

T H E S I S

"THE PREPOSITIONS OF THE NEW TESTAMENT,
WITH ILLUSTRATIONS FROM THE PAPYRI."

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No man can be a theologian who is not a philologist.
He who is no grammarian is no divine.-- A.M.Fairbairn

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Preface

If any apologia be needed for a thesis of this nature it may be found, I think, in Renan's remark, "La Verité consiste dans les nuances". We are concerned with minutiae, but singularly important minutiae. Any really scientific N.T. exegesis must take full account of the prepositions. I venture to claim this as the first attempt on any considerable scale to illustrate and expound the prepositions of the Greek N.T. in the light of contemporary Papyri usage. Moulton and Milligan have already pioneered some of the way in their lexical notes. But this thesis which is quite independent of the latter work, aspires to be not only an attempt to illustrate from the Papyri but also a full treatment of the N.T. prepositions to boot.

The thesis falls into three parts: (1) An introduction on the importance of the prepositions of the N.T. (2) A general consideration of the N.T. representatives in the light of ancient and modern Greek. (3) A detailed exposition with illustrations from the Papyri. The last and by far the largest section embodies the results of my own researches except where sometimes I have drawn upon the dissertations of Rossberg and Kuhring[†] who used collections to which I had not access. The middle section is perhaps the least original; but even there I hope it leaves the impression of having gone through my own mill.

I have tried to acknowledge all my borrowings as they occur.

A.M.H.

[†] Some of these illustrations are undated, but are mostly Ptolemaic.

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*and certain well-known commentaries on the N.T. such as Macneile
on Matthew, Lake and Cadbury on Acts, Sanday and Headlam on Romans etc.*

"THE PREPOSITIONS OF THE NEW TESTAMENT, WITH SOME
ILLUSTRATIONS FROM THE PAPYRI."

PROLEGOMENA: THE IMPORTANCE OF GREEK PREPOSITIONS.

1. The study of Greek prepositions does not, on a casual thought, commend itself as an enthralling pursuit. The versatilities of ἐν or κατὰ, or the subtle soteriological differences between ἀντί and ὑνέφ do not suggest themselves as any more exciting than the problems which engaged Browning's Grammarian -

"He settled "Hoti's" business - let it be! -
Properly based "Οὐκ" -
Gave us the doctrine of the enclitic "De",
Dead from the waist down."

What boots "this lust of the linguistic", may the uninitiated quite innocently ask, who has never thrilled to the discovery of a new 'nuance' of meaning in an old preposition?

And yet of all the parts of speech there is scarcely any more important than the preposition. We have the excellent authority of Luther for declaring that there is a divinity in prepositions. On the correct understanding and translation of one of these little words depends not seldom the correct exegesis of many a notable passage of New Testament Scripture; without that prepositional

key the door to the exposition of many a great text would never properly open. "Am I wrong in saying", writes Westcott on Rom.6:13, "that he who has mastered the meaning of these two prepositions, now truly rendered - 'into the name', 'in Christ' - has found the central truth of Christianity? Certainly I would gladly have given the ten years of my life spent on the Revision to bring only these two phrases of the New Testament to the heart of the Englishman."*

But, even after all these centuries, who dare say that he can plumb all the depths of meaning latent in the great Pauline ἐν Χριστῷ ? Who shall dogmatise where a Schweitzer and a Deissmann disagree? Here, indeed, no mere grammatical surgery can hope to lay bare the deepest content of the phrase. "These are", as Simcox remarks, "extra-grammatical points".**

2. The interest and value of Greek prepositions in the New Testament touches a multitude of important beliefs and problems, from the Baptismal formula to the mysticism of St. Paul and the Semitisms of the Apocalypse. What theological battles have been waged round the interpretation of a particular preposition! What theories have been built on a single prepositional phrase! To take

* Some Lessons of the Revised Version of the New Testament, (p.83).

** Language of the New Testament. (p.144).

one instance only, what is the meaning of the phrase *κατὰ σάρκα* in 2 Cor.5:16? Scholars like Johannes Weiss and James Hope Moulton, building on this phrase, have seriously suggested that Paul had once actually seen Jesus in the flesh.

No scholar or exegete, then, who would discover the full riches of a 'logion' of Jesus or an argumentation of Paul, can afford to ignore such apparent 'minutiae' as the prepositions. The Greek prepositions are instinct with life and meaning. Here the man who reads the New Testament only in the English Authorised Version is often liable to miss the full significance of a sentence or saying. I confess that, before I came to read Greek, I never fully understood the point of the Authorised Version's (Matt.23:24), "strain AT a gnat and swallow a camel." But the original Greek is pellucidly clear: "Strain OUT (*διολίζοντες κτλ.*) a gnat." Only then I grasped the humorous hyperbole, so beloved of the Oriental teacher, with all its absurdity and truth: before that I had the wrong mental picture.

A similar example may be cited from Westcott: John 8: 30, 31 reads: *ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς κ.τ.λ.*

Authorised

Version, "Many believed on Him to those Jews

which believed on Him", destroying the intended distinction between $\pi\iota\sigma\tau\acute{\epsilon}\upsilon\epsilon\iota\nu \epsilon\acute{\iota}\varsigma$ c. acc. and $\pi\iota\sigma\tau\acute{\epsilon}\upsilon\epsilon\iota\nu$ with the dative. $\pi\iota\sigma\tau\acute{\epsilon}\upsilon\epsilon\iota\nu$ c. dat. marks intellectual belief, $\pi\iota\sigma\tau\acute{\epsilon}\upsilon\epsilon\iota\nu \epsilon\acute{\iota}\varsigma$ personal trust. It is our English difference between "believing a man" and "believing in him". "Some believed in Christ", comments Westcott, "and they were safe in their readiness to follow Him, wherever He might lead them. Some Jews believed Him and, while they admitted His claims, would have made Him the Messiah of their own hearts. In such a state lay the possibility of the fatal issues of the chapter." (Lessons of the Revised Version of the New Testament, p.64).

3. A man reveals himself as much in his prepositions as in his books. Of the writers of the New Testament this is eminently true. Each book has its prepositional idiosyncrasies. Luke uses his prepositions differently from John. Matthew is more correct in differentiating $\epsilon\acute{\iota}\varsigma$ from $\epsilon\acute{\nu}$ than Mark. But of all the writers, Paul is undoubtedly the most adept in his handling of the prepositions. $\delta\iota\alpha$, $\kappa\alpha\tau\alpha$, $\epsilon\acute{\nu}$, we may say of him, but the greatest of these is $\epsilon\acute{\nu}$. And, on occasion, he can paint a picture by a deft use of these little words. The classic example of this is Gal.3:13, where three prepositions describe Paul's interpretation of the significance

of Jesus' death. ὑπό gives the first idea: (υπο) "As many as are under (ὑπό) a curse from the works of the Law." The Law is a sword of Damocles hanging over every man who seeks salvation in works of Law. He is 'under' a 'curse'. But, says Paul (v.13), Christ became a curse 'over' (ὑπέρ) us, i.e. 'for' us. The sword of Damocles fell on Him instead of us. Christ stood 'over' us, and between us and the curse of the Law 'under' which we lived. And, thirdly, Christ bought us out (ἐξυγόρασεν) from under the curse of the Law. We were delivered from under the curse of the Law when Christ became a curse in our stead.

Prepositions, indeed, are pictographic for those who have eyes to see them.

4. But the prepositions have other values and worths. Sometimes an argument for the common authorship or, at least, common 'provenance' of two New Testament books, may be buttressed by an appeal to prepositions. We do not attempt to maintain the common authorship of all the 'Johannine' writings, but the conservative scholar may find an incidental argument for his case in the fact that ὑπό c.gen., so common, for example, in Luke and Paul, is used only twice in the Fourth Gospel, once in the Johannine epistles, and twice in the Apocalypse. Conversely, a study of the prepositions may militate against

traditional views. What are we to make of the fact that the epistles attributed to St. Peter contain no instances of Semitic prepositional periphrases, so natural and inevitable in the writing of a man whose mother tongue was Aramaic? Or of the fact that ἐπί acc. with the sense of "with regard to" (a good Platonic idiom) occurs six times in the brief Pastoral Epistles, and only once in all the rest of the admittedly Pauline letters? Is this mere linguistic coincidence? Is it not rather that a man's prepositions no less than his dialect, "betrays" him, suggesting that the Pastorals are by another hand?

5. Further, the prepositions of the Greek New Testament are a valuable aid in placing the New Testament Koine in its proper chronological position in the historical evolution of the Greek language. We shall recur to this point later; here a sentence from M. P.F. Regard's excellent monograph on the New Testament prepositions may suffice. It summarises a careful linguistic investigation into the relations of the New Testament prepositional system with the Greek of the classical period on the one hand, and the language of the modern Greek vernacular on the other. "En résumé, dans la Koine représentée par les textes du Nouveau Testament, le système ancien apparaît modifié souvent, atteint parfois,

mais non ruiné; le système moderne n'est pas constitué, mais on aperçoit comment il va s'établir. La langue du Nouveau Testament est du grec ancien, mais on y voit poindre le grec moderne." (Contribution, etc. p.688).

PLAN OF THESIS.

These random prolegomena will serve to suggest the interest and importance of the prepositions in the Greek New Testament. In the succeeding pages our aims will be

(1) To appraise the New Testament Koine prepositional system in its relations with classical Greek and with the modern spoken language. (2) To characterise, in broad outline, the New Testament prepositions, adding chapters on (a) the great increase of prepositions in the New Testament Koine, (b) the encroachments of various prepositions on each other, (c) the interchange of *ἐῖς* and *εἰς*, and (d) Semitisms among the New Testament prepositions. (3) To set forth the New Testament prepositions in some detail, illustrating them from the papyri wherever possible.

GENERAL REMARKS.

We shall not waste much time in discussing prepositions in general: this is not a treatise in comparative philology. Suffice it here to make a few introductory remarks.

It is of course obvious that the term "preposition" is not always correct. In early times it was often a "postposition", placed after the noun. But for the purpose of the Greek New Testament the name is accurate enough.

Nor, again, is it quite correct to speak of prepositions "governing" certain cases. The boot is really on the other foot. The cases do the "governing" largely. At first the meaning resided in the case itself. Only when the case-suffix began to lose its primitive force, was the help of place-adverbs enlisted to help out the meaning, and to give it exactness. So, as language developed, the prepositions began to master the cases. "As the horse in the fable called in the man to help him against the stag", says Mr. H.P.V. Nunn with pictorial aptness, "and allowed him to get on his back, and then found that he himself had lost his liberty, so the cases called in the help of the prepositions, and then found themselves weakened and finally destroyed." (Syntax of New Testament Greek, p.24). This consummation reached

in modern Greek, Italian, French and English almost completely, has not yet occurred in the New Testament Koine, though there are no uncertain foreshadowings of it. Perhaps, therefore, we ought to adopt M.Regard's way of describing the relation of the prepositions to the cases, and say that they "accompany" them (accompagner).

We have said the prepositions were originally place-adverbs. Giles' definition (Manual p.341) is admirable. "The preposition is only an adverb specialised to define a case-usage." This includes what are called "improper" prepositions. In this thesis we shall be chiefly concerned with the seventeen "proper" ones (eighteen in classical Greek, which still has ἀμφί). The only real difference, however, between the proper and the improper prepositions (which in the New Testament number over forty) is that the former, being older, are compounded with verbs, while the latter are not.

One last word. The grammarians never tire of telling the novice that the proper way to study the Greek prepositions is first to discover the meaning of the case (true genitive or ablative - genitive, true dative or instrumental or locative), then to add to it the root-meaning of the preposition, and, finally, to weigh the context. This, excellent though it is in theory, is often a counsel of perfection. For in the Koine the

cases, like Heraclitus' cosmogony, are in a state of flux. We have to reckon with an evanescent dative and a progressive accusative; nor can the savants themselves always say surely whether the case accompanying a particular preposition is an ablative or a genitive, a pure dative, a locative, or an instrumental (e.g. 1 Cor.6:2, *εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος*). For *ἐπί* the rule cited above is almost useless. In the New Testament *ἐπί* is found with an accusative in one verse, and with a genitive in the next with no discernible difference of meaning.* In such cases Farrar's rule that *ἐπί* c.dative denotes absolute superposition, with the genitive only partial superposition, with the accusative motion with a view to superposition, is of little practical use. ("Greek Syntax", Farrar, p.102. Farrar is quoting Donaldson).

* Cf. Matt.25:21, *ἐπ' ὀλίγα* and *ἐπὶ πολλῶν* ;
Cf. also Matt.19:28.

THE ROOT-MEANINGS OF THE PREPOSITIONS.

The seventeen proper prepositions with their root-meanings, so far as can be ascertained, are:-

<i>ἀνά</i>	: 'upwards'
<i>ἄντι</i>	: 'in front of', 'overagainst', so 'in place of'
<i>ἀπό</i>	: off, so 'away from'

διὰ	:	(between through) 'through'
ἐκ	:	'out of'
{ ἐν	:	(within) 'in'
{ εἰς	:	'into'
ἐπὶ	:	'near', 'on'
κατὰ	:	'along' or 'down'
μετὰ	:	'amid'
παρά	:	'beside'
περί	:	'around'
{ πρό	:	'before'
{ πρὸς	:	'near', 'face to face'
σύν	:	'together with'
{ ὑπέρ	:	'over' (so 'on behalf of', 'in the interest of')
{ ὑπό	:	'under'

The reader may incline to question some of the root-meanings assigned to the various prepositions above. Let him do so. We dare not dogmatise where Brugmann and Delbrück dissent. *κατὰ* is a case in point. The original meaning is not certain; but Brugmann thinks the earliest use of the word was 'along' something, so as to remain in contact with the object.

A sentence or two on the others. The idea of *ἔντι* (a locative case of *ἔντα*) is 'in front of' or 'at the end of'. "Suppose", says A.T. Robertson (Grammar, p.572), "two men at each end of a log facing each other. That

gives the etymological picture, 'face to face'."

$\delta\iota\acute{\alpha}$, too, interests etymologically. Delbrück (Vergl.Synt. I, p.579) says, "Of the origin of $\delta\iota\acute{\alpha}$ I know nothing to say." Despite this modest agnosticism of the great scholar, there is no doubt that $\delta\iota\acute{\alpha}$ is akin to $\delta\acute{\upsilon}\omicron$, $\delta\iota\acute{\varsigma}$ etc. It is 'by-twain', 'be-tween', and originally has the idea of interval between. The word $\delta\iota\acute{\alpha}\lambda\omicron\gamma\omicron\varsigma$ suggests its basal force.

Remark the prepositions we have bracketed together. $\epsilon\upsilon$ of course, is simply the older form of $\epsilon\iota\varsigma$ ($\epsilon\upsilon = \epsilon\upsilon\varsigma = \epsilon\iota\varsigma = \epsilon\iota\varsigma$). Some grammarians take the same view of $\pi\acute{\rho}\omicron$ and $\pi\acute{\rho}\omicron\varsigma$: the relation is not proven. Incidentally, let us protest against the common view that $\pi\acute{\rho}\omicron\varsigma$ means 'to'. 'Near' or 'face-to-face' seems to have been the original significance. As for $\acute{\upsilon}\pi\acute{\epsilon}\rho$ and $\acute{\upsilon}\pi\omicron$: $\acute{\upsilon}\pi\omicron$ is simply the positive of $\acute{\upsilon}\pi\acute{\epsilon}\rho$.

These root-meanings are of capital importance in appraising the meaning of any prepositional phrase. In actual use, many of them appear so close in meaning that it seems mere refinement to differentiate between or among them.

That there is a measure of confusion and encroachment in the New Testament Koine is undoubted. But that is no ground for 'lumping' like prepositions together, and no excuse for failing to discriminate between them.

πρός, ἐπί and εἰς are not mere synonyms after verbs of motion. πρὸς generally connotes personal relations, while ἐπί and εἰς differ in that ἐπί marks the terminus more distinctly. ἀπό, ἐκ and παρά are, as a rule, significantly different. ἀπό marks the point of departure; ἐκ suggests that one has been within the place or circle before departing (so e.g. the common New Testament phrase ἐκ νεκρῶν which should always be given its full force 'out of the dead'); while παρά is more intimate: it indicates that one is beside the place or person whence he starts: 'from the side of', 'from the presence of'.

Once again, ὑπέρ, ἀντί, and περί have some ground in common. They are all used at different times to describe Christ's death. But they approach the subject from different angles, and must be delicately distinguished. (Unfortunately our English 'for', often employed to translate all three, is not exact enough: it is too vague, it is often ambiguous).

The vexed question of εἰς and ἐν and our mode of translation must be left here until later: it is too important a problem to solve in any categorical fashion. Lastly, ἐν and διὰ must be carefully distinguished (vide 1 Cor. 12:7 ff. διὰ κατὰ ἐν). "The student will find the variation of the prepositions a suggestive

lesson in the laws of revelation." (Westcott: Lessons of the Revised Version, p.64).

We shall probably require to recant some of this doctrine later in the light of the papyri. What we really wish to arraign here, is the careless, indiscriminating translation of various prepositions as though they were all absolutely synonymous. The Koine does not, to be sure, use its prepositions with the precision and accuracy of the best Attic rhetoricians. A vernacular speech could not, and would not. But the writers of the New Testament, and of all save the most illiterate papyri, did know one preposition from another, and with the exception of an 'occasional and partial' blending of $\epsilon\acute{\iota}\varsigma$ and $\epsilon\acute{\iota}\nu$, $\pi\epsilon\rho\acute{\iota}$ and $\acute{\upsilon}\pi\epsilon\rho$, $\delta\iota\acute{\alpha}$ and $\acute{\upsilon}\pi\acute{o}$, (the latter is very, very occasional), used them idiomatically and properly. Coarse vulgarisms such as $\sigma\acute{\upsilon}\nu$ c.genitive are quite absent. Even apparent solécisms like Rev.1:4, $\acute{\alpha}\nu\theta\acute{o}\varsigma\ \acute{\omega}\nu$ are admitted by Charles to be premeditated. "Our author knows perfectly the case that should follow $\acute{\alpha}\nu\theta\acute{o}$, but he refuses to inflect the divine Name" (The Revelation of St. John, p.cliii). In fine, if there is not classical exactness, there is general fidelity to the laws of grammar as they stood at that time.

LINGUISTIC HISTORY OF GREEK PREPOSITIONS.

And now let us plunge 'in medias res'. Let us take a brief glance at the linguistic history of the Greek prepositions. Let us see the exact place the prepositions of the Greek New Testament occupy in the evolution of the Greek language. A comparison of the Koine usage of the first century A.D. with Attic Greek on the one hand, and modern Greek on the other, will give us an excellent synoptic view of the whole process, and an excellent idea of where and how the New Testament representatives stand. Indeed, our prepositional criterion will shew us, in one important particular, the precise place the New Testament Koine as a whole occupies in the history of the Greek language.

Broadly speaking, we may say that the ancient system has been modified in certain directions in the New Testament language; but though modified and somewhat impaired, it remains substantially. It is not so much that certain prepositions have disappeared, as that there is a tendency towards the increased use of some to the disuse of others. It is the record, in a sense, of 'the survival of the fittest'. We see prepositions very much 'on the make', and prepositions quite as clearly on the decline.

We append tables with relevant remarks:-

I. PREPOSITIONS WITH ONE CASE.A. Classical Greek.Genitive.

ἀντί

ἀπό

ἐξ

πρό

New Testament Koine.Genitive.

ἀντί

ἀπό

ἐξ

πρό

Remarks: In the New Testament, as in the Koine generally, ἀπό and ἐκ (ἐξ) have extended their provinces very markedly. ἀντί and πρό are on the road which ἀμφί has already traversed. There are only twelve examples of ἀνά in the New Testament (Rev. 21:21 is an adverbial use) and twenty-two of ἀντί (five of which are the stereotyped phrase ἀνθ' ὧν). ἀντί's decline is due in some measure to the encroachment of ὑπέρ. πρό has also lost its substitutionary force.

B. Dative.

ἐν

σύν

Dative.

ἐν

σύν

Remarks: Ἐν is the commonest of all the New Testament prepositions. It occurs very often where classical Greek was content with the simple dative. In Moulton's phrase, ἐν has become "the maid of all work". Helbing finds ἐν 6031 times in Herodotus, Thucydides and Xenophon,

and 17,130 times in twelve voluminous historians of the post-classical age. But these figures are scarcely more than half of those which Helbing assigns to εἰς in the twelve post-classical writers. The New Testament almost reverses the numbers. Εἰς occurs 1743 times; ἐν 2698 times. (vide Moulton: The Christian Religion in the Study and in the Street, p.130).

Σύν , thanks to its stronger rival μετά , never became really common. The New Testament and the Papyri have it much oftener than the classical writers. (Xenophon is the exception, but then he is a precursor of the Koine). It is the 'aristocrat' among the New Testament prepositions, though Dr. Luke did not scruple to make it work. (Cf. 127 instances of σύν in the New Testament; I count 80 in the Lukan writings).

II. PREPOSITIONS WITH SEVERAL CASES.

A. With Two Cases.

<u>Genitive & Accusative (cl).</u>	<u>Genitive & Accusative (N.T)</u>
ἀμφί	—
διά	διά
κατά	κατά
μετά	μετά
(see next table)	περί
ὑπέρ	ὑπέρ
(see next table)	ὑπό

Remarks: Classical ἀμφί has disappeared in the New Testament documents. περί made it superfluous in a language that did not nicely differentiate the basic ideas of 'around' and 'on both sides'. The cl. use of περί c. dative has vanished by New Testament times. For the relative frequency of the others, see the New Testament statistics.

B. With Three Cases (Acc. Gen. and Dative).

ἐπί	ἐπί
παρά	παρά
περί	(see Remarks under II, A)
πρός	πρός
ὑπό	(see II, A)

Remarks: ἐπί in both New Testament and classical Greek is found frequently with all three cases. παρά c. dative is rarer. πρὸς only gets into this category of prepositions with three cases in virtue of a semi-literary and solitary occurrence with the genitive in Acts. ὑπό c. dative, found in classical Greek, is replaced by ὑπό c. accusative in the New Testament and in the papyri.

Before we proceed to discuss the modern Greek situation, let us insert the statistics for the relative

frequency of the prepositions in the New Testament and in the papyri. Moulton's computation is worth reproducing here*: he takes ἐν as representing unity and finds the others ranging thus: ἀνά .0045; ἀντί .008; ἀπό .24; διὰ .24; εἰς .64; ἐκ .34; ἐπί .32; κατά .17; μετά .17; παρά .07, περί .12; πρό .018; πρὸς .25; σύν .048; ὑπέρ .054; ὑπό .08.

That is, ἐν, εἰς, and ἐκ are the commonest, with ἐπί hard on the heels of ἐκ. παρά, περί, πρό, σύν, ὑπέρ and ὑπό, and especially ἀνά and ἀντί are suffering swift eclipse.

The actual figures are also worth stating. They can be compared with the secular witness of the papyri.

	<u>Accusative</u>	<u>Genitive</u>	<u>Dative.</u>
ἀνά	12		
ἀντί		22	
ἀπό		c.655-660	
διὰ	279	382	
εἰς	1743		
ἐκ		c.920 (163 times in Jbhn')	
ἐν			2698
ἐπί	464	216	176
κατά	391	73	
μετά	100	361	
παρά	60	78	50

* Prolegomena, p.98.

	<u>Accusative</u>	<u>Genitive</u>	<u>Dative</u>
περί	38	291	
πρό		48	
πρός	679	1	6
σύν			c.130 (80 in Luke and Acts)
ὑπέρ	19	126	
ὑπό	50	165	

Some of these figures are of my own counting. They are approximate because of MSS. variants.

ROSSBERG'S FIGURES.

Rossberg has made a similar calculation for the papyri collections which he has examined:-

	<u>Accusative.</u>	<u>Genitive.</u>	<u>Dative.</u>	<u>Aggregate.</u>
ἀνά	652			652
ἀντί		89		89
ἀπό		920		920
διά	206	508		714
εἰς	1765			1765
ἐκ		903		903
ἐν			2245	2245
ἐπί	313	579	126	1018
κατά	793	64		857
μετά	81	130		211
παρά	89	907	40	1036 [†]

[†] Rossberg wrongly makes the total 968.

	<u>Accusative.</u>	<u>Genitive.</u>	<u>Dative.</u>	<u>Aggregate.</u>
περί	256	375		631
πρό		44		44
πρός	622		162	784
αὐτῷ			134	134
ὑπέρ	13	270		283
ὑπὲρ	53	302	9	364
	<hr/>	<hr/>	<hr/>	<hr/>
Total:	4843	5091	2716	

Remarks: These statistics tell substantially the same story as the New Testament. The different nature of the documents accounts for most of the disparities, e.g. ^{ἀνά} 12 times in the New Testament, but 652 times in the papyri. The very frequent commercial use of ἀνά in the papyri is the explanation. The papyri again have παρά c. genitive 907 times against the New Testament's 78. This is largely due to the frequent formula, 'I have from so-and-so' (in receipts) where παρά is commonly used. The frequency of περί c. accusative in the papyri is due to its local use 'in the area of' in official documents. With these exceptions, the two sets of figures shew a close correspondence. One remark further:- Rossberg finds no examples of πρὸς c. genitive, and Radermacher says the usage does not occur in the papyri. But I have myself counted at least four 'bona fide' examples of it (vide sub πρὸς Part II, 126).

THE MODERN GREEK SITUATION.

We come now to compare the New Testament prepositions with their counterparts in modern Greek. The new situation is surprising to anyone who has not studied the processes at work in the time of the New Testament. But where one remembers the doom that was rapidly overtaking the dative case, and the growing encroachment of the more powerful and generally useful prepositions on their less utilitarian fellows, even in the first century A.D., the resultant position in modern Greek is not so startling. A shrewd student of linguistic evolution, with the New Testament prepositional statistics before him and no knowledge of modern Greek, might tolerably well predict how the prepositions would fare in the sequel. For, in Regard's striking figures, "le grec (of the New Testament) est souvent plus ou moins semblable à une maison où les nouveaux locataires s'installeraient avant le départ des anciens." (op.cit. p.686).

It is, of course, not the καθαρεύουσα, the Atticizing learned language of the present day, but the modern vernacular which concerns us here. It alone is the true descendant of the ancient language. Occasionally obsolete prepositions occur in vernacular texts (e.g. $\pi\rho\acute{o}$) through borrowing from the literary jargon. But it is the prepositions which remain alive in the spoken tongue

which are important for our purpose.

Two features strike us at once. (1) With the exception of a few set phrases, all the proper prepositions 'accompany' the accusative case. The dative is dead, the genitive appears only in a few fixed formulae. (2) The number of proper prepositions has sensibly diminished. Ἐν after its 'crowded hour of glorious life' has paid the penalty of its popularity and vanished. Indeed, the only commonly used prepositions are εἰς, ἀπό, μέ and γιὰ, though κατά, παρά, ἀντί(ς), χωρίς, δίχως, ὡς (= ἕως) (and in dialects ὅχ, πρὸς) are found less frequently. (Thumb: Handbook, p.98).

Only seven, therefore, of the eighteen Attic, and seventeen New Testament proper prepositions have come through the testing struggle for existence.

But there are other changes and developments.

Εἰς in the form σε (εἰςέ) has now become 'the maid of all work'. It supplants the dative: there are hints of this tendency in the New Testament. It serves, of course, for ἐν. It has usurped πρὸς: again the New Testament foreshadows quite certainly this development.

Ἀπό is hardly less versatile. It means 'of', 'from', 'out of', 'ago'. It occurs in such phrases as ἀχώριστος ἀπό, 'separable from', and φυλάγομαι ἀπὸ τὸ κακόν

'I guard against evil' and ἐσκηιάζονταν ἀπὸ τοὺς δράκους

'he was afraid of the draki' - all of which recall New Testament expressions which at one time seemed palpably Semitic. It denotes agent, as σκοτώθηκε ἀπ' τοὺς Τούρκους (again the New Testament has parallels), material, ἀπὸ μάρμαρο, 'of marble', cause, (γίνεται ἀπὸ ἀνάγκη : Luke has similar usages, e.g. ἀπὸ φόβου Luke 21:26) and, of course, has a partitive sense, e.g. κανεὶς ἀπὸ τοὺς φίλους and δειπνᾷ ἀπὸ χῶμα 'I eat (of) earth'.

Μετά, in the apocopated form μέ, has vanquished σύν. Though it no longer means 'after', it is very frequent in an instrumental sense: ἐκόψα μέ τὸ μαχαίρι, and such phrases as πολεμῶ μέ 'I fight with' and μιλῶ μέ 'I speak with' (cf. similar New Testament combinations) appear. Cf. Rev. 2:16; 12:7; 13:4; 17:14.

Διὰ disguised as γιὰ, besides preserving the usage of δια c. accusative, "has acquired the function partly of the old dative and partly those of ἐπί, περί, ὅπερ ἀντί." (Thumb gives examples ad loc.).

Κατὰ preserves its common New Testament meaning of 'according to'. The old senses of 'down' and 'against' are gone. But it has often the sense of 'towards', and shares with εἰς the simpler uses of the lost πρὸς.

Παρά has one interesting development, though its

uses are far more limited than formerly. The New Testament (Rom.1:25) had contained ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα , Modern Greek corroborates this comparative force in παρά. Καλύτερα μιᾶς ὥρας ἐλεύθερη παρὰ σαράντα χρόνων σκλαβιά, 'better one hour of liberty than forty years of slavery.'

Some further remarks on the preposition usage of modern Greek must be made:- Though ten of the New Testament prepositions (ἀνά , ἐκ , ἐν , ἐπί , περί , πρό , πρόσθύν , ὑπέρ , ὑπό ,) have disappeared to all intents and purposes, there are odd relics and reminiscences of some. Ἀνά survives in ἀναμέταξυ 'between' (cf. 1 Cor. 6:5 where Paul uses ἀνά μέσον in this sense), ἐκ in the Epirot ὀχ and ἄχ , πρό and ἐπί in adverbial phrases as πρὸ κεφαλῆς 'at the head of the table' and πίστομα 'on the mouth', etc.

If the proper prepositions have decreased, the 'improper' ones have prospered. They are usually formed with σέ , ἀπό , and μέ prefixed, and denote mostly spatial relations. And, as shewn in the table above, δίχως , χωρίς and ὡς (ἕως) have been elevated to the rank of proper prepositions.

The New Testament shews prepositions followed by adverbs such as ἀπὸ μακρόθεν , ἐπὶ τότε , ἕως πότε . The modern vernacular says ἀπ' ἐξω , ἀπὸ τότε (s) , ὡς πότε etc.

The New Testament provides occasional examples of $\epsilon\acute{\iota}\nu\alpha\iota$ combined with $\pi\rho\acute{o}\varsigma$, $\epsilon\acute{\iota}\varsigma$, etc. This usage is altogether regular in the modern Koine.

Lastly, the New Testament $\kappa\alpha\theta'\epsilon\acute{\iota}\varsigma$ is perpetuated in the modern Greek $\kappa\alpha\theta\epsilon\acute{\iota}\varsigma$.

So we sum up. Changes there have been, and a great reduction in the prepositional system since the time of the New Testament. Yet the tendencies - the ruin of the dative, the advance of the accusative, the decrease of proper and the increase of improper prepositions, the use of prepositions with adverbs, etc. - were all latent in the language which Mark and Luke and Paul wrote in the first century A.D.

DESCRIPTION OF THE NEW TESTAMENT PREPOSITIONS.

The four most striking characteristics of the New Testament prepositional system are: (1) the greatly increased use of them as compared with classical Greek. (2) The decadence of some prepositions, and the growing ascendancy of others. (3) A measure of confusion and encroachment among certain prepositions. (4) A marked tendency towards the use of a one-case preposition as in modern Greek.

We shall devote short chapters to (1) and (3). (2) and (4) have already been, to some degree, discussed.

A few remarks on the prepositions in detail at this stage may not be irrelevant.

Ἄνω, used with dative and accusative in Attic, now barely survives in the accusative in virtue of two idioms, (1) Ἄνω used distributively, and (2) the phrase ἀνά μέσον.

Ἀντί in both New Testament and papyri, is suffering from the vogue of ὑπέρ. The phrase ἀνθ' ὧν is to be noted.

Ἀπό is very much 'on the make'. It strives with ἐκ for possession of the old genitive. It is used partitively. It appears frequently in such combinations as ἀκούειν ἀπό, κωλύειν ἀπο etc. It competes with παρά and even with ὑπό of agent.

Διὰ c. genitive denoting intermediate author is increasingly common. Διὰ c. accusative, besides its old functions, is often used like ἐνέκερ . Occasionally διὰ c. accusative approaches very near to the idea of instrument.

Εἰς is second only to ἐν in popularity. It is interchanged partially with ἐν . It often means no more than 'to'. It occasionally replaces the dative. It has an extended predicative use in the New Testament.

Ἐκ though 'feeling' the popularity of ἀπό , is still very much alive. Its partitive use is very frequent, especially in the Fourth Gospel.

Ἐν , 'the maid of all work', has too many uses to allow full comment here. Ἐν of Instrument is perhaps its most striking usage.

Ἐπὶ is the only preposition still used freely with three cases: except for certain idioms (ἀγείν ἐπὶ τινα , ἐφ' ἱερέως , ἐπὶ τοῖς etc.), it is difficult to distinguish between the three cases.

Κατὰ c. genitive competes with πρὸς c. accusative and ἐπὶ c. accusative in the sense 'against'. With the accusative it is extraordinarily versatile, and has as many applications as our 'with regard to'.

Μετά has lost its connexion with the dative. It is freely used with the genitive where the classics would

have employed a dative of Manner.

Παρά is used with three cases, but there are signs of decrepitude in its association with the dative. *Παρά* c. accusative often occurs where we might expect *παρά* c. dative. Such a phrase as *οἱ παρ' αὐτοῦ* (for *οἱ παρ' αὐτῷ* probably) is interesting.

Περί has lost its connexion with the dative. With the genitive it sometimes is equivalent to *ὑπέρ* c. genitive.

Πρό is used chiefly of Time. *Πρό πάντων* of Preference is a common phrase. Its use = 'for' like *ὑπέρ* has gone.

Πρός c. genitive is literary (once in the New Testament). With the dative it is rare. With the accusative *πρός* is very common and varied in its use.

Σύν remains alive (Xenophon gave it a new lease of life) but is making little headway against *μετά* c. genitive.

ὑπέρ c. genitive has aggrandised itself at the expense of *ἀντί* and *περί*. With the accusative it has sometimes a comparative force like *παρά* c. accusative.

ὑπό c. accusative occurs for *ὑπό* c. dative after a verb of rest. But *ἀπό*, *διά*, even *παρά* have encroached on its use with the genitive expressing Agent.

(1) INCREASE IN USE OF PREPOSITIONS.

We must now discuss the great increase in the number of prepositions compared with Classical usage. Something has already been said of the reasons for this prepositional abundance. The cases, and above all the dative, were becoming blurred. Prepositions were being called in to help out meanings once adequately expressed by the case-endings. The proper prepositions were getting more and more to do; and besides them there was springing up a host of improper prepositions. This increasing use of prepositions was, in fine, "a practice which in the course of the history of the language, became more and more adopted in opposition to the employment of the simple case." (Blass: Grammar of New Testament Greek, p.121). Rossberg begins his dissertation on the prepositions in the papyri thus, "As compared with classical usage, the Ptolemaic period shews a great increase in the use of prepositions." And after discussing the dominance of prepositional expression in the laws and institutes of Ptolemaic times he continues: "But this style of speech greatly increased in those writings which give us the everyday language of the people." Flinders Petrie Pap.III 43 recto 12 sqq. is a fine example of this method of heaping-up prepositions. "As the force of the cases weakens, men try to set forth ideas in as few words as

possible and to avoid the more difficult constructions. They use prepositions to set forth what could be expressed by substantives, adjectives, participles or the simple case alone dependent on some verb." If these words are true of the papyri, they are equally true of the kindred speech of the New Testament. In a sentence, it may be said that as a language passes from the synthetic to the analytic stage, the need for prepositions inevitably increases.

Some rough statistics may help to shew how considerably the 'proper' prepositions had extended their dominion in later Greek compared with classical. The "Apology" of Plato contains approximately 9000 words of which 284 are prepositions: that is, approximately, 3.1 prepositions in every 100 words. By a similar calculation I reckon the prepositional percentage of Bk.I of Xenophon's Anabasis to be a fraction over 5%. (Xenophon, it should be noted, is in many ways a precursor of the Koine and not least evidently in his prepositions). Now take a book of the New Testament, say Philippians, and compare the percentage. Philippians contains approximately 1650 words, and of these 164 are prepositions: that is the percentage is a tiny fraction ^{under} ~~over~~ 10%. Philemon's percentage is 11, 1 Thessalonians 10%, 2 Thessalonians 9%, Ephesians 11%, Hebrews 12%, and so forth.

Of course statistics are 'kittle' things, and such a comparison, to have real scientific value, would have to be carried very much further. Moreover, different circumstances and different kinds of narrative may call for a greater or less use of prepositions. Some men have a greater predilection for using prepositions than others. According to Suetonius, the Emperor Augustus was one such: he used prepositions freely in an endeavour after clearer expression (*quod quo facilius exprimeret*) (Farrar, Syntax, p.75).

Yet these rough figures are significant. The Koine uses prepositions in far greater abundance than classical Greek. Paul uses three times as many prepositions as Plato.

To prove that in this matter the New Testament was no different from the Koine of the papyri, we have counted the prepositions in ten documents* dating at or shortly after the beginning of the Christian era. The result confirmed our conclusion. Despite the fact that a considerable part of these short letters is occupied with the address where no prepositions occur, the average worked out at 9%, not much behind the New Testament figures cited above.

* Milligan's "Selections".

The influence of Hebrew and Aramaic was the old explanation of the New Testament's prepositional wealth. Doubtless the Hebrew וְ was responsible for much of frequency in the LXX and therefore had indirect repercussions on the speech and idiom of the New Testament writers. The use of $\epsilon\upsilon$ followed by the infinitive, equivalent to an 'as' or 'when' temporal clause, seems to be such a case. But the evidence of the papyri proves undisputably that the prepositional abundance of the New Testament was no mere Semitic phenomenon garbed in a Greek mode, but rather a primary characteristic of the vernacular Koine of the centuries immediately before and after Christ.

In what ways and circumstances do the prepositions manifest their new abundance in the Koine? This is a very big question. We content ourselves here with outlining a few of the more striking.

Prepositions are much used in the New Testament and in the papyri to underline the exact relationship between one noun dependent on another, where the weakening of the case-forms might leave the meaning inchoate and unclear. One sees this especially in the use of a preposition with the partitive genitive, where in earlier Greek the simple case would have been adequate. There are, to be sure, a number of instances in the New Testament where the old

partitive genitive survives. (e.g. Matt.6:29, ἐν τούτων , Acts 7:52 τίνα τῶν προφητῶν , Rev.11:13 τὸ δέκατον τῆς πόλεως etc.). But the more usual New Testament practice is to sharpen the partitive relation by means of ἐκ or ἀπό (followed by an ablative genitive). E.g. Matt.6:27 τίς δὲ ἐξ ὁμῶν μερικῶν κ.τ.λ. : 10:29 ἐν ἐξ αὐτῶν οὐ πεσέεται . Mark 9:17 εἰς ἐκ τοῦ ὄχλου εἶπε etc. etc. Matt.27:21 τίνα θέλετε ἀπὸ τῶν δύο etc. Ἐκ is commoner than ἀπό in this usage in New Testament times. But ἀπό, once getting a foothold, so consolidated her position that modern Greek says δώσε μου ἀπὸ τοῦτο , 'give me some of that' (Dr. Rouse: vide Prolegomena, p.245). Kuhring (p.11 ff., 20) gives a detailed study of the prepositions in the papyri replacing the simple genitive.* Here two examples of our own finding must serve to illustrate this prepositional-partitive genitive. P.Petr.II xi(1)⁵ iii/BC ἀπὸ τούτου τὸ ἥμισυ 'the half of this'. P.Oxy I 117¹⁵ ii/iii A.D. ῥάκη δύο ἐξ ὧν δώσεις τοῖς παιδίοις σου ἐν ἐξ αὐτῶν , 'two strips of cloth one of which please give to your children.' N.B.: This partitive genitive is specially common in the New Testament after certain verbs like δίδωμι, λαμβάνω, μετέχω, ἐσθίειν, πίνειν, etc, etc. 'John' in particular is extremely

* ἐκ with genitive of price found in both New Testament and papyri. Cf. Matt.20:2 with Oxy IV 745 (1/A.D.) ὄνον ἡγόρασας ἐκ (δραχμῶν) ἑξ

fond of ἐκ with this usage (Radermacher: New Testament Grammatik, p.). Allied to this partitive use is what A.T. Robertson styles the 'partisan' usage of ἐκ :-
 Rom.4:14 οἱ ἐκ τοῦ νόμου . Acts.11:2 οἱ ἐκ τῆς
 περικτομῆς etc.

Another striking way in which the prepositions find greater employment in the Koine, is their use with the articular infinitive to express purpose, cause, time, etc. This is really a very neat idiom. The prepositions combined with the articular infinitive, according to my reckoning, number 198. They are ἀντί (1), εἰς (72), διά (33), ἐν (55), ἐκ (1), μετά (15), πρό (9), πρὸς (12). This, of course, is a classical idiom. Thucydides and Xenophon make use of it. Among the later writers Polybius is fond of it. But there are several things to be noted about the New Testament usage. Neither the classics nor the Koine papyri use ἐν c. articular infinitive in the way the New Testament does. In the New Testament the phrase is combined with either aorist or present infinitive with the meaning 'after' and 'as' respectively. And three-quarters of the examples occur in Luke. When we know that the LXX has 455 instances, we must allow that there is definite Semitic influence here.

Notice, too, that εἰς τὸ c. infinitive seems to be one of Paul's personal mannerisms of style. Fifty of

New Testament. In the same category fall the Semitic combinations with *πρόσωπον*, *χείρ*, etc. though, it must be remarked, *κατὰ πρόσωπον* is paralleled in the papyri. (*ἀπὸ προσώπου* and *πρὸ προσώπου* must apparently endure the stigma of Semitic origin).

Besides all this, there was an increasing use of prepositions after verbs and adjectives where earlier Greek found the cases adequate. Where Xenophon, for example's sake, used the simple genitive after *ἀκούω* (*Anabasis* I X 5 *βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτούς.*) Luke writes *ἀκούεν παρὰ* (Acts 28:22 *ἄξιόυμεν δὲ παρὰ σου ἀκοῦσαι ἅ φρονεῖς*). Akin to this development, is the increasing tendency to repeat the preposition after a verb compounded with it. The classical idiom, for example, is to follow *ἐρμηνεύειν* by the simple dative. So Thucydides 5:18 *ἐρμηνεύειν ταῖς συνθήκαις καὶ ταῖς σπονδαῖς.* The writer of Hebrews writes (8:9) *ἐνέμειναν ἐν τῇ διαθήκῃ.* (vide Robertson: Grammar, p.559 for a full discussion of the prepositions repeated after the verbs).[†] Cf. *πληρόω ἐκ* (John 12:3) etc.

As for prepositions after adjectives, two examples must suffice here. *καθαρὸς*, = 'clear of' was generally followed in Attic Greek by the genitive. E.g. Plato: Legg. 864E *καθαρὸς ταῖς χείρας φόνου*. The New Testament

[†] In Luke there are no fewer than 8 exx. (verses 16, 21, 22, 25, 26, 29, 42, 45)

writers add ἀπό. Acts 20:26 καθαρὸς εἰμι ἀπὸ τοῦ
 δίκαιου πάντων - an idiom indeed regarded as a Hebraism
 until the papyri produced hundreds of examples and gave
 it a good vernacular pedigree.* In 5:22 we have ἐνόχως
 εἰς τὴν γέεναν though the previous verse had con-
 tained the usual classical dative with that adjective.

But it is time to draw these random remarks on the
 increase of prepositions to a close. Let us reiterate
 our conclusion: when all other considerations have been
 given their full weight, the capital reason for the great
 increase in prepositions in the Koine is undoubtedly that
 which originally created the need for them - the weaken-
 ing of the oblique cases, particularly the dative. And,
 second, this frequency is no mere result of Semitic in-
 fluences, but a palpable characteristic of the vernacular
 Greek.

* Add ἀθῶως ἀπὸ Matt. 27:24. Cf. Arist. Clouds 1413,
 πληγῶν ἀθῶον εἶναι. - ὕγιᾶς ἀπὸ (Mk 5:35) is analogous.

(2) ENCROACHMENT BY VARIOUS PREPOSITIONS.

Another important feature of the New Testament prepositions is the encroachment of some of them upon the domain of others. Certain prepositions are enlarging their sphere at the expense of their less popular brethren. There is also some confusing interchange. (We shall see the latter process at work in the case of $\epsilon\acute{\iota}\varsigma$ and $\epsilon\acute{\iota}\nu$). A number of prepositions have quite patently overstepped the limits that obtained in classical Greek, and begun to usurp the functions of kindred but not synonymous others - and that, too, without the excuse of a common etymological origin. This was inevitable in a widely-diffused speech like the Koine, whose growth no 'Académie' of Purists could control. A language spoken by the common people always uses its prepositions with more or less looseness. Even in English and among men of culture it is impossible always to employ 'la préposition juste'. Who dare boast that he has never used 'between' when 'among' was the proper preposition? Or who so pedantically correct that he has never said 'oblivious to' or 'averse from' or 'tinker with', where the King's English (see Fowler's book of that name, p.161 f) demands 'of' and 'to' and 'at'?

So in the Koine it is altogether natural that $\acute{\alpha}\pi\omicron$ should often be found where classical nicety ordained $\epsilon\acute{\kappa}$

or παρά . A capital example is 1 Cor.11:23, Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου , where we cannot safely raise any exegetical superstructure on Paul's use of ἀπὸ instead of the expected παρά . We see this same ἀπὸ denoting the sender of letters in the papyri where παρά would seem more exact. Bröse, who has examined the relations of ἀπὸ, παρά and ἐκ (Theol.Stud. und Krit., 1898, pp.351-360) concludes that in daily speech these prepositions were used without exact distinction.

The encroachments in the New Testament prepositions (and of course in the contemporaneous papyri) are various and often difficult to determine. Εἰς , for example, besides annexing some of its kinsman ἐν 's territory, has also made inroads on πρός c. accusative and ἐπί c. accusative. It is often, in the New Testament, no more than 'to' (e.g. Acts 10:5 πέμψον εἰς Ἰόππην ἄνδρας): there is no explicit idea of 'interiority'.

ἀπὸ is becoming interchangeable with ἐκ (e.g. 1 Thess. 2:6 οὕτε ζητοῦντες ἐξ ἀνθρώπων δόξαν οὐτ' ἀφ' ὑμῶν οὐτ' ἀπ' ἄλλων where the variation seems only to be due to a desire for variety). Ἀπὸ is also being used occasionally for ὑπό c. genitive of agent (Acts 20:9 κατενεχθεὶς ἀπὸ τοῦ ὕπνου , James 1:13 ἀπὸ θεοῦ πειράζομαι , Matt. 16:21, etc).

Περί after certain verbs does the work of ὑπέρ (Rom.8:3

ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας περὶ ἁμαρτίας .
 1 Pet.3:18 cf. Gal.1:4). And, vice versa, ὑπέρ , means
 sometimes no more than 'concerning', 'with regard to'.
 (Romans 9:27, Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ.
 2 Cor.5:12, 1 Cor.4:6, etc.).

In all this the new light from Oxyrhynchus and elsewhere has been a very ἑρμῆιον to the modern commentator - and a νοουθέτημα to the exegete of the older school who persists in finding deliberate and delicate distinctions between (or rather 'among') prepositions of similar meaning like ἀπό , ἐκ and παρά .

(N.B. We ought, perhaps, to say that these encroachments and interchanges were not absolutely without parallel in classical Greek. Διαλέγεσθαι ὑπὲρ τινος is good Attic; but no better than κινδυνεύειν περί τινος .)

There is one instance of encroachment that is of paramount importance - that of ὑπέρ on ἀντί . If we dwell on it at some length, it is because the encroachment has no small significance for a correct understanding of Paul's view of Jesus' death, and its atoning value. Jesus Himself had used ἀντί to describe the meaning and purpose of His Work ἅπτον ἀντι πολλῶν (Mt 20:28). But Paul always uses ὑπέρ in soteriological passages.

Why? The older commentators believed the reason was that Paul used ὑπέρ in order to avoid committing

himself to the substitutionary view of the Atonement which ἀντί was thought to entail. Even so, modern a commentary as that edited by Bishop Gore contains this assertion (p.418). "The idea of Substitution is not found in St. Paul's writings: his language is that Christ died 'for us', not that He died 'instead of us'." This is much too dogmatic. We do not aver that Paul taught a substitutionary doctrine of Christ's death. We do aver that ὑπέρ ἡμῶν can mean 'instead of us' just as well as ἀντί ἡμῶν.

As ἀπό encroached on the functions of ἐκ (the vaguer upon the more definite) so ὑπέρ in the Koine encroached on ἀντί. Nor did this phenomenon first appear in the Koine. Attic has some excellent parallels. A good one is found in the "Clouds" of Aristophanes. L.796 has πέμπειν ἐκεῖνον ἀντὶ σαυτοῦ μαυθάνειν. A few lines later (l.839) we read ἐλθὼν ὑπὲρ ἐμοῦ μάυθανε. Or take the Alcestis of Euripides, where the central theme is the substitutionary death of Alcestis for her husband. Here ὑπέρ is used seven times in this connexion, whereas ἀντί and πρό together have fewer uses. There are other examples (vide L. and S. sub verbo) in Thucydides I 141, Xenophon Anabasis 7, 4, 9, and Plato's Gorgias (515 C.). Coming down to New Testament times, we have found two good patristic instances: The Ep. ad Diognetum has λύτρον

ὕπερ ἡμῶν of Christ's death, and Irenaeus Haer. V.1., the following sentence: Τοῦ Κυρίου καὶ δόντος τὴν ψυχὴν ὑπὲρ τῶν ἡμετέρων ψυχῶν καὶ τὴν σάρκα τὴν ἐαυτοῦ ἀντὶ τῶν ἡμετέρων σαρκῶν, where the identity in meaning of the two prepositions seems hardly questionable. All of these passages merely confirm the usage of the papyri. Here in countless documents we meet the formula. "So-and-so wrote this for (ὕπερ) So-and-so who is illiterate."

The meaning here is strictly 'as the representative of'. But as Winer (Winer-Thayer, p.382) very sensibly remarks, "One who acts for (or represents) another generally takes his place." We cannot, then, assert that Paul in writing of Jesus' death, deliberately tried to avoid saying that Jesus died 'in our stead'. Indeed, in Gal.3:13 (to which we referred earlier in this thesis) it is impossible to avoid the suggestion of substitution. John 11:50 συμφέρει ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται is even stronger in its vicarious emphasis.

The extended use of ὑπερ is the whole explanation. ἀντί in the New Testament occurs 22 times against ὑπερ's 126 instances. But the papyri shew us even better how greatly ὑπερ had developed in both meaning and use. (Rossberg finds it 270 times against ἀντί's 89). In the

first century of the Christian era it no longer meant 'in the interest of' only. It meant anything from a colourless 'about' or a commercial 'to' (see Prolegomena p.105) down to 'as representing'* and 'instead of'. 1.Tim. 2:6 ἀντίλυτρον ὑπὲρ πάντων shews us that the writer felt the vagueness of simple ὑπέρ and, to make his meaning unmistakably clear, used ἀντί- in combination with λύτρον . On the other hand, in such a context as 1.Cor. 15:29 οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, the obvious meaning (though repugnant to some commentators who cannot conceive of Paul acquiescing in such a superstition) is that there was a practice of vicarious baptism of the living for the unbaptised dead.

To sum up this section. Partial confusion and encroachment undoubtedly exists among the prepositions of the New Testament. As yet, however, it has not reached a very advanced stage. The exegete who would know how much stress he may lay upon such-and-such a preposition in a particular context, must guide himself by the light of contemporary vernacular usage in the papyri and inscriptions.

* A good example is Phil.13, ἐπεὶ σοῦ = practically ἀντὶ σοῦ. See Field's parallel (ad loc.).

(3) INTERCHANGE OF EIS AND EN.

A short chapter must be devoted to the most remarkable preposition phenomenon which the student, versed in Attic, meets when he opens the Gospels in Greek for the first time - to wit, the substitution of εἰς for ἐν and, more rarely, ἐν for εἰς. The important question is, How far does this interchange extend in the New Testament? What is the extent of the mixing? When ought we to translate εἰς by 'into', when by 'in'? For it is observable that εἰς often occurs after a verb which contains no apparent idea of motion. Moreover, the exact meaning of such important passages as Matt. 28:19 (βαπτίζοντες εἰς τὸ ὄνομα κ.τ.λ) and Rom. 6:3f. (^{βαπτίζειν} εἰς Χριστόν and εἰς τὸν θάνατον) is on debate. And, to complicate the issue further, it is remarked that not all the New Testament writers seem to be guilty of this 'mixing'. Nor is this a peculiarity of New Testament Greek. Contemporaneous papyri reveal the same tendency. Here is an excellent example culled from P. Tebt. II 416³⁻⁶

- 3 γεινώσκιν σε θέλω ὅτι ἔγε-
- 4 νόμην ἐν Ἀλεξανδρείᾳ.
- 5 μὴ οὖν ἐλο. [.] ἡσῆς ὁ μελ-
- 6 λω μένεν εἰς Ἀντινόου. ἔγε-
- 7 νόμην εἰς Ἀλεξανδρίαν προσ-
- 8 [ῥ]υνήσαι.

'I wish you to know that I have reached Alexandria. Do not (believe?) that I intend to remain at Antinoë. I came to Alexandria to pray.'

This example alone will shew how far the Koine is from the exactness of Attic, and how dangerous it is, in the fashion of older commentators, to press a distinction always between *εἰς* and *ἐν* in the interests of a particular exegesis. The classic example of this in the New Testament is John 1:18, *ὁ ὢν εἰς τὸν κόλπον* which Westcott, lacking the new light from the papyri, described as denoting 'the combination of rest and motion, of a continuous relation with a realisation of it.' If the papyri had done nothing more than to dismiss this kind of over-refining subtlety from the domain of scientific exegesis, their study would have been worth while. No modern commentator dare glibly label such New Testament passages as Acts 8:40, *εὐρέθη εἰς Ἄβωτον*, Mark 13:16, *ὁ εἰς τὸν ἀγρόν*, Luke 11:7, *εἰς τὴν κοίτην εἰσεῖν*, Acts 21:13, *ἀποθανεῖν εἰς Ἱερουσαλήμ* Acts 23:11, *εἰς Ῥώμην μαρτυρῆσαι*, Acts 25:4, *τηρεῖσθαι εἰς Καισαρείαν* 1 Pet. 5:12, *εἰς ἣν στήτε* etc., etc., as 'constructiones praegnantes'.

It will be noticed how many of these examples are Lucan. Luke indeed, both in his Gospel and in Acts, commonly uses *εἰς* for *ἐν*. Mark does the same. But Matthew and,

oddly enough, the book of Revelation, are singularly free from this trait. The Pauline Epistles too, so far as purely local usage goes, seem to avoid this misuse of $\epsilon\acute{\iota}\varsigma$ and $\epsilon\acute{\upsilon}$, though, as we shall see, Paul uses $\epsilon\acute{\upsilon}$ where we should expect $\epsilon\acute{\iota}\varsigma$.

But, because the papyri parallel this New Testament peculiarity, we must not jump to the rash conclusion that it is almost immaterial whether a writer uses $\epsilon\acute{\iota}\varsigma$ or $\epsilon\acute{\upsilon}$ in the New Testament. That is very far from the truth. True it is that $\epsilon\acute{\iota}\varsigma$ and $\epsilon\acute{\upsilon}$ are etymologically the same word. True it is that $\epsilon\acute{\iota}\varsigma$ has in modern Greek completely driven $\epsilon\acute{\upsilon}$ from the field, and that in the first century A.D. this tendency was already begun in certain parts of the Greek-speaking world. But, if we may anticipate our final conclusion, this substitution of $\epsilon\acute{\iota}\varsigma$ for $\epsilon\acute{\upsilon}$ (and also of $\epsilon\acute{\upsilon}$ for $\epsilon\acute{\iota}\varsigma$) is in New Testament times neither general nor obligatory, but only occasional, provincial, and partial.

The only accurate way to arrive at the truth is to sift the New Testament examples and to see how far the tendency had advanced.

This study will shew, I think, two results: The examples in the New Testament are numerous enough (especially in the most literate of the New Testament writers - Luke) to demonstrate that in the time of the authors, the

dative had so far decayed that the original force of such a phrase as $\acute{\omicron} \epsilon\upsilon \acute{\alpha}\gamma\gamma\acute{\omega}$ was no longer so precisely felt. In the second place, the instances are sufficiently rare (and that too in the least literate of the New Testament writers such as the author of the Apocalypse) to prove that every person who undertook to write then, still ordinarily and generally distinguished between $\epsilon\upsilon$ c. dative and $\epsilon\iota\varsigma$ c. accusative.

The only way to reach a truly accurate knowledge of the extent of the confusion between $\epsilon\iota\varsigma$ and $\epsilon\upsilon$ would be to search all the New Testament writings in turn and compile statistical tables.[†] The compass of this thesis will not permit that. What we shall now attempt is to pass in review some typical instances, and to examine the factors which combined to cause this confusion - factors we say, using the plural advisedly, for no linguistic change or development is due to any isolated cause: it is the product of the combination of various causes.

I. There are, firstly, examples where the interchange between $\epsilon\iota\varsigma$ and $\epsilon\upsilon$ seems complete. $\epsilon\iota\varsigma$ is simply put for $\epsilon\upsilon$. Such are: Mark 13:16, $\acute{\omicron} \epsilon\iota\varsigma \tau\omicron\nu \acute{\alpha}\gamma\gamma\omicron\nu \mu\eta \acute{\epsilon}\pi\iota\sigma\tau\epsilon\phi\acute{\alpha}\tau\omega \kappa\tau\lambda$, where both Matthew and Luke in the parallel passages have $\epsilon\upsilon$.

Luke 9:61, $\acute{\epsilon}\pi\iota\sigma\tau\epsilon\phi\acute{\omicron}\nu \mu\omicron\iota \acute{\alpha}\pi\omicron\tau\acute{\alpha}\xi\alpha\sigma\theta\alpha\iota \tau\omicron\iota\varsigma \epsilon\iota\varsigma \tau\omicron\nu \omicron\iota\kappa\omicron\nu \mu\omicron\upsilon$.

[†] Regard has done this for certain books. I am indebted to him for some good examples.

There are also clean-cut examples of *εἰς* for *εὔ* combined with *εἶναι* :-

Luke 11:7 τὰ παιδιὰ μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν.

. Cf Papyri. BGU II 385, εἰς Ἀλεξανδρείαν ἔστι.

(we shall illustrate fully from the papyri later).

John 1:18, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς (already discussed). Compare John 3:13, ὁ ὢν ἐν τῷ οὐρανῷ (omitted in W.H. but found in A.Γ. Δ etc.).

Acts 7:12, ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς Αἴγυπτον, cf. the LXX original (Gen.42:2) ἀκήκοα ὅτι ἔστιν σῖτος εὔ Αἰγύπτῳ.

And there are numerous examples of *εἰς* for *εὔ* combined with various verbs:

Luke 4:23, ὅσα ἠκούσαμεν γεγόμενα εἰς τὴν Καπερναοὺμ κ.τ.λ., with which may be compared the examples in

³⁻⁶ Tebt II 416 cited earlier in this chapter.

Luke 4:44, ἧν κηρύσσω εἰς τὰς συναγωγὰς.

Luke 7:50, πορεύου εἰς εἰρήνην ; but Acts 16:36 has πορεύεσθε ἐν εἰρήνῃ.

Other verbs with *εἰς* are εὐρίσκω (Acts 8:40) μαρτυρεῖω (Acts 23:11) τηρεῖσθαι (Acts 25:4) etc. Cf. also Matt. 5:34-36 where both *εἰς* and *εὔ* are found after ὁρμύειν ; and cf. 1 Pet. 5:12 χάριν τοῦ Θεοῦ εἰς ἣν στήτε with Rom. 5:2 τὴν χάριν ταύτην ἐν ᾗ ἐσθήκαμεν.

Εἶν FOR Εἰς.

II. Our second class of examples are those where εἶν is put for εἰς. The instances are not so numerous nor, perhaps, so convincing. A good one is Rom.1:25 οἵτινες μετήλλαξαν τὴν ἀληθείαν τοῦ Θεοῦ εἶν τῷ ψεύδει. ; for there is a good contrast in the next verse (26), αἱ τε γὰρ Θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν.

Mark 14:6, καλὸν ἔργον ἡργάσατο εἶν ἐμοί is to be compared with Matthew's correction, 26:10, ἔργου γὰρ καλὸν ἡργάσατο εἰς ἐμέ

1 John 4:9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ εἶν ἡμῖν.
and cf. Rom.5:8 συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός.

Matt.26:23 ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα εἶν τῷ τρυβλίῳ
and cf. Mark 14:20 ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον.

Luke 4:1, ἦγετο ἐν τῷ πνεύματι εἶν τῷ ἐρήμῳ , and
cf. Matt.4:1 ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος.

Luke 8:7, καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν.
where v.14 has τὸ δὲ εἰς τὰς ἀκάνθας πεσόν.

Vide also John 3:35 (ὁ δὲ ἐν), Rom.1:24, 2 Cor.8:16, etc.

Papyri examples, if not abundant, are adequate. Here are two meantime: see εἶν in Part II for others. P.Ryl II

125²⁶ A.D. 28-9 ἔριψεν ἐν τῇ οἰκίᾳ μου τὴν πυξίδα κενήν
 'threw the box empty into my house'. J.E.A. p.61,"
 c 293 A.D. ὅπως μὴ λυπηθῇς ἐρχομένη ἐν τῇ Κόπτῃ, 'that
 you may not be annoyed at coming to K.' Even Epictetus
 could write (I, 11, 32) ἀνέρχη ἐν Ρώμῃ;

INTERMEDIATE CATEGORIES.

III. Between these two extreme types, (i) where εἰς is put for ἐν and ἐν is put for εἰς and (ii) where εἰς and ἐν are sharply and correctly differentiated (Luke 2:34 is such an one), there is a whole range of intermediate examples, which are hard to classify. In some cases we may either suppose interchange or suggest another interpretation. In John 8:26 πάντα λαλῶ εἰς τὸν κόσμον the preposition εἰς may merely be for ἐν, or it may replace the dative τῷ κόσμῳ (or πρὸς τὸν κόσμον) as εἰς τὸν (εἰς τόν) does in modern Greek.

Luke 23:42 ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου : here ἐν may be for εἰς 'into thy kingdom' (as Authorised Version); or, and this is a very possible exegesis, it may mean 'when thou comest in (the power of) thy kingdom'. (N.B. B.L. read εἰς here). Matt. 16:28 has ἐρχόμενος ἐν τῇ βασιλείᾳ αὐτοῦ.

There are numerous other examples where the verb is the 'crux interpretum'. We may prefer to dwell on

the movement exerted to attain an object, or we may lay stress on the immobility of the object attained. In the former case we shall expect εἰς , in the latter ἐν . Rev.

3:21 is a case in point, ὁ νικῶν, δώσω αὐτῷ, καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ γὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ . Cf. John 19:13, ἐκάθισεν ἐπὶ βήματος εἰς τόπου λεγόμενον Λιθόστρωτον and Mark 13:3 καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν .

The same problem presents itself in Luke 23:19, βληθεὶς ἐν τῇ φυλακῇ , whereas v.25 has βεβλημένον εἰς φυλακὴν . Cf. also Luke 3:20 (κατακλείειν ἐν) with Acts 26:10.

Mark 1:9 reads ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου, but Mark 1:5 is ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ.

(Here Blass and A.T. Robertson disagree. Blass cites Mark 1:9 as an example of εἰς put for ἐν . Robertson dwells rather on the idea of motion inherent in βαπτίζειν and finds εἰς altogether suitable. *ibid.* p.592).

Finally, there are examples where the prepositions are used carelessly enough. They are mixed usages and need no detailed discussion. Luke 7:17 καὶ ἐξηλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ . Luke 21:37, ἐξέρχόμενος ἡυλίζετο εἰς τὸ ὄρος κτλ. , etc. etc. Luke 9:46, εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς.

So much by way of illustration. We must now ask,

What were the causes of this mixing?

One is the etymological identity of εἰς and εἰν . It is because we have all been trained in Attic that we are apt to draw a hard and fast line of demarcation between εἰς and εἰν . Colloquial language does not differentiate nicely between the two. Vernacular English says "Come in the house", "He fell in the river". And certainly vernacular Greek, as the papyri prove, laid less stress on the distinction between εἰς and εἰν than the literary did.

The capital cause of the use of εἰς for εἰν is the senescence of the dative. (This, of course, is also the reason for the Koine's use of πρὸς , ὑπό etc. with the accusative where we naturally expect a dative. So we find John 1:1, ὁ λόγος ᾧ πρὸς τὸν Θεόν and John 1:48, οὗτω ὑπὸ τὴν συκῇν εἶδόν σε). Not only in the prepositions do we see this tendency: equally good witnesses are the verbs like εὐεδρεύω, πολεμέω, εὐδοκέω, and προσκυνέω, which tend more and more to forsake the dative for the accusative. Not that the dative was by any means dead in the first century A.D. Indeed, thanks largely to ^{the} ubiquitous preposition εἰν, it was still very far from being 'une forme morte'. But it was used so frequently that its fine syntactical edges became dulled: it ceased to be useful and died, in Moulton's expressive figure,

'of fatty degeneration'. *Εἰς* , taking advantage of *εἰς*'s unhealthy popularity in the centuries before and after Christ, began quite visibly to encroach on its rival's vast but insecure dominions. It is probable that the third century A.D., a sad period of economic ruin and political chaos which sealed the doom of the old culture, saw the decisive decline of the dative case and therefore of the preposition *ἐν* . Thereafter the preposition *εἰς* proceeded to establish itself in the impregnable position it occupies in modern Greek.

But even in classical Greek we find uses of *εἰς* which must have facilitated the later interchange of *εἰς* and *ἐν* . Such an example as Herodotus I, 9 *μετὰ δὲ ἐμὲ εἰσελθόντα παρέσταν καὶ ἡ γυνὴ ἡ ἐμὴ εἰς κοῖτον* , to quote only one instance, inevitably prepared the way for such a Koine use as Luke's use *εἰς τὴν κοίτην* with *εἶναι* (4:7). From that it is a short transition to the figurative use of John 1:18 *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς* .

The reasons for the occurrence of *ἐν* where *εἰς* would seem more natural, are not far to seek. One is the amazing versatility of *ἐν* in the first century A.D. The other is of course the vernacular tendency to revive and intensify the old identity of *εἰς* and *ἐν* .

SUMMARY.

To summarise. The etymological oneness of εἰς and εἰν, the decay of the dative case, the growing indefiniteness of εἰν as a consequence of its great popularity, and the existence already even in classical literature of types symptomatic of the later development - all combined to cause the interchange of εἰς and εἰν in the New Testament language which - and this is perhaps as important a cause as any - is, we must never forget, a vernacular speech.

The general conclusion must, however, be reiterated. In neither the papyri nor the New Testament is this interchange wholesale and complete. It is occasional and partial. We cannot follow A.T. Robertson when he says: "It is quite immaterial whether one uses εἰς ὄνομα as in Matthew 10:41-42 and 12:41 or εἰν ὀνόματι as in Matthew 21:9, Mark 9:49." Hence we find either 'baptised εἰν the name of Jesus Christ' (Acts 2:38) or 'baptising εἰς the name of the Father, Son, and Holy Spirit' (Matthew 28:19)." (Minister and his Greek New Testament, p.51). "It is splitting a hair to insist on 'into' the name because of the use of εἰς."

It is true that there is no absolute line of cleavage between εἰς and εἰν in the New Testament language. But the practice and general culture of the author must be

taken into consideration in each case. Matthew generally distinguishes between εἰς and ἐν ; indeed he occasionally corrects εἰς into ἐν where he borrows from Mark. For that reason and for others[†] we believe the translation of the Baptismal formula (Matt. 28:29) should be." Baptising them into..." But it may fairly be retorted that the verse is none of the Evangelist's!

It is a good rule for the New Testament as a whole to make the distinction between εἰς and ἐν , except where the interchange is palpable and incontrovertible. And these cases are relatively quite few. Between the old way of discriminating rigorously between the two prepositions and a modern tendency to abolish any distinction , we must steer a middle course : as in other things, 'in medio veritas.'

† Vide B.S.p 147. Deissmann cites C.I.G. ii No 4963, e (beginning of Imperial period) γενομένης δὲ τῆς ὥης τῶν προγεγραμμένων τοῖς κτηματίων εἰς τοῦ Θεοῦ ὄνομα

-a first-class parallel to the N.T. uses. Κτηματίας is the nominal purchaser who represents the real purchaser, i.e. the deity. "Just as to 'buy into the name of the god' means to 'buy so that the article belongs to the god', so also the underlying^{idea} e.g. the expressions 'to baptise into the name of the Lord' or 'to believe into the name of the Lord' is that baptism or faith constitutes the BELONGING to God or to the Son of God."

(4) SEMITISMS AMONG THE NEW TESTAMENT PREPOSITIONALIA.

Our last task in appraising the New Testament prepositions is our hardest. We approach it with no small trepidation, for it is the vexed question of the extent of the Semitic influence on the speech of the writers. We would gladly have avoided a problem on which the best scholarship is so divided. But face it we must, however briefly and inadequately, because the prepositions and their usage figure so prominently in the discussion. The influence of the Hebrew $\text{אֲלֵ$ on ἐν , of כִּי on ἐἰς , etc., strange New Testament uses of ἀντί and μετά , to name only a few instances, raise questions for which we are quite inadequately equipped. Indeed, few men are. Only men like Wellhausen can be allowed to dogmatise here. For the matter demands for its solution that rare phenomenon, a scholar equally at home in Semitics and Hellenistic, and with no definite bias in favour of either. Only he can really speak 'ex cathedra'.

Most scholars feel (vide Milligan, Selections: Introduction p.xxixf.) that 'the most pertinent criticism' that can be directed against Dr. J.H. Moulton's Prolegomena is his tendency to minimise the number of Hebraisms in the New Testament. Dr. Moulton was too prone to imagine that because he could parallel a New Testament Hebraism with a relatively similar usage from the papyri, he had

purged it from ^{a SEMITIC - if stigma indeed it be.} ~~the~~ stigma (pace Herr Adolf Hitler!).

A handful of Ptolemaic instances of ἐν = 'armed with' (from the ~~Tebtunis~~ Papyri) does not rescue instrumental ἐν in the New Testament from the category of 'Hebraisms'. Nor are we quite sure that BGU 1079 (41 A.D.) βλέπε σατάν ἀπὸ τῶν Ἰουδαίων contains an idiom "which the Hebraists will hardly dare to claim now" (Proleg. p.107). Two arguments may be urged against this view. (1) "The Egyptian language is essentially Semitic both from a lexicographical as well as from a grammatical point of view." (This sentence is from Aaron Ember's "Egypto-Semitic Studies" ed. by Miss Frida Behuk: vide Expository Times, Oct.1931, for a review by Professor J.E. Macfadyen).

That is, βλέπειν ἀπὸ may still be a Semitism, although of Egyptian origin. (2) It has always seemed to me that the writer of this papyrus letter, who bids his friend "beware of the Jews" (so numerous in Egypt, especially at Alexandria), is probably using (mockingly) a Semitic turn of phrase in his warning. When we wish (playfully) to warn a friend against the blandishments of widows, do we not often resort to the 'ipsissima verba' of Samuel Weller, "Samivel, my boy, beware of vidders!"

But if the papyri usage is no irrefragable argument against the Semitic colouring of a New Testament prepositional phrase, there is another - that of Thumb - which

seems sounder, viz. that a usage native in modern Greek is, 'ipso facto', no Semitism. This argument has been used to save πολέμεν μετά (Abbott, 44, πολέμησε μετ' τρεῖς χιλιάδας Τούρκους of. Rev.12:7 al.) from the charge of Hebraism. I think we may also in the same way vindicate φυλάσσομαι ἀπὸ (Thumb: Handbook, p.102 φυλάγομαι ἀπ' τὸ κακόν) and λαλεῖν μετὰ (Thumb, p.103 μιῶ μέ 'I speak with').

But, ere we go further, it will be well to have before us a summary list of the Semitic elements in the prepositional use of the New Testament. Thayer's list will serve our purpose admirably. (H.D.B. Vol.III, p.39). That article stands midway between the old and the new epochs in New Testament linguistic research. It owes much to Buttmann and Winer; but it is later than the publication of Bibel-studien, though it is six years before the appearance of the "Prolegomena". Thayer's list is not exhaustive, but it comprises the main points. Under the heading 'Grammatical Hebraisms', he cites the following Semitic prepositionalia;- "An extended use of prepositions: for instance ἐν (of. 7): not only in construction with verbs, as εὐδοκεῖν, ὀμνύειν, etc., but particularly with instrumental force, as κράζειν ἐν ^{φωνῇ} ~~μεγάλῃ~~ μεγάλῃ (Rev.14.15), ποιεῖν κράτος ἐν βραχίονι (Luke 1:58, 72) - Periphrastic expansions of prepositions:- by the use of ὀφθαλμός (cf. 777) Matt.21:42, Luke 19:42; πρόσωπον (cf. 777) Acts 5:41, Mark 1:2, Acts 13:24; στόμα (cf. 777) Matt.4:4

Luke 1:70, (עַל) 2 Cor.13:1, Matt.18:16; $\chi\epsilon\acute{\iota}\rho$ (cf. עַל)
 John 10:39, Gal.3:19, Acts 2:23, 7:35.

$\epsilon\acute{\iota}\varsigma$ (cf עַל) : in such phrases as $\gamma\acute{\iota}\nu\epsilon\sigma\theta\alpha\iota \epsilon\acute{\iota}\varsigma \omicron\upsilon\delta\epsilon\acute{\iota}\nu$
 (Ac.5:36) $\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota\nu \epsilon\acute{\iota}\varsigma \kappa\lambda\eta\rho\omicron\nu\omicron\mu\acute{\iota}\alpha\nu$ (Heb 11:8), $\lambda\omicron\gamma\acute{\iota}\varsigma\epsilon\sigma\theta\alpha\iota$
 $\epsilon\acute{\iota}\varsigma \pi\epsilon\rho\iota\tau\omicron\mu\acute{\eta}\nu$ (Ro.2:26); and, in general its insertion be-
 fore the second accusative after verbs signifying "make"
 "hold", etc., as $\epsilon\acute{\iota}\varsigma \pi\rho\omicron\phi\eta\tau\eta\acute{\nu} \alpha\upsilon\tau\acute{\omicron}\nu \epsilon\acute{\iota}\chi\omicron\nu$ (Mt.21:46)... $\alpha\pi\acute{\omicron}$ (cf. עַל)
 "hold", etc., as $\epsilon\acute{\iota}\varsigma \pi\rho\omicron\phi\eta\tau\eta\acute{\nu} \alpha\upsilon\tau\acute{\omicron}\nu \epsilon\acute{\iota}\chi\omicron\nu$ (Mt.21:46)... $\alpha\pi\acute{\omicron}$ (cf. עַל)^{f. עַל}
 as $\phi\epsilon\upsilon\gamma\epsilon\iota\nu \alpha\pi\acute{\omicron}$ etc. $\left[\begin{smallmatrix} \text{Mt.3:7} \\ \text{Joh.5} \end{smallmatrix} \right] \epsilon\pi\acute{\iota}$ (cf. עַל) : as $\epsilon\lambda\pi\acute{\iota}\varsigma\epsilon\iota\nu \epsilon\pi\acute{\iota}$ etc - $\mu\epsilon\tau\acute{\alpha}$ (cf. עַל)
 $\mu\epsilon\gamma\alpha\lambda\acute{\omicron}\nu\epsilon\iota\nu$, $\pi\omicron\iota\epsilon\acute{\iota}\nu \epsilon\lambda\epsilon\omicron\varsigma \mu\epsilon\tau\acute{\alpha}$ etc (Lu 1:58, 42).

old, will still, with a few additions and criticisms,
 command the approval of the sober critic who desires to
 recognise both the Semitic and the Koine elements in the
 New Testament. The extension in the use of prepositions
 we have seen to be a feature of the Koine requiring no
 general Semitic explanation. עִן is a partial exception
 to this affirmation - especially instrumental עִן . This
 latter usage is really rare in the papyri. Its more fre-
 quent use in the New Testament is undoubtedly due to the
 influence through the LXX of the Hebrew עַל . The uses of עִן
 after such verbs as $\delta\omicron\mu\omicron\lambda\omicron\gamma\epsilon\acute{\iota}\nu$, $\epsilon\upsilon\delta\omicron\sigma\kappa\epsilon\acute{\iota}\nu$, $\delta\omicron\mu\nu\acute{\omicron}\epsilon\iota\nu$, $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\epsilon\iota\nu$, and
 $\sigma\kappa\alpha\nu\delta\alpha\lambda\acute{\iota}\varsigma\epsilon\sigma\theta\alpha\iota$ are palpably conformed to Semitic models:
 nothing like the semblance of a parallel is traceable in the
 papyri.

1 Cor.4:21 $\epsilon\acute{\iota}\nu \rho\acute{\alpha}\beta\delta\omega \epsilon\lambda\theta\omega$ seems explicable by the context
 (i.e. it is made to conform to the following $\epsilon\acute{\iota}\nu \alpha\gamma\acute{\alpha}\pi\eta$ al-
 ready in the writer's thought).

Moulton's Tebtunis parallels, P.Tebt.45¹⁹, 41⁵, 16¹⁴
 (BC113) (BC119) (BC114)
 of ἐν μαχαίρῃ go to prove that it was quite good Koine
 Greek. But it must be confessed that Luke 14:31 ἐν δέκῃ
 χιλιάσιν ὑπαντῆσαι and Heb.9:25 ἐν αἵματι ἀλλοτριῷ
 (with εἰσερχομαι) where ἐν is a species of comitative
 instrumental usage (= μετὰ σού) wear a suspiciously
 Semitic aspect.

κατακαίω ἐν πυρί (Ap.17*16) is good enough Greek,
 though it may be due to ὤν. Classical Greek has such
 expressions as ἐν ὀφθαλμοῖς ἰδέσθαι, ἐν λιλαιῖς, ἐν δόλῳ
 ἐν δεσμῷ δῆσαι where ἐν locates the action, and shows
 the thinness of the dividing line between locative and
 instrumental.[†] But the LXX's ἐπάταξαν αὐτὸν ἐν μαχαίρᾳ
 (2772) suggests a Semitism in Luke 22:49. The general
 Hebraic tincture in the style of Revelation seems present
 in 6:8 ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ ἐν λιμῷ . Moulton's
 parallel from P.Par.28¹³ διαλυόμεναι ἐν τῷ λιμῷ
 (where 27¹⁴ has τῷ λιμῷ and 26:9 ὑπὸ τῆς λιμοῦ) is
 interesting but not decisive. Cf.Gen.41:36 ἐκτριβήσεται
 ἡ γῆ ἐν τῷ λιμῷ (2772). The same remark applies to ἀγοράζειν
 ἐν (Rev.5:9) ἀλίζειν ἐν (Matt.5:13) μετρεῖν ἐν (7:2) though
 they may conceivably be instances of what Kuhring styles
 'intrusive ἐν'. Ἐν with the articular infinitive in a
 temporal signification, so common in Luke, we have already
 pronounced a Hebraism because of its failure to secure
 good Koine authentication.

† cf. Lu.23:9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς.

Εἰς after γένεσθαι seems to have been possible Greek. P.Fay 111²⁷⁶ (A.D.100) yields ἵνα μὴ εἰς ψώμιον γένηται[†]. But Semitic prototypes undoubtedly gave this use a distinct fillip among the New Testament writers. Moulton thought the extension of εἰς expressing destination a good enough explanation. He cites K.P. 46 ii/A.D. 400 παρ' ὑμῶν εἰς δά(νειον) σπέρματα; to which we may add P.Oxy IX 1206²¹ (A.D.335) ἀπογράφωμαι αὐτὸν εἰς ἑμαυτῷ γνήσιον[υἱόν]. cf. Matt.21:46 - without feeling convinced we have explained away a Semitism. Yet Moulton's own words would be difficult to criticise. "This idiom is, therefore, simply the overdoing of a correct locution in passages based on a Semitic original, simply because it has the advantage of being a literal rendering" (Proleg.p.72). Indeed, the fact that it is so common in the translation passages, and that the LXX abounds in it as a translation of לְ justifies us in saying that it is formed on a Hebrew pattern, though it is not un-Greek. Before we leave εἰς, let us notice πορεύου (ὑπάγε) εἰς εἰρήνην (Matt.5:34, Luke 7:50, 8:48): "it is due to the LXX, where it often represents the Hebrew לְשָׁלוֹם ."

Ἀπό comes next in Thayer's list. But surely φεύγειν ἀπό (Matt.3:7, John 10:3) would not cause the most fastidious Atticism to raise an eyebrow. Xen.Mem II 6,31 has φεύγειν ἀπὸ τῆς σκύλλης. ^{βλέπειν} ~~Προσέχειν~~ ἀπὸ and φυλάσσομαι

† Theogn. 162 καὶ οἷς τὸ κακὸν δοκέον γίνεται εἰς ἀγαθόν - an excellent parallel to Jo 16:20 ἡ λύπη ὑμῶν εἰς χαρὸν γενήσεται.

ἀπό we have already discussed. Προέχειν ἀπό, according to Dr. Mackinlay (Moulton-Howard, p.460), is found in mediaeval and modern Greek. The anti-Semitic case for φοβεῖσθαι ἀπό is not so clear.

Ἀπό of Cause (e.g. Luke 22:45, ἀπὸ τῆς λύπης, 24:41, ἀπὸ χαρᾶς John 21:6 ἀπὸ τοῦ πλήθους τῷ ἰχθύϊ) has both classical (e.g. Thuc.3:30 ἀπὸ τοῦ πάθους 'in consequence of') and Koine conformation (P.Fay.III⁴ A.D.95-6 ἀπολέσας χυρίδια δούω ἀπὸ τοῦ σκυλμοῦ τῆς ὁδοῦ 'owing to the fatigue of the journey'). It is so natural a development that one wonders it was ever suspected of Semitic extraction.

Ἐσθίειν ἀπό is probably a good late Greek partitive genitive, inspired by מֵ . Thumb has δειπνάω ἀπὸ χῶμα in modern Greek. P.Hib.I 52^{1,2} B.C.245, though scarcely an exact parallel, may be cited: κατὰ νεμεμήκασιν ἐκ τῆς βασιλικῆς γῆς 'have pastured on the crown land'.

Finally καθαρός ἀπὸ, as we noted, receives abundant vindication in the papyri, which use βεβαῖος ἀπό and even ἀπό simplex (= ἄνευ) similarly.

ἐπρίξεν ἐπί, next in Thayer's list, undeniably reflects the Hebrew עַל. So does ἐπὶ στόματος (Matt.18:16). ἐπὶ in Luke 4:4 though it goes back to Deut.8:3 (עַל) is good enough Greek: ἐπί c.dative 'on the basis of' is common thus. ἀρκεῖσθαι ἐπὶ (John 8:10), e.g. has an excellent parallel in P.Par.38¹¹ οὐκ ἀρκεσθέντες ἐφ' οἷς ἦσαν διαπραγμέναι.

Μετά used after μεγαλύνω , ποιεῖν ἔλεος (Lut. 5, 32) is almost indisputably due to Hebrew influence, e.g. II Kings 15:20 ποιεῖν μετὰ σοῦ ἔλεος (785), the Hebrew phrase $\text{וְיָבֹלֵן בְּאַחֲרָיו}$ being behind it. Moulton's A.P. 135¹⁵ (ii/A.D.) τί δὲ ἡμεῖν συνέβη μετὰ τῶν ἀρχόντων is not a first class parallel. Μετά merely = 'in connexion with'. The simple ποιεῖν μετὰ of Acts 14:27, 15:4 seems easier to defend. Besides P. Amh. 135¹⁵ (ii/A.D.) and BGU 798⁶⁴ (Byzantine) εὐχαριστοῦμεν ... τῇ ἡμῶν δεσποίνῃ εἰς πάντα ἃ ἐποίησεν μετὰ τῶν δούλων αὐτῆς we can add P. Oxy. VIII 1106⁵ vi/A.D. ἐπὶ χειρῆσουσι παράνομόν τι μετ' ἐκείνων πρᾶξαι 'to do any lawless action to them'. 1. John 4:17 τετελείωται ἡ ἀγάπη μεθ' ἡμῶν is suspected by Brooke (ICC: ad. loc.) of being an Aramaism. May it not simply mean 'amongst us', the primitive force of the preposition which can still be seen in some New Testament examples (e.g. Luke 24:5)?

Thayer's list of periphrastic expansions of the prepositions by means of ὀφθαλμός, πρόσωπον, στόμα and χεῖρ can be dismissed as transliterated Semiticisms with the following reservations. (1) The anarthrous ἐν ὀφθαλμοῖς (Matt. 21:42, Mark 12:11) is a frequent phrase in classical Greek. (Xen. Anab. 4.5, 29 ἔχειν ἐν ὀφθαλμοῖς etc.) (2) κατὰ πρόσωπον is found in the papyri. E.g. P. Fl. III^{ii, 8} αὐτὴν κατὰ πρόσωπον τοῦ ἱεροῦ . For Gal. 2:11

ment of the meaning 'beyond' as in Heb.12:11 *παρὰ καιρὸν ἡλικίας*, and of *ἄλλος παρὰ* (1 Cor.3:11), *ἕτερος παρὰ* which are classical. It is, therefore, one of these locutions which both accurately render the Hebrew and are also tolerable Greek.

Πρός c. accusative of person after a verb of rest (*εἶναι*, *διαμένειν*, *παρεῖναι*, *καθέζεσθαι*, *ἐνδυμεῖν*) appears about a score of times in the New Testament. Burney declares it Aramaic. We do not think it necessary to throw this usage to the Semitising wolves.

For (1) *πρός* c. dative, the case we should have expected, is a moribund usage in the New Testament. It occurs six times and not once with a dative of person. The papyri tell the same tale.

(II) *Παρά* c. dative, which we might have thought more appropriate, is evidently being superseded by *πρός* c. accusative. Matt.21:25 *διελογίζοντο παρ' ἑαυτοῖς*, but Mark 11:31 *διελογίζοντο πρὸς ἑαυτούς*. Cf. Acts 5:10 *ἔθαψαν πρὸς τὸν ἄνδρα* where *παρὰ τῷ ἀνδρὶ* would seem natural.

(III) The root-meaning of *πρός* seems to be 'over against', 'face-to-face with', cf. German 'gegen'. Cf. Matt.3:10 *πρὸς ῥίξαν κεῖται* (and even as far back as Homer Odyss XIII 240 *ναίειν πρὸς ἧώ τ' ἡέλιόν τε*). Surely it is a short transition from these to the New Testament examples (Matt.13:56 *πρὸς ἡμᾶς εἰσιν*, 26:18 *πρὸς σε*

ποιῶ τὸ πάσχα , John 1:1, πρὸς τὸν θεόν ("The Word was face-to-face with God": absolute intimacy of communion).
 1 John 1:2, ἥ τις ἦν πρὸς τὸν πατέρα etc.), especially when we remember the decay of the dative.

(IV) As yet the papyri have not yielded altogether satisfactory parallels. The best we can do is P.Cairo Zen. 59251³ (252 B.C.) ὑπελαμβάνομεν ταχέως παρέσθαι πρὸς ὑμᾶς 'I expect we shall soon be with you'. There are also Syll³ 1109⁴ (A.D.178) διδόντες ἡμιφόριον μέχρις οὗτου πρὸς γυναῖκας ὧδιν which is excellent, and Sharp's example from Epictetus iv, 9:13 πρὸς οὗ ἐστὶ σου πιθανώτερος . εἶναι , of course, is frequent in the papyri, with πρὸς c. accusative in the idiom εἶναι πρὸς τινα , e.g. P.Oxy.275¹⁶ A.D.66 Τρύφωνος , πρὸς οὗ καὶ εἶναι τὰ δημόσια πάντα τοῦ παιδός 'T. who will also be responsible for the taxes on the boy.'

We submit that this usage of πρὸς needs no Semitic explanation, and await the discovery of more plentiful parallels.

A few general remarks from Thayer (H.D.B. vol.III, p.40) may fitly conclude these rambling 'obiter dicta' on Semiticisms among the prepositions. "We must not forget the uncertainty arising from our present defective knowledge. We must not interpret the fact of prior occurrence into clear proof either of primary origin on the one hand or direct derivation on the other. We must not overlook the

truth that coincidences of popular expression are to be found in many widely separated and unrelated tongues (e.g.

παρὰ comparative above) But not withstanding all uncertainties and abatements the general influence of the LXX upon New Testament Greek was undisputably great."

Tory, Burney, and Charles, even if all their theories be not established, have done much in recent years to re-emphasise the Semitic element in the New Testament which at one time seemed collapsing before the brilliant attack of Deissmann and Moulton.

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Part II.

" How are we to understand the passages ,so important from the point of view of religious history,in which St Paul and others employ the prepositions,unless we pay attention to the 'profane' uses ? " Deissmann, Light etc p.120.

Ἀνά is found as a preposition in the Koine only with the accusative. The use with the dative = 'on' in epic and lyric poetry has vanished. In modern Greek ἄνά survives only in the literary tongue.

The Papyri have ἄνά much oftener than the New Testament. Rossberg counts 652 instances of ἄνά against the dozen examples in the New Testament. The very frequent use of ἄνά in accounts, receipts, etc. meaning 'at the rate of' is the reason.

Ἀνά is, therefore, the 'rara avis' of the New Testament prepositions. W.H. show 12 examples in all, of which 4 occur in the composite preposition ἄνὰ μέσον 'between', 7 in the distributive usage, and one in the idiom ἄνὰ μέρος 'alternatively'.

I. Place: The only local use of ἄνά in the New Testament is in the phrase ἄνὰ μέσον 'in the midst of', 'between'.

Mt.13:25 ἄνὰ μέσον τοῦ σίτου 'in the midst of the wheat.'

Mk. 7:31 ἦλθεν ἄνὰ μέσον τῶν ὁρίων Δεκαπόλεως.

Rev.7:17 ἄνὰ μέσον τοῦ Θρόνου

A figurative use occurs in 1 Cor.6:5 διακρίναι ἄνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ, where 'it is almost impossible to believe the text sound' (Proleg., p.99). Perhaps the second person involved in the 'judgment' is

meant to be mentally supplied (by a species of ellipsis).[†]

Cf. Gen. 23:15, τί ἂν εἴη τοῦτο ἀνὰ μέσον ἐμοῦ καὶ σοῦ ;

Papyri:- P.Fay 108ⁿ (c. A.D. 171), ἐπῆλθαν :: ἡμεῖν
κακοῦργοι τινες ἀνὰ [μέσον Πολυδευκίᾱς καὶ τῆς Θεαδελφείας.

'attacked us between P. and T.'

P.Petr. I 19³⁷, οὐκ ἂν ἀνὰ μέσον ὀφρύων 'a scar
between the eyebrows.' Generally, however, ἀνὰ μέσον
is used adverbially (without a following genitive) as,
P.Oxy I, 99⁹ (A.D. 55) ἀνὰ μέσον οὐσίας τυφλῆς ῥύμης,
'with a blind alley in between'. P.Oxy IX, 1200^{15f.} ἐν τοῖς
ἀνὰ μέσον μέρεσι τῆς κώμης 'in the middle parts
of the village'.

P.Ryh. II, 154¹⁵ (A.D. 66), ὁ... κληρος ἀνὰ μέσου οὗτος
κοινοῦ ὕδραγωγού δι' οὗ ποτίζεται 'the holding separ-
ated by a common water-channel by which it is irrigated',
etc. etc.

It will be clear then that ἀνὰ μέσον is not a
Hebraism, as was once supposed. Modern Greek retains
the expression in the form ἀνάμεσα .

II. The distributive use keeps ἀνά alive in the New
Testament and papyri. The sense is 'a piece' or 'at
the rate of'.

Mt. 20:9 ἔλαβον ἕνα δηνάριον.

Lu. 10:1 ἀπέστειλεν αὐτοὺς ἀνὰ δύο.

† H. G. has ἀναμέταξυ 'between' in this sense.

Lu. 9:3 μήτε ἀνὰ δύο χιτῶνας ἔχειν.

Jo. 2:6 χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς

Rev. 4:8 ἔχων ἀνὰ πτέρυγας ἑξ. (Here ἀνά reinforces
ἐν καθ' ἐν.)

Papyri examples are numerous:

P.Cairo Zen. 59736⁶ (250 B.C.), τὰ πρῶτα , ὑποζύγια ἡ
ἀνὰ δέσμας ἡ , 'the first lot, 8 donkeys with 8
bundles each'.

P.Cairo Zen. 59192⁸ (255 B.C.) ἐρεβίνθου κρίου ἀρτάβας) β
ἡγορασμένας ἀνὰ (δραχμας) ε . '2 artabae of
chickpeas bought at 5 artabae each'.

P.Oxy III 499¹⁸ (A.D.121), φόρου ἐμάσσης
ἀρουρήσ ... ἀνὰ ἀργυρίου δραχμας τριάκοντα ἑξ.
'at a rent for each aroura, of 36 drachmae of silver.'
P.Fay 101 col ii¹² ; P.Oxy XIV 1685¹¹ (A.D.158), etc.

Notes: (1). Rev. 21:21 has ἀνὰ εἰς ἑκάστος τῶν
πολίων . Blass styles it a 'vulgarism'. Is ἀνά
adverbial here, or is εἰς an indeclinable numeral?
Regard's view (p.66) seems reasonable: "Les nombres
cardinaux de 5 à 100 n'étaient pas fléchis du tout, et,
à l'époque du Nouveau Testament, εἰς ne l'était plus
nécessairement; en pareil cas la préposition devait
pour ainsi dire fatalement reprendre une position adver-
biale indépendante, il y a lieu de comparer à cette
tournure celles du grec modern qui lui ressemblent sans

lui être identiques: ἀπὸ πλούσιος ἔγινε Σητιάυος 'de riche qu'il était, il est devenu un mendiant', ἀπὸ μικρός 'des l'enfance', le sort de κατὰ en pareille situation et les formes modernes καθ' εἰς et καθέννας ; il n'y a aucune raison de chercher la solution en dehors du grec."

[We add Hermas, Simi, IX, 2, 3, ἀνὰ μέσον αὐτῶν ἀνὰ δύο παρθένοι.] .

(2) We have not paralleled ἀνὰ μέρος of 1 Cor. 14:27 in the papyri. But the phrase is classical, and the papyri have the very common ἀνὰ λόγον 'proportionally' 'reasonably', e.g. P.Ryl II, 154³² (A.D.66); P.Oxy/1405²³ (3/A.D.).

(3) Miscellaneous: Ἀνά = 'by' of multiplication, occurs often in the papyri, e.g. P.Brit.Mus.372⁴. Radermacher (p.16) cites ἀνά in medical prescriptions denoting the dose. In P.Oxy XIV 1743⁹ (A.D.221-2) ἀνά χεῖρα = διὰ χειρός 'by hand'. P.Ryl II 88^{2'} (A.D.156) ἡμᾶς οὐδὲν δεῖ μοι ὀφείλεται ὑπὲρ τῶν ἀνὰ χεῖρα χρόνων * 'nothing is owing me for the current period'. Cf. P.Ryl II 99⁷ τῇ ἀνὰ χεῖρα (πενταετία) 'in the 5 years just preceding'.

* Cf. English 'on hand'.

Ἀντί : The primitive meaning of this preposition must be kept in view. It is 'in front of', 'opposite' (German, 'gegenüber'). Often this original sense comes out very vividly in composition with verbs. Thus Acts 27:15 ἀντοφθαλμεῖν πρὸς ἀνέμῳ 'the boat could not eye the wind face-to-face'. Lu.10:31, ἀντιπαρῆλθεν : 'the Priest and the Levite passed on the other side of the road, facing (ἀντι-) the wounded man.' Cf. also Rom. 8:26 συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν , where A.T. Robertson (Grammar, p.573) elucidates the prepositional picture: 'The Holy Spirit lays hold of our weakness along with (συν-) us, and carries his part of the burden facing us (-ἀντι-), as if two men were carrying a log, one at each end.'

In New Testament times ἀντί has lost considerable ground to ὑπέρ . The New Testament has ἀντί 22 times, and Rossberg counts 89 examples in the Ptolemaic papyri he has searched. Yet ἀντί(s) survives in Modern Greek (with the acc. as, e.g., νὰ πὰς ἐςὸ ἀντὶς ἐμένα .

I. The New Testament contains no instance of ἀντί in a purely local sense, as e.g. in Xen.Anab. IV, 7,6. ἀντὶ δένδρων ἐστάναι . There is a solitary one in the papyri: P,Paris I, 406, ὅταν ἡ σελήνη τῷ ἡλίῳ ἐπισκοπήσῃ ἀντὶ ὀφθαλμῶν ἡμῶν. 'before our eyes'. .

II. The common meaning of ἀντί in both New Testament and the papyri is 'in place of' (two objects 'opposite' each other suggest the idea of equivalence and interchange) and so 'in exchange for', 'in return for'. Twelve of the New Testament's 22 uses of ἀντί are in this category.

Mt. 5:38 ὁφθαλμὸν ἀντὶ ὁφθαλμοῦ

Lu. 11:11 μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

Rom. 12:17 μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες.

1 Pet. 3:9 λοιδορίαν ἀντὶ λοιδορίας.

Twice the notion is rather 'in succession to'.

Mt. 2:22 Ἀρχέλαος βασιλεύει ... ἀντὶ τοῦ πατρὸς αὐτοῦ.

Jo. 1:16 ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος.

In the latter case commentators have made a great pothole over a very simple usage. 'New grace for (i.e. in succession to) old' is all that is meant, as in the very apt parallel from Philo, De Poster. Caini, 145 ἑτέρας (χάριτας) ἀντ' ἐκείνων καὶ τρίτας ἀντὶ τῶν δευτέρων καὶ αἰὲν νέας ἀντὶ παλαιωτέρων.

Papyri: P.Hib.I, 170 (B.C.267), ἵνα μὴ ἀντὶ φιλίας ἐχθραν [ποῶ]μεθα 'lest we create enmity instead of friendship'. P.Tebt. III 759⁹ (B.C.226) σκοπεῖ μήποτε ἀντὶ] γνώσεως εἰς διαφορὰν σοι ἔρχομαι, 'take care that I don't come to quarrel with you instead of being on good terms.' P.Oxy. I, 101³⁴ (A.D.142), προσδεχομένης αὐτῷ μιᾶς

ἀντὶ μισθῶς, 'an equivalent (allowance) being made to him'. P.Oxy VIII, 1119¹¹ (A.D.254), ὑπέσχετο ἀντὶ τῆς ἁμαρτίας, 'promised in amends for his error'. P.Oxy XIV 1447⁵ (A.D.44), ἀντὶ τῆς κακομετρίας, 'as compensation for the faulty measure', Etc.

The sense of 'in succession to' can be seen in P.Oxy VIII, 1119²¹ (A.D.254), εἰτέρος ἀντ' αὐτῶν ἀναδοῦναι 'to nominate other persons in succession to them.' P.Oxy XIV 1642⁴ (A.D.289), ἀποσυνίστημι σε εἰς τὴν ἀντ' ἐμοῦ ἀγορανομίαν 'I appoint you as my successor in the office of agoranomus'.

III. The expression ἀνθ' ὧν = ἀντὶ τούτων ὅτι = 'because', occurs 5 times in the New Testament. The phrase is classical, and in the LXX translates the Hebrew וְלִפְנֵי. Luke claims 4 of the examples, and, as the usage is rare in the Papyri, I venture to suggest it is semi-liturgical like πρὸς c. gen.

Lu. 1:20	ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου.
Acts 12:23	ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ Θεῷ.
2 Th. 2:10	ἀνθ' ὧν τὴν ἀγάπην τῆς ἀλήθειας οὐκ ἔχουσιν.

Also Lu.12:3, 19:44.

Papyri: O.G.IV.90³⁵ (B.C.196), ἀνθ' ὧν δέδωκεν αὐτῷ Θεοὶ ὑγίειαν, 'because the gods have granted him health'. P.Leid. D. I, 21, σοὶ δὲ γένοιτο ἀνθ' ὧν πρὸς

ὁσίως διακείμεναι, 'because you are well-disposed towards the deity'.

Note: Eph.5:31 has ἀντὶ τούτου 'for this reason', where the corresponding LXX passage uses ἐνεκεν τούτου (Heb. 9:32).

IV. Ἀντὶ c. artic.inf. has a single example in the New Testament. Jas.4:15 ἀντὶ τοῦ λέγειν ὑμᾶς. Cf. P.Iebt.I, 27¹⁰³ () ἀντὶ τοῦ τοῦτο ποιῆσαι.

V. In 1 Cor.11:15 κομῇ ἀντὶ περιβολαίου the meaning is 'for', 'as', without any sense of substitution. 'To serve as a hood', not 'as a substitute for a headdress' is Paul's meaning. This sense of ἀντί is common enough in the Papyri: P.Oxy VIII 1156⁷⁸ (111/A.D.), δοῦναι [τι] καὶ ἀντὶ τῆς τιμῆς [καὶ] τὸ πάτημα παρ' αὐτοῦ λαβῆναι, 'to give him something and to take from him the trodden grapes as the price of it'. P.Oxy XIV, 1627¹⁵ (A.D.342), ἀντὶ ἰσῆς ἀμοιβῆς 'as an equal recompense'.

N.B: English 'for' has the same double significance, (1) 'new lamps for old', (2) 'he took it for a joke' (as).

VI. In Mt.17:27 ἐκεῖνον λαβὼν δὲς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ, ἀντί seems to mean no more than ὑπέρ = 'on behalf of'. (And sometimes indeed we find ὑπέρ where ἀντί might be expected. E.g., the Ep. ad. Diogn. quotes the Gospel phrase as λόγρον ὑπέρ ἡμῶν.) But, more probably, Mt.17:27 is brachylogical, i.e. the tax due from Christ

and Peter is the real correspondence to ἐκεῖνον (the statēr).

Closely related to this passage is, we believe, the famous phrase used by Jesus to describe the purpose of the advent of the Son of Man. Mt.20:28 (Mk. 10:45).

δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν . The basic meaning is that Christ places the purchase-money which is His life, 'over-against' the lives of the many. Though the preposition of itself does not necessarily entail substitution, the context demands the idea.* When Christ 'gave His life (or rather, Himself) as a Purchase-money to buy the many', it is merely indubitable that He conceived of Himself as doing something for the many which they could not do for themselves. The question of to whom the purchase-money was paid, and why it was paid, is a matter for the theologians. But let them remember that our Lord was a poet, and that the word-pictures of religion such as this one, were never meant to be hardened into dogma. If any clue to the saying is to be found in Christ's own words we think Mt.17:27 supplies it (see A.B. Bruce, E.G.T. ad loc). "That word began the strik-

* Josephus, Antiq., 14,107 supplies the best linguistic parallel to Mt.20:28:- τὴν δόκον αὐτῷ τὴν χρυσὴν λύτρον ἀντὶ πάντων ἔδωκεν. . Here ἀντὶ certainly indicates substitution. The gold beam is in place of the whole remaining temple of gold.

ing course of instruction in humility as this one (20:28) ends it. The δίδραχμον was a λύτρον (cf. Ex.30:12 where the phrasing suggests Jesus' words are an unconscious echo of the Old Testament) as the life of the Son of Man is represented to be." The tax was paid ἀντὶ ἐμοῦ καὶ σοῦ. : the Life is to be given ἀντὶ πολλῶν . Is it far-fetched to conjecture that the Capernaum incident was in Christ's mind when He spoke His Ransom-saying, and that in the first saying lies the clue "to the psychological history of the term λύτρον "?

Ἀπό' : Well does Rossberg preface his remarks on ἀπό in the papyri thus: " Ἀπό praepositionis usus multus et varius in papyris occurrit" (p.19). The New Testament confirms this description. It is found about 655 times in the New Testament (MSS.variants make this total approximate), and Rossberg counts 920 instances in the Ptolemaic papyri. Yet mere statistics cannot reveal how virile and versatile is this preposition in the Koine. Wherever the ablative case is natural in Greek, wherever there is any notion of separation or quittance or source there ἀπό may appear to clarify the case-idea. Paul can use ἀπό after such surprising verbs as ἀποθάνειν (Col.2:20) and φθείρειν (2 Cor.11:3), and such a phrase as ἀνάθεμα εἶναι (Rom.9:3). The New Testament shows a very diversified range of verbs followed by ἀπό . A seminal mind like Paul's, writing with his nerves "in a kind of blaze" and with the subconscious remembrance of LXX usages where ἀπό was compelled to translate the Hebrew ׀, sometimes wrests language into strange collocations to express his thought. But the papyri, too, reveal the "varied and abundant" use of ἀπό . Ἀπό is found in both New Testament and Papyri, not only after ἀπό- compounds like ἀπαλλάσσεσθαι, ἀπαιτεῖν and ἀφίστασθαι, or verbs like ἀκούειν, λαμβάνειν, λύειν and χωρίζειν but

frequently after compounds of ἐκ (like ἐξέρχεται), and less-expected verbs like βλέπειν, καθαρίζειν, and τηρεῖν and phrases like καθαρὸς εἶναι. We might be tempted to style ἰσθαι ἀπό and ὑγίης εἶναι ἀπό Hebraisms (Lu.5:29,34), till we meet such a phrase as ὑγιαίνειν ἀπό ('recover from') in the Papyri (P.Tebt.III 768²⁶, B.C.116). Μετανοεῖν ἀπό (e.g. Acts 8:22) seems to English eyes a strange combination; but is really no more remarkable than μετατίθεσθαι ἀπό of Gal.;¹⁶.

2. Ἀπό in the Koine has encroached on ἐκ, παρά and ὑπό. (a) For ἀπό where we might expect ἐκ, cf. Jo.1:44; Acts 12:1; Mt.3:4. (b) For ἀπό where παρά is expected, cf. Acts 9:13; 1 Cor.11:23; and 1 Jo.1:5. (c) For ἀπό almost equivalent to ὑπό, cf. Lu.^{6:18}~~8:29~~; ^{7:35}~~8:43~~; ^{Acts 20:9.}~~Acts 4:36~~, etc.

It is no surprise to learn that in modern Greek ἀπό has supplanted ἐκ, ἀνά, πρὸς and ὑπό. E.g. σπίτι ἀπὸ μάρμαρο 'a house of marble' (for ἐκ), ἔλαβα γράμμα ἀπ' τοῦ πατέρα μου 'I received a letter from my father' (for παρά). Ἡ Νεὰ Διαθήκη κατὰ τὸ Βατικανὸ χερόγραφο μεταφρασμένη ἀπὸ τὸν Ἀλεξ. Πάλλη. 'The New Testament translated after the Vatican MS. by Alex. Pallis' (for ὑπό.).

I. Local: Ἀπό, as distinct from ἐκ which emphasises the 'within-ness', marks the point of Departure or Separ-

ation, with or without the idea of Motion:

- Mt. 2: 1 Μαῖοι ἀπὸ ἀνατολῶν παρεγένοντο.
 Mk. 8:11 Σημεῖον ἀπὸ τοῦ οὐρανοῦ.
 Ac.20: 9 Ἐπεσεν ἀπὸ τοῦ τριστεύου.
 Phil. 4:15 Ἐξῆλθον ἀπὸ Μακεδονίας
 Rev.21:13 Ἀπὸ βορρᾶ πυλῶνες τρεῖς, ἀπὸ νότου πυλῶνες τρεῖς
 ἀπὸ δυσμῶν πυλῶνες τρεῖς.

And generally after verbs of departing and removing, coming and going, beginning and being distant.

Papyri: P.Oxy III 472 Col.ii' (c 130 A.D.) καὶ γὰρ ἀπὸ τῆς ἐκεῖνου οἰκίας ἐξεληλύθει 'but it was from his house that he came out' (note ἐκ- and ἀπό). P.Ryl II 81⁷ (c.104. A.D.) [καὶ γὰρ σκέδον πασαι ἂφ' ὕδατος εἰσί, 'for they are almost clear off the water' (sc. 'the water-gates'). P. Fl.III 23b² ἀπέσπα ἀπὸ τοῦ χώματος.

With Rev.21:13 cf. P.Fl.III, 1, Col.ii' οἱς γείτονες ἀπὸ μὲν ἀπηλιώτου ..., ἀπὸ δὲ νότου ὁδὸς δημοσία, ἀπὸ δὲ λιβός ..., ἀπὸ δε βορρᾶ Ἀπὸ — εἰς is a frequent combination in both New Testament and Papyri. Cf. e.g. Mk.13:27 ἀπ' ἄκρου γῆς εἰς ἄκρου οὐρανοῦ with P.Fay 38⁵ (iii/iv A.D.) ἀπὸ τοῦ μαγδῶλου ὕμῶν εἰς τῶν ὁρίων, 'from your tower to the boundaries'.

II. Temporal ἀπό is also very common in the Koine, denoting the starting-point of a period. Phrases like ἀπὸ

τότε , ἀπὸ τοῦ νῦν , ἀφ' οὗ etc, occur.

- Mt. 13:35 ἀπὸ καταβολῆς κόσμου
 Mt. 16:21 ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς
 Mt. 27:45 ἀπὸ δὲ ἑκτῆς ὥρας
 Lu. 1: 2 οἱ ἀπ' ἀρχῆς αὐτόπται
 Lu. 1:70 τῷ ἀπ' αἰῶνος προφητῶν
 Lu. 8:43 ἀπὸ ἐτῶν δώδεκα
 Lu. 12:52 ἐδούται γὰρ ἀπὸ τοῦ νῦν.
 Lu. 13:25 ἀφ' οὗ ἂν ἐγερθῇ
 Acts 28:23 ἀπὸ πρῶτ' ἕως ἑσπέρας
 2 Cor. 8:10 προενήρξασθε ἀπὸ πέρουσι. 'a year ago'.

Papyri: P.Oxy I, 114¹² (ii or iii/A.D.) ἀπὸ Τῦβι πέρουσι
 'since Tubi of last year'. P.Oxy IV 725¹² (183 A.D.) ἀπὸ
 ἀν[ατολῆς] ἡ[λίου] μέχρι δύσεως . P.Oxy III, 528⁹ (ii/A.D.)
 ἀφ' ὅτε ἐλουσάμην 'since I bathed'. B.G.U. 1052¹² (13 B.C.)
 ἀπὸ τοῦ νῦν 'from now on', 'henceforth' (often). P.Héb.
 I, 72⁶ (241 B.C.) ἐν τῷ Ἀθῦρ μηνὶ ἀπὸ ἐνάτης . P.Oxy xiv.
 1682 (iv/A.D.) ἀφ' οὗ ἐπλεύσας 'since you sailed'. P.Oxy vii.
 1032⁸ (162 A.D.) ἐτι ἀπὸ ια (έτους) 'as long ago as ...'.
 P.Grenf.II, 67⁹ (237 A.D.) ἀπὸ τῆς ιγ' Φαωφὶ μηνός, 'from
 the 13th of the month P.' P.Oxy I, 33 col.iii⁹ (ii/A.D.)
 ἀπ' αἰῶνος . Etc.

With Acts 23:24 ἀπὸ τρίτης ὥρας τῆς νυκτός 'at the
 third hour of the night': compare the use of ἀπὸ in

invitations to marriages, etc. P.Oxy III¹, 523⁴ (ii/A.D.)
 ἀπὸ ὥρας θ ('A. invites you to dine with him) at 9 o'-
 clock'.

III. Figurative: (a) separation, etc. Where classical Gr. used the simple genitive of Separation after such verbs as ἐλευθεροῦν, λύειν, χωρίζειν etc; the Koine often inserts ἀπό. But ἀπό is also used in such verbs as φυλάσσειν, φυλάσσεσθαι, φοβεῖσθαι, αἰσχύνεσθαι, not to speak of προσέχειν, βλέπειν, τηρεῖν etc. (See discussion of φοβεῖσθαι ἀπό etc. under 'Semitisms' in Part I). We have already mentioned Paul's bold use of ἀπό after ἀποθαίνειν, φθαρῆναι etc., and such New Testament combinations as μετανοεῖν ἀπό, ἰᾶσθαι, θεραπεύειν, λούειν ἀπό, . It is unwise to style any of these uses dogmatically as Hebraisms: ἀπό in modern Greek has so many similar usages, and ever and anon fresh discoveries in the Papyri prove a suspected Semitism to have a good vernacular origin.

Rom. 6:22 ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας

Rom. 8:35 τίς ἡμᾶς χωρίσει ἀπὸ κ.τ.λ.

1 Cor. 7:27 λέλυσαι ἀπὸ γυναικός

Lu. 12:15 φυλάσσεσθε ἀπὸ τῆς πλεονεξίας

1 Jo. 2:28 μὴ αἰσχυθῶμεν ἀπ' αὐτοῦ

Jas. 1:27 ὁσπίλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου

Lu. 7:21 ἐθεράπευσε πολλοὺς ἀπὸ νόσων

Papyri: P.Tebt II, 386²⁰ εἰς δὲ χωρισμὸς γένηται
 ἀπ' ἀλλήλων . P.Tebt III, 168 (116 B.C.) ὑγιάνει] ἀπὸ τοῦ
 ὀμβρου, 'he has recovered from the wet'. P.Oxy VI, 924²
 (iv/A.D.) συντηρήσης Ἀρίας ἀπὸ τοῦ ἐπιημερινοῦ φρικος
 'protect A. from ague by day'. P.Tebt II, 420⁴ (iii/A.D.)
 ἀπὸ ζημίας ἡμί 'I am blameless'. B.G.U. ^{IV.}1079²⁴ (41 A.D.)
 βλέπε σατὸν ἀπὸ τῶν Ἰουδαίων 'beware of the Jews'. Kuhr-
 ing (p.53) cites δούλην ... ἐλευθέραν οὖσαν ἀπὸ παντός
 κεφαλαίου, from 'Charta Argentorat.' (Archiv. III p.415f).
 B.G.U. I, 227 (159 A.D.) βεβδωίσω δὲ ... ἀπὸ δημοσίων πάντων.
 P.Oxy VI, 912²⁵ (235 A.D.) τόπους καθαρὸς ἀπὸ κοπρίων
 'free from filth' (καθαροῦς ἀπό passive, cf. Acts 20:26,
 Mt. 27:24). But it is needless to cite further. This
 'mixed bag' from the Papyri will show that the New Testa-
 ment had no monopoly of these uses of ἀπό.[†]

(b) Source, Origin, Material: The following examples
 from the New Testament will illustrate this comprehensive
 heading:- (For such phrases as οἱ ἀπὸ^{της} Ἰταλίας see
 special note at end).

Mt. 7:16 ἀπὸ τῶν καρπῶν^{αὐτῶν} ἐπιγνώσεσθε
 Acts 17: 2 διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν.
 Acts 23:21 τὴν ἀπὸ σοῦ ἐπαγγελίαν.
 Acts 9:13 ἀκήκοα ἀπὸ πολλῶν (for cl. παρά)
 2 Pet. 2:21 ἐλάλησαν ἀπὸ Θεοῦ.

Mt. 3: 4 τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου (Material)

† For 'profane' parallels to καθαρῶς ἀπό (2 Cor. 7:1, 1 Cor. 14) and τοῦ λούειν ἀπὸ
 (Acts 16:33) see Weissmann B.S. p.216 and p.227.

Papyri: P.Oxy III, 531¹² (ii/A.D.) ἀπ' αὐτῶν ὄνῃσιν ἔξεις.

'you will have profit from them' (books). P.Oxy X, 1272⁷ (144 A.D.) περὶ τῆς ὑπόσεως μοι ἀπὸ τῶν νόμων ἀσυλείας

'concerning the inviolability legally belonging to me'. P.Oxy XII 1460⁷ (219-20 A.D.) ἐγείνεται ἀπὸ ἀρχαίων ὀνομάτων,

(the collection) 'was based on old lists of names'. P.Oxy XII, 1477¹⁰ (iii/iv A.D.) εἰ κερδαίνω ἀπὸ τοῦ πράγματος ; 'shall I gain from the business?'

P.Ryl I†, 114⁶ (c.280 A.D.) ἀξιῶμαι τῆς ἀπὸ σοῦ βοηθείας τυχεῖν, 'praying to obtain your aid'. B.G.U. 1676⁷ (ii/A.D.)

οἱ μεσίται ἀκούσαντες ἀπὸ τῶν ἀντιδίκων σου, 'the arbitrators having heard from your opponents'. For ἀπό of mat-

erial for the classical ἐκ, cf. I. Pri. 117¹² στεφάνῳ χρυσέῳ

ἀπὸ χρυσοῦ, P.Ryl II, 230⁸ (40 A.D.) τὸ βμῆμα ἀπὸ τοῦ ὀρόβ[ου] 'the unguent of lentils'; and perhaps, P.Oxy 1188³

(13 A.D.) ἀπὸ περσεῆς βωφυτο(ύσης) κλάδον ἕνα, 'a branch of a living persea-tree'.

(c) Cause: Ἀπό is sometimes found where διά c. acc. might be expected. 'From' easily becomes 'in consequence of'.

Lu. 19: 3 οὐκ ἐδύνατο ἀπὸ τοῦ ὄχλου.

Acts 12:14 ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα.

(So modern Greek, τὸ κάνει ἀπὸ τῆς χαρᾶς, 'he does it from joy')

Jo. 21: 6 ἀπὸ τοῦ πλήθους τῶν ἰχθύων

Papyri: P.Fay ^{III}~~III~~ (95-6 A.D.) ἀπολέσας χυρίδια ἀπὸ τοῦ
 σκυλμοῦ τῆς ὁδοῦ, 'owing to the fatigue of the journey'.
 B.G.U. ^{II}380⁹ (iii/A.D.) ὅτι τὸν πόδαν πονεῖς ἀπὸ σκολάπου,
 'owing to a splinter'. P.Fl.III, 35b⁴ ἐρρεῖται γὰρ κακῶς
 διακεῖμενος ἀπ' ἐκείνου (from Rossberg, p.22, who classifies
 it as 'quâ causâ quid fiat').

Akin to this causal use is ἀπό of Instrument used
 after a passive verb. The Lucan writings have it often.
 It is the usual way of expressing 'by' in modern Greek.

Lu. 6:18 οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων

Lu. 7:35 ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων
 αὐτῆς, (a 'crux interpretum': this seems the best way of
 taking ἀπό. See Macneile, ad.loc).

Lu. 8:43 οὐκ ἴσχυσεν ἀπ' οὐδενὸς Θεραπευθῆναι.

Acts 4:36 Ἰωσήφ ὁ ἐπικληθεὶς Βαρναβᾶς ἀπὸ
 τῶν ἀποστόλων, Etc. (The MSS. sometimes vary be-
 tween ἀπό and ὑπό).

Papyri: P.Oxy VI, 891¹⁴ (294 A.D.) ἐδόξεν... ὥστε τὰ
 ἀναλώματα ἀπὸ τοῦ κοινου τῶν ἀπὸ τοῦ τάγματος δοθῆναι
 'it was decided that the expenses should be paid by the
 whole body of those belonging to the order'. P.Oxy VII,
 1027⁹⁻¹⁰ (i/A.D.) ὑπόμνημα ἀφ' οὗ ἐδόξεν δυνήσασθαι
 ἐμποδισθῆναι μου τὴν πράξιν, 'a memorandum by means of

which he hoped that my execution might be prevented'.

(Instrumental Source might be a fitter designation). P.

Oxy XIV, 1666¹² (iii/A.D.) περιεκλείσθημεν ἀπὸ τοῦ... κομμεατρίῳ

'we were limited by the furlough'. P.Fay 97¹³

(78 A.D.) δὴ καταγίσσει ἀπὸ τοῦ τετελευκότος ἀφ' οὗ πατρός

(drachmae)'bequeathed by his dead father'. "In

chartis autem per pauca exstant exempla, id quod eo magis mirandum est, cum in recentibus scriptorum libris talia saepissime^{IME} occurrant." (Kuhring, p.36).

(d) We have already touched on partitive ἀπό in Part I.

It is merely indubitable that the frequent use of this idiom after verbs like ἐσθίειν, πίνειν etc. was inspired by the Hebrew *ל*. The examples of ἀπό partitive, common enough in the papyri, do not parallel the usage.

Mt. 27:21 τίνα ἀπὸ τῶν δύο

Mt. 15:27 ἐσθίει ἀπὸ τῶν ψιχίων

Lu. 6:13 ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα.

Jo. 21:10 ἐνέγκατε ἀπὸ τῶν ὀφάρων

Acts 2:17 ἐκχεῶ ἀπὸ τοῦ πνεύματος.

N.B: These partitive usages of ἀπό though reminiscent of Semitic antecedents are not altogether dissonant with the late Greek use of the ablative clarified by means of a preposition. The modern Greek *παύσε μοι ἀπὸ τοῦτο* bids us pause before we label them pure Semitisms.

Papyri: P.Oxy III, 482⁷ (109 A.D.) provides us with

a string of partitive ἀπό's: τὸ ὑπάρχον μοι ... τρίτον μέρος
μερῶν δύο ἀπὸ μερῶν τεσσαρῶν ὄντων ἀπὸ μερῶν πέντε, κτλ.

, 'the third share which belongs to me, of 2 shares
out of 4 shares out of 5 shares'. In P.Oxy III, 503⁷
(118 A.D.) we have μέρη δύο ἀπὸ μερῶν πέντε, followed
in L.8 by μέρη δύο ἐκ τοῦ ἀπὸ βορρᾶ μέρους]. P.Oxy 1252
cd.ii²⁴ ἀπέδειξεν [ἐβθῆ[ι]αρχας] τέως ἀπὸ τριῶν, 'he
designated only two of the three eutheniarchs'. P.Petr.
II, XI(1)⁵ (iii/B.C.) ἀπὸ τούτου τὸ ἥμισυ, 'the half of
this'.

Miscellaneous:

(1) With Mk.5:7 etc. ἀπὸ μακροθεν 'from a distance'.
Cf. P.Oxy 1217⁴ (ii/iii A.D.) ἀπὸ μικροθεν 'from close
experience'. Paul uses ἀπὸ μέρους, 'partly', five times
(Rom.11:25, 15:15,24, 2 Cor.1:14, 2:5). Cf. P.Lebt 402²
(172 A.D.), P.Oxy 1681⁹ (iii/A.D.), P.Ryl II, 133¹⁷ (A.D.33).

(ii) Blass seems right against Moulton in regarding
Jo.11:18 ὥς ἀπὸ σταδίων δευαπέντε (also Jo.11:18, 21:8
and Rev. 14:20) as a Latinism. Significantly enough, all
the parallels cited (e.g. Strabo, Diodorus, Plutarch) are
late. Josephus: War I, 3,5 furnishes a good parallel: τοῦτο
ἂφ' ἑξακοσίων σταδίων ἐντεῦθεν ἐστίν, 'it is 600
stades from here'.

(iii) One example for several in the New Testament.
Heb.13:24 οἱ ἀπὸ τῆς Ἰταλίας. This is the only real

clue in the Epistle as to who the addressees were, and, unfortunately, it is ambiguous. Was the writer staying with a church in Italy, or with Italian Christians exil-
ed somewhere, who join with him (or 'her') in sending their salutations.

The preposition, 'per se', does not settle the issue. In the New Testament $\alpha\pi\acute{o}$ so used generally denotes a man's country as $\epsilon\kappa$ denotes his town. (Sometimes $\alpha\pi\acute{o}$ is very like the German 'von' and French 'de' (cf. Jo. 1:44, 19:38)). In the papyri $\alpha\pi\acute{o}$ is a very common phrase to denote the inhabitants of a town, e.g. Oxyrhynchus. But it does not fix the present whereabouts of the persons it describes. It means 'hailing from', 'natives of' only.

It is probable that we shall never finally settle whence and whither Hebrews was written. But we believe that $\alpha\pi\acute{o}\ \tau\eta\varsigma\ \text{Ἰταλίας}$ refers to exiled Italian Christians for the following reasons:

(1) Had the writer been resident in Italy (probably in Rome) would he have designated his place of residence so vaguely? Would $\alpha\pi\acute{o}\ \epsilon\upsilon\ \text{Ρωμῆς}$ not have been more natural?

(2) May not the writer be saying, "Those hailing from Italy send their greetings" much as a Scot domiciled in Canada might write home thus "All hailing from Scotland send their regards."?

(3) If Priscilla was the authoress,[†] is not this usage of ἀπό wistfully appropriate? She writes from Corinth or Ephesus to Rome to her old fellow-Christians and adds a greeting from old Italian friends now sundered from their homes by the seas and Claudius' decree?

Deissmann*, Milligan etc. have argued that the papyri usage of ἀπό warrants us in supposing that the phrase denotes "those who were in Italy" at the time. Cf. Acts 10:23 τῶν ἀπὸ Ἰόππης and 17:13 οἱ ἀπὸ τῆς Θεσσαλονίκης. The context in both these places suggests that 'the brethren from Joppa' and 'the Jews from Thessalonica' were actually in Joppa and Thessalonica at the time. On the other hand (as Lake and Cadbury argue ad.loc) the writer perhaps views the episodes from the Caesarean and Berean ends respectively. ‡

For New Testament uses of ἀπό to describe country, domicile, etc. vide Mk.15:43; Jo.1:44,45; Jo.7:41; Lu.2:4; Acts 24:18. Ἀπό also, like ἐκ (Acts 10:45) is used for members of a party: Acts 12:1 τινες τῶν ἀπὸ τῆς ἐκκλησίας.

II

Papyri: P.Oxy. 266⁷ (96 A.D.) πάντες ἀπ' Ὀξορύχων πόλεως
'all parties inhabitants of O.' P.Iebt.II, 389⁷ (98 A.D.)
Πετεδοῦχος Ὀννωφρέως τῶν ἀπὸ Ταλεί 'P. son of O., an
inhabitant of T'. P.Ryl.II, 77³³ (192 A.D.)

† Hamack, Moule, J.A. Robertson etc.

* L.A.E. p.209. No.2.

‡ Acts 21:27 οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι denotes Jews from Asia, present in Jerusalem for Pentecost, and is ∴ an excellent parallel to Heb.13:24. Moreover Ἀσία is a better parallel to Ἰταλία than either Ἰόππη or Θεσσαλονίκη (both famous)

ἐπιφωνησάντων:

τῶν πα[ρ]εστῶτων ἀπὸ τῆς πόλεως ^ 'the citizens standing by

cried out'. Pap.Wessely, p.113, L.3 (250 A.D.) Κάμης

ἀπὸ κώμης Φιλαγρίδος κατα[μένουσα ἐν κώμῃ Θεα[δελ]φεία,

i.e. native of, but not presently staying in Philagris.

With Acts 12:1 cf. P.Fl. III, 144 col.iii²² [πάντες οἱ

ἀπὸ τοῦ γυμνασίου νεανίσκοι . P.Ryl II, 102⁸ (ii/A.D.)

(where see note on οἱ ἀπὸ τοῦ γυμνασίου). P.Tebt I,

33⁶ (112 B.C.) Ῥωμαῖος ἀπὸ συγκλήτου, 'a Roman senator'.

Διά : It is clear that etymologically *διά* is related to *δύς*, *δύο*, etc. Such words as *διάλογος* and *διάθήκη* suggest the primitive meaning of the preposition. 'Two' becomes 'by-twain', and the consequent notion of 'interval between' glimmers through many of the later developments and usages.

Διά c. genitive denotes 'through' whether of space, time or means.

I. Local: 'Through', 'throughout', as -

Mt. 7:13 *διὰ τῆς στενῆς πύλης*

Mk. 10:25 *διὰ τρυμαλιᾶς ῥαφίδος*

Rom. 15:28 *ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν.*
'through your midst'

2 Cor. 11:33 *διὰ θυρίδος εὐ σαρκάνη ἔχαλάσθη διὰ τοῦ τείχους.*
not 'through', but 'by way of', 'via the wall'.

Papyri: P.Oxy I, 69⁷ (190 A.D.) *διὰ τῆς αὐτῆς θυρίδος*

P.Tebt. I, 5³³ *περὶ τῶν εἰσάγοντων διὰ τοῦ ξενικοῦ ἐμπορίου*

P.Ryl II, 127¹² (29 A.D.) *ὑπώρυξαν διὰ τοῦ σωτοπωλίου τὸ ἀπὸ βορρᾶ τείχος,* 'undermined by way of the beershop etc'.

P.Lond 1164(h)⁷ (212 A.D.) *πλοῦτον Ἑλληνικόν ... σεσανιδυμένον διὰ νεὼς σὺν ἰστῷ,* 'the Greek boat ... decked

throughout with mast', etc. cf. Jor 19:23 *ἐκ πᾶν ἀνωθεν ὑφαντὸς δι' ὅλου.* 'woven from the top throughout'

II. Temporal: *Διά* of Time has three distinct nuances:

(a) 'after (an interval of)'; (b) 'throughout' of duration;

(c) 'by' as in $\delta\alpha\ \nuυκτὸς$.

(a) Mk.2:1, $\epsilonἰσελθὼν\ πάλιν\ εἰς\ Καπερναοὺμ\ δι'\ ἡμερῶν$

Acts 24:17 $\deltaι'\ ἐτῶν\ δὲ\ πλείονων\ ἐλεημοσύνας\ ποιήσων$

Gal. 2:1 $\epsilonἴπειτα\ διὰ\ δεκατεσσαρίων\ ἐτῶν\ πάλιν\ ἀνέβην$

P.Oxy XIV, 1681¹⁵ (iii/A.D.) $\tauὸ\ δι'\ ἐνιαυτῷ\ αὐτοὺς$

$\thetaεάσασθαι$, 'the sight of them after a year's interval'.

P.Oxy XIV 1694¹ (280 A.D.) $\deltaι'\ ἐξαμήνου$, 'at the end of

a six-month'. This idiom, which is classical, is not very common in the Koine.

(b) $\deltaιὰ$ = 'throughout' has usually $\piᾶς$ or $ὅλος$ added to make the meaning emphatic.

Lu. 5:5 $\deltaι' ὅλης\ νυκτὸς\ κοπιᾶσάντες$. (Xen.An.IV,2,4).

Heb. 2:15 $\deltaιὰ\ παντὸς\ τοῦ\ θῆν$.

Mt. 18:10 $\deltaιὰ\ παντὸς\ βλέπουσιν\ τὸ\ πρόσωπον\ τοῦ\ πατρὸς\ μου$.

$\Deltaιὰ\ παντὸς$ occurs also Mk.5:15

and Heb.9:6: it replaces the obsolescent $ἀεί$.

Papyri: P.Oxy XII, 1481² (ii/A.D.) $\deltaιὰ\ τοσοῦτου\ χρόνου$
 $οὐκ\ ἀπέσταλκά\ σοι\ ἐπιστόλιον$, 'for such a long time'.

Rouffiac (Recherches, p.29) cites $\deltaιὰ\ τοῦ\ χειμῶνος\ ὅλου$
from Inscriptions of Priene 112, 98 and 99 (i/B.C.). P.

Petr. ii, 13,19⁸ (c.255 B.C.) $\tauὴν\ πᾶσαν\ σπουδὴν\ ποιῆσαι\ [τῷ]$

$ἀφεθῆναί\ σε\ διὰ\ τέλους$ 'make every effort to obtain your

release for good'. Rev.Eg.1919, p.204¹⁰ (ii/A.D.) $\tauοῦτο\ μοι$

$γαρ\ εὐκτείου\ ἐστίν\ διὰ\ παντός$, 'for your welfare is what

I pray for always'. P.Oxy XIV, 1760⁵ (ii/A.D.) ἦν μὲν οὖν
 διὰ θερόους εὐωτότατον, 'very cheap during the summer'.
 P.Oxy XIV, 1643²² (298 A.D.) ξυστάρχης διὰ βίου 'President
 of the Xystus for life'.

(c) In the phrase διὰ νυκτός the 'throughout-ness' is
 not stressed: it means simply 'by night'.

Acts 5:19 διὰ νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς.
 also Acts 16:9, 17:10, 23:31.

P.Oxy XVII, 2153²¹ (iii/A.D.) διὰ νυκτὸς ὁδεύσαντες
 'travelling by night'. P.Ryl II, 138¹⁵ (34 A.D.) κατέλαβα
 τοῦτον διὰ νυκτὸς ἡχμένον κτλ. 'when under cover of night
 he had leapt, etc.'. P.Tebt. III, 706¹⁴ (171 B.C.?) διὰ
 νυκτὸς καὶ ἡμέρας] 'night and day'.

Notes: (i) In Mk.14:58 διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποιήτον
 οἶκοδομήσω, the meaning seems to be 'within'. The
 parallels Mt.27:40, Jo.2:19 have ἐν.

(ii) What does Acts 1:3 mean? (δι' ἡμερῶν
 τεσσαράκοντα ὀπταυόμενος αὐτοῖς .) Chrysostom set the
 fashion of interpreting the phrase as 'appearing at inter-
 vals during forty days'. So Bengel: "non perpetus sed per
 intervalla". Blass also adopts this view. But the
 Greek of itself gives no definite support to this view.

ὀπταυόμενος is now conclusively shewn to be not frequen-
 tative; it is a late Greek verb simply meaning 'appear'.
 (See Lake and Cadbury on Acts, ad.loc.). The natural

translation therefore is 'appearing during forty days'. The length of the period, not the transitory and sporadic character of the appearances, seems to be all that the Greek expresses. Acts 13:31 $\text{ὅς ὥφθην ἐπὶ ἡμέρας πλείους}$ supports this sense of 'during'.

Yet, despite the foregoing argument, might not the meaning be 'appearing on forty separate days'? Cf. B.G.U. IV. 1107²⁸ (13 B.C.) $\text{παρὰ βαλεῖ δὲ ἡ Διδύμη πρὸς [τῇν Ἰσιδώραν] κατὰ μῆνα ἑκάστον ἀεὶ διὰ ἡμερῶν τεσσάρων ἄγουσα [καὶ τὸ παῖδιον πρὸς τὸ] ἐπιθεωρεῖσθαι ὑπ' αὐτῆς}$, 'she shall visit I. every month regularly on 4 separate days bringing the child to be inspected by her' (Edd.).

III. Figurative: Classification here is no easy task. The Modal use of $\delta\iota\acute{\alpha}$ is little different from instrumental $\delta\iota\acute{\alpha}$, and the latter shades into a quasi-causal significance. Yet this three-fold subdivision seems necessary for clarity's sake.

(a) Modal: $\Delta\iota\acute{\alpha}$ is frequently employed in the Koine to express the Manner or the Accompanying Circumstances of an action. "By" "With" etc.,

Lu. 8: 4 $\delta\iota\acute{\alpha}$ παραβολῆς 'by parable'.

Jo. 19:23 ~~$\epsilon\kappa$ τῶν ἀνωθεν ὑφ' αὐτὸς $\delta\iota'$ ἑαυτοῦ.~~

Rom. 8:25 $\delta\iota'$ ὑπομονῆς ἀπεκδεχόμεθα 'patiently'.

2 Cor 10:11 $\sigma\iota\omicron\iota$ ἐσμὲν τῷ λόγῳ $\delta\iota'$ ἐπιστολῶν ἀπόντες

Heb. 13:22	διὰ βραχέων ἐπέστειλα ὑμῖν, 'briefly'.
Acts 14:32	διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν.
2 Cor. 2: 4	ἔγραφα ὑμῖν διὰ πολλῶν δακρύων, 'with many tears'
Rom. 14:20	τῷ διὰ προσκόμματος ἐσθίουσι 'with offence'
Eph. 6:18	διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι
Heb. 9:12	οὐδὲ δι' αἵματος τράγων καὶ μόσχων.
1 Jo. 5: 6	δι' ὕδατος καὶ αἵματος

Papyri: P.Oxy I, 61¹³ (iii/A.D.) τὴν ἐμβολὴν ποιῆσαι διὰ
τάχους, 'quickly'. P.Oxy II, 297⁴ (54 A.D.) διὰ πιπτακίων
'in a note'. Ibid 293⁵ (27 A.D.) οὔτε διὰ γραπτοῦ
οὔτε διὰ σημείου 'neither by letter nor message'.
P.Oxy IX, 1186²⁶ (iv/A.D.) τῇ διὰ τῶν ἱμάντων ... αἰκείαν
'punishment by scourging' (attendant circumstances). P.
Oxy XIV, 1677⁷⁶ (iii/A.D.) τάχως δήλωσον ἡμεῖν διὰ φάσεως
'ἀπέσχεσ' 'send me word at once you have received it'. P.
Oxy XIV, 1679¹¹ (iii/A.D.) ἡ ἐπητήρια μεταδώσει σοι διὰ
λόγων ὅσα αὐτῇ εἶπον, 'verbally', so διὰ λόγου Acts 15:27,
Hib.I, 66⁵ (228 B.C.) διὰ κενῆς 'to no purpose'. P,Par.
26⁹ (163-2 B.C.) δι' ὀλίγων ... ἐχθεῖναι 'to set forth
in a few words'.

(b) Instrumental: διὰ denotes 'by the instrumentality
of', 'through', 'by means of'. It is found with a gen-
itive of person or of thing.

(i) Instrumental Cause:

Mk. 6:2 διὰ τῶν χειρῶν αὐτοῦ γινομένην

- Jo. 17:20 περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν.
 Acts 15:11 διὰ τῆς χάριτος τ. Κυρίου Ἰησοῦ ... σωθῆναι.
 Rom. 5:10 κατηλλάγημεν... διὰ τοῦ θανάτου τ. υἱοῦ αὐτοῦ.
 1 Cor. 4:15 διὰ τ. εὐαγγελίου ὑμᾶς ἐγέννησα.
 1 Tim. 2:15 σωθήσεται δὲ διὰ τῆς τεκνογονίας.
 Tit. 3: 5 διὰ λουτροῦ παλινγενεσίας

Papyri: διὰ χειρός is, of course, a very frequent formula in the Papyri meaning 'from hand to hand', 'directly', e.g. P.Oxy.II, 268⁷ (AD 55). P.Goodspeed 5³ (ii/B.C.) διέθεντο μου διὰ τῆς σῆς σπουδῆς, 'on my being released through your efforts'. Ep.pr 48¹⁵ διὰ γραμμάτων ἐκρίναμεν δηρῆναι. Fay 11¹³⁶ δι' ᾧ ἐδηλώθη. ἐν τοῖς διὰ τῶν συμβολαίων ὀρισθεῖσιν χρόνοις. Tebt.I, 5²²⁴ (BC 118) τοὺς κωλυομένους διὰ τῶν προεκκειμένων προσταγμάτων. Here perhaps may be cited δι' ὄνων 'on donkeys' (P.Ryl II, 135", 34 A.D.) and P.Oxy XVII 2153¹⁴ (iii/A.D.) ἀνελεθεῖν ... διὰ τῶν παρ' ἡμῶν κτηνῶν, 'to come up on the animals here'.

But (ii) oftener διὰ c. gen. denotes the mediate author or agent. This usage is very widespread in the Koine.

- Mt. 1:22 τὸ ἐξηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου.
 Jo. 1:17 ὁ νόμος διὰ Μωυσέως ἐδόθη.
 Ac. 15:12 οὗτα ἐποίησεν ὁ Θεὸς σημεῖα ... δι' αὐτῶν.
 Rom. L: 2 ὁ προεπηγγέλματο διὰ τῶν προφητῶν αὐτοῦ
 Gal. 3:19 διαταγεῖς δι' ἀγγέλων.

Here also are to be placed phrases like $\delta\iota\alpha\ \tau\omicron\upsilon$
 $\pi\nu\epsilon\acute{\upsilon}\mu\alpha\tau\omicron\varsigma$ (Rom.5:5) $\pi\iota\sigma\tau\epsilon\upsilon\acute{\epsilon}\iota\nu$, $\pi\iota\sigma\tau\iota\varsigma$, $\pi\iota\sigma\tau\omicron\varsigma$,
 $\delta\iota'\ \alpha\upsilon\tau\omicron\upsilon$ and $\delta\iota\alpha\ \chi\rho\iota\sigma\tau\omicron\upsilon$, $\delta\iota'\ \alpha\upsilon\tau\omicron\upsilon$, etc.*

I am inclined to think that the use of $\gamma\rho\acute{\alpha}\phi\epsilon\iota\nu$ not
 $\pi\acute{\epsilon}\mu\pi\epsilon\iota\nu$, suggests Silvanus was the amanuensis in 1 Pet 5:12.
 If this be so, the ^{pal}mary objection to the authenticity
 of the Epistle, viz. that a Galilean fisherman was not
 capable of writing such Greek, is removed. But we may
 not dogmatise; for though the formulae $\pi\acute{\epsilon}\mu\pi\epsilon\iota\nu\ \delta\iota\alpha$
 and $\gamma\rho\acute{\alpha}\phi\epsilon\iota\nu\ \delta\iota\alpha$ occur very commonly in the Papyri, it is
 never easy to say whether the personal noun in the gen-
 itive denotes messenger or amanuensis or both together.
 Cf. P.Oxy XIV, 1627 (342 A.D.). $\delta\iota'\ \epsilon\mu\omicron\upsilon\ \Delta\iota\omicron\gamma\epsilon\upsilon\omicron\upsilon\varsigma\ \epsilon\gamma\rho\acute{\alpha}\phi\eta$.
 i.e. by a professional letter-writer with P.Oxy XIV, 1737¹⁹
 (ii/A.D.). $\gamma\rho\acute{\alpha}\phi\omicron\nu\ \mu\omicron\iota\ \epsilon\pi\iota\sigma\tau\omicron\lambda\eta\nu\ \delta\iota\alpha\ \tau\omicron\upsilon\ \alpha\upsilon\alpha\delta\iota\delta\omicron\upsilon\tau\omicron\varsigma\ \sigma\omicron\iota$
 $\pi\epsilon\rho\epsilon\iota\ \tau\eta\varsigma\ \omicron\gamma\iota\alpha\varsigma\ \sigma\omicron\upsilon$, 'write me a letter by the man who
 delivers note to you about your health'. Cf. P.Oxy XVII,
 2151³ (iii/A.D.). $\delta\iota\alpha\ \epsilon\upsilon\phi\rho\alpha\nu\acute{\iota}\omicron\upsilon\ \omicron\mu\epsilon\iota\nu\ \epsilon\gamma\rho\alpha\phi\alpha\ \tau\alpha\ \kappa\alpha\tau'\ \epsilon\mu\acute{\epsilon}$.

For the general use of $\delta\iota\alpha$ denoting agent in the
 Papyri compare the following: P.Oxy I, 51⁶ (173 A.D.).
 $\epsilon\pi\epsilon\tau\rho\acute{\alpha}\mu\eta\nu\ \upsilon\pi\omicron\ \sigma\omicron\upsilon\ \delta\iota\alpha\ \text{Ἡρακλείδου ὑπηρέτου ἐφιδεῖν σῶμα}$
 $\nu\epsilon\kappa\rho\acute{\omicron}\nu$ 'I have been instructed by you through H. your
 assistant, etc'. P.Hib.I, 78¹⁹ (224 B.C.). $\iota\acute{\nu}\alpha\ \delta\iota'\ \epsilon\mu\omicron\upsilon\ \tau\omicron$

* See note (iv) at end of this section.

παράγγελμα τοῖς ἀνθρώποις δοθῆι, 'so that I may be the means of giving the men the order'. P.Ryl II, 123²² (28-9 A.D.) ἀπηνέγκατο παρ' ἑαυτὸν διὰ τῆς ἑαυτοῦ θυγατρὸς παρθένου, 'he had them conveyed home by his unmarried daughter'. P.Brit.Mus. 893¹⁵ (40 A.D.) ^{πέμψαι μὲν} διὰ τίνος τῶν φύλακων τὸν μαικρόν, 'send me the child by one of the guards'. P.Ryl II, 234⁹ (ii/A.D.) ἀντιφωνηθήσεται διὰ τῶν στρατηγῶν, 'the answer will be delivered through the strategi', etc. Διὰ occurs in innumerable receipts connoting the agent through whom payment is made.

(c) There are some cases in the New Testament where (i) διὰ c. gen. is causal rather than instrumental, i.e. διὰ c. gen. of thing means 'in consequence of' etc., rather than 'through', (ii) διὰ c. gen. of person = 'by', and is even applied to the First Cause - God.

- (i) Rom. 8: 3 ἐν ᾧ ἡσθένει διὰ τῆς σαρκός
 2 Cor. 9:13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζουτες.
 Heb. 11: 4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος.

(ii) ~~or~~ of persons, = "by"

- Mk. 14:21 δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται.
 Acts 24: 2 πολλῆς εἰρήνης τυγχάνουτες διὰ σοῦ
 Heb. 13:11 ὧν γὰρ εἰσφέρεται βῶλον τὸ αἷμα... διὰ τ. ἀρχιερέως
 1 Pet. 2:14 ὥς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν.

or even of God, the 'causa principalis',

- Rom. 11:36 ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα.

1 Cor. 1: 9 δι' οὗ ἐκλήθητε εἰς κοινωνίαν τ. υἱοῦ αὐτοῦ.

Heb. 2:10 δι' οὗ τὰ πάντα καὶ δι' οὗ τὰ πάντα

Papyri: Rossberg has noted that in the Papyri διὰ c. gen. means simply 'by': "saepius a functione ὑπό c. gen. coniuncti non differt" (p.38). Or. 56⁴⁵ ^(iii/iv) συμβέβηκεν διὰ τῶν Εὐσεργετῶν Θεῶν. Or. 56³⁶ ^(iii/iv) ἡμέρα, ἣ νομίζεται διὰ τῶν ἱερῶν γραμματέων ἔτος εἶναι. P.Ryl II, 141¹⁷ (37 A.D.) ὑπὲρ ὧν ὀφείλουσί μοι βλάβους κατανεμήσεως διὰ τῶν ἑατῶν προβάτων 'damages for grazing by their flocks'.

Miscellaneous:

(1) δι' ἑαυτοῦ = ipse, e.g. Rom.14:14 οὐδὲν κοινὸν δι' ἑαυτοῦ, is found in the Papyri. P.Oxy XII, 1483⁵⁻⁶ (ii/iii A.D.) ὧν διὰ σεαυτοῦ ἐξωδίασας 'of the things you spent yourself'. Also P.Oxy II, 273²¹ (95 A.D.) δι' ἑαυτῆς 'by herself'.

(ii) Rom.12:1 παρακαλεῖν διὰ τῶν οἰκτιρῶν τοῦ Θεοῦ, (Also Rom.15:30 and 2 Cor.10:1) shews διὰ with the sense of the Latin 'per' after verbs of praying, swearing, etc. It may be a Latinism. The Attic usage is πρὸς τινος.

(iii) Heb.3:16 ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωυσέως; ; R.V. 'by Moses'. Should it not rather be 'under'? Iebt.I, 88⁵ ^(BC115-4) Ζουηχίου καὶ κροκοδιλοταφίου διὰ Μακρήους τοῦ Π.εποσίριος καὶ τῶν ἀδελφῶν. P.Fl.III, 36b, i³ τῶν δι' αὐτοῦ πλοίων — 'the boats under his charge'.

Lebt. I, 72²³⁴ ~~ἑρμηνεύς~~ τῶν διὰ Χορημίου μαχίμων etc.
(BCH 114-3)

Saepe locutio of διὰ τινος occurrit, qua indicantur qui alicui obediunt, imprimis qui sub signis alicuius militant. Idem usus ad res spectat significans rei aliquem praeesse aut rem alicuius esse. (Rossberg, p.38).

(iv) The phrase διὰ Χριστοῦ , δι' αὐτοῦ , is used in the New Testament to denote Christ as God's instrument in the Creation (Jo.1:3, 1 Cor.8:6, Col.1:16), the Divine Channel of Grace, Redemption, Reconciliation (Jo.1:17, 3:17, Acts 10:36, 2 Cor.5:18, Col.1:20), of Judgment (Rom.2:16), and Salvation (Rom.5:9, Titus 3:6, etc). Christ mediates God's Will and Purpose to man. On the other hand, in such passages as Jo.10:9, 14:6, Heb.7:25 Rom.5:2 (where we find εἰσελθεῖν , ἐρχεσθαι πρὸς τὸν πατέρα , προσερχεσθαι πρὸς θεόν , προσαγωγήν εἶναι δι' αὐτοῦ) Christ is "vermittler menschlichen Handelns Gott gegenüber". Oepke well summarises the usual meaning of the phrase, "vielmehr liegt überall die Voraussetzung zugrunde, dass Gott durch sein Handeln in Christus den Weg gebahnt und damit jede menschliche Leistung entbehrlich gemacht, jede Mittelinstanz ausgeschaltet hat."

(Oepke: Kittel's Theol.Wörterbuch: Band II s.66, where Schettler's view in, Die Paulinische Formel "Durch Christus" is discussed).

(v) Note how frequent δ, α' is in Romans (69) and Hebrews (29).

Διὰ c. acc. occurs 279 times in the New Testament as against 382 instances with the genitive. Out of 714 usages in the Papyri, Rossberg counts only 206 with the acc.

Διὰ c. acc. is found with nouns of Person and of Thing. Primarily retrospective, it may also be prospective in its significance. It may denote Cause or Motive; on the other hand, it often indicates End or Aim, and arrogates to itself in some degree the functions of *εἵνεκα*.

Regard says (p.134), "Il n'y a pas de rapport entre *διὰ* avec le génétif et *διὰ* avec l'accusatif; ce sont au fond deux prépositions distinctes." That may be true in some sense; but both the New Testament and the Papyri reveal examples where the line of division between *διὰ* c. acc. and *διὰ* c. gen. grows very thin.* In Jo.15:3 *ἡδὴ ὑμεῖς καθαροί ἐστέ διὰ τὸν λόγον* the difference is not great.

If they were clean 'because of the word', must they not have been cleansed 'through it'? Cf. P.Fay 119³⁴ (c.100 A.D.) *εἶνα μὴ εἰς ψωμῖν γένηται διὰ τὸ ὕδωρ* 'that it may not be dissolved by the water' (Edd). Nor is there any fundamental difference of meaning between *δι' οὗ τὸ σκῆμα ἵδανται* and *δι' οὗ τὸ σκ. ἐρχεται*. Cf. P.Oxy

* Cf. P.Lond 1915¹⁰ (330-40 A.D.) *ἐδέησεν ἡμᾶς ἐπιθεῖν δι' αὐτὰ τὰ γράμματα πρὸς τὴν ἀδελφικότητα ὑμῶν*, 'it behoved us to make application to your brotherliness by this present letter'. (Edd.).

III, 525³ (ii/A.D.) καθ' ἐκάστην ἡμέραν βαρύνει δι' αὐτοῦ.

Moulton (Proleg.p.105) cites M.P. 16 and 20 (iii/B.C.)
 ἵνα διὰ σὲ βασιλεῦ τοῦ δικαίου τύχῃ where διὰ c. acc.
 is subtly and delicately different from διὰ c. gen. "If
 the humble petitioner had meant 'through you', he would
 have addressed the king as a mere medium of favour: re-
 ferring to a sovereign power, the ordinary meaning be-
 cause of you is more appropriate. This applies exactly
 to Jo.6:57 (καὶ γὰρ ζῶ διὰ τοῦ πατέρα) and Rom.8:20 (διὰ
 τοῦ ὑποτάξαιτα) . " This seems convincing, but why, we
 may ask, did Tertullus (in Acts 24:2) not use διὰ σέ' to
 Felix?*

Moulton has already (op.cit, p. ¹⁰⁶) cited Oxy I, 41⁸
 (iii/iv A.D.) πολλῶν ἀγαθῶν ἀπολαύομεν διὰ σαί . We
 may add the following: P.Tebt. II, 409¹¹⁸ (5 A.D.) εἶδως
 ὅτι ἐπιτέλει δίορν σ[οι] καὶ καλοὺς ἔξωι καὶ τελήους καὶ εὐνοικοῦς
 διὰ σέ, 'and I shall have fine animals without blemish, etc.
 with your help' (Edd.). P.Tebt. III, 780²³ (171 B.C.) τούτου
 γὰρ γενομένου τεύξομαι διὰ σὲ βοηθείας, 'if this is
 done I shall obtain help by your means'.

I. Διὰ local occurs once in the New Testament, viz.

Lu.17:11 (B.N.L.) διὰ μέσον Σαμαρίας . For this read-

* Cf. also P.Fl. III, 36a (verso) ὅπως αὖ τὸ δίκαιον παῶι
 γένηται διὰ σοῦ !

ing it may be said (i) that *διὰ* c. acc. local is as old as Homer,[†] and (ii) there is a growing use of the acc. in the vernacular with all prepositions. Against it we may urge (1) the Papyri, so far, have revealed no contemporary parallels. (2) *διὰ μέσου* has very fair authentication in other MSS. The question must be left open. Oepke suggests that the meaning is: "Durch das Grenzgebiet von Samarien und Galiläa (nach Peräa)." (Theol.Wörterbuch: Kittel, Band II, Lief. 2, p.68).

II. *Διὰ* of cause etc. springs naturally from the basal meaning of *Διὰ*, e.g. *διὰ φθόνου παρέδωκεν αὐτοῦ* (Mt. 27:18). 'Envy' is the reason that inspired the betrayal and came in 'between' and caused the act.

The ordinary meaning 'on account of', 'because of', is very common with a noun of Thing; expressing Cause or Motive:

Mt. 13:58 *διὰ τὴν ἀπιστίαν αὐτῶν*

Mk. 2: 4 *διὰ τοῦ ὄχλου*

Acts 28:20 *διὰ ταύτην τὴν αἰτίαν*

Eph. 2: 4 *διὰ τὴν πολλὴν ἀγάπην* Etc.

Papyri illustrations are too numerous to quote 'in extenso':— P.Oxy II, 261¹² (55 A.D.) *διὰ γυναικείαν ἀσθένειαν* 'owing to womanly weakness'. Cf. Gal.4:13 where there is no need to read (with Blass) the genitive; *τεγ. ἡ. 11, 118 ἤϊξε διὰ δρυμὰ... καὶ ὕλην*

P.Oxy VI, 899¹⁹ (200 A.D.) διὰ τὴν ἐμφυτόν σου εὐεργεσίαν
 'on account of your innate kindness'; P.Oxy XII 1469⁹
 (298 A.D.) διὰ λῆμμα 'for gain' (Motive); P.Oxy XIV,
 1627¹³ (342 A.D.) διὰ τὴν περὶ ἡμῶς μετριότητα, 'owing to
 your clemency to us'. P.Oxy XVII 2130²⁶ (267 A.D.) τὴν
 αἰτίαν δι' ἣν κτλ. 'the reason why'. P.Ryl II, 238⁴ (262
 A.D.) διὰ πολλὰς χρεῖας 'for various needs'. P.Ryl II,
 243³ (ii/A.D.) ἀνηδὼς ἔχῃς διὰ τὴν λιψυδρίαν 'you are de-
 pressed because of the lack of water', etc.

With personal nouns:-

New Testament: Jo.12:11 πολλοὶ δι' αὐτὸν ἐπηῆγον.
 12:42 διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν.

Papyri: P.Flov.127¹² (256 A.D.) πρὸ δὲ [π]άντων χοιρίδιον
 καλὸν διὰ τοὺς σὺν ἡμῖν οὕτας, 'on account of
 those who are with us'. P.S.I, 299⁹ (iii/A.D.) ὃς δὲ πατήρ
 μου δι' οὗ καὶ νοσῶν παρ[έ]μεινα, 'my father, on whose
 account, though sick myself, I have stayed on'.

Διὰ τοῦτο, διὰ ταῦτα are frequent in the New Tes-
 tament, especially in the four Gospels. Here probably
 the influence of the Hebrew לְכֵן, translated in the LXX
 by διὰ τοῦτο, has been felt. The Papyri, of course,
 have it, but not nearly so abundantly. P.Oxy XIV 1676¹⁶
 (iii/A.D.) διὰ τοῦτο ὑπερῆφάνηκας ἡμῶς, 'that is why

you have disdained us'. P.Oxy XIV 1673²⁴ (ii/A.D.) ἀπέλυσα
 γὰρ αὐτὸν δι' αὐτὰ ταῦτα, 'for this very reason', etc.

Often in the New Testament διὰ c. acc. has the
 sense of ἐνεκα 'for the sake of' (with both Persons and
 Things).

Mk. 2:27 τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο.

1 Cor. 8:11 ὁ ἀδελφὸς δι' οὗ Χριστὸς ἀπέθανεν.

2 Cor. 8:9 δι' ὧν ἐπτώχευσε.

Heb. 6:7 δι' οὓς καὶ γεωργεῖται.

OF THINGS:-

Mt. 19:12 οἱ τινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τ. οὐρανῶν.

Coloss. 1:5 διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν κτλ.

Phil. 2:30 διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἥγγισε.

In most of these examples διὰ denotes the End in
 view: it is prospective διὰ; it looks forward. But
 sometimes it is not easy to separate motive from aim,
 cause from end, e.g. Rom. 4:25 ὃς παρεδόθη διὰ τὰ παρα-
 πτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν, where
 S. and H. (ad. loc.) remark: "Inasmuch as the idea or motive
 precedes the execution, διὰ may be retrospective in re-
 gard to the idea, but prospective with reference to the
 execution. Here διὰ τὰ π. may be retrospective or pros-
 pective (i.e. in order to atone for them), διὰ τὴν δικαίωσιν
 is prospective, "with a view to our justification".

Examples of διὰ = 'for the sake of' from the Papyri:

P.Lond.42²⁹ (168 B.C.) καλῶς ποιήσεις καὶ διὰ ταύτην καὶ
 δι' ἡμᾶς παραγέμνόμενος εἰς τὴν πόλιν, 'for her sake as
 well as mine please return to the city'. P.Tebt. I, 22⁵
 (BC 112) διὰ σὲ τὰ πλεῖστα συνκρίταινος ἐγενόμενυ. 'for your sake' (etc)

Διὰ c. artic.infin. often does duty for a ὅτι
 clause, expressing Cause. The New Testament has 33 in-
 stances (18 times in Luke and Acts) and the Papyri have
 abundant examples. A classical idiom, it was frequent
 in Xenophon and Thucydides. Sometimes it is found cheek
 by jowl with ὅτι or διότι. E.g., Jo.2:24 διὰ τὸ αὐτοῦ
 γινώσκειν πάντας καὶ ὅτι οὐ χρεῖαν εἶχεν κ.τ.λ. . James
 4:2f. ~~ἡ~~ διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς - διότι κακῶς αἰτεῖσθε.

Mt. 13:5 διὰ τὸ μὴ εἶχεν βάθος γῆς.

Mk. 5:4 διὰ τὸ αὐτὸν πάλλαις πέδαις... δεδέσθαι

Lu. 9:7 διὰ τὸ λέγεσθαι ὑπὸ τινῶν.

Acts 18:3 διὰ τὸ ὁμότεχνον εἶναι.

Papyri: P.Oxy I, 113¹⁷ (ii/A.D.) ἡ αἰτία αὕτη, διὰ τὸ
 τὸν χαλκεὺς μακρὰν ἡμῶν εἶναι, 'the reason
 is that the smith is a long way from us'. P.Fay 123⁷
 (c.100 A.D.) διὰ τὸ ἐπηρεᾶσθαι οὐκ ἐδυνήθην κατελθεῖν
 'owing to having been molested, I wasn't able to come
 down'. P.Ryl II, 77⁴⁹ (192 A.D.) διὰ τὸ μὴ πολλοὺς
 εἶχειν τὴν πόλιν) κοσμητὰς, 'since the city had not many cos-

metae'. P.Tebt III, 753¹⁷ (197 or 173 B.C.?) διὰ τὸ λέγειν
αὐτὸν πορεύεσθαι ἡμᾶς ἐ[ς] ἡ/μείνους, 'be-
cause he said we should proceed to C'. P.Tebt I 59¹⁰ (B.C. 99) διὰ τὸ
ἀναθεῖν φοβεῖσθαι καὶ σεβέσθαι τὸ ἱερόν, 'because of old I know + worship the temple'.

Remarks: Though διὰ c. genitive has vanished in
modern Greek, διὰ c. accusative has, like εἰς, extended
its province considerably. φεύγει γιὰ τὴν Εὐρώπην, ἔφυγε
γιὰ τρία χρόνια, γιὰ σένα τὸ κἄνω, χαίρομαι γιὰ τὴν εὐτυχίαν
του, μου μίλησε γιὰ σένα, 'he is off for Europe,
he was gone three years, it is for you that I am doing it,
I rejoice in your good fortune, he spoke to me about you'
(cited Regard, p.136).

Διὰ τί survives in modern Greek as γιατί.

Εἰς : On the etymology we need not dwell. *Εἰς* is really *ἐν*-s. Solmsen (Inscr. Graecae, p.46) cites *ἐνς Ἀθαναίου*. *Εἰς* is merely the form of *ἐν* which became stereotyped with the accusative case, and acquired the resultant meaning of 'into'.

In the New Testament and in the Papyri *εἰς* yields only to *ἐν* in point of frequency. (1743 examples against 2698 of *ἐν*; cf. Rossberg's figures for the Papyri: 1765 against 2245). But in the enormous popularity of *ἐν* lay the potency of decay: the case of *εἰς* was otherwise; "elle n'a rien de maladif", says M.Regard (p.226). Modern Greek marks the culmination of processes discernible in New Testament times. *Ἐν* has gone under in the shipwreck of the dative case, and *εἰς* has largely absorbed the functions of both.

Besides its occasional substitution for *ἐν* (see Part I), *εἰς* in the New Testament has encroached on the provinces of such prepositions as *πρός* and *ἐπί* with the accusative. And, though grammarians heretofore have been slow to realise it, there are frequent cases even in the first century A.D. where *εἰς* (cf. *πρός* c. accusative) does duty for the dative of earlier times.

I. Local: It is found after all kinds of verbs of going, coming, etc., whether the verb itself indicates

direction, or a verb of direction is to be understood.

The resultant meaning may be 'into', 'unto', 'to' (for *πρός*) 'among', 'against', according to the context. *Εἰς* is employed with the names of persons and pronouns (tho' *πρός* is more usual) as well as of places.

Mt.2:1 *παρεγέγοντο εἰς Ἱεροσόλυμα* 'to'

P.Hib.I 55² (250 B.C.) *παραγενοῦ εἰς Ἰαλαῦν ἥδη* 'come to T. at once'. *γίνεσθαι εἰς* (Acts 20:16) is common in the Papyri.

Mt.20:18 *ἀναβαίνομεν εἰς Ἱεροσόλυμα*

B.G.U.III 846⁶ (ii/A.D.) *ἀναβένις εἰς τὴν μητρόπολιν.* 'go up to the Metropolis'

Mt.22:3 *καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους*

P.Oxy 1487³ (iv/A.D.) *καλὶ σε θέωυ.. εἰς τοὺς γάμους.* 'invites you to the wedding'

Lu.16:16 *πᾶς εἰς αὐτὴν βιάζεται.*

P.Tebt III 771²⁴ (ii/B.C.) *μὴ εἰσβιάζεσθαι εἰς τὴν οἰκίαν.* 'into the house'

Acts 16:1 *κατήντησε δὲ καὶ εἰς Δέρβην.*

Ep.pr.52⁴ (A.C.T. 59⁴ B.C.99) *καταντήσαντος εἰς τὴν πόλιν.* 'arrived at the city'

Rom.15:25 *πορεύομαι εἰς Ἱερουσαλήμ.*

P.Oxy IX 1219⁴ *πορευόμενος εἰς τὴν Νικαίου.* 'to the city of N'

Rev.1:11 *γράφον εἰς βιβλίον*

Héb.I, 29⁹ (c.265 B.C.) *γράφας εἰς λεύκωμα.* 'upon a white notice-board'

Other verbs used with *εἰς* and common to the New Testament and Papyri include: *πέμπειν*, *μεταπέμπεσθαι*, *ἀποστέλλειν*, *παρεβάλλειν*, *ἀποδημεῖν*, *καταλύειν*,

and ἄγειν (and their compounds). Εἰς is also used metaphorically in the same way:

With Lu.1:7, cf. P.Oxy II, 158¹² (86-7 A.D.?)

προβέβηκεν... εἰς τρισκαίδεκα[έτει]ς, 'has reached the age of thirteen'.

With Acts 17:20 cf. P.Oxy I, 129⁴ (vi/A.D.) ἐπειδὴ εἰς ἀκοὰς ἐμὰς ἦλθεν, 'since it has come to my ears.'

With Lu.22:44 cf. P.Tebt II, 423¹⁴ (iii/A.D.) ὥς εἰς ἀγωνίαν με γενέσθαι, 'so I am very anxious'.

With 1 Pet.3:20, 2 Tim.4:18, cf. Or.56⁷ (Rossberg)
τὰ ἀγᾶλματα ... ἀνέσωσεν εἰς Αἴγυπτον.

With Lu.21:12 etc. cf. P.Oxy XVII 2125²⁵ (220-1 A.D.)
παρδῶσω εἰς τὸν εὖ τῇ Νέᾳ πόλει χειρισμόν.

With ἀμαρτάνειν εἰς (Mt.18:21 etc) cf. P.Eleph.1⁹
(311 B.C.) μηδὲ κακοτεχνεῖν ... εἰς Δημητρίαν, 'do evil against D'.

With βλέπειν εἰς of the New Testament, cf. P.Oxy
XIV 1680¹¹ (iii/iv A.D.) βλέπων εἰς τὸ ἀσύστατον, 'having regard to the insecurity'.

(b) Εἰς often indicates the part of the body 'on' which something is done. It is very common in the Papyri in the description of assaults.

New Testament Examples:

2 Cor.11:20 ὑμᾶς εἰς πρόσωπον δέρει.

Mk. 8:23 πτυσας εἰς τὰ ὄμματα

Mt.27:30 ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

Papyri: P.Ryl II, 124²³ (i/A.D.) ἔδωκαν ... πληγὰς
 πλείους ἰς πᾶν μέρος τοῦ σώματος, 'blows on every part
 of the body'. P.Lebt.III, 798¹⁶ (ii/B.C.) λακτίσαντες εἰς
 τὴν κοιλίαν, 'having kicked me in the stomach', etc.

II. Εἰς for εἰν. We have already devoted a chapter
 to this interchange in Part I. All that is necessary
 here is to add a few examples from the Papyri. The use
 of εἰς for εἰν in the Koine is by no means so widespread
 as some imagine.

P.Hib.39⁴ (25 B.C.) εἰς κοντωπλῆν 'on the state-
 barge'. P.^{Hib.7}~~Lebt.~~78⁸ (244-3 B.C.) τῆς νῦν εἰς Ἀλαβαστρῶν
 πόλιν λειτουργίας, 'of their present service at Alabastro-
 polis'. P.Fay 111¹² (95-6 A.D.) [ἐν]πειλάμην σοι εἰς
 Διοῦσυσιάδα μῖναι, 'I enjoined you to stay at D'. B.G.U.
 385⁵ ὅτι ἡ θυγάτηρ μου ἰς Ἀλεξανδρείαν ἔσσι. B.G.U. 423⁷
 (ii/A.D.) κινδυνεύσαντος εἰς θάλασσαν, 'when I was in danger
 at sea'. P.Oxy X 1259¹² (211-2 A.D.) ἀπὸ δημοσίων
 θησαυρῶν τῆς αὐτῆς κώμης εἰς Τῶμιον ποταμόν, 'at the river
 Tomis'. P.Oxy XVII 2119⁴ (219 A.D.) ἐμετρήθησεν ἡμεῖν
 εἰς τὸν προκείμενον θησαυρόν, 'at the above granary'. P.
 Oxy 1872⁴ (v or vi/A.D.) μὴ συνχωρησάτω βαρεθῆναι τὸ πλοῖον
 οἴνου εἰς τὸ τελόνιν, 'do not allow the boat to be

taxed at the custom-house'. P.Oxy 1874¹⁵ (vi/A.D.) καταξίωσι
 ὑμᾶς εἶδιν ἐν αὐτοῖς εἰς τὸν παράδισον, 'vouchsafe you
 to behold you among them in Paradise', etc.

III. Εἰς Temporal denotes (1) 'for' (like ἐπὶ c.
 accusative) duration. (2) 'until', i.e. end of a period.
 (3) Apparently = ἐν: point of time.

(1) Lu.12:19 κείμενα εἰς ἔτη πολλά

Lu. 1:50 εἰς γενεὰς καὶ γενεὰς 'for'

Heb.7: 3 εἰς τὸ διηνεκές 'continually'

and the common New Testament phrase εἰς τὸν αἰῶνα (Mt.21:9
 etc.).

Papyri: P.Oxy VIII, 1129¹ (183 A.D.) Ἐμίσθωσεν...
 εἰς ἑῷ τεσσαρα 'for four years'. P.Oxy XVII 2133³⁸ εἰς ἀεί
 'evermore'. P.Oxy I, 40¹¹ (iii/iv A.D.) Ἄγουστοι κύριοι
 εἰς τὸν ἑῶνα 'Lords Augusti for ever'. For εἰς τὸ
 διηνεκές see Deissmann, B.S. p.251. He cites I.M.Ae. 786¹⁶
 (Rhodes, Imperial period) τετειμημένος εἰς τὸ διενεκές.

(2) 'Until', 'up to', 'unto'.

Acts 4:3 ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον.

Phil.1:10 εἰς ἡμέραν Χριστοῦ.

1 Th.4:15 περιλειπόμενοι εἰς τὴν παρουσίαν.

2 Tim.1:12 εἰς ἐκείνην τὴν ἡμέραν

Papyri: P.Oxy I#293¹ (c.35 A.D.) προσδέχου ἰς τοῦ ἐνιαυτοῦ
 Λουκία, 'let Lucia wait until the year'. P.Oxy

XIV 1764⁹ (iii/A.D.) ἥν ὑπέρθετο σήμερον εἰς τὴν
 παρουσίαν τοῦ ἀξιολογωτάτου Κ. 'which he deferred until
 the arrival of K.'. P.Oslo 6³ (150 A.D.) Φαμενώθ 15
 εἰς 16 'Pharnenoth 15th to 16th'.

(3) Acts 13:42 εἰς τὸ μετὰ σάββατον 'on'.

2 Cor. 13:2 εἰς τὸ πάλιν 'again', cf. el. εἰσαυθίς.

Lu. 13:9 εἰς τὸ μέλλον 'thenceforth', (but

Weymouth, evidently founding on Field (q.v.), translates
 'next year'). In Lu. 1:20, Mt. 21:41, 2 Th. 2:6, εἰς = εἰς

Papyri: P.Tebt. 328 (191-2 A.D.) μηνὶ Μεσορῇ εἰς ἣν
 ἐτύχανον 'on which'. P.Oxy I, 36 col. iii³ (ii/iii A.D.)
 ἵνα εἰς τὸ μέλλον ἀσυκοφάνητοι ᾖσιν, 'that they may not
 be liable to false accusations subsequently'.

With the New Testament εἰς τέλος 'to', or 'at the
 end' (Mt. 10:22, Mk. 13:13, Lu. 18:5, Jo. 13:1) compare
 P.Tebt. III, 793 col. xi⁸ (183 B.C.) τὸν Δωρόνους δεξιὸν ὦτα
 εἰς τέλος ἐξέτεμεν which is curiously reminiscent of
 Peter's treatment of Malchus' right-ear in Gethsemane
 (Jo. 18:10).

Note: Mt. 28:1 τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων
 With this odd note of Time compare P.Ryl II, 127⁶ (29 A.D.)
 νυκτὶ τῇ φερουσῇ εἰς τὴν 17 τοῦ ἐνεστώτος μηνός Σεβαστοῦ
 'on the night before the 17th of the present month Sebas-
 tus'. Also P.Tebt. II, 332 (176 A.D.) εἰς τὴν 22
 τοῦ οὐτάτος μηνός Ἀθὺρ νυκτός 'on the night before the 22nd

of the present month'. The idea of 'leading unto' has been varied into that of 'dawning into' in Matthew.

IV. Figurative: (1) Of the figurative uses of εἰς the final sense = 'for' expressing purpose or result, is the commonest, (as in the phrases εἰς μαρτύριον, εἰς δόξαν etc.).

Lu.2:32 φῶς εἰς ἀποκάλυψιν

Jo.13:29 ἀγοράζειν εἰς τὴν ἑορτήν

Eph.2:22 συνοικοδομεῖσθε εἰς κατοικτήριον.

Papyri: P.Oxy I, 114¹⁵ (ii or iii/A.D.) πῶλησον τὰ ψέλια εἰς [[συμ]]ρω πλήρωσιν τοῦ κέρματος 'sell the armlets to make up the money'. P.Fay 115³ (101 A.D.) ἀγόρασον ἡμῖν δύο συγενῆ χορίδια εἰς τροφήν εἰς ὕκον, 'buy us two pigs of a little to keep at the house'. P.Tebt.II, 104⁴² (92 B.C.) πέπτωκεν εἰς ἀναγραφὴν 'deposited for registration'. P.Let^b.II, 406 (c.266 A.D.) L.19 ξοίδιον εἰς παρακοπήν 'a chisel for cutting', L.22 μολυβ εἰς ἔψησιν λινῶν 'a leaden kettle for dyeing linen. P.Oxy XVII 2139² (ii/iii A.D.) δοῦς εἰς παράστασιν στρατήγου ὄρνειθ(ας) δ 'give for the visit of the strategus five fowls'.

With Mt.27:7 εἰς ταφὴν τοῖς ξένοις and Mk.14:8 εἰς τὸν εὐταφιασμόν cf. P.Tebt.I, 5⁷⁷_(BC118) εἰς τὴν ταφὴν τοῦ Ἄγιου 'for the burial of A'.

With Eph.1:5 εἰς υἱοθεσίαν cf. P.Oxy IX 1206¹⁴ (335

A.D.) διὰ τὸ ἀπαξ ἀπλῶς εἰς ὑειοθεσίαν ἐκ δεδωμέναι
[σοι αὐτόν 'because we have once for all given him to
you for adoption'.

With Titus 3:14 εἰς τὰς ἀγαθαίας χρείας , cf.

Lebt. I, 5²⁵⁴_(BC118) ἐπαρετεῖν πλοῖα εἰς τὰς ἰδίας χρείας. 'appropriate boats for his own use'

With Heb. 9:26 εἰς ἀθέτησιν τῆς ἁμαρτίας , cf.

P. Ryl II, 174¹⁴ (112 A.D.) εἰς ἀθέτησιν καὶ ἀκύρωσιν 'to
be annulled and cancelled'.†

A similar use in the New Testament after verbs like
γίνεσθαι, εἶναι, ἔχειν, λαμβάνειν, λογίζεσθαι etc.

where εἰς is Predicative, used to be styled a Semitism.

Undoubtedly Hebrew constructions like הָיָה נָתַן gave a fillip
to the usage in Biblical writers; but it is the fre-
quency, not the idiom itself, I should say, that is really
Semitic. See, for example:-

Mt. 21:46 εἰς προφήτην αὐτὸν εἶχον.

Acts 13:22, 19:27. Rom. 2:26, Heb. 11:8, and compare:

B.G.U. 1103¹¹ (13 B.C.) ὃ εἶχον εἰς φερνᾶριον 'what
he received for dowry'. P. Oxy IX 1206²¹ (335 A.D.) ἀπογράφωμαι
αὐτὸν εἰς ἑμαυτοῦ γνήσιον υἱόν] 'I will register him as

my own son'. Cf. Acts 7:21 ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς
υἱόν . P. Amh. 40⁸ εἰς δὲ τὸν τοῦ θεοῦ κληρον τῆς χειρίστης

καταλειμμένας τὰς πάσας (ἄρουρας) κε, 'having left 25
arourae in all of bad land for the god's portion'.

εἰς τὸ c. infinitive with a tetic force (sometimes

† One of several instances where the legal formulae of
the Babylonian find an echo in the language of St Paul.

sub-telic, i.e. of Tendency or Result) occurs 72 times in the New Testament, mostly in Paul.

Mt. 26:2 παραδίδοται εἰς τὸ σταυρωθῆναι.

1 Cor.1:4 εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν κτλ.

Gal. 3:17 εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν (sub-telic)

1 Thess.4:9 Θεοδίδωκτοι ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους.

(where εἰς τὸ c.~~ant~~.inf. is simply explanatory).

Papyri: P.Ryl II, 77³¹ (192 A.D.) εἰς τὸ τὴν πόλιν

ἀπολαβεῖν τὴν ἀρχήν, 'so that the city may obtain the magistracy'. P.Oxy XIV 1675¹⁰⁶ (iii/A.D.) πειράσθητι δὲ παραλαβεῖν ζεύγος βοῶν εἰς ἐπαντ<λ>λεῖν τὸ κτήμα.

'try to obtain a pair of oxen for irrigating the vineyard'. P.Oxy I, 69¹⁵ (190 A.D.) εἰς τὸ καὶ ἐμαὶ δύνασθαι τὴν κριθὴν ἀπολαβεῖν 'so that I may be able to

recover the barley'. P.Oxy VI, 898³⁴ (123 A.D.) εἰς τὸ μὴ δύνασθαι κατ' αὐτῆς προελθεῖν, 'so as to render me incapable of proceeding against her'.

(ii) Relation: A wide rubric. (a) sometimes εἰς (as in the classics occasionally) has the force of 'in regard to', 'quod attinet ad'.

Lu. 16:8 φρονιμώτεροι εἰς τὴν γενεάν.

Gal.6:4 εἰς ἑαυτὸν τὸ καύχημα ἔξει καὶ οὐκ εἰς ἕτερον.

Eph. 3:16 εἰς τὸν ἕω ἄνθρωπον

cf. Rom.4:20, 2 Cor.10:13, etc.

Papyri: P.Oxy XIV 1663 (ii/iii A.D.) συνήδομαι γε [ἡ]ὺ
 φίλῳ σοῦ] κηδεμόνι ἀγαθῷ καὶ ἐπικεικιστάτῳ εἰς τὰ
 πραγμάτων ἐφ' ἡτοῦ, 'I congratulate you on our dear protector
 who is good and capable in regard to his affairs'. Ep.pr
 29⁸ (Rossberg) πεπεύραμαι ... εἰς πᾶν τό σοι χρήσιμον
 ἑμαυτὸν ἐπιδιδόναι.

(b) Deissmann (B.S., p.117) has already compared such
 New Testament usages as 1 Cor.16:1, τῆς λογιᾶς τῆς εἰς τοὺς
 ἁγίους, . Acts 24:17, 2 Cor.8:4, 2 Cor.9:1, 2 Cor.
 9:13, Rom.15:26, Mk.8:19, with the Papyri use of εἰς to
 specify the various purposes of the items in accounts, etc.
 He cites also P.Par.5¹ (114 B.C.) τὸν εἰς Τάγην οἴκου
 ῥυκοδομημένον, where εἰς replaces a Dativus Commodi. We
 add P.Tebt.II, 398¹² (142 A.D.) περὶ ὧν διεύραφεν ὁ Πασίων
 ὥς φήσιν ἐπὶ τὴν δημοσίαν τράπεζαν εἰς Ἑρμογενῆ 'concern-
 ing the drachmae paid by Pasion, as he states, to the
 public bank to the credit of H.'. Also P.Tebt.II 352⁸
 (158 A.D.) εἰς Ταορσενοῦφιν, 'to the credit of T.', where
 the Edd. remark that εἰς has sometimes the force of 'to
 the credit of' in accounts. Cf. P.Fay 83⁶ (163 A.D.) etc.
 We may call this Destinating εἰς, and in the New Testament
 cases translate 'for the benefit of', 'in favour of'.

How far εἰς as a preposition in the New Testament
 has come to replace the dative - a 'fait accompli' in modern
 Greek - is not so easy to decide. But there are clear

instances, as where εἰς is used after such verbs as ἐγγίβειν, κηρύσσειν, etc.*

Mk. 13:10 εἰς πάντα τὰ ἔθνη δέμνηται ~~κηρύσσονται~~ ^(simple dative)

Lu. 24:28 ἤγγισαν εἰς τὴν κώμην. (Lu 22:47 has simple dative)

Lu. 15:22 ὅτε δακτύλου εἰς τὴν χεῖρα αὐτοῦ.

Rom. 8:18 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

With Rom. 5:8 ἀγάπην εἰς cf. P.Oxy XIV 1766³ (iii/A.D.)

ἔχόμενος τῆς εἰς σὲ ἀεὶ στοργῆς, 'clinging to my constant affection for you'. But cf. P.Iebt 16⁹ (ii/B.C.) οὐ

λήγοντες τῇ [εἰς] αὐτοῦς αὐθαδία 'where εἰς actually stands for the possessive genitive' (Moulton, Proleg.,

p.246). P.Oxy III, 512⁹ (173 A.D.) ἀκολουθῶς τῇ εἰς σὲ μισθώσει, 'in accordance with the terms of your lease'. P.

Par. 5, ii (114 B.C.) (cited by Moulton) has χωρὶς τοῦ εἰς αὐτὴν οἶκον 'her house'. I do not think we need look

further for an explanation of 1 Peter 1:11, τὰ εἰς Χριστὸν παθήματα, 'the sufferings of Christ', as both the Authorised Version and the Revised Version translate.

Miscellaneous:

(1) The question of the difference between πιστεύειν c.dat. and πιστεύειν εἰς c. acc. has been admirably

* Here probably ought to be placed Gal. 3:14, ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται. But it might be a figurative use of the extremely common Koine phrase γίνεσθαι — εἰς 'reach' as e.g. B.G.U. 1680³ (iii/A.D.) γέγονα εἰς Ἀλεξανδρείαν 'I have reached A'.

dealt with by Moulton (Proleg., p.67f). "To be unable to distinguish ideas so vitally different in the scheme of Christianity would certainly have been a serious matter for the New Testament writers." Here the Papyri afford us no help. The distinction between the two constructions seems to have been due to the needs of the Christian believers, who desired to differentiate between mere belief (c.dative) and personal trust (εἰς c. accusative). There were Hebrew antecedents ($\text{לְ} \text{שֵׁם}$ and $\text{בְּ} \text{שֵׁם}$) but "le developpement des différentes constructions expressives de πιστεύειν est dû à l'influence du christianisme." (Regard, p.225).

For βαπτίζειν, πιστεύειν εἰς τὸ ὄνομα see Part I, (p.56). Cf. P.Hib.I, 74³ (c.250 B.C.) εἰς τὸ ὄνομα Κλεομάχου, 'and make receipts for them, one in the name of C.', etc. P.Lebt.I, 30¹⁹ (115 B.C.) shows us εἰς with the ellipse of ὄνομα, ἀναγράφουσι τὸν κλῆρον εἰς τὸν Περώννα 'register the holding under the name of P.'. Cf. 1 Cor. 10:2. The 'name' generally stands for the person in the Hebrew and New Testament usage, as Mt.10:41-2, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, where Moffatt well translates 'because he is a prophet'. In such a case it seems hair-splitting to insist here on 'into' because εἰς is used, i.e. εἰς ὄνομα = ἐν ὀνόματι = $\text{בְּ} \text{שֵׁם}$?

(ii) Phil.4:15 οὐδεμίᾳ μοι ἐκκλησίᾳ ἐκοινώησεν εἰς
 λόγον δόσεως καὶ λήψεως, Cf. P.Oxy X 1273³³⁻³⁴ (260 A.D.)
 δότω αὐτῇ ὁ γαμῶν εἰς λόγον δαπάνης λοχείας δραχμᾶς
 τεσσαράκοντα, 'the husband shall give her on account of
 the expenses of the birth 40 drachmae'. P.Oxy XVII 2133¹⁵
 (iii/A.D.) μηδὲν...εἰς λόγον προίκοῦς ἐπιδεδωκώς 'hav-
 ing given nothing by way of dowry'. P.Oxy^X 1275²¹ (iii/
 A.D.) ἐσχηκέναι εἰς λόγον ἀραβῶν[ος] 'has received as
 earnest money', etc.

(iii) With Mk.4:8 ἔφερεν εἰς τριάκοντα cf. P.Par.47¹⁸
 (c.152 B.C.) ἡξημίοται εἰς χαλκοῦ (τάλαντα) 15 'he has
 suffered a loss of 15 talents'. (The succeeding text
 in Mk. is doubtful).

Ἐκ in the New Testament in respect of frequency ranks third to ἐν and εἰς . Occurring about 920 times, it still more than holds its own with its powerful and aggressive competitor, ἀπό (c. 655-660 instances). In Rossberg's statistics, however, ἀπό slightly outnumbers ἐκ (920 against 903). The fact that ἐκ outnumbers ἀπό in the New Testament and not in the Papyri, may have a Semitic explanation. It is very significant that the Fourth Gospel and Revelation between them account for about a third of all the New Testament examples. (Fourth Gospel 163; Epp.37; Rev.135). In modern Greek ἀπό has almost completely vanquished ἐκ.

The proper significance of ἐκ is 'out of', 'from within'; as such it is sometimes contrasted with εἰς . Wherever possible, ἐκ should receive its full force of 'out of', but sometimes it is not possible to accent the idea of 'within-ness'. The notion of origin explains many New Testament examples which we have not classified here. A wide range of verbs is found with ἐκ (from ὀφείλειν to νικᾶν Cf. Rev.15:2, νικᾶν ἐκ , probably a Latinism, i.e. modelled on 'victoria in ferre ex'.)

I. Local: 'Out of', 'from', after verbs of motion or of rest, etc. (We select only New Testament examples, which can be closely illustrated from the Papyri). Mt.

17:9 ἐκ νεκρῶν ἀναστῆ cf. P.Oxy VIII 1161¹⁰ (iv/A.D.) μὴ
 δυναμένη ἀναστῆναι ἐκ τῆς κοίτης μου 'to rise out of my
 bed'. Lu.6:44 οὐδὲ ἐκ βάρου σταφυλὴν τρυγῶσι cf. P.
 Ryl II, 130⁰ (31 A.D.) ἐτρύγησαν ἐκ τῶν καρπῶν οὐκ ὀλίγην
 ἔλαν 'gathered from the fruits a quantity of olives'.

Lu.17:7 εἰσελθόντι ἐκ τοῦ ἀγροῦ cf. P.Eleph 13⁶ (222 B.C.)

Πραξιᾶδης οὐπω εἰσελήλυθεν ἐξ ἀγροῦ 'P. has not yet come
 in from the country'. Acts 28:4 διασωθέντα ἐκτῆς θαλάσσης.
 Or.74³ σωθεῖς ἐκ πελάγους 'saved from the deep'.†

(b) Ἐκ can also signify direction after verbs of rest:

Greek says 'from', where we say 'at', 'on', etc.

Mt.20:21 καθίσωσιν εἰς ἐκ δεξιῶν σου κ.εῖς ἐξ ἐνωπύμων.

Lu. 1:28 ἀνατολὴ ἐκ ὕψους

Mk.15:39 παρεστηκὼς ἐξ ἐναντίας

Papyri: P.Fay 91¹⁰ (99 A.D.) οὐλὴ μετόπῳ ἐγ δεξιῶν
 'a scar on the right side of the forehead'. P.Ryl II,
 144¹⁵ (38 A.D.) ὅς δὲ ἐκ τοῦ ἐναντίου ἄλογον ἀηδίαν μοι
 ἐπιχειρήσας παρεχρήσατο μοι πολλὰ καὶ ἄσημα, 'whereupon he
 opposing me', etc. With P.Oxy XII 1469⁵ (298 A.D.) χῶμα οὖν
 ἐστὶν δημόσια ἐκ νοτοῦ τῆς ἡμετέρας κώμης, 'there is a
 public dyke on the south of our village', cf. Rev.21:13 ἀπὸ
 νοτοῦ πυχῶνες τρεῖς .

II. Time: Temporal ἐκ marks the point of departure: (cf. ἀπό)
 'from', 'since'.

† For a parallel to ἐκ τῶν τεσσάρων ἀνέμων (Mt 13:27, 24:31) see *Reisermann*
 B.S. p.248.

Mk. 9:21 ἐκ παιδόςθεν (classical ἐκ παίδων)*

Lu.23: 8 ἐξ ἱκανῶν χρόνων.

Jo. 6:64 ἐξ ἀρχῆς.

Acts 9:33 ἐξ εἰδῶν ὁκτὼ κατακείμενον

Papyri: P.Oxy II, 268¹⁷ (58 A.D.) ἐκ τῶν ἐπάνω χρόνων
μέχρι τῆς ἐνεστώσης ἡμέρας, 'from past time down to the
present day'. P.Oxy II, 286⁶ (82 A.D.) τοὺς τούτων ἐξ ἀρχῆς
μέχρι τῆς ἀποδόσεως τόκους 'the interest on it from
the beginning up to the time of repayment'. (several
examples). Or.90^{22f.}_(170c) ἐκ πολλοῦ χρόνου συνεστηκυίας τῆς
ἀλλοτριότητος. Ἀπὸ τότε is frequent in the Gospels, (Mt 4:17 etc),
cf. ἐκ τότε¹⁷ P.Oxy 95 (129 A.D.).

Sometimes ἐκ expresses the idea of succession:

Mt.26:44 ἐκ τρίτου 'a third time'.

Jo. 9:24 ἐκ δευτέρου

2 Pet.2:8 ἡμέραν ἐξ ἡμέρας. 'day after day'.

Papyri: P.Iebt. 297 (c.123 A.D.) ἐγ δευτέρου 'a
second time'.

III. Figurative: (a) ἐκ denotes Origin. This is a
wide rubric, including ἐκ of Nativity, of Extraction, and
of Material, besides Source.

* Cf. Aristotle, Poetics, 1448 B τὸ γὰρ μιμεῖσθαι σύμφυτον
τοῖς ἀνθρώποις ἐκ παίδων ἐστίν. . 'Imitation
is natural to man from childhood.'

Mt. 1: 3 ἐγέννησεν ἐκ τῆς θάλαρ

Phil. 3:5 Ἑβραῖος ἐξ Ἑβραίων.

Jo. 1:13 ἐκ θεοῦ ἐγεννήθησαν.

Jo. 1:44 ἦν ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρέου.

4:7 γυνὴ ἐκ τῆς Σαμαρείας.

Mt. 27:29 στέφανον ἐξ ἀκανθῶν

Jo. 2:15 ποιήσας φραγέλιον ἐκ σχοινίων

Rev. 18:12 σκευὸς ἐκ ξύλου τιμωτάτου

Papyri: P.Eleph 1⁹ (311-10 B.C.) τεκνοποιεῖσθαι ἐξ ἄλλης
γυναῖκος, 'to ^Pbear children by another woman'.

P.Oxy XII 1453¹¹ (30-29 B.C.) ὁμνύομεν Καίσαρος Θεὸν ἐκ
Θεοῦ, 'god and son of a god'. Cf. O.G.I.S. 90¹⁰ (Rosetta
Stone). P.Oxy 1206¹² (335 A.D.) διὰ τὸ εὐγενῆ αὐτὸν εἶναι
καὶ] ἐξ εὐγενῶν γονέων ἐλευθέρων, 'because he is well-
born and of well-born and free parents'.

P.S.I. 1016²³ (129 B.C.) Σεννοῦθις Ὀρου τῶν ἐκ τῶν
Μεμνονείων, 'S. daughter of H. from Memnonea' (a village).
Hib. I, 56⁶ (249 B.C.) Νικόστρατον ἐκ Κόβα, 'Nicostratus
of Koba'.

P.Ryl II, 164⁷ (171 A.D.) κρηπέις ἐξ ὀπτῆς πλίν[θου]
'a quay of baked brick'. I.O.G. 194²⁸ ἕνα (ἄνδριάντας)... ἐκ
σκληροῦ λίθου 'a statue of rough stone'. (i/nc).

(b) *Εκ* is employed to sharpen the partitive genitive
in the Koine. The writer of the Fourth Gospel in par-
ticular, has a great fondness for partitive *ἐκ*.

Mt. 10:29 ἐν ἑξ αὐτῶν οὐ πεσεῖται.

Lu. 21:16 θανατώσουσιν ἑξ ὑμῶν.

Jo. 4:13 πίνων ἐκ τοῦ ὕδατος

Jo. 17:12 οὐδεὶς ἑξ αὐτῶν.

Papyri: P.Oxy I, 74¹⁴ (116 A.D.) ἑξ ὧν διεφθάρη πρόβατα
ἑξ, ἄρνας δύο. P.Oxy I, 124² (iii/A.D.) Ἀδραστος... γήμας ἐκ
τῶν ὁμοίων ἔσχευ θυγατέρας δύο, 'married one of his
own rank and had two daughters' (direct object unexpressed:
this ellipsis common in the New Testament; vide Lu.
21:16 supra). P.Oxy XVII 2106¹² (iv/A.D.) ἐνὸς ἑξ ὑμῶν,
'one of you'.

Note: The frequent use of partitive ἐκ after verbs
like ἐσθίειν, πίνειν etc. in the New Testament is probably
due to Hebraistic influence, though the phrase itself is not un-Greek;
no one would call partitive ἐκ after μετέχειν a Semitism.

Here we may also place the frequent New Testament
phrase εἶναι ἐκ, 'to be out of', i.e. 'to belong to'.
It is commonly used to denote membership of a sect or company.

Mt. 26:73 καὶ σὺ ἑξ αὐτῶν εἶ.

Lu. 22:3 οὗτα ἐκ τοῦ ἀριθμοῦ τῶν δωδεκά.

Jo. 1:24 ἡν ἐκ τῶν Φαρισαίων.

Rom. 2:18 οἱ ἐκ τῆς ἐριθείας.

Phil. 4:22 οἱ ἐκ τῆς Καίσαρος οἰκίας. 'The members of
Caesar's household'.

Papyri: P.Oxy XVII 2110 col.i²⁵ (370 A.D.) εἰς ἐκ τῶν
 κ δ Μακροβίος, 'M. being one of the 24'. P.Tebt.I,
 40¹¹ (117 B.C.) προθυμούμενος εἶναι ἐκ τῆς οἰκίας 'being
 eager to be a member of your house'. P.Ryl.II, 65³ (67
 B.C.) οἱ ἐκ τοῦ ἔθνους νεκροτ[άφοι] 'all the gravediggers
 belonging to the association'. P.Par.³² 26 (163-2 B.C.) καὶ
 ἄλλοι τῶν ἐκ τοῦ Σαραπείου καὶ ἕτεροι τῶν ἐκ τοῦ Ἀσκληπείου,
 'and others connected with the Serapeum and others con-
 nected with the Asclepeum'.

(c) Ἐκ can denote Cause or Occasion with the meaning
 'as a result of', 'in consequence of'.

Jo. 4: 6 κεκοπιακῶς ἐκ τῆς ὁδοιπορίας

Ro. 5: 1 δικαιοθύντας ἐκ πίστεως

2 Cor.13:4 ἐσταυρώθη ἐξ ἀσθενείας.

Rev. 8:11 ἀπέθανον ἐκ τῶν ὕδατων.

Ho. 6:66, 19:12, etc. ἐκ τούτου, 'consequently'

Papyri: B.G.U. II, 423¹⁷ (ii/A.D.) ὅτι με ἐπαίδευσας
 καλῶς καὶ ἐκ τούτου ἐλπίσω ταχὺ ^{προκοῖσαι.} . P.Oxy III 486³² (131
 A.D.) ἀνηνυγέλη τὰ ἐμὰ πάντα ἐκ τῆς ὑπερβαροῦς ἀνα[βά]σεως
 τοῦ ἱερωτάτου Νίλου ἀπολωλένα[ι] 'in consequence of the ex-
 cessive rising of the most sacred Nile'. P.Ryl II, 68¹⁰
 (89 B.C.) ἐξ ἀντιλογίας ἐπληξέν με, 'as a result of a
 dispute struck me'. P.Lond 1915¹⁹ (330-340 A.D.) καὶ ἐκ
 τούτου ὄγκου ἀργυρίου δαν[εί]σάμενος, 'and having con-

sequently borrowed a large sum of money'. P.Oxy XII

1473¹¹ (201 A.D.) ἐὰν δὲ ... ἐκ διαφορᾶς ἀπαλλαγῶσι ἀλλήλων.

Sometimes Cause shades into Instrument or Author:

Mt. 15:5 δῶρον δ' ἐὰν ἐξ ἐμοῦ ὠφεληθῇσεται

Lu. 16:9 ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμῶνα

Jo. 6:65 ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς

Rev. 2:11 ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου.

Papyri: P.Hib.I 51⁶ (245 B.C.) τοσοῦτο γὰρ ἔκκειται ἐγ βασιλικοῦ, 'for that is the rate published by the govern-

ment'. P.Oxy VII 1070^{32/6} (iii/A.D.) βιβλίδια δύο ἐκ Ξεινοφᾶ δοθέντα 'two petitions presented by X'. P.Grenf.

ii, 76³ (245 B.C.) ἐκ τινος πονηροῦ δαίμονος συνέβη αὐτοὺς ἀπεξεῦχθαι ἀλλήλων 'through some evil spirit it has come about that we have separated from one another'.

Note: The New Testament shows one example of ἐκ c. art.infinite denoting cause viz. 2 Cor.8:11. Cf. P.Oxy I, 68 (131 A.D.) ἐκ τοῦ πολυχρόνιου εἶναι 'owing to the lapse of time'.

(d) Ἐκ denotes Price, occasionally in the New Testament and quite frequently in the Papyri:

Mt. 20:2 συμφωνήσας ἐκ δηναρίου 'at the rate of'.

27:7 ἡγοράσας ἐξ αὐτῶν τὸν ἀγρὸν

Acts 1:18 ἐκτῆσατο ἐκ μισθοῦ.

Papyri: P.Fay 111¹⁵ (95-6 A.D.) λέγουσι εἶναι τῷ

χώτινον ... ἐγ(δραχμῶν) ἡ 'they say lotus is to be had at 18 drachmae'. P.Fay 131⁵ (iii/iv A.D.) ποιήσον αὐτὰς πρᾶθῆναι ἐκ(δραχμῶν) ἰδ 'get them sold at 14 drachmae'. P.Tebt. III, 817 col.ii³⁰ (182 B.C.) τοῖον ὥς ἐγ δύο δραχμῶν 'interest at the rate of 2 drachmae'. P.Oxy IV 745² (c. 1 A.D.).

IV. Miscellaneous:

(i) Sometimes the attraction of the context substitutes ἐκ for ἐν .

Mt. 24:17 μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ .

Mk. 5:30 τὴν ἐξ αὐτοῦ δύναμιν

Lu. 11:13 ὁ πατήρ ὁ ἐξ οὐρανοῦ * 'Father-in-Heaven'

Col. 4:16 τὴν ἐκ Διοδικείας .

Papyri: P.Hib.I, 27¹² (301-240 B.C.) τὰ ἐκ τῆς γῆς κατακάει . 'burns up the things in the earth'.

(ii) There ^{is} ~~are~~ any number of adverbial phrases made from ἐκ: ἐκ μέρους 'in part' (1 Cor.13:9, 10, etc) is quite abundant in the Papyri. E.g. P.Oxy II, 242¹⁵ (77 A.D.) τοῖον ἐκ μέρους περιτειχισμένον 'partly walled round'. Ἐκ συμφώνου (1 Cor.7:5) 'by mutual consent', cf. P.Oxy XII 1473²⁹ (201 A.D.).

* W.H. bracket ὁ before ἐξ .

Other phrases occurring in the Papyri include ἐκ μέσου* (1 Cor.5:2) ἐξ ὕγιους καὶ ἐπ' ἀληθείας 'honestly and faithfully', ἐξ ὕστερου 'subsequently', ἐξ ἐτοίμου 'on the spot', ἐκ πλήρους 'in full', ἐκ τῶν ἐναντίων 'on the contrary', ἐκ παραλογισμοῦ 'falsely', ἐξ ἴσου 'in equal instalments' (cf. 2 Cor.8:13 ἐξ ἰσότητος 'by equality'), etc.

*I.ebt.I, 73¹⁴ ἐγ μέσου ἀφῆιρηνκεν (τὸν ὄνον). Also B&U 388 ii²³ (ii/iii AD) like 'e medio tollere'. cf Col 2:14 αὐτὸ ἤρκεν ἐκ τοῦ μέσου.

²Εἰ : In the Koine as represented by the New Testament and the Papyri this preposition has enormously enlarged its sphere of influence. For this extension there were two cardinal causes. (1) The growing lack of clearness in the dative case: (2) the influence of the LXX where the frequency of ²εἰ is undoubtedly due in part to the Hebrew עַל .^{*} It is 'facile princeps' among the New Testament prepositions, occurring in all 2968 times (Rossberg counts 2245 instances in the Ptolemaic Papyri he has read). Or, to state the figures otherwise: ²εἰ accounts for 26½% of all the New Testament prepositional usages, and 18% of the Papyri occurrences. Heilmann, (Reform. Kirchenzeit, 1896, p.413) has calculated that in Colossians ²εἰ represents 48% of the collective prepositional total, in 2 Peter a still larger percentage, in 1 John 45%, and in Ephesians 44½%. Small wonder that Moulton described this preposition as "a maid of all work". Indeed, the basal simplicity of the idea of ²εἰ allowed it to appear in almost any conceivable circumstance, local, temporal, or figurative; and the only way to arrive at the resultant meaning of it is to study carefully the context. Where classification is hard and capable of almost indefinite extension, we

* We should perhaps add a third cause, viz: the enrichment of the figurative use under the influence of Christian concepts, as, e.g. in the phrase ²εἰ Χριστῷ

have judged it best to include all the usages under the four broad categories of Place, Time, Circumstance (or State) and Instrument, adding a fifth comprising miscellaneous uses.

M.Regard well writes the epitaph of ἐν which no longer survives in modern Greek. "Après une extraordinaire survie dans la Koine antique, où elle avait déjà perdu une part sensible de sa solidité, la préposition a sombré dans le naufrage du datif." (p.323).

I. Local: Strictly ἐν means 'within', 'inside' a certain place, sphere or limit, e.g. Mt.3:6, ἐν τῇ Ἰορδάνῃ ποταμῷ, 4:21 ἐν τῷ πλοίῳ, 20:3 ἐν τῇ ἀγορᾷ, Lu.7:37 ἐν τῇ πόλει, Jo.8:20 ἐν τῷ γαστροφυλακίῳ. But the resultant meaning is often 'on', or 'among'. Mt.5:25 ἐν τῇ ὁδῷ, Rev.3:21 ἐν τῷ θρόνῳ, Jo.1:14 ἐσκήνωσεν ἐν ἡμῖν. etc. So too when used metaphorically, as Mt.5:28 ἐν τῇ καρδίᾳ, Mt.12:5 ἐν τῷ νόμῳ.

Papyri: P.Hib.I 72¹⁸ (241 B.C.) ἐν τῷ αἰετῷ 'in the sanctuary'. P.Fay 112¹⁷ (99 A.D.) ἀμῶν ὑμᾶς ἐν τοῖς ἰδίοις ... εἶναι 'it is better for you to be in your houses'. Cf. Jo.1:11, εἰς τὰ ἴδια. P.Ryl II 130⁹ (31 A.D.) ἐν τῇ γωνίᾳ 'in the corner', cf. Acts 26:26. P.Ryl II 229¹¹ (38 A.D.) ἐπεὶ ἐν πλοίῳ εἰμί 'on board a boat'. Or. 56⁶⁰ (Rossberg) οἶσεν ἐν ἀγκάλας, cf. Lu.2:28.

With Lu.2:49 cf. P.Oxy III 523³ (ii/A.D.) ἐν τοῖς κλαυδίου)

Σαραπίωνος) 'in the house of C.S.'. With

Lu.19:20, Col.1:15, cf. P.Tebt II 341 (140 A.D.) ἀποκείμεναι
ἐν Θη[σαυρῶ] 'stored at the granary'. With Jo.20:30,

Rev.20:12, etc. cf P.Hib I 48⁶ (255 B.C.) οὐ γὰρ εὗρίσκω
ἐν τοῖς βιβλίοις 'I do not find the entry in the books'.

With Mt.1:18 etc. cf. P.Ryl II 68¹³ (89 B.C.) ἐγὼ γαστ[ρί] ἔχουσαν
πεντάμηνον, 'in the fifth month when I was with
child'.

As an example of the metaphorical use, cf. P.Oxy XIV
1664 Ll.6-7 (iii/A.D.) ἡλικία ἐν τοῖς στέρνοις σε περιφέρει,
'the youth carries you in their hearts'

For the anarthrous ἐν οἴκῳ of Mk.2:1, 1 Cor.11:34
etc. where there is nothing indefinite about the phrase,
cf. P.Oxy VIII 1153⁷ (i/A.D.) ἐν οἴκῳ σοι καταρτίομαι, 'I will
have it made for you at home'. Cf. also the frequent ἐν
ἀγοίᾳ 'in the street' (e.g. P.Oxy X 1282¹⁴ (63 A.D.)), indi-
cating that an agreement was made before a public notary.

(b) The New Testament uses ἐν after such verbs as ἵσταναι
τιθέναι, δίδοναι, etc. In such cases it is going too
far to say that ἐν is put for εἰς; the stress is not so
much on the movement as on the ultimate resting-place.

Mt. 18:2 ἔστησεν αὐτὸ ἐν μέσῳ.

Mt. 27:60 ἔθηκεν αὐτὸ ἐν τῇ καινῇ αὐτοῦ μνημείῳ.

Jo. 3:35 δέδωκεν ἐν τῇ χειρί

Papyri: Or. 90³⁸ στησαι δὲ ... εἰκόνα ἐν ἐκάστῳ ἱερῷ
 'lodge ... an image in each temple'. Tebt. I 61 b²¹⁰ θεῖναι
 ἐν ^{συνκρίσει} ~~κληρονομία~~ . Τάττειν ἐν τῇ τάξει is common enough in
 the Papyri, e.g. P.Ryl II 105¹⁹ (136 A.D.).

With Jo.3:35 cf. Hom II. I, 441 τιθέναι ἐν χέρσιν .
 On the other hand, εἰς is just as natural after such verbs.[†] eg. Jo.3:3.
 Cf. Oxy IV 742⁵ (2 B.C.) θέσιν αὐτὰς εἰς τόπον ἀσφαλῶς, 'put
 them in a safe place'.

But there are cases where ἐν is quite clearly equivalent to εἰς after verbs of Motion, although this interchange is not nearly so common as the reverse one. The essential identity of εἰς and ἐν, and the vernacular character of the speech, are the causes of this mixing.

Mt.26:23 ὁ ἐμβάψας... ἐν τῷ πρὸς βλίῳ (Mk.14:20 εἰς)

Lu. 8: 7 ἕτερον ἔπεσεν ἐν μέσῳ τοῦ ἀκανθῶν (cf. v.14)

Lu. 9:46 εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς.

Jo. 5: 4 κατεβαίνειν ἐν τῇ κολυμβήθρῳ

(For metaphorical uses see Rem.1:25 etc., Part I, p.50).

Papyri: B.G.U. I, 22¹³ (114 A.D.) ἐπελθοῦσα ἐν τὴν ^{αὐτοῦ}
 οἰκίᾳ μου, 'came into my house'. J.E.A. p.61¹¹ (c. 293
 A.D.) ὅπως μὴ λυπηθῆς ἔχομένη ἐν τῇ Κόπτῳ, 'about coming
 to Coptus'. P.Par. 10² (iii/A.D.) ἀνακεχώρηκεν ἐν
 Ἀλεξανδρείᾳ 'on my arrival in A.'. P.Oxy I 65^{5*} (iii or
 iv/A.D.) οὗ ... κατηνεύκατε ἐν τῇ κώμῃ ὑμῶν 'whom you

have brought down to our village'.

Note: P.Oxy VII 1068⁵ (iii/A.D.) εἶνα δουλήθῳ τὸ
σωμάτιν κατενκῖν ἐν Ἀλεξ^{-ανδρίαν} 'carry the body down to A'. Ἐν
is found with the accusative in some ancient Greek dia-
lects (Thessalian, Boeotian, etc.) as well as in modern
Cypriot.

II. III. In a figurative significance ἐν denotes Situa-
tion, Circumstance, State, Condition, Manner, etc. Only
a few examples can be selected:

Lu. 2:29 νῦν ἀπολύεις τὸν δοῦλόν σου... ἐν εἰρήνῃ.

Or. 56¹² τὴν χώραν ἐν εἰρήνῃ διατετήρηκεν. (iii/22)

Mk. 5:25 οὐδὰ ἐν ῥύσει αἵματος.

P.S.I. 332² (256 B.C.) ἐλθὼς θῆναι σε ἐν ἀρρωστίᾳ. '(Having
heard) of your protracted illness'.

2 Cor. 1:4 ἐν πάσῃ θλίψει

P.Oxy 939¹³ (iv/A.D.) ἐν θλίψει (εἶναι) 'be in affliction'.

2 Tim. 2:2 τῶν ἐν ὑπεροχῇ οὕτων

P.Tebt.III 734²⁴ (fragment) (141-39 B.C.) τινὰς τῶν ἐξ
Ἀρσινόης ἐν ὑπεροχῇ οὕτων 'some of the consider-
able inhabitants of A.'.

Acts 26:12 ἐν οἷς καὶ πορευόμενος 'in these circumstances'

P.Petr.II 11 (i) (iii/B.C.) γράφε... ἵνα εἰδῶμεν ἐν οἷς εἶ.

Other phrases from the Papyri include ἐν ἀποδημίᾳ εἶναι
'be absent' (P.Tebt. II 319³ 248 A.D.); ἐν ἐποχῇ 'in

'suspense' (P.Tebt.337 ii/iii A.D.); ἐν παραχερσίᾳ 'of land handed over' in a dry condition'. (P.Tebt 378,¹³ 265 A.D.) ἐν χλωροῖς : of land 'with greenstuffs' (P.Oxy XIV 1646,⁹ 268-9 A.D.). εὐχομαι σε ... ἰδεῖν ἐν μείζονι προκοπῇ 'I pray that I may see you in further advancement' (P.Ryl II 233¹⁵ ii/A.D.).

New Testament examples of ἐν denoting Manner include

Lu. 18:8 ἐν τάχει 'quickly'

Rom.12:8 ἐν σπουδῇ 'hastily'

Col.2:15 ἐν παρρησίᾳ 'boldly'

Rev.19:11 ἐν πάσῃ ἀσφαλείᾳ (= ἀσφαλέστατα)

Papyri: P.Oxy XIV 1665 (iii/A.D.) ἐν τάχει παρασχεῖν³⁵ 'to supply speedily'. P.Hib. I 27 col.iii (301-240 B.C.)
ὡς οὖν ἡδυνάμην ἀκριβέστατα ἐν ἐλαχίστοις συναγαγεῖν, 'as briefly and accurately as I could'. With ἐν τῷ φανερώ⁷
(Rom.2:28). Cf. P.Tebt. III 710⁷ (156 B.C.) ἐν τῷ φανερώ⁷
'publicly' (Edd.).

Akin is the use of ἐν to denote Clothing, Equipment, etc.

Mk. 12:38 ἐν στολαῖς περιπατεῖν

Jas.2:2 ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ... πτωχὸς ἐν ῥυπαρᾷ ἐσθῇτι.

In P.Oxy III 472 col iv⁹⁶ (ii/A.D.) there is a remarkably good parallel to the latter New Testament example: πένυς ἀνθρώπου ἐν εὐτελέσιν ἱματίοις, 'a poor man wearing

cheap clothes'; ibid L.10 τὸν οὐκ ἐν λευκαῖς ἐσθῆσιν.

Here I would place the ἐν of Accompanying Object, or Person, as in -

Lu. 14:31 ἐν δέκῳ χιλιάσιν ὑπαντῆσαι.

1 Cor. 4:21 ἐν ῥάβδῳ ἔλθω;

Heb. 9:25 ἐν αἵματι

Papyri: Moulton has already cited P.Tebt. 48¹⁹ ἀπελθὼν ἐν ὄπλοις , 41⁵ ἐν μαχαίραις παραγινόμενον , 16¹⁴ ἐν μαχαίρῃ which are all excellent illustrations of the meaning 'equipped with', but are not really first-class examples of the Instrumental ἐν . The three above New Testament examples are reminiscent of LXX phrases. E.g. 1 Kings 17:43 οὐ ἐρχῇ ἐπ' ἐμέ ἐν ῥάβδῳ (ⲟⲓⲗⲱⲓⲗ). But in view of the Papyri ^{exx.} ~~xxx~~ it is perhaps best to say that at this point the Hebrew idiom touches hands with the Greek.

A Note on the Pauline ἐν Χριστῷ.

Under this rubric we place what we may call the Mystic ἐν , as in the great Pauline ἐν Χριστῷ . Here the Papyri are of no assistance, except that we find the formula ἐν Κυρίῳ etc in Christian letters of the fourth or fifth century.

The old way of explaining the Pauline phrase ἐν Χριστῷ ἐν κυρίῳ etc. was to find the key in such a word as ἐν-θουσιασμός , the state of being ἐν-θεός , inspired or possessed by the god. New Testament affinities outside

of Paul were sought in such places as Mk.5:2 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῃ 'a man possessed by an unclean spirit', and Rev.1:10, 4:2 ἐγενόμην ἐν πνεύματι (save that for Paul to be 'in Christ' was not a spasmodic experience, but the normal state of the Christian who "no longer lives but Christ, the Spirit, lives in him").[†]

In his classic monograph "Die Neue Testament Formel in Christo": Marburg (1892) Deissmann investigated the whole phrase thoroughly. He thought the general meaning of 'in Christ' was that of 'dwelling in a pneuma-element which may be compared to the air', as animals live in air, fish in water, and plants in earth. Ἐν Χριστῷ Ἰησοῦ (invariably that order) relates always to the glorified Christ regarded as πνεῦμα, not to the historical Christ. The correlative phrase Χριστὸς ἐν τινι he explained by the same analogy. Not only is an animal IN THE AIR, but the air is IN THE ANIMAL.

Schweitzer in "The Mysticism of Paul the Apostle" (1931) trenchantly criticised Deissmann's view. Rejecting Deissmann's Jewish-Hellenistic explanation of Paul's mysticism, Schweitzer finds the key to the whole problem in Jewish eschatology. Deissmann had written "In the Damascus experience Paul attained to the conviction not only that ~~Jews~~ was the expected Messiah, but also to the 'in Christ' and 'Christ in me'. That for Schweitzer

[†] Deissmann (B.S. 118f) will not allow that there are good parallels. Translations of Semitic originals (Synopses etc.) and works which were in Greek from the first are not to be treated alike. We may speak of ? influencing ἐν in the Synopses and Rev.; not so in Paul.

is explaining the 'obscure by the more obscure' (op.cit. p.35). For him the 'being-in-Christ' is a partaking in the heavenly corporeity of Christ, the sharing by the elect in the mystical body of Christ which is not a pictorial expression, but an actual entity. 'In Christ' is not the original phrase and $\sigma\upsilon\nu \chi\rho\iota\sigma\tau\acute{\omega}$ a derivative one. They find a common denominator in the idea of partaking with Christ in a special way in the corporeity which is capable of resurrection. Indeed the frequency of $\epsilon\nu \chi\rho\iota\sigma\tau\acute{\omega}$ is due to the fact that it forms easy antitheses with analogous Pauline expressions like 'in the body', 'in the flesh', 'in the Spirit', 'in the Law'. (See p.122f).

Who shall decide where doctors disagree? Suffice it here to say that Schweitzer's view seems better to accord with New Testament facts. Whether Paul created the phrase and the conception, or whether it is traceable to Christ Himself (see Jo.6:56 etc), is a question on which we cannot dogmatise.

III. Time: The Temporal use furnishes yet another instance of how the ubiquitous $\epsilon\nu$ came in with the dative that scarcely needed it. It seems in some cases almost immaterial whether the simple dative or $\epsilon\nu$ with the dative is used to express Point of Time. In John 6:44 we have $\epsilon\nu \tau\eta \epsilon\sigma\chi\acute{\alpha}\tau\eta \eta\mu\acute{\epsilon}\rho\alpha$, but $\tau\eta \epsilon\sigma\chi\acute{\alpha}\tau\eta \eta\mu\acute{\epsilon}\rho\alpha$ in 6:54, while

in 6:40 the MSS. vary. On the other hand, there is truth in Blass-Debrunner's assertion (p.120): "Da der Dat. nur den Zeitpunkt bezeichnet, ἐν dagegen Zeitpunkt und Zeitraum, so ist für „bei Tage, bei Nacht" (Zeitraum) wohl ἐν (τῇ) ἡμέρᾳ, ἐν (τῇ) νυκτί möglich (Jo.11:9,10; Acts 18:9; 1 Th.5:2)." It is significant that the phrase τῇ τρίτῃ ἡμέρᾳ (Mt.16:21, 17:23, Lu.9:22, 24:7,46, Acts 10:40) never has ἐν. (Incidentally cf. Field's note on Mt.16:21 proving it is impossible for the Resurrection to have occurred on the fourth day).

(a) Point of Time:- 'In', 'at', 'on', but not so emphatically definite as the simple dative.

- Mt.7:22 ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ
 12:2 ποιεῖν ἐν σαββάτῳ
 Lu.1:26 ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ
 20:10 ἐν καιρῷ ἀπέστειλε
 Jo.1:1 ἐν ἀρχῇ
 11:24 ἐν τῇ ἀναστάσει
 Acts 1:6 ἐν ἐκείνῳ τῷ χρόνῳ
 20:26 ἐν τῇ σήμερον ἡμέρᾳ
 1 Cor.15:23 ἐν τῇ παρουσίᾳ αὐτοῦ.

N.B.: The Hebrew א may have accelerated this usage in the New Testament, e.g. Heb.4:4 ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ (אִי אַ).

Papyri: P.Oxy I 121⁵ (iii/A.D.) ἐν τῇ σήμερον περι-
 -ορυγήτωσαν, 'let them be dug round today'. P.Oxy XIV 1684²¹
 (iv/A.D.) ἐν τῇ αὔριον 'on the morrow'. P.Oxy XII 1431³
 (352 A.D.) ἐν τῇ ἐπιδημίᾳ τοῦ δουκός 'on the occasion of
 the visit of the dux'. Cf. the New Testament ἐν τῇ παρουσίᾳ.
 P.Ryl II 153¹¹ (136-61 A.D.) ἐν πολλοῖς 'on many occas-
 ions'. Or. 56⁵⁵ (Rossberg) ἐν ᾧ περ (μηνὶ) καὶ ἡ Ἡλίου
 θυγατὴρ ἐν ἀρχῇ μετήλλαξεν τὸν βίον. Ibid. L.39. ἐν
 τῷ ἐνάτωι ἔτει.

(b) Much more commonly ἐν denotes 'within', 'during',
 'in the course of'. In Acts 27:7 ἐν ἱκαναῖς δὲ ἡμέραις
 βραδυποιοῦντες, 'sailing slowly for many days' (Lake and
 Cadbury) we might have expected ἱκανὰς ἡμέρας.

Mt. 27:40 ἐν τρισὶν ἡμέραις οἰκοδομῶν

Mk. 2:19 ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν 'while'.

14: 2 μὴ ἐν ἑορτῇ 'not during the feast'.

Jo. 4:31 ἐν δὲ τῷ μετὰξὺ

Acts 26:28 ἐν ὀλίγῳ μετείθεις (see Notes below)

Phil. 2:12 ἐν τῇ ἀπουσίᾳ μου.

Papyri: [ἐκτίσω ἐν ἡμέραις τριάκοντα 'I shall pay within
 30 days']. P.Oxy XII 1471¹⁹ (81 A.D.) τὸ δὲ κεφάλαιον...
 ἀποδώσειν ἐν μηνὶ τέσσαρσιν, 'to return the capital in
 four months'. P.Oxy XIV 1671⁹ (iii/A.D.) ἐν τῇ ἀναβάσει
 ἐνεβαλόμεθα 'we did the lading during the journey up'.

P.Oxy X 1252 (verso) col.ii³⁴ ἐν τῷ μεταξύ ἀποδοῦναι,
 'discharge in the meantime'. Cf. Jo.4:31 (supra). P.
 Fay 112¹⁷ (99 A.D.) δώξον αὐτοῦ τῶν σκαφήτεων ἐν δυοῖ
 ἡμέραις 'carry on the digging during two days'. Or.
 90²⁶ ἐν ὀλίγῳ χρόνῳ cf. Acts 26:28. Ibid. L.42 ἐν ταῖς
 μεγάλοις πανηγύρεσιν 'during the great assemblies'.

Notes: (i) When Jesus says (Jo.2:19) he will rise
 ἐν τρισὶν ἡμέραις, He means the Resurrection will occur
 WITHIN three days. (ii) In Acts 26:28 the meaning may
 be 'by a short argument', sc. λόγῳ cf. Eph.3:3, but the
 more usual meaning of ἐν ὀλίγῳ is 'in a short time'. Cf.
 Plato: Apology, 22B.

(c) For ἐν c. aft.infinite see Part I, p.36f.
 For New Testament examples see Mt.13:4, 13:25, 27:12;
 Mk.4:4; Lu.1:8, 2:6,43, 5:1, etc. All the New Testa-
 ment examples have a temporal force (with pres.inf. = ἕως
 with aorist = ἔπειτα) except Mk.6:48, Lu.1:21(?), ^{Lu.12:15,} Acts 3:26,
 and Heb.8:13.

The only examples I have found in the Papyri are
 P.Oxy IV 743 (ii/B.C.) ἐν τῷ δὲ με περιπαῖσθαι, οὐκ ἠδυνάσθην
 συντοχεῖν Ἀπολλών(ωι) ('on the boundary between temporal
 and causal meaning'. Mayser, I², p.329). P.Par.13 = Petr.
 III Einl p.26, 94 (164 B.C.) τίς οὕτως ἐστὶν ἀνάλητος
 (unversed) ἐν τῷ λογίσεσθαι καὶ πράγματος διαφορὰν εὑρεῖν;
 P.S.I. IV, 354¹² (254 A.D.) ἐν τῷ παραπορεύεσθαι τὸν βασιλέα.
 P.C.

None of these is unequivocally temporal. As there are 500 examples of this idiom in the LXX, it seems best frankly to recognise it as a Hebraism (pace Moulton). It is suspiciously paradoxical that the big majority of the New Testament examples should occur in the writings of the only Gentile among the New Testament authors.

IV. Instrument: A great deal of grammarians' ink has been spilt over the genesis of instrumental ἐν in the New Testament. Some instances undoubtedly have good enough Greek antecedents; but there are others that no amount of Deissmannism will purge of their Semitic pedigree. "In what shall it be salted?" (Mt.5:13) is intelligible enough to Greek ears; not so natural is "they shall perish in the sword" (Mt.26:52). Let us examine the New Testament usages in some detail. Instrumental ἐν is found -

1) with ἀποκτείνειν, πατάσσειν etc. as,

Rev.13:10 ἐν μάχαιρῃ ἀποκτενεῖ. Also Mt.26:52,

Lu.22:49, Rev.2:16, 6:8, 19:21. Revelation shows

this ἐν often. (Simple dative Rev.12:2, Lu.21:24).

2) ^{ἐλίσσειν} ~~κατακαίειν~~, as Mt.5:13 ἐν τίνι ἐλισθήσεται; . (But Mk. 9:49, (bis), simple dative).

3) ^{κατακαίειν} ~~κατακαίειν~~ : as Rev.18:8 ἐν πυρὶ κατακαυθήσεται,

Also Rev.16:8, 14:10. (Simple dative in Rev.8:8,

21:8, Mt.3:12, etc.).

- 4) βαπτίζειν : as Mt.3:11, ἐγὼ μὲν βαπτίσω ὑμᾶς ἐν ὕδατι, Mk.1:8, etc. (But simple dative Lu.3:16).
- 5) δικαιοῦν : Gal.5:4 ἐν νόμῳ δικαιούσθε . Acts 13:39, Rom.5:9, etc. (Simple dative in Rom.3:28).
- 6) μινύναι : Rev.8:7 πῦρ μεριγμένου ἐν αἵματι (but Rev.13:2 μεριγμένον πυρί , and in Mt.27:34, Lu. 13:1 μ.μετά).
- 7) μετρέειν : Mt.7:2 ἐν ᾧ μέτρω μετρεῖτε κτλ. (But Lu.6:38 has simple dative).
- 8) κράζειν : As Rev.14:15 κράζων ἐν φωνῇ μεγάλῃ . Also Rev.18:2. (Simple dative in Mk.1:26, Rev.19:17 etc.).

There are also examples like Mt.9:34 ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια , Heb.9:22 ἐν αἵματι , Acts 17:31, κρίνειν...ἐν ἀνδρί , Lu.1:51 ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, 1 Cor.6:2 ἐν ὑμῶν κρίνεται ὁ κόσμος ; which do not easily lend themselves to classification.

The question is: How far are these uses of ἐν traceable to the direct or indirect influence of Hebrew אֵל ? How many are mere locatives and therefore perfectly good Greek? How many can be paralleled from the Papyri?

(i) I should say that there is Hebrew influence certainly behind (1) the use of ἐν with ἐποικτείνειν etc;

(2) ἀγορεύειν ἐν (Rev.5:9). (3) κραίνει ἐν (4) ἐν
βραχίονι (Lu.1:51) and possibly μετρεῖν ἐν .

(ii) καίειν ἐν is good Greek. There is nothing inevitably Semitic about ἀλίσσειν ἐν, βαπτίζειν ἐν, δικαιοῦν ἐν ('in the sphere of'), μινύοναι ἐν . A locative explanation is possible in all these cases.

In Mt.9:34 ἐν has the sense 'in the power of', 'inspired by', a usage not so unlike ἐν Χριστῷ as Deissmann thinks. In Acts 17:31 ἐν = 'in the person of', and in 1 Cor.6:2 ἐν ὑμῖν = 'in consessu vestro'.*

(iii) What use of the instrumental ἐν is to be found in the Papyri? It must be frankly admitted that it is extremely rare, and that there are few, if any, examples which may not be explained as locatives. The only good example is the oft-quoted P.Par.28¹³ διαλυόμεναι ἐν τῷ λιμῷ; for P.Par.27¹⁴ has τῷ λιμῷ and 26⁹ ὑπὸ τῆς λιμῷ . Others we have found, include:

P.Oxy III 487¹¹ (156 A.D.) ἐμοῦ καταβαρὴ θείῃτος ἐν ταῖς
λειτουργίαις 'since I am weighed down by my official
duties'. P.Oxy VII 1010⁹⁻¹¹ (iii/A.D.) παρακαλῶ περὶ ... τῶν
χρηστῶν ἐλπίδων τῶν ἐν ἄνθρωποις νεκρονομισμένων, 'I beseech
(the God Sarapis) for the good hopes that are held by
mankind'.

P.Tebt. 758² (ii/B.C.) εἰς σε ἐν τῷ σώϊ τραχήλῳ ἐμπαίσειν
καὶ μὴ ἐν τῷ ἐμῷ . 'You should play the fool

*Cf. P.Oxy XVII 2110 (370 A.D.) διὰ τοῦτο παρατίθημι ἐν
ὑμῖν ὡς καλ. 'I put it to you that'

with your own neck and not with mine'.

V. Miscellaneous:

(1) With Mk.4:8 ἐν τριάκοντα and Acts 7:14 ἐν ψυχαῖς ἐβδομήκοντα πέντε where = 'amounting to', 'to the number of', compare P.Oxy^{IV} 724 (155 A.D.) ἐξ ὧν ἔσχεσ τὴν πρώτῃν δόσιν ἐν δραχμαῖς τεσσαράκοντα, 'of this sum you had a first instalment amounting to 40 drachmae'. B.G.U. 1103¹² (13 B.C.) ἱματίδια ἐν ἀργυρήβου δραχμαῖς 'clothes to the value of 120 drachmae'. Cf. P.Grenf.ii, 77⁶ (iii or iv/A.D.) ἐπλήρωσα [αὐ]τῷ [το]ὺς μισθοὺς τῆς παρακομιδῆς τοῦ σώματος ὄντας ἐν δραχμαῖς τριακοσίαις 'I paid him the fee for transporting the body, being 340 drachmae'.

(2) Not unlike is Eph.2:15 τοῦ νόμου τῶν ἐντολῶν ἐν δόγμασι Cf. P.Tebt.II 319 (248 A.D.) ἐν δυοῖ σφραγείσιν ἄρουραι ἑπτὰ 'seven arourae in two parcels'. So. P.Oxy XII 1454⁸ (116 A.D.) ἐν τρισὶ δόσεσι 'in three portions'. Cf. P.Fay 21⁹ (136 A.D.) λογιζομένων εἰς τὸ δημόσιον εἴτ' ἐν γέουσιν εἴτ' ἐν ἀργυρίῳ εἴτ' ἐν σωματικαῖς ἐργασίαις, 'in kind or in money or in bodily labour'.

(3) Predicative ἐν is common in the Papyri. We have found ἐν θέματι, ἐν ὀφειλήματι, ἐν φερνῇ, ἐν παραθήκῃ, ἐν χρήσει, ἐν προσφορᾷ. Cf. 1Cor2:7 λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ. Cf P Oxy XVII 2134¹⁵ (c.A.D.170) γῆς ἐν ἀφέσει 'concessional land'.

Ἐπί : Though this preposition is still well represented in all three cases in the New Testament, the statistics betray the trend towards the accusative (Gen. 216, dative 176, accusative 464).

"Il faut noter un certain flottement dans l'emploi des cas - on trouve parfois des cas différents avec ἐπί pour exprimer le même sens exactement - et le développement caractéristique de l'accusatif." (Regard, p.464). From a careful study of ἐπί in the New Testament I have reached the same conclusion, viz. that except where an idiom has become stereotyped and made a particular case its own, it is almost immaterial whether genitive, dative, or accusative is conjoined with ἐπί. Cf. Mt.24:2 λίθος ἐπὶ λίθου with Lu.21:6 λίθος ἐπὶ λίθῳ ; Mt.14:19 ἐπὶ τοῦ χόρτου with Mk.6:39 ἐπὶ τῷ χορτῷ. Mt.24:33 ἐπὶ θύραις with Acts 5:23 ἐπὶ τῶν θυρῶν. Mk.6:55 ἐπὶ τοῖς κραβάττοις with Acts 9:33 ἐπὶ κραβάττιου. Eph.1:10 τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, etc.

The Papyri show the same fluctuation: P.Oxy IX 1180⁴ (13 A.D.) ἐπὶ τῇ(ς) τῶν ἱερῶν ζώων θήκης 'at the tomb of the sacred animals'; but L.21 ἐπὶ τῇ θήκῃ τῶν ἱερῶν ζώων P.Oxy I 115³ (ii/A.D.) οὕτως ἐλυπήθην καὶ ἔκλαυσα ἐπὶ τῷ εὐμοίρῳ ὡς ἐπὶ Διδυμάτος ἔκλαυσα. . P.Oxy XVII 2134¹⁴ (170 A.D.) ἐπὶ ὑποθήκης κατοικηῆς σιτοφόρου σπορίμου, whereas

L.32 has ἐπὶ ὑποθήκῃ τῶν ἀρουρῶν τεσσάρων.

Among the New Testament books one may instance Revelation as showing the greatest fluctuation in its use of ἐπί. The verb καθῆσθαι, for example, is found with ἐπί c. genitive, ἐπί c. dative, and ἐπί c. accusative. See 4:2 (accusative), 14:16 (genitive), 21:5 (dative).

Ἐπί c. genitive:

I. Local: (a) The root-meaning 'upon' is common, but (b) sometimes in the New Testament and often in the Papyri ἐπί means 'at' or 'in'.

(a) Mt. 14:19 ἀνακλιθῆναι ἐπὶ τοῦ χόρτου.

Mk. 6:48 περιπατῶν ἐπὶ τῆς θαλάσσης.

Lu. 6.17 ἐβήτη ἐπὶ τόπου πεδινουῦ.

Acts 5:30 κρεμάσαντες ἐπὶ ξύλου.

(b) Mk. 8: 4 ἐπ' ἐρημίας 'in'

11: 4 ἐπὶ τῆς ἀμφόδου

Lu. 12:54 νεφέλην ἀνατέλλουσιν ἐπὶ δυσμῶν, 'in'

Acts 5:23 ἐστῶτας ἐπὶ τῶν θυρῶν 'at'

Here we place Mk.12:26 ἐπὶ τοῦ βάλτου 'at (the passage about) the bush'.

Papyri: (a) P.Oxy I 33 col.iii⁶ (ii/A.D.) τὸ στροφεῖον ἐπὶ τῆς κεφαλῆς ἐθήκεν. — So P.Par.574 (iii/A.D.) of

a magical incantation uttered 'over his head'. Cf.

Jo.20:7 ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ . P.Oxy 909¹⁵ (225 A.D.)
ἐπὶ χώματος 'on the embankment'. P.Ryl II 87⁶ (iii/A.D.)
ἐπέδειξα ἐπὶ γῆς where the Edd. translate: 'I have ver-
ified it on the spot'. P.Fl. III 31⁶ πορευομένου ἐπὶ τῆς
βασιλικῆς ὁδοῦ 'on the royal road'.

(b) P.Oxy I 83⁹ (327 A.D.) ἐπὶ τῆς ἀγορᾶς 'in the
market-place'. P.Oxy XIV 1724 (iii/A.D.) ἐπὶ ἀμφόδου
Ἡρώου . P.Oxy XIV 1703¹¹ (iii/A.D.) ἐπὶ ἀπηλιώτου 'in
the West'. P.Ryl II 127⁹ (29 A.D.) κοιμωμένου μου ἐπὶ
τῆς θύρας 'while I was sleeping at the door'. With Acts
25:10 etc. cf. P.Oxy I 37 col.i³ (49 A.D.) ἐπὶ τοῦ βήματος
'in court'. Ἐπὶ τόπων occurs often in the Papyri mean-
ing 'on the spot'.

Notes: (1) In Mt.21:19, Jo.21:1, vicinity, not
actual 'upon-ness' is all that is meant. Cf. e.g. P.
Lond 1164(h)¹⁷ (212 A.D.) ἐφ' ὅρμου Ἀντινόου 'at the port
of A.'.

(2) The Attic idiom where ἐπί c. genitive
signified 'motion towards' (as ἀφικνοῦνται ἐπὶ Θράκης, ἢ
ἐπὶ Βαβυλῶνος 'leading to Babylon') is not extinct in
the New Testament. Mk.4:26 βάλλειν σπέρμα ἐπὶ τῆς γῆς,
9:20 πεσὼν ἐπὶ τῆς γῆς Lu.22:40 γευόμενος ἐπὶ τοῦ τόπου

II. Ἐπί meaning 'before', 'in the presence of' (Lat. 'coram') is frequent in New Testament and Papyri: usually in forensic usages.

Mk. 13: 9 ἐπὶ ἡγεμόνων... σταθήσεσθε.

Acts 24:19 οὐς ἔδει ἐπὶ σοῦ παρῆναι.

1 Cor. 6:1 κρίνεσθαι ἐπὶ τῶν ἀδίκων.

1 Tim. 6:13 ἐπὶ Ποντίου Πειλάτου.

Papyri: P.Oxy IX 1195^{4f} (135 A.D.) ὁμνύω Αὐτοκράτορα... ἐρεῖν ἐπὶ σοῦ αὐρίου, 'I swear by the Emperor ... I will speak before you tomorrow'. P.Oxy XIV 1709⁴ (224 A.D.) ἐπὶ Αὐρηλίου Θεώνος, 'before A.'. P.Giess.bibl. 20¹⁵ (ii/ A.D.) ῥητορίσκος τις [ἐ]πὶ τοῦ δικαιοδότη 'a petty pleader at the court of the dicaeodotes'. P.Ryl 77⁴⁸ (192 A.D.) ὑπέσχετο ἐπὶ σοῦ ἐξηγητέυσειν 'he offered me your presence to become exegetes'. So also, probably, P.Fl. p.20³⁹ ὅρκους λαβεῖν... ἐπὶ τῶν θεῶν.

Note: In Acts 25:10 ἐπὶ in the phrase ἐπὶ τοῦ βήματος means 'before', while in v.17 the meaning is 'upon'.

III. Ἐπί of Time: denotes 'in the time of', generally with a personal noun following:

Mt. 1:11 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος 'in the period of'

Mk. 2:26 ἐπὶ Ἀβιάθαρ ἀρχιερέως 'in the priesthood of A.'

Lu. 4:27 ἐπὶ Ἑλισαίου τοῦ προφήτου

Acts 11:28 ἥτις ἐγένετο ἐπὶ Κλαυδίου, 'in the reign of'

Papyri: P.Grenf.ii 23(a)i¹ (107 B.C.) ἐφ' ἱερέων καὶ ἱερείων καὶ κανηφορέων τῶν ὄντων καὶ οὐσῶν . P.Oxy 1273³³ (260 A.D.) ἐπὶ τῆς ἀπαλλαγῆς 'at the time of separation'. P.Oxy VIII 1121¹ (295 A.D.) ἐπὶ τῶν ὄντων ὑπάτων 'in the consulship of the present consuls'. P.Fay 21⁵ (134 A.D.) τὰς ἀμφιβητηθείσας ἐπ' ἐμοῦ περὶ τούτων γενομένας, 'which occurred during my office'. P.Tebt. III 774⁴ (c.187 B.C.) ἐπὶ τοῦ πάππου τοῦ βασιλέως 'in the reign of'.

The New Testament also has temporal ἐπί as in Heb.

1:2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων 'at the end'. 2 Pet. 3:3 ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν.

Papyri: P.Fay 90¹⁷ (234 A.D.) τὴν ἐπὶ τοῦ καιροῦ ἐσθλήντην τιμήν, 'the highest current price at the time'. P.Fay 112²¹ (99 A.D.) ἐπὶ τοῦ παρόντος 'at present' (often). P.Tebt. II 303 (176-80 A.D.) ἐπὶ τοῦ ῥητοῦ, 'at the specified time'.

IV. (i) The idea of Basis comes out clearly in some of the figurative uses:

Mk.12:14 ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις (7 times in N.T.)

Jo. 6: 2 αὐτὸς ἐποίησεν ἐπὶ τῶν ἀσθενούντων.

Heb.7:11 ὁ λαὸς γὰρ ἐπ' αὐτῆς νουομοθέτηται 'on this basis the people received the law' (Weymouth).

Papyri: P.Oxy IX 1188⁵ (13 A.D.) τὴν ἐπ' ἀληθείας ἀξίαν

'the true value'. P.Oxy 255¹⁶ (48 A.D.), P.Oxy III 480⁹

(132 A.D.) etc. Hib. I 27²⁴ (301-240 B.C.) ἐπὶ τοῦ ἔργου
ἐδίδκνυεν 'illustrated it on the basis of practice'.

With Gal. 3:16 ὡς ἐπὶ πολλῶν cf. P.Ryl II 75 col. i¹⁰
(ii/A.D.) τοῦτο δίκαιον εἶναι μοι φαίνεται ἐπὶ τῶν ἐξιστανομένων,
'this seems to me fair in the case of those who resign
their property'. P.Oxy. 725¹⁴ (183 A.D.) ὡς ἐπὶ τῶν ὁμοίων
μαθητῶν 'as in the case of other such apprentices'.
P.Tebt I 5⁷⁸ (118 B.C.) ὡς καὶ ἐπὶ τῶν ἀποτεθεωμένων, 'as in
the case of the deified personages', etc.

(ii) *Επί* signifying 'over', 'in charge of', is quite
common in the Koine.

Mt. 24:45 ὃν κατέστησεν ὁ Κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ.

Acts 12:20 τοῦ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως

Rom. 9: 5 ὁ ὢν ἐπὶ πάντων.

Rev. 2:26 ἐξουσίαν ἐπὶ τῶν ἐθνῶν.

Papyri: P.Oxy II 277² (19 B.C.) ἱππάρχης ἐπ' ἀνδρῶν
'Hipparch over men'. P.Oxy IV 658¹ (250 A.D.) [Decian per-
secution libellus] τοῖς ἐπὶ τῶν ἱερῶν [καὶ] θυσίων πόλεως]
P.Ryl II 82⁷ (113 A.D.) τῶν ἐπὶ τοῦ λιμνασμοῦ, 'superinten-
dents of irrigation'. P.Hib. I 39⁵ (265 B.C.) ἐφ' οὗ
ναύκληρος καὶ κυβερνήτης αὐτὸς Ὡρος 'of which (barge)
the master and pilot is the said Horus'.

Remarks: (i) In Rom. 1:10, Eph. 1:16, 1 Th. 1:2,
Phm. 4, Paul writes ἐπὶ τῶν προσευχῶν μου etc. Pre-

cisely this use occurs in P.Oxy X 1252 col.ii^{26f} (288-95 A.D.) ἐπὶ τῶν ὑπομνημάτων σὼν ἀνέγνωσ γράμματα, 'in your memoranda you read a letter'. The meaning in both cases appears to be 'in the course of'.[†]

(ii) Ἐπὶ στόματος is modelled on the Hebrew. See 'Semitisms', Part I.

(2) Ἐπί c. dative, while not so frequent in the New Testament with local force as ἐπί c.genitive or ἐπί c. accusative, has an extremely varied figurative range.

I. Local: Ἐπί c.dative of Place expresses (a) 'upon', like ἐπί c. genitive. (b) Contiguity (cf.genitive) 'near', 'at'.

(a) Mt. 14:11 ἡνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι.

Mk. 6:39 ἐπὶ τῷ χλωρῷ χόρτῳ. Cf Mt.14:19 (gen)

Lu. 21: 6 λίθος ἐπὶ λίθῳ.

Acts 27:44 οὓς μὲν ἐπὶ δάνισιν.

(b) Mk. 1:45 ἔξω ἐπ' ἐρήμοις τόποις ἦν.

13:29 ὅτι ἐγγύς ἐστιν ἐπὶ θύραις

Jo. 4: 6 ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. 'by'.

Rev. 9:14 ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 'near'

Papyri: (a) P.Tebt II 362³ (ii/iii A.D.) ἐπὶ ὄνῳ 'on a donkey'. Cf. Mt.21:5 ἐπὶ ὄνον. P.Fl. III 1 col.ii³ οὐλὴ ἐπ' ὀφρύϊ δεξιᾷ. Cf. Ibid. 10¹³ οὐλὴ ἐπὶ ῥινί.

[†] P. Lebt I 58³¹ (B.C.III) μή ποτε ἐπὶ τοῦ διαλόγου χειμασθῶμεν 'lest we come to grief at the audit'.

Examples are rare in the Papyri. (b) P.Tebt I 6²⁷ ^(BC40-39) ἐν
 Ἀλεξανδρείᾳ καὶ ἐπὶ χώρᾳ. P.Bour. 25¹² (iv/A.D.) ἐμὶνα ... ἐπὶ
 ξένοις τόποις 'in a strange land'. P.Oxy XII 1469² (298
 A.D.) χῶμα ... ἐφ' ᾧ διάκοπος, 'a dyke in which there is
 a gap'. P.Ryl II 77⁴¹ (192 A.D.) ἐπὶ παροῦσι αὐτοῖς 'in
 their presence'.

II. Ἐπί c. dative of Time is rare: Heb.9:26 ἐπὶ
 συντελείᾳ τῶν αἰώνων, 'at the close'. Here also are
 probably to be placed: Jo.4:27 ἐπὶ τούτῳ 'upon this' i.e.
 'just then'; 2 Cor.3:14 ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
 διαθήκης, 'during the reading of the Old Testament', and
 perhaps 1 Cor 14:16, Eph.4:28.

Papyri: P.Oxy II 275²⁰ (66 A.D.) ἐπὶ συνκλεισμῷ τοῦ
 ὅλου χρόνου, 'at the close of the whole period'. P.Oxy
 VIII 1128²⁰⁶ (173 A.D.) ἐπὶ τέλει ἐκάστου ἐνιαυτοῦ, 'at
 the end of each year'. (this phrase several times). For
 the sense 'during' compare P.Ryl^π 77³⁶ (192 A.D.) τί τ' οὐκ
 ἤμελλεν ἐπὶ τῇ ἐπαφροδείτῳ ἡγεμονίᾳ^h Δαρκίου Μέμορος
 'during' the delightful prefecture of L. M.'. P.Fay 131⁶
 (iii/iv A.D.) ἐπὶ πολλῷ χρόνῳ ἔχει αὐτάς 'he has kept
 them a long time'.

III. Figurative: If we remember that ἐπί c. dative
 generally suggests the idea of BASIS, we have a key to

the interpretation of practically all the figurative uses. For example, Acts 2:26 ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι, 'my flesh will pitch its tent upon the foundation of hope' (here the Greek ἐπὶ admirably translates the Hebrew לְעַל).

(a) Basis: Examples occur passim:

- Mt. 4:4 οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος (Heb. לְעַל)
 Eph. 2:20 ἐποικοδομεῖτε ἐπὶ τῷ θεμελίῳ τ. ἀποστόλων.
 Heb. 8: 6 ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται
 'based on greater promises'.
 Heb. 9:17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία.

Under this head fall the numerous instances of ἐπὶ after verbs like πιστεῦειν, πεποιθέναί, ἐλπίζειν etc. and the frequent phrase ἐπὶ τῷ ὀνόματι κ.τ.λ.

Papyri: P.Oxy III 491⁴ (126 A.D.) εἰάν δ' ἐπὶ τῇδε τῇ διαθήκῃ τελευτήσω, 'if I die on the basis of this will', i.e. 'with it unchanged' (as often). P.Oxy XVII 2134³² (170 A.D.) ἐπὶ ὑποθήκῃ τῶν ἀρουρῶν τεσσάρων 'on the security of the 4 arourae' (the same doc. L.14 has ἐπὶ ὑποθήκης). P.Tebt II 375³¹ (140 A.D.) μισθώσασθαι ἐπὶ τοῖς προκιμένοις 'to lease on the terms aforesaid'.

(b) Occasion is sometimes the resultant notion of ἐπὶ although the idea of basis remains.

- ?
 Mt. 5: 5 ἐπὶ δὲ τῷ ῥήματί σου χαλάσω
 Jo. 8:3 γυναῖκα ἐπὶ μοιχείᾳ κατεilahμμένην

P.Oxy VIII 1121¹⁶ (295 A.D.) τὰ καθήκοντα ἐπὶ τῷ Θανάτῳ
 ἐξετέλεσα 'I did all that was fitting on the occasion
 of her death'. P.Oxy 2147¹ (iii/A.D.) ἐπὶ τῇ] στέψει
 τοῦ υἱοῦ αὐτοῦ 'on the occasion of the crowning of
 his son'.

Extremely abundant is the use of ἐπὶ after verbs
 of Emotion to denote ground or Cause: 'at', 'for', etc.

Mt. 7:28 ἐξεπλήσσαντο ... ἐπὶ τῇ διδαχῇ αὐτοῦ.

Mk. 3: 5 συλλυπούμενος ἐπὶ τῇ πωρώσει

Lu. 4:22 ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος.

1 Cor.16:17 χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφάνου.

Phil. 1: 3 εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν.

Other verbs so used with ἐπὶ in the New Testament
 include δοξάζειν, διαταράττειν, ἐξιστάσθαι, εὐφραίνεσθαι,
 κλαίειν, καυχᾶσθαι, ὀδυῖσθαι, ὀργίζεσθαι, παρακαλεῖν,
 πενθεῖν.

Papyri: P.Lond 42¹⁰⁴ (168 B.C.) ἐπὶ μὲν τῷ ἐρρωσθί] σε
 εὐθέως τοῖς θεοῖς εὐχαρίστουν, ἐπὶ δὲ τῷ μὴ παραγίνεσθαι
 σε [ἡ]ῶν τῶν ἐκεῖ ἀπειλημένων παραγεγνηότων ἀνδρίσομαι

'for the fact that you are well, I straight-
 way thanked the gods, but about your coming home I
 am ill-pleased'. P.Oxy I 115³ (ii/A.D.) ἐκλαυσα ἐπὶ τῷ
 εὐμοίρῳ 'I wept over the blessed one'. P.Oxy 1600⁷
 (iii/iv A.D.) λυπούμενος ἐπὶ τῇ εὐ ἡμῖν σου ἀπουσίᾳ 'being
 grieved at your absence from among us'. P.Giess.bibl.

20ⁿ (66/A.D.) ἐπὶ τῷ πράγματι ἀμηχανῶ 'the thing beats me' (Edd.).

Other verbs I have found with ἐπὶ in the Papyri include ἀρκεῖσθαι, ἐπαινεῖν, καταπλήσσεσθαι, ὁμολογεῖν (give thanks) παροξύνεσθαι, χάριν ἔχειν.

(c) Ἐπί c.dative sometimes expresses Aim or Consequence: 'with a view to', etc.

Gal. 5:13 ἐπ' ἐλευθερίᾳ ἐκλήθητε

Eph. 2:10 ἐπ' ἔργοις ἀγαθοῖς

Phil. 2:17 σπένδομαι ἐπὶ τῇ θυσίᾳ.

2 Tim. 2:14 ἐπὶ καταστροφῇ.

Papyri: P.Tebt II 104 (92 B.C.) ἐπὶ ἀδικίᾳ τῇ Ἀπολλωνίᾳ.

'to the detriment of A.'. P.Eleph 1⁶ (311 B.C.) εἰς αὐτὴν δέ τι κακοτεχνούσα ἀλίσκῃται ἐπὶ αἰσχύνῃ τοῦ ἀνδρός.

'to the disgracing of her husband'; *ibid.* L.8, has ἐφ' ὕβρει 'in insult of'. P.Ryl II 75 col.i (ii/A.D.) εἰ τι περιγροῖται τῶν δανιστῶν ἐποίησαν, 'if they have

done anything to defraud their creditors'. P.Oxy XVII 2105⁴ (147-8 A.D.) ἐπὶ τιμῇ θεῶν 'in honour of the deities'.

P.Oxy II 237 col.vi L.21 (186 A.D.) κακοτρόπως καὶ ἐπὶ ῥαδιουργίᾳ 'with malice prepense'. A frequent phrase

is ἐπ' ἀγαθῷ meaning 'auspiciously' (quod bonum felix faustumque sit?) e.g. P.Oxy III 531⁶ (ii/A.D.) ἕως ἐπ' ἀγαθῷ

πρὸς σε παραγένομαι P.Ryl II 233² (ii/A.D.) ὅταν

δὲ ἐπ' ἀγαθῶ ἐκβῶμεν 'but when we reach a fortunate issue'.

Miscellaneous:

(1) In Lu.3:30 προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι , Col.3:14 ἐπὶ πᾶσι δὲ ταύταις τὴν ἀγάπην , Heb.8:1 the notion is that of building upon a basis, i.e. 'on top of', as in Col.3:14 'on top of all these (put on) love'.

(2) Sometimes the resultant force of ἐπί is 'against', as Lu.12:52, sometimes 'over' as Lu.12:44. It can even mean 'concerning', Jo.12:16, Rev. 10;11.

(3) In Lu.1:59 καλεῖν ἐπὶ τῷ ὀνόματι (cf. Rom.5:14) ἐπί seems to recall the Hebrew בַּי. E.g. Neh.7:63, ἐκλήθησαν ἐπὶ ὀνόματι αὐτῶν . Hebrew בַּי בַּי.

(4) The New Testament has no example of ἐφ' ᾧ = 'on condition that' as in classical Greek. The Papyri shew it often; as also ἐπί c. articular infinitive. In Rom. 5:12 and 2 Cor.5:4 the meaning 'in view of the fact that' does not differ greatly from the classical usage. (vide Moulton: Proleg., p.60).

(5) Moulton's note on πιστεύειν ἐπὶ with the accompanying table (on p.68, Prolegomena), is excellent. ~~Ἐπὶ~~ Πιστεύειν ἐπὶ describes the reposing of one's trust on God or Christ. Ἐπὶ c.dative suggests more of the State, ἐπί c.accusative more of the initial act of faith.

²Επί c. accusative is abundantly found in the New Testament, so abundantly that one wonders how much of the abundance is due to the influence of the Hebrew ל. But the root-meaning 'upon' shines through all the usages.

I. Local: Besides meaning 'upon', ἐπί can also mean simply 'to', indicating the terminus. In other contexts 'as far as', 'against', 'at' may be the resultant force. ²Επί c. accusative is used after verbs of movement; but it is common where there is no idea of motion, and there is no need to label such usages 'constructiones praegnantēs', as the older concordances and grammars did. A few examples will show the various nuances:

Mt. 4: 5 ἔστησεν αὐτὸν ἐπὶ τὸ πτερυγίου 'upon'

9: 9 καθήμενον ἐπὶ τὸ τελώνιον 'at'

10:21 ἐπαναστήσονται τέκνα ἐπὶ γονεῖς 'against'

17: 6 ἔπεσαν ἐπὶ πρόσωπον αὐτῶν 'on'

27:45 σκοτός ἐγένετο ἐπὶ πᾶσαν τὴν γῆν 'over'

Mk.15:22 φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον 'as far as'

46 προσκύλισεν λίθον ἐπὶ τὴν θύραν 'up to'

This local usage is also common in a metaphorical sense.

Lu. 1:12 φόβος ἐπέπεσεν ἐπ' αὐτόν.

Acts 10:10 ἐγένετο ἐπ' αὐτὸν ἑκστάσις.

Papyri: P.Oxy IV 743 col.ii¹⁵ (2 B.C.) ἤλθαμεν ἐπὶ
 Ἐπαφρόδειτον 'we came to E'. P.Oxy X 1287⁵ (iii/A.D.)
 καμψάντων ἐπὶ βορρᾶν 'turning northwards'. P.Hib.I
 86⁸ (248 B.C.) ἀποκαταστήσω ἐπὶ σκηνήν, 'I will restore
 it at the tent'. P.Ryl II 153⁵ (138-61 A.D.) εἰς τὸν τάφον
 μου ἐπὶ τὴν ἄμμον, 'to my tomb in the sand'. P.Fl.
 III 23(b)¹⁴ Σήραμβον κατεσεβιάζετο ἐπὶ πρόσωπον, 'wor-
 shipped on his face'. Or. 90²⁰_(4/130) ὅπως ἔξαποσταλῶσιν δυνάμεις...
 ἐπὶ τοὺς ἐπελθόντας ἐπὶ τὴν Αἴγυπτον, 'against Egypt'.
 P.Flor. 127¹⁴ (256 A.D.) πέμψον δὲ καὶ ἐπὶ τοὺς ἄλλεις ἵνα
 ἰχθὺν κομίσωσι 'send also to the fisherman to bring us
 some fish'. Πέμπειν ἐπὶ 'send for' is frequent in the
 Papyri, as P.Flor 127 (256 A.D.) πέμψον ἐπὶ τοὺν χορτόν
 'send for the grass'. Cf. Lu.15:4 πορεύεται ἐπὶ τὸ ἀπολωλός
 'goes in quest of the lost'.

Among metaphorical uses of local ἐπὶ, notice -

P.Tebt. II 329¹ (139 A.D.) [κα]τεθέμην ἐπὶ τὴν τράπεζαν
 δημοσίαν 'I lodged in the public bank'; cf. Lu.19:23 οὐκ
 ἔδωκας μου τὸ ἀργύριον ἐπὶ τράπεζαν;

II. Temporal: Ἐπὶ of Time denotes (a) 'for', 'during'
 i.e. filling out the idea of the accusative (Extension);
 (b) more definitely 'at', 'on' (quite unclassical).

(a) Lu. 4:25 ἐκλείβθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ.

18: 4 οὐκ ἠθέλην ἐπὶ χρόνον.

Acts 13:31 ὥσθ' ἐπὶ ἡμέρας πλείους

28: 6 ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων.

Heb. 11:30 τὰ τείχη ἰ. ἔπρασεν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

The phrase ἐφ' ὅσου (χρόνον) occurs several times: 'as long as'.

Mt. 9:15 ἐφ' ὅσου μετ' αὐτῶν ἐστὶν ὁ νύμφιος.

Rom. 7:1 ἐφ' ὅσον χρόνον ζῇ. Also 1 Cor. 7:39, Gal. 4:1

2 Pet. 1:13.

Papyri: P.Tebt II 383⁹ (46 A.D.) ἐπὶ τὸν ἅπαντα χρόνον,

'for all time'. P.Oxy XIV 1674¹³ (iii/A.D.) εἶχες

γὰρ ἐπὶ πολλὰς ἡμέρας εὐφρανθῆναι σὺν αὐτῷ 'you have been able to have many days enjoyment with him'. P.Fay 95⁶ (ii/A.D.) ἐφ' ἑτὴ δ. 'for four years'. P.S.I. 299⁴ (iii/A.D.) κατεσχέθην νόσῳ ἐπὶ πολὺ, 'I was afflicted with illness for a long time'.

P.Ryl II, 153¹⁴ (138-61 A.D.) ἐφ' ὃν περιέστιν χρόνον, 'while he survives'. P.Oxy XIV 1648 col. iii⁵³ (ii/A.D.) ἐφ' ὅσον ζῇ, 'for his lifetime'. P.Oxy I 33 (ii/A.D.) col. iv¹³ Λαλεῖς ἐφ' ὅσον ἐγὼ σε θέλω λέγειν, 'as long as I desire you to speak'.

Note: This usage which is very frequent in the Koine occurs in the New Testament oftenest in Acts and Paul. This is only one example of many where Luke and Paul, especially Luke, wrote a good Koine style, in a way that,

say, the author of the Fourth Gospel or the writer of Hebrews did not.

(b) Lu.10:35 ἐπὶ τὴν αὐρίου ἐκβαλὼν, 'on'

Acts 3:1 ἐπὶ τὴν ὥραν τῆς προσευχῆς

This use of ἐπὶ, where Attic would employ a dative, I have not been able to trace in the Papyri. Nor does Rossberg adduce any examples.

III. Figurative: 'Επί' used figuratively may denote

(a) 'over', 'at the head of': (b) Purpose, 'for', 'with a view to': (c) Degree as in ἐπὶ πλεῖον.

(a) Mt. 25:21 ἐπ' ὀλίγα ἢς πιστός

Lu. 9:1 ἐξουσίαν ἐπὶ πάντα τὰ δαίμονια

19:14 οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

This usage is not in the Papyri: it seems to be due to the influence of the Hebrew עַל עֹלָם.

(b) Mt. 3:7 ἐρχομένους ἐπὶ τὸ βάπτισμα, 'for the baptism'

26:50 ἐφ' ὃ πάρει; 'wherefore art thou come?' †
'~~carry out your intention~~'

Lu.23:48 ἐπὶ τὴν θεωρίαν ταύτην. 'for this spectacle'

Heb.12:10 ὃ δὲ ἐπὶ τὸ συμφέρον. 'for our profit'(A.V.)

Papyri: P.Oxy X 1272¹⁹ ἀξιῶ... παραγενέσθαι ἐπὶ αὐτοψίαν,

'for a personal inspection'. P.Tebt I 33⁶ (112

B.C.) ἐπὶ τὴν θεωρίαν 'to see the sights'. Or.82⁶ ἀποσταλεῖς ἐπὶ Θήραν τῶν ἐλεφάντων 'for the elephant-hunting'.

(c) Adverbial locutions expressing degree occur in the

† cf. Anstoph. *Lyxisthata* 1101 ἐπὶ τί πάρεστε δεῦρο;

The use of the relative ὅς as an interrogative is by no means rare in late Greek. (For parallels see Reussmann, *Right*, p.126).

New Testament and Papyri: Acts 24:4 ἵνα δὲ μὴ ^{ἐπὶ} πλεόν
σε ἐνκόπτω .

2 Tim. 2:16 ἐπὶ πλεόντων γὰρ προκόφουσιν ἀσεβείας

Ibid. 3: 9, 3:13 ἐπὶ τὸ χεῖρον .

Papyri: P.Oxy VI 935 (iii/A.D.) ἡ ἀδελφὴ ἐπὶ τὸ
κομψότερον ἐτράπη, 'has taken a turn for the better'.

P.Tebt III 751^{μὴ} (ii/B.C.) ἐπὶ τὸ χεῖρον διαλάβῃ, 'lest
he make a less favourable decision'. P.Ryl II 65⁵ (67
B.C.) ἐπὶ πλεόντων... περὶ ἐσπασμένους, 'still further dis-
tracted'.

V. Judicial ἐπὶ c. accusative = 'before' common in
Acts, finds illustration in the Papyri.

Mt. 10:18 ἐπὶ ἡγέμονας δὲ καὶ βασιλεῖς ἀχθήσεσθε.

Lu. 23: 1 ἡγάγον αὐτὸν ἐπὶ τὸν Πειλάτου.

Acts 16:19 εἰλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἀρχοντας .

Papyri: P.Tebt II 329 (139 A.D.) ἀξιώ ἀχθῆναι αὐτοὺς
ἐπὶ σε ' request that they be brought before you'. Tebt
III 772⁹ (236 B.C.) τούτου γὰρ καὶ πρότερον κατέστησα ἐπὶ τὸν
στρατηγόν 'I have previously taken this man before the
strategus'. Etc.

Notes: (1) Ἐπὶ τὸ αὐτὸ occurs often in the New
Testament = 'together', generally local. The figurative
use of it, as in Acts 1:15 ἦν τε ὄχλος οὐνομάτων ἐπὶ τὸ αὐτὸ
ὡς ἑκατὸν εἴκοσι, 'altogether about a hundred and

twenty¹, occurs passim in the Papyri in the totalling-up of accounts. See P.Fay 102 (c. 105 A.D.) which is full of expressions like γίνονται ἐπὶ τὸ αὐτὸ κτλ. B.G.U. I. 595¹³ καταβάντων ~~εἰς~~ ἐπὶ τὸ αὐτὸ εἰρήχαν, shows the local use.

(2) For the rest, ἐπί c. accusative is used like ἐπί c.dative, after verbs of Emotion, as e.g. Lu.9:41 ἐκλάουεν ἐπ' αὐτήν 'he burst into tears over it'. Sometimes 'upon' becomes 'about' (just as in English 'he discoursed upon Art') e.g. Mk.9:12 πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. Occasionally εἰς is added to ἐπί to accent the terminus, e.g. Acts 17:14 πορεύεσθαι εἰς ἐπὶ τὴν Θάλασσαν. Finally, ἐπί c. accusative is found after verbs (or nouns) like πιστεύειν, ἐλπίζειν etc. of putting one's trust on someone. (See ἐπί c.dative).

Κατά : Its radical sense is 'down', 'down along'.

With the genitive it is found 73 times, with the accusative 391 times. Rossberg's figures correspond: 64 against 793. Save in its sense of 'against' (like older ἐπί c accusative) **κατά** c.genitive is moribund. **κατά** c. accusative is very much alive in New Testament times, and is found in a bewildering number of applications. In modern Greek vernacular **κατά** (κά) is confined to the notions of 'toward' and 'according to', having lost the ideas of 'against' and 'down' (Thumb: Handbook, p.105f).

I. **κατά** c.genitive. Local: There are 11 examples in the New Testament, but 6 of these are found in the peculiarly Lucan use of **κατά** c. genitive with ὅλος = 'throughout', i.e. equivalent to local **κατά** c. accusative. E.g. Lu.23:5 διδάσκων καθ' ὅλης τῆς Ἰουδαίας (see also Lu.4:14, Acts 9:31,42, 10:37, 49). The usage seems literary; for though Polybius (III 19,7) and other Hellenistic writers have it, it has so far not been traceable in the Koine. The remaining local uses are quite in the classical idiom.

Mt. 8:32 ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ (= Mk. 5:13 and Lu.8:33).

Acts 27:14 ἐβάλεν κατ' αὐτῆς ἄνεμος τυφωνικός (Robertson, p.606 points out that this is an ablative case 'down from it': αὐτῆς refers to Crete).

1 Cor.11:4 προφητεύωυ κατὰ κεφαλῆς ἔχων 'down from the head'. Here also may be inserted the figurative use of 2 Cor.8:2 ἡ κατὰ βάθους πτωχεία, 'deep poverty'.

Papyri: I cannot add to Rossberg's solitary example from the Papyri of κατὰ c. genitive local, viz. P.Fl.

III 23⁸¹⁵ ἐπιπεσὼν ἔτοπτεν αὐτὸν κατὰ τοῦ τραχήλου :(down) 'on the neck', unless P.Ryl II 93¹⁴ (33-30 B.C.) ἀρουρας δεκα ἑπτὰ τὰς κατὰ σπόρου 'the 17 sown arurae'), be an example. Cf. Oxy VI 918, ii²¹ (ii/A.D.) ἐν αἷς κοίλωμα) καθ' ὕδατος 'a hollow under water'.

II. Figurative: (1) κατὰ c. genitive means 'against' after verbs of saying, accusing, taking council, etc. This is its commonest use: sometimes it is contrasted with ὑπέρ (Mt.12:30).

Mt. 5:11 εἰπῶσι ... ῥῆμα καθ' ὧν.

Lu.23:14 ὧν κατηγορεῖτε κατ' αὐτοῦ.

Acts 6:12 λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου

Rom. 8:33 τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ;

Col. 2:14 τὸ καθ' ἡμῶν χειρόγραφον

1 Pet.2:11 στρατεύονται κατ' ἀλλήλων.

Papyri: B.G.U. 511 col ii¹⁶1 τί' ἔχεις κατηγορεῖν κατὰ τοῦ ἐμοῦ [φίλου] ; P.Oxy II 284¹² (c.50 A.D.) διὸ ἀξίω διαλαβεῖν κατ' αὐτοῦ 'I therefore beg you to proceed against him'. P.Oxy III 472 col ii²² (c.130 A.D.)

εἰ δὲ ἀπέδρα δῶλος, οὐδὲν δύναται τοῦτο κατὰ δεσπότου, 'this is no argument against the master'. P.Oxy X 1272¹³ (144 A.D.) ὕπόνοιαν οὖν ἔχουσα κατὰ τῶν γειτόνων μου 'having a suspicion against my neighbour'. P.Fay 12⁸ (c.103 A.D.) ἐπέδωκα κατ' αὐτοῦ ... τὰς εἰθισμένας προδαγγελίας 'I made the customary charges against him'. P.Hib. I 57² (247 B.C.) τοῦ κομίσανθ' ἡμῖν κατ' Εἰαγόρου εὐτευσιν 'who brought me a petition against E'.

With Jo.19:11 οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν and Acts 19:26 (ἰσχύειν κατὰ 'prevail over') cf. P.Oxy VIII 1120¹⁸ (iii/A.D.) μὴ ἔχων κατ' αὐτῆς ἐξουσίαν, 'having no authority over her'. P.Oxy I 105² (117-137 A.D.) τὴν κατὰ τῶν ἐμῶν ἐξουσίαν, 'power over my property'. P.Fay 32¹⁴ (131 A.D.) εἰ δὲ τι κατὰ τούτου ἐξοικουσω 'if I alienate any of my rights over it'.

(2) Κατὰ c.genitive is used of the object sworn by after verbs of swearing, adjuring, witnessing. The idea may be perhaps that of laying the hand 'down on' the object by which one swears. This construction is classical: e.g. Dem 852, 18 κατὰ τέκνων ὀμνύειν. Lysias 210.9 ἐπιδορκεῖν κατὰ τῶν παίδων.

New Testament:

Mt. 26:63 ἐξορκίζω σε κατὰ τοῦ Θεοῦ.

1 Cor.15:15 ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ.

Heb. 6:13 κατ' οὐδενὸς εἶχε κείρονος ὁμόσαι

Also Heb. 6:13, 16.

Papyri: P.Par 574 (iii/A.D.) ἐξορκίσω σε, δαίμον, κατὰ τούτου τοῦ Θεοῦ Σ. . ' adjure thee, demon, by the God S.'. P.Fl. III p.20, 39 ὅρκους λαβεῖν μὴ μόνον ἐπὶ τῶν Θεῶν ἀλλὰ καὶ κατὰ τῶν βασιλείων γραπτῶς, to which Rossberg appends a footnote which seems refuted by the New Testament usage: "Hic cognosci potest, quantopere κατὰ praepositionis ingenuina notio praevaleat. Κατὰ τῶν Θεῶν dici non potest, quia poena periurii e coelo in homines vel res, per quos iuratur, decidere ^uportabatur." (p.35).

κατά c. accusative. The versatility of κατά c. accusative is well illustrated by this excerpt from P.Ryl II 76⁵⁻¹² (ii/A.D.) ἀπεγραφάμην τὸ κατ' ἐμὲ ἡμῖου μέρὸς τῶν ὑπαρχόντων αὐτῆς, ὁμοίως καὶ τῶν τῆς μητρὸς μέρους Ἑλένης κατὰ τοὺς νόμους καὶ τὰ κεκριμένα ὑπὸ τε τῶν κατὰ καιρὸν ἐπιτρόπων τε καὶ ἡγεμόνων περὶ τοῦ δεῖν κατ' οἶκον εἶναι τὴν διαίρεσιν τῶν κτημάτων καὶ μὴ κατὰ πρόσωπον, 'I registered the half of the property accruing to me, and likewise the half of my mother Helene's property according to the laws and judgments of successive procurators and prefects requiring that the division of property should be made according to households, and not individuals.' In this sentence we find κατά with four different nuances.

In the New Testament κατά c accusative is common in Romans (37 instances) and Hebrews (39). But it is the book of Acts which is the κατά-repository κατ' ἑξοχῇ. No fewer than 76 instances of it are found in Moulton and Geden.

Farrar's explanation of the difference between κατά c.genitive and κατά c. accusative is both sound and helpful in explaining the astonishingly varied uses of this preposition. (Greek Syntax, p.100). κατά c.genitive is 'down from' (ablative) or 'down on' (true genitive), whereas κατά c. accusative is 'down on', suggesting the

idea of a horizontal plane. So Paul says (Phil.3:14)

κατὰ σκοπόν διώκω εἰς τὸ βραβεῖον 'I press down on the goal to secure the prize' - a vivid prepositional picture in itself.

Where classification is exceedingly difficult, we think it well to use the three broad categories, (1) Local. (2) Temporal. (3) Figurative, and to gather up the numerous idioms and phrases in a miscellaneous note:

I. Local: "It is extremely hard to render (local) κατὰ. It scarcely means 'in' and is more often equivalent to 'in the direction', but sometimes it is difficult to see any difference between a κατὰ -phrase and an adjectival or simple genitive." (Lake and Cadbury on Acts 27:2). Selected examples will suggest its various senses:

Lu. 8:39 ἀπῆλθεν κατ' ὅλην τὴν πόλιν ^{κηρύσσων} 'throughout'

10: 4 μηδένα κατὰ τὴν ὁδὸν ἀσπάσασθε 'on the way'

10:33 ἦλθεν κατ' αὐτόν 'came down to him' (over the declivity)

Acts 2:10 τὰ μέρη τῆς Λιβύης τῆς κατὰ Κ. 'towards Cyrene'

17:28 τῷ κατ' ὑμᾶς ποιητῶν 'among you'.

20:20 διδάξαι ὑμᾶς δημοσίᾳ κατ' οἴκους, 'in your homes

27: 7 γεύομενοι κατὰ τὴν Κυίδον 'coming off Cnidus'

27:12 λιμένα τ. Κρήτην βλέποντα κατὰ λίβαν, 'facing'

Papyri: Hib. I 27¹⁶⁷ (301-240 A.D.) λύχνους κάουσι κατὰ τὴν χώραν, 'they burn lamps throughout the country'. P.Oxy VII 1068²⁴ (iii/A.D.) εἶνα μηδὶς ἐνοχλήσῃ αὐτοῖς καθ' ὅδον 'on the road' (Lu.10:4 etc.). P.Oxy VIII 1106⁴ (vi/A.D.) γενοῦ κατὰ τὴν εἰρημένην κώμην, 'go to the said village'. P.Oxy X 1252 col.ii³¹ (⁹⁰288-95) κατὰ χώραν μένειν, 'to remain at home'. P.S.I. 1016³³ (129 B.C.) ἐν τοῖς κατὰ τοὺς τῶν Μερνουείων τάφοις 'among those tombs opposite those of Memnonea'. P.S.I.²⁹⁹¹⁵ (iii/A.D.) ἐνόσησαν δὲ πάντες οἱ κατὰ τὴν οἰκίαν, 'everyone in the house was ill', cf. Rom.6:5 τὴν κατ' οἰκίαν αὐτῶν ἐκκλησιάαν etc. Tebt I 8⁸ ἐν τοῖς κατὰ Δέσβον καὶ Θράκην τόποις (cf. Acts 27:2). Tebt III 793 col.xi¹³ (183 B.C.) γενομένου μου κατὰ τὸ Πατσώντιος Βυβαστίων ἐπέθετο μοι Δωρίων 'when I had arrived at the Bubastis-shrine, D. attacked me'.

Note: How near κατὰ may come to ἐν in meaning is seen in Acts 14:12 πιστεύων πᾶσι τοῖς κατὰ τοῦ νόμον καὶ τοῖς ἐν ταῖς προφήταις γεγραμμένοις.

II. Temporal: Κατὰ of Time is commonest in Acts, though it occurs elsewhere. It means 'about', as in κατ' ἐκείνον τὸν καιρόν (Acts 12:1), or simply 'at', 'on' (Rom.5:6 κατὰ καιρόν 'at the fitting time' = ἐν καιρῷ). (The question arises whether such notes of

time as Acts 12:1 are only paragraph marks or whether they are genuine synchronisms. K.L. Schmidt (Der Rahmen der Geschichte Jesu, p.192) discusses the pericopes in the Gospels which often begin similarly. In Acts, at least, such *κατά*-phrases would seem to indicate general synchronisms. In Acts 12:1, for example, this would seem true. The famine of Acts 11:27f. and the death of Herod (Acts 12) appear to have been roughly synchronous).

N.T. Mt.2:16 ~~κατὰ τὸν χρόνον οὗ ἠκρίβωσεν κ.τ.λ.~~

Acts 13:27 κατὰ πᾶν σάββατον

16:25 κατὰ δὲ τὸ μεσονύκτιον 'about midnight'

1 Cor.16:2 κατὰ μίαν σαββάτων 'on the first day of the week'

Heb. 1:10 κατ' ἀρχάς 'in the beginning'

13: 1 καθ' ἐκάστην ἡμέραν

Rev.22:2 κατὰ μῆνα ἑκάστον 'month by month'

Papyri: P.Oxy XIV 1768^{5b} (iii/A.D.) ἐλθὼν εἰς Σχεδίου τῇ κ α

κατὰ τὸ μεσονύκτιον 'about midnight'. P.Tebt III

769¹⁵ (237-6 B.C.) κατ' ἐκείνους τοὺς καιροὺς[ς] . P.Par.

26 col i¹⁴ (163-2 B.C.) οὔτε ἐβήμεν κατ' ἀρχάς 'when we first (originally) went up'.

Or. * 90^{20 (II/BC)} ἐν τοῖς κατὰ τὴν ταρχήν καιροῖς . Ibid L.27

* *Orientis graeci inscriptiones selectae*: Dittenberger (1903).

καθ' ὃν καιρὸν 'about which time'.

Κατὰ is very common in temporal distributive uses (see κατὰ Distributive): B.G.U. 846 (ii/A.D.) κατ' ἀϊκίστην ἡμαίραν 'every day'. B.G.U. 1107²⁵ (13 B.C.) τὰ κατὰ μῆνα τροφεῖα 'the monthly wages', etc.

III. Figurative: (a) Of Standard or Rule of Measure, by far its commonest figurative use. The usual meaning is 'in accordance with', but often it shades into 'in relation to', 'in response to', etc.

Mt. 16:27 ὃς ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

Mt. 16:27 ὃς ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ
 ----- κατὰ τὴν ἀρετὴν αὐτοῦ ----- πρεσβυτέρων.

Lu. 2:39 ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον Κυρίου.

Jo. 8:15 ὑμεῖς κατὰ μὲν σὰρκα κρίνετε, 'according to appear-
 ance'

Acts 23:31 κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαμβάνετε τὸν Πάυλον.

Rom. 2:2 τὸ κρίμα τοῦ Θεοῦ ἐστὶν κατ' ἀλήθειαν.

2 Cor. 10:13 κατὰ τὸ μέτρον τοῦ κανόνος, cf. Eph. 4:7

Gal. 2:2 ἀνέβην δὲ κατ' ἀποκάλυψιν 'in response to'

Phil. 3:5 κατὰ νόμον Φαρισαίου 'as to the Law'

1 Tim. 6:3 τῇ κατ' εὐσέβειαν διδασκαλίᾳ 'in harmony with'

P.Oxy IV 658¹⁰ (250 A.D.) κατὰ τὰ κελευσθέν[τα] ἔσπειρα καὶ
 ἔθυσα (Libellus from the Decian persecution). Ibid.

746⁸ (16 A.D.) τοῦτο σὺν εἰς σοὶ φαίνεται σπουδάσεις κατὰ
 τὸ δίκαιον 'please therefore further him in this

matter as is just'. P.Oxy VIII 1132¹⁴ κατὰ χειρόγραφον

'in accordance with a note of hand', cf. Col.2:14. P. Oxy X 1274³ (iii/A.D.) κα[τά] τὰ ῥωμαίων ἐ'θη cf. Lu.1:9 etc. P.Fay 34⁹ (161 A.D.) κατὰ τὴν τῶν προτέρων ἐ'των συνηθείαν $\frac{1}{2}$ P.Oxy XIV 1631²⁰ (280 A.D.) κατὰ προκοπὴν τῶν ἐ'ργων 'according to the progress of operations'. P.Hib I 27⁴² (301-240 B.C.) χρωῶνται τοῖς κατὰ σελήνην ἡμέραις οἱ ἀστρολόγοι, 'the lunar days'. P.Columbia 270 col i⁷⁷ (256 B.C.) χρείαν γὰρ ἔχω πρὸς τοὺς ὀφθαλμοὺς κατὰ πρόσταγμα τοῦ Θεοῦ, 'for I require it for my eyes by order of the god'. (κατ' ἐπιταγὴν, occurs 5 times in the New Testament). P.Eleph 1¹² (311 B.C.) ἡ δὲ πράξις ἐ'δ'τω καθάπερ ἐγδίκης κατὰ νόμον τέλος ἐ'χούσης, 'from a legally decided action'. P.Ryl II 75 col i⁸ (ii/A.D.) τύπος ἐ'στὶν καθ'ὃν ἐ'κρίνα πολλάκις 'there is a principle according to which I have often judged.' Cf. Heb.8:5 κατὰ τὸν τύπον. P.Ryl II 117²⁷ (269 A.D.) κατὰ τὰς θείας διατάξεις 'according to the imperial ordinances'.†

Among many other examples we may here cite the very frequent expression κατὰ λόγου 'according to reason', 'reasonably'. Cf. Acts 18:14 κατὰ λόγον αὐτὸν ἤνεσχόμην ὤμων, 'I might reasonably have listened to you' (Weymouth). In the Papyri it also means 'proportionately', 'Satisfactorily', etc. Vide e.g. P.Columbia 270 col.i¹⁶ (256 B.C.). P.Cairo Zen 59426² (260-250 B.C.). P.Eleph 13¹ (222 B.C.)

† see B.S. p.250, 262.

(b) Often figurative *κατά* denotes Manner, etc. Here may be grouped also the numerous adverbial phrases formed with *κατά*:

Mk. 1:27 *κατ' ἐξουσίαν* 'authoritatively'.

Acts 3:17 *κατ' ἀγνοίαν ἐπράξατε* 'in ignorance'

Acts 19:20 *κατὰ κράτος ... ἥϋξανε* 'mightily' (class)

1 Cor. 14:40 *κατὰ τάξιν γινέσθω* 'in an orderly manner'

2 Cor 1:8 *καθ' ὑπερβολὴν* (5 times in Paul) 'exceedingly'

Phim. 14 *μὴ ὥς κατ' ἀνάγκην ἀλλὰ κατὰ ἐκούσιον*, 'under pressure'

Papyri: P.Oxy VI 923⁹ (ii/iii A.D.) *εἰπεὶ κατ' ἀγνοίαν τῶν φροντίδων αὐτῶν ἠργάσατο*. 'in ignorance'.

Also Oxy XVII 2110⁵ (370 A.D.) *κατ' ἀγνοίαν ... ἐχειροτόνησέν με*. The phrase is not therefore bad Greek, as Simcox (language of New Testament, p.146) suspects. P.Tebt I (BC 113) 27⁸³ *κατὰ κράτος ἔσται*. Tebt I 23⁵ *καθ' ὑπερβολὴν* ^(C BC 119 0114) *ἑκαστοῦ κεκα* *βεβαρυνμένοι*, which is Paul's phrase in 2 Cor. 1:8. P.Ryl II 231¹³ (40 A.D.) *κατὰ σπουδὴν δέ σοι ἔγραφα* 'I have written you hurriedly'. P.Oxy VIII 1119¹⁷ (254 A.D.) *κατὰ τὴν ἐμ αὐτῆς μετριότητα ταύτης ἐνοσοκόμεσα*, 'in the goodness of my heart I nursed her'.

Among miscellaneous phrases we find some good New Testament parallels: with the Pauline *κατὰ ἄνθρωπον* we can compare Ep.pr (Rossberg) 8⁵ *εἰάν τι τῶν κατ' ἄνθρωπον γίνηται*. P.Oxy XIV 1630⁷ (222 A.D.) *ὅς ἐγὼ κατὰ τὸ ἀνθρώπινον [ἐπαφέλησα]* 'whom I humanely helped'.

κατὰ τὸ φανερόν 'publicly' (P.Tebt III 786³¹ c.138 B.C.), κατὰ δύσλ[α]μιν (P.Oxy VI 930) κατὰ τύχην 'by chance' (P.Tebt III 768⁴, 116 B.C.?) κατ' ὄψιν 'in person' (P.Oxy I 117³ ii/A.D.), κατὰ πρόσωπον (P.Oxy VII 1070⁵⁰ iii/A.D.), κατὰ τὰ αὐτά 'in like manner' (P.Tebt 104²¹ 92 B.C.) κατὰ πάντα τρόπον 'entirely' (P.Ryl II 174 112 A.D.) κατὰ μέρος 'in detail' (P.Oxy I 69¹ 190 A.D.) all have New Testament equivalents.

(c) Κατὰ Distributive is very frequent in the Koine. It is used of (1) Place; (2) Time; (3) Numbers.

Lu. 8: 1 αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην. (Place)

Acts 2:46 κλῶντες τε κατ' οἶκον ἄρτον "

Mt. 26:55 καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμενοι. (Time)

Lu. 1:41 ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος "

1 Cor. 14:27 κατὰ δύο ἢ τὸ πλεῖστον τρεῖς. (Number)

1 Cor. 14:31 καθ' ἓνα πάντες. "

3 Jo. 15 ἀσπάσθου τοὺς φίλους κατ' ὄνομα. 'individually'

Papyri: Census papers κατ' οἰκίαν vindicating the historicity of Lu. 2:3 are frequent: e.g. P.Ryl II 103¹² (134 A.D.). P.Oxy XVII 2108⁹ (259 A.D.) κατὰ κώμην 'in every village'.

B.G.U. 1079²¹ (41 A.D.) ἐρώτα αὐτὸν καθ' ἡμέραν 'entreat him every day'. P.Tebt II 311 (186 A.D.) καθ' ἔτος 'yearly'. P.Ryl II 168¹² (120 A.D.) κατὰ τὸ ἡμίσιον

'by halves'.

P.Oxy 886⁹ (iii/A.D.) $\hat{\epsilon}\rho\epsilon$ κατὰ δύο δύο 'lift them up two by two' cf. Lu.10:1 (W.H.). κατ' ὄνομα 'by name' 'individually' is exceedingly common in epistolary greetings! e.g. P.Oxy VIII 1160⁷ (iii/iv A.D.) ἀσπάζεσθε κατ' ὄνομα . Cf. κατ' ἄνδρα P.Oxy XII 1433, col ii⁴ (238 A.D.).

κατὰ καιρὸν 'from time to time', 'periodically' is found in Jo.5:4 (omitted by W.H.) cf P.Fay 27¹³ (151-2 A.D.) ταῖς κατὰ καιρὸν κατ' οἰκίαν ἀπογραφαῖς 'in the periodical house-to-house censuses'. For the Lucan distributive τὸ καθ' ἡμέραν (Lu.11:3, 19:47, Acts 17:11) cf. P.Oxy 1220⁴ (iii/A.D.) ἀνεπεκψά σοι διὰ σημερινῆς τοῦ καθ' ἡμέραν τοῦ ἀναλώματος ἣν εἰδῆς 'I send in some notes the daily account of our expenditure for your information'. κατὰ μέρος 'by instalments' P.Fay 91²⁶ (99 A.D.) and κατὰ μικρόν (P.Petr.II XI (1)⁷ (iii/B.C.) 'in small instalments' complete the list.

IV Miscellaneous: (i) In Acts 14:1 κατὰ τὸ αὐτό May (1) be a Lucan variant for ἐπὶ τὸ αὐτό 'together'; or (2) = κατὰ τὰ αὐτὰ 'in the same way'. In favour of (1) cf. P.Eleph 1⁵ (311-10 B.C.) εἶναι δὲ ἡμᾶς κατὰ ταῦτό 'that we should be together'.

(ii) With Jo.21:25 εἰς γράφεται καθ' ἐν 'in detail'

(also Acts 21:19, Rev.4:8) cf. p.Oxy XIV 1637¹⁶ (257-9 A.D.) τὸ καθ' ἐν τῆς τοποθεσίας, 'details of the situation'. P.Oxy XVII 2110³⁸ (370 A.D.) κοινῇ τε καὶ καθ' ἐν, 'collectively and individually'. Really a distributive use.

In Rom.12:5 τὸ δὲ καθ' εἰς and Mk. 14:19 εἰς καθ' εἰς etc., εἰς is probably indeclinable. Cf. modern Greek καθεῖς and see remarks on ἀνά.

(iii) P.Oxy I 63⁸ (ii or iii/A.D.) τοὺς δειγματοάρτας καθ' αὐτοῦ ἀναπέμψαι, 'send up the inspectors yourself'; P.Tebt III 774²⁴ (c. 187 B.C.) μόνος Βουβάστου αὐτὴν καθ' αὐτήν, (I was sole sitologus) "of Bubastus by itself". Cf. Jas.2:17 οὕτως καὶ ἡ πίστις...νεκρὰ ἐστὶν καθ' ἑαυτήν

(iv) Phrases with κατὰ forming a periphrasis for the genitive are a marked feature of Hellenistic prepositional usage: we have already mentioned Acts 17:28 τῶν καθ' ὑμᾶς ποιητῶν 'your poets', cf. Eph.1:15 ἡ καθ' ὑμᾶς πίστις 'your faith'. P.Tebt 28^(C3C114) is a good parallel: τῆς καθ' ἡμᾶς ἀρχολίας 'of our labour'. But both New Testament and Papyri are full of the neat idiom exemplified in Acts 25:14 τὰ κατὰ τὸν Παῦλον, 'Paul's case'.

N.T. Acts 24:22 τὰ καθ' ὑμᾶς 'your case'

Rom. 1:15 τὸ κατ' ἐμὲ πρόθυμον 'my eager desire'

Eph. 6:21 τὰ κατ' ἐμέ . Phil.1:12

Col. 4: 7 τὰ κατ' ἐμὲ πάντα.

Papyri: P.Tebt 397¹¹ (198 A.D.) τὸ κατ' αὐτοῦς μέρος
 ἀποδεδώκασι 'they have paid their share'. B.G.U. 1121²⁴
 (5 B.C.) τοὺς καθ' ἑαυτοῦς ποταμούς 'the rivers in their
 own land'. P.Oxy X 1257³ (iii/A.D.) ἐδιοίκησεν τὰ κατὰ
 τὴν δεκαπρωτίαν 'administered the business of the office'.
 P.Oxy I 120¹⁴ (iv/A.D.) πῶς τὰ κατ' αἱμαὶ ἀποτίθαιται,
 'how my affairs are placed'. P.Ryl II 68²⁰ (89 B.C.) ἔχει
 τοῦ ἐπιγνωσθῆναι τὰ κατ' ἐμ[έ], 'until my case be
 ascertained'. P.Eleph 13³ (222 B.C.) ἐχάρην ἐπὶ τῷ με
 αἰσθῆσθαι τὰ κατὰ σέ 'it was a pleasure to me to hear
 your news'. P.Tebt III 760¹⁸ (215-4 B.C.) ἀκάσας δὲ τὰ
 κατὰ τοῦ Πτολεμαῖου ἐλυπήθην, 'I was grieved to hear the
 case of P.'.

Robertson (p.608) calls such uses of κατὰ as Acts
 17:28, 18:15, 26:3 marks of Luke's literary style. The
 Papyri prove abundantly that it is good vernacular. Its
 frequency may be due to the fact that it is a substitute
 in the Koine for the obsolescent possessive pronouns.

Μετὰ : (For statistics in the New Testament and in the Papyri see Part I). The root-meaning 'midst' (cf. μέσος especially in the phrase ἀνὰ μέσον , and μετ-έωρος 'in mid-air') is still apparent in some New Testament uses. Lu.24:5 μετὰ τῶν νεκρῶν 'amongst the dead'.

Mk.1:13 ἡν μετὰ τῶν θηρίων

Lu.22:37 μετὰ ἀνδρῶν ἐλογίσθη (cf LXX's ἐν ἀνδράσι Is.53:12)

Mt.27:34 οἶνον μετὰ χολῆς μεμιγμένον.

Even in Mk.14:7 τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν , καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι , the second clause makes it clear that 'in your midst' is the sense.

There are traces of this primal force of μετὰ in the Papyri also: P.Ryl II 102⁴⁰ (ii/A.D.) μετ' ἄλλων γυναικῶν Τερεῶν 'amongst other women his wife Terens (Edd.).

P.Oxy 1482²⁰ (ii/A.D.) καὶ ἡ θελῖς μεῖξαι ἡμῶν τοῦ Αὐασίτου μετὰ τῶν ἄλλων : '(Write me) whether you wish me to mix what belongs to the man from the Oasis among the rest'.

cf. The classical καθήμενον μετὰ τῶν ἄλλων , and the apocalyptic phrase ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ θύρανοῦ (Mk.14:62, etc.).

II. The usual meaning 'with', 'in company with', has a wide use:

Mt. 26:38 ὑπονοεῖτε μετ' ἐμοῦ.

Mk. 3: 7 μετὰ τῶν μαθητῶν ἀνεχώρησε.

Gal. 2: 4 ἀνέβη μετὰ Βαρνάβᾳ.

Papyri: P.Oxy I 119² (ii/iii A.D.) (the famous schoolboy's letter) οὐκ ἀπένηχες με μετ' ἐμοῦ εἰς πόλιν , 'you didn't take me in your company to town'.

P.Ryl II 234¹⁷ (ii/A.D.) εἰ βούλει παραμεῖναι με ἐνθάδε μετὰ τῶν ἀνθρώπων, 'if you wish me to remain here with the men'.

J.E.A. xiii p.61 L.28 (c.293 A.D.) μετὰ ἀνθρώπων καλῶν δεῦτε 'come in good company'.

With Mt.12:30 ὃς μὴ συνάγων μετ' ἐμοῦ cf. P.Oxy III 527³ (ii/iii A.D.) ὃς συνεργαζόμενος μετὰ Φιλέου.

Cf. also Lu.23:12 ἐγένοντο δὲ φίλοι ... μετ' ἀλλήλων with P.Fay 135¹⁰ (iv/A.D.) ἵνα ἡ φιλία διαμίνη μετ' ἀλλήλων; that we may remain on good terms with one another'.

Μετά is used with a great diversity of verbs in the Koine. Compounds of συν- are frequent. E.g. συναίρειν λόγον μετά, συμφωνεῖν μ., συνακολουθεῖν μ., συνεσθιεῖν μετά etc. Other verbs range from λαλεῖν μ. to πολεμεῖν μ. (hostile sense, often in Rev.) both of which have been suspected of Semitism, but are used in modern Greek.[†]

[†] Deissmann (L.A.E. p.204) cites ἀντιλογεῖν μετά from an ostrakon: the punctuation, however, is decidedly doubtful.

The use of εἶναι with μετὰ ('to be an associate of someone') and the phrase οἱ μετ' αὐτοῦ ('his companions' or 'partisans'), are common in the New Testament and find some corroboration in the Papyri. Cf. οἱ σὺν, οἱ περί etc.

Mt. 26:69 καὶ σὺ ἤσθα μετὰ Ἰησοῦ.

12: 3 ὅτε ἐπέινασεν καὶ οἱ μετ' αὐτοῦ.

26:51 εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα.

Tit. 3:15 ἀσπάρονται σε οἱ μετ' ἐμοῦ πάντες.

Papyri: P.Eleph.1¹⁵ (311 B.C.) τοὶ μετὰ Δημητριάδης πρᾶσσοντες. B.G.U. 27¹⁵ (ii or iii/A.D.) ὥστε ἕως σήμερον μηδέων ἀπολελύσθαι τῶν μετὰ σίτου, 'nobody in the corn-fleet'. Ep.pr. 17⁵ ἐρρώμην δὲ καὶ αὐτὸς καὶ οἱ μετ' ἐμοῦ. Oxy III 531⁴ (11/A.D.) ἀσπαζόμεθα πάντες οἱ ἐν οἰκῶι καὶ τοῦς μετ' ἐσοῦ πάντας P.Par 12¹² (157 B.C.) τῶν μετὰ σοῦ τις.

οἱ μετὰ τίνος significat omnes qui aliquo modo cum aliquo coniuncti sunt, et propinquos (Kuhring, p.16).

The kindred idea of 'in conjunction with', 'in association with' occurs very often in legal formulae among the papyri in the phrase ὁ δεῖνα μετὰ κυρίου τοῦ δεῖνος 'So-and-so with his guardian'. This usage is very like what Simcox styles "the religious sense" (p.150) of μετὰ, and regards as Semitic.

So Mt.1:23 μεθ' ἡμῶν ὁ θεός, Lu.1:28, Jo.3:2 etc. It is the same use which occurs in the New Testament

benedictions, as 1 Cor.16:23 ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν etc. 'The grace of the Lord Jesus (cooperate) with you'. The prototypes may be Semitic; the usage itself is tolerable Greek.

III. The notion of Accompaniment is also common with Things. Hellenistic Greek is very fond of describing Manner or Accompanying Circumstances by μετὰ c.genitive. New Testament examples are: μετὰ χάρις (Mt.13:20) μετὰ ὄρκου (14:7), μετὰ δυνάμεως καὶ δόξης πολλῆς (24:30), μετὰ μαχαίρων ^{Μκ.} (14:43), μετὰ ἀφροῦ (Lu.9:39) μετὰ φωνῆς μεγάλης (17:15), μετὰ φανῶν καὶ λαμπάδων (Jo.18:3), μετὰ παρησίας (Acts 2:29), μετὰ βιάς (5:26), μετὰ βραχίονος ὑψηλοῦ (13*17), μετὰ πάσης προθυμίας (17:11) μετὰ πολλῆς φαντασίας (25: 23) μετὰ ὕβρεως καὶ πολλῆς βημίας (27:10) 2 Cor. 7:15 μετὰ φόβου καὶ τρόμου, The Papyri are equally prolific in illustrations: μετὰ πάσης δυνάμεως (Oxy II 292), μετὰ τῆς ἀνυπερβλήτου κηδεμονίας (Oxy VII, 1070), μετὰ χάριτος (Oxy XIV, 1672) μετὰ ὀλακληρίας (Oxy XIV, 1682), μετὰ πάσης πίστεως (Oxy XVII, 2120), μεθ' ὕβρεως καὶ πληγῶν (Fay 12⁷), μετὰ δαπάνης (Ryl.II 133), μετὰ πάσης σπουδῆς (Ryl II 238) μετὰ πάσης προθυμίας (Oxy XII, 1409), μεθ' ὕβρεως καὶ σκυλμοῦ (Tebt III 790) μεθ' ἐγίας (P.Hamb.85), μετὰ κόπου (Oxy 1482), etc.

Some of the New Testament examples cited above are

quasi-instrumental, e.g. Mk.14:43, 17:15, Jo.18:3, Acts 13:17. It is true that the influence of the Hebrew בְּ, בַּ, בִּי (rendered by μετά in the LXX) may be responsible for such a sentence as Acts 2:28 $\text{πληρώσεις με εὐφροσύνης μετὰ (πᾶ) τοῦ προσώπου σου.}$ But we must be very cautious in labelling an unusual μετά Semitic, for the preposition is astonishingly versatile in the Koine. Instrumental usages occur in the Papyri as often as in the New Testament. B.G.U. III 909 (351 A.D.) $\text{ἐβουλήθη ἐπελευσὶν μοι ποιήσασθαι μετὰ ξίφους}$ Mag. Papyri 234 $\text{γράφει μετὰ μηχανοῦ γραφικοῦ}$. Kenyon P.(p.67⁶⁴ iv/A.D.) $\text{ἔγχετο τοῦ δεξ. ὀφθ. μεθ' ὕδατος.}$ P.Tebt II 304 (167-8 A.D.) $\text{ὥστε μετὰ ξύλων ἰσπηδῆσαι}$ 'rush in with staves'. The dividing line between μετά = 'equipped with' and μετά = 'with' (instrumental) was narrow. In modern Greek it has vanished and μετά (με) regularly denotes instrument.

(For a discussion of supposedly Hebraistic uses of μετά in the New Testament see Chap.on Semitisms, Part I).

IV. There are one or two topics still to be treated. (1) Μετὰ καί . A pleonastic ~~μετά~~ ^{καί} is found with μετά (Phil 4:3) $\text{μετὰ καὶ Κλήμεντος}$. To Deissmann's scanty examples (p.265 B.S.) we can add:

P.Oxy IX 1193³ (iv/A.D.) μετὰ καὶ ἐνὸς φύλακος

XII 1588⁹ (iv/A.D.) μετὰ καὶ στρατιώτου.

P.Ryl II 110⁹ (259 A.D.) μετὰ καὶ τῆς γραφῆς.

Rev.Eg.1919 p.204³ (ii/A.D.) μετὰ καὶ τῶν ἀβασκάντων μου ἀδελφῶν

P.Oxy III 531⁶ (ii/A.D.) μετὰ καὶ τῶν ὄντων.

(2) Μετά often is merely a sort of capula:-

Mt. 2:11 εἶδον τὸν παιδίον μετὰ Μαρίας

Eph. 6:23 ἀγάπη μετὰ πίστεως

1 Tim.2:15 εὐπίστει καὶ ἀγαθῇ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

Compare the following Papyri uses:

P.Oxy XVIII 1158^{3,4} (iii/A.D.) εὐχόμεθαί σοι ὁλοκληρεῖν
μετὰ τοῦ οἴκου σου ὅλῃου 'we pray for your prosperity and
that of your whole house'. P.Oxy XIV 1758^{3b} (11/A.D.) εὐχόμεθα
σε ὑγιαίνειν μετὰ τῶν ἀβασκάντων σου παιδίων.

and so often in the closing greetings of letters.

(3) It is alike futile and unscientific to elaborate a distinction between μετά and σὺν in vernacular Greek.

They are often used interchangeably (see remarks on σὺν). We find either μετά or σὺν linking up persons in a salutation. We find μεθ' ἡμιοχίας or σὺν ἡμιοχία 'increased by a half' in the Papyri. We find μετά and σὺν used with no sensible difference of meaning in the same sentence. (e.g. P.Oxy III 531 ii/A.D.). The old view therefore that σὺν expressed a more intimate association

than $\mu\epsilon\tau\acute{\alpha}$, cannot safely be pressed. $\Sigma\acute{\upsilon}\nu$ is commoner than $\mu\epsilon\tau\acute{\alpha}$ in composition with verbs. But, as a preposition, $\mu\epsilon\tau\acute{\alpha}$ is much the more versatile and varied. Eventually, as modern Greek shows, it proved too strong for $\sigma\acute{\upsilon}\nu$ whose functions were absorbed by $\mu\epsilon$.

Μετά c. Accusative:

I. Place: There is a solitary instance in the New Testament of $\mu\epsilon\tau\acute{\alpha}$ with a local sense = 'beyond', 'behind'.

Heb.9:3 $\mu\epsilon\tau\acute{\alpha}$ τὸ δεύτερον καταπέτασμα 'beyond the second veil'. The idea may be of passing through the 'midst' of the veil and so coming 'beyond' it. Rossberg finds no Papyri parallels. We have found a few:

P.Oxy VI 918 ii¹³ (ii/A.D.) διῶρυξ μεθ' ἧν ὁδός 'beyond which there is a road' (several examples in this document where $\mu\epsilon\tau\acute{\alpha}$ seems to be contrasted with ἀνὰ μέσον 'between').

P.Lond 1722²⁴ (573 A.D.) ῥύμη δημοσία μεθ' ἧν οἰκία Δίου Τελαρίως, 'a public street beyond which is the house of D.' etc. Cf. also P.Oxy XII 1475⁸ (267 A.D.) σὺν ἧ μετὰ τὸν χρόνον ὑπογραφῇ 'with the signature succeeding the date'. P.Oxy XVII 2106²⁷ (iv/A.D.) μεθ' ἧ ῥωμαϊκά, 'followed by Latin'.

II. All the other New Testament uses of *μετά* c. accusative are Temporal. *Μετά ταῦτα* as a formula of transition, abounds. (See the Fourth Gospel, Acts, and Revelation especially). A.T. Robertson thinks the meaning 'after' comes from passing through the midst of an event till you reach a point where you look back on the whole (p.612).

Mt. 1:12 *μετά δὲ τὴν μετοικεσίαν.*

Lu.15:13 *μετ' οὐ πολλὰς ἡμέρας.*

Jo.13:27 *μετὰ τὸ φῶμιον.*

Acts 20:29 *μετὰ τὴν ἄφιξίν μου.*

2 Pet.1:15 *μετὰ τὴν ἐμὴν ἐξοδον*

Papyri* Tebt I 60^{71 (BC118)} *μετὰ τὸν σπόρον* . P.Tebt I 61b^{97 (BC118-7)}

μετὰ τὸν ἐκ τῆς πόλεως ἀνάπλουν. Tebt II 377³⁰ (210 A.D.)

μετὰ τὸν χρόνον παραδώσω. P.Oxy VIII 1103' (360 A.D.) *Μετά*

τὴν ὑπατείαν. P.Oxy X 1279²⁵ (139 A.D.) *μετὰ τὴν πενταετίαν*

P.Oxy XVII 2148⁹ (ii/iii A.D.) *μετὰ τὴν ἑορτὴν ποιήσω.*

With *μετὰ βραχύ* (Lu.22:58), *μετὰ μικρόν* (Mt.14:70)
cf. P.Ryl. II 77⁴¹ (192 A.D.) *μετ' ὀλίγον* 'after a little'.

Μετά τό with infinitive occurs 15 times in the New Testament and makes a neat substitute for a *ὅτε* clause.

Mt. 26:32 *μετὰ δὲ τὸ ἐγερθῆναί με*

Mk. 16:19 *μετὰ δὲ τὸ λαλῆσαι αὐτοῖς.*

Lu. 22:40 *μετὰ τὸ δεῖπνῆσαι*

Acts 15:13 *μετὰ δὲ τὸ σιγῆσαι αὐτοῦς.*

(Not in any of the Johannine writings. But the 'argumentum ex absentia' cannot be pressed. Paul has it but once, μετὰ τὸ δειπνῆσαι (1 Cor. 11:25) exactly as Lu. 22:40).

Papyri: P.Oxy XIV 1771¹⁰ (iii/iv A.D.) μετὰ γὰρ τὸ
 ὁδευσε (= σαι) ταῦτα 'after these things went off'
 (Edd.).

P.Ryl II 237³ (iii/A.D.) μετὰ τὸ εἰσενεγκεῖν) ἕκαστον αὐτῶν

P.Fl.III p.36,194 μετὰ τὸ γράψαι τὴν πρὸ ταύτης ἐπιστολήν.

Notes: Μετὰ in the Papyri sometimes means 'besides',
 e.g. P.Flor 338⁹ (iii/A.D.) ἄλλον γὰρ σπουδαῖον οὐκ ἔχομεν
 μετὰ τοῦτον 'no zealous man besides this one'. P.
 Grenf ii 77²² (iii or iv/A.D.) [τῷ νεκροτάφῳ εἰς τὸ ὄρος
 μετὰ τὸν γεγραμμένου μισθὸν χροῦ) ἔνα 'for the grave-
 digger for the desert journey besides the above-mentioned
 fee one chous of wine', etc. Μεθ' ἄλλα = 'etc' (Oxy XIV
 1637²⁸ 257-9 A.D.). So μεθ' ἑτερα (P.Ryl II 75^{ii,4} ii/A.D.)
 This sense of 'besides' is probably the right one in
 Lu. 12:4 and Jo. 21:1 (where μετὰ ταῦτα, 'besides the events
 narrated...' would suit the idea of an Appendix).

Παρά c. genitive occurs 78 times in the New Testament. It means 'from the side of', 'from the presence of', 'from', and is more intimate than ἀπό.

New Testament examples:

Lu. 2: 1 ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου

8:49 ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου

Acts 9:14 ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων

It is common in both New Testament and Papyri after verbs of asking and receiving, hearing and learning, buying and sending.

Cf. Mt.20:20 αἰτοῦσά τι παρ' αὐτοῦ . Also Jas.1:5 with P.Fay 121¹⁴ (c.100 A.D.) αἰτήσον παρὰ τοῦ κυριῶ

βυρσέως . Cf. Jo.5:34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν

* λαμβάνω, with B.G.U. II 423⁹ (ii/A.D.) ἔλαβα βιάτικον

παρὰ Καίσαρος . Cf. Jo.1:41 εἰς ἐκ τῶν ἀκουσάντων

παρὰ Ἰωάννου with B.G.U. III 846¹⁴ (ii/A.D.) ἤκουσα

παρὰ τοῦ Προσφύμου . Cf. 2 Tim.3:14 εἰδὼς παρὰ

τίνων ἔμαθες with P.Ryl II 244⁸ (iii/A.D.) εὐθέως

ἔμαθον παρὰ Εὐτυχίου ὅτι κτλ.

Cf. Rev.3:18 συμβουλεύω σοι αγοράσαι παρ' ἐμοῦ χρύσιον,

with Hib I 70^a (229-8 B.C.) δέξαι παρὰ Σωίλου. ἐπρίπτο

παρὰ βίωνος . Cf. Jo.1:6 ἐγένετο ἄνθρωπος ἀπεσταλμένος

παρὰ Θεοῦ, with P.Oxy 1872⁶ (v/vi A.D.)

τὰ δὲ ἀποσταλέντα παρ' ἐμοῦ εὐτελέσταια .

II. The last example of *παρά* shows that preposition practically equivalent to *ὑπό* of agent after a passive verb. Though in the 5th or 6th centuries A.D. *παρά* did become a substitute for *ὑπό*, as the Papyri show, we cannot assert that it is simply equivalent to *ὑπό* in the New Testament.

In Lu.1:45 ἔσται τελείωσις τοῖς λαλουμένοις αὐτῇ παρὰ κυρίου, Blass* points out the correctness of the use. "God did not speak Himself, but only His commissioned angel." So too in Mt.18:19 γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, *παρά* simply describes the performance of the request as a quasi-concrete thing proceeding from God. The emphasis is on the Divine Source rather than the Divine Agency. Cf. Jo.1:6.

Most of the genuine examples of *παρά* (Agent) belong to the 5th and 6th centuries A.D.

P.Oxy VIII 1165¹⁰ (vi/A.D.) ἐπηρεασθεῖς πάλιν παρὰ τῶν ἀπὸ Τερύθειας 'when I was injured by the inhabitants of T.'.

Earlier examples do, however, exist:

P.Ryl II 98(a)⁷ (154-5 A.D.) βούλομαι ἐπιχωρηθῆναι παρ' ὑμῶν θηρεύειν καὶ ἀγριεύειν, 'I desire to be granted a permit by you for hunting etc.'.

Tebt I 12¹⁵ ἐκομισάμην τὰ παρὰ σοῦ γραφέντα ἐπιστόλιον. (BC118)

Tebt I 34⁶ (100a) τοῦ παρ' αὐτοῦ ἀπηνυμένου. 'The person arrested by him'.

* Grammar, p.138.

III. Mk.3:21 of παρ' αὐτοῦ, deserves separate treatment. The context will not allow the general meaning of the phrase in the Papyri, viz. "The agents, assigns, or employees of some person". It demands the meaning 'relatives' or 'friends'. And the Papyri use the phrase thus:

P.Oxy XII 1767²² (iii/A.D.) ἀσπάζομεν τὴν μητέρα μου καὶ Ἀπολλῶν καὶ [τροῦς] παρ' ἡμῶν [π]ᾶντας [κατ'] οὐομα, 'I greet my mother and Apollon and all our family individually'. Also P.Oxy II 298⁵⁷ (i/A.D.).

x P.Cairo Zen. 59426⁴ (260-250 B.C.) τὴν πᾶσαν ἐπιμέλειαν ποιοῦμαι ὅπως ᾧ μηθεὶς ἐνοχλήῃ τοὺς παρὰ σοῦ, 'I am taking the utmost care that no one troubles your people'.

F.Tebt III 796⁵ (185 B.C.) καθευδούτων] τῶν παρ' ἡμῶν ἐν τοῖς οἴκοις τῶν θυρῶν κεκλειμένων, 'while our people (i.e. family) were asleep in their chambers with the door shut'.

P.Ryl II 145⁸ (38 A.D.) πλείστας ὀ[φ]ρ[ι]ς τοῖς παρ' ἐμοῦ συντελῶν, 'heaping insults on my dependants'.

x Revillout, Mélanges, p.295⁷ (130 B.C.) καλῶς ποιήσεις παρακαλῶν σαυτὸν καὶ τοὺς παρ' ἡμῶν, 'please exhort yourself and our dependants to take courage'.

The meaning of of παρ' αὐτοῦ in Mk.3:21 is then 'his family' or 'his dependants' (Joseph being dead and Jesus, the eldest, the Head of the house).

Cf. Mk. 5:26 τὰ παρ' ἐαυτῆς 'her means'.

Lu.10: 7 ἐσθίουντες καὶ πίνοντες τὰ παρ' αὐτῶν.

Phil.4:18 δεξιόμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὅμων.

Papyri: P.Hib I 41¹⁰ (c.261 B.C.) συμβαλὼν παρὰ σαυτοῦ

'and contribute it from your own funds'.

X B.G.U. 1079³¹ (41 A.D.) εἰὰν τὰ παρὰ σαυτοῦ ποίσης, οὐκ εἶ μεμπτές, 'if you attend to your business, you

are not to be blamed'.

[Tebt I 24¹⁵ εἰλήφεν τὰ παρὰ σοῦ

Tebt I 38² τὰ παρὰ τοῦ θεῶν]

Notes: Sometimes ἀπό replaces παρὰ: e.g. Acts

9:13 ἠ'κουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου. 1 Jo.

1:5 ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ. 1 Cor.11:23 ἐγὼ γὰρ
παρέλαβον ἀπὸ τοῦ Κυρίου, 'the common commercial ἔσχον
ἀπὸ (for παρὰ) σοῦ may save us from over-refining
in 1 Cor.11:23' (Moulton: Proleg.p.246).

Παρά c.dative is found 50 times in the New Testament. Only once is it found after a verb of motion (Lu.9:47); only once with a dative of Thing (Jo.19:25). Its commonest use is with a dative of Person, usually a personal pronoun. The phrase *παρὰ θεῷ* occurs 15 times.

I. *Παρά* c. dative of Thing: Jo.19:25 εἰστήκεισαν δὲ παρὰ τῷ σπυρῷ τοῦ Ἰησοῦ .

Papyri: P.Ryl II 174⁷ (112 A.D.) φακὸς παρὰ ῥινὶ ἐξ ἰρριστερῶν 'a mole at the left side of her nose'. Cf. P.Oxy I 120²³ (iv/A.D.) παρὰ τῇ τάξει ὄντα 'engaged at his post', and P.Oxy VIII 1101¹² (367-70 A.D.) κεκώλυται παρὰ τοῖς νόμοις τοῦτο .

II. The ordinary use of *παρά* c. dative 'by', 'besides' needs little comment.

Lu. 9:47 ἐπιλαβόμενος παίδιον ἐστήσεν αὐτὸ παρ' ἑαυτοῦ.

2 Tim.4:13 οὐκ ἀπέλειπον ἐν Τρωάδι παρὰ Κάρπῳ

More interesting is the use of *παρά* (generally with a personal pronoun) to signify 'at the house of' (Lat. 'apud', French 'chez', Germ. 'bei').

Lu. 11:37 ὅπως ἀριστήσῃ παρ' αὐτοῦ.

19: 7 παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι .

Acts 9:43 μεῖναι ἐν Ἰόππῃ παρὰ τινὶ Σίμωνι βυρσεῖ.

21:16 ἄγοντες - παρ' ᾧ ξενισθῶμεν .

Papyri: P.Oxy III 471 col iii⁵¹ (ii/A.D.) [ἡ]αῖς πᾶσαν
 ἡμέραν εἰσπίνει παρὰ σοί] . P.Flor 127⁸ (256 A.D.) καὶ
 γὰρ προηγήμεθα] παρὰ σοὶ καταχθῆναι . Cf. Lu.19:7
 (above). B.G.U. 1107⁶ (3 B.C.) θηλάσειν ἔξω παρ' ἐφ' ἧς
 'To suckle outside at her own home'. P.Cornell 9⁶ (206
 A.D.) λειτουργήσασθαι παρ' ἡμῶν 'to perform at my house'.

III. The figurative use generally has the meaning
 'in the judgment of', 'in the eyes of'. So παρὰ Θεῶ, παρὰ
 Πατρὶ , παρὰ Κυρίῳ etc.

Lu. 1:30 εὖρες γὰρ χάριν παρὰ τῷ Θεῷ.

Acts 26:8 τί ἀπίστον κρίνεται παρ' ὑμῶν.

Rom. 12:16 μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς

Jas. 1:27 ὁρθοκείν καθαρὸν καὶ ἀμίαντος παρὰ τῷ Θεῷ.

Papyri: P.Flor 338¹⁸ (iii/A.D.) ἐμιάνθην γὰρ παρὰ
 πᾶσι, 'for I was besmirched in the eyes of all men'. P.
 Oxy XIV 1677⁹ (iii/A.D.) ἵνα μὴ ὀχληρὰ γένη παρ' ἀνθρώποις
 'that you may not become wearisome to them'.

In illustration of παρὰ Θεῷ etc. we may adduce the
 very frequent prayer-formula in letters. P.Fay 127⁴
 (ii/iii A.D.) τὸ προσκύνημά σου ποιῶ παρὰ τῷ κυρίῳ
 Σαράπιδι, though παρὰ is almost local here. P.Oxy X
 1299³⁴ (iv/A.D.) πρὸς μὲν πάντων εὐχόμεαι σοὶ ἐγείναι καὶ
 δλοκληρεῖν παρὰ τῷ κυρίῳ Θεῷ.

Class. Phil xxii, p.243⁴ (ii/A.D.) ἡγῶν κῶτὸς ὀγειαίνω καὶ
τὸ προσκύνημα σου ποιῶ παρὰ τοῖς εὐθόδε θεοῖς. . Etc.

Notes: ἔχειν παρ' ἐαυτῷ 'have by one' is found
often in the Papyri, e.g. P.Fay 121⁹ (c.160 A.D.). Notice
P.Oxy 1220⁹ (iii/A.D.) οὐδὲν βλεῖτω φάῳλον παρ' ἐμοί, 'I
see nothing bad in my behaviour (Edd.). It is a fair
parallel to II Cor I:17 ἵνα ᾗ παρ' ἐμοῖ τὸ ναὶ καὶ οὐ.

Παρά c. accusative occurs 60 times in the New Testament. This small total may reflect the competition of πρὸς. Curiously enough, the Johannine writings contain no examples of the preposition with this case, although the Fourth Gospel uses παρά c. genitive oftener than any other New Testament document. Nor do the Catholic Epistles have it.

I. Local: παρά c. accusative = 'beside', 'along', is used in the New Testament after verbs of Motion and verbs of Rest. It is found with εἶναι where we should expect παρά c. dative, and it can even stand alone, as οἱ παρὰ τὴν ὁδόν (Mk.4:15).

New Testament examples:

Mt. 4:18 περιπατῶν δὲ παρὰ τὴν θάλασσαν

13: 4 ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν.

Acts 16:13 ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμόν.

Mk. 4: 1 ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν.

Acts 22:3 ἀνατεθραμμένος ... παρὰ τοὺς πόδας Γαμαλιήλ.

10:6 ὧ ἐστὶν οἰκία παρὰ θάλασσαν.

Heb.11:12 ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης.

x Papyri: B.G.U. I 38¹⁷ (ii/iii A.D.) καθ' ἡμέραν ὑπάγω παρὰ Ξεραπιάδα. P.Oxy XII 1489³ (iii/A.D.) τὸ κιθώνιον ἐβλέλισμε παρὰ Τεκουῶσαν εἰς τὸν πολῶνα. Cf. 2 Tim. 4:13. P.Oxy XIV 1674⁹ (iii/A.D.) θεὸς τὴν οὐτὴν πλίνθον

- παρὰ τὴν πλάτην, 'alongside the wall'. P.Ryl II 125
(28-9 A.D.) ἀπηνέγκατο παρ' ἑαυτὸν 'he had them carried
to his home'. P.S.I. 1080⁵ (iii/A.D.) πρὶν μεταβῶμεν
παρὰ Ἀγαθῶν.
P.Par 47⁷ (c.152 B.C.) οἱ παρὰ σε θεοί 'your gods'.
P.Oxy XIV 1631¹⁸ (280 A.D.) καὶ οἴνου παρὰ ληνὸν κερακίων
τεσσάρων, 'four jars of wine at the vat'. P.Oxy XVII
2154²⁵ (iv/A.D.) μὴ ὑβρισθῶ παρὰ τοὺς πάντας 'before all'.
P.S.I. 1016²⁵ (129 B.C.) οὐλή παρὰ χαλινὸν δεξιῶν etc.

II. (a) The Figurative sense grows naturally out of the Local. To go 'alongside' is often to go 'beyond' and to go 'beyond' is often to go 'against' or 'contrary to'.

Lu. 3:13 μηδὲν πλέον παρὰ τὸ διατεταγμένον.

Acts 18:13 παρὰ τοῦ νόμου.

Rom. 1:26 παρὰ φύσιν

4:18 ὅς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν.

Gal. 1: 8 παρ' ὃ ἐὺηγγελισάμεθα ὑμῖν.

2 Cor. 8:3 παρὰ δύναμιν αὐθαίρετοι.

P.Fay 106⁸ (140 A.D.) παρὰ τὰ ἀπηγορευμένα, 'con-
trary to the prohibition'. P.Ryl II 105²⁷ (36 A.D.) εἰάν τι
παρὰ τὸ δεόν γένηται 'if any contravention of what
is right occurs'. P.Tebt III 726⁵ (ii/B.C.) παρὰ τὸ
καθῆκον 'wrongly'. P.Tebt III 756¹⁷ (174 B.C.) παρὰ φύσιν

πρᾶξεν, 'unnaturally'. P.Tebt III 785¹⁷ (c.138 B.C.) καὶ διασεῖσαι με βουλομένη παρὰ τὴν δὴν πρᾶξαισιν καὶ τὸ καλῶς ἔχου 'she wishing to practise extortion on me contrary to your intention and the right'. P. Lond 1915¹⁹ (330-40 A.D.) and P.Fl. III 146b² παρὰ δύνανιν 'beyond one's means'.

(b) Παρά = 'beyond' in the sense of 'more than' has already been discussed at some length in Part I of this thesis. It occurs no less than 8 times in Hebrews, where doubtless Semitic influence must be acknowledged. But, as we have shewn earlier, παρὰ in this sense (with or without a comparative adjective) has Attic antecedents, exists in the Papyri, and survives in modern Greek.

(c) An interesting usage crops up in II Cor. 11:24. τεσσαράκοντα παρὰ μίαν ἔλαβον, 'forty lashes all but one'. Joseph (Antiq. IV, 8, 1) has τεσσαράκοντα ἑῶν παρὰ τριάκοντα ἡμέρας, 'all but thirty days'. Modern Greek has the idiom: τρεῖς παρὰ τέταρτο, 'a quarter to three'. And the Papyri yield a number of illustrations: P.Oxy II 264⁴ (54 A.D.) ἰδὸν γερδι[ακὸν] πλ[η]χῶν γερδιακῶν τριῶν παρὰ παλαιστᾶς δύο, 'a weaver's loom measuring three weaver's cubits all but two palms'. P.Oxy VIII 1131⁵ (v/A.D.). P.Oxy XIV 1729¹ (iv/A.D.). P.Hamb 86¹⁹ (ii/A.D.) πεπραγάκαμεν τὰ ἐν ταῖς κληρουχίαις χορτάρια παρὰ περιχώματα ἕξ 'we have sold the grass in the cleruchies

excepting the six basins'. Also P.Grenf ii, 87.¹⁶

B.G.U. 1079¹⁵ (41 A.D.).

(d) In 1 Cor.12:15 we find *παρὰ τοῦτο* in the sense of 'ideo'. The idiom is classical, and resembles the use of the Latin *propter*, which has the local significance 'alongside' (*propter flumen*) as well as the causal (*propter hoc*). Farrar (*Greek Syntax*, p.104) aptly cites the colloquial English 'It's all along of his own neglect'. The Papyri afford some good parallels: P.Oxy XIII 1420⁷ οὐ παρ' ἐμὴν δὲ αἰτίαν οὐ κατεχωρίσθησαν 'it is not my fault they have not been presented'. P.Ryl II 88²⁴ (156 A.D.) [Ἐάντι] παρὰ τὴν ἐμὴν ἀμέλειαν γένηται 'if anything occurs because of my neglect'. P.Ryl II 243⁶ (ii/A.D.) ἐπισητάμενος ὅτι οὐδὲν παρὰ σὲ γέγονε, 'knowing that nothing has occurred through any fault of yours'.

Notes: *Παρά* c. accusative of Time is also found in the Papyri. With the New Testament *παραχρήμα* cf. P. Oxy XVII 2130¹⁴ (267 A.D.) παρ' αὐτὸ προσήγαγον ὑμῖν ἐκκλήτου βιβλία 'I immediately presented to you our petition of appeal'. P.Oxy III 472 col ii¹⁰ (c.130 A.D.) has παρὰ τὸν τῆς προνοίας χρόνον 'during the period of his stewardship, P.Oxy IV 731⁷ (8-9 A.D.) παρ' ἡμέραν = 'daily', and P.Ryl II 239¹¹ (iii/A.D.) παρ' ἑκάστα γὰρ τὰ κτήνη ἀνέρεται. 'for the animals go up continually'.

Περί c. genitive occurs 291 times in the New Testament, and with the doubtful exception Acts 25:18 (possibly local) always in a figurative sense. Two points about its New Testament usage should be remarked. (1) περί c. genitive is specially common in the Fourth Gospel: it occurs 70 times. Doubtless the abundant use in the Fourth Gospel of verbs like μαρτυρεῖν, λέγειν, λαλεῖν, γράφειν is the real cause of the preposition's frequency. (2) Περί c. genitive does not occur in the Apocalypse. Let those who think the same hand wrote both the Fourth Gospel and the Apocalypse, explain that fact away!

I. Περί = 'concerning', 'about', is found after verbs of 'saying', 'feeling', 'asking', 'caring', 'praying', etc. Indeed περί may occur with almost any verb where the notion of 'about', 'concerning' is natural. We have made a brief list of some verbs found with περί common to both New Testament and Papyri: ἀγγέλλειν, γινώσκειν, γογγύζειν, γράφειν, δηλοῦν, ἐγκαλεῖν, ἐλέγχειν, ἐντελλέσθαι, ἐντογχάνειν, ἐξετάζειν, ἐπερωτᾶν, ἐπιστέλλειν, εὐχεσθαι, λαλεῖν, λέγειν, μαρτυρεῖν, μελεῖν, μεριμνᾶν, πυνθάνεσθαι, etc.

Here are some typical New Testament uses with Papyri parallels:

Mt. 2:8 παρευθύντες ἐξετάσαι ἀκριβῶς περὶ τοῦ παιδίου.

Cf. P.Oxy XIV 1669¹ (iii/A.D.) ἐνετειλάμην σοι ἐξετάσαι περὶ τοῦ συναγοραδίκου.

'I bade you enquire about the purchased corn'.

Mt. 6:28 *περὶ ἐνδύματος τί μεριμνᾶτε;*

Cf. P.Oxy VII 930⁹ (ii/iii A.D.) *ἡμερίμνου γὰρ περὶ αὐτοῦ*

'I was worrying about him'.

Lu. 4:10 *τοῖς ἄγγελοις αὐτοῦ ἐντελείται περὶ σοῦ.*

Cf. P.Oxy III 527² (ii/iii A.D.) *καθὼς ἐνετείλω μοι περὶ Σερήνου.*

'in accordance with your instructions concerning S.'

Jo. 1:15 *Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ.*

Cf. P.Oxy 930¹⁶ (iii/iv A.D.) *ἐμαρτύρει δὲ πολλὰ περὶ τοῦ παιδαγωγοῦ σου.*

Jo. 6:41 *ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ.*

Cf. P.Oxy I 33 col iii L.14f. (ii/A.D.) *Ῥωμαῖοι γογγύζουσι, Αὐτοκρατῶρ. Περὶ τίνος; Οὐπάτος περὶ τῆς ἀπάξεως.*

Luke and Paul (especially Luke) are fond of the neat idiom *τὰ περὶ τίνος* : Lu.24:19 *τὰ περὶ Ἰησοῦ* . Acts 1:3 *τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ* . Acts 24:22 *τὰ περὶ τῆς δόξου* . Eph.6:22 *ἵνα γυνώτε τὰ περὶ ἡμῶν* . Phil. 2:19 *γνοὺς τὰ περὶ ὑμῶν* etc. The Papyri have it too:- P.Fay 130¹³ (iii/A.D.) *τὰ περὶ τῆς πόλεως* (tell me) 'the news of the metropolis'. P.Oxy I 123⁶ (iii or iv/A.D.) *τὰ περὶ τῆς δολοκληρίας ὑμῶν*, 'news of your welfare'. P. Oxy XIV 1681²¹ (iii/A.D.) *τὰ περὶ ἐμοῦ ἐξηγήσασθαι* 'to tell you my news', etc.

II. Paul sometimes puts *περὶ* at the beginning of a complete sentence as a sort of absolute phrase or 'expon-

endum'. It is like our 'à propos of', 'with regard to', 'as to' - a sign of loose sentence-building, which the careful litterateur would eschew.

1 Cor 7:1 περὶ δὲ ὧν ἐγράψατε μοι.

16:1 περὶ δὲ τῆς λογίας ... διέταξα

16:12 περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτόν.

Papyri: P.Oxy I 121¹³ (iii/A.D.) περὶ τῶν ταύρων , ἐργαζέσθων, 'with regard to the bulls, make them work'.

P.Oxy XII 1767^{17b} (iii/A.D.) περὶ τοῦ εὐτολιδίου τῆς ἀδελφῆς σου τί βούλει ἀγγραφῆσθαι ἢ παραπέμψασθαι δηλώσεις μοι εὐ τάχει, 'with regard to the note of your

sister, inform me quickly what you wish brought or sent along'. P.Eleph 13⁵ (222 B.C.) περὶ δὲ τοῦ σίναριου

πραξιάδης οὕτω εἰσελήλυθεν ἐξ ἀγροῦ, 'about the wine, P. has not yet come in from the country'. P.Ryl II 229¹²

(38 A.D.) περὶ δὲ τῆς τροφῆς τῶν χοιριδίων ... πρόχρησον ἕως οὗ παραγένηται, 'as for the pigs' fodder ... make provision until I come'.

III. Finally, in several passages περί = 'for', 'on account of' and so is practically equivalent to ὑπέρ.

This is not a surprising interchange. To pray 'concerning' a thing is generally tantamount to praying 'for' it. Sometimes indeed the MSS. vary between ὑπέρ and περί .

In Gal.1:4 W.H. read ὑπέρ rather than περί ; in Heb. 5:3 W.H. prefer περί to ὑπέρ . Eph.6:18f is a good example of the practical equivalence of the two prepositions: δεήσει περί πάντων τῶν ἁγίων , καὶ ὑπὲρ ἐμοῦ

Compare Mt.26:28 τὸ περί πολλῶν ἐκχυννόμενον with Mk.14:24 τὸ ἐκχυννόμενον ὑπὲρ πολλῶν . Other New Testament examples are:

Lu. 6:28 προσεύχεσθε περί τῶν ἐπηρεαζόντων ὑμᾶς Cf.Mt.5:44

Jo. 17: 9 οὐ περί τοῦ κόσμου ἐρωτῶ.

I Cor.1:13 ἐσταυρώθη περί ὑμῶν.

1 Pet.3:18 Χριστὸς ἅπαξ περί ἁμαρτιῶν ἑπάθεν, δίκαιος ὑπὲρ ἀδίκων.

The Papyri shew περί thus used:

P.Tebt II 408⁵⁶ (3 A.D.) παρακαλῶ σε περί υἱῶν μου τῆς φιλοστοργίας τῶν περί Ζωτήριχον μὴ εἶσαι πυρὸν αὐτοῖς δοθῆναι .

P.Giess.17⁴ (ii/A.D.) καὶ εὐχομαι πάντοτε περί τῆς υἱείας σου.

P.Oxy X 1298⁴ (iv/A.D.) πρὸ πάντων εὐχομαι τῷ κυρίῳ Θεῷ περί τῆς ὁλοκληρίας σου καὶ τῶν φιλάτων σου.

Notes: (1) This confusion of περί and ὑπέρ has parallels in classical Greek, which says κινδυνεύειν περί τινος , ἐγκ αλεῖν τινι περί τινος , etc. Jannaris (an Historical Greek Grammar, § 1686) describes this interchange as an acknowledged characteristic of the language. Sharp (Epictetus, p.93) cites this excellent

example from Epictetus ii. 13. 18, where the two prepositions are used "in parallel clauses in the same sense". τί οὖν σοὶ μέλει περὶ τῶν ἀλλοτριῶν ; ... Τί οὖν ἀγωνίας ὑπὲρ τῶ ἀλλοτριῶν ; with ἀγωνιᾶν ὑπέρ here compare P.Par 44⁷ ἀγωνιῶ γὰρ περὶ σοῦ

(2) Torrey thought the frequency of περί in the Fourth Gospel (περί 70 times, ὑπέρ 14 times) due to the translation of the Aramaic ܥܝܢܐ. But Colwell (The Greek of the Fourth Gospel', p.84) shews that the "frequent use of περί " in "John" is not quite as frequent as the use of this preposition in Epictetus and the Papyri, so making it impossible to regard the frequency of περί or its interchange with ὑπέρ as a Johannine Aramaism.

Περί (c. accusative 38 times in New Testament)
is found in local, temporal and figurative significances.
Matthew, Mark, Luke and the Pastorals alone have it more
than once. The fact that the Pastorals, brief though
they are, have it 6 times, whereas the admittedly gen-
uine let ^{ἔχουσι} ^{περὶ} ^{τοῖς} ^{στέρνοις} .

idiom τὸ Papyri: P.Par 10" ^{περὶ} ^{τὸ} ^{σῶμα} ^{χλαμύδα} ^{καὶ} ^{πε}
nonthele Thrice in the New Testament and frequently in the
x of the Pastorals' authorship.

I. Local: 'around'.

Mt. 3: 4 ^{εἶ} ^{χεν} ... ^{βύνην} ^{δερματίνην} ^{περὶ} ^{τὴν} ^{ὀσφὺν} ^{αὐτοῦ}.

Mk. 9:42 ^{εἰ} ^{περίκειται} ^{μύλος} ^{οἰκὸς} ^{περὶ} ^{τῆς} ^{τράχηλου} ^{αὐτοῦ} ;

Lu.13: 8 ^{ἕως} ^{ὅτου} ^{σκάψω} ^{περὶ} ^{αὐτὴν}

Rev.15:6 ^{περιεβωσμένοι} ^{περὶ} ^{τὰ} ^{στήθη} ^{βύνας} ^{χρυσᾶς}.

Rev.15:6 ^{περιεβωσμένοι} ^{περὶ} ^{τὰ} ^{στήθη} ^{βύνας} ^{χρυσᾶς}.

N.B.: Here once again the accusative has supplanted
the dative; for the classical construction is: ^{Θώρακα}
^{ἔχουσι} ^{περὶ} ^{τοῖς} ^{στέρνοις} .

Papyri: P.Par 10" ^{περὶ} ^{τὸ} ^{σῶμα} ^{χλαμύδα} ^{καὶ} ^{περίσωμα}.

Thrice in the New Testament and frequently in the
Papyri ^{περί} denotes 'in the neighbourhood of' a place
or town.

Mk. 3: 8 ^{περὶ} ^{τύρον} ^{καὶ} ^{Σιδῶνα} ^{πλήθος} ^{πολύ}.

Acts 28:7 ^{εὐ} ^{δὲ} ^{τοῖς} ^{περὶ} ^{τὸν} ^{τόπον} ^{ἐκεῖνον} ^{ὑπῆρχεν} ^{χώρια}.

Ju. 7 ^{ὡς} ^{Σόδομα} ^{καὶ} ^{Γόμορρα} ^{καὶ} ^{αἱ} ^{περὶ} ^{αὐτὰς} ^{πόλεις}.

Papyri: P.Tebt I 56¹² (130-21 B.C.) ζητήσας μοι περὶ τὴν κώμην σου εἰς τὴν τοσφὴν ἡμῶν γῆς ἀρούρας πέλτε 'by seeking out in the neighbourhood of your village 5. arouræ for our maintenance'. Περὶ κώμην is very frequent.

The phrase οἱ περὶ αὐτόν (like οἱ σὺν τινι , οἱ μετὰ τινος) occurs several times in the New Testament, denoting a man's associates, followers, etc.

Mk. 4:10 οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα .

Lu.22:49 ἴδουτες δὲ οἱ περὶ αὐτοῦ .

Cf. P.Oxy III 471 col ii¹³ (ii/A.D.) τὴν οὐσίαν αὐτοῦ καὶ τῆς γυναικὸς καὶ τῶν περὶ αὐτοῦ, 'and of his friends'.

P.Oxy III 475¹⁷ (182 A.D.) ἓνα τῶν περὶ δὲ ὑπηρετῶν 'one of your servants'. P.Oxy XIV 1631⁸ (280 A.D.) ἡμεῖς μὲν οἱ περὶ τοῦ (Αὐρήλιον Κτιστόν) 'we the party of A.K.'

Often this usage denotes 'servants' or 'employees':

e.g. P.Cairo Zen.59003²¹ (259 B.C.) τέσσαρες τῶν περὶ Ἀπολλώνιον τὸν διοικητήν, 'all four in the service of A. the dioecetes'. So also P.Columbia 270 col i²⁷ (256 B.C.) etc.

The classical idiom οἱ περὶ Παῦλον 'Paul and his friends' is found in Acts 13:13, and is common enough in the Papyri:

P.Grenf I 21¹⁶ (126 B.C.) αἱ περὶ Ἀπολλωνία 'Apollonia and her sisters'. P.Ryl 65⁸ (67 B.C.?) τοὺς περὶ

τὸν Π[ε] τοσεῖριν καὶ Παρεῖν, 'Petosiris, Paris and their supporters'. P.Tebt II 408⁸ (3 A.D.), P.Fay 34'' (161 A.D.), P.Oxy 1275¹⁰ (iii/A.D.) etc.

II. Temporal: 'about', 'towards' (9 times in the New Testament).

Mt. 20: 3 ἐξελθὼν περὶ τρίτην ὥραν.

Mk. 6:48 περὶ τετάρτην φυλακὴν τῆς νυκτός

Acts 10:3 ὥσεί περὶ ὥραν ἐνάτην

Papyri: P.Tebt 15² (BC 114) ὥσει περὶ ὥραν 'about the 11th hour'. P.Oxy VIII, 1114, col i²⁴ (237 A.D.) περὶ ὥραν τρίτην, P.S.I. 184⁵ (292 A.D.) χθές περὶ ἑκτὴν ὥραν.

III. Figurative Use: If it is possible to elaborate a distinction between *περί* c. accusative and *περί* c. genitive = 'concerning', it is that *περί* c. accusative denotes the object of the action or of the pains expended, *περί* c. genitive the subject of speech or thought. But the Koine writers do not often write with this precision. Lu.10:40 has περιεσπάτο περὶ πολλὴν διακονίαν whereas P.Tebt I 30¹⁸ has περισπώμενος περὶ ἀναγκαίων.

With the following New Testament examples -

Mk. 4:19 ἃ περὶ τὰ λοιπὰ ἐπιθυμίαι

Lu.10:41 τυρβώξῃ περὶ πολλά.

Acts 19:25 τοῦς περὶ τὰ τοιαῦτα.

1 Tim.1:19 περὶ τὴν πίστιν ἐναυάγησαν.

6: 4 νοσῶν περὶ ζητήσεως.

compare these from the Papyri:

P.Oxy I 51¹⁰ (173 A.D.) καὶ προσφωνῆσαί σοι ἦν ἐὰν
καταλάβωμαι περὶ αὐτὸ διάθεσιν, 'to report to you my opin-
ion of it'. P.Oxy I 124⁵ (iii/A.D.) περὶ τὸν [γράμην]
ἐδυστύχουν 'were unlucky as to marriage'. P.Oxy VI
886⁵ (iii/A.D.) ὁ δὲ τρόπος ἐστὶν τὰ περὶ τὰ γράμματα κθ
'the method is concerned with the 29 letters'.

P.Oxy VIII 1121¹⁶ (295 A.D.) καὶ ὥς ἐμοῦ περὶ τὴν συμφορὰν
οὔσης, 'while I was occupied with my trouble'.

P.Oxy X 1298⁸ (iv/A.D.) πᾶσι (κι) ἐ (= αἰ) λείσχε (= αι) τοῦ κόσμου
περὶ ἐμὲ γίνοντε, 'all the vain ^{talk} ~~leth~~ of the world besets me'.

P.Ryl II 114⁴ (c.280 A.D.) τὸ μετροφιλὲς σου αἰσθημένη ... καὶ
περὶ πάντας κηδεμονίαν, 'perceiving your love of
equity and care for all'. P.Ryl II 244⁹ (iii/A.D.) καὶ οὐκέτι
περὶ τοῦτο γέγονα, 'I have done nothing further
in the matter'.

Finally, with Phil.2/23 ὥς ἂν ἀφίδω τὰ περὶ ἐμέ.
compare Ep.pr.36⁶ (διασάφη)σόν μοι τὰ περὶ Ἀπολλώνιου καὶ
τὰ περὶ σαυτόν.

Πρό occurs in the New Testament 48 times. It is confined to Matthew and John's Gospels, the Lucan writings and the Pauline epistles (12 times). Πρό does not survive in the modern Greek vernacular. Its New Testament uses are (1) of Place, (2) of Time, (3) of Superiority or Preference. Πρό προσώπου (common in Luke) is a translation Hebraism. There is a curious use of πρό in John 12:1, to be discussed in a special note. All these uses - save the translation Hebraism - find illustration in the Papyri.

I. Place: This classical use occurs only 4 times in the New Testament. Acts 12:6, πρό τῆς θύρας, Acts 12:14 πρό τοῦ πολωνος, Acts 14:13 πρό τῆς πόλεως, Jas 5:9 πρό πᾶν θυρῶν. The influx of the improper prepositions ἐμπροσθεν, ἐναντίον (both classical) ἀπέναντι, ἐνώπιον, κατενώπιον, ἐναντι, κατέναντι (all belonging to the Koine) is undoubtedly the reason for the scarcity of local πρό. (These improper prepositions were widely used in the LXX as translating more closely the Hebrew 'לפני, 'בפני). The Papyri afford the following illustrations:

P.Hib I 29¹³ (c. 265 B.C.) [πρό] [τῶ] ἀγορανομίου ἐκτιθέτωσαν(?)

'let them expose it in front of the agoranomus' office' (?).

P.Ryl II 233⁸ (ii/A.D.) οἱ ἐχόντες πρὸ τοῦ πυλῶνός σου τὸν φιλὸν
τόπον 'the owners of the open plot in front
of your gate'. O.G.I.S. 50¹² (iii/B.C.) ἀναθεῖναι πρὸ τοῦ νεῶ
τοῦ Διονύσου.

II. Time: Temporal πρὸ occurs 26 times in the New
Testament (we include Col.1:17 καὶ αὐτὸς ἐστὶν πρὸ πάντων)
and is also frequent in the Papyri. Typical New Testa-
ment examples are: Mt. 5:12 τοὺς πρὸ ἡμῶν , Mt. 8:29 πρὸ
καιροῦ , Mt.24:38 πρὸ τοῦ κατακλυσμοῦ , Lu.11:38 πρὸ
τοῦ ἀρίστου , Jo.11:55 πρὸ τοῦ πάσχα , Acts 21:38 πρὸ
τούτων τῶν ἡμερῶν , 2 Cor.12:2 πρὸ ἐτῶν δεκατεσσάρων ,
Gal.1:17 τοὺς πρὸ ἐμοῦ ἀποστόλους , Eph.1:4 πρὸ καταβολῆς
κόσμου , 2 Tim.4:21 πρὸ χειμῶνος.

P.Oxy I 33⁵ (ii/A.D.) τοὺς πρὸ ἐμοῦ τελευτήσαντας.
P.Oxy III 486¹⁸ (131 A.D.) ἀποθαινεῖν πρὸ τῆς δίκης . P.Oxy
VIII 1121¹³ (295 A.D.) πρὸ ὀλίγων τούτων ἡμερῶν 'a few
days ago'. P.Oxy VIII 1132⁶ (c.162 A.D.) πρὸ προθεσμίας
'before the appointed time'. P.Oxy X 1269⁵ (ii/A.D.) τῇ πρὸ
σοῦ ἐξηγητῇ 'your predecessor as exegetes'. P.Oxy
XIV 168⁷ (iii/A.D.) πρὸ χειμῶνος καταλιῖψαι τὴν Αἴγυπτον
'to leave E. before winter', cf. 2 Tim.4:21. P.Oxy
XIV 1685⁷ (158 A.D.) τὰς πρὸ τοῦ ἐσπαρμένους ἀρούρας 'the
previously sown arourae'. (πρὸ τοῦ is classical).
P.Oxy XIV 2113²³ (316 A.D.) πρὸ τοῦ καιροῦ τοῦ τέλους

'before the end of the time'. P.Hib I 60⁴ (c.245 B.C.) πρὸ
 ἑκτῆς ὥρας . P.Hamb. 86⁷ (ii/A.D.) πρὸ τοῦ ἡγεμόνος
 παραγενοῦ 'come before the prefect'.

Under this head falls πρὸ c. articular infinitive,
 a neat idiom 9 times in the New Testament expressing a
 subordinate clause of antecedent time. Mt.6:8 πρὸ τοῦ
 ὑμᾶς αἰτῆσαι αὐτόν , Lu.2:21, 22:15 πρὸ τοῦ με πάσχειν ,
 Jo.1:49⁸ πρὸ τοῦ σε Φιλιππου φωνῆσαι . 17:5 πρὸ τοῦ τὸν
 κόσμον εἶναι . Gal.2:12 πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου.

Papyri parallels are not plentiful:

P.Tebt III 755⁹ (ii/B.C.) ὅπως σοι συλλαλήσω πρὸ τοῦ με
 καταπλεῦσαι 'in order that I may have a talk with
 you before I sail down'.

P.Fay 136⁶ (iv/A.D.) πρὸ τοῦ τις ὑμᾶς ἐνέγκῃ 'before
 someone fetches you'.

III. The New Testament has πρὸ twice of Preference:

'before all'. Jas.5:12 πρὸ τούτων δὲ ἀδελφοί μου μὴ
 ὀμνύετε . 1 Pet.4:8 πρὸ πάντων τῇν εἰς ἑαυτοὺς ἀγάπην
 ἐκτενῇ ἔχοντες . The private letters of the Papyri
 abound in this formula. We need only quote P.Oxy 292¹⁰
 (c.25 A.D.) πρὸ μὲν πάντων εὐχόμεαι θεοῖς πᾶσι [εἰ] πως
 ὑγιαίνοντας ὑμᾶς ἀποχάβω, 'first of all I pray to all
 the gods that I may receive you in good health'. Πρὸ
 παντός , πρὸ τῶν ὄλων are also found.

Note on Jo.12:1: πρὸ ἑξ ἡμερῶν τοῦ Πάσχα . It cannot be denied that this prepositional phrase, on a casual consideration, looks very like an imitation of the Latin 'ante diem tertium Kalendas'. This impression seems strengthened when we find the phrase in the Papyri where a Latin original lies behind the Greek, e.g. P.Oxy IX 1201²⁰ (258 A.D.) πρὸ ἡ καλ(αυδῶν) Ὀκτωβρίῳ 'the 8th day before the Calends of October'. (This phrase is a ἑρμηνεία πρὸς Ῥωμαίων). Moulton's very able defence of the idiom against the charge of Latinism shows the danger of such snap-judgments. (Prolegomena, p.101). His parallels from Greek literature when combined with those of Schulze, justify him in saying that "the hypothesis of Latinism is utterly improbable". Cf. Amos 1:1 πρὸ δύο ἐτῶν τοῦ σεισμοῦ . The explanation of the second genitive given by Moulton seems true: it is an ablative "starting from...." On the other hand, it is probable that Latin influence gave a wider currency to the idiom. Examples, besides these already cited, can be seen P.Tebt II 285 (239 A.D.); P.Oxy VII 1047⁴ (iv/A.D.); P.Oxy XIV 1645¹ (208 A.D.); B.G.U. 326⁶ (189-94 A.D.).

The hundred idiom of 2 Cor.12:2 πρὸ ἐτῶν δεκατεσσάρων ^{fourteen} 'further years before' sounds strange to English ears. But the Germans have it in „vor einer Woche", 'a week ago', „vor vierzehn Jahren", etc. Blass cites

πρὸ ἁμερῶν from the will of Epicteta (Doric, end of
 iii/B.C. or beginning of ii/B.C., therefore pre-Roman,
 p.). Add P.Oxy VIII 1121¹² (295 A.D.) (cited supra),
 P.Oxy VIII 1153¹⁶ (i/A.D.) πρὸ πολλοῦ 'some time ago'. P.
 Oxy III 488⁷ (ii/iii A.D.) ἐώνημαι , κύριε , ἔτι πρὸ πολλοῦ
 χρόνου, 'I bought, my lord, a long time ago', etc.

Additional Note on πρὸ προσώπου This phrase though
 a translation of the Hebrew ^{לפני} is not altogether alien
 to the Greek idiom. In Tebt.P. I, 28, L, 18^(c114 B.C.) we find πρὸ ὀφθαλμῶν
 and in O.G.I.S. 210 L.8 (247 A.D.) πρὸ ὀφθαλμῶν ἔχειν.
 cf. 2Macc.viii.17, 3 Macc.iv.4.

Πρός : For statistics see Part I (pp.19, 20). From these it will be seen that *πρός* is well on the way to becoming a one-case preposition. For the unusual New Testament use of *πρός* c. accusative of Person after see p.66f., Part I.

I. *Πρός* c. genitive is represented in the New Testament by the solitary example in Acts 27:24 *τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας* . 'This (the taking of food) is in the interests of your health'. (The context shews that *σωτηρία* must have this sense of physical well-being.) Blass and Moulton are agreed that this is a literary usage. Certainly *εἶναι πρὸς τινος* = 'e re nostrâ' is a good classical idiom. Cf. Herodotus I, 75, Thuc.5:59 *οὐ πρὸς τῆς ὑμετέρας δόξης τάδε* .

. The LXX has *πρός* c. genitive 23 times, e.g. Gen.23:13 *ἐπειδὴ πρὸς ἑαυτοῦ εἶ* , Gen.24:63 *τὸ πρὸς δείλῃς* . It was common too in writers like Plutarch and Lucian. But it is untrue to say with Radermacher ? (p.) that *πρός* c. genitive is not found in the Papyri. (So Rossberg, p.54).

In the collections I have searched, *πρός* c. genitive occurs at least 7 times. One (P.Tebt 294, 146 A.D.) is probably a mistake for the dative. Another, P.Oxy 138³⁴ (610-11 A.D.) is the classical idiom *πρὸς τοῦ θεοῦ* after

a verb of swearing. The remaining examples are all used of origin or descent, 'on the side of' (classical). P.Oxy III 487⁷ (156 A.D.), P.Oxy III 503³ (118 A.D.), P. Tebt II 292 (189-90 A.D.), P.Ryl II 160(a)² (14-37 A.D.), and P.Oxy XVII 2133⁵ (iii/A.D.). ἀδικουμένη ὑπὸ τοῦ οὐκ ἂν εἴπομαι Θεοῦ πρὸς πατρός 'being wronged by a man whom I can hardly call my paternal uncle'. (Ibid. L.10 has κατὰ πατέρα Θεός. Indeed, Luke might quite well have written τοῦτο κατὰ τὴν ἡμετέραν σωτηρίαν ὑπάρχει).

II. Πρὸς c. Dative is found 7 times in the New Testament and always in a local sense. The LXX has it about 90 times. Rossberg counts 162 instances in his Papyri. Despite these last figures (most of which are due to the figurative οἱ πρὸς τινι) the usage is undoubtedly moribund. Πρὸς c. accusative is winning all along the line. The New Testament examples are:

Mk. 5:11 ἦν δὲ ἐκεῖ πρὸς τῇ ὁρῇ ἀγέλη χοίρων μεγάλη βοσκομένη

Lu. 19:37 ἐγγίσοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους.

Jo. 18:16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω.

20:11 Μαρία δὲ εἰσπήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα.

20:12 καθεξομένους ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν.

Rev. 1:13 περιβρωμένον πρὸς τοῖς μαστοῖς δύνῃν χρυσαῦν.

In all these the etymological meaning 'near' or 'facing' is clear, and call for no comment. Papyri illus-

trations:-

- P.Oxy II 141²⁴ (c.98 A.D.) πρὸς τῷ Ὡσιρίῳ, 'by the temple of Osiris'. P.Tebt III 793 col xi⁵ (183 B.C.) ὄντα πρὸς τῇ θύρᾳ . P.Ryl II 77³² (192 A.D.) πρὸς τῷ [ῥήματι] . P.Ryl II 137¹⁸ (34 A.D.) πρὸς τῷ ἐποικίῳ Δηνου λεγομένῳ . P.Fl. III 32b¹⁰ γενομένου μου πρὸς τῇ θύρᾳ τοῦ στρατηγοῦ . P.Par 22⁹ τῆς οἰκίας αὐτοῦ τῆς οὐσης πρὸς πῶι ποταμῷ .

Notes: It is significant that the Papyri, like the New Testament, never use πρὸς local c. dative of Person. The fact that this use has vanished, has a bearing on the New Testament use of πρὸς c. accusative with Persons (e.g. Jo.1:1, Mt.26:18, etc) after a verb of rest. This usage appears to be a result of the decay of the dative, and should not be labelled a Hebraism. (See Part I, p.66).

- The Papyri use πρὸς c. dative in other senses than the local. The classical πρὸς τούτοις is found, e.g. P.Oxy III 488 (ii/iii A.D.) cf. P.Tebt III 762¹⁷ (iii/B.C.) μὴ διὰν ἀγῶνιζω πρὸς τοῖς λοιποῖς, 'that I may not be anxious about this in addition to other things.' Cf. P.Ryl II 245⁶ (iii/A.D.) P.Grenf ii 87³¹ (602 A.D.).

Εἶναι πρὸς τινι, 'to be occupied with something' is another idiom. P.Tebt III 757⁹ (186-5 B.C.) πρὸς τῇ ἐμβολῇ ὄντας 'occupied with the lading'. P.Tebt I

45⁹_(8C113) ὄντος μου πρὸς τῇ πρακτικῇ [χρείᾳ] 'occupied with the collection'. Cf. perhaps Lu.2:49 ἐν τοῖς τοῦ πατρὸς ... εἶναι.

ὁ πρὸς or of πρὸς very frequently signifies 'officials in charge of' some business. Tebt I 30¹⁸ (115 B.C.) τοὺς πρὸς ταῖς σιτολογίαις . B.G.U. III 915⁹ (ii/A.D.) ὁ πρὸς ταῖς χρεῖαις.

N.B. Moulton after noting (p. 106 Proleg.) the ~~obsolescence~~ ^{obsolescence} of πρὸς c. dative produces an example "as late as 245 A.D." (P.Fay 5 πρὸς τῷ πολωνί). Add P.Oxy XVII 2136⁴ (291 A.D.) πρὸς τῷ Ἀκαυθείῳ , and P.Grenf ii, 87³¹ cited above, is dated 601 A.D., though the use is not local.

πρὸς c. accusative (679 times in the New Testament) has such diverse applications that it is extraordinarily hard to classify. πρὸς shares with εἰς and περὶ the task of supplanting the disappearing dative.

I. The decay of the dative is evident in the very abundant use of πρὸς not only after verbs of motion like coming and sending, but after words which contain any notion of direction, and especially after verbs of saying and answering. (The tendency of the language to use prepositions for the old cases, is nowhere better illustrated than in the use of πρὸς αὐτόν for αὐτῷ). We can only find room for a few typical examples here:

Mk. 11:7 φέρουσιν τὸν πῶλον πρὸς τοῦ Ἰησοῦν.

Lu. 21:38 πᾶς ὁ λαὸς ὥρθησε πρὸς αὐτόν.

Acts 9:2 ἐπιστολὰς πρὸς τὰς συναγωγὰς.

Acts 22:1 ἀπολογία πρὸς ὑμᾶς.

Phil. 1:26 παρουσίας πάλιν πρὸς ὑμᾶς.

Acts 25:22 πρὸς τὸν Φῆστον εἶφη.

Acts 26:14 φωνὴν λαλοῦσαν πρὸς με.

Eph. 5:31 προσκολληθήσεται πρὸς τῇ γυναίκα.

(where the LXX Gen. 2:24 has τῇ γυναίκί).

Cf. Acts 7:3 εἶπεν πρὸς αὐτόν with Gen. 12:1 εἶπεν τῷ Ἀβραάμ.

Papyri: B.G.U. I-261⁵ (ii/iii A.D.) εὐχόμεθα ἐλθεῖν

πρὸς σε. P.Fay 128² (iii/A.D.) γενοῦ πρὸς τὸν ἀξιολογώγατον
Ποσιδώνιον (γίνεσθαι πρὸς very frequent in the Papyri);
P Oxy XIV 1681¹³ (iii/A.D.).

* P.Tebt 113¹ πρὸς Μέλκυν λόγος (B.C. 114-3) Tebt I 27¹¹ τῆς πρὸς
* Ἀσκληπιάδην ἐπιστολῆς (B.C. 113) Lugd. col ii⁶ λέγουτες πρὸς ἐμέ.
B.G.U. III 822²⁰ (ii/iii A.D.) ἵνα εὖρη εὐλογον πρὸς αὐτὴν
λαλήσῃ.

With Mk.15:43 εἰσῆλθε πρὸς Πιλατὸν 'went into
Pilate's house', and Acts 11:3 πρὸς ἄνδρας ἀκροβυστίαν
'ἔχοντας εἰσῆλθες', compare P.Par 49⁵⁵ (c. 160 B.C.) εἰς ἀναβῶ
καὶ γὰρ προσκυνῆσαι, πρὸς σε σὺ μὴ εἰσέλθῃς, 'I will
not enter your door'. Cf. also P.Tebt III 793 (183
B.C.) col xi¹² ἀναλύοντας μου ὀψίτερον τῆς ὥρας πρὸς ἐμαυτόν.
'as I was returning home at a late hour'.

II. Πρὸς c. accusative of Time is not very common.
The classical idiom πρὸς ἑσπέραν 'towards evening' is
found Lu. 24:49. The usual temporal force of πρὸς is
'for' a certain time (and no longer).

Lu. 8:13 οἱ πρὸς καιρὸν πιστεύουσι. 'for a time'.

Jo. 5:35 πρὸς ὥραν.

Heb.12:10 πρὸς ὀλίγας ἡμέρας

12:11 πρὸς τὸ παρὸν 'for the present'.

Jas. 4:14 ἀτμῖς γὰρ ἐστὶ ἢ πρὸς ὀλίγον φαινομένη.

Papyri: With Lu.24:49 is to be compared P.Tebt

III 793 col xi³ (183 B.C.) πρὸς ὁψέ τῆς ὥρας παραγευόμενος,
'arriving at a late hour' (note ὁψέ : cf. Mt.28:1).

P.Oxy I 76¹⁰ (179 A.D.) πρὸς καιρὸν παρυγχανῶν εἰς
κώμην Νεμέρας 'who happens to be for the present time
at the village of N.'.

P.Fl. III 42 G(7a)⁵ τοῦ ... τοῦτο ἵνα ἀναχωσθῇ καὶ
δραλισθῇ πρὸς τὴν τοῦ βασιλέως ἀφίξιν (this is a Ross-
berg's^{only} example: he thinks the meaning is 'usque ad').

P.Oxy 1632⁸ (353 A.D.) ἐκουσίως ἐπιδέχομαι μισθώσασθαι
πρὸς τὸ ἐνεσπὸς ἔτος 'I voluntarily undertake to lease
for the present year (only)'. Also P.Fay 36⁶ (111-2 A.
D.), P.Ryl II 168³ (120 A.D.).

III. The figurative uses of πρὸς c. accusative are
multifarious. It may denote hostile or friendly re-
lations when the meaning is either 'against' or 'towards'.
It has a wide final or exegetical application, especially
after adjectives: 'for'. It may also mean 'compared
with', 'according to', 'with reference to', 'with a view
to': the context is the determining factor. The idiom
τὰ πρὸς τινα or τι is fairly frequent. Occasionally
has an adverbial force, as in πρὸς φθόρον . Πρὸς τὸ c.
infinitive is used with a final significance.

(a) Hostile and friendly relations. The New Testament

uses such verbs as συζητεῖν , διαλογίσεσθαι , ἀγανακτεῖν , ὀμικεῖν , μάχεσθαι , διατίθεσθαι , διακρίνεσθαι , συμβάλλειν , followed by πρὸς (often πρὸς ἀλλήλους) where our translation 'with' may be either friendly or hostile. Other noteworthy phrases which are joined with πρὸς , include: τι ἔχειν πρὸς τινα (Acts 24:19), πρᾶγμα ἔχειν πρὸς τινα (1 Cor.6:1), ἀσύμφωνος εἶναι πρὸς τινα (Acts 28:25), πικραίνεσθαι πρὸς τινα (Col.3:19), μακροθυμεῖν πρὸς τ. (1 Th. 5:14), ἡπίος εἶναι πρὸς τινα (1 Tim. 2:24).

The Papyri shew similar combinations: συμφωνεῖν πρὸς (e.g. P.Oxy XIV 1707⁷ 204 A.D.), συγκεῖσθαι πρὸς (Hib I 41⁷ c.261 B.C.), ὁμολογεῖν πρὸς (Hib I 96⁵), σύμβολον ποιῆσαι πρὸς (Hib I 67¹⁵ 228 B.C.), συναίρεσθαι λόγον πρὸς (P.Ryl II 229¹⁵ 38 A.D., as in Mt.18:23 and 25:19) συνίστασθαι πρὸς (Fay 12¹⁶), λογίσεσθαι πρὸς (P.Eleph 5, recto¹⁸), ἀμφισβήτησιν ἔχειν πρὸς , (Oxy IV 745⁹), κρίνεσθαι πρὸς (Tebt I, 5²⁰⁷).

P.Oxy XIV 1667⁹ (3/A.D.) μὴ ἐπήκουσεν δὲ πρὸς οὐ εἶχες 'the person whom you accused, did not attend'. P.Oxy XIV 1680¹⁵ (iii/iv A.D.) ὑπονοοῦμαι ὅτι πάντως πάλιν τί ποτε ἔχει πρὸς σέ , 'I suspect he must have some further claim against you'.

P.Oxy III 533¹¹ (ii/iii A.D.) μὴ ἔχωμεν περιπλοκήν πρὸς τοῦ ἀντίδικου, 'lest we have further complications with

our adversary'. P.Oxy IV 743 col ii (2 B.C.) ¹⁹⁻²¹ εἰ καὶ πρὸς ἄλλους εἶχον πηᾶγμα, βοηθὸν αὐτοῦ γινέσθαι διὰ ἧν ἔχομεν πρὸς ἑαυτοὺς φιλίαν, 'although I have had trouble with others, you must assist him for the sake of the friendship we have with each other'. (This last example shews πρὸς used of both hostile and friendly relations).

(b) πρὸς is often used with abstract nouns with the final sense 'for'. Frequently, too, it is epexegetic after certain adjectives.

Acts 3:10 ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος.

Jo. 13:28 πρὸς τί εἶπεν; 'ὡμὰ αὐαὶς τοῦ ὡατ?' i.e. 'why'

1 Cor. 14:26 πάντα πρὸς οἰκοδομὴν γινέσθω.

1 Cor. 10:11 ἐγράφη πρὸς νουθεσίαν ἡμῶν.

2 Cor. 4: 6 ὃς ἔλαμψεν ... πρὸς φωτισμὸν τ. γνώσεως κτλ.

After adjectives denoting fitness, etc.:-

Acts 27:12 ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν.

2 Cor. 2:16 καὶ πρὸς ταῦτα τίς ἵκανός;

Eph. 4:29 ἀγαθὸς πρὸς οἰκοδομὴν.

1 Tim. 4:8 ὠφελιμὸς πρὸς, Tit. 1:16 ἀδόκιμος πρὸς,

Tit. 3:1 ἐτοιμος πρὸς

Papyri: The final use of πρὸς abounds in the Papyri:

, πρὸς μάθησιν σηκείων (P.Oxy 724¹ 155 A.D.)

πρὸς θείαν ἐπιδημίαν (Oxy ^{xiv} 1626), πρὸς ἀνοξιν καπνηλεία,

(Oxy 2109) πρὸς τοὺς ποτισμούς (Oxy 2137), πρὸς τὴν ταφὴν

(Fay 103), πρὸς τὴν δέουσαν ἐπέξοδον (Fay 107), πρὸς τὴν
 Θουσίαν (Hib. 54), πρὸς μαρτυρίαν (Ryl 116) πρὸς βίου
 κοινωνίαν (B.G.U. 1052), πρὸς ἀσφαλείαν (Oxy 129), κτενία
 πρὸς κεφαλὴν δύο '2 hair-combs' (Oxy 1142) are only
 a few of the many examples.

Adjectives: Oxy XVII 2124¹⁰ (316 A.D.) ἐπιτηδεύου πρὸς
 τὴν χρείαν.

(c) πρὸς c. articular infinitive is found 12 times
 in the New Testament:

Mt. 6: 1 πρὸς τὸ θεαθῆναι αὐτοῖς.

5:28 πρὸς τὸ ἐπιθυμῆσαι αὐτῆς.

Mk.13:22 πρὸς τὸ ἀποπλῆν, εἰ δυνατόν, τοὺς ἐκλεκτοὺς.

Eph.6:11 πρὸς τὸ δύνασθαι ὑμᾶς σῆναι.

1 Th.2:9 ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν.

Two examples (Lu.18:1 and Acts 3:19) Moulton thinks
 (p.218) are hardly final. They mean rather 'with refer-
 ence to the duty' (Winer). Paul's 4 instances express
 the 'subjective purpose' in the agent's mind.

The idiom is fairly frequent in the Papyri and
 always final.

Oxy IV 713¹⁷ (97 A.D.) πρὸς τὸ μετὰ τὴν τελευτὴν αὐτῶν βεβαίως
 καὶ ἀναφαιρέτως εἶναι τῶν τέκνων. 'in order

that after their death it might be the secure and in-
 alienable possession of their children'.

P.Oxy VI 890¹⁸ (iii/A.D.) [γράφομεν] σοι πρὸς τὸ μὴ

ἐμποδίσ[εσθαι τῇ]ν εἰς πρᾶξιν 'in order that there may be no hindrance in collecting (the revenue)'.
 P.Oxy VII 1064¹¹ (iii/A.D.) πρὸς τὸ ἐπαυελθούτα αὐτὸν μαρτυρῆσαί μοι 'so that on his return he may bear witness of it to me'. P.Oxy XIV 1631¹⁵ (280 A.D.) πρὸς τὸ ὁποῦ δεῖ τοῦ χοῦν βάλλεσθαι 'In order that earth may be thrown in the proper places'. P.Oxy XVII 2108⁶ (259 A.D.) πρὸς τὸ εἶναι τοῖς ἐπισημοτάτοις τόποις κωμ[ῶν] προτεθῆναι 'to be displayed in the most conspicuous places of the village'.

(d) General Accord like κατὰ c. accusative is expressed in Lu.12:47 πρὸς τὸ θέλημα αὐτοῦ and Gal.2:14 πρὸς τὴν ἀλήθειαν .. So also 2 Cor.5:10 ἵνα κομίσῃται ἕκαστος ... πρὸς ᾧ ἐπράξεν Cf. P.Oxy 717¹⁸ συμβάλλω αὐτὸ πρὸς τὸ χαλκοῦν μέτρον P.Oxy VII 1066⁸ (iii/A.D.) ἀπέστιλα σοι ... τὸ ἔξουπλᾶριν εἶναι πρὸς τοῦτο ποιήσης, 'I send you the pattern that you may go by that'. So P.Oxy I 113⁶ (ii/A.D.) (of matching a piece of cloth). Πρὸς often in the Papyri denotes the standard to which the actual measure is equated. P.Hib I 85¹⁹ (261 B.C.) πρὸς τὸ χαλκοῦν. P.Amh.43⁹, etc.

Too much pother has been raised over Rom.8:18 οὐκ ἔστι τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν The root-meaning of πρὸς should be remembered. Lit. 'the sufferings of the present time are not worth anything

face-to-face with, i.e. confronted with the glory to be revealed'.

(e) With such New Testament phrases as τὰ πρὸς τοῦ θεοῦ (Rom.15:17), 2 Pet 1:3 τὰ πρὸς τὴν σωτῆρα καὶ εὐσέβειαν. etc. cf. P.Rei 17⁷ τὰ πρὸς τὴν γεωργικὴν κατασκευήν. P.Oxy VIII 1121¹⁴ (295 A.D.) τὰ πρὸς τὴν κηδιδίαν αὐτῆς παρέσχον P.Fay 124¹⁰ (ii/A.D.) εἰς τὴν εὐ[γ]νομονίαν τὰ πρὸς τὴν μητέρα, B.G.U. 1052²³ (13 B.C.) τὰ πρὸς τὸν ἄνδρα καὶ [τὸν κοῖνον βίον δίκαια.

(b) Jas.4:5 has πρὸς φθόνον 'jealously'. Cf. P. Oxy XIV 1462²⁹ (289 A.D.) πρὸς ἔχθραν λέξεις, 'spitefully'. P.Fay 12²³ (c.103 A.D.) πρὸς ἀσωτείαν 'incontinently'. P. Fay 118⁸ (110 A.D.) ἀσπάζου τοὺς φιλοῦντας σε πάντες πρὸς ἀλήθειαν 'truly'. P.Oxy IX 1188⁵ (13 A.D.) πρὸς χάριν, 'partially'.

Note: Very instructive is P.Oxy VII 1069¹⁸⁻²⁰ (iii/A.D.) καὶ πέμψε πρὸς σὲ τὴν πεθείσκειν μου πρὸς λόγου ἀνάγκασον αὐτὴν φιλοπονέειστε. *Πρό* is, of course, the original form of *πρός* as *ἐν* is of *εἰς*. The dropping of 's' (final) is common from an early period (Mayser, Grammatik I, pp.205-7).

$\Sigma\acute{o}\nu$ (older form $\xi\acute{o}\nu$) is not quite so effete an 'aristocrat'[†] as most grammarians maintain. The following table provides a statistical conspectus of its career compared with $\mu\epsilon\tau\acute{\alpha}$ in Attic and the Koine. (The Attic figures are Mounsen's: *Entwick. einiger Gesetze für d. Gebr.d.griech.Präp. $\mu\epsilon\tau\acute{\alpha}$, $\sigma\acute{o}\nu$ und $\acute{\alpha}\mu\alpha$* , p.4f).

Thucydides (600 pages),	$\mu\epsilon\tau\acute{\alpha}$	400	times	v.	$\sigma\acute{o}\nu$	37	times
Aristotle	"	300	"	v.	"	8	"
Demosthenes,	"	346	"	v.	"	15	"
The New Testament	"	361	"	v.	"	130 (approx)	
The Papyri (Rossberg)	"	130	"	v.	"	134	"

From this comparison it will be seen that $\sigma\acute{o}\nu$ had awakened somewhat from its Attic sleep. Rossberg finds it even oftener than $\mu\epsilon\tau\acute{\alpha}$ in the Ptolemaic Papyri he has searched. (In Xenophon, of course, $\sigma\acute{o}\nu$ is more frequent than $\mu\epsilon\tau\acute{\alpha}$ - another case where Xenophon is a precursor of the Koine). Yet $\sigma\acute{o}\nu$ never really threatened to supplant its more powerful rival $\mu\epsilon\tau\acute{\alpha}$. In the modern vernacular the apocopated form $\mu\epsilon$ of $\mu\epsilon\tau\acute{\alpha}$ serves for $\sigma\acute{o}\nu$ which survives only in the single phrase $\sigma\acute{o}\nu \theta\epsilon\acute{o}\varsigma$.

The New Testament statistics, in detail, are:

Matthew	4	uses
Mark	6	"
Luke (Gospel & Acts)	76	"
Paul	38	" (Rom, I & II Cor, Gal, Eph, Phil, Col and 1Thess.)

† Mounsen.

James 1 use

2 Peter 1 "

N.B: σύν not in Pastorals, Hebrews or Revelation.

General Remarks: The root-meaning is 'together with', the case is the comitative-instrumental. Nearly all the New Testament examples have the idea of accompaniment, though in several instances σύν appears to mean no more than a strong καί. E.g. Mk.9:4 Ἡλίας σου Μωϋσεῖ, Lu.5:19. καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ; 'bed and all' is the sense, not 'by means of the bed'.

It is idle to look for a distinction between σύν and μετά in the Koine. The only difference is that μετά is far more versatile. Oxy III 531⁶ (ii/A.D.) shews them cheek by jowl: εἰς ἐπ' ἀγαθῷ πρὸς σὲ παραγέινωμαι σὺν θυηοταίῳ, μετὰ καὶ τῶν ὄνων, where the only motive seems a desire for variety. Cf. ibid 527³ (ii/iii A.D.) ὁ συνεργαζόμενος μετὰ Φιλέου. Compare also Jo.18:1 ἐξήλθεν σὺν τοῖς μαθηταῖς αὐτοῦ with Jo.6:3 ἐνέθητο μετὰ τῶν μαθητῶν. etc. (see also μετά).

I. Ζύν = 'with', 'together with', with persons and things.

Mk. 15:27. σὺν αὐτῷ σταυροῦσι δύο.

Lu. 2:27 ἐγένετο σὺν τῷ ἀγγέλῳ

Ho. 21: 3 ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.

Papyri parallels are: B.G.U. I 261⁷ (ii/iii A.D.)
 θέλωμεν ἐνέκῃαι Δημητροῦ καταπλεῦσαι σὺν ἡ μητρὶ αὐτῆς.
 P.Fay 126³ (ist or iii/A.D.) περιπατοῦντός μου σὺν τῷ πατρὶ
 ἤκουσα 'as I was walking about with your father I heard..
 P.Ryl II 98(a)¹⁶ (154-5 A.D.) ἔξω δὲ σὺν ἐμαυτῷ ἐργάταις δύο.
 P.Flor 338⁴ (iii/A.D.) ὥς ἐγύμνασα αὐτὸ σὺν σοι ἐν τῇ πόλει,
 'as I drafted it with you in the city', etc. etc.

With Things:

Mt.25:27 ἐκομισάμην αὐτὸ ἐμὸν σὺν τόκῳ. Cf.Lu.19:23

Gal.5:24 τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν.

So also in the Papyri. P.Oxy III 507¹³ (169 A.D.) ἀποδύσῃ δὲ
 τὸ κεφάλαιον σὺν τοῖς τόκῳ[ις]. (σὺν τόκῳ is quite
 a common phrase). P.Tebt II 406¹² (c.266 A.D.) λυχνεῖα τελεία
 σὺν ἑρωτὶ καὶ λυχνίῳ. 'a complete lampstand with
 a cupid and a lamp', etc. P.Oxy VIII 1127⁸ (183 A.D.)
 περιστερεῶνα σὺν τῇ πύλου κλείμακι ξυλίνῃ, 'a pigeon-
 house with its wooden ladder'.

The phrase οἱ σὺν τινι (cf. οἱ παρὰ , οἱ περί , οἱ
 μετὰ) occurs about 9 times in the New Testament indicat-
 ing a person's associates or companions.

Lu. 24:24 τινὲς τῶν σὺν αὐτῷ.

Acts 5:21 ὁ ἀρχ. καὶ οἱ σὺν αὐτῷ.

19:38 καὶ οἱ σὺν αὐτῷ τεχνῶνται.

Rom.16:15 τοὺς σὺν αὐτοῖς πάντας

The Papyri shew this expression also, especially in

the sense of Acts 19:38, i.e. those engaged in the same business: qui eodem officio ~~ant~~ munere funguntur, says Kuhring (p.16).

Oxy II 242³³ (77 A.D.) οἱ σὺν αὐτῷ ἱερεῖς

Oxy XVII 2128 (ii/A.D.) τοὺς σὺν αὐτῷ ἐγλήματορσι,
'associated contractors'

P.Ryl II 77 (192 A.D.) <οἱ> σὺν αὐτοῖς κοσμηταί,
'fellow-cosmetae'.

P.Flor 127¹² (256 A.D.) διὰ τοὺς σὺν ἡμεῖν ὄντας, 'for
the sake of our party'

Σύν is often used in both New Testament and Papyri to link up persons in an epistolary salutation:

2 Cor.1:1 τῇ ἐκκλησίᾳ --- σὺν τοῖς ἁγίοις.

Phil.1:1 τοῖς ἁγίοις ... σὺν ἐπισκόποις.

Cf. Oxy XIV 1670²⁶ (iii/A.D.) ἀσπάζω Φίλουμένην σὺν τοῖς τέκνοις.

Oxy X 1293⁴ (117-38 A.D.) εὐχόμαι σε ὑγιαίνειν σὺν τῷ πατρί μου.

II. Σύν, as in the classical σὺν αἵχμῃ, occasionally denotes Instrument or Means:

Acts 7:35 ἀπεστάλκεν σὺν χειρὶ ἀγγέλου (a Semitism).

1 Cor.5:4 σὺν τῇ δυνάμει τοῦ Κυρίου.

This usage seems only to be found among the Papyri in the phrase σὺν Θεῷ (classical and modern Greek) 'with God's help'.

Paris P. 12¹⁷ (157 B.C.) σὺν τοῖς θεοῖς ἐκ θαλάσσης δέσωμαι.

P.Grenf II 73¹⁵ (ii/iii A.D.) ὅταν ἔλθῃ σὺν Θεῷ.

More often the meaning of the phrase is rather 'with God's leave', i.e. our 'd.v.'.

P.Cairo Zen 59060¹ (257 B.C.) σὺν δὲ θεοῖς εἰπεῖν ἐλπίζω κ.τ.λ.

'to speak with the gods' leave, I hope'.

P.Flor 127^λ (256 A.D.) σὺν θεῷ φάναι προσδοῦκα ἡμᾶς ἢ
κ.γ. πρὸς σὲ γευόμενος, 'God permitting, expect us to pay
you a visit on the 23rd'. P.Oxy IXⁱⁱⁱ (A.D.) εἰὰν παραγένη
σὺν θεῷ, 'if you come D.V.'

III. Σύν very occasionally has the meaning 'besides'.

Lu.24:21 ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις 'yes, and besides'

Cf. Nehemiah 5:18 καὶ σὺν τούτοις ἄλλους πῖς βιάς οὐκ ἐξήτησα.

Cf. P.Fay 12¹⁴ (c.103 A.D.) σὺν τούτοις καὶ ἑτέροις συμπαρόντας
'others beside themselves being present'.

For an example of σὺν καί (vide Deissmann B.S., p. 265, οὐ μετὰ καί, Phil.4:3) see P.Fay 108¹³ (c.176 A.D.)
ἐδῆσαν ἡμᾶς σὺν καὶ τῷ μεγδωλοφύλακι 'they bound us and
the guard of the watch-tower'.

IV. The New Testament uses σύν with Divine names
to denote a mystical union, e.g.

Rom. 6: 8 ἀπεθάνομεν σὺν Χριστῷ.

2 Cor.13:4 ζήσομεν σὺν αὐτῷ.

Col. 3: 3 κέκερται σὺν τῷ Χριστῷ.

Phil. 1:23 καὶ σὺν Χριστῷ εἶναι.

These are extra-grammatical points. Deissmann's classical monograph, *Die neut. Formel 'in Christo Jesu'*, discusses $\sigma\upsilon\tilde{\nu}$ $\chi\rho\iota\sigma\tau\acute{\iota}\varsigma$. He finds the phrase to denote the fellowship of the believer with Christ after death, and in 'Light' (p.303) he cites a 'graffito'* with these words to a deceased person, $\epsilon\upsilon\chi\omicron\mu\alpha\iota$ $\kappa\alpha\gamma\omega$ $\epsilon\tilde{\nu}$ $\tau\acute{\alpha}\chi\upsilon$ $\sigma\upsilon\tilde{\nu}$ $\sigma\omicron\iota$ $\epsilon\hat{\iota}\nu\alpha\iota$ - a truly fine parallel. 'I pray that I may soon be in fellowship with thee'. U. von Wilamowitz-Moellendorf points out the striking fact that the graffito already expresses the hope (not current even in the New Testament) of meeting again after death.

V. Lastly notice $\acute{\alpha}\mu\alpha$ $\sigma\upsilon\tilde{\nu}$ twice, in 1 Thess.

4:17 $\acute{\alpha}\mu\alpha$ $\sigma\upsilon\tilde{\nu}$ $\alpha\upsilon\tau\omicron\iota\varsigma$ $\acute{\alpha}\rho\pi\alpha\gamma\acute{\eta}\sigma\omicron\upsilon\tau\alpha\iota$.

5:10 $\acute{\alpha}\mu\alpha$ $\sigma\upsilon\tilde{\nu}$ $\alpha\upsilon\tau\omega$ $\beta\acute{\eta}\sigma\omicron\mu\epsilon\upsilon$.

This is an emphatic 'together with'. Cf. Eurip. Ion 717.

$\epsilon\tilde{\iota}\nu\alpha$ $\beta\acute{\alpha}\kappa\chi\iota\sigma$ $\acute{\alpha}\rho\phi\iota$ $\pi\acute{\upsilon}\rho\omicron\upsilon\varsigma$ $\acute{\alpha}\nu\acute{\epsilon}\chi\omega\upsilon$ $\pi\acute{\epsilon}\upsilon\kappa\alpha\varsigma$
 $\lambda\alpha\iota\phi\eta\rho\acute{\alpha}$ $\pi\eta\delta\acute{\alpha}$ $\nu\upsilon\kappa\tau\iota\pi\acute{o}\lambda\omicron\iota\varsigma$ $\acute{\alpha}\mu\alpha$ $\sigma\upsilon\tilde{\nu}$ $\beta\acute{\alpha}\kappa\chi\alpha\iota\varsigma$.

* Probably Imperial Period, and not a Christian document.

Υπερ: New Testament statistics: c.genitive, 126 instances, c.accusative 19. Rossberg's figures from the Papyri are 270 against 13. The reason for the increased frequency of υπερ c. genitive in the Papyri is commercial. "Genetivi pretii vicibus funguntur iam Ptolemaeorum temporibus plerumque praepositiones. Inter quas primas partes agit υπερ, quod fines ab Atticis conservatos longe transit." (Kuhring, p.24).

In the Koine υπερ has encroached on both αντι and περι. Affinity in sound and sense facilitated the latter interchange. There are several places in the New Testament text where the MSS. vary between υπερ and περι (e.g. Mk.14:24, Jo.1:30, Acts 12:5, Rom.1:8, Gal.1:4).

In the modern Greek vernacular υπερ has faded away before υπεράνω and διά (για).

I. The New Testament provided no example of υπερ c. genitive used in a local sense (unless 1 Cor.15:29 is to be construed as baptism 'over' the dead). Nor can we supplement Rossberg's two examples of local usage from the Papyri. P.Paris I 145 τὰ μὲν υπερ γῆς, ταυθ' υπερ γῆς Ibid. 235, 1, 253.

II. The root-meaning 'over' easily develops into the meaning 'on behalf of', 'in the interest of', 'for the sake of', by far its commonest use.

Mt.5:44 προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς

Jo.10:15 τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.

Acts 5:41 κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἁτιμασθῆναι.

Tit.2:4 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν.

Sometimes it is opposed to κατὰ .

Lu. 9:50 ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

Rom.8:31 εἰ ὁ θεὸς ὑπὲρ ἡμῶν τίς καθ' ἡμῶν;

Papyri: Oxy I 33¹³ (ii/A.D.) κλέος σοί ἐστίν ὑπὲρ τῆς γλυκυτάτης σου πατρίδος τελευτῆσαι 'pro patria mori'.
Oxy VII 1067¹⁵ (iii/A.D.) Διόσκυρος γὰρ λειτουργεῖ ὑπὲρ σου, 'D. labours on your behalf'.

P.Tebt II 326² (266 A.D.) ὑπὲρ θυγατρὸς ὀρφανῆς ... ἱκετηρίαν τιθομένη.

'On behalf of' shades into 'as the representative of' - a very common meaning in the Papyri. One sees the same meaning in the New Testament. That is the force of in such passages as 2 Cor.5:15: εἰς ὑπὲρ πάντων ἀπέθανεν, ἅρα οἱ πάντες ἀπέθανον . Christ died the Representative Death. So also Heb.2:9 ὅπως χάριτι θεοῦ ὑπὲρ πάντων γεύσεται θανάτου . The Great High-Priest tastes death as the Representative of every man, just as the earthly high-priest is appointed the representative of

men (Heb 5:1 ὑπὲρ ἀνθρώπων καθίσταται) that 'he may offer both gifts and sacrifices for sins'.

A person who represents another, invariably takes his place. So ὑπέρ, if the context demand it, can have the meaning 'instead of'. For a fuller discussion see Part I of this thesis (chapter on "The Encroachment of various Prepositions"). Here we may add a few examples from the Papyri: Business documents by the score close with the refrain of P.Fay 91⁴⁴ (99 A.D.) Λεοντᾶς γέγραφα καὶ ὑπὲρ τῆς Θενεκτούτος μὴ ἰδóτος γράμματα, 'I Leontas, have written for Thenethouis also, as she is illiterate', though the wording of the formula sometimes varies: P.Ryl II 82¹⁸ (113 A.D.) ἔγραφα ὑπὲρ τοῦ πατρὸς διὰ τὸ μὴ παρῆναι αὐτόν . P.Columbia 270, col i²¹ (256 B.C.) ἡ δὲ πράξις ἔστω Ζήνωνι ἢ ἄλλω ὑπὲρ αὐτοῦ πράσσοντι, 'and Z. or his representative shall have the right of execution'. So also in legal proceedings: P.Ryl II 272⁵ ἐπὶ τῷ ὑπὲρ Χαρίκλειος ἀπεκρίνατο, 'replied for C.'.

II. Just as περί was sometimes found where we expected ὑπέρ, so ὑπέρ is often no more than a colourless 'about'. Paul has it several times, but the idiom is as old as Homer (Il.6, 524 ὑπὲρ σέθεν ἀόχε' ἀκούω), was used by Plato (e.g. Apol.39E ἡ δέως αὐτὸν διαλεχθείην ὑπὲρ τοῦ γεγονότος τούτου πράγματος) and is common in Aristotle.

(Sometimes, however, 'on behalf of' yields quite as good sense as 'concerning'.)

Jo. 1:30 οὗτός ἐστιν ὑπὲρ οὗ εἶπον κ.τ.λ.

Rom.9:27 Ἡ σαρὰς δὲ κράσει ὑπὲρ τοῦ Ἰσραήλ

2 Cor.8:23 εἴτε ὑπὲρ Τίτου κ.τ.λ. (here ὑπὲρ = περί

introducing an 'exponendum' or absolute clause).

2 Thess.2:1 ὑπὲρ τῆς παρουσίας τοῦ κυρίου.

See also 2 Cor.12:8, Phil.1:7, 4:10.

This use is practically confined to Paul: but then ὑπὲρ in any sense, is not common in the New Testament outside of his writings. The fact that the LXX has a tendency to use ὑπὲρ for περί after verbs of saying and writing, where the Hebrew has ב, has led some scholars to pronounce this Pauline use of ὑπὲρ a Hebraism. But the Papyri have it so abundantly as to negative this theory:

P.Oxy I 33 col v L.16 (ii/A.D.) ἀλλ' ὑπὲρ τῆς ἐμαυτοῦ εὐγενείας καὶ τῶν ἐμῶν προσμηκοντων] ἀπαγγέλλω.

P.Oxy IV 743 col ii L.39 (2 B.C.) ὑπὲρ ὧν ἐὰν θέλῃς, γράφε μοι, 'write to me about anything you want'.

P.Ryl II 133²³⁻⁵ (33 A.D.) διὸ ἀξιώ διαλαβεῖν ὑπὲρ τοῦ μέρους
'I ask you to take cognisance of the matter'.

P.Lond 42¹⁶ (168 B.C.) ἀπηγγέλκοις ὑπὲρ τοῦ ἀπολεχούσθαι σε
'having brought news of your release'.

P.Goodspeed 4⁶ (ii/B.C.) ὑπὲρ ὧν ἡβουλόμεθα , ἀπεστάχισαμεν
 πρὸς σε Γλαυκίαν, 'as regards the things we wished ...'
 P.Tebt III 750³ (187 B.C.) οὐ μετρίως] προσενήνεκταί μοι
 Πτολεμαῖος ὑπὲρ τῆς λ[ο]γίας . 'P has shewn me no
 moderation about the collection'.

Notes: ὑπὲρ ^{abounds} in commercial documents meaning 'on
 account of' 'by way of', 'to', etc., e.g. P.Oxy XIV 1626³
 (325 A.D.) ὑπὲρ μισθοῦ μηνῶν δύο 'as two months' pay'.
 P.Fay 35⁵ (150 A.D.) ὑπὲρ σαλαρείου 'as salary'. P.Oxy
 XIV 1753⁴ (390 A.D.) ὑπὲρ τιμῆς μέλιτος 'as the price of
 honey', etc. These Kuhring has very carefully classif-
 ied (p.24f).

^cΥπέρ c. accusative is found 19 times in the New Testament. Rossberg's table shews only 13 instances. Plainly ὑπέρ is on the way to becoming a one-case preposition.

Nor do the New Testament writings furnish a single example of ὑπέρ c. accusative in a local sense. The Papyri shew this usage is not quite dead.

P.Hib I 38⁷ (252-1 B.C.) ἀνέμου δὲ γενομένου καὶ τῶν συριῶν ὑπὲρ τὴν σκηυή[ν] οὐσῶν 'the Syrian cloths being above the cabin'. P.Ryl II 74³ (133-5 A.D.) [ἐ]βουλόμην μὲν καὶ εἰς τοὺς ὑπὲρ Κόπτον ἀνελθεῖν 'to visit the regions beyond Coptus'. P.Ryl II 119² (54-67 A.D.) ὑπὲρ Μέμφιν 'above Memphis'. P.Ryl II 153⁴⁸ (138-61 A.D.) φακὸς ὑπὲρ ὀφρύων ἀριστεράν, 'a mole above the left eyebrow', etc.

II. The figurative meaning of ὑπέρ = 'beyond', 'above', accounts for all the New Testament uses.

Mt.10:24 οὐκ ἔστιν μαθητὴς ὑπὲρ τοῦ διδάσκαλου.

Acts 26:13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου.

2 Cor.1:8 ὑπὲρ δύναμιν ἐβάρηθημεν.

Phil.2:9 τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα.

A comparative force is easily derived from the meaning 'beyond'.

Gal.1:14 πρὸς ἐκδοκὴν—ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλούς.

2 Cor 12:13 ὑπὲρ τὰς λοιπὰς ἐκκλησίας.

And sometimes a comparative adjective precedes ὑπέρ :

Lu. 16:9 φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς.

Heb. 4:12 τομώτερος ὑπὲρ πᾶσαν μάχαιραν.

This figurative use of ὑπέρ is rare in the Papyri. The relative frequency in the New Testament is undoubtedly due to the influence of the LXX which translated the Heb. לְעֵבֶר by ὑπέρ (sometimes by παρὰ c. accusative), (Hebrew lacking a comparative adjective). The idiom is 'per se' not un-Greek. There are traces of it in classical Greek and some examples in the Koine.

To Moulton's ^{† Turin} Tebt P. 8⁷⁰ (ii/B.C.) ὑπὲρ ἑαυτὸν φρουεῖται
add P. Tebt III 781¹¹ (c. 164 B.C.) τὰς λοιπὰς ^{ἑξ}θύρας οὕσας
ὑπὲρ τὰς ρι 'the remaining doors to the number of more
than 110.'

For the comparative adjective preceding ὑπέρ we may cite P. Ryl II 119² (54-67 A.D.) πλειόνων ἐκφορίων ὑπὲρ τὸ διπλοῦν τοῦ κεφαλαίου, 'rents exceeding twice the capital sum'.

For the ordinary meaning 'beyond':

Cf. P. Oxy II 282⁸ (30-5 A.D.) ἐπεχορήγησα αὐτῇ τὰ ἔξῃς καὶ ὑπὲρ δύναμιν, 'I provided for her in a manner that exceeded my resources'.

P. Oxy X 1298⁷ (iv/A.D.) ἐγὼ μόνος πάνυ ἑμαυτοῦ τηρῶν ὑπὲρ τὸν ἀσφαλὴν, 'I have been keeping myself quite alone beyond the point of safety'.

† Proleg. p. 234.

^εΥπό : It is related in etymology to ^επί-τιος, ^επί-ατος etc. and seems to have meant originally 'from under', 'upwards' (perhaps our English 'up').

The New Testament has no instances of ^ευπό c. dative, although the Papyri shew it has not quite disappeared. With the genitive the New Testament has 165 instances against 50 with the accusative. (Rossberg: 302 against 53). Of these Luke and Acts between them furnish more than half the examples.

A curious fact is that the Fourth Gospel contains only one instance of ^ευπό c. genitive, and all the Johannean writings together but five. What are we to infer? Is it an incidental argument for unity of authorship? Or is an Aramaic original the cause? Abbott (Joh. Gr. p.279) suggests that 'John' preferred to represent the agent as performing the act and so eschewed ^ευπό. If so, he was a good stylist (cf. Quiller-Couch "On the Art of Writing", p.121) in this particular.

The relative infrequency of ^ευπό in the whole of the New Testament is due in some measure to the encroachments of ἀπό and δια and, in lesser degree, of ἐκ and παρά.

I. (a) ^ευπό c. genitive denotes Agent, after a passive verb and is to be distinguished from δια which indicates

mediate authorship.

Mt. 2:15⁶ ἐνεπαίχθη ὑπὸ τῶν μάγων

Mk. 1: 5 ἐβαπτίζοντο ὑπ' αὐτοῦ.

Jo. 14:21 ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου.

1 Cor. 1:11 ἐδηλώθη γὰρ μοι ... ὑπὸ τῶν Χλόης.

It does also denote Efficient Cause.

Mt. 11:7 κάλαμον ὑπὸ ἀνέμου σαλευόμενον.

Lu. 8:14 ὑπὸ μεριμνῶν ... συμπίγνυνται.

Acts 27:41 ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας.

Jas. 3:4 μεταίχεται ὑπὸ ἐλαχίστου πηδαλίου.

Papyri: P.Oxy II 284⁵ (c.50 A.D.) διασεῖσθην ὑπὸ

Ἀπολλοφάνους 'I suffered extortion at the hands of A.'

P.Oxy III 477¹¹ (ii/A.D.) ἐπετράπημεν ὑπὸ σοῦ διὰ Ἡρακλείου

ὑπηρέτου 'we were commissioned by you through H'. Hib

I 31¹ (243-2 B.C.) ἀδικοῦμαι ὑπὸ Πάτρωνος, 'I am unjustly

treated by P.' P.Par 47¹⁶ (c.152 B.C.) ἀποπεπτώκαμεν

πλανόμενοι ὑπὸ τῶν θεῶν, 'misled by the gods'.

P.Oxy III 532²² (ii/A.D.) οὐκ ἀνέμεινας ὑπὸ κακοῦ συνειδότος

κατεχόμενος, 'oppressed by an evil conscience'. Ibid.

486¹⁴ (131 A.D.) τῶν ὑπὸ τοῦ ποταμοῦ παρασεσυρμένων

'swept away by the river'. P.Par 26⁸ (163-2 B.C.) ἡναγκάσμεθ'

ὑπὸ τῆς ἀνάγκης ἐπειγόμεναι, 'we have been compelled

under pressure of necessity'. P.Fl III 44(2) verso I,

6 θυρῶν ἀνεωγμένων ὑπὸ τῆς βίας τοῦ ὕδατος 'by the force of the water'.

Note: Sometimes ὑπό almost = διὰ c. accusative.

P.Par 47²⁵ (c.152 B.C.) οὐκ ἔστι ἀνακύβει με πώποτε εἰ ἢ
 Τριχομίας ὑπὸ τῆς ἀσχύνης, 'never again can I hold up
 my head for shame'. P.Oxy VIII 1101⁷ (367-70 A.D.) εἴτε ὑπὸ
 κακίας ἢ καὶ ὑπὸ κακοβουλείης 'whether from malice
 or perversity of judgment'. P.Amh.II 78⁴ (184 A.D.) ὑπὸ
 τῆς ἀθυμίας μετήλλαχεν τὸν βίον.

(b) Both New Testament and Papyri use ὑπό also after
 verbs like πάσχειν, γίνεσθαι etc.

Mk. 5:26 πολλὰ παθούσα ὑπὸ πολλῶν ἰατρῶν

Lu. 23:8 ἤλπιζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινομένων.

Acts 12:5 προσευχὴ δὲ ἥν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας.

1 Cor.10:10 ἀπώλυντο ὑπὸ τοῦ ὀλοθρευτοῦ.

2 Cor.2:6 ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων.

11:24 ὑπὸ Ἰουδαίων πέντακισ τεσσαράκοντα... ἔλαβον.

Heb. 12:3 ὑπομεμενῆκοτα ὑπὸ τ. ἁμαρτωλῶν κ.τ.λ.

and even Rev.6:8 ἀποκτεῖναι ... ὑπὸ τῶν θηρίων τῆς γῆς.

The Papyri shew an equally varied assortment of
 verbs and phrases followed by ὑπό:-

P.Lond 1915⁷ (330-40 A.D.) ἔσχιστα πέπονθεν ὑπὸ ἀνθρώπων
 ἀνελεημόνων καὶ ἀθέων, 'has suffered shameless treat-
 ment from pitiless and godless men'. P.Oxy II 239¹⁰ (66
 A.D.) βιάν πάσχειν ὑπὸ τοῦ ἀνδρός μου. P.Oxy XII 1469¹⁷
 (298 A.D.) τὴν γενομένην ὑφ' ἡμῶν ἀπεργασίαν, 'the work
 done by us'. P.Ryl II 136¹⁹ (34 A.D.) ὑπονοῶι οὖν τὸ τοιοῦτω
 γεγονέναι ὑπὸ τῶν καταγινομένων εἰ τῇ Ληνώι λεγομένη.

'I suspect that this has been done by the inhabitants of the so-called Winepress'. P.Tebt III 793 col x,²⁵ (183 B.C.) συλ[ε]ψ[η] μίαν ἀπὸ τῶν γ[α]βῶν ὑπὸ τοῦ κροκοδ[ι]λου θανεῖν, (note also partitive ἀπὸ). Even εἶναι may be followed by ὑπό :- P.Oxy VI 935¹⁹ (iii/A.D.) ἡ μεταφ[ε]ρὰ τῶν ἀνικαλῶν ἔστε (= ἔσται) ἐθ[ε]λ[ος] ὑπὸ τοῦ πατρὸς 'the transport of the sheaves will be seen to at once by my father'. P,Par 26³⁹ (163-2 B.C.) μίαν ἔχουσαι ἐλπίδα τὴν ὑφ' ὧν ἐσόμενιν ἀντίληψιν, 'having as our one hope the assistance that lies in your power'.

Remarks: (1) ὑπό c. genitive in a local sense as in the classical οἱ ὑπὸ χθονός does not occur in the New Testament. The composite ὑποκάτω (11 times in the New Testament) replaces it. I have found no Papyri example of ὑπό c. genitive = 'under'.

(2) In modern Greek ἀπό has supplanted ὑπό.

II. ὑπό c. dative does not occur in the New Testament. Moulton cites two examples from the Papyri (p.63) O.G.I.S. 54 (iii/B.C.) and P.Oxy 708 (as late as 11/A.D.). Add P.Ryl II 87² (iii/A.D.) ὑπ' ἄμω (ἄρουρας) 'arurae covered with sand'; P.Oxy XII 1425⁶ (318 A.D., i.e. iv/A.D.).

Υπό c. accusative is found in the New Testament after verbs of both Motion and Rest. "The old local use of ὑπό τινος and ὑπό τινι has become merged in ὑπό τι."* This is not quite true of the Papyri where ὑπό c. dative still survives. Cf. P.Oxy XIV 2120⁴ (221 A. D.) ἐβόηθησα πρᾶξας τὸ σιτικὸν τῷ ὑβμου τῷ ὑπὸ σοὶ ὑπὸ Ἀπωλλωνίου τοῦ ἡγουμένου σοι. . 'I have acted as assistant in the collection of corn-revenues of the nome under you to Apollonius your chief officer'. Here dative and accusative are placed in juxtaposition.

I. Local: 'Under' after verbs of Motion.

Mt. 8:8 ἵνα μου ὑπὸ τὴν στεγὴν εἰσελθῇς

23:37 ὃν τρόπον ὁρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας.

or Verbs of Rest -

Jo. 1:49 ὄντα ὑπὸ τὴν σκῆν ἐῖδου σε. Cf. Jo. 1:51 εἶδόν σε ὑποκάτω τῆς σκῆς.

Papyri: P.Oxy XVII 2109¹⁷ (261 A.D.) ὑπὸ τὴν ἀπηλιωτικὴν στοάν, 'under the East colonnade'. P.Fl III 2⁶ οὐλὴ μετώπῳ ὑπὸ τρίχα, 'scar on the forehead under the hair'.

Lugd. G. 14 τῶν ὑπὸ τοῦ οὐρανὸν χωρῶν cf. Acts 2:5.

P.Tebt II 397⁴ (198 A.D.) χρηματισμὸν ὑφ' ὃν ἔστιν καὶ τὸ ἐπιδοθεὲν ὑπὸ αὐτῆς ἀξίωμα, 'notification appended to which is the request presented by her'.

*. Blas: Gramm. p. 135.

II. The New Testament furnishes one example of ὑπό
 c. accusative of Time: 'about'. Acts 5:21 ὑπὸ τὸν
 ὄρθρον 'about daybreak'. Latin: sub vesperum'.
Papyri: P.Oxy I 101³³ (142 A.D.) ὑπὸ τὴν πρώτην μέτρην.
 'about the time of the first measuring'. P.Fay 108¹⁰
 (c.171 A.D.) ὑπὸ τοῦ ὄρθρου ἐπήλθον ἡμεῖς κακοῦργοί τινες,
 'about dawn some thieves attacked us'.

III. The Figurative use of ὑπό, 'under', 'under the
 authority of' is its commonest New Testament use. ὑπὸ
 νόμον occurs no less than 10 times.

Mt. 8:9 ἐγὼ αὐθροῦς εἰμι ὑπὸ ἐξουσίᾳ τασσόμενος
 ἔχων ὑπ' ἐμαυτὸν στρατιώτας.

Rom. 6:14 οὐ γὰρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν.

1 Cor. 15:27 πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.

Gal. 3:10 ὑπὸ καταρὰν εἰσίν.

Jas. 5:12 ἵνα μὴ ὑπὸ κρίσιν πέσητε etc.

Papyri: P.Ryl II 238¹⁰ (262 A.D.) κτηνούδριον δὲ αὐτοῖς
 ἐν γόργον πῶν ὑπὸ σὲ παράσχες, 'give them one
 spirited donkey from those under your charge'. P.Oxy
 X 1261⁷ (345 A.D.) στρατιωτῶν ὑπὸ Σεουηριανόν, 'soldiers
 under S.' P.Oxy XVII 2114¹³ (316 A.D.) τῷ ὑπὸ σὲ πάγω
 'to the pagus under you'. Or. 56¹³ (247-221 BC) τοῖς ὑπὸ τὴν
 αὐτῶν βασιλείαν τασσόμενοις. P.Tebt III 750¹⁹ (187 B.
 C.) ὑπὸ τὴν ἱππάλου σκέπη[ν] 'under the protection of H'.

Notes: (1) The Papyri use ὑπό c. accusative of animals meaning 'laden with', e.g. P.Tebt II 423¹⁸ (iii/A.D.) εἴπως πέμψῃς τὰ κτήνη ὑπὸ χόρτον Ἡρώνῃ, 'to send the animals laden with corn to Heron'. Cf. 1 Tim 6:1 ὅσοι εἰσὶν ὑπὸ ζύγον. 'laden with the yoke'.

(2) P.Oxy III 494¹ (156 A.D.) ἀφίημι ὑπὸ Διὶ Γῇ Ἡλίῳ κατ' εὐνοίαν καὶ φιλοστοργίαν θοῦλᾶ μου σώματα.

'I set free under sanction of Zeus, Earth, and Sun for their goodwill and affection towards me', etc. One example for many. Cf. Latin 'sub coronâ vendere', and cf. Rom. 7:14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

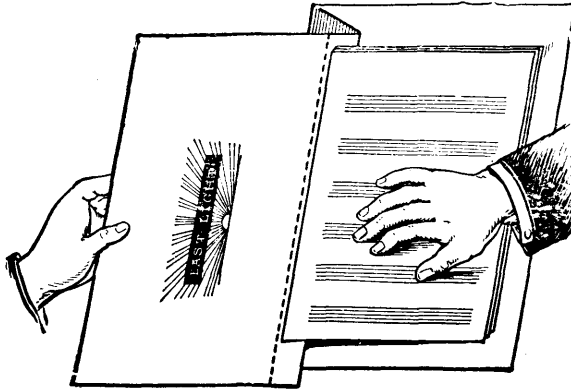
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