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who perverted the faith of some and denied our only Master. WILLIAM EDWARD RAFFETY

LASEA, la-sē'a (Λάσα, *Lásia*): A town on the S. coast of Crete, 5 miles E. of Fair Havens (Acts 27 8). The ruins were examined in 1856 by Rev. G. Brown (see CH [S.P.], ch xxiii, 640). If St. Paul's ship was detained long at this anchorage, it would be necessary to purchase stores from Lasea; and this in addition to the inconvenience of the roadstead (see FAIR HAVENS) would probably explain the captain's reluctance to winter there.

LASHA, lā'sha (לָשָׁה, *lāsha'*): A place named on the southern boundary of the Canaanites along with Gomorrah, Adnah and Zeboim (Gen 10 19). *Onom* identifies it with the hot springs at Callirrhōs in *Wādy Zerkā Ma'in*, on the E. of the Dead Sea; in this agreeing with Tg Jerus. This position, however, seems too far to the N., and possibly the site should be sought on the W. of the Arabah. The absence of the article (cf Josh 15 2) prevents identification with the promontory *el-Lisān*, which runs into the sea from the eastern shore. Wellhausen (*Comp. des Hex.*, 15) thinks we should read לָשָׁה, *lēshām*, as the letters ש (m) and פ (') are like each other in their Palmyrene form. We should then have indicated the boundary from Gaza to the Dead Sea, and then from the Dead Sea to Leshem, i.e. Dan. This is very precarious. No identification is possible. W. EWING

LASSHARON, la-shā'ron, la-shār'on (לָשָׁרֹן, *lashshārōn* or *la-shārōn*, AV Sharon): A royal city of the Canaanites taken by Joshua, named with Aphek (Josh 12 18). Possibly we should here follow the reading of LXX (B), "the king of Aphek in Sharon." *Onom* (s.v. "Saron") mentions a region between Mt. Tabor and the Lake of Tiberias called Sarena. This is probably represented by the ancient site Sarena, on the plateau 6½ miles S.W. of Tiberias. If MT is correct, this may be the place intended.

LAST DAY. See DAY, LAST.

LAST DAYS. See ESCHATOLOGY OF THE OT.

LAST TIME, TIMES (καὶρὸς ἰσχυάτος, *kairōs ēschatos*, χρόνος ἰσχυάτος, *chrōnos ēschatos* [also pl.], ἰσχυάτων τοῦ χρόνου, *ēschaton tou chrōnou*, ἡρα ἰσχυάτη, *hōra ēschātē*): In AV this phrase occurs in 1 Pet 1 5; 1 20 (pl.); 1 Jn 2 18; Jude ver 18. RV has, in 1 Pet 1 20, "at the end of the times," and in 1 Jn 2 18, "the last hour," in closer adherence to the Gr. The conception is closely allied to that of "the last day," and, like this, has its root in the OT conception of "the end of days." In the OT this designates the entire eschatological period as that which the present course of the world is to issue into, and not, as might be assumed, the closing section of history. It is equivalent to what was later called "the coming aeon" (see ESCHATOLOGY OF THE NT). In the NT, on the other hand, the phrase "the last time" does mark the concluding section of the present world-period, of the present aeon. In three of the NT passages the consciousness expresses itself that these "last times" have arrived, and that the period extending from the appearance or the resurrection of Christ until His Second Coming is the closing part of the present age, that the writer and readers are living in "the last times." In one passage (1 Pet 1 5) "the last time" is projected farther forward into the future, so that it comes to mean the time immediately preceding the reappearance

of Christ. Both usages can be readily explained. The days of the Messiah were to the OT writers part of the future world, although to the later Jewish chiliasm they appeared as lying this side of it, because differing from the world to come in their earthly and temporal character. To the early Christians the days of the Messiah appeared more closely assimilated in character to the future world, so that no reason existed on this score for not including them in the latter. Still it was also realized that the Messiah in His first appearance had not brought the full realization of the coming world, and that only His return from heaven would consummate the kingdom of God. Accordingly, the days in which they lived assumed to them the character of an intermediate period, marked off on the one hand from the previous development by the appearance of the Messiah, but equally marked off from the coming aeon by His reappearance in glory. From a formal point of view the representation resembles the Jewish chiliasm scheme, but with a twofold substantial difference: (a) the chiliasm scheme restricts the Messiah and His work to the last days, and does not carry Him over into the coming world, whereas to the Christian the coming world, no less than the last days, is thoroughly Messianic; (b) to the Jewish point of view both the days of the Messiah and the coming world lie in the future, whereas to the Christian the former have already arrived. It remained possible, however, from the Christian point of view to distinguish within the last times themselves between the immediate present and the future conclusion of this period, and this is done in 1 Pet 1 5. Also in 1 Jn 2 18 the inference that "the last hour" has come is not drawn from the presence of the Messiah, but from the appearance of the anti-Christian power, so that here also a more contracted conception of the last stage of history reveals itself, only not as future (1 Pet 1 5), but as present (hence "hour" not "time").

For literature see ESCHATOLOGY OF THE NT.

GEERHARDUS VOS

LASTHENES, las'the-nēz (Λασθένης, *Lasthēnēs*): A highly placed official under King Demetrius II, Nicator. He is called the king's "kinsman" (AV "cousin") and "father" (1 Macc 11 31.32; Jos, *Ant*, XIII, iv, 9), but these are to be taken as court titles rather than as denoting blood-relationship. According to Jos (*Ant*, XIII, iv, 3) he was a native of Crete, and raised an army for the king when he made his first descent upon the coast, and rendered him ultimately successful in wresting the throne of Syria from Alexander Balas (1 Macc 10 67; *Ant*, XIII, iv, 3). The letter addressed to L. indicates that he was probably prime minister or grand vizier of the kingdom. J. HUTCHISON

LATCHET, lach'et (לָחֶט, *lōhēt*; ἡμάς, *himás*): Leather thong used for tying on sandals (see Gen 14 23; Mk 1 7 ||). The stooping to untie the dusty shoe-latchet was esteemed by Orientals a service that was at once petty and defiling, and was usually assigned to menials.

LATIN, lat'in: Was the official language of the Rom Empire as Gr was that of commerce. In Pal Aram. was the vernacular in the rural districts and remoter towns, while in the leading towns both Gr and Aram. were spoken. These facts furnish the explanation of the use of all three tongues in the inscription on the cross of Christ (Mt 27 37; Mk 15 26; Lk 23 38; Jn 19 19). Thus the charge was written in the legal language, and was technically regular as well as recognizable by all classes of the people. The term "Latin" occurs in the NT only in Jn 19 20, Ῥωμαῖοι, *Rhōmaïōi*, and in Lk 23