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DICTIONARY OF THE BIBLE

BY

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WITH MANY NEW AND ORIGINAL MAPS
AND PLANS

AND

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"One of you shall betray me," each disciple asked, "Lord, is it I?" Peter beckoned to John to ask Christ who it was, and as Jesus and Judas were dipping together in the dish Jesus said: "He it is, for whom I shall dip the sop, and give it him;" and he gave it to Judas (Mat. xxvi. 23; John xiii. 26 R. V.). After the sop Satan entered into Judas (27). Seeing the attention of the disciples directed to him, he also asked: "Is it I, Rabbi?" Jesus answered: "Thou hast said," which was the equivalent of "Yes" (Mat. xxvi. 21-25 R. V.). Even yet the disciples did not know what Jesus meant, and when he added, "That thou doest, do quickly," they supposed that this was a direction to the treasurer to lose no time in buying some articles of which they had need. The traitor went at once to the chief priests. It is probable that Judas was not at the institution of the sacrament. He was present at the supper, and partook of it with the twelve (Mat. xxvi. 20); but he went out immediately after receiving the sop (John xiii. 30), and the eucharist was after the supper (Mat. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20). Luke in narrating the events of the supper, changes the actual order that he may place the spirit of Christ and the spirit of the disciples in contrast (xxii. 15-20 and 21-24). After the departure of Judas the tone of Jesus' conversation changes. When supper was ended he led the eleven to the garden of Gethsemane. Thither Judas came, accompanied by a great multitude with swords and staves, from the chief priests and elders. In accordance with a sign which had been agreed upon, in order to point out Jesus to the soldiers, Judas advanced and saluted Jesus with a kiss, and Jesus was seized (Mat. xxvi. 47-50). The next morning, when Judas, now in calmer mood, saw that Jesus was condemned, and was likely to be put to death, he awoke to the enormity of his guilt, and went to the chief priests with the confession, "I have sinned in that I have betrayed the innocent blood," and offered to return the money. His conscience was not so seared as the consciences of the chief priests, who, having seduced the erring apostle into his great sin, then turned round on him and said, "What is that to us? see thou to that." On which he cast down the silver pieces in the temple, and went and hanged himself (Mat. xxvii. 3-5), and falling headlong he burst asunder in the midst, and all his bowels gushed out (Acts i. 18). The 109th Psalm, directed primarily against some contemporary of the writer, found fulfillment in Judas (P's. cix. 8; Acts i. 20). But no heavenly coercion compelled the son of perdition (John xvii. 12) to fulfill his destiny. Nor was he, a suppliant, refused mercy; he did not ask it.

8. One of the twelve apostles, carefully distinguished from Judas Iscariot (John xiv. 22). He was son or perhaps brother of James (Luke vi. 16; Acts i. 13; see R. V. text and

margin). He was also called Thaddæus, for this name is found in other lists in the place corresponding to his (Mat. x. 3; Mark iii. 18). The received text of Mat. x. 3 has "Lebbæus, whose surname was Thaddæus." These two surnames are believed to mean the same thing: the former coming from Hebrew and Aramaic *leb*, heart, and the latter from Aramaic *thad*, a mother's breast, and both signifying a beloved child.

9. One of the four brethren of the Lord (Mat. xiii. 55; Mark vi. 3, in A. V. Juda), and probably the author of the Epistle of Jude. See BROTHERN OF THE LORD, JUDE.

10. A man who lived at Damascus, in the street called Straight, and with whom Paul lodged just after his conversion (Acts ix. 11).

11. Judas, surnamed Barsabbas. He was a leading man in the church at Jerusalem, and was chosen with Silas to accompany Barnabas and Paul to Antioch, bearing the letter from the council at Jerusalem to the churches of Syria and Cilicia. He had prophetic gifts. His subsequent history is unknown (Acts xv. 22, 27, 32). He bears the same surname as the disciple Joseph, who was proposed for the apostleship, and was probably his brother (i. 23).

Jude, in R. V. of Jude 1 Judas.

An English form of the name Judas, given in the A. V. to the writer of the Epistle of Jude (ver. 1). He describes himself simply as "brother of James," by whom the author of the Epistle of James and leader of the church in Jerusalem seems to be meant. In this case Jude should be a brother of the Lord, and not an apostle; and these inferences seem borne out by the presence of a Judas in the lists of our Lord's brethren (Mat. xiii. 55; Mark vi. 3), and by the apparent implication of verse 17 of his epistle, that its writer was not an apostle. Those who identify the brothers of the Lord with the sons of Alphæus, nevertheless, identify Jude with the apostle Judas. Except his bare name, nothing is recorded of him beyond what we may infer from the facts that the brethren of the Lord did not believe in him during his life on earth (John vii. 5) and that after his resurrection they were his followers (Acts i. 14). An interesting story told of his grandchildren by the church writer, Hege-sippus, and preserved by Eusebius (H. E. iii. 20), confirms the possible inference from 1 Cor. ix. 5 that he was married, and implies that he was dead before A. D. 80.

The General Epistle of Jude is a brief epistle. It names its author as Judas, a bond servant of Jesus Christ and brother of James (ver. 1, R. V. margin); that is probably Judas, the brother of the Lord (Mat. xiii. 55; Mark vi. 3). Its address is quite general: "to them that are called, beloved in God the Father, and kept for Jesus Christ" (ver. 1, R. V.). Nevertheless, it is probable from the

character of the epistle, which seems intended for a special occasion and is full of allusions which would be likely to be intelligible only to Jews, that some particular body of Christians was intended, which, from the circumstances of sending the letter, did not need to be specified in the address. It is most natural to think of it as intended for the Jewish Christians dwelling in Palestine. The letter has been largely used by 2 Pet. ii., and must have been written before it, probably not much before: it seems most natural to date it about A. D. 66. It was called out by the outbreak among Jude's readers of an alarming heresy with immoral tendencies, probably something like the incipient gnosticism rebuked in the pastoral epistles and the Apocalypse (ver. 3, 4, 10, 15, 16, 18), and was designed to save the churches addressed from its inroads. After the address (ver. 1, 2), it assigns the reason for its writing (ver. 3, 4), and then first announces the condemnation in store for the false teachers (ver. 5-16), and afterwards divulges the duty of true Christians in the circumstances (ver. 17-23), concluding with a rich and appropriate doxology (ver. 24, 25). Owing doubtless to its brevity, there are no very clear traces of the use of Jude in the very earliest fathers of the church. In the latter part of the second century, however, it is found in full use in the Greek and Latin churches alike, and was clearly from the beginning a part of the Christian canon.

B. B. W.

Judges.

Men who were raised up to head successful revolts against foreign oppressors and, having emancipated the nation and shown thereby their call of God, were looked to by the people to maintain their rights. National apostasy from Jehovah and the worship of heathen deities were uniformly punished, both then and in after times, by Jehovah's allowing the nation to be brought under a foreign yoke. Upon the repentance of the people and return to Jehovah, a saviour like unto Moses was raised up. There were twelve of these judges, not including Abimelech, who was a petty king and not called of God (ix.). They were Othniel of Judah, deliverer of Israel from the king of Mesopotamia; Ehud, who expelled the Moabites and Ammonites; Shamgar, smiter of six hundred Philistines and saviour of Israel; Deborah, associated with Barak, who led Naphtali and Zebulun to victory against the northern Canaanites; Gideon, who drove the Midianites from the territory of Israel; Tola and Jair; Jephthah, subduer of the Ammonites; Ibzan, Elon, Abdon, and Samson, the troubler of the Philistines. Eli and Samuel also judged Israel (1 Sam. iv. 18; vii. 15), but the former acted in his official capacity as high priest and the latter as a prophet of Jehovah. These judges did not form an unbroken succession of rulers, but appeared sporadically.

They were often local, discharging their duties in restricted districts. They apparently exercised only such authority as was spontaneously accorded to them. They could not order the various tribes to war. Some of the oppressions and not a few of the judges were evidently contemporaneous and overlapped. Shamgar, for example, was contemporary with Ehud, for the account of his exploit is inserted in the midst of the narrative of Ehud's work (iii. 31); and a Philistine oppression of Judah was coeval with the Ammonite domination east of Jordan and attack on Judah, Benjamin and Ephraim (x. 7). See CHRONOLOGY.

These facts throw light on the distracted state of the nation during the period of the judges. The political districts, moreover, are found to be those that were separated by the Jordan and by the heathen barrier between Judah and the north. The song of Deborah and the history of Jephthah show the laxity of the bonds which united the tribes, and make known what tribes were able and willing to join forces and fortunes. The isolation of Judah is remarkable; see JUDAH. But there were centralizing influences at work. National feeling existed, for the war of extermination waged against Benjamin shows the sense of national guilt and national responsibility. There was one ark for all the tribes in the national tabernacle at Shiloh (Josh. xviii. 1; Judg. xxi. 19; cp. Ex. xxiii. 14-17). It was carried to Bethel, the frontier town of Benjamin nearest to Gibeah, when the men of Israel gathered there to wage war against the tribe of Benjamin, but would first worship the Lord and ask counsel of him (Judg. xx. 18-29). Great oppressions united the people in common misery and called for united action; great deliverers united the hearts of the people in loyalty and pride about one head; great deliverances, obtained by united action, bound tribes more closely together in common glory.

The period of the judges has been called Israel's iron age. The people frequently lapsed into idolatry, and worship at the sanctuary was rendered difficult by the distracted state of the country. Rudeness of manners was displayed in Jael's murder of Sisera, in Jephthah's sacrifice of his daughter, in Gideon's treatment of the men of Succoth, in the sin of the men of Gibeah. Against these shadows, however, there stand out brightly the trust and filial piety of Jephthah's daughter, the fidelity of Ruth to Naomi, and the kindly and upright character of Boaz.

Judges, Book of.

A historical book of the O. T. placed after Joshua and continuing the narrative from the death of Joshua. The work consists of three parts. I. Introduction (i.-ii. 5), giving an account of the extent to which the country had been subdued after the death of