

xx. 33. The account of Jehoshaphat's tremendous army (1,160,000 men) and the rich tribute received from (among others) the Philistines and the Arabs (II Chron. xvii. 10 *et seq.*) is not historical. It is in harmony with the theory worked out in Chronicles that pious monarchs have always been the mightiest and most prosperous.

**BIBLIOGRAPHY:** Commentaries on *Kings* and *Chronicles*; the histories of Stade, Guthe, Winkler, Piepenbring, Smith, and Ewald; Hastings, *Dict. Bible*; Guthe, *Kurzes Bibel Wörterb.*; Cheyne and Black, *Encyc. Bibl.*; Rehm, *Handwörterb.* 2d ed.

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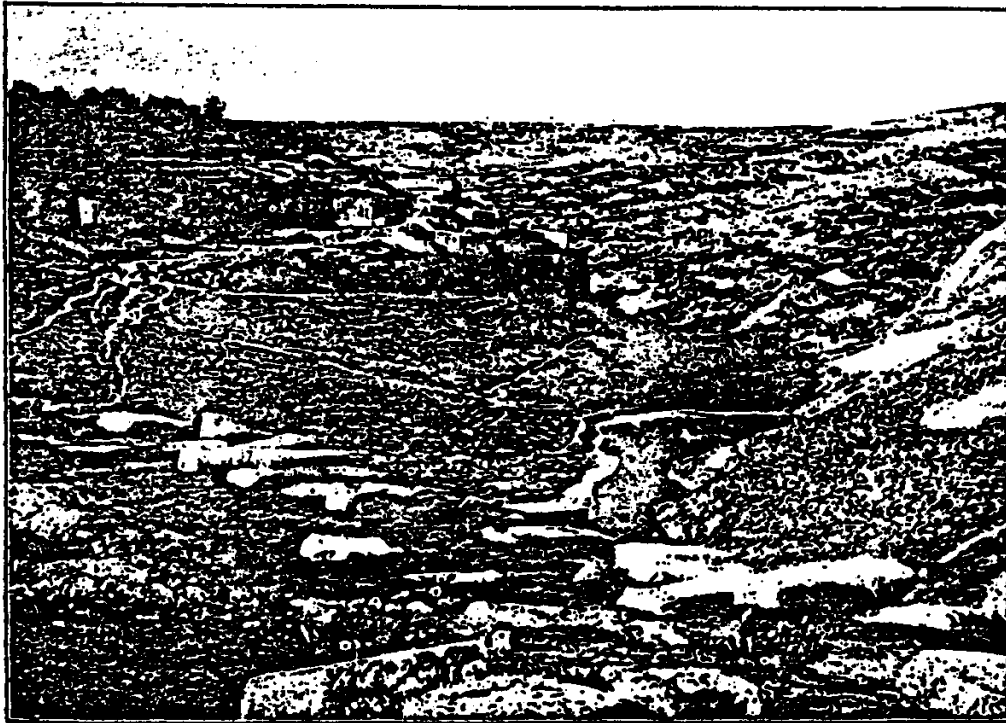
**JEHOSHAPHAT, VALLEY OF:** A valley mentioned by the prophet Joel (Joel iv. [A. V. iii.] 2, 12), where, after the return of Judah and Jerusa-

(the present Wadi Sitti Maryam, which separates Jerusalem from the Mount of Olives, and through which at one time the stream Kidron flowed), and believe that the Last Judgment will be held there. According to the Midrash Tehillim (viii.; quoted by Neubauer, "G. T." p. 51) no "valley called Jehoshaphat" exists (אין עמק יהושפט).

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**JEHOVAH:** A mispronunciation (introduced by Christian theologians, but almost entirely disregarded by the Jews) of the Hebrew "YHWH," the (ineffable) name of God (the TETRAGRAMMATON or "SHEM ha-MEFORESH"). This pronunciation is grammatically impossible: it arose through pronouncing the vowels



VALLEY OF JEHOSEPHAT.  
(From a photograph by Bodin.)

lem from the Captivity, YHWH would gather all the heathen and would sit in judgment on their misdeeds to Israel. On account of the significance of the name "Jehoshaphat" ("YHWH judges") some commentators and translators have thought the designation "Valley of Jehoshaphat" to represent only an imaginary locality. Thus Theodotion renders ἡ γῆ ἡ κρίσις (the land of judgment); Targum Jonathan, ארץ פלוג דין (the plain of the settlement of judgment). The name is first met with in the fourth century of the common era, having been applied by the unknown Pilgrim of Bordeaux in 333. It has since continued to be so used among Jews, Christians, and Mohammedans, who identify it with the valley of Kidron

of the "kere" (marginal reading of the Masorites: אֲדֹנָי = "Adonay") with the consonants of the "kethib" (text-reading: יהוה = "YHWH") — "Adonay" (the Lord) being substituted with one exception wherever YHWH occurs in the Biblical and liturgical books. "Adonay" presents the vowels "ahewa" (the composite א under the guttural ה becomes simple א under the ו), "holem," and "kamez," and these give the reading יהוה (= "Jehovah"). Sometimes, when the two names יהוה and אֲדֹנָי together, the former is pointed with "hatef segol" (ֵ) under the ו — thus, יהוֵה (= "Jehovah") — to indicate that in this combination it is to be pronounced "Elohim" (אֱלֹהִים). These substitutions of "Ado-