

Dictionary of the Apostolic Church

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the Rest of God, but only the material symbol suggesting the spiritual reality—the Sabbath-rest which remains in the unseen world for the people of God (He 4⁸⁻⁹).

JAMES STRAHAN.

JOY.—1. **Context.**—Various words correspond in the original to the word 'joy' of the English Bible, its derivatives and synonyms. The terms *χαρά* and *χαλπεῖν* (etymologically allied to *χάρις*, 'charm,' 'grace') denote pleasurable feeling experienced in the mental sphere. On the other hand, *ἡδονή*, *ἡδισθαι* (the verb not found in the NT) largely denote joy in the sphere of the senses. Alongside of this distinction runs the other difference that *χαρά* stands for the wholesome, unreflecting joy which occupies itself with the object of its source, whereas *ἡδονή* designates the joy which subjectively dwells on its own sensation. In the NT the latter term is used only *sensu malo* (Lk 8⁴, Tit 3³, Ja 4¹, 2 P 2¹³). The terms *εὐφραίνειν* and *εὐφροσύνη* describe a genial, pleasurable state of feeling such as is engendered by good fare or some other happy festive condition (usually rendered by 'to be merry,' 'to make merry' [Lk 12¹⁹ 15²³, 24²³, 32¹⁶ 16¹⁹, Ac 2²⁶ 7⁴¹ 14¹⁷, Ro 15¹⁰, 2 Co 2², Gal 4²⁷, Rev 11¹⁰ 12¹²]). The terms *εὐθυμος*, *εὐθύμως*, *εὐθυμεῖν* are used of hopeful good cheer with reference to the outcome of some situation or undertaking (Ac 24¹⁰ 27²², 25³⁸, Ja 5¹³). *ἀγαλλασθαι*, *ἀγαλλίαν* stand for the deep joy of exultation, hence are joined by way of climax to *χαλπεῖν* (Mt 5¹², Lk 14⁴⁴, 47¹⁰ 10²¹, Jn 5³⁸ 8⁵⁶, Ac 2²⁶, 46¹⁶ 16³⁴, He 1⁹, 1 P 1⁸, 8⁴ 4¹³, Jude 24, Rev 19⁷). In still another conception, that of *καυχᾶσθαι*, the element of joy is an inevitable ingredient, but the word as such denotes a specific state of mind, viz. 'glorying,' the exalted feeling in which the consciousness of the spiritual worth of the religious subject in its association with and subserviency to the glory of God expresses itself (for this conception cf. A. Ritschl, *Die christliche Lehre von der Rechtfertigung und Versöhnung*², ii. [1882] 365-371; A. Titius, *Die neuest. Lehre von der Seligkeit*, ii. [1900] 91-96).

2. **Joy as a general characteristic of the Christian life.**—Joy appears in the NT writings as an outstanding characteristic of the Christian life in the Apostolic Age. In the Pauline Epistles especially it figures prominently. It is one of the three great ingredients of the Kingdom of God (Ro 14¹⁷): it receives the second place in the enumeration of the fruits of the Spirit (Gal 5²²; cf. 1 Th 1⁶); the descriptions of the Christian life frequently refer to it (Ac 2⁴⁶ 8³⁹ 13⁵² 16³⁴, Ro 12¹², 2 Co 1²⁴ 6¹⁰ 8², Ph 1²⁵, 1 P 1⁸). That this joy is not a mere by-product of the Christian state without inherent religious significance appears from the further fact that the constant cultivation of it is enjoined upon believers (2 Co 13¹¹, Ph 3¹ 4⁴ ['rejoice always'], 1 Th 5¹⁶, Ja 1², 1 P 4¹³). The Apostle even makes it an object of prayer (Ro 15¹³), and represents its attainment as the goal of his apostolic activity for the churches (2 Co 1²⁴, Ph 1²⁵). The prevalence of a joyful state of mind in the early Church may also be inferred from the numerous references to thanksgiving as a regular Christian occupation (Ro 1²¹, 2 Co 8², Eph 5⁴, 20, Ph 4⁶, Col 1¹² 2⁷ 3¹⁷ 4², 1 Th 3⁹ 5¹⁸). In view of all this, it may be surmised that the conventional formula of salutation by means of *χαλπεῖν* has perhaps, when used among believers, acquired a deeper meaning (cf. Mt 28⁹, Lk 1²⁸, Ac 15²³, 2 Co 13¹¹, Ja 1², 2 Jn 10¹¹).

When we come to inquire into the causes of the facts just reviewed, the first place must be given to (a) the vivid consciousness of salvation which is present in the Apostolic Age. Through the restored fellowship with God and the forgiveness of sin a joy streams into the heart which is coloured by the contrast of the opposite experience belong-

ing to the state of estrangement from God. The Christian joy is specifically a joy in God (Ro 5¹¹, Ph 3⁴ 4¹⁰). Joy appears associated with faith, as well as with hope (Ac 8³⁹ 16³⁴, Ro 15¹³, 2 Co 1²⁴, Ph 1²⁵, 1 P 1⁸). It likewise accompanies the ethical renewal of the mind as a new-born delight in all that is good (1 Co 13⁸).

A second cause may be found in (b) the highly pneumatic character of the religious experience in the Apostolic Age. The Spirit as the gift of the Ascended and Glorified Christ to His followers, manifested His presence and power in these early days after a most uplifting fashion, and among other things produced in believers an exalted state of feeling in which the note of joyousness predominated. The conjunction of joy and the Spirit, however, does not merely mean that the Spirit produces this joy: it is due to the inherent character of the Spirit, so that to be in the Spirit and to be filled with joy become synonymous (Ac 2⁴⁶ 13⁵², Ro 14¹⁷). The Spirit possesses this inherent character as a Spirit of joy because He is essentially the element of the life to come. This leads to the observation that in the third place (c) the joyfulness of the early Christian consciousness must be explained in the light of the fact that the Christian state is felt to be semi-eschatological, i.e. in many important respects an anticipation of the consummated life of the Kingdom of God. Through the entrance of the Messiah into glory, through His pneumatic presence and activity in the Church, and through the prospect of His speedy return, believers have been brought into real contact with the world to come. The specific character of the world to come is that of blessedness and joy, and to the same degree as this world projects itself through experience or hope into the present life, the latter also comes to partake of this joyful complexion. Especially in St. Paul and the Epistle to the Hebrews can we trace this connexion, though it is not absent from any of the NT writings (Ro 12¹² 14¹⁷ 15¹³, He 10³⁴ 12¹¹, 1 P 1⁸, 8⁴ 4¹³, Jude 24, Rev 19⁷). Jesus Himself had already represented the spiritual coming of the Kingdom, the time of His presence with the disciples as a period of joy, resembling a wedding-feast (Mk 2¹⁹), and had pointed forward to the dispensation of the Spirit as a period of joy (Jn 14²⁸ 15¹¹ 16²⁰, 22²⁴ 17¹³). On this principle is to be explained the paradoxical character which the Christian joy assumes through entering into contrast with the tribulation and affliction of this present life. It even makes out of the latter a cause for rejoicing, inasmuch as the believer, from the power of faith which sustains him, receives the assurance of his 'approvedness' (*δοκιμή*) with God, and thus the strongest conceivable hope in the eschatological salvation. Ro 5³⁷ is the classical passage for this, but the same train of thought meets us in a number of other Pauline passages, and occasionally elsewhere, sometimes in pointedly paradoxical formulation (Ac 5⁴¹, Col 1¹¹, 1 Th 1⁶, He 10³⁴, Ja 1², 1 P 4¹³). Most frequently this specific kind of joy is expressed in connexion with the idea of *καυχᾶσθαι*, 'to glory' (cf. above; Ro 5², 3, 2 Co 11³⁰ 12⁹, Ja 1⁹).

3. **The joy of St. Paul.**—To be distinguished from this general joy as a common ingredient of all Christian experience is the specific joy which belongs to the servant of God engaged in the work of his calling. Of this joy of ministering, the delight and satisfaction that accompany the successful discharge of the apostolic task, the NT makes frequent mention. The Pauline Epistles are full of it. The Apostle runs his course with joy (Ac 20²⁴ [some textual authorities here omit 'with joy']); rejoices exceedingly over the obedience of believers (Ro 16¹⁹); though sorrowful, yet is always rejoicing in his work (2 Co 6¹⁰); over-

flows with joy on account of his converts (2 Co 7⁴); makes his supplication with joy on their behalf (Ph 1⁴); their progress in love and harmony makes full his joy (Ph 2²); he rejoices in the prospect of being offered upon the sacrifice and service of their faith (Ph 2¹⁷); rejoices in his sufferings for their sake (Col 1²⁴); feels that no thanksgiving can adequately express his joy before God on their account (1 Th 3⁹). Specific developments in his ministry furnish occasion for special joy (1 Co 16¹⁷, 2 Co 2³, 7^{13, 16}, Ph 1¹⁸, 2²⁸; cf. Ac 11²³, He 13¹⁷, 2 Jn 4⁴, 3 Jn 3⁴). This joy in ministering coalesces with the prospective eschatological joy, inasmuch as in the day of the Lord the results of one's ministry will be made manifest and become for the servant of Christ a special 'joy' or 'crown of glorying' (2 Co 1¹⁴, Ph 4¹, 1 Th 2¹⁹).

LITERATURE.—A. Harnack, *The Acts of the Apostles*, Eng. tr., 1909, p. 277; *Voluntas Dei*, 1912, p. 265; H. Bushnell, *The New Life*, 1860, p. 147; R. C. Moberly, *Christ our Life*, 1902, p. 93; J. Clifford, *The Gospel of Gladness*, 1912, p. 1.

GEERHARDUS VOS.

JUDÆA (Ἰουδαία, used by the LXX in later books of the OT [Ezr., Neh., Dan.] instead of Ἰούδα, as the translation of יְהוּדָה or יְהוּדָה).—Judæa, the Græcized form of 'Judah,' was the most southern of the three districts into which Palestine was divided in the Greek and Roman periods, the other two being Samaria and Galilee. The territory occupied by the Jews who returned from Babylon was at first smaller than the ancestral kingdom of Judah, but it was gradually enlarged, e.g. by the Maccabean capture of Hebron from the Edomites (1 Mac 5⁶⁵), and the cession by Demetrius, king of Syria, of the Samaritan toparchies of Aphærema, Lydda, and Ramathaim (11²⁴). According to Josephus (*BJ* III. iii. 5), Judæa extended from Anuath-Borkæos in the north (identified with 'Aina-Berkit in *PEFSt*, 1881, p. 48) to the village of Jordas (perhaps Tell 'Arād) on the confines of Arabia in the south, and from Jordan in the east to Joppa in the west. The sea-coast as far as Ptolemais, with the coast towns, also belonged to Judæa.

Josephus (*loc. cit.*) states that the country was divided into eleven toparchies (τοπαρχίαι or κληρουχίαι), all west of Jordan: Jerusalem, *Gophna*, *Akrabatta*, *Thamna*, *Lydda*, *Emmaus*, *Pella*, *Idumea*, *Engaddi*, *Herodium*, and *Jericho*. Pliny (*HN* v. xiv. 70) gives a list which contains the seven names given here in italics, along with *Jopica*, *Betholeptephene*, and *Orine*. Schürer (*HJP* II. i. [1885] 157) thinks 'we may obtain a correct list if we adopt that of Josephus and substitute Bethleptepha for Pella.' The division was no doubt made for administrative purposes, and especially for the collection of revenue.

Judæa proper was a small country, its whole area not being more than 2,000 sq. miles. Apart from the Shephelah and the Maritime Plain, it was a plateau of only 1,350 sq. miles. But the term was often loosely employed in a more comprehensive sense. Tacitus says that 'eastward the country is bounded by Arabia; to the south lies Egypt; and on the west are Phœnicia and the Mediterranean; northward it commands an extensive prospect over Syria' (*Hist.* v. vi.). Strabo very vaguely describes Judæa as being 'situated above Phœnicia, in the interior between Gaza and Antilibanus, and extending to the Arabians' (XVI. ii. 21). Herod the Great, who was called the king of Judæa, certainly had a territory much wider than Judæa proper. Ptolemy states that there were districts of Judæa beyond Jordan (v. xvi. 9), and it is difficult to obtain any other meaning from 'the borders of Judæa beyond Jordan' in Mt 19¹, though A. B. Bruce thinks 'it is not likely that the writer would describe Southern Peræa as a part of Judæa' (*EGT*, 'The Synoptic Gospels,'

1897, p. 244). There can be no doubt that St. Luke often extends the term Judæa to the whole of Palestine west of the Jordan (Lk 4⁴ [?] 23⁵, Ac 2⁹ 10²⁷ 26³⁰).

After the death of Herod, his son Archelaus became ethnarch of Judæa. He was never really its king, though royalty is implicitly ascribed to him in the βασιλεύει of Mt 2², and explicitly in Josephus (*Ant.* XVIII. iv. 3). He was soon deposed, and from A.D. 6 till the overthrow of the State in 70 Judæa was under procurators, except during the brief reign of Agrippa I. (41–44). The procurators resided in Cæsarea (*Ant.* XVII. xiii. 5; XVIII. i. 1, ii. 1).

'The statement of Josephus that Judæa was attached to the province of Syria and placed under its governor (*Ant.* xvii. xiii. 5; XVIII. i. 1, iv. 6) appears to be incorrect; on the contrary, Judæa probably formed thenceforth a procuratorial province of itself' (T. Mommsen, *The Provinces of the Roman Empire*², Eng. tr., 1909, li. 185 n.; cf. Schürer, i. li. 42 f.). The governor was a man of equestrian rank, so that Judæa belonged to the third class of imperial provinces mentioned by Strabo (xvii. lii. 25). The usual designation for such a governor—ἐπίτροπος—occurs frequently in Josephus, though he occasionally uses ἐπαρχος or ἡγεμὼν. The last term, which is equivalent to *praeses*, is the one most often employed in the NT.

It was usual to speak of Jerusalem and Judæa, instead of 'and the rest of Judæa' (Mt 4²⁵, Mk 1⁵, Ac 1⁸, etc.). The Talmud explains this practice by saying that the holy city formed a division by itself (A. Neubauer, *La Géogr. du Talmud*, 1868, p. 56). The occurrence of Judæa between Mesopotamia and Cappadocia in Ac 2⁹ is very peculiar. Jerome reads Syria instead; Tertullian suggests Armenia (c. *Jud.* vii.); and Bithynia, Idumea, and India have also been proposed (*EGT in loco*). When Palestine was divided into First, Second, and Third (*Code of Theodosius*, A.D. 409), *Palestina Prima* comprehended the old districts of Judæa and Samaria; and this division is still observed in the ecclesiastical documents of the Eastern Church.

JAMES STRAHAN.

JUDAH.—See TRIBES.

JUDAIZING.—It is obvious that the transition from Judaism to Christianity could hardly be made without difficulty. To the Jew it must have seemed almost incredible that he should divest himself of the observance of Mosaic Law, and equally incredible that the Gentile should be admitted into the Kingdom of God without accepting the same Law. It was inevitable that the question should soon arise in the early days of the Church, whether the Church of the future should be Catholic or Jewish. It was only to be expected that this controversy should give rise to a party in the Church who were in favour of the latter alternative, consisting of those who, being Christians, yet retained their affection for the Mosaic Law and wished to impose it upon every member of the Christian Church. On the other hand, the keen intellect of a Stephen or a Paul saw at once that any attempt to enforce the Mosaic Law or even the initiatory rite of circumcision upon the Gentiles, meant stagnation and death to the Church.

No inconsiderable part of the Acts and the Epistles is taken up with the description of the attempts of the Judaizers to gain their end, and of the resolute resistance to them of St. Paul and those who thought with him.

1. In the Acts.—In the Acts the three most important crises of this question are (a) the speech of St. Stephen, (b) the conversion of Cornelius, and (c) the Council at Jerusalem.

(a) The importance of St. Stephen's speech consists in the principles which underlie the historical summary which is its main feature. He had been accused of blaspheming the Temple and the Law. No doubt, the charges were exaggerated and his