

Synoptists, without repeating anything that they tell, unless he was deliberately completing, with full knowledge of the facts, a narrative which he regarded as incomplete, though true. The irony of John (which is conspicuous in the touch regarding the supposed birth of Jesus in Galilee and the inference drawn therefrom in ignorance of the real facts of His birth by His opponents) is seen to be much more thoroughgoing when the whole of His words in the Temple are taken as a veiled and symbolic statement to the multitude of the teaching which was given in Galilee to the disciples alone before and after the Transfiguration, and which was as little understood by them as it was by the multitude in the Temple. There is irony in this, but how much greater is the pathos than the irony! This is what the disciples afterwards discussed among themselves and mourned and marvelled over, in the days that followed the Resurrection.

An agreement of this kind between two documents, lying so much beneath the surface, yet so complete, would in the criticism of non-Christian works be regarded as a weighty proof of trustworthiness and authenticity, unless the supposition of elaborately concocted fraud was established; but frauds so elaborate and skilful are unknown in ancient literature.

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LEXICAL NOTES FROM THE PAPYRI.¹

XI.

δέω (*bind*).—With Luke xiii. 16, where demoniac power “binds” the sufferer from curvature of the spine, cf. the use of the verb to describe the “binding” power of curses: *Syll.* 809¹⁴ (iv/iii B.C.) ἔδησα τὰς χεῖρας καὶ τοὺς πόδας καὶ τὴν γλῶσσαν καὶ τὴν ψυχὴν, etc. Dittenberger remarks that

¹ For abbreviations see the February and March *EXPOSITOR*, pp. 170, 262.

καταδεῖν (*ib.*²) is commoner in this cursing formula ; he cites another *defixio* in almost the same phrases.

διαθήκη.—The agreement of papyri and inscriptions with regard to the use of δ. is very remarkable. The verb appears in a will of 285/4 B.C., EP 2², τάδε διέθετο, and scores of times after. For the noun PP III. 6 (iii/B.C.) will be about the earliest example ; G 17⁷ and 21⁴ (ii/B.C.) also fall within the LXX period, as does OGIS 338⁷ (133 B.C.), of the instrument by which King Attalus of Pergamon devised his country to Rome. Any number of citations may be made, and there is never a suggestion of any other meaning. The index to *Sylloge* will show that συνθήκη (which Aquila substitutes in 4 Regn. xxiii. 21 for LXX διαθήκη) is to the last the word for *compact*, just as διαθήκη is always and only the word for *will*. Any thought of some special “Hebraic” flavour about the use of δ. for *covenant* is excluded by the isolated but absolutely clear passage in Aristophanes (*Birds* 439), where *compact* is indisputable. We have no solution of the puzzle ; but we may observe that it is very hard to imagine a Hellenist like the author(ess) of *Hebrews* using δ. for *covenant* without the slightest consciousness of its ordinary meaning. At the very least a play on the other sense might be expected ; and according to the usual interpretation it comes. Suppose a preacher whose diction is by long use moulded on the Authorized Version to use the word *conversation* again and again in a sermon on Phil. i. 27. He knows that the word is obsolete, and he divides his sermon according to various departments of life :—how naturally would “conversation” in the modern sense supply one of them ! Even so we may suppose the author of Heb. using the obsolete, Biblical word, and then dropping into the modern use of it for purposes of illustration. We capitulate to the ordinary view with reluctance, and in full knowledge of the *argumenta ad*

hominem which a follower of Westcott might hurl at us ; * but the unanimity of the papyri seems decisive against any argument which depends on the supposed necessity that δ. must always mean in this chapter what it means in the LXX, and cannot return for a moment to its natural every-day meaning. The coast is clear for discussion based simply on the examination of the argument.

διάνοια.—Witk. 16 (PP II. 13, 19¹²—c. 252 B.C.) τοῦτο δ' ἔχε τῆι δια[νοία]ι, ὅτι κ.τ.λ., “keep this in mind, that you will never be allowed to have anything to distress you.” *Syll.* 300⁴³ (170 B.C.) γράμματα ἀποστέλλαι ἔδοξεν, ὅπως περὶ τούτου τῆι διανοίαι προσέχηι : Viereck (*SG* p. 15) re-translates this *litteras dari censuerunt ut de ea re animadverteret*. Δ. is accordingly a fair equivalent to the Latin *animus*. We include the word's record mainly because of an interesting inscription showing a curious contact with the LXX. *Syll.* 891 mostly consists of curses on anyone who may disturb the grave on which they are inscribed. Opening hopefully with ἐπικατάρατος ἔστω, they go on with a quotation of Deut. xxviii. 22 πατάξαι το ἀνεμοφθορίᾳ, followed by 28 παραπληξία το διανοίας. The climax of the curse is reached with ἐπισκόπους ἔχοι Ἐρεινύας—these episcopal Furies make one think sympathetically of M. Loisy. The corresponding benediction on him who guards the tomb ends with ἐπισκοποῖη Χάρις (*Anglicé* “His Grace” ?) καὶ Ἰγεία. So the inscription was ordered for a pagan, but composed by a proselyte to Judaism.

διαστέλλω.—Among a good many citations we may select Rein P 7²⁰ (? 141 B.C.) διασταλέντος, “it having been ordered in the contract” (*συμβολαίφ*), followed by acc. and infin. : in N.T. we have the equivalent ἵνα construction.

* Cf. what one of us wrote nine years ago (G. Milligan, *Theology of the Epistle to the Hebrews*, pp. 166 ff.) ; and W. F. Moulton's *Comm.* on Heb. ix. 16.

AP 40⁵ (ii/B.C.) shows how the best land in a glebe had been "separated" (διασταλμένος) by a Greek for the use of some compatriots: this is the sense which appears in the noun διαστολή, as used in N.T.

διατίθεμαι.—As noted under διαθήκη, the regular formula in a will is τάδε διέθετο (νοῶν καὶ φρονῶν κ.τ.λ.). The vernacular use of the verb is much more in accord with LXX and N.T. usage than that of the noun. Thus *Syll.* 342^{36, 38} (c. 48 B.C.), of an envoy from a king to Pompey, "he not only negotiated terms (χρηματισμούς) on behalf of the king, winning the king the Romans' good will, but also negotiated the most honourable terms for his country." The selection of διαθήκη in the LXX for *covenant* may well have followed this still current use of the verb, perhaps with the feeling that the δια- compound was more suitable than the συν- for a covenant with God—συνθ. might suggest an agreement on equal terms.

δίδωμι.—Two citations may be given. Lest Acts xiii. 20 should be supposed a Hebraism, after (e.g.) Num. xiv. 4, we may quote PFi 2 (iii/A.D.) δίδομεν καὶ προσαγγέλλομεν τὸν ὑπογεγραμμένον εἰς δεσμοφυλακίαν. And for the elliptical use in Rev. ii. 23 might be compared a papyrus cited by van Herwerden in *Mélanges Nicole*, p. 246, λίθῳ δέδωκεν τῷ υἱῷ μου, sc. πληγὴν. (Cf. our "he gave it him with a stick.")

διέξοδος.—In MP 12¹¹¹ (iii/B.C.) we find it used for the conclusion of a trial: it is prayed that men who have wrongfully taken possession of land should not be allowed to get in the harvest ἕως τοῦ διέξοδου λαβεῖν τὴν κρίσιν. This rather supports Grimm's view of Matt. xxii. 9, "the issues of the streets," i.e. where they lead out from the city into the country.

δίκαιος.—The neuter is practically *duty* in PP II. p. 25²⁷, ἵνα δυνάμεθα τὰ δίκαια ποιεῖν τῷ βασιλεῖ—the royal goose-

keeper makes petition. Of course the word is very common. *Δικαιοσύνη* may be examined in the index to *Syll.* and *OGIS*. The verb will be found in TbP 444 (i/A.D.) τὰ διὰ τῆς συγγραφῆς δετακιομέμα (!, l. δεδικαιομένα) κεφάλαια, "the sums fixed [declared just] by the contract." On *δικαίωμα* see *Notes* iii. Add *OGIS* 13¹⁴ (early iii/B.C.)—the people of Priene proved their immemorial possession of certain territory ἐκ τε τῶν ἱστοριῶν κ[αὶ ἐκ τῶν ἄλ]λων μαρτυριῶν καὶ δικαιομάτων [με]τὰ τῶν ἐξετῶν [σπονδῶν]: *awards* would seem to be possible here, but *arguments* (as in *Notes* l.c.) suits *μαρτυριῶν* better. Canon Hicks's notes (*Historical Inscr.*¹ p. 260) will show the stages in this centuries-old dispute. PP II. p. 124⁵² and III. p. 55 (iii/B.C.) have an identical formula: a man is ordered to go up to Alexandria ἔχοντα τὰ πρὸς τὴν κατάστασιν δικαίωματα, "having with him the papers justifying his case," *pièces justificatives*, as the ed. renders in one case. There is also PP. III. p. 49⁴² (iii/B.C.) ὃ καὶ παρέδοτο ἐν τοῖς δ., which follows ἅμα τε γραπτὸν λόγον [καὶ δικαίω]ματα θεμένης, with same meaning.

δίκη.—See *Thess.* p. 91. In partial illustration of Acts xxviii. 4 we may quote *Syll.* 810 εἰ δὲ τι ἐκὼν ἐξαμαρτ[ήσει], οὐκ ἐμὸν ἐπαράσ[ασθαι], *δίκη* δὲ ἐπικρέμαται τιμωρὸς ἀπελθόν[τι] ἀπειθῆς Νεμέσε[ως], "the inexorable justice of Nemesis."

διωρύσσω.—The exact phrase of Matt. xxiv. 43 and Luke xii. 39 is found in PP III. p. 40 ὅτι διωρύξεν οἰκίαν.

δοκίμος.—Since Deissmann drew this unsuspected adjective from the papyri to interpret Jas. i. 3 and 1 Pet. i. 7—a good example with which to meet those who assert that the papyri have not given us any *new* meanings for N.T. words—examples have been further accumulating. *Notes* iii. added one: later exx. are BU 1065²⁰ (97 A.D.) *τιμὴν χρυσίου δοκι[με]ίου*, 1045^{11,12} the same (ii/A.D.). *Syll.* 588^{96,149} gives us from ii/B.C. *δοκιμείον*, a noun meaning

crucible, which is found in the LXX. Hort's divination (1 *Peter* p. 42) detected that the needed meaning in the N.T. passages was "what is genuine in your faith": the papyri have given a welcome endorsement to the master's instinct.

δοῦλος.—In Wilcken's *Ostraka* (i. 681 ff.) there is a valuable account of the occupations which in the Graeco-Roman world were monopolized by slave labour. Among those that were not, he gives the following classes which are represented in the N.T.:—ἀλιεύς, ἀμπελοργός, γεωργός, γραμματεὺς, διδάσκαλος, ἔμπορος, ἐργάτης, ἰατρός, ναύκληρος, ποιμὴν, τέκτων, τραπεζίτης, χαλκεύς.

ἔγγυος.—NP 24^s (96 A.D.) ὁμολογοῦσι Πετεσοῦχis (description follows) καὶ Σαταβούς (do.) ἀλλήλων ἔγγυοι [εἰς ἔ]κτισιν. The verb may be seen in OP 259^r (23 A.D.) ὄν ἐνγεγύημαι, "the man whom I bailed out" (G. and H.); and an early example of the fem. noun in EP 27^s (iii/B.C.) πρὸς ἐγγύην, ἦν ἐνεγευσάμεθα εἰς ἔκτισιν. The citations could be multiplied.

ἐγκακέω.—BU 1043^s (iii/A.D.) contains the word, but in an uncertain context: it is, however, worth recording, in view of the poverty of the "profane" attestation of this verb.

ἐγκαταλείπω.—Witk. 62 (Par P 46^s–153 B.C.) "how your brother ἐγκατελελοίπει με ἀποδημήσας when robbers set on me," is a good example of its prevailing N.T. sense—to *abandon* one who is in straits. With a place as object (cf. Heb. x. 25), *Syll.* 510^{89,98} (ii/B.C.) ὅσοι ἐγκαταλιπόντες τὰ κτήματα ἀπηλλαγμένοι εἰσίν: so 226¹³⁵ (iii/B.C.) of workmen "abandoning" their work. The noun ἐγκατάλειμμα in PP II. p. 14^s—*silting up*, what is "left behind" by the river: this neutral sense is seen in the verb in Rom. ix. 29.

ἔθνος.—On the Greek associations of this term see Canon Hicks in *C.R.* i. 42. StrP 22 (iii/A.D.) has an interesting

usage: διατάξεις εἰσὶ τῶν κυρίων περὶ τῶν ἐν τοῖς ἔθνεσιν οἰκούντων, "in provinciis populi Romani" (ed.). In *Syll.* 296 (ii/B.C.) the κοινόν of the Aetolians honour a king with a statue at Delphi for his benefaction towards their ἔθνος. Wilcken shows in *Ostr.* i. 66 that it can denote names in Egypt.

εἶδος.—To *Notes* ii. and *Thess.* p. 76 f. it may be added that παντὸς εἶδους is so common a phrase in papyri that we can hardly venture to take in 1 *Thess.* v. 22 a meaning wholly distinct from that which was so familiar. Thus *Witk.* 78 (TbP 58²⁰, 111 B.C.) ἀπὸ παντὸς εἶδους "from every class" (G. and H.). In TbP 289⁵ (23 A.D.) διαγεγραμμένων κατ' εἶδος = *classified*. BM III. 54¹¹ (170 A.D.) has χόρτου καὶ ἄλλων εἰδῶν abbreviated as a recurrent formula, which the edd. render "hay and other miscellaneous crops." Certainly *kind* or *class* is the normal meaning in popular speech.

εἰκῶν.—As noted in *Proleg.*² 235, this is the term used (BU 1059⁷—i/B.C.) for the *descriptions* of individuals in official documents: ἧς τὰ ἔτη καὶ αἱ εἰκόνες ὑπόκεινται. In *Syll.* 888⁵ (ii/A.D.) τὰς τούτων τῶν ἀγαλμάτων εἰκόνας is explained by Dittenberger from the assumption that ἀγάλματα includes the sculptor's whole work, of which the actual *bust* is a part.

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