word bearing on its initial stages is found in his history is one of the many reasons which convince me that his work was never completed, that a third book was in his mind, and that even the second book, the Acts, never received its finishing touches. In the year 57, when we leave Asia, there are only Presbyters. In the year 61 there are at Philippi bishops and deacons, as we see in the slight glimpse which Paul’s letter to the Philippians permits. The development began in that interval, during which the Acts does not touch Asia or Galatia. A study of the Pastoral Epistles may throw some light on the subject.

W. M. Ramsay.

LEXICAL NOTES FROM THE PAPYRI.

XIV.

ἐξηλῶ.—Dr. Stanton (The Gospels as Historical Documents, p. 100) remarks on Justin’s use of “the curious word ἀφηλωθής” to denote that Christ was “unnailed” from the Cross (Dial. 108). The passage is noted by Sophocles (Lexicon s.v.), who also gives references for the corresponding verb ἔξηλῶ. To these last may be added TbP 33214f. (A.D. 176) where complaint is made of robbers who τὰς θύρας ἔξηλῶσαντες ἐβάσταξαν, “extracting the nails from the doors carried off” what was within, and PFi 6921, 24 (iii/A.D.) ἔξηλοῦσα σανδές (accus.).

ἔξομολογέω.—For the ordinary Bibl. meaning of “admit,” “acknowledge” cf. HbP 3018 (iii/B.c.), οὔτε τῶι πράκτορι ἡβούλου ἔξομο[λογήσα]σθαι, “nor were willing to acknowledge the debt to the collector” (G. and H.). The derived sense of “agree,” as in Luke xxii. 6, comes out in TbP 183 (ii/B.c.), τοῦ κω[μάρχ]ου ἔξομολογησάμενον ἐκαστα: cf. PFi 8611 (i/A.D.) ἔξομολογομένην τὴν πίστιν.

1 For abbreviations see the February and March (1908) Expositor, pp. 170, 262.
éxorkeízō.—With Matt. xxvi. 63, éxorkeízō se katal τού θεοῦ τοῦ ζωντος ἵνα κ.τ.λ. may be compared the heathen amulet BU 956 (iii/A.D.), éxorkeízō ἵμας κατά τοῦ ἄγιου όνόματος θεραπεύσαι τοῖς Διονύσιοι. The adjective is of constant occurrence in the magic papyri, e.g. BM I. p. 6776 (iv/A.D.), p. 93269 (iii/A.D.).

éxousiā.—The phrase éxousiān ἔχειν in the general sense of exhibiting weight and authority (as Mark i. 22, ἢν γὰρ διδάσκουν αὐτοῖς ὡς ἑξουσίαν ἔχων) may be paralleled from FP 125 5 (ii/A.D.), ἀντίλαβον ἢν ἑξουσίαν ἔχεις, “using all the influence you have” (G. and H.). In an interesting note in his Poimandres, p. 48 n³, Reitzenstein claims that in the N. T. usage, as in the Hermes dialogue, the idea of “knowledge” is mingled with that of “power.” For the reference of the word to civil magistracy or rule (as Rom. xiii. 1) cf. BM III. p. 215 (ii/A.D.), δημαρχίης ἑξουσίας, the tribunicia potestas of Claudius.

ἐπαίτεω.—In BM I. p. 324 (163 B.C.) a recluse at the Serapeum describes himself as living ἀφ’ ὧν ἐπαίτεω ἐν τῷ οἴρῳ, “from what I beg in the temple”: cf. Luke xvi. 3, ἐπαίτειν αἰσχύνομαι. That temples generally were a promising haunt for the profession St. Luke reminds us elsewhere. Ἐπητρία, the Greek for a “beggaress”—to translate it with an equal novelty—appears as a ἅπλον λεγ. in Witkowski, p. 52 (Par P 59), of ii/b.c.: see note.

ἐπακολούθεω.—The use of ἐπ. to denote those who “checked” or “verified” an account, e.g. the signatures to a series of tax receipts TbP 10020, 21 (ii/b.c.), Δρεῦος ἐπηκολούθηκα, Ἀκούσιλαος ἐπηκολούθηκα, throws light on [Mark] xvi. 20, τοῦ κυρίου . . . τοῦ λόγου βεβαιοῦντος διὰ τῶν ἐπακολούθουντων σημείων: the signs “endorse” the Word. For an important discussion of the word see Wilcken Ostr. i. p. 76 ff.

ἐπανόρθωσις.—With the metaph. usage in 2 Tim. iii. 16
cf. the verb in NP 115 ff. (ii/A.D.), εἰ μάθομι παρὰ τὰ κεκ-
λευσμένα πράσοντας ἕπιστρεφέστερον ὑμᾶς ἐπανορθῶ[σο]μα.

έπαρατος.—For this N.T. ἀπ. λεγ. (John vii. 49) cf. Syll.
810, εἰ δὲ τι ἐκὼν ἕξαμαρτήσει, οὐκ ἐμὸν ἐπαράσῳσαθαί, δίκη
dὲ ἐπικρέμαται τιμωρὸς ἀπελθόντι ἀπειθὴς Νεμέσεως—an
inscription which recalls the teaching of Rom. xii. 19. The
LXX compound ἐπικατάρατος (cf. Gal. iii. 10) is also amply
attested from the inscriptions, e.g. Syll. 891 ff. (ii/A.D.),
ἐπικατάρατος ὁσίος μὴ φείδοιτο κατὰ τόν ὑδρόν τοῦδε τοῦ ἔργου (a sepulchral monument).

ἐπεισαγωγή.—We have found no instance as yet of this
interesting subst. (Heb. vii. 19, ἐπεισαγωγή δὲ κρείττονος
ἐλπίδος); but the verb is used as a terminus technicus in
marriage contracts, forbidding a man to “bring in in
addition” another woman to his house, EP 18 (iv/B.C.), NP
214 (ii/B.C.), BU 105016. Ἐπεισακτος is found =“im-
ported.” in Ostr. 757 (106–5 B.C.): cf. the use of παρείσακτος
in Gal. ii. 4.

ἐπέχω.—For ἐπέχω, “pay heed,” as in Acts iii. 5, 1 Tim.
iv. 16, cf. FP 112ff. (A.D. 99), ἐπέχων τῷ δακτυλιστῷ
Ζωίλῳ. The sense of “delay,” “hinder” (as Acts xix. 22),
is found in the legal phrase μηδενὸς ἐπεχομένου, OP 48843
(late ii/iii A.D.), TbP 32737 (late ii/A.D.): cf. TbP 3372
(ii/iii A.D.), ἐν ἐποχῇ, “in suspense,” with the editors’ note.

ἐπηρεάζω.—The verb is common =“insult,” “treat
wrongfully,” e.g. FP 123 (c. A.D. 100), διὰ τὸ ἐπηρεάσθαι,
OGIS 48428 (ii/A.D.), δι’ ἐν ἐπηρεάζον μάλιστα τοὺς τῶν ἱχθῶν
πιπράσκοντας. The middle is found in an interesting docu-
ment in which a weaver petitions on grounds of poverty
against his name being inserted in the list of those eligible
for the office of πρεσβύτερος τῆς κόμης, or village elder,
BM III. p. 131 A.D. 140), οἱ δὲ τῆς κόμης πρεσβύτεροι
ἐπηρέαζουν[ο] μοι ὅτι ἀναδόσω καὶ μου τὸ κτήμα εἰς πρεσβυ-
tερεῖαν τῆς κόμης ἀπ’[όρου] μου ὄντος. For the subst. see
TbP 28^4 (c. 114 B.C.), διὰ τὸν . . . ἐ[πηρ]εασμόν, "on account of the insolent conduct."

ἐπιδεικνυμι.—For ἐuckets prove," as in Heb. vi. 17, see the old marriage contract already cited EP 17 (iv/B.C.), ἐπιδειξάτω δὲ Ηρακλείδης ὅτι ἄν ἐγκαλῆ Δημητρίαν ἐναντίον ἀνδρῶν τριών.

ἐπιδημέω.—The meaning of this word (see Acts ii. 10, xvii. 21) is well brought out in Par P 69 (iii/A.D.) extracts from the day-book of a strategus, where it is used of his arrival and temporary sojourn in a place, as ἀποδημέω is of his departure: see further Wilcken Archiv iv. p. 374. The subst. (e.g. OGIS 5178^4. (iii/A.D.), κατὰ τὴν . . . Ἀντοκράτορος Ἀντωνίου ἐπιδημίαν) is thus practically synonymous with the more technical παρουσία, on which see Thess. 145 f.

ἐπιζητέω.—From OP 36 (ii/iii A.D.) we learn that if a tax-gatherer had any suspicion that a merchant had more goods on his ship than he had declared (ἀπεγράψατο), he had the right of requiring the cargo to be unloaded—ἐάν δὲ τελώνης ἐκφορτισθήναι τὸ πλοῖον ἐπιζητήσῃ, ὃ ἐμπορος ἐκφορτιζέτω. The directive rather than intensive force of the compound verb is well seen in such a passage as TbP 4111^4. (ii/A.D.), ὃ γὰρ κράτιστος ἐπιστράτηγος ἰκανὸς σε ἐπιζήτησε, "has made several inquiries about you": cf. Luke iv. 42, οἱ δρακὸι ἐπιζητοῦν αὐτὸν. This has force as illustrating the meaning Dean Robinson gives to ἐπιευγνώσκειν in his excur- sus in Ephesians.

ἐπιλανθάνομαι.—The construction with the acc. in Phil. iii. 13, while not unknown in classical, is amply attested in later Greek, e.g. Par P 3211^4. (ii/B.C. = Witk. 43), ἐπιλεύσαται τὰ μέτρα τῶν ὀθονίων, OP 7441^4 (B.C. 1), πῶς δύναμαι σε ἐπιλαθεῖν;

ἐπιλέιχω.—A curious illustration of Luke xvi. 21, οἱ κύνες , . . ἐπέλειχον τὰ ἐλκή αὐτοῦ is afforded by Syll. 8033^4
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(iii/B.c.), where an inscription found in the Asclepieum of Epidaurus records how a dog healed a boy—ταῖ γλώσσαι ἑθεράπευσε καὶ ὕγιῃ ἐπόησε. Upon the presence of dogs in the Asclepieum see Dittenberger’s note in Syll. 6314.

ἐπιλοιμος.—See Notes ii., s.v. ὀπίσω.

ἐπισκέπτομαι.—The verb is common=“inspect,” “examine,” as when a tax-farmer describes how by means of a bribe he had obtained a view of (ἐπεσκεψάμην) the document containing his rival’s offer, TbP 58 (B.c. 111). For the meaning “visit,” as in Acts vii. 23, cf. LIP 65 (iii/B.c.), διαβάντος μον . . . ἐπισκέψασθαι τὴν ἀδελφήν, a sense which it retains in modern Greek.

ἐπίσκοπος.—To the examples of this important word as an official title given by Deissmann BS 230 f. may be added PP III. p. 7514, ἐπὶ τῶν ἀποδεδεμένων ἐπίσκοπων, “in the presence of the appointed supervisors” (Edd.). See also Notes xi., s.v. διάνοια.

ἐπιστείρω.—With the usage in Matt. xiii. 25 cf. TbP 37513f. (A.D. 140), εἰς σπορὰν καὶ ἐπισποράν, “to be sown and resown.” The sense is as old as Hesiod.

ἐπιστέλλω.—Laqueur in his Quaestiones Epigraphicae et Papyrologicae Selectae, p. 16 f., has shown that in letters written by Roman Emperors or Magistrates ἐπιστέλλω is always=“write,” rather than “send,” e.g. CIG III. 3835, ἐπιστειλα αὐτῷ δηλωντο πράγμα δολον. ἐπιστειλα δὲ Ἐοσέρφ τῷ ἐπιτρόπῳ. With this the N.T. usage corresponds, Acts xv. 20, Heb. xiii. 22.

ἐπιταγῇ.—The use of this phrase in Paul to denote a Divine command (Rom. xvi. 26, 1 Tim. i. 1, Tit. i. 3) suits its technical use in dedicatory inscriptions. Thus in Syll. 786 Isias dedicates an altar to the Mother of the Gods κατ’ ἐπιταγήν, “by command” of Cybele herself conveyed in dream or oracle, as Dittenberger remarks. He compares other formulae like κατὰ μαντείαν, κατ’ ὀναρ, καθ’ ὃραμα. It
is at least possible that this connotation may be present in 1 Cor. vii. 6, 2 Cor. viii. 8. Add the Phrygian inscription Ἀγαθὴ τύχη Σόλων ἱερὸς κατὰ ἐπιταγὴν Διὶ Δίῳ ἐνχὴν καὶ ἑαυτῷ ζῶν, which Sir William Ramsay (Stud. in the East. Rom. Prov. p. 275) cites in illustration of the old Phrygian custom of consecrating any sacred place by a grave. "Here Solon, in service at an Anatolian hieron, was ordered by the god to fulfil a vow, and in the same act of dedication he made the grave for himself."

ἐπιφαίνω.—The verb is used of the "epiphany" of the goddess Artemis Leukophryene in a Magnesian inscription of 221–0 B.C., Syll. 2566 ἐπιφαινομένης αὐτοῖς Ἀρτέμιδος. For the corresponding use of the subst. to denote a conspicuous appearance or intervention of the higher powers on behalf of their worshippers, see Thess. 148 and cf. Deissmann, Licht vom Osten 271 ff. The fresh light thrown on the Pauline usage in 2 Thess. ii. 8, 1 Tim. vi. 14, etc., is obvious. To the note in Proleg. 102 on ἐπιφανής—Avatar, add a reference to Mr. E. R. Bevan's discussion of this title of Antiochus IV. in Journ. Hell. Stud. xx. 28f. He shows that Seleucus I. had himself worshipped as Zeus Olympios: Antiochus replaced Zeus on his coins, the intervening kings having substituted Apollo. His title meant a claim to be worshipped as Zeus "incarnate."

ἐπιφώσκω.—A horoscope, BM I p. 132 ff., is dated ἔτους τρίτου θεοῦ Τίτου Φαρμουθί τῇ ἐπιφώσκουσῃ ἔκτη, "the third year of the divus Titus, at the dawn of the 6th Pharmuthi," i.e. April 1, A.D. 81: cf. Matt. xxviii. 1, τῇ ἐπιφώσκουσῃ εἰς μιᾶν σαββάτων.

ἐπιχορηγεῖω.—Though the simple χορηγεῖω is more common, the compound verb is also well attested in the papyri: see e.g. OP 2826 (A.D. 30–35), where a man states with regard to his wife ἐγὼ μὲν σὺν ἐπιχορήγησα αὐτῇ τὰ ἔξης καὶ ὑπὲρ δύναμιν, "I for my part provided for my wife
in a manner that exceeded my resources” (G. and H.). The passage may perhaps be taken as illustrating the “generous” connotation underlying the corresponding substantive, as in Phil. i. 19, ἑπιχορηγιας τοῦ πνεύματος Ιησοῦ Χριστοῦ (see Kennedy’s note ad l. in the Expositor’s Greek Testament).

ἐπιχρισ.—A very striking parallel to the healing of the blind man in John ix. 6 is afforded by an inscription probably from the temple of Asclepios at Rome of the date 138 A.D.: Syll. 80715., Ὀδαλερίῳ Ἀπρῳ στρατιώτη τυφλῷ ἐχρημάτισεν ὁ θεὸς ἐλθεῖν καὶ λαβεῖν αἶμα ἐς ἀλεξτρύνον λευκοῦ μετὰ μέλιτος καὶ κολλυρίου συντρίψαι καὶ ἐπὶ τρεῖς ἡμέρας ἐπιχρισάσαι ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἀνέβλεψεν καὶ ἐλήλυθεν καὶ ἡχαρίστησεν δημοσίᾳ τῷ θεῷ, “To Valerius Aper, a blind soldier, the god gave commandment to come and take the blood of a white cock along with honey, and to mix together an eye-salve, and for three days to anoint it on the eyes. And he received his sight, and came, and gave thanks publicly to the god.” (For the tense here note exact parallel in James i. 24, and note in Proleg.3 144.).

ἐπόπτης.—With the application of ἐπόπτης to God in the Greek Bible (e.g. Esth. v. 1, τὸν πάντων ἐπόπτην θεόν, 2 Macc. vii. 35—cf. iii. 39—τοῦ παντοκράτορος ἐπόπτου θεοῦ) may be compared the corresponding use in the inscriptions. Thus an inscription from Cyzicus describes Pompey the Great as ἐπόπτης γῆς τε καὶ θαλάσσης (JHS xxvii. 64), and in Perg. 381 the Emperor Augustus is called [ἀυτοκράτορα Καλόσαρα θεοῦ ὑών θεῶν Σεβαστῶν [πάσης] γῆς καὶ θαλάσσης [ἐ]π[όπτ]-την: cf. OGIS 66625 (time of Nero), τὸν Ἡλίου Ἀρμαχιν ἐπόπτην καὶ σωτῆρα with reference to an Egyptian Sun-god.

ἐτοιμός.—With the phrase ἐν ἑτοίμῳ ἕχω (2 Cor. x. 6) cf. EP 107 (iii/b.c.), τῶν λοιπῶν ἐν ἑτοίμῳ ὑπνῷ, and to Deissmann’s examples of ἑτοίμως ἕχω (BS 252) add AP 321. (ii/b.c.), ἑτοίμως ἐχόντων[ν χειρο]γραφεῖν τὸν βασιλικὸν ὄρκου,
“being ready to subscribe the royal oath,” which brings out very clearly the N.T. construction with the inf., Acts xxi. 13, 2 Cor. xii. 14.

evōkew.—See Thess. 22 f., 106, and add BU 10708 (iii/A.D.), evōkouντα τῇ αἰρέει τῆς ἐπιτροπῆς.

evōkairovew.—The idea of “favourable opportunity” underlying the word comes out well in Par P 4618 (ii/B.C. = Witk. 62), αὐτὸς δὲ, ὡς ἄν εὐκαιρῆς, παραχρῆμα παρέσομαι πρὸς σέ, where Witkowski also draws attention to ὡς ἄν of time with the conjunctive as frequently in the N.T., Rom. xv. 24, 1 Cor. xi. 34, Phil. ii. 23; cf. Prolegg.8 167. The subst. (as Matt. xxvi. 16, Luke xxii. 6) is found in NP 553π. (undated), εὐκερίαν (l. εὐκαίριαν) εὑρὼν . . . ἐσπευσά προσ-αγορεύσε (l. -σαι) κ.τ.λ. It may be mentioned that Pallis A Few Notes, p. 11, regards Mark vi. 21, γενομένης ήμέρας εὐκαίρου, as an “empty” day, a day without work, a festival; the meaning is supported from Byzantine (see Sophocles s.v.) and modern Greek.

evōnia.—An interesting illustration of Eph. vi. 7, μετ’ εὐνοίας δουλεύοντες, is afforded by the will of Acusilaus, OP 4948 (ii/A.D.), where, amongst other provisions, the testator sets free certain slaves κατ’ εὐνοίαν καὶ φιλοστοργίαν, “for their good-will and affection towards him.”

evōσέβεια.—As emphasizing the place of this word and its cognates in religious phraseology (Deissmann BS 364, Licht vom Osten 231) see Par P 2910 (ii/B.C.), δι’ ἢν ἔχετε πρὸς τὸ θεῖὸν εὐσέβειαν, and the payments made ἐξ εὐσέβειας to the Socnopaeus temple in TbP 29845 (A.D. 107–8). The word occurs also in a very interesting letter of date A.D. 46 in which the Emperor Claudius thanks an athletic club for the golden crown which it had sent to him on the occasion of his victorious campaign in Britain—ἐπὶ τῇ κατὰ Βρεταννῶν νεικῇ χρυσοῦν στέφανον ἡδέως ἐλαβον σύμβολον περιέχοντα τῆς ὑμετέρας πρὸς με εὐσέβειας (BM III. p. 21612π.).
eυσχήμων.—With 1 Cor. vii. 35, πρὸς τὸ εὐσχήμων, to promote decorum, cf. the office of εὐσχήμων or guardian of public morals in Egypt, e.g. BU 147¹ (ii/iii A.D.), ἀρχεφόδων καὶ εὐσχήμωσι κόμης. So TbP 594, Ostr. 1153 (Rom.), πέμψατε τοὺς εὐσχήμονας τοὺς ἐπὶ τὸν παρολκημ(άτων). The use found in Mark xv. 43, Acts xiii. 50, xvii. 12, is also well supported.

ἐφημερία.—A hitherto unknown derivative of this word is found in PP II. 10 (2)¹², ἐν τῶι ἐφημερευτηρίῳ with reference apparently to the “guardroom, where soldiers remain all day on duty” (Ed.).

ἐκῳ.—This word cannot be discussed at present, but we may note BM III. p. 210 (iii/A.D.), ἐκεί αὐτὰς [τὰς δραχμάς] εἰς κ.τ.λ.—“spend them on,” etc. This might give some support to the imperative (as R.V. mg.) in Matt. xxvii. 65, against which the durative tense is a serious objection. For the phrase γυναῖκα ἐκεῖν (1 Cor. vii. 2, 12) cf. Syll. 794 περὶ γε(ι)νεῖς, ἡ ἐσται ἐκ τῆς γυναικὸς . . . τῆς νῦν ἐκεῖν. "Ὅραν ἐκεῖν in PFi 79 (i/A.D.) will illustrate ἡλικίαν εἰ χεῖ in John ix. 21.

ζῶω.—With the phrase ἐτὶ ζῶν in Matt. xxvii. 63 ἐκεῖνος ὁ πλάνος ἐίπεν ἐτὶ ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι, cf. such a monumental inscription as Ζώσιμος [τοῖς τ]έκνοις . . . καὶ ἐαυτῷ ἐτὶ ζῶν κατεσκεύασεν (Ramsay, Cities and Bishoprics of Phrygia, p. 660).


ἡγεμόν.—The breadth of this word and its derivatives, which in a single verse (Luke iii. 1) can be applied to the Emperor and to the chargé d’affaires of a tiny district like Judaea, is well seen in the papyri. Thus in LIP 4¹⁷ (iii/B.C.) the editor notes that it means “officier en général, et plus
particulièrement, dans certains cas, officier d’infanterie.” He compares RL xxxviiii, where Prof. Grenfell notes that the hegemones are “subordinate to the strategi; nevertheless the Romans chose this title as an equivalent for the praefectus.”

And the participle has become stereotyped as a noun, like ἄρχων. We have various uses of this “ambiguous title,” as the edd. note on FP 110 (p. 264): it may denote a president, as ἤγγεισθων in GH 67 (iii/AD.) etc., or a subordinate, as OP 294 (22 AD.), ὁ ἤγγεισθων στρατηγῷ, “the marshal of the strategus” (G and H.). As an ecclesiastical title it passed into Arabic in later times: cf. Studia Sinaitica xii. p. 52. The verb in general is not very common. Its original sense of leading may still be seen, even as late as OP 128 (vi/vii AD.) ἤγεισθω τῆς ἐπιστολῆς, “let it stand in the forefront of the letter.” But the would-be literary taint is on this document: OP 55 (283 AD.), ἀπὸ ἤκοιμένου τιμών τοὐμασίου ἐπὶ νότον, “leading southwards,” is at least free from this reproach, as a glance at its spelling will prove. Since Grimm assumes that ἤγεισθαι is akin to ἄγω, it may be worth while to observe that the harmless necessary ἡ really does matter in etymology. It would have been more to the point to compare the English seek.

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