

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 κατά, 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 "OUN" -
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 (*διυλίζοντες 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. $\delta\iota\alpha$, $\kappa\alpha\tau\acute{\alpha}$, $\epsilon\acute{\nu}$, 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: (v.10) "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 (ἐξήγοράσεν) 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 *εἰς* and *ἐν*, 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, *ἐπὶ 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>ἀντί</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'
ἐπί	:	'near', 'on'
κατά	:	'along' or 'down'
μετά	:	'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. *κατά* 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 *ἄντι* (a locative case of *ἄντα*) 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'."

διὰ, too, interests etymologically. Delbrück (Vergl.Synt. I, p.579) says, "Of the origin of *διὰ* I know nothing to say." Despite this modest agnosticism of the great scholar, there is no doubt that *διὰ* is akin to *δύο*, *δίσ* etc. It is 'by-twain', 'be-tween', and originally has the idea of interval between. The word *διάλογος* suggests its basal force.

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

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 εἰς and ἐν, περί and ὑπέρ, διά and ὑπό, (the latter is very, very occasional), used them idiomatically and properly. Coarse vulgarisms such as σύν c.genitive are quite absent. Even apparent solécisms like Rev.1:4, ἀπὸ ὃ ὤν are admitted by Charles to be premeditated. "Our author knows perfectly the case that should follow ἀπὸ, 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	—
διὰ	διὰ
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 Jhn)	
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
πρός		44		44
πρός	622		162	784
αὐτῷ			134	134
ὑπέρ	13	270		283
ὑπὲρ	53	302	9	364
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, 216).

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. πρό) 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 γιά, though κατά, παρά, ἀντί(ς), χωρίς, δίχως, ὡς (=έως) (and in dialects ὀχ, πρός) 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' (εἰσε') 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 πρός: 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 ἐσκιάζονταν 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. καθεὶς 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 μίας 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 , πρὸς σὺν , ὑπέρ , ὑπό ,) have disappeared to all intents and purposes, there are odd relics and reminiscences of some. Ἄνά survives in ἀναμέταξυ 'between' (cf. 1 Cor. 6:5 where Paul uses ἀνά μέσον in this sense), ἐκ in the Epirot ὄχ 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 (έως) have been elevated to the rank of proper prepositions.

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

The New Testament provides occasional examples of εἰς combined with πρὸς, εἰς, etc. This usage is altogether regular in the modern Koine.

Lastly, the New Testament καθ' εἰς is perpetuated in the modern Greek καθέως.

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.

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

Ἄνω 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.

$\Delta\iota\acute{\alpha}$ c. genitive denoting intermediate author is increasingly common. $\Delta\iota\acute{\alpha}$ c. accusative, besides its old functions, is often used like $\acute{\epsilon}\nu\epsilon\kappa\alpha$. Occasionally $\theta\iota\acute{\alpha}$ c. accusative approaches very near to the idea of instrument.

$\acute{\epsilon}\iota\varsigma$ is second only to $\acute{\epsilon}\nu$ in popularity. It is interchanged partially with $\acute{\epsilon}\nu$. It often means no more than 'to'. It occasionally replaces the dative. It has an extended predicative use in the New Testament.

$\acute{\epsilon}\kappa$ though 'feeling' the popularity of $\acute{\alpha}\pi\acute{o}$, is still very much alive. Its partitive use is very frequent, especially in the Fourth Gospel.

$\acute{\epsilon}\nu$, 'the maid of all work', has too many uses to allow full comment here. $\acute{\epsilon}\nu$ of Instrument is perhaps its most striking usage.

$\acute{\epsilon}\pi\iota$ is the only preposition still used freely with three cases: except for certain idioms ($\acute{\alpha}\gamma\epsilon\iota\nu \acute{\epsilon}\pi\iota \tau\iota\nu\alpha$, $\acute{\epsilon}\phi \acute{\iota}\epsilon\rho\epsilon\omega\varsigma$, $\acute{\epsilon}\pi\iota \tau\acute{\alpha}\upsilon\tau\alpha\iota\varsigma$ etc.), it is difficult to distinguish between the three cases.

$\kappa\alpha\tau\acute{\alpha}$ c. genitive competes with $\pi\rho\acute{o}\varsigma$ c. accusative and $\acute{\epsilon}\pi\iota$ c. accusative in the sense 'against'. With the accusative it is extraordinarily versatile, and has as many applications as our 'with regard to'.

$\mu\epsilon\tau\acute{\alpha}$ 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 בְּ 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 $\epsilon\acute{\nu}$ 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 indisputably 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 ablatival genitive). E.g. Matt.6:27 τίς δὲ ἐξ ὀρνῶν μερικῶν κ.τ.λ. : 10:29 ἐν ἐξ αὐτῶν οὐ πεσεῖται . 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. ζάκη 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 ἕκ (δραχμῶν) ἕξ

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 περιτομῆς 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

the New Testament examples are his. The papyri have occasionally the formula *εἰς τὸ ἐν μηδενὶ μεμφοθῆναι*. But, on the whole, this seems a peculiarly Pauline idiom.

Parallels to the other prepositions c. articular infinitive can be found in the papyri, if not in great abundance.

This use of the prepositions and infinitive, then, to replace subordinate clauses of purpose, consequence, time, cause, etc. is not new. But it has developed very sensibly in the New Testament. Indeed, it is one of the factors which helped to compass the ruin of the infinitive. Outworn by a too frequent use, the infinitive failed to survive in modern Greek.

What Regard calls 'la recherche de l'expression' was undoubtedly another reason for the increase of prepositions in the Koine. The genius of the Greek tongue feeling the decrepitude of the cases, was ever questing after fresh modes of expression. This is the 'raison d'être' of the new republic of 'improper' or adverbial prepositions, *ἐκ τῆς ἀπορίας ἐκείνης*. It is also the reason for the evolution of such combinations as *ἄμα σὺν* (1.Thess.4:17, 5:10) and *ἕως πρὸς* (Luke 24:50), *ἕως ἐπὶ* (Acts 17:14), and of the composite prepositional phrases *ἀνὰ μέσον*, *διὰ μέσου*, *ἐκ μέσου*, *ἐν μέσῳ*, *κατὰ μέσον*, (*διὰ μέσον?*) which we meet in the pages of the

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 βασιλεύς δ' αὖ ἤκουσε Τισσαφέρους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτούς.) Luke writes *ἀκούειν παρὰ* (Acts 28:22 ἀξιοῦμεν 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. *πληρώω ἐκ* (John 12:3) etc.

As for prepositions after adjectives, two examples must suffice here. *καθαρός*, = 'clear of' was generally followed in Attic Greek by the genitive. E.g. Plato: Legg. 864E καθαρός τὰς χεῖρας 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 ἔνοχος
 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 ἀθῶνος ἀπὸ Matt. 27:24. Cf. Arist. Clouds 1413,
 πληγῶν ἀθῶνον 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 $\acute{\alpha}\pi\acute{o}$ 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 πρὸς c. accusative and ἐπί c. accusative. It is often, in the New Testament, no more than 'to' (e.g. Acts 10:5 πέμφον εἰς Ἰόππην ἄνδρας): there is no explicit idea of 'interiority'.

ἀπὸ is becoming interchangeable with ἐκ (e.g. 1 Thess. 2:6 οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν οὐτ' ἀφ' ὤμων οὐτ' ἀπ' ἄλλων where the variation seems only to be due to a desire for variety). Ἀπό is also being used occasionally for ὑπό c. genitive of agent (Acts 20:9 κατενεχθεῖς 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 πέμφας 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 else-
 where has been a very ἐρμαιον 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 mean-
 ing like ἀπό , ἐκ and παρά .

(N.B. We ought, perhaps, to say that these encroach-
 ments and interchanges were not absolutely without parallel
 in classical Greek. Διαλέγεσθαι ὑπὲρ τινος is good
 Attic; but no better than κινδυνεύειν περὶ 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 λύτρον 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 ἐκεῖνου ἀντὶ σαυτοῦ μάθαινεν. A few lines later (l.839) we read ἐλθὼν ὑπὲρ ἐμοῦ μάθαινε. 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 ὑπὲρ 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, ὑπὲρ σοῦ = practically ἀντι 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. (^{βαπτίσειν} 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 Ἀντιόου. ἔγε-
 7 νόμην εἰς Ἀλεξανδρίαν προσ-
 8 [ῆ]υνῆσαι.

'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 εἰσὶν*, 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 'construções praeg-nantes'.

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 ὁ εἰς ἀγρῶν 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 εἰς c. dative and εἰς c. accusative.

The only way to reach a truly accurate knowledge of the extent of the confusion between εἰς and εἰς 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 εἰς and εἰς seems complete. Εἰς is simply put for εἰς. Such are: Mark 13:16, ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρέψατω κ.τ.λ., where both Matthew and Luke in the parallel passages have εἰς.

Luke 9:61, ἐπίστρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

† 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 οὐτα σιτία εἰς Αἴγυπτον, cf. the LXX original (Gen.42:2) ἀκήκοα ὅτι ἔστιν σῖτος ἐν Αἰγύπτῳ.

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

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

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) μαρτυρῶ (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 ἐστήκαμεν.

ΕΝ FOR ΕΙΣ.

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

Mark 14:6, καλὸν ἔργον ἠργάσατο έν ἐμοί is to be compared with Matthew's correction, 26:10, ἔργου γὰρ καλὸν ἠργάσατο είς ἐμέ

1 John 4:9 έν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ έν ἡμῖν.
and cf. Rom.5:8 συνίστησιν δὲ τὴν ἐαυτοῦ ἀγάπην είς ἡμᾶς ὁ Θεός.

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

Luke 4:1, ἦγετο έν τῷ πνεύματι έν τῷ ἐρήμῳ , and
cf. Matt.4:1 ἀνήχθη είς τὴν ἐρήμον ὑπὸ τοῦ πνεύματος.

Luke 8:7, καὶ ἕτερον ἔπεσεν έν μέσῳ τῶν ἀκανθῶν.
where v.14 has τὸ δὲ είς τὰς ἀκάνθους πεσόν.

Vide also John 3:35 (δίδωμι έν), Rom.1:24, 2 Cor.8:16, etc.

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

125²⁶ A.D.28-9 ἔριψεν εἰς τὴν οἰκίαν μου τὴν πυξίδα κενήν
 'threw the box empty into my house'. J.E.A. p.61,"
 c 293 A.D. ὅπως μὴ λυπηθῆς ἐρχομένη εἰς τὴν Κόπτω, 'that
 you may not be annoyed at coming to K.' Even Epictetus
 could write (I, 11, 32) ἀνέρχῃ εἰς Ρώμη;

INTERMEDIATE CATEGORIES.

III. Between these two extreme types, (i) where εἰς is put for εἰς and εἰς is put for εἰς and (ii) where εἰς and εἰς 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 ταῦτα λαλῶ εἰς τὸν κόσμον the preposition εἰς may merely be for εἰς, or it may replace the dative τῷ κόσμῳ (or πρὸς τὸν κόσμον) as εἰς (εἰς τόν) does in modern Greek.

Luke 23:42 ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου : here εἰς 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 εἰς τὴν βασιλείαν 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, καθίσει 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 ἔλαιῶν .

The same problem presents itself in Luke 23:19, βληθεῖς 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 ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ . Luke 21:37, ἐξερχόμενος ἠυλίβετο εἰς τὸ ὄρος κτλ. , etc. etc. Luke 9:46, εἰσήλθε 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, ὑπὸ etc. with the accusative where we naturally expect a dative. So we find John 1:1, ὁ λόγος ἦν πρὸς τὸν Θεόν and John 1:48, οὕτω ὑπὸ τῆν συκῆν εἶδόν σε). Not only in the prepositions do we see this tendency: equally good witnesses are the verbs like εὐεδρεύω, πολεμῶ, εὐδοκῶ, and προσκυνῶ, 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 *ἐν*'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 ἐκὲ εἰσελθούτα παρέσταλ 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 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 ὥνης τῶν προγεγραμμένων τοῖς κτηματῶν εἰς τοῦ θεοῦ ὄνομα*

-a first-class parallel to the N.T. uses. *Κτηματῶν* 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 אֶל on ἐν , of בְּ on εἰς , etc., strange New Testament uses of ἀπό 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 *πολεμεῖν μετὰ* (Abbott, 44, *πολέμησε μετὰ τρεῖς χιλιάδας Τούρκους* cf. Rev.12:7 al.) from the charge of Hebraism. I think we may also in the same way vindicate *φυλάσσομαι ἀπὸ τοῦ κακοῦ* (Thumb: Handbook, p.102 *φυλάγομαι ἀπὸ τοῦ κακοῦ*) and *λαλεῖν μετὰ* (Thumb, p.103 *μιλῶ μετὰ* '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* (cf. *אֵין*): not only in construction with verbs, as *εὐδοκεῖν*, *ἀμυύειν*, 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. *אֵין עֵינַי*) Matt.21:42, Luke 19:42; *πρόσωπον* (cf. *אֵין פָּנָיו*) Acts 5:41, Mark 1:2, Acts 13:24; *στόμα* (cf. *אֵין פִּי*) Matt.4:4

Luke 1:70, (ἐν) 2 Cor.13:1, Matt.18:16; ἐν (cf. ἐν)
 John 10:39, Gal.3:19, Acts 2:23, 7:35.

ἐν (cf. ἐν) : in such phrases as γίνεσθαι ἐν οὐδέν
 (Ac.5:36) $\text{λαμβάνειν ἐν κληρονομίᾳ}$ (Heb 11:8), λογίζεσθαι
 ἐν περιτομῇ (Ro.2:26); and, in general its insertion be-
 fore the second accusative after verbs signifying "make"
 "hold", etc., as $\text{ἐν προφήτῳ αὐτὸν εἶχον}$ (Mt.21:46)... ἀπὸ (cf. ἐν)
 "hold", etc., as $\text{ἐν προφήτῳ αὐτὸν εἶχον}$ (Mt.21:46)... ἀπὸ (cf. ἐν)
 as φεύγειν ἀπὸ etc. ἐπὶ (cf. ἐν) : as ἐπίβειν ἐπὶ etc - μετά (cf. ἐν)
 $\text{μεγαλύνειν, ποιεῖν ἔλεος μετά}$ 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. ἐν is a partial exception
 to this affirmation - especially instrumental ἐν . 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 בְּ . The uses of ἐν
 after such verbs as $\text{ὁμολογεῖν, εὐδοκεῖν, ὀμνῶειν, πιστεύειν}$, and
 σκανδαλίβεσθαι are palpably conformed to Semitic models:
 nothing like the semblance of a parallel is traceable in the
 papyri.

1 Cor.4:21 ἐν ῥάβδῳ ἔλθω seems explicable by the context
 (i.e. it is made to conform to the following ἐν ἀγάπῃ 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 ὑπαυτῆσαι and Heb.9:25 ἐν αἵματι ἀλλοτριῷ
(with εἰσέρχομαι) where ἐν is a species of comitative
instrumental usage (= μετὰ σού) wear a suspiciously
Semitic aspect.

κατακαίῳ ἐν πυρί (Ap.17*16) is good enough Greek,
though it may be due to ὕλη. Classical Greek has such
expressions as ἐν ὀφθαλμοῖς ἰδέσθαι, ἐν λιταῖς, 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) ἀλίξειν 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 ἐπηρεῖτα δὲ αὐτὸν ἐν λόγοις ἰκανοῖς.

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. ἔσχον παρ' ὤμων εἰς δά(νειον) σπέρματα ; to which we may add P.Oxy IX 1206²¹ (A.D.335) ἀπογράφομαι αὐτὸν εἰς ἑμαυτοῦ 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 בְּ 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 לְ ."

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

† Theogn. 162 καὶ οἷς τὸ κακὸν δοκεῖν γίνεσθαι εἰς ἄγαθόν - an excellent parallel to Jo 16:20 ἡ λύπη ὤμων εἰς χαρὸν γενήσεται.

ἀπό we have already discussed. Προσέχειν 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 τῶν ἰχθύων) 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 σκυλοῦ 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 מִן הַצֶּמֶח . Thumb has δειπνάω ἀπὸ χῶμα in modern Greek. P.Hib.I 52^{b,2} B.C.245, though scarcely an exact parallel, may be cited: κατὰ νευεμήκασιν ἐκ τῆς βασι[λικῆς] γῆς 'have pastured on the crown land'.

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

ἐπίσσειν 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. ἀρκέεισθαι ἐπί (John 3:10), e.g. has an excellent parallel in P.Par.38¹¹ οὐκ ἀρκεσθέντες ἐφ' οἷς ἦσαν διαπεπραγμένοι.

Μετά used after μεγαλύνω , ποιεῖν ἔλεος (Luc. 5:22) is almost indisputably due to Hebrew influence, e.g. II Kings 15:20 ποιεῖν μετὰ σοῦ ἔλεος (789), the Hebrew phrase $\text{וַיַּעַשׂ אֲחֵרֵיָהוּ בְּפָנָיו}$ 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. ἐπιχειρήσουσι 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 (I.C.C. 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

κατὰ πρόσωπον αὐτῷ ἀντέστην, we can cite P.Oxy VII 1070⁵⁰ iii/A.D. καθὼς καὶ κατὰ πρόσωπον παρεκλήθης παρ' ἐμοῦ. 'as you were urged in person by me'.

Before we close this subject, we add notes on *παρά* c. accusative with comparative force (with or without a comparative adjective) and the use of *πρός* c. accusative of person, both of which are not free from Semitic suspicion.

Παρά c. accusative = 'more than', can be seen, Luke 13:2 ἄμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους; Heb.1:9, Heb.1:4 διαφορώτερον παρ' αὐτοῦ^{ὄνομα}. Luke 3:13 πλέον παρὰ etc. Is יב responsible?

In Hebrews 1:9 = ψ 45:7 we find *παρά* for the Heb. preposition, to take a single example. Thackeray (Gr. p.23) says the frequency of this *παρά* in the LXX is due to such phrases in the Hebrew as יב הִיטָה . Wellhausen considers the positive use like the Aramaic (Einleitung in die drei ersten Evang. p.28).

But, for all this, the usage is good Greek. The classics have it. Ἀμείνονες παρὰ τὴν ἐαυτοῦ φύσιν occurs in Herod 7:103. Thucydides 4:6 has μείζω παρὰ. Xen. Mem.I, 4, 14 shews *παρά* thus without a comparative adjective. And the ^{TESTUNIS} ~~Testimonies~~ Papyri give us (5⁸⁶) μείζωσι μέτροις [*παρὰ τὸ εὐσφραγμα*] ; (19¹²) μὴ ἐλαττώσας τὸ _{BC114.} προσάγγελμα παρὰ τὸ πρῶτον. Really it is only a develop-

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*, *ἐνδημεῖν*) 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 ἑαυτοῦς*. 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 *Odysseus XIII 240 ναίειν πρὸς ἠῶ τ' ἠέλιόν 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, ἥτις 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 οὗ 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." Tony, 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 ἀνά survives only in the literary tongue.

The Papyri have ἀνά much oftener than the New Testament. Rossberg counts 652 instances of ἀνά against the dozen examples in the New Testament. The very frequent use of ἀνά 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 ἀνά μέσον 'between', 7 in the distributive usage, and one in the idiom ἀνά μέρος 'alternatively'.

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

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

Mk. 7:31 ἦλθεν ἀνά μέσον τῶν ὄριων Δεκαπόλεως.

Rev.7:17 ἀνά μέσον τοῦ Θρόνου

A figurative use occurs in 1 Cor.6:5 διακρίναι ἀνά 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 ἔμοῦ καὶ σοῦ;

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

'attacked us between P. and T.'

P.Petr.I 19³⁷, οὐκὴ 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.Ry^l. II, 154¹⁵ (A.D. 66), ὁ... κλήρος ἀνὰ μέσου οὗτος
κοινοῦ ὕδραγωγῶν 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 ἑκάστην ἀνὰ δηνάριον.

Lu. 10:1 ἀπέστειλεν αὐτοὺς ἀνὰ δύο.

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

Lu. 9:3 μήτε ἀνά δύο χιτῶνας ἔχειν.

Jo. 2:6 χωροῦσαι ἀνά μετρητὰς δύο ἢ τρεῖς

Rev. 4:8 ἔχου ἀνά πτέρυγας ἕξ. (Here ἀνά reinforces
ἐν καθ' ἐν.)

Papyri examples are numerous:

P.Cairo Zen. 59736⁶ (250 B.C.), τὰ πρῶτα , ὑποβύγια ἢ
ἀνά δέσμας ἢ , 'the first lot, 8 donkeys with 8
bundles each'.

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

P.Oxy III 499¹⁸ (A.D.121), φόρου ἐκάστης
ἀρούρης . . . ἀνά ἀργυρίου δραχμὰς τριάκοντα ἕξ.

'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 ἀνά εἰς ἕκαστος τῶν
πολέων . 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 ζητιάνος '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, *Sini*, 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 λόγου '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 88²¹ (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'.

Ἄντι : 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 (ἄντι-) 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 (-ἄντι-), as if two men were carrying a log, one at each end.'

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

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

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 potter 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 (χάριτος) ἀντ' ἐκείνων καὶ τρίτας ἀντὶ τῶν δευτέρων καὶ αἰ νεὰς ἀντὶ παλαιωτέρων.

Papyri: P.Hib.I, 170 (B.C.267), ἵνα μὴ ἀντὶ φιλίας ἔχθραν [ποιώ]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 μίσθου, 'an equivalent (allowance) being made to him',
P.Oxy VIII, 1119¹¹ (A.D.254), ὑπέσχετο ἀντὶ τῆς
ἀμαρτίας, 'promised in amends for his error'. P.Oxy XIII
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 ἕστι = 'because',
occurs 5 times in the New Testament. The phrase
is classical, and in the LXX translates the Hebrew וְלִמְעַן
. 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 δεδώκασι αὐτῷ
θεοὶ ὑγίειαν, 'because the gods have granted him
health'. P.Leid. D. I, 21, σοὶ δὲ γένοιτο ἀνθ' ὧν τῆς

ὁσίως διακείσασθαι, '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. 9:37).

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 κομῆ 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 1156^{7b} (iii/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 εἰκείνων λαβῶν δὸς 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 δόλου αὐτῷ τὴν χρυσὴν λύτρον ἀντὶ πάντων ἔδωκεν. Here ἀντί 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 "?

Ἄπό : Well does Rossberg preface his remarks on ἀπό in the papyri thus: " Ἄπό 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 ἀποθανεῖν (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 . Ἄπό is found in both New Testament and Papyri, not only after ἀπό- compounds like ἀπαλλάσσειν, 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 μετατιθεσθαι ἀπό of Gal.;#5.

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 ἀπό μάρμαρο 'a house of marble' (for ἐκ), ἔλαβα γράμμα ἀπ' τὸν 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 Μάγοι ἀπὸ ἀνατολῶν παρεγένοντο.
 Mk. 8:11 Σημείου ἀπὸ τοῦ οὐρανοῦ.
 Ac.20: 9 Ἐπεσεν ἀπὸ τοῦ τριστέγου.
 Phil. 4:15 Ἐξῆλθου 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 ἐκείνου 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 σχεδὸν πᾶσαι ἀφ' ὑδάτος 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.ii⁷ οἷς γείτονες ἀπὸ μὲν ἀπηλιώτου ..., ἀπὸ δὲ νότου ὁδοῦ 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' ἀκροῦ γῆς εἰς ἀκροῦ οὐρανοῦ with P.Fay 38⁵ (iii/iv A.D.) ἀπὸ τοῦ μαγ δώλου ὑμῶν εἰς τῶν δριῶν, '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 τῶν ἀπ' αἰῶνος προφητῶν
 Lu. 8:43 ἀπὸ ἐτῶν δώδεκα
 Lu. 12:52 ἐδούται γὰρ ἀπὸ τοῦ νῦν.
 Lu. 13:25 ἀφ' οὗ αὐτὸν ἐγεροθῆ
 Acts 28:23 ἀπὸ πρωτῆς 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
 ἀνατολῆς] 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 τῶν Ἀθῶν μηνὶ ἀπὸ ἐνάτης . P.Oxy χίiv.
 1682 (iv/A.D.) ἀφ' οὗ ἐπλεύσας 'since you sailed'. P.Oxy vii
 1032⁸ (162 A.D.) ἐτι ἀπὸ ια (ἔτους) '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, αἰσχύνοσθαι, 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 ἀποθανεῖν, 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 ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου
 Lu. 7:21 ἐθέρῳκευσε πολλοὺς ἀπὸ νόσων

Papyri: P.Tebt II, 386²⁰ εἰς δὲ χωρισμὸς γένηται
 ἀπ' ἀλλήλων . P.Tebt III, 168 (116 B.C.) ὑγιάνει] ἀπὸ τοῦ
 ὄμβρου, 'he has recovered from the wet'. P.Oxy VI, 924²
 (iv/A.D.) συντηρήσεως 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'. Kuh-
 ring (p.53) cites δούλην... ἐλευθέραν οὖσαν ἀπὸ παντὸς
 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' (καθαροῦ 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^{τῆς} Ἰταλίας see
 special note at end).

Mt. 7:16 ἀπὸ τῶν καρπῶν^{αὐτῶν} ἐπιγνώσεσθε
 Acts 17:2 διελέξατο αὐτῶς 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 καθαρίσειν ἀπό (2Cor 7:1, 1Pet 4:14) ἀνατολούσειν ἀπὸ
 (Acts 16:33) see Weissmann B.S. p.216 and p.229.

Papyri: P.Oxy III, 531¹² (ii/A.D.) ἀπ' αὐτῶν ὄνησιν 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.) εἶ κερδαίνω ἀπὸ τοῦ πράγματος ; 'shall I gain from the business?'

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

of μεσῖται ακούσαντες ἀπὸ τῶν ἀντιδίκων σου, 'the arbitrators having heard from your opponents'. For ἀπό of material for the classical ἐκ, cf. I. Pri. 117⁷² στεφάνω χρυσέω

ἀπὸ χρυσοῦ, P.Ryl II, 230⁸ (40 A.D.) τὸ βμῆμα ἀπὸ τοῦ ὀρόβ[ο]φου 'the unguent of lentils'; and perhaps, P.Oxy 1188³ (13 A.D.) ἀπὸ περσεῖας βωφυτο(ύσης) κλάδον ἕνα, 'a branch of a living perseae-tree'.

(c) Cause: Ἀπό is sometimes found where διὰ 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 ἠνοιξευ τοῦ 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 χυψίδια 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 ἐρρεῖμαι 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 ἢ 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.) ἔδοξεν... ὥστε τὰ
 ἀναλώματα ἀπὸ τοῦ κοινοῦ 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 ἔδοξεν δυνήσασθαι
 ἐμποδισθῆναι μου τὴν πράξιμ, '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.) διὰ τὰ γῆσα ἀπὸ τοῦ τετελευκότες 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 יִן. 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 ὄφθαλμῶν

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 ὠσε 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 μέρος δύο ἀπὸ μερῶν πέντε, followed in L.8 by μέρος δύο ἐκ τοῦ ἀπὸ βορρᾶ μέρος]. P.Oxy 1252 cd.ii²⁴ ἀπέδειξεν [ἐβθη[ιάρχας] 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:

(i) 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 μέρος, '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 ὡς 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 ἀφ' 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 exiled 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 $\text{o}\acute{\iota}\ \alpha\pi\acute{o}\ \tau\eta\varsigma\ \text{I}\tau\alpha\lambda\iota\alpha\varsigma$ 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 $\text{o}\acute{\iota}\ \epsilon\upsilon\ \text{P}\acute{\omega}\mu\eta$ 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 τινὸς τῶν ἀπὸ τῆς ἐκκλησίας.

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

† Hamack, Moulton, J.A. Robertson etc.

* L.A.E. p.209. Note 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 παρ᾽εστῶτων ἀπὸ τῆς πόλεως ἄ 'the citizens standing by
 cried out'. Pap.Wessely, p.113, L.3 (250 A.D.) Κάμις
 ἀπὸ κώμης Φιλαγρίδος καταμένουσα ἐν κώμῃ Θεαδελφείᾳ,
 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 *διάθῆκη* 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 εὐσαργάνῃ ἐχαλάσθη 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.Iebt. I, 5³³ *περὶ τῶν εἰσαγόντων 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 Ἑλληνικὸν ... σεσανιδωμένον διὰ νεῦς σὺν ἰστῶ,* 'the Greek boat ... decked

throughout with mast', etc. cf. *Jo 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 *διὰ νυκτός*.

(a) Mk.2:1, *εἰσελθὼν πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν*

Acts 24:17 *δι' ἐτῶν δὲ πλείονων ἐλεημοσύνας ποιήσων*

Gal. 2:1 *ἔπειτα διὰ δεκατεσσαρίων ἐτῶν πάλιν ἀνέβην*

P.Oxy XIV, 1681¹⁵ (iii/A.D.) *τὸ δι' ἐνιαυτῶν αὐτοῦς*

θεάσασθαι, 'the sight of them after a year's interval'.

P.Oxy XIV 1694¹ (280 A.D.) *δι' ἑξαμήνου*, 'at the end of

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

(b) *διὰ* = 'throughout' has usually *πᾶς* or *ὅλος* added to make the meaning emphatic.

Lu. 5:5 *δι' ὅλης νυκτός κοπιᾶσαντες*. (Xen.An.IV,2,4).

Heb. 2:15 *διὰ παντός τοῦ 5ῆν*.

Mt. 18:10 *διὰ παντός βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου*.

Διὰ παντός occurs also Mk.5:15

and Heb.9:6: it replaces the obsolescent *αἰεί*.

Papyri: P.Oxy XII, 1481² (ii/A.D.) *διὰ τοσούτου χρόνου οὐκ ἀπέσταλά σοι ἐπιστόλιον*, 'for such a long time'.

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

Petr. ii, 13,19⁸ (c.255 B.C.) *τὴν πᾶσαν σπουδὴν ποιήσαι [τῶν]*

ἀφεθῆναί σε διὰ τέλους 'make every effort to obtain your

release for good'. Rev.Eg.1919, p.204¹⁰ (ii/A.D.) *τοῦτο μοι*

γαρ εὐκτέου 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 ἤχμένου 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 ἀχειροποιήτου
 οἴκοδομήσω, 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 ὀπταύμενος 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.

ὀπταύμενος 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 $\acute{\omicron}\varsigma \acute{\omega}\phi\theta\eta \acute{\epsilon}\pi\iota \eta\mu\acute{\epsilon}\rho\alpha\varsigma \pi\lambda\acute{\epsilon}\iota\omicron\upsilon\varsigma$ supports this sense of 'during'.

Yet, despite the foregoing argument, might not the meaning be 'appearing on forty separate days'? Cf. B.G.U. V. 1107²⁶ (13 B.C.) παραβαλεῖ δὲ ἢ Διδύμη πρὸς [τῆν Ἰσιδώραν] κατὰ μῆνα ἑκάστον ἀεὶ διὰ ἡμερῶν τεσσάρων ἀγούσα [καὶ τὸ παιδίον 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 $\delta\iota\acute{\alpha} \pi\alpha\rho\alpha\beta\omicron\lambda\eta\varsigma$ 'by parable'.

Jo. 19:23 ~~$\epsilon\acute{\iota}\kappa \tau\acute{\omega}\nu \acute{\alpha}\nu\omega\theta\epsilon\upsilon \acute{\epsilon}\phi\acute{\alpha}\nu\tau\acute{\omicron}\varsigma \delta\iota' \acute{\alpha}\lambda\omega\upsilon$~~ .

Rom. 8:25 $\delta\iota' \acute{\upsilon}\pi\omicron\mu\omicron\nu\eta\varsigma \acute{\alpha}\pi\epsilon\kappa\delta\epsilon\chi\acute{\omicron}\mu\epsilon\theta\alpha$ 'patiently'.

2 Cor 10:11 $\sigma\iota\omicron\iota \acute{\epsilon}\sigma\mu\acute{\epsilon}\nu \tau\acute{\omega} \lambda\acute{\omicron}\gamma\omega \delta\iota' \acute{\epsilon}\pi\iota\sigma\tau\omicron\lambda\acute{\omega}\nu \acute{\alpha}\pi\acute{\omicron}\upsilon\tau\epsilon\varsigma$

Heb. 13:22	διὰ βραχέων ἐπέστειλα ὑμῖν, 'briefly'.
Acts 14:32	διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν.
2 Cor. 2: 4	ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, 'with many tears'
Rom. 14:20	τῷ διὰ προσκόματος 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 σημεῖου 'neither by letter nor message'.
P.Oxy IX, 1186²⁶ (iv/A.D.) τῆν διὰ τῶν ἱμάντων ... ἀικείαν
'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.) ἢ ἡπίτρια 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 γινόμεναι

- 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 (ADSS). P.Goodspeed 5³ (ii/B.C.) διέθεντος μου διὰ τῆς σῆς σπουδῆς, 'on my being released through your efforts'. Ep.pr 48¹⁵ διὰ γραμμάτων ἐκρίναμεν δηρῆναι. Fay 11¹³⁶ δι' ὧν ἔδηλώθη. ἐν τοῖς διὰ τῶν συμβολαίων ὀρισθεῖσιν χρόνοις. Tebt.I, 5²²⁴ (BC118) τοὺς κωλυομένους διὰ τῶν προεκκειμένων προσταγμάτων. Here perhaps may be cited δι' ὄνων 'on donkeys' (P.Ryl II, 135¹¹, 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 Μωσέως ἐδόθη.
 Ac. 15:12 οὐδ' ἐποίησεν ὁ Θεὸς σημεῖα ... δι' αὐτῶν.
 Rom. L: 2 ὁ προἔπηγγέλατο διὰ τῶν προφητῶν αὐτοῦ
 Gal. 3:19 διαταγεῖς δι' ἀγγέλων.

Here also are to be placed phrases like $\delta\iota\alpha\ \tau\omicron\upsilon$
 πνεύματος (Rom. 5:5) πιστεύειν, πίστις, πιστὸς,
 $\delta\iota'\ \alpha\upsilon\tau\omicron\upsilon$ 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 $\gamma\rho\acute{\alpha}\phi\epsilon\upsilon$ not
 $\pi\acute{\epsilon}\mu\pi\epsilon\upsilon$, 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 $\pi\acute{\epsilon}\mu\pi\epsilon\upsilon\ \delta\iota\alpha$
 and $\gamma\rho\acute{\alpha}\phi\epsilon\upsilon\ \delta\iota\alpha$ 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.). $\gamma\rho\acute{\alpha}\phi\omicron\nu\ \mu\omicron\iota\ \epsilon\pi\iota\sigma\tau\omicron\lambda\eta\nu\ \delta\iota\alpha\ \tau\omicron\upsilon\ \acute{\alpha}\nu\alpha\delta\iota\delta\omicron\upsilon\tau\omicron\varsigma\ \sigma\omicron\iota$
 $\pi\epsilon\rho\epsilon\iota\ \tau\eta\varsigma\ \omicron\gamma\iota\alpha\varsigma\ \sigma\omicron\upsilon$, 'write me a letter by the man who
 delivers note to you about your health'. Cf. P.Oxy XVII,
 2151³ (iii/A.D.). $\delta\iota\alpha\ \epsilon\upsilon\phi\rho\alpha\nu\acute{\iota}\omicron\upsilon\ \omicron\mu\epsilon\iota\nu\ \epsilon\gamma\rho\alpha\phi\alpha\ \tau\acute{\alpha}\ \kappa\alpha\tau'\ \epsilon\mu\acute{\epsilon}$.

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.). $\acute{\iota}\nu\alpha\ \delta\iota'\ \epsilon\mu\omicron\upsilon\ \tau\omicron$

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

παρ' ἀγγελμα τοῖς ἀνθρώποις δοθῆι, 'so that I may be the means of giving the men the order'. P.Ryl II, 123²² (28-9 A.D.) ἀπηνέματο παρ' ἑατὸν διὰ τῆς ἑατοῦ θυγατρὸς παρθένου, 'he had them conveyed home by his unmarried daughter'. P.Brit.Mus. 893¹⁵ (40 A.D.) ^{πέμφαι μελέι} διὰ τινος τῶν φυλάκων 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 ἠσθένει διὰ τῆς σαρκός
- 2 Cor. 9:13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζουτες.
- Heb. 11: 4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος.

(ii) ~~of~~ 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 βῶν τὸ αἷμα... διὰ τ. ἀρχιερέως
- 1 Pet. 2:14 ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν.

or even of God, the 'causa principalis',

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

1 Cor. 1: 9 δι' οὗ ἐκλήθητε εἰς κοινωσίαν 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, 273² (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 Αἴγύπτου διὰ Μωυσέως; ; R.V. 'by Moses'. Should it not rather be 'under'? Iebt.I, 88⁵ _(BC115-4) Ζουηχίου καὶ κροκοδιλοταφίου διὰ Μαρρήους τοῦ Ἰ.εποσιρίου καὶ τῶν ἀδελφῶν. P.Fl.III, 36b, i³ τῶν δι' αὐτοῦ πλοίων — 'the boats under his charge'.

Lebt. I, 72²³⁴ ~~Ἐπιπέριος~~ τῶν διὰ Χορηθίου μαχίμων etc.
(B.C. 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 praesesse 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, ἔρχεσθαι πρὸς τὸν πατέρα, προσέρχεσθαι πρὸς Θεῶν, προσαγωγήν ἔχειν 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 $\delta\alpha'$ is in Romans (69) and Hebrews (29).

Διά 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.

Διά 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 *εἴνεκα*.

Regard says (p.134), "Il n'y a pas de rapport entre *διὰ* avec le génitif 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 καθαροὶ 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 σκίυδαλον ἐρχεται* and *δι' οὗ τὸ σκ. ἐρχεται*. Cf. P.Oxy

* Cf. P.Lond 1915¹⁰ (330-40 A.D.) *ἐδέησεν ἡμᾶς ἐπιθεῖνε 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 βαρῶμαι δι' αὐτοῦ.

Moulton (Proleg.p.105) cites M.P. 16 and 20 (iii/B.C.)
 ἵνα διὰ σὲ βασιλεῦ τοῦ δικαίου τύχω 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 ἐπι[τῆ] δισί[ν] σ[οι] [ἦ] καὶ κελῶς ἔξωι καὶ τελήους καὶ εὐνοικῶς
 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. Διά 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 αὐτὸ δίκαιον πᾶσι
 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 παρέδωκαν 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 ἔχλου*

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;

†eg. *Il.* 11, 118 *ἤϊξε διὰ δρυμὰ... καὶ ἕλην*

P.Oxy VI, 899¹⁹ (200 A.D.) διὰ τὴν ἔμφυτον 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 χρείας 'for various needs'. P.Ryl II,
 243³ (ii/A.D.) ἀνηδῶς 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 ἐπῆγον.

12:42 διὰ τοὺς Φαρισαίους οὐχ ὠμολόγουν.

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.) ὁ 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 $\text{בְּ} \text{לְ} \text{בְ} \text{לְ} \text{בְ}$, 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 ὑπερῆ φάνηκας 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' ὑμᾶς ἐπτώχευσε.

Heb. 6:7 δι' οὓς καὶ γεωργεῖται.

OF THINGS:-

Mt. 19:12 οἵτινες 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 ἠγγίσε.

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 ὅς παρεδόθη διὰ τὰ παραπτώματα 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 regard to the idea, but prospective with reference to the execution. Here διὰ τὰ π. may be retrospective or prospective (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' ἡμῶν παραγερόμενος 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 συνκἀταινος ἐγεγόμενυ. 'for your sake' (etc)

Διὰ c. artic.infin. often does duty for a ὅτι clause, expressing Cause. The New Testament has 33 instances (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 πάλλακισ 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 χαλκῆα 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) κοσμητᾶς, 'since the city had not many cos-

metae'. P. Tebt III, 753¹⁷ (197 or 173 B.C.?) διὰ τὸ λέγειν
 αὐτὸν πορεύσεσθαι ἡμᾶς ἐ[ς] Ἡ[ε]μείους, 'be-
 cause he said we should proceed to C'. P. Tebt I 59¹⁰ (BC99) διὰ τὸ
 ἀνωθεν φοβεῖσθαι καὶ σεβέσθαι τὸ ἱερόν, 'because of old gods + 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 Εὐρώπη, ἔφυγε
 γιὰ τρία χρόνια, γιὰ σένα τὸ κάνω, χαίρομαι γιὰ τὴν εὐτυχία
 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 *εἰς*-s. Solmsen (Inscr. Graecae, p.46) cites *εἰς Ἀθῶναιον*. *Εἰς* is merely the form of *εἰς* 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 *εἰς* in point of frequency. (1743 examples against 2698 of *εἰς*; cf. Rossberg's figures for the Papyri: 1765 against 2245). But in the enormous popularity of *εἰς* 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. *Εἰς* has gone under in the shipwreck of the dative case, and *εἰς* has largely absorbed the functions of both.

Besides its occasional substitution for *εἰς* (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 ἤδη* '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 θεῶν.. εἰς τοὺς γάμους.* 'invites you to the wedding'

Lu.16:16 *πᾶς εἰς αὐτὴν βιάσεται.*

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 Ἱερουσαλήμα.*

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.) ὡς εἰς

ἀγωνίαν με γενέσθαι, 'so I am very anxious'.

With 1 Pet.3:20, 2 Tim.4:18, cf. Or.56⁷ (Rossberg)

τὰ ἀγάλματα ... 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 Δημητρίδν, '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 πτυσᾶς 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.) λακτίσαυτες εἰς τὴν κοιλίαν, 'having kicked me in the stomach', etc.

II. Εἰς for ἐν. 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 ἐν 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.~~Lebt~~^{Hib.7}.78⁸ (244-3 B.C.) τῆς νῦν εἰς Ἀλαβάστρων πόλιν λειτουργίας, 'of their present service at Alabastropolis'. P.Fay 111¹² (95-6 A.D.) [ἐνεπειλάμβην σοι εἰς Διο[υσι]άδα μῖναι, 'I enjoined you to stay at D'. B.G.U. 385⁵ ὅτι ἡ θυγάτηρ μου ἰς Ἀλεξανδρείαν ἔσσει. B.G.U. 423⁷ (ii/A.D.) κινδυνεύσαυτος εἰς Θάλασσαν, 'when I was in danger at sea'. P.Oxy X 1259¹² (211-2 A.D.) ἀπὸ δημοσίων Θησαυρῶν τῆς αὐτῆς κώμης εἰς Τῶριον 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 συνχωρησάτωι βαρεθῆναι τὸ πλοῖον οἴνου εἰς τὸ τελόνιον, 'do not allow the boat to be

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

III. Eἰς Temporal denotes (1) 'for' (like ἐπί 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 τεσσαρά 'for four years'. P.Oxy XVII 2133³⁸ εἰς αἰεί
 '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 τὸν ἐνιαυτὸν
 Λουκία, 'let Lucia wait until the year'. P.Oxy

XIV 1764⁹ (iii/A.D.) ἤν 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 'Phamenoth 15th to 16th'.

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

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

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 τὴν
 ἐτύχανον 'on which'. P.Oxy I, 36 col.iii³ (ii/iii A.D.)
 ἵνα εἰς τὸ μέλλον ἀσυκοφάνητοι ᾦσιν, '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 ὧτων
 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 φεραύσῃ εἰς τὴν 17 τοῦ ἐνεστωτάς) 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 ὄντος μηνός) Ἄθου 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 ἀγοράσειν εἰς τὴν ἑορτήν

Eph.2:22 συνοικοδομεῖσθε εἰς κατοικτήριον.

Papyri: P.Oxy I, 114¹⁵ (ii or iii/A.D.) πώλησον 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.^bII, 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 ὄρνειθας 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 υἰοθεσίαν cf. P.Oxy IX 1206¹⁴ (335

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

With Titus 3:14 εἰς τὰς ἀγαμαίας χρεῖας , cf.

Lebt. I, 5²⁵⁴_(BC118) ἔπαρετεῖν πλοῖα εἰς τὰς ἰδίας χρεῖας. '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 $\frac{5}{\text{}} \frac{\text{P}}{\text{}} \frac{\text{H}}{\text{}}$ 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 φερνάριον '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 κληῖρον τῆς χειρίστης

καταλελειμμένας 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 Papyri 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, 77⁵¹ (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 ἐπαντὸν λείν τὸ κτήμα.

'try to obtain a pair of oxen for irrigating the vine-

yard'. 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 ἔσω ἄνθρωπον

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

Papyri: P.Oxy XIV 1663 (ii/iii A.D.) συνήδομαι γε [ἡ]ῶ
 φιλῶ σοῦ] κηδεμόνι ἀγαθῶ καὶ ἐπικεικιστάτῳ εἰς τὰ
 πραγματικά ἐσῆ]τοῦ, '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
 ῥακοδομημένον , where εἰς replaces a Dativus Commodi. We
 add P.Tebt.II, 398¹² (142 A.D.) περὶ ὧν διεύραφεν ὁ Πασίων
 ὡς 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 δέμπτωτον κηρύχθηναί (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 αἰὲν στοργῆς, 'clinging to my constant
affection for you'. But cf. P.Iebt 16⁹ (ii/B.C.) οὐ
λήγοντες τῆ [εἰς] αὐτοῦ ἀδελφία 'where εἰς actually
stands for the possessive genitive' (Moulton, Proleg.,
p.246). P.Oxy III, 512⁹ (173 A.D.) ἀκολουθῶς τῆ 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 Author-
ised 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 Ἀβραάμ 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 (\int \int \int \int and \int \int) but "le developpement des différentes constructions expressives de ΠΙΣΤΕΥΕΙΝ est dû à l'influence du christianisme." (Regard, p.225).

For βαπτίσειν, 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 Περῶνα '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 = \int \int \int \int ?

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

(iii) With Mk.4:8 ἐφερευ εἰς τριάκοντα cf. P.Par.47¹⁸ (c.152 B.C.) ἠξημίοται 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 σῴζειν 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 βάτου σταφυλῆν 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.)
 Πραξιάδης 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 εὐωνύμων.

Lu. 1:28 ἀνατολή ἐκ ὕψους

Mk.15:39 παρεστηκὼς ἐξ ἐναντίας

Papyri: P.Fay 91¹⁰ (99 A.D.) οὐλή μετόπῳ ἐγ δεξιῶν

'a scar on the right side of the forehead'. P.Ryl II,

144¹⁵ (38 A.D.) ὃς 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 πηλῶνες 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. p248.

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

Lu.23: 8 ἐξ ἱκανῶν χρόνων.

Jo. 6:64 ἐξ ἀρχῆς.

Acts 9:33 ἐξ εἰῶν ὀκτὼ 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.}_(1760c) ἐκ πολλοῦ χρόνου συνεστηκυίας τῆς ἀλλοτριότητος. Ἄπο τότε is frequent in the Gospels, (Mt4:17 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'.

Papyrus: 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 Θάμαρ
 Phil. 3:5 Ἑβραῖος ἐξ Ἑβραίου.
 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 σχοινίου
 Rev. 18:12 σκευὸς ἐκ ξύλου τιμιωτάτου

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

P.Oxy XII 1453¹¹ (30-29 B.C.) ὁμύομεν 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.) Σευνοῦθις Ἦρου 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 ἐνα (ἀνδριάντας)... ἐκ
 σκληροῦ λίθου 'a statue of rough stone'. (i/13c).

(b) *Ἐκ* 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 πίνω ἐκ τοῦ ὕδατος

Jo. 17:12 οὐδεὶς ἑξ αὐτῶν.

Papyri: P.Oxy I, 74¹⁴ (116 A.D.) ἑξ ὧν διεφθάρη πρόβατα
 ἑξ, ἀρνας δύο. P.Oxy I, 124² (iii/A.D.) Ἄδραστος... 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 δωδέκα.

Jo. 1:24 ἦν ἐκ τῶν Φαρισαίων.

Rom. 2:18 οἱ ἐκ τῆς ἐριθείας.

Phil. 4:22 οἱ ἐκ τῆς Καισαρος 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 Σαραπειῦ καὶ ἕτεροι τῶν ἐκ τοῦ Ασκληπιείου,
 '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 ἕξ 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 ^{προκόσαι.} . P.Oxy III 486³² (131
 A.D.) ἀνηυγέλη 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.) ἕξ ἀντιλογίας ἐπληξέυ με, 'as a result of a
 dispute struck me'. P.Lond 1915¹⁹ (330-340 A.D.) καὶ ἐκ
 τούτου ὄγκου ἀργυρίου δαν[εί]σ[α]μένος, 'and having con-

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

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

Sometimes Cause shades into Instrument or Author:

Mt. 15:5 δῶρον δ' εἰς ἐξ ἐμοῦ ὠφελθήσεται

Lu. 16:9 ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμῶνα

Jo. 6:65 εἰς μὴ ἢ δεδομένου αὐτῷ ἐκ τοῦ πατρὸς

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

Papyri: P.Hib.I 51⁶ (245 B.C.) τοσοῦτο γὰρ ἔκκεται ἐν βασιλικῷ, 'for that is the rate published by the government'. P.Oxy VII 1070³²⁶ (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 αὐτοῦς ἀπεξῆσθαι 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 ἤγορασας ἐξ αὐτῶν τὸν ἀγρὸν

Acts 1:18 ἐκτήσατο ἐκ μισθοῦ.

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

χώτινον ... ἐγ(δραχμῶν)ιη 'they say lotus is to be had at 18 drachmae'. P.Fay 131⁵ (iii/iv A.D.) ποιήσον αὐτὰς πρᾶθῆναι ἐκ(δραχμῶν)ιδ 'get them sold at 14 drachmae'. P.Tebt. III, 817 col.ii³⁰ (182 B.C.) τοῖον ὡς 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 δύναμι

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

Col. 4:16 τὴν ἐκ Διοδικείας .

Papyri: P.Hib.I, 27⁷² (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.) τοῖων ἐκ μέρους περιτειχισμένων '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 ὑγιούς 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 ἀφῆιθηκεν (τὸν ὄνον). Also B&U 388 ii²³ (ii/iii AD) like 'e medio tollere'. cf Col 2:14 αὐτὸ ἤρκεν ἐκ τοῦ μέσου.

²Ἐν : 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 Ἐν 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: Ἐν 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 Ἐν 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 Ἐν 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 Ἐν 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 τῷ 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 ἁδύτῳ 'in the sanctuary'. P.Fay 112¹⁷ (99 A.D.) ἀμῖνου ὑμᾶς ἐν τοῖς ἰδίῳις ... 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) οἴσει ἐν ἀγκάλαις, cf. Lu.2:28.

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

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

Lu.19:20, Col.1:15, cf. P.Lebt 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 εὗρισκω
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
πεντάμηνου, '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 1153⁹ (i/A.D.) ἐν οἴκῳ σοι καταρτίομαι, 'I will
have it made for you at home'. Cf. also the frequent ἐν
ἀγυίᾳ 'in the street' f.e.g. P.Oxy X 1282¹⁴ (83 A.D.), indi-
cating that an agreement was made before a public notary.

(b) The New Testament uses ἐν after such verbs as ἰσθάναι
τιθέναι, διδόναι, 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 τῷ καινῷ αὐτοῦ μνημείῳ.

Jo. 3:35 δέδωκεν ἐν τῇ χειρὶ

Papyri: Or. 90³⁸ στήσαι δὲ ... εἰκόνα ἐν ἑκάστῳ ἱερῶι
 'lodge ... an image in each temple'. Tebt. I 61 β²⁴⁰ θεῖναι
 ἐν ~~κληρονομήσει~~ ^{συνκρίσει} ~~κλήρου~~ . 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.3:35.
 Cf. Oxy IV 742⁵ (2 B.C.) θέεις αὐτὰς εἰς τοῖον ἀσφαλῶς, 'put
 them in a safe place'.

But there are cases where ἐν is quite clearly equiva-
 lent to εἰς after verbs of Motion, although this inter-
 change is not nearly so common as the reverse one. The
 essential identify of εἰς and ἐν, and the vernacular char-
 acter 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 τῶν ἀκανθῶν (cf. v.14)

Lu. 9:46 εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς.

Jo. 5: 4 κατέβαινε ἐν τῇ κολυμβήθρᾳ

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

Papyri: B.G.U. I, 22¹³ (114 A.D.) ἔπελθοῦσα ἐν τὴν ^{οἰκίᾳ}
 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.) οὐ ... κατηνεύκατε ἐν τῇ κώμῃ ὑμῶν 'whom you

have brought down to our village'.

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

II - III. In a figurative significance ἐν denotes Situation, 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/2c)

Mk. 5:25 οὐδὰ ἐν ῥύσει αίματος.

P.S.I. 332² (256 B.C.) ἔλαβ[ε] 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 Ἀρσινόη[s] ἐν ὑπεροχῇ οὕτων 'some of the considerable 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.Lebt.337 ii/iii A.D.); ἐν παραχερσία 'of land handed over' in a dry condition'. (P.Lebt 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 προκοπαῖς '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 παρασχεῖν 'to supply speedily'. P.Hib. I 27 col.iii (301-240 B.C.) ὡς οὖν ἠδυνάμην ἀκριβέστατα ἐν ἐλαχίστοις συναγαγεῖν, 'as briefly and accurately as I could'. With ἐν τῷ φανερωῖ (Rom.2:28). Cf. P.Lebt. III 710⁷ (156 B.C.) ἐν τῷ φανερωῖ '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 ἐσθητί λαμπρῷ... πτωχὸς ἐν ῥυπαρῇ ἐσθητί.

In P.Oxy III 472 col iv (ii/A.D.) there is a remarkably good parallel to the latter New Testament example: πένης ἀνθρώπος 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 δέκα 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 παρανινομένου , 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 σὺ ἐρχῆ ἐπ' ἐμέ ἐν ῥάβδῳ (ⲠⲓⲰⲓ). But in view of the Papyri ~~XXX~~^{exx.} 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 ἀνθρώπου ἐν πνεύματι ἀκαθάρτῳ 'a man possessed by an unclean spirit', and Rev.1:10, 4:2 ἐγένετό μοι 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 τινί 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 $\acute{\epsilon}\nu \chi\rho\iota\sigma\tau\acute{\omega}$ 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 $\acute{\epsilon}\nu$ came in with the dative that scarcely needed it. It seems in some cases almost immaterial whether the simple dative or $\acute{\epsilon}\nu$ with the dative is used to express Point of Time. In John 5:44 we have $\acute{\epsilon}\nu \tau\eta \acute{\epsilon}\sigma\chi\acute{\alpha}\tau\eta \eta\mu\acute{\epsilon}\rho\alpha$, but $\tau\eta \acute{\epsilon}\sigma\chi\acute{\alpha}\tau\eta \eta\mu\acute{\epsilon}\rho\alpha$ 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, εὖ dagegen Zeitpunkt und Zeitraum, so ist für „bei Tage, bei Nacht" (Zeitraum) wohl εὖ (τῆ) ἡμέρα, εὖ (τῆ) νυκτί möglich (Jo.11:9,10; Acts 18:9; 1 Th.5:2)." It is significant that the phrase τῆ τρίτῃ ἡμέρᾳ (Mt.16:21, 17:23, Lu.9:22, 24:7,46, Acts 10:40) never has εὖ. (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 εὖ ἐκεῖνη τῆ ἡμέρα
 12:2 ποιεῖν εὖ σαββάτῳ
 Lu.1:26 εὖ δὲ τῷ μηνὶ τῷ ἕκτῳ
 20:10 εὖ καιρῷ ἀπέστειλε
 Jo.1:1 εὖ ἀρχῆ
 11:24 εὖ τῆ ἀναστάσει
 Acts 1:6 εὖ ἐκεῖνῳ τῷ χρόνῳ
 20:26 εὖ τῆ σήμερον ἡμέρα
 1 Cor.15:23 εὖ τῆ παρουσίας αὐτοῦ.

N.B.: The Hebrew אֶל may have accelerated this usage in the New Testament, e.g. Heb.4:4 εὖ τῆ ἡμέρα τῆ ἐβδόμῃ ($\text{אֶל}^{\text{א}} \text{א}$).

Papyri: P.Oxy I 121⁵ (iii/A.D.) ἐν τῇ σήμερον περι-
 -ορουγήτωσαν, 'let them be dug round today'. P.Oxy XIV 1684²¹
 (iv/A.D.) ἐν τῇ αὔριου '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
 θυγατῆρ ἐν ἀρχῇ μετήλλαξεν τὸν βίου. 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
 βραδυπλοοῦντες, '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 μεταξύ

Acts 26:28 ἐν ὀλίγῳ μεπέιθεις (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...
 ἀποδώσει 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.) δῶξον αὐτοῦ τῶν σκαφήτερον ἐν δυσὶ
 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 ἠδυνασθην
 συντοχεῖν Ἀπολλών(ωι) ('on the boundary between temporal
 and causal meaning'. Mayser, IĪ, 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 τοῦ βασιλέα.
 B.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) ^{ἐλίσειν} ~~κατακτείνειν~~, as Mt.5:13 ἐν τίνι ἐλιθθήσεται; . (But Mk. 9:49, (bis), simple dative).

3) ^{κατακαίειν} ~~κατακτείνειν~~ : 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) βαπτίσειν : 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 δικαιοῦσθε . Acts 13:39, Rom.5:9, etc. (Simple dative in Rom.3:28).
- 6) μιγνύναι : Rev.8:7 πῦρ μεριγμένον ἐν αἵματι (but Rev.15:2 μεριγμένον πυρὶ , and in Mt.27:34, Lu.13:1 μ.μετά).
- 7) μετρέειν : Mt.7:2 ἐν ᾧ μέτρῳ μετρεῖτε κτλ. (But Lu.6:38 has simple dative).
- 8) κράσειν : As Rev.14:15 κράσω 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, κρίνεται...ἐν ἀνδρὶ , Lu.1:51 ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, 1 Cor.6:2 ἐν ὑμῖν 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 אֶל ? 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) ἀγορεύσειν ἐν (Rev.5:9). (3) κράσειν ἐν (4) ἐν βραχίονι (Lu.1:51) and possibly μετρεῖν ἐν .

(ii) κειέν ἐν is good Greek. There is nothing inevitably Semitic about ἀλίσειν ἐν, βαπτίσειν 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 ὑμῶν = '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 καταβαρηθεῖς 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 νενομισμένων, 'I beseech (the God Sarapis) for the good hopes that are held by mankind'.

P.Tebt. 758² (ii/B.C.) εἶδει σε ἐν τῷ σωῖ 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 ψυχῶν ἐβδομήκοντα πέντε where = 'amounting to', 'to the number of', compare P.Oxy^{IV} 724 (155 A.D.) ἐξ ὧν ἔσχεσ τὴν πρῶτῃν 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 ἀργυρήνῳ δραχμαῖς 'clothes to the value of 120 drachmae'. Cf. P.Grenf.ii, 77⁶ (iii or iv/A.D.) ἐπλήρωσα [αὐτῶν] [τῶν] μισθοῦς 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 δυοῖσὶ σφραγείσιν ἄρουραι ἑπτὰ 'seven arourae in two parcels'. So. P.Oxy XII 1454⁸ (116 A.D.) ἐν τρισὶ δόσεσιν 'in three portions'. Cf. P.Fay 21⁹ (136 A.D.) λογιζομένων εἰς τὸ δημόσιον εἴτ' ἐν γένεσιν 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 φερυῇ , 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 χόρτῳ . Mt.24:33 ἐπὶ θύραις with Acts 5:23 ἐπὶ τῶν θυρῶν . Mk.6:55 ἐπὶ τοῖς κραβάττοις with Acts 9:33 ἐπὶ κραβάττου . 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 τῆ(ς) τῶν ἱερῶν ζώων θήκης 'at the tomb of the sacred animals'; but L.21 ἐπὶ τῆ θήκῃ τῶν ἱερῶν ζώων P.Oxy I 115³ (ii/A.D.) οὕτως ἐλυπήθην καὶ ἔκλαυσα ἐπὶ τῷ εὐμόρῳ 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 ἔβη ἐπὶ τόπου πεδινοῦ.

Acts 5:30 κρεμάσαντες ἐπὶ ξύλου.

(b) Mk. 8: 4 ἐπ' ἐρημίας 'in'

11: 4 ἐπὶ τῆς ἀμφοδου

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 ἔθηκεν. 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 τόπιον 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' ὄρμου Ἀντινίου '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 σπέρρον ἐπὶ τῆς γῆς,
9:20 πεσῶν 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... ἔρεῖν ἐπὶ σοῦ αὐρίον, 'I swear by the Emperor ... I will speak before you tomorrow'. P.Oxy XIV 1709⁴ (224 A.D.) ἐπὶ Αὐρηλίου Θέωνος, '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 ὄρκους λαβεῖν... ἐπὶ τῶν θεῶν.

Note: In Acts 25:10 ἐπί 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 Βαβυλώνας '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 ἣτις ἐγένετο ἐπὶ Κλαυδίου, 'in the reign of'

Papyri: P.Grenf.ii 23(a)i¹ (107 B.C.) ἐφ' ἱερέων καὶ ἱερείων καὶ κανηφορῶν 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 ἀμφιβητήσεις τὰς 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 ἐσαμμένην πλῆσστην τιμὴν), '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 ἀ' ἐπίκει ἐπὶ τῶν ἀσθενούντων.

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

Papyri: P.Oxy IX 1188⁵ (13 A.D.) τὴν ἐπὶ ἀλη(θείας) ἀξίαν 'the true value'. P.Oxy^B 255¹⁶ (48 A.D.), P.Oxy III 480⁹

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

With Gal. 3:16 ὡς ἐπὶ πολλῶν cf. P.Ryl II 75 col. 10¹⁰ (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 5⁷⁶ (118 B.C.) ὡς καὶ ἐπὶ τῶν ἀποτεθεωμένων, 'as in the case of the deified persons', etc.

(ii) *Ἐπί* 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 persecution libellus] τοῖς ἐπὶ τῶν ἱερῶν [καὶ] θυσιαῶν πόλεως] P.Ryl II 82⁷ (113 A.D.) τῶν ἐπὶ τοῦ λιμνασμοῦ, 'superintendents of irrigation'. P.Hib. I 39⁵ (265 B.C.) ἐφ' οὗ ναύκληρος καὶ κυβερνήτης αὐτὸς Ἦρος '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 σῶν ἀνέγνωσ γράμματα, 'in your memoranda you read a letter'. The meaning in both cases appears to be 'in the course of'.[†]

(ii) Ἐπίστομάτος 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 ἠνέχθη 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 σάνισιν.

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

13:29 ὅτι ἐγγύς ἐστὶν 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 ρινί.

+ P. Lebt I 58³¹ (BC 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) ^{ΕΥ}
 Ἀλεξανδρεία καὶ ἐπὶ χώρα. P.Bour. 25¹² (iv/A.D.) ἔμνα ... 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 Δαρκίου Μέμορος
 'during' the delightful prefecture of L. M.'. P.Fay 131⁴
 (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 ἐπί admirably translates the Hebrew בְּ).

(a) Basis: Examples occur passim:

- Mt. 4:4 οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος (Heb. בְּ)
 Eph. 2:20 ἐποικοδομηθέντες 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 ἐπί 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 προκιμέναις 'to lease on the terms aforesaid'.

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

- Mt. 5: 5 ἐπὶ δὲ τῷ ῥήματί σου χαλκῶς
 Jo. 8:3 γυναῖκα ἐπὶ μοιχείᾳ κατειλημμένην

P.Oxy VIII 1121¹⁶ (295 A.D.) τὰ καθήκοντα ἐπὶ τῷ θανάτῳ
 ἔξετέλεσα '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 ἐπί after verbs
 of Emotion to denote ground or Cause: 'at', 'for', etc.

Mt. 7:28 ἔξεπλήσσαντο ... 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 Στεφᾶνα.

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

Other verbs so used with ἐπί in the New Testament
 include δοξάζειν, διαταράττειν, ἐξιστᾶσθαι, εὐφραίνεσθαι,
 κλαίειν, καυχᾶσθαι, ὀδυνᾶσθαι, ὀργίζεσθαι, παρακαλεῖν,
 πενθεῖν.

Papyri: P.Lond 42¹⁰ (168 B.C.) ἐπὶ μὲν τῷ ἐρρωσθεῖ] σε
 εὐθέως τοῖς θεοῖς εὐχαρίστου, ἐπὶ δὲ τῷ μὴ παραγίνεσθαι
 σε [ἡ]ῶ]των τῶν ἐκεῖ ἀπειλημένων παραγεγυότων ἀηδίσομαι

'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.) ἔκλαυσα 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 ἐπι 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 θουσίᾳ.

2 Tim. 2:14 ἐπὶ καταστροφῇ.

Papyri: P.Tebt II 104 (92 B.C.) ἐπὶ ἀδικίᾳ τῆς Ἀπολλωνίας.

'to the detriment of A.'. P.Eleph 1⁶ (311 B.C.) εἰς αὐ

δε τι κακοτεχνούσα ἀλίσκεται 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

περιγροφῆ τῶν δαιιστῶν 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 ἐπὶ 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 τῆν 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 Πρὸς 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. Ἐπίπιστεύειν ἐπί describes the reposing of one's trust on God or Christ. Ἐπί c.dative suggests more of the State, ἐπί c.accusative more of the initial act of faith.

²Ἐπί 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. ²Ἐπί 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 'constructions praegnantes', as the older concordances and grammars did. A few examples will show the various nuances:

- Mt. 4: 5 ἔστησεν αὐτὸν ἐπὶ τὸ περὺγιον 'upon'
 9: 9 καθήμενον ἐπὶ τὸ τελώνιον 'at'
 10:21 ἐπαναστήσονται τέκνα ἐπὶ γονεῖς 'against'
 17: 6 εἶπεν ἐπὶ πρόσωπον αὐτῶν 'on'
 27:45 σκοτός ἐγένετο ἐπὶ πάσαν 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 τάφου μου ἐπὶ τὴν ἄμμον, 'to my tomb in the sand'. P.Fl. III 23(b)¹⁴ Σήραμβου κτεσεβιάζετο ἐπὶ πρόσωπον, 'worshipped on his face'. Or. 90²⁰_(H/ΒC) ὅπως ἔξαποσταλώσιν δυνάμεις... ἐπὶ τοὺς ἐπελθόντας ἐπὶ τὴν Αἴγυπτον, 'against Egypt'. P.Flor. 127¹⁴ (256 A.D.) πέμψου δὲ καὶ ἐπὶ τοὺς ἄλλεις ἵνα ἰχθὺν κομίωσι '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.) πέμψου ἐπὶ τὸν χόρτον 'send for the grass'. Cf. Lu.15:4 πορεύεται ἐπὶ τὸ ἀπολωλός 'goes in quest of the lost'.

Among metaphorical uses of local ἐπί, notice -

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

II. Temporal: Ἐπί 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 χρόνου.

Acts 13:31 ὡς ἄρα εἶπεν ἡμέρας πλείους

28: 6 ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων.

Heb. 11:30 τὰ τεῖχη Ἰ. ἔπεσαν 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' ὅσου χρόνον ζῆ. 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' ἔτη δ. 'for four years'. P. S. I. 299⁴
(iii/A.D.) κατεσχέθη νόσῳ ἐπὶ πολὺ, 'I was afflicted with
illness for a long time'.

P. Ryl II, 153¹⁴ (138-61 A.D.) ἐφ' ὅν περιέσθιν χρόνον,
'while he survives'. P. Oxy XIV 1648 col. iii⁵³ (ii/A.D.)
ἐφ' ὅσον ζῆ, 'for his lifetime'. P. Oxy I 33 (ii/A.D.)
col. iv¹³ Δαλεῖς 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 ἐκβαλῶν, 'on'

Acts 3:1 ἐπὶ τὴν ὥραν τῆς προσευχῆς

This use of ἐπί, where Attic would employ a dative, I have not been able to trace in the Papyri. Nor does Rossberg adduce any examples.

III. Figurative: Ἐπί used figuratively may denote

(a) 'over', 'at the head of': (b) Purpose, 'for', 'with a view to': (c) Degree as in ἐπὶ πλείον.

(a) Mt. 25:21 ἐπ' ὀλίγα ἤς 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 עֲלֵיךְ.

(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 ἀποσταλείς

ἐπὶ Θήραν τῶν ἐλεφάντων 'for the elephant-hunting'.

(c) Adverbial locutions expressing degree occur in the

† cf. Anstoph. Episthata 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 ^{επι} πλεόν
σε ἐνκόπτω .

2 Tim. 2:16 ἐπὶ πλείον γὰρ προκόψουσι ἀσεβείας

Ibid. 3: 9, 3:13 ἐπὶ τὸ χεῖρον .

Papyri: P.Oxy VI 935 (iii/A.D.) ἢ ἀδελφή ἐπὶ τὸ
κομψότερον ἐστράφη, 'has taken a turn for the better'.

P.Tebt III 751^{μῆ} (ii/B.C.) _λ ἐπὶ τὸ χεῖρον διαλάβηι, 'lest
he make a less favourable decision'. P.Ryl II 65¹⁵ (67

B.C.) ἐπὶ πλείον... περὶ εσπασμένους, 'still further dis-
tracted'.

V. Judicial ἐπί c. accusative = 'before' common in
Acts, finds illustration in the Papyri.

Mt.10:18 ἐπὶ ἡγέμονας δὲ καὶ βασιλεῖς ἀχθήσεσθε.

Lu.23: 1 ἤγαγον αὐτὸν ἐπὶ τὸν Πείλατον.

Acts 16:19 εἴλκουσαν 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 αὐτό 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 αὐτό
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. 595³ καταβάντων ~~εἰς~~ ἐπὶ τὸ αὐτὸ εἰρήχαν, shows the local use.

(2) For the rest, ἐπί² c. accusative is used like ἐπί¹ c. dative, after verbs of Emotion, as e.g. Lu.9:41 ἐκλαυσε 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 εἰς¹ is added to ἐπί¹ to accent the terminus, e.g. Acts 17:14 πορεύεσθαι εἰς ἐπὶ τὴν Θάλασσαν. Finally, ἐπί³ c. accusative is found after verbs (or nouns) like πιστεύειν, ἐλπίζειν etc. of putting one's trust on someone. (See ἐπί¹ 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 ὤρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ (= Mk. 5:13 and Lu.8:33).

Acts 27:14 ἔβαλεν 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 ἢ κατὰ βάρους πτωχείᾳ, '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.) εὐ αἴς 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 ii¹⁶ τί ἔχεις κατηγορεῖν κατὰ τοῦ ἐμοῦ [φίλου] ; P.Oxy II 284¹² (c.50 A.D.) διὸ ἀξιῶ 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 δεσπότης, 'this is no argument against the master'. P.Oxy X 1272¹³ (144 A.D.) ὑπόνοιαν οὖν ἔχουσα κατὰ τῆων 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 εὔτευξις '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 ἐξοικουμῶ '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 ὀρκύναί. Lysias 210.9 ἐπιρκεῖν κατὰ τῶν παίδων .

New Testament:

Mt. 26:63 ἐξορκίσω σε κατὰ τοῦ Θεοῦ.

1 Cor.15:15 ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ.

Heb. 6:13 κατ' οὐδενὸς εἶχε κείρονος ὀμόσαι

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 ὄρκους 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 ^{u-}portabatur." (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.) ἀπεγραφήμην τὸ κατ' ἐμὲ ἡμῶν μέρους τῶν ὑπαρχόντων αὐτῆς, ὁμοίως καὶ τῶν τῆς μητρὸς μου Ἑλένης κατὰ τοὺς νόμους καὶ τὰ κεκριμένα ὑπὸ τε τῶν κατὰ καιρὸν ἐπιτρόπων τε καὶ ἡγεμόνων περὶ τοῦ δεῖν κατ' οἴκου 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' ἑξοχῆν. 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 σκόπον 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 ἀσπάσησθε '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 τῶν κατ' ὑμᾶς ποιητῶν 'among you'.
- 20:20 διδάξαι ὑμᾶς δημοσίᾳ κ. 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 μὴδὶς ἐνοχλήσῃ αὐτοῖς καθ' ὄδον '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 (288-95) κατὰ χώραν μένειν, 'to remain at home'. P.S.I. 1016³³ (129 B.C.) ἐν τοῖς κατὰ τοὺς τῶν Μερμουειῶν τάφοις 'among those tombs opposite those of Memnonea'. P.S.I. (iii/A.D.)^{299¹⁵} 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 τὸν 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' ἐκεῖνον τὸν καιρὸν (Acts 12:1), or simply 'at', 'on' (Rom.5:6 κατὰ καιρὸν '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 ἕκαστου 'month by month'

Papyri: P.Oxy XIV 1768^{5b} (iii/A.D.) ἐλθὼν εἰς Σχεδίου τῆ κ α

κατὰ τὸ μεσονύκτιον 'about midnight'. P.Tebt III

769¹⁵ (237-6 B.C.) κατ' ἐκείνους τοὺς καιροὺς]. P.Par.

26 col i¹⁴ (163-2 B.C.) οὔτε ἔβημεν κατ' ἀρχάς 'when we first (originally) went up'.

Or. * 90^{20 (ii/BC)} ἐν τοῖς κατὰ τὴν ταραχὴν καιροῖς . Ibid L.27

* *Orientalis graeci inscriptiones selectae*: Dittenberger (1903).

'in accordance with a note of hand', cf. Col.2:14. P. Oxy X 1274³ (iii/A.D.) κατὰ τὰ Ῥωμαίων ἔθη cf. Lu.1:9 etc. P.Fay 34⁹ (161 A.D.) κατὰ τὴν τῶν προτέρων ἐτῶν συνηθείαν $\frac{1}{2}$ P.Oxy XIV 1631²⁰ (280 A.D.) κατὰ προκοπὴν τῶν ἔργων 'according to the progress of operations'. P.Hib I 27⁴² (301-240 B.C.) χρωῶνται τοῖς κατὰ σελήνην ἡμέραις οἱ ἀστρολογοί, 'the lunar days'. P.Columbia 270 col i⁷⁷ (256 B.C.) χρεῖάν 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 ἐστὶν καθάπερ ἐγδίκης κατὰ νόμον τέλος ἐχούσης, 'from a legally decided action'. P.Ryl II 75 col i⁸ (ii/A.D.) τύπος ἐστὶν καθ' οὗ ἔκρινα 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 λόγον 'according to reason', 'reasonably'. Cf. Acts 18:14 κατὰ λόγον αὐτῷ ἠνεσχόμην 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.i¹⁴ (256 B.C.). P.Cairo Zen 59426² (260-250 B.C.). P.Eleph 13¹ (222 B.C.)

† see B.S. p2 50, 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 ... ἤϋξανεν* 'mightily' (class)

1 Cor. 14:40 *κατὰ τάξιν γινέσθω* 'in an orderly manner'

2 Cor 1:8 *καθ' ὑπερβολήν* (5 times in Paul) 'exceedingly'

Phin. 14 *μὴ ὡς κατ' ἀνάγκην ἀλλὰ κατὰ ἐκούσιον*, 'under pressure'

Papyri: P.Oxy VI. 923⁹ (ii/iii A.D.) *εἶπεῖ 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' ὑπερβολήν* *βεβαρυσμένοι*, 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 ἐνοσοκόμησα*, 'in the goodness of my heart I nursed her'.

Among miscellaneous phrases we find some good New Testament parallels: with the Pauline *κατὰ ἀνθρώπου* we can compare Ep.pr (Rossberg) 8⁵ *εἰάν τι τῶν κατ' ἀνθρώπου γίνηται*. P.Oxy XIV 1630⁷ (222 A.D.) *ὡς ἐγὼ κατὰ τὸ ἀνθρώπινου [ἐπιπέφλησα]* 'whom I humanely helped'.

κατὰ τὸ φανερόν 'publicly' (P.Tebt III 786³¹ c.138 B.C.), κατὰ δύναμιν (P.Oxy VI 930) κατὰ τύχην 'by chance' (P.Tebt III 768¹⁴, 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 αὐτὰ '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 ἀσπάξου 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 886¹¹ (iii/A.D.) ἔρε 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 ii⁴¹ (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' οἴκῳ 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 συγκρίσεως τὸ 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 μικρον (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 αὐτήν 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 κατά 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^{1(CBC114)} is a good parallel: τῆς καθ' ἡμᾶς ἀσχολίας 'of our labour'. But both New Testament and Papyri are full of the neat idiom exemplified in Acts 25:14 τὰ κατὰ τὸν Πῶλον, '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' αἰμαὶ ἀποτίθαιται, 'how my affairs are placed'. P.Ryl II 68²⁰ (89 B.C.) κέχρητοῦ ἐπιγνώσθηναι τὰ κατ' ἐμέ], 'until my case be ascertained'. P.Eleph 13³ (222 B.C.) ἐχάρην ἐπὶ τῷ με αἰσθέσθαι τὰ κατὰ σέ 'it was a pleasure to me to hear your news'. P.Tebt III 760¹⁸ (215-4 B.C.) ἀκώσας 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 μέσου , 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 ἡνὶ μετὰ τῶν θηρίων

Lu.22:37 μετὰ ἀνδρῶν ἐλογίσθη (cf LXX's ἐν ἀνδράμοις Is.53:12)

Mt.27:34 οἴνου 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 θελῆς μείξαι 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 οὐρανοῦ (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 Βαρνάβᾶ.

Papyri: P.Oxy I 119² (ii/iii A.D.) (the famous schoolboy's letter) οὐκ ἀπένηχες με μετὲ σου 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 διαμῖνη μετ' ἀλλήλων; that we may remain on good terms with one another'.

Μετὰ is used with a great diversity of verbs in the Koine. Compounds of συν- are frequent. E.g. συναίρειν λόγου μετὰ, συμφωνεῖν μ., συνακολουθεῖν μ., συνεσθιεῖν μετὰ 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) also ἀντιλογεῖν μετὰ from an ostrakon: ἡ ἐμνηστικὴ, 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 ἀσπάρομαι σε οἱ μετ' ἐμοῦ πάντες.

Papyri: P.Eleph.1¹⁵ (311 B.C.) τοὶ μετὰ Δημητριάδης πρόσοντες . B.G.U. 27¹⁵ (ii or iii/A.D.) ὥστε ἕως σήμερον μηδέων ἀπολελῦσθαι 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.) ἀσπαρόμεθα πάντες οἱ εὐ οἰκῶι καὶ τοῦς μετ' ἐσοῦ πάντας P.Par 12¹² (157 B.C.) τῶν μετὰ σοῦ τις .

οἱ μετὰ τινος 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 μετά c.genitive. New Testament examples are: μετά χάριτος (Mt.13:20) μετά ὄρκου (14:7), μετά δυνάμεως καὶ δόξης πολλῆς (24:30), μετά μαχαιρῶν ^{Μκ.} (14:43), μετά ἀφροῦ (Lu.9:39) μετά φωνῆς μεγάλης (17:15), μετά φανῶν καὶ λαμπάδων (Jo.18:3), μετά παρρησίας (Acts 2:29), μετά βιάς (5:26), μετά βραχίονος ὑψηλοῦ (13*17), μετά πάσης προθυμίας (17:11) μετά πολλῆς φαντασίας (25: 23) μετά ὕβρεως καὶ πολλῆς βημίας (27:10) 2 Cor. 7:15 μετά φόβου καὶ τρόμου, The Papyri are equally prolific in illustrations: μετά πάσης δυνάμεως (Oxy II 292), μετά τῆς ἀσυμφωβλήτου κηδεμονίας (Oxy VII, 1070), μετά χάριτος (Oxy XIV, 1672) μετά ὀλακληρίας (Oxy XIV, 1682), μετά πάσης πίστεως (Oxy XVII, 2120), μεθ' ὕβρεως καὶ πληγῶν (Fay 12⁷), μετά δαπάνης (Ryl.II 133), μετά πάσης σπουδῆς (Ryl II 238) μετά πάσης προθυμίας (Oxy XII, 1409), μεθ' ὕβρεως καὶ σκολοῦ (Tebt III 790) μεθ' ἐγίας (P.Hamb.85), μετά 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, אִתְּ (rendered by μετά in the LXX) may be responsible for such a sentence as Acts 2:28 $\text{πληρώσεις με εὐφροσύνης μετὰ (π.λ.) τοῦ προσώπου σου.}$. 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.) $\text{ἐβουλήθη ἐπελευσίν μοι ποιήσασθαι μετὰ ξίφους}$ Mag. Papyri 234 $\text{γράφει μετὰ μηχανῶν γραφικῶν}$. 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 μετὰ = '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 καί μετὰ is found with μετὰ (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) Μετὰ 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 ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

Compare the following Papyri uses:

P.Oxy XVIII 1158^{3,4} (iii/A.D.) εὐχόμεθαί σοι ὀλοκληρεῖν μετὰ τοῦ οἴκου σου ὄλου 'we pray for your prosperity and that of your whole house'. P.Oxy XIV 1758^{3b} (11/A.D.) εὐχόμεθαί σοι 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 μετὰ and σὺν in vernacular Greek.

They are often used interchangeably (see remarks on σὺν). We find either μετὰ or σὺν linking up persons in a salutation. We find μεθ' ἡμιοχίας or σὺν ἡμιοχία 'increased by a half' in the Papyri. We find μετὰ 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 *μετά*, cannot safely be pressed. *Σύν* is commoner than *μετά* in composition with verbs. But, as a preposition, *μετά* is much the more versatile and varied. Eventually, as modern Greek shows, it proved too strong for *σύν* whose functions were absorbed by *με*.

Μετά c. Accusative:

I. Place: There is a solitary instance in the New Testament of *μετά* with a local sense = 'beyond', 'behind'.

Heb.9:3 *μετά 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 *μετά* seems to be contrasted with *ἀνά μέσον* 'between').

P.Lond 1722²⁴ (573 A.D.) *ὁδὸς δημοσία μεθ' ἧν οἰκία Δίου Τελαχίως*, '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 ὑπογραφή* 'with the signature succeeding the date'. P.Oxy XVII 2106²⁷ (iv/A.D.) *μεθ' αὐτῶν ῥωμαϊκά*, 'followed by Latin'.

II. All the other New Testament uses of *μετά* c. accusative are Temporal. *Μετὰ 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 *μετὰ δὲ τὴν μετοικεσίαν.*

Lu.15:13 *μετ' οὐ πολλὰς ἡμέρας.*

Jo.13:27 *μετὰ τὸ φώμιον.*

Acts 20:29 *μετὰ τὴν ἀφιξίαν μου.*

2 Pet.1:15 *μετὰ τὴν ἐμὴν ἔξοδον*

Papyri* Tebt I 60^{71 (BC118)} *μετὰ τὸν σπόρον* . P.Tebt I 61b^{97 (BC118-7)}

μετὰ τὸν ἐκ τῆς πόλεως ἀνάπλου. Tebt II 377³⁰ (210 A.D.)

μετὰ τὸν χρόνον παραδώσω. P.Oxy VIII 1103' (360 A.D.) *Μετὰ*

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'.

Μετὰ 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 δειπνήσαι (1 Cor.11:25) exactly as Lu.22:40).

Papyri: P.Oxy XIV 1771¹⁰ (iii/iv A.D.) μετὰ γὰρ τὸ ὀδύσει (= σαι) ταῦτα 'after these things went off' (Edd.).

P.Ryl II 237³ (iii/A.D.) μετὰ τὸ εἰσενεγκέην) ἑκάστου 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) εἶνα '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' ἕτερα (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 ὡδε 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 βιάτικου
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
τῶν ἑμάθεσ 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. ἐπρίατο
παρὰ Βίωνος . Cf. Jo.1:6 ἐγένετο ἄνθρωπος ἀπεσταλμένος
παρὰ Θεοῦ, with P.Oxy 1872⁶ (v/vi A.D.)

τὰ δὲ ἀποσταλέντα παρ' ἐμοῦ εὐτελέστατα .

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.) ἐπηρσασθεῖς 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 γραφέν) ἐπιστόκιον. (BC118)

Tebt I 34⁶ (ἰσοκ) τοῦ παρ' αὐτοῦ ἀπηγμένου. '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 τοῦς] παρ' ἡμῶν [π]ᾶντας [κᾶτ' οὐομα, 'I greet my mother and Apollon and all our family individually'. Also P.Oxy II 298⁵¹ (i/A.D.).

x P.Cairo Zen. 59426⁴ (260-250 B.C.) τὴν πᾶσαν ἐπιμέλειαν ποιοῦμαι ὅπως ἂν 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 ὕβρι]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' ἑαυτῆς 'her means'.

Lu.10: 7 ἐσθίουτες καὶ πίνουτες τὰ παρ' αὐτῶν.

Phil.4:18 δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὁμῶν.

Papyri: P.Hib I 41¹⁰ (c.261 B.C.) συμβαλῶν παρὰ σαυτοῦ

'and contribute it from your own funds'.

B.G.U. 1079³¹ (41 A.D.) εἰ ἂν τὰ παρὰ σαυτοῦ ποίσησ, οὐκ εἶ μεμπτός, 'if you attend to your business, you

are not to be blamed'.

[Tebt I 24¹⁵ εἴληφεν τὰ παρὰ σοῦ

Tebt I 38² τὰ παρὰ τῶν θεῶν]

Notes: Sometimes ἀπό replaces παρὰ : e.g. Acts

9:13 ἠκούσα 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 ἄριστερων '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 παιδίον ἐστήσεν αὐτὸ παρ' ἑαυτοῦ.

2 Tim.4:13 οὐ 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 ἀμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλύσαι .

Acts 9:43 μεῖναι ἐν Ἰόππῃ παρὰ τινὶ Σίμωνι βουρσεῖ.

21:16 ἄγοντες - παρ' ᾧ ξενισθῶμεν.

Papyri: P.Oxy III 471 col iii⁵¹ (ii/A.D.) [ἡ]αῖς πάσαν
 ἡμέραν ἐδείκνυει 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 ἐσ[της]
 'To suckle outside at her own home'. P.Cornell 9⁶ (206
 A.D.) λειτουργήσασαι παρ' ἡμῖν '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 χάριτι παρὰ τῷ Θεῷ.

Acts 26:8 τί ἀπίστον κρίνεται παρ' ὑμῖν.

Rom. 12:16 μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς

Jas. 1:27 ὁρησκείω καθαρὸν καὶ ἀμίαντος παρὰ τῷ Θεῷ.

Papyri: P.Flor 338¹⁸ (iii/A.D.) ἐμιάυθητι γὰρ παρὰ
 πάνσι, '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.) πρὸ μὲν πάντων εὐχόμεαι σοὶ ἐγείναι καὶ
 ὀλοκληρεῖν παρὰ τῷ κυρίῳ Θεῷ.

Class. Phil xxii, p.243⁴ (ii/A.D.) καὶ γὰρ κούτῳς ὀυγείαιύω καὶ
τὸ προσκόνημα σου ποιῶ παρὰ τοῖς εὐθόδε θεοῖς. . Etc.

Notes: "Ἐχειν παρ' ἑαυτῷ '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.) οὐδέν βλεῖτω φαῶλον παρ' ἐμοί, 'I
see nothing bad in my behaviour (Edd.). It is a fair
parallel to II Cor I:17 ἵνα ἦ 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 παρά τὴν ὁδόν (Mk.4:15).

New Testament examples:

Mt. 4:18 περιπατῶν δὲ παρὰ τὴν θάλασσαν

13: 4 ἂ 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 Γαβριήλ.

10:6 ὧ ἐστὶν οἰκία παρὰ θάλασσαν.

Heb.11:12 ὡς ἡ ἄμμος ἢ 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 ἐβλήλισμε παρὰ Τεκουῶσαν εἰς τὸν πολῶνα. Cf. 2 Tim. 4:13. P.Oxy XIV 1674⁹ (iii/A.D.) θεῖς τὴν ὀπτὴν πλίνθον

- πάρὰ τὴν πλάτην, 'alongside the wall'. P.Ryl II 125
 (28-9 A.D.) ἀπηνέγκατο παρ' ἑαυτοῦ '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 κερακίῳν
 τεσσαράκων, '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 ἐπίστευεν.

Gal. 1: 8 παρ' ὅ 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

πρᾶξι, 'unnaturally'. P.Tebt III 785¹⁷ (c.138 B.C.) καὶ διασεῖσαι με βουλομένη παρὰ τὴν σὴν προαίρεσιν καὶ τὸ καλῶς ἔχει '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 δόναμιν '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.) ἰσθὸν γεραδικῶν πλῆχῶν γεραδικῶν 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 *παραχρημα* 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' ἕκαστα γὰρ τὰ κτήνη ἀνέρχεται. '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, ἐντέλλεσθαι, ἐντυχάνειν, ἐξετάζειν, ἐπερωτᾶν, ἐπιστέλλειν, εὐχεσθαι, λαλεῖν, λέγειν, μαρτυρεῖν, μελεῖν, μεριμνᾶν, πυνθάνεσθαι, etc.

Here are some typical New Testament uses with Papyri parallels:

Mt. 2:8 παρευθέντες ἐξετάσαι ἀκριβῶς περί τοῦ παιδίου.

Cf. P. Oxy XIV 1669¹ (iii/A.D.) ἐντετειλάνην σοι ἐξετάσαι περί τοῦ δυναγοραβτικού.

'I bade you enquire about the purchased corn'.

Mt. 6:28 *περὶ ἐνδύματος τί μεριμνᾶτε;*

Cf. P.Oxy VII 930⁹ (ii/iii A.D.) *ἡμερίμνουν 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 μοὶ 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 γογγύσουσιν, 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 ὁδοῦ* . Eph.6:22 *ἵνα γυνῶτε 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 δλοκληρίας 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 ἧν 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 ἀγγραφασθῆναι ἢ παραπέμφασθαι 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*

πραξιᾶδης 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 παραγένωμαι,* 'as for the pigs' fodder ... make provision until I come'.

III. Finally, in several passages *περὶ* = '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 *περὶ*.

In Gal.1:4 W.H. read ὑπὲρ rather than περί ; in Heb. 5:3 W.H. prefer περί to ὑπὲρ . Eph.6:18f is a good example of the practical equivalence of the two prepositions: δεήσει περί πάντων τῶν ἀγίων , καὶ ὑπὲρ ἑμοῦ

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 ἐπιηρεαζόντων 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 ἀπᾶς περί ἀμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων.

The Papyri shew περί thus used:

P.Tebt II 408^{5b} (3 A.D.) παρακαλῶ σε περί υἱῶν μου τῆς φιλοστοργίας τῶν περί Ζωτήριχου μὴ εἶσαι πυρὸν αὐτοῖς δοθῆναι .

P.Giess.17⁴ (ii/A.D.) καὶ εὐχομαι πάντοτε περί τῆς ὑγείας σου.

P.Oxy X 1298⁴ (iv/A.D.) πρὸ πάντων εὐχομε τῷ κυρίῳ Θεῷ περί τῆς ὀλοκληρίας σου καὶ τῶν φιλτάτων σου.

Notes: (1) This confusion of περί and ὑπὲρ has parallels in classical Greek, which says κινδυνεύειν περί τινος , ἐγκ αλεῖν τιμὴν 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 ἀλλοτρίων ; ... Τί οὖν ἀγωνίας ὑπὲρ τῶν ἀλλοτρίων ; 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 ܕܝܢܐ. 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} περί τοῖς στέροισι .

idiom τῶ Papyri: P.Par 10" περί τὸ σῶμα χλαμύδα καὶ πε
 nonthele Thrice in the New Testament and frequently in the
 of the Pastorals' authorship.

I. Local: 'around'.

Mt. 3: 4 εἶχεν ... βύνην δερματίνην περί τὴν ὀσφύν αὐτοῦ.

Mk. 9:42 εἰ περίκειται μύλος οἴκος περί τῆν τράχηλον αὐτοῦ ;

Lu.13: 8 εἰς ὅτου σκάψω περί αὐτήν

Rev.15:6 περιεβωσμένοι περί τὰ στήθη βύνας χρυσοῦς.

Rev.15:6 περιεβωσμένοι περί τὰ στήθη βύνας χρυσοῦς.

N.B.: Here once again the accusative has supplanted
 the dative; for the classical construction is: Θῶρα
 ἔχουσι περί τοῖς στέροισι .

Papyri: P.Par 10" περί τὸ σῶμα χλαμύδα καὶ περίβωμα.

Thrice in the New Testament and frequently in the
 Papyri περί denotes 'in the neighbourhood of' a place
 or town.

Mk. 3: 8 περί Τύρου καὶ Σιδῶνα πλῆθος πολύ.

Acts 28:7 εὐ δὲ τοῖς περί τὸν τόπον ἐκείνου ὑπήρχεν χώρα.

Ju. 7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περί αὐτὰς πόλεις.

Papyri: P.Tebt I 56¹² (130-21 B.C.) *ζητήσας μοι περι τὴν κώμην σου εἰς τὴν τοφὴν ἡμῶν γῆς ἀρούρας πέμψτε* '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.) *τῆν οὐσίαν αὐτοῦ καὶ τῆς γυναικῶς καὶ τῶν περὶ αὐτοῦ*, 'and of his friends'.

P.Oxy III 475¹⁷ (182 A.D.) *ένα τῶν περὶ σὲ 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* 'Apolonia and her sisters'. P.Ryl 65⁸ (67 B.C.?) *τοὺς περὶ*

τὸν Π[ε]τοσίριον καὶ Πάρεϊν, '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 ὥσει 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 ἕκτην 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 *περισπόμενος περὶ ἀναγκαίων*.

With the following New Testament examples -

Mk. 4:19 εἰ περὶ τὰ λοιπὰ ἐπιθυμῶμαι

Lu.10:41 τυρβώξῃ περὶ πολλά.

Acts 19:25 τοὺς περὶ τὰ τοιαῦτα.

1 Tim.1:19 περὶ τὴν πίστιν ἐναυάγησαν.

6: 4 νοσῶν περὶ βητήσεις.

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 opinion of it'.

P.Oxy I 124⁵ (iii/A.D.) περὶ τὸν [γράμῳ]

ἐδυστύχουν 'were unlucky as to marriage'. P.Oxy VI

886⁵ (iii/A.D.) ὁ δὲ τρόπος ἐστὶν τὰ περὶ τὰ γράμματα κ̄θ

'the method is concerned with the 29 letters'.

P.Oxy VIII 1121¹⁶ (295 A.D.) καὶ ὡς ἐμοῦ περὶ τὴν συμφεραν οὔσης, 'while I was occupied with my trouble'.

P.Oxy X 1298⁸ (iv/A.D.) πᾶσι (αι) ἐ (= αἰ) λέσχε (= αι) τοῦ κόσμου περὶ ἐμέ γίνοντε, 'all the vain ^{talk} ~~leth~~ of the world besets me'.

P.Ryl II 114⁴ (c.280 A.D.) τὸ μετροφιλές 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 ὡς ἂν ἀφίθω 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 πυλῶνος, Acts 14:13 πρό τῆς πόλεως, Jas 5:9 πρό τῶν θυρῶν. The influx of the improper prepositions ἐμπροσθεν, ἐναντίον (both classical) ἀπέναντι, ἐνώπιον, κατενώπιον, ἔναντι, 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 ׀ַפּ, ׀ַבּ). The Papyri afford the following illustrations:

P.Hib I 29¹³ (c. 265 B.C.) [πρό] [τοῦ] 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 κατακλισμοῦ , 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 486²⁸ (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 1132⁸ (c.162 A.D.) πρὸ προθεσμίας
'before the appointed time'. P.Oxy X 1269⁵ (ii/A.D.) τῆ πρὸ
σοῦ ἐξηγητῆ 'your predecessor as exegetes'. P.Oxy
XIV 1685⁷ (iii/A.D.) πρὸ χειμῶνος καταλιῖψαι γῆν Αἴγυπτου
'to leave E. before winter', cf. 2 Tim.4:21. P.Oxy
XIV 1685⁹ (158 A.D.) τὰς πρὸ τοῦ ἐσπαρμέναις 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 ἡγεμόνου
 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 Φιλίππου φωνῆσαι . 17:5 πρὸ τοῦ τὸν
 κόσμον εἶναι . Gal.2:12 πρὸ τοῦ γὰρ ἐλθεῖν τιναὶ 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 τῆν εἰς ἑαυτοὺς ἀγάπην
 ἔκτενῆ 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 ἀπαλλάξω, 'first of all I pray to all
 the gods that I may receive you in good health'. Πρὸ
 πάντός , 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) Ὀκτωβ(ρίῳν) 'the 8th day before the Calends of October'. (This phrase is a ἑρμηνεία τῶν Ῥωμαϊκῶν). 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

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 ἡμετέρας 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 ἡμετέρας δόξης τάδε* .

The LXX has *πρός* c. genitive 23 times, e.g. Gen.23:13 *ἐπειδὴ πρὸς ἐμοῦ εἶ* , Gen.24:63 *τὸ πρὸς δείλης* . 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 τῶ 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 Θεοῦς. 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 τιμι) 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 τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη
 Lu. 19:37 ἐγγίσουτος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους.
 Jo. 18:16 ὁ δὲ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω.
 20:11 Μαρία δὲ εἰστήκει 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 τῆς θύραι . P.Ryl II 77³² (192 A.D.) πρὸς τῷ [λήματι] . P.Ryl II 137¹⁶ (34 A.D.) πρὸς τῷ ἐποικίῳ Δηνου λεγομένῳ . P.Fl. III 32b¹⁰ γενομένου μου πρὸς τῆς θύραι τοῦ στρατηγού . P.Par 22⁹ τῆς οἰκίας αὐτοῦ τῆς οὔσης πρὸς τῷ 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 δὲν ἀγωνιῶ 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_(BC113) ὄντος μου πρὸς τῇ πρακτικῇ [χρείᾳ] 'occupied with the collection'. Cf. perhaps Lu.2:49 ἐν τοῖς τοῦ πατρὸς ... εἶναι.

ὁ πρὸς or οἱ 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 ~~coalescence~~^{obsolescence} of πρὸς c. dative produces an example "as late as 245 A.D." (P.Fay 5 πρὸς τῷ πολῶνι). 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.

πρός 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 ὤρθρισε 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 ἔφη.

Acts 26:14 φωνὴν λαλοῦσαν πρὸς με.

Eph. 5:31 προσκολληθήσεται πρὸς τὴν γυναῖκα.

(where the LXX Gen. 2:24 has τῇ γυναικί).

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
Προσιδώνιον (γίνεσθαι πρὸς very frequent in the Papyri);
P Oxy XIV 1681¹³ (iii/A.D.).

x P.Tebt 113¹ πρὸς Μέλανα λόγος (BC114-3) Tebt I 27¹¹ τῆς πρὸς
x Ἀσκληπιάδην ἐπιστολῆς (BC113) Lugd. col ii⁶ λέγουτες πρὸς ἐμέ.
B.G.U. III 822²⁰ (ii/iii A.D.) ἵνα εὖρη εὖλογον πρὸς αὐτὴν
λαλήσῃ.

With Mk.15:43 εἰσῆλθε πρὸς Πιλατῶν 'went into
Pilate's house', and Acts 11:3 πρὸς ἄνδρας ἀκροβυστίαν
ἔχοντας εἰσῆλθεσ , compare P.Par 49⁵⁵ (c. 160 B.C.) εἰ μὴ 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 ἑμαυτόν.
'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 ἀλλάγας ἡμέρας

12:11 πρὸς τὸ παρὸν 'for the present'.

Jas. 4:14 ἀτμίς γὰρ ἐστὶ ἢ πρὸς ἀλίγον φαινομένη.

Papyri: With Lu.24:49 is to be compared P.Tebt

III 793 col xi³ (183 B.C.) πρὸς ὄψε' τῆς ὥρας παραγευόμενος,
'arriving at a late hour' (note ὄψε' : cf. Mt.28:1).

P.Oxy I 76¹⁰ (179 A.D.) πρὸς καιρὸν πρατυχάνων εἰς
κώμην Νεμέρας 'who happens to be for the present time
at the village of N.'

P.Fl. III 42 G(7a)⁵ τοῦ...τόπου ἵνα ἀναχωσθῆι καὶ
δραλισθῆι πρὸς τὴν τοῦ βασιλέως ἀφίξιον (this is a Ross-
bergs^{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 epexegetic 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 φθόνου. 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 1707⁷204 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 λόγων 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), ἀμφισβήτησις ἔχειν πρὸς , (Oxy IV 745⁹), κρίνεσθαι πρὸς (Tebt I, 5²⁷).

P.Oxy XIV 1667⁹ (3/A.D.) μὴ ἐπήκουσεν ὁ 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 περιπλοκὴν πρὸς τοῦ ἀντίδικου, 'lest we have further complications with

our adversary'. P.Oxy IV 743 col ii ¹⁹⁻²¹ (2 B.C.) εἰ καὶ πρὸς ἄλλους εἶχου πηᾶγμα, βοηθὸν αὐτοῦ γίνεσθαι 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 καὶ τὸ ὡμὰ?' cc. 'ὡμῶ'

1 Cor. 14:26 πάντα πρὸς οἰκοδομὴν γινέσθω.

1 Cor. 10:11 ἐγράφη πρὸς νοουθεσίαν ἡμῶν.

2 Cor. 4: 6 ὃς ἔλαμψεν... πρὸς φωτισμὸν τ. γνώσεως κτλ.

After adjectives denoting fitness, etc.:-

Acts 27:12 ἀνευθετοῦ δὲ τοῦ λιμένοιο ὑπάρχοντος πρὸς παραχειμασίαν.

2 Cor. 2:16 καὶ πρὸς τῶτα τίς ἰκανός;

Eph. 4:29 ἀγαθὸς πρὸς οἰκοδομὴν.

1 Tim. 4:8 ὠφελιμὸς πρὸς, Tit. 1:16 ἀδόκιμος πρὸς,

Tit. 3:1 ἔτοιμος πρὸς

Papyri: The final use of πρὸς abounds in the Papyri:

, πρὸς μάθησιν σηκείων (P.Oxy 724¹ 155 A.D.)

πρὸς θείαν ἐπιδημίαν (Oxy 1626), πρὸς ἀνοξίν κκπιλείαν,

(Oxy 2109) πρὸς τοὺς ποτισμούς (Oxy 2137), πρὸς τὴν ταφήν

(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.) ἐπιτηδείους 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 ἐκλεκτούς.

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 890¹¹ (iii/A.D.) [γράφομεν] σοι πρὸς τὸ μὴ

ἐμποδίσθαι τῆν εἰσπραξίν 'in order that there may be no hindrance in collecting (the revenue)'.
 P.Oxy VII 1064¹¹ (iii/A.D.) πρὸς τὸ ἐπαγελθούτα 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 ὀποῦ 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 κωμῶν] 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 ἃ ἔπραξεν 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 ἄξια 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 κατασκευὴν. P.Oxy VIII 1121⁴⁴ (295 A.D.) τὰ πρὸς τὴν κηδιδίαν αὐτῆς παρέσχον P.Fay 124¹⁰ (ii/A.D.) εἰς αὐτὴν εὐ[γ]νομονῆς 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.) ἀσπάρτου 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 πέμφε πρὸς σὲ τὴν πεθείσκη μου πρὸ λόγου ἀνάγκασον αὐτὴν φιλοπονείστε . Πρὸ is, of course, the original form of πρὸς as ἐν is of εἰς . The dropping of 's' (final) is common from an early period (Mayser, Grammatik I, pp.205-7).

$\Sigma\acute{\upsilon}\nu$ (older form $\xi\acute{\upsilon}\nu$) 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. Pröp.* $\mu\epsilon\tau\acute{\alpha}$, $\sigma\acute{\upsilon}\nu$ und $\acute{\alpha}\mu\alpha$, p.4f).

Thucydides (600 pages),	$\mu\epsilon\tau\acute{\alpha}$	400 times	v.	$\sigma\acute{\upsilon}\nu$	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 $\sigma\acute{\upsilon}\nu$ 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, $\sigma\acute{\upsilon}\nu$ is more frequent than $\mu\epsilon\tau\acute{\alpha}$ - another case where Xenophon is a precursor of the Koine). Yet $\sigma\acute{\upsilon}\nu$ 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 $\sigma\acute{\upsilon}\nu$ which survives only in the single phrase $\sigma\acute{\upsilon}\nu \theta\epsilon\acute{\omega}$.

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 I Thess.)

† 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 Μωϋσεί, Lu.5:19. καθήκαν 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: ἕως ἐπ' ἀγαθῶ 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 ἐπέθητο 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 (i⁺ or iii/A.D.) περιπατοῦντός μου σὺν πατρί
 ἤκουσα 'as I was walking about with your father I heard..'
 P.Ryl II 98(a)¹⁶ (154-5 A.D.) ἔξω δὲ σὺν ἐμαυτῆ ἐργάταις δύο.
 P.Flor 338⁴ (iii/A.D.) ὡς 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 ἔρωτι καὶ λυχνίῳ. 'a complete lampstand with
 a cupid and a lamp', etc. P.Oxy VIII 1127⁸ (183 A.D.)
 περιστερεῶνα σὺν τῇ πύτου 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 τεχνῖται.

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 aut 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 Φιλουμένην σὺν τοῖς τέκνοις.

Oxy X 1293⁴ (117-38 A.D.) εὐχόμεαι σε ὑγιαίνειν σὺν τῷ πατρί μου.

II. Σύν, as in the classical σὺν ἀίχμῃ, occasionally denotes Instrument or Means:

Acts 7:35 ἀπέσταλκεν σὺν χειρὶ ἀγγέλου (a Semitism).

1 Cor.5:4 σὺν τῇ δυνάμει τοῦ Κοριίου.

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 θαυμάτου σέσωμαι.

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 φάναί προσδοκᾷ ἡμᾶς ἢ
 κῶ πρὸς σὲ γεόμενος, 'God permitting, expect us to pay
 you a visit on the 23rd'. P.Oxy IX (iii/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 ἄλλοις μὴ 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 καὶ (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 κωνδυλοφύλακι '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 ἐήσομεν σὺν αὐτῷ.

Col. 3: 3 κέκρωται 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 *σὺν Χριστῷ*. 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, *εὐχομαι καγὼ εὖ τάχῃ σὺν σοὶ εἶναι* - a truly fine parallel. 'I pray that I may soon be in fellowship with thee'. U. von Wilamowitz-Moellendorff 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 *ἅμα σὺν* twice, in 1 Thess.

4:17 *ἅμα σὺν αὐτοῖς ἀρπαγήσονται.*

5:10 *ἅμα σὺν αὐτῷ ῥήσομεν.*

This is an emphatic 'together with'. Cf. Eurip. Ion 717.

*ἵνα Βάκχιος ἀμφὶ πυροῦς ἀνέχων πέυκας
λαιψηρὰ πηδᾶ νυκτιπόλοισ ἅμα σὺν Βάκχαις.*

* 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 υπερδιω and δια (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 τα μεν υπερ γης, ταυθ' υπερ γης 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 κατά .

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 ἐστιν ὑπὲρ τῆς γλυκυτάτης σου πατρίδος τελευτῆσαι 'pro patria mori'.
Oxy VII 1067¹⁵ (iii/A.D.) Διόσκυρος γὰρ λειτουργεῖ ὑπὲρ σοῦ, '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, ἄρα οἱ πάντες ἀπέθανον . Christ died the Representative Death. So also Heb.2:9 ὅπως χάριτι θεοῦ ὑπὲρ πάντων γεύσῃται 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 ὑπὲρ, 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 ἰδίως 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.) ἢ 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 ἔφητῶρ ὑπὲρ Χαρίτων ἀπεκρίνατο, 'replied for C.'.

II. Just as περί was sometimes found where we expected ὑπὲρ, so ὑπὲρ 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 ἠδέως αὐτὸν διαλεχθῆναι ὑπὲρ τοῦ γεγονότος τούτου ἰσχυροῦς 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 σαβίας 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 בְּ, 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 [μοι προσηκόντων] 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 42²⁶ (168 B.C.) ἀπηγγελκότος ὑπὲρ τοῦ ἀπολεχούσθαι σε
'having brought news of your release'.

P.Goodspeed 4⁶ (ii/B.C.) ὑπὲρ ὧν ἠβουλόμεθα , ἀπεστάχιαμεν
 πρὸς σε Γλαυκίαν, 'as regards the things we wished ...'
 P.Tebt III 750³ (187 B.C.) οὐ μετρίως] προσενήνεκταί μοι
 Πτολεμαῖος ὑπὲρ τῆς χορηγίας . '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 σκηνη[ν] οὐσῶν 'the Syrian cloths being above the cabin'. P.Ryl II 74³ (133-5 A.D.) [ἐξου]βῆμι μὲν καὶ εἰς τοὺς ὑπὲρ Κόπτου 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 ὄφρου ἀριστεραύ, 'a mole above the left eye-brow', 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 πρόεκοπον—εὐ 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. רַב by ὑπέρ (sometimes by παρά 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 [θύρας] οὐσὰς
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 τῷ 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.) εἶνὼ μόνος πᾶν ἑμαυτοῦ τηρῶν ὑπὲρ τὸν ἀσφαλῆν, 'I have been keeping myself quite alone beyond the point of safety'.

† P. Tebt. p. 234.

^εΥπό : It is related in etymology to ^εὑπ-τιος, ^εὑπ-ατος etc. and seems to have meant originally 'from under', 'upwards' (perhaps our English 'up').

The New Testament has no instances of ^εὑπό 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 ^εὑπό c. genitive, and all the Johanneine 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 ^εὑπό. If so, he was a good stylist (cf. Quiller Couch "On the Art of Writing", p.121) in this particular.

The relative infrequency of ^εὑπό in the whole of the New Testament is due in some measure to the encroachments of ἀπό and διὰ and, in lesser degree, of ἐκ and παρά.

I. (a) ^εὑπό c. genitive denotes Agent, after a passive verb and is to be distinguished from διὰ which indicates

mediate authorship.

Mt. 2:15⁶ ἐνεπαίχθη ὑπὸ τῶν μάγων

Mk. 1: 5 ἐβαπτίσοντο 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 ... συμπνύονται.

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.) διασεισθηὺ ὑπὸ Ἀπολλοφάνους 'I suffered extortion at the hands of A.'
 P.Oxy III 477¹¹ (ii/A.D.) ἐπετραπήμεν ὑπὸ σοῦ διὰ Ἡρακλείου Ὀπηρέτου '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 47²⁶ (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.) ἠναγκάσσομεθ' ὑπὸ τῆς ἀνάγκης ἐπειγόμενοι, 'we have been compelled under pressure of necessity'. P.Fl III 44(2) verso I, 6 Θυρῶν ἀνεωγμένω ὑπὸ τῆς βίας τοῦ ὕδατος 'by the force of the water'.

Note: Sometimes ὑπό almost = διὰ c. accusative.

P.Par 47²⁶ (c.152 B.C.) οὐκ ἔστι ἀνακύβαι με πώποτε εὐ τῆ
 Τριακομία 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 κακο[βουλείας] 'whether from malice
 or perversity of judgment'. P.Amh.II 78⁴ (184 A.D.) ὑπὸ
 τῆς ἀθυρίας 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 ὑπὸ αὐτοῦ γινομένου.

Acts 12:5 προσευχὴ δὲ ἡν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας.

1 Cor.10:10 ἀπώλouto ὑπὸ τοῦ ὀλοθρευτοῦ.

2 Cor.2:6 ἢ ἐπιτιμία αὕτη ἢ ὑπὸ τῶν πλειόνων.

11:24 ὑπὸ Ἰουδαίων πέντακισ τεσσαράκοντα... ἔλαβον.

Heb. 12:3 ὑπομεμενήkota 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 εὐ τῆς Ἀθηνῶι 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.) συψέβη μίαν ἀπὸ τῶν γ βοῶν ὑπὸ τοῦ κροκοθίλου] θανεῖν, (note also partitive ἀπό). Even εἶναι may be followed by ὑπό :- P.Oxy VI 935¹⁹ (iii/A.D.) ἢ μεταφερῶ τῶν ἀνικαλῶν ἔστε (= εἶσται) εὐθέως 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' ἡμῶν ἐσομένην 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 οἰς 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 πράξας τὸ ἀπαιτικὸν τῆς ὑβρῆς τῆς 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 εἰσελθῆς

23:37 ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας.

or Verbs of Rest -

Jo.1:49 ὄντα ὑπὸ τὴν συκὴν εἶδου σε. Cf. Jo.1:51 εἶδόν σε ὑποκάτω τῆς συκῆς.

Papyri: P.Oxy XVII 2109¹⁷ (261 A.D.) ὑπὸ τὴν ἀπηλιωτικὴν στοάν, ‘under the East colonnade’. P.Fl III 2⁶ οὐλή μετώπῳ ὑπὸ τρίχα, ‘scar on the forehead under the hair’.

Lugd. G. 14 τῶν ὑπὸ τοῦ οὐρανοῦ χωρῶν cf. Acts 2:5.

P.Tebt II 397⁴ (198 A.D.) χρηματισμῶν ὑφ’ ὧν ἐστίν καὶ τὸ ἐπιδοθεὲν ὑπὸ αὐτῆς ἀξίωμα, ‘notification appended to which is the request presented by her’.

*. Blass: Grammatik. p. 135.

II. The New Testament furnishes one example of ὑπό
c. accusative of Time: 'about'. Acts 5:21 ὑπὸ τὸν
ἄρθρον '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 ἄρθρον ἐπήλθον ἡμεῖν 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 αὐθροῦσθε εἶμι ὑπὸ ἐξουσίαν τασσόμενος
ἔχων ὑπ' ἐμαυτὸν στρατιωτάς.

Rom. 6:14 οὐ γὰρ ἐστε ὑπὸ νόμου 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 πέσῃτε etc.

Papyri: P.Ryl II 238¹⁰ (262 A.D.) κτηνούθριον 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 Σεουηριαυόν, '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'.

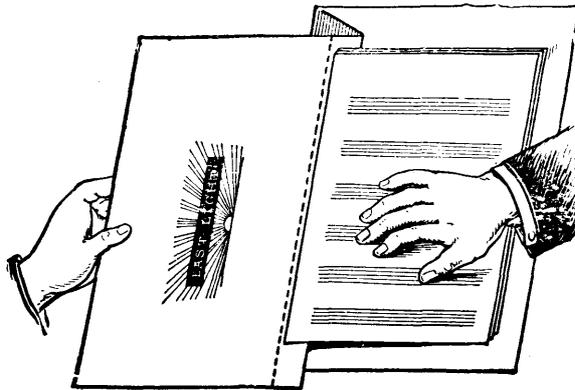
Notes: (1) The Papyri use *ὑπό* c. accusative of animals meaning 'laden with', e.g. P.Tebt II 423¹⁸ (iii/A.D.) εἴπως πέμψῃς τὰ κτήνη ὑπὸ χόρτου Ἡρώνει, 'to send the animals laden with corn to Heron'. Cf. 1 Tim 6:1 ὅσοι εἰσὶν ὑπὸ ζύγου. 'laden with the yoke'.

(2) P.Oxy III 494¹ (156 A.D.) ἀφήμι ὑπὸ Διὸς Γῆν Ἡλίον κατ' εὐνοίαν καὶ φιλοστοργίαν θεῶν 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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