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*LEXICAL NOTES FROM THE PAPYRI.*<sup>1</sup>

X.

IN our previous papers we have endeavoured to present with some fullness the Hellenistic vernacular record of words used in the New Testament. The mere fact that in the four papers we have not yet finished *a* will show that on this scale we could not hope to complete the alphabet under some years in the columns of the EXPOSITOR. What has appeared will serve very well as a specimen, on which we may ask for the assistance of criticism, in view of our collecting the whole material in book form. For the rest of the year we propose to adopt a different line. We propose to cover, if we can, the rest of the alphabet, presenting only words which need special treatment, or words that gain some special light from their use in the vernacular documents. We shall, moreover, bring our material into direct relation with the New Testament, instead of leaving the student to apply the illustrative matter for himself. This is a duty we shall have to attend to when we come to the final stage; but it has been subordinated hitherto in order to gain space, and present as large a specimen as we could of the mass of newly available illustration.

*ἀγωνίζομαι* we have already passed (see *Notes* iv.); but *Syll.* 214<sup>10</sup> (c. 267 B.C.) is worth returning to. In this Athenian inscription we read *ἐπειδὴ πρότερον μὲν Ἀθηναῖοι καὶ Λακεδαιμόνιοι καὶ οἱ σύμμαχοι οἱ ἐκατέρων φιλίαν καὶ συμμαχίαν κοινὴν ποιησάμενοι πρὸς ἑαυτοὺς πολλοὺς καὶ καλοὺς ἀγῶνας ἠγωνίσαντο μετ' ἀλλήλων πρὸς τοὺς καταδουλοῦσθαι τὰς πόλεις ἐπιχειροῦντας*. The phrase hardly differs from that in 2 Tim. iv. 7; and it makes it decidedly less

<sup>1</sup> For abbreviations see the February and March EXPOSITOR, pp. 170, 262.

clear that the figure there is drawn from the games. In *Syll.* 213 *l.c.* (*Notes* iv.) the verb is used of warfare, as in this inscription, which is contemporary with it.

ἀπάγω has likewise been passed, but we might add the suggestion on its record that in Acts xii. 19 no more than *imprisoned* need be meant: the weight of authority, however, seems to discourage this.

ἀρχαῖος.—That this word retains in general the sense of *original*, as distinguished from παλαιός=*old*, is seen commonly in the papyri as in the New Testament. Acts xxi. 16, where Mnason is described as “an *original* disciple,” one who belongs to the “beginning of the gospel” (Phil. iv. 15), is illustrated by *Magn.* 215*b*, a contemporary inscription, where an ἀρχαῖος μύστης inscribes an ἀρχαῖος χρησμός: the “ancient initiate” is opposed to the neophyte, the “ancient oracle” to one just uttered. (The citation is made by Thieme, p. 26.) For the more general sense of “ancient,” recurrent in Matt. v. 21, etc., we may compare the ii/A.D. horoscope FP 139<sup>6</sup>, where a date is given κατὰ τοὺς ἀρχέους, i.e. “old style.” The neuter=“original condition” may be seen in *OGIS* 672<sup>6</sup><sup>n</sup>. (80 A.D.), where a river is dredged, etc., καὶ ἐπὶ τὸ ἀρχαῖον ἀπεκατεστάθη: similarly in 2 Cor. v. 17, the “original conditions” pass away before the fiat that καινὰ ποιεῖ πάντα (Rev. xxi. 5). A standing title of the city Heracleopolis, ἁ. καὶ θεόφιλος, reminds us of “ancient and religious foundations” at Oxford or Cambridge to-day.

ἀρχή.—The double meaning, answering to ἄρχειν and ἄρχεσθαι severally, can be freely paralleled. The great difficulty of John viii. 25 makes it desirable to quote OP 472<sup>17</sup> (ii/A.D.) τὸ μηδ' ἀρχὴν γενόμενον, “which never existed at all”; but the absence of the article, and the fact that we cannot quote other examples of this once familiar usage, makes the quotation of little weight for confirming the R.V. margin here, though it is probably right.

*ἀρχηγός*.—To determine between *founder* and *leader* in Heb. ii. 10, xii. 2, Acts iii. 15, v. 31, is too complex a question for this note. Our few citations go to emphasize the closeness of correspondence with *auctor*, which it evidently translates in a proconsul's edict, *Syll.* 316<sup>8</sup> ἐγγόνει ἄ. τῆς ὄλης συγχύσ εως,<sup>17</sup> τὸν γεγονότα ἄ. τῶν πραχθέντων. So OP 41<sup>5</sup> etc. (iii/iv. A.D.), where a crowd shouts repeatedly ἀρχηγὲ τῶν ἀγαθῶν, "source of our blessings," *auctor bonorum*. The phrase is found five centuries earlier in the Rosetta Stone (*OGIS* 90<sup>47</sup>) . . . anniversaries which are πολλῶν ἀγαθῶν ἄ. πᾶσιν. In *OGIS* 212<sup>18</sup> Apollo is ἄ. τοῦ γένους of Seleucus Nicator (306-280 B.C.) whose mother was said to have dreamed that she conceived by Apollo: so in 219<sup>26</sup> of his son Antiochus I (Soter).

*ἀρχισυνάγωγος*.—The word is used for *Greek* assemblies: see *Archiv* ii. 430. An interesting inscription from Akmonia in Phrygia is given by Sir W. M. Ramsay, *C. and B.* ii. 649 f., who comments on the fact that this title of dignity and influence could be held by women ("probably purely honorary").

*ἀρχιτέκτων*.—Our *architect* is much narrower than its original, which in papyri (TbP 286<sup>19</sup>—ii/A.D.) can represent "chief engineer." The R.V. is of course shown to be right by the context in 1 Cor. iii. 10. It is worth while to remember that τέκτων in its turn is wider than "carpenter."

*ἄρχων*.—The official uses of ἄ. are fully classified by Dittenberger in the indices to his *Sylloge* and *OGIS*. In the newly published BM III., p. 183<sup>57</sup> (113 A.D.) we find the Jewish use for the first time: ἀρχόντων Ἰουδαίων προσευχῆς Θηβαίων—an important passage which one of us has examined in *Expos. Times*, xix. 41.

*ἀσέλγεια*.—An obscure and badly spelt document of iv/v A.D., BU 1024<sup>v.17</sup>, seems to contain this noun in the form ἀθελγία: we mention it only to note how early the

popular etymology was current connecting it with *θέλω*. It is dubious at best, and the history of the word is really unknown.

*ἀσθνήμα*.—This rare word occurs in BU 903<sup>15</sup> (ii/A.D.) ἀφ' ὧν τοὺς πλείστους ἐξ ἀσθνήματος ἀνακεχωρηκέναι: it differs little if at all from *ἀσθένεια*.

*ἀστεῖος*.—As early as HbP 54<sup>15d</sup>. (iii/B.C.) we find this word developed: *ἱματισμὸν ὡς ἀστειώτατον* the edd. render “as fine clothes as possible.” Its connexion with the “city” was forgotten, and indeed *ἄστυ* itself had fallen out of ordinary use.

*ἀστοχέω*.—In the N.T. confined to the Pastorals, but quotable from papyri of ii/B.C. and later, including the ill-spelt BU 531<sup>11,19</sup> (ii/A.D.), where the meaning seems to be “fail” or “forget.” This it retains in modern Greek: so the Klepht ballad in Abbott's *Songs*, p. 34—

*Μὴν ἀστοχᾶς τὴν ὀρμηνεία, τῆς γυναικὸς τὰ λόγια,*

“forget not thy wife's advice, forget not her words.” In Par P 35<sup>26</sup> (ii/B.C.) *ἀστοχήσαντες τοῦ καλῶς ἔχοντος*, we have a close parallel to 1 Tim. i. 6.

*ἀσύνθετος*.—To other citations for the meaning *faithless* appearing in the derivative verb may be added three from Ptolemaic papyri for *εὐσυνθετέω*, *to keep faith*.

*ἀσφάλεια* is extremely common, as are the cognates. Luke i. 4 is illustrated by its use in the legal sense, *security*: thus AP 78<sup>16</sup> (ii/A.D.) *ἀ. γραπτὴν*, “written security,” TbP 293<sup>19</sup> (do.) *τὰς παρατεθείσας ὑπὸ αὐτοῦ ἀ.* “the *proofs* submitted by him.” Personal *safety*, as in 1 Thess. v. 3, is the meaning in a great many inscriptions, where it keeps company with *ἀσυλία*, *ἀτέλεια*, and the like privileges.

*ἀσχημονέω*.—TbP 44<sup>17</sup> (114 B.C.), a petition concerning a violent assault, in which the aggressor *ἔως [μὲν τ]ῖνος*

ἔλοιδ[όρησέν με] καὶ ἀσχημο[νεῖ\*] ὕστερον δὲ ἐπιπηδήσας ἔδωκεν πληγὰς πλείους ἢ εἶχεν ῥάβδωι. Here foul language at least is suggested. In the famous Mysteries inscription from Andania (*Syll.* 653<sup>4</sup>—91 B.C.) the candidate has to swear μήτε αὐτὸς μηθὲν ἄσχημον μηδὲ ἄδικον ποιήσῃν ἐπὶ καταλύσει τῶν μυστηρίων μήτε ἄλλωι ἐπιτρέψῃν: in this case anything irreverent or improper would be included. Perhaps *behave dishonourably* is the meaning in 1 Cor. vii. 36, but the word seems to take the colour of its context.

ἀτακτέω.—To the extended note in *Thess.* pp. 152 ff. may be added an early citation from the newly published EP 2<sup>13</sup> (285/4 B.C.) ἡ πρᾶξις ἔστω ἐκ τοῦ ἀτακτοῦντος καὶ μὴ ποιοῦντος κατὰ τὰ γεγραμμένα—it means *contumacious*.

ἄτοπος.—See *Notes* ii. 109 and *Thess.* p. 110.

αὐθεντέω.—Grimm's description of this as "a bibl. and eccl. word" prompts the remark that the adjective αὐθεντικός is very well established in the vernacular. "Biblical"—which in this case means that the verb occurs *once* in the New Testament—seems intended to hint what ἀπαξ εἰρημένον in a "profane" writer would not convey: we may refer to Nägeli, p. 49, for evidence which encourages us to find the verb's *provenance* in the popular vocabulary—the Atticist warns his pupil to use αὐτοδικεῖν because αὐθεντεῖν was vulgar (*κοινότερον*). As the meaning in 1 Tim. ii. 12 is not quite easy, we may add that αὐθέντης (earlier αὐτο-ἔντης, from the root of ἀνύτω, Latin *sons*, our *sin*) is properly "one who acts on his own authority," hence in this context an autocrat.

αὐλή.—BM I. p. 36 (ii/B.C.) has a complaint against marauders who had not only sacked a house, but appropriated to their own uses τὴν προσοῦσαν αὐλήν καὶ τὸν τῆς

\* Query ἀσχημόνει, an unaugmented imperfect: the present is rather oddly sandwiched between two aorists, unless we are to call in the help of parallels noted *Proleg.* p. 121.

*οίκιας τόπον φιλόν.* This will serve as a good specimen of the normal use in the papyri, where the word is extremely common, denoting the *court* attached to a house. So far as we have observed, there is nothing in the *Κοινή* to support the contention that in the New Testament *αὐλή* ever means the house itself: see Meyer on Matt. xxvi. 3. Like the Latin *aula* and our own *court*, it is frequent in the inscriptions to denote a Royal *entourage*, e.g. *OGIS* 735<sup>4</sup> (ii/B.C.) *τῶν περὶ αὐλήν δια[δόχων]*, referring to certain officials attached to the court of Ptolemy Philometor.

*αὐστηρός.*—The epithet of Luke xix. 21 is poorly rendered by the word we have borrowed. It obviously means *strict, exacting*, a man who expects to get blood out of a stone. This sense is well seen in an interesting letter of ii/A.D., TbP 315, in which the writer warns his friend, who was evidently connected with the temple finance, to see that his books were in good order, in view of the visit of a government inspector, *ὁ γὰρ ἄνθρωπος λείαν ἐστὶν αὐστηρός*, “a regular martinet.” In the curious rhetorical exercise (?), OP 471 (ii/A.D.), we find <sup>93</sup> *τί οὖν ὁ κατηφῆς σὺ καὶ ὑπεραύστηρος οὐκ ἐκώλυες*; “Why then did not you with your modesty and extreme austerity stop him?” (G. and H.). Here (as the context shows) a rigorous Puritanism is sarcastically attributed to a high Roman official, whose scandalous relations with a favourite ill became a *vir gravis*: this is nearer to the English *austere*. Four centuries earlier it describes “rough” country, *OGIS* 168<sup>57</sup>.

*αὐτάρκεια, αὐτάρκης.*—We have several quotations, but only in the simple sense of *enough*: OP 729<sup>10</sup> (137 A.D.) *τὴν αὐταρκίαν κόπρον* (l. *κόπρου*) *περιστερῶν*, the “necessary amount” of guano; BM III. p. 104<sup>6</sup> (42 A.D.) *τὰ αὐτάρκη καύματα* for a bath-house, etc. The fact lends some emphasis to St. Paul’s use of the words in the philosophic sense of *self-sufficiency, content*: for all his essentially popular

vocabulary, on which Nägeli rightly lays stress, he could use the technical words of thinkers in their own way. (Cf. Nägeli's summing up, pp. 41 f.).

*ἄφθαρτος*.—As an antithesis to "mortal," the term is well seen in *Syll.* 365<sup>10</sup> (c. 37 A.D.) θεῶν δὲ χάριτες τούτῳ διαφέρουσιν ἀνθρωπίνων διαδοχῶν, ᾧ ἡ νυκτὸς ἥλιος καὶ (for ἡ) τὸ ἄφθαρτον θνητῆς φύσεως.

*ἀφιλάγαθος* is said by Grimm to be "found only in 2 Tim. iii. 3." In OP 33 (ii/A.D.) the rebel Appianus taunts Marcus Aurelius with *ἀφιλοκαγαθία* (presumably short for *ἀφιλοκαλοκαγαθία*), after extolling his father Antoninus as *φιλάγαθος* and *ἀφιλάργυρος* (2 Tim. I.c. and Heb. xiii. 5).

*ἄφιξις*.—One early citation may be made, from PP II. p. 43<sup>8</sup> (iii/B.C.), where it certainly means *arrival*: so also in Aristeas 173 and *Magn.* 17<sup>11</sup>, and as late as iv/A.D. in LpP 64<sup>36, 47</sup>. But Josephus, *Ant.* II. 18 fin., μὴ προδηλώσαντες τῷ πατρὶ τὴν ἐκεῖσε ἄφιξιν—not included among Grimm's citations—can hardly mean anything but *departure*. See *Proleg.* 26 n.

*ἀφορμή*.—See *Notes* i. p. 279. This Pauline word is well established in the vernacular, with meanings varying from *incitement* or *prompting* (OP 237<sup>vii.21</sup>, ii/A.D.: ἐκ μητρὸς ἀφορμῆς) to the more ordinary *occasion* or *opportunity*. In BU 615<sup>16</sup> (ii/A.D.) ἀφορμὴν εὐρών—a son "finds an opportunity" to write to his father—we have a phrase resembling that of Rom. vii. 8.

*ἄχυρον*.—Two citations may be made for this exceedingly common word. One shows that "bricks without straw" were as abnormal in the Ptolemaic period as in the days of the Exodus: PP II. p. 50<sup>12</sup> (as amended III. p. 139) shows directions ἐς τὰ ἄχυρα πρὸς τὴν πλωθολλίαν. The practice exemplified typically in the Ptolemaic ostrakon, *Ostr.* 1168—λό(γος) ἀχύρου, an account for fuel εἰς τὰς καμείνους—reminds us that (Egyptian brickmaking apart) feeding the



fire was the *normal use* of the "chaff." The stern theology of earlier days might have glossed the Baptist's words with Prov. xvi. 4.

*βαίον*.—We mention this Egyptian word only because it makes yet another deduction from the fast vanishing list of "bibl. and eccles." words in Grimm: i/ and ii/A.D. citations from entirely "profane" papyri undeniably point back to higher antiquity.

*βάλλω*.—One or two of the uses of the simplex might be referred to. That the verb does not necessarily imply *casting* or *thrusting* with some degree of violence is clear already from the N.T. itself; and there are vernacular parallels to negative the assumption of "Jewish Greek." Thus in BU 597<sup>4</sup> (75 A.D.) *ἵνα βάλλῃ τὸν μόσχον πρὸ τῶν προβάτων* does not suggest a violent "flinging" of the helpless calf before the ferocious beasts afterwards named. BM III. p. 182<sup>46</sup> (113 A.D.) *αἱ πλείω βληθεῖσαι* [? sc. *ὑδατος χορηγία*] *βαλανείου Σενηριανοῦ* will illustrate Matt. ix. 17 and other places where *β.* is used for liquids.

*βαπτίζω*.—As late as iv/A.D. (BM I. p. 67, a magic papyrus) the word is still used literally, of a "submerged" boat. For ceremonial ablution—as Luke xi. 38 and the new Gospel-fragment, OP 840<sup>15</sup>, *μήτε μὴν τῶν μαθητῶν σου τοὺς π[όδας βα]πτισθέντων*—we may compare BM I. p. 98 (iii/A.D., magical), *λουσάμενος καὶ βαπτισάμενος*. Our earliest quotation is from Witk. 64 (Par P 47<sup>13</sup>, c. 153 B.C.), a very illiterate letter which is hard to translate; *βαπτιζόμεθα*, however, must clearly mean "flooded" or overwhelmed with calamities. That the word was already in use in this metaphorical sense, even among uneducated people, strikingly illustrates our Lord's speaking of His Passion as a "baptism."

*βασίλεια*.—Mayer (p. 255) quotes three passages—one of them, however, very questionable—in which *β.* = *diadem*.

Since *kingship* or *sovereignty* in the abstract is necessarily the root meaning of the word, it is easy to see how the passage into the concrete could either be on the lines of our *dominion* (cf. "our Sovereign and his dominions"), or follow the outward and visible sign of royalty. There are many places in the New Testament where an abstract meaning is assumed, and of these some might gain in force by substituting "a sign of royalty" for "royalty" in the abstract—one might compare the line taken by the Revisers with *ἐξουσία* in 1 Cor. xi. 10. But it may be doubted whether the change can be made very plausible in any place.

*βασιλικός* is exceedingly common, but we may note PP III. p. 65<sup>6</sup> *πορευομένου ἐπὶ τῆς β. ὁδοῦ* as coeval with the almost identical phrase of the LXX in Num. xx. 17.

*βαστάζω*.—Citations multiply for the meaning *pilfer*, as in John xii. 6, especially in papyri of ii./A.D. We need not add to what was said in *Notes* ii. and iii., except to supplement the interpretation given (iii. 426) of Matt. iii. 11. In view of Harnack's theory of the superior originality of the language in Matthew as compared with Luke, it is worth while to note how "to remove his sandals" expresses the same sense as "to stoop down and unfasten the sandals," with much greater brevity. Another example of the same economy will be the *ἐπιγινώσκει τὸν υἱόν* of Matt. xi. 27 against Luke's *γινώσκει τίς ἐστὶν ὁ υἱός* (x. 22), which even Harnack's opinion (*Sayings*, p. 20) will not persuade us to regard as anything but assuredly original: the compound verb, on the principles established by Dean Robinson in his masterly excursus on the word,\* exactly expresses the *τίς ἐστὶν* by its particularizing force.

*βαπτολογέω*.—In D this word is *βλαπτολογέω*, the form

\* *Ephesians*, pp. 248 ff. [I may confess that further consideration has made me a more whole-hearted convert to the Dean's view than when I wrote the note in my *Prol.* p. 113.—J. H. M.]

of which suggests an approximation towards the Latin *blatero*—[query cf. provincial English *blether*, with same meaning, both starting from \**mlatero*]. The Latin text (*d*) has not the word, so that if Latin influence is recognizable here it must lie somewhere in the complex history of the Bezan text itself. *Βαττολογέω* may be by haplology for *βατταλο-λογέω*, in which some connexion may be suspected with *Βάτταλος* on the one side, the nickname of Demosthenes, and Aramaic *battāl* (“ leer, nichtig,” says Wellhausen on Matt. vi. 7) on the other. Whether Greek or Aramaic, or neither, is the borrower, we must not stay to ask. If the great orator was thus nicknamed because of the torrent of words at his command, which made envious rivals call him “ the gabblor,” it will fit his case better than the highly improbable “ stammering ” connexion, and will suit *πολυλογία* here. (See Holden on Plutarch’s *Demosthenes*, ch. iv.)

*βιάζομαι*.—The verb is common, and its compounds *ἀπο.* and *εἰς.* can be quoted; but there seems little that gives decisive help for the difficult Logion of Matt. xi. 12 = Luke xvi. 16. Its use in the Lucan passage is indeed quite clear, as Grimm’s quotations will show. Deissmann (*BS* 258) shows that in Matt. the suggested “ come forward violently ” can be supported from *Syll.* 633<sup>s</sup>. Essentially the same use appears in Demosthenes *in Calliclem* 17 (p. 1276): *κἂν βιάσῃται ποτε, ἀποφράττειν ἅπαντες καὶ παροικοδομεῖν εἰώθαμεν*, “ when it [the flood water] forces its way ”; also note *Syll.* 893<sup>s</sup> (i/B.C.) *εἴ τις παρὰ τὴν βούλησιν Πυθίδος βιασάμενος ἀνοίξῃ τὴν καμάραν*. The ordinary passive use, for which all the ancient versions plead, is supported by papyrus and inscriptional evidence which we must present another time.

*βιβλίον*.—This is very much the commonest form in the family. There does not seem to be any diminutive sense

attaching to it : this is supplied by *βυβλάριον* (Lille P 77, iii/B.C.) and *βιβλίδιον* (GH 61<sup>19</sup>, ii/A.D., *al.*). Naturally, the bulk of our citations refer to state papers of various kinds, or petitions sent in to a public official. The distinction between *book* and *paper* easily vanishes when it is only a question of a single roll of greater or smaller length : the *βιβλίον ἀποστασίου* (see *Notes* vii.) is a document comparable with the petitions. Nägeli (p. 19) well draws attention to the connotation of sacredness and veneration which always attaches to *βίβλος* in its rare occurrences. He quotes Lucian and two papyri, one (Par P 19<sup>1</sup>, 138 A.D.) referring to “old, wise, that is Chaldaean books,” the other (OP 470<sup>24</sup>, iii/A.D.), where a mathematician cites a book of Hermes. In the New Testament *βίβλος* is either Scripture, or the Book of Life, or (in Acts xix. 19) magical writings regarded as highly potent, or again (in the first words of Matt.) a royal pedigree record. It may be added that *βίβλος* can still mean the papyrus plant, as TbP 308<sup>7</sup>. BU 544<sup>4</sup> (*βιβλινος*), both ii/A.D.

*βλέπω*.—The physical sense which still remains primary in this word as distinguished from *ὄραω* (cognate with our *ware*) is well seen in Par P 44<sup>6</sup> (ii/B.C., =Witk. 58), *βλέπω Μ. κατατρέχοντά με*, which comes after *ἐγὼ γὰρ ἐνύπνια ὀρῶ πονηρά*. So OP 39<sup>9</sup> (52 A.D.) *ὀλίγον βλέπων* = *shortsighted*. Closely parallel with phraseology in Gospel healings of the blind is one of the cases from the Asclepieum, *Syll.* 802<sup>77</sup> (iii/B.C., Epidaurus) : the blind man sleeping in the temple saw a vision (*ὄψις*) of the god opening his eyelids and pouring in a *φάρμακον*—when day broke *βλέπων ἀμφοῖν ἐξῆλθε*. For *β.* virtually = *εὕρισκω*, as in Rom. vii. 23 (cf. 21), see FP 111<sup>16</sup> (i/A.D.) *ὡς ἐὰν βλέπῃς τὴν τιμὴν παντὸς ἀγοράσον*, “however you find the price, be sure to buy” (G. and H.). Finally note BU 1079<sup>24</sup> (41 A.D.), *βλέπε σατὸν* (i.e. *σαντόν*) *ἀπὸ τῶν Ἰουδαίων*, which is a rather neat con-

futation of those who would detect "Hebraism" in Mark viii. 15 and the like. The passage is perhaps the earliest mention of "the Jews" as moneylenders.

*βοήθεια*.—Both noun and verb occur perpetually in the formulae which close petitions. It may be worth while to remind English readers that Nestle has recently (*ZNTW* viii. 76) shown *βοηθείαι* in Acts xxvii. 17 to be a technical term of nautical language; he quotes (with a wrong reference by the way) Philo vol. iv. (Cohn) p. 57 (=Mangey ii. 46) ὥσπερ γὰρ κυβερνήτης ταῖς τῶν πνευμάτων μεταβολαῖς συµμεταβάλλει τὰς πρὸς εὐπλοίαν βοηθείας.

*βραβεύω*.—The "applied and general sense" which Field (*Notes* 196) finds in this word is confirmed by Par P 6370 (ii/B.C.) *λόγῳ τῶν ταῦτα βραβευθῆναι*, "that these things are administered reasonably." So in a Magnesian inscription (also ii/B.C.), *Syll.* 929<sup>32</sup> τῷ μὲν ἀκριβεῖ τῆς ψήφου βραβευθῆναι τὴν κρίσιν οὐκ ἠβουλόμεθα, where the lawcourt and not the stadium is the scene of action. We may endorse accordingly in Col. iii. 15 Lightfoot's insistence on the element of *award* or *decision* in a conflict between contending impulses; but we question the assumption that the Games supply the figure.

*βυθίζω*.—The figurative use in 1 Tim. vi. 9 may be illustrated by *Syll.* 324<sup>7</sup> (i/B.C.) *συνεχέσι πολέμοις καταβυθισθεῖσαν τὴν πόλιν*.

*βύσσινος*.—The manufacture of this famous material (*τάβ.*, with or without *ὀθόνια*) seems to have been a Government monopoly in Egypt, and it was carried on under the direction of the priests in the temples, which were hives of industry as well as of devotion. The output of these early ecclesiastics ranged from lawn to beer, as we see respectively from EP 27<sup>a.11 ff.</sup> (iii/B.C.) with the editors' note, and BM III. p. 182<sup>51</sup> (113 A.D.). See Wilcken *Ostr.* i. 266 ff. for the linen monopoly.

*γενέσια*.—The sense is always *birthday feast*: thus FP 114<sup>20</sup> (100 A.D.), fish to be sent τῆι κδ εἰ (l. ῆ) κε εἰς τὰ γ. Γεμέλλης, for which other dainties are ordered in 119<sup>30</sup>. The next letter, a year later, says that pigs are going to be sacrificed on the birthday feast of Sabinus, Gemella's brother (?). The similar word *γενέθλια* in OP 112<sup>4</sup> (iii/iv A.D.) denotes the birthday festival of a god (Sarapis ?): cf. BU 149<sup>15</sup>.

*γίνομαι*.—One or two scattered notes may be allowed for this verb. Its most original meaning, *to be born* (John viii. 58, Gal. iv. 4 *al.*), may be illustrated by *Syll.* 802<sup>6</sup> (iii/B.C.—see above) κόρον ἔτεκε, ὃς εὐθύς γενόμενος αὐτὸς ἀπὸ τᾶς κράνας ἐλουτο—this precocious cleanliness is nothing very astonishing among the egregious wonders of the Asclepieum. Γέγονεν standing by itself as the answer to a question (“What can you say as to . . . ?”) in Str P 22 (iii/A.D.) looks at first rather like that which occurs in Rev. xvi. 17, xxi. 6, but the resemblance is superficial. For γ. with dative as in Rom. vii. 3, cf. PP II. p. 136<sup>7</sup> τοῦ γινομένου σοι γλεύκουσ, *Ostr.* 1530 (120 B.C.) ἀπέχω παρὰ σοῦ τὸ γινόμενόν μοι, “money due to me.” With Acts xxii. 17, 2 Cor. iii. 7, etc., we may compare PP II. p. 63<sup>12</sup>, συνέβη ἐν ἐπισχέσει γενέσθαι, and TbP 423<sup>13</sup> (iii/A.D.), εἰς ἀγωνίαν με γενέσθαι.

*γλωσσόκομον*.—See *Notes* iii., to which add TbP 414<sup>21</sup> (ii/A.D.); in BU 824<sup>9</sup> (i/A.D.) the older *γλοσσοκομίον* (*sic*) is found. This out-of-the-way-looking word is seen to be decidedly vernacular, and quite in place in St. John.

*γνήσιος*.—In the earliest known Greek papyrus, EP 1<sup>3</sup> (311/10 B.C.), a marriage contract begins Λαμβάνει Ἡρακλείδης Δημητρίαν Κώϊαν γυναῖκα γνησίαν, “as his lawful wedded wife.” BU 86 shows it as epithet of φίλος. *Syll.* 365<sup>13</sup> (37 A.D.). οὐχ ὡς εἰς φίλην μόνον, ἀλλὰ καὶ ὡς εἰς γνησίαν πατρίδα. In TbP 326<sup>11</sup> (266 A.D.) προστήσασθαι

γνησίως τοῦ παιδίου, "will honourably protect the child" (G. and H.), we have a good parallel to Phil. ii. 20.

γράμμα.—For the *πηλίκοις γ.* of Gal. vi. 11, cf. HbP 29<sup>o</sup> (c. 265 B.C.), where a notice is to be put on a board *μεγάλους γράμμασιν*. But a much better illustration may be seen in the Rainer Papyrus 215, where two of the signatures are in a markedly larger hand than the rest: see the facsimile in *Führer durch die Ausstellung*, Tafel 9. In view of John vii. 15 it must be remarked that there are hundreds of papyri where someone states that he writes on behalf of the person concerned, who is illiterate; this is most often *γράμματα μὴ εἰδότης* (*εἰδυίης*), but also frequently *ἀγραμμάτου ὄντος* (*οὔσης*). This occurs even in an inscription, *Syll.* 844<sup>o</sup>, of the time of the Empire, *κελεύουσιν ὑπὲρ α[ὐτὰν] γράψαι, ἐπεὶ ἔλεγεν αὐτὰ γράμματα μὴ εἰδέναι*. The exceeding commonness of this phraseology, which never means anything than inability to write, forces us to recognize it in John vii. 15 and Acts iv. 13. With the biting scorn of the superior person, these learned fools affect to regard Jesus and His disciples as "illiterates."

γυμνός.—See *Notes* iii. But the inference drawn there from the fact that *γ.* describes one who has been stripped of his *ἱμάτιον*, or outer garment, is somewhat discounted by FP 12<sup>20</sup> (c. 103 B.C.). Here the complainant reports a similar robbery of a *ἱμάτιον*, which he ultimately got back from the pawnbroker for 2700 drachmae of copper (=45 silver dr., say 33s.). The thieves went off with it, *ἐξέντες γυμνόν*. He meanwhile got away *μετ' ἐνδύματος* supplied by his friends (*γνώριμοι*), which at least implies that he could not have done without the *ἔνδυμα*. (Note the substitution of this more general word, that used of the Wedding Garment in the parable, where also it is a *ἱμάτιον*.) It may be noted that both our citations illustrate Luke's form of the Logion (vi. 29), in which the assailant snatches the

outer garment; the climax in Matt. v. 40 gets a little emphasis from the high price which our papyrus shows a *ἱμάτιον* could fetch. But we are not deterred by Harnack from pleading out of these documents for the originality of Luke, whose version obviously describes a common form of robbery. The Matthaean form may possibly be assimilated to the O.T. language about taking a man's garment as a pledge.

*δαιμόνιον*.—*Syll.* 924<sup>14</sup> (210/05 B.C.) τὰς εἰς τὸ δ. εὐσεβείας, and similarly 279<sup>15</sup> (c. 193 B.C.) τῆς συναντωμένης ἡμῶν εὐμενίας διὰ ταῦτα παρὰ τοῦ δ. (following τῆς πρὸς τοὺς θεοὺς εὐσεβείας, and succeeded by τὴν ἡμετέραν εἰς τὸ θεῖον πρόνοιαν) are witnesses to the growing sense in later Hellas of the unity of the Divine. Paul's solitary τὸ θεῖον in Acts xvii. 29 is the only N.T. passage which recalls this impersonal conception. The magic papyrus BM I. p. 69<sup>120</sup> (iv/A.D.) has εἰσάκουσόν μου καὶ ἀπόστρεψον τὸ δαιμόνιον τοῦτο, and later (p. 70<sup>164</sup>) ὑπόταξόν μοι πάντα τὰ δαιμόνια ἵνα μοι ᾖν ὑπήκοος πᾶς δαίμων οὐράνιος καὶ αἰθέριος καὶ ἐπιγῆιος καὶ χερσαῖος καὶ ἔνυδρος. That a magic document by a writer who knows Judaism, perhaps even Christianity, should use δ. of an evil spirit is, of course, not strange.

*δεκάτη*.—An odd inversion of the Jewish conception of tithes comes in TbP 307<sup>6</sup> (208 A.D.), where the edd. regard *δεκάτη μόσχων* as "a tax levied upon the priests of  $\frac{1}{10}$  of the profits obtained by them from calves offered for sacrifice at the temple."

*δέρρις*.—This Bezan word (Mark i. 6), found in LXX, occurs in *Syll.* 653<sup>35</sup> (91 B.C.—the Mysteries inscr. from Andania), where see note.

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