

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

## A MODERN DEVELOPMENT IN THE STUDY OF THE GREEK NEW TESTAMENT.<sup>1</sup>

BY THE REV. F. W. E. WAGNER, M.A., D.D., Rector of  
St. Anne's, Strandhill, Sligo.

### PART I

(Continued from the *CHURCHMAN* of May, p. 270.)

THE papyri have been of no little value in confirming some traditional renderings of Greek words and phrases in the New Testament, which would otherwise rest on a rather insecure basis. Some of these confirmations are not only valuable but also extremely interesting. For example, the word *λογία* (or perhaps it would be more correctly written *λογεία*) which occurs only in 1 Corinthians xvi. In Grimm-Thayer's *Greek-English Lexicon of the New Testament*, this word is classed among "Biblical Words," i.e. one which does not occur in profane authors. It is translated "collection" in both the Authorized and Revised Versions.

In Grimm-Thayer's Lexicon it is defined as meaning "a collection of money." How exactly correct this is we learn from a letter of B.C. III, in which a tax-gatherer says: "My instructions to you are, hasten on Nicon *περὶ τῆς λογε[ί]ας*," "in the matter of the collection" (The Tebtunis Papyri, Grenfell-Hunt-Smyly, i., p. 168, No. 58<sup>5b</sup>).

Or take the passage Philemon xviii. *εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει τούτο ἐμοὶ ἐλλόγα*. "If he hath wronged thee, or oweth thee ought, set that down to my account." The verb *ἐλλογᾶω* occurs in two inscriptions. Inscr. ap. Boeckh. i. page 850, no. 1732 a. Bishop Lightfoot adds Edict. Diocl. in *Corp. Inscr. Lat.* iii. p. 836 (compare his note Philemon xviii. ; and see also Buttmann's *Grammar of the New Testament Greek*, p. 57). It occurs in two instances in the papyri. In the collection of Greek Papyri edited by Grenfell and Hunt, (ii., p. 101, No. 67<sup>17</sup>) there is the phrase *ὑπὲρ ἀραβῶνος [τῆ] [τ]ιμῆ ἐλλογουμέν[ο]υ* "by way of earnest money to be reckoned in with the cost." This particular phrase has a twofold interest ; in

<sup>1</sup> Being a Thesis submitted for the Degree of D.D.

the first place as confirming the traditional rendering of the Pauline *ἔλλογα*, "set it down to my account"; in the second place in connexion with the word *ἄρραβών*. That I shall deal with in the next paragraph. It is worth noting further that *ἔλλογέω* (another form of *ἔλλογᾶω*) occurs in a papyrus of A.D. 261 (*Griechische Papyrus der Kaiserlichen Universitäts und Landesbibliothek zu Strassburg im Elstrass*, i., p. 119, No. 32<sup>19</sup>), in which a certain man is requested to furnish his account for payment. The words are, *ἵνα οὕτως αὐτῷ ἐνλογηθῆ*, "that so a reckoning may be made with him."

This word *ἄρραβών* is really a Semitic word (Hebrew *אָרַבּוֹן*), which passed from the Phoenicians to the Greeks. In the New Testament it occurs in three places: 2 Corinthians i. 22; v. 5; Ephesians i. 14. In each place it is translated "earnest." Dr. T. K. Abbott defines it as meaning "a portion of the purchase money given to ratify the contract, and so as a pledge of full payment." Lightfoot remarks that it would also have the effect of binding the recipient to complete his contract. The Greek Papyrus (Grenfell and Hunt, ii. 101, No. 67<sup>17</sup>) quoted in the previous paragraph confirms both commentators, and strengthens the position of the translators who, quite correctly, rendered it "earnest."

There is in the *Berliner Griechische Urkunden* a very interesting papyrus letter of A.D. 41 (iv. p. 123, No. 1079<sup>24</sup>). This letter was written to a man whose financial affairs had become much involved, and who was apparently heavily in debt. The writer makes some suggestions as to the best way out of the embarrassments, and gives his friend some sound and homely advice. One piece of advice is "*βλέπε . . . ἀπὸ τῶν Ἰουδαίων*." "Beware of the Jews." We are reminded at once of two phrases in the Second Gospel. Mark viii. 15: *βλέπετε ἀπὸ τῆς ζίμης . . .* "Beware of the leaven . . .", and Mark xii. 38: *βλέπετε ἀπὸ τῶν γραμματέων*, "Beware of the scribes." But *βλέπειν ἀπὸ* "to beware of" is not known in classical Greek, and so the expedient was adopted of explaining it by saying that it was a construction borrowed from the Hebrew. That this expedient was really quite unnecessary is clear from the papyrus, which shows it to have been an ordinary usage of contemporary colloquial Greek. Indeed, I cannot help thinking that we have been far too ready to attribute peculiarities in the language and expressions of the New Testament writers to Hebrew sources. It was an easy way of shelving a difficulty, and was a convenient

explanation to fall back upon when no other was apparent. Take, for instance, the expression *ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς*; (1 Cor. iv. 21), "Shall I come unto you with a rod?" To translate *ἐν ῥάβδῳ* "with a rod," involves a peculiar use of the preposition *ἐν*, which means "in," not "with," yet manifestly the latter is the sense required in this passage. The stock explanation is that this use of *ἐν* is borrowed from the Hebrew *בְּ*. This is really unnecessary. In the Tebtunis Papyri i. No. 41, of about 120 B.C. there occurs an example of a usage of *ἐν* precisely parallel to that of S. Paul, where it is said that a certain Marres was accustomed to come into the village with many others armed *ἐν μαχαίραις* "with swords." Several other examples of the same usage might be quoted from the Tebtunis Papyri. And here, perhaps, it is well to meet a possible objection. It may be urged that the usage is Hebraic, and its occurrence in papyri no proof to the contrary. But with reference to the particular usage under consideration this argument loses its force in view of the fact that the editors distinctly state that the Tebtunis Papyri are "free from all suspicion of Semitic influence" (i., p. 86, note). Let me make my point quite clear. There are undoubted Hebraisms in the Greek Testament, and whether the number of them be large or small does not seem to me to be of any great importance. I am merely warning the student that it is wise to be quite certain that a peculiar usage is a Hebraism before he sets it down as such. There are other possibilities, and these should be carefully exhausted. Everything is not a Hebraism that looks like one, and the student needs to be on his guard lest he may be misled by a purely fortuitous resemblance. I wish to return again to the papyrus letter quoted at the beginning of this paragraph in connexion with Mark viii. 15. The writer advises his friend, the harassed debtor, to make an "ad misericordiam" appeal to a creditor, *μὴ ἵνα ἀναστατώσῃς ἡμᾶς* "do not disturb us," that is, "do not turn the whole household upside down." This is an excellent and illuminating confirmation of the traditional rendering of that familiar description of the Christians in Acts xvii. 6 *οἱ τὴν οἰκουμένην ἀναστατώσαντες*, "these that have turned the world upside down."

*τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυον ἓνα*: "Which of you by taking thought can add one cubit unto his stature?" We have a choice of meanings for *ἡλικία*; either "age" or "stature." The Authorized and Revised Versions

concur in rendering it "stature," the Revised Version adding "age" in the margin. It is not improbable that they were led to adopt the translation "stature" by taking *πήχυς* in its literal sense, "a cubit" a measure of space. It is my purpose to justify the translation "age" for *ἡλικία* wherever it occurs in the New Testament (except in Luke xix. 3, where "stature" is manifestly correct). In Matthew vi. 27 as quoted above the translation "age" is imperatively demanded by the sense. For the addition of a cubit to one's height could not be a matter of such anxious thought, it would not be likely to be brought about by such means, and, even if it could, the particular advantage of adding about eighteen inches to one's stature is not easy to see. On the analogy of Psalm xxxix. 5, "Behold, Thou hast made my days handbreadths" *תַּחֲבֵרָה*. I do not see any valid reason against a metaphorical interpretation of *πήχυς*; and then there is no difficulty whatever over translating *ἡλικία* "age"—the sense in which it almost invariably occurs in the papyri. This leads back to a consideration of another passage in which *ἡλικία* occurs.

Luke ii. 52. *Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ*. "Jesus increased in wisdom and in stature." Dr. Plummer objects that the rendering "age" in this passage is an empty truism; and prefers the translation "stature," as implying physical perfection. But if it be correct, as I believe it is, to interpret Isaiah liii. 2, 3, literally of the personal appearance of Christ—"he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men . . . he was despised, and we esteemed him not"—it militates against Dr. Plummer's objection; as does also the fact that *ἡλικία* is not used in the Greek Version of this passage of Isaiah. In support of my contention for a literal interpretation of Isaiah liii. 2, 3, I make the point that our Blessed Lord was not easily recognized after His Resurrection, because the glory and the transcendent beauty of His Risen Body were in sharp contrast to a perhaps uncomely Body of humiliation. I assert further, that the translation "age," so far from being an empty truism, serves to emphasize the completeness of His Humanity, in that His progress to mature age was in no way different from that of other children. That some such idea was present in the mind of S. Luke when he was writing his Gospel narrative is, I think, evidenced by his careful choice of words in this second chapter

to mark out the stages of the progress. In verse 16 βρέφος "babe"; verse 40 παιδίον "child"; verse 43 παῖς "boy"; verse 52 Ἰησοῦς "Jesus," and it does not seem unreasonable to regard his use of ἡλικία as a continuation of the same idea. I have no doubt but that S. Luke deliberately chose the word as according with his purpose in selecting the other words. It has been suggested that Luke ii. 52 is copied from 1 Samuel ii. 26. There are variants in the Septuagint Version of the latter, but the best attested reading is τὸ παιδάριον Σαμουὴλ ἐπορεύετο, καὶ ἀγαθὸν καὶ μετὰ Κυρίου καὶ μετὰ ἀνθρώπων. "The child Samuel ἐπορεύετο, and was in favour both with the Lord, and also with men." The word ἐπορεύετο is best translated, "set out upon the journey of life"—if Luke ii. 52 is an echo of this passage the case for "age" as the translation of ἡλικία is, to some extent, strengthened. It is interesting to note, in this connexion, a quotation from an inscription in "Sylloge Inscriptionum Graecarum," No. 325, Dittenberger, where ἄ man is referred to as ἡλικία προκόπτων καὶ προαγόμενος εἰς τὸ θεασεβεῖν "increasing in age and advancing in piety."

In *The Theology of the Epistle to the Hebrews*, page 166, Professor Milligan defends "covenant," as the translation of διαθήκη, in Hebrews ix. 16, 17. In numerous contemporary papyri διαθήκη is the ordinary, regular word for "will" or "testament." The Authorized Version translates the passage under consideration correctly. The Revised Version is wrong. It is worth noting that the Latin Vulgate, in the New Testament, consistently renders διαθήκη by "testamentum," a will, or testament. "In the papyri, from the end of cent. iv. B.C. down to the Byzantine period, the word denotes testament and that alone, in many scores of documents. We possess a veritable Somerset House on a small scale in our papyrus collections, and there is no other word than διαθήκη used" (Moulton, *Cambridge Biblical Essays*, 1909, p. 497).

Ἴνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου διὰ πυρὸς δε δοκιμαζομένου εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. 1 Peter i. 7. "That the δοκίμιον of your faith, being much more precious than gold that perisheth, yet is tested by fire, may be found unto praise and glory and honour, at the appearing of Jesus Christ." We are confronted with some difficulty as to the exact meaning of δοκίμιον. Ordinarily it is a noun meaning "a test." But in Proverbs xxvii. 21,

*δοκίμιον ἀργυρίῳ καὶ χρυσῷ πύρωσις.* "As the *δοκίμιον* for silver, and the furnace for gold"; it seems to mean "testing." Yet again in Psalm xii. 6 (Septuagint Version, Psalm xi. 7) τὰ λόγια κυρίου λόγια ἀγνά, ἀργύριον ἰπεπυρωμένον, δοκίμιον τῇ γῆ, "κεκαθαρισμένον ἑπταπλασίως." "The words of the Lord are pure words; as silver purified in a furnace, *δοκίμιον* on the earth, cleansed seven times," *δοκίμιον* is apparently an adjective, "tested." The Latin Vulgate renders it by "probatum." The full Vulgate text is, "Eloquia Domini, eloquia casta: argentum igne examinatum, probatum terrae purgatum septuplum." This is useful inasmuch as it shows us the sense in which Jerome understood *δοκίμιον*, for it is a commonplace of Biblical knowledge that the Latin Psalter as it appears in Jerome's Vulgate, unlike all the other books of the Old Testament, is translated from the Greek, not from the Hebrew. In 1 Peter i. 7, "test" and "testing" are equally impossible renderings of *δοκίμιον*. The difficulty in this passage was faced by Hort, he perceived at once that the meaning was "the tested part." But he could find no sufficient authority for such a sense of *δοκίμιον*, on the one hand, and on the other hand was the inexorable fact that an adjectival sense was required, was even inevitable. But *δοκίμιον* exists as a variant reading for *δοκίμιον* in this passage in a few cursive MSS. Now *δοκίμος* is an adjective meaning "proved" or "accepted." In the sense of "proved" we find it used of coins and metals in the Septuagint: Genesis xxiii. 16; 2 Chronicles ix. 17. In the New Testament it is used of one of tried faith and integrity: Romans xvi. 10; 1 Corinthians xi. 19; 2 Corinthians x. 18; xiii. 7; 2 Timothy ii. 15; James i. 12. So Hort got out of the difficulty in the only way he could—by boldly conjecturing that *δοκίμιον* was the true reading. Such a conjecture was daring, in view of the slender MS. support, and, at any time, rather in the nature of a heroic measure. But, as we now know, it was unnecessary. There is no difficulty at all over the passage, for there are numerous instances in the papyri, where both *δοκίμιος* and *δοκίμος* are used as adjectives meaning "proved" or "tested"; so the word need cause no difficulty, either in this passage or in S. James i. 3.

"*Ἦτις ἐστὶν πρώτη τῆς μερίδος Μακεδονίας πόλις* (Acts xvi. 12), "Which is a city of Macedonia, the first of the district" (Revised Version). This was a passage which drove Hort to an even more daring and heroic measure. On the grounds that *μερίς* is never

used in a geographical sense of the divisions or districts which make up a province, for which the proper word is *μέρος* (as in S. Matt. ii. 22 ; xv. 21 ; xvi. 13 ; S. Mark viii. 10 ; Acts ii. 10 ; xix. 1 ; xx. 2 ; Ephes. ix. 9) Hort objected to the reading *μερίδος*. He saw, moreover, that *μερίς* is used in the sense of " a portion, a share," in Luke x. 42 ; 2 Corinthians vi. 15 ; Acts viii. 21 ; Colossians i. 12. This time there were no friendly variants or cursives to suggest a solution. Therefore Hort proposed to emend *μερίδος* to *Πιερίδος* ! so that the text would read *ἥτις ἐστὶν πρώτη τῆς Πιερίδος Μακεδονίας πόλις*, " which is the chief city of Pierian Macedonia." The emendation is highly ingenious, and plausible. In one respect Hort was right, there is no classical authority for the Revisers' translation, " district." Yet it was correct, however it was arrived at, for *μερίς* is constantly used in exactly this sense in contemporary papyri. For Hort's discussion of the point see *Notes on Select Readings*, Hort, page 96, and the Appendix (*ad loc.*) to Westcott and Hort's *New Testament in Greek*.

*Ἄδολον γάλα*, 1 Peter ii. 2. The Authorized Version rendering " sincere milk " is almost meaningless to the modern reader. It is perfectly correct if we take " sincere " in its archaic sense as meaning pure or unadulterated. This is really its root meaning, for it comes from the Latin " sincerus " a word compounded from " sine cera " " without wax," an expression used to denote the purity of honey ; the meaning of " sincerus " is evident from the passage of Seneca, " Ex amphora primum, quod est sincerissimum, effluit, gravissimum quodque turbidum subsidit " (Epist. 108) " That which is most pure flows out of the jar first, whatever is most heavy and full of sediment sinks to the bottom." And it is in this sense that we are to understand " sincere " in the Authorized Version of 1 Peter ii. 2. By derivation the Revisers' translation of *ἄδολον* " without guile " may be more accurate, but it is doubtful if the phrase " milk which is without guile " conveys any meaning at all to the average reader. *Ἄδολος* occurs many times in the papyri in the sense of " unadulterated," usually in speaking of corn ; and perhaps there is a hint of this meaning in the passage of Aeschylus " *χρίματος ἀγροῦ μαλακαῖς ἀδόλοισι παρηγορίαις* " (Ag. 95) " Unadulterated " is exactly the meaning required in 1 Peter ii. 2.

*Ἀπέχω δὲ πάντα*, Philippians iv. 18. The verb *ἀπέχω* denotes the having received what one had a right to expect or demand, (Winer,



*Grammar of New Testament Greek*, p. 275. Cf. also Alexander Buttmann's *Grammar of the New Testament Greek*). I cannot help thinking that when Lightfoot, in commenting on Philippians iv. 18, says the verb denotes correspondence of contents to capacity, of possession to desire, he is really wide of the point. Ἀπέχω occurs in numerous papyri receipts; and it is in that sense that S. Paul uses it in writing to the Philippians. It is almost as if he was saying to them—"You have repaid me anything you owed me. I can give you a formal receipt for it." For the use of ἀπέχω in receipts, see Deissmann, *Bible Studies*, page 229, where he says, in commenting on our Lord's condemnations in Matthew vi. 2, 5, 16, that ἀπέχουσιν τὸν μισθὸν αὐτῶν ("they have their reward," Authorized Version) means: "They can sign the receipt of their reward, their right to receive their reward is realized, precisely as if they had already given a receipt for it."

We find in signatures to tax-receipts, among the Tebtunis Papyri, a use of ἐπηκολούθηκα in a confirmatory sense, and a further use of the same word by those who examined accounts, and certified them to be in order, much as a modern auditor would write, "I have examined the above account, and certify the same to be correct." A somewhat similar use of the word in an endorsement ratifying an order is to be found. (*Greek Papyri in the British Museum*, iii. p. 121). The verb only occurs once in the Gospels, and then in the pseudo-Mark xvi. 20, ἐκεῖνοι δὲ ἐξεληθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούντος καὶ τὸν λόγον βεβαίουντος διὰ τῶν ἐπακολουθούντων σημείων. "And these, having gone forth, preached everywhere, the Lord working with them, and confirming the word with signs authenticating it," or "with signs certifying its truth." Neither the Authorized Version—"following," nor the Revised Version—"followed," does anything like justice to the original ἐπακολουθούντων. Once we bring the knowledge acquired from the papyri to bear on this passage of the pseudo-Mark we gain a remarkable insight into the meaning which the writer wishes to convey; i.e. that the accompanying "signs" authenticated or certified to the truth of the preaching and teaching of the Apostles. The verb also occurs in 1 Timothy v. 10, 24 and 1 Peter ii. 21. In each of these cases the sense will bear an infusion of the papyrus meaning. It is most interesting to perform this substitution in these three cases, and to observe the alteration, and the suggestiveness of it. In Mark

xii. 1, Matthew xxi. 33, Luke xx. 9, occurs the irregular form ἐξέδετο for ἐξέδοτο the second Aorist Middle of ἐκδίδωμι, a common verb in Greek, but in the New Testament only in these three places. The sense in which it is used in the New Testament is the classical one, of letting for hire. In the Septuagint it occurs in Exodus ii. 21, 1 Maccabees x. 58. In Exodus it is used of Jethro giving his daughter in marriage to Moses, and in 1 Maccabees of Ptolemee giving Cleopatra his daughter in marriage to Alexander. In the Synoptic Gospels the irregular form ἐξέδετο is the reading which has the best MS authority (N.A.B.\*C.K.L.). It need not cause any surprise, as it is of common occurrence in the papyri.

This adjective *ὄνικος* which Grimm-Thayer defines as meaning "of, or for an ass" occurs twice in the New Testament, Mark ix. 42, Matthew xviii. 6 in the expression *μύλος ὄνικος* which the Authorized Version inadequately renders "mill-stone," equally inadequate is the Revised Version "great millstone." The correct translation is given, rather periphrastically, in the margin of the Revised Version, "a millstone turned by an ass." The Textus Receptus, that Proteus of Greek Testament students, in Scrivener's edition reads *μύλος ὄνικος* in Luke xvii. 2 on the bare authority of Codices A and N where *λίθος μυλικός* is the true reading. The word *ὄνικος* does not occur elsewhere in sacred or profane literature, except in papyri of the first century A.D. which shows that it was an expression in vogue about the time the Gospels were written. The upper millstone was, as a rule, revolved by an ass, and this would seem to be the derivation of the word.

The use of the present tense to express past action vividly and graphically is not common in Hellenistic Greek until we come to the New Testament. It is rare in the Septuagint, except in 1 Samuel. It is, however, frequent in the papyri, and in Josephus.

*Ἀσπάζου τοὺς φίλους κατ' ὄνομα.* "Salute the friends by name," 3 John 15. It is customary with commentators to take *κατ' ὄνομα* "by name" as implying an unsatisfactory state of affairs, and as going to prove that there were only a few members in the Church of Gaius. But a glance at the usage in some of the papyri shows that such an inference is unwarranted. For instance—*Ἀσπάζομαι τὴν γυναικάν μου καὶ τὰ παιδιά μου καὶ Σεραπάμμωνα καὶ Ἀματίαν καὶ τοὺς ἐνοίκους κατ' ὄνομα* (Tebtunis Papyri, ii. 299, p. 422) or, *Ἀσπάζομαι τὴν γλυκυτάτην θυγατέρα Μακκαρίαν καὶ τὴν δεσποίνην*

μου μητέραν ὑμῶν καὶ ὄλους τοὺς ἡμῶν κατ' ὄνομα (Oxyrhynchus Papyri, ii. 123). In both of these cases the salutations κατ' ὄνομα, "by name," must have included quite a considerable number of people, so that the use of the expression in 3 John 15 does not convey any suggestion of a scanty membership in the Church of Gaius. Ἐκλεκτῇ κυρία (to the elect lady?) 2 John 1, in the form of address has given rise to considerable discussion and speculation. Is this designation the name of an individual, and if so, are we to regard the first, or the second, or both words as proper nouns? or are both descriptive adjectives? In verse 13 of this Epistle the words "τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς" "of thy elect sister" militate very powerfully against the theory that ἐκλεκτῇ in verse 1 is a proper name. With regard to κυρία, we know that it did exist as a proper name from an inscription—"Φένιππος καὶ ἡ γυνὴ αὐτοῦ Κυρία." "Phenippos and his wife Kuria." (*Corp. Inscr. Gruter*, p. 1127, m. xi.) But if it were a proper name here contemporary usage would require the definite article before it in the Greek. As a matter of fact κυρία and κύριος are used repeatedly in papyrus letters as titles of respect. For example—"Ἰνδικῇ Θαεισούτι τῇ κυρία χαίρειν" "Indike, to the lady Thaeisoutes, Greeting" (Oxyrhynchus Papyri, ii. 300). Or, consider also the same use of κύριος in an affectionate letter written by a slave to her master, "Τάυς Ἀπ[ολλ]ωνίωι τῷ κυρίωι πλείστα χαίρειν." "Taus, to the lord Apollonius, manifold greetings" (*Griechische Papyri im Museum des Oberhessischen Geschichtsvereins zu Giessen*, i., No. 17).

Ἡ βασιλεία τῶν οὐρανῶν βιάζεται "The kingdom of heaven suffereth violence" (S. Matt. xi. 12). The Authorized Version translation suggests that the kingdom of heaven was suffering violence at the hands of its enemies. Manifestly this cannot be correct. In the middle voice βιάζεσθαι followed by the preposition εἰς means "to force one's way into." In that sense it is used by Thucydides, Polybius, and Philo. But the sense will not permit us to regard βιάζεται as middle in Matthew ii. 12, for it could not be said that the kingdom of heaven forced its way. βιάζεσθαι = "to take forcible possession of" occurs in the Tebtunis Papyri 6. 31. It seems to me that, in order to bring this passage into consonance with Luke xvi. 16, we must render it "The kingdom of heaven is taken by force"; that is, men press eagerly into it.

Καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ, "And ye made void the

word of God," S. Matthew xv. 6. There is a variety of readings here. I take the text of Westcott and Hort, following  $\mathfrak{N}^{\text{ca}}$  B.D.a.b Sinaitic-Syriac and Curetonian Syriac,  $\tau\acute{o}\nu \nu\acute{o}\mu\omicron\nu$  "the law" is the reading of  $\mathfrak{N}^*$ .C.  $\tau\acute{\eta}\nu \acute{\epsilon}\nu\tau\omicron\lambda\eta\acute{\nu}$  "the commandment" E.F. and other uncials. The verb  $\acute{\alpha}\kappa\upsilon\rho\omicron\upsilon\acute{\nu}$  (from which  $\eta\kappa\upsilon\rho\acute{\omega}\sigma\alpha\tau\epsilon$  comes) occurs in the Oxyrhynchus Papyri, iii. 491, 494, 495, in each case of revoking a will. In 2 Esdras vi. 32, it occurs, and is translated "make light of." In the New Testament we find it in Mark xii. 13, and Galatians iii. 17.

$\Sigma\nu\acute{\alpha}\rho\alpha\iota \lambda\acute{o}\gamma\omicron\nu$  "to make a reckoning with," S. Matthew xviii. 23 (see also S. Matthew xxv. 19). This is a phrase which does not occur in Greek authors. But the exact expression  $\sigma\upsilon\nu\acute{\alpha}\rho\alpha\iota \lambda\acute{o}\gamma\omicron\nu$  occurs in a second century papyrus, *Aegyptische Urkunden aus dem Koeniglichen Museum zu Berlin*, 775. " $\sigma\upsilon\nu\eta\acute{\rho}\mu\alpha\iota \lambda\acute{o}\gamma\omicron\nu$ " occurs in the Fayûm and Oxyrhynchus Papyri.

The word  $\pi\alpha\rho\omicron\upsilon\sigma\acute{\iota}\alpha$  in its Christian significance is used in the New Testament of the second "Coming" of Jesus Christ. It is interesting to learn, as we do, from papyri that during the period contemporary with the New Testament writings  $\pi\alpha\rho\omicron\upsilon\sigma\acute{\iota}\alpha$  was the ordinary word for the visit of a king. In the Tebtunis Papyri 48. 9, the phrase " $\tau\acute{\eta}\nu \tau\omicron\upsilon\theta\acute{\iota} \beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma \pi\alpha\rho\omicron\upsilon\sigma\acute{\iota}\alpha\nu$ " "the coming of the king" is used with reference to an expected visit of Ptolemy II. Rev. A. E. Brooke, B.D., of King's College, Cambridge, in his commentary on *The Johannine Epistles*, observes that  $\acute{\epsilon}\pi\iota\phi\acute{\alpha}\nu\iota\alpha$  seems to have been similarly used, and adds the very interesting note, "Many of the words and titles which Christians loved to use of their Lord had a special significance as protests against the blasphemy of the popular Emperor worship" (p. 67).

So far I have been dealing only with the indirect way in which recently discovered profane papyri have assisted, and continue to assist us in coming to a truer understanding of words and phrases in the New Testament; an assistance which, though it is indirect, and I might almost say accidental, is none the less exceedingly valuable. I have, in this little work, only covered a small portion of a very large field. My object has been rather to indicate the lines on which modern research is proceeding, in a broad, general way. I do not claim anything like fullness or detail. The examples which I have given are, for the most part, taken from notes and lists which I have compiled during several years of study. In some cases

I have been able to verify my references, but in others this has not been possible, and I have had to rely upon the accuracy of MS. notes.

I hope to deal with the whole subject much more exhaustively and in far greater detail. I have amassed, and am continuing to amass, large numbers of papyri references and quotations from contemporary letters and documents. I have refrained from commenting on many of these for the present because they require much careful sifting and consideration, and also because this essay is designed as an introduction to a much larger and more complete work. There are also manifold difficulties not alone in deciphering and emending, but also in determining readings and comparing forms. In some cases I have adduced papyrological evidence without giving references; where I have done this the references are numerous, and my lists require verification. This I feel to be a defect, but it is one which a future work will remedy. I have omitted any reference to the closing salutations of the Pauline Epistles; in the first place, because it opens up a very large question as to the method of writing the Epistles, and also because my researches on this point are far from complete at present. It is possible that a more detailed inspection of the papyri will moderate or alter views which are, at present, immature; and, hence, I deem it wise to refrain entirely from discussing the point.

Two facts emerge from the foregoing. (1) The New Testament is written in colloquial Greek—Greek as it was written and spoken in the times, and by the people, of the Apostolic Age. To this fact are due many of the irregularities and peculiarities which have hitherto been alleged as Hebraisms, Semitisms, Biblical Greek, etc. Really there is no such thing as distinctively Biblical Greek—what we know as such is nothing more nor less than the Greek which was spoken by “the man in the street” in the ordinary round of daily life in those times. It may be convenient to use the term in speaking of the language of the New Testament, but it is somewhat misleading, unless we appreciate its true meaning. (2) No student is properly equipped for New Testament research, criticism, or exegesis without a fairly comprehensive knowledge of what the science of papyrology has done in the past, and what it is doing to-day. It is a science which looms large on the horizon of New Testament study. To attempt to investigate the problems of the Greek Testament without possessing, at least, an elementary knowledge of papyro-

logy, both sacred and profane, is not only to deprive oneself of a valuable ally, but it is a veritable making of bricks without straw. In the past, a very inadequate use has been made of the science of archaeology by Biblical students and commentators ; in the present, its value is slowly but surely gaining recognition ; and, in the future, it will doubtless take its proper place, and form a " sine qua non " in the intellectual equipment of every man who sets himself to inquire into the problems, the import, and the true meaning of the God-given message which the several writers of the New Testament proclaim. It is only the foolish defenders of the Faith who decry criticism ; to some minds it seems almost impious to bring the New Testament, as it were, under fire. Such an attitude is not only injurious to the cause, for it gives the impression that the Bible will not stand fire, but it is also unreasonable and absurd. The wise in this matter are those who welcome honest criticism. We know in Whom we have believed. We are perfectly persuaded and fully convinced of the truth grounded on our New Testament, and nothing pleases us better than to have the fullest light turned upon it, and to submit it to the most minute and searching examination by unprejudiced critics, for we know full well that such a process can only have one result, these things can only fall out unto the furtherance of the Gospel. Therefore, we welcome this new science of papyrology as an ally in our labours of research, and as a vindication of our contention for the accuracy of the New Testament. This concludes, for the present, what I have to say about the relations between the profane papyri and the New Testament writings. In Part II I propose to indicate some of the direct additions which papyrological research has yielded to our knowledge.

F. W. E. WAGNER.

*(To be concluded.)*

