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head high ; and his habit always plain and modest. His work as a minister was interrupted by an imprisonment lasting twelve years. What a satire on human life that a man like John Bunyan should have been imprisoned as a malefactor by a man like Charles II. ! Yet God knows how out of evil still to bring forth good ; and those twelve years, during which he and his friends were sighing and groaning over the suspension of his work, proved, in God's wonderful providence, to be the years of his immortal influence ; for in prison *Grace Abounding* and *The Pilgrim's Progress* were penned, as well as the best of the other books by which, being dead, he yet speaketh and will continue to speak as long as the English language is understood and as long as there are human beings capable of the experiences which these books record.

JAMES STALKER.

LEXICAL NOTES FROM THE POPYRI.*

XXIII.

σκόλοψ.—In *Notes* i. (p. 274) BU 380⁹ (iii/A.D.) τὸν πόδαν πονεῖς ἀπὸ σκολάπου was quoted in illustration of the fact that in Hellenistic vernacular the word had become *thorn* or *splinter* rather than *stake* : the same result followed from late citations in L. and S. So in *Syll.* 802⁹² (iii/B.C.) a man περὶ σκόλοπας τινὰς τοὺς ὀπτίλλους ἀμφέπεισε in falling from a tree, and became blind, apparently not at once (κακῶς δὲ διακείμενος καὶ τυφλὸς γεγενημένος). Unless this is an illustration of the "beam in the eye" (!), we should think naturally of thorns or spikes. The R.V. margin "or *stake*" at 2 Corinthians xii. 7 may perhaps be added to the places

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

where classical Greek has received too much weight in the Revisers' counsels: it would have been deeply interesting to see what would have happened if men like Lightfoot had known the papyri. (Cf. *Proleg.* 2 or 3 242.) LXX usage (see Grimm-Thayer) strongly confirms the rendering *thorn*.

σκορπίζω.—As a word of popular speech it is well attested by the ban of Phrynichus. So P Herm.7 ii¹⁸ (ii/A.D.) of young plum trees, *έσκορπισμέναι έν τῷ χωρίῳ*, and so 28¹⁴.

σκούβαλον.—To *Notes* ii., iii. we may add a comment on the word's history. Its prevailing sense (= *stercus*—see Wetstein on Phil. iii. 8) may be explained by a popular association with *σκόρ*, with which it is quite impossible to connect it historically. That it was a vulgar coinage from *ές κύνας βαλείν* is likely enough (like *σκορακίζω* from *ές κόρακας*): its original meaning thus would be *refuse* (R.V. marg.); but the other is more probably what Paul meant. CPR 175¹⁶ (time of Commodus?) should have been quoted, like OP 43 vs. iii²⁵ (295 A.D.), as a *proper name*. Gemellus' letter FP⁷ (100 A.D.), cited in *Notes* ii., is rendered by the edd. "a little bundle, and rotten hay, the whole of it decayed—no better than dung."

σκύλλω.—In *Notes* i. (pp. 273 f.), ii. the word is pretty fully illustrated, but we could add a good many more exx.

σκοληκόβρωτος.—It may be worth while to quote a similar compound, *ιχθυόβρωτος*, from *Syll.* 584⁸ (? i/B.C.): a curse is issued against any one who injures the sacred fish of Atargatis—*ό τούτων τι ποιῶν κακός κακῇ έξωλεία απόλοιτο, ι. γενόμενος*.

σορός.—C. and B. No. 651^{5, 10} (iii/A.D.) has the word twice, in an inscription of the usual kind warning off intruders from a family vault: no one is to put there *ξενόν νεκρόν ἢ σορόν*, a body or a bier that has carried it. In the first occurrence it is a permanent feature—the two Christian soldiers named made jointly for themselves and

their wives τὸν βωμὸν καὶ τὴν κατ' αὐτοῦ σορόν, a symbolic bier carved on the "altar."

σπένδω.—In P Par 22³ (ii/B.C.) the Twins in the Serapeum are described as τῶν Ὀσοράπει (cf. *Archiv* iii. p. 250) χάσας σπενδουσῶν, cf. *Syll.* 653³ (i/B.C.) ἱεροῦς . . . αἶμα καὶ οἶνον σπένδοντας, TbP 600^{5t} (iii/A.D.) οἴνου σπενδο[μέ]νον ἐν τῷ [ἱερῷ]. The verb is similarly used in the *libelli*, or certificates of pagan worship, by which those who "poured out libations" to the gods obtained immunity: see Milligan, *Selections*, p. 114 ff., and add the new document in the *Rylands Papyri* p. 21, καὶ ἔθυσα καὶ ἔσπισα καὶ τῶν ἱερείων ἐγευσάμην. Curtius (*St. Paul in Athens*, *Exp.* VII. iv. p. 447) has drawn attention to the fact that this, the simplest form of old Pagan worship, is the only one which St. Paul takes over and applies directly to himself: see Phil. ii. 17, ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συναίρω πᾶσιν ὑμῖν: 2 Tim. iv. 6, ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν.

It may be added that the subst. σπονδή came to be used of an additional impost, particularly on vine-land, levied nominally for a libation to Dionysius; cf. OP 917³ (ii./iii. A.D.) with the Editors' note. From this the transition was easy to any "payment" or "gratification" added to the rent, e.g. OP 101¹⁹ (A.D. 142), 730¹³ (A.D. 130). In BM 948¹² (A.D. 236) (=III. p. 220) a ship-master receives in addition to his pay a jar of wine ὑπὲρ σπονδῆς, as a *rouvboire*: cf. OP 610 (ii/A.D.) τὴν δὲ σπονδῆ(ν) χάρισαι and the similar use of the diminutive in OP 525^{5a}. (early ii/A.D.) ἐὰν δέη . . . δοθῆναι σπο[ν]δάριον "if [a gratuity must be given" (Edd.).

σπλάγχχον.—For this word in its more distinctively "Hebraic" sense of kindness or benevolence, cf. BU 1139¹⁷ (B.C. 5) ὑπὲρ σπλάγχχον, "for pity's sake." Lightfoot on Phil. i. 8 suggests that the verb was a coinage of the Jewish

dispersion, and Thumb *Hellenismus*, p. 123, practically confirms this.

σπουδάζω, σπουδή.—With the *acc. c. inf.* after σπουδάζω in 2 Pet. i. 15, for which Mayor can supply only one other example [Plato] *Alc. sec.* 141, σπουδάσαντες τοῦτ' αὐτοῖς παραγενέσθαι, cf. BU 1080¹⁴ (? iii/A.D.) σπούδασον ἡμᾶς καταξιῶσαι τῶν ἰσ[ω]ν γραμμάτων, also PFi 89^{11,13}, 131 (iii/A.D.). See *Proleg.* p. 205. For the “religious” connotation of σπουδή as in 2 Cor. viii. 7 (cf. Rom. xii. 8, 11, Heb. vi. 11), Thieme (p. 31) cites such passages from the Magnesian inscriptions as Magn. 53⁶¹ (iii/B.C.) ἀπόδειξιν ποιούμενος τῆς περι τὰ μέγιστα σπουδῆς, 85¹² (ii/B.C.) ἡ τοῦ [δῆ]μου πρὸς τε τ[ῆ]ν θεὰν ὁσιότης τε καὶ σπουδή. The general sense of “eagerness” or “anxiety” connected with the word comes well out in such a passage as HbP 44⁷² (B.C. 253 (252)) οὐ γὰρ ὡς ἔτυχεν περι τούτων τὴν σπουδὴν ποιῆται ὁ διοικητής, “for the dioecetes is showing no ordinary anxiety with regard to this” (Edd.). For the phrase πᾶσαν σπουδὴν ποιῆσθαι as in Jude 3, cf. Michel 417³⁸ (end of iv/B.C.) quoted in *Proleg.* p. 214, and PP II. p. [45]⁸ (B.C. 258–3) (=Witk. p. 16) τὴν πᾶσαν σπουδὴν πόησαι [το]ῦ ἀφειθῆναί σε διὰ τέλους.

σφυρίς.—The aspirated σφυρίς, which is read throughout by WH., is well attested in the papyri, e.g. OP 116^{19f} (ii/A.D.) σφυρίδα φοίνικος καλοῦ, “a basket of good dates,” and the diminutive in OP 529⁵ (ii/A.D.) σφυρίδιν τραγημάτων. In FP 102 (c. A.D. 105), a series of farm accounts, wages are paid apparently according to the number of “baskets” (σφυρίδες) produced. See further *BS* pp. 158, 185, and *Classical Review*, xv. p. 33.

στάμνος.—For the wider use of σ. as an earthen jar for any purpose, and not merely for keeping wine, see *Archiv* v. p. 381, no. 56^{5t}. (late i/A.D.) στάμνον ἐν ᾧ ἦσαν ἑκατὸν πε[ν]-τήκοντα ἰσγάδες, “jar in which were a hundred and fifty

dried figs," also the newly published P. Hamburg 10³⁵ (ii/A.D.) with the Editor's note, where it is stated that *ὁ στάμνος* (instead of the Attic *ἡ στ.*) is more frequent in the papyri.

στάσις.—The usage of *σ.* in Acts xv. 2, xxiii. 7, 10, may be paralleled from P. Strass. 20¹⁰ (iii/A.D.) where certain persons, who have been long at strife, agree *στάσεις διαλύσασθαι*, and Rein. P. 18^{1st} (B.C. 108) *ἐπ' ἀδίκου στάσεως ἰστάμενος*, "soulevant une querelle injuste." In BM III. p. 184¹³² (A.D. 113) the word is used of a "shift" of workmen.

σταυρός.—The metaphorical use of *σταυρός* in Luke ix. 23, *ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν*, finds an interesting illustration in a Christian prayer of the fourth or fifth century, OP 1058 *ὁ θεὸς τῶν παρακειμένων σταυρῶν, βοήθησον τὸν δοῦλόν σου Ἀπφορᾶν*, "O God of the crosses that are laid upon us, help thy servant Apphorus." "God is apparently thought of as at once the sender and mitigator of trials" (Ed.).

Στάχυς.—The proper name (as Rom. xvi. 9) is found in P. Revill. Mél. p. 295¹⁴ (B.C. 131-0) (=Witk. p. 73) *Πέλοπα καὶ Στάχυν*.

στέγη.—One of the poetical substantives, which has passed into general use in the *Κοινή*, e.g. PP II. p. [28]¹¹ (B.C. 241) *καθει (=ηι) ρηκότας τὰς στέγας*, "having taken down the upper story" (Ed.)—an action on the part of the owners to avoid having Crown officials billeted on them (*πρὸς τὸ μὴ ἐπισταθμεύεσθαι*). In *Syll.* 558¹⁴ (i/A.D.) *τ(ῆ)ν ὀπίσω τοῦ προπόλου στέγην*, the reference is to the covered vestibule adjoining the gate of the Temple of Asklepios: cf. *ib.* 18 *στεγάσαι δὲ καὶ τοῦ προπύλου τὸ ὀπίσω(ι)μέρος*. A neuter subst. is found in *Syll.* 813²⁰ *ἐπ[ὶ τὸ α]ὐτὸ στέγος ἐ[λθ]εῖν*, and a diminutive in OP 109²⁰ (a list of personal property, late iii/iv. A.D.) *στέγαστρον καινὸν α*, "1 new cover" (Edd.).

στέγω.—See *Thess.* p. 36, and add for a literary example P. Grenf. I. 1¹⁸ (ii/B.C.) ζηλοτυπεῖν γὰρ δεῖ, στέγειν, καρτερεῖν.

στενός.—The metaphorical use of σ, in Matt. vii. 13, Luke xiii. 24, may be illustrated from an amnesty decree of the Emperor Caracalla of July 11th, 212, where to avoid a too “narrow” interpretation of a previous decree that all may return to their own homes (εἰς τὰς πατρίδας τὰς ἰδίας), it is emphasized that in reality all restrictions as to place of dwelling are abrogated P. Giss. 40^{ll.} ἵνα μὴ τις στενότερον παρερμηνεύσῃ τὴν χάριτά μου ἐκ τῶν ῥη[μά]των το[ῦ] προτέρου διατάγματος κ.τ.λ. In the introduction the Editor contrasts with στενότερον παρερμηνεύσῃ the φιλανθρωπότερ[ο]ν ἐρμηνεύω of an Epistle of Hadrian, BU 140^{19f.}

στενοχωρέω.—For this late word see PP II. p. [28]¹³ (B.C. 241—as quoted under στέγη) ἐπεὶ στενοχωροῦμεν σταθμοῖς, “since we are short of billets” (Ed.). It occurs also in one of the Hawara papyri, *Archiv* v. p. 381, no. 56^{3t} (late i/A.D.) στενοχωρεῖν ἐν τῷ κα . [.]φ οὐκ ἠδυνάσθη.

στέφανος.—It is popularly supposed that this word is not strictly used of royal crowns, but see *Thess.* p. 35.

στήκω.—A new present (M Gr. στέκω) from the perf. ἔστηκα, and retaining the same meaning. The idea of emphasis usually associated with the verb can hardly be pressed, in view of the late Greek love for such forms: cf. Kaibel, *Epigr. Gr.* 970, where it is interchanged with ἔστανεν (on which see *Proleg.* p. 55, note 2), ὁ[ς] ποτ[ε] γυμνασιῶ Φιλήμονος ἔστανεν Ἐρμῆν νῦν σ[τ]ήκω κἀ[ν] γὰρ Τελέσφορος.

στίγμα.—For the force of this word in Gal. vi. 17 see Deissmann's discussion *BS* p. 349 f. and the note by one of us in *Expr. Times* xxi. 283 f. The verb is found of branding a slave in P. Lille 29¹⁴ (iii/B.C.) μηθενὶ ἐξέστω σώματα πωλεῖν [ἐπ'] ἐξαγωγῆ, μηδὲ στίζειν.

στοιχείον.—The use of modern Greek in determining the meaning of early Hellenistic words is well illustrated by Pro-

fessor Gwatkin's translation of *στοιχεῖα* as "spirits" in the letter of Polycrates of Ephesus (Eus. *H.E.* v. 24), see this *Early Church History*, i. p. 264. It would appear that this meaning can also be extended to the New Testament passages, see Deissmann, *Encyc. Biblica s.v.* "Elements." For *σ.* of letters of the alphabet, see BU 959² (A.D. 148), and cf. Par P 63¹¹⁶ *στοιχειωδῶς* "letter by letter."

στοιχέω.—A striking parallel to Rom. iv. 12 is afforded by *Syll.* 325⁶ (i/B.C.) where a certain Aristagoras is praised for walking in the steps of his father and forebears—*καὶ αὐτὸς στοιχεῖν βουλόμενος καὶ τοῖς ἐκείνων ἰχνεσιν ἐπιβαίνειν*, cf. *ib.* 929¹⁸ (ii/B.C.) *τῆς δὲ συνκλήτου στοιχοῦ[σης τῆι παρ' ἐαυ]τῆι π[ρὸς ἅπαντας ἀνθρώ]πους ὑπαρχούσῃ δικαιοσύνηι*.

στρατεύομαι.—On the question whether *σ.* must really refer to *active* service, see *Notes* ii, p. 120; but the remainder of the note there quoted from Grenfell and Hunt, *Tebtunis Papyri* i. p. 47, makes the statement that the R.V. margin Luke iii. 14 is "unprovable" rather too strong. In BU 1127²⁸ (B.C. 18) *ἐὰν δὲ κατὰ τι στρατεύηται ὁ Ἄ. ἐν τοῖς κατὰ τὴν παραχώρησιν*, Schubart notes that the meaning must be "Schwierigkeiten, Umstände machen," comparing 1130²⁰ (B.C. 17). This is rather like our phrase, "He has been in the wars." The use illustrates the large metaphorical application of the term in the New Testament. Cumont, *Les Religions Orientales*, p. xvii., has collected a number of passages on the "Salvation Army" in ancient times.

συγκλείω.—For *σ.* construed with *εἰς*, as in Rom. xi. 32, cf. *Syll.* 326¹⁸ (Rom.) *τοῦ καιροῦ συγκλείοντος εἰς χεῖμῶνα*.

συγκρίνω.—P Lille 1²⁷ (B.C. 259–8) *ὑστερον δὲ ἐπισκοπούμενος τὰ περίχωμα συνέκρινεν τὰ χῶματα ποιῆσαι* "he decided," a sense which the verb has also in PFi 55²⁰ (A.D. 88[96]), 56⁷.¹⁷ (A.D. 234). In PP II, p. [23]⁵ (B.C. 241–39) *καθότι συνεκρίθη ἐπὶ Λογβάσεως* the Ed. under-

stands "as has been *contended* in the court of Logbasis," "according to LXX use."

συγκυρία.—With Luke x. 31 *κατὰ συγκυρίαν* cf. TP 8 *κατά τινα συντυχίαν*.

συναίρω.—For the meaning "congratulate" which Lightfoot gives to this verb in Phil. ii. 17 (but see *contra* Kennedy *E. G. T.* ad loc.), we may compare the ironical usage in TbP 424^b (late iii/A.D.) *εἰ μὲν ἐπιμένεις σου τῇ ἀπονοίᾳ, συγχέρω σοι*, "if you persist in your folly I congratulate you" (Edd.). In BU 1080 (? iii/A.D.) a father writes to his son congratulating him on (*συναίρων ἐπί*) his happy marriage. *Syll.* 807^b (ii/A.D.) *συνχαιρομένου* illustrates the middle usage in Acts iii. 8 D: see *Proleg.* p. 161.

συζητέω.—For the New Testament sense of "dispute," as in Mk. viii. 11, cf. OP 532¹⁷ (ii/A.D.) *συζητήσοντά σοι* "dispute with you about it" (Edd.)

σύζυγος.—We can produce no evidence for *σ.* as a proper name, though its use as such in Phil. iv. 3 seems probable: see Kennedy *ad loc.* For its use as an appellative Thieme (p. 32) cites the Magnesian *graffito* 328 (prob. i/A.D.) *σ]ύζυγοι Βαίβιος Κάλλιπος*: cf. 321.

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