate realization, but confirms its ultimate consummation in the parable of the pounds (distinct from the talents, Matt. xxv. 14, 15).

Six days before the passover He reached Bethany (John xii. 1), on Friday Nisan 7, or Friday evening,



BETHANY.

just after the sabbath began, i.e. in Jewish reckoning Nisan 8. These six days are as momentous to the new creation as the six days of Gen. i. to the original creation. In the mountain hamlet of Bethany, 15 furlongs E.S.E. from Jerusalem (John xi. 18), He passed His last sabbath. In the house of Simon the leper, whom doubtless Christ had healed (Matt. xxvii. 6; some guess him to be the one grateful leper of the ten, Luke xvii. 16, 18, but he is designated "a stranger" and "Samaritan"), and

who was a close relative or friend (father according to Theophylact, husband others say), of Martha, the sisters made a feast in honour of Jesus (John xii. 1-3). Martha served, Lazarus the raised one was at table. Mary lavished her costly ointment, which proved to be for His burial; Judas hypocritically pretended concern for the poor as if this cost were waste, but Christ immortalised her for the act (Mark xiv. 1, 3-9). This provoked Judas' spite, so that Mark records it in connection with "two days before the passover," when Judas made his bargain with the chief priests (Matt. xxvi. 12-14), instead of in its right place six days before the passover. Matthew and Mark for the same reason record the feast after the triumphal entry instead of before it (the right place), in order to connect Judas' bad spirit at the feast with his subsequent treachery.

The triumphal entry followed on the day succeeding the sabbath (our Lord's day); the thrice repeated "these things" marks the disciples' act, Zechariah's prophecy of it (ix. 9), and their subsequent recognition of its being the prophecy's fulfilment (John xii. 16). Christ's route was the most southern of three routes from Bethany to Jerusalem. On coming "over against Bethphage," separated by a narrow valley from His route, He sends His disciples for the ass and "colt" (an ass, the animal used in peace, Jud. v. 10, x. 4, as the horse for war, was the fit bearer of "the Prince of peace") "tied by the door without in a place where two ways met," saying, "the Lord hath need of them" (contrast Acts xvii. 25, Pa. 1. 10-12. What condescension that He should stoop to need anything from His creatures!). On coming in sight of Zion, the city of David, from the ridge of the S. slope of Olivet, "the whole multitude of disciples first" raised the HOSANNA [see], then the general multitude going before, and that which followed Jesus (the two latter because of the miracle upon Lazarus: John xii. 12, 17, 18, see above), took up the cry (Luke xix. 37, Matt. xxi. 9, Mark xi. 9). They cast their garments on the colt as a token (still practised) of honour. Their acclamations were in the inspired psalmist's (cxviii. 26) and the angels' words (Luke ii. 14), substituting "peace in heaven" for "peace on earth"; comp. Col. i. 20, contrast Rev. xii. 7. At one point of the southern route, from a ledge of smooth rock, the whole city burst on Jesus' view, rising as "out of a deep abyss" (Stanley). In this His hour of triumph He wept over it, seeing its coming doom, because it "knew not the time of its visitation," though He wept not over His own near agony. [See JERUSALEM, on the fulfilment of His prophecy that the foe should "cast a trench about, and compass round, and keep it in on every side."] Josephus estimates from the 256,500 lambs sacrificed, allowing ten for every lamb, that two and a half millions attended the passover. Thus the temporary recognition of Jesus as

their Messianic King, and the subsequent rejection of Him, were the acts not merely of the sanhedrim but of the nation (Acts ii. 36, iii. 14, 15; Mark xv. 9-18; John xviii. 40). His temporary triumph was no result of an appeal to the multitude's political prejudices, no false enthusiasm in Him. His tears over the city as doomed were utterly opposed to the general expectations of an immediate earthly deliverer of the Jews from Rome. The acclamations were overruled to hit a then spiritual kingdom, of which *salvation* (as Hosanna, "save we pray") is the prominent feature, though expressing also a future visibly manifested kingdom (Rom. xi. 26, Heb. ix. 28). Jesus therefore, so far from forbidding them, told the objecting Pharisees, "if these should hold their peace the stones would immediately cry out" (Luke xix. 40, comp. iii. 8). He repaired at once to His Father's house, and when He had looked round about upon all things (with one all-comprehensive glance that instantly detected the decoration at its height in the Gentiles' court), and now the eventide was come, He returned to Bethany with the twelve."

Early on the morrow (Monday) He went forth from Bethany, and on His way cursed the precociously leafy but fruitless FIGTREE [see], from which He had vainly sought figs to allay His hunger (comp. Heb. iv. 15); emblem of the early privileged, professing, but spiritually barren people of God, now doomed (Heb. vi. 7, 8). Next He purges again the temple at the close of His ministry, even as He had done at the opening of it (John ii. 13, 14). His former cleansing had not prevented the resumption of usurious and thievish (Jer. vii. 11) gains in exchanging Gentile for temple coin, and in selling doves, and in carrying vessels through the Gentiles' court, interrupting all devotion, so that God's house ceased to be "an house of prayer for all nations" (Mark xi. 17, Isa. lvi. 7). Now He was not armed with the "whip of small cords" as before; awe of His majestic presence sufficed to check all opposition whilst He overthrew the tables and cast out the sellers. Works of mercy followed judgment; the blind and lame came to Him, though at all other times excluded (Matt. xxi. 14; Lev. xxi. 17, 18; 2 Sam. v. 8; Acts iii. 2), as Lord of and greater than the temple (Matt. xii. 6), fulfilling Hag. ii. 6, 9, Mal. iii. 1. The children about took up the cry of their elders on the previous day, "Hosanna to the Son of David!" The ruling priests, full of "fear" for their own influence being supplanted and "envy" (Mark xi. 18, Matt. xxvii. 18), indignantly remonstrated with Him, and heard that it was the due fulfilment of Ps. viii. 2, "out of the mouth of babes . . . Thou hast perfected praise." Again He returned to Bethany.

Next day (Tuesday) on His way to the city the disciples saw "the figtree dried up from the roots." Jesus thence drew the lesson, already taught after their inability to cast out the demon (Matt. xvii. 20), that

faith can remove mountains and believing prayer attain all our desires. But lest the previous miracle should mislead them, as if faith would enable them to take vengeance on enemies, He charges them to forgive others whenever they prayed, else God would not forgive them (Mark xi. 20-26). Again in the temple He preached early to the people hanging on His lips (Luke xix. 48 ["were very attentive," *æskremato*], xxi. 38). A deputation from the sanhedrim, consisting of chief priests (heads of the 24 courses), scribes (expounders and transcribers of the law), and elders (heads of the Jews' chief families), questioned Him, "by what authority doest Thou these things?" viz. the temple cleansing and the cure of the blind and lame in it which they had witnessed (Matt. xxi. 15). If He replied by a claim of Godhead it would afford a charge before the sanhedrim against Him; if not, why did He act as Divine, misleading the people? He replies by a question situated between the like alternative difficulties into which they tried to draw Him: "the baptism of John, was it from heaven or of man?" It was fit they should declare their view of John's mission first, for John had testified to a similar deputation of them the answer to the very question they now ask concerning Jesus (John i. 19-27). They reply, "we cannot (really will not) tell." Then by two parables, those of the two sons, and the vineyard, He showed them their perversity individually and nationally, and its fatal end. The publicans were the son that said to God's commands, "I will not," but afterwards repented; the Pharisees, etc., were the second son, who hypocritically professed but never performed. The husbandmen slaying the heir points to their murderous designs as official representatives of the nation; the nation's rejection is foretold as the just punishment of their rejecting Messiah. Again, when perceiving His meaning and wishing to seize Him the chief priests were deterred by fear of the multitude, He spake the parable of the marriage of the king's son.

The hypocritical Pharisees enlisted their political opponents, the time-serving Herodians, to entangle Him into some speech which would compromise Him with Cæsar's stern representative, the Roman procurator Pontius Pilate. Feigning themselves sincere inquirers on a case of conscience, they ask, "Is it lawful to give tribute unto Cæsar or not?" Judas the rebel of Galilee (Acts v. 37) made this his plea, that "God alone is king." The temple of God, thronged with passover keepers on one hand, and the Roman fortress Antonia at its N.W. corner on the other hand, suggested conflicting answers. His tempters flattered Him first that He might answer it is not lawful; "we know Thou art true and teachest the way of God in truth, neither carest Thou for any man, for Thou regardest not the person of men." If so, Pilate would have had no scruple about shedding His blood

at the altar, as he had mingled other Galileans' blood with their sacrifices (Luke xiii. 1). If He said it is, His influence with the multitude who looked for Messiah to shake off Rome's yoke would be lost. [See HERODIANS for His reply.] To give to Cæsar what is Cæsar's is not giving a gift but paying a due. Duty to God and duty to Cæsar are not to be put in opposition, but to be united in all lawful things, for by God Cæsar rules (Rom. xiii. 1). The rabbins themselves owned, "where the king's coin is current, there the inhabitants recognise the king" (Maimonides, in Geseloh, 5). Marvelling at His answer, His foes by their silence admitted its force.

The Pharisees and Herodians having been foiled, the Sadducees, who in spite of denying a future life had members in the sanhedrim, try Him with a question: "when seven brothers in succession had the same wife without issue, according to the law (Deut. xxv. 5, for the Sadducees accepted the law but rejected tradition), in the resurrection whose shall she be?" He tells them: "ye err, because (1) ye know not the Scriptures, (2) neither the power of God" (Mark xii. 24). In the very pentateuch ("Moses showed at the bush," i.e. in the passage concerning the burning bush) which ye quote, God's declaration (Exod. iii. 6) "I am the God of Abraham" suffices to prove Abraham lives, for God said it to Moses when Abraham's body was long dead, and "God is not the God of the dead but of the living." Moreover, when God covenanted with Abraham he was in the body, therefore God's promise will be fulfilled to him not as a disembodied spirit but in his renewed body. "God is not ashamed to be called their God, for He hath prepared for them a city" (Heb. xi. 16). The functions of life require the presence of the body. Abraham's soul now receives blessings from God, but when raised in the body will live unto God, even as Jesus "in that He liveth liveth unto God" in the resurrection life (Rom. vi. 10, 11). Further you ignore (in your disbelief if not in your question) God's power to make those counted worthy to obtain the resurrection from the dead (Phil. iii. 11, 21) equal to the angels, no longer marrying as in the earthly state (1 Cor. vi. 13, 14), nor liable to death, but fully enjoying the perfections of "the children of God, being the children of the resurrection" (Luke xx. 27-38, Rom. viii. 23, 1 John iii. 2, 1 Cor. xv. 44). The multitude were astonished; even certain scribes said, "Thou hast well said; and one, whilst the mouthpiece of his party who "tempted" Jesus (seeking to compromise Him with some of the conflicting schools of religious opinion), had a real desire himself to learn from Him who had shown such marvellous spiritual wisdom "which is the first commandment of all?" (comp. Matt. xxi. 35 with Mark xii. 28.) Jesus put first love to God supremely, then love to one's neighbour as one's self. The scribe's better feelings, breaking through the

casuistry of party, heartily recognised that such love is "more than all whole burnt offerings and sacrifices." Jesus commended him, "thou art not far from the kingdom of God." A lawyer had once before (Luke x. 25) similarly answered Jesus' query, "what is written in the law?" which was our Lord's reply to his tempting question, "what shall I do to inherit eternal life?" But that lawyer's definition was an answer to the *general* question as to the *whole* law's substance; this lawyer tried whether Jesus would single out *one* command as preeminent above the rest. Then Jesus, having baffled His foes' attempts to entrap Him as to His authority, politics, doctrine, and speculative opinions, and having left them unable to ask further, in His turn asks the silenced Pharisees and scribes in the people's hearing, "How say they that Christ is David's Son?" They could or would not see that as man He is David's Son, as God David's Lord. Rev. xiii. 16 is the answer, at once "Root" and "Offspring" (Ps. cx. 1, Acts ii. 34). Upon their silence avowing their defeat He adds the warning to them, Matt. xxiii., closing with repeating the apostrophe to Jerusalem (comp. Luke xiii. 34, 35).

After denouncing them as "devouring widows' houses," as "He sat over against the treasury" He beheld the rich casting in much into the chests, 13 in number, the openings shaped like trumpets, narrow above, broad below (Lightfoot); a poor widow, such as Jesus said were the scribes' victims, came and cast in two mites, her all, (she might have kept one, but she gave both: Mark xii. 40-44.) illustrating "love to God with all one's strength" (ver. 30, 2 Cor. viii. 12). They gave of their abundance, *she* of her penury (Luke xxi. 4). So her act is in everlasting remembrance, a pattern to all ages. Whilst still He was within the temple precincts, perhaps in the women's court, the farthest they could enter, giving them too the privilege of hearing Him, certain Greeks accosted Philip, "we would see Jesus." Philip with wise caution told Andrew his fellow townsman of Bethsaida (John i. 41, xii. 20-22). Being "Greeks" (not merely Hellenists or Greek speaking Jews) they were "proselytes of the gate," went to attend the great feasts; instinctively they apply to one whose Grecised name attracted them, and who belonging to Galilee of the Gentiles would sympathise with them in their desire to see "the Light to lighten the Gentiles." Jesus accepted this as a pledge of His speedy glorification and the gathering in of the Gentiles; addressing ver. 23 to Philip and Andrew, and the rest of His reply in the hearing of the Greeks and the people (29). From nature He takes the seed corn as an image; if falling into the ground and dying, it continues no longer solitary, but multiplies itself manifold. "His (human) soul was troubled," not at mere physical death, but at death in its close connection with sin, from which the Holy One shrank, but

which now is to be laid immediately on Him though none was in Him. "Save Me from this hour (if it be possible, consistently with saving men); but (as it is not possible, I willingly meet it, for) for this cause came I unto this hour" (Luke xxiii. 53). He shrank too from the now renewed and sharpest conflict with the powers of darkness deferred "for a season" after the temptation (Luke iv. 18, xxii. 42-44, 53). But God's glory (John xii. 28, etc.) was still uppermost in His desires: "Father, glorify Thy name." That filial cry, so honouring to God, brought, as at His baptism and His transfiguration (Luke iii. 21, 22; ix. 29-35), the audible echo of His prayer, "I have both glorified it and will glorify it again"; to the people it seemed only "thunder," to the more receptive a *speech*, which they thought an angel's; to His own intimate disciples the Father's words, which one of them, John, records. Jesus declared this voice to be for their sakes, a pledge of Satan's overthrow, and of His own drawing all to Himself in His death.

Jesus then hid Himself from His foes, and from the people who notwithstanding His miracles believed not, fulfilling, according to John, Isaiah's prophecy (vi. 1, 9, 10), the evangelist identifying JEHOVAH there with Jesus here (John xii. 36-41). Several "chief rulers" however believed; but, fearing expulsion from the synagogue by the Pharisees, they did not confess Him (ver. 42, 43; v. 44); contrast the noble blind beggar (ix. 34-41). Before His leaving the temple a disciple, remembering His former words, "behold your house is left unto you desolate" (Luke xiii. 35), remarked on the stupendous stones of the temple (Mark xiii. 1, Luke xxi. 5), implying that its speedy overthrow seemed amazing. He confirms His former prophecy, adding "there shall not be left one stone upon another that shall not be thrown down." Upon reaching Olivet, as He sat facing the temple on the W., Peter, James, John, and Andrew, as spokesmen of the twelve who were present, ask Him privately, "when (1) shall these things be, and what the sign of (2) Thy coming and of the end of the world?" (*the consummation of the age*, Gr.) Matt. xxiv. 3; Mark xiii. 3, 4. Their idea connected Christ's coming with the destruction of the temple and the Jewish theocracy. Jesus makes this destruction to prefigure that of the outward church of Christendom by the apostasy which shall immediately precede His visible personal coming to gather His elect (2 Thess. ii.). At Matt. xxiv. 28, 29 He passes from the destruction of Jerusalem to its antitypical analogue, the destruction of the apostate church and the antichristian confederacy at the Lord's coming to judge them and gather the saints and His dispersed elect nation Israel. The corrupt Jewish church was then the "carcase" with the *human* form, but not the life reflecting *God's* image; the eagles were the Roman world power. The apostate woman or harlot must therefore be judged

by the beast or world power on whom she had leaned instead of upon God (Rev. xvii.). The same eternal principle (Ezek. xxiii.) shall be manifested again, when apostate Christendom shall be judged by the God-opposed world (to whom she has conformed) in its last form, antichrist. Then on the same Olivet on which Jesus sat, and from which He ascended, shall He descend and judge antichrist and save Israel (Zech. xiv. 4; Ezek. xi. 23, xliii. 2). Luke parts the answers to the two queries into separate discourses: xvii. the end of the age or dispensation, xxi. the destruction of Jerusalem; adding also that when "the times of the Gentiles" are fulfilled, and "Jerusalem trodden down of the Gentiles" the appointed time, "they shall see the Son of man coming in a cloud with power and great glory." The "beginning of all these things coming to pass," i.e. the events preceding Jerusalem's overthrow, about to take place in "this generation," is a pledge that the rest will follow, as the budding "fig-tree" indicates summer's approach. "But of that day (in contrast to 'all these things' in 'this generation') knoweth no man," etc. (Matt. xxiv. 32, 34, 36; Luke xxi. 24-32.) The parables of the ten virgins and the talents, and the explicit description of the King's separation of the sheep and the goats, complete the answer to the disciples' question and to the Saviour's public ministry.

The sanhedrim consulted together, during Jesus' retirement (John xii. 36) on the Wednesday (Matt. xxvi. 3), "how to kill Him by subtily"; but it was ordained to be a *public* act of Jews and Gentiles, kings and people, together. So Satan now entered Judas Iscariot, "the son of perdition" (a title restricted to him and antichrist: John xvii. 12, 2 Thess. ii. 3), and availing himself of his Master's retirement he went and covenanted to betray Jesus for 30 pieces of silver (Luke xxii. 3). The last supper He celebrated so late on Thursday as to be really on the beginning of the 14th Nisan, the day of killing the lamb in preparation for the passover. The 14th Nisan, though not strictly part of the festival but one day before the time (John xviii. 28), was popularly counted so and called "the first day of unleavened bread" (leaven being carefully put away: Matt. xxvi. 17, Luke xxii. 8-11. [But see PASSOVER for a different view of John.] On His disciples asking where He would have them to prepare for Him the passover, He sent Peter and John to follow a man whom they should meet bearing a pitcher of water into the house, and say to the owner of the house (evidently a disciple), The Master saith, Where is the guest-chamber where I shall eat the passover with My disciples? The message implies something extraordinary and unusual; also Luke xxii. 15, "with desire I have desired to eat this passover." John ix. 14 calls the day "the preparation of the passover," i.e. the day before it; the sabbath in that passover week was "a high day" (ix. 81, 42), because

it coincided with the sacred Nisan 15. The day on which Jesus suffered was Nisan 14, on the eve commencing which day He ate the passover supper. The priest party had despaired of taking Him at the feast because of His popularity: "not on the feast day, lest there be an uproar of the people" (Mark xiv. 2). After His triumphal entry they had said, "perceive ye how ye prevail nothing? behold the world is gone after Him" (John xii. 19). How then did it come to pass, He was crucified at the time of slaying the lamb between 12 and 3 o'clock, 14th of Nisan? Pilate did not wish it, nor Herod, nor the Jews originally. It was God's ordering, carried out by agents unconsciously fulfilling the prophetic types and announcements (Acts iv. 26). That on the day of His crucifixion there was not the sabbatical rest proper to Nisan 15 appears from Luke xxvii. 59, 60; Mark xv. 21, 43, 46; Matt. xxiii. 54, 56. He died the very day and hour (the ninth) when the paschal lamb was slain. Exod. xii. 6 marg., "between the two evenings," i.e. from afternoon to sunset about two hours and a half (1 Cor. v. 7). John xiii. 1, 2 expressly says the supper was "before" the passover feast. In A.D. 30, the year of His crucifixion, Nisan 14 was on Friday, which accords with this view.

"Supper having begun" (John xiii. 2; not "being ended"; *genomenou*, "having begun to be"), Jesus performed an act of condescending love (twice before performed by woman's love for Himself: Luke vii. 38, John xii. 3) well calculated to repress the spirit of rivalry among the disciples as to who should be nearest Him (Luke xxii. 24-30). Rising from table, laying aside His garments, taking a towel, and pouring water into a basin, He began to wash His disciples' feet (even perhaps the devil-moved Judas' feet) and wipe them with the towel. He then drew the lesson: if I your Master have washed your feet (a slave's office) ye also ought to wash one another's feet. The converted jailer did so literally (Acts xvi. 33). All Christians should in spirit do the same "by love serving one another" (Gal. v. 13; vi. 1, 2); especially in regard to our brethren's faults, which are the soils contracted by the feet in the daily life walk, and which need the Lord's washing (Rom. xv. 1, Heb. xii. 13). Jesus "troubled in spirit" testified, "one of you shall betray Me," speaking generally, "one of the twelve that dippeth with Me in the dish" (Mark xiv. 20, fulfilling Ps. xli. 9), then specially indicating to the beloved disciple privately (which He could do from John's "lying on Jesus' breast"), "he it is to whom I shall give a sop," and giving it to Judas. Vat. and Sin. MSS. make Peter (reclining on the other side of Jesus) first, and then John, ask Jesus, "Who is it?" reading, "Simon Peter beckons, and saith to Him, Say, who is it?" Alex. MS. reads, as A.V., Judas among the rest (John xiii. 22, Luke xxii. 23) asked, "Master, is it I?" Jesus replied (It is as) "thou hast said" (Matt.

xxvi. 23, 25). After receiving the sop Judas yielded himself up wholly to Satan, and immediately went out in the night. It was "after supper" Jesus took the cup and made it the sacrament of His blood. But after this still Jesus saith, "the hand of him that betrayeth Me is with Me on the table" (Luke xxii. 20-22, 1 Cor. xi. 25); so that the giving of the sop to Judas must have been after both the paschal supper and the Lord's supper. The fulfilment of the passover in Himself He marks in Luke xxii. 16-18; He institutes the Lord's supper (ver. 19, 20); the strife which should be greatest elicited His condescension in washing the disciples' feet (ver. 24-30). The announcement of Judas' treachery and his departure took place either before the washing (Luke) or after it (John), the Spirit marking the *chronological* order in one Gospel, the *spiritual* in the other. Loving ministrations to the brethren is to be shown, even though false brethren be present, for we are not the judges; much more so when all are true brethren in Christ. "Drink ye all" implies that the whole twelve, Judas included, were at the Lord's supper. His words "I will not drink henceforth of this fruit of the vine until I drink it new with you in My Father's kingdom" point on to the marriage supper of the Lamb at His coming again (Matt. xxvi. 29, Rev. xix. 9, 1 Cor. xi. 26). He alludes to the fruit of the vine just consecrated as a sacrament in His similitude, John xv. 1, which chapter and xvi., xvii. (in the latter of which He reviews His all but finished work, and commends it and His beloved disciples to the Father), He spoke in the act of departure from the paschal chamber, being the resumption of His discourse (xiv. 31). He evidently lingered among His loved ones, it being His last opportunity of private communion with them, and confirming them against the trial under which He foresaw their faith would temporarily fail, before going to the agony of Gethsemane (Luke xxii. 31-34).

Crossing the Kedron brook at the foot of the ravine which divides Olivet on the E. from the city, He reached His favourite resort, the garden named from its oil presses (*Gath shemaneh*); here the True Olive was bruised to give light to the world (Exod. xxvii. 20). Leaving the rest in its outskirts, with Peter, James, and John, whom He took at once to be eyewitnesses to the church of His agony and to afford Him their sympathy, He advanced from the moonlit part into the deep shade thrown by the rocks and buildings on the other side of the ravine. Matt. xxvi. 37-40: "watch with Me." There is a beautiful gradation in His prayer. Shrinking from contact with Satan, sin, and death (Luke xxii. 41, 53), He knelt and fell forward on the earth (Mark xiv. 35) a stone's cast distant from the disciples, praying (1) "if it be possible (consistently with Thy glory and man's salvation) let this cup pass from Me, nevertheless not as I will but as Thou wilt." (2) "Abba, Father, all things are possible unto

Thee," etc. (lest He in His first prayer should seem for a moment to doubt the Father's power.) (3) "Father, if Thou be willing," etc. (for Thy will is the only limit of Thy power.) (4) "If this cup may not pass away from Me except I drink it, Thy will be done." (5) John's record (xviii. 11), though not mentioning the AGONY [see] at all, yet undesignedly coinciding with the synoptical Gospels in giving Jesus' subsequent words, the climax of His victory of faith, "the cup which My Father hath given Me shall I not drink it?" Vat., Alex. and Sin. MSS. omit Luke xxii. 43, 44 as to the angel strengthening Him, and His using that imparted physical strength only to agonize in prayer even to bloody sweat, falling in drops to the ground. But MS. of Beza, the Guelferbitine MS. and the oldest Latin versions have the verses. Thrice Jesus returned to the slumbering apostles, each time to find them slumbering, and so having lost the precious opportunity which afterwards they would look back on with bitter regret; but for their want of watchfulness they might have comforted their Lord by sympathy, a work which angels might desire, and which in lack of their human ministry an angel, so far as strengthening Him was concerned, supplied. As it was, He endured the conflict bereft of human sympathy and alone.

A band from the Roman cohort stationed in Antonia came now, under the guidance of the priestly party's officers, elders, captains of the temple, chief priests, and Judas, with torches and lanterns, though it was full moon, to prevent the possibility of escape under the shadow of the olive trees. Jesus in calm dignity came forth to meet them. The traitor gave his studied kiss (*kataphileo*, not merely *phileo*). Jesus is first to question them, "whom seek ye?" "Jesus of Nazareth." "I am He." At the words they fell back to the ground; the Divine I AM showed how they were at His mercy and how voluntary was His surrender. So He could dictate His terms in behalf of His disciples, for whom His only solicitude was (John xviii.). These in their turn sought to defend Him, and Peter with the sword rashly smote off the highpriest's servant Malchus' ear, which Jesus immediately healed with a touch, and uttered His meek protest at their coming out as against a thief. Then the disciples all fled, among them a young man having a linen cloth (*sindon*, elsewhere used only of a *shroud*) cast about his naked body; the young men laid hold on him, and he fled naked, leaving the linen cloth. Possibly *Lasarus*, who hastily put it on, the trophy of his restoration, and followed Jesus from Bethany, roused up on hearing of Jesus' seizure in Gethsemane across the Olivet ridge; or else *Mark* himself (xiv. 50-52). John and Peter soon returned. Jesus was bound and led for a private informal examination (till the sanhedrim met) before Annas first, who though deposed by the former Roman procurator, Valer. Gratus, from the

highpriesthood, wielded much of its real power, being regarded as high-priest in point of right, and being father in law to the actual one Caiaphas. The two had a common official residence. Annas questioned Jesus about His disciples and teaching; Jesus told him to ask those who had heard Him, whereupon an officer struck Him with the palm of his hand. Peter's three denials now took place; and the second cock-crowing, at the beginning of the fourth watch, between three and four o'clock, announced the first dawn, just as Jesus was being led to Caiaphas across the court where Peter was standing. (Transl. the Gr. aorist, John xviii. 24, "Annas sent Him bound unto Caiaphas"). The sanhedrim was already assembled at Caiaphas' house, the case being urgent and privacy suiting their purpose: "as soon as it was day" (Luke xxii. 66) refers to the close of the trial which he summarises. Beginning it before day was informal (Gemara Babyl. Sanhedr., vi. 1); but the council went through the form of producing witnesses whose testimony so disagreed that it broke down (Mark xiv. 55-59). "He opened not His mouth," as was foretold (Isa. liii. 7), alike before the scornful Herod and before the legal but unjustly proceeding tribunal, the sanhedrim. Before Annas' informal examination He replied with repelling dignity; before Pilate with forbearing condescension witnessing to the truth. The highpriest, foiled in his hope from the false witnesses (Isa. xxix. 20 end), himself adjures or puts Jesus under the obligation of an oath (Lev. v. 1), asking "art Thou the Christ, the Son of the Blessed?" Tradition held that Messiah should build a more glorious temple; so the testimony of the false witness as to Jesus' saying that "in three days He would build one without hands" suggested the highpriest's question. Jesus avowed, "I am, and moreover (besides My assertion) ye shall see the Son of man sitting on the right hand of power (not 'nevertheless,' but furthermore, moreover: Matt. xxvi. 64), and coming in the clouds of heaven" (as foretold Dan. vii. 13). This claim to Godhead was the ground of His condemnation by the Jews (John xix. 7). Caiaphas (standing up) rent his clothes (from the neck straight down in front, not behind). The excited sanhedrim put again the same question (Luke xxii. 70), and on His reaffirming His Divine Sonship without further witness condemned Him as a blasphemer and "guilty of death" (Lev. xxiv. 16, Deut. xviii. 20).

After the grossest insults to the meek Sufferer, spitting (Isa. l. 6), buffeting, and jeers, after covering His face, Prophecy who smote Thee? His foes assembled the court again in full numbers in (rather "about," *epi*) the morning (Mark xv. 1) and led Him to Pilate, who alone had power to execute sentence of death. The judgment hall, or governor's residence, was Herod's former palace in the upper or western city. The wretched traitor, blinded by covetousness and disappointed ambition, now first sees

the atrocity of his act, forces his way into the inner sanctuary (Matt. xxvii. 5, *naos*) of the priests, in despairing remorse exclaims "I have betrayed the innocent blood," and is told that is no concern of theirs but his, flings down the price of blood, and, Ahithophel like (2 Sam. vii. 23), then and hanged himself; then "falling headlong, he burst asunder, and all his bowels gushed out" (Acts i. 18, 25); so "he went to his own place" (Isa. xxx. 33).

The council members, true to their characteristic straining out gnats whilst swallowing camels (just as the priests would not put the 30 pieces into the treasury as being the price of blood) similarly stood with their Prisoner before Pilate's residence, not entering the Gentile's house, to shun defilement, shrinking from heaven but not from innocent blood. Pilate comes out to answer their demand for the Prisoner's execution, and with the Roman regard for legal forms requires to know the accusation against Him. They evade the question at first (John xviii. 30), then answer, "we found this Fellow perverting the nation, forbidding to give tribute to Cæsar, saying that He Himself is Christ a king" (Luke xxiii. 2); the very thing they tempted Him to, but which He foiled them in so admirably (Matt. xxii. 21). How subtly they changed their accusation from the religious ground, which they held before the highpriest, to what was the only one Pilate would entertain, the *political*! The Roman governor was too shrewd not to discover speedily that Jesus' claim to kingship was such as constituted no crime against Cæsar, and that the charge was the offspring of religious animosity; he knew them too well to believe they would persecute one to death for seeking to deliver them from Rome. Ironically he replied (John xviii. 31) to their first evasive answer (30), if your decision must be accepted as final, then "judge" *i.e. execute*, Him "according to your law"; but as Rome reserves capital cases to its jurisdiction, both the judicial trial and execution belong to me, and I will not be your mere executioner. It was divinely ordered that Rome should be His executioner, that Jesus' prophecy of His mode of death should be fulfilled, crucifixion being the Romish, stoning the Jewish punishment, one which the Jews had more than once attempted to execute on Him for blasphemy. To the priests' "many" specific accusations Jesus answered nothing (Matt. xxvii. 12-14), so that Pilate marvelled. Jesus' majestic bearing awed and attracted him. His affirmative answer to the governor's query (though He would not answer the priests), "art Thou a King?" "to this end was I born that I should bear witness of the truth," elicited Pilate's question of pity for the unpractical Enthusiast as He seemed to this practical man of the world, "what is truth?" Pilate waited for no answer, for he regarded "truth" in religion as the dream of visionaries, undeserving the attention of sensible men of the world and politicians.

"The Gentile people then regarded all religions equally true, the philosophers equally false, and the magistrates equally useful."

On the accusers mentioning "Galilee" as the starting point of His teaching Pilate made it his plea for sending Him to Herod, who was then at Jerusalem a worshipper (!) at the passover (comp. Acts xxv. 9). Hereby he at once shifted the responsibility off himself, and conciliated by this act of courtesy a ruler whom he had previously offended (Luke xiii. 1, xxiii. 5-12). Herod had long desired to see a miracle wrought by Jesus, but when foiled in his superstitious curiosity he mocked and arrayed Him in a gorgeous robe as a mock king, and sent Him back to Pilate (ix. 7-9, Matt. xiv. 2). Superstition and profanity are near akin and soon succeed one another.

A second time He stands before Pilate, who was now fully satisfied that He was innocent. The governor calls together the priests and people, and tells them that neither he nor Herod had found any guilt in Him, but proposes in order to satisfy them, to scourge Him, whom he himself pronounced innocent! This concession betraying his readiness to concede principle to external pressure only stimulated them to demand more loudly His execution. The people meanwhile were clamouring for the customary release of a prisoner to them at the passover. Pilate still hoped the *multitude* who had so recently escorted Jesus in triumph would, upon being appealed to, call for Jesus' release, for he knew that His apprehension was the act of the envious priests not of the people (Mark xv. 8-13). But the *chief priests* moved the people to call for Barabbas, a notorious robber, city insurrectionist, and murderer. Ascending the judgment seat (a movable tribunal from which judgments were given), in this case set on a pavement, the Gabbatha (from *gab*, Heb., a ridge on which it was laid) in front of his official palace, he receives a message from his wife (by tradition named Procula, who probably had previously heard of Jesus; contrast Herod's bad wife as to John, Matt. xiv. 1-8. Former Roman laws prohibiting magistrates taking wives with them were now ignored) warning him, "have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him." He now puts it to the people whether they will have Jesus or Barabbas, and they with prompted unanimity clamour, "not this Man, but Barabbas." The disappointed governor, from no natural tenderness but from the workings of conscience, remonstrated with them, "why, what evil hath He done?" But trifling with convictions and delay in duty could only have one result. Pilate yields to the threatening tumult, and by symbolically washing his hands (Deut. xxi. 6, 7) tries to transfer from himself to them the guilt of the innocent blood; but in vain, for to all ages the Christian creeds brand his name as Jesus' judicial murderer,

"suffered under Pontius Pilate." The people all accepted that awful legacy of guilt, to the misery of themselves and of their children to this day.

Then followed the preliminary scourging, the crown [see] of thorns, the reed as a mock sceptre put in His right hand, and the smiting His head with the reed, and spitting on Him, the scarlet robe (the soldiers' cloak): the *Gentiles'* mockery, as the *Jews'* mockery had been before. Pilate made a last appeal to their humanity at that moving sight, Jesus coming forth wearing the thorn crown and purple robe, "Behold the Man." The priestly cries were only the more infuriate: "Crucify Him; by our law He ought to die, because He made Himself the Son of God." Pilate returned to question Jesus. Receiving no answer, he said: "Knowest Thou not that I have power to crucify and to release Thee?" Jesus answered (John xix. 11): "Thou couldst have no power against Me except it were given thee from above; therefore he (Caiaphas and the Jews: Mark xv. 1, John xi. 48-52) that delivered Me unto thee hath the greater sin." Pilate, to whom the supreme Judge delegated power as a magistrate, sins indeed in letting himself be another's tool to kill Jesus against his convictions; but Caiaphas, who had not this *plenary power of execution* but who had the power given of *knowing Jesus' Divine Sonship*, and yet delivered Jesus to Pilate to be executed, has the greater guilt, for he sins against light and the clearest evidence. The Lord's words awoke and moved Pilate to make a last effort to save Him. But convictions all gave way before the dangerous cry, "if thou let this Man go thou art not Cæsar's friend, whosoever maketh himself a king sinneth against Cæsar." He knew well how small a matter was enough to ground a charge of treason on before the cruel and jealous Tiberius; but he escaped not by sacrificing Jesus, but was disgraced, banished by the emperor, and died by his own hand: we often bring on us the evil we fear, by doing evil to escape it. Again he mounts the judgment seat to give the unjust sentence, yet shows that his own moral sense revolted against it by his bitter taunt against his instigators, "behold your King," "Away with Him; crucify Him." "Shall I crucify your King?" "We have no king but Cæsar." God took them at their hypocritical word. Judah's "sceptre" centred in Jesus the "Shiloh" (John xviii. 33); delivering Him up to Rome, they delivered up their kingdom until Israel's final restoration (Gen. xlix. 10); meantime "unto Him is the gathering of the (Gentile) people." Pilate passes sentence, and Jesus, stripped of the scarlet robe, is led to GOLGOTHA [see], a slightly rising ground without the gate. The sanhedrin members were the crucifiers, the Roman soldiers but the instruments (Acts v. 30).

Luke (xxiii. 27-31), who especially records the *women's* ministrations, mentions that "a great company of women bewailing followed Him; but

Jesus turning said, Daughters of Jerusalem, weep not for Me but for yourselves and your children": via. for the woes coming on Jerusalem; since if He the green (ever living, fruitful) vine suffer so in judgment for men's imputed sin, how terrible will be the judgment of the impenitent who as a dry withered branch (void of life and fruit of righteousness) are cast forth (John xv. 1 Pet. iv. 18). The Saviour's exhausted strength now sank under the cross; Simon of Cyrene, passing by as he came in from the country, is laid hold upon to bear it after Jesus (an enviable honour spiritually: Luke xiv. 27). They offer vinegar and gall to stupefy Him; but He will consciously meet His pain in all its unmitigated bitterness. They strip off His outer mantle and inner vest, and then crucify Him, the sacred body being raised aloft and the feet being separately nailed. The apocryphal Gospel of Nicodemus represents a linen cloth to have been bound round His loins.

Pilate wrote the trilingual title over His head, and would not alter it for the chief priests, "Jesus of Nazareth the King of the Jews" (John giving the *Gr.* form; Matthew the *Heb.*, "This is Jesus the King of the Jews"; mark with characteristic brevity the *Lat.* without admixture of foreign words, "The King of the Jews," to which Luke prefixes "this is" from the *Heb.*). The three elements of humanity appear here united by Him on the cross: Greek refinement; Roman law, polity and dominion; and Hebrew Divine revelation. God made Pilate in spite of himself proclaim a blessed verity, which the Jews' remonstrance could not make him retract: His kingship of the Jews the mean of universal blessing to the Gentiles. The soldiers divided in four the outer mantle, and cast lots for the seamless inner vest: the former (as Elijah's mantle fell on Elisha, so Christ's on His church) symbolising the diffusion of the gospel *externally* to the *four world quarters*, the latter the *inner unity* of the true church. As the Jewish church represents the unity, so the Gentile churches the diversity and worldwide diffusion. The four soldiers then sat down, stolidly impassive as they watched Him. It was now, when they crucified Him, the third hour or about nine o'clock (Mark xv. 25, 33); His death was six hours subsequently at the ninth hour. John calls the hour of His sentence the sixth hour (xix. 14); John probably counted the hours differently from the Jewish mode, and in the Asiatic mode, so that Pilate's sentencing Jesus was at six o'clock in our mode of counting from 12 midnight to 12 noon, and the actual crucifixion was at nine.

Between nine and twelve o'clock occurred the mockeries by the ruling priests, the soldiers, the passers by, and the thieves; whereas the people "stood beholding" probably with silent relatings (Matt. xxvii. 39-43, Luke xxiii. 35-37). The arch tempter's voice betrays itself again under his agents' taunt, "if Thou be the Son

of God" (Matt. iv. 3, 6). "Himself He cannot save," because He cannot deny Himself, and He had covenanted man's redemption; and, such is His love, He cannot sacrifice us by saving Himself. "He saved others." Yes, He came to seek and save the lost, they unconsciously confess. Throughout God provided for His Son's glorification amidst His sufferings: the priests who could find no witness against Him, Herod, Pilate, the soldiers decking Him as a king, the penitent thief (robber), and the centurion. From His cross as a throne He gave admission to paradise to the penitent, "remembering" when there His former companion in sorrow, as worldly men seldom do (Gen. xl. 14, 22). From it too He committed the bereaved virgin mother, who with Mary her sister, Clopas' wife, and Mary Magdalene, stood by, to John's care. That apostle at once took her away from the harrowing scene (Luke ii. 35, John xix. 27; in undesigned coincidence with which the virgin is not mentioned among the women "beholding afar off," but Mary Magdalene is, Matt. xxvii. 56, 56), and returned in time to witness what he records in ver. 28-37.

Sympathising nature at the sixth hour spread a supernatural pall of gloom over the land till the ninth hour; comp. Amos viii. 9. He all this time, unseen by mortal gaze, encountered the last desperate onslaught of the powers of darkness amidst the infinitely more trying darkness of the Father's withdrawal of His consciously felt presence, of which the external gloom was but the shadow. No evangelist records the mysteries of these three hours. The first glimpse of them we get is the complaining yet trusting cry (Isa. l. 10) from the Son at the close, His pent up feelings seeking relief in the prayer, "My God, My (Mine still though I be apparently forsaken) God, why hast Thou forsaken Me?" (Ps. xxii. 1, comp. Job xiii. 15.) Like the psalm, which begins with His final cry of complaint yet trust, and ends in triumph, so Jesus, who appropriated the 22nd Psalm, passed inwardly and outwardly from darkness to brightness. As the bright light illumined the night of His birth (Luke ii. 9), so it dispelled the gloom at His death directly after and in consequence of His cry (Heb. v. 7). When the darkness cleared away there stood the inscription "The King of the Jews," foreshadowing His coming reign over Israel and the nations in the flesh with His transfigured saints. The Jews, knowing well His meaning, yet blasphemously perverted His moving cry, *El-i, My God*, into a mock, as though He called for Elias. One of them however in mercy offered a sponge with vinegar (the soldier's acid wine refreshing to the palate) when He said, "I thirst," whilst the rest checked him, saying, "let be, let us see whether Elias will come" (Matt. xxvii. 48, 49; Mark xv. 36); he took up their contemptuous phrase, yet, under cover of mockery, perseveres in his humane act. With a loud cry of redemption accomplished for man,

"It is finished," His farewell to men, and then trustful committal of His spirit to God, "Father, into Thine hands I commend My spirit," His entrance greeting to paradise, Jesus gave up the ghost.

His sentences on the cross were the perfect seven: Luke xxiii. 34; 43; John xix. 26, 27; Matt. xvii. 43; John xix. 23; 30; Luke xxiii. 46. The physical cause of His death seems to be rupture of the heart; so Ps. lxxix. 20, "reproach hath broken My heart." Crucifixion alone, not touching any vital part (Mark xv. 44), would not so soon have killed Him, as it did not the thieves (John xix. 31-33). His bloody sweat on the chilly night, and His piercing cry, Eli, Eli, etc., prove the intensity of the strain on His heart. His loud voice just before He died shows He did not die of exhaustion. The pericardium, or sac in which the heart pulsates, bursting, the blood separated into crassamentum and serum, so that when the soldier thrust the spear in the side "blood and water" flowed out. The rending of the temple veil answers to His flesh, i.e. pericardium, burst open, whereby spiritually a new and living way, by water and blood (1 John v. 6), i.e. the sanctifying Spirit and the justifying atonement, is opened to us into His inmost sanctuary, His heart, as well as His immediate presence (Matt. xvii. 51, Heb. x. 19-22). But Christ voluntarily Himself laid down His life (John x. 18). The high priest on the day of atonement entered on one side of the veil, but now it "was rent in the midst . . . in twain, from the top to the bottom." "The earth quaked, the rocks rent, graves opened, (at the moment of the death of Him who by death conquered death,) and many saints' bodies arose, and came out of the graves (not till) after His resurrection (for He being "the first-fruits" of the resurrection must take precedence of them: 1 Cor. xv. 23, Col. i. 18), and appeared unto many" during the 40 days of His post resurrection sojourn. The centurion in charge, and those with him, were awestruck in seeing the earthquake and the things done, and, remembering His claim for which the Jews condemned Him (John xix. 7), are constrained to confess "truly this was the Son of God." Transl. Luke xxiii. 47, "truly this Man was righteous," i.e. justified in His claim to the Divine Sonship for which He was condemned.

The centurion's spiritual perception was deeper than that of the others with him: they were astonished by the earthquake, he also by the Divine words and tone in which Jesus sealed with His dying breath His Sonship ("when he saw that He so cried out," "with a loud voice," Mark xv. 37, 39), "Father into Thy hands I commend My spirit" (a deliberate voluntary delivering up of His "spirit," as an act in His own power, John x. 18). Like Samson the type, "He slew more at His death than in His life" (Jud. xvi. 30). "All the people" who came as spectators, at the prodigies, the darkness and earthquake, now smite their breasts in unavailing

self reproach, renewed afterwards on pentecost (Acts ii. 37). So also the women who stood "afar off" (Ps. xxxviii. 11).

Two now come forward to honour His sacred body. Joseph, a rich man of Arimathea, "a disciple of Jesus (waiting for the kingdom of God), but secretly for fear of the Jews . . . went boldly (now casting off unworthy fear) to Pilate and craved" it. Pilate marvelled if He could be already dead, but on the centurion's testimony freely gave Joseph the body. The Father rescued that holy temple from the indignity of committal to one of the two common sepulchres of malefactors. Joseph "wrapped in linen" and took the body to "his own new sepulchre (a *loculus* tomb, with rolling stone at the cave entrance [see TOMBS]) which he had hewn out in the rock," "wherein was never man yet laid"; it was "in the garden, in the place where He was crucified." Nicodemus, who at first "came to Jesus by night," now fearlessly in open day comes forward to honour with a princely gift of 100 pounds of mixed myrrh and aloes, to besprinkled freely in the linen swathes wrapping the body of the Crucified One. (Isa. liii. 9, 12.) Like Joseph he too was a ruler of the Jews. Two of the council that condemned Jesus thus not only practically protest against the condemnation, but at all risks avow their reverent love to Him. Mary Magdalene and Mary the mother of James and Joseph, stupefied with sorrow, sat over against the sepulchre, whilst the two rulers performed the last rites. When the latter rolled the stone from the side recess down the incline into its proper place, closing the low mouth of the tomb, in the face of the rock, the women returned to the city to buy spices and ointments, in order to complete after the approaching sabbath the rites (which necessarily had been done in haste) by spreading liquid perfumes over the sacred body, besides the powdered spices already sprinkled in the linen swathes.

On the close of the sabbath (Saturday evening) the chief priests, still fearing the sleeping Victim, determined to foil His prophecy, "after three days I will rise again." So they got a Roman guard to be placed at their disposal to watch the tomb ("ye have a watch" implies that already they had a Roman guard granted during the feast), and they sealed the stone; but as in the case of Daniel (vi. 17), His type, they only made His miraculous resurrection the more unquestionable. The Father raised Him, as He was God's prisoner, and He waited for God to set Him free (Acts ii. 24). But His resurrection was also His own act (John ii. 19, x. 18). His resurrection body is a sample of what His saints' bodies shall be (Phil. iii. 21); on the one hand having flesh and bones capable of being touched (Luke xxiv. 39, John xx. 27); on the other appearing and disappearing with mysterious powers such as it had not before (19, 26; xxi. 4-7). Angels witnessed to Mary Magdalene, Mary mother of James, Joanna, and Salome, who went early to the tomb to anoint Him, that

Jesus was risen. The brevity of the two first evangelists on the resurrection, as compared with the fuller record of the two last, who detail selected appearances to show His identity, accounts for the difficulty of harmonizing the particulars which a little more knowledge would at once clear up. The first two attest the fact; the latter two the reality of His risen body, as proved by His being handled and His eating (Luke xxiv. 30-43; Acts i. 3, x. 41; John xx. 20, 27; xxi. 12, 13). Matthew attests His appearance first in Judaea, then by His own appointment in Galilee. So also Mark. Luke does not mention the appearance in Galilee, but dwells upon those in Judaea supplementary to the first two. John (xxi.) details an appearance in Galilee unnoticed by the first two, and by Paul (1 Cor. xv.). The resurrection of Jesus Christ, including His ascension tacitly as its necessary sequel, was the grand theme of the apostles' preaching (Acts i. 22, ii. 31, iv. 33). Hence John (xx. 17) takes the ascension for granted, without recording it; for it virtually began from the moment of His resurrection, "I ascend unto My Father," etc. His return to His Divine throne began already when He arose. Mark (xvi. 19) and Luke (xxiv. 51, Acts i. 9) alone of the four explicitly record it, but all presuppose it.

The women, besides "the spices and ointments" they "prepared" on Friday evening before the sabbath (Luke xxiii. 56), "bought spices" (only) at the close of the sabbath, Saturday evening (Mark xvi. 1). So "very early," "when it was yet dark," "as it began to dawn toward the first day of the week" (Easter Sunday; "at the rising of the sun," in Mark xvi. 2, can only be a general definition of time, for his "very early" implies the sun had not actually risen, for if it had the time would not be "very early") they set out for the tomb. On their way, whilst they anxiously thought "who shall roll us away the stone from the sepulchre door?" an earthquake rocked the ground under their feet, as a dazzlingly bright angel from heaven rolled back the stone and sat thereon. The guards through fear became as dead men. The women, beholding the sight partially and from some distance, were afraid; but when they reach the garden all is quiet, and the angel said, "fear not ye (emphatical in the Gr.) for I know, ye seek Jesus." The "for" in Mark xvi. 4, "when they looked they saw the stone rolled away, for it was great," gives the reason why "looking up" they could see it from a distance. It also gives the reason for their previous anxiety and for God's interposition, for our extremity is His opportunity. The angel's appearing and removing the stone announced that Jesus had already risen, indeed. The removal of the stone was not to set Jesus free, but after He had risen, when exactly is not revealed; John xx. 6, 7, shows it was without haste, in calm and deliberate order. Mary Magdalene, on seeing the stone rolled into its receptacle on one side of the rocky

tomb's mouth, ran away to Jerusalem at once to tell Peter. Fearing from the stone's removal that the tomb had been violated and the sacred body stolen, she instinctively ran to men for help, and those the Lord's foremost disciples Peter and John, generally associated, and now probably in John's house with the Virgin (xix. 27). The women left behind afterwards went in different directions to the homes of the other apostles, and so did not meet Peter as he came to the tomb (John xx. 1-3).

In harmonizing the accounts we must remember "the sacred writer who records more particulars includes the fewer of the other writers, he who records fewer does not deny the more" (Le Clerc). Thus John includes tacitly other women besides Mary Magdalene; her words (xx. 2) "we know not where," etc., prove that other women had been with her to the tomb. Mark records the women's seeing an angel, "a young man," on the right side, on their entering the tomb after Mary Magdalene's departure. Matthew mentions the angel as sitting on the stone outside the tomb. Luke mentions that when they were "much perplexed" at not finding the Lord's body in the tomb they saw two men in shining garments stand by them and say, "why seek ye the living among the dead?" etc. In their excitement some of the women saw but one, others both, of the angels. One angel, being the speaker, moved from his position on the stone at the entrance outside to the inside and declared Jesus' resurrection, and that according to His promise He would appear to them in Galilee, as recorded in Matthew (xxvi. 32, xxviii. 10) and Mark (xvi. 7, xiv. 28). Mark, writing under Peter's superintendence, records Jesus' special message of love to Peter, to cheer him under his despondency because of his threefold denial of Jesus, "go, tell His disciples and Peter."

The women trembling returned from the sepulchre, not saying aught to any they met through awe, but when they reached the apostles telling the tidings "with great joy" that Jesus is risen, and as He said on the eve of His passion "is going before" the heretofore "scattered sheep" into Galilee, together them together again (Matt. xxviii. 8; Mark xvi. 7, 8, xiv. 27, 28; John x. 4). When Mary Magdalene and the other women first reported the tidings to "the eleven" (viz. Mary Magdalene to Peter and John, the other women to the remaining nine apostles), "they seemed to them idle tales, and they believed them not" (Luke xxiv. 9). Peter however and John, on Mary Magdalene's report, ran to the tomb. John reached it first, and stooping down saw the linen clothes lying, but with reverent awe shrank from entering. Peter with impulsive promptness entered, and contemplated with deep interest (*theoris*) the linen swathes and the head napkin duly folded, laid aside separately. Contrast Lazarus rising "bound hand and foot with graveclothes," because he was to return to corruption (John xx. 4-7, xi. 44); but Jesus being "raised dieth

no more," therefore the graveclothes were laid aside orderly, without haste or confusion, such as would have been had the body been stolen away. John saw this evidence and believed. Mary Magdalene followed to the tomb, but Peter and John were gone before she reached it, otherwise John would have imparted to her his faith. He and Peter soon communicated what they had seen to the other apostles and brethren (Luke xxiv. 12, 34). Meantime Mary Magdalene stood without at the sepulchre weeping. Stooping she saw within the sepulchre two angels in the attitude of watching, one at the head the other at the feet, where His body had lain, so that she might be sure none could have stolen Him so guarded. Stier suggests that her rapt and longing eye saw the angels whom the apostles owing to their lesser degree of susceptibility saw not. The other women had been afraid at the angelic vision; eagerness to recover the lost body of her Lord banishes from Mary Magdalene every other feeling. "They say, Woman, why weepest thou?" "Because they have taken away my Lord, and I know not where," etc. (When the other women were with her she had said, "they have taken away the Lord, and we know not where they have laid Him"; now how naturally, when feeling *all alone*, she says "my Lord," and "I know not.") Turning back, as though even angels' sympathy in His absence could not console her, she saw Jesus standing, but knew Him not. Her absorbing sorrow so shut out hope that she recognised not the very One whom she longed for. "Her tears wove a veil concealing Him who stood before her; seeking the dead prevents our seeing the living" (Stier). To His query, the same as the angels', why weepest thou? she replied, "If thou have borne Him hence tell me where thou hast laid Him, and I will take Him away." How true to nature her taking for granted that the unknown stranger would know *whom* she meant, though she forgot to name Him, her heart was so full of Him. His one word in tones fondly remembered, "Mary," reveals Him. At once she reverts to His former relation to her, "Rabboni," "my Master" or "Teacher," not yet rising to His higher relations as *her Lord and God*. Her deep joy could find vent in no other utterance than the one. A touch of her clasping hand accompanied it, to assure herself it is her Lord, the very one whose loving disciple she had been. Her eager touch He checked, "Be not touching Me" (*haptou*), implying that a mere earthly love expressed in the embrace between friends in the flesh is unsuited to the new relations between His people and Himself now in His resurrection body (comp. 2 Cor. v. 16); "for I am not yet ascended to My Father," assuring her for her comfort that the close intercourse, now not yet seasonable, shall be restored, and that His people shall touch Him, but with the hand of faith, more palpably than ever though no longer carnally, when He shall have ascended and the Spirit

shall have consequently descended (Eph. iv. 8). "But go tell My brethren, I am ascending (My ascension has already begun) to My Father," etc. Finally when He shall return, of which His ascension is the pledge and type (Acts i. 11), He shall be in nearest contact of all with His people, themselves also then in their resurrection bodies. Thus she was the first divinely commissioned preacher of His resurrection and ascension to those whom "He is not ashamed to call brethren" (Heb. ii. 10, 11). "They when they heard that He was alive and had been seen of her believed not." Some believed Peter's and John's confirmation of the women's report that His body was not in the sepulchre; but as "Him they saw not," they regarded her report of having seen Him as the hallucination of an excited mind. Whether the angels just seen had borne away His body as Moses' (Deut. xxxiv. 6), or what had become of it, they knew not; but hope of His appearing in person they had given up (Luke xxiv. 23, 24). But now the other women, just after (for the clause "as they went to tell His disciples," Matt. xxviii. 9, is not in Vat. and Sin. MSS. and oldest versions) they had brought the tidings as to the empty tomb and the angels to the other apostles besides Peter and John, on their way back to the tomb met Jesus, who said, "All hail," and they clasped His feet and "worshipped Him," not merely as their Teacher (like Mary Magdalene, John xx. 16) but as their risen Lord (*before* His resurrection it was usually *others* rather than the disciples that worshipped Him). The Lord added, "Go tell My brethren (viz. the eleven and all the rest then at Jerusalem, Luke xxiv. 9) that they go into Galilee, there shall they see Me."

Meantime the watch informed the sanhedrim, who after consultation gave large money to the soldiers, and invented a lie for them: "Say His disciples came by night and stole Him away while we slept." If they slept how could they know the disciples stole Him? Would they have charged themselves with a capital offence, sleeping on guard, unless they were assured of impunity? Would the sanhedrim and Roman authorities have let them escape punishment? If they were awake the Gospel account is true. The carefully folded graveclothes confute the notion of theft. The sanhedrim never examined the soldiers and the disciples publicly as to the alleged theft. Evidently they did not believe their own story; yet they propagated the lie, as Justin Martyr (Trypho, 108, 117, 17) charges them, by missionaries sent "over the whole world" to counteract Christianity. The third testimony to the still doubting eleven was that of the disciples who started for Emmaus (now *Khamasa*, close to the Roman road from Jerusalem by Solomon's pools to *Beit Jibrin*) about noon on the same day, after having heard possibly but not credited Mary Magdalene's and the other women's statement of having seen Him. One was named Cleopas,

i.e. Cleopater, not to be confounded with Clopas or Alphæus (John xix. 25). Their sad report to Jesus, who joined them unrecognised, as to the apostles who went to see whether the woman's report as to the empty tomb were true, was "Him they saw not": they took no direct notice of the women's having subsequently seen Jesus, whether from disbelieving or from not having heard it. Jesus rebuked their slowness to believe, and showed "in all the scriptures (Jesus thus authenticating as inspired the O. T.) the things concerning Himself," that "Christ ought to have suffered these things and (then) enter into His glory." Then at their con-straining entreaty, it being "toward evening," He stayed with them, and in blessing and breaking bread "He was known of them," their eyes being "opened" so as no longer to be "holden" and incapable of discerning through His appearing "in another form" (Mark xvi. 12, Luke xiv. 13-35). The transfiguration before His passion shows how His resurrection body could be the same body, yet altered so as at will to be more or less recognisable to beholders. The process of its progressive glorification probably began from His resurrection, and culminated at His ascension. Returning to Jerusalem after His vanishing from them, they found "the eleven and those with them" (the other disciples, Acts i. 14) with eager joy exclaiming "the Lord is risen indeed, and hath appeared to Simon" (1 Cor. xv. 5). They did not credit the women, but they are convinced by one of the apostles, and that one Peter. The Emmaus disciples told concerning His being recognised by them in breaking of bread. As neither of the two were of the twelve, they had not been at the institution of the Lord's supper, and therefore this "breaking of bread" was an ordinary meal, at which His well remembered gestures and mode of blessing the bread (Matt. xiv. 19, xv. 36) by thanksgiving occasioned their recognition of Him. "The eleven" is either used as a general designation (Luke xxiv. 33), not exactly, as there were but ten, Thomas being away; or else Thomas left them just after the Emmaus pair came in, and before Jesus appeared (ver. 36-49, John xx. 19-25). Other disciples (Luke xxiv. 33) besides the apostles were present, so that Christ's commission (John xx. 19-23) belongs to the whole church (John says, ver. 19, "the disciples," not merely the apostles), which exercises it generally by its ministers as its representatives, but not exclusively. The apostles "remitted sins," just as they saved souls, instrumentally by the ministry of the word (Acts xiii. 38, x. 43), not by priestly absolution. The apostles infallibly also wrote the word; their successors learn and teach it (Jas. v. 20). The parallel Luke xxiv. 47 expresses how they remitted sins; ver. 49, in what sense "He breathed on them the Holy Ghost," viz. gave them a measure of grace and faith, assuring them of "the promise of His

Father" to be fulfilled in the Spirit's outpouring on pentecost, for which till then they were to wait in believing prayer (Acts i. 14). The words John xx. 22, 23, were not used in ordinations for the first 12 centuries. The apostles' inspiration was not transmitted by ordination to their successors. *Thomas's absence alone would prove that no final gifts of apostleship were then bestowed, else he would have forfeited them.* In Matt. xvi. 19 Peter, and xxviii. 18 all the disciples, constituting collectively "the church," are given the power to loose and bind things, i.e. to legislate and declare obligatory or otherwise (Acts x. xv.); in John xx. 23 to remit or retain PERSONS' sins. The apostles by the miraculous gift of discerning spirits in part did so (Acts v. 1-11, viii. 21, xiii. 9), but mainly by ministry of the word. The former is not transmitted; the latter is the whole church's province in all ages, exercised through its ministers chiefly but not exclusively.

Doubts still mingled with the faith of the disciples, even after Christ's appearance to Peter and then to the two Emmaus disciples. His humble appearance as an ordinary traveller, and His sitting down to a social meal in the body, seemed at variance with their ideas of His being an unsubstantial "spirit" (Mark xvi. 12, 13). In spite of their profession "the Lord is risen indeed," they were "affrighted" when He actually stood in the midst of them (Luke xxiv. 36, etc.). "The doors were shut for fear of the Jews," so that His risen body had properties to which material substances were no hindrance (comp. 31, 40; John xx. 19). To reassure them He showed them His hands and side and feet, and desired them to handle Him and see that He had "flesh and bones."

The "handling" is peculiar to Luke; but John *undesignedly hints* (a strong corroboration of the authenticity of both evangelists) at it by recording the form which Thomas's unbelief took just afterwards, "except I put my finger into the print of the nails (the cavity left by them being smaller, and such as the finger could fit into), and thrust my hand into His side (the cavity left by the spear being large, and such as the hand would fit into), I will not believe." They could scarcely believe for joy and wonder (comp. the type, Gen. xiv. 26), but their fright was all gone. He vouchsafes then the sign before given to show the reality of the raising to life of Jairus' daughter (Mark v. 4), by partaking of fish and honeycomb. Like the angels who ate of Abram's food (Gen. xviii. 8), He had the power, not the need, to eat; not from hunger or thirst, but to teach and convince His disciples (Acts x. 41). His appearing on two successive first days of the week stamped that day with sanctity as "the Lord's day" (Rev. i. 10). The consecration of one day in seven rests on the O. T. law from the beginning; the transference from the last day of the week to the first was gradual, the apostolical usage resting on the Lord's hallowing it in act by His

resurrection and reappearances on it. In gracious condescension He vouchsafed to Thomas the tangible material proof which his morbid slowness to believe demanded. Thomas, now convinced, recognises not merely that which feeling Christ's body demonstrated, namely His *humanity*, but rises to avow what faith, not sense, revealed, His *Divinity*, "my Lord and my God!" Jesus gently reproves whilst commending him, "because thou hast seen Me thou hast believed; blessed are they that have not seen, yet have believed" (Heb. xi. 1, 1 Pet. i. 8, 2 Cor. v. 7).

John (xxi.) in an appendix recounts the Lord's appearance to seven of the apostles (or else five apostles and two disciples) at the sea of Tiberias. At first they did not recognise Him standing on the shore, though near enough to hear His voice. The phrase "showed (manifested) Himself" implies perhaps that after His resurrection He was visible only by a distinct act of His will. However, their non-recognition may have been due to the dimness of the twilight. Supposing possibly His inquiry, "children, have ye any meat?" was a stranger's friendly call whether they had any fish to sell, they replied, no. At His suggestion they cast the net on the right side of the ship, then could not draw it for the multitude of fishes. John with his greater spiritual discernment first perceived, "it is the Lord." Peter with his impulsive ardour was the first to go to Him. As this miraculous draught answers to that in Luke v., so Peter's plunging into the water answers to his desire to walk to Jesus on the water; but there are characteristic differences. In Luke v. the net brake; here not so. Type respectively of their past breaking of their resolution of devotedness to Jesus (their very fishing now was a temporary desertion of their higher calling), and of their henceforth not breaking it. There an indefinite number of fish, small and great; here "153 great fishes." In Matt. xiv. 28-31 Peter's faith failed through fears; here he plunges fearlessly into the water to reach Jesus. The present dispensation with good and bad mixed answers to Luke v. (comp. Matt. xiii. 47, 48.) All are not secure who are in the gospel net; just as the net brake. But the future dispensation will be (as in John xxi.) an unbroken net, containing the full definite number of the elect, all "great" before God. Christ at the dawn of that day shall be waiting on the shore to welcome His ministering servants. The fish brought to the ship still in the sea (Luke v.) answer to the present gathering in of converts by the ministry in the midst of a still perilous tempting world. Those drawn to shore (John xxi.) answer to the saints safely landed and with Jesus, who makes them sit down to His banquet (comp. ver. 12, "come and breakfast," the morning meal, ariston, with Rev. xix. 9). The "fire of coals, and fish laid thereon, and bread" were of Jesus' miraculous provision, and typified the heavenly feast to which He will invite His

servants; then shall every man's special work have its special reward of grace, answering to "bring of the fish which ye have caught" (Dan. xii. 8, Luke xix. 16-19, 2 John 8, 1 Cor. iv. 5).

Something mysterious and majestic about Jesus' form, rather felt than seen, combined with the extraordinary provision He had made for their meal, awed the disciples; they might have been inclined to ask explanations, but reverent fear and their knowledge "that it was the Lord" checked them. This early meal was a kind of resumption of the last supper. Again Peter and John are nearest their loved Lord. He tests Peter's love so loudly professed at the last supper (Luke xxi. 33, 34). As then He foretold his *threefold* denial, so now He elicits *thrice* his "love" patent to the all-knowing Saviour. He delicately glances at Peter's past overweening self confidence, "though all (the disciples) shall be offended because of Thee, yet will I never" (Matt. xvi. 33); "lovest thou Me more than these" thy fellow disciples? Peter needed to be set right as to *these*, as well as in respect to Jesus. Then Jesus explicitly foretells Peter's crucifixion, already at the last supper implied obscurely (John xiii. 36), adding "follow Me," the same call as the first of all (Matt. iv. 19). Jesus then commenced withdrawing, Peter followed, and on turning he saw John too following, and asked, "Lord, and what shall this man do?" Jesus replied, "if I will that he tarry (on earth) till I come (till the destruction of Jerusalem, when begins the series of events which together constitute the theme of the Apocalypse, called 'the coming of the Lord' Matt. xxiv., to be consummated in His personal appearing in order to reign), what is that to thee?" The danger of oral tradition (to guard against which the Gospel word was soon written) is illustrated in that the brethren, even so near the Fountain of truth, misinterpreted "this saying" as if it meant John should not die.

The Lord's promise and command (Matt. xxvii. 7, 10, 16, etc.) previously announced by the angel led the disciples in general (besides "the eleven" specified by Matthew) to go to a mount in Galilee (perhaps that of the *beastitudes*) where "He was seen of 500 brethren at once" (1 Cor. xv. 6). Some even still doubted the evidence of their senses (probably until He drew nearer, for at first He was seen at a *distance*, perhaps on the *mountain top*). But the eleven worshipped Him. Jesus confirmed His claim to worship by drawing near and declaring "all power is given unto Me in heaven and earth," realizing Dan. vii. 14, and commissioning all His disciples (not the apostles only, Acts viii. 2, 4), "go and *disciple* all the nations, baptizing them (*the persons*) into the name (not names, for God is One) of the Father, and the Son, and the Holy Ghost," i.e. into living union with God in the *threefold personality as revealed*: "teaching them to observe all things whatsoever I have commanded you," for full instruction in Christ's word is the

necessary complement of baptism; "and (on this condition, not otherwise) I am (Jesus the great I AM, not merely 'I shall be') with you always unto the *consummation of the age*" (John xiv. 16, xvi. 13). The commission is to all the church, and is *mostly* executed by its ministers and teachers, the mode of who e appointment is not definitely prescribed. He has never left Himself without witnesses, however the church as a general body has apostatized.

The Lord's appearance to JAMES the Less [see] was after that to the 500, and marked him as one specially honoured, whence afterwards he presided over the Jerusalem church (1 Cor. xv. 6). In Galilee remote from Jerusalem the 500 could meet more safely. Thus 120 who met at Jerusalem after the ascension were exclusive of those in Galilee. Towards the close of the forty days (Acts i. 3) the disciples went up to Jerusalem, as the feast of pentecost was near. Then for the last time they ("all the apostles," 1 Cor. xv. 7, besides the twelve, probably others, e.g. Andronicus and Junia, "of note among the apostles" or witnesses of the resurrection, "in Christ before Paul," Rom. xvi. 7) saw Him, Luke xiv. 44-49 answering to Acts i. 4-8; and He charged them not to leave Jerusalem until they received the promised Spirit from on high. He led them out from the city over the ridge of Olivet, descending *towards* Bethany, the *district* being called "Bethany"; comp. Luke xxiv. 50 with Acts i. 12, where the distance of Olivet from Jerusalem "a sabbath day's journey" is thought by Alford to be specified, because the ascension was on the Saturday or sabbath of the seventh week from the resurrection, which suits the phrase "forty days" as well as the Thursday, usually made Ascension day. "They asked, wilt Thou at this time restore again (the *apo* of the compound marks the *establishing* as something *due* by God's oft repeated promises) the kingdom to Israel?" He recognises the fact, and only rebukes their requiring to know "the times or seasons put in the Father's own power" (Deut. xxix. 29, Dan. vii. 27, Isa. i. 26).

After His promise that they should be His witnesses from Jerusalem to the uttermost parts of the earth, their last glimpse of Him was in the act of blessing them (Luke xxiv. 51) with uplifted hands, even as His sermon on the mount began with blessing (comp. Acts iii. 26). He was "carried up into heaven," "a cloud receiving Him out of their sight," even as His elect shall be caught up in clouds (1 Thes. iv. 17) and as "behold He cometh with clouds" (Rev. i. 7). Angels announced to the disciples, gazing with strained eyes upwards, that "the same Jesus shall return in like manner as they saw Him go into heaven," probably at the same mount (Zech. xiv. 4, 5). Thus there were ten appearances of the risen Saviour recorded, nine in the Gospels and Acts, and one in 1 Cor. xv., viz. to James, on the independent testi-

mony of Paul, who mentions all those to men which the Gospels record, also the special one to himself after the Lord's ascension. Most of the above is gathered, with occasional differences however, from Bishop Ellicott's valuable *Life of Christ*. Four stages of development in the order and fulness of Christ's teaching have been traced: (1) In the first year a slight advance on the teaching of John the Baptist. (2) The second year inaugurated by the sermon on the mount. (3) The third year the teaching of parables, setting forth the nature, constitution, and future prospects of the church. (4) The fourth year, the sublime discourses in the upper chamber, recorded by John, just before His betrayal and crucifixion.

Jether. 1. Gideon's eldest son. Afraid as a youth to slay Zebah and Zalmunna at his father's bidding. Slain by Abimelech (Jud. viii. 20, ix. 5). 2. Same as ITHRA [see] and ABIGAIL. 3. 1 Chron. ii. 32. 4. 1 Chron. iv. 17. Quast. Heb. in Paralipom. makes Ezra Amran, J. Aaron, 5. Ithran (1 Chron. vii. 38).

Jethel. Gen. xxxvi. 40; 1 Chron. i. 51. From an Arabic root "a nail" or "tent pin," symbolising *stability*; "a prince" (Ezra ix. 8; Isa. xxii. 23).

Jethlah. A city of Dan (Josh. xix. 42).

Jethro. [See HORAB.] Reuel's eldest son. Brother in law of Moses, by whose counsel Moses chose chief men from the tribes to be rulers of thousands, hundreds, fifties, and tens, and to judge minor causes, reserving the weightier ones to himself (Exod. xviii.). "Jethro took a burnt offering and sacrifices for God," being a priest of the true God. The primitive faith still had its representatives here and there in the Gentile world after Abraham's call, e.g. J. and Melchisedek. Kenel's name, from El=God, implies he too was a God-worshipping priest-prince of his tribe, though the majority of the tribe bordering on the Hamite Canaan were idolaters (Exod. ii. 16). Zipporah's repugnance to circumcision (Exod. iv. 24-26) shows that it was not universal even among worshippers of the true God. She circumcised the younger son only to save Moses from God's wrath, the elder was evidently already circumcised. Moses' delay in circumcising the younger was a sinful yielding to his wife. The occurrence induced him to send her back and his sons, and not take them to Egypt; J. brought them to him after Israel's arrival at Sinai. J. of Midian (Abraham's descendant) celebrated a sacrificial meal with Aaron and Israel's elders; the representative firstfruits of the heathen who would afterwards enter into fellowship with God and His people; as Amalek, another descendant of Abraham, represents on the contrary the heathen world hostile to the Lord and His people.

Jetur. Gen. xxv. 15. Iturra.

Jeuel. 1 Chron. ix. 2, 6.

Jeush. 1. Gen. xxxvi. 5-18. 2. 1 Chron. vii. 10, 11. 3. A Gersoban-

the Levite, reckoned as one house with Beriah in David's census (1 Chron. xxiii. 10, 11). 4. 2 Chron. xi. 18, 19.

Jeus. Born in Moab (1 Chron. viii. 8, 10).

Jew. At first one belonging to the kingdom of Judah, as distinguished from northern Israel (2 Kings vi. 6). After the captivity, all members of the one new state were "Jews," i.e. in God's outward covenant, as contrasted with "Greeks" or Gentiles (Rom. i. 16, ii. 9 marg.). "Hebrews" on the other hand expressed their language and nationality, in contrast to "Hellenists," i.e. Greek speaking Jews. Again the term "Israelites" expresses the high theocratic privileges of descent from the patriarch who "as a prince had power with God" (2 Cor. xi. 22, Rom. ix. 4).

John uses "Jews" of the faction hostile to the Lord Jesus. By the time that he wrote the Jews had definitely rejected the gospel offered to them by the apostles at home and abroad (1 Thess. ii. 14-16); so they are no longer regarded as the covenant people, the kingdom of God having passed from them to the Gentiles (Acts xiii. 45, 46). The destruction of Jerusalem and the temple formally effected the transference, for ever since the Jew professes a religion enjoining what God's providence makes it impossible for him to fulfil, viz. the observance of the great feasts and the sacrificial system in the temple at Jerusalem.

B. F. Westcott (Smith's Bible Dict.) notices the preparation for the last or gospel revelation by the disciplining of the Jews under (1) the Persian supremacy (536-333 B.C.), in organization, order, and ritual; (2) under the Greek (333-167 B.C.), in liberty and speculation; (3) under the Asmonesean Maccabees, in independence and faith; (4) under the Herods, in the separation between the temporal and the spiritual kingdom. **JEWRY** means Judaea (Dan. v. 18). "The Jews' language" signifies both the Hebrew (2 Kings xviii. 26) and the Aramaic Hebrew acquired in the captivity (Neh. xiii. 24), "the language (lip) of Canaan" (Isa. xix. 18). [See **HEBREW LANGUAGE**.]

Jezaniah. Jer. xl. 8, xlii. 1; apparently identical with Azariah, son of Hoshaiah (xliii. 2). Associated with Johanan in the flight to Egypt, in spite of God's warning by Jeremiah. **JAZANIAH** in 2 Kings xxv. 23.

Jezabel = *chaste, free from carnal connection*. One whose name belied her nature: licentious, fanatical, and stern. Daughter of Ethbaal, or Ithobal, king of Sidon and priest of Astarte, who had murdered Pheltes his predecessor (Josephus c. Apion, i. 18) and restored order in Tyre after a period of anarchy. Wife of **AHAB** [see] who became a puppet in her hands for working all wickedness in the sight of Jehovah (1 Kings xxi. 25). She established the Phœnician idolatry on a grand scale at her husband's court, maintaining at her table 450 prophets of Baal and 400 of Astarte (so "the groves"

ought to be translated): 1 Kings xvi. 31, 32, xviii. 19, 13. She even slew the prophets of Jehovah (2 Kings ix. 7). When Elijah under God wrought the miracle at Carmel, and slew her favourite prophets, J. still unshaken swore by her gods to do to Elijah as he had done to them (1 Kings xix. 1-3). Even he was constrained to flee for his life to Beersheba of Judah and the desert beyond.

Like Clytemnestra or Lady Macbeth she taunted Ahab with want of kingly spirit in not taking what he wished, Naboth's vineyard (1 Kings xxi. 7, 14, 23): "dost thou govern Israel? I (the real monarch) will give thee the vineyard of Naboth." So she wrote in Ahab's name to the Jezreelite elders, and sealed the letters with his seal; and to her it was that they wrote the announcement that they had stoned Naboth for blasphemy. Upon her therefore fell a special share of the divinely foretold doom. She survived Ahab 14 years, and still as queen mother exercised an evil influence in the courts of her sons Abasiah and Joram of Israel, and in that of her daughter Athaliah's husband Jehoram (2 Chron. xxi. 6, xxii. 2). But judgment was executed upon her by **JEUH** [see] for all her whoredoms and witchcrafts, which had become proverbial (2 Kings ix. 22, 30-37).

In Rev. ii. 20 J. typically expresses some self styled *prophets*, or a set of *false prophets* (for the Heb. feminine expresses collectively a *multitude*), as closely attached to the Thyatira church as a *wife* is to a husband, and as powerfully influencing that church for evil as J. did her husband. Sin. MS. and Paris MS. and Vulg. Latin read as A. V.; but Alex. and Vat. MSS. "*thy wife*," i.e. the wife of the presiding bishop or "angel." Like her father, the ancient J. had been swift to shed blood. A priestess and devotee of Baal and Astarte herself, she seduced Israel beyond the calf worship (the worship of the true God under the cherub ox form, a violation of the second commandment) to Baal worship, of which whoredoms and witchcrafts were a leading part (a violation of the first). The spiritual J. of Thyatira similarly, by pretended inspiration, lured God's servants to libertinism, fornication, and idol meats (Rev. ii. 6, 14, 15), as though things done in the flesh were outside the man, and therefore indifferent. The deeper the church penetrated into heathenism, the more heathenish she became.

Jeser. Gen. xvi. 24; Num. xxvi. 49; 1 Chron. vii. 18.

Jeziel. 1 Chron. xii. 1-3.

Jeziah. 1 Chron. viii. 18.

Jezoar. 1 Chron. iv. 7.

Jezrahiah. Neh. xii. 43.

Jezreel. Sprung from the father, i.e. founder, of **ETAM** [see] (1 Chron. iv. 3). Also supply from ver. 2, "these are (the families) of the father of **Etam**" (or Abietan, one name).

Jezreel=*God has sown. Esdraelon*. Now **Zerin** at the foot of mount Gilboa, ten miles S.E. of Nazareth. In Issachar: Josh. xix. 18. Ahab's

royal residence was on the E. of the city, and near it was the Jezreelite Naboth's vineyard; whereas Samaria (in the sense of the city) was his capital (1 Kings xviii. 45, xxi. 1, xxii. 10; 2 Kings ix. 15). By the fountain of Jezreel Israel pitched before the battle of Gilboa (1 Sam. xix. 1). A large fountain still flows out of a cavern in the conglomerate rock at the northern base of mount Gilboa. Zerin commands an extensive view to the mountains E. of Jordan and along the great plain to mount Carmel. On the N.E., the hill on which J. stood, is a steep descent of rock, 100ft. high. Strong and central, the site was admirable for a city. Jezobel's apartments were on the city wall, with a window facing E., and a watchtower for noticing arrivals from the Jordan quarter. An old square tower still standing may occupy its site. The city's eastern gateway was the palace gateway, in front of which was the open space, usual in Eastern cities, called "the mounds," where the dogs, their scavengers, devoured Jezobel's carcase.

HOSKA's [see] eldest son by Gomer was named J. (Hos. i. 4) [see **JEZREEL**], to imply that as Ahab's family miserably perished there, so would their destroyer Jehu's family perish, because the latter had retained the sin which he had been elevated in order to root out. God saith "I will avenge the blood of J. (2 Kings ix., x. 11, 14) upon the house of Jehu," because the blood so shed by Jehu was not with a view to doing God's will, but to further his own ambition; this he proved by soon disobeying God when the retaining of the calf worship seemed to him politic. J. means both "God scatters" and "God sows." As He "scattered" them under Jehu, and finally by the Assyrian deportation, so He will "sow" them again; and so J. will represent the similarly sounding *Israel*; "great shall be the day of J." when "Judah and Israel shall be gathered together, and appoint (unto) themselves one head, and shall come up out of the land" (of the Gentiles) where God sowed them (Zech. x. 9, Hos. i. 11). They shall then be the *seed* of God sown in their own land (Hos. ii. 23; Ezek. xxxvi. 9; Jer. xxxi. 27, xxxii. 41; Amos ix. 15).

THE VALLEY OF J. (or **ESDRAELON**, as it is called in Judith iii. 9) stretches across the centre of Palestine from the Mediterranean to the Jordan, separating Carmel and Samaria's mountain ranges from those of Galilee. The western portion is the plain of Acocho. The main body is an irregular triangle, its base stretching from Engannim to the hills below Nazareth, about 15 miles: one side formed by the Galilee hills, about 13 miles; the other 18, running on the northern side of the Samaritan range. The top of the triangle is the pass, half a mile wide, opening into Acocho plain. It is the ancient Megiddo plain. It is the ancient Megiddo plain, the **ARMAGEDDON** [see] of Rev. xvi. 16. The Kishon drains it, flowing W. by Acocho into the Mediterranean. From this triangular

plain's base three branches stretch E., divided by bleak mount Gilboa and Little Hermon. (See Porter, Handbook to Syria.) Though rich and luxuriant in spring, only about a sixth of it is cultivated, and there is not an inhabited village in the main portion, chiefly owing to the insecurity from Bedouin marauders. It mainly belonged to Issachar, which, exposed to every incursion, lived in a nearly nomadic state and sought David's protection (Gen. xlix. 14, 15 "tents," 1 Chron. xii. 32, 40), and formed Zebulun's frontier (Deut. xxxiii. 18). It was Israel's great field of battle with invaders: Sisera, Jud. iv., v.; Midian, Jud. vii.; the Philistines at Gilboa, 1 Sam. xxix., xxxi.; Pharaoh Necho at Megiddo, 2 Kings xxiii. 29.

Jibsam. 1 Chron. vii. 2.

Jidlaph=weeping. Gen. xxi. 22.

Jimna: JIMNAH, IMNAH [see]; Num. xxvi. 44.

Jiphtah. A city of Judah, in the shephelah, or low maritime hills of Judah (Josh. xv. 43). Its meaning "it opens" points to a site at the opening of the hills to the plain. Now *Batnah* in the Ghuzzeh (Gaza) province (Robinson).

Jiphtah, El, Valley of. A ravine (rather than valley; *ge*, not *nachal*), bounding Zebulun and Asher (Josh. xix. 14, 27). The city Jotapata which resisted Vespasian (Josephus B. J. iii. 7). Now *Jefat*, in the Galilee mountains, half way between Acre and the lake of Genesareth; stands at the head of the valley, now the great wady *Abilin*, which stretches W. to the Mediterranean coast plain. It means "God's opening," i.e. an important one. *Ethphanah*, a kindred name, stands at the opening to the fruitful plain of Acre.

Joab = *Jehovah's father*. 1. Eldest of the three sons of Zeruiah, David's sister. The father is not named; his sepulchre was in Bethlehem (2 Sam. ii. 32). Revengeful and bold as his brother Abishai, at the same time more able as a statesman (2 Sam. ii. 18, 22; iii. 27). Early joined David, whose family and relatives were not safe from Saul (1 Sam. xxiii. 3, 4; xxvi. 6). Became "captain of the host." Abishai is mentioned in David's fight before Saul; but J. not till after Saul's death. Then, commanding David's servants, J. encountered Abner at the pool of Gibeon by the challenge of the latter, and defeated him with the loss of only 19 men. Up to Abner's involuntary slaughter of the fleetfooted Amasai, Abner's relations with J. had been not unkindly. J., at Abner's appeal to his generosity, the Benjamites having rallied round the fleeing chief, forbore to press the vanquished to extremities. He added farther (2 Sam. ii. 27), "unless thou hadst spoken (challenged to combat, ver. 14) surely then in the morning the people would have gone away every one from following his brother," i.e. there would have been no such fratricidal strife at all. But J. cherished revenge for his brother's death; and on his return from pursuing a troop, finding that Abner had been favourably received by David, he broke out into a

reproof of the king as though Abner had come as a spy; then by messengers recalled the unsuspecting general, and, taking him aside at the gateway of Hebron as if for a peaceable conversation, treacherously stabbed him. Jealousy of a possible rival in David's favour probably was an additional incentive. David, deeply grieved, prayed that the guilt and its penalty might ever rest on J. and his house, and constrained J. to appear at the funeral with rent clothes and in sackcloth. Yet David felt himself powerless to punish J. and his brother; "these men, the sons of Zeruiah, be too hard for me," at once necessary to him and too formidable to provoke. He left the punishment with the Lord (2 Sam. iii. 39, comp. xix. 7).

J. speedily attained the command in chief by his being first gallantly to scale the Jebusite stronghold and drive out the enemy. Then he was employed by David to aid him in fortifying the stronghold which became "the city of David" (1 Chron. xi. 4-8). J. had an armourbearer, Nahari the Beerothite (2 Sam. xxiii. 37), and ten young men as bearers of his equipment (xviii. 15). He had a lordly title (xi. 11), "my lord . . . general of the king's army" (1 Chron. xxvii. 34). Besides his usual residence at Jerusalem J. had a house and barley fields in the country not far from the capital (2 Sam. xiv. 30, 1 Kings ii. 34); and "he was buried in his own house in the wilderness," probably that of Judah, as J.'s mother, David's step sister, would naturally dwell near Bethlehem. However Absalom's residence next J. seems rather to point to the N. near BAALHAZOR [see] (2 Sam. xiii. 23, xiv. 30; 1 Chron. ii. 54).

In the war with Ammon, undertaken to avenge the indignity offered David's ambassadors by Hanun, J. defeated Ammon's ally the Syrians whilst Abishai was defeating the Ammonites. His exhortation before the battle was worthy of a better man: "be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth Him good" (2 Sam. x. 12). Bad men may utter good religious *sentiments*; practice is the test. David gave the final blow to the rallying Syrians with their brethren from beyond Euphrates under Shobach, Hadaraser's captain. J., after David's defeat of Edom in the Valley of Salt (2 Sam. viii. 13, 14), was six months engaged in slaying the Edomite males, in revenge for their invasion of Israel in David's absence (1 Kings xi. 15, 16; Ps. xlv.). his first care was to bury the Israelites slain during the invasion by Edom. The victory over Edom is variously attributed to David as king, to J. as commander in chief, who slew 12,000, and to Abishai, who slew 6000, under J. (1 Chron. xviii. 12.) Ps. lx. (title) was composed by David after he had beaten Aram of the two floods (Naharaim); this victory the psalmist takes as an earnest that the expedition setting out to occupy Edom would succeed; comp. ver. 8, 9, 12, with 2 Sam. viii. 14.

So terrible was J.'s name to Edom that their prince Hadad did not venture to return from Egypt till he knew "that J. the captain of the host was dead" (1 Kings xi. 21, 22). The completion of the war with Ammon was due to J. who, going forth at the beginning of the next year, took Rabbah the lower city on the river (2 Sam. xi., xii.). J. loyally and magnanimously desired David to come and take the acropolis on the N.W., commanding the rest of the city, that the general might not receive the glory which ought to belong to the king. J. showed a wickedly unscrupulous fidelity as David's tool for murdering Uriah, by setting him in the forefront to encounter a sortie from the city, and then deserting him. J. thus was in possession of the awful secret of the king, and henceforth exercised an almost complete sway over him (xix. 7). David could no longer revenge Abner's blood on his own accomplice in the murder of Uriah.

J. next, by the wise woman of Tekoa and her parable, induced the king to restore Absalom, which J. saw was David's own wish, though justice constrained him to severity. He thus at once ingratiated himself with the reigning king, and with Absalom his probable successor, one less likely to punish J. for murdering Abner than Solomon. David discerned J.'s hand in the Tekoa woman's application. Like the clever schemes of bad men generally, the issue baffled his calculations. Absalom with characteristic recklessness, when he failed to induce J. to come to him, set fire to his barley and so forced J. to mediate for his admission to the king's presence. The rebel son was slain by J. himself, and J. did not escape his own condign punishment (Job viii. 13-19). Possibly J. at first was disposed to join the rebel; but Absalom's appointment of Amasa to the command "*instead of J.*" determined J.'s course (2 Sam. xvii. 25), and made him thenceforward bitter against Absalom, so that after thrusting three darts through his heart he had his corpse cast into a pit and heaped with stones. Aware of the anguish the act would cause David, J. restrained Ahimasez who was eager to carry the tidings to the king. The grief of David was overwhelming, and was only restrained by J.'s indignant warning that, unless he went forth and spoke encouragingly to his victorious soldiers, all would desert him. David stung by his disrespectful plainness, and feeling that J. if his own interest was at stake was as little to be depended on as the adversary just defeated, appointed Amasa to supersede J. But Amasa was as dilatory as J. was prompt. David therefore, when Sheba's rebellion broke out, had to send Abishai to pursue the rebel at once, with J.'s men and all the mighty men. J., meeting Amasa at the great stone in Gibeon, pretended to kiss him in friendship, holding his beard with the right hand, and then stabbed him with the sword in his left hand. Jealousy made this "bloody and deceitful man" reckless what blood he shed when a

rival came across his path. One of J.'s aides de camp stood by the corpse and invited all to follow J.; but all stood still at the ghastly sight. Then he removed the body out of the highway, and cast a cloth over it; so the people moved on, and J. resumed the chief command, with the blood of the treacherously murdered victim still upon his girdle and sandals (1 Kings ii. 5). David felt himself powerless to punish him (2 Sam. xxiii. 6, 7). J. so effectually besieged Abel of Beth Maachah that the townsmen were glad to save their town by sacrificing Sneba, throwing his head, at the suggestion of a wise woman in the town, over the wall to J.

He was adverse to David's command to him to number the people, "why will he (or else it) be a cause of trespass to Israel?" i.e., why by seeking thine own glory in the power and resources of thy kingdom wilt thou bring the penalty from God upon Israel? Dissatisfaction too might be bred among the people. J. was therefore slow in executing the command, so Levi and Benjamin had not been counted when David revoked the command before the census was complete (1 Chron. xxi. 2, 6, xvii. 24; 1 Sam. xxiv.), Conscience at times works on the most daring, as in this case. J. even dedicated of the spoils won in battle to maintain the house of the Lord (1 Chron. xxvi. 27, 28). But the true character soon showed itself again, and even the worldly sagacity which heretofore had kept him on the winning side in the end forsook him, for with Abiathar J. joined in Adonijah's rebellion, and Solomon, by David's dying charge, had him slain at the altar of Gibeon whither he had fled for sanctuary, but which afforded no protection to a treacherous murderer (Exod. xxi. 14). The curse of David and of Solomon doubtless pursued his descendants also (2 Sam. iii. 29, 1 Kings ii. 33). Enrogel is still called "the well of Job" (Joab) from his share in Adonijah's coronation there. For the spiritual lesson of his history see Eccles. viii. 11-13.

2. Son of Seraiah. 1 Chron. iv. 14. "Father (founder) of the valley of Charashim," i.e. craftsmen; "for they (J.'s descendants) were craftsmen." This valley was a little N. of Jerusalem (Neh. xi. 35). Tradition represented (Jerome, Quæst. Heb. in Paralip.) that the temple architects were chosen from his sons. 3. Head of a numerous family which returned from Babylon with Zerubbabel (Ezra ii. 6, viii. 9; Neh. vii. 11). J.'s and Jehus's sons were probably, in the registration of those who returned, represented by the sons of Pahath Moab, so instead of "of" transi. "for (i.e. representing) the sons of Jehus and Moab."

Joah. 1. Asaph's son, Hezekiah's keeper of the records. One of the three sent to meet Rabshakeh (Isa. xxxvi. 3, 11, 12). 2. 1 Chron. vi. 21. Ethan is substituted in ver. 42. 3. 1 Chron. xxvi. 4. 4. 2 Chron. xxix. 12. 5. Joahas's son, "recorder" or annalist to Josiah; took part in repairing the temple (2 Chron. xxxiv. 8).

Joahas. 2 Chron. xxiv. 8. One of Kennicott's MSS. reads Ahas.

Joanna. 1. Son of Rhesa (Luke iii. 27). [See HANANIAH (7).] 2. Wife of Herod's steward Chuza. She ministered of her substance to Jesus. It is a coincidence obviously undesigned, therefore confirming the truth of the Gospel history, that Herod therein is recorded as having "said to his servants, This is John the Baptist" (Matt. xiv. 2). She being our Lord's disciple He would be naturally often spoken of among Herod's servants, and to them Herod would speak concerning Him. Manaen, Herod's foster brother, was a church teacher subsequently (Acts xiii. 1). J. was also one of the women who brought spices early to the Lord's tomb (Luke xxiv. 10).

Joash, Jehosh = *Jehovah gifted*. 1. GIDEON'S [see] father, an Abiesrite of wealth. During the Midianite oppression he conformed to the popular idolatry, and had an altar to Baal and a "grove," i.e. Asherah, in his own ground. But on his son's destroying both J. defended his son with a sarcastic sneer at Baal's impotence to "plead for himself" (Jud. vi. 11, 25, 29-31; vii. 14; viii. 13, 29, 32).

2. 1 Chron. iv. 22. Ruled anciently in Moab. 3. 1 Chron. vii. 8. 4. 1 Chron. xii. 1-3, 21. One of David's "helpers in the battle" "against the band (*gedud*), the same word as in Samuel is used of the Amalekite spoiling 'troop' or company) of the rovers," i.e. the Amalekites who spoiled Ziklag in David's absence (1 Sam. xxx. 1-10, 15). 5. 1 Chron. xxvii. 28. 6. Ahab's son, viceroy in his absence at Ramoth Gilead (1 Kings xxii. 26, 2 Chron. xviii. 25), or else left with the governor of the city, Amon, for military education.

7. The only son of Ahaziah king of Judah that escaped Athaliah's murderous hand, and the only surviving descendant of Solomon, for his grandfather Jehoram had killed all his brethren (2 Chron. xxi. 4, 17; xxii. 1, 8-11), and all his own sons except Jehoahaz or Ahaziah the Arabians had slain; and on Ahaziah's destruction by Jehu ATHALIAH [see] his mother (the instigator of sin becoming the instrument of punishment, comp. ver. 3 with 10) destroyed all the seed royal of Judah except J., hidden by his aunt Jehoshebeath, Ahaziah's sister, Jehoiada's wife. After remaining six years hidden in the temple, JEHOIADA [see] by a well contrived revolution raised him to the throne. For 23 years J. prospered, so long as he adhered to the "covenant between the Lord and the king and the people, that they should be the Lord's people." Baal's house, altars, and images were first of all destroyed by the people under Jehoiada; and Mattan, Baal's priest, was slain (2 Chron. xxiii. 17, 2 Kings xi. 17-19). The high places alone were spared, the people still sacrificing and burning incense on them. But after his faithful counsellor Jehoiada was dead the princes with flattering "obseance" (comp. Prov. xxix. 5) persuaded the weak king to forsake Jehovah for Asheerah and idols.

Wrath from God visited Judah for their trespass; then Zechariah, Jehoiada's son, standing in the inner higher court, "above the people" in the outer court, denounced their apostasy and declared God's consequent withdrawal of blessing (2 Chron. xxiv. 20; comp. xii. 5, xv. 2). They stoned the prophet "at the king's commandment in the court of Jehovah's house," "between the temple and the altar" (Matt. xxiii. 35); contrast Jehoiada's reverent care not to slay Athaliah there (2 Chron. xxiii. 14). J. slew other "sons" of Jehoiada also (xxiv. 20). Zechariah left his cause in the Lord's hands, "the Lord look upon it and require it." So Hazael, as executioner of God's judgment, with a small Syrian army came to Judah and Jerusalem, and in battle destroyed all the princes (a just retribution on the instigators of the apostasy, ver. 23). J. bought his withdrawal only at the cost of all his own and the temple treasures (2 Kings xii. 17, 18). Sorely wounded and sick, in his helpless state he was slain on his bed in the house of Millo by two conspirators, Zabad or Josachar, son of an Ammonitess, and Jehoahab, son of a Moabitess; from the nations whose idols he adopted came also God's punisher of his idolatry. His body at death was excluded from the royal sepulchres, to which good Jehoiada for his special goodness had been admitted. His reign lasted 40 years (878-838 B.C.). Ahaziah, J., and Amaziah are the three omitted in Matthew's genealogy of Jesus Christ.

8. Jehoahaz's son and successor as king of Israel. (840-825 B.C.) For two years contemporary of Joash of Judah (2 Kings xiv. 1; comp. xii. 1, xiii. 10). God, in pity to Israel's extreme oppression by Hazael and the Syrians, remembered "His covenant with Abraham, Isaac, and Jacob," and by Elisha on his deathbed promised deliverance through J. The king had lamented the prophet's near decease as the loss of "the chariot of Israel and the horsemen thereof," using the same language as Elisha had used of Elijah. By Elisha's direction J. put his hand on a bow, Elisha put his hands on the king's hands (for God must bless our handiwork, else we labour in vain: comp. Gen. xlix. 24). Then J. shot eastward and Elisha promised that J. "should smite the Syrians in Apekh till he consumed them." Then by Elisha's direction J. smote on the ground with arrows. Smiting only thrice he was reproved by the prophet: "thou shouldst have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed them, whereas now thou shalt smite Syria but thrice." So J. took again out of the hands of Hazael's successor, Benhadad, Israel's cities and beat him thrice. J. overcame at Beth-shemesh, and took AMAZIAH [see], who challenged him because of the depredations of Israelite mercenaries whom Amaziah had sent away (2 Chron. xxv.) and brake down the wall of JERUSALEM [see] from the Ephraim gate (or that of Benjamin leading northward) to the N.W. corner

gate, 400 cubits, (the N. side being Jerusalem's only accessible side,) and carried away the gold and silver found under Obed Edom's charge in the temple and in the palace. J. after his return to Samaria died in the 15th year of Amaziah's reign, and was buried in the sepulchres of the kings of Israel. Jeroboam II. was his successor.

Job. Age, and relation to the canon.

The book has a unique position in the canon. It is unconnected with Israel, God's covenant people, with whom all the other scriptures are associated. "The law" (torah), the Magna Charta of the rest, occurs but once, and then not in its technical sense (xxii. 22). The exodus is never alluded to, though the miraculous events connected with it in Egypt and the desert, with both of which J. shows his acquaintance, would have been appropriate to his and the friends' argument. The destruction of the guilty by the flood (xii. 15), and that of Sodom and Gomorrah (xviii. 15) possibly, are referred to; but no later facts. The inference seems natural that the book was of an age anterior to Israel. J.'s own life was of patriarchal length, 200 years. The only idolatry alluded to is the earliest, Sabeanism, the worship of the sun, moon, and seba or heavenly hosts (xxi. 26-28). J. sacrifices as priest for his family according to patriarchal usage, and alludes to no exclusive priesthood, temple, or altar. Lastly, the language is Heb. with an Arabic and Syriac infusion found in no other sacred book, answering to an age when Heb. still retained many of the elements of the original common Semitic, from which in time branched off Heb., Syriac, and Arabic, carrying with them severally fragments of the common stock. The obscurity of several phrases, the obsolete words and forgotten traditions (e.g. that of the bushmen, *ix. 4-7*), all mark a remote antiquity. The admission of the book into the Hebrew canon, notwithstanding the absence of reference to Israel, is accounted for if Leo's theory be adopted that Moses became acquainted with it during his stay in Arabia, near Horeb, and added the prologue and epilogue. To the afflicted Israelites J.'s patience and restoration were calculated to be a lesson of special utility. The restriction of "Jehovah" (the Divine name revealed to Moses in its bringing the fulfilment of the promise to God's covenant people *just at that time: Exod. vi. 3*) mostly to the prologue and epilogue favours this view. The Holy Spirit directed him to canonise the oriental patriarch's inspired book, just as he embodies in the pentateuch the utterances of Balaam the prophet from the mountains of the East.

The grand theme of the book is to reconcile the saint's afflictions with God's moral government in this present world. The doctrine of a future life in which the seeming anomalies of the present shall be cleared up would have given the main solution to the problem. But as yet this great truth was kept less

prominent until "the appearing of our Saviour Jesus Christ who hath abolished death and brought life and immortality to light through the gospel." J. plainly refers to the resurrection, but not with that persistent prominence with which the N. T. saints rest on it as their continual hope; J. does not make it his main solution. Even still we need something in addition, to clear off the clouds which hang over God's present government of this fallen earth. The first consideration suggested in this sublime history and poem is, "an enemy hath done this." The veil which hides the world of spirits is drawn aside, and Satan, the accuser of the brethren, appears as the mediate cause of J.'s afflictions. Satan must be let do his worst to show that his suer is false that religion is but selfishness, "doth J. fear God for naught?" (i. 9.) The (i. 21, ii. 10, xiii. 15) patience and the final perseverance of the saints, notwithstanding temporary distrust under Satan's persecutions which entailed loss of family, friends, possessions, and bodily health, are illustrated in J.'s history. God's people serve Him for His own sake, not merely for the temporary reward His service generally brings; they serve Him even in overwhelming trial (*Gen. xv. 1*). Herein J. is a type though imperfectly of Him who alone, without once harbouring a distrustful thought, endured all this as well as death in its most agonizing, humiliating form, and, worse than all, the hiding of even God's countenance from Him. J.'s chief agony was not so much his accumulated losses and sufferings, not even his being misunderstood by friends, but that *God hid His face from him*, as these calamities too truly seemed to prove (*Job xxiii. 9*). Yet conscience told him he was no hypocrite, nay though God was slaying him he still trusted in God (*ver. 10-15, xiii. 15*; comp. Abraham, *Gen. xxii.*). J.'s three trials are progressive. 1. His sudden loss of all blessings external to himself, possessions, servants, and sons; he conquers this temptation: "naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." 2. His loss of bodily health by the most loathsome sickness; still he conquers: "shall we receive good at the hand of God, and shall we not receive evil?" 3. His mental conflict brought on by the three friends' suspicion of his insincerity, which he felt untrue, but which seemed justified by his trials from God; this was the poignant sting to his soul, for he accepted their premises, that great suffering proved great sin. Here he failed; yet amidst his impatient groans he still clung desperately to his faith and followed hard after God, and felt sure God would yet vindicate him (*xxiii. 10, xix. 25-27*). His chief error was his undue self justification before God, which he at last utterly renounces (*xx. 25-xxxi., xxxi. 1, xxxiii. 9, ix. 17, x. 7, xvii. 17, xviii. 5, xxix. 10-17, xl. 4, 5, xlii. 5, 6*). After fretfully demanding God's in-

terposition (*xxiii.*) to vindicate his innocence he had settled down into the sad conviction that God heeds not, and that His ways of providence are as a theory inexplicable to man whilst practical wisdom is the fear of the Lord (*xviii., xxxi. 35*).

Elihu gives a leading solution of the problem. God not only hereafter shall judge the world, but even now providentially and morally controls all its affairs. Even the righteous have sin which needs correction. God speaks to them by chastisement; He is not really silent (*xvi. 21, xxiii. 8, xxxi. 35*), as J. had complained (*xxiii. 14, etc.*); He teaches them humility, and prepares them for pardon and life through the mediating Angel of the covenant (of whom Elihu is the type: *xxiii. 6, 7, 23-30*). To J.'s charge against God of injustice Elihu answers that God's omnipotence (*xxiv., xxv., xxvi.*), upholding man in life when He could destroy him, and His universal government, exclude the idea of injustice in Him. To J.'s charge that God's providence is unsearchable, Elihu answers that suffering is to teach humility and adoration of His greatness. Affliction to the saint is justice and mercy in disguise; he is thereby led to feel the heinousness of sin (*via crucis via salutis*), and not being permitted by God's love to fall away for ever he repents of the impatience which suffering betrayed him into for a time. Then, justifying God and condemning himself, he is finally delivered from temporal afflictions. Now already the godly are happier amidst afflictions than the ungodly (*Mark x. 29, 30*). Even these considerations do not exhaust the subject; still difficulties remain. To answer these, God Himself (*Job xxxviii.*) appears on the scene, and resolves all that remains unclear into the one resting thought of faith, the sovereignty of God. We must wait for His solution hereafter of what we know not now (*John xiii. 7*). Elihu is the preacher appealing to J.'s reason and conscience. God alone, in His appearing, brings home the truth experimentally to J.'s heart.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence
He hides a smiling face.
Blind unbelief is sure to err,
And scan God's work in vain;
God is His own interpreter,
And He will make it plain."

CONSTRUCTION. The artificial construction of the poem appears in the oft recurring sacred numbers *three and seven*. J. had *seven thousand* sheep, *seven* sons, and *three* daughters, both before and after his trials. His *three* friends sit with him *seven* days and nights. "Job" in Arabic means *repentance*, the name given him in after life from his experiences. His *personal reality* appears from his being named with "Noah and Daniel," real persons, in *Esek. xiv. 14, 16-20*. St. James (v. 11) refers to J. as an example of patience, which he would hardly do were J. an imaginary person. Persons and places are specified as they would

not be in an allegory. The exact doubling of his possessions after restoration is probably the nearest round number given, as is often the case in books undoubtedly historical. The arguments of the speeches were substantially those given, the studied number and poetic form were given by the sacred writer under the Holy Spirit. J. lived 140 years after his trials; and nothing is more natural than that he should at leisure mould into form the arguments of the momentous debate for the edification of the church. The debate occupied several sittings with intervals of a day or more between them. The number of speeches assigned to each was arranged by preconcerted agreement, so that none spoke out of his turn.

Uz [see] means a light sandy soil (Gesenius). It was probably N. of Arabia Deserta, between Palestine and the Euphrates; called *Ausitis* by Ptolemy (Geogr. 19). In Gen. xiii. 21 Uz is son of Nahor, Abraham's brother. Another Uz in Gen. x. 23 was grandson of Shem and son of Aram; the latter is probably the source of the name, as the Aramaeans dwelt between the Euphrates and Tigris. The sons of Shem dwelt in "a mount of the East" (Gen. x. 30), answering to "men of the East" (Job i. 3). Rawlinson says Uz is the prevailing name of the country at the Euphrates' mouth, where the Chaldees mentioned in chap. i. resided. The Idumean quarter however, and Arabia, would agree better with Moses' finding it during his exile in Midian. Moreover Eliphaz is an Idumean name; so is "Temanite" (Gen. xxxvi. 4, 15). "Shuhite" answers to Sycca in Arabia Deserta.

Eusebius fixes J.'s time as being two ages before Moses. Besides the arguments for this above, others are the number of oxen and rams sacrificed, seven, as in Balaam's case; this agrees with a time before the law defined God's will otherwise. Also the writing he speaks of is the most ancient, sculpture (Job xv. 23, 24); "printed" means engraven, "pen" a graver. Riches were then cattle. The Heb. "pieces of money" is rather a lamb.

The Writer. The thought, imagery, and manners accord with what we should expect from an Arab emir. J. in his speeches shows himself more competent to compose the book than Elihu, to whom Lightfoot attributes it. The style is distinct from that of Moses. Its inspiration is attested by Paul under the Spirit quoting it with the formula "it is written" (Job v. 13). Our Lord in Matt. xxiv. 28 refers to Job xxix. 30; comp. also Jas. iv. 10, 1 Pet. v. 6, with Job xxii. 29; Rom. xi. 34, 35 with Job xv. 8; Jer. xx. 14, 15, endorses Job iii. 3; Isa. xix. 5, Job xiv. 11; Ps. xxxvii., lxxiii., discuss the same problem as J. Prov. viii. develops J.'s description of wisdom in chap. xxviii. It stands among the hagiographa (chetubim, "sacred writings") in the threefold division, "the law, the prophets, and the psalms," or hagiographa, of which

the Psalms are a leading book (Luke xxiv. 44).

Divisions. To each of the three friends three speeches are assigned; J. is allowed a reply to each of the three. Eliphaz the eldest leads; Zophar at his third turn fails to speak, virtually owning himself defeated (Job xxvii.). Therefore J. continues his reply which forms three speeches: xxvi.; xxvii., xxviii.; xxix.—xxxi. Elihu (xxxii.—xxxvii.) is allowed four speeches. Jehovah makes three addresses (xxxviii.—xli.). Thus throughout there is a tripartite division. The whole consists of three parts: the prologue, poem, and epilogue. The poem three: (1) J.'s dispute with his three friends; (2) Elihu's address; (3) Jehovah's. The epilogue has three parts: J.'s justification, reconciliation with his friends, and restoration. The speakers regularly advance from less to greater vehemence. The explicitness (xiv. 14, xix. 25) of J.'s anticipation of the resurrection, as contrasted with the obscurity on the subject in the early books of O. T., is due to J.'s enjoyment of the Divine vision (xxxviii. 1, xlii. 5). The revelations outside of Israel, being few, needed to be the more explicit. Balaam's prophecy (Num. xxiv. 17) was clear enough to lead the wise men of the East by the star (Matt. ii.). In the age before the written law God left not Himself without witnesses, e.g. Melchizedek, J., Jethro. J. only dimly realized the Spirit-designed significance of his own words (1 Pet. i. 11, 12). Even Asaph, who had in David's psalms (xvi. 10, xvii. 15) plain prophecies of a future retribution in the body to the righteous and to the wicked, still felt the difficulty as regards God's government here in this present time (lxxiii.). "Prosperity is the blessing of O. T., adversity that of N. T. . . . Yet even in O. T. the pencil of the Holy Ghost has laboured more in describing J.'s afflictions than Solomon's felicities" (Bacon). Elihu showed how God can be just, and yet the righteous be afflicted; Jehovah's address shows that He must be just, because He is God. God reprimands the three friends, but not Elihu. The simpler and less artificial forms of poetry prevail in J., a mark of the early age. The orientals used to preserve their sentiments in a terse, proverbial, poetic form, called *masnal*; to this form J.'s poetry is akin. [See JOBAB.]

Jobab. 1. Last of Joktan's sons (Gen. x. 29, 1 Chron. i. 23). Ptolemy mentions the *Jobarite* (perhaps *Jobabite* ought to be read) among the Arabs. 2. King of Edom (Gen. xxxvi. 33, 34); son of Zerah of Bozrah; successor of Bela, first king. His association in kindred with Eliphaz (2) gives colour to the conjecture that J.=Job. 3. Josh. xi. 1. 4. 1 Chron. viii. 9.

Jochebed=Jehovah her glory. Aunt and wife of Amram (Exod. ii. 1, vi. 20; Num. xxvi. 59). But J. could not be strictly daughter of Levi, for three centuries must have intervened between Levi's death and Moses'

birth. Amram and J. were descendants of Levi, seven or eight generations removed. In Moses' time the Kohathites, from Kohath Levi's son, were divided into four branches, Amram, Izhar, Hebron, and Uzziel, amounting to 8600 males, of whom the Amramites were 2000. Amram Kohath's son is therefore not Amram Moses' father. Omission of links in Scripture genealogies is frequent.

Joel. Neh. xi. 7.

Joel=Jehovah is God. 1. Samuel's eldest son (1 Sam. viii. 3; 1 Chron. vi. 28 (read "the first born [J.] and the second [Vashni] Abiah"), 35; xv. 17). Father of Heman the singer. He and his brother Abiah were judges in Beersheba, when their father was too old to go on circuit. Their bribery and perversion of justice occasioned the cry for a monarchy. 2. J., a corruption of Shaul (1 Chron. vi. 24, 36).

3. Of the twelve minor prophets. Son of Pethuel. The many (Joel i. 14; ii. 1, 15, 22; iii. 1, 2, 6, 16-21) references to Judah and Jerusalem and the temple imply that his ministry was in the southern kingdom. "Israel," when mentioned (iii. 2), represents the whole twelve tribes. **Data.** The position of his book in the Hebrew canon between Hosea and Amos implies that he was Hosea's contemporary, slightly preceding Amos who at Tekoa probably heard him, and so under the Spirit reproduces his words (iii. 16, comp. Amos i. 2). The sentiment and language of the three prophets correspond. The freshness of style, the absence of allusion to the great empires Assyria and Babylon, and the mention of Tyre, Sidon, and the Philistines (Joel iii. 4) as God's executioners of judgment on Israel, accord with an early date, probably Uzziab's reign or even Josiah's reign. No mention is made of the Syrians who invaded Judah in the close of the reign of Joash of Judah (2 Kings xii. 17, 18; 2 Chron. xxiv. 23-25), but that was an isolated event and Syria was too far N. to trouble Judah permanently. The mention of "the valley of Jehoshaphat" (Joel iii. 12) alludes to Jehoshaphat's victory (2 Chron. xx.), the earnest of Israel's future triumph over the heathen; though occurring long before, it was so great an event as to be ever after a pledge of God's favour to His people.

Chap. i. describes the ravages caused by locusts, a scourge foretold by



LOCUST.

Moses (Deut. xxviii. 35, 39) and by Solomon (1 Kings viii. 37, 46). The second chapter makes them symbols of foreign foes who would destroy all before them. So Rev. ix. 1-12, Amos vii. 1-4. Their teeth like those "of lions" (Joel i. 6), their assailing cities (ii. 6-9), and a flame of fire being their image (i. 19, 20; ii. 3, 5), and their finally being driven eastward, westward ("the utmost sea," the Mediterranean), and southward ("a

land barren," etc.), whereas locusts are carried away by wind in one direction only, all favour the symbolical meaning. They are plainly called "the heathen" (ii. 17), "the northern (a quarter whence locusts do not come) army" (ii. 20), "all the nations" (iii. 2), "strangers" (iii. 17). Their fourfold invasion is to be the last before Jehovah's glorious deliverance (ii. 18-20, etc.) in answer to His people's penitent prayer (ii. 12-17).

Arrangement. I. Chaps. i.—ii. 17 the fourfold invasion answering to the four successive world empires, Babylon, Medo-Persia, Greece, Rome. Each of the four species of locusts in Heb. letters represents the exact number of years that each empire oppressed, until they had deprived the Jews of all their glory (J. C. Reichardt). *Gazam*, the first, "the palmerworm," represents the 50 years of Babylon's oppression, from the temple's destruction by Nebuchadnezzar (588 B.C.) to Babylon's overthrow by Cyrus (538 B.C.). *Arbeh*, the second, "the locust," represents Persia's 208 years' sway over the Jews, from 538 to 330 B.C., when Persia fell before Alexander the Great. *Yelequ*, the third, "the cankerworm," represents 140 years of the Græco-Macedonian oppression, from 330 to 190 B.C., when Antiochus the Jews' great enemy was defeated by the Roman, Lucius Scipio. *Oharil*, "the caterpillar," the fourth, represents the 108 years of the Romans' oppression, beginning with their minion Herod the Great, an Idumean stranger, 38 B.C., and ending A.D. 70 with the destruction of Jerusalem and the temple. The whole period thus comprises that between the destruction of the first and the second temple; and the calamities which befell the Jews by the four world empires in that period are those precisely which produced the ruin under which they are still groaning, and form the theme of their *Kinath* or songs of lamentation. This first portion ends in a call to thorough and universal repentance. II. Chap. ii. 18-29. Salvation announced to the repentant people, and restoration of all they lost, and greater blessings added. III. Chap. ii. 30—iii. 21. Destruction of the apostate nations confederate against Israel on the one hand; and Jehovah's dwelling as Israel's God in Zion, and Judah abiding for ever, on the other, so that fountains of blessing from His house shall flow, symbolised by waters, milk, and new wine.

References to the law, on which all the prophets lean, occur: ii. 18, comp. Exod. xxiv. 6, xxxii. 14; ii. 28, comp. Num. xi. 29, fulfilled in the pentecostal outpouring of the Spirit in part (Acts ii. 16, 21, xxi. 9; John vii. 39), but awaiting a further fulfilment just before Israel's restoration, when "the Spirit shall be poured upon all flesh" (of which the outpouring on *all classes* without distinction of race is the earnest: Acts ii. 28, 38; Rom. x. 12, 13; Zech. xii. 10; Joel ii. 28). Also iii. 19-21, comp. Deut. xxxii. 42, 43, the locusts,

of which it is written "there hath not been ever the like, neither shall be" (Joel ii. 2, comp. Exod. x. 14). Pusey transl. ii. 28 ("the former rain moderately") "He hath given you [in His purpose] *the Teacher unto righteousness*," viz. who "shall bring in everlasting righteousness" (Dan. ix.). This transl. is favoured by the emphasis on *eth hamoreh*, not found in the latter part of the verse where *rain* is meant; the promise of *Christ's* coming thus stands first, as the source of "rain" and all other blessings which follow; He is God's gift, "given" as in Isa. lv. 4.

J.'s style is pure, smooth, rhythmical, periodic, and regular in its parallelisms; strong as Micah, tender as Jeremiah, vivid as Nathan, and sublime as Isaiah. Take as a specimen (chap. ii.) his graphic picture of the terrible aspect of the locusts, their rapidity, irresistible progress, noisy din, and instinct-taught power of marshalling their forces for devastation. 4. 1 Chron. iv. 35, 41-43. 5. 1 Chron. v. 4. 6. 1 Chron. v. 11, 12. 7. 1 Chron. vii. 8, 4. 8. 1 Chron. xi. 38; in 2 Sam. xxiii. 36 I GAL. 9. 1 Chron. xv. 7, 11, 12; xxiii. 8; xxvi. 23. 10. 1 Chron. xxvii. 20. 11. 2 Chron. xxix. 12, 15. 12. Ezra x. 19, 43. 13. Neh. xi. 3, 4, 9.

Joelah. 1 Chron. xii. 7.

Jozer. 1 Chron. xii. 6.

Jogbehah. A city E. of Jordan, fortified by Gad (Num. xxxiii. 35). Jaazer (Jaser, one in Gilead) and J., N.W. of Amman, between it and Es Salt, now *Jebeha*, a ruin seven miles to the N.E., formed the second group of Gadite settlements. The first group was headed by Dibon. Chemosh Gad (= he whose good fortune is Chemosh) the father of Mesha was a Dibonite. The third Gadite settlement lay in the Jordan valley, W. of the second group, Beth Nimrah, etc. (ver. 33-36.)

Jogli. Num. xxxiv. 22.

Joha. 1. Son of Beriah of Benjamin, who was "a head of the fathers of the inhabitants of Ajalon who drove away the inhabitants of Gath" (1 Chron. viii. 13, 16). A similar border encounter of Ephraim's sons with the marauding Philistines of Gath is recorded in vii. 21-26, and Beriah is there also mentioned. But this name occurs often, e.g. Asher's son (vii. 30; Gen. xlvi. 17). 2. 1 Chron. xi. 45.

Johanan = JEHOHANAN = Jehovah's gift = John. 1. 1 Chron. vi. 9, 19. Highpriest in Rehoboam's reign, as his father AZARIAH [see] was in Solomon's reign. This requires the transposition of the clause, "he it is that executed the priest's office in the temple that Solomon built in Jerusalem" from 1 Chron. vi. 10 to follow J.'s father "Azariah" in ver. 9. Keil objects to this, and there is probably some omission of names in the genealogy (comp. 1 Kings iv. 2). 2. Son of Kareah. Captain of a band, a remnant of the Jewish army, after Jerusalem's overthrow by the Chaldees. [See GEDALIAH, ISHMAEL, JEREMIAH.] J. consulted the prophet that Jehovah, Jeremiah's God, might show the Jewish remnant "the way wherein

to walk, and the thing to do" (Jer. xlii.). imitating pious Hesekiah's request for Isaiah's intercession (Isa. xxxvii. 4), "lift up thy prayer for the remnant that is left." J. had already determined to go to Egypt whether it were God's will or not, but he wished if possible to have God's sanction (Jer. xlii. 20; comp. 1 Kings xxii. 13, 14). Jeremiah reminds J. and his company that Jehovah is their God as well as his (whole-hearted obedience is therefore their part: Exod. xix. 5, 6; 1 Cor. vi. 19, 20); and that he will pray, and whatsoever Jehovah shall answer he will declare, "keeping nothing back" (Acts xx. 20). They called God to witness they would obey whatever Jehovah might command. Ten days they were kept waiting, to give them time to deliberate, that the sincerity of their professions might be tested (Deut. viii. 2). True obedience accepts God's time, as well as God's will, at all costs (contrast 1 Sam. xiii. 8-14, xv.); the ardour of hasty professions soon cools down. Whilst he was declaring God's will that they should stay where they were, Jeremiah saw indications, in their countenance and manner, of disinclination to fulfil what they had so solemnly engaged. Men want to have the reputation of piety, yet to retain their darling lusts. The very evils which they thought to escape by going they brought on themselves thereby, the sword and famine; they would have escaped them had they stayed, for God had promised it, and they might have been sure of His keeping His promise. Change of position brings no change of disposition, and evil follows sinners wherever they go (Ezek. xi. 8); none lose who venture on His promise. After the lesson just given in Jerusalem's overthrow, one would have thought the Jews would never more have doubted God's faithfulness to His threats, as well as to His promises. But J. and his party charged Jeremiah with false prophecy (though their city and temple in ruins attested his truth), as if he were instigated by Baruch so as to deliver them up to the Chaldees. Bad men when resolved on a bad act never want a pretext for it. All they gained by forcing Jeremiah and Baruch to accompany them to Egypt was that Jeremiah there under the Spirit foretold their doom and that of Pharaoh upon whom they trusted instead of God.

3. 1 Chron. iii. 15. 4. 1 Chron. iii. 24. 5. 1 Chron. xii. 1, 4. 6. Eighth of the lion faced Gadite warriors who joined David during Jordan's overflow (when it is dangerous to cross) in the spring, the river being swollen by the melted snows of Lebanon; and put to flight all Saul's adherents among the valley dwellers eastward and westward (1 Chron. xii. 12). 7. 3 Chron. xviii. 12. 8. Ezra viii. 12. 9. Ezra x. 6; Neh. xii. 23. 10. Neh. viii. 18. **John.** 1. With Annas and Caiaphas, tried Peter and John for curing the impotent man and preaching in the temple (Acts iv. 6). The same as Rabbi Johanan ben Zaccai, who lived 40 years before the temple's destruc-

tion, and presided over the great synagogue after its removal to Sabne or Jamnia (Lightfoot). 2. The evangelist Mark's Heb. name (Acts xii. 12, 25, xiii. 5, 13, xv. 37). [See MARK.]

John the Apostle. Younger than his brother James; being named *after* him in Matthew and Mark, the earlier Gospels; but Luke (ix. 28; Acts i. 13, Sin., Vat., Alex. MSS.), writing when J. had gained so much greater prominence in the church, ranks him in the order of church esteem, not that of nature. Youngest of the twelve, probably of Bethsaida upon the sea of Galilee (John i. 44, Luke v. 10), the town of their partners Simon and Andrew. Caspari (Chron. and Geogr. Intro. to Life of Christ) accounts for J.'s brief notice of Christ's Galilean ministry and fuller notices of His ministry in Judæa thus: Jewish tradition alleges that all Israelites dwelling in the Holy Land were entitled to fish in the sea of Genesareth a month before each passover, and to use the fish for the many guests received at the feast in Jerusalem. J. used to stay in Galilee only during that month. However, no hint of this occurs in our Gospels. Zebedee his father owned a fishing vessel, and had "hired servants" (Mark i. 20). Salome his mother ministered to the Lord "of her substance" (Luke viii. 3), and was one of the women who came with Him in His last journey from Galilee to Jerusalem (Luke xxiii. 55, xxiv. 1; Mark xvi. 1), and after His death hought spices to anoint His body. J.'s acquaintance with the highpriest (John xviii. 15) had been in early life, for it is not likely it would commence after he had become disciple of the despised Galilean. Hence probably arose his knowledge of the history of Nicodemus which he alone records. J. had a house of his own to which he took the Virgin mother, by our Lord's dying charge (ix. 27). The name, meaning *the favour of God*, had become a favourite one in the age where there was a general expectation of Messiah, and members of the highpriestly families bore it (Acts iv. 6). These hints all intimate that J. belonged to the respectable classes, and though called by the council "unlearned and ignorant" he was not probably without education, though untrained in their rabbinical lore (Acts iv. 13). Zebedee's readiness to give up his son at Jesus' call speaks well for his religious disposition. Salome went farther, and positively ministered to Jesus. Even her ambitious request that her two sons, James and J., might sit on either side of our Lord in His coming kingdom shows that she was heartily looking for that kingdom. Such a mother would store her son's memory with the precious promises of O. T. The book of Revelation in its temple imagery shows the deep impression which the altar, the incense, the priestly robes, and the liturgy had made on him.

J.'s first acquaintance with the Lord was when John Baptist pointed his two disciples Andrew and J. to the Lamb of God. J. followed Jesus to His place of sojourn. J. probably

accompanied Him on His homeward journey to Galilee from Jordan (John i.), and then to Jerusalem (ii., iii.), again through Samaria to Galilee (iv.), and again to Jerusalem (v.), for he describes as an eye witness. Resuming his fishing occupation he received his call to permanent discipleship after the miraculous draught of fishes (Luke v. 10, Matt. iv. 18-22). In the selection of the twelve subsequently the two sons of Jonas and Zebedee's two sons stand foremost. Peter, James, and J. form the innermost circle. They alone witnessed the raising of Jairus' daughter, Jesus' transfiguration, His agony in Gethsemane, and with the addition of Andrew heard His answer to their private inquiry as to *when*, and with what premonitory sign, His prediction of the overthrow of the temple should be fulfilled (Mark xiii. 3, 4). Grotius designates Peter as the lover of Christ, J. the lover of Jesus. J. as a "son of thunder" (Mark iii. 17) was not the soft and feminine character that he is often portrayed, but full of intense, burning zeal, ready to drink the Lord's bitter cup and to be baptized with His fiery baptism (Isa. lviii. 1, Jer. xxiii. 29, Matt. xx. 22, Luke xii. 49, 50), impatient of any one in separation from Jesus' company, and eager for fiery vengeance on the Samaritans who would not receive Him (Luke ix. 49, 53, 54). Nor was this characteristic restricted to his as yet undisciplined state; it appears in his holy denunciations long afterwards (1 John ii. 18-22; 2 John 7-11; 3 John 9, 10). Through his mother J. gained his knowledge of the love of Mary Magdalene to the Lord, which he so vividly depicts (John xx.). The full narrative of Lazarus' restoration to life (xi.) shows that he was an eye witness, and probably was intimate with the sisters of Bethany. He and Peter followed Jesus when apprehended, whilst the rest fled (xviii. 15), even as they had both together been sent to prepare the passover (Luke xxi. 8) the evening before, and as it was to J. reclining in Jesus' bosom (comp. S. of Sol. viii. 3, 6) that Peter at the supper made eager signs to get him to ask our Lord who should be the traitor (John xiii. 24). Whilst Peter remained in the porch J. was in the council chamber (xviii. 18-23). J., the Virgin, and Mary Magdalene accompanied the Saviour to Calvary, and to him Jesus committed as to a brother the care of His sorrowing mother. Peter and J. were in the same abode the ensuing sabbath, and to them Mary Magdalene first runs with the tidings of the tomb being empty. Ardent love lent wings to J.'s feet, so that he reached the tomb first; but reverent awe restrained him from entering. Peter more impulsive was first to enter (xx. 4-6). For at least eight days they stayed at Jerusalem (ver. 26). Then they appear in Galilee (xxi.) again associated in their former occupation on the sea of Galilee. As yet they were uncertain whether the Lord's will was that they should continue their apostolic ministrations or not; and in the interval their livelihood probably necessitated their

resuming their fishing occupation, which moreover would allay their mental agitation at that time of suspense. J. with deeper spiritual intuition was first to recognise Jesus in the morning twilight, Peter first in plunging into the water to reach Him (ver. 7). Peter's bosom friendship for J. suggested the question, after learning his own future, "Lord, and what shall this man do?" (ver. 21.) In that undesignated coincidence which confirms historic truth, the book of Acts (iii. 1, iv. 13, viii. 14) represents the two associated as in the Gospels; together they enter the temple and meet the impotent man at the Beautiful gate; together they witness before the council; together they confirm in the faith, and instrumentally impart the Holy Spirit by laying hands on, the deacon Philip's converts in Samaria, the very place where J. once would have called down fire to consume the Samaritans. So complete was the triumph of grace over him! At Stephen's death he and the other apostles alone stayed at Jerusalem when all the rest were scattered. At Paul's second visit there J. (esteemed then with James and Peter a "pillar") gave him the right hand of fellowship, that he should go to the heathen and they to the circumcision (Gal. ii. 9). J. took part in the first council there concerning circumcision of the Gentiles (Acts xv. 6). No sermon of his is recorded, Peter is always the spokesman. Contemplation and communion with God purified the fire of his character, and gave him that serene repose which appears in his writings, which all belong to the later portion of his life. He is not mentioned as married in 1 Cor. ix. 5, where, had he been so, it would probably have been stated. Under Domitian (about A.D. 95) J. was banished to Patmos (Rev. i. 9,



11). "I John . . . your companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle . . . Patmos, for the word of God, and for the testimony of Jesus Christ." The seven churches of western Asia were under his special care. In the Acts, epistles to Ephesians, and Timothy, recording Paul's ministry in connection with Ephesus, no mention occurs of J. being there. Again J. does not appear in Jerusalem when Paul finally visited it A.D. 60. Probably he left Jerusalem long before settling at Ephesus, and only moved there after Paul's martyrdom, A.D. 66.

Paul had foreseen the rise of gnostic heresy in the Ephesian region. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts

xx. 30; comp. 1 Tim. i. 6, 7, 19, 20, iv. 1-7; 2 Tim. i. 18, 15, ii. 16-18, iii.; Tit. i. 9, 16). These heresies, as yet in the germ, J. in his Gospel and epistles counteracts (John i.; 1 John iv. 1, ii. 18-22; 2 John 7, 9-11; 3 John 9, 10). His tone is meditative and serene, as contrasted with Paul's logical and at the same time ardent style. His sharp reproof of Diotrophes accords with the story of his zeal against error, reported as from Polycarp, that entering the public baths of Ephesus he heard that Cerinthus was there; instantly he left the building lest it should fall whilst that enemy of the truth was within. In J.'s view there is no neutrality between Christ and antichrist. Clement of Alexandria (Quis Dives Salvus?) reports of J. as a careful pastor, that he commended a noble looking youth in a city near Ephesus to the bishop. The latter taught, and at last baptized, the youth. Returning some time afterwards J. said to the bishop: "restore the pledge which I and the Saviour entrusted to you before the congregation." The bishop with tears replied: "he is dead . . . dead to God . . . a robber!" J. replied, "to what a keeper I have entrusted my brother's soul!" J. hastened to the robber's fortress. The sentinels brought him before their captain. The latter fled from him: "why do you flee from me, your father, an unarmed old man? You have yet a hope of life. I will yet give an account to Christ of you. If need be, I will gladly die for you." J. never left him till he had rescued him from sin and restored him to Christ. Jerome records as to his characteristic love, that when J., being too feeble through age to walk to the Christian assemblies, was carried thither by young men, his only address was: "little children, love one another." When asked why he kept repeating the same words he replied, "because this is the Lord's command, and enough is done when this is done."

J.'s thought and feelings became so identified with his Lord's that his style reflects exactly that of Jesus' deeper and especially spiritual discourses, which he alone records. He lives in the unseen, spiritual, rather than in the active world. His designation, "the divine," expresses his insight into the glory of the eternal Word, the Only Begotten of the Father, made flesh, in opposition to mystical and docetic gnosticism which denied the reality of that manifestation and of Christ's body. The high soaring eagle, gazing at the sun with unflinching eye, is the one of the four seraphim which represents J. Irenæus, Polycarp's disciple (Adv. Hær. ii. 39, Euseb. iii. 23), states that J. settled at Ephesus and lived to the time of Trajan. Tertullian's story of his being cast into boiling oil at Rome and coming forth unharmed is improbable; none else records it; the punishment was one unheard of at Rome.

John, Gospel according to. Well called "the Gospel of the incarnate God," "the Gospel of witness," that

PART IX.]

of the Father, that of Scripture, that of miracles, that of Jesus Himself. Written at Ephesus at the request of the Asiatic bishops to set forth more profoundly Christ's Divinity (Jerome, Prol. in Matt.). Ephesus, after Jerusalem's fall, A.D. 70, took a chief place in oriental Christendom. Containing a large Christian church, a synagogue of zealous Jews, and the most famous of heathen temples that of Artemis or Diana, it was a common meeting ground for widely diverse creeds. Philosophical speculation too had free scope in its xystus; here Cerinthus broached his doctrines, concocted at Alexandria. Its commercial position on the sea linking the East and West adapted it as an admirable centre for the diffusion of gospel truth. John sets forth the positive truth which indirectly yet effectually counteracts gnosticism, Ebionitism, and docetism. The Spirit has made his Gospel virtually supplementary to the other three. [See GOSPELS and JESUS CHRIST.] There is that of "Christ according to the flesh," his that of "Christ according to the Spirit." As he joined Christ early he records facts of His ministry in Galilee and Jerusalem, prior to those in the three synoptists. He writes with a specification of times and places, and a freshness, which mark an eye witness (i. 29, 35, 37-40; ii. 1; iii. 1; iv. 40, 43; vi. 22; xiii. 1-11; xviii. 10-16; xix. 26; xx. 3-10, 24-29). That the beloved disciple (called *episthios* from his reclining on Jesus' breast) was the writer appears from xix. 25-27, 35, xxi. 24, i. 14. Another undesigned propriety identifying him is, though naming John the Baptist 20 times he always omits "the Baptist," whereby the three synoptists distinguish him from John the evangelist.

Place and time. His allusions in the peculiar terms of his prologue to the theosophic notions prevalent at Ephesus accord with that city being the place of his writing the Gospel. Acta xviii. 24 implies the connection between Alexandria, the headquarters of gnosticism, and Ephesus. John xxi. is an appendix written subsequently to xx. 30, 31 (which at first completed the Gospel), perhaps after Peter's martyrdom. The Gospel cannot have been written at the same time and place as Revelation, the styles are so different. His mode of counting the hours as we do was Asiatic (see Townson, Harmony, viii. 1, § 3), and accords with Ephesus being the place of writing. His not feeling it necessary to explain Jesus' prophecy that John should tarry till He came (xxi.) shows that he wrote soon after the destruction of Jerusalem (A.D. 70), when that event was generally understood as being the Lord's coming, viz. in judgment upon the Jews. In chap. v. 2 the sheep market with five porches is spoken of as still standing, perhaps spared as some other things for convenience by Titus (Josephus, B. J., vii. 1, § 1).

Testimonies of authenticity. If xxi. 24, 25 came from some Ephesian disciples this is the oldest testimony to it. 2 Pet. i. 14 alludes to (xxi. 18) Christ's prophesy of Peter's cruci-

fixion, taking for granted his readers' acquaintance with the Gospel, the strongest kind of testimony as being undesigned. Ignatius (Ep. to Rom.), Polycarp (Ep. to Philipp.), the Epistle to Diognetus, Justin Martyr (Apol. i. 61, Dial. Tryph. 63, 68), contain implied quotations of it; their not expressly quoting it is due to the prevalence of oral more than written teaching at first; whilst the inspired preachings of apostles were fresh in memory definite appeals to writings are less to be expected than in the following age. The general references of the former and the definite quotations of the latter are just what we might expect presuming the Gospel genuine. Papias (Eus. H. E. iii. 39) used the first epistle of John which is close akin to the Gospel. Tatian's Diatessaron opens, "In the beginning was the Word"; he quotes this Gospel in Orat. contra Gentil. Thus its currency A.D. 170 is proved. Theophilus of Antioch (Autol. ii.) first expressly attributes it to John; he wrote a commentary on the four and a harmony (Jerome Alg. 53, Vir. Illust. 25). He and Tatian therefore, in the second century, considered the four the exclusively canonical standard. Irenæus, a hearer of Polycarp, the disciple of John, argues for the propriety of the number four; his argument proves their long and universal acceptance by the church more conclusively than if it had been his aim to demonstrate it. The Alogi of Asia Minor were the only sect that rejected this Gospel, owing to their opposition to Montanus, whose heresies they thought were favoured by it.

The diversity of the scenes and incidents of Christ's ministry in it, as compared with the three preceding Gospels, is just what we might expect if the author were acquainted with them. For whilst as an independent witness he does not with formal design supplement them, yet he generally omits under the Spirit those particulars already handled by his predecessors. Excepting the crucifixion and resurrection, respecting which he gives new information, he has only two sections in common with the synoptists (vi. 1-21, xii. 1). He omits Christ's baptism, temptation, mission of the twelve, transfiguration (of which he was one of the three selected eye witnesses), the Lord's supper, and the agony in Gethsemane, yet incidental hints show his taking them for granted as known already (i. 14, 32, xiii. 2, xiv. 30, xviii. 1, 11), which last refers to the very words of His prayer during the agony, recorded by the synoptists, an undesigned coincidence and so a proof of authenticity; xiv. 30 is the link between the temptation (Luke iv. 13) and His agony (Luke xxiii. 40-53); John xi. 1 assumes the reader's acquaintance with Mary and Martha, from Luke x. 38. So John iv. 43, 44, vi. 41, tacitly refer to the facts recorded in Matt. xiii. 54, ii. 23; xviii. 33 takes for granted the fact recorded in Luke xxiii. 2. Chap. vi., wherein he repents the miraculous feeding of 5000 recorded by the synoptists, is introduced to preface the discourse which

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John alone records. In chap. xii. the anointing by Mary is repeated for its connection with Judas' subsequent history.

The objections to John's acquaintance with the synoptical Gospels are based on the presumption that in that case he was bound to slavishly supplement them and guard against the appearance of discrepancies between him and them. But he was an independent witness, not formally designing to supplement; yet as knowing their Gospels he would mostly use materials heretofore not handled. As they presented Jesus' outer and popular life, so it remained that he should represent the deeper truths of His Divine mission and Person. They met the church's first needs; he, its later wants. Luke's Gospel was written under Paul's superintendence at least 20 years before John's. Considering the intercourse between the Christian churches it is incredible that his Gospel should have been unknown at Ephesus, John's and previously Paul's scene of labours, and this to John a "pillar" of the church.

Design. John, the last surviving apostle, would surely be consulted on the canonicity of N. T. Scriptures which by God's providence he lived to see completed. Theodore of Mopsuestia, 4th century (Catena Johann. Corder. Mill N. T.) says John did attest it. Clement Alex. (Enseb. H. E. vi. 14) states on the authority of old presbyters (and the Murator. Fragm., Ant. M. xv. iii., confirms the statement) that John wrote at his friends' request to give Christ's "spiritual" aspect, the former Gospels already having given His "bodily" aspect. John, who leant on Jesus' breast, His closest intimate, was the fittest to set forth the deeper spiritual truths of the Son of God. Thus the "ye" (xix. 35, xx. 81) will refer to J.'s "friends" primarily, the general church secondarily. To prove "that Jesus is the Christ the Son of God" is this Gospel's declared design, that men so "believing might have life through His name." A continued polemic reference is not likely, considering John's contemplative and usually loving spirit. An incidental guarding of the truth against incipient heresies in that region certainly there is in the prologue and xix. 34, xx. 20, 27; comp. i. 14. Paul in epistle to Colossians alludes to the judaizing form of gnosticism. Oriental and Grecian speculations combined at Alexandria to foster it. As the Docetæ denied that the Divine Word assumed a real body, so the Ebionites denied His real Godhead. John counteracts both incidentally in subordination to his main design. He uses in a sense congruous to O. T., and sanctioned by the Spirit, the terms used by gnostics in a false sense.

The prologue gives the keynote of the Gospel: the eternal Godhead of the Word who was made flesh that, as He created all things, so He might give light and life to those born again of His Spirit; on the other hand Satan's counterwork, His rejection by His own countrymen, though in His own person fulfilling all their

law. His adversaries are called "the Jews," the nation by the time of John writing having become through continued resistance of the truth identified with their hierarchical chiefs, Jesus' opponents; whereas in the synoptists the several classes of opponents are distinguished, "Pharisees," "scribes," "lawyers," "chief priests," etc. After Jerusalem's fall John living among the Gentiles regarded the Jews as no longer the people of God; an undesigned confirmation of authenticity. That the writer was a Jew appears from his quoting the Heb. O. T. (not LXX.): xii. 40, xix. 37. His own brother James he never names; a pseudo John of later times would have been sure to name him. The synoptists and Acts similarly never introduce him individually. John dwells most on the deep spiritual truths, Christ's essential oneness with the Father, His mystical union with believers, the promise of the Comforter, and love the "new commandment." Yet Matthew, Mark, and Luke have the germs of them, and Paul further develops them (Matt. v. 44, xi. 27, xvi. 16, xxviii. 20; Luke x. 22, xxiv. 49). Matt. xxvi. 11 verbally agrees with John xii. 8. Comp. 1 Cor. xiii., Col. i. 15, 16, 2 Cor. v. 17.

[On the passovers in John see JESUS CHRIST.] As John, though mainly treating of Jesus' ministry in Judæa, yet has occasional notices of that in Galilee (John i. 43—ii. 13, after the temptation, recorded by the synoptists as following the baptism, i. 32; viz. the Galilean ministry before John's imprisonment, iii. 24, whereas they begin with it after John's imprisonment: Mark i. 14), so they, though mainly treating of the Galilean ministry, plainly hint at that in Judæa also (Matt. iv. 25, xxiii. 37, xxvii. 57; Luke x. 38, xiii. 34; Mark iii. 7, 8). Thus John iv. 1-3 is the introduction to the Galilean ministry described by them. Chap. vii. 1, 9, intimates a transfer of Jesus' ministry to Galilee after the second last passover (vi. 4, 5). The feeding of the 5000 links him to Matt. xiv. 15. This passover He did not attend, but in the same year attended the feast of tabernacles, six months before His death (John vii. 2, 10). Chap. x. 22, 40, Jesus' retirement to beyond Jordan after His visit to Jerusalem at the feast of dedication, answers to Matt. xix. 1. The continuous Galilean ministry of two years and a third (excepting the Jerusalem short visit, John v.) was naturally first recorded as having most internal unity. John's later record dwells on the omitted parts; this accounts for the Gospel being fragmentary, but possessing spiritual unity. It is significant that in the Gospel setting forth the glory of the Son of God the Judæan ministry is prominent, for there is the appointed "throne of the great King"; whereas in the Gospels setting forth the Son of man the scene is "Galilee of the Gentiles." In John as in the synoptists Jesus sets forth His Divine Messiahship not so much by assertions as by acts: v. 31, 32; Matt. vii. 28, 29; Luke iv. 18, 21; comp. John ix. 36, x. 24. His disciples' vacillation arose

from the conflict between faith resulting from His miracles and disappointment at His not openly setting up His Messianic kingdom.

The sameness of John the Baptist's style and John's (i. 16, iii. 31-36) is just what was to be expected, the evangelist insensibly catching his former master's phraseology.

The synoptists having already recorded the parables which suited the earlier ages of the church, it remained for John to record the *parabolic allegories*: x. 1-6 (*parabole* nowhere occurs in John, but *parotimia*), iii. 8, xv. 1, etc., iv. 35, 38; comp. Matt. ix. 38.

The language is pure Gr., the thought Hebraic, especially the mode of connecting sentences by conjunctions, and, but, then, etc. The periodic sentences of the logical Paul, and John's simplicity of style, clothing the profoundest thoughts, answer to their respective characters. His characteristic phrases are *testimony or witness, glory, the truth, light, darkness, eternal life, abide, the world, sin, the true* (i.e. genuine, "alethinous") *God, the Word, the only begotten Son, love, to manifest, to be begotten or born of God, pass from death, the Paraclete or Comforter, flesh, spirit, above, beneath, the living water, the bread of life.* Authorised Gospel terms were most needed in the matured age of the church when John wrote, and were adopted by John from Jesus Himself. Peculiar to John are "verily, verily" (Amen, Amen) beginning a sentence (others use it at the end of a sentence, Jesus alone at the beginning), i. 51; "little children" (xiii. 33), as in 1 John; "in the name" (v. 43), i.e. representing the person; "lay down life" (x. 11, 17).

John, Epistles of. FIRST EPISTLE. *Genuineness.* Polycarp, John's disciple (ad Philipp. vii.), quotes iv. 3. Eusebius (H. E., iii. 39) says of Papias, John's hearer, "he used testimonies from the first epistle of John." Irenæus (Eus. H. E., v. 8) often quoted it; he quotes (Hæres. iii. 15, § 5, 8) from John by name ii. 18; and in iii. 16, § 7 he quotes iv. 1-3, v. 1, 2 John 7, 8. Clement Alex. (Strom. ii. 66, p. 664) refers to v. 16 as in John's larger epistle; comp. Strom. iii. 32, 42; iv. 102. Tertullian adv. Marcion, v. 16, refers to iv. 1; adv. Praxeas xv. to i. 1; also xxviii. and contra Gnost. xii. Cyprian (Ep. xxviii. 24) quotes as John's ii. 3, 4; and, de Orat. Domini, v., quotes ii. 15-17; De opere et Elemos. quotes i. 8; De bono Patientiæ quotes ii. 6. Muratori's Fragment on the Canon states "there are two (the Gospel and epistle) of John esteemed catholic," quoting i. 3. The Peshito Syriac has it. Origen (Eus. v. 25) designates the first epistle genuine, and "probably second and third epistles, though all do not recognise the latter two"; he quotes i. 5 (tom. xiii. vol. ii.). Dionysius of Alexandria, Origen's scholar, cites this epistle's words as the evangelist John's. Eusebius (H. E. iii. 24) says John's first epistle and Gospel are "acknowledged without question by

those of the present day, as well as by the ancients." So Jerome (Catal. Eccl. Script.). Marcion opposed it only because it was opposed to his heresies.

The Gospel and first epistle are alike in style, yet evidently not mere copies either of the other. The individual notices, it being a catholic epistle, are fewer than in Paul's epistles; but what there are accord with John's position. He implies his apostleship (ii. 7, 26), alludes to his Gospel (i. 1, comp. John i. 14, xx. 27), and the affectionate tie uniting him as an aged pastor to his spiritual "children" (ii. 18, 19). In iv. 1-3 he alludes to the false teachers as known to his readers; in v. 21 he warns them against the idols of the world around. Docetism existed in germ already, though the Docetes by name appear first in the second century (C. l. i. 15-18, 1 Tim. iii. 16, Heb. i. 1-3). Hence 1 John iv. 1-3 denounces as "not of God every spirit that confesseth not that Jesus Christ is come in the flesh" (comp. John ii. 22, 23). Presciently the Spirit through John forearms the church against the coming heresy.

To whom addressed. Augustine (Quæst. Evang. ii. 39) says it was addressed to the Parthians, i. e. the Christians beyond the Euphrates, outside the Roman empire, "the church at Babylon elected together with" (1 Pet. v. 13) the churches in the Ephesian region, whither Peter sent his epistles (1 Pet. i. 1: Pontus, Galatia, Cappadocia, Asia, Bithynia). As Peter addressed the Asiatic flock tended first by Paul, then by John, so John, Peter's close companion, addresses the flock among whom Peter was when he wrote. Thus "the elect lady" (2 John 1) answers to "the church elected together."

Time and place. This epistle is subsequent to the Gospel, for it assumes the reader's acquaintance with the Gospel facts and Christ's speeches, and His aspect as the incarnate Word, God manifest in the flesh, set forth in John's Gospel. His fatherly tone addressing his "little children" implies it was written in old age, perhaps A. D. 90. The rise of anti-Christian teachers he marks as a sign of "the last time" (ii. 18), no other "age" or dispensation will be till Christ comes; for His coming the church is to be ever waiting; Heb. i. 2, "these last days." The region of Ephesus, where gnostic heresy sprang up, was probably the place, and the latter part of the apostolic age the time of writing.

Contents. Fellowship with the Father and the Son is the subject and object (i. 3). Two divisions occur: (1) i. 5—ii. 28, God is light without darkness; consequently, to have fellowship with Him necessitates walking in the light. Confession and consequent forgiveness of sins, through Christ's propitiation for the world and advocacy for believers, are a necessary preliminary; a further step is positive keeping God's commandments, the sum of which is love as contrasted with hatred, the sum of disobedience. According to their several stages of spiritual growth, children, fathers,

young men, as respectively forgiven, knowing the Father, and having overcome the wicked one, John exhorts them not to love the world, which is incompatible with the indwelling of the Father's love. This anointing love dwelling in us, and our continuing to abide in the Son and in the Father, is the antidote against the antichristian teachers in the world, who are of the world, not of the church, and therefore have gone out from it. (2) ii. 29—v. 5 handles the opening thesis: "He is righteous," therefore "every one that doeth righteousness is born of Him." Sonship involves present self-purification, first because we desire now to be like Him, "even as He is pure," secondly because we hope hereafter to be perfectly like Him, our sonship now hidden shall be manifested, and we shall be made like Him when He shall be manifested (answering to Paul's Col. iii.), for our then "seeing Him as He is" involves transfiguration into His likeness (comp. 2 Cor. iii. 18, Phil. iii. 21). In contrast, the children of the devil hate; the children of God love. Love assures of acceptance with God for ourselves and our prayers, accompanied as they are with obedience to His commandment to "believe on Jesus Christ, and love one another"; the seal is "the Spirit given us" (1 John iii. 24). In contrast (as in the first division), denial of Christ and adherence to the world characterize the false spirits (iv. 1-6). The essential feature of sonship or birth of God is unselfish love to God, because God first loved us and gave His Son to die for us (iv. 18, 19), and consequent love to the brethren as being God's sons like ourselves, and so victory over the world through belief in Jesus as the Son of God (v. 4, 5). (3) v. 6-21. Finally, the truth on which our fellowship with God rests is, Christ came by water in His baptism, the blood of atonement, and the witnessing Spirit which is truth, which correspond to our baptism with water and the Spirit, and our receiving the atonement by His blood and the witness of His Spirit. In the opening he rested this truth on his apostolic witness of the eye, the ear, and the touch; so at the close on God's witness, which the believer accepts, and by rejecting which the unbeliever makes God a liar. He adds his reason for writing (v. 13), answering to i. 4 at the beginning, viz. that "believers may know they have (already) eternal life," the spring of "joy" (comp. John xx. 31), and so may have "confidence" in their prayers being answered (1 John v. 14, 15; comp. iii. 22 in the second part), e. g. their intercessions for a brother sinning, provided his sin be not unto death (v. 16). He sums up with stating our knowledge of Him that is true, through His gift, our being in Him by virtue of being in His Son Jesus Christ; being "born of God" we keep ourselves so that the wicked one toucheth us not, in contrast to the world lying in the wicked one; therefore still, "little children, keep yourselves from idols" literal and spiritual.

Style. Aphorism and repetition of his own phrases abound. The affectionate hortatory tone, and the Hebraistic form which delights in parallelism of clauses (as contrasted with Paul's logical Grecian style), and his own simplicity of spirit dwelling fondly on the one grand theme, produce this repetition of fundamental truths again and again, enlarged, applied, and condensed by turns. Contemplative rather than argumentative, he dwells on the inner rather than the outer Christian life. The thoughts do not move forward by progressive steps, as in Paul, but in circles round one central thought, viewed now under the positive now under the negative aspect. His Lord's contrasted phrases in the Gospel J. adopts in his epistles, "flesh," "spirit," "light," "darkness," "life," "death," "abide in Him"; "fellowship with the Father and Son, and with one another" is a phrase not in the Gospel, but in Acts and Paul's epistles. It marks enjoyment experimentally of Christian verities as living realities, not abstract dogmas. Burning zeal, all absorbing love, appear in John combined with contemplative repose. Simple, without profound, his writing is unrheterical and undialectic, gentle, comforting, loving, the reflex of Jesus his Lord whose beloved disciple he was. Ewald speaks of its "unruffled heavenly repose . . . the tone not so much of a father talking with beloved children as of a glorified saint from a higher world."

Place in building up the church. Peter founded, Paul propagated, John completed it. The O. T. puts prominent the fear of God; John, the last N. T. writer, the love of God. Yet as O. T. also sets forth love, so John as a Boanerges also sets forth the terror of the Lord against unbelievers. Three leading developments of Christian doctrine are: the Pauline, the Jacobean (between which the Petrine is the intermediate link), and the Johannean. James, whose moulding was in Judaism, presents as a rule of life the law, under the gospel, established in its spirit, the letter only being superseded. John had not, like the apostle of the Gentiles, been brought to faith and peace through conflict, but through a quiet development from the personal view of Christ, and from communion with Him. So in John everything turns on the contrast: life in fellowship with Christ, death in separation from Him; life, light, truth, opposed to death, darkness, lie. James and Peter represent the gradual transition from spiritualized Judaism to independent Christianity; Paul, independent Christianity contrasted with Judaism. John by the contemplative element reconciles the two, and forms the closing point in the training of the apostolic church (Neander). SECOND AND THIRD EPISTLES. Authenticity. The similar tone, style, and sentiments prove both to be by the same writer. Irenæus (adv. Hæres. i. 16, § 3) quotes 2 John 10, 11, and 7 in iii. 16, § 8, as John's writing. Clement Alex. (Strom. ii. 66), A. D. 192, speaks of John's larger epistle, and

in Adumbr. p. 1011, "John's second epistle to the Parthians (so it ought to be read for *parthenous*; see Augustine quoted, JOHN'S FIRST EPISTLE) is the simplest; it was to a Babylonian, the *elect lady*." Dionysius of Alexandria (Euseb. H. E., vii. 25) says "John never names himself in his epistles, not even in the second and third, though short, but calls himself the presbyter (elder)": 2 John 1, 3 John 1, so 1 Pet. v. 1. Alexander of Alex. cites 2 John 10, 11 as John's (Socrates H. E. i. 6). Cyprian, in referring to the council of Carthage (De Hær. Bapt.), appeals to 2 John 10, "John the apostle in his epistle said, If any come to you," as recognised by the N. African church. The Peshito old Syriac version wants these two epistles. Eusebius reckons them among the *converted* (*antilegomena*) scriptures (see CANON OF SCRIPTURE), as distinguished from those *universally acknowledged* (*homologoumena*); his own opinion was that they were genuine (Demonstr. Evang. iii. 5). Origen (Euseb. H. E., vi. 25) implies that *most*, though *not all*, recognised their genuineness. Jerome (de Vir. Illustr. ix.) mentions them as John's, whose sepulchre was shown at Ephesus in his day. The *antilegomena* were generally recognised after the council of Nice, A. D. 325. So Cyril of Jerusalem, A. D. 340; Gregory Naz., A. D. 389; and the councils of Hippo (A. D. 393) and Carthage (A. D. 397). So the oldest extant MSS. Eight of the 13 verses in 2 John are in 1 John. A forger would never term John "the elder." Their brevity and the private nature of their contents caused the two epistles to be less read in church assemblies, and less quoted; hence their non-universal recognition at first. Their private nature confirms their genuineness, for there seems no purpose in their forgery. The style and colouring accord with those of 1 John.

Persons addressed. 3 John is directed to GAIVS [see] or CAIVS, probably of Corinth, a "host of the church." See Rom. xvi. 23, 1 Cor. i. 14. Mill believes Gaius, bishop of Pergamos (Apost. Const. vii. 40), a convert of John, and a man of wealth (ver. 4, 5), is meant.

2 John is addressed to the *elect lady*, and closes with "the children of thy *elect* sister greet thee." Now 1 Pet. i. 1, 2, addresses the *elect* in Asia, and closes (ver. 13) "the Church at Babylon, *elect* together with you, saluteth you." "*Lady*" (*kuria*) in Gr. is the root of *church* (*kuriakē*, belonging to the Lord). So John writes to the *elect church* in Babylon where his old associate Peter ministered, as Peter thence had sent salutations of the *elect* church in the then Parthian (see Clement Alex. quoted above) Babylon to her *elect* sister in Asia where John presided (Bp. Wordsworth).

Dats and place. Eusebius (H. E. iii. 25) relates that John, after Domitian's death, returned from Patmos to Ephesus, and went on missionary tours into the heathen regions around, and visited the churches, ordaining bishops and clergy (comp. 2 John 12.

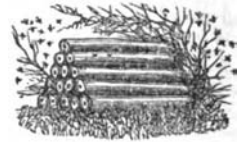
3 John 9, 10, 14). On one tour he rebuked Diotrophes. If this be so, both epistles were written after Revelation, in his old age, which harmonizes with their tone, and in the Ephesian region.

John the Baptist. Son of Zacharias (of the course of Abijah, 1 Chron. xxiv. 10) and Elisabeth (of the daughters of Aaron), who both "walked in all the commandments and ordinances of the Lord blameless." Elisabeth was related to the Virgin Mary; but Scripture does not state the exact relationship; the Gr. in Luke i. 36 (*sungeneses*), which our Bible renders "cousin," means any "relation" or "kinswoman," whether by marriage or birth. It is noteworthy that Jesus, of the Melchizedek order of priesthood, was related to but not descended from the Aaronic priests. Zacharias was old, and Elisabeth barren, when, as he was burning incense at the golden altar, Gabriel announced the answer to his prayers (not directly for a son, but, as Israel's representative, for Messiah the Hope of Israel) in the coming birth of a son, the appointed forerunner of Messiah; John (*Jehovah's gift*) was to be his name, because his supernatural birth was a pledge of the Lord's grace, long looked for, now visiting again His people to their joy (Luke i.). John was to be "great in the sight of the Lord" (contrast Baruch, Jer. xlv. 5). He should be in himself a pattern of that self denial which accords best with his subject of preaching, legal *repentance*, "drinking no strong drink, but filled with the Holy Ghost (see the same contrast, Eph. v. 18, the minister's enthusiasm ought to be not from artificial stimulant but from the Spirit's unction) from the mother's womb," a Nazarite (Num. vi. 1-21). Like the great prophet reformer (comp. 1 Kings xviii. 36, 37) Elijah in "spirit and power" of preaching, though not in miracles (John x. 41), he should turn the degenerate "children to the Lord and to" their righteous "fathers, and the heart of the fathers to the children," their past mutual alienation being due to the children's apostasy; fulfilling Mal. iv. 4-6; bringing "Moses' law" to their remembrance, "lest Jehovah at His coming should smite the earth with a curse." Thus John should "make ready a people for the Lord." Zacharias for unbelief in withholding credit without a sign was punished with dumbness as the sign till the event came to pass. In the hill country, whither Elisabeth had retired, her cousin Mary saluted her, and the babe leaped in Elisabeth's womb. His birth was six months before our Lord's. At his circumcision on the eighth day Zacharias gave his name John; and his returning faith was rewarded with returning speech, of which his first use was to pour forth a thanksgiving hymn, in which he makes it his son's chief honour that he should be "prophet of the Highest, going before the Lord's face to prepare His ways" as His harbinger. John had the spe-

cial honour of being the subject of prophecy ages before, and of being associated in close juxtaposition with Messiah Himself. John "waxed strong in spirit and was in the deserts till the day of his showing unto Israel" (Luke i. 80). Meanwhile God's interposition in the wonders of his birth caused "all the people to be in expectation, musing in their hearts whether he were the Christ" (iii. 15). The thinly peopled region adjoining the hill country of Judæa was his haunt; there communion alone with God prepared him for his work. At 30, when "the word of God came to" him (iii. 2), he went forth, his very appearance a sign of the unworidliness and legal repentance which he preached; his raiment a camel's hair garment secured with leathern girdle (2 Kings i. 8) as Elijah's; his food that supplied by the desert, locusts (Lev. xi. 22) and wild honey (Pa. lxxxi. 16). All classes, Pharisees, Sadducees, the people, publicans, and soldiers, flocked to him from every quarter, Jerusalem, Judæa, and the



MASON BEE AND SEES, SADDUCEES, THE PEOPLE, PUBLICANS, AND SOLDIERS, FLOCKED TO HIM FROM EVERY QUARTER, JERUSALEM, JUDÆA, AND THE



RESERVES OF GALILEE.

region round Jordan (Matt. iii. 5, Luke iii.). The leading sects he denounced as a "generation of vipers" (comp. Gen. iii. 15, the serpent's "seed"), warning them that descent from Abraham would not avail without doing Abraham's works (comp. John viii. 39), and telling all practically and discriminatingly that the repentance needed required a renunciation of their several besetting sins; and that whereas, on their confession, he baptized with water [see BAPTISM], the Mightier One would come baptizing with the Holy Ghost and fire (Matt. iii. 11, 12). When the ecclesiastical authorities sent priests and Levites from Jerusalem to ask, Who art thou? John replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord" (John i. 19-23). The natural wilderness symbolised the moral (Isa. xxxii. 15), wherein was no highway for the Lord and for righteousness. The hills of pride and the valleys of degradation must be brought to the one holy level before the Lord (Isa. xl.). John was the forerunner of the reigning Messiah (Matt. iii. 2, Mal. iii. 1), but through the nation's rejection of Him that reign was deferred (comp. Num. xiv. 34 with Matt. xxiii. 37-39).

John baptized JESUS [see, also BAPTISM] and though knowing Him before as a man and his kinsman, yet then first knew His Divine Messiahship by the Spirit's visible descent (John i. 30-34). John thenceforth witnessed to Jesus, desiring to "decrease that

He might increase." By his testimony at Bethany (so oldest MSS. for Bethabara) beyond Jordan, "Behold the Lamb of God," he led two of his disciples to Him, Andrew and John the apostle and evangelist (i. 35, etc., iii. 23-36, iv. 1, 2; Acts xix. 3). Yet John never formally joined Jesus; for he was one of the greatest among the O. T. prophets, but not strictly in the N. T. kingdom, the least in which, as to spiritual privileges, was greater than he (Luke vii. 26). His standing was the last of O. T. prophets, preparatory to the gospel. He taught fasting and prayers, rather in the spirit and therefore with the forms of, the old dispensation which the new would supersede, its new spirit creating its appropriate new forms (v. 33-38, xi. 1).

HEROD ANTIPAS [see] beheaded him in the fortress Machærus E. of the Dead Sea, to gratify Herodias' spite for John's faithfulness in denouncing her adultery, and in slavish adherence to his reckless oath to give Herodias' daughter Salome, for dancing on his birthday, whatever she might ask. From the prison John had sent two (Sin. and Vat. MSS. read Matt. xi. 2 "by," *dica*, for *duo*, two) disciples to JESUS [see] to elicit from Himself a profession of His Messiahship, for their confirmation in the faith. Jesus at once confirmed them and comforted John himself (who probably had expected to see Jesus more openly vindicating righteousness, as foretold Mal. iii. 2-5, iv. 1-3), by an appeal to His miracles and preaching, the very credentials promised in Isa. xxxv. 5, lxi. 1. Jesus at the same time attested John's unshaken firmness, appealing to His hearers' own knowledge of him (Matt. xi.). No reed shaken by the wind, no courtier in soft raiment, was John. But whether it was the acetical forerunner, or the social Lord Himself, that preached, that generation was dissatisfied, with John because he was too self denying, with Jesus because He would not commend their self righteous fastings: "we have piped unto you (unto John) and ye have not danced; we have mourned unto you (unto Jesus) and ye have not lamented." Of John as of Jesus they said, he hath a devil. John fell just before the third passover of Christ's ministry; his disciples buried him. Self denial, humility, wherewith he disclaimed Messiahship and said he was not worthy to unloose His shoes' latchet, zeal for the Lord's honour, and holy faithfulness at all costs, were his prominent graces. [On the "Elias who shall yet come," see ELIJAH, end.] John's ministry extended at its close into Perea at the S.E. end of the lake of Galilee. When the herald was silenced the Master took up the message (Mark i. 14) in the same quarter. John's labours there so impressed Herod that "he feared and observed him, and when he heard him did many things, and heard him gladly"; but would not do the one thing needed, give up his adulterous paramour, his brother Philip's wife. Elijah was translated in a chariot of fire; but John died a felon's death, for the forerunner

was to be as his Lord. The worthless Ahab reappears in Herod with similar germs of good struggling with evil. Herodias answers to the cruel Jezebel. As Ahab in spite of himself respected Elijah, so Herod John; but in both cases the bad woman counteracted the good. John in prison fell into the same dejection concerning the failure of the Messianic kingdom, because it did not come in outward manifestation, as Elijah under the juniper. In both cases God came in the still small voice, not the earthquake and fire (Matt. xii. 15-21).

JOIADA. Neh. xiii. 23; xii. 11, 22. Highpriest after his father Eliashib. His son married the Horonite Sannabai's daughter.

JOIAKIM. Neh. xii. 10. Contracted from "Jehoiakim."

JOIARIB. 1. Ezra viii. 16. 2. Neh. xi. 10; xii. 6, 19. 3. Neh. xi. 5.

JOKDEAM. A city of Judah in the mountains (Josh. xv. 56), S. of Hebron.

JOKIM. 1 Chron. iv. 22. A Hebrew legend made J. Elimelech, Naomi's husband (Jerome, Quæst. Heb. in Paralipomena).

JOKMEAM. A city of Ephraim, attached to the Kohathite Levites (1 Chron. vi. 68); in the Jordan valley, the extreme E. of Ephraim. Named Kibzaim in Josh. xxi. 22.

JOKNEAM. A city of Zebulun, allotted to the Merarite Levites (Josh. xxi. 34, xix. 11). 1 Kings iv. 12, read Jokmeam. Its Canaanite king (J. of Carmel) Joshua slew (xii. 22). Now *Tel Kaimon*, an eminence below eastern Carmel, with the river Kishon at its foot a mile off.

JOKSHAN. Son of Abraham and Keturah (Gen. xv. 2, 3; 1 Chron. i. 32); father of Shoba and DEDAN [see]. J. is identified by some with the Cassianites on the Red Sea (Ptol. vi. 7, § 6).

JOKTAN. Son of Eber (Gen. x. 25, 30; 1 Chron. i. 19). Head of the Joktanite Arabs. His settlements were in S. Arabia, "from Mesha unto Sephar a mount of the East" (*Zafari*, a seaport E. of Yemen; an emporium of trade with Africa and India). The Arab Kahtan whose sons peopled Yemen or Arabia Felix. Cushites from Ham (Gen. x. 7) and Ludites from Shem (ver. 22) were already there, and intermingled with them. The seafaring element was derived from the Cushites, the Shemites not being seafaring; also the Cyclopean masonry and the rock cut Himyeritic inscriptions indicate the presence of Cushites. Arab tradition makes J. or Kahtan progenitor of the purest tribes of central and southern Arabia. The Scripture list of his descendants confirms this; almost all the names are certainly connected with this locality: "Almodad (El-Mudad), Sheleph (Sulaf or Silfan), Hsarmaveth" (Hadramaut), etc.

JOKTHEEL=*subdued* by God. 1. A city in the low country of Judah (Josh. xv. 38), called so probably from the triumph there of God's people over the idolatrous Canaanites (Jud. i. 9, 18); now the ruin *Keitulaneh*. 2. The name given to Selah or Petra (the rock), Edom's capital, by Ama-

siah king of Judah. Its capture brought Edom again under Judah for 80 years (2 Kings xiv. 7, where "unto this day" limits the date of 2 Kings to not beyond 80 years after Amasiah, xvi. 6; 2 Chron. xxviii. 17). Having beaten Edom in "the Valley of Salt," S. of the Dead Sea, he threw 10,000 captives from the cliff (xxv. 11-13).

JONA. Father of Simon Peter (John i. 42). Heb. *Johanan*.

JONADAB. 1. Shimeah's son, David's nephew; "very subtil," worming out the secrets of the heir apparent, Amnon his cousin, to gain favour. Pretending "friendship," he insinuated that a "king's son" ought to gratify his passions without scruple, and not make himself lean by restraining them; and gave the hellish advice whereby that wicked prince incestuously forced his half sister Tamar. Then, when Absalom had in revenge killed Amnon, and the king was heartbroken at the exaggerated story that all the king's sons were slain, J. practised the same sycophancy to David; not a word does he breathe of his own abominable share in the matter; no sorrow has he for Amnon whose professed "friend" he was, but whose ruin he hurried; "by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar"; "Amnon only is dead, Amnon only is dead"; "let not my lord the king take the thing to his heart" (2 Sam. xiii.). Evil communication is fatal; the friendship of the wicked is hollow, for it is based on selfishness (Ps. xii. 2, cxi. 4, 5), and when regard for self comes in collision with regard for a friend, the latter will be set aside for the former; see 1 Kings xxii. 30, 32. 2. [See JEHONADAB.]

JONAH=*dove* (Gen. viii. 8, 9, seeking rest in vain, fleeing from Noah and the ark; so J.). *Parentage, date*. Son of Amitai of Gath Hepher in Zebulun (2 Kings xiv. 25-27, comp. xiii. 4-7). Jeroboam II. "restored the coast from the entering of HAMATH [see] unto the sea of the plain, according to the word of the Lord God of Israel which He spake by the hand of His servant J." etc. "For the Lord saw the affliction of Israel, that it was very bitter; for there was not any shut up, nor any left, nor any (*i.e.*, none married or single, else confined or at large, as a) helper for Israel." Israel was at its lowest extremity, *i.e.* early in Joash's reign, when Jehovah (probably by J.) promised deliverance from Syria, which was actually given first under Joash in answer to JEROBAM'S [see] prayer, then completely under Jeroboam II. Thus J. was among the earliest of the prophets who write, and close upon Elisha who died in Joash's reign, having just before death foretold Syria's defeat thrice (2 Kings xiii. 14-21). Hosea and Amos prophesied in the latter part of the 41 years' reign of Jeroboam II. The events recorded in the book of J. were probably *late* in his life. The book begins with "And," implying that it continues his prophetic work begun before; it was written probably about Hosea's and Amos' time.

Hosea (vi. 2) saw the prophetic meaning of J.'s entombment: "after two days will He revive us, in the third day He will raise us up"; primarily Israel, in a short period (Luke xiii. 32, 33) to be revived from its national deadness, antitypically Messiah, raised on the third day (John ii. 19, 1 Cor. xv. 4); as Israel's political resurrection typifies the general resurrection, of which Christ's resurrection is the firstfruits (Isa. xxvi. 19, Ezek. xxxvii. 1-14, 1 Cor. xv. 22, Dan. xii. 2). The mention of Nineveh's being "an exceeding great city" implies it was written before the Assyrian invasions had made them know too well its greatness.

Personal reality. The heathen fable of Hercules springing into a sea monster's jaws and being three days in its belly, when saving Hesione (Diodor. Sic. iv. 42), is rather a corruption of the story of J. than vice versa, if there be any connection. Jerome says, near Joppa lay rocks represented as those to which Andromeda was bound when exposed to the sea monster. The Phœnicians probably carried the story of J. to



ANCIENT GEM, SHOWING THE STORY OF JONAH.

Greece. Our Lord's testimony proves the personal existence, miraculous fate, and prophetic office of J. "The sign of the prophet J., for as J. was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights (both cases count the day from, and that to, which the reckoning is in the heart of the earth" (Matt. xii. 39-41). J.'s being in the fish's belly Christ makes a "sign," i.e. a real miracle typifying the like event in His own history, and assumes the prophet's execution of his commission to Nineveh; "the men of Nineveh repented at the preaching of J., and beheld a greater than J. is here." The miracle is justified by the crisis then in the development of the kingdom of God, when Israel by impenitence was about to fall before Assyria, and God's principle of righteous government needed to be exhibited in sparing Nineveh through the preaching of J., spared himself after living entombment. The great Antitype too needed such a vivid type.

Canonically design. It seemed strange to Kimchi that this book is in the canon, as its only prophecy concerns Nineveh, a heathen city, and does not mention Israel, of whom all the other prophets prophesy. The strangeness is an argument for the inspiration of the sacred canon; but the solution is, *Israel is tacitly represented.* A heathen city repents at a strange prophet's first preaching, whereas Israel, God's elect, repented not,

though admonished by their own prophets at all seasons. An anticipatory dawn of the "light to lighten the Gentiles," J. was a parable in himself: a prophet of God, yet a runaway from God; drowned, yet alive; a preacher of repentance, yet one that repines at repentance resulting from his preaching. God's pity and patience form a wonderful contrast to man's self will and hard hearted pettiness. His name, meaning "dove," symbolises mourning love, his feeling toward his people, either given prophetically or assumed by him as a watchword of his feeling. His truthfulness (son of Amittai, i.e. truth) appears in his so faithfully recording his own perversity and punishment. His patriotic zeal against his people's adversaries, like that of James and John, was in a wrong spirit (Luke ix. 51-56). He felt repugnance to deliver the Lord's warning to Nineveh ("cry against it," Jonah i. 2), whose destruction he desired, not their repentance. J. was sent when he had been long a prophet, and had been privileged to announce from God the restoration of Israel's coasts. God's goodness had not led them to repent (2 Kings xiii. 6, xiv. 24). Amos (v. 27) had foretold that Israel for apostasy should be carried "captive beyond Damascus," i.e. beyond that enemy from which Jeroboam II. had just delivered them, according to the prophecy of J., and that they should be "afflicted from the entering in of Hamath unto the river of the wilderness" (the southern bound of Moab, then forming Israel's boundary), i.e. the very bounds restored to Jeroboam II., for "the river of the arabah" or "wilderness" flowed into the S. end of "the sea of the plain" or Dead Sea (2 Kings xiv. 25, Amos vi. 14). Hosea too (ix. 3) had foretold their eating unclean things in Assyria. Instinctively J. shrank from delivering a message which might eventuate in Nineveh being spared, the city by which Israel was to suffer. Pul or Ivalush III. (Rawlinson, Herodotus) was then king (see ASSYRIA), and by Pul the first weakening of Israel afterwards took place. "J. sought the honour of the son (Israel), and sought not the honour of the Father" (God) (Kimchi, from rabbinical tradition). J. is the only case of a prophet hiding his prophetic message; the reluctance at first was common to many of them (Isa. vi. 5, Jer. i. 6, 17, Exod. iv. 10). His desire was that Nineveh's sudden overthrow, like Sodom's, might produce the effect which his words failed to produce, to rouse Israel from impenitence.

History. J. embarked at Joppa for the far off Tartessus of Spain or Tarshish in Cilicia; comp. as to the folly of the attempt Ps. cxxxix. 7-10, Gen. iii. 8-10, Jer. xxiii. 24. However, "from the presence of the Lord" (Jonah i. 3) means not from His universal presence, which J. ought to have known is impossible, but from ministering in His immediate presence in the Holy Land. The storm, the strange sleep (of self hardening, weariness, and God forgetfulness; contrast Mark iv. 37-39,

spiritually Eph. v. 14), the lot casting, and detection of J. and casting into and consequent calming of the sea, followed.

Typical significance. J. reflected Israel's backsliding and consequent punishment; type of Messiah who bears our imputed guilt and its punishment; comp. Ps. xlii. 7, lxi. 1, 2; John xi. 50. God spares the prayerful penitent: (1) the heathen sailors, (2) J., (3) Nineveh. He sank to the "bottom" of the sea first, and felt "the seaweed wrapped about his head" (Jonah ii. 5, 6), then the God-prepared great fish (the dog fish, Bochart; in any view a miracle is needed, the rest is conjecture). The prophet's experiences adapted him, by sympathy, for fulfilling his office to his hearers. God's infinite resources in mercy, as well as judgment, appear in J.'s devourer becoming his preserver. J. was a type to Nineveh and Israel of death following sin, and of resurrection on repentance; pre-eminently of Christ's death for sin and resurrection by the Spirit of God (Matt. xii. 40). J. in his thanksgiving notices that his chief punishment consisted in the very thing which his flight had aimed at, being "cast out of God's sight" (Jonah i. 3, ii. 4, 8; Jer. ii. 13, xvii. 13). Heseckiah's hymn is based on it (Isa. xxxviii. 17, Jonah ii. 6).

Jehovah's next message (more definite and awful than the former) was faithfully delivered by J.: "yet 40 days and Nineveh shall be destroyed." J., himself a living exemplification of judgment and mercy, was "a sign (an embodied significant lesson) unto the Ninevites" (Luke xi. 30). Guilty J., saved from his living tomb, gave a ray of hope to guilty Nineveh. To the Pharisees who, not satisfied with His many signs, still demanded "a sign (Messiah coming gloriously) from heaven," Christ gave a sign "out of the belly of hell" (Jonah ii. 2), i.e. the unseen region beneath. Christ's death, entombment three days without corruption, and resurrection, is the grand proof of His Messiahship and of His power and will to save, just as J.'s message derived its weight with the Ninevites from his past entombment and restoration. Forty is the number indicative of judgment for sin, as Israel's 40 years in the wilderness. God granted to Nineveh, however, a double mercy: (1) that the people repented immediately after threatening, (2) that pardon immediately followed repentance. Their deep reverence for their gods (as appears from their inscriptions), as well as J.'s deliverance (which was known to them, Luke xi. 30), and probably his previous prophecy which had been fulfilled, of Israel's deliverance under Jeroboam II. from Syria with which Nineveh had been long warring, all made them ready to heed his message. By general acclamation they proclaimed a fast, which the king confirmed, enjoining all to "cry mightily unto God, turning from every evil way" in hope that "God would turn from His fierce anger." "So God repented of the evil He had said He would do, and did it not."

J.'s anger and its correction. J. was

"exceedingly displeased" (Jonah iv.). Not merely at his word not coming to pass; for it would have been *inhuman* if J. had preferred the destruction of 600,000 rather than his prophecy should be set aside through God's mercy triumphing over judgment; God would then have severely chastised, not merely expostulated gently with him. Moreover J. in apologising for his vexation does not mention, as its cause, the failure of his prediction, but solely *God's slowness to anger*. The end of his commission had not failed, viz. leading Nineveh to repentance. If *Nineveh* had been the prominent object with him he would have rejoiced at the result. But J. regarded Nineveh's destruction by God's judgment as likely to startle *Israel* out of its apostate security, heightened by its prosperity under Jeroboam II. Moreover Nineveh was the foretold (Hos. ix. 3, xi. 5, 11; Amos v. 27) executioner of God's coming judgment on *Israel*. Nineveh's destruction, in J.'s view, meant *Israel's* safety. But God's plan was by heathen Nineveh's example to teach the covenant people *Israel* how inexcusable is their impenitence; *Israel* must, if she continue impenitent, go down, and heathen Assyria rise over her. Hope to the penitent however sunken, condemnation to the impenitent however elevated in privileges, are the lessons our Lord draws from Nineveh (Matt. xii. 41).

J. still stayed near the city, possibly expecting some judgment still to fall. To teach him what he knew not, and the largeness of God's mercy and its reasonableness, God made a "GOURD" [see] (used on trellises in the East shading arbores) to grow over the booth which J. raised. "Grief," not selfish anger, was J.'s feeling (Jonah iv. 6). Some little external comfort will turn away a simple minded man from his grief, so J. was "exceeding glad." A small worm at the root was enough to destroy the large gourd, so with our greatest earthly joys (Ps. xxx. 7). J. was "grieved even unto death" (Heb.); contrast the Antitype (Matt. xvi. 38). J. was making himself rather like Cain (comp. iv. 9 with Gen. iv. 6, Jas. i. 20). J.'s grief was owing to his own *inherent* sin, Christ's owing to our *imputed* sin. Still J.'s sorrow even to death was that of one desiring his country's repentance and salvation, and bitterly disappointed as if there was no hope: like Elijah (1 Kings xix. 4). God's pathetic and condescendingly touching appeal winds up the book; God's tender accents are the last that reach the ear, the abruptness of the close making them the more impressive: "thou hast had pity on the gourd for the which thou hast not laboured, neither madest it grow; which came up in a night and perished in a night; and should not I spare Nineveh, that great city, wherein are more than six score thousand persons (120,000 children under four, Deut. i. 39) that cannot discern between their right hand and their left hand (giving a total, if the children be a fifth, of 600,000 population), and also much

cattle?" God saw the root of faith in J., therefore corrected his perverse self will by an appropriate discipline. J.'s figurative gourd, *Israel's* preservation through Nineveh's destruction, though not selfish, was self willed. It sought a good aim, reckless of the death of 600,000 men, and without making God's will the foremost consideration.

The book is narrative throughout, except the thanksgiving hymn (chap. ii.). Some Aramæan expressions naturally occur in the language of one who lived in Zebulun bordering towards Syria, and who had communications with Assyria. The purity of the language implies the antiquity of the book. None but J. could have written or dictated details so peculiar, known only to himself. The so called "tomb of J.,"



TOMB OF JONAH NEAR MOSUL.

Nebbi Junus (prophet J.), took its name probably from its being the site of a Christian church named after him. Jerome preserves the older tradition of the tomb being in his native village of Gath Hopher.

Jonan. Johanan, in Christ's genealogy (Luke iii. 30); comp. the similar names, as often occurs in a family, ver. 26, 27.

Jonath Elem Rechokim, upon. Title of Ps. lvi. Hengstenberg transl. "Concerning the dumb dove among strangers." The "dove" represents *defenceless innocence*. Instead of impatient self justification David in meek silence committeth his cause to God (Ps. xxxviii. 13; comp. as to his being like a "dove" far from home lv. 6, 7). He was sojourning among the "far off" Philistine "strangers," to whose king Achish at Gath he fled from Saul (1 Sam xxi. 13, 14). David's being "sore afraid" because of the Philistine question, "is not this David the king of the land? Did they not sing . . . David hath slain his ten thousands?" answers to Ps. lvi. 3. Saul's "wresting his words" into treason is alluded to, ver. 5; his vain attempt by iniquitous persecution to escape his foretold doom, ver. 7. Meek, dumb trust, and prayer to God, were David's resource. In Ps. xxxiv. David gives thanks for the deliverance here prayed for.

Jonathan = Jehovah's gift. 1. Son of GERSHOM [see]. Sprung from Moses (changed to "Manasseh" in the kerî or marg. Heb.): Jud. xviii. 30. It marks how prone to idolatry were the Israelites, that the priest to Micah's images and afterwards to the Danites was a Levite, whose special duty it was to maintain pure Jehovah's worship, and he a descendant of Moses himself! Idolatry begins with the people, it being natural to our sensuous cravings; then it seeks the sanction of the church. Micah began with

robbery of his own mother; her curses extorted restitution; she as a meritorious act consecrated the money for a graven image (*pesel*) and the "molten pedestal" (*masselch*) on which it stood like Aaron's calf (Exod. xxxii. 4), to be a representation of *Jehovah*; it was the forerunner of Jeroboam's CALVES long after and IDOL [see both]. Micah had a domestic sanctuary in which he consecrated his son as priest; here the image was set. The ephod was an imitation of the highpriest's shoulder dress. The teraphim or household gods were also worshipped as givers of prosperity and as oracles. The time was very shortly after Joshua's death, an age when there was no king, and the law and the judges were not as yet well established (Jud. xvii. 1-6). Micah afterwards found a Levite for the service, who had sojourned in Bethlehem Judah and left it to seek maintenance where he could, in mount Ephraim. It was J. With the self deceiving folly of idolaters Micah then said, "now I know that Jehovah will do me good seeing I have a Levite to my priest," as if a Levite's presence could bless where both priest and patron were apostates from the God of all blessing.

Five Danite spies, on their way to search for a settlement in the far N. for their tribe, recognised J. At their request he consulted God for them and promised them success. Six hundred Danites of Zorah and Eshtaol, led by the spies' report, marched to DAN [see] or Laish. On their way the five carried off the graven image, ephod, teraphim, and molten (cast) pedestal (Keil). J. at their invitation was "glad" to accompany them; ambition readily prompted the desire to be priest to a tribe and clan rather than to one individual. Micah with self convicting folly expostulated in vain, "ye have taken away my gods which I made (!) and the priest, . . . and what have I more?" His loss was his gain, and their gain a fatal loss, if only he and they knew it. The priesthood remained hereditary in the family of J. "until the captivity of the ark" (the taking of the ark by the Philistines), and Micah's images of his own making remained set up "all the time that the house of God was in Shiloh." Their idolatry was in the land of spiritual light and privileges (Luke xii. 47, 48).

2. Saul's eldest son. About 30 when first introduced, commanding a thousand at Gibeah (1 Sam. xiii. 2; comp. 2 Sam. ii. 8, 10, which shows that Ishbosheth his younger brother was 40 at Saul's death). Meribbaal, or Mephibosheth, was born to him five years before his death (iv. 4; 1 Chron. viii. 34). Famed for swiftness and strength as a warrior (2 Sam. i. 23); and especially for skill with the bow (ver. 22, 1 Chron. xii. 2). His "bow turned not back," his invariable accompaniment (1 Sam. xviii. 4, xx. 35). Dutifully devoted to his father, whose constant companion he was (1 Sam. xx. 2, 25), yet true to his bosom friend David, whose modesty, youthful beauty, and heroic bravery

won his whole heart at their first meeting after Goliath's fall, against whom nevertheless Saul cherished such deadly spite. He knew David's loyalty amidst all his father's suspicions. Knowing also God's revealed will to exalt David to Saul's forfeited throne, J. bowed to it with pious submission. Instead of jealousy, unselfish love made him rejoice in his friend's prospective exaltation at his own cost, and only covet to be next in rank to David: as he said when he went to David "and strengthened his hand in God," his last interview with him in the wood of Ziph (1 Sam. xxiii. 16, 17). Loving David "as his own soul" (xx. 17, 42), he withstood his father's reproaches and attempts to alienate his affections by representing "as long as the son of Jesse liveth . . . thou shalt not be established, nor thy kingdom." He privately intimated to David his father's resolve to kill him (ix. 2); but at the intercession of J. (ver. 4-6) Saul for the present gave up his design, saying "as the Lord liveth, he shall not be slain." Soon he renewed his attempt, and David fled to Natioth. J. then covenanted with David that he should show kindness to him and his house for ever, when David's kingdom would be established (xx.), a promise faithfully fulfilled by David to Mephibosheth. In vain he remonstrated with Saul in David's behalf; his father actually hurled a javelin at himself. J. then only "rose from (his place beside his father at) table in fierce anger (the only time of his losing self command toward his father) and did eat no meat," etc. Yet he clung to his father through life, and "in death they were not divided" (2 Sam. i. 23). The second last parting scene was especially touching; David and J. "kissed one another and wept with one another until David exceeded" (1 Sam. xx. 41).

J. by smiting the Philistine garrison (1 Sam. xiii. 2, 8; or else an officer, *Netzib*, as Wm. Tell rose against *Jesler*) at Gebs gave the signal for a general revolt of Israel against its oppressors [see GIBEAH]. The Philistines poured in marauding parties, and Israel's cause seemed more hopeless than ever (1 Sam. xiii.). Saul and he had but 600 men in Gibeah, who were without sword and spear (the Philistines having taken away all their smiths); many Israelites had fled beyond Jordan. As J. had provoked this aggravation of Philistine tyranny in concert with Saul, so J. determined alone to deliver Israel (xiv.). His armour-bearer agreed with all his heart to join in the hazardous enterprise; J.'s strong faith in God inspired his companion in arms with the same chivalrous devotion; "there is no restraint to the Lord, to save by many or few." Having fixed on an omen from God of success, they received it in the scoffing invitation of the Philistine guards on the other side of the steep Michmash defile, the key to command the E. in ascending from the Philistine plain: "come up to us and we will show

you a thing" (comp. 2 Sam. v. 6). J. and his armourbearer smote 20 in rapid succession. A panic ensued, the Philistines thought themselves outnumbered, and an earthquake completed the confusion; and the Israelites, with the Philistines in the camp and those hidden heretofore in mount Ephraim and now emerging, joined in the pursuit as far W. as Ajalon. Saul, by his rash curse on any who should eat that day till the foe should be overthrown, retarded his own aim through weakening his people, involved them in violating the law by flying ravenously on the spoil at evening and eating flesh with the blood, and bound himself to put to death for tasting honey, and so receiving refreshment, his own beloved son, from which he was rescued only by the people's interposition.

"J.'s soul was knit with David's," so that the latter testifies, "thy love to me was wonderful, passing the love of women"; like a Homeric hero, he gave his friend all his own arms, stripping himself (comp. the Antitype, Phil. ii. 7, 8): 1 Sam. xviii. 1-4, 2 Sam. i. 26. J. holds the chief place in DAVID'S [see] touching elegy, "the bow song" (the song on J. famed for the bow) on his death with Saul and his two brothers in the battle of Gilboa (1 Sam. xxxi.). His corpse with the others was fastened to the wall of Bethshan; whence the men of Jabesh Gilead rescued it. Finally it was removed to Zelah in Benjamin (2 Sam. xxi. 12-14).

J.'s pious and filial self devotion appears in his readiness (like Isaac) to die at his father's command because of the rash adjuration of the latter; type of the Son of God, volunteering to die for us because Adam by eating the forbidden fruit had his "eyes opened" (Gen. iii.; 1 Sam. xiv. 27, 43); again in his continuing to the last faithful to Saul, though his father had attempted his life, and though he knew that his father's kingdom was doomed to fall and David to succeed.

3. David's nephew, son of Shimeah, Jonadab's brother. At once "a wise man and learned scribe and counselor" (for the Heb. *doz*, "uncle," means a *relative* and so "nephew": 1 Chron. xxvii. 32, 2 Sam. xxi. 21, 1 Chron. xx. 7), and a brave warrior who like David slew a giant Philistine, of Gath, remarkable for six toes and six fingers. 4. The highpriest Abiathar's son. In Absalom's rebellion returned with his father from Olivet to act as David's spy with Ahimaaz, conveying the tidings from Abiathar and Hushai in the city (2 Sam. xv. 36, xvii.). Announced at Adonijah's feast to the guests, including Abiathar, the unwelcome tidings of Solomon's being anointed (1 Kings i. 41-49). 5. Son of Shage the Ararite, i.e. *mountaineer* (1 Chron. xi. 34). "Shamah" in 2 Sam. xxiii. 33 stands instead of "son of Shage," probably an error of the transcriber from ver. 11; Chronicles has the true reading. 6. Ezra viii. 6. 7. Ezra x. 15. 8. Neh. xii. 14. 9. Jer. xl. 8. 10. The high-

priest Joiada's son and successor. The genealogies of the priests and Levites were kept in his highpriesthood, and the national chronicles were continued to his time (Neh. xii. 11, 22, 23). Notorious for murdering in the temple his own brother Jesus, who had tried to supplant him by the Persian general Bagosus' help. The latter in consequence entered and polluted the temple and imposed a tax of 50 shekels for every lamb sacrificed (Jos. Ant. xi. 7, §1). J. or John was highpriest 32 years. 11. Neh. xii. 35: of the course of Shemaiah (so Lord A. C. Hervey reads for "son of").

Joppa. From *Japhak* "to shine," from its sunny look. Now *Jaffa*. The port of Jerusalem. The fabled scene of Andromeda's exposure to the whale; the legend is a tradition derived from Jonah's history, through the Phoenicians. Situated in Dan, S.W. of Palestine (Josh. xix. 46). On a high hill; with a harbour of difficult approach, hence not used much except in going to and from Jerusalem. It was by way of J. that Hiram sent to Solomon the timber from Lebanon for the temple; also Cyrus for Zerubbabel's temple (2 Chron. ii. 16, Ezra iii. 7). Here Jonah embarked for Cilician Tarsus. Here too on the housetop of Simon the tanner (tradition still points out the house?) [see SIMON THE TANNER] by the seaside, Peter, in full view of the Mediterranean washing the Gentile lands of the W., had his vision teaching that the middle wall separating Jew and Gentile is



JOPPA.

broken down, and that the gospel is for all nations (Acts x.). He had come from the neighbouring Lydda to J. to raise Tabitha from death; that became the raising of many to spiritual life (ix. 36-42). Thence at Cornelius' call he went to quicken the Gentiles through the word then first preached to them with the Holy Ghost accompanying it.

A vast plain surrounded it. Its situation was between Jamnia and Casarea, which latter town Peter could reach on "the morrow" from leaving J. (x. 24). It has now a soap manufacture. The oranges, pomegranates, and water melons are noted. It is one of the oldest cities in the world. Cepheus, its earliest king, may represent Caphtor (Gen. x. 14, Dent. ii. 23). It belonged to the Philistines, a Mizraimite colony of Caphtorim. The kindred to the Phoenicians is implied in the name of Cepheus' brother *Phineus*. It is N. of Askelon, S. of Casarea, and 36 miles N.W. from Jerusalem. Jorah. Ezra ii. 18. In Neh. vii. 24 Hariph.

Jorai. Among those "reckoned by genealogies" in the days of Jotham

king of Judah and Jeroboam II. of Israel (1 Chron. v. 18, 17).

Joram. [See JERORAM.] 1 2 Chron. xvii. 8. 2. 1 Chron. xxvi. 25. 3. Toi's son, sent from Hamath to congratulate David on his victories over Hadadesez (2 Sam. viii. 10).

Jordan. From *yarad* "to descend," Arab. "the watering place." Always with the Heb. article "the J.," except Job xl. 23, Ps. xlii. 6. 200 miles long from its source at Antilebanon to the head of the Dead Sea. It is not navigable, nor has it ever had a large town on its banks. The cities Bethshan and Jericho on the W., and Gerasa, Pella, and Gadara to the E. of J., produced intercourse between the two sides of the river. Yet it is remarkable as the river of the great plain (*ha Arabah*, now el Ghor) of the Holy Land, flowing through the whole from N. to S. Lot from the hills on the N.W. of Sodom seeing the plain well watered by it, as Egypt is by the Nile (Lot's allusion to Egypt is apposite, Abram having just left it: Gen. xii. 10-20), chose that district as his home, in spite of the notorious wickedness of the people (Gen. xiii. 10).

Its sources are three. The northernmost near Hasbeya between Hermon and Lebanon; the stream is called *Hasbany*. The second is best known, near Banias, s.e. Caesarea Philippi (the scene of Peter's confession, Matt. xvi. 16); a large pool beneath a high cliff, fed by gushing streamlets, rising at the mouth of a deep cave; thence the J. flows, a considerable stream. The third is at Dan, or Tel el Kady (Daphne); from the N.W. corner of a green eminence a spring bursts forth into a clear wide pool, which sends a broad stream into the valley. The three streams unite at Tel Dafneh, and flow sluggishly through marsh land into lake Merom (*Huleh*). Capt. Newbold adds a fourth, *wady el Kid* on the S.E. of the slope, flowing from the springs Esh Shar. Indeed Antilebanon abounds in gushing streams, which all make their way into the swamp between Banias and *Huleh* and become part of the J. The traditional site of Jacob's crossing J. (Jisr Benat Yacobe) at his first leaving Beersheba for Padan Aram is a mile and a half from Merom,



JACOB'S BRIDGE

and six from the sea of Galilee; in those six its descent with roaring cataracts over the basaltic rocks is 1050 ft. This, the part known to Naaman in his invasions, is the least attractive part of its course, and unfavourably contrasted with Abana and Pharpar of his native land (2 Kings v. 12). From the sea of Galilee it winds 200 miles in the 60 miles of actual distance to the Dead Sea. Its tortuous course is the secret of the great depression (the Dead Sea being 663 ft. below the lake of Galilee) in this

distance. On Jacob's return from Padan Aram he crossed near where the Jabbok (*Zerka*) enters the J. (Gen. xxxii. 10, 22.) The next crossing recorded is that of Joshua over against Jericho, the river being then flooded, in harvest time in April, in consequence of the rainy season and the melting of the snow of Hermon (Josh. iii. 15, 16; iv. 12, 13; v. 10-12). The men of Jericho had pursued the spies to the fords there (ii. 7), the same as those "toward Moab" where the Moabites were slain (Jud. iii. 28). Higher up were the fords Bethbarah or Bethabara (*house of passage*), where Gideon intercepted the fleeing Midianites (vii. 24) and the Gileadites slew the Ephraimites (xii. 6), probably the place also of Jacob's crossing. Near was "the clay ground between Succoth and Zarthan" used for Solomon's foundry (1 Kings vii. 46).

Three banks may be noted in the Ghor or J. valley, the upper or first slope (the abrupt edge of a wide table land reaching to the Hauran mountains on the E. and the high hills on the W. side), the lower or middle terrace embracing the strip of land with vegetation, and the true banks of the river bed, with a jungle of agnus castus, tamarisks, and willows and reed and cane at the edge, the stream being ordinarily 80 yards wide. At the flood the river cannot be forded, being 10 or 12 ft. deep E. of Jericho; but in summer it can, the water being low. To cross it in the flood by swimming was an extraordinary feat, performed by the Gadites who joined David (1 Chron. xii. 15); this was impossible for Israel under Joshua with wives and children. The Lord of the whole earth made the descending waters stand in a heap very far from their place of crossing, viz. by the town of Adam, that is beside Zarthan or Zaretan, the moment that the feet of the priests bearing the ark dipped in the water. The priests then stood in the midst of the dry river bed till all Israel crossed over. Joshua erected a monument of 12 large stones in the river bed where the priests had stood, near the E. bank of the river. This would remain at least for a time as a memorial to the existing generation, besides the monument erected at Gilgal (Josh. iv. 3, 6, 7, 9, 20).

By this lower ford David passed to fight Syria (2 Sam. x. 17), and afterwards in his flight from Absalom to Mahanaim E. of J. Thither Judah escorted him, and he crossed in a ferry boat (xvii. 22; xix. 15, 18). Here Elijah and Elisha divided the waters with the prophet's mantle (2 Kings ii. 4, 8, 14). At the upper fords Naaman washed off his leprosy. Here too the Syrians fled, when panic struck by the Lord (2 Kings vii. 15).

John the Baptist "first" baptized at the lower ford near Jericho, whither all Jerusalem and Judaea resorted, being near; where too our Lord took refuge from Jerusalem, and where many converts joined Him, and from whence He went to Bethany to raise Lazarus (John x. 39, 40; xi. 1). John's next baptisms were (John i. 20-34)

at BETHABARA (or "Bethany") [see] the upper ford, within reach of the



FORMS OF THE JORDAN.

N.; thither out of Galilee the Lord Jesus and Andrew repaired after the baptisms in the S. (Luke iii. 21), and were baptized. His third place of baptism was near Ennon and Salim, still farther to the N., where the water was still deep though it was summer, after the passover (John ii. 13-23), for there was no ford there (iii. 23); he had to go thither, the water being too shallow at the ordinary fords. John moved gradually northwards towards Herod's province where ultimately he was beheaded; Jesus coming from the N. southwards met John half way.

The overflow of J. dislodged the lion from its lair on the wooded banks (Jer. xlix. 19); in xii. 5 some transl. "the pride of J.," (comp. 2 Kings vi. 2), "if in the champaign country alone thou art secure, how wilt thou do when thou fallest into the wooded haunts of wild beasts?" (Prov. xxiv. 10.) Between Merom and lake Tiberias the banks are so thickly wooded as often to shut out the view of the water.

Four fifths of Israel, nine tribes and a half, dwelt W., and one fifth, two and a half, dwelt E. of J. The great altar built by the latter was the witness of the oneness of the two sections (Josh. xxii. 10-29). Of the six cities of refuge three were E., three W. of J., at equal distances.

J. enters Gennesareth two miles below the ancient city Julias or Bethsaida of Gaulonitis on the E. bank. It is 70 ft. wide at its mouth, a sluggish turbid stream. The lake of Tiberias is 653 ft. below the Mediterranean level. The Dead Sea is 1316 ft. below the Mediterranean, the springs of Hasbeiya are 1700 above the Mediterranean, so that the valley falls more than 3000 ft. in reaching the N. end of the Dead Sea. The bottom descends 1308 ft. lower, in all 2600 below the Mediterranean. The J., well called "the Descender," descends 11 ft. every mile. Its sinuosity is less in its upper course. Besides the Jabbok it receives the Hieromax (*Yarmuk*) below Gennesareth. From Jerusalem to J. is only a distance of 20 miles; in that distance the descent is 3500 ft., one of the greatest obasms in the earth; Jerusalem is 2581 ft. above the Mediterranean. Bitumen wells are not far from the Hasbeiya in the N. Hot springs abound about Tiberias; and other tokens of volcanic action, tufa, etc., occur near the Yarmuk's mouth and elsewhere. Only on the E. border of lake Huleh the land is now well cultivated, and yields largely wheat, maize, rice, etc. Horses, cattle, and sheep, and black buffaloes (the "bulla

of Bashan") pasture around. W. of Gennesareth are seen corn, palms, vines, figs, melons, and pomegranates. Cultivation is rare along the lower J., but pink oleanders, arbutus, rose hollyhocks, the purple thistle, marigold, and anemone abound. Tracks of tigers and wild boars, flocks of wild ducks, cranes, and pigeons have been seen by various explorers. Conder considers the tells in the J. valley and the Esdraelon plain as artificial, and probably the site of the stronghold of ancient towns; the slopes are steep; good water is always near; they are often where no natural elevation afforded a site for a fortress. There are no bridges earlier than the Roman. The Saracens added or restored some. The Roman bridge of 10 arches, *Jisr Semath*, was on the route



BRIDGE OVER THE JORDAN.

from Tiberias to Gadara. In coincidence with Scripture, the American survey sets down three fords: that at Tarichas, the second at the Jabbok's confluence with J., and that at Jericho. The J. seldom now overflows its banks; but Lieut. Lynch noticed sedge and driftwood high up in the overhanging trees on the banks, showing it still at times overflows the plain. Aaciently, when forests abounded more than now, mount Hermon had more snow and rain falling on it, and J. was therefore flooded to overflow. It is plain from Josh. iii. 15, iv. 18 comp. with Isa. viii. 7, that J. was not merely full to the brim, but overflowed its banks. The flood never reaches beyond the lower line of the Ghor, which is covered with vegetation. The plain of the J. between the sea of Galilee and the Dead Sea is generally eight miles broad, but at the N. end of the Dead Sea the hills recede so that the width is 12 miles, of which the W. part is named "the plains of Jericho." The upper terrace immediately under the hills is covered with vegetation; under that is the Arabian or desert plain, barren in its southern part except where springs fertilise it, but fertile in its northern part and cultivated by irrigation. Grove remarks of the J.: "so rapid that its course is one continued cataract, so crooked that in its whole lower and main course it has hardly a half mile straight, so broken with rapids that no boat can swim any distance continuously, so deep below the adjacent country that it is invisible and can only be with difficulty approached; refusing all communication with the ocean, and ending in a lake where navigation is impossible; useless for irrigation, it is in fact what its Arabic name signifies, nothing but a great watering place." *Sheriat el Khebir*. Geologists find that the J. valley was caused by a sudden

violent depression after the late cretaceous period, having a chain of lakes at three levels. The level is gradually lowering, and the area of the lakes diminishing by denudation and evaporation.

Jorim. Matthat's son in Christ's genealogy (Luke iii. 29). About Abaz's time.

Jorkoam. A place in Judah, near Hebron, of which Raham was prince (1 Chron. ii. 44: Jarchi). Else a person sprung from Caleb son of Hezron, through Hebron.

Josabad. 1 Chron. xii. 4.

Joseph. The elder of Jacob's two sons by Rachel. Having been long barren, she said at his birth "God hath taken away (*asaph*) my reproach"; "the Lord (I regard this son as the earnest that He) will add (*jasaph*) to me another son," a hope fulfilled afterwards in Benjamin's birth. Seventeen years old when sold into Egypt (Jacob being 106, and Isaac living 12 years afterwards), 30 when made governor (Gen. xxx. 23, 24; xxxvii. 2; xli. 46), 39 before Jacob came into Egypt; so born 1906 B.C. He is called "son of Jacob's old age," as the comfort of his father's declining years, when his elder brothers by misconduct grieved their father, and Benjamin as yet was too young to minister to him. Whilst Jacob was with the aged Isaac at Hebron his sons were tending flocks. J. reported their evil doings to Jacob, early manifesting moral courage and right principle under temptation (Exod. xxiii. 2). Jacob marked his love to J. by giving him a "coat of many colours" (*ketoneth pasim*), the distinctive mark of kings' daughters who were virgins (2 Sam. xiii. 18), strictly a long "tunic reaching to the extremities" or ankles. These robes generally had a stripe round the skirts and sleeves. On the tomb of Chnumhotep at Benihasan, under the 12th dynasty, the Semitic visitors are represented in coloured robes, of pieces sewn together. Jacob probably designed hereby to give J., the firstborn of Rachel who, but for Laban's trick, was his rightful first wife as she was his dearest, the primogeniture forfeited by Reuben (1 Chron. v. 1; Gen. xxxv. 22, xlix. 4). The Arab chief to this day wears an aba or garment of different coloured stripes as emblem of office. The more his father loved the more his brethren hated him, and could not speak peaceably to him (Eccles. iv. 4; comp. the Antitype John i. 11, v. 17-20, vii. 5, xv. 23-25). The preeminence given him by his earthly was confirmed by his heavenly Father in two successive dreams. In his simplicity, possibly with some degree of elation, but certainly with the Divine approval (for the revelation was given to be made known, Matt. x. 27), he told the dreams to his brethren, which only aggravated their hatred: the first, they sheaves bowing to his sheaf (pointing to his coming office of lord of the Egyptian granaries); the second, the sun, moon, and 11 stars bowing to him (these heavenly



EGYPTIAN ROBES.

bodies symbolising authorities subject to his chief rule; comp. the coming eclipse of the natural luminaries and earthly potentates before the Antitype, Matt. xxiv. 29, 30, Rev. vi. 12). In the Antitype the O. T. prophecies answer to J.'s dreams; the Jewish rulers rejected Him, though knowing, yet practically knowing not, the prophecies concerning Him (Acts xiii. 27). Leah or else Bilhah, Rachel's handmaid, answers to the "moon," "thy mother," as Jacob to the "sun," and the 11 stars to the 11 brothers (Gen. xxxvii. 6-10). He told his second dream to his father as well as to his brethren, because it affected not merely them but Jacob and his mother also. His father at first was displeased with what seemed at variance with a son's submission to his parent. But, like Mary in the case of the Antitype, he "observed the saying" (Luke ii. 19, 51).

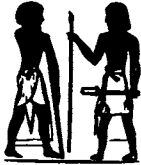
Unbelief, along with a secret misgiving that it might prove true after all, and bitter envy, wrought upon the brothers. So upon their father sending J. from the vale of Hebron in the S. to Shechem in the N. to inquire after their welfare and the flocks, when they saw him afar off at Dothan, they conspired to slay him, saying "we shall see what will become of his dreams." So as to the Antitype, Matt. xxi. 38, xxvii. 1. Stephen and the apostles evidently contemplated J. as type of Jesus (Acts vii. 9-14, iii. 13-18). Jacob's special love shadows God's love to His Only Begotten (Matt. iii. 17). J.'s readiness at his father's calls answers to the good Shepherd, the Son of God's voluntary to come securing our eternal welfare at the cost of His life (Ps. xl. 6, 7; John x. 11). Providence turned aside their first plan. Reuben persuades them to avoid the guilt of blood by casting him into a dry pit or cistern, intending to return and deliver him. In his absence (the narrative with the artlessness of truth never explains why Reuben was absent at the crisis; a forger would have carefully made all plain) they strip off his coat of many colours (type of the human body with its manifold perfections which the Father "prepared" the Son, and which His unnatural brethren stripped Him of: Heb. x. 5, Phil. ii. 6-8); and whilst he was in the pit "eat bread" (Prov. xxx. 20; comp. John xviii. 23, Zech. ix. 11). Ishmaelite or Midianite merchants from Gilead, with spicery, balm, and myrrh (gum ladanum), for Egypt, the land of embalming the dead (Gen. l. 2, 3), passed by; and Judah, type of Judas, proposes the new plan of selling their brother for 20 pieces of silver (Lev. xxvii. 5) to the strangers (comp. Matt. xx. 19, Luke xviii. 32, xx. 20, the Jews delivering Jesus to the Gentile Romans). Thus they thought they had foiled for ever the prediction of his elevation, but this was the very means of realizing it, by God's overruling and matchless counsels. Comp. the Antitype (Acts iv. 25-28, Isa. xxviii. 29, Prov. xix. 21).

J.'s anguish of soul is noticed incidentally in the brothers' self reproach (Gen. xlii. 21). Affection for his

father is a trait characterizing him throughout, even as the father loved him, so that at his supposed loss through a wild beast (his sons having sent him J.'s tunic dipped in blood) Jacob refused to be comforted. Sorrow from his father was the bitterest ingredient in his cup of slavery. So the Antitype, Matt. xxvii. 46. His chief inquiries long afterwards were about his father (Gen. xliii. 7, xlv. 13, 28, xli. 51), and the remembrance of "his father" was with him the strongest plea after Jacob's death, that the brothers thought they could urge for their being forgiven (l. 16, 17).

Reuben with characteristic instability forbore to tell his father the truth, whilst he had not consented to their deed. Jacob's cry, "I will go down into sheol unto my son," implies his belief in a future state, for he thought his son devoured by wild beasts, therefore not in the "grave."

The Midianites sold J. to Potiphar (= one devoted to the royal house; phar), an eunuch, i.e. court attendant, of Pharaoh, chief of the executioners (Heb., or commander of the body guard), the superintendence of executions belonging to the chiefs of the military caste. Potiphar controlled the king's prison (xxxix. 20), which was in "the house of the captain of the guard" [Potiphar's successor according to some, but see POTIPHAR], where also J. was prisoner (xl. 3).



EGYPTIAN STEWARDS.

J. at first "prospered" as Potiphar's steward ("Jehovah making all that he did to prosper in his hand"), supervising his gardens, lands, fisheries, and cattle. Farming in Egypt was carried on with the utmost system, as the Egyptian monuments attest; the stewards registering all the operations, to check the notorious dishonesty of the workmen. J.'s knowledge of flocks qualified him in some degree for the post, and his integrity made him trustworthy in it, so that his master felt he could safely entrust to his charge his household and all that he had, and "the Lord blessed the Egyptian's house for J.'s sake" (as in Jacob's case, xxx. 27); Ps. i. 3. But now his virtue encountered a severer test than that of his brothers' bad example; Potiphar's wife, with the lustfulness of Egyptian women, conceived a passion for his beauty and tempted him. Seemingly his safety was in compliance, his danger if he should provoke her by non-compliance. Had he given way to animal appetite he would have yielded; but his master's absolute confidence in him, which gave him the opportunity with probable impunity ("my master wotteth not what is with me in the house"), was just the reason he gives for not abusing that confidence. Above all, regard for God restrained him instinctively: "how CAN (not merely shall) I do this great wickedness, and sin against God?" So Matt. vii. 13, 1 John iii. 9, "cannot." Wilful sin is impossible so long as

one is under the principle of grace. On "against God," the feature of sin which constitutes its chief heinousness, see Ps. li. 4, 2 Sam. xii. 13. When she importuned him day by day, he avoided being with her; they who would escape sin should flee temptation and occasions of sin. When she caught his garment he fled, leaving it in her hand. Then she accused him of the very sin to which she tried in vain to tempt him.

An Egyptian story, in the papyrus of Orbiuey in the British Museum, The Two Brothers, in later times, seems founded on that of J., the elder brother's wife tempting the younger with almost the same words as Potiphar's wife used to J. The story of Saneha in one of the oldest papyri records his elevation to high rank under a Pharaoh of the 12th dynasty, and his developing the resources of Egypt just as J. did. Potiphar's not putting J. to death implies that he did not feel sure of his wife's story, and half suspected J. might be innocent. It cannot have been he but another who entrusted the prisoners to J.; for if Potiphar believed him innocent, as the committing of prisoners to him would imply, he would not have left him in prison. His doing so was provisionally ordered for J.'s elevation. J.'s fettering, "the iron entering into his soul," is alluded to in Ps. cv. 17, 18. The keeper of the prison, however, discovered his trustworthiness, and committed to him all the prisoners, "the Lord giving him favour in the keeper's sight" (Prov. xvi. 7). After a time the chief of Pharaoh's cup-bearers (Heb.), and the chief of his bakers or confectioners, were cast into prison by the king; the captain of the guard committed them as men of rank to J.'s custody. His interpretation of their dreams, the vine with three branches and the pressing the grape juice into Pharaoh's cup, and the three baskets of white bread (the Egyptians being noted for their fancy bread and pastry) out of the uppermost of which the birds ate, came to pass; Pharaoh restored the chief cup-bearer, and decapitated the chief baker. The mention of wine is confirmed by the monuments, which make it the beverage of the rich, beer that of the poor, and represent the process of fermenting wines in early times. The chief cup-bearer forgot his promise and his benefactor J. (Amos vi. 6); comp. the Antitype, Ps. xxxi. 12, He "remembered" the companion of His suffering (Luke xxiii. 42).



EGYPTIAN WITH TRAY OF BREAD.

After two years Pharaoh's two dreams of the seven fat and seven lean kine out of the river (Nile, year Heb., as Aur Egyptian, "great river"; also Hapi, i.e. Apis, the sacred name; appropriately "kine" come out of "the river," fertilising the land by

its overflow in the absence of rain, for corn and pasture of cattle, Apis the god being represented as a bull, and Athor, Isis, or mother earth, as a cow), feeding in a meadow (the sedge or rank grass by the river's edge, achu), and the seven rank ears of corn on one stalk, such as still is grown in Egypt, devoured by the seven thin ears which were blasted by the

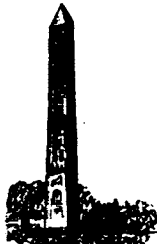


SEVEN-BRANCHED WHEAT.

S.E. wind, called J. to the chief cup-bearer's remembrance. Having in vain consulted his magicians [see DIVINATION] or "sacred scribes" (chartummin, bearers of spells; the "sorcerers" do not occur till Exod. vii. 11), Pharaoh through J. learned the interpretation, that seven years of famine (doubtless owing to failure of the Nile's overflow) should succeed to and consume all the stores remaining from the seven plentiful years. Like Daniel in the great heathen world-king's court at the close of Israel's history, so J. at its beginning, in like circumstances and with like abstinence from fleshly indulgences, interprets the Gentile monarch's dreams; marking the immeasurable superiority of the kingdom of God, even at its lowest point, to the world kingdoms. It is an undesigned mark of genuineness that J. is represented as "shaving" before entering Pharaoh's presence, for the Hebrews wore a beard, but the Egyptians cut it and the hair close, and represent on the monuments the idea of aloofness or low birth by giving a beard to a man. J. recommended the king to appoint a chief officer and subordinates to take up by taxation a fifth of the produce in the plentiful years against the famine years. The king raised J. as one "in whom the Spirit of God was," to be grand vizier over his house and his people, reserving the throne alone for himself. He put his signet ring (the names of the Pharaohs were always written in an elongated, signet like, ring) on J.'s hand in token of delegated sovereignty, a gold chain about his neck, and arrayed him in the fine linen peculiar to the Egyptian priests; and made him ride in his second chariot, whilst the attendants cried "Abrech," Rejoice thou (Egyptian), calling upon him to rejoice with all the people at his exaltation (Canon Cook, Speaker's Comm.). Pharaoh named J. "Zaphnath Paaneah," the food of life or of the living. Comp. the Antitype (John vi. 35) occupying the mediatorial throne with the Father's delegated power, giving the bread of life first to His own brethren the Jews, then to the world.

Then J., who shrank from adulterous lusts, in righteous retribution received pure wedded joys in union with Asenath (= devoted to Neith and Isis) daughter of Potipherah (= devoted to Ra, the sun god) priest of ON [see], Heliopolis or Bethshemesh (the city of the sun god), the

religious capital. Pharaoh doubtless ordered the marriage, to link his prime minister with the noblest in the land. Pharaoh himself was invested with the highest sacerdotal dignity, and could remove all disqualifications, so as to enable J. to be allied to the proud and exclusive priest caste. The Egyptian religion, though blended with superstitions, retained then much of the primitive revelation, the unity, eternity, and self existence of the unseen God. The sun was made His visible symbol, the earliest idolatry (Job xxxi. 26, Sabeanism). J. probably drew Aenath to his own purer faith. J. certainly professed openly his religion without molestation (Gen. xlii. 18), and Pharaoh recognises the God of Joseph and His Spirit as the true God (xli. 32, 38, 39).



OBELISK OF HELIOPOLIS.

Like the Antitype (Luke iii. 23), J. was 30 in entering on his public ministry, so that he was 13 years in Egypt, in Potiphar's house and in prison, before his elevation. With characteristic energy as a steward he made an immediate tour throughout Egypt, and laid up grain in immense quantities, all re-gistred accurately by scribes; when the granaries were being filled (as Egyptian monuments represent).



STORING GRAIN.

God gave him two children, to whom he gave Hebrew names, showing he remembered as ever the God of his fathers: Manasseh, "forgetting," "for God," said he, "hath made me forget all my toil and all my father's house" (i.e. not literally forgetting his relatives, for "his father" was uppermost in his affections; but has swallowed past sorrow in present joy; comp. Ps. xc. 15; Isa. lxxv. 16, 17, lxi. 7, lxii. 4; Rev. vii. 14-17; spiritually, Pa. xiv. 10); and Ephraim, "doubly fruitful" J. again attributing all to God, "God hath caused me to be fruitful in the land of my affliction" (comp. Gen. xlix. 22, John xv. 2 end). [See Egypt, on J.]

Apophis the last of the shepherd kings was supposed to be the Pharaoh over J. But Apophis was not master of all Egypt, as J.'s Pharaoh was. "Shepherds were an abomination" in J.'s time, which could not have been the case under a shepherd king. Osirtas n I., the second king of the 12th dynasty, was perhaps J.'s Pharaoh. This dynasty was specially connected with On. There still stand Osirtasin's name and title on the famous obelisk, the oldest and finest in Egypt. Chnumhotep, Osirtasin's relative and favourite, is described upon the tombs of Beni-hassan as possessing the qualities so

esteemed in J. "When years of famine occurred he ploughed all the lands producing abundant food." The tenure under the crown, subject to a rent of a fifth of the increase, could only emanate from a native Pharaoh. Had it been a shepherd king's work, it would have been set aside on the return of the native dynasties. Amenemba III., sixth of the 12th dynasty, established a complete system of dykes, locks, and reservoirs, to regulate the Nile's overflow. He fitted the lake Moeris for receiving the overflow; near it was *Pianeh*, "the house of life," answering to Zaphnath Paaneah, "the food of life." If he be J.'s Pharaoh J. was just the minister to carry out his grand measures.

In the seven famine years the Egyptians as well as the people of adjoining lands, W. Africa, Ethiopia, Arabia, Syria, which shared in the drought (for the tropical rains on the Abyssinian mountains, on which the Nile's rise depends, have the same origin as the Palestine rains), and which partially depended on Egypt the granary of many countries (Acts xxvii. 6, 38), came to buy corn. Pharaoh's one reply to all was: "go to J., what he saith to you, do" (comp. the Antitype: John vi. 45 end, ii. 5). His brethren too came and bowed before him, unconsciously fulfilling the dream which they had so striven to frustrate (Acts iv. 27, 28; Prov. xix. 21, xxi. 30). His speech and manners were Egyptian, so that they knew him not though he knew them. So the Antitype's brethren shall at last, like all others, bow before Him who is supereminently exalted just because He humbled Himself (Phil. ii. 6-11, Ps. xxii. 22, 26-29). He knows His people before they know Him (John xv. 16, x. 14; Gal. iv. 9). J. spoke roughly to his brethren, at once to avoid recognition and to bring them to repentance: "ye are spies, to see the nakedness (the assailable, because defenceless, points) of the land ye are come." EGYPT [see] was exposed to incursions of Canaanite Hittites and Arabs, and the invasion of the shepherds or Hyksos was already impending. J. bartered corn successively for the Egyptian money (the money was in the form of rings not coined but weighed), cattle and land, of which he retained only a fifth of the produce for Pharaoh and took nothing from the priests. Diodorus adds the warriors as possessing land, but this was the king's special favour to them and apparently after J. Not J. but Pharaoh it was who made the exception in behalf of the idolatrous priests, giving them corn without requiring their land (Gen. xlvii. 22). Herodotus mentions the allotment of the soil by the crown among the people. The monuments record several famines and precautions taken against it. J.'s statesmanship appears in the policy adopted. The Egyptians became the king's servants, and their property his, by their own voluntary act. His generous principle of dealing with them then, asking only a fifth after establishing the right to all, won their universal

approval of an evenly distributed instead of an unequal taxation. A fifth was probably the sole tax on them.

J.'s policy was to centralise power in the monarch's hands, a well ordered monarchy being the best in the existing state of Egypt to guard against the recurrence of famines by stores laid by systematically, and by irrigation in the absence of the Nile's overthrow, and by such like governmental works, instead of leaving all to the unthrifty and unenterprising cultivators. The removal to cities (xlvii. 19-26) facilitated his providing the people with food. The Egyptians did not regard one fifth as an exorbitant rent, but acknowledged "thou hast saved our lives" (comp. the Antitype, Acts v. 31).

J.'s brethren in replying as to their father and family kept up the old lie, "one is not." J. required that one of them should fetch the youngest who was they said with his father, and kept them three days in ward, then let them take back corn for their households, but bound Simeon before their eyes as a hostage for their bringing Benjamin and so proving their truthfulness. As they had separated him from his father so he separated one from them, possibly the ring-leader in their cruelty to J. (comp. Gen. xxxiv., xlix. 5-7.) As they had seen his anguish of soul so now their souls were in terrified anguish, with the stings of conscience superadded (xlii. 21, 22): retribution in kind (Num. xxxii. 23 end, Matt. vii. 2). J. heard their self reproaching, remorseful cry, "we are verily guilty concerning our brother in that we saw . . . and we would not hear" (Prov. xxi. 18). J., though cherishing no revenge nay feeding his enemy when hungry (Rom. xii. 20), saw that temporary affliction was needed to bring them to penitence (Hos. v. 15, Job xxxvi. 8, 9). He filled their sacks (Heb. vessels) and restored their money (Luke vi. 34, 35). Divine guidance led J. to require Benjamin, the surest way of bringing Jacob and the whole family into their Egyptian house of bondage and training. His real kindness to them here shows that the severity was used in the interests of justice and their ultimate good by humiliation, whilst he retained all a brother's tenderness. The discovery of their money alarmed both the brothers and Jacob; "all these things are against me," but see Rom. viii. 31. Reuben offered to let his two sons be slain if he did not bring Benjamin back. At last, when want of corn forced him, Jacob gave a reluctant consent on Judah's undertaking to be surety for Benjamin. So with double money and a present of balm (balsam gum), honey (else grape juice boiled down to syrup, *dibs*), spices (*storax*), myrrh (*ladanum*), and nuts (*pietachio* nuts), they brought Benjamin. Tremblingly they told the steward as to their money, for they feared on being brought into the house they should be imprisoned there. The steward reassured them and brought forth Benjamin. Again they fulfilled the dream, bowing before J. twice to

the earth. His tender affection all but burst out at the sight of Benjamin, but as before by turning from them and weeping (Gen. xlii. 24), so now by entering into a chamber and weeping there, he maintained composure (comp. the Antitype's yearning love for His brethren after the flesh: Jer. xxxi. 20, Isa. lxiii. 15). At dinner the Egyptians, dreading pollution from those who killed cows, which were sacred in Egypt, sat apart from the Hebrews, and J. sat alone according to his high rank. Each was served separately; all were ranged according to age, but the youngest had five messes for their one sent from before J. The monuments accord with this representation. They drank freely ("were merry"). On the morrow, by putting his silver cup (bowl from which wine was poured into smaller cups) in Benjamin's sack, and sending his steward after them upon their leaving the city where J. lived, he elicited Judah's generous offer to be bondsman and so not bring his father's grey hairs with sorrow to the grave, bound up as Jacob's life was with Benjamin's. [See DIVINATION.] Divining cups were used by gazing into the water as a mirror. The Nile was "the cup of Egypt," the sacred cup symbolised it. J. to keep up his disguise spoke as an Egyptian. He was not faultless; here he exceeded legitimate bounds of disguise, and implied his use of divination, which his former disclaiming of all knowledge otherwise than by God's revelation proves he did not practise (Gen. xli. 16). J. could refrain no longer. The thought of his father's loving anxiety moved him to make himself known to them. He wept aloud whilst "they were troubled at his presence"; it was as if the ghost of one whom they had murdered stood before them. They shrank from him, but he said "come near to me" (comp. Matt. xiv. 26; the Antitype and His future comforting of Zion, Isa. xl. 2, lxi. 2, 3). J. soothes their remorse, "be not angry with yourselves, for God did send me before you to preserve life." So Acts iii. 12-18, iv. 27, 28. He gave them the kiss of reconciliation and wept over them. Above all he tells them: "haste ye . . . to my father and say, God hath made me lord of all Egypt, come down and thou shalt dwell in GOSHEN [see] near me." Pharaoh and his court were pleased at the arrival of his brethren, and rendered him all help in removing his father and the whole household. His knowledge of his brethren suggested his charge, "see that ye fall not out by the way," one laying the blame of their unnatural conduct on the other. His filial reverence and love appear in his meeting his father in his own state chariot and escorting him to Goshen, Judah having preceded Jacob to announce to J. his approach. Goshen was assigned as a separate settlement to the Hebrews as shepherds, to avoid offence to the Egyptians, who being themselves tillers of the ground looked down on their nomad neighbours. Already the latter had made inroads on lower Egypt, and after J.'s time established

the dynasty of shepherd kings or Hyksos (Gen. xli. 28-34).



KEEPERS OF CATTLE.

Jacob gave J. "one portion above his brethren, taken from the Amorites with sword and bow," therefore not *Shechem* (portion) which he bought (see 1 Chron. v. 1, 2). J., though the birthright was transferred to him from Reuben by Jacob, was not entered into the family registers as firstborn, because Judah prevailed above the rest and king David was chosen from his tribe. Still Jacob the progenitor marked J. as firstborn by assigning to his two sons Ephraim and Manasseh two tribal domains according to the law of the firstborn (Deut. xxi. 15-17); his dying blessing on J. beautifully expresses J.'s "fruitfulness amidst affliction," as his "arms were made strong by the hands of the mighty God of Jacob." Jacob's blessing on J. once "separate from his brethren" exceeded that of Abraham on Isaac, and of Isaac on Jacob, and lasts as long as "the everlasting hills." The mention of J.'s "servants the physicians" (Gen. l. 2) accords with the Egyptian usage of great men having many physicians attached to each household, one for each kind of sickness and to embalm the dead. After embalming and burying his father he was accosted by his brethren, who judged him by their own ungenerous and deceitful characters; he reassured them by renouncing vengeance as God's prerogative not his (Rom. xii. 19), and by speaking kindly. J. lived to 110 years, of which 93 were spent in Egypt; seeing Ephraim's and Manasseh's grandchildren, and showing his faith to the end by still clinging amidst all his grandeur in Egypt to God's promise of his seed's settlement in Canaan and therefore commanding Israel on oath to carry his remains thither (Heb. xi. 22). His body was embalmed, and in due



EGYPTIAN MUMMY.

time carried by Israel to Shechem his burying place (Exod. xiii. 19, Josh. xxiv. 32, Acts vii. 16). Ephraim and Manasseh followed the idolatries out of which their mother had come rather than the pure faith of J.

He is one of the most faultless human heroes of Scripture. Decision in good, yet versatility in adapting itself to all circumstances, strong sense of duty, strict justice combined with generosity, self control in adversity and prosperity alike, strength of character with sensitive tenderness and delicacy, modesty and magnanimity, strong filial love, above all abiding faith in God, appear through-

out his remarkable history. As a statesman he got men unconditionally into his power that he might benefit them, and displayed extraordinary administrative ability.

2. Num. xiii. 7. 3. Ezra x. 42. 4. Neh. xii. 14. 5. Luke iii. 30. 6. J. or Josek (Luke iii. 26). 7. Another (Luke iii. 24).
8. Son of Heli, husband of the Virgin Mary, daughter and heiress of his uncle Jacob. The frequent recurrence of the name in Luke's GENEALOGY [see] and its absence from Matthew's confirm the view that Luke's gives J.'s *line of parentage* down from Nathan, David's son, but Matthew's the line of succession to the throne. "A just and yet" (Matt. i. 19) merciful and tenderly considerate man. Recognised by his contemporaries as of David's lineage (Luke ii. 4, Matt. i. 20, John i. 46). J. as well as Mary lived at Nazareth before their actual marriage; probably their common grandfather *Matth* had settled there (Luke i. 26, 27). His faith appears in his immediate obedience to the Divine vision in a dream, no longer fearing to take to him Mary his wife (Matt. i. 24, 25). Soon afterwards Augustus' decree for the taxation obliged both to go to Bethlehem where Jesus was born (Luke ii.). There the shepherds "found Mary and J., and the Babe lying in a manger." After the wise men's departure another dream from the Lord caused him to flee from Herod's murderous agents by night with mother and Child to Egypt, where he remained till the angel of the Lord in another dream intimated Herod's death. He arose and returned; but fearing Archelaus who reigned in Judæa, and warned of God in a *fourth* dream (the Divine mode of revelation in the early stage of the kingdom of God, less perfect than those vouchsafed in the advanced stages), J. turned aside to his old home Nazareth. J. is mentioned as with Mary in presenting the Babe in the temple and as "marvelling at those things spoken of" Jesus by Simeon, and as "blessed" by him. Lastly, when Jesus was taken at 12 years of age to the temple and tarried behind, J. and His mother knew not of it; and Mary on finding Him said, "Thy father and I have sought Thee sorrowing." He replied, "Wist ye not that I must be about *My Father's* business?" Henceforward there is no more mention of the earthly father, and the heavenly and true Father is all in all. He was a "carpenter," and doubtless instructed the holy Jesus in this work (Matt. xiii. 55, Mark vi. 8). Mary and Jesus' brethren are occasionally mentioned during His ministry, but J. never; evidently he had died previously, which Jesus' committal of the Virgin mother to John (ix. 27) confirms. Tradition has supplied by fiction what the Gospels under the Spirit's guidance do not contain.
9. Of ARIMATHEA [see]. "An honourable counsellor," i.e. member of the sanhedrim (Mark xv. 43). J. "waited for the kingdom of God" (Luke ii. 25, 38; xxiii. 51), i.e. for Messiah and His kingdom, in accordance with

prophecy. "A good man and a just." He had not consented to the sanhedrim's counsel and deed in crucifying Jesus. Timidity was his failing. Mark was conscious of it; John (xix. 38) expressly records it, "a disciple of Jesus, but secretly for fear of the Jews." Hence Mark records it as the more remarkable that "J. went in boldly unto Pilate and craved the body" just at a time when the boldest disciples might and did shrink from such a perilous venture. Feeble faith when real sometimes rises with the occasion, to face the most formidable dangers. The undesigned coincidence of Mark and John confirms their genuineness. The mighty signs both J. and Nicodemus witnessed at Jesus' crucifixion, and His own Divine bearing throughout, changed towards into brave disciples. God had foretold ages ago (Isa. liii. 9), "they (His enemies) appointed (designed) His grave with the wicked (by crucifying Him between two thieves), but He was with a rich man at His death," i.e. when He was dead. Up to the end this prophecy seemed most unlikely to be fulfilled; but when God's time had come, at the exact crisis came forward two men, the last one would expect, both rich and members of the hostile body of rulers. The same event which crushed the hopes and raised the fears of the avowed disciples inspired J. with a boldness which he never felt before. All four evangelists record his deed. He had the privilege of taking down from the cross the sacred body, wrapping in fine linen which he had bought, and adding spices with Nicodemus' help, and consigning to his own newly hewn rock tomb wherein no corpse had ever lain, and in his own garden near Calvary, and then rolling the stone to the door of the sepulchre. Tradition represents J. as sent to Great Britain by the apostle Philip (a.d. 63), and as having settled with a band of disciples at Glastonbury, Somersetshire.

Joseph Barsabas, surnamed *Justus*. One of the two chosen as candidates for Judas Iscariot's vacant apostleship; therefore he must have followed Jesus from His baptism to His ascension, and so was fitted to be a witness of His resurrection (Acts i. 22). Lightfoot suggests that he was Joseph son of Alphaeus, and that Judas Barsabas was his brother and the apostle Jude. Said (Papias, Euseb. H. E. iii. 39) to have drunk deadly poison without hurt, by our Lord's grace.

Joseph. 1. Luke iii. 29. 2. Mary's son, brother of JAMES [see]. Of the Lord's "brethren," i.e. cousins (Matt. xiii. 55, Mark vi. 3).

Joshah. 1 Chron. iv. 34, 38-41.

Joshaphat. 1 Chron. xi. 43. Mathan is the Chaldee for Bashan (Targum Onkelos); J. was therefore a Gadite.

Joshaviah. 1 Chron. xi. 46.

Joshbekashah. 1 Chron. xxv. 4, 24.

Joshua. [See CANAAN, on Prophecies' inscription in Mauritania confirming the historical facts.] = JEHOHSHUA. 1. He was *Hoshea* only ("he will save") up to his noble witness

after spying Canaan. Henceforth *Jehovah's* name is prefixed, *Jehovah* by him would save Israel (Num. xiii. 16). This forms the contrast in the Antitype (Matt. i. 21), "thou shalt call His name Jesus, for *Himself* (Gr., not merely '*Jehovah* by him') shall save His people." Son of Nun, of Ephraim (1 Chron. vii. 27). Born about the time when Moses fled to Midian, he endured in youth the slave labour amidst Egyptian brick-kilns. Probably he even in Egypt was recognised as an officer among his brethren; for at his first public act, choosing and leading picked men of Israel against the attacking AMALIKITES [see] at Rephidim (Exod. xvii. 9) he is introduced abruptly without description as one already well known by the designation Joshua (not Hoshea) given by anticipation. Moses discerned by the Spirit his sterling qualities, solid rather than brilliant. J. learnt to rule by obeying first; then he ruled for God, not self. God commanded Moses to write in the book (Heb., vii. the history of God's dealings with Israel) and rehearse it in J.'s ears. J. inflicted the first decisive blow on the doomed nations; this was an earnest to him of the subsequent conquest of Canaan. Next as Moses' "minister" J. accompanied him along with Aaron, Nadab, Abihu, and 70 elders up the mount of God; but Moses went alone into the cloud (xxiv. 9, 13-15). On the descent J. heard the noise of the people shouting, and with a warrior's thought he said to Moses, "there is a noise of war in the camp"; but it was the noise of singers in the calf worship. When Moses removed the tabernacle of meeting between God and His people from the camp, J., then "a young man" (perhaps an official term for an attendant, Num. xi. 23, Dent. i. 38 "J. who standeth before thee"), departed not out of the tabernacle; the Lord's house and communion is the best qualification for those who are afterwards to fight the Lord's battles.

Sent to spy out Canaan as representing Ephraim; CALEB [see] represented Judah. They two alone of the 12 brought a good report, and encouraged the people not to fear the inhabitants for the Lord was with Israel (contrast Ps. cvi. 24; Num. xiii. 8, 16, xiv.). The people would have stoned both, but the glory of Jehovah suddenly appeared in the tabernacle. The ten other spies were smitten with the plague and died. J. and Caleb alone of all that generation above 20 years of age survived the 40 years' wilderness wanderings that ensued, because "they wholly followed the Lord" (Num. xxxii. 11, 12). Moses shortly before death, by Jehovah's direction, solemnly invested J. with authority as his successor. The Spirit was already in J. Moses by laying on hands added the formal and public sign, and instrumentally gave him thereby more of "the spirit of wisdom." The previous receiving of inward grace does not dispense with the outward sign (xxvii. 18, 23; Acts ix. 1-18, x. 44-48). Moses put some of his own honour (dignity and authority) upon J., making him vice

leader, that Israel might obey him, preparatory to his becoming chief after Moses' death. J. was inferior to Moses in standing before Eleazar the high priest to inquire through him and his Urim and Thummim, of Jehovah; Moses enjoyed direct communion with God. When J. omitted to inquire in the Gibeonites' case he suffered for it. Moses gave J. a charge before the high priest and congregation. J.'s solemn inauguration to the office to which he had previously been called is in Dent. xxxi. 14-23. God Himself recognises J. in it by summoning him into the tabernacle with Moses, whilst the Divine pillar of cloud manifested Jehovah's presence (comp. Num. xi. 25, xii. 5). He commands Moses and J. to write Moses' song, and teach it to Israel as a witness against them of God's benefits, their duties, and the penalty of their apostasy. Jehovah's "charge" by Moses was: "be strong and of a good courage, for thou shalt bring the children of Israel into the land which I swear unto them, and I will be with thee." Once only did J. show an envious spirit, but it was in behalf of his beloved master Moses, not for self. When Eldad and Medad prophesied in the camp separately from the rest of the 70 who received of the spirit that was upon Moses, in his presence, J. said, "my lord Moses, forbid them"; he replied, "enviest thou for my sake? would God that all the Lord's people were prophets," etc. (Num. xi. 28, 29; comp. John iii. 26; Luke ix. 49; Acts xv. 8, 9, xi. 17).

Jehovah repeated the charge (Josh. i. 1-9), enjoining "courage" in "doing according to all the law, turning not from it to the right or left," and promising consequent prosperity and Jehovah's continual presence as "his God whithersoever he went." God kept His promise, working mighty miracles in his behalf, and giving Israel all the land and rest round about; no good thing failed which the Lord had spoken (xxi. 43-45). The people honoured J. as they had Moses. During his lifetime Israel came nearest to realizing the ideal of the people of God (xi. 15, xxiv. 31). J. took the command at Shittim, sent spies to Jericho, crossed Jordan, fortified his camp at Gilgal, circumcised the people (for Israel's work was a spiritual one, and men still having the badge of fleshliness were not fit agents for the Lord's work: Josh. x. 40, Jud. v. 31), kept the passover, (after which on their eating the old corn of the land the manna ceased,) and received the assurance of Jericho's fall and God's fighting against Israel's foes from the uncreated Angel of Jehovah (Josh. v. 13-15, vi. 2-5), the Captain of Jehovah's host (Matt. xxvi. 53, Exod. xxiii. 20-23, Rev. xix. 11-14). The charge "loose thy shoe from off thy feet" identifies Him with the Jehovah of Exod. iii. 5. Gannean suggests that Sartabeh the mountain was the spot whereon the Captain of Jehovah's host, Heb. *Sarsaba*, appeared to J., and thence takes its name. It is invisible W. of Jericho; but to one starting from Riha to the E. it appears at all

points. The Divine Captain was on a height above J., for "he lifted up his eyes" towards Him, and went unto Him. JERICHO [see] fell by miracle. The repulse at Ai, through ACHAN's [see] sin, taught Israel their success depended on their doing God's work of wrath in God's holy way, without greed. Ai then fell. J. wrote the law on EBAL [see], and read it before the assembled people, half on that side and half over against GERIZIM [see]. By neglecting to consult Jehovah J. was entrapped into the league with GIBBEON [see]; but having sworn he honourably kept his oath (Ps. xv. 4, Eccles. v. 2; contrast 2 Sam. xxi. 2-6, etc.). This brought on the attack of the five confederate kings whom he defeated at Makkedah, aided by a divinely sent hailstorm and prolongation of daylight: the condition of the air was probably rendered by God, at J.'s believing prayer, highly refractive so as to cause the sun to be seen long after its actual descent beneath the horizon, as the *fata morgana* in Sicily and the arctic region; comp. the recession of the sun dial shadow under Hezekiah (2 Kings xx. 11). The miracle was local, not universal, if we are to judge from the language, "stand . . . upon Gibeon, . . . in the valley of Ajalon"; so Exod. viii. 23, x. 23. The mention of the moon with the "sun" hints at the true theory of the earth's rotation on its axis, which requires that if the sun apparently stood the moon should apparently stand too. Habakruk (iii. 10, 11) refers to it: "the sun and moon stood still in their habitation." The words "hasted not to go down" imply a gradual not a sudden check to the ordinary phenomena of the sun's apparent motion.

J. subdued the 8. to Kadesh Barnea and Gaza, then the northern confederate kings under Jahin, at Merom, and the country even unto Baal-gad in the valley of Lebanon under mount Hermon and unto "great Zidon." (Tyre was still inferior, merely a stronghold subordinate to Zidon. In the books Samuel and Kings this is reversed, marking the early date of the book of J.)

Israel often disliked destroying all; but God's command required utter extermination of the Canaanites (Josh. x. 40). Like the earthquake or pestilence, they were simply God's executioners, without personal blood-thirstiness, required to exhibit His hatred of idolatry, and learning themselves to hate it. For 500 years God had borne with long-suffering those guilty nations. Neither the piety of Melchizedek nor the awful punishment of Sodom and Gomorrah had led them to repentance. Now their "iniquity was full" (Gen. xv. 16). In six years six nations and 31 kings, including the giant ANAKIM [see], their former dread, fell before J. Their extermination was "a work of mercy for all the countries of the earth to the very end of the world."

Next J., now aged, allotted the land, along with Eleazar and the tribal heads (Josh. xiv. 1, xvii. 4). Timnath Serah in Ephraim was assigned to

J. himself, "the city which he asked" (xix. 49). His singular unselfishness herein appears; he who might have claimed the first and best is served the last, and with no extraordinary possession above the rest. The congregation set up the tabernacle at Shiloh (xviii.). Six cities of refuge were appointed, 48 to the Levites; and the two and a half transjordanic tribes were dismissed home with blessings (xx., xxi., xxii.). The slackness of Israel in taking possession of the promised land and destroying the Canaanites was the drawback to the completeness of J.'s work (xviii. 3); after their long nomad life the people were slow in settling down in separate homes; fear of the foe's attack too made them shrink from the trouble of defending themselves severally: a root of bitterness left which bore deadly fruit under the judges.

A long time after Jehovah had given rest unto Israel from all foes, J., now old, convened all Israel (xxiii.) represented by their heads, judges, and officers, to either Timnath Serah his home or Shiloh the sanctuary, and exhorted them to love and serve Jehovah ("be ye very courageous to do all that is written in the law, turn not aside to the right or to the left," xxiii. 6; the same as God had enjoined Himself, i. 7), constrained by His past benefits, His promises of future help, and His threats of leaving the nations to be anares, scourges, and thorns to vex and destroy Israel in the event of apostasy. Again he gathered all the tribes with their heads and officers to Shechem, as being the place where Abram received God's first promise of the land after his migration into Canaan (Gen. xii. 6, 7); more especially because here Jacob on his return from Mesopotamia settled, and removed his household's strange gods (Gen. xxxiii. 19, xxxv. 2-4), just as J. now wished Israel to renew the covenant binding them to renunciation of all idols. Here too Joseph's bones were buried (Josh. xxiv. 32). J. was buried at 110 years of age in Timnath Serah. His piety comes brightly out in his dying exhortation: (1) God's call to Abraham was one of pure grace, not for his merit; Israel's fathers and Terah had "served other gods" (xxiv. 2, 14; Gen. xxxi. 53, 19, 34), but Jehovah has through miraculous interposition brought Israel to the promised land; put away therefore all the gods ye served in Egypt (Lev. xvii. 7, Ezek. xx. 18, Josh. xxiv. 14); but, if not, (2) choose you (if you are bent on self destruction) which idols you like, "but as for me and my house (Gen. xviii. 19) we will serve the Lord" (comp. Ruth i. 15, 1 Kings xviii. 21, John vi. 67, Luke x. 42). When the people, self confidently (like Peter, Luke xxii. 33), promised faithfulness, J. replied "ye cannot serve the Lord," i.e. without putting away heart idols (for they had no wooden, stone, or metal images to put away): Deut. vi. 5, 6; Matt. vi. 24. Transl. Josh. xxiv. 23, "put away the strange gods which are in you," heart idols, inconsistent with the service of Jehovah

who is "a jealous God" (Ezek. xx. 39). On the people expressing still their resolution to serve Jehovah, J. made a covenant between God and them; and wrote the covenant and the words spoken on both sides in the law book of God, adding it to that written by Moses, and set up a stone as a memorial on the spot, under a terebinth tree by the sanctuary (or place hallowed to Jehovah by Abraham), and as a visible silent witness of their engagement. His influence under God kept them faithful both in his own time and that of the elders who outlived him.

A pious warrior, almost without blemish, one who learned to command in advanced age by obeying when a youth, ever looking up to Jehovah with childlike faith, worshipping with devout prostration the Captain of the Lord's host, dispensing kingdoms yet content at the last with a petty inheritance, as disinterested and unselfish as he was brave, generous, and patriotic.

J. typifies Jesus whose name he bears (Acts vii. 45, Heb. iv. 8). Moses representing the law could not bring Israel into Canaan; that was reserved for J. So Jesus perfects what the law could not, and brings His people into the heavenly inheritance (Acts xiii. 39; Heb. iv., vii. 19-25). He leads His people through a Jordan-like flood of troubles and death itself without being overwhelmed (Isa. xliii. 2). He bruises Satan under their feet (Josh. x. 24, Ps. cx. 5, Mal. iv. 3, Rom. xvi. 20). Jesus is the minister of the true circumcision (Josh. v. 2-9; comp. Rom. xv. 8, ii. 29, Col. ii. 11, 13). J. was buried in the border of his inheritance in TIMNATH SERAH (which see: probably now *Kefr Haris*) in mount Ephraim, on the northern side of the hill Gaash (Josh. xxiv. 30). LXX. add: "there they laid with him in the tomb the stone knives with which he circumcised the children of Israel in Gilgal . . . and there they are unto this day." If this addition of the LXX. be trustworthy, it will be a curious proof that flint knives lay *in situ* for 12 centuries, from the 16th to the third century B.C., the date of LXX. At all events it shows that flint knives are no proof of a barbarous race ages before the historic period; such knives were used by civilized races in the historic times. M. Guerin professes to have discovered at Tigné (Timnath Serah), J.'s tomb. In the hill there one tomb has a vestibule, into which the light penetrates. There are 300 niches for lamps. The vestibule admits to two chambers, one with 15 receptacles for bodies, the other but one; many sharp flint knives were found on removing the dirt from the floor of the tomb, as also in Gilgal, the passage of Jordan. The pillars in the



FLINT KNIFE

vestibule are surrounded by a fillet of Egyptian style.

2. 1 Sam. vi. 14-18. 3. 2 Kings xxiii. 8. 4. = JESHUA [see]. Joshua, Book of. "The domes-

day book of Palestine," especially xiii.—xxii. Authenticated by Scripture references to the events recorded in it (Ps. lxxviii. 53-65, xxviii. 21; Hab. iii. 11-13; Acta vii. 45; Heb. iv. 8, xi. 30-32; Jas. ii. 25). Joshua after destroying the kings, so that Israel had rest from war in the open field, divided generally the land; but this is quite consistent with the after statements that years passed before the process of division was completed and the allotments finally settled. Joshua was directed to divide land not yet in Israel's actual possession (Josh. xiii. 1—xiv. 5). God designed that Israel should occupy the land by degrees, lest the beasts should multiply and the land be desolate (Exod. xxiii. 28-30); for instance, though the kings of Jerusalem and Gezer were slain, their people were not rooted out till long after. The slackness of Israel to extirpate the accursed Canaanites was also a cause of non-immediate possession (Josh. xi. 16, 23; xii. 7, 10-12; comp. xv. 63, xvi. 10, xvii. 1, 16; xviii. 1, 3; xix. 51). Joshua is based on the pentateuch (to which it is joined by the conjunction "now" or "and" at its beginning), but distinct from it. Comp. xiii. 7 with Num. xxiv. 13; xiii. 17 with Num. xxxii. 8; xiii. 14, 33, xiv. 4, with Deut. xviii. 1, 2, Num. xviii. 20; xxi. with Num. xxv.

Unity. The book evidently is that of an eye witness, so minute and vivid are the descriptions. The narrative moves on in one uninterrupted flow for the first 13 chapters. Jehovah's faithfulness is exhibited in the historical fulfilment of His covenanted promises, with which the book opens (i. 2-9, the programme of the book). I. The promise, ver. 2-5, is fulfilled (chaps. ii.—xii.), the conquest of the land by Jehovah's mighty help, "from the wilderness and this Lebanon unto . . . Euphrates . . . and the great sea (the Mediterranean) towards the going down of the sun." The limit, the Euphrates, was not actually reached till Solomon's reign (1 Kings iv. 21), and the full realization awaits Christ's millennial reign (Gen. xv. 18, Ps. lxxii. 8); but the main step towards its fulfilment was taken. Joshua's conquests, though overwhelming at the time, could only be secured by Israel's faithfully following them up. II. The promise, ver. 6, 7, that Joshua should divide the land is recorded as fulfilled (xiii.—xxii.). III. The means of realizing this twofold promise, "only be very courageous to do . . . all the law . . . turn not to the right hand or to the left . . . this book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein . . . for then thou shalt have good success . . . Be strong and of a good courage . . . for the Lord thy God is with thee whithersoever thou goest" (ver. 7-9), are urged upon the people in detail by J. as his last testimony (xxiii., xxiv.). The connection and method traceable throughout prove the unity

of the book. The variety in the style of the historical compared with the topographical parts is what we should expect.

The "three days" (i. 11) are not the time within which the crossing actually took place, but the time allowed to the people to prepare for crossing; prepare victuals to be able to leave Shittim within three days, so as to be ready to cross Jordan. The spies sent from Shittim to Jericho (the key of Canaan) on the same day as Joshua gave this charge to Israel had to hide three days after leaving Jericho, so that they could not have returned till the evening of the fourth day after they were sent (ii. 22). The morning after this Israel left Shittim for Jordan, where they halted again; three days afterwards they crossed, i.e. eight days intervened between their being sent and Israel's crossing. The drying up of Jordan is the counterpart of the drying up of the Red Sea under Moses, Joshua's master and predecessor. Throughout the warlike and the peaceful events of this book, comprising a period of 25 years (comp. xiv. 7-10) from 1451 to 1426 B.C., God's presence is everywhere felt. Joshua is His conscious and obedient agent.

Author. That Joshua wrote the book is probable because (1) he certainly wrote one transaction in it (xxiv. 26), and scarcely any but Joshua himself is likely to have written the parting addresses, his last legacy to Israel (xxiii., xxiv.). (2) None but Joshua could have supplied the accounts of his communion with God (i. 1, etc.; iii. 7; iv. 2; v. 2, 9, 13; vi. 3; vii. 10; viii. 1; x. 8; xi. 6; xiii. 1, 2; xx. 1; xxiv. 2). (3) Joshua was best qualified by his position to describe the events, and to collect the documents of this book; it was important that the statement of the allotments should rest on such a decisive authority as Joshua. (4) He would be following his master and predecessor Moses' pattern in recording God's dealings with Israel through him; xxiv. 26 looks like his own subscription, as Moses in Deut. xxxi., both being followed by an appendix as to the author's death. (5) In v. 1, 6, he uses the first person, "we passed over"; and in vi. 25, "Rahab dwelleth in Israel even unto this day"; both passages imply a contemporary writer. Keil gives a list of phrases and forms peculiar to this book and the pentateuch, marking its composition in or near the same age.

Jud. iii. 1-3, i. 27-29, repeat Josh. xiii. 2-6, xvi. 10, xvii. 11, because Joshua's description suited the times described by the inspired writer of Judges. The capture of Hebron and Debir by Judah and its hero Caleb is repeated in Jud. i. 9-15 from Josh. xv. 13-20. Possibly the account of the Danite occupation of Leshem or Luish is a later insertion in Josh. xix. 47 from Jud. xviii. 7. So also the account (Josh. xv. 63, xviii. 28) of the joint occupation of Jerusalem by Israel and the Jebusites may be an insertion from Jud. i. 8, 21. In the case of an authoritative record

of the allotment of lands, which the book of Joshua is, the immediate successors who appended the account of his death (probably one or more of the elders who took part in Joshua's victories and out-lived him: "we," v. 1, 6; xxiv. 31; Jud. ii. 7) would naturally insert the exact state of things then, which in Joshua's time were in a transition state, his allotments not having been taken full possession of till after his death. The expulsion of the Jebusites from Jerusalem at the beginning of David's reign proves that Joshua and Judges were written before David. The Gibeonites were in Joshua's time (Josh. ix. 27) "hewers of wood and drawers of water" for the sanctuary "even unto this day," but Saul set aside the covenant and tried to destroy them; so that the book of Joshua was before Saul. The only Phœnicians mentioned are the Sidonians, reckoned with the Canaanites as doomed to destruction; but in David's time Tyre takes the lead of Sidon, and is in treaty with David (xiii. 4-6; 2 Sam. v. 11).

Josiah = supported or healed by Jehovah. 1. Son of Amon and Jedidah; began to reign at eight years old (641 B.C.) and reigned 31 years, to 610 B.C. (2 Kings xxii.—xxiv.; 2 Chron. xxxiv., xxxv.). The first 12 chapters of Jeremiah may refer to this period. At 16, "while he was yet young, he began to seek after the God of David his father." As Amon was wicked it is likely that Jedidah (= beloved), like Lois and Eunice (2 Tim. i. 5), had early instilled into her child pious principles which bore fruit betimes, for in spite of the closing error which cost him his life the Holy Spirit, who remembers the graces and ignores the exceptional falls of believers, testifies "he declined neither to the right hand nor to the left." At 20, in the 12th year of his reign, he began to purge Judah and Jerusalem of the high places, groves [see] or Asherah, and images of the sun and Baal, and strewed their dust on the graves of their former worshippers. The events of the purging out idolatry, the temple repair, and the finding of the law, in Kings are arranged according to subject matter; but in Chronicles chronologically. The repairing of the temple recorded 2 Kings xxii. 3-7, in a period by itself, subordinate to the discovery of the law, in the 18th year of J.'s reign, must have been chronologically before that date, since in that year the builders were already repairing and the money for the work had been collected by the Levites who kept the door. The abolishing of the idols must have begun before the people made the covenant (2 Kings xxiii. 3). The discovery of the law [see on it HILKIAH] quickened his zeal in abolishing them throughout the whole kingdom. In 2 Kings their suppression is narrated more minutely, the passover celebration is summarized; in Chronicles their suppression is summarized (xxxiv. 3-7, 38), but the passover fully described (xxxv. 1-19). J. spared not even the high places which pious Hezekiah

had left, nor those of Solomon in his apostasy, nor their priests (Chemarim), as Zeph. i. 4 foretold; also Manasseh his grandfather's grove (Asherah) in the Lord's house (2 Kings xxi. 7, xxiii. 6). He defiled Tophet in the valley of the children of HINNOM [see], where the people used to make their children pass through the fire to Moloch; and burned the chariots of the sun, and took away the sacred horses, and destroyed Ahas' altars on the housetop. He fulfilled on the Bethel calf altar the prophecy of the man of God to Jeroboam, given three centuries before, and declaring his very name (as Isaiah did that of Cyrus ages before), but respected the prophet's sepulchre (1 Kings xiii.). His purgation thus extended to northern Israel as far as Naphtali, as well as to Judah.

It was in repairing the temple that Moses' copy of the law, in his own handwriting, or at least the original temple copy from his, was found. That the law was not previously unknown appears from the king's conduct on its discovery. He at once accepted its authority without mistrust as genuine and authentic; and read or caused it to be read in the ears of all the men of Judah, the priests and the prophets ("Levites" in 2 Chron. xxxiv. 30). These too all accepted it, evidently because they and he had always recognised its truths generally (as his extirpation of idolatry already implied), but now he and they are brought into immediate contact, as it were, with Moses himself, through the original temple copy. His tenderness of heart (conscience) and his humbling himself before God with tears and rent garments brought God's promise through Huldah that he should be "gathered to his grave in peace," and "should not see the evil God was about to bring on" Jerusalem. It is true he fell in battle; but his remains were (and were the last) buried in his fathers' sepulchres "in peace," before seeing the enemy overthrow his capital (comp. Jer. xxiv. 5, Isa. lvii. 1, 2). "Because thou humblest thyself when thou hearest what I speak . . . I also have heard thee." God is toward men what they are toward Him (Ps. xviii. 25, 26). In this same year, the 26th of his age, the 18th of his reign, J. and his people entered into a covenant to keep the law of Jehovah with all their heart and all their soul (2 Kings xxiii. 3, 2 Chron. xxxiv. 31-33).

His only fault was his supposition that by frustrating Necho's expedition to the Euphrates against Assyria he might avert God's predicted judgment on Judah. He scarcely realized the depth of Israel's apostasy, and hoped his reformation would enlist God's co-operation against the Egyptians. Nineveh was falling, if not already fallen. The Syrian princes, those independent as J. as well as Assyria's vassals, hoped now to be free from every foreign yoke; it was therefore necessary now to check the Egyptian, for though Necho was not marching against Judah but

against Carchemish by Euphrates, J. knew that if once the Egyptians gained Coelosyria his independence would be gone. Necho appealed in vain to J. to leave him alone, as it was "against the house of his war" (his hereditary enemy) that he was marching, and that God commanded him, so that if J. interfered he would be "meddling with God." He thought the reference to God would have weight with J. Of course Pharaoh's view of the Godhead was distinct from J.'s. J. forgot his ancestor Solomon's inspired counsel (Prov. xvii. 14, xxvi. 17). J.'s reformation had not removed the deep seated evil (as Jeremiah and Zephaniah testify), so that the deceased Manasseh's sin, acting still far and wide though hiddenly now, awaited God's fierce anger on Jerusalem, as he was warned by God through Huldah (2 Kings xxii. 16-20). Hence J. was permitted, not without culpability on his part, to meddle in the ungodly world's wars, and so to fall, and with himself to withdraw the last godly ruler from the people henceforth given over to punishment (2 Kings xxiii. 25-30). Necho came by sea to Palestine, landing at Acco. If he had come by Philistia J. would have met him there, and not allowed him to advance to Megiddo. There, in the great battle field of Palestine, Esdraelon plain, Necho, when they met face to face, slew him. J. was carried wounded from Hadadrimmon to die before he reached Jerusalem. He was buried with every honour, and Jeremiah composed a dirge, annually chanted at Hadadrimmon (not the "Lamentations" over Jerusalem after its fall). Comp. Jer. xxii. 10, "weep not for the dead, neither bemoan him" (viz. J. slain at Megiddo = Magdolun in Herodotus); he is at peace. The church, whilst potent in the world for God, must not descend to the world's level and use the world's weapons for even a good end. Her controversy must first be with herself so long as corruption is in her, and then she must yield herself to God to be wielded by Him in the world for His glory. Antichrist superseding spiritual Babylon appropriately falls at Armageddon, i.e. the hill of Megiddo, the scene of godly J.'s fall through descending to the world's carnal strifes as *Babylon's ally* (Rev. xvi. 14-18); the Jews' future mourning for Him whom they pierced, before God's interposition against all nations confederate against Jerusalem, answers to their mourning for J. at Megiddo (Zech. xii. 10, 11).

J.'s greatness harmonizes with the parallel decline and fall of Assyria. J. exercised a sovereignty over Samaria and Galilee (2 Chron. xxxiv. 6), besides Judah. In 633 B.C. the Medes attacked Nineveh. Then the Scythians (from whom Bethshan got its Gr. name Scythopolis) desolated western Asia. Then Egypt cast off the Assyrian yoke, and Psammetik I. attacked southern Syria. Finally, in 626 or 624 B.C., the Medes, Babylonians, and Susianians destroyed Nineveh and divided the empire. This gave J. the opportunity to free Judah from the Assyrian yoke which his

grandfather had borne, and to enlarge his kingdom. [See for further illustrations of the Scripture harmony with secular history, Necho.]

2. J., son of Zephaniah = hen (*grace*) (Zech. vi. 9, 15). At his house in Jerusalem the three from Babylon were guests, from whom Zechariah by God's command took silver and gold to make crowns for the high-priest Joshua's head.

Josibiah. 1 Chron. iv. 85.

Josiphiah. Ezra viii. 10.

Jotbah. The city of Meahullemeth, Manasseh's queen, mother of Amon (2 Kings xxi. 19). Now *Et Tasyid*, N. of Jerusalem, in Benjamin. Meaning *goodness*. The good soil explains the name. Distinct from

Jotbathah, Jotbath, one stage of Israel in the wilderness, "a land of torrents of waters" (Num. xxxiii. 38, Deut. x. 7). Now *wady Tabah*, six miles S.W. of the head of the Eilatitic gulf of the Red Sea, abounding in water, tamarisks, and palms. Robinson calls it *wady el Adheh*, a sandy plain descending into *wady el Jerajeh*; next Gudgodah or Horhagidgad.

Jotham. 1. Gideon's youngest son; escaped when his 69 brothers were killed at Ophrah by their half brother Abimelech. Upon the latter being made king, J. from mount Gerizim, which rises 800 ft. above the valley of Shechem on the S. side of the city, uttered against him and the Shechemites the parable or *FABLE* [see] (the oldest extant) of the bramble and the trees. The olive, fig, and vine, the most valuable products of Palestine, represent the nobler persons like Gideon, who bear fruit to God's glory and man's good, and wish no transference to kingly positions (*to float about* restless and insecure, *naah*, instead of being rooted in the soil; Jud. ix. 9). The bramble, good for nothing but to burn, represents Abimelech who can do nothing but harm. The bramble's hollow pretentiousness appears in his invitation, "trust in my shadow!" It could only scratch, not shelter from the heat. Easily catching fire, it can set on fire the noblest trees of Lebanon; the worthless can cause fatal hurt to the noblest (Exod. xxii. 5). J. fled to Beer and dwelt there, out of Abimelech's way.

2. King J., son of Uziah or Azariah and Jersbah. He was regent during Uziah's leprosy (2 Chron. xxvi. 21); at 25 he succeeded, and reigned 16 years in Jerusalem (758-742 B.C.). Contemporary of Isaiah. He did right before the Lord; but did not remove the high places, for "the people did yet corruptly," sacrificing and burning incense still on them (2 Kings xv., 2 Chron. xxvii.). He built the higher gate of the house of Jehovah, i.e. the N. gate of the inner or upper court (see Ezek. viii. 3, 5, 14, 16; ix. 2; xl. 8-48), and built much at the wall of the Ophel (the S. slope of the temple mount, a wall from which passed to the W. mount, commonly called Zion [see JERUSALEM]), and cities on Judah's mountains, and castles in the forests to protect the herds, as Uziah had done (2 Chron. xxvi. 10). He imposed on Ammon, after subduing them, a

heavy tribute for three years. 3. 1 Chron. ii. 47.

Jozabad. 1. 1 Chron. xii. 20. 2. 2 Chron. xxxi. 18. 3. 1 Chron. xxxv. 9. 4. Esra viii. 33. 5. Esra x. 22. 6. Neh. viii. 7, xi. 16.

Jozachar. Son of Shimeath the Ammonitess; one of Joash's murderers (2 Kings xii. 21). Zabad in 2 Chron. xxiv. 26 is a transcriber's error for Zachar contracted for J. As Joash had forsaken Jehovah for foreigners' idols, so his doom was inflicted by two sons of foreign women.

Jozadak = JEHOZADAK. Esra iii. 2, 8, v. 2, x. 18; Neh. xii. 26.

Jubal. Lamech's son by Adah; invented the harp and organ (pipe), i.e. stringed and wind instruments (Gen. iv. 21). Brother of Jubal, the beginner of pastoral life. The connection herein is implied between nomad life and music, which can be practised in the leisure afforded by such a life. Pan and Apollo, to whom the Greeks attributed the invention of the pipe and lyre respectively, were represented as shepherds.

Jubilee. [See YEAR, SABBATICAL.] The 50th, after seven weeks of years, when alienated lands returned to the original owners and Hebrew bondservants were freed (Lev. xxv. 8-16, 23-35, xxvii. 16-25; Num. xxxvi. 4). At the close of the great day of atonement the blast of the jubilee curved trumpets proclaimed throughout the land liberty, after guilt had been removed through the



typically atoning blood of victims. It is referred to as antypically fulfilled in "the acceptable year of the Lord," this limited period of gospel grace in which deliverance from sin and death, and the restoration of man's lost inheritance, are proclaimed through Christ (Isa. lxi. 1, 2; Luke iv. 19). Literally hereafter (Ezek. vii. 12, 13; xlv. 17) to be kept. Liberty to bondservants was given every seventh or sabbatical year. The princes and people at Jerusalem first observed it, in accordance with Zedekiah's covenant made under fear of the Babylonian besiegers; afterwards on Pharaoh Hophra interrupting the siege they broke their engagement and enslaved their brethren again; God in retribution gave them a fatal liberty, viz. emancipation from His blessed service, to be given up to the sword, pestilence, and famine (Jer. xxxiv. 8-22, xxxvii. 5-10; comp. Neh. v. 1-13).

The jubilee prevented the accumulation of land in the hands of a few, and raised legally at regular intervals families and individuals out of destitution to competency; thereby guarding against the lawless and dangerous outbreaks of the penniless against large possessors, to which other states are liable. It tended to foster family feeling, and to promote the preservation of genealogies, and to remind all that Jehovah was the supreme Landlord under whom their tenure was held and the Lord of the Israelites, who therefore could not

become lasting servants of any one else.

"The times of the restitution of all things" are the coming grand jubilee (Acts iii. 21), "the regeneration" (Matt. xix. 28) ushered in by "the trump of God" (1 Thess. iv. 16, 17). The Spirit is meantime "the earnest of our inheritance until the redemption of the purchased possession" (Eph. i. 13, 14; Rom. viii. 19-23).

As in sabbatical years, there was to be no tillage but the natural produce was to be left open to all. If a Hebrew in poverty disposed of his land the price was regulated by the number of years to run till jubilee, the sabbatical seventh years not being counted. The original proprietor or the nearest of kin (*goel*) could redeem the land at any time. Houses in walled cities were excepted; the owner might buy them back within a year, otherwise they became absolutely the purchaser's own. But houses in villages went with the lands. Levites too could buy back their houses at any time, which always reverted to them at jubilee; their lands were not affected by the law of jubilee. If a man sanctified his land to Jehovah it could be redeemed before the jubilee on paying the worth of the crops and a fifth. If not redeemed before jubilee it remained sanctified for ever. Even a bondman who bound himself to willing service by boring his ears was freed at jubilee (Exod. xxi. 6). No legislator would have enacted such an institution, and no people would have long submitted to it, unless both had believed that a Divine authority had dictated it and a special providence would facilitate its execution. Nothing could have produced this conviction but the experience of miraculous interposition such as the pentateuch describes. The very existence of this law is a standing monument that when it was given the Mosaic miracles were fully believed; moreover this law, in the pentateuch which the Jews always have received as written by Moses, is coeval with the witnesses of the miracles: therefore the reality of the Mosaic miracles is undeniable (Graves, Pentateuch, vi.).

The root of "jubilee" is *jabal*, "to flow," a rich stream of sound (Exod. xix. 13, where jubilee is transl. "trumpet," marg. "cornet"; comp. Josh. vi. 5, comp. Ps. lxxxix. 15). It was in the 50th year, so that, the 49th also being a sabbath year, two sabbatical years came together, just as pentecost came the 50th at the end of the seven weeks (49 days) closing with the sabbath. It stood between the two series of sabbatical years in the century. See Isa. xxxvii. 39, where the reference to jubilee is not at all certain; also chap. v. 7-10, those who by covetousness prevented the operation of the law of jubilee. Remission of debts was on each sabbatical seventh year; the bondage for debt was all that jubilee delivered from.

The jubilee is the crowning of the sabbatical system. The weekly and the monthly sabbaths secured rest for each spiritually; the sabbatical year secured rest for the land. The

jubilee secured rest and restoration for the body politic, to recover that general equality which Joshua's original settlement contemplated; hence no religious observances were prescribed, simply the trumpets sounded the glad note of restoration.

The leisure of the jubilee year was perhaps devoted to school and instruction of the people, the reading of the law and such services (Ewald).

Juda. 1. Luke iii. 30. 2. Son of Joanna or Hananiah (Luke iii. 26) = Abiud (Ab being prefixed), Matt. i. 13. Their times agree, omitting Rhess of Luke, and allowing for Matthew's omission of generations, = Hodaiah (1 Chron. iii. 24). 3. One of Christ's "brethren" or cousins; brother of James; of the twelve; author of the EPISTLE [see JUDE] (Mark vi. 3, Matt. xiii. 55, Luke vi. 16, Acts i. 13).

Judah. 1. The patriarch JUDAH; Jacob's fourth son, by Leah. J. = praise, Leah having praised Jehovah for giving him; Jacob similarly refers to the meaning of J., "thou art he whom thy brethren shall praise" (Gen. xxix. 35, xlix. 8). He saved Joseph from death by the cruel and covetous plan of selling him to the Midianites. Conscience and natural feeling wrought on J., "what profit is it (like the antitype Judas, and in the keen bargaining spirit of the Jews ages afterwards: John xii. 4, 5; Matt. xxvi. 15), if we slay our brother and conceal his blood? Come and let us sell him . . . and let not our hand be upon him, for he is our brother and our flesh." Conscience was stupefied, and cupidity gratified, by this scheme. J. was the brethren's spokesman in prevailing on Jacob to let Benjamin go to Egypt, and he undertook to be surety for him (Gen. xliii. 8-10); and when Joseph's cup was found with Benjamin, professed their guilt and liability to bondservice, though actually innocent of stealing it, in order in oriental fashion to move pity. Then J. touchingly appealed to the supposed Egyptian prince to detain him as a bondservant instead of his youngest brother, by describing his father's love for Benjamin after having lost Joseph, and the danger of bringing down his grey hairs with sorrow to the grave, so that Joseph could refrain no longer but made himself known (xlv.). J. too is the one who prepares the way before his father in going to meet Joseph and settle in Goshen (xli. 28). Throughout J. "prevailed above his brethren, and of him came the chief prince" (1 Chron. v. 2). Though "the birth-right was Joseph's" he was not registered as firstborn, because of J.'s prevalence on the threefold ground, Jacob's blessing, J.'s historic preeminence, and David the prince (1 Chron. xxviii. 4) being chosen from J. The tribe outnumbered all the others under Moses: 74,600 at Sinai (Num. i. 26, 27); 76,500 before entering Canaan (xxvi. 22); outnumbering Dan at Sinai by 11,900. Again after the division of the land J. was called by God to be the vanguard of the army warring with the Canaanites.

(Jud. i. 1, 2). J. in his conduct before Joseph in Egypt manifested true nobility; if he had sold his brother yet he was willing to be sold himself for the youngest brother. So, when Benben forfeited his birth-right by incest, Simeon and Levi by manslaughter, J. the next oldest received from Jacob the best blessing of the elder sons (Gen. xlix. 8-12). J.'s "hand was in the neck of his enemies" in his victories as leading tribe; "his father's children bowed down before him" when J. became the royal tribe, of whom sprang David and David's almighty Son. The "lion," the king of beasts, is Jacob's image for J.; afterwards it was his standard, with the motto "Rise up, Lord, let Thine enemies be scattered" (Targ. in Pseudo Jon.). J. should hold the *tribal sceptre*, and have "lawgivers" (Ps. lx. 7) among his posterity ("from between his feet") until Shiloh ("the Prince of peace") should come. So accordingly Augustus' decree (Luke ii. 1, etc.) and the Roman procuratorship, superseding native rule, marked the appearance of Christ of the tribe of J. In Him all J.'s regal and legislative powers merged and found their consummation. J. as to temporal prosperity should "bind his foal unto the vine and his ass's colt unto the choice vine, washing his garments in wine and his clothes in the blood of the grape, his eyes being red with wine and his teeth white with milk." Spiritually the targums of Jerusalem and Pseudo Jonathan refer this also to Messiah. Chrysostom interprets the "vine" the Jewish people, the wild ass the Gentiles brought into the church's vineyard. Christ is the true vine (John xv. 1); He trod the winepress alone, em-purpling His garments with His blood (Isa. lxiii. 1, etc.). The wine is the inspiring Spirit in believers as milk is the nourishing spiritual food (S. of Sol. v. 1; Isa. lv. 1; Eph. v. 18; 1 Pet. ii. 2). In Moses' dying blessing (Deut. xxxiii. 7) he prays: "Hear Lord the voice of J. (in prayer) and bring him (marching at the head of the tribes back again victorious) unto his people."

J. stopped with his friend Hirah, an Adullamite, and there married a Canaanitess, Shuah's daughter (Bath Shua), by whom he had sons, Er, Onan, and Shelah. Er died childless; and oriental or Chaldee custom (afterwards permitted and regulated under the Mosaic code: Matt. xxii. 24, Deut. xxv. 5) required Onan to marry his widow Tamar. Onan having been slain by Jehovah for unnatural sin, Shelah ought to have been given her; but J., from superstitious fear lest he too should die, delayed. Then she waylaid J. as a veiled harlot (one apparently consecrated by vow to impurity in the worship of Venus Astarte, the Babylonian Mylitta) at the gate of Enaim (marg.) and received his signet, bracelets, and staff in pledge for the kid he promised her. She resumed her widow's garments. When it was known that she was with child J., by his patriarchal authority, would

have burned her as having disgraced his family; but she proved by the signet and bracelet that J. himself was the father of her children, and that she had a claim on him as nearest of kin to marry her when he withheld Shelah (Ruth iii., iv.; Gen. xxxviii. 25, 26). Pharez and Zarah were the offspring, Pharez the ancestor of David and of Messiah Himself (Gen. xlvi. 12). God can bring purity out of impurity. The three sons born in Canaan accompanied J. to Egypt on his removal thither (Exod. i. 2). Nahshon, Amminadab's son, was chief at the first census (Num. i. 7, ii. 3, vii. 12, x. 14), David's ancestor (Ruth iv. 20). Caleb represented J. among the spies, and in the allotment of the land (Num. xiii. 6, xxxiv. 19). J. led the van in the wilderness march on the E. of the tabernacle, with Issachar and Zebulun his kinsmen (ii. 3-9, x. 14).

The boundaries of J. are given Josh. xx. 20-63. The territory was thickly studded with towns and villages. Benjamin was on the N. The northern bound ran from the embouchure of Jordan, by the valley of Hinnom under Jerusalem, to Jabneel on the western sea coast; the Dead Sea on E., and the Mediterranean on W. The southern bound ran from the extreme southern end of the Dead Sea to the Mediterranean at wady el Arish. The wilderness of Zin was its extreme southern limit. Its length averaged 45 miles, its width 50.

Four main regions made up the territory. (1) "The south" (Negeb); the southernmost district of Canaan, the pasture lands between the hills and the desert; a portion of this was ceded to Simeon (Josh. xv. 20-32, xix. 1-9). (2) The shephelah, or rolling lower hills, the hilly lowland between the central mountains and the Mediterranean plain (xv. 33). The shephelah was bounded by the Negeb on the S.; on the N. it reached to Lydda, where the plain of Sharon begins, famous for its flowers; the hilly part (*Ashedoth*) of the shephelah is on the E., the link between mountain and plain, and is more thick with villages than the plain, cornfields alternate with meadows, gardens, and olive groves. (3) The mountain or "hill country of J.," the largest of the four (Josh. xv. 48-60). Beginning at its highest level below Hebron, 3000 ft. above the sea level, it reaches E. to the Dead Sea and W. to the shephelah; an elevated plateau of a tolerably general level; the southern part of the mountain backbone stretching N. till interrupted by Esdraelon plain, and having on it Hebron, Jerusalem, and Shechem; this "mountain of J." abounds in ruins of former towns; springs are numerous, as at *Urtas* near Solomon's pools, but no streams. It rises from the Negeb precipitously, between the hilly region on the western part of the shephelah and "the desert of J.," extending to the Dead Sea (ver. 61): a rugged limestone range, with sides covered with grass, shrubs, and trees; the valleys intersecting it

yield plentifully corn, wheat, and millet; orchards, olive yards, and vineyards rise in terraces up the sides. (4) "The desert of J." (midbar), the sunken district near the Dead Sea; from the northern border of J. (Josh. xv. 6, 7) to wady Fikreh on the S. and to Maon, Tekoah, and Bethlehem toward the W.: a soil of chalk, marl, flint, and lime, bare of vegetation on the side toward the Dead Sea; but where springs are, luxuriant, and even in the desolate parts bearing traces of ancient works of man. The present barrenness, so far from disproving, confirms Scripture, which, though describing its former fertility, foretells its desolation for its apostasy. Its towns were six (xv. 61). [See ENGEDI.] The city of Salt was at the southern end of the Dead Sea in the Salt Valley. The priests' nine cities were all in J.; the Levites had no cities in J. (xxi. 9-19.)

The allotment to J. was first (Josh. xv. 1, xix. 51). Joshua prepared the way by destroying the chief towns and slaying their kings, penetrating even to Hebron and Debir in the hill country. J. and Simeon followed up the conquest (Jud. i. 9, 19, 20), occupying the mountain and the crowning Philistine tract, with Gaza, Askelon, and Ekron, but unable to drive out the Canaanites from the valley (*Eneke*) where their chariots gave the latter the advantage (ver. 19), but in ver. 9 "valley" is *shephelah*, rather the low hilly region between the mountain and the plain. The Philistine tract was wrested from J.'s hands (1 Sam. iv., v., vii. 14), then J. recovered it. J. took little part in the conflicts under the judges, except (Jud. xx.) the attack on Gibeah. The Philistine incursions were through Dan's and Benjamin's territory, not J.'s. The tribe acted throughout independently of the rest (2 Sam. ii. 4, 11; xix. 40-43).

2. Ezra iii. 9, = Hodaviah (ii. 40), Hodevah (Neh. vii. 43). 3. Ezra x. 23; Neh. xii. 8, 36. 4. Neh. xi. 9, "second over the city"; comp. 1 Chron. ix. 7.

Judah, Kingdom of. The tribe Judah comprised the whole territory S. of a line drawn from Joppa to N. of the Dead Sea; the largest extent among the tribes, due to their valour in driving out the aborigines from their mountain strongholds. Their hilly region braced their energies for conflict with their neighbouring adversaries; so they retained their vigour, at the same time that their large pastures and wide territory, and commerce with Egypt and by the Red Sea and Joppa with other lands, gave them abundant wealth. Their independence of the northern tribes, and the jealousy of Ephraim, early prepared the way for the severance of the northern and southern kingdoms under Rehoboam. [See ISRAEL.] J. included southern Benjamin and Jerusalem the joint city of both, Simeon, and many cities of Dan. In Abijah's and Asa's reign J. gained parts of Ephraim (2 Chron. xii. 19, xv. 8, xvii. 2); and after Israel's deportation to Assyria the king of J. exercised a quasi authority in

the N. (2 Chron. xxx. 1-18. Hezekiah; xxxiv. 6-9, Josiah.) Edom was for sometime subject. Israel interposed between J. and Syria and Assyria; and Egypt in its military marches towards Assyria took the coast line of Philistia, not through J. The fighting men of J. under David were 500,000 (2 Sam. xxiv. 9); under Rehoboam only 180,000 (1 Kings xii. 21); under Abijah 400,000 (2 Chron. xiii. 8); under Asa 580,000 (xiv. 8); under Jehoshaphat 1,100,000 (xvii. 14-19); under Uzziah 807,500 (2 Chron. xxvi. 13). J.'s armies progressively augmented, Israel's decreased; under Ahab against Syria Israel's forces were "like two little flocks of kids"; under Jehoahaz "50 horsemen" (1 Kings xx. 27, 2 Kings xiii. 7). But the grand conservative element of J. was its divinely appointed temple, priesthood, written law, and recognition of the one true God Jehovah as its true theocratic king. Hence many left northern Israel for J. where the law was observed. This adherence to the law (comp. Acts xxiii. 5) produced a succession of kings containing many wise and good monarchs, and a people in the main reverencing the word of God as their rule, at least in theory. Hence J. survived her more populous northern sister by 135 years, and lasted 975-586 B.C. The diminution of numbers intensified the theocratic element by eliminating all that was heathenish and attracting all the godly in northern Israel. The apparent loss proved a real gain, and would have proved permanently so but for J.'s unfaithfulness. God's great purpose did not fail in spite of Israel's and J.'s unfaithfulness, viz. to preserve in the world a standing monument of the unity, supremacy, and providence of Jehovah; this effect was perpetually and uniformly produced in all periods and by all events of the Jewish history, and to prepare for and introduce the gospel of Christ (Graves, Pentateuch, ii. 3, § 2).

Rehoboam, Abijah, and Asa [see] for 60 years warred with Israel in the hope of recovering the northern kingdom. Baasha [see] on the other hand fortified Ramah to check the migration of religious Israelites to J. Asa hired Benhadad I., of Damascus, to counteract him, for which Hanani reproved him. Abijah, or Abijam, though his speech breathes the theocratic spirit (2 Chron. xiii. 4), in conduct showed a "heart not perfect with the Lord God," for "he walked in all the sins of his father" (1 Kings xv. 3).

A new policy began with Jehoshaphat [see], and lasted for 80 years down to Amaziah, that of alliance with Israel against Syria. It was as opposed to J.'s true interests as open war had been. In spite of his pious efforts for the instruction of his people through the princes, Levites, and priests, in God's law (2 Chron. xvii.), and for the administration of justice in the fear of Jehovah (xix.), his affinity with Ahab and Ahaziah nearly cost him his life at Ramoth Gilead (xviii.), and again in the wilderness of Edom (2 Kings iii. 8-

11), and caused the loss of his ships in Ezion Geber (2 Chron. xx. 36, 37). He was reproved by the Lord's prophet Jehu, after his escape at Ramoth Gilead (xix. 2, 3); then when he renewed the alliance with Ahab's son Ahaziah, by Eliezer; at last he saw the fatal effects of alliance with the ungodly (1 Cor. xv. 33), and would not let Ahaziah's servants go in his ships (1 Kings xxii. 48). The alliance bore deadly fruit under his murderous son Jehoram [see], his grandson Ahaziah, and the bloody queen mother Athaliah [see], Ahab's daughter and Jehoram's wife (2 Chron. xxi., xxii.). Jehoiada deposed her, and restored Joash [see] to the throne, who governed well till Jehoiada's death; then gave ear to the princes, and restored idolatry, slew Zechariah his faithful reprove, and failing to withstand a Syrian invasion was killed by his own servants.

Amaziah, elated with the conquest of Edom and having lost God's favour through apostasy to Edom's idols, challenged Joash of Israel, the conqueror of Syria (xxv., 2 Kings xiii. 14-25). Uzziah and Jotham reigned prosperously. But Ahaz [see], when smitten by the Syrian and Israelite confederacy of Rezin and Pekah (2 Chron. xxviii., 2 Kings xvi., Isa. vii. -ix.), which was the punishment from Jehovah of his idolatry, adopted the fatal policy of becoming the vassal of Assyria, which "distressed but strengthened him not." For a century and a half this vassalage lasted, with occasional periods of independence, as under the godly Hezekiah and Josiah [see]. The repulse of Sennacherib and the religious revival under these two kings averted the evil day. But, after Hezekiah, Manasseh's enormous wickedness so provoked Jehovah that the piety of his grandson Josiah, Amon's son, could procure only a respite. After the reigns of the worthless Jehoahaz, set aside by Pharaoh Necho who promoted Jehoikim, and Jehoichin or Coniah, Zedekiah (promoted by Nebuchadnezzar) through treachery in violation of his oath brought destruction on himself and Jerusalem (588 B.C. or 587, Clinton; 2 Chron. xxxvi. 13; Ezek. xvii. 15-18; Jer. lii. 8). As the influence of the priesthood was at its height under David and Solomon, so the power of the prophets rose between this time and the building of the second temple. In northern Israel they were the only witnesses for God in the face of the state idolatry; in J. they were spiritual teachers bringing out the gospel hidden in the law, and pointing on to the Messianic kingdom. Isaiah, Jeremiah, etc., prepared J. for the 70 years' captivity; Ezekiel and Daniel witnessed for God to them, and to the heathen world power in it. That severe discipline purged out their craving for idols. Ezra and Nehemiah at the return were God's instruments in producing in them a zeal for the law which distinguished them subsequently, and in Christ's time degenerated into formalism and self righteousness.

Restoration of the Jews and Israel.

Moses foretells it (Deut. xxx. 1-6). The original grant of the land to Abraham and the blessing of ALL nations in his seed await their exhaustive fulfilment, only partially realised under Solomon (Gen. xv. 18, xxii. 18). The covenant has six historical stages: (1) the family; (2) expanded into a nation; (3) royalty; (4) the exile and return; (5) Messiah's advent and the church in troublous times; (6) His second advent and the church's and Israel's glory. The "second time" exodus is also foretold by Isa. xi. 10-16; ii.; xvii. 12; xxxv. 10; liv. 7-11. Also Jerusalem shall be the religious centre of the nations, amidst universal peace, the Lord's manifested presence there (ix.-lxiii., lrv., lxxvi.) eclipsing the former ark of the covenant (Jer. iii. 16-18, xxiii. 6-8; Ezek. xxxvii.-xlvi.). Hosea (iii. 4, 5) vividly depicts Israel's state for ages, clinging to the law yet without "altar, priest, or sacrifice," which the law ordains, yet not relapsing into idolatry to which they were so prone in his day, "without teraphim" and "without a king"; then finally "seeking the Lord and David their king." So emphatically "all Israel shall be saved," when "the fulness of the Gentiles shall have come in," i.e. when the elect remnant of Jews and Gentiles now being converted shall have been completed (Rom. xi. 25, 26); so our Lord (Luke xxi. 24; Rev. vi. 10, xi. 2-15). The object of God's election of the Jews was not merely for themselves, as if their perversity frustrated God's purpose; but to be, even in their temporary rejection, a standing monument to the world of the unity, supremacy, and providence of Jehovah ("ye are My witnesses," saith Jehovah: Isa. xlii. 8, xliiii. 10, 12), and ultimately to be blessed temporally and spiritually themselves, and to be a blessing to all nations.

Judaea, or Jewry. First so called as a "province" of Persia (Dan. v. 13, Ezra v. 8, Neh. xi. 3, Esth. viii. 9). On the return from Babylon the Jews, besides Judah, included large portions of Benjamin, Levi, Ephraim, and Manasseh (Ezra i. 5, x. 5-9; Neh. xi. 4-36; 1 Chron. ix. 3; "Israel," Ezra ii. 70, 59, iii. 1, x. 5; Neh. vii. 73), and many whose pedigree could not be found. The number twelve was retained in the sin offerings, as though all the tribes were represented (Ezra vi. 17, viii. 35). The amalgamation began when Rehoboam's idolatry drove the godly of northern Israel to Judah, again it took place under Hezekiah (2 Chron. xxx., xxi.). Anna was of Asher (Luke ii. 36); Paul of Benjamin (Rom. xi. 1); Barnabas of Levi (Acts iv. 36). The "twelve tribes" appear Acts xxvi. 7, Jas. i. 1.

J. is strictly the region W. of Jordan. S. of Samaria (though "beyond Jordan" is vaguely included in Mark x. 1, and Galilee Luke xxiii. 5). The village Anath marked its northern boundary (Josephus, B. J., iii. 3, § 5), Jordan its southern boundary: comprising the territory of Judah, Dan, Simeon, and Benjamin, 100 miles long, 60 broad. Upon the deposition of the ethnarch Arche-

lans, A.D. 4, J. was ruled by a procurator subject to the governor of Syria; he reigned at Caesarea on the



ROMAN MEDAL TO COMMEMORATE THE CONQUEST OF JUDAEA.

const. J. was little frequented by our Lord, except Jerusalem, Bethlehem, and Bethany (comp. John vii. 1 for the reason in part). Jeremiah's prophecy (xxiv. 23) is fulfilled; "the cities of J." are "a desolation without inhabitant," the vineclad terraces and cornfields have only left their traces behind, ruins alone abound, and the scenery has but little beauty.

Judas. At whose house, in the street called Straight at Damascus (now the "street of basars," reaching long, straight, and wide from the S. gate into the heart of the city), Saul of Tarsus lodged after his conversion (Acts ix. 11). The house is still professedly shown a few steps out of the "street of basars," in an open space, "the sheikh's place." It has a stone floored square room, partly walled off for a tomb shown as "the tomb of Ananias."

Judas Barsabas. A leading man among the brethren at Jerusalem (Acts xv. 22). A "prophet" (ver. 32). Along with Silas accompanied Paul and Barnabas to deliver the epistle concerning the obligations of Gentiles, from the council at Jerusalem to the church at Antioch, and to confirm the same by word of mouth (27). J. accordingly with Silas under the Spirit "exhorted the brethren with many words, and confirmed them" (32). After tarrying there a space "they were let go in peace from the brethren unto the apostles" (Sin., Vat., Alex. MSS. omit ver. 34). Probably J. was brother of Joseph Barsabas (Acts i. 23).

Judas of Galilee. Led the rebellion in the days of the taxing under Pub. Sulp. Quirinus, A.D. 6, as Gamaliel notices (Acts v. 37). A Gaulonite Pharisee of Gamala; called "the Galilean," as his revolt began in Galilee. His watchword was, "we have no Lord or master but God"; so he stigmatised paying tribute to Caesar as treason to the Mosaic law. This illustrates how subtle was the trap laid for Jesus, that He might compromise Himself either with the people, who largely sympathised with this view, or with the Roman governor. Jesus too might be supposed to concur in J.'s watchword (Matt. xxii. 15-22, xxiii. 8-10). A lawless multitude joined J., but was "dispersed" by Roman arms, but not finally destroyed till the destruction of Jerusalem. Stubborn love of freedom was their characteristic, so that they bore torments and death rather than call any man master. These "Gaulonites" (Josephus, Ant. xviii. 1, § 1, 6; B. J. ii. 8, § 1) were precursors of the Zealots and Sicarii, through whose sanguinary fanatism

mainly Jerusalem fell. James and John sons of J. led a revolt against the procurator Tib. Alexander, A.D. 47, and were crucified. In A.D. 66 Menabem, youngest son of J., at the head of a fanatical mob pillaged Masada and took Jerusalem, where he assumed kingly state, but was taken by the highpriest Eleazar's partisans, tortured, and killed.

Judas Iscariot. Son of Simon (John vi. 71, xiii. 2, 26). Ish Kerieth, "the man of Kerieth," in Judah (Josh. xv. 25), like *Ish Tob*, "the man of Tob." This distinguishes him from the other Judas, also from the other eleven apostles who were of Galilee. He thus was connected with Judah his prototype who sold Joseph, and the Jews who delivered Jesus up to the Roman Gentiles. He obeyed the call of Jesus like the rest, probably influenced by John the Baptist's testimony and his own Messianic hopes. Sagacity in business and activity were the natural gifts which suggested the choice of him afterwards as bearer of the common purse (John xii. 6). He is placed last among the twelve because of his subsequent treachery; even previously he was in the group of four lowest in respect to zeal, faith, and love. The earliest recorded hint given by Christ of his badness is in John vi. 64, 70, a year before the crucifixion: "some of you . . . believe not; for Jesus knew from the beginning who . . . believed not, and who should betray Him"; "have I not chosen you twelve, and one of you is a devil" (not merely "demon," the Gr. always for the evil spirit possessing a body, but "devil," used only of Satan himself to whom J. was now yielding himself). Yet even then repentance was not too late for J. Peter the foremost of the twelve had so shrunk from the cross as to be called "Satan," yet Peter recovered more than once afterwards (Matt. xvi. 23). John, who had an instinctive repugnance to J., whose base selfish character was so opposite to John's own, delineates the successive stages in his fall. Jesus' many warnings against mammon love were calls to J. whilst yet he had not made his fatal and final choice (Matt. vi. 19-34, xiii. 22, 23; Luke xvi. 11; Mark x. 25, 26). Before that crisis J. had salvation and even a high place of honour in Christ's future kingdom within his reach. Temptation fell in his way when larger contributions were made (Luke viii. 3), part of which were spent for the necessities of Jesus and the disciples travelling about with Him, and the rest given to the poor. Hence J., being almoner, grudged the 300 pence worth of ointment lavished by Mary on Jesus, as money which ought to have come in to him, and led some of the other disciples to join in the cry. He had no care for the poor, but for self. Censoriousness and covetousness even to theft prompted his objection (John xii. 5, 6). Mary spent her all to do honour to Jesus' burial; J., grasping at all, betrayed Him to death and burial. Her love kindled no sympathetic spark in him towards the

common Lord. Hope of larger gain alone kept him from apostasy a year before (John vi. 64). Now the lost chance of the 300 pence (denarii), vindictiveness at Jesus' reproof (xii. 7, 8), secret consciousness that Jesus saw through his baseness, above all the Lord's mention of His "burying" which dispelled his ambitious hopes of sharing a Messianic kingdom of power and wealth, drove him to his last desperate shift to clutch at 30 pieces of silver, the paltry price of a slave (Exod. xxi. 32; Zech. xi. 12, 13; Phil. ii. 7), and betray his Lord. The title "the son of perdition," given by Jesus in His highpriestly prayer (John xvii. 12) to J. and to none else but "the man of sin" (2 Thess. ii. 3), as doomed and essentially belonging to perdition, also Christ's declaration, "woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born" (Matt. xxvi. 24), oppose the notion that J. betrayed Christ mainly in order to force Him to declare His true nature and kingdom, that J. might occupy the foremost place in it. This narrative gives little ground for the latter theory; rather, covetousness wrought in him unchecked spite and malignity, possibly not unmixed with carnal expectations from Messiah's kingdom, until, in the face of light, he yielded himself up to be Satan's tool, so that he received his sentence before the last day.

Prophecy foretold his doom (Ps. cix. 4-8). "Satan" was the "wicked" one "set over" J., first causing him to murder Christ, then himself. In Acts i. 16-20, 25, Peter says, "this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning J. . . . he obtained part of this ministry . . . from which by transgression he fell, that he might go to his own place" (comp. Isa. xxx. 33). Ahithophel, his type, combined shrewd sagacity with intimate knowledge of David, which he turned against David, giving the hellish counsel to incest and parricide (2 Sam. xv. 12, xvi. 23, xvii. 1-3, 23; comp. Ps. xli. 9, lv. 18). So J. in relation to Christ, knowing His favourite haunt for prayer, Gethsemane. Suicide was the end of J. as of the type. Even J. shared in Christ's washing of the disciples' feet, and Jesus said "ye are clean, but not all" (John xiii. 10). Troubled in spirit at J.'s presence, He said at the last supper, "verily, verily . . . one of you shall betray Me" (ver. 26); "exceeding sorrowful they began every one to say, Lord, is it I?" J. asked the same lest his silence should betray guilt, and received the whispered reply in the affirmative (Matt. xxvi. 22, 25). Meantime John next Jesus on one side, as J. was on the other, leaned back so as to be on Jesus' bosom, and at Peter's suggestion asked secretly "who is it?" (John xiii. 23, etc.). He answered "he it is to whom I shall give a sop when I have dipped it." Then He gave the sop to J., an act of love (dipping a morsel of unleavened bread in the broth

of bitter herbs and handing it to a friend), but it only stirred up his hatred (Ps. cix. 4, 5). So after the sop Satan entered J. Then said Jesus, "that thou doest do quickly." A paroxysm of mad devilishness hurried him on, as the swine of Gadara rushing into the deep. Jesus' awful words were enough to warn him back; but sin by wilful resistance of light had now become a fixed law of his being. God gives him up to his own sin, and so to accomplish God's purpose; even as God did to Balaam (Num. xxii. 22), and Jesus to the Pharisees (Matt. xxiii. 32). Gr. "what thou art doing (with full determination already being carried into action) do more quickly." The disciples thought, judging by Jesus' habit, though the fact is not elsewhere recorded except the allusion in John xii. 5, that His direction to J. was to give something to the poor. [See JESUS CHRIST, in proof that J. too partook of the Lord's supper, a proof that John vi. 54, 56, cannot be understood of eating that supper, but of feeding on Him by living faith.] J., having given a token beforehand, "whosoever I shall kiss, that same is He, take Him and lead Him away safely" (Mark xiv. 44, 45; Matt. xxvi. 48), led the Roman band and priestly officers to apprehend Jesus in Gethsemane, and gave his studied kiss, saying "Hail, Master!" or as Mark graphically represents his overdone show of deference, "Master, Master!" Jesus, as J. approached, said, "Friend, wherefore art thou come?" and as J. drew nigh to kiss Him, "J., betrayest thou the Son of man with a kiss?" (Luke xxii. 47, 48.) When the Lord was condemned by the highpriest and sanhedrim, J. probably being present, the reaction came; not that the condemnation took him by surprise, his confession shows he contemplated the result. His former Lord's love and righteousness now remembered brought into his soul remorse (*metameleia*) not repentance (*metanoia*): Matt. xxvii. 3, 4. "I sinned in that I betrayed the innocent blood," he cried to the highpriests, his tempters. "What is that to us? See thou to that," they sneeringly reply. Having served their end he is now cast aside as vile even in their eyes. Having forced his way into the sanctuary of the priests (*naos*) he flung down the money, his bait to sin, now only hateful and tormenting to him (not as Alford, "speaking without and throwing the money into the *naos*"); for *en to nao*, not *eis ton naon*, implies he was inside when he flung down the money), and departed and went and hanged (or strangled) himself.

Acts i. 18 describes the sequel. He burst asunder when the suicide was half accomplished, and his bowels gushed out (even as he had laid aside bowels of compassion, Ps. cix. 16), his body lying ignominiously on the face, not on the back as the dead generally lie. He had designed, Gebazi like (2 Kings v. 26), to provide a possession for himself and his, despairing of gain by Messiah, since he saw at last that

His kingdom was not then a temporal one (Ps. cix. 9); but the only possession he purchased was a bloody burial place, Aeldama, which the priests bought with the price of blood, being characteristically too punctilious to put it into the treasury (Matt. xxiii. 24). The potter's field was "to bury strangers in," fulfilling the foretold doom of J. (Ps. cix. 11.) The potter's clay, the emblem of God's sovereignty so as to give the reprobate to perdition, is first introduced by Jeremiah (xix. 11), and so "Jeremy" is quoted as the original of Zech. xi. 12, 13. [See ACELDAMA on the double reason for the name.]

JUDE. JUDE LEHBÆUS, THADDEUS. Jude calls himself "servant of Jesus Christ, and brother of JAMES" [see], viz. the apostle James "the Lord's brother" (a title which James omits in humility, as he was strictly only cousin of Christ), bishop of Jerusalem (comp. Gal. i. 19). Similarly Jude was both an apostle and brother of our Lord. All Christ's brethren were not apostles, only James and Jude, sons of Alphaeus or Clopas and Mary. James being better known, Jude designates himself "brother of James." Like Paul in epistles to Philippians, Thessalonians, and Philemon, Jude omits his apostleship. A forger would have been sure to head the epistle with the designation "apostle." Jude is distinguished from Judas Iscariot by the names Lebbaeus and Thaddeus, i.e. courageous, from Heb. *leeb* "heart," *had* "breast," or *hodah* "praise" (Adai is the name in Syriac): Matt. x. 3, Mark iii. 18. Luke and John writing later, when no confusion with Judas Iscariot was likely, call him "Judas." The only notice of him is in John xiv. 22, where, not understanding Jesus' promise (ver. 21), Jude asked "Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world?" His position in the last group of four among the twelve implies, like his question, low views at that time of the spirituality of Messiah's kingdom.

Eusebius tells that Abgarus, king of Edessa, being sick sent begging Jesus to come and heal him; the Lord replied, praising his faith because, though he had not seen, he believed, and promising when He should ascend to send one of His disciples to heal and give him life. Thomas then was inspired to send Thaddeus. Such a message may have been sent verbally, and its substance afterwards written (comp. Matt. xv. 22, 2 Kings v.). Hege-sippus (Euseb. E. H. iii. 20) states that when the emperor Domitian inquired after David's posterity, grandsons of Jude "the Lord's brother" were brought before him; they stated their possessions were 39 acres, and that they paid him taxes thereout and lived by labour, pointing as a proof to their hard hands. They added, Christ's kingdom is not of this world, but heavenly, and will be manifested when He shall come again in glory.

Jude, Epistle of. Authenticity. Eusebius (H. E. iii. 25) reckons it among

the disputed (antilegomena) scriptures, but recognised by the majority. The doubts about it arose probably from the reference to the mysterious conflict of Michael the archangel with Satan concerning Moses' body, nowhere else mentioned in Scripture, but found in the apocryphal Book of Enoch. So Jerome, Catalog. Scriptor. Eccl. iv. Its being addressed generally, and to no particular church, also retarded its recognition as canonical; also its identity in the main with 2 Pet. ii. If Jude indeed quotes the passage from the Book of Enoch he thereby stamps with inspired approval that passage, not the whole book, just as Paul sanctions particular sentiments from Aratus, Epimenides, and Menander (Acts xvii. 28; Tit. i. 12; 1 Cor. xv. 33). But as Jude differs a little from the Book of ENOCH [see], written probably by a Jew thoroughly imbued with Daniel's sacred writings, it is likely he rather sanctions the current tradition of the Jews as to Enoch's prophecies, just as Paul names the Egyptian magicians "Jannes and Jambres," though the O. T. does not. Jude, under the Spirit, took the one gem out of the mass of earthy matter surrounding it, and set it in the gold of inspiration. So Jude also stamps as true the tradition as to the archangel Michael's dispute with Satan concerning Moses' body (Jude 9; comp. Deut. xxxiv. 6).

As John (second and third Epistles) calls himself "the elder," so James and Jude call themselves "servants of Jesus Christ." Clemens Alex. (Ad-umbr. 1007) says, "Jude through reverential awe did not call himself brother, but servant, of Jesus Christ, and brother of James." He cites Jude as Scripture (ver. 8, 17: Strom. iii. 2, § 11; and ver. 5 in Pædagog. iii. 8, § 44). Tertullian (de Cultu Fæm. iii.) cites the epistle as that of the apostle Jude. The Muratori Fragm., A.D. 170, asserts its canonicity (Routh Reliq. Sacr. i. 306). Origen (comm. on Matt. xiii. 55) says "Jude the Lord's brother wrote an epistle of few lines, but full of the strong words of heavenly grace." Also he quotes ver. 6 (comm. on Matt. xxii. 23) and ver. 1 (comm. on Matt. xviii. 10). Jerome (Catalog. Scriptor. Eccl.) reckons it among the Scriptures. Oldest MSS. of the Peshito Syriac omit it, but Ephraem Syrus recognises it. It was circulated in the E. and W. in the second century.

To whom addressed. The references to O. T. history (ver. 5, 7) and to Jewish tradition (ver. 14, etc.) render it probable Jude addressed Jewish Christians primarily, then all Christians (ver. 1). The kindred epistle, 2 Peter, is similarly addressed. The persons stigmatised were heretics in doctrine, "denying the only Lord God and our Saviour Jesus Christ," and libertines in practice. Hence Jude urges his readers "earnestly to contend for the faith once delivered unto the saints." Insubordination, self seeking, and licentiousness, resulting from antinomian teachings, are the evils stigmatised, against

which Jude gives the only safeguards, viz. that believers should "build themselves in their most holy faith, and pray in the Holy Ghost." These evils, combined with mocking scepticism, shall characterize the days immediately before the Lord's coming to judgment, as when Enoch warned the ungodly just on the eve of the flood. As Peter wrote his first epistle (see chap. v. 13) and probably his second also at Babylon it is not unlikely that Jude too addressed primarily the Jewish Christians in and about Mesopotamian Babylon (a place of much resort of the Jews), or else the Christian Jews dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia, whom Peter, his model, addresses. For Jerome (Annot. in Matt.) says that Jude preached in Mesopotamia; and his epistle of 25 verses contains no less than eleven passages from 2 Peter. Probably ver. 4 witnesses to the fulfilment of Peter's prophecy, "there are certain men crept in unawares, who were before of old ordained (Gr. *forewritten*, i.e. announced beforehand, viz. by Peter's written prophecy) to this condemnation, ungodly men, denying the only Lord God and our Lord Jesus Christ." Comp. 2 Pet. ii. 1, "there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Also ver. 17, 18 quote 2 Pet. iii. 3, "remember the words which were spoken before of the apostles of our Lord Jesus; how they told you that there should be mockers in the last time who should walk after their own ungodly lusts." As Peter confirms Paul's inspiration (2 Pet. iii. 15, 16), so Jude confirms Peter's. The distinction between Jude and Peter is that Jude portrays adversaries of Christianity and heretics in general, Peter heretical teachers in particular.

Time and place of writing. If the time were after the fall of Jerusalem (A.D. 70), some think Jude would have scarcely omitted allusion to an event which uprooted the whole Jewish polity. But John in his epistles, certainly written after the destruction of Jerusalem, makes no allusion to it. The tone is that of a writer in Palestine; the title "brother of James" best suits a region where James was well known as the bishop of its metropolis. Jude 17, 18 imply some time had elapsed since the date of the second epistle of Peter, written probably A.D. 68 or 69; if so, our epistle was written after the destruction of Jerusalem.

Judges. Moses was the nation's judge after Israel left Egypt. At Jethro's suggestion, just before the giving of the Sinaitic law (Exod. xviii., Deut. i. 9, etc.), he appointed captains, rulers of thousands, hundreds, fifties, and tens, viz. the recognised heads of tribes or of chief houses in them, to judge at all seasons small matters, reserving the great ones for himself to decide, upon the principles which he should learn from God. These would number 78,600. But the elders (chosen

from the elders who headed Israel in seeking freedom, and from the officers, the reluctant instruments of Egyptian tyranny: Exod. iii. 16, v. 6, etc.), appointed Num. xi. 16, etc., were only seventy (the same number as had gone up with Moses unto the Lord in the mount, Exod. xxiv.), endued by God with the Spirit as Moses' council. This council fell into desuetude under the judges and kings; but after the monarchy the sanhedrim was modelled on this prototype. Regard to locality modified the genealogical principle of selection upon Israel's entrance into Canaan (Deut. xvi. 18). The Levites, as the ultimate sources under God of jurisprudence, taught the people the law, to enable the judges and those judged to understand the right principle of decisions (xvii. 8-13). The "judges" are mentioned Josh. xxiv. 1. Their sacro-sanctity is marked by their bearing the designation "gods," as exercising some of God's delegated power: Ps. lxxiii. 1, 6; Exod. xxi. 6, Heb. "gods" for "judges," God being the source of all justice. The qualifications of a judge are given (Exod. xviii. 21), "able men, such as fear God, men of truth, hating covetousness"; "not wresting judgment, not respecting persons, neither taking a gift" (so universal a practice with Eastern judges), Deut. i. 19; "not respecting the person of the poor, nor honouring the person of the mighty" (Lev. xix. 15); "not afraid of the face of man, for the judgment is God's" (Deut. i. 17). Especially comp. Jehoshaphat's charge to his judges (2 Chron. xix. 6, 7).

Judging was the only royal function, under the theocracy, which was committed to man, and being moreover in the hands of the people's natural leaders it held a very high place in popular estimation. The place of judgment was the open space before the gate, the place of public resort (Ps. lxxix. 12, Prov. viii. 15). The higher order of judges were called "princes," the lower "elders" (Jud. viii. 14, Exod. ii. 14; representing the Heb. *nasi*, *sar*, *nadib*, *nagid*; *nasi* expressing high birth, *nadib* princely qualities, *nagid* prominent station, *sar* active official authority). In Jud. viii. 14 the elders of Succoth are 77, i.e. 70, the number of Jacob's family with which Succoth was connected (Gen. xxxiii. 17, xvi. 27), with the sacred seven added (Exod. xxiv. 9). The custody, in the sanctuary, of the standard weights and measures made an appeal to the priesthood in disputes a necessity; and in final appeals the high priest, as chief legal authority, decided difficult cases before the time of the kings (Deut. xvii. 8, 12). The Heb. *shophetim*, "judges," answer to the *suffetes*, the chief magistrates of Phœnician colonies.

None of the nation's deliverers called "judges" (Jud. ii. 16-19, Acts xiii. 20) were of a priest's family; Eli was not a deliverer or saviour (Obad. 21; Jud. iii. 9, 15). Their main office was to judge or rule

righteously ("feed" or *tend*, 1 Chron. xvii. 6) in deciding cases (Jud. iv. 5, x. 2; 1 Sam. vii. 15, viii. 3), this function of the priesthood being in abeyance after the time of Joshua; their delivering Israel was an act of Jehovah's "righteousness" or faithfulness to His covenant, consequent upon the people's penitently turning to Him (Jud. v. 11, Isa. xlv. 8). These extraordinary judges, raised by God, the temporal as well as spiritual King of Israel, as His vicegerents, between Joshua and the kings were 13: Othniel, Ehud, Shamgar, Deborah and Barak, Gideon, Abimelech (an usurper), Tola, Jair, Jephthah, Ibzan, Elon, Abdon (Bedan 1 Sam. xii. 11), Samson. [On the dates see CHRONOLOG.] "Saving" Israel is applied to them frequently (Jud. iii. 9 marg., 31, vi. 15, vii. 7, xi. 1 marg.); the Lord "raised them up" (ii. 16) at intervals, as needed required, by causing His Spirit to come upon them (iii. 10, vi. 34, xi. 29, xiii. 25); Barak was called by a prophetess, Deborah (iv.); His providence overruled the people's choice in Jephthah's case. The judges ruled more continuously from Gideon's time; his sons are regarded as his natural successors (ix. 1-3); so Samuel's sons (1 Sam. viii. 1, vii. 15), he ruled till his death; so too Eli (iv. 18).

Afterwards the king was expected to hear causes in person, and therefore should write and read continually a copy of the law (2 Sam. xv. 1-4; Deut. xvii. 18, 19). David probably delegated some of the judicial office to the 6000 Levites, and specially Chenaniah and his sons (1 Chron. xxiii. 4, xxvi. 29). Solomon was most famed for his judgments (1 Kings iii. 9, 16; Ps. lxxii. 1-4; 1 Kings ii. 5, 6, 33, 34, 46). Two examples of forms of procedure occur: a civil case (Ruth iv. 2), in which Boaz calls in ten elders to witness the redemption by him of the kinsman's right from the one whose claim was first, and whom he summoned to appear "in the gate," the usual place of judgment; and a criminal one (1 Kings xxi. 8-14), where the elders and nobles judge, on the testimony of witnesses, in the presence of the people. So in the case of the manslayer (Josh. xx. 4-6; Deut. xix. 12; Num. xxxv. 24, 25). Fees were not allowed judges (1 Sam. xii. 8), but were regarded as bribery. Professed advocates were unknown in early times; but voluntary pleading for the defenceless was esteemed meritorious (Job xvi. 21, Prov. xxxi. 9, Isa. i. 17).

Judges, Book of. The time comprised extends from Joshua to Eli. **Divisions:** (1) Introduction (i.—iii. 6). Chap. i., Israel's relations to Canaan, geographical and political, what the several tribes and houses achieved, or otherwise, in conquering the land; ii.—iii. 6, Israel's relations religiously to the Lord, this second portion tells us the reason of Israel's failure to drive out the Canaanite remnant and of their falling under oppressors, viz. apostasy; Jehovah leaving those nations in order to prove Israel whether they would obey Him. Hengstenberg suggests that

chap. i. presents the events before Joshua's death, chap. ii. the death itself and the events following it. The general lessons of the book are summed up in ii. 11, etc., viz. Israel's high calling and yet apostasy, Jehovah's chastening, and then raising up of judges because of His own pity for their groanings; then Israel's relapse into idolatry upon each judge's death.

2) Chap. iii. 7—xvi. The opening formula (iii. 7) is resumed from ii. 11, "the children of Israel did evil in the sight of the Lord," etc. Political events are subordinated to spiritual. Of the 13 judges, the account of six (Ehud, Deborah and Barak, Gideon, Abimelech, Jephthah, Samson) is full, that of the remaining seven very brief. In Gideon's case alone his sons' history is detailed, because it illustrates the great lesson of the book. His sin in making the ephod issued in his family's slaughter by Abimelech with the men of Shechem's aid, these in turn mutually punishing one another. Abimelech's was the first effort to substitute an earthly king for the Lord of the theocracy. Samson's history illustrates Israel's, whom he represents, strength and weakness, strength in separation to Jehovah, utter weakness when the consecration became severed, as Samson's locks, by last. Othniel is the only representative of Judah; the greater number of judges belonged to northern and eastern Israel.

3) Chap. xvii.—xxi. *The appendix.* It records (1) Micah's idolatry in mount Ephraim, and the Danite adoption of it in Laish, the conquest of which is narrated. A time "when there was no king in Israel" (ix. 1), before Samson's days (comp. xiii. 25 marg. with xviii. 12); also before Jabin, 150 years after Joshua, had established a strong Canaanite kingdom in the N., when Dan could not have taken Laish; perhaps shortly after Joshua's death (xviii. 30). A comparison of xviii. 1 with i. 34, Josh. xix. 47, implies that this history occurred at the earliest part of the judges' period. The Danites set up Micah's graven image, and Jonathan's sons were its "priests until the day of the captivity of the land," i.e. the removal of the ark by the Philistines (comp. Ps. lxxviii. 59-64, Jer. vii. 12-14, 1 Chron. xvi. 34, 35). Jehovah's giving up His glory (the ark) into captivity was a virtual giving over of Israel to captivity, i.e. to their enemy's power; for the sanctuary was the land's "kernel and essence" (Henzsenberg), and the completeness of Israel's prostration under the Philistines appears in 1 Sam. xiii. 10-23. No mention of the judges occurs in this appendix. The appendix records (2) Gibeah's awful wickedness and Benjamin's countenancing it, and Israel's unitedly punishing almost to extermination the sinning tribe. The unanimity of the tribes implies an early date; also the mention of Aaron's grandson Phinehas (comp. xx. 28 with Josh. xxii. 13, xxiv. 33). These two histories appended depict the spirit of the age morally and religiously.

Historic truth. The comparison with

the heroic age of Greece is unwarrantable. Though the judges were heroes, it was an age preceded by the Mosaic legislation and the due settlement of the people by Joshua in their inheritance; not an age of lawless semi barbarism. Jahn (Heb. Commonwealth) truly says the Book of Judges is a record of the exceptional diseases of the body politic, whilst the years of health are passed over in silence. The ability to write a description of the Succoth elders, 77 men, on the part of a young man taken at random implies it was no age of ignorance; contrast the Homeric age, in which only dubious traces of the existence of writing occur (Jud. viii. 14 marg.). Israel's servitudes occupy 111 years, the time of peaceful independence 319 years (i.e. taking the whole period as 430). Hence the oft recurring phrase, "the land had rest . . . years" (iii. 11, 30, v. 31, viii. 28). Hence too in the millennial future restoration of Israel Isaiah (i. 26) announces from God, "I will restore thy judges as at the first," as in Israel's most peaceable days: Joshua, the judges, and Samuel (comp. Isa. xxvii. 1, Matt. xix. 28). The chequered history of Israel at this period is too modest to be the work of a forger to glorify Israel. The mention of the Canaanite chariots accords with the Egyptian accounts which make the Cheta chariots their main strength. A hieroglyphic inscription of Rameses II. mentions *Astert* as the Cheta or Hittite divinity, so Jud. ii. 11-13. The Ssasous in Egyptian monuments resemble in habits the Midianites and Amalekites (vi.—viii.). Philistine power increases in Jud. and 1 Sam. parallel with Egypt's decline in the monuments. The usages, mutilation (Jud. i. 6, 7), blood feuds (viii. 19), the intermixture of ruling people and subject tribes (i. 19-36), the hiding of the oppressed in caves (vi. 2), earrings worn by men (viii. 24-26), women peeping through the lattice (v. 28), fables (ix. 7), riddles (xiv. 12) to be solved at a forfeit, all accord with oriental usage, and occur so naturally and incidentally as to exclude suspicion of design.

Design. The aim is not to give a continuous history of the period between Joshua and Samuel, but to illustrate in striking particular deliverances the Divine principle of dealing with Israel laid down in Jud. ii. 16-19. The judges imperfectly realize the ideal. Each only delivered one part of Israel: Shamgar the region towards Philistia; Deborah and Barak northern Israel (iv. 10); so Gideon (vi. 35), Jephthah, eastern Israel; Samson, Judah, Dan and the region adjoining Philistia. Gideon corrupted the worship of God, Samson yielded to lust, Jephthah made a rash vow and took revenge upon Ephraim. The possession of inspired gifts did not always ensure the right use of them, just as the miraculous gifts at Corinth were abused (1 Cor. xiv.). This is analogous to God's mode of dealing as to natural gifts; we are not judges of what God does, but learners from what He has done when He was

pleased to create free agents. The time was one of transition before the kingly era. As yet Israel developed itself freely under the Mosaic law and theocracy, which are taken for granted; each did what was "right in his own eyes" (Jud. xvii. 6), thus giving scope, as a common central government could less do, to the operation of that particular providence which gave prosperity or adversity according to the obedience or disobedience, not only of the nation but of each tribe and family (i. 1-19, 21-38). The judges were God's vicegerents in carrying out part of that particular providence which distinguished Israel's God from the idols of the heathen around. Historical facts not subserving the Spirit's design are passed by, as Ephraim's victory over Oreb and Zeeb (viii. 3, Isa. x. 26). Eli and Samuel are not included, because Eli was high priest, and as such was officially judge, not, as the rest, specially called to be judges. Samuel was the Lord's prophet, delivering Israel, not by the sword, but by the word and by prayer (1 Sam. vii. 3-10). Samson was the last extraordinary judge. Samson was born during Eli's highpriesthood, for before his birth the Philistines ruled Israel (Jud. xiii. 5); "he shall begin to deliver Israel out of the hand of the Philistines." Samuel completed Israel's deliverance from them which Samson began. Throughout the inspired writer views Israel's history in the light of God's law. Israel's unfaithfulness punished by the foe's oppression, and Jehovah's faithfulness in raising up judges to deliver them at their cry, are the two hinges upon which the history turns (Keil). Only the tribes oppressed at a particular time are noticed; the rest walking according to the law, and therefore at peace, do not come under consideration. Intermarriages with heathen neighbours, Gentile associations, the beauty of the Canaanite women, the pomp, gaiety, and voluptuousness of their rites, the hope of learning the future by idolatrous divination, superstitious fears of the alleged gods of the locality where they settled, inclined Israel to add to Jehovah's worship the heathen idolatries (for they had too strong proofs of the Divine law to renounce it wholly). Extraordinary judges, following severe chastisement from those very nations whose sin they copied, were just the discipline they needed and God raised. Thrice Jehovah threatened Israel with oppression for apostasy: at Bechim (ii. 1-4), at the Midianite invasion (vi. 7-10), at the Ammonite and Philistine oppression (x. 10-14). He fulfilled His threats in the ever deepening oppression of the foe, the Philistine crowning all, and in the internal disunion of the nation's tribes. Under Othniel and Ehud all Israel rose against the foe; under Barak Reuben, Gilead, Dan, and Asher took no part (v. 15-17). Gideon scarcely appeased Ephraim's jealousy. Abimelech's usurpation of the kingship of Shechem illustrates further the national decay. Ephraim fought with Jephthah and the eastern tribes to

its own sore loss. The men of Judah were so degenerate as to seek to give up Samson, their deliverer, to the Philistines (xv. 9-14).

The Angel of Jehovah, the Son of God, at the call of Moses appeared to him, then the Spirit of Jehovah qualified him (Exod. iii. 1-6, xiii. 21). So the Divine Angel four times appears, the Spirit following to qualify the judge for delivering Israel: (1) Jud. ii. 1-5, iii. 10; (2) vi. 11, 34; (3) x. 10-16, comp. Isa. lxiii. 8, 9, Jud. xi. 29; (4) xiii. 8-25. The servitudes increase in length successively for the most part: Chushan Rishathaim 8 years, Eglon 18, Jabin 20; also in the humiliation (1) a distant king, (2) a neighbouring king, (3) a king in Canaan itself. The three first servitudes brought Israel under the nations destined to scourge it in after history: Moab, Philistia, Mesopotamia or Babylon. Jabin disarmed (as in 1 Sam. xiii. 22 the Philistines are stated to have done) and brought them into union with Canaan by constraining them to worship his idols (Jud. iv. 3, v. 8). Or rather, "Israel chose new gods"; therefore in penal retribution from God "war was in their gates," and among the 40,000 (see Josh. iv. 13) Israelites fit for war no shield nor spear was to be seen wielded against the enemy. The fourth (Midian), fifth (Ammon), and sixth (Philistines) servitudes rise in progressive severity for 7, 18, and 40 years respectively. Jair's time is one of those peaceful intervals of which it is said, a people is happiest when it has least to record; the allusion in Jud. x. 4 is to the happy days of the conquest under Moses (Num. xxxii. 41). But the great decline of Israel necessitated the kingdom, which followed, as better for a carnal people than the theocracy of which they showed themselves unworthy.

CHRONOLOGY and UNITY. [On the length of the period of the judges see **CHRONOLOGY**, probably 430 or else 450 years.] The period between the division of the land and Jephthah was 300 years (Jud. xi. 26), which alone disproves the view of the Speaker's Comm. as to the period of the judges being only 160 or 140 years. The book, as we have seen, carries out the design with which it set out. At the close, as repeated declensions leave the guilty, in spite of revivals, lower than at the first, Samson is left by the degraded people, single handed, to resist the foe, and in his death accomplishes under God what previous judges failed to effect by their lives. The appended histories are placed at the end not to interrupt the historical sequence of judges according to the plan stated at the first, also chiefly because these histories are not isolated facts but permanent influences for evil (xviii. 30, 31); Gibeah's evil was not eradicated by Benjamin's terrible punishment, but must have affected the tribes generally, as their sore chastisement at first proves; and Hosea testifies the evil continued ever afterwards (ix. 9, x. 9).

Date, author. It must be not earlier than the end of that servitude to the Philistines which Samson "began" (Jud.

xiii. 5) to deliver Israel out of, and from which Samuel completed their deliverance (1 Sam. vii. 9-14). And it must have been before David's capture of Zion from the Jebusites, for they had dwelt with the Benjamites in Jerusalem to the time of writing *Judges* (i. 21; comp. 2 Sam. v. 6). Tyre is not mentioned, but Zidon oppressed Israel (Jud. x. 12), and was the protector to whom the neighbouring Canaanites looked up (xviii. 7). Tyre on the contrary took the lead in David's time; moreover Tyre and Sidon were his allies, not enemies. But royalty was already set up, and the blessing of organized government was realized, as appears from xviii. 1: "in those days when there was no king in Israel; but every man did that which was right in his own eyes" (comp. Deut. xii. 8); Jud. xvii. 6, xviii. 1, xix. 1. This points to Saul's reign, or the very beginning of David's reign. Either Samuel or one of his school of prophets probably wrote it. The words (xviii. 30, 31), "until the day of the captivity of the land . . . they set up Micah's image . . . all the time that the house of God was in Shiloh" (awful perversity! in the face of Divine light close to them) imply that the book was written after the Philistine capture of the ark, and after its return and setting up at Nob in Saul's reign (1 Sam. xxi.); it remained at Shiloh only until its capture at Eli's death (1 Sam. i. 3, iii. 21, iv. 8), in David's reign the tabernacle was at Gibeon (1 Chron. xvi. 39, xxi. 29).

The connection of *Judges* with *Joshua*, of which it is the sequel, appears in the reference to Joshua's death, Jud. ii. 6-9 (comp. the same words from which *Judges* draws them, Josh. xxiv. 28-31), which verses resume the narrative suspended from chap. i. 1, "now after the death of Joshua," by i.-ii. 5. Also comp. passages common to both: Jud. i. 10-15, 20, 21, 27, 29, with Josh. xv. 14-19, 18, 63, xvii. 12, xvi. 10; Jud. xviii. with Josh. xix. 47. Again the Spirit links *Judges* with the books of *Samuel* and *Kings* which follow; thus i. 28, 30, 33, 35 accords with the tributary condition subsequently of the Canaanite remnant under Solomon (1 Kings ix. 13-22). So i. 16 accounts for Saul's and David's subsequent kindness to the Kenites (1 Sam. xv. 6, xxx. 29). Chap. ix. records Abimelech's mode of death, alluded to 2 Sam. xi. 21.

Judgment Hall. Lat. *prætorium* Græcised (John xviii. 28, 33, xix. 9; Acts xxiii. 35). It is transl. Matt. xxvii. 27, Mark xv. 16, "common hall"; and in Phil. i. 13 "palace." It is (1) *Pilate's residence* when at Jerusalem, where Jesus was examined, scourged, and mocked. The Jews, to avoid defilement before the passover, waited outside, near the judgment seat which was erected on the pavement before the *Prætorium*, and on which Pilate sat in pronouncing sentence. Probably the tower of Antonia was the *Prætorium* of Pilate. Herod was then at Jerusalem, doubtless in his father's palace, which therefore is distinct from the *Prætorium* (Luke xxiii. 7). However Josephus (B. J. ii. 14, § 8) represents

the Roman governor as sometimes residing in Herod's palace, and setting up his judgment seat in front of it (see **JERUSALEM**). In Acts xxiii. 35 Herod's *Prætorium* was part of the magnificent buildings erected by king Herod (Josephus, Ant. xx. 9, § 6, B. J. i. 21, § 5-8), used as the official residence and head quarters of Felix at Cæsarea. "Palace," in Phil. i. 13, means the quarters of prætorian guards immediately attached to Cæsar's palace on mount Palatine (comp. iv. 22, Acts xxviii. 16).

Judith = the praised one. Eean's wife, daughter of Beeri the Hittite (Gen. xxvi. 34). [See **ABOLIBANAH**, **ESAU**, **BERRI**.]

Julia. A Christian woman at Rome, whom Paul salutes (Rom. xvi. 15), wife or sister of Philologus.

Julius. Centurion of "Augustus' band" (a detachment probably of the emperor's prætorian body guards, attached to the Roman governor at Cæsarea); had charge of Paul from Cæsarea to Rome (Acts xxvii. 1, 3). As all the centurions in N. T., *see* J. was an estimable character. He "courteously gave Paul liberty to go unto his friends to refresh himself." God raises friends to His people even among enemies.

Junia, Junias. A Christian at Rome, one of Paul's "kinsmen (fellow countrymen, Rom. ix. 8) and fellow prisoners, who are of note among the apostles, who also were in Christ before him" (Rom. xvi. 7).

Juniper: *rothem*, the Spanish broom, *Genista monosperma*, white blossoming (1 Kings xix. 4-6, Job xxx. 4, Ps. cxx. 4). Abundant in the desert of Sinai. The bushy shrub, eight or ten feet high, shaded Elijah from the heat. The Bedouins still make charcoal of the wood, as the psalmist describes. The eating of its bitter roots for food



is Job's illustration of the degradation and famine to which the casters he describes were reduced.

Jupiter. The Greek and Roman supreme god. After the cure of the



impotent man the people of Lystra called Barnabas (the more commanding in appearance) J. and Paul (the speaker) Mercury, the god of eloquence (Acts xiv. 12, 13, "J. before the city," *see* his temple was in front of the city). Antiochus Epiphanes (Dan. viii., xi.), the O. T. antichrist, to subvert the Jewish religion, dedicated the temple of Jehovah at Jerusalem to the Greek Olympian Jupiter. (2 Macc. vi.)

Jushab Heseb = lovingkindness is returned (the name expressing the gratitude to God of pious Jews at the return from Babylon: 1 Chron. iii. 20). The "five" in this verse are grouped together as of one mother, those in ver. 19 were by another mother.

Justification. [See **IMPUTE**.] "The

just shall live by faith" (Hab. ii. 4) is thrice quoted by Paul: (1) Rom. i. 17, where the emphasis is on "just," the gospel plan of saving men sets forth "the righteousness (justice) of God" as excluding the righteousness of man, Gentile and Jew alike (i. 17, etc., ii., iii. 25). (2) Gal. iii. 11, etc., where the emphasis is on "faith," as distinguished from works, either distinct from or combined with faith, in the act of justification, this is by faith alone. (3) Heb. x. 38, 39, where the emphasis is on "live"; as in the first instance in the matter of justification, so throughout, spiritual life is continued only by faith as opposed to "drawing back."

Again, the gratuitousness of God's gift of justification is brought out by comparing Rom. iii. 24, "being justified freely (dorean) by His grace through the redemption that is in Christ Jesus," with John xv. 25, "they hated Me without a cause" (dorean). As gratuitous as was man's hatred, so gratuitous is God's love justifying believers through Christ. Man had every cause to love, yet he hated, God; God had every cause given by man to hate, yet He loves, man.

The Heb. *tsadaqu*, Gr. *dikaioo*, expresses, not to infuse righteousness into but to impute it to, man; to change his relation to God legally or forensically, not in the first instance to change his character. "Justification" is no more an infusion of righteousness than "condemnation," its opposite, is an infusion of wickedness, as is proved by Deut. xxv. 1, "the judges shall justify the righteous and condemn the wicked." Prov. xvii. 15, Isa. v. 23, Ps. cxliii. 2, which shows that by inherent righteousness no man could be justified. In 40 O. T. passages the Heb. is used in the forensic sense. Isa. liii. 11, "by His knowledge shall My righteous Servant justify many" is no exception, for the mode of His justifying them follows, "He shall bear their iniquities." So in Dan. xii. 3 ministers "justify" or "turn to righteousness" their converts instrumentally, i.e. bring them to God who justifies them. In Dan. viii. 14 marg. "the sanctuary shall be justified," means "shall be vindicated from profanation," shall stand in a relation of right before God which it had not done before its cleansing. Similarly the Gr. verb means not to make righteous or pure, but to count righteous before God. Opposed to *katakrino*, to condemn. Rom. viii. 33, 34: "who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?" Also Rom. v. 16, Luke xviii. 14. Matt. xi. 19 means like Dan. viii. 14, "wisdom is vindicated from the condemnation" cast on her by "this generation." Also Matt. xii. 37, Luke vii. 29, the publicans "justified God"; i.e. vindicated His righteousness, showed they counted Him righteous in His "counsel" by accepting the gospel; opposed to the Pharisees who "rejected" it, to their own condemnation (Rom. ii. 13).

Before man's bar, ordinarily, the right-

eousness on account of which he is justified or counted righteous is his own; before God's bar, the righteousness on account of which he is justified is Christ's, which is God's (2 Pet. i. 1). Therefore pardon accompanies justification before God's bar, but pardon would be scorned by one innocent and therefore justified before man's bar. Again, acquittal before man is not always accompanied with justification; but the sinner pardoned before God is always justified also. In 1 John iii. 7, "he that doeth righteousness is righteous even as He is righteous"; not his doing righteousness makes him righteous, but shows that he is so, i.e. justified by the righteousness of God in Christ (Rom. x. 3-10). A man "deceives" himself if he think himself "righteous," and yet does not righteousness, for "doing righteousness" is the sure fruit and proof of "being righteous," i.e. of having the only principle of true righteousness and the only mean of justification, faith. Paul's epistle to Romans proves Jew and Gentile guilty of breaking God's universal law, therefore incapable of being justified by their own righteousness, i.e. obedience to the law. "By the deeds of the law shall no flesh be justified in God's sight; but now (under the gospel) the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference, for all have sinned," etc. (iii. 20-23.) Still plainer is iv. 3-8: "to him that worketh not but believeth on Him that justifieth the ungodly, his faith (i.e. not as a merit, but Christ's merit apprehended by faith: Eph. ii. 5, 8-10) is counted for righteousness. David describeth the blessedness of the man unto whom God imputeth righteousness without works (as man has no righteousness of his own the 'righteousness imputed' to him can only be the righteousness of God in Christ) . . . blessed is the man to whom the Lord will not impute sin." The justified man is not only acquitted as innocent but regarded as having perfectly obeyed the law in the person of Christ. There is to him both the non-imputation of sin and the imputation of righteousness. "Being justified by God's grace he is made heir according to the hope of eternal life" (Tit. iii. 7; Rom. v. 18, 19). Christ is "of God made unto us righteousness," so that to believers He is "the Lord our righteousness" (1 Cor. i. 30, Jer. xxiii. 6). Faith is the instrument or receptive mean of justification (Rom. iii. 28; Gal. ii. 16, iii. 8). We are justified judicially by God (Rom. viii. 33), *meritoriously* by Christ (Isa. liii. 11, Rom. v. 19), *instrumentally* or *mediately* by faith (v. 1), *evidentially* by works. This is the sense of JAMES [see, and FAITH] (ii. 14-26), otherwise James could no more be reconciled with himself than with Paul, for he quotes the same instance and the same scripture, "Abraham believed God and it (his faith) was counted to him for righteousness," as Paul does. Luther

called the doctrine of justification by faith only "the article (test) of a standing or falling church." Justin Martyr in the second century (Ep. ad Diog.) writes: "what else could cover our sins but His righteousness? in whom could we transgressors be justified but only in the Son of God? O sweet exchange! O unsearchable contrivance! that the transgressions of many should be hidden in one righteous Person and the righteousness of One should justify many transgressors." (2 Cor. v. 21.) The Church of England Homily says: "faith doth not shut out repentance, hope, love, and the fear of God in every man justified, but it shutteth them out from the office of justifying." So: "faith, receiving and resting on Christ and His righteousness, is the alone instrument of justification, yet is it not alone in the person justified, but is ever accompanied with all other saving graces." (Westm. Conf. xi. 1, 2.) Rome makes justification the infusion of righteousness by God's Spirit and the rewarding of the good works done under His influence, at the day of judgment. This confounds justification with sanctification whereas Rom. v. and vi. carefully distinguish them, and makes it a continuous process not completed till the judgment, whereas Scripture makes it completed on believing (Rom. v. 1-9, viii. 1; John v. 24).

JUSTUS. 1. Surname of Joseph Barsabas (Acts i. 23). 2. A Christian at Corinth; Paul lodged with him (Acts xviii. 7). 3. Surname of Jesus, Paul's friend (Col. iv. 11).

JUTAH, JUTAH = stretched out. A city in the hill country of Judah (Josh. xv. 55), allotted to the priests (xxi. 16). Omitted by copyist's error in 1 Chron. vi. 57-59; now Yutta, near Ma'in (Maon) and Kurmul (Carmel). Herein appears the value of the repetitions of names in parallel passages; the one corrects errors which creep into the other. As Joshua herein supplies the omission in Chronicles, so Chronicles gives Ashan the right reading for Ain in Joshua, as LXX. prove. In the Egyptian monuments J. appears as *Jah* or *Jahn*, a fort of the Anakim near Arba or Hebron. In Luke i. 39 "a city of Juda" is a doubtful translation; for Judah or Judaea, the region, has usually the article in Gr. (see ver. 5, 65); and "Juda" had long been superseded by "Judaea." Probably "the city J." or "Juda" is meant, the residence of Zacharias and Elisabeth, and the birthplace of John Baptist. However "Juda" is used of the region of Judah, Matt. ii. 6.

K

Kabzeel = collected by God. Standing at the confluence of wady el Jeib and Fikreh and Kuseib, the farthest S. of Judah's cities (Josh. xv. 21). BENAIAH [see] was of K. (2 Sam. xxiii. 20, 1 Chron. xi. 22.) On its re-occupation after the return from Babylon it was called Jakabzeel (Neh. xi. 25, where "its hamlets," Heb., are spoken of, viz. outlying