

A



# DICTIONARY OF THE BIBLE

BY

JOHN D. DAVIS, PH. D., D. D.

Professor of Semitic Philology and Old Testament History in the Theological  
Seminary at Princeton, N. J.

WITH MANY NEW AND ORIGINAL MAPS  
AND PLANS

AND

AMPLY ILLUSTRATED

PHILADELPHIA  
THE WESTMINSTER PRESS

1898

Copyright, 1898, by The Trustees of  
The Presbyterian Board of Publication and Sabbath-  
School Work.

11.20.22

From the Library of  
Professor Benjamin Breckinridge Warfield  
Bequeathed by him to  
the Library of  
Princeton Theological Seminary

Al. Ale.

SCC  
6278

James appears as its head (Acts xii. 17; xv. 13; xxi. 18; Gal. i. 19; ii. 9, 12). As early as A. D. 40, when Paul first visited Jerusalem after his conversion, James' position was such that Paul felt it necessary to name him along with Peter as having been seen by him (Gal. i. 19). The reference of Acts xii. 17 (A. D. 44), where James is clearly the official head of "the brethren," as well as that of xxi. 18 (A. D. 58), where he seems to stand at the head of the elders of the church (cp. xv. 6), enable us to estimate wherein his preëminence consisted. As he was not an apostle (the R. V. margin gives the correct translation of Gal. i. 19), we cannot be far wrong in assuming that he was the head of the board of elders of the church at Jerusalem; that is, what we should call the "pastor" of that church. See ELDER. As such, his name stands for the church of Jerusalem (Gal. ii. 12), of which he was the natural representative (Acts xii. 17; xv. 13; xxi. 18); and visitors to the church made themselves known in the first instance to him and laid their errand before him (xii. 17; xxi. 18; Gal. i. 19; ii. 9). In his position, James' life-work was naturally to smooth the passage of Jews over to Christianity. That he stood on the same platform of faith with Paul is apparent not only from Paul's assertion in Gal. ii. 9, but also from James' remarks recorded in Acts xv. 13; xxi. 20. But on both occasions he speaks also in behalf of the Jewish-Christian conscience, and it is equally apparent that, as Paul became as all men to all men because he was sent to all, James became as a Jew to Jews because he was sent to Jews. The use of his name by intense Judaizers (Gal. ii. 12, and the later Clementine literature) is thus explicable, as also the admiration which is said to have been conceived for him by the Jews themselves, who are reported to have given him the surname of "the just" (Eusebius, H. E. ii. 23). After Acts xxi. 18 (A. D. 58) we meet no further reference to James in the N. T. Secular history tells us, however, that he was martyred in a popular outbreak of the Jews in the interregnum between the death of the procurator Festus and the appointment of his successor, i. e., A. D. 62 (Antiq. xx. 9, 1; Eusebius, H. E. ii. 23).

4. James, the father or brother of the apostle Judas (Luke vi. 16; Acts i. 13). Nothing further is known of him. B. B. W.

#### James, E-pis'tle of.

This letter does not announce itself as the production of an apostle, but describes its author simply as James, a bond-servant of God and of the Lord Jesus Christ (i. 1, R. V. margin). It is most natural to think of James, the Lord's brother, as meant, and all the characteristics of the letter agree with this attribution. The letter bears a distinct flavor of primitiveness: the Christian place of worship is still spoken of as a syna-

gogue (ii. 2); Christians are not sharply discriminated from Jews (i. 1); the sins rebuked and errors corrected are such as would naturally spring up in a Jewish soil; while there is not a trace of the controversies which already in the sixth decade of the first Christian century were distracting the whole church. It is, therefore, usually dated about A. D. 45, and considered the earliest of the N. T. writings. It is addressed to the twelve tribes which are of the Dispersion (i. 1, R. V.), that is, not to the dispersed Jews, nor yet to the whole Christian church, considered as the spiritual Israel, but, probably, to the Christians (ii. 1, 5, 7; v. 7) among the Jewish Dispersion, as the Jews dwelling outside the Holy Land were technically called (John vii. 35; cp. 2 Mac. i. 27). The object of its writing was to reform and correct those sins and errors to which its lately Christianized Jewish readers continued to be liable, and to encourage them in the sore trials to which they were exposed.

After the address (i. 1), James first consoles his readers in their trials and exhorts them to steadfastness, pointing out at the same time the source of the temptation to apostasy (i. 2-21). He proceeds then to warn them against mere word-service, explaining what is meant by true faith (i. 22-27), what will be the effect of true faith on the prevalent sin of respect of persons (ii. 1-13), and how a true faith evinces itself (ii. 14-26). Exhortations against hasty assumption and misuse of the functions of religious teachers and exposure of their root in a jealous heart follow (iii. 1-18); and then reproofs of contentiousness (iv. 1-12) and self-sufficiency (iv. 13-v. 6). The epistle closes with exhortations to patience in suffering (v. 7-12) and to prayer as the sufficient resource of the Christian in every need (13-18), along with a final declaration of the joy of Christian propagandism (19-20).

The linguistic and rhetorical character of the epistle is very high. It is written in Greek which is surpassed in purity by that of no N. T. writings except those of Luke, and in a strikingly elevated and picturesque style resembling that of the Hebrew prophets. It contains more imagery drawn from nature than all the epistles of Paul, in this recalling the manner of our Lord's synoptic speeches, to which it presents numerous parallels. The tone and matter of its teaching are appropriate to its early date and the recent emergence of its readers from Judaism. The section on faith and works (ii. 14-26) has often been misapprehended as a polemic against Paul's doctrine of justification by faith, or at least as a corrective of perversions of that doctrine. It is really a rebuke of a prevalent Jewish notion—that mere intellectual assent to divine teaching is all that is necessary for salvation. James as pointedly as Paul makes faith the instrument of salvation (ii. 22, 23), and Paul as

firmly as James insists that the only saving faith is the faith that works (Gal. v. 6).

There is clear evidence of the use of this epistle by the church from the very earliest times. Origen, however, writing early in the third century, is the first writer to quote it explicitly by name; and there was a period during which the Latin writers seem to have used it little. Luther, not fully seeing its harmony with Paul, permitted himself to speak unguardedly about it. It is historically indicated as an integral portion of the sacred canon.

B. B. W.

**Ja'min** [the right hand, prosperity].

1. A son of Simeon and founder of a tribal family (Gen. xlvii. 10; Ex. vi. 15; Num. xxvi. 12).

2. A man of Judah, family of Jerahmeel (1 Chron. ii. 27).

3. One of the Levites who, under the direction of Ezra, read the law of God to the people and caused them to understand it (Neh. viii. 7, 8).

**Jam'lech** [let him constitute a king].

A Simeonite prince (1 Chron. iv. 34).

**Jam'ni-a.** See JABNEEL.

**Ja'nai.** See JAANAI.

**Ja'nim**, in A. V. **Janum** [sleep].

A village in the hill country of Judah (Josh. xv. 53); doubtless to the west or southwest of Hebron.

**Jan'na.**

The father of Melchi in the ancestry of Christ (Luke iii. 24).

**Jan'nes.**

One of two Egyptian magicians who attempted to counterwork Moses, Jambres being the other (2 Tim. iii. 8). The reference is to the occurrences described in Ex. vii. 11, 12, 22; viii. 7, 18, 19; and ix. 11, where, however, the names of the magicians are not given nor their number. They were known to late Jewish tradition, being found in the Targum of the pseudo-Jonathan. The Talmud mentions Johana and Mamre. Jambres is believed to be the Greek form of Jamreh, opposer. Mamre, from the same root, is used in the Talmud for one who resists the decisions of the sanhedrin. Jannes is perhaps a corruption of Johanan (cp. Jannaeus), but in sound suggests the Hebrew *Yani'*, he hinders or dissuades.

**Ja-no'ah**, and **Ja-no'hah** in A. V. of Joshua [rest, quiet].

1. A town of Naphtali, captured by Tiglath-pileser (2 Kin. xv. 29). Not identified. *Yânûh*, 6½ miles east by south of Tyre, is not in the district described.

2. A town on the boundary line of Ephraim (Josh. xvi. 6, 7). It has been fixed at *Yânûn*, 7 miles S. E. of Shechem.

**Ja'num.** See JANIM.

**Ja'pheth** [beauty, or let him enlarge].

A son of Noah, and doubtless one of the

two elder sons (Gen. x. 21; cp. ix. 24), born about Noah's five hundredth year (v. 32; vi. 10); see NOAH. At the time of the deluge he was married, but had no children with him in the ark (vii. 7; 1 Pet. iii. 20). On the occasion of Noah's drunkenness, Japheth acted to him in a dutiful manner, and in consequence received a blessing, the essential part of which was that he should receive large territory and enjoy free action and that he should occupy the tents of Shem, not in the sense of conquering the Semites, but of dwelling with them in peace and sharing their privileges (Gen. ix. 20-27). "The language of the N. T. is the speech of Japheth entered into the tents of Shem," the gospel is the proclamation of salvation translated out of Semitic into Japhetic, and the converted heathen are for the most part Japhetic people dwelling in the tents of Shem" (Delitzsch). Japheth was the progenitor of the people who inhabited, or perhaps in some cases conquered and annexed, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras (Gen. x. 2).

**Ja-phi'a** [shining, gleaming].

1. A king of Lachish, defeated, captured, and executed by Joshua (Josh. x. 3-27).

2. A son of David, born at Jerusalem (2 Sam. v. 15).

3. A border town of Zebulun (Josh. xix. 12). It is by many identified with *Yâfa*, a little less than 2 miles southwest of Nazareth.

**Japh'let** [may he deliver].

An Asherite, family of Heber (1 Chron. vii. 32).

**Japh'le-tite**, in A. V. **Japhleti**.

The descendants of a certain Japhlet, apparently not the same as the Asherite of that name. Their location was on the border of Ephraim, near Beth-horon (Josh. xvi. 3).

**Ja'pho.** See JOPPA.

**Ja'rah** [honey].

A descendant of king Saul (1 Chron. ix. 42). Called Jehoaddah in viii. 36.

**Ja'reb** [contentions or let him contend].

A king of Assyria whose name has not been identified (Hos. v. 13; x. 6), or else Jareb is not a proper name at all, but a descriptive term, and the Hebrew is to be rendered, as on the margin of R. V., a king that should contend.

**Ja'red**, in A. V. once **Jered** (1 Chron. i. 2) [perhaps descent].

Son of Mahalaleel and father of Enoch (Gen. v. 16-20; 1 Chron. i. 2; Luke iii. 37). See CHRONOLOGY.

**Jar-e-si'ah.** See JAARESHIAH.

**Jar'ha.**

An Egyptian servant of a man of Judah called Sheshan. The master gave his daughter in marriage to Jarha (1 Chron. ii. 34, 35).

**Ja'rib** [an adversary, or he doth contend].

1. A son of Simeon (1 Chron. iv. 24); see JACHIN.

sula which projects into the southern waters of the Dead Sea (Robinson). They are satisfied by assuming that Zoar was situated near where the wady el-'Ahsy opens through the Moabite mountains into the plain, about 2 miles from the southern end of the sea (Wetzstein).

**Zo'bah**, in A. V. and Hebrew text twice **Zoba** (2 Sam. x. 6, 8); see **ARAM** 2 (3).

**Zo-be'bah** [gentle movement].

Son of Hakkos, a man of Judah (1 Chron. iv. 8).

**Zo'har** [brightness, whiteness].

1. Father of Ephron the Hittite (Gen. xxiii. 8).

2. Son of Simeon (Gen. xlvi. 10). Called also Zerah (Num. xxvi. 13); see **ZERAH**.

3. A man of Judah (1 Chron. iv. 7, R. V. margin); see **IZHAR**.

**Zo'he-leth** [a serpent or other creeper].

A stone beside En-rogel (1 Kin. i. 9). Not identified. Clermont-Ganneau pointed out that the ledge of rocks, on which the village of Silwan stands, is called by the Arabs Zehwelo or Zahweilch, which is like an altered form of Zoheloth. But the Arabic and Hebrew words have no real affinity, it is questionable whether the term stone would have been applied to a cliff, and the distance of the ledge from En-rogel seems too great.

**Zo'heth**.

A son of Ishi, registered with the tribe of Judah (1 Chron. iv. 20).

**Zo'phah** [expanse, a flask].

An Asherite, son of Helem (1 Chron. vii. 35, 36).

**Zo'phai**. See **ZUPH**.

**Zo'phar** [chirper].

A Naamathite, one of Job's friends (Job ii. 11; xi. 1; xx. 1; xlii. 9).

**Zo'phim** [watchers].

A field on the top of Pisgah, from which Balaam could see a part of the encampment of the Israelites at Shittim (Num. xxiii. 14). Conder places it at Tal'at es-Safa, in the valley separating the southeastern point of Pisgah from Luhith.

**Zo'rah**, in A. V. once **Zoreah** (Josh. xv. 33), once **Zareah** (Neh. xi. 29) [perhaps, stroke or scourge].

A town in the lowland of Judah (Josh. xv. 33), inhabited by the Danites (xix. 41). Manoh, Samson's father, belonged to the place (Judg. xiii. 2), and Samson was buried near the town (xvi. 31). Some of the five

Danite spies and of the warriors who subsequently took Laish were from Zorah (xviii. 2, 8, 11). The town was fortified by Rehoboam (2 Chron. xi. 10). It was inhabited after the captivity (Neh. xi. 29). Its site is doubtless Sur'ah, on the north side of the valley of Sorek, 2 miles north-southwest of Eshtaol.

**Zo'rath-ite**, in A. V. once **Zareathite** (1 Chron. ii. 53).

A native or inhabitant of Zorah (1 Chron. ii. 53; iv. 2).

**Zo're-ah**. See **ZORAH**.

**Zo'rite**.

Either the same as Zorathite, or a citizen of some unknown place (1 Chron. ii. 54).

**Zo-rob'a-bel**. See **ZERUBBABEL**.

**Zu'ar** [smallness].

Father of that Nethaneel who was prince of the tribe of Issachar in the wilderness (Num. i. 8; ii. 5; vii. 18, 23; x. 15).

**Zuph** [honeycomb].

1. A Levite, descended from Kobath, and an ancestor of the prophet Samuel (1 Chron. vi. 35). A variant form, of similar meaning, is Zophai (26).

2. A district beyond the borders of Benjamin and apparently lying to the south of the territory of that tribe (1 Sam. ix. 4-6; x. 2). It may have received its name from the settlement of the family of Zuph there. See further in connection with **RAMAH** 2.

**Zur** [a rock].

1. A king of Midian, ally or vassal of Sihon, and the father of the woman Cozbi (Num. xxv. 15). He was killed in the war of extermination waged by Moses against the Midianites for their seduction of the Israelites to licentious idolatry (Num. xxv. 15, 18; xxxi. 8; Josh. xiii. 21).

2. A Benjamite, son of Jeiel (1 Chron. viii. 30).

**Zu'ri-el** [God is a rock].

A Levite, chief of the Merarites in the wilderness (Num. iii. 35, R. V.).

**Zu-ri-shad'dai** [the Almighty is a rock].

Father of the prince of the Simeonites in the wilderness (Num. i. 6; ii. 12; vii. 36, 41; x. 19).

**Zu'zim**, in A. V. **Zuzims**.

A tribe occupying a district called Ham, east of the Jordan, conquered by Chedorlamer (Gen. xiv. 5). Apparently the same as Zamzummin.