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Apostolic Church

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TO MY WIFE

1914, is a treatise on the theology of the Epistle to the Galatians. On the Style of St. Paul see, besides the works referred to in the text, J. S. Howson, *The Metaphors of St. Paul*, new ed., 1883; R. R. Resker, *St. Paul's Illustrations*, 1908; J. Weiss, *Beiträge zur paulinischen Rhetorik*, 1897.

(4) PERSONALITY.—There is a good chapter on the personality of St. Paul in A. E. Garvie's *Studies of Paul and his Gospel*, 1911. The question of the relation of St. Paul to contemporary religions and religious movements was brought into prominence by E. Hatch, *The Organization of the Early Christian Churches* (BL), 1881 (Germ. tr. A. Harnack, 1883), and later by F. Cumont, *Les Religions orientales dans le paganisme romain*, 1906, but especially by R. Reitzenstein, *Die hellenistischen Mysterienreligionen*, 1910. A very sympathetic statement of the results will be found in B. W. Bacon, *The Story of St. Paul*, 1905, and a criticism, not sympathetic but searching, in H. A. A. Kennedy, *St. Paul and the Mystery-Religions*, 1913. See also S. J. Case, *The Evolution of Early Christianity*, 1914. On the question formulated by W. H. Johnston, art. 'Was Paul the Founder of Christianity?' in *Princeton Theological Review*, v. [1907] 398 ff., see A. Meyer, *Wer hat das Christentum begründet, Jesus oder Paulus?*, 1907; P. Feine, *Jesus Christus und Paulus*, 1902; M. Goguel, *L'Apôtre Paul et Jésus Christ*, 1904; J. Kaftan, *Jesus und Paulus*, 1906; A. Jülicher, *Paulus und Jesus*, 1907; W. Walther, *Pauli Christentum Jesu Evangelium*, 1908; J. Weiss, *Paulus und Jesus*, 1909. On the relation of the teaching of St. Paul to that of Jesus there is an important work by A. Resch, 'Der Paulinismus und die Logia Jesu' in *TU*, new ser. xii. [1904]; see also R. J. Drummond, *The Relation of the Apostolic Teaching to the Teaching of Christ*, 1901. JAMES STALKER.

PAULUS.—See SERGIUS PAULUS.

PEACE.—The etymology of the Greek word *eirēnē* is variously given as from *εἶπειν* (=Lat. *serere*), 'to fasten together,' or from *εἶπειν* (cf. Lat. *sermo*), 'to speak.' Besides the noun the following forms of the root occur in the writings of the Apostolic Age: *εἰρηνεύειν*, 'to keep the peace' (never transitive, 'to reconcile') (Mk 9⁵⁰, Ro 12¹⁸; 2 Co 13¹¹, 1 Th 5¹³); *εἰρηνopoίος*, 'peacemaker' (Mt 5⁹), on which see below; *εἰρηνopoίειν*, 'to make peace' (Col 1²⁰), *εἰρηνικός*, 'peaceable' (Ja 3¹⁷); for the meaning in He 12¹¹ see below.

The noun *εἰρήνη* occurs in all the NT writings except John, but the preponderant and most characteristic use is in the Pauline Epistles. It derives its peculiar significance from the OT *שָׁלוֹם* and cognate forms. In extra-biblical Greek *εἰρήνη* is strictly limited to its ordinary political and military significance, meaning simply the cessation or absence of war. It does not even cover the idea of 'treaty,' 'truce,' for which *σπονδή* is used. The LXX puts *εἰρήνη* for six other words besides *שָׁלוֹם* (cf. *שָׁלוֹם* in 1 Ch 4⁴⁰). It is of prime importance to notice that in Hebrew and the cognate languages *שָׁלוֹם* is not a word formed for or originally associated with the cessation of hostilities. The root *שָׁלַם* covers a wide range of ideas, many of which have nothing to do with war and peace. The use of the word with a political or military reference is a later development. From this it must be explained that 'peace' in the OT has frequently a positive content, and that it is applied in many connexions to which it could scarcely have been transferred from its military use. Thus the idea of 'health' is not a metaphor transferring the notion of political soundness to the bodily organism. Nor is the meaning of 'prosperity' the product of the experience that political peace is indispensable to economic welfare. The root *שָׁלַם* denotes originally 'wholeness,' 'integrity.' This is applied to inorganic things, e.g. unheaven stones (Dt 27⁶), also metaphorically to such things as labour (1 K 7³¹), wages (Ru 2¹²), and spiritually to disposition (Is 38³) and sin (Gn 15¹⁶). Further, it is used of artificially produced objects in the sense of being unbroken, uninjured (Dt 25¹⁵, Pr 11¹). In relation to organic processes it stands for health (Gn 29⁸), and this, in part at least, gives rise to the employment of the word in the formula of salutation, although the wider sense of security of one's actions and interests in general enters likewise into this usage (Gn 41¹⁶). The Piel species of

the verb has two main significations—the religious one of performing a ritual obligation (Dt 23²²), and the forensic one of recompensing, *sensu malo* of punishment (Jer 23¹⁴) or of trade-exchange (Ps 37²¹). In both respects the transaction is viewed as an integrating process, the payment rounding off, rendering complete the votive state or the compensatory relationship. In dependence on the ritual usage the name *שָׁלוֹם* for one class of sacrifice will probably have to be explained, for these offerings were either votive offerings or sacrifices for thanksgiving in general. The Hiphil and Hophal forms of the verb are largely denominatives from the noun in its specialized meaning 'peace,' but they also signify 'to give execution to a plan or purpose'—again the idea of integration (Dt 20¹², Job 5²³ 23¹⁴, Is 44²⁶, 28). The political notion of peace itself goes back to the same idea, inasmuch as two parties become a unit in their relations towards outsiders or in mutual intercourse. Peace is not always the sequel of war; it may be in the form of alliance, the preventative of war (1 S 7¹⁴).

From the foregoing it appears that there was a wide, only partly political or military, basis in the secular usage for the positive religious application of the word. The peace which God gives or maintains for His people is 'integrity,' 'soundness,' 'prosperity' in the widest sense (Is 45⁷, Jer 29⁷). Even when 'peace' occurs in antithesis to war the associations are not purely negative. The positive blessings consequent upon the cessation of war are included (Jer 41⁹, Zec 8¹⁰ff.). Peace as a religious *bonum* applies to the sphere of nature as well as of politics, and the former as well as the latter plays an important part in eschatological prophecy (Hos 2²⁰ff., Is 21⁻⁴ [=Mic 4⁻⁵] 9⁵, 6, Mic 5⁵, 10-15, Zec 9⁸-10). The idea of peace in relation to God Himself, in distinction from peace in other relations, given or guaranteed by God, seems to occur in the OT only in Ps 85³ (but cf. Is 48²² 57²¹).

In the NT *εἰρήνη* has a two-fold religious application. On the one hand the military-political usage is transferred to the religious sphere. This is done in two directions: firstly, with reference to God; and secondly, as between believers mutually. Peace is the antithesis to the warfare that exists between God and the sinner. As this warfare ('enmity') is an objective state and not a mere figure for hostile disposition towards God on man's part, so the peace is an objectively established and maintained footing, on which God and the believer associate together. St. Paul has with doctrinal precision correlated the ideas of 'enmity' (Ro 5¹⁰ 11²⁸, Col 1²¹), 'reconciliation' (Ro 5¹⁰, 11¹⁵, 2 Co 5¹⁸, 19, 20, Col 1²¹), and 'peace' (Ro 5¹ 8⁶ 14¹⁷). Although the subjective, emotional experience of an inner state of peace is inseparable from this *εἰρήνη* πρὸς θεόν, yet the word itself does not in these contexts express it, but stands simply for the state of justification. This remains true, even if the correct reading in Ro 5¹ is the subjunctive *εἰρήνην ἔχωμεν*, 'let us have peace,' for this cannot, any more than the *καταλλάγητε τῷ θεῷ* of 2 Co 5¹⁸, relate to the cultivation of a peaceful disposition towards God; it must refer in both cases to the subjective appropriation through faith of the objective peace which God establishes in Christ. It is doubtful whether any Pauline passage has *εἰρήνη* in the purely subjective sense either of disposition or of experience (cf. Ro 15¹³ with 14¹⁷). In Ph 4⁷, Col 3¹⁵ peace is represented as guarding the hearts and thoughts and ruling in the hearts. This must be understood of objective peace personified, and the result ascribed to this influence exercised by peace covers far more than a feeling of tranquillity. As applied to the fellowship between believers mutually, peace is a social conception, including the elements of harmony and

organic co-operation (Ro 14¹⁹, 1 Co 7¹⁵ 14³³, Gal 5²², Eph 4³ [‘the unity of the Spirit in the bond of peace’], He 12¹⁴, Ja 3¹⁸, 1 P 3¹¹, 2 P 3¹⁴). In regard to Eph 2¹⁴⁻²² there is a difference of opinion among exegetes as to whether the reference of the peace embodied in Christ is to Jewish and Gentile believers mutually considered, or fundamentally to God, so as to include only as a corollary peace between the two component parts of the body of the Church. E. Haupt (*Die Gefangenschaftsbriefe*), in Meyer’s *Kommentar über das NT*, 1897, pp. 78-99) has advocated the former view, but the other interpretation seems more in keeping with the trend of the passage and the expressions used. By being reconciled to God, each for their own part, Gentiles and Jews have now become reconciled together. In vv. 14-15 peace denotes the fellowship between Jews and Gentiles, but in v. 17 (Is 57¹⁹) the peace proclaimed by the gospel is the peace with God, and the same idea is implied in v. 16.

The other branch of the NT idea of religious peace ramifies from the main OT stem. It denotes the spiritualized, Christian form of ‘prosperity,’ ‘security,’ ‘soundness,’ ‘salvation,’ associated with the word from its very earliest use. No doubt this was coloured, to the mind of St. Paul at least, by the consciousness of the peace of reconciliation existing with God, but its content is too rich and too positive to be exhausted by it. In this sense we find the word in the salutations at the beginning or close of the Epistles, usually associated with χάρις (Ro 1⁷, 1 Co 1³, 2 Co 1² 13¹¹, Gal 1³ 6¹⁶, Eph 1² 6²³ [‘peace and love with faith’], Ph 1², Col 1², 1 Th 1², 2 Th 1² 3¹⁶, 1 Ti 1², 2 Ti 1², Tit 1⁴, Phil 3¹, 1 P 1² 5¹⁴, 2 P 1², 2 Jn 3¹, 3 Jn 1⁴, Rev 1⁴). This goes back in the last analysis to the use of the word in ordinary social salutation, which in the OT already refers not exclusively to friendly intercourse, but also to positive well-being, including health and general security. In a profound spiritualization of this conception the formula had already been addressed by Christ to the disciples after the Resurrection (Lk 24³⁶, Jn 20¹⁹, 21²⁶; cf. also Mt 10¹³, Lk 24³⁹ 7⁵⁰ 8⁴⁵ 10⁵⁻⁶, Ac 15³³ 16³⁶, 1 Co 16¹¹). The rich, positive content becomes apparent in such passages as the following: Lk 17⁹ (opposite ‘darkness’ and ‘shadow of death’) 21⁴ (= the complete Messianic salvation, because ‘peace on earth’ is parallel to ‘glory in the highest,’ which has Messianic significance, and because the men who receive the peace are characterized as objects of the Divine εὐδοκία; cf. also 19⁴²), Jn 14²⁷ 16³³, Ac 9³¹ 10³⁶ (= the object of the gospel-proclamation), Ro 2¹⁰ (associated with δόξα and τιμή as the eschatological reward for working good) 14¹⁷ 15¹³, 33 16²⁰ (the result of the conquest of Satan), Gal 6¹⁶ (‘mercy and peace’), Eph 2¹⁷ (content of the gospel-message) 6¹⁵ (‘the gospel of peace’), Ph 4⁷, Col 3¹⁵, 1 Th 5³ (the opposite of eschatological peril = ἀσφαλεία), He 7⁷ (Christ, like Melchizedek, King of Peace) 12¹¹ (the fruit of righteousness consisting in peace; cf. Is 32¹⁷ and Ja 3¹⁸). The general soteriological reference is also favoured by the fact that God is called ‘the God of peace’ (Ro 15³³ 16²⁰, 1 Co 14³³, 2 Co 13¹¹, Ph 4⁹, He 13²⁰), as conversely the peace is also called ‘the peace of God’ (Ph 4⁷). In the light of this wider, positive conception it becomes probable that the εἰρηνοποιῶν of Mt 5⁹ are not merely promoters of peace in the sense of reconcilers between man and man, but those who actively procure and produce peace (=salvation) for others.

It will be noticed that the prophetic picture of political peace among the nations is not reproduced in the NT. No doubt this is largely due to the elevation of its eschatology to a higher, transcendental plane. Pre-Christian Judaism, while

making considerable use of the idea of peace, remains at bottom particularistic, whilst Christianity is thoroughly universalistic, although the programme of political peace is not explicitly enunciated in its writings.

The NT conception of peace offers no real point of contact with the Stoic ἀρετή and the Epicurean ἀραπαξία (cf. 1 Co 7¹⁵, Ph 4⁷, Col 3¹⁵). It is not psychologically conceived as in these systems, but soteriologically. The peace of the NT is not independence of outside conditions in the citadel of man’s subjectivity, but the fruit of an objective real salvation with God.

LITERATURE.—Cremer-Kögel, *Bibl.-theol. Wörterbuch der neuest. Gräzität*¹⁰, 1912 ff., pp. 414-418; W. Caspari, ‘Vorstellung und Wort “Friede” im AT’ in *Beiträge zur Förderung christlicher Theologie*, xiv. 4 [1910]; A. Titius, *Die neuest. Lehre von der Seligkeit*, pt. ii.: ‘Der Paulinismus,’ 1900, pp. 90, 91; J. H. Thom, *Laws of Life after the Mind of Christ*, 2nd ser., 1901, pp. 9, 159, 172; R. C. Moberly, *Christ our Life*, 1902, p. 1; R. W. Church, *The Message of Peace*, 1895, p. 7; C. G. Montefiore, *Truth in Religion*, 1906, p. 147; W. M. Macgregor, *Jesus Christ the Son of God*, 1907, pp. 77, 165; H. W. Clark, *Meanings and Methods of the Spiritual Life*², 1906, p. 82. GEERHARDUS VOS.

PEARL (μαργαρίτης, Lat. *margarita* or *-um*).—In ancient as in modern times women adorned themselves with pearls (1 Ti 2⁹); the ‘woman arrayed in scarlet and purple’ was decked with them (Rev 17⁴ 18¹⁶); and they are included in the merchandise of the apocalyptic Babylon—Imperial Rome (18¹²). The pearl itself is a *lusus naturæ*.

‘The cause of pearl-formation is in most cases, perhaps in all, the dead body of a minute parasite within the tissues of a mollusc, around which nacreous deposit is secreted. . . . so that, as a French writer has said, the ornament associated in all ages with beauty and riches is nothing but the brilliant sarcophagus of a worm’ (*EB*¹¹ xxi. 26, 27).

The ancient world obtained its pearls chiefly from the Red Sea and the Persian Gulf. For fine specimens fabulous prices were paid. The single pearl which Cleopatra is said to have dissolved and swallowed was valued at £80,000. The twelve gates of the New Jerusalem are figured as twelve pearls, each gate one pearl (Rev 21²¹).

JAMES STRAHAN.

PEN.—See WRITING.

PENNY.—‘Penny’ (δηνάριον) is mentioned twice in Rev 6⁶. The RV gives marginal reference to Mt 18²⁸, where a note states that the coin (which was of silver) was worth about 8½d. The American Revisers’ note renders δηνάριον by ‘shilling,’ which more nearly represents the actual value. During the reign of Nero the *denarius* suffered depreciation, and its value was as above stated. In the time of Christ it was worth 9½ pence, or roughly 9½d. (see *DCG*, art. ‘Money’). For its purchasing power, with special reference to Rev 6⁶, see *HDB*, art. ‘Money,’ § 11. The *denarius*, or the *denarius-drachm*, probably underlies the ‘pieces of silver’ mentioned in Ac 19¹⁹ (see *EB*, art. ‘Stater,’ with reference to Vulg.). At the higher value the total price of the books burned is about £2000. W. CRUICKSHANK.

PENTECOST.—So far as canonical Scripture is concerned, it is only in the NT that we meet with this name, and that in three places—Ac 2¹ 20¹⁶, 1 Co 16⁸. We also find it in To 2¹: ‘in the feast of Pentecost, which is the holy feast of the seven weeks’; and in 2 Mac 12²¹: ‘the feast of weeks being close at hand. But after the feast called Pentecost. . . .’ In the last two instances the explanatory language reminds us that the term was comparatively new and came into use among the Greek-speaking Jews. Among Christian writers, Tertullian (c. A.D. 200) apparently is the first to use it as the name of a Christian festival (*de Idol.*