

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 Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

point of the protasis in verse 23: *καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ', ἐὰν αὐτὸν θέλω μένειν ἔως ἔρχομαι*. To take only one instance from the Gospel, it may be suggested that in the use made of the story of the Raising of Lazarus in the Gospel we have the reflection of a nobler and more imaginative mind on the same kind of perplexity. Lazarus, too, died before Jesus came. On what different planes do the two incidents, in chapter xi. and chapter xxi., move! Notwithstanding it is to the author of xxi. that Spitta attributes the lofty conception of Jesus as the Lord of Life and Death, that is imposed on the original narrative in chapter xi.

R. H. STRACHAN.

*LEXICAL NOTES FROM THE PAPYRI**

XXV.

τρίστεγος.—To the first century warrant for this word from OP 99 (A.D. 55), and 1105⁹ A.D. 81-96, add from A.D. 212, BM III. p. 160⁴ *οἰκίας τριστέγου*. The same papyrus shows the corresponding form *δίστεγος*, while *μονόστεγος* is found elsewhere.

τρίχινος σάκκος, as in Rev. vi. 12, is quotable from P. Hamb. 10³⁰ (ii/A.D.)—a list of property removed by a burglar.

τροπή occurs in the astronomical fragment, P. Rylands 27 (iii/A.D.) in its common meaning of *solstice*, *θερινή* and *χειμερινή*. So in *Syll.* 870⁴.

τρόπος.—With the adverbial phrase *καθ' ὃν τρόπον* in Acts xv. 11, xxvii. 25, cf. the letter of the prodigal son, BU 846¹² (ii/A.D.), *πεπαίδευμαι καθ' ὃν διέ τρόπον*, where if we

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

understand δι as = δή, the meaning would be "perished I have been in any case." Wilcken and Hatch have, however, independently suggested δι = δεῖ, "punished I have been as I ought." A second century inscription from Phrygia, *Michel* 545⁷, gives a good example of τρόπος = "manner of life," as in Heb. xiii. 7, if we can trust the supplement, ζηλωτῆς δὲ γινόμενος τῶν ἀρίστων συνφεκείου τὸν μὲν [τρό]πον ἀρετῆς καὶ σωφροσύνης, τό τε ἦθος κοσμιότητι καὶ εὐσ[χη]μοσύνη.

τροφός.—This word, which St. Paul uses with such effect in 1 Thess. ii. 7, occurs in the *Pelagia Legendes* (ed. Usener), p. 23¹⁸, ἡ δὲ Πελαγία κάτω κύψασα ἐχωρίσθη τῆς ἑαυτοῦ τροφοῦ, where the meaning must be simply "nurse" from the contrasted μήτηρ in the next line. Cf. also the late OP 1107¹ (v/vi A.D.) The Hellenistic verb τροφέω which Phrynichus (ed. Lobeck), p. 589, views with his usual suspicion, is found BU 859⁴ (ii/A.D.) ἐ]τρόφησεν καὶ ἐτιθήνησεν ἡ τοῦ Ἀμμωνίου δούλη Δημητροῦς.

Τρύφαινα.—It may be worth noting that this proper name, which is of interest in the early history of the Christian Church (Rom. xvi. 12, *Acts of Paul and Thecla*; cf. Lightfoot, *Philippians*, p. 173 f.), is found in a first century list of names belonging apparently to Crocodilopolis, BM III. p. 84²⁵⁷ (c. A.D. 47): it also occurs of three different persons in the Alexandrian papyri from the age of Augustus (BU 1105²⁻⁵, 1119⁷, 1162¹⁶). The corresponding masculine name Τρύφων also occurs e.g. OP 1132⁴ (c. A.D. 162): it is interesting to observe that in BU 1098⁷ and 1140² (Augustus) it is the name of a Jew, as in Justin's Dialogue. One Tryphon and one Tryphaena in these documents are Persians.

τρώγω.—For this word, which outside the Fourth Gospel is found in the N.T. only in Matt. xxiv. 38 (the Lukan parallel xvii. 27 here substitutes ἐσθίω), cf. *Syll.* 805¹⁰ ἔδωκεν εὐζωμον νήστη τρώγειν. In one of the Klepht ballads edited by Abbott, *Songs of Modern Greece*, p. 22, it

is used along with *πίνω* to indicate security. The famous Andritsos besieged in the great Monastery *ἔτρωγε κ' ἔπινε*, while his enemies stormed at the gate. There seems no good reason for assuming the survival of any difference in meaning between the two verbs that supplied a present stem for *φαγεῖν*.

τυμπαρίζω.—The perfective of this expressive word (Heb. xi. 35) occurs in Par P 11 *verso*,⁵ *μὴ ἀποτυπανισθῶσιν*: cf Josephus *c. Apion.* i. 148.

τύπος.—See *Thess.* p. 11, and add TbP 342²⁵ (late ii/A.D.), *κοῦφα ἀρεστὰ τύπῳ τῷ προκ(ειμένῳ)*, “pots in good order of the aforesaid pattern” (Edd.). For the meaning “ordinance” or “decree” in late Greek, see OP 893¹ (late vi/vii A.D.), *τῷ τύπῳ τῶν ἀξιω[.]πίστων ἀνδρῶν κ.τ.λ.*, with the Editors’ note, where they cite for the same sense BM I. p. 234⁴⁷ (viii/A.D.), *μηδὲ προσέλευσιν κατὰ σοῦ . . . ποιήσασθαι . . . μηδὲ αἰτῆσαι θεῖον καὶ πραγματικὸν τύπον πρὸς τήνδε τὴν διαθήκην*.

ὑβρις.—The sense of wanton insult underlying this word is well brought out by the marriage contract EP 1⁸ (B.C. 311–10) (=Milligan *Selections*, p. 3), where it is provided that the husband shall not bring in another woman *ἐφ' ὑβρει* of his wife. Cf. also FP 12¹⁷ (c. B.C. 103), *ἤγαγον μεθ' ὑβρεως καὶ πληγῶν*, “they dragged me away with insults and blows” (Edd.), and for the verb TbP 16⁷ (B.C. 114), *ὡς ἦν ὑβρισμένος οὐ μετ[ρίως] ὑπὸ Ἀπολλοδώρου*, “how he was grossly insulted by A.” (Edd.), and OP 1120⁶ (early iii A.D.) a petition by a “feeble widow woman” (*γυνὴ χήρα καὶ ἀσθενής*) against a man who had committed an outrage on her son-in-law—*κατὰ τοῦ ὑβρίσαντος αὐτὸν Εὐδαίμονος*. A milder sense is found in BU 1141¹⁴ (time of Augustus), *ὑβρίσαι με πρὸς γέλωτά μοι τοῦτο ἔγραψας*.

ύγις.—For *ύ* applied to material objects cf. OP 278¹⁸ (lease of a mill, A.D. 17), *τὸν μύλον ύγιμη καὶ ἀσινηι*, “the

mill safe and uninjured"; *Syll.* 40⁷ [πίθ]οι . . . ὑγιῶς, "whole wine-jars"; PP III. p. 137¹⁶ of bricks, ὅση ἀν ἦι ὑγιῶς, "all the sound ones. The metaphorical usage of the adverb is frequent, e.g. OP 1024³³ (A.D. 129), where with reference to a grant of seed-corn to a cultivator it is provided ἦν καταθήσεται εἰς τὴν γῆν ὑγιῶς ἐπακολουθούντων τῶν εἰωθότων, "he shall sow it on the land in good faith under the observance of the usual officers" (Ed.), *ibid.* 1031¹⁸ (a similar document, A.D. 228), ὑγιῶς καὶ πιστῶς, and OP 1110²¹ (a census-return, A.D. 188) ἐξ ὑειοῦς καὶ ἐπ' [ἀληθείας].

ὑδρία.—The extension of *ὑδρία* to mean not only a water-pot, but a wine-pot or even a pot for holding money (see Rutherford *New Phrynicus*, p. 23), may be illustrated from the inscriptions, *Michel* 833¹⁰⁰ (B.C. 279) χαλκοῦ ἐπισήμου παντοδαποῦ ἐν ὑδρία, *Syll.* 300⁵⁰ (ii/B.C.) ὑδρίας σὺν ἀργυρίῳ[ι].

ὑπαγορεύω.—OP 1102⁵ (a report of legal proceedings, about A.D. 146) ὑπηγόρευσεν ἀπόφασιν, "dictated a judgment."

ὑπάρχω.—The idea of falling back upon a "basis," and hence of continuity with a previous state, which originally belonged to this verb, seems to have gradually faded in later Greek, as the following examples show—PP III. p. 184¹² τοῦτο (sc. τὸ ὀψώνιον) ὑπάρξει ἢ τιμὴ τῶν εὐρεθῆ[ντων] παρὰ Τασύθει, "this will be made up by the price of the articles discovered in the possession of Tasuthis" (Edd.), HbP 72¹³ (B.C. 241 (240) τῆμ μὲν σφραγίδα ἁμολόγου ὑπάρχειν ἐν τῷ ἀδυνῶι, "confessed that the seal was in the sanctuary" (Edd.), OP 933¹⁷ (late ii/A.D.) πάντα αὐτῇ ὑπῆρκται, "everything was provided for her" (Edd.); TbP 418⁷ (iii/A.D.) εὐχόμενός σοι τὰ ἐν βίῳ κάλλιστα ὑπαρχθήσεσθαι, "praying that you may have life's greatest blessings" (Edd.) P. Rylands 28⁴⁵ (iii/iv A.D.) ἐν δανίοις δὲ ὑπάρχων ἀποδώσει. Cf. Luke vii. 25, ἰδοὺ οἱ ἐν ἱματισμῷ

ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. It may be added that the new recension of Tobit ii. published in OP viii. no. 1076 inserts in v. 8 καὶ ἀπώλεσεν πάντα τὰ ὑπάρχο[υ]τα αὐτοῦ, which is reproduced in the Old Latin version with *et perdidit substantiam suam*.

ὑπεναντίος.—The strong sense which Lightfoot gives this word in Col. ii. 14, ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν may be illustrated from an early second century will, where it is enacted that no one shall be permitted to set aside any of the provisions or [τι] ὑπεναντίως ποιεῖν, "to do anything opposed to them" (OP 493¹⁰). Cf. also PFi 19 (A.D. 153) μηδ' ἄλλο τι περὶ αὐτῆς κακοτεχνεῖν ὑπεναντίον τούτοις τρόπῳ μηδενί, and an inscription in Ramsay, *Cities and Bishoprics*, No. 651 (ii. 717) of iii/A.D., εἰ δὲ τις ὑπεναντίον ποιήσῃ. A very interesting Christian amulet designed to ward off fever and other ills ends with the words ὅτι τὸ ὄνομά σου, κ(ύρι)ε ὁ θεός, ἐπικαλεσά[μ]ην τὸ θαυμαστὸν καὶ ὑπερένδοξον καὶ φοβερὸν τοῖς ὑπεναντιοῖς, "upon thy name, O Lord God, have I called, the wonderful and exceeding glorious name, the terror of thy foes" (Ed.) (OP 1151^{51a}, fifth century ?)

ὑπέρ.—We need not at present attempt any systematic illustration of the prepositions ; but it may be worth while to quote an example of ὑπέρ=*in memoriam* : see Michel 1001¹⁰ (the Will of Epicteta 200 B.C.), τοῦ καὶ κατασκευαζαμένου τὸ μουσεῖον ὑπέρ τοῦ μετηλλαχότος ἀμῶν νιοῦ. Such a use might be quoted for 1 Cor. xv. 29. On ὑπέρ "as to," see Milligan on 2 Thess. ii. 1.

ὑπεραίρω.—In BU 1085³ (ii/A.D.), an advocate's plea, we read that the plaintiff οὐκ ὑπεραίρει τὴν συντείμησιν τῶν δύο ταλάντων, "does press his claim beyond the two talents" : the gen. here answers to the ἐπὶ c. acc. in 2 Thess. ii. 4, a stronger opposition.

ὑπερβαίνω.—BU 1007¹⁰ (iii/B.C.) *ὑπερέβησαν εἰς τὴν αὐλήν μου*. In one of the interesting letters belonging to the Gemellus correspondence, Gemellus gives instructions that a deep trench be dug round the oil-press *ἵνα μὴ εὖ ὑπερβατόν ᾗ τὸ ἐλαιουργίον*, “so that it may not be easy to walk into the oil press” (FP 110⁹ (A.D. 94)).

ὑποδέχομαι.—Hort’s translation of *ὑποδεξαμένη*, “hospitably entertained,” in Jas. ii. 25 is supported by the use of the word in *Michel* 159⁶ (B.C. 127–126) where a Gymnasiarch is praised because *ὑπεδέξατο τοὺς ἀλειφομένους πάντας*, “he entertained all who were in training”: cf. *ibid.* 1010^{16, 38} (i/B.C.), *ὑπεδέξατο τὴν σύνοδον ἐκ τῶν ἰδίων*.

ὑπόδικος.—For the forensic *ὑ*. = “answerable to” rather than “guilty before,” as in Rom. iii. 19, cf. *Michel* 1009^{8, 6}, 1357³⁹ (both iii/B.C.).

ὑπολαμπάς.—In Acts xx. 8 D substitutes for *λαμπάδες* the exceedingly rare word *ὑπολαμπάδες*, on which see a note by the Rev. Harold Smith in *Expos. Times*, xvi. 478. The story of Phylarchus (iii/B.C.—*ap.* Athenaeus, p. 536) of a gouty king who *κατεῖδε διά τινων ὑπολαμπάδων τοὺς Αἰγυπτίους παρὰ τὸν ποταμὸν ἀριστοποιουμένους*, and wished he were one of them, is the only authority in LS for the word. It may further be quoted from the immense inscription from Delos, *Syll.* 588²¹⁹ (ii/B.C.), where money is paid *ἐπισκευάσαντι τὸ κλείθρον τῆς ὑπολαμπάδος Εὐκράτει*. This is quite consistent with the meaning *window* which is obviously needed in Phylarchus. But we may doubt whether Mr. Smith is right in preferring the word. The fact that Eutyclus had a choice of windows to fall out of does not seem very relevant; and those who have had to resist a tendency to Eutyclusianism under an evening sermon would generally agree that “many lamps” are as provocative of the heresy as “many windows” are of orthodox attentive hearing.

ὑπόστασις.—See *Notes* iii., where attention was called to a use of the word which encourages us to translate Heb. xi. 1, "Faith is the *title-deeds* of things hoped for." In TbP 61¹⁹⁴ (B.C. 118) the Editors give us by comparison with No. 64 in an unedited part) [τῆς ἐν τῷ κγ (ἔτει) ἀπὸ τῶν ἀπολειπου]σῶν παρὰ τὰς ὑπ[οστάσεις τοῦ β (ἔτους)], and render "concerning the land which was returned in the twenty-third year as part of that which failed to come up to the *expectations* formed in the twelfth." The same phrase occurs in TbP 72¹¹¹ (B.C. 114), where Mayser 439 gives a mistaken reference. The uses seem at first sight very different, but in both cases there is the same central idea of something that *underlies* visible conditions and guarantees a future possession. And this of course is the essential meaning in Hebrews. In EP 15³ (B.C. 223) οἱ δ' ὑπογεγραμμένοι γεωργοὶ ἐπέδωκαν ἡμῖν ὑπόστασιν, Rubensohn remarks that ὑ. is the substantive of ὑφίστασθαι in a corresponding sense: it seems to mean a written *undertaking*. TbP 336⁷ (C. A.D. 190) ἔστιν ὑποστάσεως τῆς κώ(μης), "the amount *standing in the name of* the village is . . . (Edd.): this is of course the basis of the common meaning *property*. We may further quote *Syll.* 653⁵⁰ (the Audania Mysteries-inscr., B.C. 91), καὶ ἀπὸ τῶν πρωτομυστᾶν τὸ ὑποστατικόν, where Dittenberger notes "Ab ὑποστῆναι *subire, in se suscipere*. Pecunia est quam πρωτόμυσται dare debent cum hæc dignitas in eos confertur"—a fee on *undertaking* office. The quotations will illustrate the rather large range of use for a word which nevertheless keeps a common idea. They do not however help us much towards the use found in Heb. i. 3, which comes from the notion of *underlying* applied in a different way.

ὑποστέλλω.—In his farewell address to the elders of the Church in Ephesus, St. Paul twice lays stress on the fact that he had kept back nothing of the whole counsel of God,

using this verb (*οὐδὲν ὑπεστειλάμην*, Acts xx. 20, cf. v. 27): cf. OP 246²⁸ (A.D. 66), where the sender of a property return swears by the Emperor Nero *μὴ ὑπεστάλθαι*, "not to have prevaricated" or "kept back anything." The verb is used intransitively in OP 1102¹⁴ (c. A.D. 146) *ἄρουραι . . . δροκούσιν τῇ συγγραφοδιαθήκῃ*, "agourae appear not to come under the testamentary covenant," where see the Editor's note.

JAMES HOPE MOULTON.
GEORGE MILLIGAN.