

A

Dictionary of the Bible

DEALING WITH ITS

LANGUAGE, LITERATURE AND CONTENTS

INCLUDING THE BIBLICAL THEOLOGY

EDITED BY

JAMES HASTINGS, M.A., D.D.

WITH THE ASSISTANCE OF

JOHN A. SELBIE, M.A., D.D.

AND, CHIEFLY IN THE REVISION OF THE PROOFS, OF

A. B. DAVIDSON, D.D., LL.D., Litt.D.

PROFESSOR OF HEBREW, NEW COLLEGE, EDINBURGH

S. R. DRIVER, D.D., Litt.D.

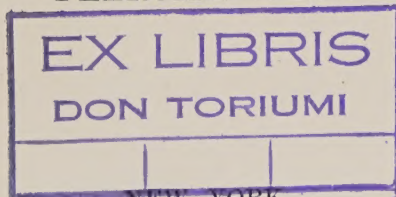
REGIUS PROFESSOR OF HEBREW, OXFORD

H. B. SWETE, D.D., Litt.D.

REGIUS PROFESSOR OF DIVINITY, CAMBRIDGE

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lost, that we may with deeper feeling contemplate the marvels of the Divine love in the saving of sinners no better than they and with no greater claims on the Divine mercy; but from the relatively insignificant body of the lost, as but the prunings gathered beneath the branches of the olive-tree planted by the Lord's own hand, to fix them on the thrifty stock itself and the crown of luxuriant leafage and ever more richly ripening fruit, as under the loving pruning and grafting of the great Husbandman it grows and flourishes and puts forth its boughs until it shall shade the whole earth. This, according to the Biblical writers, is the end of election; and this is nothing other than the salvation of the world. Though in the process of the ages the goal is not attained without prunings and fires of burning,—though all the wild-olive twigs are not throughout the centuries grafted in,—yet the goal of a saved world shall at the end be gloriously realized. Meanwhile, the hope of the world, the hope of the Church, and the hope of the individual alike, is cast solely on the mercy of a freely electing God, in whose hands are all things, and not least the care of the advance of His saving grace in the world. And it is undeniable that whenever, as the years have passed by, the currents of religious feeling have run deep, and the higher ascents of religious thinking have been scaled, it has ever been on the free might of Divine grace that Christians have been found to cast their hopes for the salvation alike of the world, the Church, and the individual; and whenever they have thus turned in trust to the pure grace of God, they have spontaneously given expression to their faith in terms of the Divine election.

See also ELECTION, REPROBATE, WILL.

LITERATURE.—The Biblical material can best be surveyed with the help of the Lexicons on the terms employed (esp. Cremer), the commentaries on the passages, and the sections in the several treatises on Biblical Theology dealing with this and cognate themes; among these last, the works of Dillmann on the OT, and Holtzmann on the NT, may be especially profitably consulted. The Pauline doctrine has, in particular, been made the subject of almost endless discussion, chiefly, it must be confessed, with the object of softening its outlines or of explaining it more or less away. Perhaps the following are the more important recent treatises:—Poelman, *de Jesu Apostolorumque, Pauli præsertim, doctrina de prædestinatione divina et morali hominis libertate*, Gron. 1851; Weiss, 'Prædestinationslehre des Ap. Paul,' in *Jahrb. f. d. Theol.* 1857, p. 54 f.; Lamping, *Pauli de prædestinatione decretorum enarratio*, Leov. 1858; Goens, *Le rôle de la liberté humaine dans la prédestination Paulinienne*, Lausanne, 1884; Ménégot, *La prédestination dans la théologie Paulinienne*, Paris, 1885; Dalmer, 'Zur Paulinischen Erwählungslehre,' in *Greifswälder Studien*, Gütersloh, 1895. The publication of Karl Müller's valuable treatise on *Die Göttliche Zuvorsetzung und Erwählung*, etc. (Halle, 1892), has called out a new literature on the section Ro 9–11, the most important items in which are probably the reprint of Beyschlag's *Die Paulinische Theodicee* (1896, first published in 1868), and Dalmer, *Die Erwählung Israels nach der Heilserkündigung des Ap. Paul.* (Gütersloh, 1894), and Kuhl, 'Zur Paulinischen Theodicee,' in the *Theologische Studien*, presented to B. Weiss (Göttingen, 1897). But of these only Goens recognizes the double predestination; even Müller, whose treatise is otherwise of the first value, argues against it, and so does Dalmer in his very interesting discussions; the others are still less in accordance with their text (cf. the valuable critical note on the recent literature in Holtzmann's *NT Theologie*, ii. 171–174).

Discussions of the doctrine of post-Canonical Judaism may be found in *Hamburger Real-Encyc.* ii. 102 f., art. 'Bestimmung'; Weber, *Jüd. Theol.* 148 ff., 205 ff.; Schürer, *HJP* ii. ii. 14 f. (cf. p. 2 f., where the passages from Josephus are collected); Edersheim, *Life and Times of Jesus*, i. 316 ff., art. 'Philo' in Smith and Wace, 383a, and *Speak. Com.* on Ecclesiasticus, pp. 14, 16; Ryle and James, *Psalms of Solomon* on 97 and Introduct. 14; Montet, *Origines des partis saducéen et pharisaïen*, 258 f.; Holtzmann, *NT Theologie*, i. 32, 55; P. J. Müller, *De Godseer der middeleeuwsche Joden*, Groningen, 1898; further literature is given in Schürer.—For post-Canonical Christian discussion, see the literature at the end of art. ELECTION in the present work, vol. i. p. 681.

B. B. WARFIELD.

PREDICTION.—See PROPHECY, p. 120 f.

PRE-EXISTENCE OF SOULS.—The only hint in NT of a belief in the existence of human souls prior

to birth is in Jn 9², where the disciples of Jesus put the question, 'Rabbi, who did sin, *this man*, or his parents, that he should be *born blind*?' The *primâ facie* interpretation of this passage certainly is that the disciples believed it possible that the soul of this man had sinned before the man was born. Many commentators, as, e.g., Dr. David Brown, hold this to be untenable, because 'the Jews did not believe in the pre-existence of souls.' If by this is meant that this belief did not form part of the older Jewish religion, that would be correct, for the tenor of OT teaching is distinctly traducian. In Gn 2⁷ we are taught that the soul of the first man was due to the Divine in-breathing; and Gn 5³ tells that 'Adam begat a son, after his image.' But to affirm that Jews in Christ's time did not believe in pre-existence, is simply inaccurate. The disciples of Jesus had at all events some points of affinity with the Essenes; and Josephus expressly states that the Essenes believe that the souls of men are immortal, and dwell in the subtlest ether, but, being drawn down by physical passion, they are united with bodies, as it were in prisons (*BJ* II. viii. 11). In Wis 8¹¹ the doctrine is clearly taught: 'A good soul fell to my lot: nay rather, being good I came into a body that was undefiled.' Philo also believed in a realm of incorporeal souls, which may be arranged in two ranks: some have descended into mortal bodies and been released after a time; others have maintained their purity, and kept aloft close to the ether itself (Drummond, *Philo Judæus*, i. 336). In the Talmud and Midrash, pre-existence is constantly taught. The abode of souls is called *Guph*, or the Treasury (קופה), where they have dwelt since they were created in the beginning. The angel Lilith receives instruction from God as to which soul shall inhabit each body. The soul is taken to heaven and then to hell, and afterwards enters the womb and vivifies the fœtus. (Weber, *Lehren des Talmud*, 204, 217 ff. [*Jüd. Theologie auf Grund des Talmud*], etc. 212, 225 ff.)).

Whence did Judaism derive a creed so much at variance with its earlier faith? Most probably from Plato. There are some scholars, however, who find support for the doctrine even in the OT: e.g. Job 1²¹ 'Naked came I from my mother's womb, and naked shall I return thither.' To find pre-existence here, one must suppose the mother's womb to be the abode of souls, and 'I' to be the naked soul. Sir 40¹ seems to be explaining the word 'thither' in Job 1²¹, when it says, 'Great travail is created for every man, from the day they go forth from their mother's womb to the day of their return to the mother of all living.' Again, in Ps 139^{13–15} some scholars find an account of the origin, first, of the body, then of the soul: 'Thou hast woven me in the womb of my mother. My substance was not hid from thee, when I was formed in the secret place, when I was wrought in the depths of the earth.' Since the doctrine of pre-existence is not in the line of Revelation, most divines are reluctant to admit that it is taught in these passages. Dr. Davidson on Job 1²¹ says, 'The words "my mother's womb" must be taken literally; and "return thither" somewhat inaccurately, to describe a condition similar to that which preceded entrance upon life and light.' And as for Ps 139¹⁵, Oehler, Dillmann, and Schultz prefer to interpret it of the formation of the *body* in a place as dark and mysterious as the depths of the earth. The passage in Jn 9² simply represents the earlier creed of the disciples. There is no evidence that it formed part of their mature Christian faith.

J. T. MARSHALL.

PREPARATION DAY (ἡ παρασκευή).—In the Gospels the day on which Christ died is called 'the

Preparation' (Mt 27⁶², Mk 15⁴², Jn 19³¹), 'the day of (the) Preparation' (Lk 23⁵⁴), 'the Jews' Preparation (day)' (Jn 19⁴²), 'the Preparation of the passover' (Jn 19¹⁴). In Mk and Lk it is further defined by the clauses, 'that is, the day before the Sabbath' (προσάββατον), and 'the Sabbath drew on.' 'The Preparation' therefore appears to have been the regular name for the sixth day of the week as 'Sabbath' was for the seventh. This is confirmed by Jos. (*Ant.* XVI. vi, 2), where it is said that Augustus relieved the Jews from certain legal duties on the Sabbath and on 'the Preparation which preceded it from the ninth hour.' In Jth 8⁶ mention is made of προσάββατα as well as σάββατα, and also of προνομιμνῆται (day preceding the festival of new moon); cf. also the LXX in Ps 92 (93) title: εἰς τὴν ἡμέραν τοῦ προσάββατον. In the Talm. also the sixth day is called ערבֵּיתָא (evening), and the same word is used in the Syriac Gospels (*ārūbhtā*); while, in ecclesiastical writers beginning with the *Teaching of the Apostles* (viii.), παρασκευή is the regular name for Friday, as it still is in modern Greek. The title naturally arose from the need of preparing food, etc., for the Sabbath (see SABBATH). It was apparently applied first to the afternoon of the sixth day and afterwards to the whole day.

The phraseology in Jn 19¹⁴ ('it was the Preparation of the Passover') is, however, held by many expositors to indicate that by this term St. John meant the preparation for the paschal feast, i.e. Nisan 14. Some conclude that he used the term differently from the Synoptists, and as equivalent to the rabbinic עֶרֶב הַפֶּסַח (passover-eve); this being part of the alleged difference between him and them as to the date of Christ's death. Westcott (*Introd. to Gosp.* 1875, p. 339), on the other hand, argues that the Synoptists also meant 'preparation for the passover.' But the latter view forces their language, and St. John's phrase may properly mean 'the Preparation (day) of the paschal feast,' i.e. the Friday of passover-week. This is made the more probable by the Synoptists' use of it, and by its appearance, as the name for Friday, in so early a work as *The Teaching of the Apostles*. Its use in Jn 19³¹, ⁴² also best accords with this interpretation.

G. T. PURVES.

PRESBYTER.—See BISHOP, CHURCH GOVERNMENT, and following article.

PRESBYTERY (πρεσβυτέριον).—The Gr. word is used in NT for the Jewish Sanhedrin (Lk 22⁶³, Ac 22⁷). See SANHEDRIN. It also occurs once where the connexion shows that it refers to the body of elders in a church, Timothy receiving a spiritual gift through the imposition of the hands of the presbytery (1 Ti 4¹⁴). This implies a certain corporate unity in the collective action of the elders. Wherever the eldership appears in NT there is a plurality of elders. We have no means of discovering how many there were in each presbytery. The only numerical reference to the subject in NT is descriptive of the heavenly presbytery (Rev 4⁴ etc.), where the number 'twenty-four' is evidently mystical, referring perhaps to the double of the 'twelve,' which is drawn from the twelve tribes of Israel, or the twelve patriarchs together with the twelve apostles, or to the twenty-four courses of the priests (Simcox, *Rev.* p. 31). Probably the number would vary according to the size of the church, as the number of elders in a synagogue varied according to the population of Jews in its locality.

We have no evidence that in the earliest times there was a presbytery in every church. The references to discipline in Romans, Galatians, and esp. in 1 and 2 Corinthians, show that if presbyteries existed in the churches addressed they were not very prominent or powerful. The silence of

St. Paul on the subject suggests the inference that at Corinth, at all events, and possibly also elsewhere, no presbytery had yet been formed. On the South-Galatian theory, however, Ac 14²³ would indicate that there must have been elders in the churches to which the Ep. to Gal. was sent. At first the presbytery was almost, if not entirely, confined to Jewish churches (Match in *Dict. Chr. Ant.* art. 'Priest,' p. 1699 f.). Still the title πρεσβύτερος and the organization of local government in Gr. cities, still more the use of this title in religious guilds, must have prepared for the acceptance of a presbytery in Gentile circles of Christians (Löning, *Die Gemeindeverfassung*, p. 9). Even among the Jews, however, it does not appear that there were elders in connexion with every synagogue (Schürer, *HJP* II. ii. 27). It is reasonable, therefore, to conclude that at first the organization of a presbytery proceeded more rapidly in some churches than in others.

In teaching, of course, the presbyters would have acted separately according to their individual gifts and opportunities. It would be in government and discipline that the corporate presbytery discharged its principal functions. These appear to have been the chief functions of the presbyters, as they are the most frequently referred to. It was not every elder who undertook the work of teaching (1 Ti 5¹⁷); but there is no indication that any of the elders were excepted from the duty of ruling. The function of exercising a general oversight of their church is implied in the use of the words ἐπισκοπεῖν (1 P 5¹⁰) and ἐπισκοπή (Clem. Rom. 1st Ep. xlv. 1) for the duties of elders. At Jerusalem the presbytery served as a board of church finance, the contributions for the poor being delivered into the hands 'of the elders' (Ac 11³⁰). These elders acted jointly at the 'Jerusalem council,' where they appear associated with the apostles—'the apostles and the elders, with the whole church' (Ac 15²²). The reference to the ordination of Timothy shows that in performing that function the elders acted in concert (1 Ti 4¹⁴). The analogy of the synagogue would suggest that in the discharge of their administrative and judicial functions the presbyters were united into a council, corresponding to the local Jewish συνέδριον. We have no account of the way in which they came to a decision. The precedent of the Sanhedrin would suggest that they would discuss questions and decide by vote. There is no indication that there was ever a serious discord in a presbytery during NT times. The question of the presidency in the primitive presbytery is most obscure. St. James is president of the church at Jerusalem; but his case is altogether exceptional. As the brother of Jesus, he seems to have had a personal pre-eminence given to him. It does not appear that he was a presbyter. No similar pre-eminence is seen in any other church. The apostles, when they visit a church, naturally take the lead. But that is only temporary. The emergence of one elder over the head of his brethren with the exclusive use of the name 'bishop,' which was previously given to a plurality, if not to the whole, of the elders, is not found in NT, nor does it appear before the 2nd cent. In the NT the presbytery seems to consist of a body of elders of equal rank. See BISHOP, CHURCH, CHURCH GOVERNMENT, ELDER.

W. F. ADENEY.

PRESENT.—See GIFT.

PRESENTLY in AV always means 'at once' instead of, as now, 'soon, but not at once.' It occurs in 1 S 2¹⁶ (כִּים, AVm 'as on the day,' RVm 'first'); Pr 12¹⁶ (כִּים, AVm 'in that day,' RVm 'openly'); Sir 9¹³ (no Greek, RV omits); Mt 21¹⁹