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tion, and are worthily represented by several handsome buildings, e.g. the Protestant "Church of the Redeemer," built on the site and on the ground plan of a fine church belonging to the Knights of St. John, the new (Roman Catholic) Church of the Dormition on "Mount Zion," with an adjoining Benedictine convent, a very handsome Roman Catholic hospice outside the Damascus Gate, the Kaiserin Augusta Victoria Sanatorium on the Mount of Olives, and a Protestant *Johanniter* Hospice in the city, a large general hospital and a leper hospital, a consulate and two large schools. In influence, both secular and religious, the Germans have rapidly gained ground in the last 2 decades. British influence has much diminished, relatively. The British Ophthalmic Hospital, belonging to the "Order of the Knights of St. John," the Eng.

## 2. Christian Buildings and Institutions

Mission Hospital, belonging to the London Jews Society, the Bishop Gobat's School and Eng. College connected with the Church Missionary Society, 3 Anglican churches, of which the handsome St. George's Collegiate Church adjoins the residence of the Anglican bishop, and a few small schools comprise the extent of public buildings connected with British societies. France and the Roman Catholic church are worthily represented by

talked-of improvements. There are numerous hotels, besides extensive accommodations in the religious hospices, and no less than 15 hospitals and asylums.

**LITERATURE.**—This is enormous, but of very unequal value and much of it out of date. For all purposes the best book of reference is *Jerus from the Earliest Times to AD 70*, 2 vols, by Principal G. A. Smith. It contains references to all the lit. To this book and to its author it is impossible for the present writer adequately to express his indebtedness, and no attempt at acknowledgment in detail has been made in this art. In supplement of the above, *Jerus*, by Dr. Selah Merrill, and *Jerus in Bible Times*, by Professor Lewis B. Paton, will be found useful. The latter is a condensed account, esp. valuable for its illustrations and its copious references. Of the arts in the recent Bible Dictionaries on Jerus, that by Conder in *HDB* is perhaps the most valuable. Of guide-books, Baedeker's *Guideto Pal and Syria* (1911), by Socin and Benzinger, and Barnabe Melstermann's (R.C.) *New Guide to the Holy Land* (1909), will be found useful; also Hanauer's *Walks about Jerus*.

On Geology, Climate and Water-Supply: Hull's "Memoir on Physical Geography and Geology of Arabian Petraea, Pal, and Adjoining Districts," *PEF*; and



MODERN JERUSALEM (WITH POOL OF HEZEKIAH IN FOREGROUND).

the Dominican monastery and seminary connected with the handsome church of St. Stephen—rebuilt on the plan of an old Christian church—by the Ratisbon (Jesuit) Schools, the Hospital of St. Louis, the hospice and Church of St. Augustine, and the monastery and seminary of the "white fathers" or *Frères de la mission algérienne*, whose headquarters center round the beautifully restored Church of St. Anne. Not far from here are the convent and school of the *Sœurs de Sion*, at the Ecce Homo Church. Also inside the walls near the New Gate is the residence of the Lat Patriarch—a cardinal of the Church of Rome—with a church, the school of the *Frères de la doctrine chrétienne*, and the schools, hospital and convent of the Franciscans, who are recognized among their coreligionists as the "parish priests" in the city, having been established there longer than the numerous other orders.

All the various nationalities are under their respective consuls and enjoy extra-territorial rights. Besides the Turkish post-office, which is very inefficiently managed, the Austrians, Germans, French, Russians and Italians all have post-offices open to all, with special "Levant" stamps. The American mail is delivered at the French post-office. There are four chief banks, French, German, Ottoman and Anglo-Pal (Jewish). As may be supposed, on account of the demand for land for Jewish settlements or for Christian schools or convents, the price of such property has risen enormously. Unfortunately in recent years all owners of land—and Moslems have not been slow to copy the foreigners—have taken to inclosing their property with high and unsightly walls, greatly spoiling both the walks around the city and the prospects from many points of view. The increased development of carriage traffic has led to considerable dust in the dry season, and mud in winter, as the roads are metaled with very soft limestone. The Jerus-Jaffa Railway (a Fr. company), 54 miles long, which was opened in 1892, has steadily increased its traffic year by year, and is now a very paying concern. There is no real municipal water-supply, and no public sewers for the new suburbs—though the old city is drained by a leaking, ill-constructed mediaeval sewer, which opens just below the Jewish settlement in the Kidron and runs down the *Wady en Nâr*. A water-supply, new sewers, electric trams and electric lights for the streets, are all much-

Blankenhorn, "Geology of the Nearer Environs of Jerus," *ZDPV*, 1905; Chaplin, "Climate of Jerus," *PEFS*, 1883; Glaisher, "Meteorol. Observations in Pal," special pamphlet of the Palestine Exploration Fund; Hilderscheid, "Die Niederschlagsverhältnisse Pal in alter u. neuer Zeit," *ZDPV* (1902); Huntington, *Pal and Its Transformation* (1911); Andrew Watt, "Climate in Hebron," etc., *Journal of the Scottish Meteorological Society* (1900-11); Schick, "Die Wasserversorgung der Stadt Jerus," *ZDPV*, 1878; Wilson "Water Supply of Jerus," *Proceedings of the Victoria Institute*, 1906; Masterman, in *BW*, 1905.

On Archaeology and Topography: *PEF* vol on *Jerus*, with accompanying maps and plans; Clermont-Ganneau, *Archaeological Researches*, I, 1899 (*PEF*); William, *Holy City* (1849); Robinson, *Bib. Researches* (1856); Wilson, *Recovery of Jerus* (1871); Warren *Underground Jerus* (1878); Vincent, *Underground Jerusaleim* (1911); Guthe, "Ausgrabungen in Jerus," *ZDPV*, V; Bliss and Dickie, *Excavations in Jerus* (1894-97); Sanday, *Sacred Sites of the Gospels* (1903); Mitchell, "The Wall of Jerus according to the Book of Neh," *JBL* (1903); Wilson, *Golgotha and the Holy Sepulchre* (1906); Kuemmel, *Materialien z. Topographie des alten Jerus*; also numerous reports in the *PEFS*; *Zeitschrift des deutschen Pal. Vereins*; and the *Revue biblique*.

On History: besides Bible, Apoc. works of Jos, and *History of Tacitus, Besant and Palmer, History of Jerus*; Conder, *Judas Maccabaeus and Latin Kingdom of Jerus*; Le Strange, *Pal under the Moslems* (1890); C. F. Kent, *Biblical Geography and History* (1911); Bevan, *Jerus under the High-Priests*; Watson, *The Story of Jerus*.

E. W. G. MASTERMAN

**JERUSALEM, NEW** (Ἱερουσαλὴμ καινὴ, *Hierousalēm kainē*): This name occurs in Rev 21 2 (ver 10, "holy city"). The conception is based on prophecies which predict a glorious future to Jerus after the judgment (Isa 52 1). In Rev, however, it is not descriptive of any actual locality on earth, but allegorically depicts the final state of the church ("the bride," "the wife of the Lamb," 21 2.9), when the new heaven and the new earth shall

have come into being. The picture is drawn from a twofold point of view: the new Jerus is a restoration of Paradise (21 6; 22 1.2.14); it is also the ideal of the theocracy realized (21 3.12.14.22). The latter viewpoint explains the peculiar representation that the city descends "out of heaven from God" (21 2.10), which characterizes it as, on the one hand, a product of God's supernatural workmanship, and as, on the other hand, the culmination of the historic process of redemption. In other NT passages, where the theocratic point of view is less prominent, the antitypical Jerus appears as having its seat in heaven instead of, as here, coming down from heaven to earth (cf Gal 4 26; He 11 10; 12 22). See also REVELATION OF JOHN.

GERHARDUS VOS

**JERUSHA**, jê-roō'sha (יְרוּשָׁה, *y'rūshā*, "taken possession of," i.e. "married"): In 2 K 15 33 = "Jerushah" (יְרוּשָׁה, *y'rūshāh*, same meaning) of 2 Ch 27 1, the mother of King Jotham of Judah. Zadok was her father's name; he may be the priest of 1 Ch 6 12 (Heb 5 38).

**JESHAIAH**, jê-shā'ya, jê-shī'a ([a] יְשַׁעְיָהוּ, *y'shā'yāhū*; [b] יְשַׁעְיָהוּ, *y'shā'yāh*, "deliverance of Jeh"; [2][3] below have form [a], the others form [b]):

(1) Son of Hananiah, and grandson of Zerubbabel, according to 1 Ch 3 21, AV "Jesaiah."

But commentators follow Heb (and RVm) in the first part of the verse, and LXX, Vulg, Syr in the second part, thus reading, "And the son of Hananiah [was] Pelatiah, and Jeshalah [was] his son, and Arnan his son," etc, thus making J. a grandson of Hananiah.

(2) A "son" of Jeduthun, and like him a temple musician; head of the family of that name (1 Ch 25 3.15).

(3) A Levite, ancestor of Shelemoth, one of David's treasurers (1 Ch 26 25).

(4) A descendant of Elam; he went with Ezra from Babylon to Jerus (Ezr 8 7) = "Jesias" (RV), "Josias" (AV), 1 Esd 8 33.

(5) A descendant of Merari and a contemporary of Ezra (Ezr 8 19) = "Osaias" of 1 Esd 8 48.

(6) A Benjamite (Neh 11 7), AV "Jesaiah."

DAVID FRANCIS ROBERTS

**JESHANAH**, jesh'a-na, jê-shā'na (יְשָׁנָה, *y'shā-nāh*): A town named with Bethel and Ephron among the places taken by Abijah from Jeroboam (2 Ch 13 19). Most scholars are agreed that the same name should be read instead of יְשָׁן, *ha-shen*, in 1 S 7 12. It is probably identical with the *Isāvas*, *Isānas*, of Jos (*Ant*, XIV, xv, 12). It is represented by the modern 'Ain Sinia, 3½ miles N. of Bethel, with a spring and interesting ancient remains.

**JESHARELAH**, jesh-a-rē'la (יְשָׁרְאֵלָה, *y'sar'elāh*, meaning doubtful): One of the (or probably a family of) Levitical musicians (1 Ch 25 14), called "Asharelah" in ver 2. The names should be written "Asarelah" and "Jesarelah."

**JESHEBEAB**, jê-sheb'ē-ab (יְשֵׁבֵבַב, *yeshēbh'ābh*, meaning uncertain): A Levite of the 14th course (1 Ch 24 13). Kittel and Gray (*HPN*, 24) read with LXX, A, "Ishbaal"; the name is omitted in LXX, B, and the change in MT as well as the omission in LXX may be due to the word *ba'al* forming part of the name. Cf JERUBBESHETH.

**JESHER**, jê'shēr (יְשָׁר, *yēsher*, or יְשָׁר, *yēsher*, "uprightness"): A son of Caleb (1 Ch 2 18).

**JESHIMON**, jê-shē'mon, jesh'i-mon (יְשִׁמוֹן, *ha-y'shīmōn*, "the desert," and in RV so tr<sup>d</sup>; but in AV, Nu 21 20; 23 28; 1 S 23 19.24; 26 1.3,

"Jeshimon" as a place-name. In Nu LXX reads ἡ ἔρημος, *hē ērēmos*, "the desert"; in 1 S LXX reads Ἰεσσαμόν, *Iessaimōn*): In these passages probably two districts are referred to: (1) The "desert" N. of the Dead Sea, which was overlooked from Pisgah (Nu 21 20; 23 28). This is the bare and sterile land, saturated with salt, lying on each side of the Jordan N. of the Dead Sea, where for miles practically no vegetable life can exist. (2) The sterile plateau W. of the steep cliffs bordering the western shores of the Dead Sea. Here between the lower slopes of the Judaeon hills, where thousands of Bedouin live and herd their flocks, and the more fertile borders of the sea with their oases ('Ain Feshkkeh, 'Ain Jidy, etc), is a broad strip of utterly waterless land, the soft chalky hills of which are, for all but a few short weeks, destitute of practically any vegetation. The Hill of Hachilah was on the edge of this desert (1 S 23 19; 26 1.3), and the Arabah was to its south (1 S 23 24). It is possible that the references in Nu may also apply to this region.

The word "Jeshimon" (*y'shīmōn*) is often used as a common noun in referring to the desert of Sinai (Dt 32 10; Ps 78 40; 106 14; Isa 43 19, etc), and except in the first two of these references, when we have "wilderness," it is always tr<sup>d</sup> "desert." Although used in 7 passages in poetical parallelism to *mūhbār*, tr<sup>d</sup> "wilderness," it really means a much more hopeless place; in a *mūhbār* animals can be pastured, but a *y'shīmōn* is a desolate waste.

E. W. G. MASTERMAN

**JESHISHAI**, jê-shish'ā-i (יְשִׁישַׁי, *y'shishay*, "aged"): A Gadite chief (and family?) (1 Ch 5 14).

**JESHOHAI AH**, jesh-ō-hā'ya, jesh-ō-hī'a (יְשׁוּחַיָּהוּ, *y'shōhāyāh*, meaning unknown): A prince in Simeon (1 Ch 4 36).

**JESHUA**, jesh'ū-a, **JESHUAH**, jeshū'a (יְשׁוּעָה, *yēshūā*, "Jeh is deliverance" or "opulence"; cf JOSHUA):

(1) AV "Jeshuah," head of the 9th course of priests, and possibly of "the house of Jeshua" (1 Ch 24 11; Ezr 2 36; Neh 7 39).

(2) A Levite of Hezekiah's time (2 Ch 31 15).

(3) Son of Jozadak = Joshua the high priest (Ezr 2 2; 3 2.8; 4 3; 5 2; 10 18; Neh 7 7; 12 1.7.10.26); see JOSHUA (4) = "Jesus" (1 Esd 5 48 and Sir 49 12).

(4) A man of Pahath-moab, some of whose descendants returned from Babylon to Jerus with Zerubbabel (Ezr 2 6; Neh 7 11) = "Jesus" (1 Esd 5 8).

(5) Head of a Levitical house which had oversight of the workmen in the temple (Ezr 2 40; 3 9; Neh 7 43). He is mentioned again in Neh 8 7 as taking part in explaining the Torah to the people, in 9 4 f (cf 12 8) as leading in the worship, and in 10 9 (Heb 10) as sealing the covenant; this J. is called son of Azaniah (Neh 10 9). To these references should be added probably Neh 12 24, where commentators read, "Jeshua, Binnui, Kadmiel" for "Jeshua the son of Kadmiel." Perhaps Jozabad (Ezr 8 33) is a "son" of this same Jeshua; cf Ezr 8 33 = 1 Esd 8 63, where AV is "Jesu," RV "Jesus." He is the same as Jessue (AV), Jesus (RV) (1 Esd 5 26).

(6) Father of Ezer, a repairer of the wall (Neh 3 19).

(7) JOSHUA, son of Nun (Neh 8 17) (q.v.).

DAVID FRANCIS ROBERTS

**JESHUA**, jesh'ū-a, jê-shū'a (יְשׁוּעָה, *yēshūā*): A place occupied by the children of Judah after their return from captivity (Neh 11 26), evidently, from the places named with it, in the extreme S. of Judah. It may correspond with the Shema of Josh 15 26,