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## LEXICAL NOTES FROM THE PAPYRI.\*

## XIX.

*παράπτωμα*.—TbP 5<sup>91</sup> (royal ordinance of 118 B.C.) ordains that the measures used by revenue officers shall be tested, and they must not exceed the government measure by more than the two [ . . . ] allowed for errors, τῶν εἰς τὰ παρὰπτώματα ἐπικεχωρημένω[ν . . .]—the edd. suggest two hundredths of a χοῖνιξ. A “slip” or “lapse,” rather than a wilful “sin,” is the connotation suggested, but, of course we do not propose to define the word from this one occurrence.

*παράσημος*.—The construction in Acts xxviii. 11 is made clear by BM II p. 99<sup>2</sup> (A.D. 15), ἧς παράσημος Ἰβίς: we must translate it “with the Dioscuri as figure-head,” π. being a noun. PP ii. 20, τὸν λέμβον ἐφ’ οὗ ἡ πόρτις gives us an alternative expression. LIP 22 and 23 (220 B.C.) concern two ships belonging to the queen (Wilcken *Archiv* v. 226) which has no figure-head (ἀχάρακτος).

*παρεδρεύω*.—In *Syll.* 521<sup>35</sup> (100 B.C.) the ephēbi at Athens are commended because they παρήδρυσαν ταῖς ἐκκλησι[αῖς ἀπά]σαις ἐν ὄπλοις—they “attended” the meetings in arms, but were not allowed yet to speak or vote. The Latin *assistere* is a close equivalent. The newly discovered “historian” of the Trojan War, Dictys the Cretan, tells us (*Tebtunis Pap.* ii. p. 14<sup>22</sup>) that τῇ πυρᾷ παρήδρυσεν Αἰ[ας], “kept vigil by the pyre” of Patroclus.

*παρεισδύω*.—StrP 22<sup>30</sup> (iii/A.D.), οὐδεμίαν παρεῖδυσιν ἔχεις, “you cannot creep in, for the woman has been in possession for a long time”: the sense is just that of Jude 4. Another compound of παρὰ + εἰς with the same connotation

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

is seen in *παρεισφέρω*, which the edd. render "smuggle" in TbP 38<sup>14</sup> (113 B.C.): see *Notes* ii.

*παρουσία*.—See *Thess.* on II. ii. 9. It is needless to add further citations to show how the word suggested a *royal visit*: the point is well worked out in Deissmann's *Licht vom Osten*, pp. 269–273. Professor Wilcken, in the new number of his *Archiv* (v. 284), notes a late papyrus which shows that Christians (of a sort) of vi/A.D. were conscious of the technical meaning of the word: P. Aphrod. Cairo no. 3 has a petition for the *παρουσία* of a *dux*, ἦν (sc. ἐξουσίαν, i.e. the *dux* himself) ἐκδέχομεν πρὸ πολλοῦ, οἶον οἱ ἐξ ἕδου παραδοκοῦντες τὴν ποτε(?) τοῦ X(ριστο)ῦ ἀεναίου θ(εο)ῦ παρουσίαν!

*πενιχρός* may be chronicled as occurring in BU 1024 viii<sup>12</sup>, the law report of iii/iv A.D. recently mentioned: the old woman is described by the judge as *πενιχρὰ καὶ πρεσβύτης*, and further as one ἥτις διὰ τὴν συνέχουσαν αὐτὴν πένιαν τὴν ἑαυτῆς θυγατέραν τῆς σωφροσύνης ἀπεστέρησεν. The word was thus the adjective naturally linked with *πενία* in educated speech \* some two centuries later: it was not presumably an out-of-the-way expression when Luke used it (xxi. 2).

*περιέχω*.—For the intransitive use (as in 1 Pet. ii. 6) we may quote OP 249<sup>24</sup> (80 A.D.), ὡς περιέχει. In BM iii. 216<sup>13</sup> the Emperor Claudius says ἡδέως ἔλαβον σύμβολον περιέχοντα τῆς ὑμετέρας πρὸς με εὐσεβείας, which would illustrate the transitive use of Acts xxiii. 25 in the Syrian text; but the other can be more abundantly paralleled. Thus *Syll.* 929<sup>21</sup> (ii/B.C.), καθότι τὰ . . . γράμματα περιέχει, also <sup>51</sup> τοῦ δόγματος περιέχοντος, "running thus" (words follow): the latter might however be "including (the following words)," but we should in that case rather expect

\* For the illiterate *θυγατέραν* has its *ν* erased, and in any case may be assigned to the reporter.

τό to introduce the quotation. Other exx. of ὡς περιέχει may be cited. In *Syll.* 929<sup>75</sup> περιεχόμενον is pass. (c. dat.) = "surrounded": Luke v. 9 is near this, "fear encompassed him."

περικεφαλαία.—PP iii 140(a)<sup>3</sup> has the word in some accounts, π. καὶ θήκης ν, "60 dr. for a helmet and a sheath." It appears also in *Syll.* 522<sup>29, 30</sup> (iii/B.C.), where it is first prize in a javelin-throwing contest, together with three λόγχοι, and for the best καταπαλταφέτης together with a κόντος.

περιούσιος.—The appearance of ]περιουσι[ between hiatus in P Herm 32 is tantalising, as there is no indication in this tiny fragment what the meaning may be. The verb περιεῖναι, "to survive," can be illustrated; and the noun περιουσία occurs in FP 20<sup>13</sup> (imperial rescript, iii/iv A.D.), οὐ διὰ περιουσίαν πλούτου, "not owing to a superfluity of wealth."

περιποιέω.—AP 34 (d)<sup>2</sup> (c. 157 B.C.), πλείον τι περιποιούμενοι τῷ βασιλεῖ, *gaining* more for the king: the same constr. and meaning is seen with the active in OP 58<sup>9</sup> (iii/A.D.) and 279<sup>3</sup> (i/A.D.). In FP 111<sup>8</sup> (A.D. 95–6) τῷ αἰτίωμα περιεπύθησε is rendered by the Edd. "shifted the blame," in accordance with what seems to be the natural meaning of the context. In support of this undoubtedly unusual meaning for π. Dr. Hunt thinks that σοι must be understood, and refers us to the somewhat similar passage in Isocr. *Areop.* where the common reading is μεγάλην αἰσχύνην τῇ πόλει περιποιούσιν (ποιούσιν Blass, περιάπτουσιν Cobet), and to Polyb. v. 58 5, αἰσχύνης ἣν περιποιεῖ νῦν τῇ βασιλείᾳ. The noun περιποίησης appears in Rein P 52<sup>2</sup> (iii/iv A.D.), where the editor notes that it means "soit acquisition ou production, soit conservation": here he doubtfully selects "production." In TbP 317<sup>26</sup> (174–5 A.D.) τὸ τῆς π. δίκαιον is rendered "claim of *ownership*,"

which may be set by Ephesians i. 14, where the "ownership" is *bought back* after alienation.

*περιτέμνω*.—To Deissmann's pages (*BS* 151-3) may be added now the various information to be gathered from *TbP* 291ff.: see especially the introduction to no. 292, and references there. The whole series of documents relating to the priests of Socnebtunis shows circumcision to have been in Egypt the necessary ritual preparation for the office of priest. The conception of Israel as a nation of priests is well illustrated by this connotation of the rite in a neighbouring land: we can recognise moreover how "uncircumcised" means so clearly "unclean," when we see the rite specially reserved to a class whose business it was to be capable of entering the presence of the gods.

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