

Dictionary
of the
Apostolic Church

EDITED BY

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WITH THE ASSISTANCE OF

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VOLUME I

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one's fellow-Christian, and Mt. in this way leads over from the Gospels to the rest of the NT, much of which is, however, chronologically earlier.

ἀδελφός in the purely family sense (see (1) above) occurs in Ac 12², Gal 1¹⁹, 1 Co 9⁸, and perhaps 2 Co 8¹⁸ 12¹⁸ (A. Souter in *ExpT* xviii. [1906-07] 285). In its second sense it occurs in Ro 9⁸ (cf. Ac 22^{1, 5} 23^{1, 5, 6}, where St. Paul is addressing Jews). Usually, however, 'the brethren' (cf. *ἀδελφότης*, 'the brotherhood' [1 P 2¹⁷ 5⁹]) means the Christian community (e.g. Ac 1¹⁵), and this is much more definitely marked off from non-Christians than in Mt. (cf. 1 Co 5¹¹ 6³ 7¹²; the whole spirit of Gal., especially the privileged 'household of the faith,' 6¹⁰; and the alienation from 'the world' in Jn. and 1 Jn.).

ἀδελφός was common at this time in the Greek East as meaning 'member of a community' (see Deissmann, *Bible Studies*, Eng. tr., 1901, p. 82f., *Light from the Ancient East*², do., 1911, p. 107), but it would be a mistake to minimize on that account its fervent tone in the NT, or its importance as suggesting a fulfilment of such words of Jesus as Jn 13³⁵ concerning mutual love. This love is a command (Jn 13³⁴), a fundamental thing taught directly by God (1 Th 4⁹), a test of living or not living in God (1 Jn 3¹⁴ 4¹²). Denney in *HDB* (art. 'Brotherly Love') points out that it found expression in two special ways—hospitality and care for persecuted Christians. The word 'brethren' is continually used in exhortation and appeal, sometimes strengthened by *ἀγαπητοί* ('beloved'), as in 1 Co 15⁵⁸; or *καὶ ἐπιπόθητοι* ('and longed for') may further be added (Ph 4¹). Again, brethren are called *πιστός* ('faithful' or 'believing'), as Col 1² 4⁹, or *ἅγιος* ('holy'), as Col 1², He 3¹. Frequently 'brother' has a pathetic tone (1 Co 8¹¹, Philem 7. 16. 20, 2 Th 3¹⁵, Ja 2¹⁵). It is often a humble or a humbling word (Gal 3¹⁵ 6¹, Ph 3¹³, 1 Th 5²⁰, 2 Th 3¹). In Ac 9¹⁷ 22¹³, 1 Co 16¹² (see Commentaries) it breathes a fine magnanimity. Gal 6¹⁸ is noteworthy in that this most fiery of St. Paul's letters is the only one which has 'brothers' as its closing note. C. H. WATKINS.

BRETHREN OF THE LORD.—See JAMES, EP. OF.

BRIDE, BRIDEGROOM.—See artt. FAMILY and MARRIAGE.

BRIMSTONE.—Brimstone (*θεῖον*),* or sulphur, is scientifically one of the most important of the non-metallic elements, widely distributed in the mineral world, sometimes pure, and sometimes chemically combined with other elements, forming sulphates and sulphides. It is found in greatest abundance in volcanic regions, and is extensively employed in arts and manufactures. Most of what is used in modern Europe is obtained from Sicily, which finds therein one of the sources of its wealth. The ancients used brimstone for ordinary fumigations and especially for religious purifications.

'Bring hither fire, and hither sulphur bring
To purge the palace'

(Homer, *Od.* xxii. 481f.).

In the Græco-Roman period the hot sulphur springs of Palestine, on both sides of the Dead Sea, at Tiberias, and in the valley of the Yarmuk, were used medicinally. At the direction of his physicians, Herod the Great 'went beyond the river Jordan, and bathed himself in the warm baths that were at Callirrhoe, which, besides their other general virtues, were also fit to drink' (Jos. *Ant.* xvii. vi. 5).

But the biblical meaning, which is invariably

determined by Gn 19²⁴, reflects the ideas of a pre-scientific age, in which the commercial value and domestic utility of brimstone were unsuspected, while electric currents and their sulphurous fumes were regarded as indications of the wrath of heaven. 'Fire and brimstone and a burning wind' (Ps 11⁹), 'an overflowing shower, and great hailstones, fire, and brimstone' (Ezk 38²²), were not the mere symbols, but the actual media of Divine judgment. The association of lightning and brimstone was wide-spread and persistent, the ozonic odour which accompanies electric discharges being ascribed to the presence of sulphur. 'Fulgmina, fulgura quoque,' says Pliny, 'sulfuris odorem habent, ac lux ipsa eorum sulfurea est' (*HN* xxxv. l. [15]). 'Sulfur aethereum' (Lucan, vii. 160) and 'sulfur sacrum' (Pers. ii. 25) are synonyms for lightning, and Shakespeare's 'stones of sulphur' are thunderbolts.

The prophetic writer of Revelation naturally retains the old picturesque language with its dread suggestion. His armies of angelic horsemen have breastplates of fire and of hyacinth and of brimstone—red and blue and yellow—and their breath is fire and smoke and brimstone (9¹⁷). The worshippers of the Beast and his image are to be tormented with fire and brimstone in the presence of the angels and the Lamb (14¹⁰). And the destruction of the wicked in the end of the age will be a magnified repetition of the overthrow of the cities of the Ghor—the godless multitude are to be cast into the lake that burns with fire and brimstone, which is the second death (2¹⁸; cf. 19²⁰ 20¹⁰).

JAMES STRAHAN.

BROTHER.—See FAMILY.

BROTHERHOOD.—See BRETHREN, FELLOWSHIP.

BROTHERLY LOVE.—1. **Meaning of the words and usage.**—The word *φιλὰδελφία* occurs in the NT in Ro 12¹⁰, 1 Th 4⁹, He 13¹, 1 P 1²², 2 P 1⁷. The AV renders it in the first three passages 'brotherly love,' in the fourth 'love of the brethren,' in the last 'brotherly kindness' (in order to mark a qualitative as well as a quantitative distinction between *φιλὰδελφία* and the following *ἀγάπη*). The RV has in all passages 'love of the brethren,' which is more correct, since in the Greek word the second part takes the place of an objective, not a subjective, genitive. The adjective *φιλὰδελφός* is found in 1 P 3⁸. The original meaning of the word is the literal one of love for brothers (and sisters) by blood-relationship (cf. Xen. *Mem.* ii. iii. 17, 'loving one like a brother'; Jos. *Ant.* iv. ii. 4, where the word is used of Moses and Aaron; Lucian, *Dial. Deor.* xxvi. 2, where it is used of Castor and Pollux). In the NT it has only the metaphorical sense of love towards the fellow-members of the Church—a usage which already occurs in earlier Jewish writings (cf. 2 Mac 15¹⁴, the love of Israelite towards Israelite). It should be noted that 'the brotherhood' (1 P 2¹⁷) to which this love applies is nowhere in the NT humanity as such. 'Brethren' is not the correlate of the universal Fatherhood of God, but of that specific paternal relation which God sustains to believers (cf. Mt 23^{8, 9}). The NT conception has its root in the redemptive experience of Israel (Zec 11¹⁴, Mal 2¹⁰) and of the Apostolic Church. It obtains its significance for universalism through the missionary extension of this, not through philosophical abstraction from all positive differences as is the case with the Hellenic idea of cosmopolitanism. Even where the duty of love for all men is based on kinship by nature, this is traced back to creation in the image of God (Ja 3⁹). In 1 Th 3¹² love towards the fellow-members of the Church and towards all is explicitly distinguished,

* *θεῖον* is a word of uncertain etymology. It may be the neut. of *θεῖος* and mean Divine incense, from the supposed purifying and contagion-preventing virtue of burning sulphur; but Curtius allies it with *θῆος* and *fumus*. Brimstone is the O.E. 'brenston' and Scot. 'bruntstane.'

but it is uncertain whether 'all' here means all Christians or all men. In 2 P 17 'love' appears as something supplementary to 'brotherly love'; the context here requires the reference of this 'love' to man; the distinction between *φιλὰδελφία* and *ἀγάπη* must therefore lie in the range of extent; at the same time the difference in the word used suggests the deeper and more intimate character of brotherly love (cf. *φιλῆν* in Jn 5²⁰ 16²⁷). In Gal 6¹⁰ a distinction is made between the working of good toward 'all men' and toward 'them that are of the household of the faith.'

2. The primacy of love in Christianity.—The distinctiveness of Christianity lies not so much in the theoretical discovery or proclamation of the principle of love, either as constitutive in the Divine character or as regulative for human conduct, but rather in the production of forces and motives which give to the principle a new concrete reality in the life of men (cf. Mk 12²², Lk 10²⁷, 1 Jn 2⁷ 3⁴). Still, even as a subject of teaching, love occupies a prominent place in the apostolic writings. It appears not merely as one important factor among others in the Christian life, but as its chief and most characteristic ingredient, greater even than faith and hope (1 Co 13¹³). The Pastoral Epistles utter a warning against the absorption of the religious interest by the false gnosis and its asceticism or impure love to the detriment of true Christian love (1 Ti 1⁵ 5⁸, 2 Ti 2²²⁻²⁵ 3¹⁻⁴ 10). The primacy of love also finds expression in such passages as Ro 13⁸⁻¹⁰, Eph 1⁴, Ja 2⁸, Rev 2¹.

3. Love for God.—The love thus made prominent is, before all else, love towards God. Ritschl's view, that the NT writers, especially St. Paul, conceive of love towards God as something difficult of attainment, and therefore hesitate to speak of it, except in the quotation which underlies Ro 8²⁸, 1 Co 2⁹ 8³, Ja 1¹² 2⁵, is not borne out by the facts. Against it speaks 2 Th 2⁴. Conceptions like 'living unto God' (Ro 6¹⁰ 11, Gal 2¹⁹), 'pleasing God' (Ro 8³, Gal 1¹⁰, 1 Th 4¹), 'offering sacrifice to God' (Ro 12¹ 15¹⁶, Ph 4¹⁸, He 13¹⁵, 1 P 2⁵), 'serving God' (Ro 1⁹ 7⁶ 16¹⁸, 1 Th 1⁹, 2 Ti 1³, He 9¹⁴), all imply that the Christian's religious life is inspired by an affection directly terminating upon God (cf. also 1 Co 14², Rev 2¹⁰ 13). It is unwarranted, where the conception of love occurs without further specification of the object, to think exclusively of the fraternal affection among Christians mutually. In many cases the writers may have had in mind primarily the love for God. The very fact that Christian love must be exercised in imitation of Christ favours this primary God-ward reference (Eph 5²). Nor is it correct to say that the only mode of expressing love to God lies in the service of men. 1 Jn 4¹² is often quoted in proof of this, but the passage in the context means no more than that the invisibility of God exposes man in his feeling of love for Him to the danger of self-deception, which can be guarded against by testing oneself in regard to the actual experience of love for the brethren. Hence in 5² the opposite principle is also affirmed, viz. that the assurance of the genuineness of one's love for the brethren is obtainable from the exercise of love and obedience towards God. Only in so far as the love of God assumes the form of concrete deeds of helpfulness, it cannot serve God except in the brethren.

4. Interdependence of the love for God and love for the brethren.—The love for God and the love for the brethren are not, according to the apostolic teaching, two independent facts. In examining their relation, it should be remembered that the love for God and the love for Christ are to the NT practically interchangeable conceptions, Christ no less than God being the source and recipient of religious devotion (Eph 3¹⁹). This may be most

strikingly illustrated by a comparison of the Gospel and the First Epistle of John: in the latter, love is derived from and attached to God precisely after the same manner as in the Gospel it is derived from and attached to Christ. The close union of love for God (and Christ) and love for the brethren can be traced both objectively and subjectively. *Objectively* it may be followed along these lines: the Divine purpose and the redemptive process do not contemplate the production of love for God in isolated individuals, but in the Church as the organic community of believers. It is through the conjoined love for God and the brethren that the Church is and works as an organism (1 Co 12, Eph 3¹⁷), 'rooted and grounded in love' (Eph 3¹⁷, cf. Col 3¹⁴ 'the bond of perfectness'); hence the same term, *κοινωνία*, 'communion,' is used for the fellowship with God and Christ and the fellowship with the brethren (1 Co 1⁹, 2 Co 6¹⁴ 8⁴, Ph 1⁵ 3¹⁰, 1 Jn 1³ 6⁷); the act which produces love for God simultaneously produces love for the brethren, and the same Spirit which underlies and inspires the former likewise underlies and inspires the latter (Ro 15³⁰, 2 Co 6⁴, Gal 5²², Eph 1⁴ 6², Col 1⁸, 1 Th 3¹² 4³, 1 Jn 3¹⁴); the inseparableness of the two also finds expression in the figure of the family or household of God (Gal 6¹⁰, Eph 2¹⁹, 1 Jn 1⁷ 2²¹ 5¹ [where, however, 'him that is begotten' may refer to Christ and not to the fellow-believer]). *Subjectively* the interdependence of love for God and love for the brethren presents itself as follows: through the recognition of the inclusiveness of the love of God the experience of the same acts as a motive-power for the Christian to include those whom God loves in his own love likewise; the Christian also recognizes that he is not merely the object of the Divine love, but also the instrument of its manifestation to others; he serves man in the service of God (Ro 6¹³, 1 Co 7²², 2 Co 8³, Ph 2¹⁷, 2 Ti 4⁶); the love of God and Christ shown him becomes to the believer an example of love to the brethren (Ro 14¹⁵, 1 Co 8¹¹, 2 Co 8² 9², Eph 4³² 5², Ph 2¹⁶, 1 Jn 4¹¹); the idea of a close union between the two also underlies the formula 'faith energizing through love' (Gal 5⁶). Here faith as the right attitude towards God as Redeemer begets love for Him, which in turn becomes the active principle of service to others (cf. v. 13). Because the love for others is thus founded on, and regulated by, the love for God, it not only does not require but forbids fellowship with such as are in open opposition to God and Christ (1 Jn 2¹⁹ 5¹⁸, 2 Jn 1⁹, Rev 2² 6).

5. The origin of brotherly love.—Religious love in general is a supernatural product. It originates not spontaneously from a sinful soil, but in response to the sovereign love of God, and that under the influence of the Spirit (Ro 5⁵ 8²⁸, 1 Co 8³ [where 'is known of him' = 'has become the object of his love'], Gal 4⁹ [where 'to be known by God' has the same pregnant sense], 1 Jn 4¹⁰ 19). Love for the brethren specifically is also a product of regeneration (1 P 1²²⁻²³; cf. 1²⁻³). Especially in St. Paul, the origin of brotherly love is connected with the supernatural experience of dying with Christ, in which the sinful love of self is destroyed, and love for God, Christ, and the brethren produced in its place (Ro 6¹⁰ 7⁴ 8³⁻⁴, 2 Co 5¹⁴⁻¹⁵, Gal 2¹⁹ 20). Accordingly, love for the brethren appears among other virtues and graces as a fruit of the Spirit, a *charisma* (Ro 15³⁰, 1 Co 13, Gal 5²² 6⁹⁻¹⁰). Although this is not explicitly stated in Acts, there is no doubt that St. Luke (if not the early disciples themselves) derived the manifestation of love in the Mother-church from the influence of the Spirit.

6. The essence of brotherly love.—A psychological definition of brotherly love is nowhere given in the apostolic writings, but certain notes and characteristics are prominently brought out.

These are: (1) *On the positive side.*—(a) *Personal*

attachment and devotion. The formulae for this are 'to give oneself,' 'to owe oneself,' 'to seek the person' (2 Co 8⁹ 12¹⁴, Philem 19). There is among the brethren an inner harmony of willing (Ac 4³²). As such an inward thing true love goes beyond all concrete acts of helpfulness; it means more even than feeding the poor or giving one's body to be burnt (1 Co 13³); it involves an absolute identification in life-experience, which goes to the extent of bearing the burden of sorrow for the sins and the weaknesses of others (Ro 15¹, 1 Co 2⁵, 2 Co 7³, Gal 6²).—(b) *An energetic assertion of the will to love.* Love does not consist in mere sentiment; it is subject to the imperative of duty. St. Paul speaks of it as a matter of pursuit and zealous endeavour (1 Co 14¹); it involves strenuous labour (1 Th 1³ [where 'the labour of love' is not the labour performed by love, but the labour involved in loving]). Hence also its voluntariness is emphasized (2 Co 9⁷), and the continuance of its obligation insisted upon (Ro 13⁸).—(c) *Concrete helpfulness to others.* The NT throughout preaches the necessity for love to issue into practical furtherance of the interests of others. This is emphatically true even of St. Paul, notwithstanding his insistence on faith as the sole ground of salvation. The Apostle, because governed by the principle of the glory of God as subserved by the love of God, requires the work as essential to the completeness of love. 'Good works' is a standing formula in the Pastoral Epistles (1 Ti 2¹⁰ 5¹⁰, 26¹⁸, 2 Ti 2²¹ 3¹⁷, Tit 1¹⁶ 27¹⁴ 3¹⁻⁸); but it also appears in Ac 9³⁶, Ro 13³ 14⁶, 1 Co 6²⁰ 10³¹, 2 Co 9⁸, Eph 2¹⁰, Col 1¹⁰, He 10²⁴, 1 P 2¹², Rev 2¹⁹, 23²⁶, 32⁸, 15¹⁵, 14¹³, 20¹², 22¹². Hence the reference to the 'members' as organs of the service of God (Ro 6¹³ 12¹). The test of love lies in its helpfulness (Ro 14, 1 Co 8). Love 'edifies,' i.e. builds up, the fellow-Christian (1 Co 8¹). It contributes, however, not exclusively, nor even primarily, to the material or intellectual, but to the spiritual benefit of others (1 Co 8¹). The NT avoids the errors both of the Jewish and of the Hellenic practice of ethics. In Judaism the external acts had become too much detached from the personal spirit of devotion. In Hellenism the interest was too much turned inward and absorbed by a self-centred cultivation of virtue as such. Because all conduct is thus determined by the supreme principle of love as helpfulness, all casuistry is excluded and ethical problems are all reduced to the one question: what will benefit my brother? This absence of all casuistic treatment of ethical questions is characteristic of St. James as well as of St. Paul.

(2) *On the negative side.—The negation of self.* Love for the brethren originates only through the death of the sinful love of self. Those who die this death no longer live to themselves (2 Co 5¹⁵, Gal 2¹⁹ 6¹⁴, Ph 2⁴, 21); love is the opposite of all self-pleasing and self-seeking (Ro 15¹⁷, 2 Co 2⁴, 7, Gal 1¹⁰, 1 Th 2⁵, Eph 6⁸, Ph 1¹⁶, Col 3²²). It excludes every selfish cult of individuality (Ro 12¹⁷ 14¹⁸ 15²), all vain-glorying and excessive self-consciousness (Ro 3²⁷ 12³, 1 Co 1²⁹ 3²¹ 4⁷, Ph 2³, 1 Th 2⁶), all envious comparison of self with others (Ro 12³, Gal 4¹⁷), all personal anger or resentment (2 Co 2⁵ 12²⁰, Gal 5²⁰, Eph 4²⁶, 31 6⁴, Ph 1¹⁷, Col 3⁸, 1 Ti 2⁹); it is not, however, inconsistent with wrath for the sake of Christ and God (2 Co 2⁷, Gal 1⁸, 1 Th 4¹⁴⁻¹⁶, Rev 2¹⁵, 19 6¹⁰, 16 14¹⁰), with a strong sense of the independence of men in the service of God (1 Co 9¹⁻¹⁹, Gal 2⁸ 5¹), with the right to glory in the distinction which God's grace has conferred (1 Co 1³¹ 4⁴, 2 Co 1¹⁴ 7¹⁴ 10⁷ 11¹⁰ 12⁹, Gal 6¹⁴, Ph 2¹⁶).

7. Forms of manifestation of brotherly love.—

As such the following are conspicuously mentioned. (1) The external expression of the inward unity of love in the form of *common meals*, the *ἀγάπαι* (Ac 2⁴², 1 Co 11¹⁷⁻³⁴, 2 P 2¹³, Jude 12). (2) The *κοινωνία*

of benevolence through the *altruistic use of private means* (Ac 4³², Ro 12¹⁰ 15²⁶, 2 Co 8²⁻⁵ 9¹³ 12¹⁴⁻¹⁵, Gal 2¹⁰ 6¹⁰, He 6¹⁰ 13¹⁶). This *κοινωνία* was not, however, in the early Church a 'community of goods' in the modern sense (cf. Ac 4³⁴⁻³⁵ with 5⁴). In the case of enemies, benevolence becomes the only form in which love can express itself (Ro 12²⁰, Gal 6¹⁰). (3) The *missionary extension of the blessings of salvation to others.* The duty of missions is distinctly put on the basis of love. Primarily this means love for God and Christ (Ro 1⁹, 1 Co 9¹⁷, 2 Co 4¹³ 5³⁰); but secondarily it signifies also love towards men (Ro 1⁴; cf. 13⁸ and Eph 5²⁸, 1 Jn 1¹⁷). It is characteristic of apostolic missions that they are not related to the individual but to the organism of the Church, and conceived not as an unconscious influence, nor as a secret propaganda (like the Jewish mission), but as an open proclamation and a deliberate pursuit. In the last analysis this is due to the consciousness that the Church as an organism is the instrument through which God and Christ bring their love to bear upon the world.

LITERATURE.—A. Harnack, *The Mission and Expansion of Christianity in the First Three Centuries*, Eng. tr. 2, 1908, i. 147-198; W. Lütgert, *Die Liebe im Neuen Testament*, Leipzig, 1905; E. Sartorius, *The Doctrine of Divine Love*, Eng. tr., 1884; B. Wilberforce, *Sanctification by the Truth*, 1906, p. 180. GEERHARDUS VOS.

BUFFET.—The word 'buffet' is used in AV as the translation of *κολαφίζω* (lit. 'to give one blows with the fists, or slaps on the ear'), which means 'to treat with violence and contempt.' The verb is found only in the NT and later ecclesiastical writers, and is probably colloquial. In the exhortation to slaves in 1 P 2²⁰ it is used to describe the rough usage to which such persons were subjected by heathen masters as a punishment for their offences. The fact that it is so used, is probably the reason why it is preferred to other terms of similar import in 1 Co 4¹¹ ('we are buffeted'), where it is vividly descriptive of the ill usage which St. Paul constantly experienced in pursuit of his apostolic mission, especially when contrasted with the happier fortune of his Corinthian converts ('ye reigned as kings'). 1 Co 9²⁷ RV gives 'buffet' as the rendering also of *ὑποτίδω* (from *ὑπό* and *τίδω*, 'to hit under the eye,' and then 'to beat black and blue'), a word admirably fitted to express the hardships and sufferings endured by St. Paul in the course of his ministry, and patiently submitted to as a salutary means of spiritual discipline. The fact that the Apostle speaks of himself as the agent in producing the discipline ('I buffet my body') need not be taken as evidence that ascetic practices, or bodily mortifications, are intended. He regarded his body as an antagonist to be subdued by the willing acceptance of adverse circumstances fitted to promote his personal sanctification. W. S. MONTGOMERY.

BUILDING.—The usual NT word is *οικοδομή* = *οικοδομησας*, a building in course of construction, as distinguished from *οικοδομημα*, a finished structure.

1. 1 Co 3⁹.—'Ye are God's husbandry (RVm 'tilled land'), God's building.' Without pressing the change of metaphor, it is, however, to be noted, as indicating the intensity of the Apostle's thought, how his mind grasps first one method of increase and then another. The Kingdom grows like the organic development in the vegetable world, where outside substances are incorporated and assimilated into the organism itself. Or it grows as a building from the foundation; stone is laid upon stone, according to a preconceived plan, till the whole is complete. Under his metaphor St. Paul describes the Church as God's, and the leaders of the Church as His instruments ('the saints build up the fabric'). In this light the factions of Corinth