

Dictionary
of the
Apostolic Church

EDITED BY

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contradistinction to the usual habits and tastes of locusts, they are commanded not to hurt 'the grass of the earth, neither any green thing, neither any tree.' Apparently the work of judgment on this part of creation had been sufficiently carried out by the hail which followed the First Trumpet (Rev 8⁷). It is interesting in this connexion both to compare and to contrast the part played by locusts in Exodus. There too they follow the hail, but in Exodus (10³) their mission is to 'eat the residue of that which is escaped, which remaineth unto you from the hail,' and to 'eat every tree which groweth for you out of the field,' whereas here they have a more important vocation—they are sent forth as the messengers of God's wrath upon 'those men which have not the seal of God on their foreheads' (Rev 9⁴), whom they are to torment with 'the torment of a scorpion' for 'five months.'

The appearance of these particular locusts is as unusual and unexpected as their mission (9⁷⁻¹⁰). 'The shapes of the locusts were like unto horses prepared unto battle': this part of the description would indeed be equally applicable to an ordinary swarm of locusts; it is borrowed from Jl 2⁴, and is a metaphor 'chosen partly on account of their speed and compact array, but chiefly on account of a resemblance which has often been observed between the head of a locust and the head of a horse' (see Driver, *ad loc.*). The next two features are peculiar to the locusts of the vision; they had 'crowns' on their heads 'like unto gold,' and 'their faces were as men's faces.' The crowns are indicative of their power and authority, while their human faces testify to the wisdom and capacity with which they were imbued. Further, they had 'hair as the hair of women,' and it has been supposed that we have here a reference to the long antennæ of locusts.

The locust belongs to the same genus as the grass-hopper (*Acerididae*). There is a number of different kinds, but the most destructive are the *Edipoda migratoria* and the *Aceridium peregrinum*, of which the latter apparently predominate. The history of their development is somewhat strange: after emerging from the egg, which is laid in April or May, they enter the larva state, during which period they have no wings; in the pupa state, germinal wings enclosed in cases appear; while about a month later, they cast the pupa skin, and, borne on their newly emancipated wings, they soar into the air. Their hind-wings are generally very bright-coloured, being yellow, green, blue, scarlet, crimson, or brown, according to the species. It is noteworthy that, unlike moths, they pass through no chrysalis period. They only appear in swarms periodically, and when they do, they literally darken the sky (cf. Ex 10¹³), while the rattle of their wings is like a fall of rain (cf. Jl 2⁵). In the drier parts of the country they are at all times abundant, and are a constant source of annoyance to the husbandmen, whose crops they sometimes entirely devour. The larvæ are responsible for most of the havoc wrought; as they are unable to fly, they hop over the land around which they were hatched and destroy grass, plants, and shrubs promiscuously. It is, on the other hand, easier to drive off full-grown locusts that can fly, as they are quickly frightened; but at all stages of their development they are extremely voracious.

They are used as an article of diet by the natives to-day, just as they were in NT times, the legs and wings being first removed, and the body stewed with butter or oil. They are said to taste somewhat like shrimps.

LITERATURE.—H. B. Tristram, *The Natural History of the Bible*¹⁰, 1911, pp. 306 ff., 313; H. B. Swete, *The Apocalypse of St. John*, 1907, p. 115 ff., *The Gospel according to St. Mark*²,

1902, p. 51.; *SDB* 540; *HDB* iii, 130, f.; *EBI* iii, 2807 ff.; and especially Driver's 'Excursus on Locusts' in his *Joel and Amos*, 1897, pp. 82-91, et. also pp. 37-39, 43-53; W. M. Thomson, *The Land and the Book*, 1910 ed., p. 407 f.; J. C. Geikie, *The Holy Land and the Bible*, 1887, i, 79, 80, 142, 391-5, 402. P. S. P. HANDCOCK.

LOIS (Gr. *Λωῖς*).—The word Lois is of Greek origin, related to *λῆγων* and *λῆστος*, 'pleasant,' 'desirable.' Lois was a Christian believer of Lystra and the grandmother of Timothy. Her name is mentioned in 2 Ti 1⁵ along with Eunice (*g.v.*), the mother of Timothy. Probably Lois was a Jewess and the mother of Eunice, who in Ac 16¹ is described as a believing Jewess who had married a Greek. It is, however, not impossible that Lois may have been the mother-in-law of Eunice and a Gentile, in which case we must assume that she had married a Jew. This theory would account for the fact that both Lois and Eunice are Greek names, and also for the description of Eunice as a Jewess. But it was not uncommon for Hellenistic Jews to bear purely Gentile names, and the supposition that Lois was the mother of Eunice is on the whole more probable.

The Apostle refers to her 'unfeigned faith,' by which he no doubt means that Lois had accepted Christian faith, and not merely that she cherished the ancient faith of Israel. As we find Eunice described as a 'Jewess who believed' on the occasion of St. Paul's second visit to Lystra, probably both she and Lois were converted on the Apostle's first visit to the town. Timothy's knowledge of the Hebrew Scriptures to which the Apostle refers (2 Ti 3¹⁵) was probably due not only to his mother but also to Lois, whom we may regard as a faithful Jewish matron attached to the ancient hopes of Judaism, and who, influenced by her knowledge of the Scriptures, readily accepted St. Paul's message on his first visit to Lystra. W. F. BOYD.

LONGSUFFERING.—The word 'longsuffering' occurs in the English NT in Lk 18⁷ (RV only; AV 'bear long with'), Ro 2⁴ 9²², 1 Co 13⁴, 2 Co 6⁶, Gal 5²², Eph 4², Col 1¹¹ 3¹², 1 Th 5¹⁴ (RV only; AV 'patient'), 1 Ti 1¹⁶, 2 Ti 3¹⁰ 4², 1 P 3²⁰, 2 P 3⁹⁻¹⁵. The Greek words corresponding to this are μακρόθυμος, μακροθυμία, μακροθυμεῖν. These forms, however, occur in the original in a number of passages, where the English Bible (both AV and RV) has as their rendering 'patient,' 'patiently,' 'patience' (Mt 18²⁶, Ac 26³, He 6¹²⁻¹⁵, Ja 5⁷⁻⁸⁻¹⁰). In the LXX the word occurs in the following passages: Ex 34⁶, Nu 14¹⁸, Neh 9¹⁷, Ps 86¹⁵ 103⁸ 145³, Pr 14²⁹ 15¹⁸ 16³² 19¹¹ 25¹⁵, Ec 7³, Jer 15¹³, Jl 2¹³, Jon 4², Nah 1³. In all these passages the Hebrew has אָנָה אָנָה, or the noun-form of the same word. Besides these there are four instances where the LXX renders by μακροθυμία other Hebrew words, or is based on a different Hebrew text, so that the conception does not occur in the English Bible. These are Job 7¹⁶, Pr 17²⁷, Is 57¹⁵, Dn 4²⁴. μακροθυμία is a word belonging to the later Greek.

The Hebrew אָנָה אָנָה and the Greek μακρόθυμος absolutely coincide in their verbal structure. None the less there is to be noted a difference in the basic figure underlying each, which will explain the difference in usage. The Hebrew אָנָה specifically means 'anger,' 'wrath,' and accordingly the אָנָה 'א' is one who is 'long,' in the sense of 'long-delaying' his anger; hence in many cases the word is rendered by 'slow to anger' in the English Bible. On the other hand, θυμός in μακρόθυμος does not specifically denote 'anger,' but has the general meaning of 'temper,' although it can also have the former specialized sense. A μακρόθυμος is therefore he who keeps his temper long, and this can be understood with reference to wilful provocation by man, in which case it will mean the exercise of restraint

from anger; or with reference to trying circumstances and persons, in which case it will mean the exercise of patience. The Greek term thus comes to have a double meaning whilst the Hebrew equivalent has only one, never being used in the sense of 'patience.' Jer 15¹⁵ is no exception to this, for when the prophet here prays, 'Take me not away in thy longsuffering,' he relates the longsuffering to his persecutors, and expresses the fear that God's deferring their punishment may result in his own death.

μακροθυμία is in the NT employed in both senses—that of 'longsuffering' and that of 'patience'—with reference to both God and man. The only instance of the meaning 'patience' in its application to God seems to be Lk 18⁷. Here it is said that God will 'avenge his elect that cry to him day and night (*καὶ μακροθυμεῖ ἐπ' αὐτοῖς*) although he is longsuffering over them.' The *αὐτοῖς* does not have for its antecedent the persecutors of the elect, but the elect themselves. The meaning is that God proceeds slowly and patiently in attending to their case (cf. 2 P 3⁹: *βραδύνει*, 'the Lord is not slack concerning his promise'). In all other cases the word when used of God denotes specifically the restraint of His anger and the deferring of the execution thereof (= *ὀργή*); thus Ro 2⁴ 9²², 1 Ti 1¹⁶, 1 P 3²⁰.

This Divine longsuffering is exercised with a two-fold purpose: (a) to give its objects time for repentance (Ro 2⁴, 2 P 3⁹⁻¹⁵); (b) to gain time and prepare the opportunity for the execution of His purpose in other respects (Ro 9²²; here the 'enduring with longsuffering of the vessels of wrath' is placed side by side with the purpose of God [*θέλει*]) to show His wrath, and the *μακροθυμία* does not imply a reversal or suspense of this purpose [so Weiss], but simply a delay in its execution, among other things for the reason stated in v. 23, 'that he might make known the riches of his glory upon vessels of mercy'.

μακροθυμία as exercised by men towards men may be both 'longsuffering' and 'patience.' It is not always easy to tell with certainty which of the two is in the mind of the writer, but in a case like Col 1¹¹, where *ὑπομονή*, 'patience,' and *μακροθυμία*, 'longsuffering,' occur together, the meaning is plain. Trench (*NT Synonyms*⁸, 1876, p. 191) observes that *μακροθυμία* always refers to persons, never to things. This is not quite correct, for He 6¹²⁻¹⁵ proves that it can be used in respect to circumstances or things as well as to persons. Patience can be exercised with reference to trying persons as well as to trying circumstances; and, from the nature of the case, where the former happens the distinction between 'longsuffering' and 'patience' will become more or less a fleeting one and the line will be hard to draw (cf. Gal 5²², Eph 4², Col 1¹¹ 3¹², 1 Th 5¹⁴, 2 Ti 3¹⁰, 2 P 3¹⁵ on the one hand with Ja 5⁷⁻⁸ 10¹⁰ on the other).

μακροθυμία in the sense of 'longsuffering' has for its synonym *ἀνοχή*; in the sense of 'patience,' *ὑπομονή*. The difference between *μακροθυμία* and *ἀνοχή* (Ro 2⁴ 3²⁶) seems to be that in *ἀνοχή* the idea of the temporariness of the suspension of punishment is given with the word as such, whereas *μακροθυμία*, so far as the word is concerned, might be never exhausted. As to *ὑπομονή*, this differs from *μακροθυμία* in having an element of positive heroic endurance in it, whilst the patience called *μακροθυμία* is a more negative conception which denotes the absence of a spirit of resistance and rebellion. As stated above, *μακροθυμία* occurs of God at least once in the sense of 'patience'; *ὑπομονή* is nowhere ascribed to God. *θεὸς τῆς ὑπομονῆς* (Ro 15³) is not 'the God who shows patience,' but 'the God who gives patience' (cf. Ro 15¹³, He 13³⁰, 1 P 5¹⁰). It is predicated of Jesus in 2 Th 3⁵, He 12¹⁻².

GERHARDUS VOS.

LORD.—In the AV the word 'lord' generally represents the Greek *κύριος*, with the exception of Ac 4²⁴, 2 P 2¹, Jude⁴, and Rev 6¹⁰, where it stands for *δεσπότης*. In the last three passages the RV renders 'master.' On the other hand, there are cases where *κύριος* is rendered 'master' both in the AV and the RV—e.g. Ac 16¹⁶⁻¹⁹, Eph 6⁵⁻⁹. As a common noun the word 'lord' is not of very frequent occurrence. It is used of the Roman Emperor (Ac 25²⁶); of a husband (1 P 3⁶); of the heir of a property (Gal 4¹); and of the angelic powers (1 Co 8⁵). But usually it is applied either to God or to Christ, and comes to be used almost as a proper name.

1. The name applied to God.—In the LXX *κύριος* is employed consistently to represent *יהוה*, which the Jews substituted in reading for the name *יהוה*, and hence it became the general designation of God. We meet with it frequently in the NT in this application, sometimes expanded into the title *κύριος ὁ θεός*, or even *κύριος ὁ θεὸς ὁ παντοκράτωρ* (Rev 4⁸ 11¹⁷, etc.). God is addressed as *κύριος* in prayer (Ac 1²⁴). The title is used predicatively of Him in Ac 17²⁴ ('Lord of heaven and earth'). In such phrases as 'even as the Lord gave' (1 Co 3⁵), 'if the Lord will' (4¹⁹; cf. Ro 1¹⁰ 15²³), 'chastened of the Lord' (1 Co 11³²), the reference is probably to God rather than to Christ. Naturally it is God who is referred to where the term occurs in quotations from the OT, as Ac 3²², Ro 4⁹ 9²⁸, 2 Co 6¹⁷; though, as we shall see, there are occasions where such quotations are interpreted as referring directly to Christ. The reference is likewise to God in various phrases which recall OT associations, such as 'the Spirit of the Lord' (Ac 5⁹), 'the fear of the Lord' (9³¹), 'the hand of the Lord' (11²¹). In Rev., with one or two exceptions, the title refers to God—e.g. 4⁸ 11¹⁵ 17¹⁹—though on occasions Christ, in contrast to the kings of the earth, is called 'King of kings and Lord of lords' (17¹⁴ 19¹⁶). St. Peter, St. James, and Hebrews seem to use the term indifferently for God or Christ. In the Pauline Epistles the term usually designates Christ, but there are occasional exceptions, and we must determine from the context whether God or Christ is to be understood. Thus, e.g., in the phrase 'the word of the Lord,' i.e. the gospel (1 Th 1⁹), we should certainly expect 'the Lord' to refer to Christ, yet the phrase recurs in the following chapter in the form 'the word of God' (2¹³). So 'the Lord of peace' (2 Th 3¹⁶) corresponds to 'the very God of peace' (1 Th 5²³); and 1 Co 3⁵, where some take *κύριος* to apply to Christ, is proved by v. 9 to refer to God. But indeed it is difficult to say with certainty in many cases who is intended, and sometimes St. Paul ascribes the same function now to God and now to Christ (e.g. 1 Co 7¹⁷ compared with 2 Co 10¹³). Some (e.g. Creiner and Godet) would lay down the rule that in the NT *κύριος* is to be understood as referring to God only in the OT quotations and references (so also Lietzmann, so far as St. Paul is concerned); but it is evident from some of the cases already quoted that such a canon cannot be consistently observed.

2. The name applied to Christ.—For the most part, however, the term is employed in the NT to designate Christ.

(1) *The subjection of the believer to Christ.*—The simplest instance of the use of the word 'Lord' for Christ is in the Gospels, where it describes the relationship of Jesus to the disciples. In this sense it occurs in Ac 1⁶ as a form of address of the Master, and in the phrase frequently recurring throughout the book—'the Lord Jesus,' e.g. 1²¹ 4³³ 8¹⁶. But such employment of the term is innocent of the doctrinal implication that attaches to it as generally employed in the NT. We meet with it in various forms—sometimes simply *κύριος* or *ὁ κύριος*,