

## Some Illustrations of New Testament Usage from Greek Inscriptions of Asia Minor

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IN 1884-1885 Dr. J. R. Sitlington Sterrett, now of Cornell University, made two epigraphical and geographical journeys in Asia Minor. Many valuable inscriptions were discovered and copied, and these were published later in volumes ii and iii of the *Papers of the American School of Classical Studies at Athens*.<sup>1</sup> The most important of these inscriptions for the student of the New Testament is doubtless the one given in vol. iii, no. 242, which settles definitely the location of Lystra. But there are other matters of interest and value for the interpretation of the New Testament to be learned from this collection of inscriptions, and it is to these that I would call attention in the following pages.

The age of the inscriptions cannot always be accurately determined. However, most of those mentioned in this article belong undoubtedly to the Imperial Period, and it is probable that they all do. Certainly none are earlier than the Roman Period (*i. e.* after 133 B. C., when Attalus III., the last king of Pergamus, died and his territory fell to the Romans). Whenever a closer determination of date is possible, it has been given.

### I

ἀγάπη

This word occurs several times in the LXX and often in the New Testament, and according to the older scholars it

<sup>1</sup> Boston: Damrell and Upham, 1888.

is a strictly biblical and ecclesiastical word.<sup>2</sup> Thayer, however, refers to a passage of Philo<sup>3</sup> in which *ἀγάπη* is used of *love of God* in contradistinction to *fear of God*. Since Philo is here not directly dependent on the LXX, it is clear that *ἀγάπη* must have been known to extra-biblical Hellenistic Greek.<sup>4</sup> This reference to Philo's use of *ἀγάπη* was previously noted in the sixth edition of Liddell and Scott's *Greek Lexicon* (1869). Deissmann formerly believed that he had found another instance of the word in an Egyptian papyrus of the second century B.C.;<sup>5</sup> but on a more careful examination of the passage the true reading was discerned to be *ταραχήν*. This example therefore had to be withdrawn.<sup>6</sup> Deissmann also refers to a scholium on Thuc. 2. 51. 5, in which the words *φιλανθρωπίας καὶ ἀγάπης* stand as a gloss on *ἀρετῆς*.<sup>7</sup> But, as he himself admits, this case has little weight in determining the question, because we do not know in what age the scholiast lived, or whether he may not have been a Christian. Thumb maintains that *ἀγάπη* should not be regarded as "Jewish Greek," but he gives no references to it from Hellenistic sources.<sup>8</sup> Moulton and Milligan's list of lexical illustrations from the papyri does not contain the word.<sup>9</sup>

However, *ἀγάπη* occurs once in an inscription from Asia Minor. *PAS*,<sup>10</sup> ii. 57 (Tefeny, in Pisidia): *πένψει δ' εἰς ἀγά[πη]ν σε φιλομμειδῆς Ἀφροδείτη*. The inscription is slightly mutilated, as is here indicated, but the restoration is certain. Unfortunately it is impossible to determine the date accurately, but from the shape of the letters the inscrip-

<sup>2</sup> Cf. Grimm-Thayer, *Greek-English Lexicon of the New Testament, s.v.*, and the authorities there cited; and Cremer, *Biblisch-theologisches Wörterbuch*<sup>2</sup>, p. 15.

<sup>3</sup> *Quod Deus Immut.* § 14 (1. 288).

<sup>4</sup> Cf. Deissmann, *Neue Bibelstudien*, p. 27 (Eng. tr., p. 199).

<sup>5</sup> Cf. *id.*, *Bibelstudien*, p. 80.

<sup>6</sup> Cf. *id.*, *Neue Bibelstudien*, p. 28 f. (Eng. tr., p. 198 f.).

<sup>7</sup> Cf. *id.*, *Neue Bibelstudien*, p. 28 (Eng. tr., p. 200).

<sup>8</sup> Cf. Thumb, *Die griechische Sprache*, pp. 182 and 185.

<sup>9</sup> Cf. *The Expositor*, January, 1908, p. 51 f.

<sup>10</sup> *I.e. Papers of the American School of Classical Studies at Athens.*

tion may safely be assigned to the Imperial Period. There can here be no question of LXX or New Testament influence in the choice of the word, for it occurs in a notoriously heathen context. The inscription gives the mantic significance of various throws of the dice.<sup>11</sup> Moreover, the mention of Aphrodite, with the Homeric epithet *φιλομμηιδής*, indicates the kind of *ἀγάπη* intended. It is clear therefore that this word is not confined to biblical and ecclesiastical writers or used only in a religious sense. It was a general word for *love* in the Hellenistic Period.

*ἀναστρέφομαι*

This verb used in a moral sense, meaning *to conduct* or *behave oneself*, occurs several times in the New Testament<sup>12</sup> and is commonly compared with the analogous use of the Hebrew *לָלַךְ*.<sup>13</sup> However, in order to explain the usage, it is not necessary to have recourse to the Hebrew idiom. Deissmann has brought together no less than seven instances of the moral sense of *ἀναστρέφομαι* found in Greek inscriptions which date from the middle of the second century B.C. onwards.<sup>14</sup> To these cases should be added the following: *PAS*, iii. 78 (Dulgerler, ancient Artanada, in Cilicia; Imperial Period): *ἀγνώως ἀναστραφέντα*; *id.* iii. 423 (Kara Baulo, in Pisidia; probably Imperial Period): *ἀναστραφέντας . . . μεγαλοπρεπῶς καὶ εὐσχημόνως*.

Deissmann calls attention to the significance of Thayer's references to Xenophon, *Anab.* 2. 5. 14 and Polybius 1. 9. 7; 74. 18; 86. 5, etc., which are not noted in the third edition of Wilke's *Clavis*. Some of these references were previously given in the sixth edition of Liddell and Scott's *Greek Lexicon* (1869). Wendland refers also to the index in

<sup>11</sup> Dice-throwing with a mantic purpose was much practised in southern Asia Minor. Similar inscriptions are given in *PAS*, iii. 339-342; *Hermes*, 10 (1876), p. 193 f.; and Kalbel, *Epigrammata Graeca*, 1038.

<sup>12</sup> Cf. 2 Cor. 1 12; Eph. 2 8; 1 Pet. 1 17; 2 Pet. 2 18; Heb. 10 22; 13 18; 1 Tim. 3 15.

<sup>13</sup> Cf. Grimm-Thayer, *s.v.*

<sup>14</sup> Cf. Deissmann, *Bibelstudien*, p. 83 (Eng. tr., p. 88); *id.*, *Neue Bibelstudien*, p. 22 (Eng. tr., p. 194).

Schenkl's edition of Epictetus and to Viereck's *Sermo Graecus*, p. 75.<sup>15</sup>

εὐσχήμων

In the Hellenistic Period *εὐσχήμων* was used in the sense of *honorable*, a meaning which it did not have in earlier times.<sup>16</sup> In Mk. 15 43 and Acts 18 10 17 12 we have the word in the later sense, though elsewhere in the New Testament the earlier meaning of *comely* or *seemly* prevails. Grimm-Thayer refers to Josephus, *De Vita Sua* 9 and Plutarch, *Parallel. Graec. et Rom.* 15. 309 C. Other instances of the later sense are the following: *PAS*, ii. 17 (Makuf, ancient Heraclea, in Caria; Imperial Period): [ἐν]α τῶν εὐγενεσ[τάτων] καὶ εὐσχημονε[τάτων] ἀπὸ προγόνων βουλευτῶν (cf. Mk. 15 43 Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής); *id.* iii. 181 (Zengibar Kalesi, ancient Palaea Isaura, in Isauria; Imperial Period): ἐκ προγόνων [εὐ]σχήμονα; *id.* iii. 402 (Kara Baulo, in Pisidia; probably Imperial Period): ἄνδρα εὐσχήμονα; *id.* 408 (same place; Imperial Period): ἄνδρα ἀγαθὸν καὶ εὐσχήμονα.

εὐσχημόνως

In like manner the adverb *εὐσχημόνως* is used in the sense of *honorably*: *PAS*, iii. 423 (Kara Baulo, in Pisidia; probably Imperial Period): ἀναστραφέντας . . . μεγαλοπρεπῶς καὶ εὐσχημόνως. In the New Testament, however, *εὐσχημόνως* occurs only in the sense of *decently*.

ἡγεμών

Ἠγεμών is sometimes used in the New Testament of the *legatus Augusti*, or governor of a Roman province.<sup>17</sup> Grimm-Thayer so interprets the word in these passages, but gives no references to extra-biblical sources. In Hellenistic Greek ἡγεμών had a wide range of application, standing for the official titles *princeps*, *imperator*, *procurator*, and *legatus*

<sup>15</sup> Cf. Wendland in *Deutsche Literaturzeitung*, 1895, col. 902 (cited by Deissmann, *Neue Bibelstudien*, p. 22, n. 2 (Eng. tr., p. 104, n. 2).

<sup>16</sup> Cf. Phryn., p. 333 (Lobeck).

<sup>17</sup> Cf. Mt. 10 13; Mk. 13 9; Lk. 21 12; 1 Pet. 2 14.

*Augusti*.<sup>18</sup> The following inscription illustrates the use of ἡγεμών for a *legatus Augusti*: *PAS*, iii. 4 (Mut, ancient Claudiopolis, in Cilicia): [ἐπιμεληθέντος τοῦ] κ[υ?]ρίου ἡγεμόνος. If the restoration of Sterrett is correct, the inscription belongs to the years 198–211 A.D. During the reign of Hadrian Cilicia was an imperial province, and it continued as such until the Turkish conquest in the eleventh century. Hence, the κύριος ἡγεμών here mentioned was the *legatus Augusti* of Cilicia.

κυριακός

The adjective *κυριακός*, which occurs in 1 Cor. 11 20 and Rev. 1 10, is often said to be a biblical and ecclesiastical word.<sup>19</sup> Jülicher formerly thought that it was coined by St. Paul.<sup>20</sup> Cremer, however, probably following Stephanus,<sup>21</sup> notes the extra-biblical use,<sup>22</sup> and Liddell and Scott cite inscriptions in which it is applied to the imperial treasury.<sup>23</sup> Moreover, Deissmann mentions no less than nine cases of the word in the sense of *imperial* found in inscriptions and papyri.<sup>24</sup> The earliest of his examples is from Egypt and dates from the year 68 A.D. In the following inscriptions, which of course belong to the period of the Empire, *κυριακός* means *imperial*: *PAS*, ii. 14 (Makuf, ancient Heraclea, in Caria): ἀποτίσει τῷ κυριακῷ [φ]ίσκῳ; *id.* ii. 21 (same place): ἀπο[τ]είσει [τ]ῷ κυριακῷ φίσκῳ.<sup>25</sup>

*Κυριακός* occurs also as a proper name: *PAS*, ii. 89 (Isparta, in Pisidia); *id.* iii. 465 (Baiyat, ancient Seleucia

<sup>18</sup> Cf. Hort, *The First Epistle of St. Peter*, p. 141; and Hahn, *Rom und Romanismus*, pp. 117, 259, 280.

<sup>19</sup> Cf. Grimm-Thayer, *s.v.*

<sup>20</sup> Cf. Jülicher, *Einleitung in das Neue Testament* 1<sup>2</sup>, p. 81. This opinion is not expressed in the 3. and 4. (1901) and 5. and 6. (1906) editions.

<sup>21</sup> Cf. Deissmann, *Neue Bibelstudien*, p. 44 (Eng. tr., p. 217).

<sup>22</sup> Cf. Cremer 2, p. 625.

<sup>23</sup> Cf. Liddell and Scott, *Greek-English Lexicon* 7, *s.v.*

<sup>24</sup> Cf. Deissmann, *Neue Bibelstudien*, p. 44 f. (Eng. tr., p. 217 f.) and *New Light on the New Testament*, p. 82. Two of these were noted previously in Liddell and Scott's *Lexicon* 7.

<sup>25</sup> In *PAS*, ii. 204 (Konia, ancient Iconium, in Lycaonia) Dr. Sterrett restores τῷ κυριακῷ φίσκῳ. Though not without analogy, this is pure conjecture, and for that reason the inscription is not included here.

Sidera, in Lycaonia). These inscriptions are both Christian and probably belong to the year 450 A.D.

κύριος

In Acts 25 26 κύριος is used by Festus as a designation of the Roman emperor, and is equivalent to the Latin *dominus*.<sup>26</sup> This title was disclaimed by Augustus and Tiberius as a reproach and insult,<sup>27</sup> because it was felt to be out of keeping for the head of a government in which republican traditions still persisted. Caligula, however, desired to be called *dominus*,<sup>28</sup> and Domitian also was fond of the title.<sup>29</sup> Thus, in course of time *dominus* became established as a regular epithet of the emperor. However, there is evidence from inscriptions, papyri, and ostraca showing that in the East κύριος was used as a designation of the emperor even in the time of Tiberius and Claudius, and that it was commonly so employed in the reign of Nero.<sup>30</sup> The following instances of κύριος as a title of the emperor are found in inscriptions from Asia Minor: *PAS*, ii. 5 (Ali Agha Tchiftlik, in Caria. It is impossible to determine the reign): τοῦ κυρίου [αὐ]τοκράτορος; *id.* ii. 13 (Kara Hissar, in Caria. The reign is uncertain): τοῦ κυρίου Κ[αίσαρος]; *id.* ii. 32 (Karayuk Bazar, in Pisidia. The inscription belongs to the years 292–305 A.D.): [τ]οῖς [κυρί]οις ἡμῶν αὐτοκράτο[ρ]σιν. An interesting parallel to this use of κύριος occurs in an Aramaic inscription from Palmyra of the third century after Christ, in which the Roman emperor is called כְּרִיסְטוֹס.<sup>31</sup>

Κύριος, like its equivalents in other languages, had a wide range of application, because it denoted supreme authority in different spheres. Hence, it was equally applicable to

<sup>26</sup> On this title of the emperor cf. Mommsen, *Römisches Staatsrecht* 2, ii. p. 737 f.

<sup>27</sup> Cf. Ovid, *Fast.* 2. 142; Suet., *Aug.* 53; Tac., *Ann.* 2. 87; Suet., *Tib.* 27.

<sup>28</sup> Cf. Victor, *Caes.* 3. 12.

<sup>29</sup> Cf. Suet., *Dom.* 13.

<sup>30</sup> Cf. Deissmann, *New Light on the New Testament*, p. 80 f.; Grenfell and Hunt, *The Oxyrhynchus Papyri*, 37, l. 6 (Claudius); Wilcken, *Griechische Ostraka aus Aegypten und Nubien*, 1088 (Claudius), 16–19, 410, 413–420, etc. (Nero).

<sup>31</sup> Cf. Case in *JBL*, xxvi. (1907), p. 155.

the Roman emperor and to Christ—to the former as exercising the highest civil power and to the latter as the supreme authority in the realm of the spirit.

νομικός

The substantive *νομικός*, referring to an interpreter and teacher of the Mosaic law, is found several times in the New Testament<sup>32</sup>; and in the general sense of a *lawyer* it occurs in the later literature and in inscriptions.<sup>33</sup> Grimm-Thayer, however, gives no extra-biblical references to the occurrence of the word either with the specific meaning of *one learned in the Mosaic law* or in the general sense of a *lawyer*. An example of the latter is preserved in an inscription from Asia Minor: *PAS*, ii. 187 (Yalowadj, ancient Antiochia Pisidia, in Phrygia; probably Imperial Period): Δ. Μαλίφ Μαξίμφ νομικῶ.

ξίστης

This word, which is a common Hellenistic representative of the Latin *sextarius*,<sup>34</sup> occurs only once in the New Testament.<sup>35</sup> In Mk. 7 4 it is used of *pots* or *ewers* without any reference to a definite measure. But in the primary sense of a *sextarius* it is found in the following inscription from Asia Minor: *PAS*, ii. 48 *bis* (Karamanlü, in Phrygia; Imperial Period): [έ]λαίου ξέσ(τας) ζ' . . . έλαίου ξ[έ]στας ζ'; *id.* ii. 49 (part of the same *cippus*): οίνου ξέστας ρ'.

ὁ ἐπὶ τοῦ κοιτῶνος

In Acts 12 20 Blastus, an officer of Herod Agrippa, is described as ὁ ἐπὶ τοῦ κοιτῶνος. Though the use of ἐπὶ in

<sup>32</sup> Cf. Mt. 22 28 (Burkitt in *Enc. Bib.* 4991 says the word is foreign to the diction of Matthew and thinks it is derived from Lk. 10 28. But it cannot be said to be peculiar to Luke); Lk. 7 30; 10 25; 11 45 46 52; 14 3; Tit. 3 12.

<sup>33</sup> Cf. Plut., *Sulla* 36; *id.*, *Quaes. Rom.* 30, 271 E (cited by Hahn, *Rom und Romanismus*, p. 224, n. 5); *CIG*, 2787 and 2788 (both from Caria; cited in Liddell and Scott's *Lexicon*<sup>7</sup>, *s.v.*).

<sup>34</sup> For references to literary sources cf. Grimm-Thayer's *Lexicon*, *s.v.*, and Liddell and Scott's *Lexicon*<sup>7</sup>, *s.v.* See also Hahn, *Rom und Romanismus*, pp. 108, 238, 253, 254, 257, 262.

<sup>35</sup> In Mk. 7 3 the clause in which it is contained is omitted by *MBL*, etc., and is evidently a scribal error.

official titles to denote the sphere of authority is not uncommon<sup>36</sup>; yet, so far as the present writer is aware, this particular expression has not been found elsewhere. It occurs, however, in an inscription from Asia Minor: *PAS*, ii. 8 (Kavakavak, in Caria; reign of Hadrian): τὸν ἐπὶ τοῦ [κ]ο[ιτ]ῶν[ος]. The inscription is somewhat mutilated, but the reading given is highly probable.

ὁ καὶ

In Acts 13 9 the Apostle to the Gentiles is called Σαῦλος ὁ καὶ Παῦλος. Heretofore he has been designated Σαῦλος in every case, but hereafter the writer always uses the Latin name Παῦλος. It is not, however, my purpose to discuss the reason for this change or its possible significance.<sup>37</sup> I am concerned only with the expression ὁ καὶ as a formula used with double names.

Abundant evidence has been adduced to show that ὁ καὶ with such names was common in the Hellenistic Period.<sup>38</sup> In many cases these double names are bilingual, but sometimes the two parts belong to the same language.<sup>39</sup> The earliest example from an epigraphic source yet cited occurs in an inscription dating from the reign of Antiochus Epiphanes (*circa* 175 B.C.);<sup>40</sup> but in a fragment of Ctesias, who flourished about 400 B.C., Dr. Stearns has found an instance of this elliptical ὁ καὶ.<sup>41</sup> This case is especially interesting, because it shows that a common Hellenistic idiom had made its appearance during the Classical Period of Greek literature, whereas it has generally been supposed that this usage was confined to the later language. It may not be inappro-

<sup>36</sup> Cf. Grimm-Thayer's *Lexicon*, s.v. *ἐπί* A, i. 1. d; Liddell and Scott's *Lexicon*?, s.v. *ἐπί* A, iii. 1; and Deissmann, *Bibelstudien*, p. 174 f. (Eng. tr., p. 306 f.).

<sup>37</sup> Cf. Ramsay, *St. Paul the Traveller*, p. 81 f.

<sup>38</sup> Cf. Wetstein, *Novum Testamentum*, *ad loc.*; Schmid, *Atticismus*, iii. p. 338; Deissmann, *Bibelstudien*, p. 181 f. (Eng. tr., p. 313 f.).

<sup>39</sup> Cf. *PAS*, iii. 253 (Περρωλίω τῷ καὶ Ἀρτωνίῳ), 375 (Ζωτικῶ τοῦ καὶ Ἐρμού) and Ποσιδάνεως ὁ καὶ Ἀδῆανου), 528 (Ἀλεξάνδρου τοῦ καὶ Ἀρτέμιου).

<sup>40</sup> Cf. Schmid, *op. cit.*, iii. p. 338.

<sup>41</sup> Cf. Stearns in *JBL*, xix. (1900), p. 53. Dr. Deissmann's earliest literary examples are from Josephus; cf. *Bibelstudien*, p. 182 (Eng. tr., p. 314).



prate to add to the instances already collected the following cases of *ὁ καί* with double names: *PAS*, ii. 55, 72, 187, 352; *id.* iii. 2, 22, 160, 253, 336, 364, 375 *bis*, 417, 480, 528, 612, 623, 637, 642. All these inscriptions except the last two were found in the southern half of Asia Minor. Nos. 637 and 642 are from Palmyra, but they are cited here because they are included in Sterrett's collection.

In a Latin inscription found at Regium Iulium in Bruttium *ὁ καί* appears as *o cae*: D. M. FABIA SPERATA SALLYSTIS ACATHOCLES O CAE RODIOS ATOIC ΕΠΟΗ-CAN.<sup>42</sup> The use of *qui et* in this sense is not uncommon.<sup>43</sup>

#### οικοδεσπότης

This word is found several times in the synoptic gospels, but it does not occur elsewhere in the New Testament. According to Phrynichus it was not used by the earlier Greeks,<sup>44</sup> and the first occurrence of the word in the extant literature seems to be in the comic poet Alexis, who flourished about the middle of the fourth century B.C.<sup>45</sup> Grimm-Thayer refers also to Josephus, *c. Ap.* 2. 11. 3, Plutarch, *Quaes. Rom.* 30. 271 E, and Ignatius, *ad Eph.* 6. Another instance of *οικοδεσπότης* in an inscription from Asia Minor is worthy of mention: *PAS*, iii. 150 (Ashagha Eshenler, in Isauria; Imperial Period): *υἱοῦς τοῦς οἰκοδεσπ[ότα]ς*.

#### σὺν καί

Deissmann notes the pleonastic use of *καί* after *μετά* in Phil. 4 3, to which he has found a parallel in an Egyptian papyrus.<sup>46</sup> Blass had previously called attention to the similar *σὺν καί* in Clem. Rom. 1 Cor. 65 1,<sup>47</sup> and Deissmann gives several cases of this expression from the papyri.<sup>48</sup> *Σὺν*

<sup>42</sup> Cf. *CIL*, x. 11, O CAE RODIOS, etc. = *ὁ καί* 'Ρόδιος ἀπὸ τοῦ ἐποίησαν.

<sup>43</sup> Cf. Schmid, *op. cit.*, iii. p. 338.

<sup>44</sup> Cf. Phryn., p. 373 (Lobeck).

<sup>45</sup> Cf. Alexis, *Frag.* 225 (Kock), cited by Grimm-Thayer.

<sup>46</sup> Cf. Deissmann, *Bibelstudien*, p. 58, n. 2 (Eng. tr., p. 64, n. 2); *Neue Bibelstudien*, p. 93 (Eng. tr., p. 266 f.).

<sup>47</sup> Cf. Blass, *Grammatik des neutestamentlichen Griechisch*, p. 257 (Eng. tr., p. 263).

<sup>48</sup> Cf. Deissmann, *Neue Bibelstudien*, p. 93 (Eng. tr., p. 266).

*καί* occurs also in an inscription from Asia Minor: *PAS*, iii. 612 (east of Ilias, in Phrygia; probably Imperial Period):  
*σὺν καὶ τῷ ἀνδρὶ αὐτῆς.*

τίτλος

In the gospel of St. John the inscription which Pilate placed upon the cross is called *τίτλος*.<sup>49</sup> In illustration of this usage Grimm-Thayer refers to *Ev. Nic.* 10. 1, which, however, is evidently dependent upon the passage in the Fourth Gospel. No additional references are given; but the word is not uncommon in the Hellenistic Period.<sup>50</sup> *Titulus*, from which *τίτλος* is derived, was the regular word in Latin for the placard giving the charge or offense on account of which a person suffered punishment.<sup>51</sup> But it was also used of an epitaph,<sup>52</sup> and it may not be inappropriate to note that *τίτλος* occurs with this meaning in the following inscriptions from Asia Minor: *PAS*, ii. 193 (Konia, ancient Iconium, in Lycaonia): *ἀνεστήσαμεν ζῶντες ἑαυτοῖς τὸν τίτλον*; *id.* ii. 200 (same place): *τίτλον ἐ(ν)ποίηι*; *id.* ii. 215 (same place): *ἀνεστήσαμεν τὸν τίτλον τοῦτον*; *id.* ii. 236 (same place) *τίτλον ἔστησ[αν]*. In *PAS*, ii. 212, another inscription from Iconium, Sterrett restores *τίτλον*. It is worthy of note that all of these inscriptions were found at Iconium and date probably from the Imperial Period, most of them marking the graves of Christians.

This word sometimes appears in the neuter form *τὸ τίτλον*;<sup>53</sup> but in the Fourth Gospel and in the inscriptions mentioned above, wherever the gender is determinable, the word is masculine.

υἱὸς πόλεως

The metaphorical use of *υἱὸς* with a genitive in such expressions as *υἱὸς τῆς βασιλείας* and *υἱὸς τοῦ φωτός* is common in the New Testament, and is rightly explained as a

<sup>49</sup> Jn. 19 19 20.

<sup>50</sup> Cf. Hahn, *Rom und Romanismus*, p. 122.

<sup>51</sup> Cf. Suet., *Calig.* 32; *Dom.* 10. See Hahn, *op. cit.*, p. 122.

<sup>52</sup> Cf. Juv., *Sat.* 6. 230; Plin., *Ep.* 6. 10. 3; 9. 19. 3.

<sup>53</sup> Cf. *CIG*, 3621 (Taurian Chersonese).

Semitism.<sup>54</sup> יב is similarly used in the Old Testament. But on the other hand, as Deissmann and Thumb have shown,<sup>55</sup> it is certainly incorrect to assume that this use of *υἰός* was unknown in Greek-speaking circles. The following epithets are found in the elevated style which appears on coins and in some inscriptions:<sup>56</sup> *υἰός τῆς γερουσίας, υἰός τῆς πόλεως, υἰός τοῦ δήμου, υἰός Ἀφροδισιέων*, etc.<sup>57</sup> *Τῖος πόλεως* occurs in the following inscriptions from Asia Minor: *PAS*, ii. 2 (Kiösk, in Caria; reign of Nero);<sup>58</sup> *id.* iii. 405, 409, 417, 420, 421 *bis* (all from Kara Baulo, in Pisidia; Imperial Period). In *PAS*, iii. 422, another inscription from the same place and of the Imperial Period, Sterrett restores *υἰός πόλεως* on the analogy of the preceding.

The similar expression *θυγάτηρ πόλεως* is found once: *PAS*, iii. 612 (east of Ilias, in Phrygia; probably Imperial Period).

Of course the metaphorical use of *υἰός* by the writers of the New Testament was in no way conditioned by the figurative application of the word in Greek-speaking communities. But the latter may have modified the impression produced by the New Testament expression when it was first heard or seen by the converts of Asia Minor. It would probably have seemed to them less striking than it does to us.

<sup>54</sup> Cf. Grimm-Thayer, *s.v.*; Crömer<sup>9</sup>, p. 1022 f.; Blass, *Grammatik des neutestamentlichen Griechisch*, p. 94 (Eng. tr., p. 95 f.).

<sup>55</sup> Cf. Deissmann, *Bibelstudien*, p. 161 f. (Eng. tr., p. 161 f.); Thumb, *Die griechische Sprache*, p. 121. Thumb notes the occurrence of *υἰός θεάρον* in Hellenistic Greek.

<sup>56</sup> Cf. Le Bas et Waddington, *Inscriptions grecques et latines recueillies en Grèce et en Asie Mineure*, iii. 2, p. 26; Paton and Hicks, *The Inscriptions of Cos*, p. 125 f.; cited by Deissmann, *Bibelstudien*, p. 166 (Eng. tr., p. 165).

<sup>57</sup> Deissmann, following W. Schulze, refers to the use of *υἰός τέχης* by the tragedians (cf. Deissmann, *Bible Studies*, p. 166 — not in German edition). The analogous expression *παῖς τῆς τέχης* occurs once in both Sophocles and Euripides (cf. Soph., *O.T.* 1080 and Eur., *Frags.* 979 Nauck); but the present writer has not been able to find an instance of *υἰός τέχης* in Greek tragedy.

<sup>58</sup> Sterrett says (*PAS*, ii. p. 6): "Mr. Waddington places this inscription in the last years of Nero's reign, about 54 A.D.; cf. his commentary in *Voyage Archéologique*, 600 a." The words of the French savant are "dans les premières années du règne de Néron."

## II

There are a number of New Testament names in this collection of inscriptions, and some of them are worthy of mention. The inscriptions in which they occur are probably all of the Imperial Period.

'Απελλῆς<sup>59</sup>

*PAS*, ii. 397 (Caria). This inscription contains the Doric nominative 'Απελλᾶς and genitive 'Απελλᾶ. The 'Απελλᾶς here mentioned was a *tribunus militum* in the *legio III Cyrenaica*, which served in the campaign of Vespasian against the Jews in 69 A.D. and later with Trajan in the East.<sup>60</sup>

'Αφία<sup>61</sup>

*PAS*, iii. 482, 508, 594 (Pisidia and Phrygia). In all these cases the name appears in the form 'Αφία—a spelling which Bishop Lightfoot ascribes to the carelessness of the stonecutters.<sup>62</sup>

'Επαφρᾶς<sup>63</sup>

*PAS*, iii. 375 (Phrygia). The genitive 'Επαφρᾶδος, like 'Αππᾶδος, Παππᾶδος, etc., is found here; whereas in the New Testament the form 'Επαφρᾶ only is used.<sup>64</sup>

## Θεόφιλος

*PAS*, ii. 188 (Isauria).

## Κυρία

In 2 Jn. 1. 8 *Κυρία* may be a proper name, though it is now generally understood figuratively of a community of Christians.<sup>65</sup> The name, however, is not uncommon in the

<sup>59</sup> Cf. Lightfoot, *St. Paul's Epistle to the Philippians*<sup>6</sup>, p. 174.

<sup>60</sup> Cf. Egbert, *Introduction to the Study of Latin Inscriptions*, p. 408.

<sup>61</sup> Cf. Lightfoot, *St. Paul's Epistles to the Colossians and to Philemon*<sup>6</sup>, p. 306 f.; Zahn, *Einleitung in das Neue Testament*<sup>2</sup>, i. p. 325.

<sup>62</sup> Cf. Lightfoot, *Colossians*<sup>6</sup>, p. 306 f.

<sup>63</sup> Cf. Zahn, *op. cit.*, i. p. 325.

<sup>64</sup> Col. 1. 7 (no variant readings).

<sup>65</sup> Jülicher, *Einleitung in das Neue Testament*<sup>6</sup>, p. 216 (Eng. tr., p. 250).

time of the Empire, several instances having been noted by Lücke.<sup>66</sup> To these should be added the following: *PAS*, ii. 159; *id.* iii. 237, 326,<sup>67</sup> 557, 564 (Phrygia, Isauria, Lycaonia).

Ὀρησιμος<sup>68</sup>

*PAS*, ii. 39, 42, 47, 74, 84, 196; *id.* iii. 168, 170, 216 (?), 366 *bis*, 376(?), 476 *bis*, 482, 503(?) (Phrygia, Pisidia, Lycaonia, Isauria). The feminine form Ὀρησιμη occurs once: *id.* iii. 483 (Pisidia).

Σασθίης

*PAS*, ii. 23, 24 (Caria).

Τρόφιμος

*PAS*, ii. 38,<sup>69</sup> 41, 43,<sup>69</sup> 72; *id.* iii. 6 (?), 489, 536 (Phrygia, Pisidia, Cilicia).

<sup>66</sup> Cf. Lücke, *Commentar über die Schriften des Evangelisten Johannes*, iii. p. 263 f. See also Pape, *Wörterbuch der griechischen Eigennamen*<sup>2</sup>, s.v., where *CIG*, 6960 (place uncertain), is cited.

<sup>67</sup> The form of the name is here Κυρή.

<sup>68</sup> Cf. Lightfoot, *Colossians*<sup>2</sup>, p. 310 f.; Zahn, *op. cit.*, i. p. 325.

<sup>69</sup> The name is here spelled Τρόμιμος.