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How closely St. Luke was here representing in abbreviated form corresponding matter in the original speech, and what materials he had for doing so, we can never determine, except conjecturally from internal evidence. At least let us take the speech as he gives it, and not pre-judge the interpretation and criticism of such passages by the indolent and rash use of brackets.

STEPHEN LIBERTY.

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

#### XII.

*εἴσοδος*.—Notwithstanding Grimm's dictum that in the N.T. *εἴσοδος* is used only of "the act of entering," there seems little doubt that it refers to "the entrance" itself in Hebrews x. 19 (cf. v. 20) and 2 Peter i. 11. This latter is the predominant sense in the papyri where the word is constantly found of the "entrance" of a temple, or a house. For the more metaphorical meaning as in 1 Thess. i. 9 *ὁποῖαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς*, cf. the Latin papyrus letter of ii/A.D., OP 32<sup>13t</sup>, in which a military tribune commends a certain Theon to the good offices of Domitius, "et ideo peto a te, ut habeat introitum at te" (cf. Deissmann, *Licht vom Osten*, p. 129).

*εἰσπηδάω*.—This strong verb, which is found in the N.T. only in Acts xvi. 29, *αἰτήσας δὲ φῶτα εἰσπηδήσεν*, may be illustrated by OP 37<sup>16</sup> (A.D. 49), *εἰσπηδήσεν εἰς τὴν τοῦ ἡμετέρου οἰκίαν καὶ τὸ σωματίον ἀφήρπασεν*, "made an incursion into my client's house and carried the foundling off" (G. and H.); TbP 304<sup>10</sup> (ii/A.D.) *μετὰ ξύλων ἰσπηδήσαι*, "rush in with staves" (*ibid.*).

<sup>1</sup> For abbreviations see the February and March (1908) *EXPOSITIO*, pp. 170, 262.

*ἐκβάλλω*.—For the literal usage of this word as in Matt. xxi. 12, *ἐξέβαλεν πάντας τ. πωλοῦντας . . . ἐν τ. ἱερᾷ*, and numerous other passages, cf. the early BM III. p. 16<sup>f</sup>. (iii/B.C.), *ἐγβέβληκέ με ἐκ τῶν ἐμῶν μερῶν τῆς αὐλῆς τῆι βίαι χρώμενος*. The sense of banishment from a family or society, as in Gal. iv. 30 (from Gen. xxi. 10), 3 John 10, may be paralleled from BU 1050<sup>15</sup>, a marriage-contract of the time of Augustus, where a man is bound over not to ill-treat his wife, *μήδ' ἐγβάλλειν μήδ' ἄλλην γυναῖκα ἐπεισάγειν*, “nor to divorce her, nor to marry another woman in her place” (note also MP 12<sup>11f</sup>, *ἐγβαλεῖν με ἐκ τῶν κλήρων*); while for the meaning “bring forth,” “produce,” as in Matt. xii. 35, *ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά*, we may point to BU 197<sup>12f</sup>. (beginning of i/A.D.) “*de agrorum proventu*,” τῶν ἐγβαλλ[ομένων] καθ' ἔτος ἐκ τοῦ κλήρου γεννημάτων καὶ ἐπιγεννημάτων.

*ἐκδίδωμι*.—With *ἐκδίδομαι*—“let out for one's advantage,” as in Mark xii. 1, *ἐξέδετο αὐτὸν [sc. ἀμπελῶνα] γεωργοῖς*, may be compared the sense of “apprentice” found in the papyri, e.g. OP 275<sup>6f</sup>. (A.D. 66) *ὁ μὲν Τρύφων ἐγδεδόσθαι τῷ Πτολεμαίῳ τὸν ἑαυτοῦ υἱὸν Θεῶνιν*, “Tryphon agrees that he has apprenticed to Ptolemaeus his son Thoönis,” TbP 385<sup>3f</sup>. (A.D. 117) *ἐξέδοτο Τεφερσαίης . . . τὸν ἑαυτῆς υἱὸν Κρονίωνα*, “Tephersais has apprenticed her son Cronion.” Similarly the fragment of a marriage-contract, dated A.D. 74–5, OP 372, begins *ἐξέδοτο Ταοννώφρις* (the mother of the bride): cf. OP 237<sup>vii.28</sup> (ii/A.D.) *τῆς παιδὸς τῆς ἐκδεδομένης*, “a daughter given in marriage.” For the general sense “issue,” “give out” cf. PP III. p. 123<sup>6</sup>, *ἐξεδόθη*, and TbP 397<sup>1</sup> (ii/A.D.) *ἐξεδό(θησαν)*, both of the giving out of certain contracts. The adj. *ἐκδοτος* (as in Acts ii. 23, *τοῦτον . . . ἐκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε*) is found in *Syll.* 190<sup>13</sup> (iii/B.C.) *δέδωκεν ἐγδότους τῆι πόλει*.

ἐκδικέω.—With Luke xviii. 5, *διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν*, cf. AP 134<sup>10</sup> (early ii/A.D.) a summons *ἐκδικήσαι* “to vindicate” a certain Peteus who had been wrongfully carried off. For the stronger sense of “avenge” see the striking Jewish prayer for vengeance for a murdered girl, *Syll.* 816, which Deissmann (*Licht vom Osten*, p. 314) carries back as far as the second century B.C., where the “most high God” is implored *ἵνα ἐγδικήσης τὸ αἷμα τὸ ἀναίτιον ζητήσης (-εις Deissmann) καὶ τὴν ταχίστην*, “to revenge the innocent blood, and that as quickly as possible”: cf. Joel iii (iv.) 21 A, *ἐκδικήσω τὸ αἷμα αὐτῶν*.

ἐκδίκησις.—A striking curse from Phlius may be cited from *Syll.* 810, to illustrate Rom. xii. 19. The fragment runs *καὶ ὅτι ἂν ποιῆς, το[ῦτο] εἰς σεαυτὸν τρεπέ[σθω] ταυτά σοι εὐχόμε[θα]. εἰ δέ τι ἐκὼν ἐξαμαρτ[ήσει], οὐκ ἐμὸν ἐπαράσ[ασθαι], δίκη δὲ ἐπικρέματα[ι] τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως]*, “it is not mine to invoke curses, but the inexorable vengeance of Nemesis hangs over you as you go.”

ἐκέισε.—The “pregnant” construction Acts xxii. 5 *τοὺς ἐκέισε ὄντας*, “those who were (collected) there” is illustrated by PP II. 45<sup>ii. 3f</sup>, where (if we may trust the restoration) the writer—probably Ptolemy III. himself (cf. PP III. p. 336)—describes how certain ships, acting in his interest, sailed along the coast of Cilicia to Soli and took on board *τὰ ἐ[κεί?]σε κατασκευέντ[α χρήματα]*, “the money that had been seized (and carried) there.”

ἐκθεσις.—In TbP 410 *verso* (16 A.D.) we have a short account, with the heading *ἐκθεσις τιμ(ῆς) προβά(των)*. *Syll.* 929<sup>37</sup> (ii/B.C.), *περὶ ἧς καὶ τὴν καθήκουσαν ἔχθεσιω πεποιήμεθα*, has the same spelling as in Wisdom xi. 14 NAC. In calling attention to the needless margin here (where the *ἐχθ.* spelling seems to have been taken as a form of

ἔχθος), Mr. Thackeray \* has achieved the rare feat of catching Hort and his colleagues tripping, in the R.V. Apocrypha.

ἐκλεκτός.—In Rein P 43<sup>9</sup> (A.D. 102) a “choice” or “beautiful” lodging for a man which is being let is described as ἐκλεκτὸν ἀνθρώπου (= ἀνδρώνα): cf. Isaiah xxviii. 16 (cited 1 Pet. ii. 4), λίθον . . . ἐκλεκτόν, where the sense of “choice” passes into that of “chosen.” The latter is the distinctive Biblical use of the word, and may be illustrated by such a passage as OGIS 499<sup>3</sup> (ii/A.D.), τῶν ἐκλεκτῶν ἐν Ῥώμῃ δικαστῶν, with which Dittenberger compares *ibid.* 567<sup>10</sup> (ii/A.D.) ἐπίλεκτον κριτήν, the *iudex selectus* of the Latin inscriptions. Ἐκλογή occurs in an illiterate papyrus of the early Empire, BU 1013<sup>16</sup>.

ἐκπαλαι.—This late word, which in the N.T. is confined to 2 Pet. ii. 3, iii. 5, is found in the fragmentary OGIS 584<sup>5</sup> (ii/A.D.) δι’ ὧν ἐκπαλαι αὐτήν (sc. τὴν πατρίδα) εὐεργέ[τησεν].

ἐκπηδάω.—A good example of this expressive compound (Acts xiv. 14 ἐξεπήδησαν εἰς τὸν ὄχλον) is Par P 14<sup>27</sup> ff. (ii/B.C.) ἀφορήτω δὲ ἀνομία ἐξενεχθέντες καὶ ἐκπηδήσαντές μοι καὶ μιάναντες—a petition.

ἐκπληρώ.—For the meaning “make good,” in Acts xiii. 33 (τ. ἐπαγγελίαν ἐκπλ.), cf. an interesting letter from Petenephiës, apparently a priest, requesting the release of certain persons that they may be able to furnish the supplies of food for the sacred crocodiles, TbP 57<sup>12</sup> ff. (ii/B.C. = Witk. 76), τὰς τῶν ἱερῶν ζώων σειταγωγίας ἐκπληρῶσαι.

ἐκτελέω.—This word, which in the N. T. occurs only Luke xiv. 29, 30, is well attested, especially with reference to the performance of religious duties, e.g. TbP 302<sup>30</sup> (A.D. 71–2) ἐκτελοῦντες τὰς τῶν θεῶν λειτουργίας, and *ibid.* 293<sup>20</sup> (ii/A.D.), a report regarding the circumcision of an aspirant to the priesthood, as otherwise he cannot perform the

\* In his forthcoming *Septuaginti Grammar*.

sacred offices—*διὰ τὸ μὴ δύνασθαι τὰς ἱερουργίας ἐκτελεῖν.*

*ἐκτίθημι.*—The literal sense, as in Acts vii. 21, may be illustrated by Par P 49<sup>31</sup>. (ii/B.C.=Witk. 45), *βανουσίαν* (handicraft) *ἐκτέθεικα πᾶσιν ἀνθρώποις.* In EP 18<sup>1</sup> (iii/B.C.) *εἶ τι ἐκτίθενται ἐν οἷς ἔχεις ὀφειλήμασιν,* the reference is to those “noted” or “posted up” in the receivers’ list as debtors.

*ἐκτινάσσω.*—See *Notes* iii. p. 429, and for the subst. cf. FP 114<sup>211</sup>. (A.D. 100) *μὴ οὖν ληρήσης τὸν ἐκτιναγμὸν σου,* “don’t talk nonsense about your threshing” (G. and H.). It is used metaphorically in Nahum ii. 11, *ἐκτιναγμὸς καὶ ἀνατιναγμὸς, καὶ ἐκβραγμὸς καὶ καρδίας θραυσμὸς.*

*ἐκχέω.*—With Matt. xxiii. 35, *ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς,* cf. *Syll.* 816<sup>5</sup> (ii/B.C.), *ἐγχεάντας αὐτῆς τὸ ἀναίτιον αἷμα ἀδίκως* (cited above under *ἐκδικέω*).

*ἐλαττονέω.*—“Not found in prof. auth.” according to Grimm, but now certified not only by Arist. *de plant.* 2, 3, p. 825<sup>a</sup>, 23, as Thayer has shown, but also by a passage from a Magdola papyrus of iii/B.C., *BCH* xxvii. p. 181<sup>12</sup>, which, according to Wilcken (*Archiv* iv. p. 53), should read *ἐπαναγκάσαι αὐτὸν ἀπ[ο]δοῦνα[ι] ἡμ[ε]ν τὸ δια[φέρων] τῶν ἐλαττονούντων ἰδ’ κεραμίων ὅσον ἂν κατομοσώμεθα.* *Ἐλαττώω* is common.

*ἐλέγγω.*—For the milder sense “expose,” “set forth,” which best suits this word in John iii. 20, 1 Cor. xiv. 24, Eph. v. 11 (where see Robinson’s note), cf. such a passage from the vernacular as HbP 55<sup>31</sup>. (iii/B.C.) *ἄγων καὶ τὸν ποιμένα τὸν ἐλέγξοντα περὶ ὧν μοι εἶπας,* “bring with you the shepherd in order that he may give evidence in the matter about which you told me” (G. and H.).

*ἔλεος.*—The masc. form of this word, which in the N.T. is wholly rejected by WH., and which in the LXX is comparatively rare (e.g. Ps. lxxxiii. (lxxxiv.) 11), is found in

*Syll.* 376<sup>21</sup>, καὶ νῦν δὲ οὐ δι' ἔλεον ὑμᾶς, ἀλλὰ δι' εὐνοίαν εὐεργετῶ, Nero's address to the Greeks at Corinth: the Emperor's composition-master took care that he Atticised properly in this great oration.

ἐλευθερία.—For the historical background which lends so much significance to the Pauline descriptions of the ἐλευθερία which His people enjoy in Christ, we must be content meanwhile to refer to the important discussion in Deissmann's new book *Licht vom Osten* (Tübingen, 1908), p. 234 ff.

ἐλλογῶ (-εω).—To Lightfoot's examples of this word from the inscriptions in his note on Philem. 18 τοῦτο ἐμοὶ ἐλλόγα, may now be added several occurrences in the papyri. Thus the technical sense of "set to one's account," as in the Philemon passage, is well brought out in Str. P 32<sup>9f.</sup> (iii/A.D.), δότω λόγον, τί αὐτῷ ὀφείλεται . . . ἵνα οὕτως αὐτῷ ἐνλογηθῆ. The more metaphorical usage of Rom. v. 13, ἁμαρτία δὲ οὐκ ἐλλογᾶται μὴ ὄντος νόμου, may be paralleled from an interesting rescript of the Emperor Hadrian, in which he authorizes the announcement of certain privileges to his soldiers: BU 140<sup>31f.</sup>, οὐχ ἕνεκα τοῦ δοκεῖν με αὐτοῖς ἐνλογεῖν, "not however that I may seem thereby to be commending myself to them." The form ἐνελογήθ(ησαν) is found *septides* in BU 1028 (ii/A.D.).

ἐμβάλλω.—With the solitary occurrence of this common word in the N.T. (Luke xii. 5 ἐμβαλεῖν εἰς τὴν γέενναν), may be compared Par P 47<sup>8f.</sup> (ii/B.C.=Witk. 64), ἐνβέβληκαν (sc. οἱ θεοὶ) ὑμᾶς εἰς ὕλην μεγάλην, where apparently ὕλην must be understood metaphorically, Dante's "selva oscura."

ἐμβατεύω.—For ἐ.= "take possession of" as in Josh. xix. 51, ἐπορεύθησαν ἐμβατεύσαι τὴν γῆν, cf. a will of iii/B.C., EP 2<sup>14</sup>, where, in the event of their parents' leaving debts, right is reserved to the sons not to "enter on" the inheritance—ἐξέστω τοῖς υἱοῖς μὴ ἐμβατεύειν, ἐὰμ μὴ βούλωνται. The thought of forcible entry (1 Macc. xii. 25, οὐ γὰρ ἔδωκεν

*αὐτοῖς ἀνοχὴν τοῦ ἐμβατεῦσαι εἰς τὴν χώραν αὐτοῦ*) is well brought out in BM II. p. 14<sup>19</sup> (ii/B.C), *βιαιότερον ἐμβατεύσας εἰς τὸ δη[λούμενον] ἔδαφος τοῦ ἀμπελώνος*. On the form of the word, in which δ and τ are freely interchanged, see Mayser, *Gramm.* p. 176; and for the technical use of τὸ ἐμβαδικόν as the tax paid by tenants to the owners of the land see Wilcken, *Ostr.* i. p. 190 f.

*ἐμμένω*.—As showing the persistency of the legal formula, *ἐμμένω* with or without *ἐν* followed by the dat. of a participle, of which apparently we have a reminiscence in Gal. iii. 10, we may add to Deissmann's examples (*BS* p. 248 f.) the late PFi 93<sup>29</sup> (vi/A.D.) *ἄκοντα ἐμμεῖναι πᾶσι τοῖς προγεγραμμένοις*. In *Syll.* 879<sup>20</sup> (end of iii/B.C.) the verb is construed with the simple dat., *ἐπεύχεσθαι τοῖς ἐμμένουσιν καὶ ταῖς πειθόμεναις τῶιδε τῶι νόμῳ εὖ εἶναι*: cf. TbP 382<sup>20</sup> ff. (B.C. 30–A.D. 1), *ὀμνύο Καίσαρα θεοῦ υἱὸν Ἀυτοκράτορα εἰ μὴν ἐμμενεῖν καὶ ποιήσειν πάντα*, “I swear by Caesar son of God and Emperor, that I will truly abide by and perform all.”

*ἐμπλοκή*.—With 1 Pet. iii. 3 cf. *Syll.* 653<sup>22</sup> (i/B.C.) *μη ἐχέτω δὲ μηδεμία χρυσία . . . μηδὲ τὰς τρίχας ἀνπεπλεγμένας*, regulations regarding the *ἱεραὶ* in the celebration of the mysteries of Demeter and Kore: cf. *ibid.* 939<sup>10</sup>.

*ἐμφανίζω*.—The quasi-technical sense of this word in Heb. ix. 24, *νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν*, may be illustrated by the corresponding adjective in the legal OP 260<sup>11</sup> f. (A.D. 59), *ἔσασθα[ι ἐμ]φανῆ τῷ Σαραπίωνος ἀρχιδικαστοῦ βήματι*, “I will appear at the court of the chief justice Sarapion” (G. and H.). How readily the meaning passes into “report or inform against,” as in Acts xxiv. 1 (*ἐνεφάνισαν . . . κατὰ τοῦ Παύλου*), xxv. 2, 15, is shown by EP 8<sup>3</sup> (iii/B.C.), *ἐμφανίζω σοι Ὀβρον Πασάτος*, a report to the Praetor, and TP I, 8, 12, *ἐμφανιστοῦ καὶ κατηγοροῦ* (with Peyron's note).

*ἐναντι*.—That *ἐναντι* with the gen., as in the phrase



ἐναντι τοῦ θεοῦ (Acts viii. 21), can no longer be confined to biblical Greek (as Grimm) is proved by its occurrence in the translation of a Roman *senatus consultum*, *Syll.* 300<sup>52</sup> (ii/B.C.) *περὶ τούτου τοῦ πράγματος ὕστερον ἐναντι Γαῶν Δοκρετίου βουλευσασθαι ἔδοξεν*: cf. also for imperial times OP 495<sup>5</sup> (A.D. 181-9), *ἐναντι Πέλα*. Wackernagel, *Hellenistica*, p. 1 ff., shows that the word came into the *Κοινή* about 300 B.C. from Cretan, Delphian, or a like dialect, helped by the fact that the Attic *ἐναντίον* had this sense.

JAMES HOPE MOULTON.

GEORGE MILLIGAN.

TO THE EDITOR OF THE "EXPOSITOR."

SIR,—

I am much perplexed by a statement which "X" has made in his interesting paper published in the December number of the EXPOSITOR, p. 535. He says:

"We meet the same contradictory phenomenon in the recently discovered *Syr.-Sin. Palimpsest*, which reproduces a codex of the earliest date, worked on in all probability by a thoroughly heretical scribe; *so much so indeed as to require very drastic treatment at the hands of the orthodox librarian, even to erasure with a knife.*"

Does this refer to the self-contradictory passage in Matthew i. 16?

I may safely say that no one has studied the Sinai palimpsest for a longer time, nor examined it more carefully than I have done. In 1895, on my third visit to Sinai, I filled up most of the gaps in the published text, which, for want of time, had been left by the three decipherers of 1893 (the larger portion of these having been left by the late Professor Bensly). They naturally occurred in the most illegible por-