

## Jarmuth

### 1. Town in Issachar

Jarmuth (MT *Yarmût* “height” or “swelling in the ground”) is a Levitical town in Issachar allocated to the Gershonites (Josh 21 : 29). Jarmuth might be identified with Remeth (Josh 19 : 21) and Ramoth (1 Chr 6 : 58) with Ramoth being the basic name of the toponym. Jarmuth is tentatively identified with *Kōkab el-Hawā* (1994.2218), since a stele of Seti I found at Beth-Shean mentions a two-day military mission against the ‘Apiru from Mount Yarmuta who attacked Rehem. *Kōkab el-Hawā*’ is a prominent hill close to Beth-Shean with a Crusader fortress that has obliterated earlier Bronze and Iron Age remains. South of *Kōkab el-Hawā* is a Bronze and Iron Age site near ‘*En el-Girāni* (1996.2218) that could be identified with biblical Jarmuth. The earlier identification *er-Rāme* (1663.1956) lies outside Issachar. Jarmuth of Issachar is also mentioned in the execration texts. The LXX refers to this town by further names (Ρεμμιαθ, Ρεμμιας, Ραμμιαθ). Jerome translates *Ierimoth* with “fearing death” or “altitude of death” (*Nom. hebr.* 28.5), he repeats the biblical description and adds a further occurrence, in Hos 5 : 8 which is erroneous (*Sit.* 111.3–4).

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### 2. Canaanite Town

Jarmuth (MT *Yarmût*) is a Canaanite Town in the Judean Shephelah. According to the book of Joshua, Piram, king of Jarmuth (Josh 10 : 3, 5, 23; 12 : 11), joined the Southern coalition against Joshua, but failed and was executed. Jarmuth was allotted to Judah (Josh 15 : 35) and reoccupied after the Exile (Neh 11 : 29). The site is securely identified with *Ḥirbet Yarmūk* (1478.1241) between the Sorek and Elah Valleys due to its location, its settlement history and name preservation. *Ḥirbet Yarmūk* was first settled in the Early Bronze Age (acropolis and lower city) being one of the best fortified cities in Palestine with monumental architecture. After a gap of settlement *Ḥirbet Yarmūk* was resettled only on the acropolis in the Late Bronze Age till the Early Byzantine period. Jarmuth might be mentioned in an Amarna letter found at *Tell el-Hesi* (EA 333 : 10: *Yarmu*). Jerome refers to a place called *Iermus/Iermucha*, 10 miles distant from Eleutheropolis on the ascent to Jerusalem (*Sit.* 107.23–24). The spelling *Iermucha*

has survived to the present (*Yarmūk*). According to Jerome another *Iarimuth*, a city destroyed by Joshua, lies 4 miles distant from Eleutheropolis (14 miles according to Procope of Gaza) near the village of Eshtaol (*Sit.* 107.10–11). This place might be identified with *Ḥirbet Marmūtā* (1514.1304).

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## Jaroah

According to the genealogies of Chronicles Jaroah (MT *Yārōah*) of the tribe of Gad, is the father of Huri and grandfather of Abihail (1 Chr 5 : 14). The names in this genealogy are not paralleled in other genealogies of the tribe of Gad (Gen 46 : 16; Num 26 : 15–18; 1 Chr 12 : 9–16 [ET 12 : 8–15]) so the relationship between these names and the tribe of Gad is not clear. Variant spellings of the name Jaroah in ancient versions (LXX<sup>A</sup> Ἀδα; LXX<sup>B</sup> Ἰδα; LXX<sup>L</sup> Ἀροουη; Syr. *zrh*; Vg. *Iaro*) may be due to scribal confusion of similarly written or sounding Hebrew letters.

**Bibliography:** ■ Klein, R., *1 Chronicles* (Hermeneia; Minneapolis, Minn. 2006). [Esp. 165]

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## Jashar, Book of

The Masoretic text of the HB mentions a “book of Jashar” (*sēper hayyāšār*) twice. In Josh 10 : 13 Joshua’s poetic statement: “Sun, stand still at Gibeon, and Moon, in the valley of Aijalon” (10 : 12) is presented as a quotation from this book. According to 2 Sam 1 : 18, David’s lament about the fallen heroes Saul and Jonathan was recorded in the book of Jashar.

It is often assumed that the book of Jashar was an old compilation of heroic songs from the time of the early monarchy (Knauf: 100–101). There are, however, text-critical problems. The reference to the book of Jashar in Josh 10 : 13 is missing in the Old Greek (Langlois: 78–81; Troyer: 46). For this reason, it has been suspected that the MT is an extension based on 2 Sam 1 : 18 (Nelson: 137). Furthermore, in the Greek text of 1 Kgs 8 (3 Kgdms 8 : 53) another poetic text about YHWH’s dwelling in the darkness is related to a book of songs (év

βιβλίον τῆς ᾠδῆς). In Hebrew, “song” is *šyr* and *yšr* could be the result of a metathesis, so that the original title of the collection of poetic texts in 2 Sam 1; 1 Kgs 8 (and Josh 10: 13) would have been a “book of Songs,” a “straightforward title for a collection of poems” (Auld: 360). Furthermore, the MT of Num 21: 14 mentions a “book of the wars of YHWH,” whereas the Greek only speaks of a “book” and has the “The war of the Lord” as a quotation from this book.

It is quite plausible that there existed an older collection of poetic texts and war songs, but that the names of the book or the books in which they were contained were added later (Troyer: 50).

If *Jashar* is not a metathesis for *Shir* (“song”), how should one explain the title? “Jashar” means the “Just,” the “Upright one,” but the meaning of the title “book of the Just” is not really clear. Mowinckel argued that one should understand “just” in the sense of “brave” (131–32). Seeligmann (396–97, n. 23) suggested that *hyšr* is an abbreviation for *hšr yšrʾl* (“book of Israel’s military power”); de Troyer (50) thinks that Jashar was the name of a scribe.

The rabbis have considered *sēper hayyāšār* to be the same book as several different biblical books. However, Levi ben Gershom (Gersonides; 1288–1344) thought that it was a special book lost during the Babylonian exile (Seligsohn: 74).

The title “Book of Jashar” has inspired a collection of *midrashim*, called *Sefer ha-Yashar* published first in the 17th century. The preface claims that this is the book mentioned in the Bible. It is often claimed that Josephus mentions a book of Jasher that was kept in a library in Jerusalem, but such a statement cannot be found in his works. The book of Jasher is not accepted in rabbinical Judaism, but is considered to be authentic by Mormon theologians.

There is also a forgery from the 18th century (called sometimes Pseudo-Jasher), which is presented as an English translation by the 8th-century monk Alcuinus.

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## Jashen

The name Jashen (MT *Yāšēn*; LXX *Ιασαν*) is found in the list of David’s thirty mighty warriors (2 Sam 23: 32), but there is a problem with the MT for it reads “sons of Jashen,” but no sons are listed. The “sons of” (*bn̄y*) preceding Jashen can be explained as the result of dittography of the last three letters of the previous word, Shaalbon (*hšʾlbn̄y*). It is unusual that Jashen has no qualifying patronymic or gentilic descriptors as do the other names in the list. The parallel text of 1 Chr 11: 34 adds a gentilic descriptor, “the Gizonite,” but this does not resolve the problem for it also fails to mention any “sons,” and it complicates the matter by replacing “Jashen” with “Hashem, the Gizonite” (MT *Hāšēm haggizōnī*; LXX *Ὁσομ ὁ Γεννουῦν*)

**Bibliography:** ■ McCarter, P. K., *II Samuel* (AB 9; Garden City, N.Y. 1984). [Esp. 492]

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## Jashobeam

The name Jashobeam (MT *Yāšobʾām*; LXX *Ιεσβεαάλ*) is met in 1 Chr 11: 11 (par. 2 Sam 23: 8; Joshebbasshebeth, MT *Yōšēb Baššebet*; LXX<sup>L</sup> *Ιεβσοθε*, LXX<sup>L</sup> *Ιεσβααλ*), 12: 6, and 27: 2. Text-critical considerations suggest that 1 Chr 11: 11 and 27: 2 originally referred to Ishbaal (MT *Yišbaʾal*), man of Baal. The original reading is preserved in some Greek manuscripts (for example in the Lucianic text of 2 Sam 23: 8: *Ιεσβααλ*), while other witnesses seek to avoid the embarrassing reference to a name with Baal as a theophoric element. Jashobeam may be original in 1 Chr 12: 6, and may also have influenced the other readings. Jashobeam means “the kin returns.”

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### 1. Warrior of David

In a list of David’s mighty warriors, the MT of 1 Chr 11: 11 mentions Jashobeam (MT *Yāšobʾām*; LXX *Ιεσβεαάλ*) the son of Hachamoni, while the MT of the parallel passage 2 Sam 23: 8 refers to Joshebbasshebeth the Tachemonite. The original reading in both passages is probably Ishbaal (cf. LXX 1 Chr 11: 11) the son of Hachamoni or Ishbaal the son of Zabdriel the Hachmonite. First Chronicles 27: 2 refers to Jashobeam/Ishbaal the son of Zabdriel, who was the commander of an army division in charge of 24,000 soldiers. Despite the differences, we may be dealing with the same ancient tradition, as this verse is part of another list of David’s mighty warriors. There are also other text-critical problems. Jashobeam is said to be the chief of the third, of the three, or of the thirty mighty warriors. The original Ishbaal, a name with Baal as a theophoric element, in all three passages implies that the lists preserve ancient material from monarchic times, but the