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Dictionary of Christ  
and the Gospels

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provided also with pillars and tables for purposes of hanging, flaying, and washing. The temple, together with the altar and the place of slaughter, were separated from the rest of the inner court by a wall of partition, a cubit high, to mark off the part reserved for the priests from that free to Israelites generally.

On this great altar the fire was kept burning night and day; it was the centre of the Jewish ritual. On it, morning and evening, was offered the daily burnt-offering in the name of the people, accompanied with meal-offerings and drink-offerings. On the Sabbaths and during the festival days, the public offerings were greatly augmented. Still more vast was the number of private sacrifices which were offered day by day; and on the festival days, when Jerusalem was crowded with worshippers, thousands of priests officiated, and the great altar was scarcely sufficient to burn the masses of flesh that were heaped continuously upon it.

The altar of incense, or the golden altar, stood within the Holy Place. It was of very modest dimensions, and was used chiefly for the offering of incense, which took place twice daily, in the morning before the burnt-offering, and in the evening after it.

Besides an incidental mention of the altar (Mt 23<sup>35</sup>, Lk 11<sup>21</sup>), there are two pregnant sayings of Christ in the Gospels where the altar is concerned. In the first (Mt 5<sup>23, 24</sup>) He opposes to the mere externalism of the altar-worship the higher claims of brotherhood, teaching that what God requires is mercy and not sacrifice. In the other (Mt 23<sup>18-20</sup>) He exposes the puerility of the distinction made, in swearing, between the altar and the gift upon it. It was by such miserable casuistry that the scribes and Pharisees evaded the most solemnly assumed obligations.

LITERATURE.—Benzinger's and Nowack's *Heb. Arch.* (Index, s.v. 'Altar'); Josephus, *BJ* v. 6, and c. *Apion*. i. 22; Mishna, *Middoth* iii. 1-4; Schenkel, *Bibellexicon*, 'Brandopferaltar'; Lightfoot, *The Temple Service*; Schürer, *HJP* ii. i. 24; Wellhausen, *Prolegomena* ('Die Opfer'), and *Reste des Arab. Heidenthums* 2, 101 f.; W. R. Smith, *RS* (Index, s.v. 'Altar'); Perrot and Chipiez, *Histoire de l'Art* (Eng. tr., sections on Phœnicia and Judæa). See also Lightfoot (J. B.), 'Essay on the Chr. Ministry' in *Phil.* pp. 251, 261, 265, and in *Dissertations*, pp. 217, 229, 234; Westcott (E. F.), *Hebrews*, pp. 453-461.

J. DICK FLEMING.

**AMAZEMENT.**—The interest of this word to students of the Gospels is twofold, and arises out of its employment, on the one hand, as one of the terms used to express the effect upon the people of our Lord's supernatural manifestation, and on the other, in one unique instance, to describe an emotion which tore the heart of the God-man Himself.

The nominal form, 'amazement,' is of rare occurrence in EV (only Ac 3<sup>10</sup>, 1 P 3<sup>6</sup> [for *πρόνοις*]; in AV; Mk 5<sup>42</sup>, Lk 4<sup>36</sup> 5<sup>26</sup>, Ac 3<sup>10</sup> in RV); the passive verb, 'to be amazed,' occurs not infrequently in the narrative books of NT (rarely in OT, e.g. Ex 15<sup>15</sup>). They are especially characteristic of the Synoptic Gospels, and are currently employed in their narratives, along with several kindred terms, to describe the impression made by our Lord's wonderful teaching and His miraculous works. In the AV they translate in these narratives a number of Gr. words: θαυμάσιος, θαυμάσιον, ἐθαυμάσιον; ἕστανται; ἐθαυμάσθησαν; ἐθαυμάσθησαν. But the RV, studying greater uniformity of rendering, omits *ἐθαυμάσθησαν* from this list, and makes 'amazement,' 'to be amazed,' the stated representatives of the other two groups [exceptions are: Mk 10<sup>9</sup> where ἕστανται is rendered 'astonishment'; Ac 3<sup>10</sup> where θαυμάσιος, ἐθαυμάσιος are represented by 'wonder'; passages like Mk 3<sup>21</sup>, 2 Co 5<sup>13</sup>, and again Ac 10<sup>10</sup> 11<sup>15</sup> 22<sup>17</sup> are, of course, not in question]. To *ἐθαυμάσθησαν* it uniformly assigns 'astonish,' 'astonishment'; and to the accompanying terms of kindred implications similarly appropriate renderings: to *θαυμάσιον* (*ἐθαυμάσιον*, Mk 12<sup>17</sup>) generally 'to marvel' (but 'to wonder,' Mt 15<sup>31</sup>, Lk 21<sup>8</sup> 42<sup>2</sup> 24<sup>42</sup>, also Ac 7<sup>30</sup>), and to *θαυμάσιον* (σὸς Mt 14<sup>26</sup>, Mk 4<sup>41</sup>, Lk 5<sup>26</sup> 7<sup>16</sup> 8<sup>37</sup>; cf. *παράσπον* Mt 2<sup>20</sup>, 6<sup>50</sup>, *πρίσπον* Mk 16<sup>8</sup>, *πίσπον* Mk 5<sup>33</sup>, Lk 8<sup>47</sup>) 'to be afraid,' varied to 'to fear.' The constant recurrence in the Synoptic narrative of one or another of these terms as a comment upon the effect of our Lord's teaching or works, imparts to the reader a vivid sense of the supernaturalness of His manifestation and of the deep impression which it made as upon the people.

Sometimes it appears to have been the demeanour or bearing of our Lord which awoke wonder or struck with awe (Mt 27<sup>14</sup> || Mk 15<sup>5</sup>, Mk 9<sup>15</sup> 10<sup>32</sup>; cf. Lk 2<sup>25</sup>). Sometimes the emotion was aroused rather by the tone of His teaching, as, with His great 'I say unto you' He 'taught them as having authority, and not as the scribes' (Mk 1<sup>22</sup> || Lk 4<sup>32</sup>, Mt 7<sup>28</sup>; cf. Mk 11<sup>18</sup>, Mt 22<sup>33</sup>). At other times it was more distinctly what He said, the matter of His discourse, that excited the emotions in question — its unanticipated literalness, or its unanticipated judiciousness, wisdom, graciousness, or the radical paradox of its announcements (Lk 2<sup>47, 48</sup> 4<sup>22</sup>; Mt 13<sup>54</sup> || Mk 6<sup>2</sup>; Jn 7<sup>15</sup>; Mt 19<sup>25</sup> || Mk 10<sup>26</sup>; Mt 22<sup>22</sup> || Mk 12<sup>17</sup>, Lk 20<sup>26</sup>). Most commonly, however, it was one of His wonderful works which brought to the spectators the dread sense of the presence of the supernatural (Lk 5<sup>9</sup>; Mk 1<sup>27</sup> || Lk 4<sup>36</sup>; Mk 2<sup>12</sup> || Lk 5<sup>26</sup>, Mt 9<sup>8</sup>; Lk 7<sup>16</sup> 11<sup>14</sup> || Mt 12<sup>23</sup>; Mt 8<sup>27</sup> || Mk 4<sup>41</sup>, Lk 8<sup>25</sup>; Mk 5<sup>15</sup> || Lk 8<sup>22, 27</sup>; Mk 5<sup>30, 33, 42</sup> || Lk 8<sup>35</sup>; Mt 9<sup>33</sup>; Mk 6<sup>31</sup>; Jn 6<sup>19</sup> || Mt 14<sup>26</sup>; Mk 7<sup>37</sup>; Lk 9<sup>43</sup>; Mt 21<sup>20</sup>), and filled the country with wonder (Mt 15<sup>31</sup>).

The circle affected, naturally, varies from a single individual (Mk 5<sup>33</sup>), or the few who happened to be concerned (Lk 2<sup>45</sup> 5<sup>9</sup>), or the body of His immediate followers (Mt 17<sup>6</sup>, Mk 10<sup>34, 26</sup>, Mt 19<sup>25</sup> 21<sup>20</sup>), up to a smaller or larger assemblage of spectators (Lk 2<sup>47</sup> 4<sup>22</sup>; Mk 1<sup>22</sup> || Lk 4<sup>32</sup>; Mk 1<sup>27</sup> || Lk 4<sup>36</sup>; Mk 2<sup>12</sup>, Lk 7<sup>16</sup> 8<sup>25, 37</sup>, Mk 5<sup>42</sup>, Mt 13<sup>54</sup>, Mk 6<sup>31</sup>; Jn 6<sup>19</sup> || Mt 14<sup>26</sup>, Mk 6<sup>30</sup>; Mk 7<sup>27</sup>, Lk 9<sup>43</sup>, Mk 16<sup>3</sup>; Mt 22<sup>22</sup> || Mk 12<sup>17</sup>, Lk 20<sup>26</sup>). These spectators are often expressly declared to have been numerous: they are described as 'the multitudes' or 'all the multitudes,' 'all the people of the country,' or quite generally, when not a single occasion but a summary of many is in question, 'great multitudes' (Mt 9<sup>8</sup> || Lk 5<sup>26</sup>; Mt 7<sup>25</sup> 12<sup>23</sup>, Lk 11<sup>14</sup>; 8<sup>35</sup> || Mk 5<sup>15</sup>; Mk 8<sup>20</sup>; Mt 9<sup>33</sup> 15<sup>31</sup>, Mk 9<sup>15</sup>, Jn 7<sup>15</sup>, Mk 11<sup>18</sup>, Mt 22<sup>33</sup>).

The several terms employed by the Evangelists to describe the impression on the people of these supernatural manifestations, express the feelings natural to man in the presence of the supernatural. In their sum they leave on the reader's mind a very complete sense of the reality and depth of the impression made. Their detailed synonymy is not always, however, perfectly clear. The student will find discriminating discussions of the two groups of terms which centre respectively around the notions of 'wonder' and 'fear' in J. H. Heinrich Schmidt's well-known *Synonymik der griechischen Sprache*, at Nos. 168 and 139. It will probably suffice here to indicate very briefly the fundamental implication of each term in its present application.

Θαυμάσιον is a broad term, primarily expressing the complete engagement of the mind with an object which seizes so powerfully upon the attention as to compel exclusive occupation with it. It is ordinarily used in a good sense, and readily takes on the implication of 'admiration'; but it often occurs also when the object contemplated arouses internal opposition and displeasure. What it always implies is that its object is remarkable, extraordinary, beyond not so much expectation as ready comprehension, and therefore irresistibly engages attention and awakens 'wonder.' It does not import 'surprise,' but rather, if you will, 'curiosity,' or better, 'interestedness.' In this it separates itself from θαυμάσιον, in which the notion of 'unexpectedness' is, at least originally, inherent.

This latter term gives expression to the sense of mental helplessness which oppresses us on the occurrence of an unanticipated and astonishing phenomenon. The affection of the mind it suggests is one of mingled admiration and fear; and in the usage of the word this passes both downward into 'consternation,' strengthened to 'fright' and 'terror,' and upward into 'awe' and 'veneration.' In the LXX the lower senses are predominant (e.g. Sir 12<sup>5</sup>, Ca 38 63[4] 910, Ezk 7<sup>18</sup>; 1 K 14<sup>15</sup>, 2 S 7<sup>15</sup>, Wis 17<sup>3</sup>, Dn 8<sup>17, 18</sup>; 1 Mac 6<sup>3</sup>, Dn 7<sup>7</sup>, Sir 30<sup>9</sup>). In the Evangelical passage now before us, on the other hand, the higher senses come forward, and the idea expressed lies near to 'awe,' and the term comes thus into close synonymy with θαυμάσιον.

The notion of 'surprise' which underlies θαυμάσιον seems to be much more prominent in ἕστανται. This term, broad enough to be applied to any 'derangement,' bodily or mental, was particularly employed, with or without a defining adjunct, to de-

scribe that aberration of the mind, the subjects of which in English too we speak of simply as 'demented' (2 Co 5:13). In its more ordinary usage the implication is no more than that the subject is thrown out of his normal state into a condition of 'ecstasy,' or extreme emotion,—the emotion in question being of varied kind, but more commonly an 'amazement' which carries with it at least a suggestion of perplexity, if not of bewilderment.

When this 'surprise' rises to its height, however, especially if it is informed with alarm, the appropriate term to express it would seem to be *ἐκθαμβώσασθαι*, although this term is used so frequently for purely intellectual effects arising from intellectual causes, that it falls readily into the sense of pure 'astonishment.' Nevertheless, the element of 'alarm' inherent in it places it among the synonyms of *σοβίσσασθαι*, from which it differs as a sudden access of fright differs from an abiding state of fear, or as, in connexions like those at present engaging our attention, to be 'awestruck' differs from the continuous sense of 'awful reverence' which prompts to withdrawal from the dread presence.

The same fundamental emotion of fear which finds its most natural expression in *σοβίσσασθαι* is more rarely given expression also in such terms as *ταράσσειν*, the basal implication of which is 'agitation,' 'perturbation,' passing on into the 'disquietude,' on the one side, of that 'troubled worry' the extreme of which is expressed by *ἀδυναμίω*, and on the other into that terrified 'consternation' which finds its extreme expression in *πταίσσασθαι* (Lk 24:37); or as *τρίσσειν*, which in its application to the trembling of the mind—to mental 'shivering'—draws near to the notions of 'anxiety' and 'horror.'

The emotions signalized as called out by the manifestation of Jesus in His word and work, it will be seen, run through the whole gamut of the appropriate responses of the human spirit in the presence of the supernatural. Men, seeing and hearing Him, wondered, were awestruck, amazed, astonished, made afraid, with a fear which disquieted their minds and exhibited itself in bodily trembling. The confusion by RV under the common rendering 'amaze,' 'amazement' of two of these groups of terms (*θάμβος*, *θαμβέομαι*, *ἐκθαμβέομαι*, *ἐκθαμβέομαι*, and *ἐκστασις*, *ἐξίσταμαι*), seems scarcely to do justice to the distinctive implications of either, and especially fails to mark the clear note of the higher implication of 'awe' that sounds in the former. The interest of noting how completely the notion of 'surprise,' originally present in *θάμβος*, has in usage retired into the background in favour of deeper conceptions, is greatly increased by the employment of the strengthened form of the verb *ἐκθαμβέομαι* by St. Mark (14:33) to describe an element in our Lord's agony in Gethsemane.

When St. Matthew (26:37) tells us that Jesus 'began to be sorrowful (*λυπείσθαι*) and sore troubled' (*ἀδημονεῖν*), St. Mark, varying the phraseology, says (in the RV) that He 'began to be greatly amazed (*ἐκθαμβέσθαι*) and sore troubled (14:33).' Surely the rendering 'amazed,' however, misses the mark here: the note of the word, as a parallel to *ἀδημονεῖν* and *λυπείσθαι*, is certainly that of anguish not of unexpectedness, and the commentators appear, therefore, to err when they lay stress on the latter idea. The usage in the LXX, both of the word itself (Sir 30<sup>9</sup>, where also, oddly enough, it is paralleled with *λυπέω*) and of its cognates, seems decisively to suggest a sense for it which will emphasize not the unexpectedness of our Lord's experience, but its dreadfulness, and will attribute to our Saviour on this awful occasion, therefore, not 'surprise,' but 'anguish and dread,' 'depression and alarm' (J. A. Alexander), or even 'inconceivable awe' (Swete).

The difficulty of the passage, let it be remarked, is not a dogmatic, but an exegetical one. There is no reason why we should not attribute to the human soul of the Lord all the emotions which are capable of working in the depths of a sinless human spirit (cf. J. A. Alexander's excellent note on Mk 8:10 and Swete's on Mk 6:6). But certainly the employment of the verb *ἐκθαμβέομαι* here by St. Mark affords no warrant for thinking of the agony of Gethsemane as if it exceeded the expectation of our Lord, and as if it consisted in large part of the surprise and perplexity incident upon discovering it to be worse than He had anticipated (cf. the otherwise admirable note of Dr. Swete, *in loc.*—'long as He had foreseen the Passion, when it came clearly into view its terrors exceeded His anticipations'; A. J. Mason, *The Conditions of our Lord's Life on Earth*, pp. 135-138—'when the hour came, it exceeded all His expecta-

tions'). On the contrary, the usage of the word combines with the context here to suggest that its whole force is absorbed in indicating the depths of soul-agony through which our Lord was called upon to pass in this mysterious experience. On the terms employed, the note of Pearson, *On the Creed*, ed. 1835, p. 281; ed. New York, 1847, pp. 288-289, is still worth consulting.

In studying the emotional life of our Lord's human spirit during His life on earth, as it is exhibited to us in the Gospel narratives, nothing in point of fact is more striking than the richness of the vocabulary by means of which He is pictured to us as the 'man of sorrows and acquainted with grief,' and the slenderness of the suggestion that He may have been subject to the surprises which constitute so large an element in the lives of mere men. So far as the explicit assertions of the Evangelic narratives go, it would seem that the unexpected never happened to Jesus. Neither surprise, nor astonishment, nor amazement, nor suspense, nor embarrassment, nor perplexity, nor distraction, is ever, in so many words, attributed to Him. Those who would discover in the narratives, nevertheless, some ground for supposing that He may have experienced these emotions (e.g. A. J. Mason, *The Conditions of our Lord's Life on Earth*, pp. 135-138; T. Adamson, *Studies of the Mind in Christ*, pp. 11, 12, 167; and in its extremity, E. A. Abbott, *Philomythus*, on which see *Southern Presbyterian Review*, Oct. 1884, 'Some Recent Apocryphal Gospels,' p. 733 ff.), must needs depend on an inferential method, the inconclusiveness of which has been repeatedly pointed out of old, as, for example, by Augustine (e.g. c. *Faust. Manich.* xxii. 13), who remarks upon its equal applicability to the anthropomorphisms of the OT.

'Wonder' (AV; RV 'marvelling'), to be sure, is attributed to Jesus on two occasions (Mt 8:10 || Lk 7:9, Mk 6:9). But the term used (*θαυμάζω*) is on both occasions precisely that one which least of all implies 'surprise,' which declares its object rather extraordinary than unexpected. 'Θαυμάζω,' remarks Schmidt (*op. cit.* p. 184), 'is perfectly generally "to wonder" or "to admire," and is distinguished from *θαυμάζειν* precisely as the German *sich wundern* or *bewundern* is from *staunen*; that is, what has specially seized on us in the case of *θαυμάζειν* the extraordinary nature of the thing, while in the case of *θαυμάζειν* it is the unexpectedness and suddenness of the occurrence.' All that needs to be imported by these passages is that the circumstances adverted to were in themselves remarkable; and that Jesus recognized, felt, and remarked upon their remarkableness,—in the one instance with the implication of admiration, in the other with that of reprobation. That the circumstances which called out His sense of the incongruity in the situations He remarks upon were unanticipated by our Lord, and therefore when observed struck Him with a shock of surprise, we are not told. BENJAMIN B. WARFIELD.

**AMBASSAGE.**—This term is used in Lk 14:32 (AV and RV) and in RV of Lk 19:14 (more accurately instead of AV 'message'). The Greek is *πρεσβεία*. Both in the original and the translation the abstract is used for the concrete; a term meaning the office or message of an ambassador or body of ambassadors for the ambassadors themselves.

The formation of the word is not fully explained. The earlier form both in English and French was *ambassade*. The French suffix *-age* (= Lat. *-atiuum*) is usually found in words transferred from France, but sometimes it was added to English words. *Ambassage* seems to be an exception to both. It may be either a formation from a French root or a softening of *ambassade* by the influence of analogy. The word was accented by some on the first syllable, by others on the second. An alternative spelling was *embassage*. Both forms are obsolete, being supplanted by *embassy*, the direct equivalent of *ambassade*.

In Lk 14:26-35 Jesus is speaking of discipleship and the necessary condition of entire surrender to spiritual authority. And He gives in illustration the parable which teaches the folly of entering on an enterprise without counting the cost. A prince who has provoked to war a superior power will do well to send an embassy to sue for peace—peace without honour. The man whose force of character is not able to withstand and overcome the worldly obstacles, must in some form or other make compromise with the worldly powers. He is not fit for the kingdom of God. (For other interpretations see French and the Commentators.)

The second occurrence (Lk 19:14) is in the parable of the Pounds; not in the main part, which bears resemblance to the parable of the Talents, but in one of two verses (vv. 14, 27) directed to a subsidiary aspect of the situation. While the servants of the distant dignitary are, in his absence, carrying out instructions and using opportunities, a section of his subjects resolve to cast off his authority. To this effect they send an embassy. When he returns