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remove to Judaea the scattered handful of Jews to secure their safety (1 Macc 5 45). Possibly under Hyrcanus Jewish influence began to

2. History prevail; and before the death of Jan-naeus the whole country owned his sway (*HJP*, I, i, 297, 306). At the death of Herod the Great it became part of the tetrarchy of Antipas (*Ant*, XVII, vii, 1). The tetrarch built a city on the site of the ancient Beth-haram (Josh 13 27) and called it Julius in honor of the emperor's wife (*Ant*, XVIII, ii, 1; *BJ*, II, ix, 1). Here Simon made his abortive rising (*Ant*, XVII, x, 6; *BJ*, II, iv, 2). Claudius placed it under the government of Felix (*BJ*, II, xii, 8). It was finally added to the Rom dominions by Placidus (*BJ*, IV, vii, 3-6). Under the Moslems it became part of the province of Damascus.

Peraea, "the land beyond Jordan," ranked along with Judaea and Galilee as a province of the land of Israel. The people were under the same laws as regarded tithes, marriage and property.

Peraea lay between two gentile provinces on the E., as Samaria between two Jewish provinces on the W. of the Jordan. The fords below *Beisān* and opposite Jericho afforded communication with Galilee and Judaea respectively. Peraea thus formed a link connecting the Jewish provinces, so that the pilgrims from any part might go to Jerus and return without setting foot on gentile soil. And, what was at least of equal importance, they could avoid peril of hurt or indignity which the Samaritans loved to inflict on Jews passing through Samaria (Lk 9 52f; *Ant*, XX, vi, 1; *Vita*, 52).

It seems probable that Jesus was baptized within the boundaries of the Peraea; and hither He came from the turmoil of Jerus at the Feast of the Dedication (Jn 10 40). It was the scene of much quiet and profitable intercourse with His disciples (Mt 19; Mk 10 1-31; Lk 18 15-30). These passages are by many thought to refer to the period after His retirement to Ephraim (Jn 11 54). It was from Peraea that He was summoned by the sisters at Bethany (ver 3).

Peraea furnished in Niger one of the bravest men who fought against the Romans (*BJ*, II, xx, 4; IV, vi, 1). From Bethzob, a village of Peraea, came Mary, whose story is one of the most appalling among the terrible tales of the siege of Jerus (*BJ*, VI, iii, 4). Jos mentions Peraea for the last time (*BJ*, VI, v, 1), as echoing back the doleful groans and outcries that accompanied the destruction of Jerus. W. EWING

PERAZIM, per'a-zim, pē-rā'zim, MOUNT (הַר־פְּרָזִים, *har-prāzīm*): "Jeh will rise up as in mount Perazim" (Isa 28 21). It is usually considered to be identical with BAAL-PERAZIM (q.v.), where David obtained a victory over the Philis (2 S 5 20; 1 Ch 14 11).

PERDITION, pēr-dish'un (ἀπόλεια, *apōleia*, "ruin" or "loss," physical or eternal): The word "perdition" occurs in the Eng. Bible 8 t (Jn 17 12; Phil 1 28; 2 Thess 2 3; 1 Tim 6 9; He 10 39; 2 Pet 3 7; Rev 17 11.18). In each of these cases it denotes the final state of ruin and punishment which forms the opposite to salvation. The vb. *apollūein*, from which the word is derived, has two meanings: (1) to lose; (2) to destroy. Both of these pass over to the noun, so that *apōleia* comes to signify: (1) loss; (2) ruin, destruction. The former occurs in Mt 26 8; Mk 14 4, the latter in the passages cited above. Both meanings had been adopted into the religious terminology of the Scriptures as early as the LXX. "To be lost" in the religious sense may mean "to be missing" and "to be ruined." The former meaning attaches to

it in the teaching of Jesus, who compares the lost sinner to the missing coin, the missing sheep, and makes him the object of a seeking activity (Mt 10 6; 15 24; 18 11; Lk 15 4.6.8.24.32; 19 10). "To be lost" here signifies to have become estranged from God, to miss realizing the relations which man normally sustains toward Him. It is equivalent to what is theologically called "spiritual death." This conception of "loss" enters also into the description of the eschatological fate of the sinner as assigned in the judgment (Lk 9 24; 17 33), which is a loss of life. The other meaning of "ruin" and "destruction" describes the same thing from a different point of view. *Apōleia* being the opposite of *sōtēria*, and *sōtēria* in its technical usage denoting the reclaiming from death unto life, *apōleia* also acquires the specific sense of such ruin and destruction as involves an eternal loss of life (Phil 1 28; He 10 39). Perdition in this latter sense is equivalent to what theology calls "eternal death." When in Rev 17 8.11 it is predicated of "the beast," one of the forms of the world-power, this must be understood on the basis of the OT prophetic representation according to which the coming judgment deals with powers rather than persons.

The Son of Perdition is a name given to Judas (Jn 17 12) and to the Antichrist (2 Thess 2 3). This is the well-known Heb idiom by which a person typically embodying a certain trait or character or destiny is called the son of that thing. The name therefore represents Judas and the Antichrist (see MAN OF SIN) as most irrecoverably and completely devoted to the final *apōleia*. GEERHARDUS VOS

PERES, pē'rez. See MENE.

PERESH, pē'resh (פֶּרֶשׁ, *peresh*, "dung"): Son of Machir, grandson of Manasseh through his Aramitish concubine (1 Ch 7 14.16).

PEREZ, pē'rez, **PHAREZ**, fā'rez (פָּרֶז, *peres*, "breach"): One of the twins born to Judah by Tamar, Zerah's brother (Gen 38 29.30). In AV Mt 1 3 and Lk 3 33, he is called "Phares," the name in 1 Esd 5 5. He is "Pharez" in AV Gen 46 12; Nu 26 20.21; Ruth 4 12.18; 1 Ch 2 4.5; 4 1; 9 4. In AV and RV 1 Ch 27 3; Neh 11 4.6, he is "Perez." He is important through the fact that by way of Ruth and Boaz and so through Jesse and David his genealogy comes upward to the Saviour. The patronymic "Pharzite" occurs in Nu 26 20 AV.

Perezites (Nu 26 20, AV "Pharzites"). The patronymic of the name Perez.

HENRY WALLACE

PEREZ-UZZA, pē-rez-uz'za. See UZZA.

PERFECT, pūr'fekt, **PERFECTION**, pēr-fek'-shun (שְׁלֵמָה, *shālēm*, תָּמִים, *tāmīm*; τέλειος, *téleios*, τελειότης, *teleiōtēs*): "Perfect" in the OT is the tr of *shālēm*, "finished," "whole," "complete," used (except in Dt 25 15, "perfect weight") of persons, e.g. a "perfect heart," i.e. wholly or completely devoted to Jeh (1 K 8 61, etc; 1 Ch 12 38; Isa 38 3, etc); *tāmīm*, "complete," "perfect," "sound or unblemished," is also used of persons and of God, His way, and law ("Noah was a just man and perfect," RVm "blameless" [Gen 6 9]; "As for God, his way is perfect" [Ps 18 30]; "The law of Jeh is perfect" [Ps 19 7], etc); *tām*, with the same meaning, occurs only in Job, except twice in Pss (Job 1 1.8; 2 3, etc; Ps 37 37; 64 4); *kāil*, "complete," and various other words are tr'd "perfect."