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catching-up of the male child to the throne of God might symbolise Moses' escape into Midian and the region beyond Horeb "the mount of God" (Ex. ii. 15; iii. 1), but it might even better represent a belief that Messiah was born at that time and caught up to heaven, there to abide until the days of his manifestation to Israel. The Woman is carried "on eagles' wings" into the desert (Ex. xix. 4; cited by Dr. Swete on Apoc. xii. 14), despite the efforts of the Serpent. The ejection of a cataract of water by the Serpent may be taken as a kind of inverted representation of Pharaoh's attempt to surround the Israelites and bring them to a surrender on the shore of the Red Sea (Ex. xiv. 9). In Ezekiel xxix. 3 Pharaoh is the great dragon lying in the midst of the water: in xxxii. 2 he is spoken of as "gushing forth with waters" (Hengstenberg). The drama in Apocalypse xii. 13 f. is transferred from the celestial to the terrestrial region, but the actors are the same.

H. T. F. DUCKWORTH.

## LEXICAL NOTES FROM THE PAPYRI.\*

### XXI.

*προσευχή*.—See *Notes* iii. on Strack's important collection in *Archiv* ii. 541 f. Strack seems to assume that a *proseucha* was a synagogue. In Egypt perhaps it was, for in BM iii. p. 183<sup>60</sup> (113 A.D.) we find a *εὐχεῖον* mentioned as well as a *προσευχή*. Both pay the same water-rate—we recall the fact that at Philippi the *proseucha* was by the river—but there must be some difference: was a *εὐχεῖον* a simple "place of prayer," perhaps not even roofed in, like what is called *προσευχή* in Acts? See *Notes* x., s.v. *ἀρχων* and

\* For abbreviations see the February and March (1908) *EXPOSITOR*, pp. 170, 262.

the paper on this document there referred to (*Expos. Times*, xix. 41).

*προσκυνέω*.—TbP 286<sup>22</sup> (ii/A.D.), *προσκυνεῖν ὀφείλοντες κ.τ.λ.*, “as we are bound to *respect* the rescripts of the deified Trajan” (G. H.). This is the only passage we have noted in which the object of the verb is not a god—and even here τὰς . . . τοῦ θεοῦ Τραιάνου . . . ἀποφάσεις falls little short. Often the verb is without object. Thus Witk. 47<sup>34</sup> (=ParP 49<sup>34</sup>, middle of ii/B.C.), ἐὰν ἀναβῶ καὶ γὼ προσκυνῆσαι—a very close parallel to Acts xxiv. 11. Syll. 807<sup>2</sup> (ii/A.D.), ἐχρημάτισεν (sc. Asclepios) ἐλθεῖν ἐπὶ τὸ ἱερόν βῆμα καὶ προσκυνῆσαι. TbP 416<sup>7</sup> (iii/A.D.), ἐγενάμην εἰς Ἀλεξάνδριαν προσκυνῆσαι, “I came to A. to pray” (G. H.). In CR xv. 436 one of us has noted that π. “takes acc. constantly in Ptolemaic inscr., never dat., as often in the New Testament”: see *Prolog.* 64. So BU 1073<sup>12</sup> (iii/A.D.), προσκυνήσαντες τὰ θεῖα, LP v (iii/iv A.D.), ὃν πᾶς θεὸς προσκυνεῖ καὶ πᾶς δαίμων φρίσσει, OGIS 184<sup>5</sup> (i/B.C.), προσκεκύνηκα τὴν υεγίστην θεὰν . . . Ἴσιν. The noun προσκύνημα is used in innumerable places in the formula τὸ π. σου ποιῶ παρὰ (τῷ δεῖνι) θεῷ and the like. The overwhelming predominance of the idea of *worship* in the common use of the word must naturally colour our interpretation of the places where Jesus on earth is the object of the προσκύνησις. We may well say that the English *worship* fairly answers to the Greek: we can say of a popular leader “His party worship him”—we can even speak of an official as “his worship”—and yet there is no doubt as to what we understand by the English version of Matthew viii. 2 *et al.* Rightly or wrongly, we think of that which Peter instantly repelled when offered to a mere man (Acts x. 25 f.). The New Testament itself of course shows that the word *could* be used of mere human reverence; but its prevailing tone suggests distinctly more.

*προσπίπτω*.—Witkowski (p. 72) (in his note on P. Revill.

Mél. p. 295) gives instances of a curious use of this word : *προσπίπτει μοι* (sc. λόγος), "it comes to my ears that."

*προσπορεύομαι*.—The word is now read by Crönert and Wilcken in EP 18<sup>5</sup> (222 B.C.). It is of interest from the fact that Mark uses it (x. 35), a *ἀ. λ.* in the New Testament. That this writer, whose Greek culture is so manifestly small, uses many compounds of *πορεύομαι* and never the simple verb, common as it is, makes a striking illustration of a point hitherto overlooked in the estimation of vernacular style. See EXPOSITOR for May 1909, p. 412.

*προστίθημι*.—With Hebrews xii. 19 we may compare StrP 41<sup>21</sup> (250 A.D.), Σ. *ρήτωρ προσέθηκεν* (his λόγος follows). The confident assertion of Hebraism in the idiom *προσέθετο πέμψαι*, which Luke (xx. 11, 12) deliberately substitutes for the *πάλιν ἀπέστειλε* of Mark xii. 4, needs some reconsideration : see *Proleg.* 233 and reff. there. Add Helbing, *Gramm. der Septuaginta*, p. iv., who goes so far as to call it "a good Greek construction," adding naturally that its extreme frequency in LXX is due to "mechanical imitation of the original." The very fact that no other "Hebraism" has ever been discovered in Josephus might be fairly held to prove that the locution was really Greek.

*προσφάγιον*.—Several additional citations may be put with those in *Notes* iii. In TbP 736<sup>46, 89</sup> (A.D. 1) a half obol and 2½ obols are respectively set down for what G. and H. render as a "relish" : they make *ὄψον* and *ὄψάριον* in the same accounts "sauce" : similarly 739<sup>10, 12</sup> (A.D. 1). The plentiful evidence from Hellenistic writers in Wetstein (on John vi. 9) would seem to show that *ὄψον* and *ὄψάριον* meant *fish*, predominantly as early as Plato, and ordinarily in later times, as in Athenaeus. Moeris makes *προσφάγιον* the Hellenistic for the Attic *ὄψον*. We may quote further for *προσφ.* FP 119<sup>31</sup> (c. 100 A.D.), rendered "delicacies," GH 77<sup>21</sup> (iii/iv A.D.) expense *ἐν ψωμίους καὶ προσφαγίους*

(so associated with *bread* again), OP 498<sup>33</sup> (ii/A.D.), "a loaf and relish" (G.H.), OGIS 484<sup>26</sup> (? ii/A.D.) where fish-mongers are mentioned in the same line, and BU 916<sup>22</sup> (i/A.D.) with meaning indeterminate. The frequency with which (as in BU *l.c.*) the *προσφάγιον* is given as part of a hireling's *wages* would seem to suggest some staple article of food, rather than a mere "relish": we should be disposed to assign this word as well as *ὄψον* and *ὄψάριον* to the genus *fish* (so Field), postulating some distinction in species or method of preparation to account for their coming together (as in OP 736 and 739). In John xxi. 5, the R.V. is supported by the Lewis Syriac and by *d* of the Old Latin (*aliquid manducare*), while the rendering of G. and H. agrees with the Vulgate (*pulmentarium*). The old word *προσφάγιον* (as in the v/B.C. Ionic inscr. *Syll.* 877<sup>12</sup>) is sometimes confused with this: Dr. E. A. Abbott (*Joh. Gr.* p. 193 f.) argues for the meaning *fish* from the papyri, and then (p. 544) discovers *προσφάγιον* present in a sort of cryptogram.

*προσφάτως*.—The adverb occurs in ParP 63 viii.<sup>10</sup>, also (Mayser 26) in Polybius, LXX. and Aristeas. This demonstrates its genuine vernacular character, which ParP 63 by itself would not do: see Mayser's remarks on this curious papyrus, p. 4. The scrupulous Phrynichus worried himself about the word, being conscious of its etymological connexion with *φόνος*, *ἔπεφνον*,\* etc.: was it right to say *πρ. πρᾶγμα*, or only *πρ. νεκρός* and the like? He ultimately found peace in a line of Sophocles, though as Lobeck shows (p. 374 f.) there were plenty of other classical instances: the consciousness of the second element in the compound ("fresh-killed") died out quite early.

*προσφέρω*.—The verb is not uncommon. On OP 496<sup>6</sup>

\* We will hope at least that this was his etymon, and not the astonishing freak which adorns Grimm's page (unrebuked by Thayer).

(127 A.D.) the edd. remark that “ προσφέρεισθαι is the word commonly used of property brought to the husband by the bride.” So in the oldest extant papyrus, EP 1<sup>4</sup> (311 B.C.), the bride *πρ. εἵματισμόν καὶ κόσμον* valued at 1000 dr: add BU 1100<sup>11</sup> and 1104<sup>11</sup> (time of Augustus). In TbP 407<sup>10</sup> (199 A.D.) ἃ σοί] *προσηνέχθη* is “ what was settled ” upon the writer’s daughter. Grimm says it is “ hardly to be found in native Greek writers ” for *sacrificing*. Something very near it comes in the late law-report BU 1024 vii<sup>25</sup> of the poor girl whom her mother sold to shame, who *ζῶσα προσεφέρετο τοῖς βου[λομένοις] ὡς νεκρά*. The force seen in Hebrews xii. 7 appears in Witk. 63 (quoted above under *παρακολουθέω*), and in *Syll.* 371<sup>13</sup> (i/A.D.)

*προσφιλής*.—This Pauline word is saved from suspicion of being literary,] not only by appearing in Ben Sira, but also by the torn letter BU 1043<sup>24</sup> (iii/A.D.), *ὅλως π[ροσ]φιλήσ σου γεν[όμενος ? . . .*

JAMES HOPE MOULTON.

GEORGE MILLIGAN.