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him, would indeed seem to have been foretold in the prophet's words as they shone forth on the pages adjacent to that which told in prophecy of Jesus. Well might he hazard the statement that "the eunuch went on his way *rejoicing*." The student of St. Luke will find in proportion to the carefulness of his study that the sense of St. Luke's carefulness grows upon him, though it is not precisely of the kind that we demand of a modern historian, and involves for its fuller comprehension a slight effort of mind in order to adopt the author's point of view. No such effort was needed by Theophilus to whom St. Luke wrote, if we suppose that he was an instructed Christian somewhere about the years 70-80.

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LEXICAL NOTES FROM THE PAPYRI.\*

XXI.

*ποταμοφόρητος*.—Grimm's entry ("Besides only in Hesychius") would suggest that this compound was coined by John: it is just the kind of word we might easily suppose coined. But it occurs in AP 85<sup>16</sup> (78 A.D.), probably before the Apocalypse was written; also in StrP 5<sup>10</sup> (as read by Wilcken, *Archiv* v. 254), two centuries later. The list of Biblical *ἄπαξ εἰρημένα* is getting deplorably select!

*πραγματεύομαι*.—As words found only in Luke are often accused of being "choice," it is well to record that this is a common commercial word: we need not give citations now. *Πράκτωρ*, another Lucan word, is even more abundantly attested; while *πράσσω*, "exact," may also be illustrated.

*προάγω*.—For the intransitive use as in Mark vi. 45, we

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

may compare *Syll.* 316<sup>25</sup> (ii/ B.C.), *Τιμόθεον . . . ἐκέλευσα προάγειν εἰς Ῥώμην*, "bade him go before me"—an oath is exacted that he will appear on a certain day. For the passive see BU 1060 as quoted under *καταπονοῦμαι*, and *Syll.* 326<sup>19</sup> under *ἡλικία*, both in *Notes* xv. The simple sense "preceding, previous," belonging to the participle in Hebrews vii. 18, is well shown in *IMA* iii. 247, τὰ προάγοντα ψαφίσματα.

*πρόβατον*.—That this means specifically *sheep*, as in New Testament, and not *goats* as well, is shown by Wilcken, *Ostr.* i. 286. We may cite also PP ii. 22, βούς ἢ υποζύγιον (*ass*, as in New Testament) ἢ πρόβατον.

*προλαμβάνω*.—In *Syll.* 804 (from the Asclepieum at Epidaurus, date perhaps ii/A.D.) we find this word three times meaning *eat* (or *drink*): <sup>7</sup> τυρὸν καὶ ἄρτον προλαβεῖν, <sup>8</sup> σέλινα μετὰ θρίδακος, <sup>9</sup> κιστίου προλαμβάνειν τὰ ἄκρα, <sup>15</sup> γάλα μετὰ μέλιτος προλαβεῖν. Dittenberger quotes Wilamowitz as holding that the temporal force of the *προ-* had worn off, Baunack as finding the idea of *praeferre*, while he himself thinks it a mistake for *προσλ.*, which is used of taking food in later Greek. One naturally thinks of 1 Corinthians xi. 21, where no part of the point lies in the "forestalling" of others: the gravamen of Paul's charge is that there was "no *Lord's* supper to eat," "every one devours *his own* supper at the meal" (brought with him in a *κίστη*—cf. the last scene of Aristophanes' *Acharnians*). If the prevalent idea of the word was *taking eagerly, seizing*, we can see the relation to the meaning found in Galatians vi. 1: the weakening of the *προ-* force in it is paralleled in the history of *φθάνω*. We may add some further citations. PP iii. 43 (iii/B.C.), τὸ ἀργύριον δ' ἂν προειληφότες ὄσω, "received previously," is of course three centuries before the New Testament. Earlier still, and in Attic dialect rather than *Κοινή*, is the immense inscription of temple accounts from

Eleusis, *Syll.* 587<sup>11</sup> (328 B.C.), money paid ἀρχιτέκτονι, ὃ προέλαβεν Διούργου κελεύσαντος, "received in advance." OP 928<sup>8</sup> (ii/iii A.D.), ἵνα ἐὰν δοκιμάσης ποιήσης πρὶν προλημφθῆναι, "that if you think fit you may act before she is entrapped" (G.H.).

προλέγω.—The force of πρὸ in composition is raised again by this word, which may be found in BU 1050<sup>27</sup> (time of Augustus), a marriage contract: this contract is to be deposited ἐν ἡμέραις χρηματιζούσαις πέντε ἀφ' ἧς ἀν ἀλλήλοις προείπωσιν, "within the five days named from the day on which they settle it with one another." Here the πρὸ simply implies that the terms of the contract have been discussed *beforehand* and then embodied in the legal document: we may compare προγράφω, which in the papyri regularly means "write before," generally in an earlier part of the same document.

προνοέω, πρόνοια.—See *Notes* iii. for the phrase πρόνοιαν ποιούμαι, as in Romans xiii. 14: add HbP 79<sup>3</sup> (c. 260 B.C.) ὧν πρόνοιαν ποιεῖ, "the objects of your care" (G.H.); OP 899<sup>17</sup> (c. 200 A.D.), ὅπως ὁ ἐκάστης κώμης πραγματικὸς πρόνοιαν ποιήσῃ[ται . . .]; PFi 2<sup>207</sup> (265 A.D.), τῆς τοῦ . . . ταμείου π. ποιήσῃσθε, etc. A corresponding phrase π. γενέσθαι c. gen. was apparently meant by the author of BU 1060<sup>27</sup> (i/B.C.). The verb is common in act. and mid.: note *Syll.* 356<sup>38</sup> (a letter of Augustus) you would do right τῆι ἐμῆι π[ερὶ τοῦ]των γνώμη προνοήσαντες, with a dative possibly encouraged by the Latin *providere*.

πρός.—The special use in Hebrews iv. 13 was illustrated in *Notes* iii. with a Christian inscr., to which add *C. and B.* no. 563 (ii. 652 f.). Ramsay notes there that the formula ἔσται αὐτῷ πρὸς τὸν θεόν "was not pagan, and was in many cases demonstrably Christian," though not so in this case. He thinks it may have been adopted by the Christians from the Jews, or have arisen simul-

taneously among them both in iii/A.D. For the phrase in Hebrews *l.c.* we may compare HbP 53<sup>4</sup> (246 B.C.), *πειρῶ οὖν ἀσφαλῶς ὡς πρὸς σὲ τοῦ λόγου ἐσομένου*, "Do you therefore endeavour to obtain good security, knowing that you will be held accountable" (G. H.). So elsewhere. The figure is accordingly commercial, and (like that in Rom. xiv. 12) may well go back to our Lord's parable in Matthew xxv. 19.

*προσαγορεύω*.—The word only occurs once, and that in *Hebrews* (v. 10); but for all that it is not only literary, as several papyri can be quoted. Readers who propose to use Hellenistic in their correspondence may like to know the phrase for "give my very kind regards to . . .": BU 1080<sup>2st.</sup> (? iii/A.D.) Heracleides, who can quote Homer but cannot spell quite correctly, addresses *κύριέ μου νιέ*, and ends with *προσαγόρευε ἀπ' ἐμοῦ πολλὰ τὴν σοὶ φιλτάτην σύνευνον Μεθῶν*.

*προσαγωγή*.—Professor Mahaffy in PP iii. 107c (p. 262) says the word sometimes means a *landing-stage*. In the same volume, 112 f. *vs.* ii. 3 (p. 290), *εἰς τομὴν καὶ π. χάλικος*, it must mean *carting*. That is, it signifies either the *place* or the *process* τοῦ προσάγειν τί τι. The three Pauline *εἰς* come well from the former: *διὰ Χριστοῦ* as the Way we are safely led to the *χάρις*, the home of peace in which we abide (Rom. v. 2), to the Father, to whom He only can bring us (Eph. ii. 18, cf John xiv. 6)—*ἐν Χριστῷ* we have our freedom of speech and confident place of access to God.

*προσδέομαι*.—That the *πρὸς* is not devoid of force, as the English would suggest, may be seen from some of the papyri that contain the word. The Epicurean maxim to which Acts xvii. 25 alludes is (in the words of Lucretius) "nihil indiga nostri," God "needs" nothing "additional," i.e. nothing that can be brought to Him by anything out-

side Himself. The *πρός* has no visible force in Witk. 87<sup>a</sup> (= TbP 59<sup>a</sup>, 99 B.C.), *ἐν οἷς ἐὰν προσδέσθῃ μου*, "whatever you may require" (G. H.). But PP ii. 37, *ὁ γὰρ καιρὸς οὐδὲμῶς ὑπερβολῆς προσδεῖται*, "allows of no further delay" (Mahaffy); PFi 1<sup>a</sup> (153 A.D.)—so 81<sup>11</sup> (103 A.D.)—*μὴ προσδεόμενοι ἀνανεώσεως*, "needing no renewal"; *ib.* 56<sup>18</sup> (iii/A.D.) = BU 832<sup>30</sup> (113 A.D., *ex em.* Vitelli), *καὶ ἐν οἷς ἄλλοις αὐτοῦ προσδ[έομ]αι περὶ τούτων*; LIP 5<sup>13</sup> (259 B.C.), *διὰ τὸ προσδεῖσθαι*, "a *encore* besoin." We may compare *προσοφέλω* (Philem. 19), a very common word, with the *πρός* well marked.

*προσδέχομαι*.—HbP 58<sup>a</sup> (244 B.C.), *τοῦτο δέ σοι προσδέξομαι* is rendered by G. H., "and for this sum I will be responsible (?) to you," comparing PP iii. 64 (*b*)<sup>6</sup> (*ἐξεδέξατο*) and 81(*b*)<sup>1</sup>: literally this is "I will *accept* this for you." This seems the best meaning in Acts xxiv. 15 (R.V. *margin*). In *Ostr.* 1089<sup>5</sup> (134 B.C.), *προστέχομαι ἄς δέτωκας Ῥαδάνω (δραχμὰς) υν* the writer (a Welshman we should think, apart from our knowledge of illiterate Egyptian orthography) means "I am *waiting for* the 450 dr. you have given to R.": no. 1090 may tell us that he got them, but the left-hand half of this potsherd has returned to its earth.

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