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## THE NON-SEPTUAGINT ELEMENT IN THE VOCABULARY OF PAUL

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**T**HE influence of the Septuagint upon Paul is not open to question. To address attention to the non-Septuagint element<sup>1</sup> in his vocabulary will not suggest any depreciation of that influence. Indeed, as Nageli suggests,<sup>2</sup> the Septuagint is in manifest contrast with Greek literature in this respect, for while no other Greek literary influence upon Paul may be demonstrated, the Septuagint was a library whose effect upon him was powerful.

In reading the letters of Paul the quotations from the Septuagint are themselves an index of this influence. Still more is the impression deepened when one notes the degree to which Paul's vocabulary compares with that of the translation of the Scriptures. One cannot fail to perceive that the apostle was saturated with the spiritual and cultural values projected by this literature. Nevertheless, intimate as was his acquaintance, and high as was his appreciation, the writings of Paul exhibit the considerable use of terms which are not found in it. How considerable the non-Septuagint element in

<sup>1</sup> The term, "non-Septuagint element," is taken to mean words which do not occur either in the Septuagint translation of the Hebrew canonical books or in the so-called Apocrypha. Were the term "Septuagint" defined narrowly, so that words occurring only in the apocryphal books might be included, the element would be correspondingly larger.

<sup>2</sup> Nageli, *Der Wortschatz des Apostels Paulus*, 59.

Paul's vocabulary was may be noted from the following compilation:<sup>3</sup>

- ἀβαρήs (n. S.), 2 Cor. 11 9.  
 ἀββά (n. S., p. c.), Ga. 4 6; Ro. 8 15.  
 ἀγνότης (n. S., p. c., p. s.), 2 Cor. 6 6; 11 3.  
 ἀγνώs (n. S., p. s.), Phl. 1 17.  
 ἀγριέλαιος (n. S., p. s.), Ro. 11 17, 24.  
 ἀδάπανος (n. S., p. s.), 1 Cor. 9 18.  
 ἀδήλωs (n. S., p. s.), 1 Cor. 9 28.  
 ἀδιάλειπτος (n. S.), Ro. 9 2.  
 ἀδρότης (n. S., p. s.), 2 Cor. 8 20.  
 ἄθεος (n. S., p. s.), Eph. 2 12.  
 αἰσχρολογία (n. S., p. s.), Col. 3 8.  
 αἰσχροτής (n. S., p. s.), Eph. 5 4.  
 ἀκαιρέομαι (n. S., p. c., p. s.), Phl. 4 10.  
 ἀλάλητος (n. S., p. c., p. s.), Ro. 8 28.  
 ἀλληγορέω (n. S., p. c., p. s.), Ga. 4 24.  
 ἄλυκος (n. S., p. s.), Phl. 2 28.  
 ἀμετακίνητος (n. S., p. s.), 1 Cor. 15 58.  
 ἀμεταμέλητος (n. S., p. ss.), Ro. 11 29; 2 Cor. 7 10.  
 ἀμετανόητος (n. S., p. c., p. s.), Ro. 2 5.  
 ἄμετροs (n. S., p. s.), 2 Co. 10 13, 15.  
 ἀνακαινώs (n. S., p. c., p. ss.), 2 Cor. 4 16; Col. 3 10.  
 ἀνακαινώσιs (n. S., p. c.), Ro. 12 2.  
 ἀναπέμπω (n. S.), Phm. 11.  
 ἀναπολόγητος (n. S., p. c., p. s.), Ro. 1 20; 2 1.  
 ἀνεκδύγητος (n. S., p. c., p. s.), 2 Cor. 9 15.  
 ἄνοιξιs (n. S., p. s.), Eph. 6 19.  
 ἀνταναπληρώs (n. S., p. s.), Col 1 24.  
 ἀντιμισθία (n. S., p. c., p. ss.), Ro. 1 27; 2 Cor. 6 13.  
 ἀντιστρατεύομαι (n. S., p. s.), Ro. 7 23.  
 ἀπαλγέομαι (n. S., p. s.), Eph. 4 19.  
 ἀπαρασκευάστος (n. S., p. s.), 2 Cor. 9 4.

<sup>3</sup> In the following list, abbreviations are used as follows: n. S. = not occurring in the Septuagint (as defined in note 1); p. c. = post-classical; p. s. = peculiar in the New Testament to this source; p. ss. = peculiar in the New Testament to these (Pauline) sources.

- ἀπεκδέχομαι (n. S.), Ro. 8 19, 23, 25; 1 Cor. 1 7; Ga. 5 5; Phl. 3 20.  
 ἀπέκδυσις (n. S., p. c., p. s.), Col. 2 11.  
 ἀπεκδύω (n. S., p. c., p. s.), Col. 2 15; 3 9.  
 ἀπελεύθερος (n. S., p. s.), 1 Cor. 7 22.  
 ἀπερισπάστως (n. S., p. s.), 1 Cor. 7 35.  
 ἀποβολή (n. S.), Ro. 11 15.  
 ἀποκαταδοκία (n. S., p. c., p. ss.), Ro. 8 19; Phl. 1 20.  
 ἀποκαταλάσσω (n. S., p. c., p. ss.), Eph. 2 16; Col. 1 20, 21.  
 ἀπόκριμα (n. S., p. c., p. s.), 2 Cor. 1 9.  
 ἀπορφανίζω (n. S., p. s.), 1 Th. 2 17.  
 ἀποστιγγέω (n. S., p. s.), Ro. 12 9.  
 ἀποτολμάω (n. S., p. s.), Ro. 10 20.  
 ἀπουσία (n. S., p. s.), Phl. 2 12.  
 ἀπόχρησις (n. S., p. c., p. s.), Col. 2 22.  
 ἀρπαγμός (n. S., p. c., p. s.), Phl. 2 8.  
 ἀρσενικοίτης (n. S., p. c.), 1 Cor. 6 9.  
 ἀρχάγγελος (n. S., p. c.), 1 Th. 4 16.  
 ἀσθήνημα (n. S., p. s.), Ro. 15 1.  
 ἀσπασμός (n. S.), 1 Co. 16 21; Col. 4 18; 2 Th. 3 17.  
 ἄστοργος (n. S.), Ro. 1 31.  
 ἀτακτέω (n. S., p. s.), 2 Th. 3 7.  
 αὐτάρχεια (n. S.), 2 Cor. 9 8.  
 ἀφειδία (n. s., p. s.), Col. 2 23.  
 ἀχειροποιήτος (n. S., p. c.), 2 Cor. 5 1; Col. 2 11.  
 βάπτισμα (n. S., p. c.), Ro. 6 4; Eph. 4 5; Col. 2 12.  
 βιωτικός (n. S.), 1 Cor. 6 3, 4.  
 βραβεῖον (n. S., p. ss.), 1 Cor. 9 24, Phl. 3 14.  
 γαμίζω (n. S., p. c.), 1 Cor. 7 38 (his).  
 γυμνιτεύω (n. S., p. c., p. s.), 1 Cor 4 11.  
 δειγματίζω (n. S., p. c.), Col. 2 15.  
 διακονέω (n. S.), Ro. 15 25; 2 Cor. 3 3; 8 19, 20; Phm. 13.  
 διερμηνευτής (n. S., p. c., p. s.), 1 Cor. 14 28.  
 δικαιοκρισία (n. S., p. c., p. s.), Ro. 2 5.  
 δουλαγωγέω (n. S., p. c., p. s.), 1 Cor. 9 27.  
 δυνατέω (n. S., p. c., p. ss.), Ro. 14 4; 2 Cor. 9 8; 13 3.  
 ἐθελοθηρησκία (n. S., p. c., p. s.), Col. 2 23.  
 ἔθνηκῶς (n. S., p. c., p. s.), Ga. 2 14.  
 εἰδωλολατρία (n. S., p. c.), 1 Cor. 10 14; Ga. 5 20; Col. 3 5.

- εἰδωλολατρής* (n. S., p. c.), 1 Cor. 5 10, 11; 6 9; 10 7; Eph. 5 5.  
*ἐκδαπανᾶω* (n. S., p. c., p. s.), 2 Cor. 12 15.  
*ἐκδημέω* (n. S.), 2 Cor. 5 6, 8, 9.  
*ἐκπτύω* (n. S., p. s.), Ga. 4 14.  
*ελαφρία* (n. S., p. c., p. s.), 2 Cor. 1 17.  
*ἐλεεινός* (n. S., p. s.), 1 Cor. 15 19.  
*ἐλλογᾶω* (n. S., p. c., p. ss.), Ro. 5 13; Phm. 18.  
*ἐνδειγμα* (n. S., p. s.), 2 Th. 1 5.  
*ἐνδειξις* (n. S., p. ss.), Ro. 3 25, 26; 2 Cor. 8 24; Phl. 1 28.  
*ἐνδημέω* (n. S., p. s.), 2 Cor. 5 6, 7, 8.  
*ἐνδικος* (n. S.), Ro. 3 8.  
*ἐνέργημα* (n. S., p. c., p. s.), 1 Cor. 12 6, 10.  
*ἐνεργής* (n. S.), 1 Cor. 16 9; Phm. 9.  
*ἐνκοπή* (n. S., p. c., p. s.), 1 Cor. 9 12.  
*ἐνκόπτω* (n. S.), Ro. 15 22; Ga. 5 7; 1 Th. 2 18.  
*ἐνκρίνω* (n. S., p. s.), 2 Co. 10 12.  
*ἐνότης* (n. S., p. s.), Eph. 4 3, 13.  
*ἐξανάστασις* (n. S., p. s.), Phl. 3 11.  
*ἐξαυτῆς* (n. S.), Phl. 2 23.  
*ἐπαναμμυήσκω* (n. S., p. s.), Ro. 15 5.  
*ἐπεκτείνω* (n. S., p. s.), Phl. 3 13.  
*ἐπενδύω* (n. S., p. c., p. s.), 2 Cor. 5 2, 4.  
*ἐπιβαρέω* (n. S., p. c., p. ss.), 2 Cor. 2 5; 1 Th. 2 9; 2 Th. 3 8.  
*ἐπίγειος* (n. S.), 1 Cor. 15 40 (bis), 2 Cor. 5 1; Phl. 2 10; 3 19.  
*ἐπιδιατάσσομαι* (n. S., p. c., p. s.), Ga. 3 15.  
*ἐπιπόθητος* (n. S., p. c., p. s.), Phl. 4 1.  
*ἐπιποθία* (n. S., p. c., p. s.), Ro. 15 23.  
*ἐπισκηνόω* (n. S., p. c., p. s.), 2 Cor. 12 9.  
*ἐπιχορηγία* (n. S., p. c., p. ss.), Eph. 4 16; Phl. 1 19.  
*ἐποικοδομέω* (n. S.), 1 Cor. 3 10, 12, 14; Eph. 2 20; Col. 2 7.  
*ἐτεροζυγέω* (n. S., p. c., p. s.), 2 Cor. 6 14.  
*ἐτέρως* (n. S., p. s.), Phl. 3 15.  
*εὐαγγελιστής* (n. S., p. c.), Eph. 4 11.  
*εὐκαιρέω* (n. S., p. c.), 1 Cor. 16 12.  
*εὐπάρεδρος* (n. S., p. c., p. s.), 1 Cor. 7 35.  
*εὐπρόσδεκτος* (n. S., p. c.), Ro. 15 16, 31; 2 Cor. 6 2; 8 12.  
*εὐσχημόνως* (n. S., p. ss.), Ro. 13 13; 1 Cor. 14 40; 1 Th. 4 12.  
*εὐτραπελία* (n. S., p. s.), Eph. 5 4.

- εὐψυχέω (n. S., p. c., p. s.), Phl. 2 19.  
 ἐφάπαξ (n. S.), Ro. 6 12; 1 Cor. 15 6.  
 ἐφευρετής (n. S., p. s.), Ro. 1 30.  
 ἡλικός (n. S.), Col. 2 1.  
 ἥπιος (n. S.), 1 Th. 2 7.  
 θέατρον (n. S.), 1 Cor. 4 9.  
 θεοδίδακτος (n. S., p. c., p. s.), 1 Th. 4 9.  
 θεοστουγής (n. S., p. s.), Ro. 1 30.  
 θεότης (n. S., p. c., p. s.), Col. 2 9.  
 θηριομαχέω (n. S., p. c.), 1 Cor. 15 32.  
 θριαμβεύω (n. S., p. c., p. ss.), 2 Cor. 2 14; Col. 2 15.  
 ἱερόθυτος (n. S., p. s.), 1 Cor. 10 28.  
 ἱκανότης (n. S., p. s.), 2 Cor. 3 5.  
 Ἰουδαϊκῶς (n. S., p. c., p. s.), Ga. 2 14.  
 καλλιέλαιος (n. S., p. s.), Ro. 11 24.  
 καλοποιέω (n. S., p. c., p. s.), 2 Th. 3 13.  
 καπηλεύω (n. S., p. s.), 2 Cor. 2 17.  
 καταβαρέω (n. S., p. c., p. s.), 2 Cor. 12 16.  
 καταβραβεύω (n. S., p. s.), Col. 2 18.  
 κατάκριμα (n. S., p. c.), Ro. 5 18, 18; 8 1.  
 κατάκρισις (n. S., p. c., p. s.), 2 Cor. 3 9; 7 3.  
 κατάλαλος (n. S., p. c., p. s.), Ro. 1 30.  
 καταναρκάω<sup>4</sup> (n. S., p. s.), 2 Cor. 11 9; 12 13, 14.  
 κατάρτισις (n. S., p. c., p. s.), 2 Cor. 13 9.  
 καταχθόνιος (n. S., p. s.), Phl. 2 10.  
 κατηχέω (n. S.), Ro. 2 18; 1 Cor. 14 19; Ga. 6 6.  
 κατοπτρίζω (n. S., p. c., p. s.), 2 Cor. 3 18.  
 κενεμβατεύω (n. S., p. c., p. s.), Col. 2 18.  
 κενόδοξος (n. S., p. c., p. s.), Ga. 5 26.  
 κημῶ (n. S.), 1 Cor. 9 9.  
 κολακία (n. S., p. s.), 1 Th. 2 5.  
 κολαφίζω (n. S., p. c.), 1 Cor. 4 11; 2 Cor. 12 7.  
 κομῶ (n. S., p. s.), 1 Cor. 11 14, 15.  
 κοσμοκράτωρ (n. S., p. c., p. s.), Eph. 6 12.  
 κυβία (n. S., p. s.), Eph. 4 14.

<sup>4</sup> This term occurs without Hebrew equivalent in Gen. 32 32 (33); Jb. 33 19, and Dan. (LXX) 11 6.

- κυριότης* (n. S., p. c.), Eph. 1 21; Col. 1 16.  
*λογία* (n. S., p. c., p. s.), 1 Cor. 16 1, 2.  
*λογικός* (n. S.), Ro. 12 1.  
*μακαρισμός* (n. S., p. ss.), Ro. 4 6, 9; Ga. 4 15.  
*μάκελλον* (n. S., p. c., p. s.), 1 Cor. 10 25.  
*μεθοδία* (n. S., p. c., p. s.) Eph. 4 14; 6 11.  
*μεσότοιχον* (n. S., p. c., p. s.) Eph. 2 14.  
*μήπω* (n. S.) Ro. 9 11.  
*μιμητής* (n. S.), 1 Cor. 4 16; 11 1; Eph. 5 1; 1 Th. 1 6; 2 14.  
*μομφή* (n. S., p. s.), Col. 3 13.  
*μόρφωσις* (n. S., p. c.), Ro. 2 20.  
*μωρολογία* (n. S., p. s.), Eph. 5 4.  
*ναναγέω* (n. S.), 2 Cor. 11 25.  
*νεκρώω* (n. S., p. c.), Ro. 4 19, Col. 3 5.  
*νέκρωσις* (n. S., p. c., p. ss.), Ro. 4 19; 2 Cor. 4 10.  
*νηπιάζω* (n. S., p. s.), 1 Cor. 14 20.  
*νήφω* (n. S.), 1 Th. 5 6, 8.  
*νηχήμερον* (n. S., p. c., p. s.), 2 Cor. 11 25.  
*όκταήμερος* (n. S., p. c., p. s.), Phl. 3 5.  
*όλοθρευτής* (n. S., p. c., p. s.), 1 Cor. 10 10.  
*όλοτελής* (n. S., p. c., p. s.), 1 Th. 5 23.  
*όρθοποδέω* (n. S., p. c., p. s.), Ga. 2 14.  
*όσφρησις* (n. S.), 1 Cor. 12 17.  
*όφειλέτης* (n. S.), Ro. 1 14; 8 12; 15 27; Ga. 5 3.  
*όφειλή* (n. S., p. c.), Ro. 13 7, 1 Cor. 7 3.  
*όφθαλμοδουλία* (n. S., p. c., p. ss.), Eph. 6 6; Col. 3 22.  
*πάθημα* (n. S.), Ro. 7 5; 8 15; 1 Cor. 1 5, 6, 7; Ga. 5 24; Phl. 3 10;  
 Col. 1 24.  
*παιδαγωγός* (n. S., p. ss.), 1 Cor. 4 15; Ga. 3 24, 25.  
*παλαιότης* (n. S., p. s.), Ro. 7 6.  
*πάλη* (n. S., p. s.), Eph. 6 12.  
*παραβουλεύομαι* (n. S., p. c., p. s.), Phl. 2 30.  
*παρακοή* (n. S.), Ro. 5 19, 2 Cor. 10 6.  
*παραπλήσιον* (n. S., p. s.), Phl. 2 27.  
*παραχειμάζω* (n. S.), 1 Cor. 16 6.  
*παρείσακτος* (n. S., p. c., p. s.), Ga. 2 4.  
*παρεισέρχομαι* (n. S., p. ss.), Ro. 5 20; Ga. 2 4.  
*πάρεσις* (n. S., p. s.), Ro. 3 25.

- πειθός* (n. S., p. c., p. s.), 1 Cor. 2 4.  
*πεισμονή* (n. S., p. c., p. s.), Ga. 5 8.  
*πεντηκοστή* (n. S., p. c.), 1 Cor. 16 8.  
*περισσότερος* (n. S.), 2 Cor. 1 12; 2 4; 7 13, 15; 11 23; 12 15;  
 Ga. 1 14; Phl. 1 14; 1 Th. 2 17.  
*περπερεύομαι* (n. S., p. c.), 1 Cor. 13 4.  
*πέρυσι* (n. S., p. c., p. s.), 2 Cor. 8 10; 9 2.  
*πιθανολογία* (n. S., p. s.), Col. 2 4.  
*πληροφορία* (n. S., p. c.), Col. 2 2; 1 Th. 1 5.  
*πλουσίως* (n. S.), Col. 3 16.  
*πνευματικός* (n. S.), Ro. 1 11; 7 14; 15 27; 1 Cor. 2 13, 15; 3 1;  
 9 11; 10 3 (bis), 4; 12 1; 14 1, 37; 15 44 (bis), 46; Ga. 6 1; Eph. 1 3;  
 5 19; 6 12.  
*πνευματικῶς* (n. S., p. c.), 1 Cor. 2 14.  
*πολυποίκιλος* (n. S., p. s.), Eph. 3 10.  
*πραϊτέριον* (n. S., p. c.), Phl. 1 13.  
*πρεσβεύω* (n. S., p. ss.), 2 Cor. 5 20; Eph. 6 20.  
*προαιτιάομαι* (n. S., p. c., p. s.), Ro. 3 9.  
*προακούω* (n. S., p. s.), Col. 1 5.  
*προαμαρτάνω* (n. S., p. c., p. s.), 2 Cor. 12 21; 13 2.  
*προελπίζω* (n. S., p. c., p. s.), Eph. 1 12.  
*προεναίρχομαι* (n. S., p. c., p. s.), 2 Cor. 8 6, 10.  
*προεπαγγέλλομαι* (n. S., p. c., p. ss.), Ro. 1 2; 2 Cor. 9 5.  
*προεναγγελίζομαι* (n. S., p. s., p. s.), Ga. 3 8.  
*προκαταρτίζω* (n. S., p. s.), 2 Cor. 9 5.  
*προκυρώω* (n. S., p. c., p. s.), Ga. 3 17.  
*προορίζω* (n. S., p. c.), Ro. 8 29, 30; 1 Cor. 2 7; Eph. 1 5, 11.  
*προπάσχω* (n. S., p. s.), 1 Th. 2 2.  
*προσαγωγή* (n. S.), Ro. 5 2; Eph. 2 18; 3 12.  
*προσανατίθημι* (n. S., p. s.), Ga. 1 16; 2 6.  
*προσκαρτέρησις* (n. S., p. c.), Eph. 6 18.  
*πρόσλημψις* (n. S., p. s.), Ro. 11 15.  
*προσσοφείλω* (n. S., p. s.), Phm. 19.  
*προστάτις* (n. S., p. s.), Ro. 16 2.  
*προσωποληψία* (n. S., p. c.), Ro. 2 11; Eph. 6 9; Col. 3 25.  
*προφητικός* (n. S., p. c.), Ro. 16 26.  
*πτύρομαι* (n. S., p. s.), Phl. 1 28.  
*πυκτεύω* (n. S., p. s.), 1 Cor. 9 26.



- πάρωσις* (n. S.), Ro. 11 25; Eph. 4 18.  
*ρίπή* (n. S., p. s.), 1 Cor. 15 52.  
*ρύτις* (n. S., p. s.), Eph. 5 27.  
*σαίνω* (n. S., p. s.), 1 Th. 3 3.  
*σαργάνη* (n. S.), 2 Cor. 11 33.  
*σαρκικός* (n. S.), Ro. 15 27; 1 Cor. 3 3; 9 11; 2 Cor. 1 12; 10 4.  
*σπίλος* (n. S.), Eph. 5 27.  
*σταυρός* (n. S.), 1 Cor. 1 17, 18; Ga. 5 11; 6 12, 14; Col. 1 18;  
 2 14; Eph. 2 16; Phl. 2 8; 3 18.  
*συλαγωγέω* (n. S., p. c., p. s.), Col. 2 8.  
*συμμορφίζω* (n. S., p. c., p. s.), Phl. 3 10.  
*συμμορφός* (n. S., p. c., p. ss.), Ro. 8 29; Phl. 3 21.  
*συμφυλέτης* (n. S., p. c., p. s.), 1 Th. 2 14.  
*συμφώνησις* (n. S., p. c., p. s.), 2 Cor. 6 15.  
*συναγωνίζομαι* (n. S., p. s.), Ro. 15 30.  
*συναθλέω* (n. S., p. s.), Phl. 1 27; 4 3.  
*συναιχμάλωτος* (n. S., p. c., p. ss.), Ro. 16 7; Col. 4 10; Phm. 23.  
*συναναμίγνυμι* (n. S., p. ss.), 1 Cor. 5 9, 11; 2 Th. 3 14.  
*συναρμολογέω* (n. S., p. c.), Eph. 2 21; 4 16.  
*συνδοξάζω* (n. S., p. s.), Ro. 8 17.  
*συνέκδημος* (n. S., p. c.), 2 Cor. 8 19.  
*συνζάω* (n. S.), Ro. 6 8; 2 Cor. 7 3.  
*συνζητητής* (n. S., p. c., p. s.), 1 Cor. 1 20.  
*συνζωοποιέω* (n. S., p. c., p. ss.), Eph. 2 5; Col. 2 13.  
*συνήδομαι* (n. S., p. s.), Ro. 7 22.  
*συνηλικιώτης* (n. S., p. c., p. s.), Ga. 1 14.  
*συνθάπτομαι* (n. S., p. ss.), Ro. 6 4; Col. 2 12.  
*συνκατάθεσις* (n. S., p. c., p. s.), 2 Cor. 6 16.  
*συνκληρονόμος* (n. S., p. c.), Ro. 8 17; Eph. 3 6.  
*συνκοινωνέω* (n. S.), Eph. 5 11; Phl. 4 14.  
*συνκοινωνός* (n. S., p. c.), Ro. 11 17; 1 Cor. 9 23; Phl. 1 7.  
*συνμαρτυρέω* (n. S., p. s.), Ro. 2 15; 8 16; 9 1.  
*συνμέτοχος* (n. S., p. s.), Eph. 3 6; 5 7.  
*συνμμητής* (n. S., p. c., p. s.), Phl. 3 17.  
*συνπαρακελέομαι* (n. S., p. s.), Ro. 1 12.  
*συνπέμπω* (n. S., p. s.), 2 Cor. 8 18, 22.  
*συνπολίτης* (n. S., p. s.), Eph. 2 19.  
*συνσταυρώω* (n. S.), Ro. 6 6; Ga. 2 20.

- συστενάζω* (n. S., p. s.), Ro. 8 22.  
*συστοιχέω* (n. S., p. c., p. s.), Ga. 4 25.  
*συσστρατιώτης* (n. S., p. ss.), Phl. 2 25; Phm. 2.  
*συνσηματίζομαι* (n. S.), Ro. 12 2.  
*σύνσωμος* (n. S., p. c., p. s.), Eph. 3 6.  
*συνποκρίνομαι* (n. S., p. c., p. s.), Ga. 2 13.  
*συνπουργέω* (n. S., p. s.), 2 Cor. 1 11.  
*σύνφημι* (n. S., p. s.), Ro. 7 16.  
*σύνψυχος* (n. S., p. c., p. s.), Phl. 2 2.  
*συναδίνω* (n. S., p. s.), Ro. 8 22.  
*συστατικός* (n. S., p. s.), 2 Cor. 3 1.  
*σχίσμα* (n. S.), 1 Cor. 1 10; 11 18; 12 25.  
*σωματικῶς* (n. S., p. s.), Col. 2 9.  
*σωφρονέω* (n. S.), Ro. 12 3; 2 Cor. 5 13.  
*ταπεινοφροσύνη* (n. S., p. c.), Eph. 4 2; Phl. 2 3; Col. 2 18, 23;  
 3 12;  
*τεκνίον* (n. S., p. c.), Ga. 4 19.  
*τολμηροτέρως* (n. S., p. s.), Ro. 15 15.  
*τυπικῶς* (n. S., p. c., p. s.), 1 Cor. 10 11.  
*υιοθεσία* (n. S., p. c., p. ss.), Ro. 8 15, 23; 9 4; Ga. 4 5; Eph. 1 5.  
*ὑπέρ* (adv.) (n. S., p. S.), 2 Cor. 11 23.  
*ὑπέρακμος* (n. S., p. c., p. s.), 1 Cor. 7 36.  
*ὑπεραυξάνω* (n. S., p. s.), 2 Th. 1 3.  
*ὑπερέκεινα* (n. S., p. c., p. s.), 2 Cor. 10 16.  
*ὑπερεκπερισσεύω* (n. S., p. c., p. ss.), Eph. 3 20; 1 Th. 3 10; 5 13.  
*ὑπερεκτείνω* (n. S., p. c., p. s.), 2 Cor. 10 14.  
*ὑπερεντυγχάνω* (n. S., p. c., p. s.), Ro. 8 26.  
*ὑπερλίαν* (n. S., p. c., p. s.), 2 Cor. 11 5; 12 11.  
*ὑπερπερισσεύω* (n. S., p. c., p. ss.), Ro. 5 20; 2 Cor. 7 4.  
*ὑπόδικος* (n. S., p. s.), Ro. 3 18.  
*ὑποπιάζω* (n. S.), 1 Cor. 9 27.  
*φανέρωσις*<sup>b</sup> (n. S., p. c., p. ss.), 1 Cor. 12 7; 2 Cor. 4 2.  
*φειδομένως* (n. S., p. c., p. s.), 2 Cor. 9 6.  
*φιλοξενία* (n. S.), Ro. 12 13.  
*φρεναπαντάω* (n. S., p. c., p. s.), Ga. 6 3.  
*φυσικός* (n. S.), Ro. 1 26, 27.

<sup>b</sup> Found in Cod. Ven. Lev. 8 s as v. l. for δῆλωσις.

φυσιώω (n. S., p. c., p. ss.), 1 Cor. 4 18, 19; 5 2; 8 1; 13 4; Col. 2 18.

φυσίωσις (n. S., p. c., p. s.), 2 Cor. 12 20.

χειροτονέω (n. S., p. s.), 2 Cor. 8 19.

χοικός (n. S., p. c., p. s.), 1 Cor. 15 47, 48, 49.

χρηστεύομαι (n. S., p. c., p. s.), 1 Cor. 13 4.

χρηστολογία (n. S., p. c., p. s.), Ro. 16 18.

ψευδάδελφός (n. S., p. c., p. ss.), 2 Cor. 11 26; Ga. 2 4.

ψευδαπόστολος (n. S., p. c., p. s.), 2 Cor. 11 13.

ψιθυριστής (n. S., p. s.), Ro. 1 30.

ὡςπερεὶ (n. S., p. s.), 1 Cor. 15 8.

To begin with the statistical data, the proportion of the non-Septuagint element to the total vocabulary of Paul is relatively high. The proportion varies in the letters from 2.5% in 2 Thessalonians to 9.2% in Colossians, with an average of 6.92%. This average is exceeded in the New Testament by 1 Peter (7.2%), 2 Peter (7.6%), Acts (8.1), and the Pastoral Epistles (9.6%). The phenomena of single letters is perhaps more instructive. For example, Paul's letter to the Romans and the Epistle to the Hebrews are approximately of equal bulk, but in Hebrews the non-Septuagint element of the vocabulary represents but 5.1% of the whole, while in Romans the proportion is 8.2%. More extreme contrasts might be suggested, e. g., Galatians or Ephesians is about the same in extent of vocabulary as the Epistle of James, but in this source the non-Septuagint element is almost negligible (3.7%), while in the two Pauline letters it is more considerable (6.2%, 8.3%).

To contrast Paul at this point with writers of other literary types throws the non-Septuagint element into still higher relief, but it is perhaps of slight value, since subject matter and literary purpose are so different in the several cases. However, the following proportions are cited, without any special importance being urged: the non-Septuagint element in the vocabulary of the Matthean Gospel is 4.9%, of the Marcan 5.7%, of the Gospel according to Luke 5.4%, of Luke-Acts the average is 6.75%, of Fourth Gospel 4.6%, of Acts 8.1%, of Paul the average is 6.92%, of the Pastoral Epistles the average is 9.6%, of Hebrews 5.1%, of the Epistle of James 3.7%, of 1 Peter

7.2<sup>o</sup>/<sub>o</sub>, of 2 Peter 7.6<sup>o</sup>/<sub>o</sub>, of the Epistle of Jude 5.9<sup>o</sup>/<sub>o</sub>, of the Johannine Epistles the average is 1.6<sup>o</sup>/<sub>o</sub>, of the Apocalypse 4.3<sup>o</sup>/<sub>o</sub>.

It may be of some importance to note the distribution of the non-Septuagint words in the several Pauline letters.<sup>6</sup> The following Table exhibits the phenomena:

Source	Whole number	n.S. p. c.	n.S. p. s.	n.S. p. c.	n.S. p. s.	n.S. p. c.	n.S. p. ss.	Total	%
Romans	1052	24	13	24	9	7	10	87	8.2
1 Corinthians	949	19	12	11	17	3	2	64	6.6
2 Corinthians	774	13	4	14	24	4	10	69	8.9
Galatians	516	9	3	2	15	4	2	35	6.2
Ephesians	502	7	11	14	4	12	6	43	8.3
Philippians	438	8	3	10	9	3	3	36	8.7
Colossians	412	6	9	8	7	1	7	38	9.2
1 Thessalonians	345	6	2	3	3	1	2	17	5.2
2 Thessalonians	242	1	0	3	1	0	1	6	2.5
Philemon	130	4	0	1	1	0	1	7	5.4

Key: n. S. = non-Septuagint words not peculiar in the New Testament to Paul

n. S., p. c. = non-Septuagint words not peculiar in the New Testament whose occurrence in Greek literature is solely in post- or non-classical sources

n. S., p. s. = non-Septuagint words peculiar in the New Testament to this source

n. S., p. c., p. s. = non-Septuagint, non-classical words peculiar in the New Testament to this source

n. S., p. ss. = non-Septuagint words peculiar in the New Testament to two or more Pauline sources

n. S., p. c., p. ss. = non-Septuagint, non-classical words peculiar in the New Testament to two or more Pauline sources

<sup>6</sup> In the present study questions of genuineness are not raised; the familiar ten letters are regarded as Pauline.

From the list of the non-Septuagint words in the Pauline vocabulary and from the Table exhibiting their distribution it may be generalized that they represent a relatively large proportion of the total vocabulary of Paul. The examination of individual terms demands the recognition that the group contains some of the most important and most characteristic words by which his teachings were expressed. It is interesting, for example, to attempt to imagine a Pauline letter which omitted such concepts as "cross," "serve," "suffering," "spiritual," or "sonship." Yet the non-Septuagint element in Paul's vocabulary is inclusive of *βάπτισμα*, *διακονέω*, *ειδωλολατρία*, *ειδωλόλατρης*, *πάθημα*, *πνευματικός*, *σαρκικός*, *σταυρός*, and *νίθεσία*. Of less frequency, but characteristically Pauline, are *ἀπεκδέχομαι*, *ἀσπασμός*, *ἔνδειξις*, *ἐποικοδομέω*, *μιμητής*, and *φυσίω*, which belong to the group. It is evident, and without doubt significant, that some of the most important and typical terms of Paul's vocabulary are of extra-Septuagint origin.

One group of words of special interest of which the source is non-Septuagint expresses certain phases of Paul's world-view. When he wrote to the Philippians in the vein in which a cosmic reverence of Christ was introduced, he urged humility (*ταπεινοφροσύνη*) as a virtue, citing that Christ Jesus did not regard it as a thing to be grasped (*ἀρπαγμόν*) to be equal with God, but undertook his well-known fate, on account of which God highly exalted him and gave him the name to which every knee should bow, even of the creatures *ἐπιγείων* and *καταχθονίων*, using these non-Septuagint terms. The Ephesian letter reminds its readers that they are wrestling with no less than with *κοσμοκράτορας* of this darkness, with the *πνευματικά* of evil in the heavenly place; these words are not to be found in the Greek translation of the Scriptures. The term *κυριότης* in Ephesians 1 21 and Colossians 1 16 has similar force. The bodies *ἐπίγεια* which in 1 Corinthians 15 40 are contrasted with the terrestrial are of such a world-view; in the same passage the beings which are *χαικός* similarly involve non-Septuagint derivation. Again, since Paul's was a theological world-view, the characterization of the Ephesians as *ἄθεοι* may be cited. There may be added his picture of the cosmic fate of the individual (in Romans and

elsewhere) as the *παθήματα* of the present are not to be compared with the about to be revealed glory, as the *ἀποκαταδοκία* of the creation awaits (*ἀπεκδέχεται*) the revelation of the sons of God. Indeed, the entire creation is involved, as it *συνστενάζει* and *συνωδίνει* until now, yearning for *νίθησεία*, which includes the redemption of the body. There is a world-view implied in that reference to the work of Christ which appears in Colossians as Paul remarks that Christ, *ἀπεκδυόμενος* the principalities and powers, *ἔδειγμάτισεν* in public, *θριαμβεύσας* over them in the display. Finally, among the supernatural beings the *ἀρχάγγελος* is mentioned.

Another set of phenomena which introduces non-Septuagint terms is the distinction between Judaism and the new way of life. Attention may be called to Paul's language in Galatians and elsewhere. He states that his rebuke of Peter was concerning the inconsistency of one who lived *ἔθνικῶς* compelling non-Jews to live *Ἰουδαϊκῶς*; such an one was guilty of hypocrisy (*συνυποκρίνομαι* is his term). Mention may be made in this connection of the references to idolatry, which introduce the terms *εἰδωλολατρία* and *εἰδωλολάτρης* and of the terminology by which the distinction between the spiritual (*πνευματικός*) and the fleshly (*σαρκικός*) or natural (*φυσικός*) was made.

The discussion of the way of life suggests the qualitative terms, which are among the most interesting as well as of great importance. Of such sort are *ἀγνότης* (purity), *ταπεινοφροσύνη* (humility), *φιλοξενία* (hospitality). The Corinthians are exhorted to be immovable (*ἀμετακίνητος*), the Ephesians have recommended the value of unity (*ἐνότης*); for Paul to know the state of the Philippians will make him to be of good courage (*εὐψυχέω*), he urges the Thessalonians to be sober (*νήφω*), and charges that some in Antioch did not walk rightly (*ὀρθοποδεῶ*) according to the truth of the gospel. A representative virtue is perseverance (*προσκαρτέρησις*). On the other hand, the terms for vices and for negative qualities make up an even larger list. For example, the following partial group will be recognized as characteristic: *αἰσχρολογία* (abusive language), *αἰσχρότης* (shame), *ἀμετανόητος* (impenitent), *ἀρσενοκοίτης* (a sodomite), *ἄστοργος* (lacking natural affection), *ἐθειλοθρησκία* (self-imposed worship), *ἐλαφρία* (levity),

*εὐτραπελία* (ribaldry), *θεοστυγής* (hateful to God), *κατάλαλος* (a defamer), *κολακία* (flattery), *κυβία* (trickery), *μωρολογία* (foolish talking), *παρακοί* (disobedience), *σαίνω* (to beguile), *ψιθυριστής* (a whisperer).

To turn to a pleasanter aspect, some of Paul's most effective figures involve his non-Septuagint vocabulary. Among these are his references to the wild- and the garden-olive (*ἀγριέλαιος* and *καλλιέλαιος*), notable as one of the few nature figures which occur. Somewhat similar as a rural figure is the characterization of the marriage of the believer with a pagan as being unequally yoked (*έτεροζυγούντες*). The barrier between Jew and non-Jew which was broken down in Hellenistic Christianity was called a "middle wall of partition" (*μεσότοιχον*). The contemplation of the Lord's glory is as looking in a mirror (*κατοπτρίζόμενοι*). The building figure is common in Paul's writings, in an especially effective form in Ephesians, where in the household of God every building is fitted together (*συναρμολογουμένη*). Among the most telling examples are Paul's characterizations of himself and certain associates as fellow soldiers and fellow prisoners (*συνστρατιώτης, συνωιχμάλωτος*).

Certain of the Pauline figures and casual references are of such instructiveness that they deserve special mention. When he speaks of the adherents of the new cult as a spectacle (*θέατρον*) of the world it is impossible to miss either the force of the figure or to recognize the culture to which it belongs. The same is true of his suggestion that he fought in the arena (*έθηριομάχησα*). The source and the aptness of his references to the games as figuring the discipline of the new life are equally clear; all run in the stadium, but only one receives the prize (*βραβεῖον*); Paul does not run uncertainly (*ἀδήλως*); he fights so as not to strike the air (*πυκτεύω*); he pummels his body so as (*δουλαγωγέω*) to enslave it. Doubtless it is from the games that he derives his terms "to strive with," "to agonize with" (*συναθλέω, συναγωνίζομαι*), and the term used as he pictures himself pressing on toward the goal of the prize (*βραβεῖον*) of the high calling. Greek life in other aspects furnishes additional figures of high effectiveness, e. g., the Law as the slave (*παιδαγωγός*) leading the child to his master for instruction, or, again,

Christ triumphing (*θριαμβεύσας*) over the principalities and powers; the origin of the term is made but slightly more obvious when compared with the term *θρίαμβος*, the festal hymn to Bacchus. A custom which troubled sensitive disciples suggests a familiar phase of Greek life as some questioned the propriety of eating meat sacrificed to idols (*ιερόθντος*) and sold in the slaughter-house (*μάκελλον*). Polybius' use of the term *συστοιχέω* to mean "to stand in rank with" suggests the possibility that its use in Galatians 4 25 is due to Hellenistic influence; this despite the Jewish content of the passage. The use in the same context of *ἀλληγορέω* heightens the probability. It is interesting also that within a Jewish content another non-Septuagint term appears as Paul uses the figure of the codicil to a will; at any rate, the term *ἐπιδιατάσσομαι* occurs of wills in the papyri. In 2 Thessalonians 3 7 he uses the word *ἀτακτέω*, which means primarily of soldiers marching to quit the ranks, but which has the picturesque use in the papyri of truancy on the part of an apprentice.

Another group of terms which are worthy of special discussion is the forensic group, of which it is certainly notable that such a proportion belongs to the non-Septuagint category. Among these the range of concepts includes *ὑπόδικος* (brought to trial), *προαιτιάομαι* (to accuse beforehand), *ἀπόκριμα* (a judicial sentence), *κατάκριμα* (the penalty), and *δικαιοκρισία* (just judgment), not to mention the forensic implication of such words as *ἀναπολόγητος* (without defence), *συνζητητής* (a disputant), *συνκληρονόμος* (fellow heir), *ὀφειλή* (one's due), *ὀφειλέτης* (a debtor), and *ἐπιδιατάσσομαι* (to add a provision to a document).

It has been noted by Professor Glover<sup>7</sup> that Paul is fond of terms compounded with *σύν* and *ὑπέρ*. A number of these compounds are of the extra-Septuagint vocabulary. Even the statistics are notable. Of the 21 compounds of *ὑπέρ* which he uses, 8 are non-Septuagint, among them such representative ones as *ὑπερπερισσεύω*, *ὑπερεκπερισσεύω*, *ὑπεραυξάνω*, and *ὑπερλίαν*. Of the 89 compounds of *σύν*, 39 are words which do not occur in the Septuagint. These make up a considerable part

<sup>7</sup> Glover, *Paul of Tarsus*, 178, 212.



of the characteristic vocabulary of Paul, as appears when the entire list is consulted. Let the following examples suffice: *συναθλέω, συναιχμάλωτος, συναναμίγνυμι, συζάω, συζωοποιέω, συνθάπτομαι, συνκληρονόμος, συνκοινωνέω, συνκοινωνός, συμμικτυρέω, συνμέτοχος, συνπέμπω, συνσταυρώω, and συνστρατιώτης.*

The hyperbolic force of some of these terms is an obvious feature, one which is thoroughly Pauline, which has also been emphasized by Professor Glover.<sup>8</sup> Another of this sort is *περισσότης*, which occurs 6 times in 2 Corinthians in Paul's list of his adventures, and once each in Galatians, Philipians, and 1 Thessalonians.

It is unnecessary to discuss at length the character of these terms. Their Hellenistic quality is clear. While some have occurrence in classical Greek sources, nearly one-half (142) are found only in post-classical writers. It requires but a cursory examination of representative collections of the non-literary papyri, or of the vocabulary of Moulton-Milligan, to recognize the connection of the non-Septuagint vocabulary of Paul with these specimens of writing. To mention but a few, *ἀγριέλαιος, αἰσχρολογία, ἀμετανόητος, ἀποκαραδοκία, ἀτακτέω, δικαιοκρισία, ἐλλογάω, ἔξαντῆς, ἐπιδιατάσσομαι, λογία* (cf. *λογέω* in the papyri), *ὀφειλή,* and *πέρυσσι* sufficiently illustrate the point. *Ἀπόκριμα* appears in inscriptions as well as in the papyri. *Συνπολίτης* is found in inscriptions, and although found also in Euripides was condemned by the Atticists. *Υἱοθεσία* is found in inscriptions. Doubtless it would merely be to labor the point to multiply citations.

By way of generalization, the statement with which the study opened may be made positively. The elements in the vocabulary of Paul which correlate with the Septuagint have received adequate exploitation, with the unquestionable conclusion that the use of the Septuagint by Paul was voluminous and its influence upon him powerful. But there were phases of his experience, elements of his convictions, and aspects of his organization of experience which were otherwise based. Consequently, to know the man and his religion demands the investigation of the less obvious relationships.

<sup>8</sup> *ibid.*, 178, 195.

The present study is a small contribution in this direction, suggesting the application of a method. The isolation of the non-Septuagint element in Paul's vocabulary throws into clearer relief his reactions to certain religious values which are inclusive of, e. g., favorite and typical concepts, qualitative distinctions, distinctions of the particular way of life of the developing Christian cult, and figures which indicate positive response to environmental situations. In a word, the isolation of this element of terminology emphasizes the Hellenistic values implied by their linguistic relations. The effect is to open additional avenues by which one is enabled to trace influences which contributed to the organization of the personality of this early Christian leader. Taking these values into connection with the Jewish values which they complement, one may hope the better to know him. These data discover the man writing in the language of his place and time, making favorable adjustments to particularly Hellenistic values, vitally reflecting the common life in his use of the common tongue. One is thus permitted intimately to understand the processes by which Paul was conscious of his debt to the Greek and to the barbarian. More importantly, one is vouchsafed the privilege of realizing some of the experiences which were basic to the development of the ideal of a religious community in which distinctions of Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, and freedman disappear. The mechanics of linguistic study bring the reward of the discovery of some of the important techniques and methods in the religious leadership of early Christianity.