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# DICTIONARY OF THE BIBLE

BY

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WITH MANY NEW AND ORIGINAL MAPS  
AND PLANS

AND

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**Pes'ti-lence.**

An infectious or contagious disease, a plague. While the sending of pestilence is frequently mentioned as from God (Ex. ix. 15; Lev. xxvi. 25; Deut. xxviii. 21), he very often, if not in all cases, uses secondary causes for its production. The punishment which is threatened is often described as the sword, the famine, and the pestilence, and these words tend to stand in this order (Ezek. vi. 11). There is reason for this order. War breaks out. The people of the invaded country cannot cultivate their fields, or, if they do, they find their crops reaped or destroyed by the enemy. Besiegers invest the cities and intentionally cut off the supplies with the object of forcing a surrender. Famine ensues in country and town. The starvation, the carnage, and the unsanitary condition of the cities crowded during the siege bring a pestilence.

**Pe'ter.**

The Greek form of the Aramaic surname Cephas (John i. 42; 1 Cor. i. 12; iii. 22; ix. 5; xv. 5; Gal. i. 18; ii. 9, 11, 14), meaning a rock, which Christ bestowed upon Simon or, more properly, Symeon (Acts xv. 14; 2 Pet. i. 1, R. V. margin) on his first appearance before him (John i. 42), and afterwards explained more fully in its prophetic import (Mat. xvi. 18 seq.; Mark iii. 16). Simon was the son of a certain John (John i. 42, R. V.; xxi. 15, 16, 17, R. V.) or Jona (Mat. xvi. 17, probably a synecope of John), who, with his sons, Andrew and Peter, prosecuted the trade of a fisherman on the sea of Galilee in partnership with Zebedee and his sons (Mat. iv. 18; Mark i. 16; Luke v. 3 seq.). He was a native of Bethsaida (John i. 44), and subsequently dwelt with his family at Capernaum (Mat. viii. 14; Luke iv. 38).

Peter was probably a disciple of John the Baptist, and was in the first instance brought to Jesus by his brother Andrew (John i. 41, 42), who was one of the favored two disciples of John whom he pointed to Jesus immediately after his return from the temptation in the wilderness (John i. 35 seq.). With prophetic insight into his character, Jesus at once conferred upon him the surname of Cephas, or Peter, that is, "Rock" (John i. 42). In common with the earliest followers of Jesus, Peter received three separate calls from his Master: first, to become his disciple (John i. 40 seq.; ep. ii. 2); secondly, to become his constant companion (Mat. iv. 19; Mark i. 17; Luke v. 10); and, thirdly, to be his apostle (Mat. x. 2; Mark iii. 14, 16; Luke vi. 13, 14). Peter's ardor, earnestness, courage, vigor, and impetuosity of disposition marked him from the first as the leader of the disciples of Jesus. He is always named first in the lists of the apostles (Mat. x. 2; Mark iii. 16; Luke vi. 14; Acts i. 13). In the more intimate circle of the most favored three disciples, he

is likewise always named first (Mat. xvii. 1; Mark v. 37; ix. 2; xiii. 3; xiv. 33; Luke viii. 51; ix. 28). He was the natural spokesman of the apostolical band. He was the first to confess Jesus as the Christ of God (Mat. xvi. 16; Mark viii. 29), but was equally forward to dissuade him from his chosen path of suffering (Mat. xvi. 22; Mark viii. 33), receiving from Christ the appropriate praise and blame.

Peter's life exhibits three well-marked stages. First, there is the period of training, as exhibited in the gospel narrative. During these years of personal association with Christ, he learned to know both Christ and himself. And though he brought them to an end in a threefold denial of the Master whom he had boasted that he at least would never forsake (Mat. xxvi. 69 seq.; Mark xiv. 66 seq.; Luke xxii. 54 seq.; John xviii. 15 seq.), Jesus closed them with a loving probing of his heart and restoration of his peace and confidence (John xxi. 15 seq.). Secondly, the period of leadership in the church, as exhibited in the earlier chapters of The Acts. During these years Peter justified his surname, and fulfilled the prophecy that on him should the edifice of the church be raised. It was by his bold and strong hand that the church was led in every step. It was he who moved the disciples to fill up the broken ranks of the apostolate (Acts i. 15); it was he who proclaimed to the assembled multitudes the meaning of the pentecostal effusion (ii. 14); he was the leader in the public healing of the lame man and in the subsequent sermon and defense (iii. 4, 12; iv. 8); it was by his voice that Ananias and Sapphira were rebuked (v. 3, 8). Above all, it was by his hand that the door of salvation was opened alike to the Jews in the great sermon at Pentecost (ii. 10, 38), and to the gentiles in the case of Cornelius (x.). Thirdly, the period of humble work in the kingdom of Christ, exhibited in the epistles of the N. T. When the foundations of the church had been laid, Peter takes a subordinate place, and in humble labors to spread the boundaries of the kingdom, disappears from the page of history. In the church at Jerusalem James takes henceforth the leading place (xii. 17; xv. 13; xxi. 18; Gal. ii. 9, 12). The door had been opened to the gentiles, and Paul now becomes the apostle to the gentiles (Gal. ii. 7). As the apostle to the circumcision (8), Peter prosecuted henceforth his less brilliant work, wherever Jews could be found, and contentedly left Jerusalem to James and the civilized world to Paul. The book of The Acts closes its account of him at the meeting at Jerusalem (Acts xv.), when his policy of breaking down the barriers for the gentiles met with universal acceptance. We hear of him afterwards at Antioch (Gal. ii. 11), possibly at Corinth (1 Cor. i. 12), certainly in the far east at Babylon (1 Pet. v.

13), and certainly as prosecuting his work through missionary journeys, taking his wife with him (1 Cor. ix. 5). Finally, we know that he glorified God by a martyr's death (John xxi. 19). Beyond this, Scripture tells us nothing of his fortunes, labors, sufferings, or successes, except what can be learned from his two Epistles. In them he stands before us in a singularly beautiful humility, not pressing the recognition of personal claims to leadership upon the Christian community, but following up the teaching of Paul or of Jude with his own, and exhorting his readers to hold fast to the common faith.

No character in Scripture history, we may even say in all literature, is drawn for us more clearly or strongly than Peter's. In the gospels, in The Acts, and in the epistles it is the same man that stands out before us in dramatic distinctness. Always eager, ardent, impulsive, he is pre-eminently the man of action in the apostolic circle, and exhibits the defects of his qualities as well as their excellences throughout life (Mat. xvi. 22; xxvi. 69-75; Gal. ii. 11). His virtues and faults had their common root in his enthusiastic disposition; it is to his praise that along with the weed of rash haste, there grew more strongly into his life the fair plant of burning love and ready reception of truth. He was treated with distinguished honor by his Lord: he was made the recipient of no less than three miracles in those early days of the gospels; he was granted a special appearance after the resurrection (1 Cor. xv. 5); Jesus could find time in his own passion and while saving the world to cast on him a reminding glance and to bind up his broken heart. Accordingly the life of Peter is peculiarly rich in instruction, warning, and comfort for the Christian, and his writings touch the very depths of Christian experience and soar to the utmost heights of Christian hope.

Authentic history adds but little to our knowledge of Peter's life beyond what we glean from the N. T. Conformably to the notice of his martyrdom in John xxi. 19, we are credibly told that he died by crucifixion about the same time with Paul's death by the sword, that is about A. D. 68. The place of his death is not incredibly witnessed to be Rome. Legend was early busy with his life; the Roman legend of a twenty-five years' episcopate in Rome has its roots in early apocryphal stories originating among the heretical Ebionites, and is discredited not less by its origin and manifest internal inconsistencies than by all authentic history.

The First Epistle General of Peter. The author of this epistle announces himself as the apostle Peter (i. 1); and the whole internal character of the letter as well as exceptionally copious historical attestation bears out the assertion. It is addressed "to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bi-

thynia" (i. 1), which is evidently a somewhat metaphorical description of the whole body of Christians inhabiting the region comprised in modern Asia Minor. That the readers in the mind of the author were largely of gentile origin is clear from such passages as i. 14; ii. 9, 10; iii. 6; iv. 3. These were churches founded and nurtured in large part by the apostle Paul, and to them Paul had written his letters to the Galatians, Ephesians, and Colossians; Peter writes to them as those who owed their conversion to others than himself (i. 12, 25), and in order to testify that the gospel they had received was "the true grace of God" and to exhort them to "stand fast therein" (v. 12). Thus he publishes his hearty agreement with the apostle Paul and at the same time pens what is pre-eminently the epistle of hope. The order in which the countries to which it was sent are enumerated (i. 1), names them from east to west, and suggests that the letter was written in the east. This is borne out by the salutation sent from the Babylonian church (v. 13). Its date is set by its pretty copious use of the Epistle to the Ephesians on the one side, and the death of Peter on the other, as between A. D. 63 and A. D. 67: it is most probable that it was written about 64 or 65. The style in which the letter is written is at once simple, striking, and forcible, abounding in sudden and abrupt transitions and admirably reflecting the character of the writer. The whole mode of presentation of its matter is special and characteristic, though the doctrine presented is distinctly the same as that of the epistles of Paul, set forth here with prevailing reference to the grace of God and the future hope. The epistle is filled to a remarkable degree with reminiscences of earlier Christian writings, particularly of the epistles to the Romans and Ephesians and James: thus revealing a characteristic of Peter's. It is remarkable for the combined depth and beauty of its Christian teaching. After the greeting (i. 1, 2) there follows an introductory section (i. 3-12) in which God is praised for the blessings of salvation. The body of the letter (i. 13-v. 11) consists of (1) a series of exhortations to a diligent Christian walk, correspondent to the teaching its readers had received (i. 13; ii. 10); (2) a number of particular directions for the special relationships of life (ii. 11-iv. 6); and (3) some closing instructions for the present needs of the readers (iv. 7-v. 11). It ends with salutations and announcements (v. 12-14). Though, after the allusion in 2 Pet. iii. 1, it is first mentioned explicitly by name by Irenæus, in the later second century, this epistle has from the very beginning always held a secure place in the Christian Bible in every part of the world, and has always been in the fullest use by Christians of every land.

The Second Epistle General of Peter. The author of this epistle describes himself as

"Symeon Peter, a bond servant and apostle of Jesus Christ" (i. 1, R. V. margin), and represents himself as having been present at Christ's transfiguration (i. 16) and as having received from him a prediction as to his death (i. 14; cp. John xxi. 19), and also as standing on an equality with the apostle Paul (iii. 15). This distinct claim of the author's to be the apostle Peter is borne out by the character of the letter itself, which does not lack traits characteristic of Peter's manner or points of likeness to his speeches recorded in The Acts and to the first epistle, to which it alludes (iii. 1). Traces of its use in the very earliest days of the church are not numerous or very clear: but Origen at the opening of the third century speaks of it in a manner which shows that it was used in the church of his day; and although doubts were cherished in some quarters concerning its authorship, these are overborne by the weighty historical evidence.

The form of its address is quite general: "to them that have obtained a like precious faith with us" (i. 1); but iii. 1 shows that the same readers are in view to whom 1 Peter had been sent. The place from which it was written cannot be confidently ascertained; if the allusion in i. 14 implies that Peter was on the verge of his martyrdom, we may think of Rome. In that case the letter should be dated in A. D. 68; and the nature of the errors rebuked in it, and its use of the Epistle of Jude as well as its allusion to 1 Peter will accord with this date.

Its object is declared in iii. 1, 17, 18 to be to stir up the minds of its readers to remember what had been taught them, to the end that they might be saved from the errors now becoming prevalent and might grow in grace and the knowledge of the Lord and Saviour Jesus Christ. It was written, in other words, to rebuke the nascent gnosticism creeping into the churches, and to build up Christians in true knowledge and purity. The contents of the letter are in full accord with its object. After the usual apostolical greeting (i. 1, 2), it passes insensibly into an earnest exhortation to growth in grace and knowledge (3-11), and thence into a reminder of the grounds on which this knowledge, itself the basis of piety, rests (12-21), and a denunciation of the false teachers (ii. 1-22). The readers are then reminded of the nature and surety of the teaching given them as to the second advent and the end of the world (iii. 1-13); and the letter closes with an exhortation to them to make their calling and election sure, including a commendation of Paul's letters, and concludes with a doxology (14-18).

B. B. W.

**Peth-a-hi'ah** [Jehovah bath set free].

1. A descendant of Aaron whose family became the nineteenth course of priests (1 Chron. xxiv. 16).

2. A Levite who was induced by Ezra to

put away his foreign wife (Ezra x. 23). He was probably the Levite of the name who assisted Ezra in his religious work (Neh. ix. 5).

3. A man of Judah, family of Zerah, and an official of the Persian king for all matters concerning the people (Neh. xi. 24).

**Pe'thor** [left, opening].

A town near the Euphrates (Num. xxii. 5), by the mountains of Aram or Mesopotamia (Num. xxiii. 7; Dent. xxiii. 4). While the Israelites were in Egypt, the town was captured by the Hittites, and they retained it until the ninth century B. C., when it was wrested from them by Shalmaneser II., king of Assyria, and converted into a colony of the conquerors. It was situated far north of Palestine, on the western bank of the Euphrates, near the river Sagura, now Sajur, a few miles south of the Hittite capital Carchemish.

**Pe-thu'el** [probably, noble-mindedness of God].

Father of the prophet Joel (Joel i. 1).

**Pe'tra**. See SELA.

**Pe-ul'te-thai**, in A. V. **Pe-ul'thai** [perhaps, full of work, laborious].

A Levite, a doorkeeper, son of Obed-edom (1 Chron. xxvi. 5).

**Pha'lec**. See PELEG.

**Phal'lu**. See PALLU.

**Phal'ti**. See PALT.

**Phal'ti-el**. See PALTIEL.

**Pha-nu'el** [face or presence of God].

An Asherite, the father of Anna (Luke ii. 36).

**Pha'raoh** [Egyptian *per-āa*, great house].

A title used as the general designation of the sovereign of Egypt, both with and without the personal name attached.

Of the Pharaohs mentioned in the Bible, several, among whom are the Pharaohs of Abraham and Joseph, cannot be identified with any degree of certainty. Of those that are better known there are:

1. THE PHARAOH OF THE OPPRESSION. It is quite generally, though not universally, believed that this was Ramses II., third king of the nineteenth dynasty and son of Seti I. See EGYPT III. 8. Both belonged to the New Empire. Ramses while yet a mere child was made coregent by Seti, and reigned sixty-seven years, from 1345 to 1281 B. C. according to Dr. Mahler's calculation. He was a great warrior and penetrated farther into Asia than even Thothmes III. had done, advancing as far as Asia Minor and to the vicinity of the Tigris. The Libyans, the inhabitants of Asia Minor, and islanders of, the Mediterranean made war against Egypt, but Ramses defeated them. His great expeditions were directed against the Hittites and their allies, and occupied many campaigns. His most notable exploit was during an ex-