

78y.

Dictionary
of the
Apostolic Church

EDITED BY
JAMES HASTINGS, D.D.
///

WITH THE ASSISTANCE OF
JOHN A. SELBIE, D.D.

AND
JOHN C. LAMBERT, D.D.

VOLUME II
MACEDONIA—ZION
WITH
INDEXES

151282
9-7-19

EDINBURGH: T. & T. CLARK, 38 GEORGE STREET
NEW YORK: CHARLES SCRIBNER'S SONS, FIFTH AVENUE, AT 48TH STREET

1918

BS
440
H55-
v.2

TO MY WIFE

In St. Paul's time Pisidia formed part of the province of Galatia. In his first missionary journey he traversed this wildly picturesque region (Ac 13¹⁴), then comparatively settled, but still by no means free from 'perils of robbers' (see 2 Co 11²⁶). His route through it can only be conjectured. Conybeare and Howson (*The Life and Epistles of St. Paul*, new ed., 1877, i. 204) think that he chose the steep pass leading from Attalia to Lake Ascania (*Buldur Göl*). W. M. Ramsay (*The Church in the Roman Empire*, 1893, p. 19) holds that 'the natural, easy, and direct course is along one of the eastern tributaries of the Cestrus to Adada.' On the return journey St. Paul and Barnabas 'passed through Pisidia' (*διελθόντες τὴν Πισιδίαν*, Ac 14²⁴), a phrase which, according to Ramsay, implies that some missionary work was attempted on the way. But it must have been difficult to get into touch with mountain tribes who did not know the Greek language, and apparently no church was founded in this part of Roman Galatia till a much later date. Yet a trace of the journey seems to be found in the name of *Kara Bavlō*—the modern equivalent of 'Paul'—which is borne by the ruins of Adada. It is impossible to decide whether the name is based upon a genuine tradition or is merely a conjecture hazarded after the town was Christianized, but the latter supposition is perhaps the more likely. In a forest about 1 mile S. of Adada stand the ruins of a church of early date. The modern town, 5 miles S. of the ancient site, is also called *Bavlo*.

In A.D. 74 Vespasian transferred a great part of Pisidia to the new double province of Lycia-Pamphylia. The name Pisidia was gradually extended northward till it included most of Southern Phrygia. Thus Antioch, which in St. Paul's time was not strictly 'Pisidian' (though St. Luke so describes it in Ac 13¹⁴) but only 'Antioch towards Pisidia' (*Ἀντιόχεια, ἡ πρὸς Πισιδίαν* [Strabo, XII. viii. 14]), was at a later time correctly designated 'Antioch of Pisidia' (*τῆς Πισιδίας*; so the TR of Ac 13¹⁴, following the Codex Bezae, which reflects the usage of the 2nd century).

The mountainous parts of the country are to-day inhabited by Karamanians who are as wild and rapacious as the Pisidians of two thousand years ago.

LITERATURE.—C. Lanckoronski, *Les Villes de la Pamphylie et de la Pisidie*, 1890; W. M. Ramsay, *The Church in the Roman Empire*, 1897, p. 18 ff. JAMES STRAHAN.

PIT.—See ABYSS.

PITY, COMPASSION.—The noun 'pity' occurs only once in the AV of the NT (Mt 18³³, RV 'mercy'), and once in RV (Ja 5¹¹). The adjective 'pitiful' occurs in AV (Ja 5¹¹ and 1 P 3⁸, RV 'tender-hearted'). The Greek equivalents for these words are *ἐλεεῖν* (*ēlēān*), *εὐσπλαγχνος*, *πολύ-σπλαγχνος*. The word 'compassion' is of much more frequent occurrence, being represented in the following 21 passages of the two versions: Mt 9³⁶ 14¹⁴ 15³² 18²⁷ 20³⁴, Mk 1⁴¹ 5¹⁹ (RV 'mercy') 6³⁴ 8² 9²², Lk 7¹³ 10³³ 15²⁰, Ro 9¹⁵, Ph 2¹ (AV 'mercies'), Col 3¹² (AV 'mercies'), He 5² (RV 'bear gently') 10²³ (AV 'mercy') 10³⁴, 1 Jn 3¹⁷ (AV 'bowels'), Jude 22 (RV 'mercy'). The adjective form 'compassionate' occurs in 1 P 3⁸ (AV 'having compassion'). The Greek words corresponding to these are *σπλάγχνα*, *σπλαγχνίζεσθαι*, *οικτερεῖν*, *οικτιρῶς*, *ἐλεεῖν* (*ēlēān*), *συμπαθεῖν*, *μετριοπαθεῖν*. It should be noted that the noun *σπλάγχνα* is found in the original with different translations in the following cases: Lk 1⁷⁸ ('tender mercy'), 2 Co 6¹² (AV 'bowels,' RV 'affections'), Ph 1⁸ (AV 'bowels,' RV 'tender

mercies'), Philem 7. 12. 20 (AV 'bowels,' RV 'heart'). The noun *οικτιρῶς* occurs in Ro 12¹ ('mercies'), 2 Co 1³ ('mercies'), the adjective *οικτιρῶν* in Ja 5¹¹ (RV 'merciful,' AV 'of tender mercy'). *ἐλεεῖν* and *ἐλεος* occur numerous times with the standing translation 'to have mercy,' 'mercy.' *συμπαθεῖν* occurs in He 4¹⁵ ('to be touched with the feeling of').

Of these several Greek words *μετριοπαθεῖν* may be left out of account, since in the one passage where it occurs (He 5²) it has nothing to do with compassion. It signifies literally 'to have a medium-emotion.' While this may be in contrast to utter lack of sympathy, the context in our passage compels us to understand it in contrast to excess of indignation against sin. Hence RV has the correct rendering 'who can bear gently,' whereas AV, 'who can have compassion,' translates the word as if it were equivalent to *συμπαθεῖν*.

The other words are distinguished in their meaning as follows: *σπλαγχνίζεσθαι* is from *σπλάγχνα* = the viscera nobilia of the chest (heart, lungs, liver, spleen). This word denoted in classical Greek the seat of all violent passions, and the passions themselves, but the Hebrew *רַחֵם* for which the LXX *σπλάγχνα* is the equivalent, stands only *sensu bono* for the seat of the tender affections and then for the affections themselves. Both in classical and in biblical Greek, therefore, *σπλάγχνα* covers more than 'compassion.' Tittmann (*de Synonymis in Novo Testamento*, p. 68) is quite correct in claiming this wider sense for Lk 1⁷⁸ and Col 3¹², where *σπλάγχνα* is the generic concept, which is more specifically determined by the genitives *ἐλεος* and *οικτιρῶν*. We may add Ph 2¹, where *σπλάγχνα* and *οικτιρῶν* are co-ordinated ('bowels and mercies'). *σπλάγχνα* is also used in a general sense in 2 Co 6¹² 7¹⁵, Philem 7. 12. 20. The verb *σπλαγχνίζεσθαι* seems to be a coinage of the later Greek. It does not even occur in the LXX except in the active form *σπλαγχνίζειν* in 2 Mac 6⁸ = 'to eat the inwards.' Its specific sense in the NT is that of a strong inward movement of sympathetic feeling aroused by the sight of misery. The notion of intentness upon affording relief remains in the background, much more so than in *ἐλεεῖν*. From this strong emotional colouring of the word is to be explained the fact that in the Gospels it does not occur in the appeals addressed by suffering persons or their friends to Jesus, except in Mk 9²², where the critical nature of the case necessitates an appeal to the profoundest compassion of Jesus. In ordinary cases the appeal naturally employs the word in which the impulse to help is most clearly connoted, and this is *ἐλεεῖν*. To express the strength and inward character of the feeling the English versions often render 'to be moved with compassion,' but neither AV nor RV consistently (cf. the two versions in Mt 20³⁴ and Mk 6³⁴). The verb is predicated both of God (Jesus) and of man. Its object is not merely physical but also spiritual distress (cf. Mk 6³⁴, Mt 9³⁶ with 14¹⁴). *Ἐλεεῖν* and *ἐλεος* are distinguished from *σπλαγχνίζεσθαι* by the implication of the intent to help. The same difference exists between *ἐλεεῖν* and *οικτερεῖν*, the latter being the word that in classical Greek comes closest to *σπλαγχνίζεσθαι*. So far as the element of feeling is concerned, both *σπλαγχνίζεσθαι* and *οικτερεῖν* are stronger words than *ἐλεεῖν*. *οικτερεῖν* is connected with *οἶ* and *οἶκτος* and denotes such sympathetic feeling as seeks expression in tears and lamentation. On the other hand, *ἐλεεῖν*, being connected with *ἔλαος*, *ἰλάσκεσθαι*, is the stronger word, so far as the impulse and readiness to afford relief require expression. A criminal begs *ἐλεος* of his judge, whereas hopeless suffering can be the object of *οικτιρῶς* (cf. Grimm-Thayer²,

1890, p. 203). This is, however, a valid distinction between *ἐλεειν* and *οικτεῖν* for classical Greek only. In biblical Greek it scarcely holds true that *οικτεῖν* carries no implication of the intent to help. In the LXX it is not seldom equivalent to *ἐλεειν* in this respect (cf. Ps 102^{13, 14}). For the NT *οικτεῖν* is almost a negligible quantity, the verb occurring only in Ro 9¹⁵ (= Ex 33¹⁹). It is there predicated of God; the adjective occurs of men in Lk 6³⁶, of God in Ja 5¹¹.

That *ἔλεος*, notwithstanding its strong practical connotation, has none the less a rich ideal content appears from its frequent equivalence to *ἠγῶν*, 'lovingkindness.' It is not bare pity aroused by the sight of misery, but has a background of antecedent love and affection. In this respect it also differs from *οικτεῖν*, which in the LXX stands usually for *οἶα*. This feature is of importance soteriologically. Trench (*Synonyms of the NT*⁹, pp. 166-171) represents the *ἔλεος* as preceding the *χάρις* in the movement of the Divine mind towards the sinner, whereas in the order of manifestation the *χάρις* would come first. This overlooks the association of *ἔλεος* with *ἠγῶν*. The word was not colourless but had acquired from *ἠγῶν* the sense of pity inspired by affection. Inasmuch as the same element of affection is present in *χάρις* likewise, the latter also can be said to underlie the *ἔλεος* (cf. Eph 2⁴: God is rich in *ἔλεος διὰ τὴν πολλὴν ἀγαπήν*). The order in the epistolary salutations (*χάρις καὶ ἔλεος*) is therefore not merely the order of manifestation, but also a reflex of the order in the Divine mind (1 Ti 1², 2 Ti 1², 2 Jn³). As in the case of *σπλαγχνίζεσθαι* so with *ἐλεειν*, the exciting cause can be spiritual distress as well as physical. Heine (*Synonymik des neutest. Griechisch*, p. 82) observes that *ἔλεος* cannot have reference to sin. It would be more accurate to say that *ἔλεος* has no reference to sin as such, but can have reference to sin in its aspect of misery, as is proved by Mt 5⁷ (*ἐλεηθῆσονται*, eschatologically) 18³² (with parabolic allusion to God's forgiveness), Ro 9¹⁵, 16, 18, 11, 30, 31, 32, 2 Co 4¹, 1 Ti 1^{13, 16}, 1 P 2¹⁰. Particularly in the Epistle to the Hebrews the 'sympathy' of Christ has primary reference not to the suffering of believers in itself, but to the suffering in its moral aspect as exposing to temptation, whence also its first effect is the shielding from sin or the propitiation of sin: 2^{17, 18} ('a merciful . . . high priest to propitiate the sins of the people') 4^{15, 16} ('that we may obtain mercy and grace') 5^{3, 9} (sympathetic appreciation of the nature of obedience on Christ's part for the benefit of those who have to obey). Wherever *ἔλεος* is applied to spiritual salvation the aspect of sin as misery inevitably enters into the conception, and with this the further idea of the unworthiness of the recipient and the gracious character of the Divine mercy. It is perhaps different, as regards the latter element, in the miracles of the Gospels. Here the question may be raised, whether the regular translation by 'mercy' does not unduly suggest the moral unworthiness of those who were helped, and whether 'pity' would not more faithfully reproduce the associations of the original.

LITERATURE. — Cremer-Kögel, *Bibl.-theol. Wörterbuch der neutest. Gräzität*¹⁰, 1912 ff., pp. 420-423; J. A. H. Tittmann, *De Synonymis in Novo Testamento*, 1829-32, i. 68-72; R. C. Trench, *NT Synonyms*⁹, 1880, pp. 166-171, 393; J. H. H. Schmidt, *Handbuch der lat. und griech. Synonymik*, 1889, pp. 750-755; G. Heine, *Synonymik des neutest. Griechisch*, 1893, p. 82; B. B. Warfield, 'The Emotional Life of our Lord,' in *Princeton Biblical and Theological Studies*, 1912, pp. 40-45.

GEERHARDUS VOS.

PLACE (HIS OWN).—The expression occurs in the ordination prayer for Matthias (Ac 1²⁵) where St. Peter states that Judas, into whose place he was being appointed, 'fell away' (*ᾤπισεν*, Vulg. *prævaricatus est*) from the ministry and apostle-

ship, to 'go to his own place.' The phrase seems to remind us of the frequent OT phrase 'to go (or return) unto his place,' though no doubt with a special significance of its own here, to which the case of Balaam (*ὁς μισθὸν ἀδικίας ἠγάπησεν*, 2 P 2¹⁶) supplies the nearest but still inexact parallel (Nu 24²⁵); cf. also Job 2¹¹, where the three friends came each 'from his own place.' In both passages Rabbinic interpreters appear to have taken this to mean hell, though, of course, without any justification according to our modern methods (see J. Lightfoot, *Hor. Hebr.*, ed. Oxford, 1859, iv. 19). In the present passage, nevertheless, the proper place of the apostate is evidently conceived to be that spoken of by our Lord Himself (Mt 25⁴¹; cf. Lk 12⁹). A. Plummer has pointed out (*HDB* ii. 798) that some of the early Fathers, notably Origen (*Com. in Matt.* 35) with his characteristic ingenuity and large-heartedness, have suggested that Judas's motive for hurrying away from this world to the other was not remorse but contrition; having failed to obtain Christ's pardon here, he hastened to meet Him and obtain it in the place of the departed. At all events, if, as St. Matthew seems to indicate, the act of suicide took place before the Crucifixion, it is a striking thought to dwell upon, that the souls of the Saviour and His betrayer did meet for a brief space and perhaps held commune *ἐν φυλακῇ* (1 P 3¹⁹); and if so, with what merciful consequences to the latter, who shall say?

C. L. FELTOE.

PLAGUE.—The word *πληγή*, 'stroke,' occurs in the NT only in the Apocalypse (8⁸ 9¹⁸, 20 11⁶ 13², 12, 14 15^{1, 6, 8} 16³, 21 18^{4, 8} 21⁹ 22¹⁸). It was used by the LXX for the 'plagues' of Egypt and the later visitations of God upon His people and their enemies, which made a profound impression upon the Hebrews (cf. Lv 26^{2, 24}, Nu 25⁴, 2 S 24²¹). In the Apocalypse the plagues are unforeseen, sudden occurrences, greater and more terrible than those in Egypt, which will disclose God's purpose and providence concerning His own. However violent the opposition, or bitter the persecution, or extreme the danger to which God's people are exposed, they have nothing to fear. The Seer beholds successive Divine judgments fall upon the earth, the sea, the rivers, the sun, moon, and stars. Instruments of Divine punishment are insects, beasts, angels, hail-stones, death, mourning, want, and fire. In a word, all the forces and agencies of the world which are naturally friendly to man are turned into hostile and destructive action against those who dishonour God and would destroy His Kingdom. Even the people of God are secure against the same fate only by faith and obedience.

C. A. BECKWITH.

PLAITING.—See HAIR.

PLEROMA.—See FULNESS.

PLOT.—See CONSPIRACY.

POETS.—See QUOTATIONS.

POISON.—The poison referred to in Ro 3¹⁵, Ja 3⁸ is animal, not vegetable. From the first the Hebrews had been but little interested in the medicinal, military, or malicious use of poisons. Their experience of venomous reptiles had furnished them with a vivid symbol of sin (cf. Nu 21⁶⁻⁹, Dt 8¹⁵, Jn 3⁴, Ps 58⁴ 140³). The NT singles out for mention the part of the body which corresponds to the serpent's weapon of attack, the mouth, i.e. the lips and tongue. Here the poison is concentrated and active. Attention is directed to the stored-up venom which awaits its chance to inject itself into its victim, the insidiousness and