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wards serious thought about the Revelation, and serious attempt to understand its plan ; and though success seems as far off as ever in regard to considerable parts of the book, yet parts are clear, and the general character as a statement of principles, not as a foretelling of facts, is certain.

W. M. RAMSAY.

(To be continued.)

LEXICAL NOTES FROM THE POPYRI.\*

XXII.

προτίθημι.—*Syll.* 325<sup>15</sup> (i/B.C.), an inser. whose contacts with New Testament language have been noticed before, has *τισιν δὲ τῶν πολειτῶν ε[ίς] λύτρα προτιθείς* (sc. *χρήματα*), *ἔδειξεν ἑαυτὸν πρὸς πᾶσαν ἀπάντησιν τῶν σωζομένων εὐομείλητον*, “ offering money for the ransom of other citizens, he showed himself gracious at every welcoming of those who from time to time safely returned.” BU 372 ii<sup>18</sup> (154 A.D. —cf. FP 24<sup>8</sup> and note), *ἔστω π[ρο]θεσμία † [αὐτοῖς], ἐξ οὗ ἂν τοῦτό μου τὸ διάταγμα ἐν ἐκάστῳ νομῶ προτεθῆ, μῆνες ‡—* “ let their limit of time be three months from the date of *publication* of my edict in each several nome.” What help will either of these passages give us for Romans iii. 25 ? Deissmann’s brilliant pages (*BS* 124–135) have finally settled the meaning of *πλαστήριον* there. He does not discuss *προέθετο*, but translates it “ publicly set forth,” without illustrating it. It will be risky perhaps, but the temptations of the inscription are rather strongly seducing us to another rendering. The hero in this passage is really an apt parable : he spent his wealth freely on the “ ran-

\* For abbreviations see the February and March (1908) *EXPOSITOR*, pp. 170, 202.

† The word of Galatians iv. 2, an old law term, very common in papyri.

‡ Why does Krebs put “(sic)” here ?

som" of his fellow-citizens from the barbarian invaders, and "let all men see" (*ἔδειξεν*, another contact) his hearty delight in the welcome home of the "delivered" prisoners. Can we render "whom God offered" or "provided as a propitiatory gift"? We do not thus take off from the thought of *publicity* which S.H. and Deissmann rightly recognise in it. Paul plays on the familiarity of these "gifts" to the gods, and with the suggestive middle reminds us that *God* provided the costly gift that restored harmony between men and Himself: men had nothing to offer, and "God provided Himself a lamb for the burnt-offering." The thought of the *ransom* comes in ver. 24. The whole of this Divine paradox is designed to let all men see what God's "righteousness" means—His way of making it possible that He should be *εὐομίλητος* again, as it were, to men whom He makes worthy of His welcome.

*προτρέπω*, *προὔπαρχω*, *προφέρω* and *προχειρίζω* happen to come together to illustrate the fact that specifically Lucan words can constantly be traced in vernacular sources: if Luke's vocabulary was "choice," it was never over the heads of the common people.

*προφητεία*.—The noun is well established against Grimm's restriction of its vogue: thus see TbP ii. p. 448 (index), giving its occurrences in the series of documents (mostly ii/A.D.) relating to the sales of this lucrative spirituality among the priests of Soknebtunis. "Advowson" would really be the nearest word, for (as the editors show on p. 64) the successful bidder secured the office for his heirs after him, who had only to pay an entrance fee: there was, however, a tendency to disestablish them, which accounts for the low price ( $3\frac{1}{2}$  years' purchase) at which one man secures his prize. On p. 55 will be found other notes as to the temple, its glebe of Crown land, and the board of at least

ten "presbyters" who administered it at the turn of i/A.D. *OGIS* 111<sup>18</sup> shows us a *προφήτης* in Upper Egypt in ii/B.C. See Deissmann *BS* 235-7 and Dittenberger's note on *Syll.* 557<sup>13</sup>. Note *Syll.* 790<sup>22</sup> (i/B.C.) where a procession is ordered in honour of the oracle of Apollo Coropaeus (Corope, on the Pagasaeon Gulf): it is composed of an elected *ιερεύς* of Apollo, one each from the colleges of *στρατηγοί* and *νομοφύλακες*, one of the *πρυτάνεις* and a *ταμίας*, and finally *τὸν γραμματέα τοῦ θεοῦ καὶ τὸν προφήτην*. Here, as in Greek usage throughout, the priest and the prophet are sharply distinguished: the prophet is the interpreter of the oracle—"the composer" would come nearer to fact—and the *γραμματεὺς* takes down the response he dictates.

*πρωτεύω*.—Cf. *δευτερεύω* in Witk. 35 (=P. Pass. 13, iii/B.C.) and the editor's note.

*πτύον*.—This word, from the vocabulary of "Q," appears in a letter of the illiterate landowner Gemellus, FP 120<sup>6</sup> (c. 100 A.D.).

*πυρετός*.—The Lucan combination with *συνέχεσθαι* (Luke iv. 38; Acts xxviii. 8) a technical phrase (Hobart pp. 3 f., 52), is paralleled in OP 896<sup>33</sup> (316 A.D.), where doctors certify a person to be *κλεινήρην, πυραιτίους* (gap of some 10 letters) *συνεχ[όμενον*, "seized with a slight . . . fever": note the technical plural, on which Hobart comments. A layman using the word in a curse, *Syll.* 890<sup>20</sup> (ii/A.D.) has it in the singular, like Mark.

*ράδιουργία*.—In *Mél. Nicole* p. 454<sup>11</sup> T. Reinach re-edits MP 35, a Ptolemaic document, complaining of the "theft" of a cloak, which the miscreants had deposited in a Jewish proseucha in the town of Alexandronesus: M. Reinach remarks on the fact that in this little place the Jews could muster the ten heads of families needed for a synagogue. According to his reading, the *ράδιουργοί* in question got

Jews to witness that the cloak was theirs : the community it seems looked forward to Fagin in religious affinity rather than back to Moses. BU 226 has  $\rho$ . for *theft* : in PHerm 9<sup>15</sup> the hiatus preceding makes the nature of the crime indeterminate.

$\rho$ υπαρός.—It is perhaps not wholly beside the mark to recall that in the papyri this word is very often used for “*debased*” coin : thus TbP 348<sup>6</sup> (23 A.D.), ἀργυρίου  $\rho$ υπ(αροῦ) δραχμὰς δεκάδυο, “*twelve dr. of debased silver*” (G. H.). Mayor in his note on James i. 21 observes that Plutarch uses  $\rho$ υπαρία of *avarice*, which would excellently suit the idea of a debased moral coinage. If in Revelation xxii. 11 this clause stood alone, we might well paraphrase it “*He that is debased, let him be debased yet more*”—what pure metal there is must disappear : cf. the classical use of κίβδηλος or κειβδηλευμένος for a “*counterfeit*” man. But the antithesis to ἄγιος makes the other sense better. The only other citation we can make for this group of words is from Syll. 879<sup>6</sup> (end of iii/B.C.) a law τὰς πενθούσας ἔχειν φαῖαν ἐσθήτα μὴ κατερρυπωμένην, “*women in mourning to wear grey clothing not defiled.*”

σαπρός.—To Notes ii. add Syll. 587<sup>24</sup> (328 B.C.), μισθωτεῖ τοῦ διατειχίσματος ἀνέλονται τὰ σαπρὰ καὶ τῶν πύργων κ.τ.λ., “*decayed brickwork.*” This is the old classical meaning, as is natural in an Attic inscr. of the time of Demosthenes. In Hellenistic its connexion with σήπω was lost, and it became a synonym of αἰσχρός or κακός.

σάρκινος.—BM iii. 186<sup>169</sup> (113 A.D.—accounts), “*Pachon 5th, σχοινίων σαρκίνων καὶ κομμάτων\** 6 dr. to Evangelus the ropemaker. To price of κομματῶ καὶ ζευκτηρίων καὶ σχ. σαρκ. 40 dr.” “*Leather ropes*” are meant, a curious use. Towards the distinction of σάρκινος and σαρκικός we might quote—though literature is off our beat—Marcus v. 1, τὰ

\* “*Evidently a part of the mechanism of the water-engines*” (Edd.).

ἀνθρωπικὰ ποιεῖν, "to do things proper to man," compared with ἀνθρώπινα παθεῖν, the common euphemism for death.

σεμίδαλις.—So BU 1067<sup>15</sup> (102 A.D.).

σεμνός.—C. and B. no 590 (ii. 656), Λούκιος γυναικὶ ἰδίᾳ σεμνοτάτῃ (obit 114 A.D.). Syll. 371<sup>13</sup> (i/A.D.) a doctor ἀνάλογον πεποίηται τὴν ἐπιδημίαν τῇ περὶ ἑαυτὸν ἐν πᾶσι σεμνότητι. Ib. 405<sup>17</sup> (145 A.D.), δι' οὗ πρὸς τὸ [μέλλον ἐλπίζει] σεμνο[τέραν ποιή]σειν τὴν πόλιν. Cf. ἀσέμνως τὸν βίον διῆγεν, BU 1024 vii<sup>22</sup> (see above under παραμυθία). The word seems to answer to the Latin *gravis*.

σημαίνω.—Witk. 83 (=G 30<sup>e</sup>—103 B.C.), διὰ γραμμάτων ἐκρίναμεν σημηναί, "I decided to signify the same by letter." Ib. 86 (BU 1009<sup>5</sup>—ii/B.C.), [Μόσχο ?]ς γάρ σοι σημανεῖ ἕκαστα. So BU 1078<sup>4</sup> (39 A.D.), it was wrong of you μὴ σημᾶναί μοι μηδὲ ἐν, and so <sup>9</sup>; 1104<sup>15</sup> (8 B.C.), σὺν τοῖς δι' αὐτῆς σημαινομένοις πᾶσι (cf. 1106<sup>5</sup>). Rein P 7<sup>10</sup> (141 ? B.C.), to pay ἐν τῷ σημανθέντι χρόνῳ, "within the stipulated time." AP 31<sup>8</sup> (112 B.C.), σημανθέντος, "it having been reported." Finally there is the nursery acrostic again, TbP 278<sup>42</sup> (i/A.D.), σημένεται μοι τηρὶ με γάρ, "He is indicated to me for he watches me (?)" (G. H.). Acts xxv. 27 has the meaning which comes most often here.

σημεῖον.—Two inscriptions are worth quoting. Syll. 384<sup>14</sup> (117 A.D.) a rescript of Hadrian, ἡγούμην σημεῖα ἀγαθῶν ἀνδρῶν τὰ τοιαῦτα εἶναι: this is the meaning in 2 Corinthians xii. 12, where the genitive is of the same kind. For the meaning *sign*, i.e. *miracle*, cf. Syll. 326<sup>25</sup> (c. 107 B.C.), προσάμανε (see σημαίνω above) τὰν μέλλουσαν γίνεσθαι πράξιν [διὰ τ]ῶν ἐν τῷ ἱερῷ γενομένων σαμείων. On the verb σημειοῦμαι see *Thess.* 117.

σιαγών.—This word, a specialty of "Q," is found in BM iii. 170<sup>7</sup> (136 A.D.), ὁμολογῶ πεπρακένε σοὶ κάμηλον ἄρσηνον (etc.) κεχαρακμένον τεξιὰν σιακόνην ταῦ ἄλφα, "a male camel branded T.A. on its right cheek." This quota-

tion will suffice to show that Q's phrase is not of learned origin!

*σκεῦος*.—See *Notes* iii. Add BU 1065<sup>14</sup> (97 A.D.), where it seems to be applied to gold and silver jewellery: cf. also BM iii. 161<sup>18</sup> (212 A.D.), ἀπό τιμῆς ὧν ἀπέδετο ἡ αὐτὴ Δ. γυναικίων αὐτῆς κοσμηρίων καὶ σκευῶν. This makes it appropriate in Hebrews ix. 21, Romans ix. 21 *al.* In EP 14<sup>21</sup> (iii/B.C.) it is joined with κτήνη. (Except BU *l.c.*, these are all σκευῶν, which might equally come from σκευή. The latter, however, has not appeared in any of our sources.) With the meaning "utensils" or the like, the word occurs in TbP 381<sup>13</sup> (123 A.D.), ἐπίπλα καὶ σκεύη καὶ ἐνδομελίαν καὶ ἱματισμόν, "furniture, utensils, household stock and apparel" (G. H.); PP iii. 107c, τῶν Ἀγήγορος σκευῶν, fares are paid "for A.'s furniture" (M.), *al.* Cf. σκευοφ(όρος) AP 62<sup>13</sup> (ii/B.C.), "baggage carrier" (G.H.). Ship's furniture (as Acts xxvii. 17) is the subject of *Syll.* 537 (iv/B.C.), Συναγραφὰ τῆς σκευοθήκης τῆς λιθίνης τοῖς κρεμαστοῖς σκεύεσιν κ.τ.λ.

*σκηνώ*.—*Syll.* 177<sup>3</sup> (Teos, 303 B.C.) "every delegate (from Lebedos) sent to the Πανιώνιον we (i.e. King Antigonos) think should σκηνοῦν καὶ πανηγυρίζειν and be treated as a Teian." (See Hicks' *Manual* no. 149). The temporary dwelling in a tent is clearly indicated.

*σκληρός*.—*Syll.* 540<sup>97</sup> (175 B.C.) speaks of the working and building of the *hard* stone from Lebadeia, πέτρας τῆς σκληρᾶς: so *OGIS* 194<sup>28</sup> (42 B.C.), ἐκ σκληροῦ λίθου. But in this last inscr. (l.<sup>14</sup>) σκληροτέρας καὶ [μελίζονος συμφορᾶς] describes (with some doubt from hiatus) a pestilent miasma in the atmosphere. BU 140<sup>14</sup> (time of Hadrian), τ]ούτο οὐκ ἐδόκει σκληρὸν [εἶ]ναι shows the metaphorical sense so common in the New Testament.

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