

A

Dictionary of the Bible

DEALING WITH ITS

LANGUAGE, LITERATURE AND CONTENTS

INCLUDING THE BIBLICAL THEOLOGY

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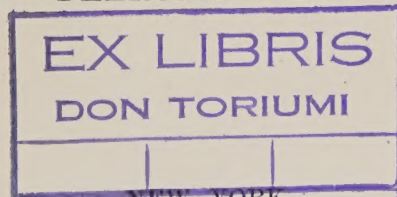
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VOLUME IV

PLEROMA-ZUZIM



NEW YORK

CHARLES SCRIBNER'S SONS

EDINBURGH: T. & T. CLARK

1902

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answer to the prayer of the presbyters, and not an instruction to the presbyters themselves, seems to be required by the structure of the sentences. It is parallel in sense to *σώσει* and *ἐγερει*. If St. James had intended the word to mean that the presbyters were to absolve the man, he would probably have put it in the imperative, like *προσκαλεσάσθω* and *προσευξάσθωσαν*. But the forgiveness of God is a blessing granted to the faithful prayers of the presbyters; and, in order to encourage such prayers, the apostle proceeds to insist upon the value of them. 'Confess therefore your sins one to another, and pray one for another,' he says, 'that ye may be healed.' By 'one to another' he means 'to your fellow-men,' i.e. not to God only. It is clear that he cannot mean mutual confession in the ordinary sense of the term, for (1) he assumes that the prayers to which he ascribes such efficacy are those of 'righteous men,' not those of men who 'have committed sins'; (2) the special object with which the prayers are to be offered (not indeed the contents of the prayers, which are directly connected with forgiveness) is 'that ye may be healed' (*ὅπως ἰάσθῃτε*); if, therefore, the prayers are to be in the strict sense mutual prayers, it is implied that both parties, praying and prayed for, are alike sick, and the mutual confession would be only between sick man and sick man, which is absurd. Evidently, the sick man is exhorted to make his confession to the presbyters whom he has called in, and they in turn are exhorted to pray for his forgiveness, upon which his recovery is made to depend, and are reminded what power their prayers have, if only they are what they ought to be. The apostle selects from the OT history the example of one who exercised the 'power of the keys' upon a national scale, both 'shutting' and 'opening' the stores of heaven for his people. Though but 'a man of like passions with us,' Elijah by his (unrecorded) prayers shut up the rain from his guilty countrymen for three years and a half; and on their showing signs of repentance, he opened it again for them. We need not therefore wonder (such is St. James' argument) if, when we confess our sins to beings of the same make as ourselves, their intercession is able to obtain for us the remission of them. (On the rabbinic view of Elijah and the 'Keys,' see Wünsche, p. 195).

Our accounts of life within the Christian communities of the first age are so fragmentary that we cannot be surprised at not finding many references to the penitential discipline which existed among them. That there should have been some power on earth answering to what was occasionally exhibited even in OT times—as in the absolution of David by Nathan (2 S 12¹³)—is only what was to be expected in the covenant of grace. When Chr^t claimed to forgive sins as 'the Son of Man,' the multitudes 'glorified God which had given such authority unto men' (Mt 9⁸). The last word may mean either that the authority to absolve was committed by God to men, to use on His behalf; or that by delegation of such an authority God had bestowed a blessing upon men: in other words, the 'men' spoken of may be either the holders of the authority, or those on whose behalf it was given. But in either case it was recognized that the assurance of forgiveness had been made accessible in a new way; and Christ, in His first appearance to the assembled Church after His resurrection, gave His disciples to understand that the authority which He had exercised in relation to absolving and retaining of sins was henceforth vested in them, as the continuators of His own mission (Jn 20²¹). It is not an exhaustive interpretation of these words which would see in them only a commission to impose or to remove ecclesiastical censures. All acts of the Christian society, according to the

NT conception of it, are fraught with spiritual efficacy.

It may be added that some eminent interpreters consider the 'laying on of hands' in 1 Ti 5²² to be the sign of absolution (see art. LAYING ON OF HANDS); but the interpretation is far from certain. A. J. MASON.

PRÆTORIAN GUARD.—See PRÆTORIUM.

PRÆTORIUM (Gr. τὸ πραιτώριον).—This Lat. word, adopted in the later Gr., signified originally the general's (*prætor's*) tent (e.g. Livy, *Hist.* vii. 12, x. 33). Then it was applied to the council, composed of the chief officers of the army, which assembled in the general's tent (e.g. Livy, *Hist.* xxvi. 15, xxx. 5, xxxvii. 5); then to the official residence of the governor of a province (e.g. Cic. in *Verr.* II. iv. 28, II. v. 35; Tert. *ad Scap.* 3) then, in the post-Augustan age, to any princely house (e.g. Juv. *Sat.* x. 161), and even to a large villa or country-seat (e.g. Suet. *Octav.* 72, *Calig.* 37, *Tib.* 39; Juv. *Sat.* i. 75; Statius, *Sylv.* i. iii. 25); and finally to the imperial bodyguard, whose commander was *præfectus prætorii* or *prætorii* (e.g. Tac. *Hist.* i. 20, ii. 11, 24, iv. 46; Suet. *Nero.* 9; Pliny, *NH* xxv. 2). No certain example occurs of its application either to the prætorian camp or barracks or to the emperor's residence in Rome, though it was often used of the emperor's residence away from Rome.

In AV the word appears only once (Mk 15¹⁶); but in the Gr. of NT it is used in Mt 27²⁷ (AV 'the common hall'; marg. 'governor's house'; RV 'the palace'), Mk 15¹⁶ (AV 'the hall, called Prætorium'; RV 'within the court which is Prætorium'; marg. 'palace'), Jn 18²⁸ (AV 'the hall of judgment'; marg. 'Pilate's house'; RV 'palace'), 18³³ and 19⁹ (AV 'judgment hall'; RV 'palace'), Ac 23³⁵ (AV 'Herod's judgment hall'; RV 'Herod's palace'), Ph 1¹³ (AV 'in all the palace'; marg. 'Caesar's court'; RV 'throughout the whole prætorian guard').

In the Gospels the term denotes the official residence in Jerus. of the Roman governor, and the various trms of it in our versions arose from a desire either to indicate the special purpose for which that residence was used on the occasion in question, or to explain what particular building was intended. But whatever building the governor occupied was the Prætorium. It is most probable that in Jerus. he resided in the well-known palace of Herod, since Philo (*ad Gaium*, 31) states that Pilate hung there the shields which offended the Jews (see PILATE), and Josephus (*BJ* II. xiv. 8, II. xv. 5) speaks of Gessius Florus as living in 'the king's palace,' and since in Cæsarea (see Ac xxiii. 35) Herod's palace is known to have been used for the same purpose. Herod's palace in Jerus. was a magnificent structure in the upper or western part of the city, and was connected by a causeway over the valley of Tyropœon with the western wall of the temple. It is described by Josephus (*BJ* v. iv. 4, *Ant.* xv. ix. 3) in admiring terms. It was surrounded by a wall, rising to the height of 30 cubits, and adorned with towers at equal distances. The enclosure was large enough to contain a small army. The building had two marble wings, called by Herod the Casareum and the Agrippæum. It contained large rooms within and spacious porticoes without. It was sumptuously furnished, and was surrounded by a beautiful park. Here the governor with his guards lived when in Jerus., while the regular garrison occupied the castle of Antonia; and it was doubtless before this building that the Jews presented themselves with the demand for Jesus' execution. Tradition, indeed, has placed the residence of Pilate in the lower city, a short

distance north of the temple. Not a few also have identified it with the castle of Antonia (Rosenmüller, *Alterthumskunde*, II. ii. 228; Caspari, *Introd.* p. 225; Wieseler, *Chron. Syn.*, Eng. tr. p. 372; Weiss, *Life of Christ*, iii. 346 n.; Westcott, *St. John*)—partly because tradition has located the house of Pilate near the site of the castle; partly because, since the castle was the regular barracks for the garrison, and was sufficiently large for the purpose, it is thought probable that the governor also used it; and also because many identify 'the place called the Pavement, but, in the Hebrew, Gabbatha,' with the elevated, paved area between the castle and the temple (see GABBATHA). But, for the reasons given above, the identification with Herod's palace is probably to be preferred (so Meyer, Winer, Alford, Schürer, Edersheim, and others). In like manner, as already observed, Herod's palace in Caesarea was used as the Prætorium there. The expression in Ac 23³⁵ ('Herod's Prætorium') is abbreviated from 'the prætorium of Herod's palace,' and thus describes both the particular building and the purpose for which it was used.

In Ph 1¹³ 'in the whole Prætorium' has been very variously explained. Many commentators, ancient and modern, have tr^d it 'palace' (so AV), coupling it with 4²², where allusion is made to believers who belonged to 'Caesar's household.' But no other instance appears of the application of the term to the emperor's residence in Rome. Such an application would have been intolerable to the Romans, since it would have shocked the republican traditions under which the empire was organized. Hence many, as Perizonius (*De orig. signif. et usu voc. prætoris et prætorii*, 1687, *Disquisitio de prætorio*, 1690), Clericus, Michaelis, Hoelmann, Wiesinger, Milman, Weiss, Ellicott, Meyer, understand it of the barracks of the prætorian guard (*castra prætorianorum*). But Lightfoot (*Com. on Phil.* p. 99) has shown that neither can this use of the word be established. Wieseler (*Chron. d. Apost. Zeit.* p. 403), followed by Conybeare and Howson, refers it, not to the prætorian camp, but to the barracks of the palace guard, which Augustus established (Dio Cass. liii. 16) in the imperial enclosure on the Palatine hill; but, after the establishment of the *castra prætorianorum* by Tiberius, the word would naturally refer to it, if to any barracks. The following phrase (*τοῖς λοιποῖς πᾶσιν*) also more naturally describes persons than places, *λοιπός* being never in NT applied to places (Ellicott, *in loc.*). Presumably, therefore, 'prætorium,' too, is descriptive of persons. Hence Lightfoot has ably defended the meaning 'prætorian guard.' St. Paul is supposed to have been chained to soldiers of the guard, and thus, through the change of guards, his message spread throughout the whole body of soldiers. This meaning of Prætorium is frequent, and has been adopted in Ph 1¹³ in RV. Recently, however, Mommsen (*Sitzungsber. der Königl. preuss. Acad. d. Wissensch.* 1895, p. 495, etc.), followed by Ramsay (*St. Paul the Trav.* p. 357), has proposed another view. He considers it improbable that St. Paul was put in charge of the prætorian guard. He believes that Julius, the centurion who brought Paul to Rome, belonged to the corps of *milites frumentarii* or *peregrini*, a corps drafted from legions in the provinces, whose duty it was to supervise the corn supply, and also probably to perform police service: and that Julius probably delivered his prisoners to the commander of his corps, *princeps peregrinorum*, whose camp perhaps was already, as it was afterwards, on the Cælian hill. But while St. Paul was not in charge of the prætorian guard, his case came before the prætorian council, consisting of the *præfecti prætorio* and their assistants. This council then,

according to Mommsen and Ramsay, is the *prætorium* alluded to by the apostle, and *τοῖς λοιποῖς πᾶσιν* refers to the audience at the trial.*

G. T. PURVES.

PRAISE IN OT.—'Praise,' whether as a verb or a noun, has various applications in the OT, but its commonest use is to denote an act of homage or worship offered to God by His creatures, particularly by man. The object of this article will be mainly to examine the meaning and usage of the terms which our English versions render by 'praise,' and to sketch, as far as the data enable us to do so, the occasions, the modes, and the history of praise in Israel.

i. THE TERMS.—1. הלל. The original sense of this root is perhaps 'break out (in a cry),' especially of joy (cf. the name *Hallel* applied to Ps 113–118, the Aram. הלילא 'marriage-song,' and the Assyr. *aldlu* 'shout for joy'; see also Cheyne, *OP* 460), although it is possible that, as W. R. Smith (*RS* 411) suggests, among the Semites 'the shouting (*hallel*) that accompanied sacrifice may, in its oldest shape, have been a wail over the death of the victim, though it ultimately took the form of a chant of praise (*Hallelujah*). The idea of making a noise is what appears to be prominent. The same writer points out that the roots הלל 'to chant praises' and לל 'to howl' are closely connected, and he thinks it possible that shouting in mourning and shouting in joy may have both been primarily directed to the driving away of evil influences. The sense of 'praise' is conveyed by the above root in the Piel הלל. This may have for its object (1) *man or woman*: Gn 12¹⁵ (J) 'they praised (LXX ἐπῃνεσαν, AV 'commended') her (Sarah) to Pharaoh'; Pr 27² 'let another man praise thee (LXX ἐγκωμιάζτω σε), and not thine own mouth'; 28⁴ 'they that forsake the law praise (LXX ἐγκωμιάζουσιν) the wicked'; 31²⁸.³¹ the virtuous woman is praised by her husband and by her works (LXX in both *alvein*, but in v.³¹ a different reading from that of MT is followed: καὶ ἀνέσθω ἐν πόλει ὁ ἀνὴρ αὐτῆς, 'and let her husband be praised in the gates'); Ca 6⁹ (here and in the following passages, unless otherwise noted, LXX *alvein*) of the Shulamite; 2 S 14²⁵ of Absalom's beauty (*alvetós*); 2 Ch 23¹² of king Joash. (2) The object is once a *false god*: Jg 16²⁴ of the Philistines praising (*ὑμνεῖν*) Dagon; (3) very frequently *God* (אלהים or יהוה): Ps 69³⁴ (where 'heaven and earth, the seas, and everything that moveth therein' are called on to praise Him; cf. Ps 148); often of public worship in the sanctuary: Is 62⁹, cf. 64¹¹ (εὐλογεῖν), Ps 22²² (ὑμνεῖν, cf. v.²⁶ ὁ ἐπαινός μου) 35¹⁸ 84⁴ 107³² 109³⁰ 146² 149³. Sometimes the object is 'the name of Jahweh or of God' (יהוה or שם אלהים or שם, ὁ ὄνομα τοῦ θεοῦ): Ps 69³⁰ 74²¹ 145² 148², J1 2²⁶; or His word (דבר, λόγος, ῥῆμα): Ps 56⁴ (ἐπαινέω) ^{10 bis} [v.^{10b} may be an editorial addition, so Hupfeld, Cheyne et al.]; or the object may be unexpressed: Jer 31 [Gr. 38]⁷, Ps 63⁵ (ἐπαινέω). The expression 'praise ye Jah' (*Hallelujah*, in Ps 135³ הלל יה [αἰνεῖτε τὸν Κύριον], elsewhere always as one word הללהי, Ἀλληλουιά [once Ps 104³⁵ הללהי, LXX omits here]) has generally a liturgical application and is mostly confined to late psalms. It occurs at the beginning of Ps 106. 111. 112. 113. 135. 146. 147. 148. 149, and at the end of 104. 105.

* Mommsen denies that στρατοποδάρχης (AV *captain of the guard*), found Ac 28¹⁶ in some authorities (cf. Blass, *ad loc.*), but omitted by WH, Tisch., and RV, could have been applied to a *præfectus prætorio*. This reading is evidently 'Western,' and Mommsen finds in the text of the Stockholm Latin MS ('Gigas'), *princeps peregrinorum*, at least a 2nd cent. interpretation of it, one which confirms his inference that the *castra peregrinorum* had been established in Rome in St. Paul's time. Positive evidence, however, for the existence of this corps and camp, under this name, appears only in the time of Severus, and the Latin MS may interpret the Gr. text before it by the light of later custom; while στρατοποδάρχης itself was evidently a popular title, and really supplies no information as to who took charge of the apostle.