

Jethro, the Kenites as well as the Rechabites, left their habitations near Jericho and went to Jabez to learn the Torah from him" (Mek., Yitro, 'Amalek, ii.; Sifre, Num. 78).

In the Syriac Apocalypse of Baruch (v. 5) Jabez is mentioned together with Jeremiah and Gedaliah among the saintly leaders of the people at the destruction of the Temple, being one of the deathless frequently mentioned in rabbinical tradition (Massek. Derek Erez i.; see "J. Q. R." v. 417 *et seq.*).

E. G. H.

K.

JABEZ, BARZILLAI BEN BARUCH: Turkish Talmudist of the seventeenth and eighteenth centuries; son-in-law of Elijah Hako, author of "Ruah Eliyahu." Jabez was a Talmudist of considerable reputation, and had many pupils, among whom were his son-in-law Judah Ashkenazi, and Isaac Nuñez Belmonte, author of "Sha'ar ha-Melek." Jabez was the author of: "Leshon 'Arumim" (Smyrna, 1749), containing annotations to Elijah Mizrahi's supercommentary on Rashi on the Pentateuch and to the passages in Maimonides, and novellæ by Jabez's father; "Leshon Limmudim" (*ib.* 1755), novellæ on the Turim.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 38; Michael, *Or ha-Hayyim*, p. 297, No. 643; Fuenn, *Keneset Yisrael*, p. 202. s. s.

I. Br.

JABEZ, ISAAC BEN SOLOMON BEN ISAAC BEN JOSEPH HA-DORESH: Turkish Biblical exegete and preacher in the second half of the sixteenth century; a descendant of Joseph JABEZ. He wrote: (1) "Hasde Abot," commentary on Pirke Abot (Constantinople, 1583); (2) "Yafik Razon," homiletic explanations of the Haftarat according to the German and Portuguese rites (Belvedere, 1593); (3) "Torat Hesed," commentaries on the Hagiographa, except Chronicles (*ib.* c. 1593-94); the commentary to each book has a subtitle indicating its contents—as "Tehillot Adonai" (on Psalms), "Limmude Adonai" (on Proverbs), "Yir'at Shaddai" (on Job), "Kodesh Hillulim" (on Canticles), "Zemah Zaddik" (on Ruth)—and a commentary on the Pesah Haggadah is appended to the work. All the hagiographic commentaries except those on Proverbs, Ecclesiastes, and Esther are printed in the rabbinical Bible "Kehillat Mosheh," Amsterdam, 1727, the subtitles in a few cases being somewhat changed.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, pp. 196, 228, 647; Conforte, *Kore ha-Dorot*, p. 30a; Fuenn, *Keneset Yisrael*, i. 615; Fürst, *Bibl. Jud.* ii. 2; Steinschneider, *Jewish Literature*, p. 232; *idem*, *Cat. Bodl.* col. 1125.

G.

M. Sc.

JABEZ, JOSEPH BEN HAYYIM: Spanish theologian of the fifteenth and sixteenth centuries. He lived for a time in Portugal, where he associated with Joseph Hayyun, who inspired him with that taste for mysticism which he subsequently displayed in his writings. When the Jews were banished from Spain Jabez settled at Mantua, Italy. There he met his compatriot, the cabalist Judah Hayyat, whom he induced to write the commentary "Minhat Yehudah" on the cabalistic work "Ma'areket Elahut."

Jabez was an opponent of philosophy. For him the truth of the Jewish religion is demonstrated by the miracles recorded in the Bible. He criticizes the

thirteen articles of faith of Maimonides, the six of Hasdai Crescas, and the three of Albo. According to him, only the following three, alluded to in the verse "I AM THAT I AM" (Ex. iii. 14), are the fundamental principles of Judaism: (1) that God is one; (2) that He governs the world; (3) that in the end all mankind will believe in His unity. These dogmas are expounded by him in the following books: "Hasde Adonai" (Constantinople, 1533), an ethical work wherein the author demonstrates that the wise man is more grateful to God for his misfortunes than for worldly advantages; "Ma'amar ha-Ahdut" (Ferrara, 1554), on the unity of God; "Perush 'al Masseket Abot" (*ib.* 1555), on the sayings of the Fathers, mentioned by the author of "Yesod ha-Emunah"; "Or ha-Hayyim" (*ib.* 1555), against philosophy; a commentary on the Psalms (Salonica, 1571).

Jabez left also a great number of manuscript works, which, according to Ghirondi, are still in the possession of the author's descendants.

BIBLIOGRAPHY: Conforte, *Kore ha-Dorot*, p. 30a; Azulai, *Shem ha-Gedolim*, ii. 4; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 158; Jellinek, in *Orient, Lit.* vii. 262; Steinschneider, *Cat. Bodl.* col. 1474; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 66.

G.

I. Br.

JABIN: 1. King of Hazor; head of one of the great confederations which faced Joshua in his conquest of Canaan (Josh. xi.). He summoned his allies from every side, including the Amorites, Hittites, and many petty kingdoms. By "the waters of Merom" the battle was fought, and the great coalition, notwithstanding its chariots of iron, was defeated. Joshua took advantage of his victory, captured the royal city Hazor, and slew Jabin, its king. He thus conquered territory that was finally divided by lot among (at least) Asher, Naphtali, Zebulun, and Issachar.

2. King of Canaan "that reigned in Hazor" (Judges iv.). Some regard Josh. xi. and Judges iv. as referring to one and the same event. This Jabin appears as an oppressor of Israel for twenty years, whose most formidable instruments of war were nine hundred chariots of iron. Israel arose under the inspiration of Deborah and Barak to throw off this yoke. Jabin's army was in charge of Sisera, his commander-in-chief, who afterward fell in the tent of Jael the Kenite. No mention is made of Jabin's part in the battle, either in the prose or in the poetic account of that event (Judges iv., v.). The result of the battle, however, was that "God subdued on that day Jabin, the King of Canaan, before the children of Israel. And the hand of the children of Israel prospered, and prevailed more and more against Jabin, the King of Canaan, until they had destroyed Jabin, King of Canaan" (*ib.* iv. 23, 24). An interesting reference is found in Ps. lxxxiii. 9: "Do thou unto them as unto Midian, as to Sisera, as to Jabin, at the River Kishon."

E. G. H.

I. M. P.

JABLONSKI, DANIEL E.: German Christian theologian and Orientalist; born Nov. 26, 1660, in Danzig; died May 25, 1741, in Berlin. After spending some time as a wandering scholar in the universities of Holland and England, he settled in Lissa in 1686, but ultimately removed to Berlin, where he became a member of the Academy of Sciences in