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JERUSALEM

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Lessing—Magnum

Three religions venerate Jerusalem as their holy city. The high wall surrounds the Dome of the Rock.

**JERUSALEM** [*jə-rōō'zə-ləm*] (Arab. **EL-QUDS ESH-SHERIF**), one of the most ancient cities in the world. It is holy to Jews and Christians alike, significant religiously and historically as Zion, the capital of the Messiah, and the heavenly city. It is also an Islamic shrine, although of lesser importance than the Muslim religious centers of Mecca and Medina.

Jerusalem is situated on a plateau ridge (average altitude, 2,500 ft, or 762 m) in the Judean Hills, about 15 mi (24 km) west of the northern end of the Dead Sea and 35 mi (56 km) southeast of Tel Aviv-Jaffa, its Mediterranean port.

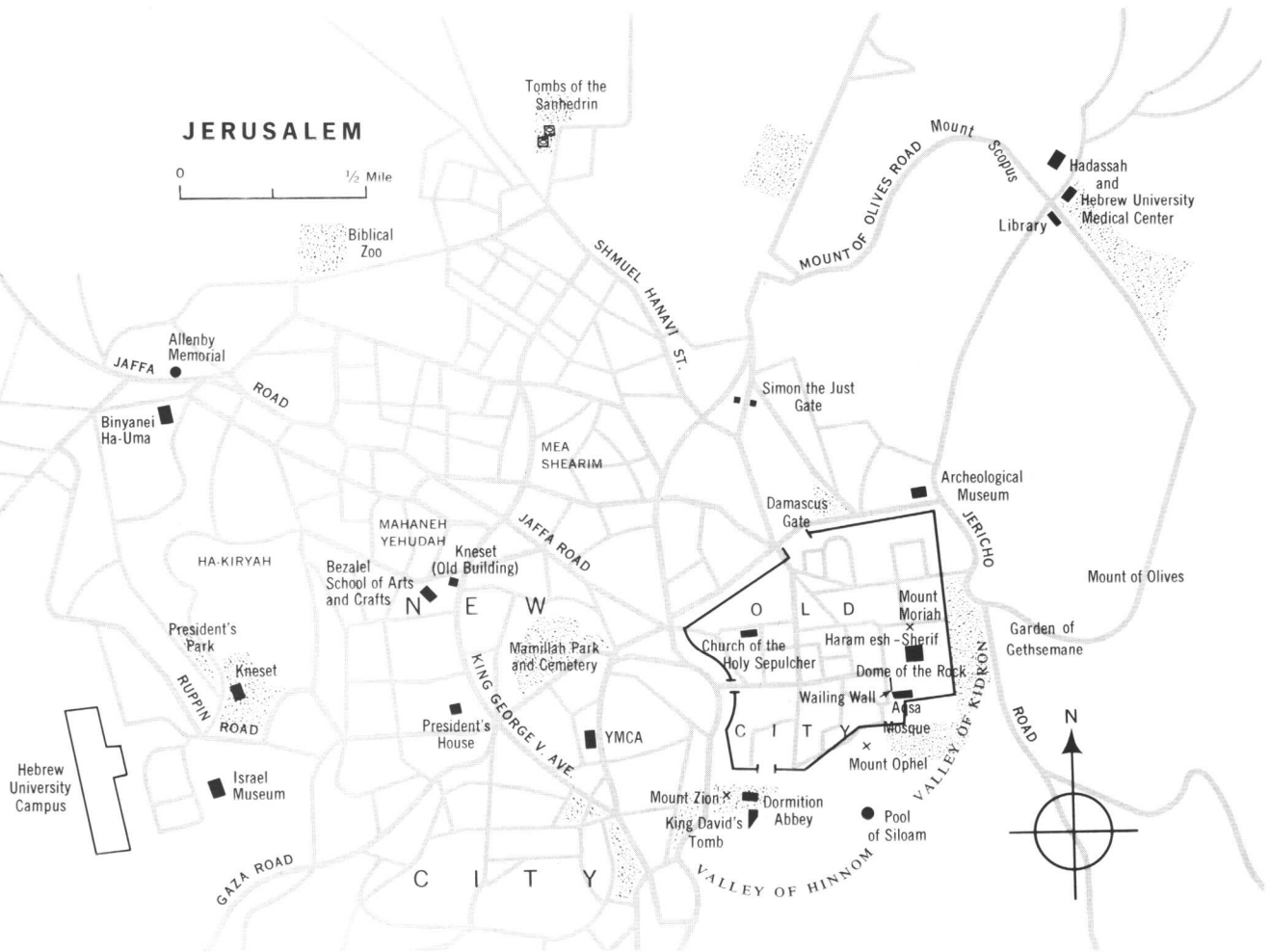
In 1948, following a United Nations decision of 1947 partitioning Palestine into Jewish and Arab states, the Old City of Jerusalem was captured by the Arab Legion. In 1949, in accordance with the Jordan-Israel armistice, Jerusalem was officially divided into two sectors separated by a no man's land and a border area. The New City and a small area of the Old City within Israel became that nation's capital, while Jordanian Jerusalem remained a principal city of Jordan. In 1967, Israel occupied the Jordanian sector and placed the entire city under Israeli administration.

East of the Old City lies the Valley of the Kidron (Jehoshaphat) separating Jerusalem from the Garden of Gethsemane and the Mount of Olives. North is Mount

Scopus, atop of which are the old Hebrew University, National and University Library, and Hadassah and Hebrew University Medical Center. The Valley of Hinnom running west and south meets the Kidron Valley at the Pool of Siloam near the end of the Tyropoeon Valley, in ancient days a defile dividing Jerusalem into east and west.

Access from Israel to the Jordanian sector of the city is through the Mandelbaum Gate (recently renamed Simon the Just Gate), from which a road on the Jordan side leads to the main entrance into Jordanian Jerusalem, the Damascus Gate. Old Jerusalem lying on two hill spurs is mostly surrounded by a fortification wall built by the Turkish ruler Suleyman the Magnificent, in 1542, much of it on earlier Roman foundations.

Of the many shrines in Jerusalem sacred to three world religions most are in the Armenian, Christian, Muslim, and Jewish quarters of the walled Old City in Jordan. Much of the Jewish quarter was destroyed during the hostilities of 1948. After passing through the picturesque markets and beyond the wall one reaches the eastern and lower hill spur of Ophel, the location of the original Jebusite settlement and later traditionally that of the City of David or Zion. The northern and higher part of Ophel is ancient Mount Moriah, believed by some to be where Abraham prepared to sacrifice Isaac. Here lay the temple area, site of the First Temple built by King Solomon in

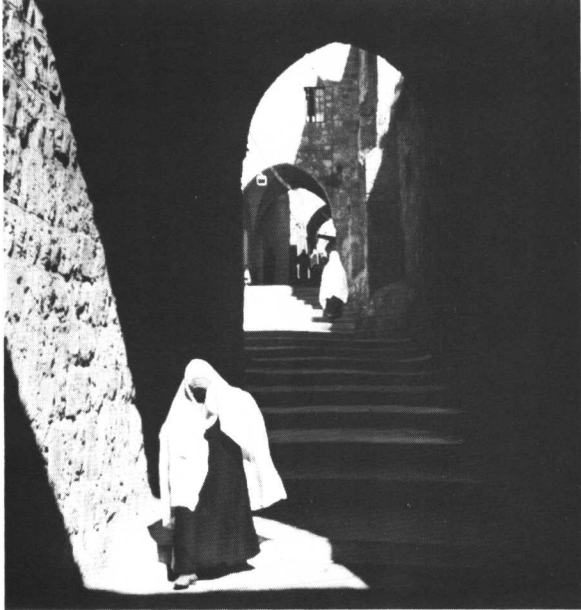


seven years and completed about 960 B.C. and of the Second Temple completed in 516 B.C., rebuilt by Herod the Great beginning in 20-19 B.C. and expanded until as late as 64 A.D. The temple area is now occupied by the sacred Arab enclosure, Haram esh-Sherif, with the two 7th-century-A.D. mosques of Aqsa and of Caliph Umar built by Caliph Abd al-Malik, the latter mosque called the Dome of the Rock and consecrated as a rival sanctuary to the holy places of Mecca and Medina. Part of the Haram wall is the Wailing Wall, relic of the Temple of Solomon and among the holiest and most revered of Judaic sites.

Through the northwestern Christian quarter runs the Via Dolorosa, the street along which Jesus carried His cross to the traditional site of Golgotha where He was crucified and buried. The highest point of the Old City, on the western and higher of the two hill spurs, Golgotha is the site of the Church of the Holy Sepulcher, originally erected here about 335 A.D. by the first Christian Roman Emperor, Constantine the Great. This site was selected because Constantine's mother, St. Helena, is said to have discovered Jesus' cross and tomb here. The southern extension of this western spur lying in the Israel section is Mount Zion, so called because it rather than Ophel was once erroneously believed to have been the site of the original Zion.

The New City, spiritual and religious center for world

Jewry, lies west and southwest of the Old City. It was begun in 1860 when the first suburb was constructed outside the Old City wall. After the British general Edmund H. H. Allenby captured Jerusalem in Dec., 1917, Palestine was made a British mandate sponsored by the League of Nations. The British occupied Jerusalem and remained until the formation of independent Israel. Under British rule New Jerusalem developed into a modern administrative center linked by highway and rail with Tel Aviv and Haifa and by road to main arteries farther south. As capital of Israel, Jerusalem is the seat of the Kneset (Parliament), the government ministries, the Supreme Court, the Chief Rabbinate (religious authority for Israel), the new Hebrew University and the Jewish National and University Library, and of Kol Israel (State Broadcasting Service). Here too are the President's mansion, and the headquarters of the Jewish Agency and the World Zionist Organization. Since 1948 the influx of immigrants has doubled the city's population and an extensive ring of modern suburbs has been built around Jerusalem. Although Jerusalem's economy is largely based on its administrative functions, industry and commerce increasingly augment the income of the growing population. Industries include diamond polishing and the production of electrical equipment, plastics, and sundry consumer goods. Along the heights overlooking the narrow corridor linking Jerusalem to the rest of Israel



George Rodger—Magnum

The Via Dolorosa, also called the Way of the Cross, is the path taken by Jesus to the place of Crucifixion.

is a chain of agricultural villages that supply the city's markets. These villages also provide defense against hostile incursions.

A new government center, Ha-Kiryah, in the New City, houses the Kneset and the various ministries previously lodged in private buildings. In Ha-Kiryah is a replica of the American Liberty Bell, a gift of the city of Philadelphia. Immediately southwest of the government center is the new campus of the Hebrew University and the Israel Museum. The latter, opened in 1965, contains a collection of Biblical and archeological artifacts and an exhibition of the Dead Sea Scrolls, as well as the Bezalel Art Museum. Nearby is the Hadassah and Hebrew University Medical Center, the largest and most modern combined medical school and hospital in the Middle East. Both the new university campus and the medical center were constructed to replace those on Mount Scopus, severed from the Jewish New City by the Arabs in 1948.

On the southwestern outskirts of the city is Mount Herzl, with the Military Cemetery and tomb of Dr. Theodor Herzl, founder of modern Zionism and prophet of the state of Israel 50 years before its birth. Nearby is Memorial Mount dedicated to the memory of the 6 million Jews killed in World War II. A modern convention and conference center, the Binyanei Ha-Uma, contains a permanent exhibition, the "Conquest of the Desert," depicting the successful reclamation of the country's barren wastelands. Another outstanding landmark is the YMCA world headquarters from the tower of which one views the combined panorama of Old and New Jerusalem.

Among the older sections in the Israel sector are the orthodox Mea Shearim district and the old market quarter of Mahaneh Yehudah, with their narrow, cobbled streets and old houses. South of Mahaneh Yehudah is the location of the Bezalel School of Arts and Crafts. The holy sites lying in Israel Jerusalem include Mount Zion, with the reputed tomb of King David and the Hall of the Last Supper, the Dormition Abbey where Mary is said to have fallen into eternal sleep, and Ein Karem, a village suburb where St.

John the Baptist is reputed to have been born. Of special interest are the tombs of the Sanhedrin, the supreme judges of ancient Israel, on the northern outskirts of the city, and the Biblical Zoo containing animals mentioned in the Scriptures.

YAAKOV MORRIS

**Early History.** The first mention of Jerusalem is in some Egyptian execration texts of the 19th century B.C. which list certain enemies of Egypt who were to be defeated by magical means. We next hear of it in 14th-century letters from Canaanite kings found in the royal archives of Egypt at Tell el-Amarna. It was at that time one of the leading city-states in southern Palestine, and its King, Abdi-Kheba, complained to the Pharaoh of disturbances and marauders, and begged for troops to assist him in retaining the city under the Pharaoh's rule. In the Biblical book of Joshua (Chap. 10) Israel's invasion of the territory is described, and Jerusalem is listed as the leader of a coalition of city-states formed to resist the invasion (10:3-5), probably in the second half of the 13th century B.C.

Because of heavy fortifications, Israel was unable to capture the city until early in the reign of King David, shortly after 1000 B.C. (II Sam. 5:6-8). It then became "the city of David," that is, the personal property of the Davidic Dynasty. It also became the religious center of the nation, because David reconstructed there the old tent-sanctuary (tabernacle), which in Solomon's reign was replaced by a temple. The latter along with other government buildings was erected in a new area directly north of the old city, aid being secured in architectural design from the Phoenician King, Hiram of Tyre. From this time on the city was increasingly looked upon as a religious center, which one day would be the capital of the world where the rule of God would be acknowledged by all. When the city was destroyed by the army of Nebuchadnezzar of Babylon in 587 (or 586) B.C., hope did not die with its physical destruction.

Between 520 and c.516 a small group of returned exiles rebuilt the temple, and under the leadership of Nehemiah, after 445 B.C., the city was refortified as the center of the small district of Yehud (Judah) in the 5th Persian satrapy. During the wars for Jewish independence in the 2d century B.C., Jerusalem became the capital of the Hasmonean rulers, who forcibly attempted to convert their neighbors, particularly the Idumeans to the south and Samaritans to the north. Under Roman rule the client-king Herod the Great (37-4 B.C.) rebuilt the temple on a grand scale, greatly strengthened the city's fortifications, erected a theater and amphitheater, and attempted to create in the city a cultural center worthy of the Roman world. This was the city that was violently destroyed by the Roman general Titus in 70 A.D. after a Jewish revolt.

Consult Brandon, Samuel G., *Fall of Jerusalem and the Christian Church* (1957); Smith, G. A., *Jerusalem: Topography, Economics, and History from the Earliest Times to A.D. 70* (1970).

G. ERNEST WRIGHT

**Later History.** The history of Jerusalem throughout the centuries after the time of Christ was one of sieges and conquests by many foreign powers, among them Arabs, Crusaders, Turks, and the British. Although according to the Jewish historian Flavius Josephus all of Jerusalem was



Reichel—VIVA

Orthodox Jews cling to the Jewish quarter of the Old City of Jerusalem.

destroyed by Titus in 70 A.D., evidence indicates that a surviving section of the town adjacent to the Roman camp was used to quarter the families of the legionnaires. By 130, when Emperor Hadrian visited Jerusalem, the considerable pagan community had erected temples to Bacchus and Serapis and one to Venus on the site of Golgotha. Hadrian's decision to make Jerusalem a Roman colony from which all Jews would be excluded provoked a second Jewish revolt (132) led by Simeon Bar Kokhba. The Jews captured Jerusalem, along with the whole of Judaea, and held it until 135, when the Romans killed Bar Kokhba and suppressed the revolt. On the ruins of Jerusalem the Romans built a new colony, Aelia Capitolina, named for Hadrian's family, Aelius, and the principal Roman deity, Jupiter Capitolinus. Jews were forbidden to enter within its wall, which circumscribed much of the same area as does the wall around the present Old City. This ban was enforced from 135 to 324, during which period Jerusalem was an insignificant provincial city.

In the 4th century, under Emperor Constantine, Jerusalem reassumed both its ancient name and its religious importance, and by the early 7th century, when it was seized by the Persians, it had reached unprecedented prosperity because of the influx of Christian pilgrims and money contributed for shrines. The Temple of Venus was removed from Golgotha and the Church of the Holy Sepulcher was built in its stead. Monasteries, nunneries, hospices, and shrines were erected, and Jerusalem became the only thoroughly Christian city of Palestine. In the mid-5th century, through the efforts of the Roman Empress Eudocia, wife of Theodosius II, the Jews were officially permitted to

resettle in Jerusalem. During the reign (527–65) of Justinian I, Emperor of the Eastern Roman (Byzantine) Empire, Jerusalem achieved new splendor. In the 7th century the Persians, supported by the Jews, embarked on war against the Romans in Palestine. The Jews were allowed for a time to re-establish a government and make Jerusalem their religious center. In 614 the Persians seized the city, destroying much, including the original Church of the Holy Sepulcher; shortly afterward, however, they granted control of Jerusalem to the Christians. Roman rule over the city was restored for a brief time in 629 when Emperor Heraclius defeated the Persians and expelled the Jews. So exhausted were both the Roman and Persian armies by this war that in 638 they were defeated by the Muslim Caliph Umar. Umar did not disturb the Christian churches in Jerusalem, and he agreed to allow a number of Jews to return.

In 661, following the death of Umar and his successors, Jerusalem passed to the Islamic Umayyad Dynasty, whose Caliph Abd al-Malik built the Dome of the Rock, and in 750 the Abbasid Dynasty from Baghdad entered Jerusalem and routed the Umayyads. In the early 9th century the Abbasid Caliph Harun al-Rashid permitted the Frankish Emperor Charlemagne to erect the Church of St. Mary the Latin in Jerusalem. When Abbasid power diminished, the Egyptian Ahmed ibn-Tulun moved toward Palestine and in 934 the Egyptian Ikshidid Dynasty captured Jerusalem. The Ikshidids tortured the Christians and razed many churches, including the second Church of the Holy Sepulcher (1009). The Seljuk Turks occupied the city in 1072, and shortly after, in 1094, the First Crusade

was proclaimed by Pope Urban II.

The First Crusade, led by Godfrey of Bouillon, captured Jerusalem in 1099; Muslims were put to the sword and Jews were burned in their synagogues. Jerusalem remained in the hands of the Crusaders much of the time between 1099 and 1244, and was capital of the Latin Kingdom of Jerusalem. In 1187 the Crusaders were defeated at the Horns of Hittin by the Ayyubid Sultan Saladin, commanding forces of Syria and Egypt, and the Muslims recaptured Jerusalem. During the Third Crusade (1189–92) the Crusaders under Richard I (the Lion-Hearted) attempted to regain Jerusalem but failed. Then in 1229 the Holy Roman Emperor Frederick II, leading the Sixth Crusade, procured all Jerusalem except the temple area from the reigning Ayyubid sultan, and for more than a decade both Christians and Muslims worshiped in the city. In 1244, however, Jerusalem was captured by the nomadic Turkish Khwarizmians, who plundered the city and put an end to Christian rule for about 675 years.

In the 13th century after Jerusalem was taken from the Khwarizmians by the Egyptian Mameluke sultanate, it was controlled by various military chiefs and again reduced to insignificance. Throughout this era, however, Christian shrines were respected and Jews exiled in Europe were allowed to return in order to escape persecution. When the Turkish Sultan Selim I defeated the Mameluke army in 1517 Jerusalem's population was barely 10,000. The Turkish rule, which lasted 400 years, began energetically, but by the 17th century its corrupted administrative offices could be purchased by the highest bidders. Civil uprisings by the oppressed population became common occurrences under Turkish rule.

In the mid-19th century Jerusalem was designated capital of an independent sanjak (sub-province of Turkey) and by 1875 the Jews were a majority. During the second half of this century European diplomatic missions were established in the city. This period also witnessed the beginning of the modern Jewish movement for the return to Zion that continued through the years of British rule and culminated in the formation of independent Israel in 1948. In 1948, when the Jewish districts of the Old City were captured by the Arabs, the predominantly Jewish New Jerusalem was besieged and cut off from the rest of the country. The siege was finally broken in July, 1948, when the Israelis built the Road of Valor through the Judean Hills and outflanked the Arabs. During the war of June, 1967, the Jordanian Old City was captured by Israel, and it was reunified with the rest of the city by an act of the Kneset on June 28.

Consult Capa, Cornell, *Jerusalem: City of Mankind* (1974); Hopkins, I. W., *Jerusalem: A Study in Urban Geography* (1970); Le Strange, Guy, *Palestine Under the Moslems* (1975).  
YAAKOV MORRIS

**JERUSALEM ARTICHOKE**, a tall, strong-growing perennial, *Helianthus tuberosus*, in the composite family, Compositae. The plant is grossly misnamed: it is native to North America, not Jerusalem, and is a species of sunflower, bearing no relation to the true artichoke (*Cynara scolymus*). The plants grow to a height of 12 ft (3.7 m), have oval, hairy leaves 8 inches (20 cm) long, and bear large, yellow-rayed blossoms. They were one of the few plants

cultivated by the American Indians. The stout, tuberous rootstocks are delicious raw, or cooked like potatoes. The plants are easy to cultivate and succeed on any well-drained land. Since frost does not harm the tuber, the crop may be left in the ground all winter.

**JESSE** [jēs'ē], in the Old Testament, father of David, and a prosperous owner of lands and flocks in Bethlehem of Judah. When his three eldest sons joined the army of Saul, Jesse sent food to them by David, his youngest son (I Sam. 17:12–18), whom Samuel had anointed to be king (I Sam. 16:1–13).

**JESSUP** [jēs'əp], **PHILIP CARYL** (1897– ), American educator and public official. Born in New York City, he graduated (1919) from Hamilton College and attended Yale Law School (LL.B., 1924) and Columbia University (Ph.D., 1927). While teaching at Columbia University, where he became (1946) Hamilton Fish Professor of International Law and Diplomacy, he served as a legal adviser to government agencies. From 1948 to 1952 he was a U.S. representative to the U.N. General Assembly. He was also (1949–53) ambassador at large. In 1961 he was appointed to the International Court of Justice. He wrote several books on international law.

**JESUIT** [jēz'ūit] **ESTATES**, term applied in Canada to property acquired by the Society of Jesus and later confiscated by the British following the suppression of the Jesuit order by papal decree in 1773. After the restoration of the Order in 1814, the disposition of these estates remained a vexing problem. In 1888 the Quebec legislature passed the controversial Jesuit Estates Act, which compensated the order.

**JESUIT MARTYRS OF NORTH AMERICA**, missionaries and lay helpers killed by Indians in the 17th century. Dedicated to converting the Indians to Christianity, these men knowingly courted torture and death. Father Isaac Jogues and two lay helpers, René Goupil and Jean de Lalande, were captured and tortured to death by Mohawks near Lake Champlain (1642–46). Fathers Charles Garnier, Antoine Daniel, and Noël Chabanel were killed during the Iroquois assaults on the Huron villages (1648–49). They were more fortunate than Fathers Jean de Brébeuf and Gabriel Lalemant, who were captured by the Iroquois and slowly tortured to death (1649). All eight were canonized in 1930.

**JESUIT RELATIONS**, letters written by Jesuit missionaries in New France to their superiors in Europe. Although not necessarily intended for publication, they were widely circulated to foster the faith and to secure help for the remote colony. They were begun by Father Biard in 1616 and were continued fairly regularly until 1672, when Pope Clement X forbade publication of books concerning the missions without the consent of the Congregation for the Propagation of the Faith. Historians, geographers, and ethnologists thus lost a precious source of information. These letters were documents of primary importance, for they contained valuable material on the origin, condition, and character of the natives, including their crafts, their

## JESUITS

behavior, their diplomacy, and their cruelty. Father Bressani wrote to the Father General: "I do not know if your Paternity will recognize the handwriting of one whom you once knew very well. The letter is soiled and ill-written, because the writer has only one finger of his right hand left entire, and cannot prevent the blood from his wounds, which are still open, from staining the paper. His ink is gun-powder mixed with water and his table is earth."

LÉOPOLD LAMONTAGNE

**JESUITS**, common name for the Society of Jesus, an association of clerks regular, founded by St. Ignatius Loyola in 1534, in France. It is dedicated to the greater service and glory of God through the close imitation of Jesus Christ by working for the salvation and sanctification of souls. It was approved by Pope Paul III in 1540. Besides the three usual vows of poverty, chastity, and obedience, the professed of the order take a fourth vow of obedience to the Pope, which obliges them to go to any part of the world and engage in any kind of work His Holiness may appoint.

The Society originated during Ignatius' student days at Paris, where he gathered a group of young men about him, and imbued them with his ideals of a life of poverty and chastity and the spiritual service of their neighbors. Their group labors began in Venice, where all of them except Peter Favre, already a priest, were ordained to the priesthood. In Rome their apostolic efforts were so successful that they decided to organize themselves into a permanent body. They elected Ignatius as their head and delegated him to expand the brief formula of their Institute, which had been submitted to Paul III. Ignatius dedicated the next 10 years to drawing up these detailed Constitutions, which were approved by Julius III in 1550. These Constitutions described in detail the purpose of the order and the means by which it proposed to attain its goals.

The almost unlimited field of activity envisaged by St. Ignatius led him to introduce a number of novel changes in the religious life: the individual recitation of the divine office instead of choir, the giving up of a distinctive dress, and the practical fusion of contemplative prayer with apostolic activity. Other distinctive changes in the Constitutions were, for example, the election of a General superior for life, and the dropping of the chapter, strictly so called. A congregation of procurators meets every three years in Rome to determine whether there is reason, because of conditions within or without the Society, for calling a General Chapter, which otherwise would meet only on the death of the General to choose a successor.

Novices must undergo a probation of two years, at the end of which they pronounce perpetual but simple vows. After the completion of his studies and ordination to the priesthood, the young priest goes through another year of ascetical training, after which in due time he is admitted to his final vows.

From the outset the Society was active in foreign missions. Before the death of Ignatius, Jesuits were established in the Far East, Ethiopia, Brazil, the Congo, and Morocco; and Francis Xavier was preparing for his mission to China when he died in 1553.

From the beginning the Jesuits were also keenly inter-

ested in doctrinal matters and were active in stamping out heresy. Peter Favre (1506-46), accompanying Pedro Ortiz, the ambassador of Charles V, took part in the Diet of Ratisbon (1541), where Catholic and Protestant theologians tried unsuccessfully to resolve their doctrinal disagreements. At the same time Peter Canisius waged the battle of the church, almost singlehandedly, against heresy at Cologne, Ingolstadt, Worms, Spire, Augsburg, in the Rhineland, Bavaria, the Tyrol, and even as far as Vienna and Bohemia. Cathedrals and universities, bishops and princes, cities of the Holy Roman Empire, even church councils vied for the services of this man, who came to be called the "hammer of heretics." The Pope, Paul III, named two Jesuits as theologians of the Holy See: Diego Laynez (1512-65) and Alfonso Salmeron (1515-85).

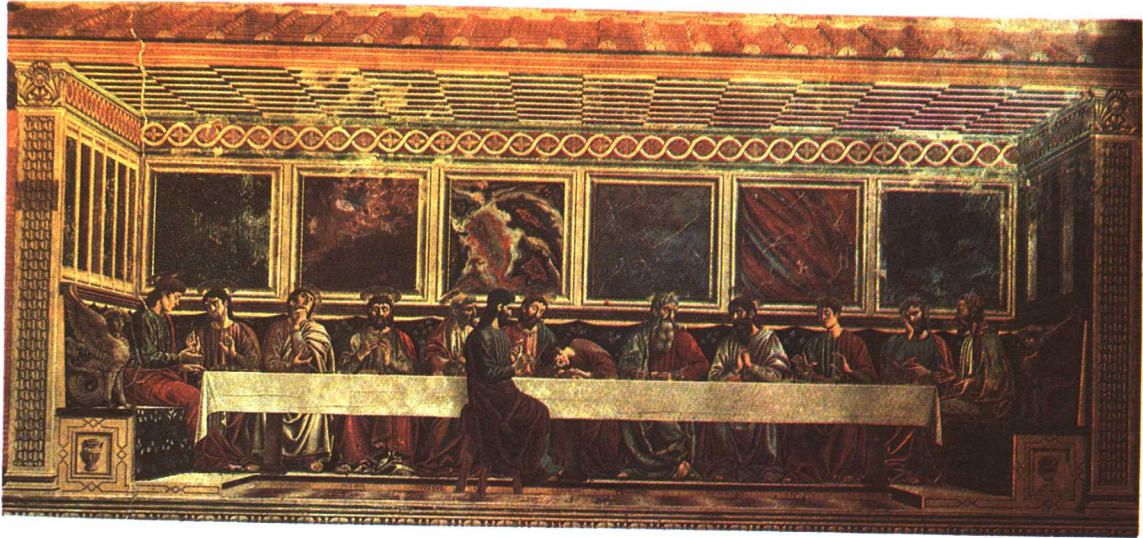
Because of this deep interest in Christian doctrine, the Society from the start was vitally concerned with education. In 1537 Simon Rodrigues (d.1579) was instrumental in re-establishing at Coimbra, Portugal, a university which had been founded in 1290 at Lisbon, and before Ignatius' death, in 1556, colleges were established at Messina, Sicily, and at Gandia, Spain; and the German and Roman colleges were founded in Rome. At the time of Ignatius' death, the order was conducting 30 colleges, and 17 years later, in 1573, the first Jesuit college in the New World, St. Ildefonso, was established in Mexico City—63 years before the founding of Harvard.

The second period in the history of the Society of Jesus was between the death of St. Ignatius and the suppression of the order by Clement XIV on July 21, 1773. The growth of the Jesuits in membership and influence during this period was phenomenal. In 1556 there were about 1,000 members in 11 provinces; in 1749 on the eve of the suppression of the order in Portugal, the Society numbered 22,589 members, of whom 11,293 were priests, distributed through 39 provinces, and the Jesuits had 669 colleges, 176 seminaries, and 273 missions abroad. Historians now generally concede that the papal suppression was decreed as a prudential measure by the Pope, yielding to the pressure brought by the Bourbon courts of France, Spain, and Naples, and the Marquês de Pombal of Portugal, supported by the Jansenists and extreme Gallicans in France.

Since its restoration in 1814, the society has grown appreciably, in spite of frequent national suppressions in France, Spain, and Italy, when its schools have been closed, its property confiscated, and its members driven into exile. Throughout the world the Society directs educational institutions, including seminaries (Jesuit and non-Jesuit), of which the largest is the Gregorian University in Rome. Jesuits are also in charge of the Instituto Biblico in Rome. The Society in the United States conducts high schools, colleges, and universities, as well as law and medical schools.

The Society of Jesus is especially active in the conducting of retreats and in the publication of scholarly, scientific, and devotional periodicals. It operates several radio stations throughout the world.

Consult Bangert, William V., *A History of the Society of Jesus* (1972); Parkman, Francis, *The Jesuits in North America* (1970 repr. of 1895 ed.) WILLIAM J. YOUNG, S. J. See also CANISIUS, ST. PETER; LOYOLA, ST. IGNATIUS; SUÁREZ, FRANCISCO DE; XAVIER, ST. FRANCIS.



Andrea del Castagno's "Last Supper," in the Sant-Apollonia, Florence, foreshadows Leonardo's version.

Armando Curcio Editore SpA

**JESUS CHRIST**, the founder and leader of Christianity. His career and character have had such impact that about a third of the world's population calls itself Christian. His life and person have dominated European and American art, literature, ethics, and theology, and the ideals of Western civilization.

*Jesus*, the Greek form of the Hebrew *Joshua*, means saviour and was not uncommon as a personal name in Palestine. *Christ* is derived from the Greek *Christos*, which in turn is a translation of the Hebrew *Messiah*, meaning anointed. Men such as prophets or priests were anointed. Thus *Messiah* became a technical term for the expected deliverer of the Jewish people. The Gentiles first applied to Him the customary title Lord which they used for emperors and kings in recognition of sovereignty and deity.

#### Life and Works

Despite the fame of Jesus Christ no exhaustive biography can be written because existing information is incomplete. The first 30 years of His life are passed over in almost complete silence by authentic sources. Even His recorded ministry would cover 50 days or less, although the days would not be consecutive. The available data afford a representative picture of Him, however, that is adequate for an understanding of His character and significance.

Jesus was born in the town of Bethlehem in southern Judaea during the last years of Herod the Great. Since the latter died in 4 B.C., the actual date of Jesus' birth was probably about 5 B.C., or even earlier. A sixth century error in calculating the calendar accounts for the strange discrepancy in figures.

His infancy was spent in Egypt, where Joseph and Mary, His mother, had taken refuge from the jealousy of Herod. The latter, upon hearing of Jesus' birth and of His being heralded a king, was insanely suspicious and tried to rid himself of the potential rival by massacring the infants of Bethlehem. After the death of Herod, Joseph and Mary returned from Egypt; but, upon learning that Herod's son

Archelaus was ruling in his place, they made their way back to Galilee, where they settled in the village of Nazareth.

Nazareth was a caravan town where the trains of donkeys and camels bearing goods between Egypt and the east passed frequently. It was near some of the Greek-speaking cities of Palestine and was frequented by strangers of many lands. In this cosmopolitan atmosphere Jesus grew to manhood. Joseph, the husband of Mary, was a carpenter, and Jesus probably followed his trade. Doubtless He made plows, tables, stools, and the various pieces of wooden furniture required in the life of the time.

The family were devout Jews. Jesus must have memorized long passages from the Old Testament, particularly from the first five books of Moses. He attended the synagogue and went annually on a pilgrimage to Jerusalem at Passover time with the other members of the family.

When He was approximately 30 years old, His cousin John went to the wilderness of Judaea, proclaiming the advent of the kingdom of God and calling the people to repentance. Jesus, along with others, was baptized, although John protested that Jesus should baptize him. After a spiritual testing in the wilderness He returned to the scene of John's preaching, where John hailed Him as "the Lamb of God" and introduced his disciples to Jesus. With a nucleus of followers drawn from John's associates, Jesus began His ministry.

**The Early Galilean and Judaeian Ministries.** The beginning of Jesus' public appearances was at Cana, a small town in Galilee not far from Nazareth where He performed His first miracle.

Jesus' early Judaeian ministry, like the event at Cana, is recorded only in the Gospel of John. His visit to Jerusalem brought His first contact with the leaders of Judaism. Jesus did not remain long in the city, but returned to Galilee by way of Samaria, where He met the Samaritan woman at the well of Sychar and disclosed to her His Messiahship.

**The Galilean Ministry.** The main narrative of the Synoptic Gospels (Matthew, Mark, and Luke) opens at this



Scala New York

Fra Angelico's "Sermon on the Mount," one of 45 frescoes by the Italian Renaissance master and his assistants for the monastery of San Marco in Florence, shows Christ preaching to his 12 apostles.

point. John the Baptist had been imprisoned by Herod Antipas, the tetrarch of Galilee, because of his unsparing denunciation of Herod's sins. Jesus began to attract larger crowds. From His disciples He chose 12, called apostles, whom He might have for close companions and whom He might send out to preach. He declared Himself openly in the synagogue at Nazareth as the one whom God had appointed to preach the gospel to the poor, and He began a preaching tour during which He accomplished numerous healings.

The enthusiastic response of the public brought Him into the limelight. His teaching as given in the Sermon on the Mount was received gladly, and the multitude crowded about Him wherever He stopped. His disciples were sent on a tour of their own while He continued His ministry in the Galilean cities. His teaching and healing brought Him increasing favor, and His followers multiplied.

Two events occurring about one year before the end of His ministry marked its turning point. One was the imprisonment and death of John the Baptist. Upon learning of the death of John, Jesus retired with His disciples to a spot northeast of the Sea of Galilee that He might hear the report of their preaching tour and that He might rest. The second pivotal event was the feeding of the five thousand who had thronged around Him at the place of retirement. The crowd, seeing that Jesus had fed them miraculously, attempted to make Him king. He refused the honor, and from that time onward events moved swiftly toward the cross.

**The Last Year.** Along with the rising tide of popularity there was also an increasing resentment among the rulers

against Jesus' healings on the Sabbath and against His penetrating criticism of their formalism and hypocrisy. As the tension grew, Jesus openly declared that He would go to Jerusalem to die. Retiring to Caesarea Philippi, a Gentile city north of Galilee, He there challenged His disciples by asking, "Whom say ye that I am?" (Matt. 16:15). When Peter confessed Him to be the Messiah, the Son of the living God, Jesus disclosed His purpose to build His church, which would be established through His suffering and death.

The Transfiguration followed this event quickly, and Jesus then returned to Galilee. This last year of His life was spent mostly in Jerusalem and in Perea, the country that lay to the east of the Jordan River. He attended two feasts in Jerusalem: the Feast of Tabernacles, which came in the autumn, and the Feast of Dedication, which fell about the same time of year as the modern Christmas. At both of these feasts He was endangered by the attempt of His enemies to arrest or to stone Him, but He eluded them.

The events of the last week before Jesus' death have been more fully recounted than those of any other period of His life. The week began (six days before Passover) on the day Jesus entered Jerusalem riding on a donkey and accompanied by enthusiastic crowds who threw palm branches in His path and hailed Him as "the Son of David," potential heir to the throne of Israel. His enemies were disturbed and expressed alarm over His popularity.

On Monday He entered the Temple. He drove out the vendors who were selling animals for sacrifice and who were conducting a banking business, taking foreign money in exchange for the sacred shekel of the Temple. Again the

Temple authorities were enraged because He had dared to interfere with their business by expelling the merchants to whom they had sold concessions in the Temple area.

Tuesday was His last public appearance. On this day He spoke the parable of the wicked husbandmen, in which He predicted His own death at the hands of the rulers of the nation, and answered three questions intended to entrap Him—about giving tribute to Caesar, about marriage in the Resurrection, and about the greatest commandment in the law (Matt. 22:15–40). The discourse with the disciples on the Mount of Olives followed after they had left the city. In this conversation He predicted the course of the age to follow and His return.

Wednesday's action is not clearly outlined. Perhaps much of the day was spent in retirement. At this time Judas may have begun negotiations with the chief priests to betray Jesus at a convenient opportunity.

Thursday was the day of the Last Supper. The meal took place in the evening, which would make the time Friday, by Jewish reckoning. At the conclusion of the meal Jesus established the new covenant in His body and blood, the signs of which were the bread and wine. Afterward He retired with the disciples to the Garden of Gethsemane on the western slope of the Mount of Olives where, as He was praying, He was arrested by the Temple police, guided by Judas.

The trial before the Sanhedrin, the Jewish national tribunal, took place that night. Adjudged guilty on grounds of blasphemy because He avowed that He was the Messiah, the Son of God (Matt. 26:63–66), Jesus was taken to Pilate, the Roman procurator of Judaea, for final action. The Sanhedrin did not have the authority to execute a death sentence and depended upon Rome for confirmation of its verdict. Although Pilate deemed Jesus innocent of any crime against the state, he yielded to the pressure of the crowd and pronounced a sentence of death by crucifixion. Jesus was officially condemned on grounds of con-

spiracy and insurrection for claiming that He was King of the Jews.

Friday was the day of the Crucifixion. In company with two brigands who had been sentenced for robbery, He was crucified outside the city wall. The exact place of execution is not known, for the landmarks of Jesus' day were destroyed in the siege of Jerusalem, A.D. 70. Archaeological evidence is not convincing either for the traditional site at the present Church of the Holy Sepulcher or for the more recently suggested site of Gordon's Calvary. He died at three o'clock on Friday afternoon, deserted by most of His disciples, who had fled in fear. Only one, John, and a few women, including Mary, His mother, were in attendance at the cross.

Two disciples, Joseph of Arimathea and Nicodemus, claimed the body and hastily laid it in a tomb in Joseph's garden. On the morning of the third day after His death the tomb was found vacant, and numerous occasions were reported on which He appeared to groups of disciples or to individuals. Although there are differences in the existing accounts, all agree on the central fact that the tomb was empty and that Jesus was recognized by His followers, who ate and drank with Him after He had risen from the dead (Acts 10:39–41). At the end of 40 days He ascended into heaven after commissioning His disciples to preach His message to all the world (Matt. 28:18–20; Mark 16:15–20).

### Teachings

The teachings of Jesus are closely connected with the Old Testament. He had been brought up in Judaism and His preaching was chiefly directed to Jewish people. He assumed their belief in the unity and omnipotence of God. He accepted the Old Testament as divine revelation and said that He had come not to destroy the law but to fulfill it. He taught that He was the object of Old Testament prophecy, and He claimed to be the Messiah, although He

In Masaccio's "Tribute Money," Christ tells Peter to obtain a coin from a fish (right) and donate it (left).

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## JESUS CHRIST

did not publicize His claims in the earlier part of His ministry.

Certain of His teachings were distinctive. He invariably presented God as a Father, whose power, love, authority, and forgiveness were extended to men. He used the title Father in addressing God, and taught His disciples to pray, "Our Father."

The subject of much of His preaching was the kingdom of God, which has been variously defined by theologians. Some regard it as God's spiritual rule over the lives of men; some identify it with the church; others hold that it is a future kingdom that He will establish, or a combination of all three. Jesus presented it as the entire sphere of the rule of God. It was primarily spiritual rather than political and began in the hearts of His followers.

In the field of ethics Jesus taught that righteousness is not external and that it cannot be attained by observance of the letter of outward commandments. The things that defile the man come from within, and the condition of the heart is of supreme importance.

The subjects of His teaching were wide and varied. Marriage and divorce, borrowing and lending, prayer, forgiveness of enemies, payment of taxes, and use of money are a few of the topics with which He dealt. All of the ethical emphasis was founded on man's relation to God, for He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

The teaching of Jesus concerning Himself is of great importance, for Christianity depends quite as much upon what He was as upon what He said. At the age of 12 He manifested a unique consciousness of His obligation to God as His Father (Luke 2:49). He commended Peter's confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16). When on trial for His life He acknowledged that He was the Messiah (Mark 14:62). He asserted the authority to interpret or to modify the law of God (Matt. 5:21-22) and claimed the power to forgive sins (Luke 5:24) when His critics accused Him of blasphemy because only God could forgive sins. He claimed that He had come from the Father, that unto Him was committed the authority of judgment, and that men should believe in Him as they would believe in God (John 5:17, 25-27; 14:1). He claimed oneness and equality with God (John 15:23, 24; 17:21-23). He demanded a central place in their thinking and an allegiance that would rise above all other relationships (Matt 16:24, 25).

### Parables

Much of Jesus' teaching was in the form of parables, stories concerning everyday occurrences to which He gave a spiritual meaning. They were extended metaphors borrowed from all occupations and walks of life: the businessman who was buying pearls, the fishing net that swept into its folds both good and bad fish, the patched garments that poor villagers had to wear, the two sons of a wealthy parent—one a drudge, the other a wastrel. All these and more have become immortal because He made them vehicles of His truth. The Jewish rabbis of His day used the same method, but Jesus made it peculiarly His own.

Those who understood Him found new truth in these simple illustrations; those who did not appreciate Him heard only interesting stories. The parables served both to

illuminate and to hide truth.

Some of the parables, such as those in Matthew 13, were related especially to the proclamation of the kingdom of God, and gave insight into Jesus' program for the future. They possessed a prophetic quality.

### Miracles

The genuineness of the miracles of Jesus has been widely debated, but it must be acknowledged if the Gospel records are reliable at all. The central problem is not whether miracles are possible, but whether Christ possessed the qualifications to perform them. If the supreme miracle of the Resurrection is granted, all the others fall within the realm of possibility.

It is noteworthy that He did these works for the benefit of others rather than for Himself and that many of them were closely linked to His teaching (Mark 2:1-12). On some occasions Jesus hesitated or refused to perform a miracle because He did not want to be simply an entertainer. The miracles were not feats by which He sought to gain fame but were acts in accord with His person and mission.

The miracles may be classified in various ways: miracles of healing, which were the most common; miracles of nature, such as the stilling of the storm on Galilee (Mark 6:51); and miracles of restoration, such as the raising of the dead (Mark 5:38-42). The miraculous element in Jesus' own life should be included also. His birth was a biological miracle, for He was born of a virgin. The Transfiguration was a miracle, revealing the inner personality through the temporary transformation of the outward body, and the Resurrection was a miracle. The Gospels, however, do not overstress the miracles, nor do they make them the most important element of their accounts. The ethical and spiritual qualities of Jesus are stressed much more than the wonders that He did, and in the Fourth Gospel the miracles are classed as "signs" pointing to a meaning beyond the immediate result that they produced.

The Resurrection is the most important miracle in the life of Jesus, for on it all Christian theology and church life are founded. Paul, the apostle to the Gentiles, wrote: "If Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14). The earliest witnesses were utterly convinced of its truth, for the facts of the Resurrection constituted the core of their preaching, and they believed in it so fully that they willingly endured imprisonment and death rather than deny their message. Christians have traditionally argued the truth of the Resurrection in this fashion.

Even the enemies of the early Christians never attempted to silence them by disproving their allegations that Jesus had risen. The story of the guards that the body had been stolen while they were asleep was so obviously absurd that it deserves no acceptance.

No valid explanation for the empty tomb has ever been suggested except the biblical statement, "He is not here; for he is risen" (Matt. 28:6). This view, held by conservative scholars and some who consider themselves liberal, asserts that Jesus' friends could not have removed the body secretly without encountering the guard and that it is not likely that the disciples, unnerved as they were by the Crucifixion, were psychologically prepared for such a

venture. Jesus' enemies, this view holds, would not have removed the body; they would have preferred it left where it was. The closed tomb would have been an endorsement of their claims that He had no power to rise. The empty tomb, admitted by all witnesses, is viewed as tacit confirmation of the claim of the Christian church that Jesus rose from the dead. The church considers itself a proof of the Resurrection, for it is founded on belief in that fact. The early preachers asserted that the truth of their message and the reason for the existence of their movement were based on the fact that Christ was still alive.

**Sources of Information**

Contemporary sources for the life of Jesus, apart from those produced by the church, are almost entirely lacking. He was not a sufficiently prominent figure in the secular or political world of His day to be noticed by the historians, and any official records that might have mentioned Him have long since been lost. The earliest notice of Him in secular history appears in the *Antiquities* of Josephus, the Jewish historian of the first century, in a passage that is considered by many to be a Christian interpolation and therefore spurious:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold

these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this day."

Tacitus, a Roman historian of the second century, stated:

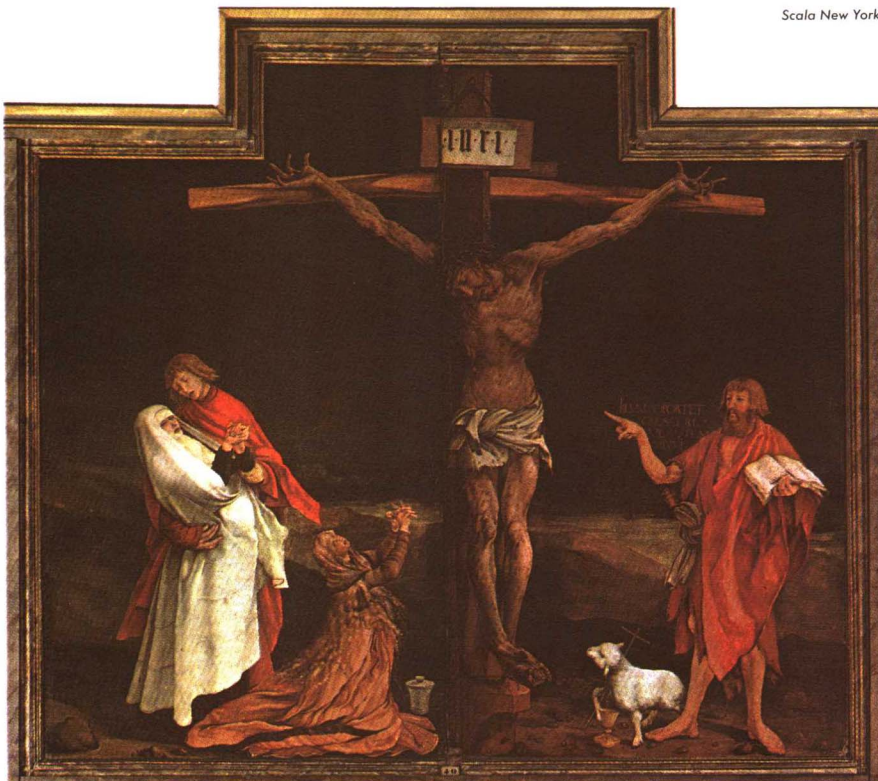
"Christus, the founder of that name, was put to death by Pontius Pilate, procurator of Judea, in the region of Tiberius. . . ."

Lucian, a satirist contemporary with Tacitus, called Him—

"the man who was crucified in Palestine because he introduced this new cult [Christianity] into the world. . . . Furthermore, their first lawgiver persuaded them that they are all brothers one of another after they have transgressed once for all by denying the Greek gods and by worshipping that crucified sophist himself and living under his laws."

These writers do not add any significant particulars to general knowledge of Jesus, but they do confirm the fact of His existence and the general fact that He was worshipped by His followers long after He had left the world. The authors quoted above were not Christians and spoke of Him from the standpoint of outsiders.

The most important sources of knowledge are the four Gospels, which are the first four books of the New Testament plus a few scattered passages in the Acts of the Apostles and in the Epistles of Paul. These documents, although not strictly contemporary with the life of Jesus, were written within the first century while persons who had seen Him and had belonged to His company still lived. The writers themselves were ardent preachers of the Christian message and were actively engaged in the



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Mathis Grünewald's "Crucifixion," a detail from an early 16th century Alsatian altar, shows the Virgin supported by St. John, Mary Magdalene, and Christ, with John the Baptist at right.

## JESUS CHRIST

missionary movement that it inaugurated.

A complete biography of Jesus in the modern sense cannot be constructed from the existing data. The Gospels as they stand do not profess to be complete in their coverage of Jesus' life; on the contrary, one of them (John) expressly stated that Jesus did many things that the author did not mention. The best procedure that can be followed is to piece together a "harmony" of the Gospels in the most probable common chronological order, adding such pertinent information as the Epistles may supply. This device was first tried by Tatian in the second century, who wove the four accounts together into one continuous narrative. More recent usage has arranged the contents of the Gospels in four parallel columns, showing where they agree in content and where they differ.

The origin of the Gospels may be traced back to the first preaching about Jesus. Obviously there would have been no Christian message without Him, and the initial task of the Christian preacher would be to acquaint his hearers with the major facts of Christ's life on which faith could be built. Since the biographical data would remain constant, there was a common core of information that would be preached generally, while the individual preacher might utilize separately small episodes or teachings for purposes of illustration. As converts multiplied, they would need further detailed instruction and, in a world where literature was widely used, it was inevitable that some of this material should be consigned to writing.

This procedure is indicated in the preface to Luke's Gospel (1:1-4), in which he says:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us . . . it seemed good to me also . . . to

write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

Luke assumes that there was a body of teaching about Jesus that had been transmitted by word of mouth and that others had sought to reduce to writing. Perhaps the other attempts had not been satisfactory. In any event, he tried to put on record an authoritative account that would provide a certain basis of faith for his friend to whom it was sent.

The motive behind this Gospel is similar to that of the Fourth Gospel (John 20:30, 31) and, presumably, to the motives that produced the Gospels of Matthew and Mark. The Gospels were never intended to be exhaustive accounts of all that Jesus said and did; they were rather evangelistic or teaching samples of His words and works, composed for the purpose of propagating faith.

Such a purpose, however, does not mean that they misrepresented the person of Christ. The facts are reliable, even though they may be used to convey different impressions or to teach different things.

Possibly the first preaching was in Aramaic, the language of Palestine, that Jesus and His disciples spoke. Perhaps some of Jesus' sayings were collected and written down by those who associated with Him. Papias, an early writer, says that Matthew composed the *Logia*, or Sayings, in Aramaic, and that everyone translated them as he was able. As the missionary movement expanded beyond the borders of Palestine, the preaching and writing were in Greek, and any Aramaic document would be either translated or discarded.

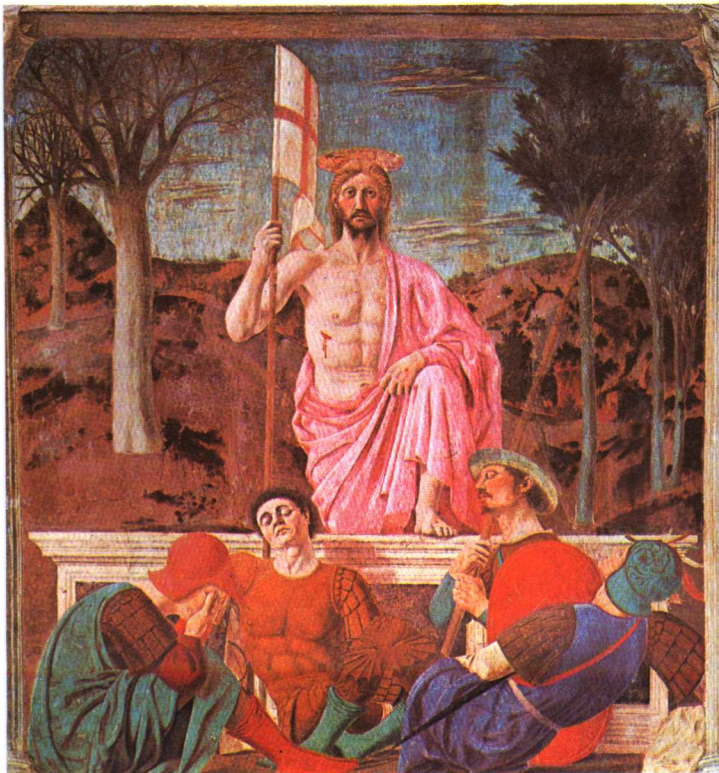
The Synoptic Gospels (Matthew, Mark, and Luke), so named because of their general accord in presenting the life of Christ, were the product of this transition. All of them were probably written between A.D. 50, the time of the Council of Jerusalem, and A.D. 70, the date of the destruction of the city. Much of their material is common to all; in fact, almost all of the Gospel of Mark is contained in Matthew and in Luke, whereas each of the last two has a good deal of distinctive material.

The presence of so much common material in the Synoptics has evoked numerous explanations of their origin. One of the most widely accepted theories holds that Matthew and Luke were largely developed from Mark and a hypothetical document called Q, which presumably contained a collection of the sayings of Jesus and possibly some short narratives about Him. This document has not survived independently, and scholars have begun to question its existence. For the average reader the differences among the Gospels may be explained in terms of purpose, since their significance for him depends upon the individual design of the inspired records rather than upon their literary origin.

**Matthew's Gospel.** The Gospel of Matthew was probably written for Jewish Christians or for those who had some familiarity with the Old Testament. Its central emphasis is on Jesus as the Messiah. Old Testament prophecy is applied extensively to Him, and the relation of His teaching to the law of Moses is given special attention. Its genealogy connects Him with Abraham, the father of the Jewish nation, and with David, its first king. Matthew is the only Gospel that speaks of "the kingdom of heaven,"

The risen Christ eludes four watchmen guarding His tomb in Piero della Francesca's 15th century Italian oil "Resurrection."

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a Jewish mode of expression, and it teaches that Jesus came not to destroy the law but to fulfill it. The Sermon on the Mount as a unit is contained only in Matthew, although Luke quotes much material that parallels it.

Matthew pictures Jesus as a king who will some day sit "upon the throne of his glory" (Matt. 25:31). Each part of the Gospel contributes to this portrait, until the fullness of Christ's authority is manifested as He says, "All power is given unto me in heaven and in earth" (Matt. 28:18).

**Mark's Gospel.** Tradition says that the second Gospel was written by John Mark, who was, in his youth, an inhabitant of Jerusalem at the time of the death of Jesus. He assisted in the development of the church at Antioch and accompanied Paul on his first missionary journey. Later he became the assistant of Peter, from whom he may have derived much of his information.

Mark's Gospel is brief and factual. It may be a record of Peter's preaching, for its structure corresponds closely to Peter's sermon in the house of the Gentile, Cornelius, recorded in Acts 10:36-43. He listed few of the discourses and parables, but included many of the miracles. He stressed particularly Jesus' activity and His works in behalf of needy people. He wanted to show how Jesus had authority to heal sickness, to rule the Sabbath, to cast out demons, to raise the dead, and to forgive sins. The impression of Jesus that Mark intended to give can be aptly summarized in His own words:

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). Probably this Gospel gives the best idea of the method used to present the person of Christ in early preaching.

**Luke's Gospel.** Luke, unlike the authors of the other Gospels, was a Gentile. He participated in Paul's mission to the Gentiles, traveling with him on his second and third journeys. He probably wrote his Gospel while Paul was imprisoned at Caesarea between the years A.D. 58 and 60, or between 60 and 62 while Paul was at Rome. Luke had an active missionary interest, and he wrote from the standpoint of the enlightened Christian Greek.

Luke alone of the Evangelists gave an account of Jesus' boyhood. His report of the birth reflects the viewpoint of Mary, as Matthew's report reflects that of Joseph. The background of Jesus' birth as given by him is more comprehensive; for he recounted the annunciation and birth of John the Baptist, the annunciation to Mary of Jesus' birth, and then proceeded with Jesus' birth, His presentation in the Temple, and early days at Nazareth. Many parables are found exclusively in Luke's Gospel: the Good Samaritan, the Prodigal Son, the Rich Man and Lazarus, the Unrighteous Steward, the Widow and the Judge, the Pharisee and the Publican. Two outstanding events, Jesus' interview with Zacchaeus and the Walk to Emmaus, are also chronicled only by Luke. He had found some items in Jesus' career that had not been so widely used as those that he had in common with Matthew and Mark; these he included in his Gospel.

In the third Gospel Jesus' humanity and His universal appeal to men are stressed. Luke also had some special interests. He spoke of the Holy Spirit more often than did Matthew and Mark together, and he pointed out the activity of the Spirit in the life of Jesus. Luke had a concern

for the depressed classes. Women, children, and the poor figure more prominently in his Gospel than in the others.

The purpose of Luke's Gospel was to confirm the oral accounts of Jesus by using eyewitness sources, and was written to an intelligent, upper-class Greek who had become a Christian and wanted to know more about Jesus and His background.

Some additional information may be gleaned from the second volume of Luke's history, the Book of Acts; for Luke quoted a number of sermons—Peter's, on the day of Pentecost, for example—in which Jesus is mentioned, and in at least one instance reproduced a saying that does not occur elsewhere: "It is more blessed to give than to receive" (20:35).

**John's Gospel.** The Gospel of John was probably the last of the Gospels to be written, although modern scholarship tends to place its publication at a date earlier than that ascribed to it by the commentators of a generation ago. It bears the marks of an eyewitness who had been present at many of the events described. Traditionally the Gospel is ascribed to one of Jesus' first disciples, John, the son of Zebedee, and despite numerous objections there is an evident trend toward acceptance of this view.

This Gospel differs radically in content from the Synoptics. Both its subject matter and its style are different, yet there can be no doubt of the identity of the person of Jesus in the two. A fair conclusion from the difference would be that its author was well acquainted with the Synoptic version of Jesus' life and that he supplemented it deliberately from his own reminiscences. There are many points at which the Gospel of John dovetails into the other accounts and completes them.

John interprets the life of Christ theologically. The avowed purpose of the Gospel is to create faith, for the author says:

"These [signs] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). The interviews, miracles, and discourses are all organized so that they follow a developing pattern of revelation and point to the divine aspect of Jesus' person. John says, "The [eternal] Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (1:14).

Curiously enough, although John is the most theological and abstract of the Gospels, it has the most definite chronological scheme. Three years and a half are necessary to account for its time span, whereas a shorter ministry would suffice to include the action related in the Synoptics.

**The Epistles.** The biographical data given in the Synoptics and John are occasionally corroborated or amplified by allusions in the Epistles. I Corinthians 11:23-26 parallels closely Luke's account of the Last Supper (Luke 22:19, 20). I Corinthians 15:1-8 lists some appearances of Jesus after the Resurrection that are not mentioned in the Gospels, along with some that are duplicated. Since this Epistle was written about the year A.D. 55, it is at least as early as the Gospels, if not earlier, and is quite as accurate a record of the content of apostolic preaching. The fact of the Resurrection appears in almost all of the Pauline Epistles and in the others also. Paul refers to the birth of

Jesus in Galatians 4:4 and to the humiliation of the cross in Philippians 2:5–8. In a few instances he referred to the very words of Jesus. Discussing marriage in his first Epistle to the Corinthians, Paul wrote: “And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband . . .” (I Cor. 7:10). An indirect reference may be found in Thessalonians, where he said: “For yourselves know perfectly that the day of the Lord so cometh as a thief in the night” (I Thess. 5:2). The figure of the thief was used by Jesus in exactly this same setting (Matt. 24:43, 44). I Peter 3:22 contains a definite allusion to the Ascension, and II Peter 1:16–18 recalls the Transfiguration. Many other small items may be culled from the Epistles, but these are sufficient to show that the general facts of Jesus’ life were well known by most of the writers of the New Testament.

### Interpretation of Christ

From the time of His death the person of Christ has been interpreted in various ways. Some have regarded Him as a revolutionary thinker who tried to change the social and political conditions of His day and who was frustrated in His attempt. Others have placed Him among the prophets of Judaism as one of the great ethical teachers of the world, who contributed the principles of the Sermon on the Mount and the parables to the moral uplift of men. Still others have put Him on a higher plane and have acclaimed Him as a divine messenger to the human race who spoke the truth of God and who brought the last great disclosure of the divine mind and purpose. In the main stream of historic Christianity Jesus is God incarnate in the flesh, who died to atone for sin and who rose to impart life to believers.

It has been well said that Christianity is Christ. Most religions consist of a philosophical system that their founders taught, the validity of which does not depend upon the nature or action of the founder. The same philosophy taught by anyone else would be equally logical and equally effective. In this respect Christianity is different, for if Christ be taken from it, nothing of value remains. According to the teaching of the New Testament, which is the primary source for the definition of Christianity, Jesus is the embodiment of truth, the personal incarnation and revelation of God, the highest example of the principles of Christianity, the agent of salvation for believers, and the founder of the church and Lord of its destiny. His life exemplified the holiness of God; His death demonstrated both the love and the justice of God in dealing with mankind; and His Resurrection showed forth the power of God.

In His relation to the past, He is the flower of God’s purpose in Judaism. He claimed to be the fulfillment of the promise to Abraham, “In thee shall all families of the earth be blessed” (Gen. 12:3), and the Messiah of Hebrew prophecy.

His influence upon Western civilization through the church has been profound. Europe and America have been predominantly Christian and have been the center for the propagation of Christian theology. Through the missionary activity of the church, His message has been carried to all the main areas of the world.

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Lindars, B., and Smalley, S. S., *Christ and Spirit in the New Testament* (1974); McArthur, Harvey, K., *In Search of the Historical Jesus* (1969); Martin, W. J., *The Deity of Christ* (1974); Mitton, Leslie C., *Jesus: The Fact Behind the Faith* (1974); Vermes, Geza, *Jesus the Jew* (1970).

MERRILL C. TENNEY

**JETHRO**, father-in-law of Moses (Exod. 3:1), also called Reuel (Exod. 2:18). He was a priest of the Midianites, from whom Moses learned to know Yahweh.

**JET PROPULSION**, propulsion of a body in one direction by reaction from the discharge in the opposite direction of a jet of fluid. The term “jet propulsion” is traditionally applied to propulsion systems for aircraft and missiles but jet engines are being used increasingly as power sources for marine and terrestrial applications.

### Principle

The jet engine is an internal combustion engine which, like all such engines, produces power by the controlled burning of fuel. In both the gas turbine and the automobile engine air is compressed and mixed with fuel. The mixture is burned. The heat which results produces a rapid expansion of the gas and this is used to do work. In the automobile engine the burning is intermittent and the expanding gas moves a piston and crank to produce rotary or shaft power which drives the wheels. In the jet engine the burning is continuous and the expanding gas is forced out through a nozzle at the back of the engine.

Confusion arises concerning not so much *how* the jet engine works but *why* it works. It is often thought that it works by “pushing” the exhaust gas against the atmosphere—but in that case a rocket engine would not work in the vacuum of space. The fact is that the jet engine, like the rocket, works by reaction, according to the principle expounded in the 17th century by Sir Isaac Newton—for every action there is an equal and opposite reaction—known as Newton’s Third Law of Motion.

Reaction can be demonstrated by inflating a child’s balloon and releasing it. The “power” which drives the balloon is the reaction to the compressed air being forced out of the neck of the balloon. When the balloon is inflated and the neck is closed, the balloon is in a state of equilibrium—the air inside is pressing equally on all parts of the inside of the balloon. But when the neck is opened, the air inside is forced out under the pressure produced by the tension of the skin. The air flowing through the neck of the balloon is then in action, producing a reaction equal to it but acting in the opposite direction. It is this reaction on the closed-end inner surface of the balloon which drives it in the direction away from the open neck.

The “hot end” of the jet engine can be regarded as the balloon neck. The reaction to the expanded gas being forced out of the nozzle acts on those parts of the engine opposite the nozzle, mainly the “nose” of the combustion chamber and the tail cone. The reaction—the power of the engine—is transmitted from the engine casing through the engine mountings to the airframe. The amount of force created by the reaction, known as the thrust of the engine, depends upon the mass flow of the hot gases and their nozzle exit velocity.